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THE SPIRIT OF MISSIONS

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The Progress of the Kingdom

A Better Chance for Childhood MISSIONS mean a better chance for childhood. This number of THE SPIRIT OF MISSIONS is issued in the name of the 200,000,000 children living in heathen lands, who have never heard of the children's Saviour and Friend, as well as in the name of the thousands of children in this Christian land who sorely need larger opportunities for learning of His life and of His love. If Christian missions needed any apology it could easily be found in their service of childhood, and in the native Christian homes with which they have dotted the mission field. They are homes in which the father is the guardian and guide, not the dreaded despot of the family; in which the mother is the helper of the man and the care of the children, not the degraded, neglected drudge; in which the children, girls as well as boys, are the pride and joy of the parents, trained in mind, cared for in body, nurtured in soul, not uncared-for waifs, allowed to run at large with no attempt at wise and loving government. That there are happy homes among non-Christian people, and that genuine love is

often the force that binds such homes together, is undoubtedly true, but they are the sad exception, not the rule, and exist in spite of, not because of non-Christian beliefs. Christian missions have redeemed the home from heathenism's claim "to exercise its unlovely absolutism in the hallowed realm of family experience."

The Sorrows of one Child WHEN we speak of 200,000,000 children who have never heard the name of the Child of Bethlehem, we are apt to lose all sense of individual need in an endeavor to conceive of such immense numbers. The sorrows of 200,000,000 fail to stir us when we know so little of the sorrows of one. But let us multiply by 100, or 1,000 or 1,000,000 the sorrows of a Persian child-wife, of whom one of the C. M. S. missionaries writes in the Society's last report:

"Bagum, a poor child-wife," she says, "married three years ago, yet only fourteen years of age, was brought to the hospital suffering agonies through the treatment of her heartless husband. After frequently ill-using and beating

her, and turning her out of doors, he finally, for no fault of hers, endeavored to kill her. He stripped the poor child, poured two bottles of naphtha over her, and set fire to her. Her screams brought in the neighbors, who threw her into a stream in front of the house, but the blazing naphtha was not easily extinguished. At last they put it out, and she was taken first to her mother's village, and from that to us. She arrived on Friday in a large basket in which she could lie down, having travelled over thirty miles in this way. I shall never forget the horror of the sight of that poor child's blackened body as I raised the covering to see the extent of her burns. With the exception of her head and face, her hands and her feet, there was hardly a sound part in her whole body. We applied soothing oil to the hard, burnt skin, and wrapped her up in cotton wool and bandages as tenderly as we could. Of course there was no hope for her from the first, and we told her mother so, but she asked us to keep her till she died, which we gladly did. The girl herself said over and over again, 'Don't send me away. You won't let me go back to my husband, will you? Oh! this is a happy place.' We assured her she would never be sent away again."

*The Babies'
Pond*

OR let us think again what the existence of such an institution as the "Babies' Pond" has meant, and we fear still means, to many a baby girl in China. The Rev. J. Magowan, of the L. M. S. Mission in Amoy, quoted by Dr. Dennis in *Christian Missions and Social Progress*, describes it: "When I reached here, thirty-two years ago, there was a pond in the centre of the town known as the 'Babies' Pond.' This was the place where little ones were thrown by their mothers. There were always several bodies of infants floating

on its green, slimy waters, and the passers-by looked on without any surprise. The influence of Christianity in Amoy has banished this scene. As the Church grew, the truth spread, and street preachers pointed to this pond as an evidence of the heartlessness of idolatry, that tolerated such wickedness, and the people became ashamed. Foundling institutions were established, which are carried on to-day, and which now have fully 2,000 children in connection with them. To-day thousands of women are alive



"DON'T YOU BELIEVE IN FOREIGN MISSIONS? I DO"

who, but for Christianity, would have been put to death. The pond has long ago dried up."

Very possibly no "baby pond" ever threatened the life of the little one shown in this picture, but it has had other sorrows to bear in its short life. To-day it is one of the children of St. Mary's Orphanage in Shanghai, cared for, with forty or fifty others, by gentle women, who are our representatives abroad, but whose works of love and mercy we discount every time we say ourselves or allow anyone else to

say without a challenge, "I don't believe in foreign missions."

An Unequal Fight for Life AND lest any should think that this is simply a missionary story, told with more regard to effect than fact, it will be well to read what Mr. Chester Holcombe, for several years Secretary of the United States Legation at Peking, says in *The Real Chinaman* concerning the treatment of sick children, when the often grotesque native remedies have failed to restore health. "The little thing is stripped naked and placed on the mud or brick floor just inside the outer door. The parents leave it there and watch the issue. If it survives the ordeal, which is seldom the case, it is a true child of their own flesh and blood; if it dies, it never was their child, and is thrown into the street. No power could induce them to give it proper burial in the family resting-place for the dead. If you lived in Peking you would be surprised never to see a child's funeral pass; but if you go into the street very early in the morning, you will find the explanation. You will meet a large, covered vehicle, drawn by two oxen, having a sign across the front stating its horrible office, and piled to the brim with the bodies of children. Sometimes there are a hundred in the cart at once, thrown in as garbage, nearly all of them naked, a few of them tied up in old reed baskets, and fewer, never more than one or two, in cheap board coffins. These carts go about the streets each night, pick up these pitiable remains, some of them mutilated by dogs; they are thrown in like so much wood and taken to a pit outside the city wall, into which they are dumped, then covered with quick-lime. Does it make you sick to hear of such a thing? I have lived seven years in the city where that is a daily occurrence." We do not say that these are universal customs in China, but that they do exist over large

areas and bring suffering and death to thousands of innocent children there can be no question. Chinese childhood cries for relief from the cruelty of such beliefs and practices.

Christ, the Motive and Pattern of our Service SPACE fails for more than a passing mention of the sorrows of childhood, unprotected by

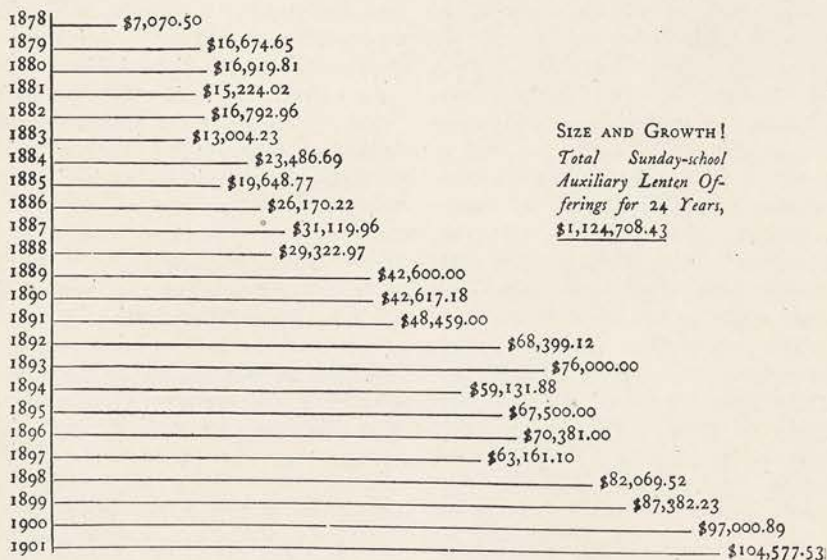
Christian love, as they find expression among the child-wives and child-widows of India, or among the girls of Japan sold for immoral purposes, or in some portions of the West Coast of Africa and in the South Seas, where infanticide is still practiced, not necessarily always because of deliberate disregard for children, but because of gross superstitions which seem to a people, ignorant of the better way, to require the sacrifice. The articles by Bishop Hare, Miss Sabine, and Mr. Cleveland, show that in this country childhood suffers in greater or less degree wherever Christ is not known, while the articles by Mr. Biller and Mr. Smith show the disadvantage at which even the white children of the land are placed wherever the Church is unable, through limited resources, to push her work. Since our Lord with infinite tenderness gathered the children of the street about Him, since He has declared "that in heaven their angels do always behold the face of my Father which is in heaven" and since He has promised that "whoso shall receive one such little child in my name receiveth me," there can be no question as to the duty of taking and sending the light of God's truth to the children in the dark corners of the earth. In Christ's example and teaching, after all, we must find the motive of our service of childhood. Pity may move us for a time, and philanthropy may constrain us to deeds of charity; but only in Christ shall we find the enduring inspiration to work for His little ones. Only as we enter deeply into the meaning of the Incarnation of the

Son of God, and from it learn of the sanctity and "awful grandeur of life," shall we have the will and the power to give ourselves unreservedly to the service of God through the service of His children.

*The Leadership
of the Few
and the
Co-operation of
the Many*

THE plan of the Sunday-school Easter Offering was suggested by one layman; much of its successful development is due to another. It is almost a quarter of a century since Mr. John Marston, of St. John's Church, Lower Merion, a small parish in the Diocese of Pennsylvania, asked whether the Sunday-schools of the Church would not be willing to let their Lenten observance take definite shape in a concerted effort to learn about and give to missions. The proposal was so practical that it was at once put to the test. In dollars and cents the result of the first Easter offering in 1878 was \$7,070.50. But the important fact was that

a new movement had been started and a new source of missionary support discovered. Many people still fail to appreciate all this, but those who know the actual conditions in the present, and who have in mind the needs of the future, look with increasing hope, not only to the actual money outcome of these Lenten savings, but also to their educational value. The accompanying chart makes it unnecessary to trace in detail the progress of the children's effort. Its first decided forward impulse resulted from the earnest work of the Rev. Dr. Langford, who became the General Secretary of the Missionary Society in 1886. After Dr. Langford's death, in 1897, Mr. George C. Thomas, as Treasurer of the Society, devoted much of his well-known enthusiasm and organizing ability toward developing the Offering. Each of the succeeding four years has shown a substantial gain. In 1901 the Sunday-schools had the satisfaction of passing, by a liberal margin, the goal of \$100,000 they had set themselves some years before, and now, with characteristic zeal,



they are planning to make the offering for Easter, 1902, at least \$110,000. In speaking of the special work of a few leaders in this Sunday-school we would not overlook the exceptional aid rendered by rectors superintendents and teachers everywhere. Without their intelligent and loyal co-operation, the splendid results already attained would have been an impossibility. The continuance of that aid is the ground for confidence that future possibilities are to be fully realized.

*The Young People
and the Older*

TWENTY-FOUR years of giving and study have resulted in total offerings of more than \$1,000,000, and more important still, so far as its bearing upon the future is concerned, in the education of the younger communicants of the Church in the principles of missionary giving. Last year the Sunday-school offering was \$104,577.63. All other living donors gave but \$352,286.69. The children therefore furnished nearly one-fourth of the supplies for the missionary treasury. The amount they gave is not too much for the children; they can and will do much more. The second amount is far too small for the older people. By all means the Sunday-school offering should be encouraged and further developed, but let no one think, as we have reason to know too many do, that his debt to missions is discharged when he puts a dime or a dollar into the mite-chest held before him by some young and enthusiastic supporter of the missionary cause. Hundreds of parishes and thousands of communicants are with singular shortsightedness neglecting their missionary responsibility altogether because the children of the Sunday-schools are so faithfully discharging theirs. Has a parish a right to consider itself a supporter of the missionary cause when the only gifts from its members come through the school?

*The
Missionary Day
for Sunday-schools*

JANUARY 19th was widely observed as a missionary day for Sunday-schools. About 100,000 copies of the order of service, supplied by the Board of Managers, were distributed in nearly every state in the Union. In some of the larger cities great central services were held for the children, notably in Boston, Baltimore and Washington. Excellent reports of the value and success of the services come from these places. Equally useful were the hundreds of parochial services held in cities, towns and villages from coast to coast, and from the Lakes to the Gulf. It is evident that the Second Sunday after the Epiphany is to have a new significance in the Church Year as the missionary day for Sunday-schools. Next year we shall hope to see the service held in every parish and mission in the land, save in those larger places where a service uniting several schools seems more adequately to meet the local conditions. The Board of Managers will gladly supply half a million copies of the service leaflet for such a purpose. The educational value of services like these is beyond question, and missionary education is the note which most needs sounding at the present time.

*A Noble Response
to a Noble
Example*

THERE could be no better demonstration of the continuing and constraining power of a high life purpose, faithfully worked out, than the response of the Woman's Auxiliary to the suggestion of a memorial to its first secretary. In less than three months, from every part of this country, as well as from abroad, have come gifts amounting to over \$13,000. And this money is not to be used for the erection of some imposing, or even useful, memorial at home, but is to be freely expended in a distant land, to the welfare of whose people Mrs. Twing gave

a large part of her life. She served the children of China in her life, and in her death she has won for them new opportunities to enjoy the blessings of Christian education. Hundreds of Chinese girls, who will never see Mrs. Twing in this life, will learn to thank God for her example, for the blessings of a present enlightened by the knowledge of our Lord, and for a future glorified by Christian hope.

*The Indians
of the Oneida
Mission*

LAST month, for the first time since the establishment of the mission in 1822, the Indian church at Oneida, Wisconsin, was closed. This step was necessary as a precaution against the spread of an epidemic of small-pox, with which the community of 2,000 souls was threatened. The disease found its way to the reservation through the trading of the Indians in some of the neighboring towns of white people, where it was prevalent. The entire dependence of the Indian farmers upon the sale of their supplies made a strict quarantine impossible, except so far as food could be provided. In this emergency a number of friends have given immediate and generous aid, so that the seriousness of the situation has been considerably relieved, while the heroic work of the mission staff has held the disease in check. The physician in charge of the mission hospital, a young Virginia woman, has been working constantly, driving many miles by day and night, in her effort to care for the sick scattered over a district of 120 square miles. Unless there should be unexpected developments within the next few days, Mr. Merrill feels that the danger will be averted. He will therefore be at liberty to resume the effort he is now making to provide for the support of the mission hospital and creamery, for the Oneida Mission has both an industrial and philanthropic side. While it is gathering a unique congregation of eight or nine hundred Indians every

Sunday in the great Hobart Memorial Church, it also ministers to the bodies of men, women and children, and endeavors to fit every Indian Christian for some useful occupation. As soon as the volume of its business can be somewhat increased, there is good hope that the creamery will be self-supporting. The hospital, as must always be the case with an institution of the kind, must continue to depend upon the offerings of people who believe in medical missions.

*The Colleges
as Centres
of Missionary
Activity*

FEW evidences of the progress of the Kingdom of God are more striking than the changed attitude of the colleges toward Christian faith. One hundred years ago the institutions of higher learning in this country were strongholds of infidelity. To-day they are fortresses of a reverent and active faith. It is a matter of record that when the nineteenth century opened there were just three young men in Yale College who confessed themselves as Christians, while as late as 1813 Princeton mustered only one. To-day conservative authorities estimate that fifty-two per cent. of the college men of the country are members of Christian churches. Not only have the colleges become fortresses of the faith, but, better than that, they have become centres of a strong and aggressive missionary spirit. There will be no more significant gatherings of any kind during the month of February than the conventions of the Church Students' Missionary Association and of the Student Volunteer Movement for Foreign Missions. The former will be held at St. Stephen's College, Annandale, N. Y., February 22d to 25th; and the latter in Toronto, February 26th to March 2d. The S. V. M. is an interdenominational and international movement. Its convention will be attended by 2,000 delegates or more, chiefly from the United

States, but including representatives from England and other European countries, besides many missionaries from the foreign field. Its enrolled volunteers who have signified their willingness to give themselves to service abroad number 5,700; two-thirds of them are men. Over 1,800 young men and women are already in the field as a result of the Movement's work.

Church Students and Missions THE C. S. M. A. works entirely among the students of our own

Church, while maintaining cordial relations with the larger society. It, too, has been successful in stressing the missionary obligation among college and seminary students. It has fitted men preparing for Orders to be intelligent organizers and leaders of missionary parishes. It has aided most of the younger men who have gone to the foreign field within the last four years to decide to give their lives to that service, besides causing many others to offer for work in the missionary districts of this country. In addition to all this it has demonstrated its practical usefulness by assuming the support of one of its own members, now a missionary of the Church in Hankow, China. Among the subjects to be discussed at Annandale are "Prayer and Missions," "Men and Money," "How to Get the Most out of a Study Class," "Church and Nation in the Philippines," "Missionary Life and Work along the Arctic Circle," "Missions and the Progress of Civilization," "The Peculiar Opportunity and Obligation of this Generation to Obey the Command to Preach the Gospel to Every Creature." Among the speakers will be the Bishop of Alaska, the Bishop of the Philippines, the Rev. Dr. Lloyd, the Rev. B. T. Sakai, of Japan, and Mr. Robert E. Speer. The C. S. M. A. has

just lost its General Secretary, the Rev. Edmund J. Lee, who has given eighteen months of valuable service in visiting Church institutions for the purpose of presenting the claims of missions upon the lives of students. Mr. Lee sails this month for China. He will be stationed at Nganking.

An Introduction to our Friends, the Contributors, to our Friends, the Readers IF this number of THE SPIRIT OF MISSIONS does nothing else than introduce some of our contributors to a larger circle of readers, it will be more than justified. Whatever of value or interest this issue may have is due to the loyal co-operation of the workers at the front. In the midst of many pressing duties they have made time, on short notice in many instances, to prepare articles and secure photographs with which to enlighten us concerning the missionary situation from the point of view of the needs of childhood. What is true of this number is true of every issue of the magazine. This service by the missionaries puts us home people under special obligation to keep informed concerning the progress and the victories of the Kingdom. If we fail to do this, we are unfair to ourselves and to our representatives abroad, and unfaithful to the cause to which all of us are committed. By the help of the Sunday-schools this number will be placed in the hands of over 40,000 people. Why should not our regular subscription list be that number? Or, better still, a round 100,000? If we believe in childhood we must believe in missions. If we believe in missions we must desire to be accurately informed concerning them. Let everyone who reads this paragraph read page 73, and act accordingly.



JUST A LOT OF BOYS AND GIRLS

First Impressions of Child-Life in the Philippines

BY THE REVEREND WALTER C. CLAPP

NOTWITHSTANDING the tremendous handicap which Philippine mail suffers in comparison with China and Japan in the race to San Francisco, I do hope that somehow the Filipino boy will show his head among the first line in the children's number of *THE SPIRIT OF MISSIONS*. I do not say that he is as bewitching as his little Japanese brother, who smiled at us from his cosy nest on the back of his mother when we were in Tokyo; and many months ago those of us who even looked at the pictures in the magazine must have gotten some impressions of how "cute" (I have tried to avoid the word, but it will come out) the Chinese babies were—impressions which were more than verified by those of our party who visited the orphanage at

(84)

Shanghai. But so much depends upon the Filipino children that we must put them forward; that is, if they need it.

But they do not. The first impression which I gained of child-life in the Philippines was when our launch was coming from the steamer up the Pasig River toward the Custom House at Manila. A Filipino woman was washing her baby on the deck, if one can call it that, of one of those long, curious, wicker-covered barges, called *casco*s, used as lighters to transfer freight about the harbor.

And since then we have not been obliged to seek for glimpses of Filipino child-life. Here in Manila the Tagalog (accent on the second syllable, please) or Mestizo boy is everywhere, and his sister is with him, or just around the corner. And they have very good times, too. Is

it not something to cause a sober thought that one should so often see the artless, smiling, dimpling, romping childhood of a people stiffen into a grave, severe, sphinx-like stolidity in mature life? It is a charge which cannot be laid upon a single race; there is too much of it, East and West. If we lose our sympathy for children and our likeness to them, what share can we have in the joys of Heaven? That is why one may be glad to find, on landing in America's new possessions, child eyes that attract one, and child voices that are musical. The missionary in a new field is looking for the portions of the soil which are most promising. The Filipino boy's laugh calls attention to the exact spot. Rebuke not that laugh, even if it be only about some childish sport, but cherish it, prolong it, reflect it, transpose it into the eternal praise around the Throne.

I have been looking at our *cochero* and his family. He is not really *ours*, but he lives down stairs. We can peep through the lattice-like floor of our little dining-room and see them eating their meal, all perched on one bamboo bench. There is the *cochero* and his good wife, then there are two little *cocheros* who especially interest me. The younger one is but a baby yet, and some recurring physical ailment interrupts and postpones the full tide of childish glee which, I trust, may be his a little later on. The other is a study. I shall say that he is three years old. His body is thin and brown. His garment is one, simple, abbreviated, diaphanous. He has a queer way of sitting down on his heels, not in the excruciating manner of his Japanese

brother, who kneels; the Filipino squats. It is an impossible attitude for the normal Anglo-Saxon, but any little *cochero*, like all the generations of *cocheros* before him, does it easily and by preference. I hear this little fellow at his boyish pranks in and out among the banana trees, and then I see him in the attitude described, with pursed lips and earnest expression studying out some child-problem in mechanics with straps and blocks. Little *cochero* will grow up to be like his father, to regard cock-fighting as an ideal pastime, or he may under better influences prove what many are denying, that the Filipinos are capable of real progress.

Our view of child-life in the Philippines would indeed be but a hasty, superficial first impression, if we were to be content with its picturesqueness. Little José and Manuel come rollicking out of school, with their yellow-covered American "First Readers" under their arm. "Good-morning" they call out to me, as if to experiment with what they have just learned from the New England teacher, who stands in the doorway looking after them. Immediately they lapse

into Tagal, to be sure, but the solemn thought induced is, that here you have, in embryo, American citizens, with all the possibilities of success or failure connected with so high a calling. In the schools which our Government is everywhere establishing throughout these islands, English will be taught, and by and by the higher branches, sciences and arts, embodied in a system of high schools and colleges. The question arises, What



A FILIPINO COCHERO AND FAMILY

relationship will this purely secular training, enforced with all the prestige of a mighty, superior nation, bear to the religious thought and practice of the rising generation of Filipinos? And it seems inevitable to answer that the effect must be to break down. Inherited customs and traditions will be shaken. The old *cochero* will be half admiring, half mourning at his precocious, English-speaking offspring, who has learned that the most progressive people in the world do not think it necessary to go to church

every Sunday, whatever else they may do.

Thus, out of the uniqueness of the first view there comes a problem of the utmost seriousness. Let us see clearly in advance that merely secular education will certainly fail in the Philippines, as it has failed the world over, to do all that needs to be done for child-life. The Church should be early with her plans to supply the Word of God, the Grace of God, and to teach with all the resources at her command the love and worship of God.



LITTLE LAVANDERAS



1. Alice Wears Leaves. 2. Cora Brings One Home. 3. Lucy Stays Well. 4. John Weasel.
5. Paul Run In Midst. 6. Willie Wings. 7. Allen Not Cut.

INDIAN CHILDREN BEFORE ENTERING A CHURCH SCHOOL

Catching the Young Antelopes

BY THE RIGHT REVEREND WILLIAM H. HARE, D.D.

THE best part of this article is the pictures. They tell their own story, and they tell it well. That story may be put under several headings.

First, Indians in their native state have parental love and pride. Otherwise the parents of the children represented in picture No. 1 surely would not have taken so much pains to dress them up in the best that their wild life could afford. Now parental love and pride are the foundation of all home life and the surest basis for missionary work, and a loving, tactful heart can always get at the parents through the children. A chief of the Rev. Mr. Cook's Yanktons said to me once, himself being a Christian, "I wish you would baptize my grandchildren." I asked whether their parents had been baptized. He answered: "No, they are quite wild." He saw that I hesitated, and added: "My friend, the old antelopes about here are very wild and fleet, and it is hard to catch them.

So our young men run the young ones down, and then the old antelopes come nosing round to find their young, and the young men catch the old antelopes, too. And I have thought that if you caught my little grandchildren, perhaps you could catch their parents, too."

The next part of the story told by picture No. 1 is this, namely, that now that our land is being settled up, Indian parental love and pride cannot gratify themselves in the old way. When civilization comes near, the dress of children 1, 2 and 4, counting from the left in picture No. 1, will not do. It has to go. And then, unless Christian sympathy shows the parents a better way, the tendency is to the slipshod, make-shift clothing seen on boys 5, 6 and 7.

Just then the mission steps in and gives to parental love and pride the better mode of caring for the child indicated in the frontispiece of this number. This is the picture of the grandchild of one of the chiefs of the

Yanktonnais Sioux, an early convert under the ministry of the Rev. Mr. Burt. His daughter was educated in a Christian school, and she and her husband are both communicants of the Church. The father is an industrious, progressive man, and is considered one of the two best Indian carpenters on the reservation. The difference between the old and the new is very great. The faces of the children in picture No. 1 are painted, but never washed; the face of the child in the frontispiece is washed, but never

hearts have been reached and that they feel perfectly at home. It is true that Indian children are often shy and shrink away from the stranger. It is also true that hard and unsympathetic treatment will drive the heart of the Indian child within itself and shroud a whole school in moroseness and doggedness; but the happier side of Indian life was clearly seen by a lady who once travelled with me, and who described it in the following words:

"As we drove through the camp the



BISHOP HARE AND SOME OF HIS INDIAN CHILDREN AND THEIR TEACHERS. COMPARE WITH ILLUSTRATIONS ON PAGES 107 AND 108

painted. The clothing in No. 1 is "dirty finery," a lurking place for disease; the clothing of the little lady of the frontispiece is fresh and sweet, having left dirt and disease in the washtub.

The next part of the story told by these pictures is this: that Indian parents and Indian children are accessible to Christian effort—unless perhaps when long continued wrongs and helplessness have driven them to despair and inveterate hatred of the whites. The picture of some of our Indian children during recess at one of the boarding-schools certainly indicates that the children's

people hurried out to shake hands with the bishop, even the babies holding out their right hands with a welcoming stare, and many a cordial greeting from both men and women was given to me, a stranger. At the sunset service, the women and children grouped themselves on one side of the booth, the men on the other, while in the centre stood the bishop, the Rev. Mr. Walker, and some twenty young men who were to lead the singing. Well-worn tune-books, being apparently a part of the camping outfit, appeared in the hands of the congregation. The people evidently love the



MAKING THE MOST OF RECESS

hymns, and they sing, if not always harmoniously, at least heartily. My attention was distracted by a little fellow who had that air of self-possession which comes with the consciousness of being well dressed; for he wore a beautifully beaded buckskin jacket, and blue trousers which reached his stout shoes, while his shiny black hair hung in two braids behind and two smaller braids made an X on his forehead. During the service he often looked up at me and smiled; once he put out his hand and touched my sleeve, evidently admiring the roses in the cloth; and finally he stood up resolutely, thrust his hand deep into his pocket and drew out a braid of sweet grass which he presented with a smile that completed his conquest. The odor of sweet grass will ever recall Archie Long Fish and that sunset service.

"A sad contrast to his rosy health was a sick girl whom we visited when prayers were over. The sun had now gone down in a blaze of red and yellow, the new moon and a brilliant star hung low in the west; to the north incessant flashes of lightning from black clouds told of a storm raging there. Outside the tent, on a pile of folded bedding, sat the sick child, seeking each passing breath of air, her dress slipped down to her waist, the evening being very sultry. Near her on

the grass were a tin cup and plate, ready for the evening meal of coffee and Indian fried bread. Her father tenderly supported her on one side, while the mother, half reclining on the other side, stroked the helpless hand. The child did not look up when we came near, nor when the bishop spoke words of comfort to the parents, nor when Mr. Walker said some Dakota prayers. Mr. Walker told us that last winter, when the mother was thought to be dying, she had asked for the Holy Communion, and begged that this little child, though unconfirmed, might be allowed before she died to receive, too. He added, simply: 'I gave it to her, Bishop.' When the bishop heard how much the people valued the Sacrament, not only for themselves, but for the child, he simply said, 'Very well, dear Luke,' and kneeling down and laying his hands on the child's head, he said in Dakota the Confirmation prayer. The parents' faces shone with joy. The father indeed laughed aloud and patted the child on the shoulder, and then a fleeting smile passed over her wan face as she, for the first time, looked up."

The last picture represents a father



YOUNG GENTLEMEN GRADUATES OF ST. PAUL'S SCHOOL FOR INDIAN LADS

and mother with their children in a boat, happy in taking them back for their summer vacation across the broad river which lies between school and home—a restful picture, surely suggestive of the home-gathering which shall at last unite those who labor and those for whom they labor in the good land beyond Jordan,

“a land of brooks of water, of fountains and depths that spring out of valleys and hills,” and where, therefore, the



A DORMITORY IN ST. JOHN'S SCHOOL

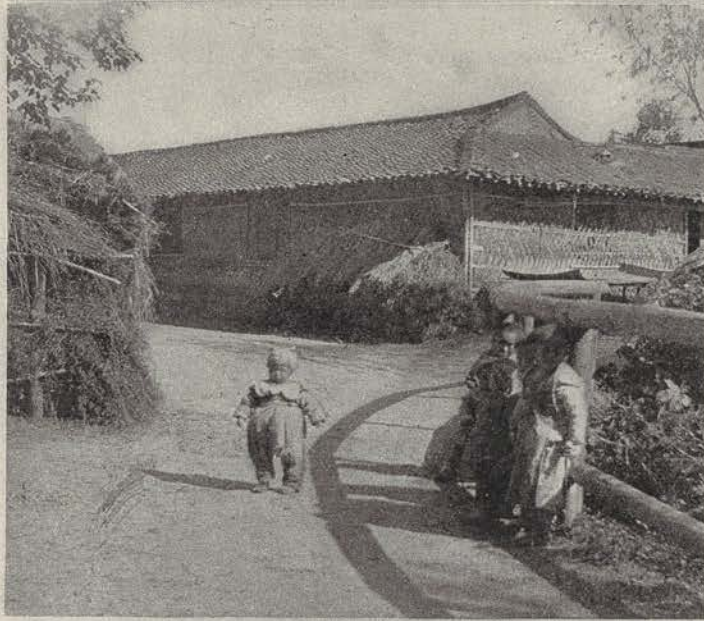
a great light has shined,” and that it is the duty of Christian people to keep it shining.

children of the “valley” and the children of the “hills,” the low and the high, the weak and the strong, shall find the refreshment which they need.

I might ramble on in stories like these for a long time; but I think enough has been said to show that “On them that walked in the shadow



THE REDEMPTION OF FAMILY LIFE



POSSIBLY A FUTURE BISHOP: NOTE THE MANLY BEARING

How a Chinese Boy Became a Priest of the Church

BY THE REVEREND WANG HSUIN I

TRANSLATION FROM THE CHINESE MADE BY THE REVEREND J. ADDISON INGLE

MY name is *Wang Hsuin I*, and I am a priest connected with St. Paul's Church, Hankow. That sounds simple enough, doesn't it? But it is not a simple matter to become a priest in China. So, if you care to hear my story, I will tell you how it all came about.

