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THE SPIRIT OF MISSIONS

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OF CHRISTIAN MISSIONS

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No. 2

TO THE YOUNGER READERS OF THE SPIRIT OF MISSIONS

The Present Issue

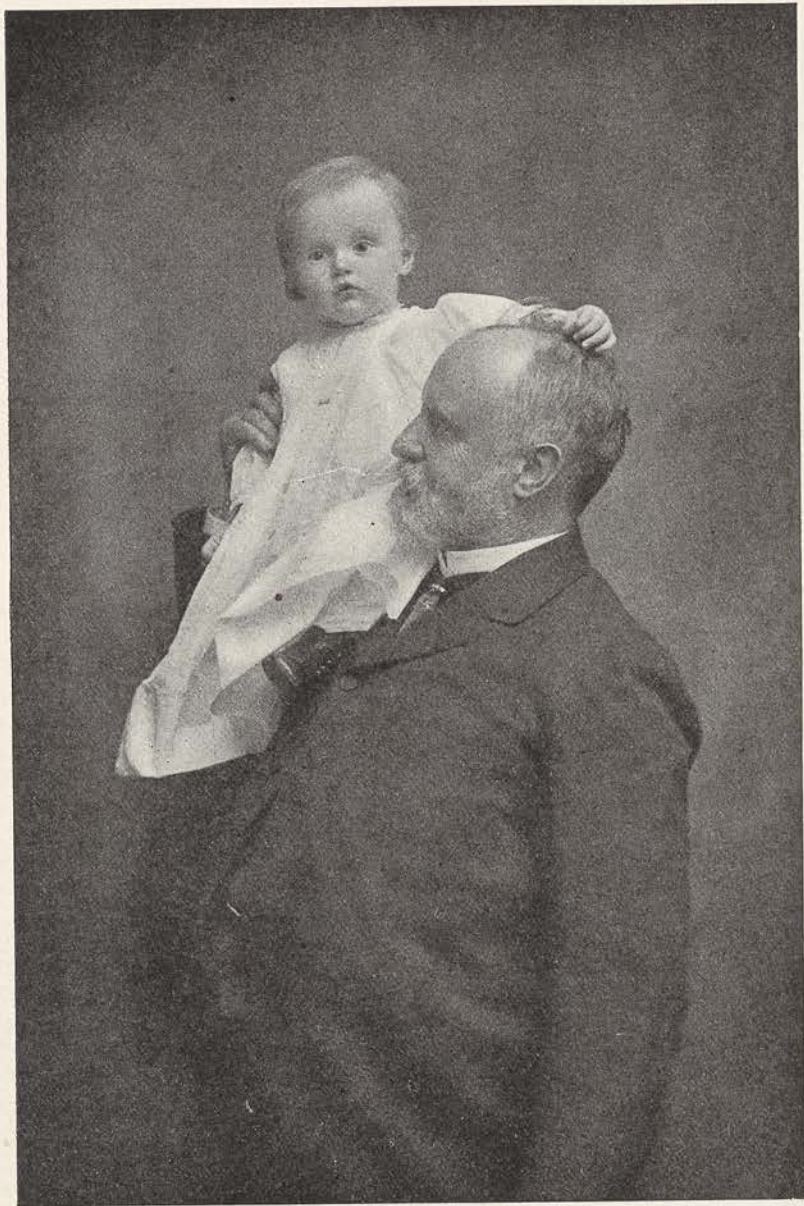
PROBABLY no editor is quite capable of giving an unbiased judgment of the magazine which he produces, yet we do believe that this issue of the Children's Number compares favorably with—if it does not excel—any of our previous issues. The articles and the illustrations will speak for themselves, and we think that their variety and interesting quality will support our claim.

It will perhaps be noticed by those who are familiar with the successive Children's Numbers that one or two innovations are introduced. We give a synopsis of the last Lenten Offering; we are for the first time presenting a real story, bearing upon the Lenten Offering; we are also printing in full a debate upon missions which has been produced with great success by a club of boys; this we hope may give helpful suggestion to others who desire to interest boys in this great subject.

If the value of this number is such as to make the work of our devoted little salesmen easier, and to bring home more appealingly to the reader the realities of the mission field, the labor expended in its publication will be amply repaid.

Our Casual Readers

MANY thousands who are not usually readers of THE SPIRIT OF MISSIONS will, by the enterprise and enthusiasm of the Sunday-schools, have it brought to their attention this year, and will possess themselves of this copy. To all such we give a cordial greeting and express the hope that they may be so interested in what they find in the following pages that they will wish to follow, month by month, the record of the Church's Mission in fulfilling her Master's command, and so will desire to become regular subscribers to this magazine. A blank for the purpose of subscription will be found on page 82, and if new subscriptions are made through the Sunday-school children a liberal allowance toward their Lenten Offering is granted. May we not hope this year to retain as regular readers a large number of those who have bought this issue at the solicitation of some little friend? The inspiration and education to yourself, and the impetus to the cause of missions which your subscription would give, are far greater than you can realize. Try it for a year and see if we are not right in our statement.



THE LATE GEORGE C. THOMAS

A man who loved all his fellow-men, but most of all the little children

A Great Project

THE Sunday-school Offering has always been a wonderful and inspiring thing. Those who have watched its growth from the very small beginning—some \$7,000—to the \$147,252.91 of last year, have often found it in their hearts to wish that the older members of the Church might be inspired with the same steady and progressive enthusiasm. This year there is given to the Offering what we believe will be a greater and more telling impulse. Through the suggestion of the Rev. Dr. Dühring, special agent of the Sunday-school Auxiliary, in conference with other friends of our late treasurer, it has been decided that the Sunday-school Offering this Lent shall be made a memorial to Mr. George C. Thomas, whose noble work in its behalf and whose life-long devotion to children and young people are well-known to all who knew or heard of him.

Dr. Dühring is so confident of an eager and generous response from the members of the Sunday-schools that he says: "There will be no question about it that the \$150,000 almost reached in 1909 will be more than raised by Easter Day, March 27th, 1910, and that we shall present it with faith and in loving remembrance of him who originated, with Mr. John Marston, this magnificent effort of the children of the Church to spread the Gospel at home and abroad, and everywhere on the face of the earth. Indeed, with Christian enthusiasm we believe that we can make this memorial offering \$175,000, yea, \$200,000, in memory of the one who has been the greatest Sunday-school and missionary worker that the Church has had in the past half-century."

He also makes these helpful suggestions toward carrying the plan into effect: "We beg most earnestly that early preparation be made both to obtain, then to circulate, and finally to fill, and lastly, promptly to return, the Lenten boxes. Not the Sunday after Ash Wednesday,

but on the one preceding, should the boxes be given out. We have noticed through the length and breadth of the land how the first four days of Lent are completely lost by the distribution of the boxes on the First Sunday in Lent, when they should be in the hands of our scholars on Quinquagesima Sunday at the very latest.

"So, if rectors, officers and teachers will interest themselves personally in getting the Lenten boxes at the beginning of 1910, then having them put into form by the young people (and here is a splendid chance for the Brotherhood of St. Andrew, the Girls' Friendly and the Junior Auxiliary and other societies to have something to do), then to go still further than that—taking the trouble, as a large parish in New York City does annually, to mark the name of each scholar on each Lenten box, thus to let them feel that their individuality is not lost; all such preparatory work we are sure will help to increase the interest in and liberality of the Lenten Offering of the Sunday-schools of the Church. We are satisfied that several thousands of dollars are lost annually to the Lenten Offering just through beginning late and neglecting to follow up with a few words each Sunday what the boxes are to be used for.

"Then if the rector each Sunday shall visit his school and esteem it a privilege to say just a few words of encouragement, letting the whole school know from week to week some generous deeds that have been done for the Lenten Offering through that week, there is nothing like this kind of promotion to advance the gifts of our children. There is such a thing as healthy rivalry between the classes also.

"Suppose all of us are stirred up, there will be no question but that the \$175,000 hoped for will be raised by March 27th, Easter Day, as a worthy memorial of George C. Thomas, the great treasurer of the Board of Missions and matchless leader of the children of the Church."



NORTH DAKOTA CHILDREN EARNING THEIR EASTER OFFERING

1. Some boys who deliver the diocesan paper
2. Milking at the rate of one cent a cow
- 3, 6. Ten dollars earned selling ginger-cookies
4. Jack and the bean pot
5. His father pays him for keeping still, and the camera has caught him doing it. But the grin will show that he doesn't earn many pennies that way
7. She shovels snow
8. Caring for a child after school
9. Posing for his picture at the rate of five cents per pose

What We Did Last Year

IT will surely be interesting to show what part the schools of the different dioceses and districts took in raising the \$147,252.91 which was the Sunday-school Lenten Offering of last year.

It is doubtless true that any basis of comparison will, for various local reasons, be somewhat unequal, but the fairest method seems to be the computation of each offering *per capita*. We have therefore taken the total amount received at the Missions House from each diocese and district, and divided it by the number of scholars in each, as reported in the Living Church Annual and Whittaker's Almanac for 1910. This gives the average offering per scholar, and the result is as follows:

The largest average given in the American Church was by the district of North Dakota—\$1.03 per scholar. Second on the list, and not far behind, is Pennsylvania, with an average of 92 cents. Alaska and Honolulu are third and fourth, with averages of 77 cents and 70 cents each. None besides these reached an average of 50 cents. We classify them in the order of amounts given:

Fifty to Forty-five Cents:

Georgia, Oregon, South Dakota, West Texas, Nevada, New Mexico, Missouri.

Forty-five to Forty Cents:

East Carolina, Dallas, Duluth, Western Massachusetts, Los Angeles, Salina.

Forty to Thirty-five Cents:

Minnesota, Kentucky, Kansas, Kearney, Kansas City, Alabama, New Hampshire.

Thirty-five to Thirty Cents:

Connecticut, Arizona, Lexington, Western Michigan, Wyoming, Vermont, Eastern Oregon, Utah, Massachusetts, Texas, Mississippi, Albany.

Thirty to Twenty-five Cents:

Bethlehem, Arkansas, New York, Central New York, Maryland, South Carolina, New Jersey, Iowa, Delaware, West Virginia, Pittsburgh, Indianapolis.

Twenty-five to Twenty Cents:

Atlanta, Washington, Western New York, Sacramento, Southern Florida, Newark, Springfield, Marquette, Easton, Idaho, Chicago, Ohio, Colorado, Oklahoma, Southern Ohio, Harrisburg, Tennessee, Spokane, North Carolina.

Twenty to Fifteen Cents:

Asheville, Quincy, Florida, Milwaukee, Olympia, Rhode Island, California, Western Colorado, Michigan, Michigan City, Fond du Lac, Southern Virginia, Louisiana, Nebraska, Maine.

Fifteen to Ten Cents:

Long Island, Virginia, Porto Rico.

The success of those who have attained high averages is not accidental. We have reason to know that this was accomplished by hard work; not by the generous gifts of a few, but as the result of everyone working, and doing his best.

All honor to North Dakota, Pennsylvania, Alaska, and Honolulu! Other dioceses and districts may easily take a place in the same class with these whenever they are willing to do as faithful and systematic work. It is only just to say of the two leaders—that which is doubtless true in a measure of many others which have made good records—that a large part of their success is due to the splendid work of the men in those dioceses who are the Sunday-school secretaries.

So we turn to the New Year and the new offering with the opportunity which it affords. Shall not some of us try a little harder, and so get at least above the thirty-cent class?

Two Letters

ON the two pages following we give to our young readers the encouraging messages sent to them by the Presiding Bishop of the Church, and the Treasurer of the Board of Missions, who has taken up the work which Mr. Thomas laid down. Both these men look with affection and hopefulness toward the members of our Sunday-schools as great helpers in a great work, which will this year be hallowed by being done in memory of a great man.

Dear Children of the Sunday Schools;

Last year I wrote you my thanks, my request and my greeting. I want to renew them all. My thanks were ^{because} that since you began your Lenten offering you have given more than two millions of dollars for Missions. My request was that you would give \$140,000, to last year. You did it and more too. How proud I am of you!

This year I want \$150,000.00, in memory of Mr. Thomas, one of the greatest and best friends that American children ever had. Everybody has asked that we call this year's giving "The George C. Thomas Memorial Lenten offering." I am sure you will do your best to make it \$150,000.00.

My greeting is the last year's one over again. There is a spring by the side of a big rock. The sweet cool waters burst out and run away in a brooklet. A boy thinks he will put his hand or his foot over the spring and keep the waters back. He can't do it. They will bubble up and flow over and run away down the brook-bed laughing at him. In doing the Savior's work of missions, you are like that spring. God bless you!

St. Louis, Mo.
Dec. 10, 1909.

Daniel S. Tuttle
Presiding Bishop.

Church Missions House,
281 4th Avenue, New York City.

To the Pupils in our Sunday-schools:

Three months ago I wrote a letter to the Sunday-schools, asking them to continue to work for Missions, and thereby help to tell other children about Jesus. It is easy for us to do this, surrounded as we are by those whom we love; all of whom are Christians, and all doing the same thing. But it was not so easy for those who lived at the same time as our Lord to stand up before the world and say and do what He taught them to say and do.

Those were days of great trials for Christian men, women and children. The world was hard and cruel, and it could not bear the rebukes of Jesus—so it persecuted His followers, and many were killed in most horrible ways. In Rome there was a great open theatre, the ruins of which are there to-day, where sometimes Christians were eaten alive by wild beasts, or tied to stakes and burned, because they were Christians.

One might almost think that with such treatment His followers would have been discouraged, and would no longer have stood by Him or said that they believed in Him. But was this the case? Why, no! From those days to these His Church has been growing and growing, ever getting stronger and stronger and reaching out into all the world. He told His disciples to "preach the Gospel to every creature," and they immediately set about doing so. At first there were not many to do this, and the progress seemed to be slow, but by and by they reached out into all Europe and North Africa. As ages passed and this land of ours was discovered, the missionaries came here too, with only the thought of bringing the Gospel to other people, and with never a thought of the hardships they might have to bear. There were but few houses here in those early days and fewer stores where things could be bought. Each one had to do the best he could; oftentimes chop down a tree to make the fire with which to cook the deer he shot or the fish he caught, and by the warmth of which he slept. And yet they were always telling those they met about Jesus, and making everybody the happier for it.

The whole Church is a great Missionary Society and this magazine, as you know, tells about its work. It tells what the children of the Sunday-schools, through the Board of Missions, do for thousands of other children: here at home, in the mountains, in the valleys, among the miners, the colored children, the Indians and the Esquimaux; the Japanese and Chinese children, and ever so many more in other parts of the world.

And the best of it is that you are all helping tell this wonderful story to these other children—how that Jesus loves everybody,—and so are, in your turn, His missionaries.

GEORGE GORDON KING, Treasurer.
(91)

THE SANCTUARY OF MISSIONS

CHRIST for the world we sing!
The world to Christ we bring,
With joyful song;
The new-born souls, whose days,
Reclaimed from error's ways,
Inspired with hope and praise,
To Christ belong.

—S. Wolcott.

"INASMUCH as ye have done it
unto one of the least of these,
my brethren, ye have done it unto
Me."

THANKSGIVINGS

"We thank Thee"—

For the sweet and silent years of
the Holy Childhood.

For the light and gladness
brought into the world by little chil-
dren.

For Thy servants who, by word
and good example, are protecting
and guiding Thy lambs in the dark
and waste places. (Pages 103 and
129.)

For the Christian nurture, Chris-
tian homes and Christian parents,
which are the gifts of the Christ-
Child to our nation; the strength of
its life and the hope of its future.

For Thine assurance that inas-
much as we have done it unto the
least of Thy little ones, we have
done it unto Thee.

For the growing interest and co-
operation of the children for the
Church in the up-building of the
world-wide Kingdom.

INTERCESSIONS

"That it may please Thee"—

To guard and protect the inno-
cence of children, and by their ex-
ample to win men and women to a
worthier life. (Page 99.)

To bless family life, and direct
parents in their sacred task, that
Thy children may have a fear and
love of Thy Holy Name.

To prosper the work of all
schools, hospitals and orphanages
which minister to the needs of chil-
dren (especially), making
them fruitful nurseries of useful and
holy lives. (Pages 124, 132 and 135.)

To bless the officers, teachers and
pupils of the Sunday-schools of Thy
Church, giving them grace to serve
Thee better and more perfectly to
love Thee.

To bring to the mothers of the
world the knowledge which alone
can sanctify their joy and soothe
their sorrow. (Page 83.)

To prosper the work begun in be-
half of Thine Indian children by Thy
servant, Bishop Hare. (Page 123.)

To give good success to the ef-
forts of the Sunday-school Auxiliary
in the gifts which they will make
during the coming Lent in memory
of Thy faithful servant. (Page 87.)

PRAYERS

FOR CHILDREN

GRANT, O Heavenly Father, that
as Thy holy angels always
behold Thy face in heaven, so they
may evermore protect Thy little
ones on earth from all danger, both
of soul and body, through Jesus
Christ our Lord. *Amen.*

FOR SCHOOLS

OLORD Jesus Christ, Thou
Child of Bethlehem, bless,
we beseech Thee, the children
gathered in Christian schools; may
they be truthful, pure, obedient, and
ever ready to do their duty in that
state of life to which Thou shalt be
pleased to call them, who livest and
reignest with the Father and Holy
Ghost, one God, world without end.
Amen.

FOR ORPHANAGES

FATHER of the fatherless, let
the cry, we pray Thee, of the
orphan and the destitute enter into
Thine ears: rescue them from the
perils of a sinful world and bring
them to the refuge of Thy Heavenly
Home, for the sake of Thy Holy
Child Jesus, our only Saviour and
Redeemer. *Amen.*



A FAMILY HOME

The mother and one child are within; so at least four people live in this boat

FUKAGAWA AND ITS CHILDREN

By the Reverend R. A. Walke

THE district of Fukagawa might, I suppose, be called the slummiest in the city of Tokyo.

Many very poor and ignorant people live there. Several wide streets have been made, but back of these are numberless narrow lanes, running in every direction and literally swarming with men, women, and children. Children! I should think so—every size and color from the pale little one that will before many years cough away its uncomfortable existence, to the perfectly-shaped bronze youngster who daily helps his father pole, through the canals of Tokyo, a boat laden with brick or rice or lumber. This child, by the way, when at home lives, has his being, and as far as possible moves, in a very small boat the cabin of which is about six feet square

and three feet high, and his father, mother and brethren live with him. It's not so bad when the weather is good and the combination window, door and roof of the cabin can be left open, but then the weather so often isn't good!

Fukagawa hasn't a pleasant reputation sanitarily. The rats seem to generate pest germs just for spite, and small-pox once in a while appears from nowhere. But the officers are after the germs tooth and nail—or rather microscope and virus—and while they often break out, they seldom get away.

Fukagawa is, however, not entirely given over to the poor people. One of the richest men in Japan has a magnificent place right in the midst of things, and there are many other beautiful residences scattered around. But on



THE RIVER FRONT AT TSUKIJI

The little ferry-boat on which we travelled may be seen leaving the shore, just under the X marked with ink in the picture

the whole, if you leave out these, and some handsome factories recently built, it is a forlorn place.

We went exploring over there the other day. It is across the river from Tsukiji, where St. Paul's College is located. If you go up the river there is a bridge, but we took a little ferryboat—fare one-quarter of a cent.

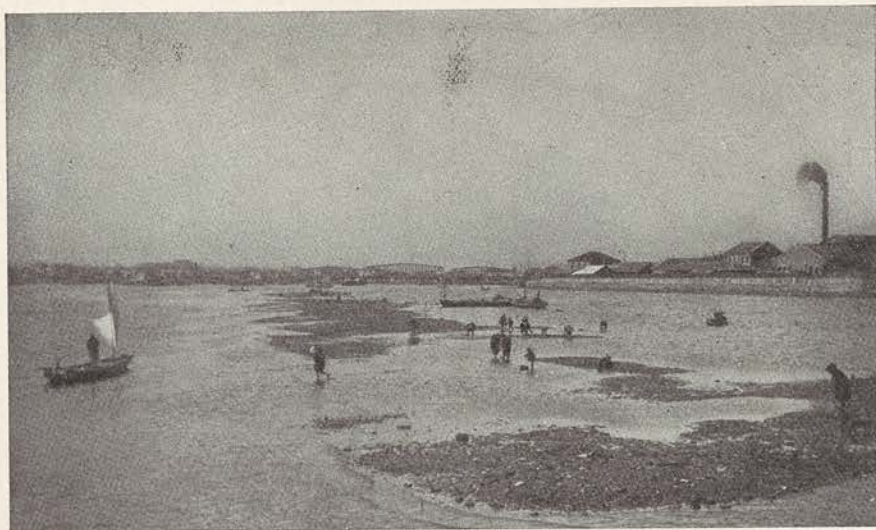
We landed in a region chiefly occupied by fisher-folk. The canals are packed with their boats and the banks given over to the drying of nets. Rags and roughness abound, and I hoped some typical folk would come along and add a human interest to my picture. But the only attractive person that appeared was a neatly-dressed little nurse maid, holding an umbrella over herself and the baby on her back. At my request she called up two others and got them into line. She was so determined that they should look and act properly and so self-forgetful that I quite lost my heart to the little lady.

The Japanese are very fond of a sort of small shell fish—translated in my dictionary by some long impossible Latin

name. They cost about five cents a quart and many people in Fukagawa make a living by rushing out at low tide and gathering them in. The women tie a baby on the back and a towel round the head, get a basket, pull up their skirts and in they go. The experience is both pleasant and profitable. The bridge in the picture is the one we might have



"The little nursemaid to whom I lost my heart"



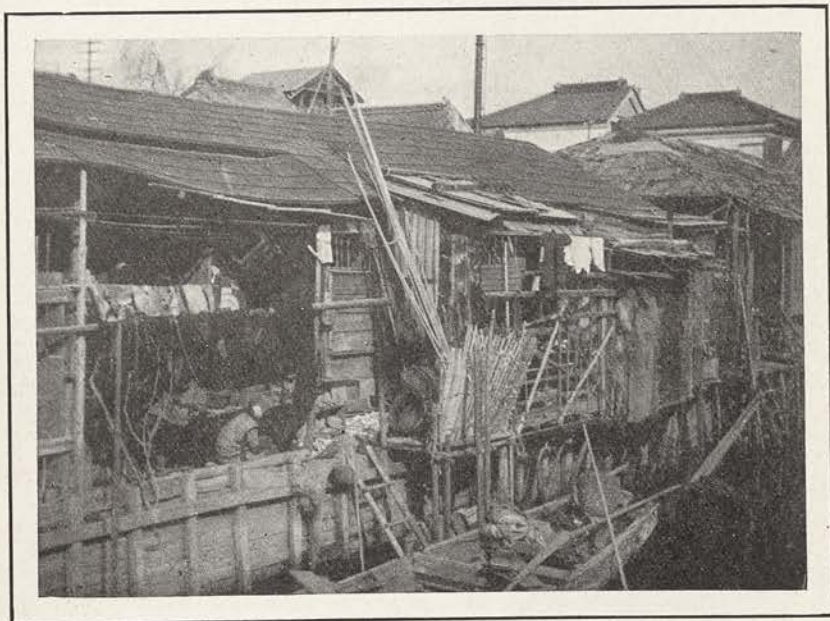
LOOKING ACROSS THE RIVER TO FUKAGAWA

Barefooted people may be seen in the river gathering small shellfish; while the tall chimney of the factory speaks of modern machinery—and soot!

crossed on, and the factory typical of Fukagawa.

The picture below gives an idea of the houses that line many of the canals. We

can't much blame rats that live in this neighborhood for being pestiferous! The old fellow was so busy he did not even look up, although quite a crowd gathered



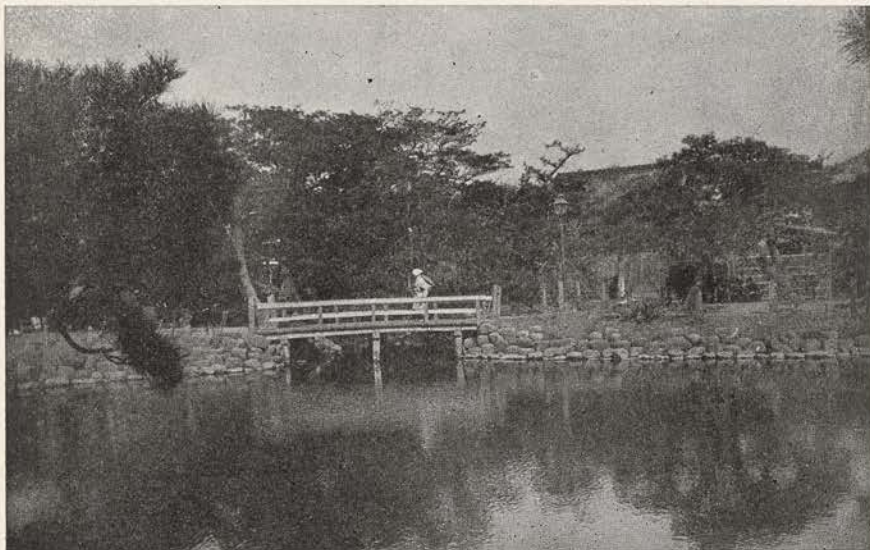
We cannot blame the rats for liking such a neighborhood



THE STREET OF CHILDREN

on the little bridge to see the foreigner take a picture, and doubtless wondered he didn't go and photograph the park. Yes, Fukagawa has a lovely temple and

extensive grounds around it. And that was the point for which we were aiming. But just before reaching it we wandered into a curious little street. It was very



THE BRIDGE IN THE PARK



A DOORWAY OF THE TEMPLE

Here the travellers alighted from the car on their return, and noted the god on the left of the doorway who is supposed to watch particularly over children.

narrow—so narrow in fact that every one had hung the wash out on bamboo poles that reached from roof to roof across the street. You had to dodge garments as you went along. The accompanying picture gives you some idea. It shows, too, that we have hoops in Japan. The little boy on the left has not lost his arms—not he! When the Japanese get cool, they, as it were, retire within themselves and leave dangling two patriotic-looking vacant sleeves. The third little boy was much too nice looking for that street—he must have been slumming. The lady boasted one tooth.

At last we reached the park, and a beauty it is too. I only got one picture—of an old pilgrim woman returning after worshipping at the temple. She was dressed in white. Her huge pilgrim hat had fallen off onto her back, while a towel ornamented her head. She carried a long staff, and attached to her waist was a little bell which tinkled as the poor old soul hobbled along.

We took the car for home right in front of a small temple. The idol on the extreme left represents the god who watches over the children. Around his neck are several gay-colored baby bibs, put there by mothers who hope thus to persuade him to guard their little ones.

Well, what has all this to do with THE SPIRIT OF MISSIONS? Just this: right here in Fukagawa is the "Church of the True Light," the Rev. Mr. Sugiura, priest-in-charge. He is doing a fine work among just these people. No foreigner could ever do it, as he could never understand the people, nor they him. I hope, by means of the pictures and what I have to-day written, to make the Church in America understand something of the conditions in Fukagawa. Even in this dark place is the light of the Good News shining, and the people, a few at a time, are being guided by it out of the ways of ignorance and degradation into the way of purity and peace.



THE POTTERY CLASS AT BROOKS INSTITUTE, GUANTANAMO, CUBA

The teacher of the class, who also writes this letter, is seen holding a piece of pottery in her hands and giving instructions to her boy pupils

WHERE EVERY PROSPECT PLEASES

A LETTER FROM THE WEST INDIES

CALLE LAS MACEAO 31,
GUANTANAMO, CUBA

My dear Maitland:

IF I'm going to tell you about my children (I feel toward them as if they were all really mine) I must begin by curing you of what I call "tourist" opinions, that is, thinking things are just exactly as they look. For often the pretty and lovable brown-eyed Cuban children who come to us seem to be absolutely devoid of the moral sense. The innocence in which our own Anglo-Saxon childhood is nurtured is an almost unknown quantity with Cuban children after actual babyhood.

That this lack of innocence so often goes further than mere knowledge of evil is the most appalling fact that confronts us. Actual instances, that I naturally refrain from relating, would fill you with horror, and an almost panic-stricken zeal to save these sweet, tiny human beings from themselves, their degenerate inheritance, and their vitiating environment.

The poor babies! It isn't *their* fault. What can you expect them to be and think, when they are allowed to hear conversations which you and I would blush to think of? where parental discipline does not exist, yet where cruelty abounds, in a land whose morals are beyond description?

One difficulty is that everything is so outwardly civilized. If they were more savage you'd at least know how to go about teaching them. Among the better class no people could possibly be greater sticklers for appearances or would be more insulted if you intimated the existence of conditions that are notorious! Though one has reason to believe the lower classes certainly might be called in a measure uncivilized, when in neighborhoods not two blocks away from our school, children are considered over-

dressed who boast a garment. I have seen shiny little brown babies in the unique gala attire of a pair of shoes and a string of beads!

On festive occasions the old negroes, many of whom come from the Congo, dance the "Tooceeba," to the music of tom-toms, and gourd-rattles, and their own weird wailings. This relic of barbarism (and you have never seen anything so aboriginal!) is supposed to be part of their "voodoo" rites, and lasts for days at a time. A week or so ago they had a dance down by the river, a few blocks back of our house. As the weird tumult of sound came floating to us through the tropical night, it made the shivers run up my back! Such howling! Why it might have been in darkest Africa! It began at dusk Saturday and lasted till Monday noon. In a "voodoo" orgie out toward the mountains



Girls at their basket weaving

a little over a year ago these same negroes are said to have sacrificed a white baby—"the hornless goat"—as part of their ritual. Some of these have been brought to justice I believe. This is in the midst of "civilization!" Also in the midst of "civilization" are many people living together, with large families (such were our neighbors across the street last winter)—who find a marriage ceremony too expensive, and who are perfectly bland and flagrant about it. So much for what we have to fight. And the weapons? God-given enthusiasm, and tact! *tact!* TACT!

In the Brooks School we have about ten orphans and sixty day-pupils. It ranks far and above any other school here, and besides giving the children a thorough kindergarten and grammar school course we are teaching them many necessary and useful things. The children who live in the house are taught to take care of the house, and they do



Over he goes!



THE DUMB-BELL DRILL

all except the heavy work, which falls to the servants. All the children are taught sewing, and have done some splendid work in basket-making. They are taught singing by Miss Wallace, the new missionary teacher—who is a musician—and they love it! To hear them singing "Hark! the Herald Angels Sing," with their pretty Spanish words, seems so odd, and sets you thinking of the oneness of childhood the world over.

I teach them drawing and design, for which they have considerable aptness. Last winter they did some very good work in pottery decorations which sold like "hot cakes" at our bazaar. This offers opportunity to improve their taste, which is

atrociously gaudy. Mr. Ackley trains the boys in drilling and gymnastics, and Mrs. Richard Brooks gives physical culture to the girls, and the teachers. This fills one of the greatest needs, as the children here are not strong, most of them paying little or no attention to the laws of health. In their homes there are anywhere from twenty-five to forty people, living in what we would consider an ordinary one-family house. They sleep at night with their rooms sealed as tightly as if the plague lay beyond. As a result there is a tremendous amount of tuberculosis.

And would you believe



A MAYPOLE DANCE



The cunning brown babies at their work

it! We have had to teach the children to play! Until they learned them at our school, such things as real, romping, outdoor games were unknown to them. As it is, the children I have noticed in the neighborhood whom we do not have in the school, seem to do nothing but hang around and make noises. A five-year-old boy who lived directly opposite the rectory last winter (who only wears clothes on Sundays, mind you! and is rarely without a cigarette in his mouth) used to spend much of his time stamping up and down the floor screaming, in "tantrums" I have never heard equalled!

There are four regular teachers — (Mr. Ackley, Mrs. Brooks and I only teaching special lines)— Miss Doolittle, the prin-

cipal, and Miss Coel (two hard-working, competent women, under whom the school has weathered struggling as well as its successful years), "Doña Mercedes" Mendez, an earnest Cuban Churchwoman, who has had the training for a deaconess in the Philadelphia School, and Miss Wallace, a southern girl, whom the Board sent down this fall, and who is winning the children's hearts.

Many of the girls who were mere tots when they were taken in—wretched, starved, ignorant "reconcentrados"—have gone from us clean, intelligent, ambitious women, either to find suitable places to maintain themselves, or back

among their own kinspeople to be home-builders of a higher type. "Dominica," who came to us such a wild, untamed little savage that she used to bite Miss Doolittle, and once tried to kill her with a hatchet, is now an educated, sincere Church-girl living in Santiago. The Rev. Mr. Mancebo, who is there, says that she is his staunch and faithful helper in the church and mission Sunday-school.

When some of the children first came to us, in the usual filthy condition, and were taken in to be bathed, they would fall down before Miss Doolittle and cling to her knees, begging her not to kill them. Just the other night little "Car-

men" (I wish you could see her—the dearest little m i n x with yellow curls!) woke up wailing in her little bed, and begging not to be sent back home, where they beat her so! Yes, and beatings are not the worst that we save them from! With an orphan girl in Cuba the chances are nineteen to one that she will be held in a moral slavery worse than can be imagined, by whomsoever she may chance to be taken in.

If we have made it possible for these girls to live decent lives in a country where regard for women is at such a low ebb, and their chances for purity so few, to say nothing of having educated them to be intelligent and useful—if we have sent the leaven of education, orderliness, health and the principles of right and truth with which we are striving



STANDING AT ATTENTION

to imbue them into the homes of those sixty children who come to us during the day, who shall say that we are not doing the Master's work in this land of eternal summer? We calculate that it costs \$150 to keep a little girl living in the school a year. So, if you know any misguided capitalists, my dear, *do* put them into communication with

Your affectionate friend,
LEONORE ACKLEY.

December 24th, 1909.

The Brooks Institute at Guantanamo, where Mrs. Ackley teaches, is the outgrowth of a little school begun by Mrs. Brooks, an American woman, at the time when the Cubans were fighting for their independence. The thousands of orphans made by the war appealed to her sympathies, and she began the work which has grown wonderfully year by year in effectiveness and opportunity. Larger and better school buildings are greatly needed.



WHO CARES?

SOME OF OUR NEGRO MISSIONS

By Julia C. Emery

IT was just after the close of the great Civil War that the honored and beloved rector of Grace parish, Petersburg, Va., was passing down a street of that old town. Noisy and dirty and neglected Negro children were playing all about, and as he went along, the black mother of one among them came up with her request: "Would he start a school, and take those children in, and teach them better things?" Dr. Gibson went to his own son, the present Bishop of Virginia, and to young Alexander Weddell, who became a beloved and now lamented priest in the diocese, and asked

them to undertake this work. They opened a Sunday-school in the basement of the church, and from that small beginning have grown St. Stephen's parish with its missions and the Payne Divinity-school, which has trained so many of the Negro clergy of the Church.

Many another Negro mission, now more or less active, could trace its history back to days as far back, or even farther—to the time "before the war"—when as the writer was once told, as she visited in an old-time home and looked at the time-worn and darkened mahogany where generations of the family and their



ONE OF OUR NEGRO CLERGY WITH HIS BAND OF YOUNG CARPENTERS

guests had sat, "Yes, every night we children sat around the table here, with the little Negro children of the place, and taught them over again the lesson we had learned that day."

And years and years before that time the story has come to us from South Carolina of the S. P. G. missionaries sent from England to minister to the parishes between Georgetown and the sea, and to the Negroes on the plantation. And after the Revolution the same care was given by the resident clergy to these Negro parishioners of theirs.

But the vicissitudes of war left the once wealthy country desolate, and separated master and servant. The people who could leave went; some few lingered on the higher lands and found work for a few Negroes in their employ, and here and there at this present, in the midst of this moss-covered, live-oak country, you will find little houses with their flower gardens in front and a vegetable garden with a few fig trees, and maybe a peach tree planted here and there.

In one of these houses lives a man who for years has worked along with the rectors of All Saints' parish in caring for the numbers of Negro Churchpeople

who cling to this land, which once was filled with plenty, and even in its present condition offers to them all that they can claim for home.

Sunday after Sunday our Church leader goes out in the early morning to meet a few old communicants of the Church and to lead them in a service of prayer and praise. Many of these old people know the services of the Church by heart. The old rector, who lived in All Saints' parish for forty-five years before and after the war, had given himself faithfully to teaching them, and under his instruction they had learned not only the Church Catechism, but the Thirty-nine Articles, and had been drilled in the use of the service.

To people who live in thickly-settled neighborhoods it seems a little strange that there are no hospitals to which the sick may be sent, but that there has not been for a long time a physician within thirty miles who could come to the sick must seem incredible. Such, however, has been the case in this beautiful but deserted country. Our good leader, together with other members of the Church, makes it his business to visit the sick. If he misses any of his flock from

service he inquires about them, and if he cannot learn definitely about them, he goes to see them. He has a horse and cart, and when the distance is too great for walking he rides.

One day he went to a lonely hut miles away from his home, and found one of the women very sick and all alone. She had no food nor medicine, and had no one to give her anything. So he took her in his cart, carried her to his home, and his wife and himself nursed her and shared their little store with her until she was able to get to work again. In this characteristic note to his rector he told him, in his own quaint way, the simple story of what he had done:

"Dear Rector:

"I bin to Cely house. Cely sick. Hern bin sick a week. Nobody dere and her had no medicine and noting for eat. I take Cely in my cart bring hern to we hous. My wife and we nus she and feed she.

"I would not worry you but der ain't nuting in the hous for eat now, and I hab to ask you please sir, to help we out a little bit.

"Yr. servant,
"V. B."



MEADE CHAPEL, ALEXANDRIA, VA.

The property on which this chapel stands was given for work among Negroes, and it was to its renovation that the offering at the consecration of Bishop Lloyd was devoted



GRACE CHURCH, MILLERS, VA.

An example of the small country churches by means of which the endeavor is made to spread the Church's influence among the Negroes of rural communities

So in this way the sweet life of Christ is kept before the eyes of His humble followers and the warmth of His love keeps these people pure in heart.

And as in South Carolina so in the country parts of Georgia this work goes on. Here a Negro deaconess visits among her people. She trudges miles over the sandy roads, or under the forest trees whose dropping needles make the pathway soft and sweet, or crosses on logs the swamps. She seeks the poor and sick and suffering; she encourages those more well-to-do to bring potatoes and rice and flour and meal, hominy, peas, turnips, syrup, bread, meat and fish to give to those in need; she teaches in day and Sunday-school; she helps the women clear the ground of the missionary premises, and with the children rakes and sweeps it; she decks the church for Christmas and distributes among the children the fruit from Christmas trees. She visits from mission to mission, and meets branches of the Woman's Auxiliary, and gives out mite-chests for the United Offering. All day long she works with the carpenter on the chancel of the little chapel. To know of such individual workers with the inheritance of past training or the result of the training of to-day cheers one in looking out on the



THE RISING
GENERATION

prospect of mission work among our Negro people. It was a significant fact, and hopeful for this prospect, that at the consecration of Dr. Lloyd in Christ Church, Alexandria, the offering should have been devoted to the rebuilding of Meade Chapel in that old town. The property on which the chapel stands was bequeathed by a faithful member of Christ parish on condition that it be used for Church work among the Negroes. There a succession of students from the Theological Seminary have made their first essay at missionary service; hundreds have been instructed there; Archdeacon Pollard, of North Carolina, well-known far beyond that diocese, there received his early training. The work has known the ebbing and the flowing of the tide; with the 20th of last October we will hope that the flowing tide which then set in may bear this old work to a growing and lasting fruitfulness.

We started with Petersburg, and we will return there and end with a record of country work being done by one of the men whom its divinity-school has furnished to Virginia's Negro work.

In the county of Essex, which is the centre of a large Negro population, eight years ago a work was started. A log cabin was the place of meeting, and that in poor condition, not sufficient indeed to keep out the winter winds. Nevertheless there was warmth of heart on the part of the good man who had begun this work, and who had the love and respect of all. The first instructions were of a general character; the local prejudice among the people was bitter,

and the work grew slowly at first. It had reverses which were enough to dishearten any but the earnest and consecrated, of which class our missionary was a shining example. To-day there is a pretty, neat and convenient church, with an excellent Sunday-school and a growing parish school, and a communicant list of seventy from the most respectable and intelligent Negro people of the community; and their present minister, who graduated with honor from the Bishop Payne Divinity-school last summer, is winning his way into the hearts of all. What is quite significant and encouraging is that the Negroes in the adjoining county have sent an earnest request for a church in one of their villages.