My name means "Prince," but our home was not a princely one. It was in a little village about fifteen miles from Wuchang. My father was a farmer, and barely managed to keep us alive by the hardest of work, for the land was only a little piece, and there were seven of us to feed and clothe. As a little child I spent much of my time looking after

father's buffaloes, which he used for plowing and drawing the clumsy cart in which the crops were brought home from the fields. In the morning I would lead them to the hills to feed, and there spend the day with other boys similarly employed; and in the afternoon I would climb on the back of one of the clumsy creatures and ride him down to the water, always taking care to slip off before he plunged under the water.

By the time I was seven years old, the question of supporting four boys had become a serious one. We ate too much. So when my father's brothers came and advised him to send one of us to a school which had just been opened by some mis-

sionaries in Wuchang, who fed and clothed and taught their scholars free of cost, it was a strong temptation. But as an offset to the advantages were the perils. It was said, and commonly believed in our village, that these foreigners opened schools only as an excuse for kidnapping boys and taking them to other countries; that they sometimes killed them in order to cut out their heart and eyes to use as medicine. Of course this made going a way to school a serious matter.

But it seems as if God's hand was preparing the way for me. The crops failed. Then my father could not possibly make both ends meet. So it was decided that I should go to school. While my parents cared for me, they had

other sons, and they did not think so highly of me as to be unwilling to run the risk. Besides, my uncles, who were Christians, assured them that the stories about the missionaries were untrue. So I went; but all the villagers were horrified, and said my parents were rash, heartless people, sending one of their sons to certain death.

It was only a little school, presided over by a Chinese teacher, but out of it the present Boone School has grown. There were fourteen boys, and I was the

youngest. At first I was dreadfully homesick and would not study. But my teacher treated me well, and by and by I came to like the school better than home, because I was so much better off in every way. My father came to see me once a year, and for ten years I did not go back to the village.

Our teacher was very strict with us.

We rose at daybreak and studied till ten o'clock, when we had breakfast. Then we studied till five in the afternoon, when we had dinner, and were free for a short time. At dusk we went back to school and studied till ten or eleven. Of course we little chaps fell asleep very often. But the teacher would wake us up and start us off again.



REV. MR. WANG AND HIS THREE SONS

The books we studied were all in Chinese and except for a few books on Christianity, were the same that Chinese boys have studied for hundreds of years. They were very dull and uninteresting, because the teacher never explained what they meant. We learned them by heart and recited them to the teacher, and that was all. Naturally I did not enjoy it, and felt that I was not getting any benefit from such studies. What I did like was stories of old warriors and their battles and stratagems and, above all, stories

of sorcerers and conjurers. So I determined that I would run away and learn to be a conjurer. I saved up all the money that came into my hands, and at last had twenty or thirty cents. Then I got one of the boys, named *Ts'en*, to run away with me. We crossed the river to Hankow. There we did not know what to do or where to go. We wandered up and down for some time, till finally we ran into *Mr. Yen*, one of our Chinese clergymen, who ordered us back to the school. We were afraid to go, so we spent the night in Hankow, and then went to my uncle's house in Wuchang, where we spent several days. Finally we went back to school, where I got the whipping I deserved. And I gave up my plan of being a conjurer.

When I was eighteen years old, I was sent to St. John's College, Shanghai, and studied there for two years. I had made up my mind that I would be a doctor, so I bought Chinese medical books and studied them in my spare hours. I thought that medicine would be the easiest way to make money and a reputation, and at the same time help the Church's work. Just about this time I was confirmed, having been baptized some years before.

When I was twenty, Mr. Yen asked me what I intended to become. I said "A doctor." He asked the other members of the class and they all said the same thing. So we all began the study of medicine, delighted that our hopes were about to be realized. But before long the foreign doctor advised me to stop. I felt very sore over the result. My long-cherished hopes were disappointed, and I had lost face with my fellow-students, who went on with their studies. I wondered why God would not let me do as I wished. Afterward I knew.

About this time Mr. Yen came and proposed that I study for the ministry. I agreed, and soon a class of eight of us were hard at work. After awhile I grew fond of it, but it was years before I outgrew my hope that I might even yet

study medicine. It seemed to me delightful to think of going about preaching and healing, as our Lord and His apostles did. We studied for three years and, when at last we were ready to be sent out for trial, only three of the eight were left. The others had given up the ministry and gone into business. I was sent to Wuchang, where I served two years as a catechist before I was ordained deacon. In 1898 I was ordained priest in Hankow.

Looking back over my course, I can see how God has led me. I was driven from my home by famine and poverty, and sent to a Church school. Later I was sent to Shanghai for further study, and there fully determined to study medicine. I was prevented, to my great shame and disappointment. But I am most thankful now that it turned out as it did. I pray that I may "manfully fight under Christ's banner against sin, the world and the devil, and continue His faithful soldier and servant unto my life's end."



THERE ARE UNTOLD ADVANTAGES IN BEING A BABY IN A CHRISTIAN HOUSEHOLD IN CHINA



THE ANVIK SCHOOL IN SUMMER

The Boys Shooting for Sugar on the Closing Day of School. Each boy is required to choose a lady with whom he divides his winnings

“From the Snare of the Fowler” Child Life at Anvik

BY BERTHA W. SABINE

CHILDREN in Anvik have always seemed to me to live as free and happy a life as anywhere I know. They are indulged in everything from their babyhood, have merry outdoor play in all kinds of weather and at all seasons of the year, with games appropriate to each, with utter carelessness as to rags, dirt or inconveniences. From their standpoint, they are perfectly happy and content—from ours, we desire greatly to change it, though not to deprive them of their child-like pleasure. Very many die in infancy in consequence of their parents' superstition, ignorance, and want of proper care, though not from wilful neglect, for they are always greatly beloved. Those who live, grow up drinking in from infancy the superstition which entangles them more and more as they grow older, “like the snare of the

fowler,” which they themselves so skillfully set for game. I often think they are like the woman Jesus made to stand upright, of whom He said, “Satan hath bound, lo, these many years.” When the Master unlooses these it is as David says: “Their soul is escaped as a bird out of the snare of the fowler; the snare is broken and they are delivered.” It is for this we seek to teach the children, and the earlier in years we begin, the better, before they are too securely ensnared.

A baby ten days old lies asleep with a piece of iron and a bit of fish-skin laid on its little body to keep off evil spirits, while its father ventures, for the first time in its little life, on water or ice. Children must not eat a mouthful out of doors in winter for fear of some harm. This fear rules their lives in every daily action and occupation from this time on



THE ANVIK SCHOOL IN WINTER

The Boys are standing at the right and left, the Girls are seated in the centre

till they are old men and women, winding them closer in its hateful meshes, making the struggle to be free harder as their years increase. I have always tried to teach them of the power of Christ over evil spirits, and how He exercised this power while on earth; and it is with joy unspeakable we have seen some set free by His mighty hand. Such an one is Dora, brought up first in the day-school, then in the girls' boarding-school, then in Mr. Chapman's family. For a while after her marriage, we feared she was more closely ensnared than ever; but laid on a bed of painful sickness for many months, her soul has wonderfully grown, her comfort and delight are only in the deeply loved truths of the Gospel. Christ was indeed in her; "the hope of glory," as I talked with her in the days before I left Anvik. By this time, I doubt not, she has entered into the eternal and "glorious freedom of the children of God." One such soul alone "pays" for the labor of years.

The children in Anvik are not over-

taxed with work during their childhood, though all have their own share of daily work, to draw the pails of water, run before the dogs, help with fish trap and firewood, carry the baby on their backs, make the nets, or help in sewing. But the first-fruits of tasks which such little hands can do, the water carried first from the hole in the ice, the berries in the tiny birch-bark basket, the fish or bird first caught, is taken to the *kashime* and presented to the old men, and a feast is made by the proud father, as if to dedicate the work of life; and then, all unconsciously, *by the girls*, the life of hard and unceasing toil is begun that is so early to bow their backs and add the lines of care to their faces and take away all traces of freshness and beauty, changing a young girl into an old woman in a few short years, when their free and happy childhood is past.

But in summer they roam over hills and in the woods through the long, endless days of light, in search of flowers, birds and nests, dancing together round

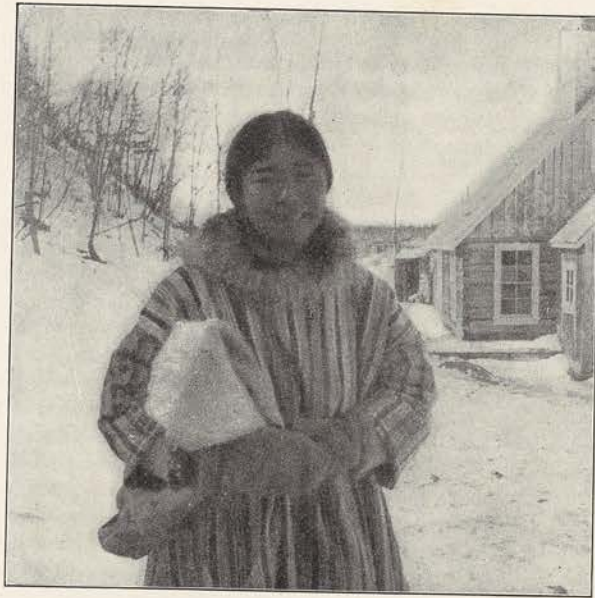


A CHRISTIAN MOTHER AND BABY GIRL

their own camp-fires, cooking their own little picnic feasts. In winter they have many games like the children of our own land—tag, hide-and-seek, jumping on one foot through and over figures traced on the snow, sliding down hill, making little branch houses in which they carry on mimic domestic life, or copy the

kashime dances to the sound of improvised drums. Often they cleverly fashion houses from blocks of snow cut with sharp sticks and carve household utensils, where they keep house or store, just such enjoyments as used to fill my own child life. But even here the fear of evil spirits follows them. A child told me that on one of their picnics one raised the cry: "The devil is after us!" and they all fled in terror, leaving baskets, berries, and boots behind them, and one day a girl rushed into my house wild with the same fear.

I often draw a sharp contrast between their childhood and my own happy one, spent in a Christian home, with none but Christian influences about me, because the *outcome* must be so different. Unless they are taken into mission schools and taught of God's love and the Christian hope of the future life, what do they grow into? The ever-increasing fear of evil spirits, a slavery to this fear and to the demands of the medicine-man, who trades on and profits by it. They learn deceit and distrust from babyhood



ALICE

First generation of Anvik School Girls

from lying parents. The desire of gain, of imagined *temporal* good, grows stronger with every year; you see it in the youngest children, developing jealousy, meanness, underhand dealing, and a distaste for anything that does not seem to bring that direct gain.

I have been glad for the death of every infant, since I lived in Alaska, that they were taken Home, safe forever from the evils around them. One instance alone will show how children may "escape from the snare of the fowler and be delivered." Little Carl, with a sweet face and bird-like voice, was a hopeless cripple. He learned in school well and gladly, could speak English and read his Testament, and through the last long months of suffering, longed, and dreamed, and talked of his dreams and longing to go to be with Jesus, whom he loved, and with the angels, where he heard sweet music, and cried when he came back to the realities of suffering. His large eyes and intelligent face would light up with joy and eagerness, when told of Jesus and the Home awaiting him. No fear of death or devil disturbed him, for his



"PLAYING HOUSE" WITH BLOCKS OF ICE AND SNOW

Saviour took him gently to Himself last Christmas-tide, and his free and happy soul has escaped to be free forever.

More and more we want teachers and money to take these children from heathen environments and help them to grow into the freedom of Christian life now and forever.



HARRY AND OLIVER
First generation of Anvik School Boys



THE RAW MATERIAL

An Indian Territory Parish School. Now closed because the parish has no resident clergyman at present

The Children of the Frontier

BY THE REVEREND GEORGE BILLER, JR.

IN reading of the Church's work among children of the Indian Territory, one might naturally expect to learn of work among Indians. There is nothing to say of such work—the Church is doing none. It is estimated that there are in this Territory 75,000 Indians (full-bloods and mixed), and yet we can point to no special Indian missions, we cannot count a score of Indian children who come under the Church's influence. There are many reasons for this, among which may be mentioned the trifling amount appropriated by the Board for Indian work in this jurisdiction, the paucity of men (there are two priests in the Territory to-day); the fact that work among the whites can be carried on at so much less expense, with larger results. Happily, the Indian children are not being entirely neglected. Presbyterians, Baptists, Methodists and Romanists are caring for them.

The white children differ but little from the children of other parts of our country. Brought up on the frontier in Kansas, Arkansas, Texas, Missouri, or in

this, the newest portion of the land—they are a little wilder, a little more uncouth and untamed than the children of the city or of the more effete East. The genus "boy" is much the same wherever found. He may speak a different vernacular from that of his brother living in a different environment; he may dress differently, he may amuse himself in a different way—but he has the same characteristics, is the same manly though mischievous, affectionate though diffident little creature wherever found.

The Indian Territory child is much handicapped in the matter of education. With the exception of municipal schools in a few of our large towns, there are so few schools for white children. The Interior Department some time ago appointed a gentleman of New England to look into the matter of education in the Territory to see if schools were needed and to make a report. Any intelligent man living in the Territory could have made that report in a few days. But that is not Uncle Sam's way of doing things. A man from the remotest part

of the country, without previous knowledge of conditions in the Territory, must be appointed. In the meanwhile, our little ones must pay for their education at private or mission schools, or go without. Thousands go without. For some time, good day-schools were maintained in two of our missions, but the removal of the missionaries to other fields, and the lack of workers to fill the vacancies, made it necessary to close the schools for the present, and now the Church is doing no educational work.

What of the children's religious knowledge? The ignorance in this respect is appalling. Of twenty children whom the writer questioned a few weeks ago, at the opening of a new Sunday-school, not one could say the Lord's Prayer. The chief cause of this condition is the religious ignorance of the parents, and their indifference as to their children's training. Why should the child go to that little chapel for a whole hour once a week? Far better to be out hunting with his father, or at the baseball game with his brother, or riding with his sisters. Or, if he must go to Sunday-school somewhere, why not go to one of the large churches, which were here so long before the new church was

established, where he will see at least a few adults, and where, moreover, he will not be required to stand nor to kneel, nor to be so quiet? So argues the child, and it is hard to convince him.

The Church has itself to offer and that is all—its intrinsic value and holiness. Is that enough? Can that attract? Thank God, yes! In scores of little hearts a deep love for the Church is being born. It is slow work; it requires infinite patience and faith; the missionary in his isolation must spend many a blue-Monday.

Is it worth while? A thousand times, yes! I know not what the one in the East who compares statistics thinks about it; I know not whether the Board of Managers will ever think that the results justify the expenditure of more funds, nor whether the Church will ever send us more men; but I do know that there is not a missionary in the Territory who doubts the "worth-whileness" of his best efforts, not one who is not determined to keep on with the work, willing if need be, to wait for the harvest, doing his best in the face of discouragement, poverty, and lack of apparent success to train up staunch, loyal Churchmen from among the children of the Indian Territory.



THE SUNDAY SCHOOL AT COALGATE, I. T.



THE CHURCH TENT PITCHED IN WINAMAC, INDIANA

With the Children in the Diocese of Michigan City

BY THE REVEREND DUNCAN CONVERS

WHEN the Church Tent was pitched for the summer campaign, the canvas seemed to attract the children. Before we could get it up in any town the boys came flocking round. The first question was, invariably: "Say, mister, how much is it to get in?" When I explained that the tent was for religious services there was a reaction. They lost all interest, and walked away in scorn. But the canvas brought them back. Sometimes—quite often, indeed—they would gather round in the afternoon when school was out, and listen, open-eyed and open-mouthed, to the Old Testament stories, or to anecdotes out of Church history. At night, they always mustered in force. Some would come into the tent; but more would cluster in all attitudes on the ground outside the entrance. They were generally very good and quiet. I do not mean that no boy ever slipped a rope—it would not be in

a boy's nature to conquer that constant temptation always. Only once or twice did they make any noise to disturb us. Before and after service they used to help arrange the chairs and the books and the lights. When it came to putting up or taking down the tent they were in their glory, and were often a great help. A few times they were a nuisance; but only exceptionally. One I noticed, staring at me during a service with a puzzled, far-away look on his face, who said afterwards: "I half fancied I had seen you dressed that way before, when I was little; but I don't know where. It all seems more like a dream." When I learned that his mother had taken him as a child to the parish church in his native England, I concluded it was a half-forgotten memory of early years. There are such boys in Indiana, and elsewhere. We ought to reach them.

"But why," I hear some ask, "should you be using a Church Tent in a diocese?"

It might be all right in a missionary district, but in a diocese, and in a diocese no further west than Indiana! What is the need for it? There is plenty of pioneer work to be done in this eastern, central diocese. In the seven counties of Benton, Newton, Jasper, Starke, Pulaski, White and Carroll such partial exploration as I have made has revealed about seventy confirmed people who have not connected themselves with any other religious body. Of these, thirty-three have actually communicated at my hands in the last year. Only thirty-three in a population of 101,418—one in each 3,073! In other words, Iowa, Tennessee and Utah are relatively about ten times as strong as we are here! We are not quite as strong as Connecticut, with its one communicant to twenty-nine souls. But then we can boast that we are stronger than the Church is in Africa as a whole, or even in China. So now the reason for a Church Tent in a Mid-Western diocese may be apparent.

The congregations at the afternoon Litany were mostly the little ones. At one town some half-dozen used to go after school to a swing in a tree near the tent. But I was sure to hear some of them say: "Girls, ain't it 'most time for church?" And over they came. Two or three of them were glad and proud to play a hymn on the organ. Their fresh, childish voices were sweet and clear to hear and very heartily they said the responses. Afterward, you would hear them singing over and over as they played or swung some strain from the hymns. One lingered; and after the shy hesitation, broke out with, "I saw you baptize a little baby last Sunday. Do you ever baptize a girl as big as I am? I think mother would not mind, if it don't cost too much." But, alas! "Mother" *did* "mind," for other reasons. I was always sorry to say "Good-by" to these little afternoon congregations of the children, the hope of the future.

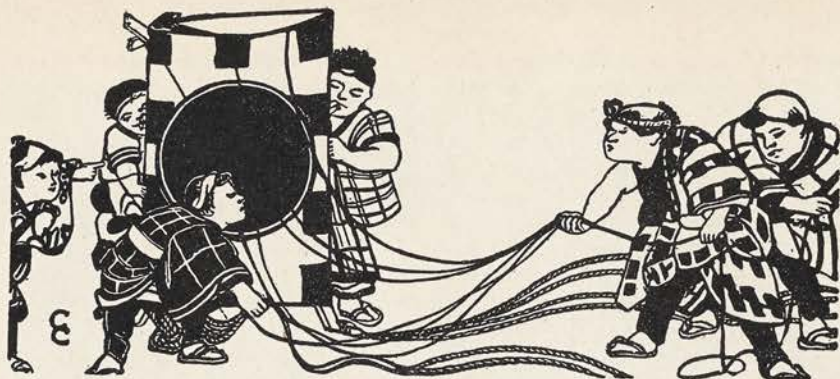
Indiana seems to be a seething mass, religiously, where all was in constant motion. There are the smaller bodies scarcely known outside. What do you

know about the "Mennonites," "German Baptists," "Separate Baptists," "New Lights," "Amish," "River Brethren," "Heavenly Recruits," "Pentecost Band," "Anti - Organ," "Christian Union," "Union Protestant," "Faith Band," "Albright"? But each of these are owners of "church edifices" in that State. Do you know the differences between the "Church of God" and the "Church of Christ"? Nevertheless many of these and the larger bodies deny infant baptism—for instance, the Dunkards, the United Brethren, the Baptists, or the Campbellites, otherwise "Disciples."

Some of their members talk in a way to indicate "unstable equilibrium." There was a tremble in the voice of a father as he said: "T'd give much to have my children with me in my church. It somehow seems lonely without them." For so his fatherly love revolted against the theology he had been taught.

But the soreness of some, the sadness of others seemed to me to invite us, who value baptism more than any "Baptist," who care to imitate the early disciples more than any "Disciple," who lay more emphasis on sacramental union with Christ than any "Christian," to work for the children. Some were annoyed, but not all, when I pointed out the baptism of households (Acts xvi. 15 and 33), illustrating the texts by then and there baptizing an entire family—father, mother and three children. Yes, the children brought joy and hope to a missionary in the Middle West.

¶
 PROFESSOR GILES, whose *History of Chinese Literature* we reviewed some months ago, tells this incident as a sample of Chinese wit: "A doctor who had mismanaged a case was seized by the family and tied up. In the night he managed to free himself, and escaped by swimming across a river. When he got home he found his son, who had just begun to study medicine, and said to him: 'Don't be in a hurry with your books; the first and most important thing is to learn to swim.'"



RAISING THE GREAT SUN KITE

Courtesy of D. C. Heath & Co.

The Lights and Shadows of Japanese Child-Life

BY FLORENCE PITMAN GARDINER

JAPAN has been called the "paradise of children." Some tourists will tell you that children never cry there. This is not quite true. Yet, from one point of view, Japanese young people have a happy time, for they are allowed to do very much as they please. The older people never seem to outgrow the irresistible charm of childhood. On the other hand, one often sees the burdens and duties of life assumed by very little men and women. They wait on the customers in the shops with much gravity, or they care for a baby brother or sister almost as big as themselves, tucking him snugly away inside or outside their garment, according to the weather. But, whatever duties they are called upon to discharge, they seem to accept them cheerfully. If the little man in the shop is not able to sell goods successfully, he can at least trot off on errands for father and mother. The little girl finds the baby on her back no great hindrance to her game of ball. She keeps it (the ball, not the baby) bouncing from her palm in the most skilful way, all the time crooning a song something like this:

"*Hitogo ni futa-go—mi-watashi yo me-go,*

Itsu yoni musashi nan uo yakushi,
Kokono-ya ja—to yo."

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Or another which, if put into English, would read something like this:

"One, two, three, four,
Grate hard charcoal, shave *kiri* wood;
Put in the pocket, the pocket is wet,
Kiyomadzu, on three *yenoki* trees
Were three sparrows, chased by a pigeon.
The sparrows said, '*Chiu, chiu,*'
The pigeon said, '*po, po*'—now the
Ball counts a hundred."



"LITTLE MOTHERS IN JAPAN"



A STREET STAND FOR THE SALE OF JAPANESE SWEETS
 Courtesy of D. C. Heath & Co.

If the baby grows tired and begins to fret, the "little mother" jounces it up and down over her shoulder with a peculiar humping motion of her back, without stopping the game.

The first eight days of the new year are red-letter days for the children. Then, dressed in their best, the girls in the gayest of clothes, they are flying kites of every description and playing battledore and shuttlecock wherever they can find an open space. March is the girls' special month, and from the first to the fifth the shops on all the principal streets of Tokyo seem to be turned into doll-houses, so gay are they with the display of dolls and doll furniture. In well-to-do families the little girls, and even some of the young ladies, keep the doll festival and invite their friends to see the dolls seated in dignified rows, graded from the floor to the low-pitched ceiling. The top row is always reserved for the representatives of the royal persons of olden times. Grouped before them are beautiful miniatures of everything real Japanese ladies would like to have, including quantities of popped rice and gaily colored cakes cut into shapes. These displays vary in size and character with the wealth of the family and many of them are handed down from one generation to another, like other family treasures. But each little girl begins a collection of her own the first March of her life, and her friends add to it as the years go by.

The boys have their festival from the 3d to the 5th of May, and at this time fishes great and small seem to be flying all over Japan. They are made of paper, and are attached to tall flag-poles, topped with gilded balls and hung with many-colored streamers. The paper fish is hollow; the breeze fills it out and its tail and fins flap in life-like fashion. The appearance of one of these fish or *nobori* as the Japanese call them, over a house, signifies that there are sons in the family. This is a matter of great satisfaction to a Japanese father. The birth of a daughter is almost always a disappointment to him. Often he will try to keep the news of the arrival of another girl from his friends. Yet, in spite of this light esteem for daughters, they are treated much better in Japan than in some other Asiatic lands.

These are some of the bright sides of child-life in Japan. What shall we say of the reverse of the picture, when pain, sickness and death come, as they do to the youngest as well as the oldest, in all lands? Japan, in her earnest endeavor to learn of all other nations what she believes they have to offer for the good of her people, stands shoulder to shoulder with the most enlightened of them all in the great fight against illness and disease, and the enforcing of sanitary meas-



"HERON LEGS"

Courtesy Messrs.
 Heath
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ures. Much has been accomplished in this way. But notwithstanding, one may see at any time in the largest and most popular Buddhist temple in Tokyo, dedicated to the goddess of Mercy, the pitiful sight of an old person, or a little child, or a mother with an ailing infant in her arms, appealing for help in their distress to the poor, old wooden image of Healing whose features and limbs have almost been rubbed away by those who have come to be cured of their various diseases through the ages. And so one's heart aches to help them know and understand about the Great Physician of souls and bodies.

I am sometimes asked if the homes that have become Christian have a different atmosphere to the heathen ones.

What a question! How can it be otherwise, if our Lord really dwells there. Good-natured indulgence of childhood gives place to more careful training. A Christian father in Japan would not sell his young daughter to a life of shame, as his heathen neighbor is very apt to do. Instead, she goes to a Christian school and is fitted to become the mother of a Christian home. Yes, Christian missions in Japan mean manifold blessings to millions of young people. They better all that is good in the Japanese life; they correct much that is wrong. So they give a new and higher meaning to the life the boys and girls of this wonderful Empire are now living, and point them to the still better life to come.



THE DOLLS' FESTIVAL

As kept by Miss Kuni Masujima, aged eight months



"COME SEE THE FOREIGN WOMAN"

A Visit to a Chinese Day-School

BY ANNETTE BURKE RICHMOND

WILL you come with me to-day to visit one of our mission day-schools in the native city of Shanghai? We will take jinrickshas from St. John's to the West Gate of the city, a long ride, first through the flat, open country, every inch of which is cultivated, past odd little villages, past the Baluchi camp, past hundreds of grave-mounds; through a part of the English settlement, where handsome houses set in the midst of beautiful lawns and gardens make us forget that we are in China; through the French Concession, a long, roughly-paved street crowded with people on foot and people in 'rickshas; and so at last to the West Gate. Passing under the archway, we will follow a long, narrow street, lined with small shops. It is a dirty street—as are most streets in a Chinese city. Thin, hungry-looking dogs stalk along, or lie asleep in the gutters, and hens roost comfortably at the shop entrances. When we hear the cry of "Oh ho! oh hu!" we must squeeze to one side, while the coolies pass with their load: bundles of fuel, or buckets of water, or perhaps a

sedan-chair. The street swarms with children. "There goes a foreigner," they say, as we pass. Sometimes one may hear the more unpleasant *San-li lang* (thief), or even *Yang kwei-tsz* (foreign devil); but not very often. Perhaps an adventurous boy, keeping one step to the rear, may ask where we are going, and we may enter into conversation with him as we go along; but if we stop and turn toward him he will probably take to his heels; and to notice a baby is to make it shriek in terror. You may see some mothers cover their babies' faces as we go by, lest we should put "the evil eye" upon them.

Turning up a side-street, we hear from afar the boys studying their lessons, but the noise ceases as we stop at the door of the school. Twenty-four boys rise as we enter, saying, *Sien-sang! sien-sang!* that is, "Teacher!" But we will not stay, for we are going to the girls' school, two doors farther on. This is the school supported by the girls of St. Mary's Hall; and here are thirty little girls with their teacher, Mrs. Yu. As they rise to greet us, you will notice how different they are in appearance from



BIG BROTHER AND LITTLE BROTHER OF A WELL-TO-DO FAMILY ON THE WAY TO SCHOOL

the little girls on the street. First, they are cleaner, for cleanliness is one of the requirements of the school. And their faces are brighter and more expressive.

The classes come up one by one. The smallest children are learning *fong-z*, characters written on little squares of red paper. Each child, as she names its meaning by connecting it with the character, gives some other character, just as if a child in America should read "sun," and define it, "daylight sun."

The next class is learning the "Christian Three Character Classic," a simple explanation of Christianity, written in verse, and

they can recite it very, very fast; but they know the meaning, too. That is one great difference between the mission school and the ordinary Chinese school. Next comes a class which recites from a Catechism on the Creed, the Lord's Prayer and the Ten Commandments. The older girls read the Gospels. They also study some of the Chinese Classics, and the Hongkong Primer, a book quite like a school-reader at home.

These little girls are not all Christians, but they are being carefully taught; and we hope that by and by many of them will come to St. Mary's Hall. All the time we have been sitting here, we have had an admiring audience. The neighbors have been leaning over the low half-door, for they never tire of the wonderful sight of a foreign woman asking questions out of a Chinese book. They may comment on our personal appearance, but they are not unfriendly nor intentionally rude, and if they get a little too noisy, it is usually enough to hint mildly that their *kwei-kyui* (custom), is not very good. That generally leads them to smile and draw back from the door. And when we depart, followed by the *Man chi! man chi!* "Go slowly! go slowly!" of the little pupils, the crowd will draw apart to let us pass, and very likely also call out *Man chi!* as we go away down the narrow street.



NON-LITERARY CITIZENS



THE MAN



THE WOMAN

EVERY-DAY INDIAN LIFE UNINFLUENCED BY THE CHURCH

A Young Oglala

BY THE REVEREND W. J. CLEVELAND

“ I HAVE told them to sell some of my steers, and pay what I still owe, in Gordon, on the casket for my wife's body. I rejoice greatly that some one is to hold services at St. Mary's station. The people ought not to be without services while waiting for me to come back. Besides, they should keep at work, trying to help in such ways as they can.”

The above was dated December 8th, 1901, and written in the Sioux language to our missionary at Pine Ridge, S. D., by a young Oglala full-blood. To understand something of how it came about, we must look back upon an Indian home of thirty-odd years ago. Among the packs, pots, robes, blankets, etc., which are the furniture of the lodge, we descry a small bundle standing on end and tied snugly together, but with an opening on one side near the top, through which we can just detect a tiny human face. It is the author of our quotation, setting out on the journey of life.

Peering around his new environment, he sees a fire in the centre, and slim poles stretching upward with the smoke toward an opening at the top. All between the poles is closed over with dingy hides, or canvas; except that, through a

narrow slit opposite him, strange beings great and small, in different garbs, pass in and out, evidently from a larger world than his. He wonders, perhaps, if he, too, has arms and legs, and will be able to move himself about as they can. Soon, however, the bondage of the bundle period is passed, the swaddling rags are gone, and little Pretty Hair Horse learns to toddle out beyond the *teepee*. Many odd customs of his tribe, and queer experiences, too, begin to shape his career. He notices that, being a boy, he is allowed far more liberty than his sisters; has more attention paid to his wants, and is never scolded and cuffed about, as sometimes happens to them.