And so the Negro work in country districts, like all mission work done by the true missionary, wins its way into the hearts and lives of men, and makes of every place in which it takes its stand and works with patient love, a living portion of that Kingdom of which Christ is King.



WHAT SHALL HER FUTURE BE?
It is for the Church to answer this question

THREE LITTLE LADS AND THEIR LETTERS

THEY live away up in the north of Alaska, just inside the Arctic Circle, in a place called Allakaket, on the Koyukuk River. For two years two devoted Christian women have lived among them, and are teaching them things of which neither they nor their parents ever heard before. When it was suggested that they write something which would show their appreciation of what the Church is doing for them, the accompanying letters, couched in their own language and devised by themselves, were the result.

I am glad jesus was born.
on christmas night
jesus was born in Bethle
hem. in a horse - house
for the road house plenty
full. jesus have no little
bed Mary make little
bed for little jesus in
box put plenty hay in box

Oscar.

Oscar is only six years old, but can read the New Testament stories very well. He has evidently been impressed by the lovely story of the first Christmas, and here is his interpretation of it. It should be remembered that in Alaska a stable is called a horse-house.

St. Johns in the Wilderness

Allakaket

Koyukuk River

Alaska

Jan 5th 1909

My dear Mr. Wood.

I have good time at Christmas.

I hang up my stocking.

I find little fire-engine.

Music gun and candy, muffer.

Toque, mittens. in my stocking

I stay at mission, and I am glad



I eat lot of hot cakes.



Oscar and I make snow house

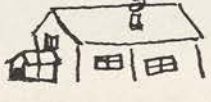

your boy


Frank

Frank, who has recently been taken into the mission household, came to them almost starved and in a thoroughly wretched condition. Small wonder that he so keenly enjoyed his first Christmas, and particularly remembers how he "ate lot of hot cakes."

On the Wednesday before
Christmas Sonoko and Peter go
catch Christmas  and put
it up in . night time

 all come and fix 

Christmas eve we go to  and
hang up our .

Christmas morning we go and
get our . At church the

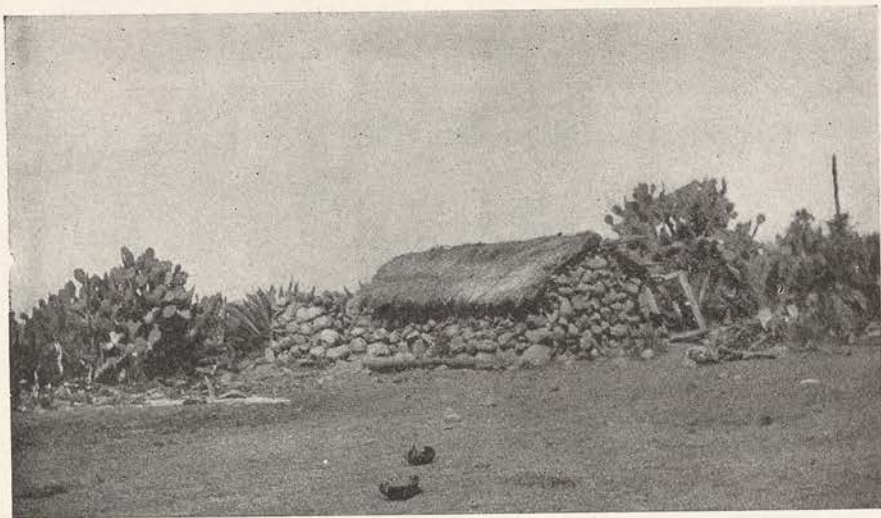
 sang.

In the afternoon everybody

 races.

David

David, the artist, is ten years of age, and what he may lack in technique is made up in action. Is it not worth while for the Church to reach and train children such as these?



A TYPICAL MOUNTAIN HOME
Elevation, 11,000 feet. Seven people live in this house.

FAMINE SCENES IN CENTRAL MEXICO

By the Right Reverend Henry D. Aves, D.D.

DURING most of November and December I was in the famine-stricken district of the central *mesa*, and have travelled many miles studying the conditions, holding services at our scattered missions, and looking after the distribution of corn. I was hardly prepared for the degree of suffering I found; for the description sent me by our missionaries failed, as any verbal description must, to convey the lively impression one gets from seeing the conditions and dwelling for a time among them. Indeed, it must be difficult for the average American to imagine the cheerless, comfortless penury that characterizes the normal life of the Mexican mountaineer. There is nothing even among our poorest Negro population with which to compare it.

The typical mountain home means a stone *jacal* of one or two rooms, with dirt floor, windowless, carpetless, with neither stove nor bed. The place for resting, eating, and sleeping is the ground; and at an altitude of 8,000 to

10,000 feet it is generally cold. The daily life is reduced to its simplest terms. At nightfall when the children have brought home the little flock of goats and the poultry from the day's herding, filled the water pots from the distant stream, and ground the daily supply of corn, when the father has returned from his day's work on the neighboring *hacienda* (where he has earned two *reals*—twelve and a half cents), the supper of corn *calces*, which the mother is baking on the heap of stones, is eaten in silence, smoke and semi-darkness, and bedtime has come. There is no need of light, for there is neither book nor paper in the home. Outside among the rocks and cacti (which furnishes the only fruit that grows) is the little patch, two or three acres, perhaps, of corn, for winter use. Let that little harvest come to grief, and deprive the family of the father's shilling wage, and it is plain to see what must speedily follow.

But the Mexican Indians are both stoical and proud. They are inured to



PRESIDENTE FLORES, MINE HOST FOR A NIGHT

He doubted that a bishop would come so far simply to help the starving poor.

the hard life they live; and it must be a severe strait of suffering that will compel them to complain or ask for help. Therefore, of the many evidences of destitution that I have found, none has witnessed more strongly to the common distress than the great numbers of persons asking a pittance for something to eat. And these are not the professional beggars of the highway, but people who run out from their homes to ask an alms from the passer-by.

The first car-load of corn from Houston, Tex., had reached Nopala when I arrived there; and I found that all plans for its distribution had been carefully laid. The *presidentes* (or mayors) of the twenty-five or more surrounding towns had quietly furnished lists of all the absolutely helpless destitute persons and families, and had notified them where and when they might go to get relief. As many names on these long rolls represented large families, the list looked rather formidable for our single car-load of corn. But a careful calculation had been made, based on the estimate of two-thirds of a *litro* (little more than a pint) of corn for each adult per day, and one-half a *litro* (less than a pint) for each child. By this calculation it became evident that our

carload would support 1,000 people for a month.

I shall not attempt to describe the



CORN FOR THREE

The old woman has come eighteen miles for her week's supply.



Begging their way to the mines

crowds that pressed into the *patio* of the mission house on the morning of the first day of distribution. Suffice it to say that they represented the many phases of misfortune and misery with which Mexican life abounds—blind, crippled, malformed, feeble-minded, palsied, half-clad, consumptive, infirm with old age, widowed, fatherless and orphaned, with no able-bodied man among them. Many had come from far, and must have tramped a good part of the night to reach the mission house in the morning. The bales of blankets which Consul General Hanna had sent me were reserved for the very old. Without the wall of sacked corn in the background, this would have been a scene indescribably pathetic, but the looks and words of eager gratitude, together with the lively tunes a blind man *would* play for his corn, and the little helpful offices of one to another in adjusting their loads, made the picture almost happy.

An urgent appeal for help had come from Tlalmimilolpan and Mimiapan,

ninety miles to the southwest. As we were expecting another car-load of corn within a few days, we determined to carry them 140 bushels at once by means of a pack-train of burros. We started from Nopala on Wednesday and reached Tlalmimilolpan in time for service the following Sunday. Throughout the way we found the same monotonous barrenness from blight with its attendant suffering. At San Andres de Milpan, a community of 5,000 Otomis, where we spent our second night, we found the people grinding their little remnant of corn together with the cobs to make it last the longer. Our host here was the *presidente*, an intelligent and kind-hearted Indian, who was in deep distress for the suffering of his people. Our offer of corn for the most destitute was met with incredulous astonishment, and when he was told in the morning before we left that his guest in khaki was a bishop, he said, "No, that



A blind man who would like to exchange his wares for a little corn.



WAITING FOR THE DISTRIBUTION OF THE CORN

cannot be, for bishops never go humbly. They go with eclat (*"con bomba"*)! And they go always to get, never to give. If I am to believe what you say, there must be a new religion in the world, of which I have never heard." He guided us over the range, and secured a promise from our missionary to come again and hold a service in his house.

But why are these people of the heights so very poor? I have often heard American tourists (who must see Mexico mainly through the car window) say, "How thriftless, improvident and unambitious these people must be!" And it does look like that. But when one begins to learn the true conditions and the dark logic of history that traces these people to their present helpless state; that since the Spanish conquest, which drove them from their fertile valleys, they have passed through slavery, serfdom and peonage into their present state of semi-feudalism; that they have ever been placed at the brunt of internecine wars, playing the pawn in the endless games of political contention; that they have been kept in ignorance as well as penury; that in their present semi-

feudal state they must needs "belong" more or less to the great landed estates on which they work and to which they are commonly in hopeless debt; that they have nothing with which to be "provident," no opportunity to "thrive," and no hope to inspire "ambition"; that their only independence is the meagre and precarious foothold on life that the rocky clearing on the mountain side will afford them—when one begins to realize these facts and their dark significance, contempt must needs turn to pity.

But there is one possible door of hope for this people, the key to which is fitted to the lock—the key of education, which must open the way of opportunity. Through this doorway must come that intelligent, religious and patriotic middle class so essential to the national stability of a self-governing people, and so necessary to its redemption from the darkness and misery of a helpless and hopeless poverty. May the love of God hold and press our hands to the key of this door, for it would seem to be the key of divine purpose for the destiny of His children.

THE LAND OF RISING SUN

By the Reverend Hugh L. Burleson

YOU may think that this will be about Japan. Perhaps you already begin to smell the cherry-blossoms, and see the little people clattering about the streets on their clogs, dressed in their flowered kimonos and bowing their polite little bows to those whom they meet; while Fujiyama, the beautiful mountain, stands, as always, in the background of the picture.

In some ways I am sorry that it is not to be Japan, and that instead you will have to go with me to the prairie lands of North Dakota, where the only mountain in the picture will be Turtle Mountain, which isn't a mountain at all, but only a height of land that forms one of the great watersheds, and which, though it boasts a forest to clothe itself, does not really grow very large trees, or very good ones.

Here has lived for many years a little band of the Chippewa Indian tribe. How they came to be so far from the rest of their people is not a matter which particularly concerns this story. Their kinsfolk were in Minnesota and Canada, but here we find them settled, some thirty years ago, living a quiet life in a very primitive way, trapping, hunting, and farming a very little, far away from the white settlements of that day, in a lonely and somewhat desolate corner of the world.

Over in the neighboring State of Minnesota, at Faribault, there lived at that time a man whose name was known wherever the Indians needed a friend; and it was to Bishop Whipple, at his house in Faribault, that there came one day an Indian who bore the marks of a long journey, and who made himself known as Rising Sun, a chief of the Turtle Mountain Chippewas, from the land of the Dakotas. For nearly 300 miles he had travelled to see the great chief of the white-robed missionaries. Through his Chippewa brethren in White Earth he had heard something of

the teaching concerning the Great Spirit and His Son. So good did this religion seem to him that he had come to get the bishop to send back with him a teacher for his people.

As he looked into the face of this earnest man it grieved the good bishop's heart that he could not possibly grant his wish. Hard pressed as he was with the work of his great diocese, how could he find and send a teacher to a little handful of Indians on the far borders of what was then a wilderness state? Affectionately and sorrowfully the bishop explained this to Rising Sun. He talked with him long and earnestly about the Great Spirit and the love which he bore to His human children as shown by the gift of His dear Son.

But he would not send this earnest inquirer back without striving at least to do something for him, so he made him promise that on his return journey he would stop at the Indian mission in White Earth; that he would ask Mr. Gilfillan and Enmegahbowh, the faithful missionaries, to teach him the Creed, the Lord's Prayer, and the Ten Commandments; that he would then go back to his own people and every Sunday would gather them about him and tell them that which he had learned about the true religion of the Great Spirit and His divine Son. This the red man promised as he departed, and the bishop in turn agreed that, if it were ever possible, he would visit him and his people.

But never did these two meet again. From that day Rising Sun went out of the bishop's life and knowledge as completely as though the ocean with its waves of water, instead of the waving grass of the prairie which looks so like it, had swallowed him up.

Many years passed and a day came when, with the immigration into the State of North Dakota, the white man saw and coveted—as he has always done—the lands of the Indians, and—as

again he has always done—determined to have them. So the government appointed a commission of excellent men, two of them clergymen, to make a treaty with the Turtle Mountain Indians.

The performance of any public business by an Indian tribe is a matter of stately, serious, and prolonged procedure. There must be council fires, peace-pipes, and all the time-honored ritual with which these primitive people have invested their acts. So the commission—which doubtless would have been glad to get away from the Indian camp more promptly—found itself staying day after day until at last Sunday arrived.

This little party of white men, alone in the midst of heathen people, doubtless said their prayers privately, but even Dr. Knickerbacker—one of our priests and afterward Bishop of Indiana—who was a member of the party, thought it best to hold no public service. Imagine, then, his curiosity when, as he walked about the camp in company with a friend, he saw a group of Indians listening to one who was addressing them. Drawing near they heard that he was speaking in the Chippewa language, with which they were somewhat familiar, and that now and then from the people around the speaker there burst a chorus of response. As they listened the words seemed familiar, and all at once they realized that they were hearing a Christian service!

It was Rising Sun keeping his promise to the bishop. Years had passed, yet no Sunday had ever dawned but that this half-instructed Indian, in his remote wilderness, had gathered his

little band around him and taught, as best he could, the truths of the Christian faith—so well that all had learned to say with him the Lord's Prayer and the Apostles' Creed.

Back to their homes, the day after this discovery, went the white commissioners, and again Rising Sun and his people were lost to view. But after twelve years more the Church at last sent a missionary bishop to North Dakota, who found this faithful man—then getting on in years—still teaching the men, women and children of his tribe. It was not always easy work; he was very much alone, for in spite of being a chief they did not all agree with him. The young men, as they



OLD RISING SUN AND HIS WIFE



Bishop Edsall and the lay-reader, Wellington Salt, in front of Rising Sun's cabin, in which a service has just been held

grew up, became restless and bitter against the encroaching white man. They did not care to toil on the wilderness land about them; they had no love of hard work and wanted to make a living in some other way. They chafed as the rising tide of white men began to surround them, only waiting for a chance to seize their lands. They fell into the temptations spread for them by these same white men, and many were demoralized by liquor and disease. But all the time old Rising Sun went steadily on, preaching the gospel of peace and industry, and practising it in the fields about his cabin; sustaining, encouraging, rebuking, but most of all pleading the love of God and the saving power of the Blood of Christ. He was indeed to his people a Rising Sun of righteousness.

So you will be glad to know that after

a time he had his wish, and that the teachers of Christianity for whom he longed came to him and his people. His poor little log cabin has been the sanctuary wherein bishops have offered the Holy Eucharist and administered the spiritual gifts of confirmation. How greatly he has appreciated his blessings is shown by these words from the diary of the Bishop of North Dakota:

"In my mail to-day there was a very touching gift of \$4 for North Dakota Missions. It came from old Rising Sun, a Chippewa Indian, who lives in the Turtle Mountains. For the first time in six years he had a little money from some U. S. payment,—about \$100—and he promptly devoted this much to the Church's work. Nobody who has not seen—as



Revising in their games the memories of the old days

I have—this old man, roughly dressed, sitting in a log hut bare of furniture, or toiling in the potato patch which is his only source of income, can estimate the magnitude of his gift. Nobody who does not know—as I do—how much every Indian delights in spending on gay garments and canned foods and toys, can estimate the generosity of his gift.”

The accompanying picture shows a little group gathered about Bishop Edsall when he visited Rising Sun’s cabin some years ago. The flag held by the lay-reader in the background is the church flag, always raised as the signal that there is to be divine service.

The long years of this old man’s faithfulness have not been in vain. Many a life has been influenced for good by his quiet example, and many a dark heathen soul brought to know its Saviour through the message which this servant of Christ has delivered.

May I tell you the story of old P’té Kute, a Sioux Indian who married a Chippewa wife and lived among that tribe in the land of Rising Sun? He was a hard man through many years. Cruel, vindictive, his conversion seemed hopeless; but God has many ways of bringing men to Him, and even after this man became old and blind he found the true Light. As you read his story remember

that Indian cruelty has usually been the result of the white man’s equal or greater cruelty, and that in every instance where Indian rights have been respected, and the proper dignity of Indian manhood and womanhood recognized, they have been friends and helpers of the white man.

Now for the story. It was told to one of our missionaries, and he gives it as far as possible in the Indian’s own words:

“I am old and blind. No more is the strength of the young man in my muscles, nor the light of the sun in my eyes. And in my heart it is dark also. I have been a very bad Indian, and always hated the white man and killed him when I could. Many years ago when the Indians killed so many white men in Minnesota, I was there and helped to kill many. I did not know it was wrong. The red man kills the white man just as the white man kills the bears that come to drive him away from his land. One little woman I killed, and I know she was very good, for her face was so good, even while I killed her and her little baby.

“But now my arms are weak, nor can I any more see the daylight coming far across the prairies. And when I think of

the many bad things I have done, it is dark in my heart also, with a great sorrow for what I have done.

"For three years the spirits of those I have killed have come to me in the dark. My eyes cannot see the men who are alive, but those I have killed come and wake me out of sleep, and then I see. Most often comes the spirit of the little white mother, and so sadly she looks at me.

"I have been thinking of many things in the dark, and my heart, which has so long been bad, is now good. I do not hate the white man any more. I love him now. If he should come and take all that is in my house I should love him still. I know he cannot help doing as he does. He cannot help wanting much land, for he loves to plough it and see the grain grow upon it, just as the red man loves to see it with the buffalo and the red deer upon it. The white man cannot help the way the Great Spirit made him any more than the red man can help the way the Great Spirit made him.

"Three nights ago when the little mother appeared to me, I asked her how I could be forgiven for my sin in killing her, and her baby, and so many others. She told me to learn about the white man's Great Spirit, and be baptized, and the Christ-Child King would love me and forgive me. And now I want you to teach me and baptize me."

The missionary baptized old P'te Kute, and the next night he saw again the spirit of the little white mother. The sorrow was gone from her face, and a sweet smile was there. She told him she had come for the last time and would no more trouble him, as he was her brother, and should see her next in the Christ-Child's Kingdom. Then she left him. His eyes filled with tears, but his heart was full of a great and wonderful joy.

So again were fulfilled the words of the prophet, "The people that walked in dark-



ALICE BRAVE EAGLE

Behind her stretch the great plains over which her ancestors hunted the buffalo

ness have seen a great light. They that dwell in the land of the shadow of death, upon them hath the light shined." How much of that light came to this poor soul through the life of Rising Sun we may not know, but that the influence of his life and example has been the cause of many a like turning toward God, we cannot doubt.

Rising Sun is an old man now, and before many years he and the bishop who talked together so long ago will see each other again. And in that land where God rewards men according to that which they have done for the love of His children, and not according to their place, or power, or intellect, there will surely be, for the humble prairie chief, as well as for the great bishop, a loving smile on the face of Him in whom they believed, and the welcome words: "Well done, good and faithful servant!"

SOME CHILDREN OF WYOMING

By the Right Reverend Nathaniel S. Thomas



Bishop Thomas's first baptism

WYOMING is the children's land. Let me begin with the babies. I am showing you, at the head of this article, a picture of the first baby I baptized in Wyoming. It happened in this way. Dean Bode and I were trying to meet an appointment in Saratoga. Our train pulled into Walcott just as the Saratoga train pulled out. We were so provoked, for we said, "Now we shall have to spend the money the children send us to do our work in hiring a conveyance to take us to Saratoga"; for we could not wait over the next day. It seemed like a sheer waste of money—and all because that Saratoga train would insist on being so true to its schedule. But we did not know, and God did, you see. For if we had caught the train we should not have had the opportunity of baptizing that beautiful baby in the far-away ranch-house between Walcott and Saratoga.