One day, while he is yet a mere child, a report that United States soldiers are coming throws the whole camp into wild confusion. His grandmother excitedly bids him run to the hills and bring in his father's ponies. With no idea of what the trouble is, he hurries off. But already the soldiers are firing, and the camp is fleeing before them. Every moment he fears some bullet may strike him, nor can he overtake his friends. What does it all mean? Why have the soldiers come? And why should they shoot at him? He cannot guess. Mean-



A POSSIBLE PUPIL FOR THE MISSION SCHOOL

while, both pursuers and pursued have gone out of sight; the firing has ceased; and somehow, through the night, he manages to find his own people again, unharmed.

Thus began a new chapter in his life. With the whole band, he is gathered in upon a "reservation." He learns that a white chief called "The Great Father," has control over Indians as well as white people; that his people are no longer to roam at large and live upon buffalo, but stay within bounds, and be fed by "The Great Father."

Ten years or so have passed, under these new conditions, and many of the Indians are restless and dissatisfied, he among them. Then comes another change—a day of lovely visions, and bright promise. Somewhere, the old chief, Sitting Bull and others, have heard of the coming of an Indian messiah. When he comes, the white race shall be driven into the sea; the buffalo shall return in thousands; the people shall live again as in the happy times of old. If some

should die beforehand, yet all who join the ghost-dance, and trust in the messiah for deliverance may see in trances the dance will bring to them, the departed chasing the spirit game in the spirit land. White soldiers will attack them again; but bullet-proof shirts of painted calico will be given them; they shall escape from the thralldom of the reservation, and soon again be free.

Into this movement our hero threw himself with all the ardor of a would-be leader. They danced and danced until they fainted. Many claimed to have seen the visions foretold. But

while yet the messiah was still afar off, the soldiers came. The bullet-proof shirts proved of no avail, and Sitting Bull first, then Big Foot and his whole band, women and children alike, with many besides, were shot down. The bubble had burst, all hope was gone, and the world seemed darker than ever before.

But darkness comes before the dawn. Life was more serious than he had



MOTHER AND DAUGHTER BUILDING A TEPEE ON A CAMPING TRIP

thought. He began to study it anew. He had been indignant that those Indians called "Christians," and others who had partly become what was called "civilized," did not, except in rare cases, join them in the hope of an Indian messiah. But now when, one day, he saw Long

Wolf sitting on a chair with his little son standing by him on one side, and his little daughter on the other, just home from the camp day-school and dressed in a different style from their father, it came to him as a revelation that possibly the old way was not necessarily the best. He took in for the first time the idea that things could be improved! Even boys and girls could be taught and trained to be something better than they were by nature, and why not he as well?

The Light that lighteneth every man had begun to dawn upon his soul. Always earnest in the pursuit of what he believed to be for the best, it was not long now before he was baptized, confirmed by Bishop Hare, and married to a sweet Christian maiden whose cheerful

faith and good example helped to make him strong. Consumption, however, had already claimed her for its prey. Only a few years after he began his faithful work as helper, at the mission on Grass Creek, she received with him her last Communion, and, urging him not to mourn her loss but continue bravely to

work for Christ, she died, leaving him childless and alone.

Charley had picked up the knowledge of reading and writing in his own language. He could study his Dakota Bible and conduct the services well from the Dakota translation of the Prayer Book. But one thing he had missed entirely; he had discovered the better way too late in life to take advantage of the reservation schools. So now he

is studying faithfully to learn to read and speak in English at Haskell Institute and thus fit himself for larger usefulness among his own people. This is what Christian Missions have done for one Indian lad. There are many others like him. Is it not worth while to give them all the help we can?



"HE SAW LONG WOLF WITH HIS LITTLE SON AND DAUGHTER, AND TOOK IN FOR THE FIRST TIME THAT THINGS MIGHT BE IMPROVED"



YOUNGEST "YOUNG AMERICA"

Bending the Twig in Porto Rico

BY THE REVEREND JAMES H. VAN BUREN

ON one point everybody who lives and works in Porto Rico agrees; and that is, that most of our hope for the people here lies with the children. There are on this lovely island 300,000 children of school age. Provision is made already by the public schools for 50,000 or thereabouts; but the work of increasing the accommodations seems to be far from supplying the need. Governor Allen said in his report for last year that there ought to be ten times the working force and equipment then in existence. There are private schools also, managed by the different religious denominations and by individuals, but it is safe to say that for every child now receiving instruction in public or private schools, four are growing up in ignorance.

As yet, our Church is doing no educational work among the children of Porto Rico. Plans are being matured, however, for a beginning, and it is high time they were put in operation. Considering what an element in American civilization is due to education; considering what a menace to our institutions results from ignorance, it is easy to see how important the subject of properly bending the twig becomes in

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this land so new to American ways, so long oppressed and ground beneath the iron heel of selfish despotism. Considering also what our Church is, what wealth is hers, what harmony exists between her methods and the American spirit, how great will be her responsibility if the tree is inclined in ugly, distorted ways!

Look into this court-yard, Christian citizen! See how nine-tenths of your Porto-Rican fellow-citizens live. What do you read in the face of that little child with matted hair and pouting lip? What can that little mother do in the intervals of plying her sewing-machine, to make of her little one such a being as God means His redeemed people to be? Look at this group, and read the future, if you can without tears, of those boys who will some day be as trees I I have seen, twisted out of shape by the hurricane, or else as trees planted by the waterside, whose leaf shall not wither; trees of the Lord's planting, in the garden He has given *you* to water!

There are problems here that make the heart sick to contemplate. There is work here that will take generations to accomplish. And one of the hopeful signs is

that our public schools are crowded to overflowing. Parents and children are clamoring for more schools. Night schools are turning applicants away, day schools have fifty in a room where thirty would be a liberal allowance. By every consideration of the economy of prevention, by every consideration of the danger of ignorance, by every consideration of patriotism and of



"WHAT CAN THE LITTLE MOTHER DO?"

ance and every foul shape of vice and superstition.

religion, let us who work in this morning time of a new day for Porto Rico feel that behind us are the hearts and hands and resources of a mighty host of brothers and sisters, inspired with the holy purpose of letting the light of American Christian civilization shine into the deep darkness of this island, rescued from oppression and yet to be redeemed from ignorance



"THERE ARE PROBLEMS HERE"



A TYPICAL VILLAGE HOME IN CHINA

A Village Girl's Life in Mid-China

BY EMILY G. COOPER

THERE is little comfort about a Chinese village home. It usually has a common room in the centre, containing as its chief furniture a loom and spinning-wheel, with sometimes a table, odd stools and benches, a store of dried stalks in one corner for fuel, dirt and cobwebs the only decorations, and the mud floor generally in possession of chickens. The bedrooms opening out of this are dismal places, dirt and darkness being the chief characteristics. No wonder the Chinese spend the greater part of their time without the threshold rather than within.

In the picture of a typical village home, a mother and two young children can be seen at their mid-day meal, chopsticks and bowls in hand; other members of the family are wandering about eating. To sit at one time around a family board is something not yet conceivable to a Chinese country mind.

Into such surroundings the little village maiden comes, very unobtrusively, for no such demonstrations of joy ac-

company her advent as when a son appears. Seldom is she a welcome addition to the family circle, and her parents make arrangements as soon as possible for her entrance into another home, so that she is often betrothed while yet in her babyhood.

Poverty is a stern factor in her destination; sometimes infanticide quickly quenches the feeble life; sometimes a few dollars makes her the property of others; and sometimes poverty sends her at an early age to the home of her prospective husband. In this last sphere she is made to work and help in household affairs, under the direction of an often exacting mother-in-law. Frequently she is a slave in all but name, and may never take her proper position as a wife in the family until she in her turn becomes a mother-in-law.

A village lassie then, starts life with dark possibilities before her, although happily these, in many instances, are not realized. As a little tot she is much the same as little tots all the world over,

doing her full share of crying, quarrelling and playing. She is a curiosity to Westerners, in her thick wadded winter garments, which make her almost as round as a ball; with her clean-shaven head, except for one or two little pig-tails standing erect on the top, and also in the deft way in which she handles the chop-sticks.

Not for long is she allowed to enjoy a free and happy childhood, she soon has to carry, or rather drag around her suc-

hoeing the cotton and then picking it when it is ready. So with regard to other crops and general cultivation of the land; in all the girls must take their part.

A new element has in recent years come into Chinese life, in the form of cotton mills and silk filatures. Thousands of women and girls from the villages spend their days from five or half-past in the morning till six at night in these factories. The pay is good, and



THE INTERIOR OF THE VILLAGE HOME, SHOWING THE LOOM AND SPINNING WHEEL

cessor in the family, and where she goes the child, almost as big as herself, must go also. Quickly, indeed, do the burdens of life lay themselves on these young shoulders. School is considered quite an unnecessary luxury for the majority of country girls, although here and there one may share the privileges of the local school with a brother.

As soon as she is old enough, many and varied are the occupations of a village girl. Cooking the rice and vegetables; doing such work in the fields as

they like the life better than the hard work in the fields, but one wonders what kind of women the future will produce from material engaged in such a life.

A girl may begin her factory life at seven or eight years of age, keeping on through the bitter winter weather or summer heat, with few holidays and these generally utilized for washing and mending clothes. This goes on until her "good day" or wedding day comes, when she dons the gorgeous red garments, borrowed for the occasion, and, amid fring



A VILLAGE STREET SCENE. A BEARER OF BURDENS

of crackers, banging of gongs and the ostentatious weeping of her relatives, she is escorted to the red chair which bears her to her new home, a heroine for once in her life. A week later it is more than likely that she will be seen, basket of food in hand, on her way again to the old work in the factory.

In one respect a country girl is better off than her town-bred sister, she does not go through the misery of foot-binding. Her feet are slightly compressed to a pointed shape, but this is nothing compared to the ordinary binding.

Amusements come little into village life—an occasional wedding feast, at which as a rule the whole community assists; a travelling Punch and Judy show or theatrical company break the monotony with a mild excitement.

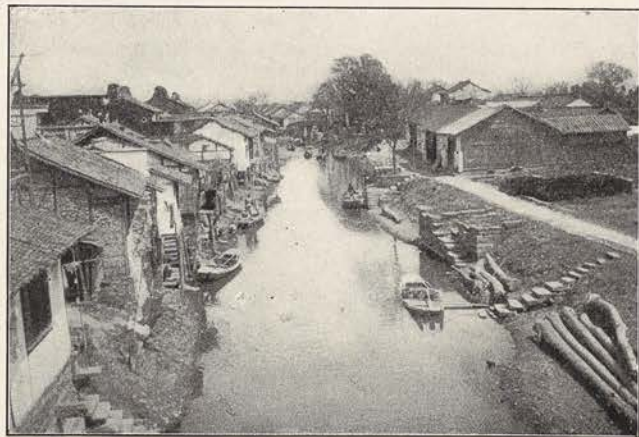
Just as a girl claims scant attention when she makes her début, so later on little heed is paid to her in sickness. Amid small, dark,

comfortless surroundings, hung round on three sides with cotton curtains that might have been clean at some time in a very uncertain past, the poor invalid, left unwashed and unkempt, passes many a dreary day.

A word or two in closing as to the personality of the subject of this sketch. She is apt to be dirty and untidy in appearance, but is easily induced to im-

prove in this respect. Her relationship to the other girls of the village is a warm one—they have a common lot, and any unusual trouble is sure to bring out all the help they are capable of giving one another. Her mental capabilities are small, but the desire and power to learn are only latent, and can be easily roused.

Shadows predominate in the life of our village girl, but beneath the surface we can see the promise of many brighter possibilities, especially when looked at in the light of what a knowledge of the Gospel may do for her.



A CANAL—THE COMMON VILLAGE THOROUGHFARE



DR. BRECK AND MOKOMANIK

From an old daguerrotype, kindly loaned by the Rev. W. A. M. Breck, Portland, Oregon

The Indian Children of Minnesota

BY THE REVEREND CHARLES LEWIS SLATTERY

PEOPLE living in the larger Eastern cities in the winter of 1857 may remember a little Indian girl, not more than five years old, who appeared with the Rev. James Lloyd Breck in many of the Sunday-schools. Mr. Breck would tell about Indian missions, and then the children would ask to see his little friend *Mokomanik*. So *Mokomanik*, as self-possessed as a queen, would go up to the platform beside him, and say the Creed and the Lord's Prayer and sing the evening hymn. These, said or sung, some in English, some in Ojibway, with a voice singularly clear and sweet, drew all hearts to her; and the little girl received everywhere many gifts, which Mr. Breck persuaded her to share with her playmates in the wilderness of Minnesota. The unique feature of these public occasions in the child's life was that she was as little spoiled by the petting as she was abashed by the publicity. She behaved as if it were for her the one natural thing in the world to be a kind of modern Pocahontas.

The child's mother lived at Gull Lake,

and when Mr. and Mrs. Breck started their Indian mission there, the mother was taught to sew and so became Mrs. Breck's seamstress. The child was so bright that the Indians called her *Mokomanik*—"Little Knife"—or, as we should say, "Little Sharpness." The mother was justly proud of her, and for her good, as she believed, urged Mrs. Breck to take *Mokomanik* into the missionary household. Thus it was that when only five years old, she went East as a companion for Mrs. Breck's children, and so it was only by accident that she came to make missionary addresses!

Mokomanik, after Mrs. Breck's death, fell to the care of Mrs. George Whipple, Mrs. Breck's sister; and when Mr. and Mrs. Whipple went to be missionaries in the Hawaiian Islands, *Mokomanik*, now fifteen, went with them. She became of great use to the mission, playing the organ and leading the singing at all of Mr. Whipple's services. Before Mr. and Mrs. Whipple returned to Minnesota, *Mokomanik* was married in the Church to an Englishman; and now there are nine

children who rise up to call her blessed, beside a good many grandchildren. One of these children is a teacher in the Philippines. So the Christian love and care bestowed on this pretty, sweet-voiced child of the forest seem likely to bear fruit for generations and in far-off lands.

When Bishop Whipple came to Minnesota, all the Indians became his children; and when he found them in difficulty, he would call them about him to hear their troubles. Then, instead of giving them an abstract answer such as he would give to their white brothers, he would tell them a story, which in marvellous clearness told them just the solution they longed for. He was "Straight Tongue" to them, not only because he never lied to them, but also because he talked to them the simple picture-thoughts which they could grasp.

But Bishop Whipple saw in the Indians who were children in years his greatest hope. One of the bishop's friends recalls how once at Red Lake at a mission chapel the bishop stood in the chancel holding an alms-basin and the small children went forward to put their offerings for missions "on the plate." First came an otter skin, then maple-sugar in a birch-bark box, then birch-bark napkin rings, and a great variety of bead work. Gift after gift was piled there till the gifts began to roll on the floor at the bishop's feet. After the ser-

vice the bishop's fellow-travellers hastened to the robing-room and insisted on buying at once all these offerings; thus more than sixty dollars were sent that day by the Indian children of Red Lake for spreading the news of Christ.

Just what Christianity means to the child himself is told by the experience of a missionary at one of the lace-rooms. One of the Indian children had disobeyed her mother, and the mother, rightly vexed, took her out and began to whip her. Hearing the screams, the missionary tried to stop the punishment, which evidently was over-severe. The mother's eyes flashed. "This is my child," she cried, "and I can whip her as much as I like!" "O no," was the answer; "she's God's child more than yours." The anger suddenly faded from the woman's face, and, with the joy of a new conviction, she confessed, "I never thought of that before." Both her life and the child's, in the light of that conviction, received new power and beauty. The child, little Winona, has learned to make lace, for which her first payment was thirty cents. Never was a child more pleased. And what did she buy? Candy? Not a bit of it! Coffee and sugar for her mother, who, she knew, had been making untold sacrifices for her. It is the mutual love of mother and child which is first natural, and afterwards spiritual, Christ-like.



WINONA

ANDREW HENRY WHIPPLE

TWO PRESENT DAY INDIAN CHILDREN



A Brazilian Sunday-school

BY ALICE KINSOLVING

OUR illustration represents the Sunday-school at Santa Maria da Bocca do Monte,* one of the inland mission stations of Southern Brazil. It was gathered in a few months by the missionary in charge, the Rev. James W. Morris, and Mr. Carl Sergel, a candidate for holy orders, both of whom appear in the picture, as well as the bishop, who stands at the back. It is hard to realize how eagerly those children welcome the Sunday-school in their midst, with what regularity they appear in their classes, and how delighted they are with the hymns and beautiful old Bible stories so familiar to their North American neighbors.

In many cases, no greater punishment can be inflicted for any fault by the mother, than to keep the small offender away from the school.

When the bishop visited Santa Maria da Bocca do Monte before sailing for the United States, he was surprised and

delighted by the amount of knowledge these children showed of our Prayer Book, and the Church's seasons, feasts and fasts—a knowledge rarely equalled in the Sunday-schools at home.

These children of the far South are as merry as their Northern cousins, but no skating nor coasting falls to their share, as it is never cold enough for ice or snow. There their Christmas festivities all come with the accompaniment of flowers, blue summer skies and balmy airs, for December is one of their hottest months, and the 25th often seems the hottest of the hot season.

To those interested in the best development of child life it will be a source of deep thankfulness to know that the many Sunday-schools of our mission in Brazil are giving to their scholars what they have never had before—a knowledge of the love of their Saviour, who said, "Let the little ones come unto Me," and of observance of the truthfulness in word and deed which that Saviour taught.

* St. Mary of the Mouth of the Mountain.



A GROUP OF BUNDU GIRLS

West African Contrasts

BY LULU HIGGINS

SO much of mystery and superstition surrounds the tribal institutions of West Africa that little can be known of their teachings; but judging from their public graduation or "turning out," as partially pictured in the groups of "Bundu Girls," the graduates are little better fitted for life than are the groups of wondering natives who surround the hammocks of the white men who have been borne into their midst, with only instinct for their teacher.

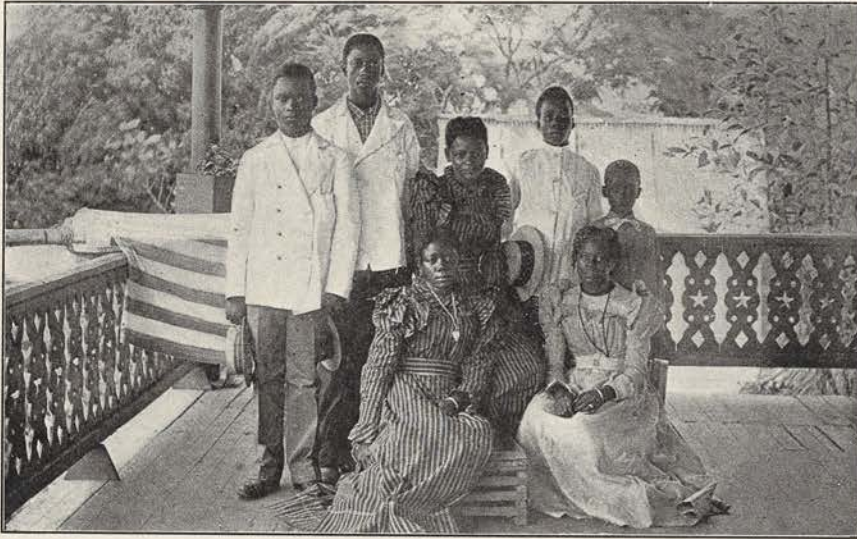
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The "Institutions" are properly called "Bushes," for in the midst of the densest forest, far from any village, a spot is cleared, a few mud huts are erected, presided over by a monster—a woman clothed in a mask and hairy garment, and supposed to be a male. No man enters this Bush. The girls go in from ten years of age to womanhood, and are taught what they as a people know of housewifery and motherhood, and one and all are taught the native dances. When they turn out after from

a few months to two years, the monster appears in public with the older women who have in years past been members of the Bush, and who assist in the training, and her class of girls. Clothing is not worn, but the nude bodies are decorated with all the gewgaws and jewelry the mothers can buy and borrow, with strings of beads and horns and charms of all kinds. Each girl wears one small horn around her neck which has a significance and which may not be removed until her parents have made a feast for her and paid the re-

for no man of *Gri-Gri* training will have a wife who is not a member.

The Men's Bush is quite a separate affair, and their monster, or *Deh-weh*, much more to be held in awe. He is one, while the women's *Zo-Ba* is many. All males who see him are forced to enter the Bush, and no matter how reluctantly they enter they never reveal the secrets when turned out. Each is branded with many cuts to represent the teeth marks of this monster. Any woman catching a glimpse of the *Deh-weh* is instantly put to death.



"HOW DIFFERENT ARE THE BOYS AND GIRLS WHO ARE TRAINED IN THE CHURCH MISSIONS"

quired amount to the Bush. For days these girls from morn till midnight dance and feast, and the women and men of the villages gather to dance and feast with them, and many a parent gives his all for the sake of having his daughter one of the circle that bow and dance and sing before this gresome creature. No religion has been taught them, but a great deal of superstition; and they are now members of the circle of those who know the secrets and believe in the charms of the *Gri-Gri*. They, too, take places of the most eligible for wives,

The boys' course of training is often for years—their graduation a similar performance of dancing and feasting, but the monster is never with them then. Their training is in the unwritten laws and customs of the people, in dancing and gymnastics, imparting to them physical power and loyalty to their own people, which makes them far more brave than before, but still held in the terrible thralldom of superstition and heathenism.

How different are the boys and girls, trained amid the Christian in-



"WHEN GRADUATION TIME COMES THEY LEAVE US AS CHRISTIAN WOMEN
CAPABLE OF CARING FOR CIVILIZED HOMES"

fluences of the Church missions. They are taught to dress modestly and neatly; intellectual possibilities are opened to them of which they had never dreamed, and it all must be gained through the medium of a new language. In place of

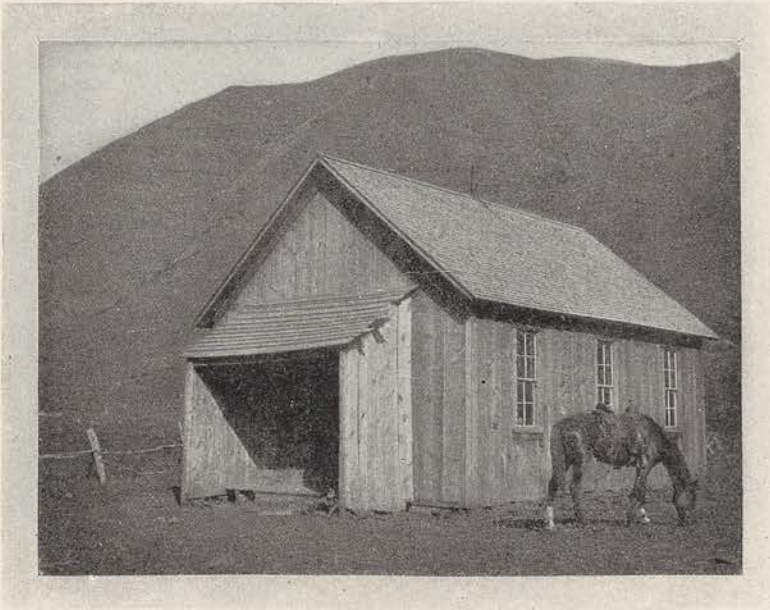
superstition come faith and love and hope for the future. The Book of books reveals to them peoples so like themselves in their Oriental life, yet so different in their being—the people of God. Baptism opens the door for their



entrance into that different life, and we soon see the transformation in their lives as in their faces and in their dress. These girls of St. George's School have the gentle, refining influence of dear Miss Woodruff, and when their graduation comes they leave us as Christian women, with a simple education and capable of making or caring for civilized homes. They have their play-hours, their dancing, but for recreation only.

The boys of St. John's School have military drill with their heart and head training, and are true soldiers in many senses. Instead of trainers in the *Gri*-

Bush these boys and girls who have proven capable are being trained for helpers in Christian mission work, and to-day many are now at work, earnestly striving to help their own people. Like the tribal institutions, the missions are not all in one tribe; and the girls and workers in the Brierley Memorial School at Cape Palmas are in their end of the Republic, as St. John's and St. George's Schools at Cape Mount, trying to give to some of the 1,050,000 people of the jurisdiction something better than they have, which, when so proven, is gladly accepted by the African.



THE SCHOOL HOUSE IN THE VALLEY WITHOUT A LEADER

Between the Rockies and the Cascades

BY THE REVEREND EVERETT P. SMITH

THE opening conversation of strangers meeting in the District of Spokane frequently runs as follows:

"Where are you from?" "O, I am from the East." "What part of the

East?" The answer is likely to be Wisconsin or Minnesota, if it is not Kansas or Nebraska.

To find the bearing of this upon Sunday-school work in Washington or Idaho, remember that fifty years ago

the Mississippi had not been bridged; that in 1833 Chicago consisted of half a dozen houses beside a creek; that in 1836 the city of Milwaukee, Wis., was represented to Bishop Kemper as a promising point to establish a mission; that in 1855 he found Minneapolis, Minn., a "village"; that Omaha was a city of tents in 1856; that not long before the State of Kansas had been known as "The Indian Territory." In other words, the man born fifty years ago in the region which now contains the Na-

the Spokane District, finding less than the average home encouragement to attend church and Sunday-school, are harder to influence. They are also harder to reach, for the isolation of a great number of families on ranches separated from each other by miles of rough trail or muddy roads and by a whole day's ride from the nearest place of public worship, makes it exceedingly difficult for the minister to organize Sunday-schools in the districts adjacent to him.



FORTY MILES FROM THE NEAREST CHURCH SERVICE

tion's geographical centre and the centre of population lived his childhood on a frontier with few opportunities of developing religious habits.

This frontier-born man, moving westward, has settled in the region between the Rocky and the Cascade Mountains, and his children are separated by two, if not by three, emigrations from the little white church, with green blinds, in which their Eastern ancestors learned to study the Bible and worship God.

So, in the first place, the children of

It is not merely the problem of distance, time and rate, but that of local difficulties which seem to increase directly as "the square of the need."

In one valley with no church, where the canyon walls shut the community in by itself, the expressed wish for a Sunday-school where the children shall be taught, is overbalanced by the local verdict that those who are competent in every way to teach must not do so, because they attend the annual dance in the lonely school-house. And so the

children are untaught in Bible story, Creed and the Lord's Prayer.

But in contrast to this group of children in the valley without a leader, are the children on the banks of a small creek, a day and a half from the nearest church, where for five years one good woman has kept together a Sunday-school without the encouragement of a single service, and another group of children where the Sunday-school has been organized as a missionary Auxiliary. With them the very scarcity of the usual children's entertainments has

habits your opportunity to shape the new before time hardens them into character. When a chemist is given his working material in a state of solution he can change the future crystal without the labor of breaking up the old. A fresh element added to a solution can change completely the form of the result. So in the newest West all is in a state of transition. Great natural and commercial resources combined with tremendous energy and brain power are waiting for a few years of experiment to crystallize them for good or evil.



WHERE THE CHURCH AND SUNDAY-SCHOOL HAVE DONE THEIR WORK

been found the greatest aid to attendance at the missionary meetings.

Is this only the old story of difficulties and encouragements? No, twenty years from now it would mean only that, but for a few years it means more. Isolation is your enemy, but only until you compel it to become your friend by giving the energies and instincts it represses an outlet in the direction of religion.

Transition from the old to whatever may come is your enemy, but only until you find in this melting of former

It is difficult to influence child and man between the Rockies and the Cascades, just because they are in an unformed community, but when they have been won they are infinitely more powerful factors in the world than they could be where the crisis is past. Thank God that a difficulty can be all inspiration! Add the religious element to this newest West, now in its time of crisis, and the new social crystal will be Christian from the start. Delay now, and for a similar opportunity the world may wait for centuries.



HAPPY AS KINGS
A Neighborhood Scene at St. Augustine's

St. Augustine's School, Raleigh

An Illustration of What the Church Can Do for Negro Boys and Girls

BY JULIA C. EMERY

THE story of St. Augustine's runs back over a period of thirty-five years. Founded by the Board of Missions in 1867, as a normal school for negro teachers, Bishop Atkinson and leading clergymen and laymen of North Carolina at once added to it a department for the training of the clergy. It began with twenty-five students, and in its seventh year sent out the first graduate of its theological department, the Rev. P. T. Rogers. Mr. Rogers was from Connecticut, and was the first colored clergyman ordained in the Diocese of North Carolina. Before 1886 five clergymen had been graduated from the school, one of whom has since died. Two of these

now have parishes in North Carolina, one is in charge of the colored work in Queens and Nassau Counties, Long Island, and one, the Rev. Henry B. Delany, is vice-principal of St. Augustine's. The same list which gives his name among those graduating before 1886 gives that of Nanny Logan, who became his wife, and is now matron of the school. Any record of St. Augustine's without mention of Mr. and Mrs. Delany would be incomplete indeed.

So when we come to visit the children there, first and foremost among them we must place the flock of the Delany household, who by both inheritance and birth are the children of the school. As we look on the merry face, and round,

comfortable little form, so neatly dressed, of one of these, and then on some boy in a poor man's cast-off attire, we can draw our own comparisons between the outcome of the school's careful and tender training and the raw material with which it deals.

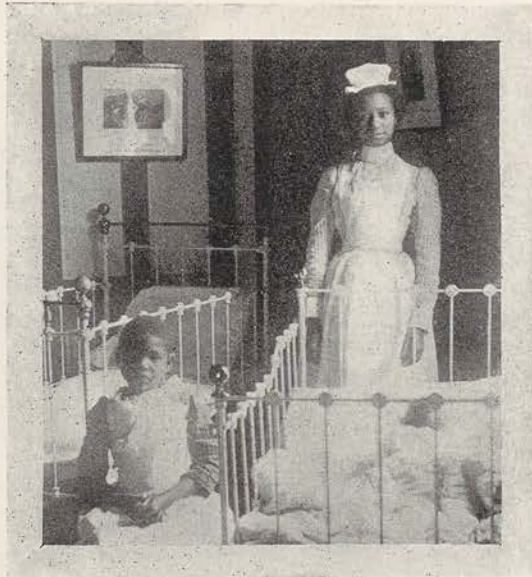
To be sure this same boy is a graduate of the kindergarten, and many a day before this in which we see him wheeling his little nephew Manross in a North Carolina soap-box, has joined in the morning talks in which each kindergarten child tells all the beautiful things that he has seen on the way to school. Now Richard haunts the library, and no doubt his brain is big with thoughts of his future, and needs all the inches of the hat that covers it. The kindergarten is a growth of recent years, as is the library of Richard's devotion, and much more that has developed under Mr. Hunter's principalship, to make the St. Augustine's of today.

Soon after the normal school with its theological department opened, the boys



THE BETTER WAY

were set to work upon the farm, and the girls were taught plain sewing, and did



"THE MONTHLY RECORD HAS MANY A STORY TO TELL OF SUFFERING RELIEVED NOT ONLY IN THE HOSPITAL BUT IN THE HOMES OF THE NEIGHBORING POOR"

all the domestic work of the house, except the cooking. The divinity students are now sent from St. Augustine's to King Hall, Washington, for theological training, but, with 295 students on last year's roll, all other work continues on an enlarged scale. To the plain sewing, a graded course, with dress-making, is added, and plain, wholesome cooking is taught. The young men learn carpentry, and, if the class is large enough, masonry, and they print their own school paper. The old home of the early principals has been turned into a hospital, which is Mrs. Hunter's special charge. One graduate nurse has gone out from its training-school, and seven student nurses were in training there last year.

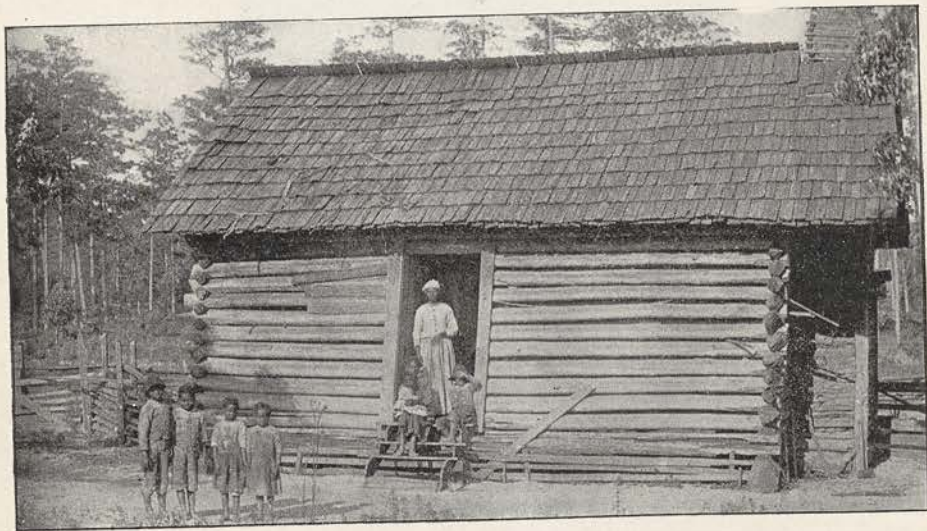
The little patient in our picture sits beside the cot which is supported by the Little Helpers of the Babies' Branch, and the monthly *Record* has many a story to tell of suffering relieved, not only within the hospital walls, but in the homes of the neighboring poor. Those homes are often brightened by visitors from the School, and between them and St. Augustine's has grown up a neighborhood feeling which kindergarten, mothers' meetings, the missionary shop, the Christmas bundles, the care

of the sick, and the direct ministrations of the Church all tend to deepen.

For at St. Augustine's the church stands in the midst, a centre of influence to both the school family and the neighbors round about. The last number of the *Record* gives a pretty picture of the light that it sheds upon them all, in its account of the Epiphany Service.

"As the shadows were lengthening came the call of the bell to evening service on the Feast of the Epiphany. In among the green of the pine and holly shone the light from the large candle on the altar—this light so emblematic of the Light of the world, casting its beams on the missionary money offered to carry the message to foreign lands. The lights of the church had all been turned out. The tapers of all in the congregation were lighted. The Epiphany hymn was sung and the congregation filed out, carrying with them their lights to all parts of St. Augustine's grounds; looking indeed in the distance like stars to guide one on his homeward way—

"Light of light that shineth
Ere the world began,
Draw Thou near and lighten
Every heart of man."



CANDIDATES FOR THE KINDERGARTEN

The Meeting of the Board of Managers

January 14th, 1902.

THE Board of Managers met in the Church Missions House January 14th, with forty-three members in attendance.

The treasurer reported that, up to January 1st, the contributions for this year's work showed a decrease of \$2,565 as compared with the contributions last year; that \$13,792 had been paid in toward the deficit reported in September of 1901; that legacies in the amount of \$32,265 from the estate of Mrs. Mary Brunot, late of Pittsburg, Penn., had been received. These legacies were ordered by the Board either to be invested (where so intended) or to be paid over to the bishops concerned, in excess of the appropriations of the Board for their jurisdictions. The Treasurer also reported that he had placed to the credit of each bishop in charge of a missionary district, and of the Commission on Work Among the Colored People, the sum of \$3,500, from the Woman's Auxiliary United Offering of 1901; and that there would be a further payment of several hundred dollars when the money was all received.

The Bishop of Kansas, as Bishop-in-charge of Salina, announced that he would devote \$3,000 of his portion to pay the first year's salary of the missionary bishop, provided one be elected before November 1st next. The Board adopted a resolution accepting the offer, and expressing appreciation of Bishop Mills-paugh's action.

The General Secretary stated that he had heard favorably concerning the Apportionment Plan from fifty-one of the bishops, although some doubted the ability of their jurisdictions to contribute the amounts specified respectively for the first year.

Requests regarding appointments, stipends, etc., were received from nine of the bishops having domestic mission work, and all were favorably met.

From the Woman's Auxiliary United Offering of 1898 an appropriation was

made to assist Miss Cheshire in school work at Lawrenceville, N. C., and, under the same fund, Miss Clara M. Carter, deaconess, Boston, was appointed to the position of manager, matron and nurse at the Bishop Rowe Hospital, Skaguay, Alaska.

At Bishop Rowe's request, the Rev. F. C. Taylor, of Neligh, Neb., was appointed missionary, to supply, at present, several vacant stations on the southeastern coast, in order to keep them open until more men can be found.

The Rev. J. H. Van Buren reported that the mission at San Juan was organized as St. John's parish, Christmas Eve, and a vestry elected.

At the request of Bishop Graves, Mr. Robert Child Wilson, of the General Theological Seminary, was appointed to Shanghai from his ordination next spring, and the engagement of Mr. Wm. McCarthy as lay-worker at Wuchang was made permanent from February 1st.

Dr. Henry W. Boone forwarded for the archives of the Missions House an autograph letter of Bishop White, written in 1835, on "Additional Instructions for the missionaries to China."

The Rev. Arthur Lloyd reported St. Paul's College, Tokyo, so full that they are in treaty for an additional boarding-house for the students. He is anxious for contributions of books for small libraries to be put upon ships in the Japanese Navy. These may be forwarded by post or, if heavy, they may be sent to the Missions House for shipment.

It was announced that the Woman's Auxiliary of the diocese of New York had pledged \$1,500 to finish St. John's (the Irving Memorial) Church, at Cape Mount, Liberia.

The committee appointed to consider the proposition of the Rochester Missionary Conference regarding the organization of societies of men for missionary work made the following report:

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The committee respectfully report that they met at the Church Missions House this morning and adopted the following statement:

It was the unanimous opinion of the committee that it is desirable to endeavor to make present machinery more effective rather than to form any new organization; and that the attainment of this end should be sought along the following lines:

I. That the clergy should be recommended to bring home to their laymen the duty of making an individual offering every year for both foreign and domestic missions.

II. That the clergy should be recommended to endeavor by forming missionary committees of men, or by using existing parochial agencies, to unite laymen for the following purposes:

(1) Considering and applying methods for raising the parish apportionment, and the meeting of definite requests made of parishes for increasing missionary interest and gifts.

(2) Distributing missionary literature and endeavoring to increase the circulation of *The Spirit of Missions*.

(3) Holding occasional meetings for men for the discussion of such topics as

(a) Social Wrongs of the Non-Christian World; (b) Commerce and Missions; (c) Philanthropy and Missions.

III. That a recommendation should be made to the dioceses to hold at least once a year a diocesan missionary conference composed either of clergymen alone, or of clergymen and laymen.

IV. That, as opportunity offers, the clergymen and laymen of other cities should be urged and aided in holding conferences similar to that held in Rochester.

All of which is respectfully submitted.

(Signed)

WM. CROSWELL DOANE,
EDWIN S. LINES,
ERNEST M. STIRES,
W. R. BUTLER,
G. W. PEPPER,
JOHN W. WOOD,
Committee.

Missionary Speakers

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers who will be in the East during February, is published. All should be addressed at the Church Missions House, 281 Fourth Avenue, New York, unless a special address follows the name:

- Africa: Miss Lulu Higgins.
Alaska: The Right Rev. Dr. Rowe.
The Rev. John W. Chapman.
Brazil: The Right Rev. Dr. Kin-solving.
Duluth: The Ven. Archdeacon Appleby.
Indian Work: The Rev. F. W. Merrill, of Oneida, Wis. Mr. Merrill is prepared to give lantern lectures, supplying slides and instrument himself.
Japan: Miss Bull.
The Rev. Chas. H. Evans.
Mr. James McD. Gardiner,
West Anderson Street,
Hackensack, New Jersey.
Lexington: The Rev. W. G. McCready, General Missionary among the mountain people.
Los Angeles: The Right Rev. Dr. Johnson.
Negro School Work: The Rev. A. B. Hunter, of St. Augustine's School, Raleigh.
West Virginia: Mr. R. C. Wilson, 175 9th Avenue, New York.

THOSE who desire to bind their copies of *THE SPIRIT OF MISSIONS* can obtain title page and index for both Volume LX. and Volume LXI., without cost, by sending postal card request to *THE SPIRIT OF MISSIONS*, 281 Fourth Avenue, New York.

Announcements

Concerning the Missionaries

Alaska

By request of Bishop Rowe, the Rev. Frederick C. Taylor, of Neligh, Neb., was appointed a missionary by the Board of Managers at its meeting on January 14th. Mr. Taylor will supply several vacant stations on the south-eastern coast until men can be found for them. His post-office address will be Sitka.

At the same meeting, under the Woman's Auxiliary United Offering of 1898, Miss Clara M. Carter, deaconess, of Boston, was appointed to the position of manager, matron and nurse of the Bishop Rowe Hospital at Skaguay.

Porto Rico

THE Rev. E. Sterling Gunn, wife and family, sailed from New York for San Juan by the steamer *Philadelphia* on January 25th. After a brief visit to the Rev. Mr. Van Buren, Mr. Gunn will proceed overland to his station at Ponce.

MISS FRANCES CUDDY left her home at Pittsburg January 16th and sailed from New York by the steamer *Ponce* on the 18th, for San Juan.

Cape Palmas

INFORMATION has been received that Bishop Ferguson, who sailed from Liverpool by the steamer *Olenda* on November 20th, arrived safely at Monrovia on December 5th.

Shanghai

INTELLIGENCE has been received of the safe arrival out of the Rev. D. T. Huntington, who sailed from San Francisco by the steamer *Coptic* on October 15th, but the date of his arrival was not given.

THE Rev. Edmund J. Lee, of Shep-

herdstown, W. Va., whose appointment as missionary to China took effect on January 1st, left New York *en route* to the field on the 27th, expecting to sail from San Francisco for Shanghai by the steamer *China* on February 7th.

At the meeting of the Board of Managers on January 14th the Bishop of Shanghai's appointment of Mr. Robert Child Wilson, of the General Theological Seminary, to take effect upon his ordination next spring, was approved, and the required appropriations were made.

MR. WILLIAM MCCARTHY, who has been employed for about a year as a teacher in the Boone School, Wuchang, was given an appointment by the Board, at the Bishop of Shanghai's request, to date from February 1st.

Tokyo

MISS IRENE P. MANN, returning to her work after furlough on account of illness, left her home at Staunton, Va., on January 2d, and sailed from San Francisco for Yokohama by the steamer *Peking* on the 11th.

Kyoto

WORD has come of the arrival at Kanazawa of the Rev. J. J. Chapman and wife on November 15th, and of Miss Suthon at the same station on the 17th, and of the Rev. C. S. Reifsnider at Yokohama on the 20th of the same month. The Rev. Dr. Correll arrived at Kyoto on December 16th, and Bishop Partridge and wife reached Kyoto on Christmas morning.

MRS. T. S. TYNG and family, who proceeded to Japan by way of Europe, arrived at Kobe on December 5th.

The Sanctuary of Missions

Our Father—Thy Kingdom Come

GOD in Heaven, hear our singing:
Only little ones are we;
Yet a great petition bringing,
Father, now we come to Thee.

Let Thy Kingdom come, we pray Thee;
Let the world in Thee find rest;
Let all know Thee and obey Thee,
Loving, praising, blessing, blest.

Let the sweet and joyful story
Of the Saviour's wondrous love
Make on earth a song of glory
Like the angels' song above.

Send Thy Spirit's mighty shower;
Bring the heathen to Thy Throne;
For the Kingdom and the power,
And the glory, are Thine own.
—*The Children's Hymn Book.*

Take the Next Step

ONE step only is in our power—the next. One decisive deed well done, solely for His glory and His love, one trial well surmounted by His grace will often, through His mercy, lift men up at once far beyond their measure. A whole life may be wrapped up in one single deed, which He hath given and crowneth. One fervent act of self-devotion to our Lord, giving ourselves for life or death, weal or woe, to His blessed and almighty will, surrendering ourselves and all that is ours wholly as He wills, and it may be we shall find His gracious hand on ours leading us to follow His steps, although it be to Calvary. The first act for which He gives us grace is ours: all beyond is God's. But as we use the present, He will give the future. Pray we for the grace of God to do each single act, as He shall will to His glory: and He will lead us whither as yet we know not.

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"All unseen the Master walketh
By the toiling servant's side:
Comfortable words He speaketh,
While His hands uphold and guide.
Holy strivings nerve and strengthen,
Long endurance wins the crown;
When the evening shadows lengthen,
Thou shalt lay thy burden down."
—*From Helps to a Holy Lent.*

Thanksgivings

For our own children, and for the privileges they enjoy in a Christian land.

For the opportunity with which God honors us, to brighten and bless the lives of children in heathen lands, dispelling their ignorance, relieving their pain and leading them to know our Lord through His Church.

For the example and work of the men and women who labor in the mission field, in this country and abroad, for the welfare of children.

For the successful work of the Junior Auxiliary and the Sunday-school Auxiliary in teaching the children of the Church about missions, and in enlisting their prayers, labors and gifts for missions.

For the successful effort of the Woman's Auxiliary to secure the money to erect the new building at St. Mary's Hall, Shanghai, and for the devoted life of Mary A. E. Twing, whose memorial it will be.

Intercessions

For the children of the mission field in our own country and throughout the world.

That the \$20,000 needed for the new building of St. John's College, Shanghai, may be given.

For the newly consecrated Bishops of the Philippines, North Dakota, and Olympia.

That the laymen of the Church may

take more personal and concerted interest in the missionary campaign.

For the mission schools everywhere, that through them boys and girls may be trained to true manhood and womanhood in Christ.

For the hospitals, dispensaries and orphanages where children are being cared for in the mission field.

For the small Sunday-schools scattered all over this country.

That the effort of the Sunday-school Auxiliary to give \$110,000 this Lent may be successful:

An Intercession

O THOU Good Shepherd of the sheep, who willest not that any should perish, but that all men should be saved and come to the knowledge of the truth; Be with those who are helping to seek Thy lost sheep in the wilderness of this sinful world; especially with the children of Thy Church, who seek by their prayers and their gifts that children who know Thee not may know and love Thee. Let Thy love and patience be shown forth in their lives, Thy tenderness and self-sacrifice in their words and deeds: may their gifts win many souls for Thee and their loving zeal kindle in other hearts desire to live and work for Thee. And grant, O Lord, that we may be all knit together as living stones in the unity of Thy Church, and be brought at last to Thee in everlasting glory, who with the Father and the Holy Ghost liveth and reigneth ever, one God, world without end. *Amen.*

AS we go to press a gift of \$15,000 comes from "A Friend of the Society in Pennsylvania," made through the Treasurer, with the request that \$4,000 each be given to St. Augustine's School, Raleigh, and St. Paul's School, Lawrenceville, thus making good the amount needed by the schools for the current year, but which the Board was unable to appropriate; \$2,000 to the work of the District of Asheville, and \$5,000 to the work of the District of Oklahoma and Indian Territory.

Is this Magazine Worth Working for?

THE SPIRIT OF MISSIONS needs more readers—many of them, and needs them quickly. The subscription list has almost doubled in two years, but still the subscribers are numbered by tens where they ought to be numbered by hundreds, and by hundreds where they ought to be numbered by thousands. Some of our friends have given valuable aid by interesting others in the magazine. Many others can do likewise if they will. Read page 73.

News and Notes

WE have heard a good deal of talk within the last two years about "missionaries and gunboats," and about the vindictiveness of the average missionary. Last summer James Chalmers and Oliver F. Tomkins, two workers of the London Missionary Society, were murdered in New Guinea. Mr. Chalmers had given many years of his life to service among these savage people. The Society, in considering what memorial should be erected to these martyrs, has decided upon raising \$12,000 to insure the five years' support of a missionary to work among the cannibal tribes who committed the murder.

ONE of the Church of England women medical missionaries in Uganda makes this expressive comment upon the need of medical skill among these people of Central Africa: "A great number of the new-born babies die at once, or a few days after their birth, and no wonder, when we remember the treatment they receive. The little mite is dashed all over with cold water, not dried, placed on a large banana-leaf quite naked, to finish off any life that may remain after the cold water and night air, etc. It is a case of the survival of the fittest in Uganda. Many of the women tell us with great joy that since we came to the country they have learned wisdom, and they never do the things of the past."

SOME time ago the management of THE SPIRIT OF MISSIONS asked a number of parish clergymen if they could aid it in testing a plan for the increased circulation of the magazine. The plan was to ask the Sunday-school scholars to sell copies of each monthly issue to their friends at ten cents a copy, retaining half the amount for any parochial or missionary object they desired to aid. Among the schools that have been trying this is St. Michael's, Boisé. The superintendent says that, after several months' trial, the young people of the school are quite enthusiastic over the plan, and are saving the surplus money for the purchase of a window in the new St. Michael's Church, now in course of erection, to be known as "The Children's Window." If there are any other parishes that desire to know more of this plan, a card to THE SPIRIT OF MISSIONS, 281 Fourth Avenue, will secure the information.

ELEVEN years ago Carlsbad, New Mexico, did not exist. The site was a howling wilderness of sand, heat and dust-storms. But the Pecos River ran near by and the eyes of Eastern capitalists saw that the soil was rich and only needed rain or water to make it extremely profitable. In the absence of a rain-fall, irrigation from the river was determined upon. Dams, sluices, flumes and miles upon miles of canals and irrigation ditches were constructed, a town laid out, and the cultivation of the land commenced. For a while all went well, but the million and a half of dollars invested did not bring in a large or quick enough return to keep the enterprise going, the capital was withdrawn as far as could be, and in a short time Eddy, as Carlsbad was then called, was left, a boom-burst village, with more than half its population gone. During the boom Grace Church was built. There was a communicant list of about seventy and

a Sunday-school of nearly equal size, but with the partial collapse of the town the mission went down to half its numerical strength, and to less than that financially. To-day there is a communicant list of forty, with about the same number of Sunday-school scholars. The impoverished people of the mission have struggled hard to maintain the services of the Church. Now once again the tide of prosperity has turned, and they look forward to a return, on a more substantial basis, of the old-time conditions.

IN striking contrast with Carlsbad is Roswell, New Mexico. Here are 4,000 people, a prosperous county seat, with a steadily increasing population. "Cosmopolitan" alone would describe the population. The cowboy from the adjacent plain, the Mexican, the Cherokee, the Chinaman, people from all over the United States, English people and Jews, all may be seen on the streets. There had been occasional services in a hall over a saloon, but the Church was without form and almost void of influence. Finally some Churchwomen got together and formed a guild, bought some lots, raised money and built St. Andrew's Hall, a stone building twenty-four by fifty feet. This they supplied with stoves, chairs, organ and robing-room, so that services could be held in a quiet, orderly fashion, and on Church premises. Then they appealed to the Bishop for a minister. The Rev. Mr. Hinson, who came in response to the Bishop's call, writes: "We have organized a Sunday-school, with thirty scholars and five teachers. Our public services are interesting, and will be more so when we get our choir in working order. We have now forty communicants, and the prospect of a large Confirmation class. You would smile to see our 'Church fittings,' mostly manufactured or improvised by my family and myself. With all our make-shifts we are full of hope that God will raise us up friends, or, better still, enable us to help ourselves."

THE WOMAN'S AUXILIARY

To the Board of Missions



WITH THE JUNIORS OF LOS ANGELES

“You Must Hold the Ropes”

THIS was what the great missionary, William Carey, said, 109 years ago, to three friends who believed in his bold enterprise.

“We saw,” said one of them—Andrew Fuller—“there was a gold mine in India, but it was deep as the centre of the earth. Who will venture to explore it?” “I will venture to go down,” said Carey, “but remember that you must hold the ropes.”

Carey went, and gave forty-one years to a work which grew wonderfully under his faithfulness and skill—a work whose influence was so great that, at its close,

men could stand amazed, saying in awe and thankfulness, “What hath *God* wrought!”

He went out all but alone, all but unfriended, the son of a weaver, himself a village shoemaker, his college the cobbler’s bench, the world, the State, the Church against him. When he laid down his task, at the end of forty years, he had become not only “a captain of labor, a schoolmaster, a printer, the developer of the vernacular speech, the expounder of the classical language, the translator of both into English, and of the English Bible into both, the founder of a pure literature, the purifier of so-

ciety, the watchful philanthropist, the saviour of the widow and the fatherless, of the despairing and the would-be suicide, of the downtrodden and oppressed," but an erudite botanist, an agricultural reformer, a paper manufacturer, a reformer of economics, the founder of the Agricultural and Horticultural Society of India, and (with Marshman) of the first Christian college in the East.

William Carey was all these, and his name stands high on the roll of missionary heroes. But behind him, from that year 1793, until he died, in 1815, stood his friend Andrew Fuller, remembering always to "hold the ropes." He was the first of the foreign mission secretaries such as we have in our own missionary societies to-day, and he was a model for all. To him "his work was spiritual life, his working day was twice as long as most men's, he could spend half his time in frequent journeys all over the kingdom to raise funds." An intense belief in that work which his friend had gone to do; a complete recognition that the work in the field means the proportionate work of Christian men at home; an increasing effort to reinforce with moral and spiritual, with personal and financial backing the worker in the field, made Andrew Fuller indeed a missionary by the side of William Carey. If the one would inspire our missionaries to a completer service, the other would surely cheer our secretaries, and every home worker whom they represent, to unswerving faith, increasing hope-

fulness, a richness of resource and an unbrokenness of endeavor.

We, too, in the Woman's Auxiliary have known something of this. Not only our Honorary Secretary, who carried its best good in her heart for thirty years, but diocesan and parochial officers who amid many discouragements and difficulties, often more petty and so the harder to bear and overcome, have done no discredit to the post which Andrew Fuller once so honorably filled. From their good examples we can take courage and renew our strength.

The pictured scene which shows Mrs. Twing in one of the missionary journeys which took her to the Pacific Coast, with her little Junior friends in Los Angeles, two from among the many children whose hearts she strove to turn to prayer and deeds for the coming of the Kingdom, verifies the statement that in the days of her last illness her thoughts were with the children whom she loved.

Miss Bull, on hearing of this, has written: "This has brought such a sweet picture to my recollection. It was when I was living in a little Japanese house out in the big, dirty city of Osaka, and had, with the help of one of my pupils, gathered the children of my neighborhood into a little Sunday class at my house. Mrs. Twing came one Sunday, so kindly, to talk to those children about her travels around the world. We had gone around and specially invited every child in the neighborhood, and there were about one hundred, little



OUR JUNIORS IN JAPAN
"Sitting together on the matted floor"

and big, sitting close together on the matted floors, looking up confidently and interestedly into her sweet, bright face as she told them about the children she had met in India and China, and showed her beautiful photographs and curious trinkets. My pupil interpreted what she said; but it seemed as if there were a mutual understanding between Mrs. Twing and the children. There was one rare character among those children that day, a young girl noted for her filial piety, and for being a model elder sister. She had brought all the little ones to hear the good teaching. Soon

afterwards she was called away from earth. There had not been time to teach her much about Christianity; but what she had heard, she had received with such simple faith, that I have always thought that the dear Lord, Who died for the sins of the whole world, surely would not hold her responsible for what she had not had the opportunity to hear. And her sweet face might well be in a beatific vision of children seen at the entrance into Paradise of one whose life work has had so much to do with the bringing to the knowledge of the Saviour the children of many lands."

Helping the Negro Children to Make the Most of Life

BY ALICE A. CHANDLER

CHURCH work among the negroes of Atlanta is done entirely among those who need it most—the very poor. St. Paul's School is situated in what may be called the "black belt" of the city. The building, formerly a four-room dwelling-house, has had partitions taken down and a porch enclosed, until now we have one fairly large school-room with two smaller ones.

The desks are such as I never saw before—rough benches, the desk top held up by a slat that falls out on the slightest provocation, and lively boys can find excuse for

their dropping out pretty often. They are not even or steady enough for writing, so when the time for the writing exercise comes, the children kneel on the floor, using their seats for desks!

Two colored teachers are in charge, who are learning to do acceptable work, and will, I think, become good teachers.

The pupils, of whom there are over sixty, range in age from six to ten, the work now being limited to first and second grades.

All the children are poorly dressed, some being without shoes even in the coldest weather. They do not seem to



ONE OF THE BOYS WHO IS MAKING A BEGINNING



"A CAKE WALK IN THE YARD"

mind it much, however, but sing and play about as happy as the best dressed child in the city. Sometimes, when they feel particularly lively, they have a "cake walk" in the yard, the girls handling their faded calico dresses and checked gingham aprons as if they were the finest of garments.

Believing, as the bishop does, in industrial training, he has had it introduced as the leading feature of this school, and all work suited to such young children is being taught as fast as material can be obtained. As the pupils have had no previous home training their little hands are very clumsy; but I find them remarkably quick to learn the right way to handle scissors and needle. A thimble still seems to most of them an unnecessary incumbrance, and they frequently sit on it, to keep me from seeing it is not in the right place.

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Boys and girls do the same work, which just now is making dolls' aprons in the sewing-class of the second grade.

The smaller children are doing the simplest kindergarten exercises in paper-folding, stick-laying, and sewing circles and squares with red worsted on white cardboard. These the little things consider very beautiful, and show to me with pride. Whenever I go to their room I must examine each card and exercise that has been done during the day.

We are in every way possible trying to carry out the bishop's idea of the best way to help the negro race. Beginning with the very young children, the whole aim is to train them in habits of morality, honesty, cleanliness and prompt attention to duty which, with the hand training, will fit each individual to fill some position of usefulness.

The Memorial to Mrs. Twing

ON the Feast of the Epiphany, in Grace Church, New York, Mrs. Twing's parish church, the gifts, amounting to \$12,000, which many loving hearts throughout the land had made in her memory, were offered. Over \$1,000 have since been added. In San Francisco, on October 17th, three days after her death, it had been proposed that \$15,000 be gathered by the Feast of the Epiphany, as this memorial, to be used for the enlargement of St. Mary's Hall, Shanghai.

Grace Church never looked more beautiful than when we gathered there to keep this Epiphany Feast. The Christmas greens telling anew the message of good-will and peace; the Epiphany star repeating that blessed story to all the world; the snow-white callas, recalling the purity of saints privileged to share in the revealing of that message—all united to glorify the house of God. The lessons read—"Arise, shine," "Out of Sion the Deliverer shall come," and the

hymns sung, "As with gladness," "O Sion, haste," "For all the saints"—brought courage and hope and joy to all who, in their daily labor for the hastening of Christ's Kingdom, look in faith for the fulfilment of His promise.

The sermon was preached by the Rev. Dr. Lloyd, and is printed, that it may be a permanent possession of the members of the Woman's Auxiliary, whose love and honor for their first Secretary they have so tenderly shown.

It was prefaced by the Collect for All Saints' Day:

O Almighty God, who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy Son, Christ our Lord; Grant us grace so to follow Thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee; through Jesus Christ our Lord. *Amen.*

The Hope and Fulfilment of Womanhood

BY THE REVEREND ARTHUR SELDEN LLOYD, D.D.,

GENERAL SECRETARY OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

" . . . *By revelation He made known . . . the mystery . . . that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the Gospel.*"—EPHESIANS iii. 3, 6.

TO the revelation here declared may be traced the source of that hope which is the assurance of men's peace; for it removed the ignorance that hitherto had kept men from knowing their relation to the Father. Until that had been taken away, men were perforce the victims of their own aspirations; for the law of human life forbids that a man shall find rest until he has seen God. But in the very fact that this revelation, by making men able to know the Father, established peace, it also put men in posses-

sion of power that will enable them at last to bring into actual existence the vision St. John saw of a completed social order; for it placed in men's hands the key to the mystery of human life, giving final answer to the questions: "Whence am I?" and "Whither shall I go?" Hence the work that enlightened men do, and have done since the first Epiphany, is essentially different from all that preceded it. Before that revelation, nothing was actually known of what human life means, or of its relations. Outside of Israel, a man at his best, considered

merely with reference to his physical relations, described the highest reach of human thought, and so of necessity this was the ideal men strove to attain. After the mystery was made known by revelation, men everywhere were able to test their thoughts and their creations by the infinite perfectness of God; hence the vision that consciously or unconsciously is to-day the inspiration of our race—the conception of mankind living on the earth such a life as Jesus showed to be the right and normal expression of human nature.

It is because this image has taken possession of human thought wherever Jesus Messiah is known, that His servants are beginning to learn again the truth, that His Church, which is His Body, is a message-bearer, and not an organization created for the purpose of lording it over men's minds and bodies. In other words, the significance of the Incarnation of Jesus Christ is gradually becoming clear. And as the truth which that mystery reveals becomes more really and practically the possession of humanity, men are demanding more and more definitely (it matters not whether they know the reason of their demand) that the Body which He created and endowed with His power, shall fulfil the purpose of its being, and proceed to teach mankind the meaning of the words He spoke, and interpret for them the life He lived, so that all may enter upon the inheritance which He purchased for them with His own blood.

It might easily be shown how from this also sprang the enthusiasm that made the last century, especially in its closing years, notable in the history of human development. Answering to the demand made upon it by those whom it was sent to serve, the Church in recent years, slowly, it may be, yet with increasing definiteness, has been realizing itself as being entrusted with a mission. This day (if we have eyes to see) we may observe this, in the steadily growing confidence with which it is shaking itself free from the bonds with which selfishness and materialism have held it, and more

definitely asserting its freedom and power to do the Will of Him who sent it; so that there remains no doubt that the time is near at hand when it will actually attain the height where it shall have the courage to confess that it exists not for itself, but in order that it may interpret for all who have been made partakers of His promise what is the meaning of their redemption, and what that completeness is that shall be theirs also, having been made heirs with Him of His glory.

Mortals inevitably take short views. And because men are thus prone to form their estimates of progress, they are ready sometimes almost to despair as the Coming seems to be removed farther and farther into the future. If, however, ages and not days are made the measure of comparison, it is not hard to see how it is literally true, that we can almost behold the glory of the noontide sun.