GROUP ON THE PORCH OF THE REV. SHERMAN COOLIDGE, WIND RIVER RESERVATION
(119)

This was my first Wyoming lesson on not being impatient, and it taught me the meaning of the text, "He that believeth shall not make haste." I wish the boy or girl who reads this would write me and tell me where this text is found.

You have all seen a picture of the great chief Washakie's grandson, for he occupied the cover of the Children's Number of THE SPIRIT OF MISSIONS three years ago; but possibly you have not seen the picture of the little daughter of the Rev. Sherman Coolidge, and so I am giving you a picture of a group I took upon the porch of Mr. Coolidge's bungalow on the Wind River reservation. She occupies the centre of the group, with her father on her right. Immediately above him is one of her foster sisters, and holding the papoose basket over the head of a sick Indian baby is her other foster sister.

Mrs. Coolidge, who stands at the right of the picture, is God's own blessing sent to the Indian babies of the reservation. Those she does not adopt she cares for



The girls in the shawls

in one way or another, and the Indian mothers bring their babies to her whenever they are ill. But, you are saying, I thought the babies were never ill in Wyoming. So I *did* say, but possibly sometimes they do not get the right things to eat.

Now I am going to leave the babies and show you some larger children. Here is a picture of three shawls and three children inside. Close by you see another picture of twenty girls and two teachers. In which group would you rather be? You see what pretty, interesting children the Indian girls are when they have some one to care for them. Children are happy in Wyoming when people are kind to them, whether they be white or red.

If you have a map of Wyoming and will turn to it, you will see the next place where I

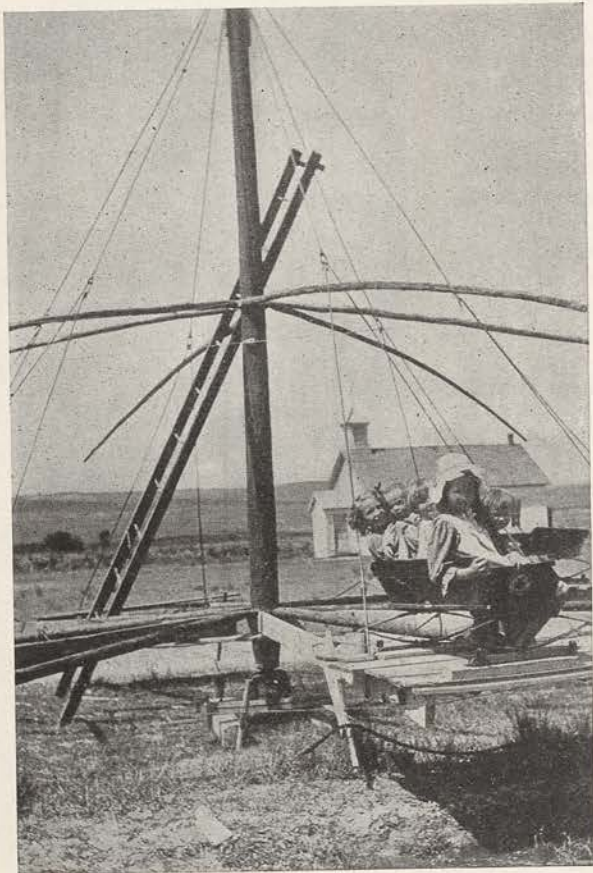


A GROUP OF THE INDIAN SCHOOL GIRLS



"They were not a bit afraid of me, though I came up very close"

am going to take you. It is the town of Dixon, sixty-five miles from a railroad, on the Colorado border, and separated from the copper-smelting town of Encampment by the giant mountains called the Sierra Madre. It was near here that I snapped this interesting photograph, which the editor of a Wyoming paper said was the best picture of a flock of sheep he had ever seen. You see they were not a bit afraid of me, though I came up very close to them. I like to think they took me for a real shepherd.



THE IMPROVISED MERRY-GO-ROUND

It was in this town of Dixon that a Sunday-school superintendent — a good man who loves children — made for his scholars the unique merry-go-round which I am showing you in the accompanying picture. Do you see he has used the seat of his own wagon? I am wondering what he is doing for a seat while the children are amusing themselves. Do you suppose he has to stand up when he drives? I am also wondering whether the children think of this, and



A ride on the vigilante's pony

have been thoughtful enough to thank him.

Only seven miles from Dixon is the town of Boggs. Here, as recently as only a year ago, the men of the village had to organize themselves into a committee of safety called "the Vigilantes" to secure the safety, or at least the order, of the town. The Vigilantes therefore constitute a sort of self-appointed body of policemen. You might think that they were very dreadful and sure to inspire every boy and girl with fear. Here is a picture of some of the Vigilante's children, on one of the steeds with which my friend, the doctor, is wont to race on an errand of mercy, or pursue the lawless, bad men, as the necessity may require.

Just one more picture and then I shall close. It is a picture of a happy family—just the best sort of family—for it is the picture of a sweet mother who is interested, not only in her own beautiful children, but in the children of her less fortunate neighbors. And this is the way it is in Wyoming wherever the Church is to be found.

I am already beginning to wonder what the Sunday-school Easter Offering will be, and how many pennies and nickels and dimes will find their way out to Wyoming to help the Church go to more of these children.

OUR COVER PICTURE

THE picture of the Indian mother on our cover has its own story, sadly connected with the Yukon River, which is seen in the background. The missionary at Eagle, Alaska, says:

"Mary's husband was drowned in the Yukon two years ago and she was left inconsolable. After about a year her Indian tribesmen from the Mackenzie River came to fetch her. She returned with them but only lived a few months and died a victim to consumption. No doubt grief for her husband's untimely end hastened her own."



A WYOMING FAMILY



MISSIONARY DISTRICT
OF
SOUTH DAKOTA.

SIoux FALLS, SOUTH DAKOTA.

Dec. 26, 1907.

My dear Mr. Wood:

I send you, in another envelope, a Christmas card that came to me from St. Mary's School, thinking that you can use it, either in my article for the Children's Number, or some other time. An inscription like this, perhaps, might be put beneath it: Three Indian girls of St. Mary's School. "Kind friends send us some warm clothing: why should we feel the cold?"

A MESSAGE FROM BISHOP HARE

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THE STORY OF A CHINESE SLAVE GIRL

By the Reverend Edmund Lee Woodward, M.D.

SOME months ago the Chinese catechist of St. James's Hospital, Anking, came to me with a blaze of indignation in his eyes. "Doctor," he said, "a little slave girl has been terribly beaten, stripped of her clothes, and thrust out into the street to die (it was mid-winter). May I bring her to the hospital?" "The sooner the better," I replied, and very shortly she was brought in—as wretched a little mite of humanity as the fiendish rage of a Chinese mistress could well make. The neighbors said that the child's screams of agony had been heard all the preceding night. Her poor body was livid with bruises and bore evidences of torture by burning and prodding with scissors—favorite methods of cruel Chinese mis-

tresses for punishing slave girls. She had been a slave girl for only six months. She had been bought by an opium-besotted mandarin for \$30 in a city not far from the great famine district of last year, which makes it probable that she was sold in order that the rest of the family might have food—a common practice.

The night after her rescue by the hospital, an elderly servant woman in the same unhappy household was treated in the same cruel way. The next morning her dead body was found floating on a pond nearby. Some said she had been beaten to death and thrown there, others that she had been driven to drown herself to end her misery.

With the tender care and good nursing in the hospital the poor slave girl soon began to grow better, and it was charming to watch her eager delight in giving a true mother's care to *her* obedient little slave—a fair-haired American doll-baby. It is hard to know, however, how long it will take for her half year of hideous cruelty to fade quite out of her memory. When her happy days in the children's sunny ward of the hospital were ended, she was placed in St. Agnes's School for girls. She is no longer doomed to a life worse than death, but will become a good and useful Christian woman, perhaps to do much for other poor slave girls in China. She has been baptized, and what better name could have been chosen than that given her by the godly Chinese catechist who rescued her—"Lai-An," which means in English "Peace has come."



A SLAVE GIRL IN THE HOSPITAL YARD

Anking is in central China on the Yangtse River, three hundred and sixty miles from the coast. St. James's ranks with the largest and best hospitals in China and ministers each year in its wards and dispensary to TWENTY THOUSAND patients of every class. It is the only hospital in a district nearly two hundred miles square, with an estimated population of five millions. Dr. H. B. Taylor is the physician now in charge.



THE TALE OF FIVE PENNIES

By Sarah Lowrie

FIVE brand new Lincoln pennies rolled on the table out of Miss Georgiana's purse, and at a nod from her, five small hands reached over and took possession of the shining coins. Then the five children kneeled down and repeated after Miss Georgiana this little prayer: "O dear Lord Jesus, as of old Thou didst mutiply the five loaves of bread so that many men, women and children were fed, so we pray Thee multiply these pennies by Thy grace and our endeavor that Thy Name may be glorified in many hearts. And this we ask for love of Thee. Amen."

The five children rose from their knees and each clutching a new penny rather solemnly, bade Miss Georgiana good-bye.

"Remember," she said, as she opened the door and let them file out into the sunlight of the crisp winter afternoon, "remember, you have just one week! And to make those pennies multiply into nickels and dimes each child of you must Watch, and Work, and Pray for missions! Now, go home and tell your mothers all about the plan. Good-bye, and good luck to you!"

The five children, still rather solemn with the responsibility that had just come upon them, walked very sedately down the steps to Miss Georgiana's gate, Morton and John and little Archie first, and the two girls, Marjorie and Katharine, last.

But at the gate the boys suddenly broke into a scurrying run, the sight of a passing sleigh spurring them on. They knew the driver of that sleigh and that he would not discourage a ride on his runners along the smooth, well-packed snow of the village streets; for he was a jolly sort of man, with room always for one more, either inside or out of his broad old sleigh.

The little girls looked a bit scornfully after the scurrying boys, but when the driver of the sleigh drew up and beckoned over his shoulder for them to hurry, Miss Georgiana observed that they, too, condescended to run, and in another moment the sleigh, full of laughing children, had turned the next corner and was out of sight.

"I wonder what they will do with those pennies," Miss Georgiana murmured to herself as she closed the door. "If each child makes as much as five cents I shall be thankful."

* * * * *

I wish you could have seen Miss Georgiana's happy face a week from that afternoon, when the five children brought to her the week's earnings of the five Lincoln pennies, and she counted—not twenty-five cents—but \$1.02 as the result of their investments. I wish, too, that

you had been there to hear each child tell how he or she had set about turning those missionary pennies into nickels, and the nickels into dimes. You would have been interested to hear how by one lucky investment, the very first evening, little Archie made a whole quarter of a dollar with his bright new Lincoln cent, and how Katharine, try as she would all week, could only squeeze eleven cents out of her work with the penny; how John had bought a pen with his, and copied telephone numbers for his mother into her new desk card, and made ten cents in one evening. With that ten cents he bought some glue and some binder's-tape, and mended all the broken-backed books in use in the house—cook-books, school-books and account-books—clearing in all thirty cents by the end of the week. I think you would have been as much amused as Miss Georgiana was over Morton's investment. With his cent he purchased some cheese, and baited all the mouse-traps he could find about his own home and the houses of his relatives, and at the rate of two cents a mouse made in six nights all of sixteen cents. Perhaps of all the children Marjorie worked the hardest, for she bought a needle with her penny and darned her father's socks. She was rather a little girl, and to darn neatly took her a long, long time, so that even though she was paid five cents a sock, the twenty cents that she brought in at the end of the week meant nearly an hour each day taken from play-time.

However, even though you were not at Miss Georgiana's that afternoon, in which her Sunday-school class met to hand in the earnings of their pennies, you must by now feel nearly as interested as the children were to know how that one dollar and two cents was to be used to help forward Christ's Kingdom.

That evening Miss Georgiana made a little bag for the money and sent it to the treasurer of the Junior Auxiliary, with this note pinned to the bag: "This money was earned by five children in one week with five Lincoln pennies. It is to be used to help missions."

When the treasurer of the Junior Auxiliary opened the bag and read the note she looked very much pleased and considerably surprised. Then she placed the money in an envelope which she directed:

To George Gordon King, Treasurer,

Church Missions House, 281 Fourth Avenue, New York City.

When Mr. King opened the envelope he also was much pleased. "This will help some," said he, and he took down a great leather book and wrote \$1.02 at the foot of a long column of other figures. Then he handed the money, together with other money which had come in that day, to his assistant treasurer, Mr. E. Walter Roberts. Mr. Roberts took the checks and the money and went down to the bank, where he deposited them all in one lump sum with the bankers who live all day back of gilded brass cages, for all the world like prisoners in golden jails. The bankers put the money in a dark vault and there it lay for nearly a month.

Then came a day when many wise and much-trusted men of the Church met and gravely considered what should be done

with the money which had been sent in so that it might glorify God in many hearts. They were anxious that the very wisest possible use should be made of the five children's money, and of all the rest that lay waiting in the bank to be devoted to missions! So these men listened to letters from all over the world, written by missionaries who were working in China and Japan, in Brazil and the Philippines, in Porto Rico and Alaska, in Africa and the islands of the sea, and out in the Indian reservations, and near at hand in the mountains of the South.

Some of the letters came from such hot countries that the writers had to dress in white linen and be careful of sunstroke, and some came from such cold places that the writers had to wear furs, and take care not to get their noses and feet frozen. There were letters from missionary doctors whose patients lived in such damp countries that snakes crawled out from under the boards of the bed-rooms and tarantulas lurked in dark corners. There were also letters from doctors whose hospitals were in lands where no green things grow and no birds sing, and where the sand heaps up like snow about the door steps. Teachers wrote from schools where their scholars all studied out loud, like so many enormous bluebottle flies, and wore no clothes to speak of except when they went to church; while other teachers wrote about the wide padded skirts which even the boys wore, and the embroidered silk jackets and the long queues into which the scholars had to plait their hair once in so often.

Each letter asked for something. Santa Claus himself never got such a variety of requests as came in those missionary letters. One man needed a roof for his church, another an organ for his Sunday-school, another a whole saw-mill, another a boat. One desired some hymn-books and some garden-tools, another some altar furniture and church vestments. One doctor thought he could get along if he had nine more beds in his hospital, while another asked for medicine and surgical instruments. One man only asked for a wheel-chair for his hospital, but another asked for a whole children's ward. One teacher asked for pencils and paper and school-books, and another for Bibles and blackboards and chalk.

No one seemed to be needing anything for himself, but for the people about him. And each asked so eagerly and seemed so happy and cheerful in his difficult, lonely work, that the men in the Church council room, who sat all day listening to the letters, felt a great weight of care on their hearts, for they knew that there would not be enough money to go round. More than one of those eager, hopeful men would have to go without the thing he desired so greatly. You can see for yourself that even though Miss Georgiana's band had given that unexpected dollar and two cents, even though the sum total of all the Church's gifts had been many thousands of dollars, some one would have to do without his new ward, or his new roof, or even his old one mended up.

However, after the secretaries and treasurers and directors at the Missions House had Watched and Prayed and Worked quite as hard

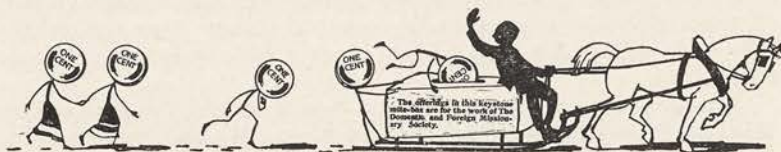
for many weeks as the five children with the five new Lincoln pennies had worked for one week, they gradually got the money all divided, so that each missionary got at least a part of what he needed. As for the one dollar and two cents, earned with the five new pennies, the last I heard of it was that:

- \$.01 went toward paying the salaries of the clerks who worked to distribute the missionary fund.
- .01 went toward paying the freight on the goods sent to the missionaries.
- .23—which was the balance of little Archie's earnings—went toward a saw-mill for the Philippines.
- .11—which Katharine had worked so hard to get—helped tile the roof of a church in Porto Rico.
- .30—given by John—got as far as Alaska, where it helped with an organ for a Sunday-school.
- .16—which was Morton's mouse money you remember—bought some medicine which saved a child's life in a hospital in China.
- .20—which Marjorie had made by darning stockings—travelled all the way to Brazil in the shape of a little New Testament, in which a little Portuguese school-girl learned to read the story of the Blessed Jesus.

You may count up those sums for yourself and see if the sum total does not come exactly to the \$1.02 which the five children of Miss Georgiana's Mission Band earned in one week from the investment of their five brand new Lincoln pennies.

What was done with all the rest of the money, and what the teachers and doctors and nurses and clergymen in Japan, and China and Cuba and the South, North, East, and West were able to do because of it, does not belong to this tale, but to other, longer, ones in this same book.

I only want to caution you, in closing, that if you should happen to come across any of these five Lincoln pennies with which Miss Georgiana's band started their missionary enterprise, you would be doing the coins a real kindness if you would slip them back into the next missionary offering that passes your way. The truth is the five pennies have got so interested in missions since their first great venture into the world, that they pine to be up and at it again. Rather than risk disappointing their jolly little copper souls I fancy it would be as well to pop any Lincoln pennies which you get straight into your Lenten mite-box. Like the jolly man's sleigh, those boxes always seem to have room for one more.





A GROUP OF MOTHERS AND CHILDREN ON THE PIAZZA OF
MISS WATERMAN'S COTTAGE

One woman is offering Miss Waterman an egg

CHRISTMAS IN BONTOC AS IT REALLY WAS

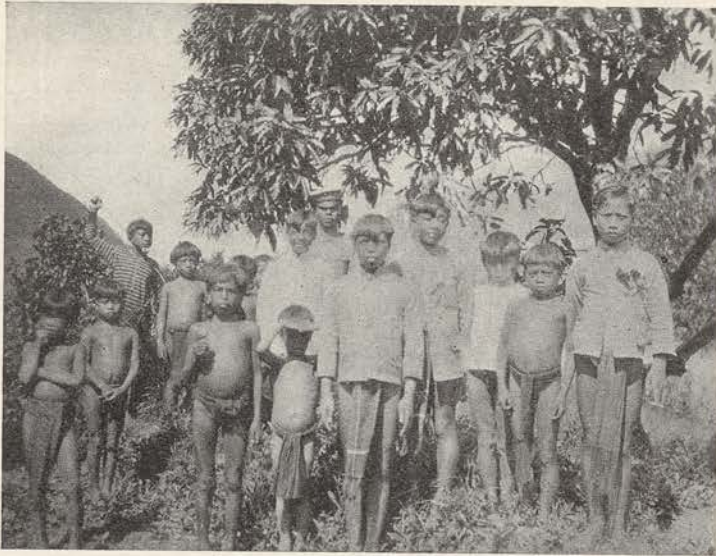
By the Reverend Walter C. Clapp

ALTHOUGH we have gotten through all the feasts of the different kinds and degrees of martyrs, and it is now the morrow of Holy Innocents', I am not quite sure that it is safe to tell you about Christmas. Only the day before yesterday, pen in hand, I was engaged in a rather peaceful retrospect, telling a friend at home that, although our enemies in the external sphere of material things were very active, yet there was great cause for thankfulness, especially, our boys had been so earnest and good about preparation for Communion, and in the many matters which were involved in getting ready for the great feast—when my ear caught an unusual tone in the babel of sounds outside, and I went to the door just in time to catch in my arms our impulsive Peter Aguilang, his bare body suffused with blood from a gash in the head, and holding in his hand a big club of wood

with which he proposed to demolish Arthur Labyang, whom he was pursuing. Now Arthur took a prize in the running races at the Sagada *fiesta*, and it may have been a saving of Peter's pride and the prevention of a feud that I happened to gather him in just then.