Illustrating this, we need only to remember the wonderful rapidity with which in these later days the idea of personal liberty has spread abroad and taken root among men. And you know that, once men are free indeed, it will mean that the knowledge of God has covered the earth as the waters cover the sea. But, apart from any material sign, it is enough to confirm our faith that a new day is approaching, when we note that the Church has found again what for generations was hidden—that the message it was sent to deliver has in itself the witness of its truth. One needs only to compare the dreary efforts of the past to prove by men's wisdom that the Word is God, with the witness that simple fidelity has brought to light—that wherever the message comes to human nature its answer is found in human hearts, to be convinced that whole-hearted return to the purpose for which it exists will win for the Church the allegiance of all sorts and conditions of men; and the most timid take heart, for in that day the stranger as well as the Church's own children must be persuaded that the message it brings came forth from the Father. When it is seen that those who

were bound by ignorance and superstition are set at liberty, and those that were dead in trespasses and sins are raised to life again in Christ Jesus, then all men must confess, as did the Apostle when the Master questioned whether they also would fail: "Lord, to whom shall we go? Thou hast words of eternal life."

Perhaps there is no point at which the Church's power to do the works of Christ is more manifest, than in its ability to do for women what the Christ Himself did for them, lift them out of the dust, and restore to them the glory of womanhood. For to no other cause can it be attributed, that wherever the Word of God comes, women receive the honor due to womanhood; and those that just now were bartered for, become the spiritual heads of men's homes, inspiring men to guard their manhood with reverence.

Nor can we measure the value to human society of this transforming power of the message from the Father. No nation may hope to attain that civilization whose ideal is Christ, until its women are re-created in His likeness; but when *all* the mothers shall interpret the Life for their children, the day's work will be well-nigh ended. And so it may be regarded as a sure sign of the approaching time, when from the old nations word is brought back that the power of the Gospel is manifested among the women also, and that these are being made ready to interpret in their homes the Life of God made manifest in the flesh.

It is therefore not the least cause for that gratitude which the American Church owes to Almighty God, that by His grace it has been permitted to establish in China one of the centres (and by no means the least) where women are taught to understand what Christians mean when they speak of home. If there were nothing known of the work that St. Mary's Hall at Shanghai has done for mankind, except the names of certain women whom it has trained and given to the American Church Mission

in China, that institution would have justified its existence; and it might confidently point to these as abundant return for all the labor and treasure that have been expended there. But when note is taken of its steady growth and of its ever-increasing efficiency, and when in our thought we review the long list of those whom it has enlightened and sent forth to light other fresh candles in China, by making more homes for men and children, then St. Mary's Hall, two thousand years after, becomes a practical demonstration of what was the mind of the Holy Spirit when He taught St. Paul. And just so the offering which today will make possible a greater and more blessed future for that school becomes doubly significant when we regard the work St. Mary's is doing as a fulfilment of those words of his: . . . "By revelation He made known . . . the mystery; . . . that the Gentiles should be fellow-heirs and of the same body, and partakers of His promise in Christ by the Gospel."

But we ought to be unwilling to stop even here. For it were to defraud ourselves of help that the Father gives for our strengthening, if we did not go on to consider how the life of that woman (whose fit memorial your offerings today will provide) was in itself a luminous illustration of what that Scripture means for human nature. A woman of so fine organism as to seem almost unfitted to bear the burdens of life's cares, she yet performed what might have been the work of many. Of so delicate frame that she might well have been excused from the labors of the toiler, she yet completed her task without flinching. Inspired by the vision her eyes had seen, she was made able to inspire others also; and that organization among women was developed, which to-day, wherever the American Church is, ministers to the Body of her Lord. In this very school whose ability to serve your self-denials will double, has she stood, interpreting for the women of China the meaning of the revelation for women; showing them how they also might join with other of

their kind in loving service of Him who changed the life of women from a curse into a benediction.

She had the reward vouchsafed to few. She lived on the earth long enough to see the Auxiliary her devotion had conceived grow and extend its labors of love, until we can almost say of it that it ministers to Him of its substance wherever He ministers to mankind. Weak yet strong; having nothing yet possessing all things; to name her is to bear witness that the revelation Epiphany keeps before us shall be literally accomplished, for in her was made plain, so that it cannot be gainsaid, that the power Christ gives brings strength, and the Spirit Christ gives, enables mankind to work the works of God.

Surely with this sort of assurance for our faith, the work that remains should inspire us to renewed effort and not cause us to despond. Surely with this sort of evidence that the words He spoke were intended to be understood in their simple meaning, we ought to be able to

go on patiently with our day's work, undisturbed by the obstacles that hinder, even though it be true that sometimes, to all save to the eye of faith, there seems nothing beyond to justify hope of success. Indeed I fancy that, if we could comprehend the full meaning of all that such witness as this guarantees us, we would rejoice to proclaim our unwavering conviction that human society shall be made complete, even though to-day we could see only the misery of mankind, even though no sound could be heard but the cry that human woe sends up unceasingly to the Father. And (best of all) we would be sure that this blessed fruition shall be given, as He promised, to His Church, even though to-day there were nothing to be said of it, except that it is encompassed with man's infirmity. For, as we now offer and present ourselves to Him, the day's message, and the day's work, and the life of the one we remember to-day, unite to make us know, that "in Him was life; and the life was the light of men."

The January Conference of General and Diocesan Officers

AN unusually large number of officers met at the Woman's Auxiliary Room on Thursday, January 16th. The representation was: Alaska, two officers; Albany, one; Connecticut, three; Duluth, one; Long Island, five; Maine, one; Newark, six (one junior); New York, eight (one junior); Pennsylvania, four; Vermont, one; West Missouri, one, together with a visitor from Western New York; in all thirty-three officers from eleven dioceses. Mrs. Appleby, of the Duluth branch, presided.

It was with great pleasure that the officers welcomed in this meeting Miss Sabine, our missionary for seven years at Anvik on the Yukon, who, after the report from the committee on missionary workers, told of the Alaska Mission.

The Secretary's report discussed the subject for the day—"General Missions. Gifts under Appropriation: Specials,"

and was followed by much comment and inquiry. It was decided to continue the subject at another meeting, and, in response to the expression of a wish that the matter of the apportionment of the general offerings for missions might be explained, the officers extended an invitation to Dr. Lloyd to meet with them in February, and to give this explanation. Any time remaining at this February meeting will be given to the work of the Junior Department.

The February Conference

THE February Conference will be held in the Woman's Auxiliary Room at the Church Missions House on Thursday, the 20th, at 11:30 A.M. After mid-day prayers in the Chapel, the meeting continues until 1:15 P.M.

The Mary A. E. Twing Memorial Fund

THE Treasurer acknowledges the receipt of the following contributions to this fund:

Previously reported to Dec. 24th, \$5,013 20
 " " " " " " Dec. 28th, " " 97 30

ALBANY—\$287.00

Mrs. Mary H. Rochester, Diocesan Treasurer Wo. Aux. 267 00
Ogdensburg—Mrs. L. de V. Hoard, Secretary St. John's Branch Wo. Aux. 10 00
 Mrs. Louis Hasbrouck 2 00
 Mrs. L. de V. Hoard 5 00
 Miss M. A. Knap 2 00
 Mrs. James G. Averell 1 00

ARKANSAS—\$10.00

Mrs. P. K. Root, Diocesan Treasurer Wo. Aux. 10 00

CALIFORNIA—\$52.00

Arcata—Miss Winifred S. Fry, Secretary Wo. Aux., St. John's Guild 2 00
Santa Barbara—Mrs. Francis Howe Johnson 50 00

CENTRAL NEW YORK—\$137.00

Greene—Miss M. A. Julland, Secretary 8d Missionary District, Wo. Aux. 5 00
Ithaca—Miss M. E. Cornell, Treasurer Junior Aux., 6th Missionary District, Wo. Aux. 5 00
Utica—Mrs. C. H. Thorn, Diocesan Treasurer Wo. Aux. 117 00
Watertown—Per Miss Mary L. Goodall, Treasurer 1st Missionary District, Wo. Aux., Trinity Church 9 00
 Wo. Aux., St. John's 1 00

CENTRAL PENNSYLVANIA—\$258.50

Mrs. Albert N. Cleaver, Diocesan Treasurer Wo. Aux. 250 00
Birdsboro—Mrs. Robert E. Brooke, Treasurer Wo. Aux., St. Michael's 2 00
Easton—Miss Helen Buckman, Treasurer Wo. Aux., Trinity Church 6 50

CHICAGO—\$244.63

Mrs. James T. Hoyne, Diocesan Treasurer Wo. Aux. 244 63

COLORADO—\$33.50

Per Mrs. E. McCrillis, Corresponding Secretary Denver Branches Wo. Aux.:
Denver—Wo. Aux., St. John's Cathedral.. 10 00
 Wo. Aux., St. Barnabas' 5 00
 Wo. Aux., All Saints' 3 00
 Wo. Aux., St. Mark's 1 00
 Wo. Aux., Emmanuel Church 1 50
 Wo. Aux., Trinity Memorial Church 1 00
 Wo. Aux., St. Stephen's 1 00
 Wo. Aux., Mrs. J. F. Spalding, President 10 00
Montclair—Wo. Aux., St. Luke's 1 00

CONNECTICUT—\$518.651

Danielson—Rev. George A. Alcott, for Wo. Aux., St. Alban's Mission 1 60
Hartford—Mrs. S. D. Smith 10 00
 Mrs. Howard S. Clapp, Diocesan Treasurer Wo. Aux. 495 05
Middletown—Mrs. John Binney, Treasurer Wo. Aux., Holy Trinity Church 2 00
 Mrs. Samuel Collady 10 00

DALLAS—\$16.50

Abilene, Texas—Mrs. W. J. Thompson, Treasurer Wo. Aux., Heavenly Rest... 1 00
 Mrs. Bartow D. Ramage, Secretary and Treasurer Dallas Branch:

Dallas—Wo. Aux., St. Matthew's 5 00
 Diocesan Branch Wo. Aux. 3 50
Denison—Wo. Aux., St. Luke's 1 00
Fort Worth—Wo. Aux., St. Andrew's 5 00
Greenville—Wo. Aux., St. Paul's 1 00

DELAWARE—\$87.50

Wilmington—Miss Shortledge, Diocesan Secretary Girls' Friendly Society 1 00
 Mrs. William C. Lodge, Diocesan Treasurer Wo. Aux. 86 50

DULUTH—\$3.60

Brainerd, Minn.—Mrs. Gemmell, President Junior Aux., St. Paul's Parish... 1 55
Duluth, Minn.—Mrs. H. Taylor, Secretary "Little Helpers" 1 00
Sauk Centre—Rev. J. F. Hamilton, D.D. for Wo. Aux., Church of the Good Samaritan 1 05

EAST CAROLINA—\$29.65

Clinton, N. C.—Rev. F. N. Skinner, Treasurer Wo. Aux., St. Paul's 50
Fayetteville—Miss Mallett, Secretary Wo. Aux., St. John's 5 00
 Per Mrs. N. Harding, Diocesan Treasurer East Carolina Wo. Aux.:
Edenton—Wo. Aux., St. Paul's 4 15
Elizabeth City—Wo. Aux., Christ Church 3 00
Herford—Wo. Aux., Holy Trinity Church 1 00
New Bern—Wo. Aux., Christ Church 1 00
Washington—Wo. Aux., St. Peter's 2 00
 Mrs. A. A. Watson 5 00
Wilmington—Wo. Aux., St. John's 5 00
Woodville—Wo. Aux., Grace 3 00

EASTON—\$36.50

Per Miss J. P. Dawson, Diocesan Treasurer, Wo. Aux.:
Cambridge—Wo. Aux., Christ Church 10 00
Chestertown—Wo. Aux., Emmanuel Church 10 00
Church Hill—Wo. Aux., St. Luke's 1 00
Easton—Wo. Aux., Cathedral 5 00
 Wo. Aux., Christ Church 3 00
 Junior Aux., Christ Church 3 00
North Kent—Wo. Aux., St. Clement's 1 00
Princess Anne—Wo. Aux., St. Andrew's... 3 00
Salisbury—Junior Aux., St. Peter's 2 00
Shrewsbury—Wo. Aux. 1 00

FOND DU LAC—\$23.50

Mrs. James B. Perry, Diocesan Treasurer, Wo. Aux. 23 50

GEORGIA—\$20.00

Per Mrs. G. G. McWhorter, Diocesan Treasurer, Wo. Aux.:
Augusta—Wo. Aux., St. Paul's 10 00
 Wo. Aux., Church of the Good Shepherd 10 00

IOWA—\$56.00

Per Mrs. Leander H. Greer, Diocesan Treasurer Wo. Aux.:
Council Bluffs—Wo. Aux., St. Paul's 10 00
 Wo. Aux., Grace 2 00
Chariton—Wo. Aux., St. Andrew's 5 00
Collfax—Wo. Aux., St. Clement's 1 00
Davenport—Wo. Aux., Grace Cathedral, per Mrs. Hoyt, Treasurer 10 00
 Wo. Aux., Trinity Church 1 00
Dubuque—Wo. Aux., St. John's 1 00
Burlington—Wo. Aux., Christ Church 2 00
Emmetsburg—Wo. Aux., Trinity Church... 2 00
Independence—Wo. Aux., St. James' 5 00
Lyons—Wo. Aux., Grace 5 00
Ottumwa—Wo. Aux., Trinity Church 5 00
Sioux City—Wo. Aux. and Junior Aux., St. Thomas's 10 00

KENTUCKY—\$75.00

Louisville—Mrs. T. U. Dudley, Diocesan Treasurer, Wo. Aux. 66 00
 Miss Gertrude W. Dudley, Treasurer Wo. Aux., St. Paul's 9 00

LARAMIE—\$17.00	
<i>Kearney, Neb.</i> —Mrs. A. R. Graves, Diocesan President, Wo. Aux.....	17 00
LONG ISLAND—\$354.45	
<i>Brooklyn</i> —Miss Mary Hunter, Diocesan Treasurer, Wo. Aux.....	324 45
Mrs. G. A. Jarvis.....	20 00
Miss Alice Cleaveland.....	10 00
LOS ANGELES—\$47.75	
<i>Los Angeles</i> —Mrs. Josephine E. Butler, Diocesan Treasurer, Wo. Aux.....	47 75
MAINE—\$6.00	
<i>Gardiner</i> —Mrs. Clarence Hamilton Corning	1 00
<i>Lewiston</i> —Mrs. T. M. Fortin, Secretary Wo. Aux., Trinity Church.....	5 00
MARYLAND—\$972.30	
Per Mrs. John Thomson Mason, Diocesan Treasurer, Wo. Aux.....	947 30
<i>Touson</i> —Mrs. Fred von Kapff, Treasurer Wo. Aux., Trinity Church.....	25 00
MASSACHUSETTS—\$479.00	
Per Miss Abby R. Loring, Diocesan Treasurer Wo. Aux.:	
<i>Newton</i> —Wo. Aux., Grace.....	5 00
Miss Grace Jones, Grace.....	2 00
<i>Taunton</i> —Wo. Aux., St. Thomas's.....	25 00
Per Mrs. Arthur W. Hooper, Treasurer Foreign Committee:	
<i>Boston</i> —Members of Trinity Church.....	98 00
Members of Emmanuel Church.....	25 00
Members of Advent.....	30 00
Member St. Paul's.....	20 00
Member of the Church of the Messiah.....	5 00
<i>Cambridge</i> —"Member." St. John's.....	2 00
"Member." St. James's.....	50 00
Women's Guild of St. Peter's.....	10 00
<i>Dorchester</i> —Member of All Saints'.....	15 00
Member of St. Mary's.....	10 00
<i>Dedham</i> —Church of the Good Shepherd.....	1 00
Wo. Aux., St. Paul's Branch.....	5 00
<i>Jamaica Plains</i> —Wo. Aux., St. John's Guild.....	5 00
<i>Longwood</i> —Wo. Aux., Church of Our Saviour.....	21 00
<i>North Andover</i> —Woman's Guild of St. Paul's.....	4 00
<i>Newburyport</i> —"The Misses E." St. Paul's.....	70 00
<i>Ware</i> —Mrs. Arthur Chase.....	5 00
<i>Wakefield</i> —Wo. Aux., Emmanuel Church.....	2 00
<i>Williamstown</i> —Wo. Aux., St. John's.....	5 00
<i>Winchester</i> —Ladies' Guild of Epiphany.....	5 00
<i>Worcester</i> —Woman's Missionary Society, All Saints'.....	10 00
Junior Auxiliary, All Saints'.....	2 00
"A Friend".....	2 00
Mrs. W. Russell Allen and Mrs. Louisa Troth Woodward.....	10 00
<i>Chestnut Hill</i> —Mrs. Henry S. Nash, Treasurer:	
Guild of the Church of the Redeemer.....	10 00
<i>Cambridge</i> —Mrs. Edward Abbott, Treasurer:	
Ladies' Missionary Society, St. James's.....	20 00
<i>North Adams</i> —Mrs. J. C. Tebbets, Wo. Aux., St. John's Parish.....	5 00
MICHIGAN—\$64.30	
Per Mrs. W. J. Chittenden, Diocesan Treasurer Wo. Aux.:	
<i>Bay City</i> —Wo. Aux., Trinity Church.....	5 00
<i>Detroit</i> —Wo. Aux., Grace.....	5 00
Mrs. Clark, St. Paul's.....	5 00
Mrs. Lyons, St. Paul's.....	2 00
Mrs. W. J. Chittenden, St. Paul's.....	5 00
Wo. Aux., Christ Church.....	5 00
Wo. Aux., Church of the Messiah.....	2 00
Mrs. Warriner, St. John's.....	1 00
Mrs. Woodcock, St. John's.....	1 00
Wo. Aux., St. Andrew's.....	2 00
Wo. Aux., St. Matthew's.....	2 00
Wo. Aux., St. James's.....	2 75
St. Mary's Guild of St. James's.....	2 00
Offertory at Monthly Meeting.....	4 55
<i>Gross Ile</i> —Branch of Wo. Aux.....	2 00
<i>Mt. Clemens</i> —Wo. Aux., Grace Church.....	1 00
<i>Newton</i> —St. Thomas's Guild.....	5 00
<i>Owosso</i> —Wo. Aux., Christ Church.....	7 00
<i>Wyandotte</i> —Branch of Wo. Aux.....	3 00
<i>Henrietta</i> —Mrs. George Kellogg, Treasurer Wo. Aux., Christ Church.....	2 00
MILWAUKEE—\$25.00	
<i>Milwaukee, Wis.</i> —Miss Camp, Diocesan Treasurer Junior Aux.....	10 00
Mrs. D. Kellogg Green, Diocesan Treasurer Wo. Aux.....	15 00
MINNESOTA—\$4.10	
<i>Faribault</i> —Mrs. Frank Carrier, Diocesan Secretary Wo. Aux.....	3 00
<i>St. Cloud</i> —Mrs. S. J. Warner, Treasurer Daughters of the King of St. John's Parish.....	1 10
MISSOURI—\$85.00	
<i>St. Louis</i> —Mrs. T. Ewing White, Diocesan Treasurer Wo. Aux.....	85 00
MONTANA—\$1.00	
<i>Butte</i> —Mrs. J. B. Gible.....	1 00
NEBRASKA—\$32.00	
<i>South Omaha</i> —Mrs. W. G. Sloane, Diocesan Treasurer Wo. Aux.....	7 00
Mrs. George Worthington, Honorary President Wo. Aux.....	25 00
NEWARK—\$300.00	
<i>East Orange, N. J.</i> —Mrs. Jacob Mersereau, Diocesan Treasurer Wo. Aux.....	300 00
NEW HAMPSHIRE—\$90.15	
<i>Dover</i> —Miss Mary F. Duxbury, Diocesan Treasurer Wo. Aux.....	64 40
<i>Franklin Falls</i> —Miss Emma G. Brown, Treasurer Guild of St. Jude's Mission.....	5 00
<i>Keene</i> —Rev. Alfred H. Wheeler, Treasurer Wo. Aux., St. James's.....	12 75
<i>Tilton</i> —Mrs. A. C. Muzzey, Treasurer Branch Wo. Aux.....	8 00
NEW JERSEY—\$116.50	
<i>Beverly</i> —Mrs. A. Spooner, Secretary Wo. Aux., St. Stephen's.....	10 00
<i>Burlington</i> —Per Mrs. T. R. White, St. Mary's Missionary Guild.....	8 00
<i>Camden</i> —Mrs. H. B. Hanford, Treasurer Wo. Aux., St. Paul's.....	18 00
<i>Elizabeth</i> —Per Mrs. T. R. White, Diocesan Vice-President Wo. Aux.....	67 50
<i>New Brunswick</i> —Per Mrs. T. R. White, St. John the Evangelist's.....	8 00
<i>Princeton</i> —Mrs. Helen F. Conover, Treasurer Wo. Aux., Trinity Church.....	5 00
NEW MEXICO—\$2.00	
<i>El Paso, Tex.</i> —Mrs. F. M. John, Diocesan Secretary and Treasurer Wo. Aux.....	2 00
NEW YORK—\$346.50	
<i>Binghamton</i> —Mrs. Allen M. North, Treasurer Wo. Aux., Trinity Memorial Church.....	10 00
<i>Cold Spring</i> —Miss Stella Gowdy, Treasurer Wo. Aux., St. Mary's.....	5 00
<i>Newburgh</i> —Miss Kate B. Caldwell, Treasurer, Wo. Aux., St. George's.....	15 00
<i>New Rochelle</i> —Miss Fanny Schuyler.....	5 00
<i>New York City</i> —Miss Elizabeth Shepherd.....	5 00
Miss Mary E. Robert.....	25 00
Miss A. A. Ballow.....	10 00
From two members of Grace Church.....	11 50
Mrs. E. W. Strong.....	10 00
Mrs. Evalina Kearney Strong.....	5 00
Miss George L. Cheney.....	5 00
Mrs. Charles H. Lane, Treasurer Missionary Chapter Zion and St. Timothy.....	50 00
Rev. and Mrs. Charles T. Olmsted, St. Agnes's Chapel, Trinity Parish.....	50 00
A Member of the Church of St. John the Evangelist.....	25 00

Twing Memorial Fund

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<p>Mrs. A. and Miss G. Hurd 15 00</p> <p>Deaconess Bertha M. Garvin, St. Faith's Chapter Students' Missionary Association 10 00</p> <p>The Misses Bennett 6 00</p> <p>Miss Louisa S. Gilbert 5 00</p> <p>The Misses Mary M. and Annie B. Halsted 50 00</p> <p>Mrs. Charles Biggs, Treasurer Wo. Aux., St. Matthew's 19 00</p> <p>Mrs. C. T. Lawrence, Treasurer Junior Aux., Heavenly Rest 10 00</p> <p>NORTH CAROLINA—\$15.10</p> <p>Per Miss Mary E. Horner, Diocesan Secretary Wo. Aux.:</p> <p style="padding-left: 20px;"><i>Greensboro</i>—Wo. Aux., St. Andrew's 1 50</p> <p style="padding-left: 20px;">Wo. Aux., St. Barnabas's 3 00</p> <p style="padding-left: 20px;"><i>Leakesville</i>—Wo. Aux., Epiphany 1 00</p> <p style="padding-left: 20px;"><i>Oxford</i>—Wo. Aux., St. Stephen's 1 00</p> <p style="padding-left: 20px;"><i>Raleigh</i>—Wo. Aux., Christ Church, per Mrs. K. P. Battle 5 00</p> <p style="padding-left: 20px;"><i>Scotland Neck</i>—Wo. Aux., Trinity Parish, per Miss A. E. Smith 1 10</p> <p style="padding-left: 20px;"><i>Winston</i>—Wo. Aux., St. Paul's 2 50</p> <p>OHIO—\$266.10</p> <p>Per Mrs. C. S. Bates, Diocesan Treasurer Wo. Aux. 256 50</p> <p style="padding-left: 20px;"><i>Cleveland</i>—Miss E. H. Wilcox 2 00</p> <p style="padding-left: 20px;"><i>Gambier</i>—Miss Ella White, Treasurer Wo. Aux., Harcourt Parish 2 60</p> <p style="padding-left: 20px;"><i>Toledo</i>—Junior Aux., Trinity Church 5 00</p> <p>OKLAHOMA AND INDIAN TERRITORY—\$39.00</p> <p style="padding-left: 20px;"><i>Guthrie</i>—Mrs. F. B. Lillie, Diocesan Treasurer Wo. Aux. 34 00</p> <p style="padding-left: 20px;"><i>South McAlester</i> Rev. George Biller, Jr. 5 00</p> <p>OLYMPIA—\$8.00</p> <p>Per Mrs. Bernard Pelly, Diocesan Treasurer Wo. Aux.:</p> <p style="padding-left: 20px;"><i>Seattle</i>—Wo. Aux., St. Mark's 4 00</p> <p style="padding-left: 20px;">Wo. Aux., Trinity Church 4 00</p> <p>OREGON—\$2.00</p> <p>Per Miss B. J. Sellwood, Diocesan Treasurer Wo. Aux.:</p> <p style="padding-left: 20px;"><i>Salem</i>—Wo. Aux., St. Paul's 2 00</p> <p>PENNSYLVANIA—\$1,344.65</p> <p style="padding-left: 20px;"><i>Andalusia</i>—Mrs. C. R. King 25 00</p> <p style="padding-left: 20px;">Mrs. Charles Biddle 5 00</p> <p style="padding-left: 20px;"><i>Ardmore</i>—Mrs. James M. Rhodes, Treasurer Wo. Aux., St. Mary's 10 00</p> <p style="padding-left: 20px;"><i>Bala</i>—Mrs. Charles S. Oimsted, Treasurer Wo. Aux., St. Asaph's 10 75</p> <p style="padding-left: 20px;"><i>Bryn Mawr</i>—Miss Mary V. Golday, Treasurer Wo. Aux., Church of the Redeemer 44 50</p> <p style="padding-left: 20px;">Miss Julia M. Hornor 25 00</p> <p style="padding-left: 20px;"><i>Coatesville</i>—Mrs. G. G. Field, Treasurer Wo. Aux., Trinity Church 13 00</p> <p style="padding-left: 20px;"><i>Doylestown</i>—Miss E. H. Morrison, Treasurer Guild of St. Paul's 10 00</p> <p style="padding-left: 20px;"><i>Jenkintown</i>—Rev. Roberts Coles, Church of Our Saviour 10 00</p> <p style="padding-left: 20px;"><i>Norristown</i>—Miss Elizabeth Swift, Treas. Wo. Aux., All Saints' 5 00</p> <p style="padding-left: 20px;"><i>Overbrook</i>—Miss Rebecca Jackson, Treasurer Wo. Aux., St. Paul's 15 00</p> <p style="padding-left: 20px;"><i>Philadelphia</i>—Mrs. Jay Cooke, Jr., St. James's 25 00</p> <p style="padding-left: 20px;">"A Member of Wo. Aux., St. James's" Wo. Aux., St. Mark's 15 00</p> <p style="padding-left: 20px;">Miss Fannie L. Magee, Treasurer Missionary Committee, St. Stephen's 2 00</p> <p style="padding-left: 20px;">Miss E. M. Roberts, Secretary and Treasurer Wo. Aux., Nativity 20 00</p> <p style="padding-left: 20px;">Miss E. C. Donnell, Treasurer "The King's Daughters," St. Andrew's 25 00</p> <p style="padding-left: 20px;">Mrs. Elisha S. Thomas, through Holy Apostles' 16 00</p> <p style="padding-left: 20px;">From Holy Apostles' 5 00</p> <p style="padding-left: 20px;">Mrs. T. K. Conrad, Treasurer Wo. Aux., St. Luke's and Epiphany 100 00</p> <p style="padding-left: 20px;">Mrs. James S. Cox, through Wo. Aux., St. Luke's and Epiphany 51 00</p> <p style="padding-left: 20px;">St. Luke's and Epiphany 25 00</p>	<p>Miss A. E. Milne, Treasurer Wo. Aux., Holy Trinity Parish 44 00</p> <p>Miss Elizabeth C. Hare, Treasurer Wo. Aux., Ascension 8 00</p> <p>Miss Bertha A. Clark, Treasurer, Wo. Aux., Christ Church Chapel 9 00</p> <p>Mrs. Landon, Treasurer Wo. Aux., Prince of Peace Mission 10 00</p> <p>(West)—Mrs. C. M. Armstrong, Treasurer Wo. Aux., St. Andrew's 18 00</p> <p>Miss Emily F. P. Landis, Treasurer Wo. Aux., St. Phillips 13 25</p> <p>Mrs. Alphonso C. Ireland, Treasurer Wo. Aux., Church of the Saviour 5 00</p> <p>(Chestnut Hill)—Mrs. C. F. Moorhead, St. Paul's 5 00</p> <p>(Holmesburg)—Miss D. Millett, Treasurer Wo. Aux., Emmanuel 1 00</p> <p>(Germantown)—Mrs. O. E. F. Brinton, Treasurer Wo. Aux., St. Luke's 151 00</p> <p>Mrs. A. B. Whitney, Treasurer Wo. Aux., St. Michael's 25 00</p> <p>(Wissahickon Heights)—Mrs. J. Le Roy, Treasurer Wo. Aux., St. Martin's-in-the-Fields 25 00</p> <p>Freedmen's Committee 45 50</p> <p>Indian Hope Association 81 00</p> <p>"Cash from Pennsylvania" 200 00</p> <p>"Cash" 15 00</p> <p>Mr. Edward Coles 100 00</p> <p>Mrs. Markoe 50 00</p> <p>The Misses Biddle, 1812 Rittenhouse Square 75 00</p> <p><i>Wayne</i>—Mrs. William V. Alexander, Treasurer Junior Aux., St. Mary's 2 00</p> <p><i>Wyncote</i>—Mrs. W. B. Watkins, Jr., Treasurer Wo. Aux., All Hallows' 3 65</p> <p>PITTSBURGH—\$101.25</p> <p style="padding-left: 20px;"><i>Meadville</i>—Christ Church, Wo. Aux., per Miss McFarland, Treasurer 20 00</p> <p style="padding-left: 20px;"><i>Pittsburg</i>—Per Mrs. M. H. Childs, Diocesan Treasurer, Wo. Aux. 76 25</p> <p style="padding-left: 20px;"><i>Titusville</i>—Per Mrs. M. H. Childs, Diocesan Treasurer Wo. Aux. 5 00</p> <p>QUINCY—\$5.00</p> <p>Per Mrs. H. P. Custer, Secretary, Rock Island Branch Wo. Aux. 5 00</p> <p>RHODE ISLAND—\$438.15</p> <p style="padding-left: 20px;"><i>Providence</i>—Per Miss McVicker, Vice-President Wo. Aux., Rhode Island 345 00</p> <p style="padding-left: 20px;">Per Miss McVicker, Vice-President Wo. Aux., Rhode Island 80 00</p> <p style="padding-left: 20px;">Miss Elizabeth A. Hoppin 5 00</p> <p style="padding-left: 20px;">Mrs. Lister 2 00</p> <p style="padding-left: 20px;">Mrs. W. Upton, Treasurer Wo. Aux., Church of the Redeemer 2 50</p> <p style="padding-left: 20px;"><i>Watch Hill</i>—S.S. Offering per Mrs. J. M. Gilbert 3 65</p> <p>SACRAMENTO—\$4.50</p> <p style="padding-left: 20px;"><i>Nevada City</i>—Per Mrs. Naffzger, Secretary Trinity Guild 2 00</p> <p style="padding-left: 20px;"><i>Yreka</i>—Per Rev. Wm. Edgar Cooper, St. Mark's Guild 2 50</p> <p>SOUTH CAROLINA—\$33.70</p> <p style="padding-left: 20px;"><i>Aiken</i>—Wo. Aux., St. Thaddeus 9 00</p> <p style="padding-left: 20px;"><i>Boykin</i>—Mrs. J. M. Canter, Secretary and Treasurer "Boykin Aux. Branch" 2 50</p> <p style="padding-left: 20px;"><i>Charleston</i>—Per Miss Henrietta Murdoch, Diocesan Treasurer Wo. Aux. 16 20</p> <p style="padding-left: 20px;"><i>Georgetown</i>—Miss Mary L. Alexander 1 00</p> <p style="padding-left: 20px;"><i>Laurens</i>—Mrs. Holmes, Treasurer Wo. Aux., Laurens 5 00</p> <p>SOUTH DAKOTA—\$14.00</p> <p style="padding-left: 20px;"><i>Sioux Falls</i>—Per Miss Peabody, Treasurer Wo. Aux., Calvary 4 00</p> <p style="padding-left: 20px;">Per Miss Peabody, Bishop Partridge class, All Saints' School 10 00</p> <p>SOUTHERN FLORIDA—\$20.15</p> <p style="padding-left: 20px;">Mrs. Mary W. Sperry, Diocesan Treasurer, Wo. Aux. 19 15</p> <p style="padding-left: 20px;"><i>Thonotosassa</i>—Mrs. Weddell, Trinity Church 1 00</p>
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SOUTHERN OHIO—\$100.00

<i>Cincinnati</i> —Per Miss H. J. Sherlock, Diocesan Treasurer Wo. Aux.:	
Offeratory at Deanery Meeting.....	10 00
Wo. Aux., Advent.....	20 00
Wo. Aux., Calvary.....	10 00
Wo. Aux., Christ Church.....	19 00
Wo. Aux., Epiphany.....	5 00
Wo. Aux., St. Luke's.....	2 50
<i>Dayton</i> —Wo. Aux., Babies' Branch, Christ Church.....	11 50
<i>Glendale</i> —Wo. Aux., Christ Church.....	12 00
<i>Greenville</i> —Wo. Aux., St. Paul's.....	3 00
Junior Aux., St. Paul's.....	2 00
<i>Springfield</i> —Wo. Aux., Christ Church.....	5 00

SOUTHERN VIRGINIA—\$229.50

<i>Forest Depot</i> —Miss Nellie Harris, Treasurer Wo. Aux., St. Stephen's.....	1 00
Miss Nellie Harris, Treasurer Junior Branch., St. Stephen's.....	1 00
<i>Norfolk</i> —Miss L. L. Taylor, Diocesan Secretary Wo. Aux.....	227 50

SPOKANE—\$5.00

<i>Spokane, Wash.</i> —Mrs. J. P. M. Richards, Diocesan Treasurer Wo. Aux.....	5 00
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SPRINGFIELD—\$32.50

<i>Alton, Ill.</i> —Miss M. C. Hayner, Diocesan Treasurer Wo. Aux.....	25 00
<i>Cairo</i> —Mrs. H. H. Candee, Treasurer St. Mary's Branch Wo. Aux.....	2 50
<i>Springfield</i> —Miss D. W. Dresser, Diocesan Secretary Wo. Aux.....	5 00

TENNESSEE—\$38.50

<i>Nashville</i> —Mrs. K. P. Gale, Diocesan Treasurer Wo. Aux.....	38 50
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VERMONT—\$3.00

<i>Randolph Centre</i> —"A Class in Missionary Study," Grace.....	1 00
<i>St. Albans</i> —Miss Louisa Brainerd, Secretary St. Agnes's Branch Wo. Aux., St. Luke's.....	2 00

VIRGINIA—\$15.21

Miss Sallie Stuart, President Diocesan Branch Wo. Aux.....	9 00
<i>Berryville</i> —Miss Annie B. Moore, Secretary Wo. Aux., Berryville.....	6 21

WASHINGTON—\$5.00

<i>Washington (D. C.)</i> —Mrs. Warner, Treasurer Wo. Aux., St. Andrew's.....	5 00
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WESTERN MICHIGAN—\$30.00

<i>Coldwater</i> —Miss Powers, President Wo. Aux., St. Mark's.....	5 00
<i>Kalamazoo</i> —Mrs. Van Dusen.....	25 00

WESTERN NEW YORK—\$121.00

<i>Bath</i> —Miss Lyon, Treasurer Wo. Aux., St. Thomas's.....	5 00
<i>Buffalo</i> —Bishop Coxie Memorial Guild.....	5 00
Wo. Aux., Trinity Church.....	5 00
St. Paul's, Sewing Society.....	2 00
Wo. Aux., St. Mary's.....	25 00
Mrs. Charles H. Smith.....	2 00
<i>Catharine</i> —Mrs. Church, Treasurer Parish Circle, St. John's.....	1 00
<i>Geneseo</i> —Miss Balding, Treasurer Wo. Aux., St. Michael's.....	10 00
<i>Geneva</i> —Per Mrs. Nicholas, Diocesan President Wo. Aux.:	
The Misses Cammann.....	20 00
Mrs. H. W. Wilson.....	10 00
Mrs. M. W. Richards.....	5 00
Miss Stuart, DeLancey School.....	5 00
Miss Caroline Stacey.....	5 00
Miss Anna Wells.....	1 00
Mrs. D. S. Chamberlain.....	10 00
<i>Rochester</i> —Miss R. A. Sibley.....	10 00

WESTERN TEXAS—\$24.05

<i>Mrs. B. H. McCracken</i> , Diocesan Treasurer Wo. Aux.....	24 05
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WEST MISSOURI—\$10.50

Miss Comstock, Diocesan Treasurer Wo. Aux.....	10 50
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KYOTO—\$5.00

<i>Osaka, Japan</i> —Mrs. Akiko Kashinchi, Diocesan Treasurer.....	5 00
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\$12,853 94

ADA E. M. THOMAS,

January 23d, 1902. Treasurer.

Items in Collection taken in Grace Church, New York City, on the Feast of the Epiphany and not passed through the Treasurer's Books:

<i>Arkansas</i> —Branch Wo. Aux.....	25 08
<i>Maryland, Catonsville</i> —St. Timothy's Parish.....	5 00
<i>Mass., Boston</i> —St. Paul's.....	65 00
<i>Mass.</i> —Branch Wo. Aux., "A Member".....	25 00
<i>New York, New York City</i> —Miss Julia G. Bowdoin.....	25 00
Miss Josephine Wisner.....	50 00
St. Thomas's.....	141 00
Wo. Aux., "A Member".....	50 00
Two Junior Officers.....	2 00
Mrs. Beckett.....	1 00
<i>New Hampshire, Concord</i> —Mrs. Lay.....	1 00
Cash in collection.....	183 57

578 65

On Treasurer's Book..... 12,853 94

Making a total to date of..... \$13,427 59

ADA E. M. THOMAS, Treasurer.

January 23d, 1902.

**All things come of Thee, O Lord,
And of Thine own have we given Thee.**

Offerings are asked to sustain missions in twenty-six missionary districts in the United States, Africa, China and Japan; also work in the Haitian Church and in Mexico*; in thirty-nine dioceses, including missions to the Indians and to the Colored People; to pay the salaries of twenty-five bishops, and stipends to 1,673 missionary workers, and to support schools, hospitals and orphanages.

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 C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

* For support of the Clergyman representing this Church and the work among English-speaking people.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from December 1st, 1901, to January 1st, 1902:

* Lenten and Easter Offering from the Sunday-school Auxiliary.

NOTE.—The items in the following pages 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.

ALABAMA—\$1,00

Birmingham—St. Mark's Chapel, for Bishop Ferguson's work, Africa..... 1 00

ALBANY—\$1,111.74

Albany—All Saints' Cathedral, General.... 369 97
St. Andrew's, Domestic..... 27 96

Athens—Trinity Church, Domestic..... 12 65

Cherry Valley—Grace, Domestic, \$5; General, \$40..... 45 00

Cooperstown—Christ Church, Dr. Sill, Domestic, \$200; Foreign, \$300; S. S., for "Christ Church S. S." scholarship, High School, Cuttington, Africa, \$40.. 540 00

Lake George (Caldwell)—St. James's, Domestic..... 1 15

Morris—Zion, Domestic, \$5; Foreign, \$5; Colored, \$5; Indian, \$5..... 20 00

Rensselaer—Epiphany, General..... 33 00

Richfield—St. Luke's, General..... 7 59

(Springs)—St. John's, Foreign..... 18 60

Sandy Hill—Zion, Domestic..... 8 60

Stockport—St. John's, General..... 8 60

Troy—St. Barnabas's, Domestic, \$3.52; Foreign, 37 cts..... 3 89

Unadilla—St. Matthew's, Domestic..... 10 00

Warrensburg—Holy Cross, General..... 10 83

ARKANSAS—\$16.26

Helena—St. John's, Foreign..... 16 26

CALIFORNIA—\$71.51

Fresno—St. James's, Domestic, \$7.67; Foreign, \$3.98..... 11 65

Santa Cruz—Calvary, Domestic, \$3.46; Foreign, 85 cts..... 4 31

San Francisco—St. John's, Foreign..... 25 00

Dr. F. B. Eaton,† Sp. for Philippines Chapel Loan Fund..... 5 00

"M." General..... 3 55

"M." Domestic, \$10; Foreign, \$5..... 15 00

San Mateo—St. Matthew's Chapel, Sp. for work in Hankow, China, at Miss McCook's discretion, \$5; Sp. for new building, St. John's College, Shanghai, China, \$2..... 7 00

CENTRAL NEW YORK—\$277.96

Cazenovia—R. J. Hubbard, Domestic and Foreign..... 150 00

Fayetteville—Trinity Church, Sp. for Parish House and St. Agnes's School, Kyoto..... 2 01

Onondaga—Church of the Good Shepherd, Domestic..... 50

Owego—St. Paul's, Domestic, \$2.50; Foreign, \$2.50..... 5 00

Oxford—St. Paul's, Domestic..... 33 70

Smithboro—Emmanuel Church, General.. 1 25

Waverly—Grace, General..... 5 50

Miscellaneous—Wo. Aux., Sp. for Bishop Rowe, Alaska, for his work..... 50 00

"Little Helpers," Sp. for Bishop Wells, Spokane..... 20 00

"W. B.," General..... 10 00

CENTRAL PENNSYLVANIA—\$725.75

Altoona—St. Luke's, Domestic..... 10 49

Bellefonte—St. John's, Domestic..... 72 79

Bethlehem—Trinity Church, Domestic.... 37 25

Carbondale—Trinity Parish, Foreign..... 8 14

Gettysburg—Prince of Peace, Domestic.... 14 45

Harrisburg—St. Paul's, Foreign..... 200 00

Harrisburg—St. Peter's, General..... 5 00

Mrs. F. W. McConkey, Domestic..... 14 96

Hazleton—St. Peter's, Domestic..... 8 79

Honesdale—Grace, Domestic, \$8.76; Jonestown—St. Mark's, Domestic, \$8.76; Children's Christmas offering, through Wo. Aux., Sp. for shoes for boys of St. Paul's School, South Dakota, \$24.29.... 33 05

Lebanon—St. Luke's Parish, St. Agnes's Guild, Sp. for Rev. J. L. Prevost, Alaska..... 12 00

Mauch Chunk—St. Mark's, Foreign, \$1; Colored, 5 cts..... 1 05

Pittston—Trinity Church, Charles H. Trumbower, Domestic..... 2 84

Plymouth—St. Peter's, Domestic..... 1 25

Reading—St. Barnabas's, General..... 50 00

"A Friend," General..... 25 00

Wilkes Barre—St. Stephen's, St. Margaret's Guild, Wo. Aux., Sp. for orphanage at Matanzas, Cuba..... 25 00

Acknowledgments

<i>Williamsport</i> —Christ Church, Domestic..	3 69	FLORIDA—\$2.68	
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Bishop Hare, South Dakota, \$100; Sp. for Bishop Kinsolving, Brazil, \$100.....	200 00	<i>Marianna</i> —St. Luke's, Domestic and Foreign.....	2 68
CHICAGO—\$234.70		FOND DU LAC—\$9.25	
<i>Belvidere</i> —Trinity Church, Domestic.....	50	<i>Jacksonport</i> —Holy Nativity, Domestic and Foreign.....	3 80
<i>Chicago</i> —Epiphany, for deficit.....	5 00	<i>Sheboygan Falls</i> —St. Peter's, General.....	5 45
St. Chrysostom's, General.....	28 10	GEORGIA—\$92.40	
(<i>Irving Park</i>)—St. John's Mission, Domestic and Foreign.....	3 00	<i>Athens</i> —Emmanuel Church, Domestic....	20 43
St. Paul's, Agnes Chase, General.....	1 00	<i>Atlanta</i> —St. Luke's, Wo. Aux., Sp. for Christmas gift for Miss Dean, Circle City, Alaska, \$25; S. S., Infant Class, Sp. for the support of a little girl of Holy Trinity Orphanage, Tokyo, \$2....	27 00
Miss Goodrich, General.....	5 00	Girls' Friendly Society, Sp. for the support of a child of Holy Trinity Orphanage, Tokyo.....	2 00
"L." for "Hibbard" scholarship, \$70, "Robert" scholarship, \$70, both in Trinity Divinity and Catechetical School, Tokyo.....	140 00	<i>Brunswick</i> —St. Athanasius's, General (of which S. S. \$1.61).....	5 67
<i>Galena</i> —Alice L. Snyder's Missionary-boxes, Domestic and Foreign.....	7 30	<i>Gainesville</i> —Grace, Domestic.....	1 10
<i>La Grange</i> —Emmanuel Church, Domestic and Foreign.....	26 11	<i>Macon</i> —St. Barnabas's Chapel, Domestic.	1 20
<i>Winnetka</i> —Christ Church, Domestic.....	7 50	<i>Thomasville</i> —St. Thomas's, Domestic.....	10 00
<i>Miscellaneous</i> —Branch Wo. Aux., General.	11 19	<i>Miscellaneous</i> —Macon Archdeaconry, Wo. Aux., for "John W. Beckwith Memorial" scholarship, St. Mary's Hall, Shanghai, China.....	25 00
COLORADO—\$43.11		KANSAS—\$36.03	
<i>Colorado Springs</i> —Grace, Domestic.....	8 36	<i>Atchison</i> —Trinity Church, Domestic.....	9 00
<i>Cripple Creek</i> —St. Andrew's, Domestic....	4 70	<i>Clinton (North)</i> —Grace S. S., General (of which Wo. Aux. \$1.45).....	2 77
<i>Pueblo</i> —Holy Trinity Church, Domestic....	23 05	<i>Emmetsburg</i> —Trinity Church, Domestic..	11 36
<i>Undercliff</i> —St. Gabriel's, Domestic.....	7 00	<i>Newton</i> —St. Matthew's, General.....	2 00
CONNECTICUT—\$533.25		<i>Wichita</i> —St. John's, General.....	10 90
<i>Broad Brook</i> —Grace, General.....	5 66	KENTUCKY—\$55.27	
<i>Fairfield</i> —Mrs. H. D. Glover, Sp. for Philippine Chapel Loan Fund.....	10 00	<i>Hickman</i> —St. Paul's, Domestic.....	3 30
<i>Hartford</i> —St. John's S. S., Sp. for "Dr. Cox's" scholarship, Salt Lake.....	40 00	<i>Louisville</i> —St. Andrew's, for the Missionary Jurisdiction of Bishop Brooke, Oklahoma.....	37 07
Rev. George H. Clark, D.D., Domestic....	5 00	St. Paul's, General.....	14 90
<i>Litchfield</i> —St. Michael's, Domestic.....	54 80	LEXINGTON—\$36.00	
<i>Meriden</i> —St. Andrew's, for Rev. J. H. Van Buren's work in Porto Rico.....	20 25	<i>Paris</i> —St. Peter's, Domestic.....	11 00
<i>Middletown</i> —St. Andrew's, Domestic, \$72.81; S. S., Infant Class, Sp. for Bishop Rowe, Alaska, \$10.....	82 81	<i>Miscellaneous</i> —Wo. Aux., Sp. for insurance of Rev. C. H. Evans, Japan.....	25 00
<i>New Haven</i> —Christ Church, Domestic and Foreign.....	5 00	LONG ISLAND—\$529.09	
St. Paul's, for Rev. Mr. Forrester's salary, Mexico.....	20 00	<i>Astoria</i> —St. George's S. S., for Miss Sabine's School, Alaska.....	25 00
Trinity Church, Domestic and Foreign..	25 00	<i>Bohemiaville</i> —St. John's-on-the-Plains, Domestic and Foreign.....	3 64
<i>Southington</i> —St. Paul's Mission, Domestic, \$5; Foreign, \$5; Mrs. J. A. Yeckley, China, \$10; Sp. for Bishop Spalding, Colorado, \$10.....	80 00	<i>Brooklyn (E. D.)</i> —Christ Church, Sp. for Bishop Rowe, for Alaska Mission work Church of the Good Shepherd, Sp. for work in Brazil, under direction of Bishop Kinsolving.....	100 00
<i>South Manchester</i> —Mrs. H. A. Cheney, Sp. for the Indian women of Birch Coolie, Minnesota, Bishop Whipple Guild.....	1 00	St. John's, General.....	21 28
<i>Stamford</i> —St. John's, Domestic.....	43 43	St. Stephen's, Domestic.....	5 00
<i>Warehouse Point</i> —St. John's, Domestic..	24 25	"J. and A." Domestic and Foreign.....	100 00
<i>West Hartford</i> —Miss Lucy J. Ellsworth, Domestic.....	10 00	Neville N. McEvoy, General.....	3 00
<i>Westport</i> —Holy Trinity Memorial Church, Domestic.....	15 00	"C. F. L." Sp. for St. John's College Building Fund, Shanghai, China.....	5 00
<i>Windsor</i> —Grace, Domestic.....	21 05	Mrs. Henry C. Goodwald, Sp. for Rev. Mr. Van Buren, for his work in Porto Rico.....	5 00
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Bishop Graves, China, for Wush work, \$60; Annual Meeting, November 13th, 1901, Sp. for Bishop Rowe, Alaska, \$60.	120 00	<i>College Point</i> —St. Paul's, Sp. for Bishop Rowe, for work in Alaska.....	5 63
DALLAS—\$13.00		<i>Flushing</i> —St. George's, Domestic, \$1; Sp. for Bishop Rowe, for work in Alaska, \$6.....	7 00
<i>Colorado</i> —All Saints' Mission, Domestic..	1 25	<i>Garden City</i> —Cathedral of the Incarnation, Indian.....	21 09
<i>Fort Worth</i> —St. Andrew's, "A Member," General.....	5 00	<i>Great River</i> —Emmanuel Church, Domestic and Foreign.....	56 20
Trinity Church, Domestic and Foreign..	1 25	<i>Jamaica</i> —Grace, Domestic, \$30; General, \$30.....	60 00
<i>Greenville</i> —St. Paul's, General.....	5 50	<i>Ravenswood</i> —St. Thomas's, General....	2 00
EAST CAROLINA—\$27.03		<i>Sayville</i> —St. Ann's S. S., Domestic and Foreign.....	13 00
<i>Behaven</i> —St. James's Chapel, General..	40	<i>Whitestone</i> —Grace, Sp. for work in Alaska	6 25
<i>Columbia</i> —St. Andrew's Chapel, General..	50	<i>Miscellaneous</i> —"Anonymous," Sp. for Rev. L. W. Applegate, Kendallville, Michigan City.....	50 00
<i>New Bern</i> —Christ Church, Domestic.....	13 03		
<i>Roper</i> —Advent, General.....	1 80		
<i>Scuppernong (Creswell)</i> —Christ Chapel, General.....	40		
St. David's, General.....	81		
<i>Wilmington</i> —Mrs. M. E. Bridgers, Sp. for Philippine Chapel Loan Fund.....	10 00		
EASTON—\$2.60			
<i>Kent Co.</i> —North Kent Parish, General.....	2 60		

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LOS ANGELES—\$51.00			
<i>Los Angeles</i> —Rev. Henderson Judd, General	1 00		
<i>Pasadena</i> —Major W. P. Gould, U. S. A., Domestic, \$25; Foreign, \$25	50 00		
LOUISIANA—\$62.85			
<i>Monroe</i> —Grace, Foreign	7 20		
<i>New Orleans</i> —St. Paul's, Wo. Aux., General, \$21.50; C. M. Pritchard Memorial, for Miss Suthon's salary, Kyoto, \$12.95; Trinity Church, Wo. Aux., C. M. Pritchard Memorial, for Miss Suthon's salary, Kyoto	34 45		
<i>Thibodaux</i> —St. John's, Wo. Aux., C. M. Pritchard Memorial, for Miss Suthon's salary, Kyoto	10 00		
<i>Thibodaux</i> —St. John's, Wo. Aux., C. M. Pritchard Memorial, for Miss Suthon's salary, Kyoto	11 20		
MAINE—\$24.35			
<i>Bangor</i> —St. John's, General	16 65		
<i>Camden</i> —St. Thomas's, Domestic	7 70		
MARYLAND—\$417.27			
<i>Allegheny Co. (Frostburg)</i> —S. Graff Haverstick, General	2 00		
<i>Anne Arundel Co. (Annapolis)</i> —St. Anne's, Domestic and Foreign	20 35		
<i>(Annapolis Junction)</i> —All Saints', Domestic and Foreign	2 11		
<i>(St. Margaret's)</i> —Westminster Parish, St. Margaret's, Foreign	3 19		
<i>Seyern Parish</i> —"H." General	2 38		
<i>Baltimore</i> —Chapel of the Guardian Angel, "A Lady," Foreign	1 65		
<i>Christ Church, Wo. Aux.</i> for "Helen Whitridge" scholarship, Training School, Shanghai, China	50 00		
<i>Emmanuel Church</i> (of which Needle Work Guild, \$10; Wo. Aux., \$5), Sp. for Rev. Octavius Parker, Sacramento	15 00		
<i>Mt. Calvary</i> , "A Lady," Sp. for Bishop Rowe, Alaska, \$10; S. S., for China, \$2.03	12 03		
<i>St. Paul's</i> , Sp. for Bishop Rowe, Alaska	75 00		
<i>Mrs. Matilda Armstrong</i> , Sp. for the Church's work in the Holy Land	5 00		
<i>Rev. DeWitt C. Loop</i> , Domestic	3 24		
<i>"G. L. H."</i> , Sp. for Bishop Ferguson's church at Cape Mount, Africa	5 00		
<i>Baltimore Co. (Catonville)</i> —St. Timothy's, Branch Wo. Aux., Domestic, \$2; Indian, \$2; Colored, \$2; Foreign, \$2	8 00		
<i>(Garrison Forest)</i> —St. Thomas's, Domestic	30 00		
<i>(Towson)</i> —Trinity Church, Sp. for Rev. Octavius Parker, Sacramento, for his work	10 00		
<i>(Long Green)</i> —Trinity Church, Domestic, \$6.27; Foreign, \$5	11 27		
<i>Frederick Co. (Frederick)</i> —All Saints', five-cent collection, Wo. Aux., Indian, \$5.25; Foreign, \$9.25; Sp. for Mexico, \$5.50	20 00		
<i>Harford Co. (Darlington)</i> —Deer Creek Parish, Grace Memorial, Foreign	3 00		
<i>Howard Co. (Dorsey)</i> —Trinity Church, "A Friend," Sp. for Mexico, \$5; Sp. for Miss Stockdell, Boise, \$10	15 00		
<i>(Ellicott City)</i> —St. John's, Domestic, \$50; Juniors, Wo. Aux., Africa, \$7; Japan, \$7; Alaska, \$7; Indian, \$5; Colored, \$5; Sp. for Mexico, \$5; Sp. for Brazil, \$7	93 00		
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Bishop Graves, Shanghai, \$10; Sp. for St. Agnes's Building Fund, Kyoto, \$10	80 00		
MASSACHUSETTS—\$1,025.28			
<i>Andover</i> —Christ Church, \$9.65; Foreign, \$9.65	19 30		
<i>Boston</i> —Church of the Good Shepherd, Domestic	5 15		
<i>(East)</i> —St. John's, Sp. for Bishop Rowe, Alaska	25 00		
<i>St. John Evangelist</i> , for Bishop Graves's work, China	6 25		
<i>St. Stephen's</i> , for "St. Stephen's" scholarship, St. John's Mission, Cape Mount, Africa, \$25; Sp. for Bishop Graves, China, \$75; Sp. for Bishop Partridge, Kyoto, \$50; Sp. for Bishop Brent, Philippines, \$25; Foreign, \$100	275 00		
<i>F. W. Hunnewell</i> , General	100 00		
<i>Brookline (Longwood)</i> —Church of Our Saviour, Domestic, \$36.53; Sp. for Girls' School, Walla Walla, Spokane, \$32.85	69 43		
<i>Cambridge</i> —St. John's Memorial, "Members," Domestic, \$10.50; Foreign, \$10.50; "E. M.," General, \$2	28 00		
<i>Danvers</i> —Calvary, Domestic	2 00		
<i>Fall River</i> —Ascension, Domestic	20 00		
<i>St. Mark's</i> , Sp. for work in Manila	16 91		
<i>Falmouth (Wood's Holl)</i> —Church of the Messiah, Domestic	8 35		
<i>Groton</i> —Groton School, Alaska	75 00		
<i>Lawrence</i> —St. John's, Domestic, \$5; Foreign, \$5; "A Member," General, \$2	12 00		
<i>Marblehead</i> —St. Michael's, Domestic	6 07		
<i>Medford</i> —Grace, Sp. for Bishop Wells, Spokane, \$10; Sp. for Bishop Rowe, Alaska, \$7.72	17 72		
<i>Newburyport</i> —St. Paul's, "A Friend," Sp. for Bishop Rowe, Alaska	50 00		
<i>Newton (West and Auburndale)</i> —Church of the Messiah, Domestic	38 10		
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Hooker Memorial School, Mexico, \$55; Sp. for "Dean Gray" scholarship, Mexico, \$6	61 00		
<i>Rt. Rev. William Lawrence, D.D.</i> , General, toward replenishing the reserve	200 00		
MICHIGAN—\$183.27			
<i>Bay City</i> —Trinity Church, Wo. Aux., for Alaska	15 00		
<i>Clinton</i> —St. John's, General, toward deficit	2 00		
<i>Detroit</i> —Christ Church S. S., Sp. for Bishop-elect Ingle, Hankow	7 02		
<i>St. Andrew's</i> , General, toward deficit	20 00		
<i>St. George's</i> , Wo. Aux., for Alaska	5 80		
<i>St. Joseph's</i> , Foreign	37 25		
<i>St. John's S. S.</i> , for Alaska	20 00		
<i>Rev. Clarence Buel</i> , Children's Lenten Offering, General	5 00		
<i>Flint</i> —St. Paul's, Wo. Aux., for Alaska	10 00		
<i>Jackson</i> —St. Paul's, General, for the deficiency, \$25; Wo. Aux., for Miss Bull's salary, Kyoto, \$25; Sp. for Bishop Graves, China, \$5	65 00		
<i>Monroe</i> —"A Friend," General	1 00		
<i>Trenton</i> —St. Thomas's, Wo. Aux., for Alaska, \$3; Sp. for Bishop Graves, Laramie, \$2	5 00		
<i>Miscellaneous</i> —Babies' Branch, Sp. for font for the Cathedral, Kyoto	1 00		
MICHIGAN CITY—\$1.00			
<i>Plymouth</i> —St. Thomas's, Rev. W. W. Raymond, General	1 00		
MILWAUKEE—\$75.68			
<i>Baraboo</i> —Mrs. L. M. Gowan, Domestic	2 00		
<i>Delavan</i> —Christ Church, Domestic, \$12.73; Foreign, \$18.46	31 19		
<i>Kenosha</i> —St. Matthew's, Japan	24 82		
<i>Milwaukee</i> —United Missionary Society of the Protestant Home of the Aged, Wo. Aux., Sp. for St. Mary's Orphanage, Shanghai, China	3 00		
<i>Racine</i> —St. Stephen's, Domestic	2 00		
<i>Superior</i> —Church of the Redeemer, General	2 00		
<i>Sussex</i> —St. Alban's, General	9 17		
<i>Whitewater</i> —St. Luke's, General	1 50		
MINNESOTA—\$69.12			
<i>Fairmont</i> —St. Martin's, Domestic and Foreign	7 63		
<i>St. Paul</i> —St. James's, General	10 10		
<i>St. Peter</i> —Holy Communion, General	26 25		
<i>Stillwater</i> —Ascension, Domestic	6 12		
<i>Winona</i> —St. Paul's S. S., Sp. for support of boy, Paul Williams, Alaska	18 75		

MISSISSIPPI—\$63.35

<i>Belzoni</i> —Mrs. J. R. Powell, \$5, Mrs. M. J. Powell, \$5, Sp. for Philippine Chapel Loan Fund	10 00
<i>Greenville</i> —St. James's, Domestic.....	9 10
<i>Natchez</i> —Trinity Church, Domestic.....	84 25
<i>Vicksburg</i> —William W. Moore, General...	10 00

MISSOURI—\$358.28

<i>Canton</i> —St. Peter's, Domestic.....	7 06
<i>Hannibal</i> —Trinity Church, Domestic.....	4 85
<i>St. Louis</i> —Christ Church Cathedral, Deaf Mute Missions (Middle West), \$31.51; Domestic, \$301.60.....	338 11
Holy Communion, Domestic.....	13 26

NEBRASKA—\$14.40

<i>Blair</i> —St. Mary's, for the deficit, Domestic and Foreign	5 80
<i>Crete</i> —Trinity Church, Domestic.....	4 10
<i>Lincoln</i> —St. Luke's, Domestic.....	2 50
<i>Omaha</i> —St. Philip's, "Personal," toward replenishing the reserve, General.....	2 00