First, a bath all over, to find out where the blood came from; then, such a dressing and bandage as I could arrange pending Dr. Platt's professional treatment; Peter's blood-spattered "g-string" put to soak, and the boy bidden to keep quiet a bit while I finished my letter, in which I said but little more except to reaffirm my affection for the boys, notwithstanding such little side incidents. Consultation with our steady *kapatas* Jesse, and with Stanley showed that the trouble was an unaccountable outbreak, three boys being implicated—little cherubic David Fakolo being the third—and *all* to blame. Turning around, I found Arthur and

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A FEW OF THE FIFTY BOYS WHO ARE NOW CARED FOR BY THE MISSION

In spite of all remonstrances the boys will assume stiff attitudes when their pictures are being taken

David waiting for me to act. It was soon over: a little sermon extempore—most of my preaching is of this sort—a simple, dispassionate putting of the case before the boys. The verdict was unanimous—there was only one thing to do, and I did it, the instrument being a leather belt. And so, because this episode was very brief, Christmas joy has been *almost* uninterrupted. One learns Malay characteristics after a while, and knows how to interpret.

I could not give you a truthful account of Christmas without telling you of this brief incidental tragedy, yet it is hardly what you expected, I fancy. Perhaps there is seldom a Christmas-tide anywhere, that some Herod does not try to get at the Holy Innocents, and the Holy Child within us—and so the incident is typical after all.

Truly, our Christmas *is* a very happy time in Bontoc. The children of the town scent its fragrance from afar. What should we be buying corn for in May and June, they say, but to pop it for their Christmas! and as they see the

big festoons of it hung for drying on wires over our heads in the crowded "back room," it awakens the frequent exclamation, "Ayaka nan piki! Kaat nan Kolismas?" ("Much the corn! How long before Christmas?")

Meantime good friends at home, who have spanned the great distance by their interest in our little people, have sent us many gifts—breadths of stout cloth for "tapes" for the girls and beautiful long strips of Turkey-red "g-strings" for the boys; and beads and whistles, and knives and combs, little looking-glasses, and a multitude of other simple articles—articles of faith to the children, for, although they have not seen them, they firmly believe that when Christmas comes these things will be forthcoming too.

As the day approaches, preparation of all sorts becomes more definite. I have already alluded to the spiritual side. A sweet and solemn thing it is to see these people, born in heathenism, with man-killing held up as admirable, and with easy standards of morals in most ways,

setting themselves to recognize sin in themselves, and to put it away because they want Jesus to come into their hearts and rule there. Full of faults, yes, but in simple faith trying to do better.

A town beggar, blind and misshapen, had been something of an annoyance by his frequent importunities. "Chachama nan umalika" ("Very much you come") we sometimes said, and then, half sorry, have said a prayer that our alms might, after all, be acceptable to God and bring special grace to the poor creature. Eight or ten days ago I was astonished, when I met him near our gate, to hear him ask to be baptized. "Why?" I inquired too incredulously. "Because, when I die"—and he trembled with weakness as he spoke—"I want to go up there!"—pointing to the sky. And as I talked with him, and thought of his poverty, his weakness, his solitary hut up on the hill, the prejudice of his people—and could discover no reason why he should come to us in this way except God had sent him, all cautionary principles lost their hold, "charity" methods vanished, and I



A group of Christian Igorot girls on the steps of Miss Whitcombe's house

thought only, "Why not? He has a simple, unformed faith in a Saviour." As a test, however, in consenting, I said he must come to church five days before his baptism. He came, and stayed too, the greater part of each day, quietly squatting, asking nothing except that we should tell him how many days it would be before the water would be put on his head, this by gesture, deprecating what we gave him from time to time. "Why, Apo, you gave me something yesterday!" or, "This is the third time you have given me something!" And so, on Christmas Eve, as a child, he knelt at the font, and although he could not see the lighted tapers, I am sure "That Light" of which St. John wrote, came to him. His presence with us has been a sort of benediction, and no trouble. The boys are very kind to Ernest Chaluyen, and carefully lead him to and from church at service time. There, and at instructions, he has been gradually learning the things which a Christian ought to know and believe to his soul's health. I have said church, but you know we haven't any church—I wish we had—only a very much patched-up and pieced-out room, with



TWO BLIND BEGGARS OF BONTOC

the old whitewash all scaling off. But I wonder if there is any old barn so unsightly that, with the aid of some bright pictures, and a decent white altar covering, and lights and plenty of pine boughs and trailing vines, it cannot be made to look holy and "Christmassy" for "our Lord's Nativity"? Well, ours did. The boys scaled the mountains for greens, and shinned the splintery beams of our improvised rood-screen to put them in place. They could give points to most American decorators and do the work in half the time. Festal choral Eucharists, beginning at midnight of Christmas Eve, and continuing through Innocents' Day; large congregations

for us; and everyone very happy. Just before going in for the tree on the night of the Holy Innocents, we had a brief service, all in Igorot except the carols, when we sang Bishop Coxe's beautiful

"Carol, carol, Christians,"

and it was strictly true—

"Libanus and Sharon shall not greener
be
Than our holy chancel, on Christ's
Nativity."

Then, over three hundred gifts, with doughnuts, peanut and popcorn accompaniment, and, so far as was observed or reported, not a pouting or disgruntled child.

TWO LITTLE GIRLS OF THE ORPHANAGE

By Sarah N. Pott

THE Chinese peasants are very poor. This leads to the giving away of little girl babies by their parents. Boys are always wanted, because they help to carry on the family name. Not so the girls, and sometimes in infancy they are neglected and allowed to die for want of care.

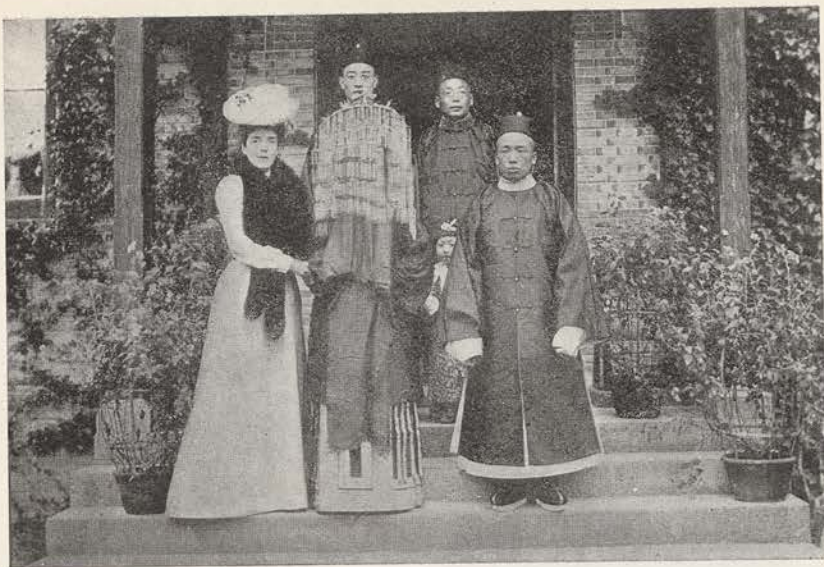
The two little girls in this picture are children at St. Mary's Orphanage. They were given to us because in each case a fortune-teller had said that bad luck would come to the families in which they were born if they were allowed to grow up in them. One is called Ping-pong, which sounds like the name of a game we play in this country. The other is called Ah-huh, which means "Blackie." This nickname was given her because her skin was so dark.

When Ping-pong was born her mother was so ill that the fortune-teller said she had brought bad luck into the family. She stated that the child was under the influence of an unlucky star, and could never be happy. All her life long she would be unfortunate, and even if she grew up and was married, she would soon become a widow. Now of course we did



AH-HUH (seated) AND PING-PONG (standing)

not believe this and were quite willing to give the little one a home—and the happiness which otherwise she could not have had.



A BRIDAL PARTY

Miss Elwin stands at the right of the bride, whose face is entirely hidden by the curious crown and veil. The bridegroom is at her left, while between them are seen the two go-betweens

After the children were received into the orphanage they were baptized, and we claimed for them their privilege of being God's children. So from the very beginning of their lives they will grow up as Christians.

You will want to know what they do now. They are too young to study much, but they have begun their education. Every day they study a few Chinese characters written on slips of paper, much in the same way as our children learn their letters from blocks. They hear the same beautiful stories about Jesus as American children, and are taught to pray to the Father in heaven. They are taught to sing kindergarten songs in Chinese. I am sure you would like to hear them sing, with gestures, the Chinese translation of

"Two little eyes to look to God,
Two little ears to hear His word,
Two little hands to do His work,
Two little feet to run His way,
One little tongue to sing His praise,
One little heart to love Him well."

Of course much of their time is spent in play. Whenever a guest visits the

orphanage these little tots will toddle up and almost bend themselves double as they bow down and greet the stranger with the words, "May the guest enjoy peace!"

They have plenty to eat, good beds to sleep in, a sunny playground, and everything is done to make their lives bright and cheerful. Later on they will receive a good, practical education, dividing the time between their books, sewing and housekeeping.

You will also want to know what finally becomes of them. The answer is a simple one. Miss Elwin, the house-mother of the orphanage, is one of the greatest matchmakers in China. With a great deal of care she seeks out for each one of the girls a good Christian husband. The second picture shows one of the orphanage girls in her bridal costume standing by the side of her husband, just after the marriage ceremony. You cannot see her face on account of the curious crown and veil she wears, and so you cannot tell how she looks. But every girl in China wants to be married and have a home of her own, and if we could get a glimpse behind the veil I

Two Little Girls of the Orphanage



Ah-huh thinks it is time to go in

think we should find there a look of satisfaction and contentment.

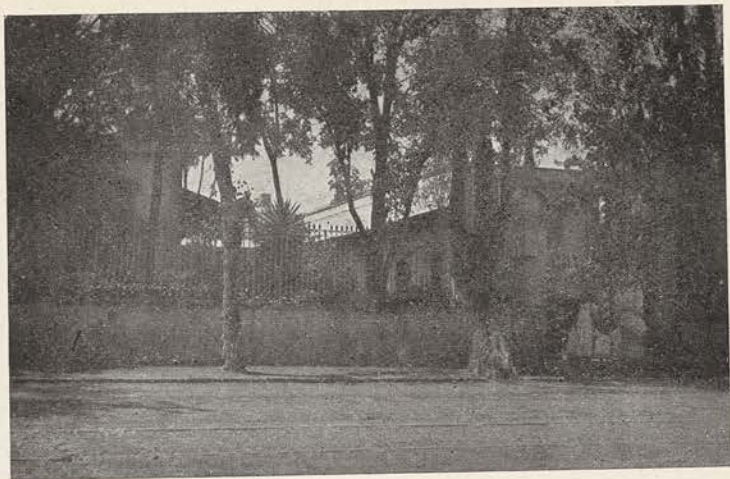
The two little girls, Ping-pong and Ah-huh, will some day be brides like the girl in the picture. How differently everything will have turned out from what the foolish fortune-teller said.

These two children are good examples of what is done for the girls of China at St. Mary's Orphanage. I think everyone who knows at all about it will want to help the work, because Christ said, "Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven."

In 1884 a little neglected baby was brought to St. Mary's Hall, Shanghai, and to save its life it was taken into the school and cared for. That was the beginning of the Orphanage, which now occupies a large and convenient building and furnishes a home and training to seventy of the unwelcome and neglected little girls of China. This work depends upon voluntary gifts, the yearly cost of maintenance being \$2,800. Forty dollars will care for one child.



THE PLAYGROUND AT ST. MARY'S ORPHANAGE



THE PRESENT TEMPORARY HOME OF HOOKER SCHOOL

THE LITTLE BROWN SISTERS OF OUR SISTER REPUBLIC

By Mary W. Roper

ONE day last fall the Presidents of two Republics met: one was our own President Taft, and the other President Diaz, of the Republic of Mexico. Shall we take in imagination the journey that President Taft took, and see some of the little people of our sister Republic?

If we could travel down through Texas, down beyond the great mesquite and chaparral cattle-plains beyond San Antonio, and cross the picturesque stream Del Rio, we might have a picture of the two great republics. On one side are the gray-green mountains of Texas, and on the other, beyond the Rio Grande, are the dust-swept table-lands and mountains of "Old Mexico." On this side live the people of our own country, on the other are the citizens of the other republic.

If we could go across into this other land and visit some of our little sun-brown sisters, we should find their stolid peon faces, without a ripple of merriment, looking at us at every station as we travelled on the Mexican railroad. They would hold up for sale their native fruits and candies, or beg us for "*un centavo*," and if we gave them that penny

it would be more than one-fiftieth of their father's daily wages. Poor little brown children; life holds little for them beyond gaunt poverty and depths of ignorance. As we look out of the windows of the train we should see the flat-roofed adobe huts, but if we wanted to look into them we should have to leave the railroad and go inside the huts. There are no windows, and inside there are no books or pictures. The way these children live is quite different from our way; and yet they are our very own sisters, these little brown girls, whose backs are bending beneath the burden too early and too heavily laid upon them. Cannot you imagine them looking toward our great republic for help—looking to their sisters in this country for inspiration and education?

Twenty years ago two women went down to that sister republic to see what they could do, and there they started a school. Long ago one of the women, Mrs. Hooker, was called to her reward in that home not made by human hands. Her body lies in that foreign land, her grave surrounded by tall monuments, but none of them telling of braver deeds than the



The girls at their tasks

work she commenced. The new look of hope on many a brown girl's face is her best memorial. The friend who went with her, Miss Driggs, is still at the head of the school, which is now called after Mrs. Hooker.

Twenty years is a long time, and the childish hands that Mrs. Hooker held in

hers have hardened into the self-respecting, working hands of women, but other little brown hands are in that of Miss Driggs, and other little brown faces are upturned to catch the "*Buenas Dias*" (Good morning) of their dear "*Misscita*" (little Miss).

If we might visit this school we should



A TYPICAL MEXICAN SCHOOL



A little brown sister and her two brothers

a daring deed of chivalry in old France. But what Miss Driggs of the Hooker School has done, reaches far beyond the school itself. More than one Mexican home has received its first ray of light through the little girl whom the school has trained and sent back to her *pueblo* or the *hacienda* from which she came, carrying with her the influence of the school and the message of the Church to her people. It has been worth while to bring the message of the Christ Child to these little brown sisters, and if we are quite sure that they are our true sisters, we shall see that the helping hand of our great Mother Church shall reach out to them, leading them onward and upward to perfect womanhood.

see some contrasts with the days twenty years ago. Instead of those stolid little faces we should find merry, intelligent faces today, and instead of little begging voices we should hear happy peals of laughter resounding through the corridors and *pacios* of the Mary Josephine Hooker School. For these little girls are being led onward and upward toward the higher and better life of good womanhood. The matted hair of the little brown sister has grown into long braids of glossy black, her crown and pride, and her daily tasks, whether of brain or hand, are performed with a sweet willingness peculiar to these gentle little folk. Instead of seeing them in their poor homes we can imagine these little girls in the Hooker School gathering in circles, as night begins to fall, for games or stories. We may listen to a thrilling tale told by a little brown girl in whose veins flows the blood of the Castilian or perhaps to one recounting



THE BOYS' DEBATE ABOUT MISSIONS

By Sarah Lowrie

INTRODUCTORY

PERHAPS some of you have heard about a boys' Church society that was started down in Richmond, Va., some years ago by a lady who was much interested in both boys and foreign missions. Miss Purcell is her name. She called the society the Brotherhood of St. Paul, after the greatest of all foreign missionaries, and set to work to form chapters of the Brotherhood wherever she found boys who were interested in foreign missions.

The society is a kind of boys' Junior Auxiliary, and here in Philadelphia, where four or five chapters have been formed, the Junior Auxiliary is at the head of the movement. The boys of the First and Second Chapters asked Bishop Brent, of the Philippines, to speak to them the first year, and a very large meeting, presided over by the boys themselves, was held in Witherspoon Hall.

One of the chapters held a debate on the question, "Are Foreign Missions Worth While?" the following year. The debate was arranged for them by some grown-up people, to be sure, and the arguments were all such as one would hear older folks using; but as the boys expect to grow up themselves some day they had no desire to learn childish arguments concerning so important a subject as foreign missions. Each boy, therefore, in his speech and gestures, impersonated a certain kind of friend or foe of the missionaries. There was the haphazard, ready-to-argue-at-any-time foe, the good-natured foe, the honest foe, the stingy foe, the ignorant foe, and so on. And, likewise, there was the haphazard friend, the good-natured friend, the honest friend, the generous friend and the wise friend. It may interest you to read the debate, and perhaps use it some time among the boys of your parish.

THE DEBATE

The members of the Brotherhood are seated in a semi-circle on the stage, the president occupying the central seat. The president rises and goes to the desk, or table, centre front, and, striking it with his hammer, calls the meeting to order.

PRESIDENT

Fellow-members of the Brotherhood of St. Paul, ladies and gentlemen: We meet to-night to discuss a grave subject and to answer a great question: "Are Foreign Missions Worth While?"

To-day there are many voices clamoring to be heard in the world, many hands beckoning us in as many directions. As brothers of the great Roman citizen, as true St. Paulists, we can call but one our Master and follow only where He leads. As fellow-servants with the missionary apostle, we make no question of our duty to spread the tidings of our great Lord and of His way to God among our fellow-men. The questions before us to-night are: "To whom shall we tell the Words of Jesus Christ? To all men, or to those about us? Are foreign missions worth while?" Fellow-members of the Brotherhood of St. Paul, ladies and gentlemen, the meeting is open for discussion.

SECOND SPEAKER

Ladies and gentlemen: Can such a question be discussed by fellow-servants of the missionary apostle? Our Leader and St. Paul's Leader gave us our marching orders when He said: "Go ye into all the world, and make disciples of every creature." If we are true to our oaths of allegiance, we have no alternative but to obey. And what soldier worthy of the name will question his captain's orders?

THIRD SPEAKER

Mr. President, ladies and gentlemen: It must be my ungrateful task to tread on sentimentality for the sake of truth. I fear that I am but a practical person. I confess that I believe in carrying common sense into religion.

The last speaker has quoted a command of our Lord to His chosen apostles and arrogated the orders to himself. As well might a drummer boy aspire to lead the charge of the Light Brigade as for one of us to attempt to stand in the place of a St. Paul or a St. Peter. There are other words of the Great Leader's meaning for the multitudes which you and I have a right to take as our marching orders. He did command us to "Give to those that ask," but He did not say "Give to those who do not ask." On the contrary, He said: "Cast not your pearls before swine, lest they turn and rend you." And, ladies and gentlemen, that is just what, in my opinion, these good mistaken folks, the missionaries, are doing. They are casting the Pearl of the Christian religion before a lot of savage or, at best, half-civilized people, who cannot digest it any more than swine can digest pearls.

Yes, I confess to being a practical person. And when nine men out of ten that I meet in my travels have never seen any results from Church missions, and the tenth man does not like what he has happened to see, the enterprise looks a bit shady to me, not to say dark. The truth is, the missionaries simply spoil a lot of good natives for work by putting a lot of notions into their heads which they cannot understand. If you want to see the results of Western civilization in the East the *missionaries* can only show you a few poor little buildings, a school for the lower classes, and a tin church here and there; but the *traders* of the West have something to show for their money and labor. Great warehouses and harbors full of shipping and banks full of busy clerks. I did not see a Bible the whole length of Egypt, but I saw Standard Oil cans in the heart of the desert.

FOURTH SPEAKER

It is always a pleasure to deal with a practical person. I feel sure that the last speaker will be grateful to have his—ahem!—common sense strengthened upon some points about which he seems—your pardon, sir—uncommonly hazy. A traveller in Egypt who sees no Bibles, but does see Standard Oil cans, is to be pitied, but not blamed. But a man who asks the missionaries in the East for some marks of Western civilization and sees only tin churches had better consult the nearest oculist. His case is serious.

In Shanghai, China, the property of our Church alone amounts to \$327,424, and in Hankow to \$317,940. The hospital in Shanghai is famed the world over for its beauty and appropriateness. St. John's College buildings are valued at \$51,000 and St. John's Church at \$7,500. These are figures taken at random from the Church missions in one foreign country. Trinity Church in Tokyo, Japan, is valued at \$15,000; at Port-au-Prince, Haiti, another Trinity Church cost \$13,000. As for the results of all this expenditure, ladies and gentlemen, I fear that the nine persons to whom our traveller has alluded who saw none, and the tenth person who did not like what he saw, I fear that we cannot take their verdict very seriously in the face of the

facts, verified by great public officials, and of unbiased witnesses from our own and other countries.

You saw no Bibles, sir, the length of Egypt? And yet, unless the account books of the great printing-house at Beyrout, Syria, are strangely out, Egypt and the Soudan are among their best customers for Bibles. Not one Bible, not even one for yourself! And so many Standard Oil cans!

FIFTH SPEAKER

Ladies and gentlemen: This is all very amusing, no doubt, but the last speaker has begged the question rather than dealt squarely with his facts, in my opinion. Granted that the Church has expended nearly \$1,000,000 on buildings in China, how much nearer are the missionaries to the end of their labors than they were twenty years ago? Why, if in all these years that they had been at it they could have made the Christian religion as much a habit in the empire as the opium traders have made opium, I'd be silent about how much it cost us at home. If in all the years that they have been trying to work it in Africa they could have made Christianity the factor that the rum business is, I'd give the enterprise my hearty approval. If, even with their start of five hundred years, the Christian missionaries could have made as many converts as the Mohammedans, I'd—I'd give a handsome check to the Treasurer, to-morrow.

But, ladies and gentlemen, with all the money that we pour into this business of converting the heathen, \$300,000 from the Men's Thank-offering and nearly \$500,000 from the Church at large last year, and over \$7,000,000 from American Christians all told, the world hasn't got the Christian habit one-fiftieth the degree that it has got the tea and coffee habit.

No, fellow-members! As a believer in facts, not in hopes; in results, not in dreams; and in the light of 2,000 years of cold, hard facts, it must be admitted that the foreign missions of the Church have not been a paying business.

SIXTH SPEAKER

I, too, have an interest in figures, Mr. President. It has been calculated by experts that at the lowest price for transportation and maintenance of their missionaries, it would cost the Christian Mission Boards at the rate of \$2 a person to send the Gospel to every heathen yet unreached in foreign lands, there being to-day in the world something over 1,000,000,000 men, women and children who have as yet never so much as heard the name of Christ. Here, then, is a plain business proposition. In these days of advertising, when thousands of dollars are spent to prepare the minds of people for what has not yet been put on the market, calculation is the very basis of business. We are asked to spend \$2,000,000,000 to carry out our Lord's command to give His Tidings to the world.

How do we meet this request? As the Standard Oil people did in their business? As the drug people do in theirs? As the liquor people do? We, as Christians of all sects, gave for foreign missions last year a little over \$7,000,000. We spent on chewing-gum in this country \$15,000,000, on coffee and tea \$98,000,000, for tobacco we paid \$270,000,000, for candy \$178,000,000, while for drink we gave over \$1,900,000,000. I should like the believer of cold, hard facts to ponder these.

SEVENTH SPEAKER

Mr. Chairman, Ladies and Gentlemen: To my thinking, not one of the objections raised against foreign missions to-night has touched the bull's-eye. For my part, I base my very emphatic disapproval of the Church's present course with re-

gard to this very matter of missionary zeal upon facts told to me by an officer high in the service of our country, who commanded part of the United States troops which were sent to China during the Boxer outbreak. He said that the missionaries gave him more trouble than all the other Americans put together. Instead of being content to avoid a place where the natives had showed clearly how greatly they hated them by burning their mission houses and churches, they insisted upon going back and beginning the thing all over again, at the risk of their lives. He said that they seemed quite indifferent to the fact that they had involved their country in a troublesome war and put many soldiers' lives in peril to defend property which did not yield the United States one cent of profit. I remember his very words on the subject: "If these missionaries want to cease to be useful citizens of the United States, if they wish to banish themselves to China or India for the sake of changing the religion of a lot of heathen who are perfectly content as they are, let them do it, I say! But when they get into trouble, and the natives rise in a body and object, and burn a few of them and drive the rest out, let them take their punishment like men, and not embroil the country that they have deliberately forsaken in a war on their account."

And, fellow-members and ladies and gentlemen, I agree with my friend, the army officer! What have these missionaries done for their country, that they should claim the protection of its army and navy? The merchants bring us trade, the sea captains carry our goods, the consuls uphold our reputation and protect our interests. What does the missionary do for his country but desert it? What have the whole breed of them done for the world that their self-chosen failures should be hailed as heroic and their deaths lauded as martyrdoms?

EIGHTH SPEAKER

You ask what missionaries have done for their country but desert it? You demand what the world owes the whole breed of them, that they should be acclaimed as heroes, and at their deaths mourned as martyrs! Surely, ladies and gentlemen, an answer springs as ready in your hearts as it does in mine. What have not the missionaries done for their country? What have they not done for the world? As explorers, as discoverers, as adventurers, as teachers, who have equalled them? Who in the dawn of America gained Canada for France, California for Spain? Who braved deserts and massacres and opened the great lakes and the great rivers, but missionaries? Who, in the nineteenth century, gained the heart of a continent for England, but Moffat and Mackay and Smith and Colenso?—all missionaries, all self-banished!

Hannington's cry, "I have purchased the road to Uganda with my life!" was the echo of a hundred brave hearts, whose gravestones to-day are their country's milestones from coast to coast of the Dark Continent they died to light.

To blot out the slave trade, to open up the untrodden continent to Christianity, David Livingston forced his way across the jungles of Africa; but in serving Christ he served England as no traveller had served her for centuries. What England thinks of her great missionary-physician she has written on his tomb in Westminster Abbey.

Fellow-members who stand with me on this great subject, I challenge you to give your testimony; I challenge you to tell of the men you know whose patriotism is represented by something more than the poll-tax—men who in giving their lives for the world have shed glory on their country.

NINTH SPEAKER

I accept the challenge joyfully. Who has not heard of Bishop Selwyn, of the Church of England, and of John Williams, the Welsh preacher, who did more in

the last fifty years of the nineteenth century for the islands of the Pacific than all the navies of the world could accomplish? Cannibalism was broken up, written languages were created and civilized governments were inaugurated. Western civilization without the missionaries would have meant a traffic in rum and human beings for the islands of the Pacific from New Zealand to Japan. It was John Paton, a missionary to the New Hebrides, who, by his personal appeal to the civilized governments of the world, put a stop to the degrading trade of Western sea captains and merchants in adulterated rum that was killing off the natives of the islands by the thousands.

TENTH SPEAKER

What of Doctor Grenfell and his Labrador settlements? His country seems proud to own him.

ELEVENTH SPEAKER

What of Morrison, of China, whose dictionary revealed the hidden tongues of China and Japan to the Western World?

TWELFTH SPEAKER

What of William Carey, of India, who prevailed upon his home government, the English Crown, to put down by law the practice of burning widows and the slaughter of girl babies in its Eastern possessions; who made the first botanical garden in India and introduced the culture of grapes into Bengal? Surely he made good his right to be called an Englishman and to be defended by the army and navy of his sovereign. Surely, ladies and gentlemen, if our poorest sailor and the most careless of sightseers may claim the protection of our country's flag, surely the missionaries, who represent the best and truest of our country's ideals, may call and feel themselves—Americans!

THIRTEENTH SPEAKER

Mr. President: A word, if you please. May I be permitted to remind the audience of a man to whom his country has high cause for gratitude? I speak of Marcus Whitman, the missionary and pioneer to the great Northwest. To him we owe that Northwest. For, as you doubtless remember, ladies and gentlemen, it was this undaunted man who crossed the continent unaided and almost penniless to prove to the Congress at Washington that a wagon with wheels could be got over the Rocky Mountains, and that beyond those supposedly impassable barriers was a vast territory which was worth keeping.

FOURTEENTH SPEAKER

What do we as a country not owe to our missionaries? It was Father Marquette who acted as guide and interpreter to the discoverers of the Mississippi River. It was Junipero Serra, the Spanish monk, who planted the gardens and vineyards of California. It was Franciscan missionaries who made safe the trails of the Great Desert and opened the Southwest to the white man. It was the French missionaries to Canada who were the map-makers and the peace-makers and the guides for all who travelled by canoe and portage "from the Gulf of Saint Lorraine to the camp-fires of the Illinois."

FIFTEENTH SPEAKER

Ladies and gentlemen, what of Dr. Jeffreys? Has any man, of all our great physicians in Philadelphia, done his State and country a higher honor than that skilful, self-sacrificing doctor has in his Hospital of St. Luke, in Shanghai, China?

SIXTEENTH SPEAKER

And what of Father Damien and his life and death with the lepers of the Pacific?

SEVENTEENTH SPEAKER

Our Church in America has been tardy about seeing her duty toward foreign lands and the isles of the sea. The Christians of other names—the Methodists, Baptists, Presbyterians and Friends—have got ahead of us. But who in his right senses dares assert that Bishop Graves, of Shanghai, Bishop Kinsolving, of Brazil, or Bishop Brent, of the Philippines, have proved useless citizens of the United States?

EIGHTEENTH SPEAKER

I should like to ask those individuals who call missionaries "deserters" what they themselves are doing for their country's name in the isles of the sea, in China, in South America? Nay, more. I should like to ask them what they are doing for their country's sake—at home?

NINETEENTH SPEAKER

Indeed, sir, I am dumfounded that such testimony should be necessary; that any one can dare to claim that the men who have started the printing presses, the industrial schools, the hospitals and the colleges of the East; who have trained the carpenters, the telegraphers and the farmers of Africa; the men who have taught the teachers, the physicians and the nurses of Japan have done nothing for their country—but desert it.

Western civilization stripped of its missionary enterprise would, indeed, be the open sore of the world, my fellow-members. For it would mean the opium trade for China, the slave trade for Africa, the rum trade for the isles of the sea and the gunpowder trade to the Indians. There are many self-banished Americans scattered to the far corners of the earth to-night. The missionaries are the only representatives of our boasted civilization who are not self-banished for the sake of private gain. Our great fleet patrolling the Eastern seas was less to our credit as a civilized nation than is some lonely hospital nurse under the burning skies of Africa trying to mend by patient love the scars of a thousand hates.

TWENTIETH SPEAKER

Mr. President, as you know, I meant to speak against Foreign Missions: but, ladies and gentlemen, I feel as though while I'd been in swimming somebody had gone off with my clothes! The objections which I meant to put so forcibly have all been answered so convincingly that I haven't a bit of thunder left. I guess, ladies and gentlemen, that these missionary chaps are doing a great work—a great work!

Of course, I've always known that the Foreign Mission Board is being better run than even the Standard Oil business. And that it makes a dollar go farther than J. D. Rockefeller has managed to yet. I have known for some time, too, that the missionaries are not spending their little salaries in riotous living. I guess they give more brain work and more heart work and more elbow work for \$1.75 a day than we can get out of our carpenters at \$4.50 a day. I've never heard of a missionary striking, either. But, in spite of all this good business and successful effort, Mr. President, let's look the matter right in the face! Have we any right to spend this money and these lives for foreign missions? Should we not concentrate our efforts upon the African within our own borders? Why go to India, when we have Indians of our own? Why sail across the seas when thousands of strangers are crossing the seas to us? When the hospitals are crippled for money, and the uni-

versities are thousands of dollars in debt, what right have we to send our thank-offerings to China and Japan, and the isles of the sea? Answer me that, if you please.

TWENTY-FIRST SPEAKER

Yes, answer that!

And I, too, have a question! I am told that it takes five years for a missionary to perfect himself in the language and to accustom himself to the habits of the people in his new surroundings. I understand that he may then work for seven years and that he sometimes works for ten years before he has made a handful of converts. A score of years may pass before he can establish a church. And often a native war will in a week obliterate the work of a lifetime. Every dollar, no matter how well it is spent for foreign missions, could be made to go twice as far at home; for every heathen converted an American child could be rescued from the slums. Surely it was by no chance that we nations of the West have for our inheritance the religion of Jesus Christ. We in our turn are bound to hand it down to the children of our race.

Fellow-members, are foreign missions worth while to us? Have we the right to take of the children's bread and give it to strangers?

TWENTY-SECOND SPEAKER (springing to his feet)

Yes, fellow-members! Yes, ladies and gentlemen! Though we know the children's need, though we are frightened because of the bigness of the ungathered harvest and the fewness of the laborers, we can yet dare take of the children's bread and give it to strangers. Remembering the last command of our Lord Jesus Christ to His apostles, we dare do nothing less. Fortifying ourselves by His last promise, we could do nothing more. "Go ye into all the world and preach the Gospel to every creature. And lo, I am with you alway, even to the end of the world." It is indeed no chance happening that we have inherited from our forefathers the religion of Christ! For 800 years, in season and out of season, through persecutions and failures, by torture and martyrdoms, foreign missionaries held their Master and His way before the eyes of our heathen ancestors and preached His Gospel to their dull ears.

Ladies and gentlemen, it was because the Christians of Asia, and Africa, and Greece, and Rome sought out the haunts of savages and remembered the heathen of the isles of the sea that we, the offspring of those heathen, stand to-day at the forefront of the world. And does any one here believe that the Light of Life died in the heart of the Egyptian, was lost by the people of Asia and flickered to a dull spark in the eyes of the men of Greece and Macedonia because they once gave of their best to publish to the West the tidings of their risen Lord? It was when they ceased to care that they ceased to send. It was when they lived for themselves that they died. "He who saveth his life shall lose it; but he who loses his life for My sake shall never die."

LAST SPEAKER (the president)

Ladies and gentlemen, in bringing this debate to a close, I thank you for your kind and intelligent attention. Although you constitute the most impartial jury that was ever impanelled, I feel sure that you need time for reflection before you give your verdict.

In dismissing you, let me suggest the following course of procedure: All those who decide that foreign missions are not worth while are requested to remit to our treasurer an offering designated for mission work in the domestic field. All present who send no such contribution will be counted as favoring foreign missions.

The meeting is adjourned.

THE MEETING OF THE BOARD OF MISSIONS

January 11th, 1910

THE Board of Missions met at the Church Missions House on Tuesday, January 11th, the Bishop of Albany (vice-president) in the chair. The following members were present: The Bishops of Pennsylvania, West Virginia, Pittsburgh, Ohio, Massachusetts, Rhode Island, Indianapolis, Long Island and Newark; the Rev. Drs. Eccleston, Alsop, Perry, Stires, Mann, the Rev. Mr. Sedgwick and the Rev. Drs. Storrs, Smith, Page, the Rev. Mr. Miel and the Rev. Dr. Manning; Messrs. Low, Mills, Chauncey, Goodwin, Admiral Mahan and Messrs. Butler, King, Morris, Prunyn and Ryerson. Of the honorary members, the Bishop of Vermont. Representing the Missionary Departments, the Rev. Mr. Garland, Secretary of the Third, and the Rev. Wm. Meade Clark, of the same Department.

In acknowledgment of a letter from the Bishop of New Jersey, on motion of the Bishop of West Virginia, a resolution of sympathy with the former was unanimously adopted by a rising vote.

The state of the treasury was reported to be practically the same as a month ago, the contributions being about \$11,000 short of last year. The receipts during December were about the same as those for the corresponding month last year. The Treasurer also reported additions to permanent funds as follows: \$10,000 to the W. M. B. Reserve Deposit; \$10,000 to the St. Leger Fund; bequests of \$165,000 from the estate of Mr. George C. Thomas.

The Rev. William E. Gardner accepted his election by the Board as Secretary of the Department of New England. He will assume his duties on February 1st.

An appropriation of \$500 was made to the Bishop of South Carolina for the immediate necessities of his work, from a gross amount previously voted for work among the Negroes.

By concurrent action of the bishop and the Board, Mr. Frank N. Fearon,

Manager of the International Banking Corporation, was appointed Treasurer of the Mission in the Canal Zone.

The Treasurer reported on behalf of the special committee appointed to consider the report of the auditors. Not only were all the accounts found correct, but the auditors took occasion to speak highly of the care with which the financial interests of the Board are safeguarded and the excellence of the office methods adopted under the supervision of the Assistant Treasurer.

A special committee on the Apportionment for the fiscal year 1910-1911 was appointed in order that they might make a careful study of all apportionment matters before September 1st. The members of the Committee are: The Right Rev. Dr. Peterkin, the Right Rev. Dr. Lines, the Rev. Dr. Mann, the Rev. Mr. Sedgwick, Mr. Morris and the officers.

Under the Woman's Auxiliary United Offering Miss Susie Campbell, at the request of the Bishop of Lexington, was appointed matron of St. John's Collegiate Institute, Corbin, Ky., vice Mrs. John S. Banks, resigned.

ANNOUNCEMENTS *Concerning the Missionaries*

The Philippines

THE action of Bishop Brent in accepting the resignation of Dr. Henry Winsor, to date from November 1st, was approved by the Board of Missions at its meeting on January 11th.

Africa

MRS. NATHAN MATTHEWS and Miss Margaretta S. Ridgely, who sailed from Liverpool on November 13th, arrived at Cape Mount on December 7th.

Shanghai

THE REV. C. F. McRAE who, with his wife and little daughter, sailed from San Francisco on November 9th, arrived at Shanghai on December 3d.

Hankow

THE REV. ALFRED A. GILMAN, returning after furlough, with his wife and child left Montclair, N. J., on January 6th, intending to stop at North Platte, Neb., and to sail from San Francisco by the steamer *Manchuria* on February 8th.

MISS SADA C. TOMLINSON, returning on account of the illness of her mother, sailed from Shanghai by the steamer *Monteagle* November 24th; arrived at Vancouver on December 15th and proceeded to her home at Nashville, Tenn.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published:

When no address is given, requests for the services of these speakers should be addressed to the Corresponding Secretary, 281 Fourth Avenue, New York.

Department Secretaries

Department 1. The Rev. William E. Gardner, 186 Upland Road, Cambridge, Mass.

Department 2. Cared for at present by secretaries at the Church Missions House.

Department 3. The Rev. Thomas J. Garland, Church House, Philadelphia.

Department 4. The Rev. R. W. Patton, care of the Rev. C. B. Wilmer, D.D., 412 Courtland Street, Atlanta, Ga.

Department 5. The Rev. John Henry Hopkins, D.D., 703 Ashland Boulevard, Chicago.

Department 6. The Rev. C. C. Rollit, 4416 Upton Avenue, South, Minneapolis, Minn.

Department 7. The Rev. H. Percy Silver, Box 312, Topeka, Kan.

Department 8. The Rev. L. C. Sanford, 1215 Sacramento Street, San Francisco, Cal.

Idaho

Bishop Funsten.

Nevada

Bishop Robinson.

Spokane

Bishop Wells.

China**SHANGHAI:**

The Rev. F. L. Hawks Pott, D.D., of Shanghai.

Mrs. Pott.

The Rev. John W. Nichols, of Shanghai. Available in Department 8. Address: 1215 Sacramento Street, San Francisco, Cal. After March 15th Mr. Nichols will be in the East. Requests for appointments should be addressed to The Corresponding Secretary, 281 Fourth Avenue, New York.

The Rev. R. C. Wilson, of Zangzok. Available for Department 4 during February and March.

Dr. Angie M. Myers, of Shanghai.

HANKOW:

The Rev. Arthur M. Sherman, of Hankow.

Japan

Bishop Partridge, of Kyoto.

The Rev. Roger A. Walke, of St. Paul's College, Tokyo.

The Rev. W. J. Cuthbert, of Kyoto.

Deaconess Anna L. Ranson, of Sendai.

Work Among Negroes in the South

The Rev. S. H. Bishop, Secretary of the American Church Institute for Negroes, 500 West 122d Street, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va., and the Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C., are always ready to take appointments, especially when a number of engagements in the same neighborhood can be grouped.

THE WOMAN'S AUXILIARY

To the Board of Missions

THE BEGINNING AND PROGRESS OF WOMAN'S WORK AMONG THE DAKOTAS

By *Mrs. H. Burt*

(Concluded from the January number)

IN the spring of 1873 this work was given a bishop of its own, and under our dear Bishop Hare it grew apace. Before the end of his first year he had two boarding-schools in operation. St. Paul's School for boys, Yankton Agency, was the first boarding-school for either race in the territory. The other was St. Mary's at Santee Agency, already mentioned. The work was carried to Crow Creek, Lower Brulé, Cheyenne, Sisseton, and everywhere little schools were started where the children were taught to read and sew and sing. More women were needed for the work, and more came, while many, though not all, of the old ones remained. Sister Mary Graves and Miss Amelia Ives came out together in 1872, and remained for over twenty years, and many others have been faithful helpers on the same lines for long or short times. Has it paid? Has it been worth while? I wrote Miss Ives not long ago and asked her what she thought about it. From the East came her answer, and here it is. She heads it,

"STORIES ABOUT THE ENTERING WEDGE."