NEWARK—\$485.59

<i>Bayonne</i> —Trinity Church, Domestic.....	64 72
<i>Bloomfield</i> —Christ Church, General.....	24 37
<i>Jersey City</i> —St. John's, Altar Guild, General	10 00
<i>Montclair</i> —St. Luke's, Sp. for Miss Higgins, Africa.....	25 00
<i>Morristown</i> —St. Peter's, Domestic, \$100; Foreign, \$25; Sp. for Bishop Graves, Shanghai, \$50	175 00
<i>Orange</i> —All Saints', Sp. for Associate Mission, Wuchang, Hankow	100 00
Grace, Mite Society, Wo. Aux., "Frances C. Henderson" scholarship, St. Mary's Hall, Shanghai	20 00
St. Mark's, "A Parishioner," China..... (South)—"Orange," for the deficit, General.....	1 00
<i>Summit</i> —Mr. and Mrs. T. B. Adams, Sp. for Philippine Chapels Loan Fund.....	5 00
James Linklater Truslow, 3d, first Christmas offering, General.....	5 50
Miscellaneous—Branch Wo. Aux., General	5 00

NEW HAMPSHIRE—\$67.27

<i>Concord</i> —St. Paul's, Colored.....	10 92
"X," General.....	25 00
<i>Groveton</i> —St. Mark's, Foreign.....	1 20
<i>Hanover</i> —St. Thomas's, Domestic.....	3 15
<i>Portsmouth</i> —St. John's, Domestic.....	27 00

NEW JERSEY—\$302.23

<i>Bound Brook</i> —St. Paul's, Domestic.....	31 15
<i>Elizabeth</i> —Trinity Church S. S., for "Ameila Hamilton McAllister" scholarship, St. Mary's Hall, Shanghai.....	10 00
"S. M. W.," Sp. for Philippine Chapels Loan Fund.....	5 00
<i>Florence</i> —St. Stephen's, Domestic.....	12 58
<i>Hightstown</i> —Trinity Church S. S., Domestic and Foreign	3 57
<i>Keypoint</i> —St. Mary's S. S., Philippines.....	2 54
<i>New Brunswick</i> —"A Friend," Sp. for Rev. Mr. Forrester's work, Mexico, at his discretion.....	10 00
<i>Penn's Neck</i> —St. George's, A Thank-offering from a friend, General (of which for deficit, \$25)	50 00
<i>Princeton</i> —Trinity Church, A Member of Wo. Aux., for school at Anvik, Alaska.....	5 00
<i>Salem</i> —St. John's, General, \$59.79; A Thank-offering from a friend, Domestic, \$25; General, for deficit, \$25.....	109 79
<i>Somerville</i> —St. John's, Wo. Aux., for salary of Kimura San, Kyoto	5 00
<i>Trenton</i> —Grace (of which S. S. * \$15), General.....	26 28
Grace Mission, General.....	6 90
Union Missionary Service in St. Michael's Church, Foreign.....	24 42

NEW YORK—\$25,312.02

<i>Elmsford</i> —St. Joseph of Arimathea, Domestic.....	17 27
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<i>Irvington</i> —St. Barnabas's, Wo. Aux., Sp. for Domestic Contingent Fund.....	2 00
<i>Kingston</i> —St. John's, Foreign, \$5; Wo. Aux., Domestic, \$7.46; Foreign, \$7.08.....	19 54
<i>Mattawan</i> —St. Luke's, Wo. Aux., Mrs. Davis, \$5, Mrs. R. Smith, \$5, Mrs. Ver Planck, \$1, Sp. for Rev. Mr. Bard, Walla Walla, Spokane.....	11 00
<i>Middletown</i> —Grace, Wo. Aux., for deficit, General	30 75
<i>Monticello</i> —St. John's, Domestic, \$5.04; Wo. Aux., for Japan, \$10.....	15 04
<i>Mt. Vernon</i> —Ascension, Wo. Aux., Sp. for Navajo Hospital, Fort Defiance, Arizona.....	25 00
<i>New York</i> —Archangel, Sp. for Manila, Calvary, Domestic, \$700; Foreign, \$400; Colored, \$230; Sp. for Church work in Mexico, \$50; Samuel D. Babcock, General, \$500; James J. Goodwin, \$500, Samuel D. Babcock, \$1,000, through the Church Club.....	3,880 00
(<i>New Brighton</i>)—Christ Church, Wo. Aux., for salary of woman missionary, Japan.....	20 00
Grace, Mrs. Royal Whitman, for Indian work, Bishop Hare, South Dakota, \$2; William C. Schermerhorn, \$1,000, George S. Bowdoin, \$1,000, through the Church Club; Wo. Aux., Sp. for "Grace Church" scholarship, Haiti, \$115; Sp. for Rev. Mr. Benedict, Haiti, \$25; "A Member," General, \$1; contents of Mite-box, General, \$26.....	2,169 00
Heavenly Rest, Culver Satterlee Metcham, General, 50 cts.; Charles Steele, through the Church Club, \$1,000.....	1,000 50
Holy Communion, Wo. Aux., Sp. for Rev. A. Bard, Walla Walla, Spokane, \$15; Mrs. Screven, through St. Augustine's League, Sp. for Miss Susie Welles, Croom, Washington, \$5.....	20 00
Incarnation, for Missions in Porto Rico, \$350; for the Philippines, \$350; Mrs. J. H. Clark, Sp. for Mexico, \$15; Charles Lanier, \$1,000, Francis Lynde Stetson, \$1,000, through the Church Club; Wo. Aux., Mrs. Cheney, Sp. for Rev. A. Bard, Walla Walla, Spokane, \$5; Mrs. G. L. Cheney, through St. Augustine's League, Sp. for Rev. Scott Wood, Lawrenceville, Southern Virginia, \$10.....	2,730 00
Intercession, Woman's Missionary Society, Sp. for Rev. Mr. Bartlett, Spokane St. Agnes's, Wo. Aux., Sp. for Rev. Mr. Bard, Walla Walla, Spokane	25 00
St. Bartholomew's, Sp. for Rev. B. T. Sakai, for a Church house in connection with the Imperial University, Tokyo, \$500; Gordon Norrie, \$500, G. G. Williams, \$250, through the Church Club; through Wo. Aux., Sp. for Bishop Graves Clergy Fund, Laramie, \$35; Woman's Missionary Society, Sp. for Church work, Cuba, \$25; Foreign Missionary Branch Wo. Aux., for "Samuel Cooke" scholarship, St. John's College, Shanghai, \$60; through St. Augustine's League, Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$75; Sp. for St. Augustine's School, Raleigh, North Carolina, \$75; Sp. for Bishop Gailor, for work at Hoffman Hall, Tennessee, \$150	1,066 00
St. George's, J. Pierpont Morgan, through the Church Club.....	1,000 00
St. James's, Domestic, \$250; Foreign, \$250.....	500 00
St. Mark's S. S.'s, for "St. Mark's" scholarship, St. Paul's School, South Dakota, \$30; Sp. at Bishop Hare's discretion, \$5.23.....	33 28
St. Michael's, Wo. Aux., Sp. for Miss Roff, for building church at Anadarko, Oklahoma.....	25 00

†Special toward the endowment of the Episcopate in the Philippines.

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St. Thomas's (of which "A Member," \$250; "A Member," \$350; L. F. Whitin, \$25); Domestic, \$2 138.85; Sp. for St. Augustine's School, Raleigh, North Carolina, \$200; Sp. for Colored School at Lawrenceville, Southern Virginia, \$200; Sp. for Bishop Payne Divinity-school, Southern Virginia, \$100; Sp. for Mrs. M. Willett's mission work, Brook Green, South Carolina, \$100; "Cash," Sp. for Philippine Chapels Loan Fund, \$50; "A Member," through the Missionary Guild, Sp. for work in Mexico, \$30; "A Member," through Missionary Guild, Sp. for "M. M. Halsted" scholarship, Mexico, \$40; H. C. Fahnstock, \$1,000, John T. Atterbury, \$1,000, James T. Woodward, \$1,000, H. H. Cook, \$1,000, Clarence Macculloch Miller, \$1,000, Florence M. Hyde, \$1,000, through the Church Club	8,908 36
Trinity Chapel, Sp. for Porto Rico, \$30; Wo Aux., Sp. for Domestic Contingent Fund, \$10; Missionary Relief Society, "Members," Foreign, \$8	48 00
Trinity Parish, German Mission, General Zion and St. Timothy's, Miss M. Heather, Wo. Aux., Sp. for Alaska	9 00
J. Henry Smith, through the Church Club	2 00
John W. Pirsson, through the Church Club	1,000 00
William Jay Ives, through the Church Club	100 00
A Member of the Church Club	50 00
"O. E. P. S.," "C. P. S.," Wo. Aux., Sp. for Miss Marston's work, Calcutta, India, \$50; Sp. for Miss S. Carter's Indian work, Minnesota, \$50	100 00
"A Friend," Wo. Aux., Sp. for Domestic Contingent Fund, \$40; Sp. to be spent for Cape Mount, West Africa, \$25; Sp. for the education of the daughter of an Indian clergyman, South Dakota, \$100	165 00
"A Well Wisher," Sp. for Bishop Rowe, Alaska	78 00
"Two Friends," Wo. Aux., Sp. for daughter of a missionary, Japan	75 00
Miss Alice Keteltas, Domestic and Foreign	60 00
E. H. Dougherty, General	50 00
E. H. Weatherbee, through the Church Club	40 00
Miss Cornelia Jay, Wo. Aux., Sp. for Navajo Hospital, Fort Defiance, Arizona	25 00
Miss Mary E. Robert, Sp. for Navajo Hospital, Fort Defiance, Arizona	25 00
Miss Taylor, \$10, Mrs. Sturgis, \$10, Wo. Aux., Sp. for Rev. A. Bard, Walla Walla, Spokane	20 00
Priscilla and Eleanor Lockwood, Junior Aux., Sp. for support of orphan in Widely Loving Society, Kyoto	18 00
"J. W. H.," Domestic	10 00
Church Missions House, Alms-box, General	58
(City Island)—Junior Aux., Indian	5 22
Mrs. S. A. Blatchford, Sp. for Philippine Chapels Loan Fund	5 00
"A Friend," through Rev. Dr. Lubeck, Sp. for Bishop Rowe, Alaska	5 00
Mrs. J. L. Truslow, Jr., Sp. for Church Missions House Library Fund	5 00
"F. E. W.," toward the deficiency, General	5 00
F. A. Loomis, General	2 00
Ossining—St. Paul's, Mrs. Edward N. Strong, Sp. for Philippine Church Building Fund	5 00
Trinity Church, Mrs. Potter, Wo. Aux., for Henry Longfeather, Bible-reader, South Dakota	5 00
Pelham Manor—Christ Church, Mrs. Munro, \$5, Miss Schuyler, \$10, Mrs. William J. Emmet, \$5, Sp. for Navajo Mission Hospital, Fort Defiance, Arizona	20 00
Portchester—St. Peter's, Junior Aux., Sp. for Navajo Mission Hospital, Fort Defiance, Arizona	5 52
Poughkeepsie—"In F's Name," Domestic and Foreign	5 00
Rye—Christ Church, Joseph Park, through the Church Club, \$1,000; Woman's Missionary Association, Sp. for Cuba Mission, \$69.75	1,069 75
Scarborough (Beechwood)—St. Mary's, Wo. Aux., Sp. for Rev. A. Bard, Walla Walla, Spokane	5 00
Scarsdale—St. James-the Less, Sp. for Navajo Hospital, Fort Defiance, Arizona	60 00
Thompsonville—St. Mary's, Domestic	5 47
Tuxedo Park—St. Mary's, for Miss Lulu Higgins's work, African Mission	25 00
White Plains—Grace, Domestic	72 11
Yonkers—St. John's, Junior Aux., for "F. L. Hawks Pott" scholarship, St. John's College, Shanghai, China	25 00
Miscellaneous—"Trust," Domestic	2 00
Staten Island, Junior Aux., General	75 00
Branch Wo. Aux., Foreign Committee, Foreign	51 63
"Anonymous," Wo. Aux., Sp. for Bishop Hare's Indians, South Dakota	5 00
Wo. Aux., Sp. for Domestic Contingent Fund	6 00
Dutchess Co. Fund, Wo. Aux., Sp. for Navajo Hospital, Fort Defiance, Arizona	50 00
St. Augustine's League, Sp. for Rev. Richard Bright, Savannah, Georgia, \$45; Sp. for Archdeacon Pollard, Raleigh, North Carolina, \$10; Sp. for rector St. Cyprian's Church, St. Augustine, Florida, \$25; Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$50; Sp. for St. Augustine's School, Raleigh, North Carolina, \$50; Sp. for Rev. Scott Wood, Lawrenceville, Southern Virginia, \$10; Sp. for Rev. H. S. McDuffey, Asheville, \$50; Sp. for Rev. W. P. Wetmore, Lincoln-ton, Asheville, \$25	265 00
NORTH CAROLINA—\$26.50	
Raleigh—St. Mary's School, for "Aldert Smedes" scholarship, St. Mary's Hall, Shanghai, China	20 00
Statesville—Trinity Church, Domestic	1 84
Tarboro—Calvary, General	5 16
OHIO—\$47.48	
Cuyahoga Falls—St. John's, General	7 65
Gambier—Church of the Holy Spirit, Domestic	15 68
Kent—Christ Church, General	1 80
Massillon—St. Timothy's, General	7 35
Toledo—St. Paul's, "J. H.," General	5 00
Trinity Church S. S., Lenten Offering, 1901, General	10 00
OREGON—\$42.93	
La Grande—St. Peter's, Domestic	3 00
Marshfield—Emmanuel Church, Domestic	1 16
Pendleton—Church of the Redeemer S. S., Domestic	2 60
Portland—St. Stephen's Chapel, Domestic	10 00
Trinity Church, Wo. Aux., Sp. for hospital, Circle City, Alaska	21 00
Salem—St. Paul's, Domestic, \$1.60; Wo. Aux., General, \$3.67	5 27
PENNSYLVANIA—\$3,877.99	
Bristol—St. Paul's, Domestic	8 50
Bryn Maur—Mite-box No. 2, \$80, Domestic	63 88
Collingdale—Trinity Mission, Domestic	2 29
Doylestown—St. Paul's, Domestic	22 82
Eddington—Christ Church, Domestic	7 42
Glen Loch—St. Paul's, Indian Hope Association, Indian	1 00
Great Valley—St. Peter's, Domestic	3 35
Ithan—St. Martin's Chapel, Domestic	3 91
Jenkintown—Church of Our Saviour, General	444 41

Acknowledgments

<i>Parkersburg</i> —Ascension, Domestic.....	10 65	<i>Pittsburgh</i> —Calvary, Domestic, \$270; Rev. Mr. Van Buren's work in Porto Rico, \$5.....	275 00
(<i>Philadelphia</i> (<i>Torresdale</i>)—All Saints', Junior Aux., for "Ruth Curtiss" (In Memoriam) scholarship, St. John's Mission, Cape Mount, Africa.....	25 00	St. Andrew's, Mrs. Ormsby Phillips, \$50, Missionary Society, \$62.50, Sp. for the Mrs. Hooker Orphanage, Mexico.....	112 75
Church Home, Emily L. Ridgeley, Sp. for Rev. L. B. Ridgeley's work in Hankow.....	12 50	St. George's, Mr. Benjamin Cornelius, Domestic, \$1; Foreign, \$1.....	2 00
Atonement Memorial, Sp. for Rev. H. M. Bartlett, North Yakima, Spokane.....	26 00	Mr. George D. Burgwin, General, for replenishing the reserve.....	100 00
Epiphany Chapel, Indian, \$11.17; Freedmen, \$4.77.....	15 94	Eben B. Clarke, General.....	20 00
Holy Apostles', George C. Thomas, Sp. for St. Augustine's School, Raleigh, North Carolina, \$250; Sp. for Rev. Mr. Russell, Lawrenceville, Southern Virginia, \$350; Sp. for Bishop Seymour, Springfield, \$250.....	750 00	<i>Washington</i> —Trinity Church, General.....	52 93
Holy Trinity, Mrs. George R. Yassan, Sp. for Bishop Rowe, Alaska.....	15 00	<i>Miscellaneous</i> —Wo. Aux., Sp. for Rev. Mr. Forrester's work, Mexico, \$100; St. Augustine's School, Raleigh, North Carolina, \$100; Sp. for Foreign Missionaries' Life Insurance Fund, \$100; Sp. for Bishop Gray's work in Southern Florida, \$50.....	350 00
St. Andrew's, Domestic, \$56.58; Missionary Society, Sp. for Mrs. Hooker's School, Mexico, \$25; Cape Palmas Orphan Asylum, Africa, \$25.....	106 58	QUINCY—\$2.15	
(<i>Germantown</i>)—St. Luke's, General, \$20; Men's Aux., Foreign, \$100.....	120 00	<i>Peoria</i> —J. A. and N. Dickinson, General... ..	2 00
St. Mark's, General, \$390.93; for China, \$20; Japan, \$20; Sp. for Bishop Kinsolving, Texas, \$12; Wo. Aux. (of which In Memoriam, \$5), Sp. for organ for Mr. Littell, Hankow, \$15; Mr. Henry E. Smith, Domestic, \$25.....	482 98	<i>Rock Island</i> —Trinity Church, General....	6 15
St. Matthew's, Domestic.....	28 49	RHODE ISLAND—\$733.60	
(<i>Chestnut Hill</i>)—St. Paul's, Indian Hope Association, Indian.....	5 00	<i>Lonsdale</i> —Christ Church, Domestic.....	53 17
St. Peter's, Indian Hope Association, Indian.....	5 00	<i>Newport</i> —Emmanuel Church, Domestic... ..	20 00
St. Simeon's, Domestic.....	45 21	St. John's, Missionary Society, for Japan, \$25; China, \$25.....	50 00
St. Stephen's, Sp. for missionary work in Japan, under Rev. Barnabas Sakai, Tokyo.....	85 48	<i>Providence</i> —All Saints', Domestic, \$41.78; Foreign, \$41.78.....	83 56
Tuesday Missionary Bible-class, Wo. Aux., General, \$220; Sp. for Bishop Johnston, Western Texas, \$56; Sp. for Bishop Kinsolving, Brazil, \$30; "M. C.," General, \$220.....	526 00	Grace, Sp. for Rev. H. M. Bartlett, North Yakima, Spokane.....	426 87
Mrs. B. F. Chandler, In Memoriam, General Miss H. A. Wood, Sp. for Philippine Chapels Loan Fund.....	4 00	St. Stephen's, Wo. Aux., for salary of principal of St. Paul's School, South Dakota.....	100 00
T. B. Belfield, General.....	100 00	<i>Miscellaneous</i> —Wo. Aux., Sp. for Bishop Rowe, Alaska.....	50 00
Elizabeth H. Brown, General.....	4 00	SOUTH CAROLINA—\$83.87	
"B. A.," Sp. for the schools and Church work, Mexico, \$300; Sp. for Bishop Payne Divinity-school, Southern Virginia, \$100.....	400 00	<i>Beaufort</i> —St. Helena's, Domestic.....	10 00
"A Friend," Domestic, \$25; Foreign, \$25 Miss P. H. Fuet, General.....	50 00	<i>Charleston</i> —Grace, Domestic.....	23 41
Wo. Aux., through Mrs. Markoe, General	3 65	<i>Columbia</i> —Trinity Church, Domestic.....	31 88
<i>Eadnor</i> —St. Martin's, Domestic.....	5 00	<i>Glenn Springs</i> —Calvary, General.....	1 88
<i>Upper Providence</i> —St. Paul's Memorial (of which S. S., Indian, \$4.04; Africa, \$3.73; Porto Rico, \$3.24), Domestic.....	39 54	<i>Rock Hill</i> —Church of Our Saviour, Domestic.....	9 08
<i>Wayne</i> —St. Mary's, Indian Hope Association, Indian.....	16 88	<i>Union</i> —Nativity, Domestic.....	4 15
<i>Miscellaneous</i> —"A. S.," General, \$140; salaries of men in the Philippines, \$10; Sp. for Bishop Brewer, Montana, \$5; Sp. for Bishop Wells, Spokane, \$5; Sp. for salaries of men in Mexico, \$5; Sp. for Bishop Partridge, Kyoto, \$25.....	195 00	<i>Walhalla</i> —St. John's, General.....	3 50
Wo. Aux., Foreign Committee, for Miss Babcock's salary, Tokyo, \$50; Sp. for house for Miss Wall, Tokyo, \$10; Sp. for Bishop Kinsolving's work, Brazil, \$10; Sp. for Foreign Missionaries' Life Insurance Fund, \$28.....	98 00	SOUTHERN OHIO—\$271.85	
Indian Hope Association, for "Alonzo Potter" (In Memoriam) scholarship, St. Paul's School, South Dakota, \$30; "Vaughn" scholarship, \$30, and "M. A. DeW. Howe" scholarship, \$30, both in St. John's School, South Dakota....	90 00	<i>Cincinnati</i> —Christ Church, Domestic, \$81.95; S. S., for "Rev. Dr. Brooke" scholarship, St. John's College, Shanghai, \$30; "Christ Church S. S." scholarship, St. John's Mission, Cape Mount, Africa, \$50.....	211 95
PITTSBURGH—\$1,041.68		<i>Dayton</i> —St. Andrew's, General, \$5; Junior Aux., Sp. for Brazil, \$5.....	10 00
<i>Alleghany</i> —Christ Church, Domestic.....	108 00	<i>Delaware</i> —St. Peter's (of which Miss Phelps, \$1), Domestic.....	15 40
<i>Brownsville</i> —Christ Church (of which S. S., \$2.05), Sp. for Bishop Rowe, Alaska	21 00	<i>Pomeroy</i> —Grace, Domestic.....	4 50
		"Faith," for "Harry and Louise Memorial" scholarship, St. John's School, South Dakota.....	30 00
		SOUTHERN VIRGINIA—\$381.42	
		<i>Bedford Co.</i> —Hamner Parish, St. Stephen's, Foreign.....	2 00
		Hamner Parish, Ivy Chapel, Foreign....	40
		Russell Parish, Trinity Chapel, Foreign... ..	1 25
		<i>Campbell Co. (Lynchburg)</i> —Epiphany, Mrs. Minnie C. Early, Foreign.....	5 00
		Moore Parish, Church of the Good Shepherd, Domestic and Foreign.....	2 00
		Moore Parish, St. Peter's, Domestic and Foreign.....	1 46
		Moore Parish, Trinity Church, Domestic and Foreign.....	19
		(<i>Lynchburg</i>)—Miss Mary Galt, Wo. Aux., Sp. for orphanage at Matanzas, Cuba..	5 00
		<i>Dinwiddie Co. (Petersburg)</i> —Church of the Good Shepherd Memorial, Foreign Bishop Payne Divinity School, Rev. O. S. Bunting, D. D., for support of Rev. Mr. Tsu, Shanghai.....	52 50
		<i>Elizabeth City Co. (Hampton)</i> —Hampton Indian Institute, Domestic.....	6 00
		St. John's, Domestic and Foreign, \$40.70;	

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<p>Sp. for Rev. H. St. George Tucker, Tokyo, \$20..... 60 70</p> <p><i>Greenville Co.</i>—Grace, Wo. Aux., Sp. for Bishop Funsten's work among Indians, Boise..... 10 00</p> <p><i>Norfolk Co. (Norfolk)</i>—Christ Church, toward replenishing the reserve, General St. Paul's, General..... 14 75 50 00</p> <p>Wo. Aux., Sp. for "Taylor Holliday Hubbard" scholarship, in Mr. Ishii's School, Tokyo..... 30 00</p> <p>Norfolk Branch Wo. Aux., for "Bishop Jones" scholarship, St. Margaret's School, Tokyo..... 50 00</p> <p>(<i>Portsmouth</i>)—St. John's, Sp. for Brazil... 13 30</p> <p><i>Prince George Co. (City Point)</i>—St. John's S. S., Wo. Aux., Sp. for Rev. Mr. Prevost's work in Alaska..... 2 00</p> <p><i>Pittsylvania Co. (Danville)</i>—Epiphany, Wo. Aux., Sp. for support of child in Holy Trinity Orphanage, Tokyo..... 4 00</p> <p><i>Princess Anne Co. (Lynchaven)</i>—Emmanuel Church, Sp. for Porto Rico..... 5 00</p> <p><i>Pulaski Co. (Pulaski)</i>—Macgill Memorial Church, Domestic..... 52 15</p> <p><i>Wythe Co. (Wytheville)</i>—St. John's, Foreign..... 10 00</p> <p><i>York Co. (Yorktown)</i>—Hampton Parish, Grace, Foreign..... 2 00</p> <p>SPRINGFIELD—\$26.80</p> <p><i>Alton</i>—St. Paul's, Domestic..... 3 75</p> <p><i>Springfield</i>—Christ Church, Wo. Aux. (of which Mission Study Class, \$8; Mrs. Snively, \$2; Mrs. Alexander Allen, \$5), Foreign, \$15; Mrs. Alexander Allen, Domestic, \$5..... 20 00</p> <p>St. Paul's, Pro-Cathedral, General..... 3 05</p> <p>TENNESSEE—\$17.50</p> <p><i>Chattanooga</i>—St. Paul's, Wo. Aux., General..... 2 50</p> <p><i>Sevanee</i>—Branch Wo. Aux., General..... 15 00</p> <p>TEXAS—\$10.35</p> <p><i>Hearne</i>—St. Philip's, General..... 2 85</p> <p><i>Houston</i>—Mrs. F. W. Aves, Foreign..... 2 50</p> <p>St. Mary's, Domestic..... 5 00</p> <p>VERMONT—\$351.88</p> <p><i>Arlington</i>—St. James's S. S., Sp. for Bishop Moreland, Sacramento, \$8; Sp. for Bishop Graves, Laramie, \$3.25; Sp. for Bishop Hare, South Dakota, \$2.50; Sp. for Bishop Partridge, Kyoto, \$2.25; Sp. for Bishop Brewer, Montana, \$2. Sp. for Bishop Graves, Shanghai, \$2..... 20 00</p> <p><i>Bellows Falls</i>—Immanuel Church, General..... 9 07</p> <p><i>Bennington</i>—St. Peter's, Domestic, \$29; General, \$14.25..... 43 25</p> <p><i>Burlington</i>—St. Paul's, General, \$150.21; Leslie Ward Cuzner, Domestic, \$1..... 151 21</p> <p><i>East Berkshire</i>—Calvary, Domestic..... 8 50</p> <p><i>Forestdale</i>—Grace, General..... 2 17</p> <p><i>Island Pond</i>—Christ Church (of which Wo. Aux., \$5), General..... 11 80</p> <p><i>Middlebury</i>—St. Stephen's, Foreign..... 8 49</p> <p>"A Friend," Foreign..... 5 00</p> <p><i>Royalton</i>—St. Paul's, "A Member," for missionary deficit, General..... 5 00</p> <p><i>Rutland</i>—Trinity Church, Domestic..... 48 37</p> <p><i>St. Albans</i>—St. Luke's S. S., Alaska..... 7 00</p> <p><i>Sheldon</i>—Grace, General..... 7 40</p> <p><i>Woodstock</i>—St. James's S. S., Domestic... 12 12</p> <p><i>Miscellaneous</i>—Branch Wo. Aux., for travelling expenses of Secretary, General..... 15 00</p>	<p>Church, Sp. for Brazil, \$1; Wo. Aux., Foreign, \$15..... 16 00</p> <p><i>Essex Co. (Tappahannock)</i>—South Farnham Parish, St. Paul's, Sp. for Brazil... 3 46</p> <p><i>Fauquier Co. (Hume)</i>—Leeds Parish, Leeds Church, for the deficit, General, \$5.02; Domestic and Foreign, \$3.50; Markham Mission, for the deficit, General, 50 cts..... 9 02</p> <p>(<i>Piedmont</i>)—Emmanuel Church, for the deficit, General, 48 cts.; Domestic and Foreign, \$5.14..... 5 62</p> <p><i>The Plains</i>—Whittle Parish Foreign, \$20; Sp. for Mr. Osuga's Orphanage, Tokyo, \$10; Sp. for Miss H. G. Stockdell, Boise, \$1.56..... 31 56</p> <p>(<i>Warrenton</i>)—St. James's, Domestic... 14 63</p> <p><i>Hanover Co.</i>—Immanuel Church, Junior Aux., Sp. for support of "Metsu-on-Hanover" scholarship, in Mr. Osuga's Orphanage, Tokyo..... 6 25</p> <p>Fork Church, Junior Aux., Sp. for support of "Metsu-on-Hanover" scholarship, in Mr. Osuga's Orphanage, Tokyo..... 4 50</p> <p><i>Henrico Co. (Richmond)</i>—St. James's, Sp. for Dr. E. L. Woodward's hospital work in Hankow, \$15; Sp. for Dr. R. B. Teusler's hospital work in Tokyo, \$15..... 30 00</p> <p>St. John's, Junior Aux., Sp. for Holy Trinity Orphanage, Oji, Tokyo..... 30 00</p> <p>St. Paul's, Domestic..... 70 71</p> <p>Emily Whittle Memorial Circle of King's Daughters, Sp. for support of Mami Asano, in Mr. Osuga's Orphanage, Tokyo..... 25 00</p> <p><i>Rockingham Co.</i>—Lynwood Parish, General..... 5 00</p> <p>WASHINGTON—\$840.62</p> <p><i>Washington (D. C.)</i>—Ascension, Domestic, \$2.50; Foreign, \$2.50..... 5 00</p> <p>Epiphany, for deficit, General, \$200; Foreign, \$100; Porto Rico, \$150; Sp. for Bishop Kendrick, New Mexico and Arizona, \$50..... 500 00</p> <p>St. John's, Wo. Aux., Sp. for Bishop Rowe, Alaska..... 72 45</p> <p>St. Paul's, Rev. Alfred Harding, for deficit, General..... 5 00</p> <p>(<i>Columbia Heights</i>)—St. Stephen's, General..... 41 17</p> <p>Trinity Church, Junior Aux., Sp. for bell for Dr. Driggs, Alaska..... 5 00</p> <p>Mrs. Virginia L. W. Fox, Domestic, \$50; Colored, \$25; Indian, \$25; Sp. for India, \$25; China, \$25; Japan, \$25; Africa, \$25..... 200 00</p> <p><i>Miscellaneous</i>—Junior Aux., for travelling expenses of Secretary, Wo. Aux., General..... 12 00</p> <p>WESTERN MASSACHUSETTS—\$419.27</p> <p><i>Amherst</i>—Grace, Domestic..... 15 78</p> <p><i>Fitchburg</i>—Christ Church, Domestic, \$100; Foreign, \$100; Indian, \$2; Industrial School for Freedmen, \$50; Sp. for Mexico, \$10; Sp. for Spokane, \$20..... 300 00</p> <p><i>Greenfield</i>—St. James's, \$15.55; Foreign, \$4.24..... 19 79</p> <p><i>Springfield</i>—St. Peter's, Sp. for Philippine Chapel Loan Fund..... 5 00</p> <p><i>Stockbridge</i>—St. Paul's, Domestic, \$20; Foreign, \$10..... 30 00</p> <p><i>Williamstown</i>—St. John's, Domestic..... 31 11</p> <p><i>Worcester</i>—All Saints', Foreign..... 3 00</p> <p>St. John's S. S., Domestic..... 14 59</p> <p>WESTERN MICHIGAN—\$43.93</p> <p><i>Allegan</i>—C. R. Wilkes, China, \$10; Sp. for work for orphans in Cuba, \$10..... 20 00</p> <p><i>Coldwater</i>—St. Mark's, Domestic..... 10 00</p> <p><i>Grand Rapids</i>—St. Paul's Memorial, General..... 3 00</p> <p><i>Greenville</i>—St. Paul's, General..... 1 00</p> <p><i>Hastings</i>—Emmanuel Church S. S., General..... 5 00</p> <p><i>Holland</i>—Grace, Domestic..... 4 93</p>
<p>VIRGINIA—\$335.35</p> <p><i>Albemarle Co. (Charlottesville)</i>—Christ Church S. S., for "Hilga Houghton" scholarship, St. Margaret's School, Tokyo..... 50 00</p> <p>Juniors, Sp. for Miss Bull, Kyoto, for support of Japanese child..... 20 00</p> <p><i>Alexandria Co. (Alexandria)</i>—St. Paul's, Woman's Missionary Society, Sp. for work in Brazil..... 13 60</p> <p><i>Culpeper Co.</i>—Ridley Parish, Christ</p>	

WESTERN NEW YORK—\$794.40

<i>Buffalo</i> —Trinity Church, Domestic.....	330 24
<i>Dunkirk</i> —St. John's, Domestic.....	5 50
<i>Honeoye Falls</i> —St. John's, "A Friend," China.....	200 00
<i>Medina</i> —St. John's, for Bishop Brown's work in Arkansas.....	7 84
<i>Palmyra</i> —M. Louise Webster, Foreign.....	1 00
<i>Perry</i> —Holy Apostles', General.....	3 00
<i>Rochester</i> —Missionary Conference, Gen- eral.....	101 30
<i>Miscellaneous</i> —Junior Aux., Sp. for Rev. Hugh Burleson, North Dakota, for his work.....	15 00
"Memories," General.....	10 00
"O. W. T.," General.....	100 00
"X.," General.....	20 52

WEST MISSOURI—\$5.00

<i>Kansas City</i> —The late Mrs. Margaret E. Atwill, Sp. for India Famine Fund.....	5 00
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WEST VIRGINIA—\$75.75

<i>Ben Lomond</i> —Bruce Chapel, General.....	2 00
<i>Charleston</i> —St. Matthew's, "M. M. P.," for Cape Mount, \$2.50; Sp. for Brazil, \$2.50	5 00
<i>Charles Town</i> —Zion, Domestic.....	21 66
<i>Fort Spring</i> —Mission, Domestic.....	2 80
<i>Moorefield</i> —Emmanuel Church, General..	3 02
<i>Okonoko</i> —Epiphany, General.....	3 00
<i>Parkersburg</i> —Chapel of the Good Shep- herd, General.....	3 00
<i>Paw Paw</i> —General.....	3 00
<i>Romney</i> —St. Stephen's, General.....	4 00
<i>Wheeling</i> —St. Matthew's. Infant Class, through Junior Department, Wo. Aux., Sp. for support of a child in St. Mary's Orphanage, Shanghai.....	15 00
<i>White Sulphur Springs</i> —St. Thomas's, Do- mestic.....	1 27
<i>Miscellaneous</i> —Family Missionary-box, No. 5,726, Foreign, \$9.33; Mite chest, No. 29,405, Domestic, \$2.65.....	12 00

BOISE—\$3.00

IDAHO.