At one of the meetings of the Auxiliary, when the mite-boxes had been opened and the money counted, the women were asked where they would prefer to have the money used. An old woman, the widow of one of the first chiefs to embrace Christianity, and who for a long time had been a leader in the wild dances of the women, pleaded for the whites in this land, who had

had no privileges. She said, "Through the whites the light has come to us and brought us out of great darkness; and now if there are any whites sitting in darkness, the Indians should do something for them."

One day two women came to sit by the fire till the crowd at the issue house who had come to draw their rations had dispersed before they went to get their share. Sometimes on these occasions the beef would give out before all were supplied. After they had been there for some time, I asked if they were not afraid they would be too late to get any beef. One replied, "We may not get beef, but the talk of the heathen Indians is so vile, we would rather miss it than stand waiting for our turn where we are obliged to listen to it."

One of our girls, when asked before her confirmation what she asked God for in her prayers, answered shyly, "I say the little prayer you taught me long ago, 'Make me a clean heart, O God,' and then I ask, 'Make me to know, make me understand.'"

One night in one of the boarding-schools, after the children were in bed for the night, the sound of sobbing and crying came from the dormitory. The house mother went to investigate, and found one of the girls in great distress. After a little, finding that the trouble was mental, she took her to her own room, where she drew from her in broken language this

story: She had, in confirmation, promised to keep God's Commandments and walk in His way; but she had forgotten and turned out of the good way and was very sorry for it. It made her sorry and made her cry. When questioned as to the immediate cause of her trouble she told, as best she could, that she had been very disrespectful to one of the teachers, and troublesome about her work. She wished to return to the right way, and was not only ready and anxious then and there to confess her sin to her Heavenly Father and ask His forgiveness, but also, as soon as she might, to express her sorrow to her teacher and promise to do better. This she did next morning without prompting.

Of one young girl after her death it was written, "She has left very beautiful words with me which I shall never forget. She looked very gentle and nice. When she was in bed she prayed often, and spoke about her faith in the Lord. Just before she died she said, 'My Lord is going to take me to His beautiful place.'"

It was my privilege to visit an old man during his last, lingering illness, who had always held aloof from the Church and from contact with its missionaries till too ill to move about. Soon he began to look for my coming. I wish you might have seen his eager, longing look, as, raising himself on his elbow, he listened with intense earnestness to the story of the Saviour. When asked once whether he remembered the story as it had been told to him from time to time he replied, "Indeed I do, and when I cannot sleep for the pain, I lie and think of what you have told me." He never asked for any bodily comforts, but soon became very anxious to be baptized, and feared it might be delayed too long. When at last the missionary thought him sufficiently instructed, his grati-

tude for the privilege was very touching. The love of Christ had touched his heart and filled it with new life and joy.

As at Yankton Agency and Santee, so at the newer Mission stations, sewing-schools were organized. After awhile, instead of keeping everything they made for their own use, the women made garments to give to the sick. Then they began selling their work to buy lamps or seats or other furnishings for their own church. Next they brought offerings to the Bishop for the general work. And all the time the work was spreading on to the other reservations, and congregations were multiplied. At all the principal stations women's societies had been organized—about fifty in all. The bishop saw that the time had come when they should be encouraged to work for others. So in January, 1887, we became an organized Branch of the Woman's Auxiliary with Miss Ives as secretary, assisted by Sister Mary Graves. The first year's report shows a total of \$784.53 earned, and \$52.05 from the mite-boxes. At the Convocation of July, 1909, eighty-eight branches, including the Junior and Babies' Branches, reported a total of \$5,428.87, earned since the Convocation of the year before, most of the branches, besides bringing contributions for the Native Clergy Fund, giving something toward missions, diocesan, domestic and foreign, and a great many toward the United Offering.

Just a few words of my own experience in the work. I came to Crow Creek in 1882, the bride of the missionary, a totally untrained novice, but desiring to do my duty. The next year I thought it pointed to organizing a woman's society. No work of the kind had been started yet—only the school work—and that had been merged into a Government boarding-school. Almost simultaneously with our beginning at the agency, Grace Tatiyopa, the wife of our native deacon at the principal out-station, organized a society. I commenced with four women and four girls.

Some time afterward one of these first

women moved out about eighteen miles from the agency. When the day for our weekly meeting came she would sew on something. This she sold, and brought the money to our treasury; and she once said to me, "I am with you in heart when it is time for the meeting, if not in body." Sometimes she even came that eighteen miles to meet with us. Finally she and a few other Christian women, who, like herself, had moved out into

that neighborhood, organized, and commenced working for a church. They at first succeeded in getting a small log building which was used for the women's meetings and for services. Later, when the bishop came, it was the eloquence of the women, emphasized by their offerings, which got the frame building. This is one instance out of many, of the women's society being the beginning and nucleus of a congregation.

WOMAN'S AUXILIARY PAPERS

NO. V. POSSIBLE MISSIONARIES

I. WHERE TO FIND THEM. II. HOW AND WHERE TO TEST AND TRAIN THEM

I. While the members of the Woman's Auxiliary have been praying since October, 1907, that the hearts of many faithful women may be turned toward the mission field, we wonder how many of these members have made earnest effort to find these young women for whom they have prayed?

We wonder how many mothers, gathering their children about them, have told them stories of the light-bearers of the past and present, of the peoples still in darkness and the shadow of death, of the new Christians who love their Christ so well that they live painfully though joyously in Him and would die for Him if need be? And how many such mothers, seeing the kindling eyes of their children, dearly loved, have thanked God, and prayed that He would put it into *their* hearts to serve Him in His mission field?

Or, how many of the Auxiliary members, as they have met their Sunday-school class Sunday after Sunday, their branch of the G. F. S. or of the candidates, their chapter of the Daughters of the King, the girls of the boarding-school or college in which they teach, their little band of nurses in the Guild of St. Barnabas, their missions study class, have used their opportunity to tell these same stories to them, and to ask

these young people to pray that hearts may hear and heed God's call to them for service?

And how many of the Auxiliary members, as they meet and talk and pray and influence, have come to realize more deeply than of old what the great power needed for their work, and for all work which is done with the intent of setting Christ's Kingdom forward, is? Is it more certain to them this year than last that this power is a knowledge of the One True God, Who is the reason why all missions are, a love felt in the soul for Him, a longing desire that what He has given us through His dear Son and daily increases in us through His Holy Spirit, may be known of all men? There is nothing else that makes the thing that we call missions to be indeed *worth while*.

It is this spirit of love born of a growing knowledge of God that we seek to find in our would-be missionary. Putting it together with a yearning love for one's fellows, a prime requisite of the true missionary is found.

II. A girl of such a spirit comes to us, who longs for the missionary service to which she feels she has been called. What shall we do with her? First, help her to make sure of the call. Remind her that the call to the mission field must always be subordinated to the call to do

God's will, that it must never be followed till a serene conscience and calm and settled heart give assurance that the mission field is not one's own choice, but God's chosen place for one. To begin mission work in direct opposition to parents, and when they really need their child at home, or when the Board of Missions objects, on account of ill health, will be an act which will mar the service rendered and bring its sure fruitage of remorse.

See that our girl knows how to do some one thing so well that should she stay at home she could by that means earn her own support.

Study to see that, however well trained she may be in that one thing, she will have such adaptability that she can turn from it if needed to be useful otherwise; also that trained under whatever favorable conditions, she may have grasped the capabilities of her profession so well that she can carry it out under any disadvantages.

Encourage her, whatever else she knows or lacks, to learn enough music to play the Church's chants and hymns, and to teach others to play and sing them.

Help her to realize that, however well

trained at home, she enters the mission field with much to learn from experienced workers there, and that nothing in her new life will stand her in better stead—after the daily dependence upon our Lord, prayer to Him and the study of His Word and the feeding on His Sacred Food—than a stock of homely Christian virtues—humility, patience, meekness, obedience, loyalty, faithfulness, love—all of which may be brightened and cheered by that gift, natural or acquired, of a saving sense of humor.

How valuable these common graces are in the home where two or three women come together as strangers to live as sisters, in a community where non-Christians and new Christians see in the life of every Christian foreigner a book from whose pages the dullest can read the Christ who rules the every word and act of His faithful servant.

If the members of the Auxiliary think these thoughts and try to help in this work of preparation, they will see how home and social life, school, college, normal courses and those for training nurses, and physicians, as well as the training-schools for Church workers, all have their part in the testing and training that are needed.

WHERE AND HOW JUNIOR LEADERS MAY HELP TO FIND MISSIONARY CANDIDATES

THE relation which the Junior Auxiliary bears to the Church's enterprise must never be lost sight of. There is no lasting inspiration in a parish "society" called the "Junior Auxiliary." It is only as leaders look beyond parish or diocesan limits, or any limits less than world inclusive, that there comes inspiration which increases as time passes. We must still "lift up our eyes" and look out on the world. As we grow intelligent about the need and the opportunity we shall grow eager to do what we can to answer the appeal which need and opportunity make. Then we shall study the subject,

and it will be easy to perceive that neither money gifts nor boxes are an adequate answer for all the demands. The call is for men and women, and if we are hearing that call we shall try to find what can be done to answer it. If, in studying the case, the realization comes to any leader that the call is a personal one, then surely she will answer it personally, answer it as did an English missionary bishop who explained that, having heard God's question, "Who will go?" he could not reply, "Here am I—send some one else!"

But to some Junior leaders the vision of the opportunity comes too late for

them to reply by personal service in the field, and to some, comes with the vision the realization that the call is not for them. Then it is for those who must stay at home to find another way of sending helpers to the front. And just here is one of the greatest opportunities before the Junior officers and Sunday-school teachers. We can turn the thoughts of those entrusted to our training toward the opportunity before the Church.

There are a few simple yet important ways of doing this. First, let us make our Junior branches and our Sunday-school classes realize this same thing—that they bear a relation to the whole. Don't let their interest rest in only the little mission to which they are sending Christmas presents, but make them see worldwide needs, and make them understand that only by *live* messengers can the work be done. Then let them feel the responsibility. We leaders are sometimes in danger of doing all the planning and letting the children do only the "practical work," and children are so ready to respond to responsibility if they feel it is theirs. We need not tell them it is their duty to go; let us only place before them the opportunity and ask how it is to be met, leaving them to suggest personal service. And let us stop talking about what "the Church ought to do" and make the children see that if the Church ought to do it, they as members of the Church must do their part. Let us take it for granted, too, that missionary service in the foreign field is not a preposterous idea, but a normal, natural possibility for Christian people; that it is not to be left to those whom we think of as saints, but that it may well be only a part of the obedience promised in baptism by every member of the Church. In making addresses to children, let us feel that not to touch on the possibility of service in the mission field is to leave out one of the subjects most worth while bringing to the attention of our Juniors.

Mission study classes offer an even more definite opportunity to find the

possible missionary. That should be always one of the hopes and prayers of the leader, and she should see that each class realize that personal service is the best way to answer the question of how that special class can help the part of the missionary field of which it has been studying.

Junior leaders have an opportunity, and one which has not been used as much as it might to further this work of gaining volunteers. This is to be found in summer conferences like those held at Silver Bay. When, perhaps, through a study class the fitness of a certain young woman for service becomes evident, why not suggest and urge that person to go to such a conference, there to learn of the need and opportunity and possibly to hear the call?

The Junior leader cannot do a great deal of actual training of the volunteer, that must be left for colleges and deaconess' schools, but quietly, and sometimes indirectly, she can do much in the finding of the volunteer, and her first and best method will be in realizing and helping others to realize that the greatest privilege open to the Junior Auxiliary is to send out messengers to personal service in the field which is the world.

THE JANUARY CONFERENCE

THE January conference, held on Thursday, the 20th, was one of especial interest. Visitors were present from California and Shanghai, and thirty-seven officers from twelve branches—(Asheville, 1; Bethlehem, 1; Central New York, 1; Connecticut, 4; Long Island, 4; 1 Junior; Louisiana, 1; Missouri, 1; Newark, 6; 1 Junior; New Jersey, 1; New York, 13; 1 Junior; North Dakota, 1; Pennsylvania, 3.)

After brief mention of the memorial to Bishop Hare, suggested in the \$50,000 endowment of All Saints' School, Sioux Falls, and of efforts being made in Pennsylvania and New York in behalf of the \$200,000 called for by St. Paul's College,

Tokyo, and of Bishop Brewer's hearty commendation of that need to his people in Montana, the remaining time of the conference was devoted to the subject of the day—"Possible workers; how to find them, how and where to test and train them."

Mrs. Warren, president of the New York branch, presided, and under her guidance the conference was conducted in such a way as to bring out many most suggestive ideas which are earnestly commended to the prayerful thought of officers of the Auxiliary, diocesan and parochial, throughout the Church. Both diocesan officers and invited speakers, experts in the work they represented, took part in this conference: Miss Coles, who for fifty years has conducted a Bible-class of young women in Philadelphia; Mrs. N. B. Potter, Secretary of the Guild of St. Barnabas for Nurses in the Diocese of New York; Mrs. Schulte, Chairman of the Department of Missions of the Girls' Friendly Society; Deaconess Mott, of California, representing the Daughters of the King; Deaconess Goodwin, the Student Secretary, and Deaconess Sanford and Deaconess Knapp, of the Church Training-schools in Philadelphia and New York. Mrs. Roberts, treasurer of the Pennsylvania branch, and honorary president of the Girls' Friendly Society, also spoke of the Girls' Friendly and missions; Mrs. Wetmore, vice-president of the Asheville branch, testified to the value of training in the mission field; Miss Harriman, a graduate of the Philadelphia school and later at work among the Indians in Duluth, gave some experiences of unexpected work that might fall to the lot of a woman missionary.

The meeting closed with a statement, by the secretary, of present needs.

SOME SOURCES OF SUPPLY

The Guild of St. Barnabas for Nurses: A society started in England, which for a time furnished all the women nurses sent to Africa. In this country, its associates, Churchwomen; its membership all nurses wishing to join; its Secretary-General, Mrs. William Read

Howe, 252 Main Street, Orange, N. J. Branches in thirty cities in twenty-three dioceses; publication, *The News Letter*.

Two nurses in the missionary field are supported by this guild. A Christmas service was held for the New York branch, and drew 600 or 700 nurses. The Bishop of Wyoming spoke, with the result that two nurses offered for work. An annual missionary service is suggested, and a mission study class this Lent.

The Girls' Friendly Society: A society also founded in England, since 1877 at work in America; associates, Churchwomen; members, girls and young women not necessarily so; secretary, Miss Alexander, 659 West Lexington Street, Baltimore; in charge of Missionary Department, Mrs. B. Schulte, 295 Central Park West, New York; diocesan officers in thirty-one dioceses and missionary districts; publication, *Girls' Friendly Society, A Record for Associates*. Within the last five years eight members and ten associates have gone out into different parts of the mission field, a small proportion of its numbers, but the limitations in regard to supplying workers as missionaries are greater than the possibilities. Many of the girls are wage-earners and have become so as early as the law allows. Their educational advantages have been slight. In the Girls' Friendly Society they may develop into earnest-hearted, God-fearing women, with love for the Church, becoming valued helpers in their parishes, and yet be not quite eligible for missionary service away from home. There are branches formed of high-school girls and of those who have had many educational advantages, but these are comparatively few. Also, the membership being general and the call from the field for our own Church girls, the choice is thus farther lessened.

"The girls give gladly of their time and of their means. Last year their missionary gifts amounted to \$6,791.50, of which \$2,171.06 was in money. There

are simple mission study classes and talks on missions, and in two dioceses general missionary meetings have been held. In this way girls are trained in their duty to the Church, but I think we may not by any general appeal urge them to offer their lives to the mission field."

The Daughters of the King: "For the Spread of Christ's Kingdom Among Young Women." Works through parochial chapters, Secretary, Miss S. D. Bluxome, 281 Fourth Avenue, New York.

A number of its members have become missionaries. The salary of one in Shanghai is paid by the Order. One is now preparing to go to Alaska.

Schools and Colleges: Student Secretary, Deaconess Goodwin, 281 Fourth Avenue, New York.

A great opportunity is presented by schools and colleges. There are great numbers of these institutions. Often our Church girls form one-quarter part of the whole number of students, and the quality of these pupils is good. They are often found among the class presidents. When these girls return home the Auxiliary officers of their parishes might take pains to enlist them in Auxiliary work, as in conducting study classes after lines learned in college.

Sometimes working girls ask if they could not be used in the mission field. Is there a possibility of such being sent out in company with those intellectually equipped, that their work in the practical cares of daily life might leave others free for evangelistic and educational duties?

The Church Training-schools

Dean Knapp, 228 East 12th Street,
New York

One year at least in a training home is essential for the discipline of the character. Spiritual strength is needed as well as spiritual intelligence. This development is the most important part of training.

Deaconess Sanford, 708 Spruce Street,
Philadelphia.

Can we find a suggestion for providing training for a devout, practical

woman who lacks the education required for the course in our training-schools, without lowering their present standards? Why not have a recruiting centre in every diocese, where young women can be gathered, tested and trained to such a degree that they may at least be fitted for the ordinary work of the Church? At each such centre a trained worker to supervise and test applicants who may be recommended to the training-schools of greater requirements. In small towns a larger number of study classes, especially among the Juniors, to study particularly the Bible and the doctrines and history of the Church. A four days' training, possibly in connection with the Diocesan Sunday-school Association, to which the most promising students from small towns might go for lectures. The parish class, the four days' institute, the diocesan training house, serving to test, to sift and train, and to select for the higher schools those suited to take the full course of such instruction as they provide.

SOME PRESENT NEEDS

The Philippines: A deaconess for work in the barrios of Igorot villages about Baguio. Two nurses for Manila.

Honolulu: Women workers in Lahaina and Wailuku.

Kyoto: A graduate of a Church Training-school to teach vocal and instrumental music in a Church Training-school for mission workers.

Shanghai: St. Mary's Hall, two teachers, one of them for normal training; St. Luke's Hospital, a nurse.

Hankow: For St. James's Hospital, Anking, two nurses. For Wuchang, a nurse.

Tokyo: Two women for evangelistic work.

THE FEBRUARY CONFERENCE

THE February Conference of Diocesan Officers will be held at the Church Missions House on Thursday, the 17th, from 10:30 A.M. to 12 M. Subject, "Our Junior Department."

Episcopal Theological School Cambridge, Mass.

FACULTY

- Rev. George Hodges, D.D., D.C.L., Dean
Homiletics and Pastoral Care, and Liturgics
- Rev. P. H. Steenstra, D.D. (Emeritus)
Interpretation of the Old Testament
- Rev. Henry Sylvester Nash, D.D.
Interpretation of the New Testament
- Rev. Maximilian Lindsay Kellner, D.D.
Literature and Interpretation of the
Old Testament
- Rev. Edward Staples Drown, D.D.
Systematic Theology
- Rev. Philip M. Rhinelander
History of Religion and Missions
- Rev. Henry Bradford Washburn
Ecclesiastical History
- Rev. Hughell E. W. Fosbroke, D.D.
History and Religion of Israel
- Mr. Robert A. Woods
Sociology
- Mr. William Alden Paull
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This is the only Seminary under the control of the General Convention of the Episcopal Church.

The regular Course of three years covers a thorough study of all the usual departments of Theological training, and Students, after the first year, may specialize in certain Departments.

Students may, without extra charge, under the advice of the Dean and Faculty, attend certain courses at Columbia University.

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1 Chelsea Square.

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- Rev. WILLIAM M. GROTON, S.T.D., Dean,
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- Rev. A. D. HEFFERN, D.D.,
New Testament Literature and
Language.
- Rev. LUCIEN M. ROBINSON, S.T.D.,
Liturgics, Church Polity and Canon
Law.
- Rev. JAMES ALAN MONTGOMERY, Ph.D.,
S.T.D., Old Testament Literature and
Languages.
- Rev. GEORGE C. FOLEY, D.D.,
Homiletics and Pastoral Care.
- Rev. J. CULLEN AYER, Jr., Ph.D.,
Ecclesiastical History.

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An Office of Prayer for Missions

With Selected Psalms and Hymns.

A new edition of the handbook of missionary prayers put forth by the Board of Missions and used daily in the chapel of the Church Missions House and elsewhere.

It is suggested for use in missionary and parish organizations during Lent.

Copies, ten cents each, may be obtained from the Corresponding Secretary,
281 Fourth Avenue, New York.