<i>Montpelier</i> —St. Andrew's, Domestic.....	3 00
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DULUTH—\$44.90

<i>Duluth</i> —St. Paul's, Domestic.....	40 00
<i>Royalton</i> —Grace, Wo. Aux., General.....	2 50
Mississippi Valley Deanery, General.....	2 40

LARAMIE—\$22.60

NEBRASKA.

<i>Alliance</i> —St. Matthew's, General.....	2 70
<i>Arapahoe</i> —St. Luke's (of which S. S., 60 cts.), Domestic.....	1 00
<i>McCook</i> —St. Alban's (of which Sunshine Club, \$1.30; S. S., 50 cts.), Domestic....	2 80
<i>North Platte</i> —Church of Our Saviour, Wo. Aux., General.....	7 75

WYOMING.

<i>Cheyenne</i> —St. Mark's, Domestic.....	8 35
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MONTANA—\$63.95

<i>Anaconda</i> —St. Mark's, General.....	10 00
<i>Billings</i> —St. Luke's S. S., Foreign.....	4 00
<i>Dillon</i> —St. James's, Rev. S. D. Hooker, to- ward the deficit, General.....	25 00
<i>Missoula</i> —Church of the Holy Spirit, Gen- eral.....	19 25
<i>Virginia City</i> —St. Paul's, General.....	5 70

NEW MEXICO—\$2.50

<i>San Marcial</i> —Christ Church, General.....	2 50
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NORTH DAKOTA—\$84.77

<i>Grand Forks</i> —St. Paul's, General.....	6 15
<i>Jamestown</i> —Grace, Domestic, \$8.87; For- eign, \$15.75.....	24 62
<i>Valley City</i> —All Saints', General.....	4 00
<i>Miscellaneous</i> —Through Bishop Edsall, to- ward the deficit, General.....	50 00

OLYMPIA—\$100.00

<i>Avon</i> —Ascension, Wo. Aux., for "Bishop Barker Memorial" scholarship, St. Mary's Hall, Shanghai.....	20
<i>Chehalis</i> —Epiphany, Wo. Aux., for "Bishop Barker Memorial" scholarship, St. Mary's Hall, Shanghai.....	3 00
<i>Everett</i> —Trinity Church, Wo. Aux., for "Bishop Barker Memorial" scholar- ship, St. Mary's Hall, Shanghai.....	5 00
<i>Olympia</i> —St. John's, Wo. Aux., for "Bish- op Barker Memorial" scholarship, St. Mary's Hall, Shanghai.....	2 00
<i>Seattle</i> —St. Mark's, Wo. Aux., for "Bishop Barker Memorial" scholarship, St. Mary's Hall, Shanghai.....	7 00
St. Paul's, Wo. Aux., for "Bishop Bar- ker Memorial" scholarship, St. Mary's Hall, Shanghai.....	1 50
Trinity Church, Wo. Aux., for "Bishop Barker Memorial" scholarship, St. Mary's Hall, Shanghai.....	7 00
Wo. Aux., for "Seattle" scholarship, St. Mary's Hall, Shanghai.....	50 00
<i>Snohomish</i> —St. John's, Wo. Aux., for "Bishop Barker Memorial" scholar- ship, St. Mary's Hall, Shanghai.....	2 00
<i>Tacoma</i> —Wo. Aux., \$18.30, Junior Aux., \$1, for "Bishop Barker Memorial" scholarship, St. Mary's Hall, Shanghai..	19 30
<i>Townsend</i> —St. Paul's, Wo. Aux., for "Bish- op Barker Memorial" scholarship, St. Mary's Hall, Shanghai.....	1 00
<i>Miscellaneous</i> —Mrs. Nicholson, Wo. Aux., for "Bishop Barker Memorial" scholar- ship, St. Mary's Hall, Shanghai.....	1 00
Junior Aux., for "Bishop Barker Mem- orial" scholarship, St. Mary's Hall, Shanghai.....	1 00

SACRAMENTO—\$31.55

CALIFORNIA.

<i>Benicia</i> —St. Paul's, General.....	30 30
<i>Sacramento</i> —Rev. O. Parker, Wo. Aux., Sp. for Domestic Contingent Fund.....	5 00
<i>Suisun</i> —Grace, Domestic.....	6 25

SALT LAKE—\$18.10

COLORADO.

<i>Aspen</i> —Christ Church, General.....	2 00
<i>Delta</i> —St. Luke's, General.....	4 10
<i>Grand Junction</i> —St. Matthew's, General..	60
<i>Montrose</i> —St. Paul's, General.....	5 45
<i>Ouray</i> —St. John's, General.....	4 70

UTAH.

<i>Provo</i> —Epiphany, General.....	1 25
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SOUTH DAKOTA—\$28.50

NIORARA DEANERY.

<i>Standing Rock Mission</i> —St. Elizabeth's, Foreign.....	2 50
St. John Baptist, Domestic.....	1 00
St. Thomas's, Domestic.....	2 00

EASTERN AND BLACK HILLS DEANERIES.

<i>Canton</i> —Holy Innocents' Domestic.....	3 00
<i>Howard</i> —Trinity Church, General.....	4 50
<i>Huron</i> —Grace, General.....	2 00
<i>Madison</i> —Grace, Domestic and Foreign..	7 50
<i>Vermillion</i> —St. Paul's, Domestic.....	6 00

SOUTHERN FLORIDA—\$38.32

<i>Lake Maitland</i> —Church of the Good Shep- herd, General.....	9 00
<i>Longwood</i> —Christ Church, Domestic.....	1 62
<i>Ocala</i> —Grace, Mrs. J. M. Egleton, Foreign	5 00
<i>Tampa</i> —St. Andrew's, Domestic, \$11.50; Foreign, \$11.20.....	22 70

WESTERN TEXAS—\$55.85

<i>San Antonio</i> —St. Mark's (of which Wo. Aux., \$10), General.....	30 00
St. Paul's Memorial, General.....	16 85
"A Friend," Sp. for Bishop Wells, Spo- kane, for clergy support.....	5 00
<i>San Marcos</i> —St. Mark's, General.....	4 00

Acknowledgments

FOREIGN—\$58.76

Brazil—The Rt. Rev. L. L. Kinsolving, toward replenishing the reserve, General	50 00
Hankow—St. Paul's, Wo. Aux., General	8 00
Sweden—Hacksta Grillby, "A Swede," General	5 76

MISCELLANEOUS—\$2,761.31

Interest, Domestic, \$1,129; Foreign, \$619.40; Special, \$150	1,898 40
Income from bequest of Ann S. Hough, Sp. to be paid to Mrs. Mary Lamaroux	150 00
United Offering Wo. Aux., 1901, Sp. to be equally divided between the Missionary Bishops with one part to the Colored Commission	453 93
Through Wo. Aux., Sp. for Foreign missionary's daughter	100 00
Wo. Aux., General	18 33
Foreign	1 40
Domestic, for Deaf and Dumb	1 00
For work in Porto Rico	75
Sp. for Rev. J. L. Patton, Japan, for photographs	2 50
Income on gift of "A Friend in Pennsylvania," through George C. Thomas, Treasurer	135 00

LEGACIES—\$37,122.97

Albany, Schenectady—Estate of Mrs. Ann S. Hough, to the Society	118 37
Md., Baltimore—Estate of Mrs. Anna M. Small, to the Society	13 99
N. Y., Newburgh—Estate of Mrs. Virginia B. Rogers for work in our own land	2,572 50
N. Y., New York—Estate of Miss Mary Harvey, Domestic Missions	25 00
Penn., Philadelphia—"Ellen P. E. R." Fund (In Memoriam) to be invested, income to be divided equally between Domestic and Foreign Missions	2,000 00
Pitts., Pittsburgh—Estate of Mrs. Mary A. H. Brunot, to the Protestant Epis-	

copal Mission in Japan, \$5,050; to the Protestant Episcopal Mission in Africa, for two scholarships at Sierra Leone, from Cape Mount, \$5,050; to the Protestant Episcopal Mission in Cuba, \$2,020; to the Protestant Episcopal Mission in Haiti, \$2,020; to the Protestant Episcopal Mission in Oklahoma and Indian Territory, under Bishop F. K. Brooke, \$1,010; to the Protestant Episcopal Mission in Montana, under Bishop L. R. Brewer, \$2,020; to the Protestant Episcopal Mission at Fort Defiance, Arizona, under Miss Thackara, \$1,010; to the Protestant Episcopal Mission in Southern Florida, under Bishop W. C. Gray, \$1,010; to the Protestant Episcopal Mission at Laramie, formerly The Platte, now under Bishop A. R. Graves, \$2,020; to the Protestant Episcopal Mission in Western Texas, under Bishop J. S. Johnston, \$1,010; to the Protestant Episcopal Mission in Alaska, under Bishop P. T. Rowe, \$2,020; to the Protestant Episcopal Mission in Kansas, under Bishop F. R. Millsbaugh, \$1,010; to the Protestant Episcopal Commission for Colored People, \$5,050; for Protestant Episcopal Missions in New Mexico and Arizona, both under Bishop Kendrick, \$1,010; for Miss Sybil Carter's work among Indian women, \$955

32,265 00

Wash., D. C., Washington—Estate of Mrs. Mary M. Carter, to the Society..

133 11

Receipts for the month	\$82,254 99
Amount previously acknowledged	188,444 71
Total contributions, legacies and specials from September 1st, 1901	\$270,699 70

APPROPRIATIONS, SEPTEMBER, 1901-1902.

DOMESTIC—To December 1, 1901	\$336,806 00
To January 1, 1902	1,072 61
Deficiency to Sept. 1st, 1901	51,359 63
	\$389,238 29
FOREIGN—To December 1, 1901	278,728 70
To January 1, 1902	450 00
Deficiency to Sept. 1st, 1901	51,859 68
	\$380,538 38
Total	\$719,776 67

CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1st, 1901.

(Excluding "Specials" which do not aid the Board in meeting its appropriations, and "Legacies" the disposition of which is determined by the Board at the close of the year which ends September 1st.)

DOMESTIC—(Including one-half of general offerings, \$14,017.54)	\$44,310 19
FOREIGN—(Including one-half of general offerings, \$14,017.58)	31,188 17
Total	\$75,498 36

Contributions necessary from Jan. 1st, 1902, to Sept. 1st, 1902, to meet the Appropriations for Domestic Missions

\$344,928 10

for Foreign Missions

299,355 21

Total required to September 1st, 1902

\$644,283 31

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The Society appeals for aid for its Domestic missionaries, for Brazil, and for Cuba.

ACKNOWLEDGMENTS

The Treasurer of the American Church Missionary Society acknowledges the following contributions from November 1st, 1901, to January 1st, 1902:

ALABAMA—\$136.00		Evangelical Educational Society, for education of two native students in Brazil.	200 00
<i>Birmingham—Advent, Cuba</i>	130 00		
<i>Miss Lattie H. Coffin, Cuba</i>	1 00		
<i>Montgomery—St. John's, Brazil, \$2.50; Cuba, \$2.50</i>	5 00		
CENTRAL PENNSYLVANIA—\$150.00		RHODE ISLAND—\$10.00	
<i>Wilkes Barre—St. Stephen's, Brazil</i>	75 00	<i>Newport—Emmanuel Church, Sp. for Matanzas Orphanage</i>	10 00
<i>St. Stephen's S. S., Brazil</i>	75 00	SOUTHERN VIRGINIA—\$41.63	
CHICAGO—\$30.00		<i>Augusta Co. (Staunton)—Virginia Female Institute Missionary Society, Sp. for "Patty Watkins" scholarship, Cape Mount, Africa, \$25; Osuga Orphanage, Japan, \$10</i>	35 00
<i>Chicago—St. James's, Brazil</i>	30 00	<i>Dinwiddie Co. (Petersburg)—St. John's, Brazil</i>	6 63
MASSACHUSETTS—\$15.00		VIRGINIA—\$1,142.36	
<i>Cambridge—St. James's Ladies' Missionary Society, Brazil</i>	15 00	<i>Culpeper Co. (Culpeper)—St. Stephen's, Brazil</i>	7 36
NEW HAMPSHIRE—\$10.00		<i>(Rizeyville)—St. Mark's S. S., Brazil</i>	5 00
<i>Keene—Rev. Edward Renouf, D.D., Cuba, \$5; Brazil, \$5</i>	10 00	<i>Fairfax Co. (Fairfax)—Brazilian Missionary Society, Brazil</i>	125 00
NEW YORK—\$544.79		<i>Henrico Co. (Richmond)—St. Andrew's, Sp. for church building in Brazil</i>	1,000 00
<i>Matteawan—St. Luke's, Cuba, \$138.79; Sp. for Matanzas Orphanage, \$100</i>	238 79	<i>King and Queen Co. (Tappahannock)—Immanuel Chapel, Brazil</i>	5 00
<i>New York City—Holy Communion, "A Lady," for Brazil</i>	1 00	WESTERN NEW YORK—\$50.00	
<i>Mr. J. Hull Browning, Sp. for Rev. M. F. Moreno</i>	50 00	<i>Lockport—Grace, Wo. Aux., Cuba</i>	50 00
<i>Dr. F. E. Hyde, Brazil, \$100; Cuba, \$100; Domestic, \$50</i>	250 00	WEST VIRGINIA—\$59.45	
<i>Nyack—Rev. Frank Babbitt, Brazil, \$2.50; Cuba, \$2.50</i>	5 00	<i>Fairmont—Rt. Rev. C. C. Penick, D.D., Brazil, \$25; Sp. for Rev. W. C. Brown, D.D., \$25</i>	50 00
PENNSYLVANIA—\$1,107.50		<i>Martinsburg—Trinity Church, Domestic, \$2; Cuba, \$2; Brazil, \$2</i>	6 00
<i>Cheltenham—St. Paul's, Domestic, \$84; Men's Bible-class, Brazil, \$100</i>	184 00	<i>Point Pleasant—Christ Church, Cuba, \$1.73; Brazil, \$1.72</i>	3 45
<i>Germantown—St. Peter's, Brazil</i>	10 00	Total of contributions	\$3,296 73
<i>Lower Merion—"B.," Sp. for Church building in Brazil</i>	100 00	"ECHO" subscriptions	8 50
<i>Philadelphia—Nativity, Brazil</i>	50 00	Income	1,166 00
<i>Mrs. William B. Stevens, Brazil</i>	10 00		
<i>"A Friend," Brazil</i>	300 00		
<i>Cuban Guild, Sp. for Matanzas Orphanage</i>	250 00		
<i>Upper Providence—St. Paul's Memorial S. S., Cuba</i>	3 50		

CONTRIBUTIONS FROM DECEMBER 1st, 1901, TO JANUARY 1st, 1902.

ALBANY—\$63.69		MASSACHUSETTS—\$12.00	
<i>Albany—St. Paul's, Cuba</i>	24 69	<i>Diocesan Branch Wo. Aux., Brazil, \$10; Cuba, \$2</i>	12 00
<i>Cohoes—St. John's, Brazil, \$19.50; Cuba, \$19.50</i>	39 00	NEWARK—\$13.00	
CENTRAL NEW YORK—\$10.00		<i>Diocesan Branch Wo. Aux., Brazil</i>	13 00
<i>Seneca Falls—Trinity Church, Sp. for Matanzas Orphanage</i>	10 00	NEW JERSEY—\$25.50	
CENTRAL PENNSYLVANIA—\$87.72		<i>Camden—St. Paul's, "E. R. S." and "E. P. J.," Brazil</i>	10 50
<i>York—St. John's, Brazil</i>	87 72	<i>Merchantville—"K. P. H.," Domestic, \$1; Cuba, \$2; Brazil, \$2</i>	5 00
LONG ISLAND—\$9.50		<i>Trenton—Grace, Cuba, \$5; Brazil, \$5</i>	10 00
<i>Brooklyn—St. Michael's, Cuba</i>	9 50	NEW YORK—\$631.00	
LOS ANGELES—\$1.00		<i>Brewsters—St. Andrew's, Brazil</i>	25 00
<i>Orange—Mr. W. H. Raymond, Brazil</i>	1 00	<i>Mamaroneck—St. Thomas's, Wo. Aux.</i>	50 00
MARYLAND—\$16.00		<i>New York City—General Wager Swayne, Brazil, \$25; Cuba, \$25</i>	50 00
<i>Baltimore—Miss A. H. Howard, Brazil, \$3; Cuba, \$3</i>	6 00	<i>Mr. A. C. Zabriskie, Brazil</i>	500 00
<i>Dorsey—"A Friend," Brazil</i>	10 00	<i>Poughkeepsie—St. Paul's, \$1, Miss Taylor, \$5, Brazil</i>	6 00

PENNSYLVANIA—\$505.52		WESTERN NEW YORK—\$139.10	
<i>Philadelphia</i> —Holy Apostles' S. S., Sp. for church building in Brazil.....	255 52	<i>Genesee Falls</i> —St. Michael's, Cuba, \$41.60; Brazil, \$20; Sp. for Matanzas Orphanage, \$1.....	63 60
<i>Nativity</i> , Cuba.....	10 00	<i>Honeoye Falls</i> —Rev. A. H. Mellen, Cuba..	10 00
<i>St. Andrew's</i> S. S., Sp. for Matanzas Orphanage.....	10 00	<i>Rochester</i> —St. Luke's, Wo. Aux., Domestic	1 50
<i>St. Luke and the Epiphany</i> , Brazil.....	20 00	Missionary Conference, travelling expenses returned.....	40 00
<i>Cuban Guild</i> , Sp. for Matanzas Orphanage	150 00	<i>Wo. Aux.</i> , Brazil.....	25 00
<i>Mrs. James C. Markoe</i> , Sp. for church building in Brazil.....	50 00		
<i>"A. S."</i> , Cuba.....	10 00		
PITTSBURGH—\$1,035.00		WEST VIRGINIA—\$125.22	
<i>Pittsburgh</i> —Legacy (balance due on \$3,000), Mrs. Mary H. Brunot, less tax, for salary of Miss Ida A. Roff.....	910 00	<i>Charlestown</i> —Zion, Domestic.....	25 00
<i>Diocesan Branch</i> Wo. Aux., Brazil.....	125 60	<i>Elwell</i> —Bruce Chapel, Domestic.....	1 00
RHODE ISLAND—\$50.00		<i>Huntington</i> —Trinity Church.....	25 00
<i>Providence</i> —Rt. Rev. T. M. Clark, D.D., Brazil, \$25; Sp. for Mexico, \$25.....	50 00	<i>Moorefield</i> —Emmanuel (church, Domestic.	3 05
SOUTHERN VIRGINIA—\$5.25		<i>Okonoko</i> —Epiphany, Domestic.....	3 00
<i>Campbell Co. (Lynchburg)</i> —"F. E. L.," Brazil.....	2 00	<i>Parkersburg</i> —Chapel of the Good Shepherd, Domestic.....	52 50
<i>Dinwiddie Co. (Surrey C. H.)</i> —St. Paul's, Brazil.....	3 25	Chapel of the Good Shepherd S. S., Domestic.....	2 00
TEXAS—\$1.00		<i>Paw Paw</i> —Domestic.....	3 00
<i>Waco</i> —St. Paul's, "Two Communicants," Brazil, 50 cts.; Cuba, 50 cts.....	1 00	<i>Romney</i> —St. Stephen's, Domestic.....	3 00
VIRGINIA—\$130.00		<i>Union</i> —All Saints', Brazil.....	5 67
<i>Henrico Co. (Richmond)</i> —St. Mark's, Brazil.....	5 00		
<i>Protestant Episcopal Missionary Society</i> , Brazil.....	125 00		
		Total of contributions.....	\$2,858 50
		" ECHO subscriptions.....	3 50
		Income.....	267 50
			\$3,129 50
		Grand total to January 1st, 1902.....	<u>\$15,304 55</u>

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OF THE AMERICAN CHURCH BUILDING FUND COMMISSION.

N. B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts and Money Orders should hereafter be made payable to the order of **GEORGE C. THOMAS**, Treasurer, and sent to him, *Church Missions House, Fourth Avenue and Twenty-second Street, New York*. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the American Church Building Fund Commission acknowledges the receipt of the following sums from September 1st, 1901, to January 1st, 1902.

ALBANY.			
<i>Albany—St. Peter's</i>	15 64		
<i>Lake George (Caldwell)—St. James's</i>	4 38		
		20 02	
CALIFORNIA.			
<i>San Mateo—Chapel of St. Matthew's School</i>		3 10	
CENTRAL NEW YORK.			
<i>Cazenovia—St. Peter's</i>	15 17		
<i>Oxford—St. Paul's</i>	26 88		
		42 05	
CENTRAL PENNSYLVANIA.			
<i>Drifton—St. James's</i>	54 35		
<i>South Bethlehem—Nativity</i>	14 99		
		69 35	
CONNECTICUT.			
<i>Guilford—Christ Church</i>	15 00		
<i>Meriden—St. Andrew's</i>	14 92		
<i>New Haven—St. Thomas's</i>	5 00		
<i>Newtown—Trinity Church</i>	6 00		
<i>Norwich—Trinity Church</i>	4 37		
<i>Pine Meadow—St. John's</i>	1 85		
		47 14	
EAST CAROLINA.			
<i>Ayden</i>	5 58		
<i>Columbia—St. Andrew's</i>	1 20		
<i>Creswell—Christ Church</i>	1 17		
		7 95	
EASTON.			
<i>Cecil Co. (Elkton)—Trinity Church</i>	2 25		
<i>Talbot Co. (Easton)—All Saints'</i>	2 86		
		5 11	
FOND DU LAC.			
<i>Sheboygan Falls—St. Peter's</i>		1 50	
LONG ISLAND.			
<i>Bellport—Christ Chapel</i>	12 00		
<i>Brooklyn—Church of the Good Shepherd</i>	15 63		
<i>(Heights)—Grace</i>	114 63		
<i>St. Michael's</i>	36 80		
<i>St. Stephen's</i>	3 00		
<i>Great Neck—All Saints'</i>	16 66		
<i>Jamaica—Grace</i>	14 03		
<i>Queens—St. Joseph's</i>	1 10		
		213 85	
MARYLAND.			
<i>Anne Arundel Co.—All Hallow's Parish</i>		2 00	
MASSACHUSETTS.			
<i>Falmouth (Wood's Holl)—Church of the Messiah</i>		7 28	
MICHIGAN.			
<i>Jackson—St. Paul's</i>		12 44	
MILWAUKEE.			
<i>Milwaukee (South)—St. Mark's</i>		2 00	
MINNESOTA.			
<i>Wabasha—Grace</i>		2 55	
MISSOURI.			
<i>St. Louis—St. Peter's</i>		13 00	
NEBRASKA.			
<i>Central City—Christ Church</i>		2 00	
NEWARK.			
<i>Orange—Grace</i>		109 45	
NEW HAMPSHIRE.			
<i>Keene—Rev. E. A. Renouf, D.D., \$15; Mrs. E. T. Renouf, \$10</i>		25 00	
NEW JERSEY.			
<i>New Brunswick—Christ Church</i>	12 21		
<i>Salem—St. John's</i>	11 35		
		23 56	
NEW YORK.			
<i>Fishkill-on-Hudson—St. Andrew's</i>	3 57		
<i>Lake Mahopac—Holy Communion</i>	2 50		
<i>Newburgh—St. George's</i>	30 78		
<i>New York—Calvary</i>	160 00		
<i>Grace</i>	21 63		
<i>Incarnation</i>	177 65		
<i>St. Agnes's Chapel</i>	104 19		
<i>St. Augustine's Chapel</i>	4 24		
<i>St. John's Chapel</i>	21 40		
<i>St. Mark's</i>	29 48		
<i>St. Michael's</i>	4 77		
<i>Trinity Church</i>	74 50		
<i>Trinity Chapel</i>	121 84		
<i>Miss F. C. Swords, \$15; Mrs. S. Lawrence, \$15</i>	30 00		
<i>Mrs. Merritt</i>	100 00		
		889 55	
NORTH CAROLINA.			
<i>Greensboro—St. Andrew's</i>	3 25		
<i>Henderson—Holy Innocents'</i>	4 00		
<i>Louisburg—St. Paul's</i>	3 30		
<i>Monroe—St. Paul's</i>	2 70		
<i>Raleigh—St. Ambrose's</i>	2 00		
<i>St. Augustine's Chapel</i>	13 29		
<i>Southern Pines—Emmanuel Church</i>	1 55		
<i>Wilson—St. Timothy's</i>	4 00		
		34 09	
PENNSYLVANIA.			
<i>Lower Merion (Bryn Mawr)—Church of the Redeemer</i>	42 25		
<i>Philadelphia—St. Mark's</i>	55 37		
<i>(Chestnut Hill)—St. Paul's</i>	50 00		
<i>St. Peter's</i>	224 05		
		371 67	
QUINCY.			
<i>Rock Island—Trinity Church</i>		3 67	
RHODE ISLAND.			
<i>Providence—St. Stephen's</i>		23 15	
SOUTH CAROLINA.			
<i>Greenwood—Resurrection</i>		1 50	
SOUTHERN OHIO.			
<i>Columbus—St. Philip's Mission</i>		5 00	
SOUTHERN VIRGINIA.			
<i>Augusta Co. (Staunton)—Trinity Church</i>	20 06		
<i>Halifax Co.—Roanoke Parish, St. Luke's</i>	2 00		
<i>Roanoke Parish, St. Thomas's</i>	1 00		
		23 06	
SPRINGFIELD.			
<i>Martinsville—Grace</i>		1 06	

VERMONT.			
<i>Cream Hill</i> —All Saints' Chapel.....	4 87	<i>Henderson Co.</i> —Calvary.....	2 35
		<i>Lenoir</i> —St. James's.....	2 10
			35 11
WASHINGTON.			
<i>Washington (D. C.)</i> —Mrs. Virginia L. W. Fox.....	100 00	OKLAHOMA AND INDIAN TERRITORY.	
		<i>Oklahoma</i> —St. Paul's.....	3 50
WESTERN NEW YORK.		<i>Purcell</i> —St. James's Chapel.....	1 25
<i>Buffalo</i> —St. Paul's.....	50 00		4 75
<i>Geneva</i> —Trinity Church.....	40 09	SACRAMENTO.	
<i>Mt. Morris</i> —St. John's.....	4 05	<i>Sacramento</i> —Trinity Mission.....	4 00
	94 14	SOUTH DAKOTA.	
WEST MISSOURI.		<i>Dell Rapids</i> —Living Water Church.....	4 00
<i>Kansas City</i> —St. George's S. S.....	4 00	SOUTHERN FLORIDA.	
WEST VIRGINIA.		<i>Thonotosassa</i> —Trinity Church.....	1 45
<i>Martinsburg</i> —Trinity Church.....	3 08	LEGACIES.	
<i>Wheeling</i> —St. Luke's.....	6 28	<i>Ohio, Cleveland</i> —Estate of Susanna J. Marshall.....	100 00
	9 36		<u>\$2,323 52</u>
ASHEVILLE.			
<i>Biltmore</i> —All Souls'.....	28 66		
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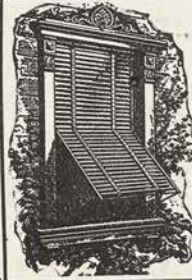


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