ACKNOWLEDGMENT OF OFFERINGS

Offerings are asked to sustain missions in thirty missionary districts in the United States, Africa, China, Japan, Brazil, Mexico and Cuba; also work in the Haitien Church; in forty-two dioceses, including missions to the Indians and to the Colored People; to pay the salaries of thirty-two bishops, and stipends to 2,253 missionary workers, domestic and foreign; also two general missionaries to the Swedes and two missionaries among deaf-mutes in the Middle West and the South; 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 Gordon King, 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.

The Treasurer of the Board of Missions acknowledges the receipt of the following from December 1st, 1909, to January 1st, 1910.

* 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. In the heading for each Diocese the total marked "Ap." is the amount which does aid the Board of Missions in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

Home Dioceses

Alabama

<i>Ap.</i> \$114.73; <i>Sp.</i> \$91.00	
AUBURN— <i>Holy Innocents'</i> : Sp. for Dr. Correll, for the Tsu Mission Fund, Kyoto	20 00
BIRMINGHAM— <i>St. Mark's</i> : Gen.	2 00
<i>St. Mary's</i> : Wo. Aux., Sp. for Dr. Correll's work at Tsu, Kyoto.....	20 00
Rev. Thomas J. Beard, Sp. for Dr. Correll's work at Tsu, Kyoto.....	25 00
CARBON HILL— <i>St. James's</i> : Gen.	6 00
FLORENCE— <i>Trinity Church</i> : Gen.	3 00
GREENVILLE— <i>St. Thomas's</i> : Wo. Aux., Frn.	5 00
HUNTSVILLE— <i>Nativity</i> : Sp. for Tsu Property Fund, Kyoto	25 00
JACKSONVILLE— <i>St. Luke's</i> : Dom.	1 98
MOBILE— <i>Christ Church</i> : Gen.	83 75
<i>St. John's</i> : Dom., \$3; Mexican, \$5; Brazil, \$5; Sp. for Key West, Southern Florida, \$1.....	14 00

Albany

<i>Ap.</i> \$183.16; <i>Sp.</i> \$193.56	
ALBANY— <i>St. Peter's</i> : Sp. for Bishop Brooke, Oklahoma, \$70.01; Miss H. F. Miller, Gen., \$4; Wo. Aux., Sp. for Bishop Brooke, Oklahoma, \$25. Mrs. R. Temple, Alaska, \$5; St. John's School, Cape Mount, Africa, \$5	10 00
BALLSTON SPA— <i>Christ Church</i> : Sp. for Zangzok Equipment Fund, Shanghai	1 74
CATSKILL— <i>St. Luke's</i> : Dom.	19 50
DELHI— <i>St. John's</i> : Dom.	27 42
GLENS FALLS— <i>Church of the Messiah</i> : Gen.	75 00
HOOSAC— <i>All Saints'</i> : Dom. and Frn., \$21; Sp. for Rev. Robert Wilson, for work in Shanghai, \$11.03.....	32 03
SARATOGA SPRINGS— <i>Bethesda</i> : Wo. Aux., \$5, S. S., \$5.78, Sp. for Zang-	

zok Equipment Fund, Shanghai....	10 78
SCHENECTADY—Mrs. L. A. Chatfield, Gen.	5 00
STOCKPORT— <i>St. John's</i> : Dom. and Frn.	10 24
TROY— <i>St. Paul's</i> : Sp. for Rev. Mr. Wilcox, Hendersonville, Asheville....	75 00
WARRENSBURGH— <i>Holy Cross</i> : Gen.	11 00

Arkansas

<i>Ap.</i> \$29.00	
LITTLE ROCK— <i>Trinity Church</i> : Wo. Aux., Gen.	25 00
NEWPORT— <i>St. Paul's</i> : Wo. Aux., Gen.	4 00

Atlanta

<i>Ap.</i> \$14.00; <i>Sp.</i> \$65.70	
COLUMBUS— <i>Trinity Church</i> : (Appoint-ment, 1908-09) Gen.	14 00
MACON— <i>St. Paul's</i> : Sp. for Dr. Correll's work, Tsu, Kyoto.....	55 70
MISCELLANEOUS—Junior Aux., Sp. for "Sister Katherine" scholarship, Mrs. Brooks's School, Guantanamo, Cuba	10 00

Bethlehem

<i>Ap.</i> \$188.95; <i>Sp.</i> \$78.50	
BIRDSBORO— <i>St. Michael's</i> : Gen.	36 02
DRIFTON— <i>St. James's</i> : Wo. Aux., Sp. for St. Mary's Hall, Building Fund, Shanghai (of which Junior Aux., \$10), \$35; Sp. for Alaska Hospital (of which Junior Aux., \$5), \$15....	50 00
DUNMORE— <i>St. Mark's</i> : Gen.	7 50
EASTON— <i>Trinity Church</i> : Sp. for Rev. I. H. Correll, Kyoto, \$2.50; Wo. Aux., St. Mary's Hall Building Fund, Shanghai, \$5.....	7 50
GREAT BEND— <i>Grace</i> : Gen.	3 75
JONESTOWN— <i>St. Mark's</i> : Dom.	5 10
POTTSVILLE— <i>Trinity Church</i> : Wo. Aux., Sp. for Bishop Brown's Building Fund, Arkansas.....	1 00

SCRANTON— <i>St. Luke's</i> : Dom., \$25; Frn., \$56.03; Gen., \$5; Wo. Aux., salary of trained nurse, <i>St. Mary's</i> Hall, Shanghai, \$25.....	111 03
SOUTH BETHLEHEM— <i>Nativity</i> : Wo. Aux., Sp. for Alaska Hospital.....	10 00
SUSQUEHANNA— <i>Christ Church</i> : Gen.....	10 35
WEST PITTSTON— <i>Trinity Church</i> : Gen.....	15 20
WILKES-BARRE— <i>St. Stephen's</i> : Woodward Leavenworth, Sp. for Church Extension Fund, Porto Rico.....	10 00

California

Sp. \$702.30

BERKELEY— <i>All Souls'</i> : \$1.50, Mrs. Burrows, \$20, Sp. for Utah.....	21 50
<i>St. Mark's</i> : Sp. for Utah.....	15 50
Mrs. H. M. Sherman, Sp. for Utah.....	10 00
OAKLAND— <i>St. John's</i> : Sp. for Utah.....	16 00
<i>Trinity Church</i> : Sp. for Utah.....	43 15
PALO ALTO—Leland Stanford, Sp. for Utah.....	50 00
ROSS— <i>St. John's</i> : Wo. Aux., Sp. for Utah.....	5 00
SAN FRANCISCO— <i>Grace</i> : J. T. Arundel, Sp. for Utah.....	50 00
<i>St. John's</i> : Sp. for Utah.....	12 65
Wo. Aux., M. Van Bokkelen, Sp. for Utah.....	25 00
SAN JOSE— <i>Trinity Church</i> : Sp. for Utah.....	14 00
SAN MATEO— <i>Trinity Church</i> : \$32.50 (of which Mrs. J. Nichols, for Indians, \$25), \$30, Sp. for Utah.....	62 50
SAN RAFAEL— <i>St. Paul's</i> : \$22, S. S., \$5, Sp. for Utah.....	27 00
MISCELLANEOUS—Branch Wo. Aux., Sp. for Mrs. Schereschewsky's Memorial Station School, Shanghai.....	100 00
Wo. Aux., Sp. at Bishop Partridge's discretion, for St. Agnes's School Improvement, Kyoto.....	250 00

Central New York

Ap. \$635.80; Sp. \$76.00

BINGHAMTON— <i>Church of the Good Shepherd</i> : \$7.25, Charles T. Moore (deceased), \$5, Gen.....	12 25
<i>Trinity Memorial</i> : Dom.....	25 00
CAZENOVIA— <i>St. Peter's</i> : Bishop Rowe, Alaska, \$30; Bishop Kendrick, New Mexico and Arizona, \$25.....	55 00
HOMER— <i>Calvary</i> : Gen.....	15 00
ONONDAGA CASTLE— <i>Church of the Good Shepherd</i> : Dom., \$1; Gen., 50 cts.....	1 50
ONEIDA— <i>St. John's</i> : Dom.....	7 00
SYRACUSE— <i>Grace</i> : Dom., \$1; Gen., \$6.10.....	7 10
UTICA— <i>Grace</i> : Gen.....	165 45
WINDSOR— <i>Zion</i> : "A Friend," Gen.....	10 00
MISCELLANEOUS—Wo. Aux., Gen., \$337.50; Sp. for Tsu Property Fund, Kyoto, \$76.....	413 50

Chicago

Ap. \$1,035.16; Sp. \$40.00

CHICAGO— <i>Advent</i> : Gen.....	9 27
<i>Epiphany</i> : Wo. Aux., Gen.....	5 00
<i>Grace</i> : Dom. and Frn., \$64; Gen., \$319.14; Wo. Aux., "L. H." (In-Memoriam) scholarship, St. John's School, Cape Mount, Africa, \$40.....	423 14
<i>Holy Cross</i> : Dom., \$2.50; Frn., \$2.50.....	5 00
<i>St. Barnabas's</i> : Gen.....	9 01
<i>St. Chrysostom's</i> : Gen.....	34 75
<i>St. Edmund's</i> : Gen.....	5 20
<i>St. Margaret's</i> (Windsor Park): \$7.20, Mrs. D. J. Thompson, \$1, Gen.....	8 20
<i>St. Martin's</i> (Austin Station): Gen.....	8 20
<i>Transfiguration</i> : Gen.....	8 80
<i>St. Ambrose's</i> (Chicago Heights): Gen.....	6 00

Wo. Aux., Mrs. D. B. Lyman, Sp. for Mrs. Schereschewsky's Memorial Station School, Shanghai.....	25 00
EVANSTON— <i>St. Luke's</i> : Dom. and Frn.....	85 00
GLENCOE— <i>St. Elizabeth's</i> : Gen.....	8 15
HINSDALE— <i>Grace</i> : Gen.....	22 25
PARK RIDGE— <i>St. Mary's</i> : Gen.....	19 32
WHEATON— <i>Trinity Church</i> : Alaska.....	3 39
MISCELLANEOUS—Wo. Aux., Twenty-fifth Anniversary Offering, Gen., \$374.48; Babies' Branch, Sp. for Emergency Fund, White Rocks, Utah, \$15.....	389 48

Colorado

Ap. \$209.00; Sp. \$76.00

CANON CITY— <i>Christ Church</i> : Dom. and Frn.....	9 00
COLORADO SPRINGS— <i>Grace</i> : Dom. and Frn.....	2 00
<i>St. Stephen's</i> : Sp. for Bishop Brewster, Western Colorado.....	76 00
DENVER— <i>Ascension Memorial</i> : Dom. and Frn.....	4 50
<i>Church of Our Merciful Saviour</i> : Dom. and Frn.....	33 50
<i>St. Mark's</i> : Dom. and Frn.....	150 00
LAS ANIMAS— <i>Church of the Messiah</i> : Dom. and Frn.....	10 00

Connecticut

Ap. \$954.78; Sp. \$100.00

BLACK HALL— <i>St. Ann's</i> : Gen.....	17 60
DURHAM— <i>Epiphany</i> : Gen.....	3 50
EAST HADDAM—Mrs. F. C. H. Wendel, for work in Southern Florida, \$1; Rev. F. C. H. Wendel, Gen., \$1.....	2 00
FAIRFIELD— <i>St. Paul's</i> S. S.: For work of Rev. Mr. Chapman, Alaska.....	5 00
HARTFORD— <i>Trinity Church</i> : Gen.....	53 00
MERIDEN— <i>St. Andrew's</i> : Dom.....	8 90
MIDDLETOWN— <i>Holy Trinity Church</i> : Colored, \$5; Indian, \$5; Dom., \$136.74; Gen., \$47.72.....	194 46
<i>St. Luke's</i> : Gen.....	37 00
MILFORD— <i>St. Peter's</i> : Gen.....	16 60
NEW HAVEN— <i>Christ Church</i> : Dom. and Frn.....	369 69
<i>St. Paul's</i> : Gen., \$100; "A Friend," Sp. for Church Extension Fund, Porto Rico, \$10.....	110 00
<i>St. James's</i> (Westville): Gen.....	21 50
Ladies' Foreign Missionary Association, Sp. for Mann Hall Building Fund, Shanghai.....	5 00
Woman's Church Missionary Association, Wo. Aux., Sp. for repairs, House of the Holy Child, Manila, Philippine Islands.....	25 00
NORWALK— <i>Grace</i> : Gen.....	30 00
RIDGEFIELD— <i>St. Stephen's</i> : Miss Elizabeth Lockwood, Sp. for famine sufferers, Mexico.....	5 00
RIVERSIDE— <i>St. Paul's</i> : "A Friend," Sp. for Church Extension Fund, Porto Rico.....	5 00
SALISBURY— <i>St. John's</i> : Rev. James Starr Clark, D.D., St. Paul's College, Tokyo, \$5; St. John's College, Shanghai, \$5.....	10 00
WAREHOUSE POINT— <i>St. John's</i> : Dom.....	49 50
WEST HARTFORD— <i>St. James's</i> : Frn.....	3 45
WINSTED— <i>St. James's</i> : Gen.....	5 50
MISCELLANEOUS—Offering from Connecticut S. S. workers, Waterbury Convention, Gen.....	21 36
"A Few Children," through Mrs. D. Parker Morgan, for work among children in the foreign field.....	5 72
Litchfield Archdeaconry, Sp. for Bishop Guerry, Charleston, South Carolina, for "Litchfield Archdeaconry" scholarship.....	50 00

Dallas

Ap. \$25.05; Sp. \$5.00

COMANCHE—"A Churchwoman," Dom. and Frn.	5 00
DENISON—St. Luke's: Gen.	5 10
FORT WORTH—St. Andrew's: Gen.	14 95
Trinity Church: Junior Aux., Sp. for rebuilding St. Mary's-on-the-Mountain, Sewanee, Tennessee.	5 00

Delaware

Ap. \$601.86; Sp. \$5.00

CHRISTIANA HUNDRED—Christ Church: "From one who cannot go, for one who can," Gen.	500 00
DELAWARE CITY—Christ Church: "A. E. H.," Wo. Aux., Gen.	10 00
LEWES—St. Peter's: Wo. Aux., Sp. for famine sufferers, Mexico.	5 00
NEW CASTLE—Immanuel Church: Dom. and Frn.	41 86
MISCELLANEOUS—Wo. Aux., Mexican Branch, for the "Bishop Lee" scholarship, St. Andrew's School, Mexico.	50 00

Duluth

Ap. \$90.25

BEAULIEU—Epiphany: Gen.	3 60
BENIDJI—St. Bartholomew's: Gen.	8 75
COLERAINE—Church of the Good Shepherd: Gen.	3 50
DULUTH—St. John's: Gen.	2 00
Trinity Pro-Cathedral: Wo. Aux., Gen.	15 00
HALLOCK—St. John's: Gen.	18 55
LEECH LAKE—Church of the Good Shepherd: Gen.	2 50
PAYNESVILLE—St. Stephen's: Gen.	10 50
TOWER—St. Mary's: Gen.	2 10
WALKER—Mission: Gen.	1 25
WHITE EARTH—St. Columba's: Gen.	22 50

East Carolina

Ap. \$37.00; Sp. \$7.00

EDENTON—St. Paul's: Wo. Aux., Gen.	17 00
WASHINGTON—St. Peter's: Brotherhood of St. Andrew's Junior Chapter, Sp. for rebuilding church at Guaniguanico, Cuba.	2 00
John G. Bragaw, Jr., Sp. for rebuilding church at Guaniguanico, Cuba.	5 00
WILLIAMSTON—Advent: Wo. Aux., Gen.	5 00
WILMINGTON—St. James's: Mrs. Walter L. Parsley, \$5, Junior Aux., \$10, Gen.	15 00

Easton

Ap. \$53.50; Sp. \$233.00

CECIL Co.—North Sassafra Branch, Wo. Aux., Sp. for Bishop Kinsolving, Brazil.	10 00
KENT Co.—Emmanuel Church (Chestertown): Junior Aux., Sp. for "Bishop Lay" cot, St. Mary's Orphanage, Shanghai.	5 00
(Shrewsbury)—Wo. Aux., Sp. for Bishop Rowe's Hospital, Ketchikan, Alaska, \$7; Sp. for Miss Thackara's work, Fort Defiance, Arizona, \$5; Sp. for Mrs. Wetmore's Industrial School, Arden, Asheville, \$5.	17 00
TALBOT Co.—"A Friend" (Easton), Sp. for Church Extension Fund, Porto Rico.	200 00
WICOMICO Co.—St. Peter's (Salisbury): Gen.	53 50
WORCESTER Co.—Miss S. V. Hack (Snow Hill): Wo. Aux., Sp. for Bishop Aves, Mexico, for famine sufferers.	1 00

Florida

Ap. \$31.50; Sp. \$10.00

CEDAR KEY—Christ Church: Gen.	2 50
DE FUNIAK—St. Agatha's: Gen.	11 50
FERNANDINA—Church of the Good Shepherd: Gen.	12 50
JACKSONVILLE—St. John's: Chapter of Daughters of the King, Gen.	5 00
MELROSE—Trinity Church: Sp. for Tsu Building Fund, Kyoto.	10 00

Fond du Lac

Ap. \$13.65

JACKSONPORT—Holy Nativity: Gen.	5 00
ONEIDA—Junior Aux., Gen.	1 35
RIFON—St. Peter's: Indian.	7 30

Georgia

Ap. \$37.22; Sp. \$5.00

AMERICUS—Calvary: Dom.	14 12
AUGUSTA—Atonement: Wo. Aux., Sp. for Rev. E. J. Lee, St. James's Hospital, Anking, Hankow.	5 00
BELFAST—Mission: Gen.	10 00
BRUNSWICK—St. Mark's: Gen.	4 75
THOMASVILLE—Church of the Good Shepherd: Dom.	6 00
WAYCROSS—Grace: Dom.	2 35

Harrisburg

Ap. \$135.34; Sp. \$88.28

BEARTOWN—Calvary: Gen.	8 58
BLUE RIDGE SUMMIT—Transfiguration: Gen.	50 97
CHAMBERSBURG—Trinity Church: Junior Aux., Sp. for "Little Mary" scholarship, St. Mary's-on-the-Mountain, Sewanee, Tennessee.	5 00
HARRISBURG—St. Stephen's: Gen.	38 06
LANCASTER—St. James's: Sp. for Tsu Property Fund, Kyoto.	63 25
St. John's: \$15.03, S. S., \$5, Sp. for Tsu Property Fund, Kyoto.	20 03
MILTON—Christ Church S. S.: Gen.	9 62
MONTOURSVILLE—Church of Our Saviour: Gen.	8 67
MT. HOPE—Hope: Gen.	14 02
SELIN'S GROVE—All Saints': Gen.	50
STATE COLLEGE—St. Andrew's: Gen.	4 92

Indianapolis

Ap. \$13.66

INDIANAPOLIS—St. Alban's: Gen.	1 15
LAWRENCEBURG—Trinity Church: Miss N. F. Brower, Gen.	10 00
NEW CASTLE—St. James's: Gen.	2 51

Iowa

Ap. \$18.85; Sp. \$2.00

DES MOINES—St. Mark's: Gen.	18 35
INDEPENDENCE—St. James's: C. D. Jones, Sp. for Church Extension Fund, Porto Rico.	2 00
IOWA CITY—Trinity Church: Wo. Aux., Gen.	50

Kansas

Ap. \$89.00

HIAWATHA—St. John's: Gen.	10 00
NEWTON—St. Matthew's: Gen.	9 00
TOPEKA—Grace: Gen.	60 00
College Sisters of Bethany, Gen.	10 00

Kansas City

Ap. \$34.52; Sp. \$28.50

KANSAS CITY—Grace Hall: Wo. Aux., Sp. for Bishop Knight, Isle of Pines, Cuba.	3 50
St. George's: Wo. Aux., Gen.	15 00
St. Mark's: Dom.	3 22
St. Mary's: Wo. Aux., Sp. for St. Mary's-on-the-Mountain, Sewanee, Tennessee.	25 00

Wo. Aux., Offering, October 28th, 1909, Gen.....	16 30	teacher's salary, St. Augustine's School, Raleigh, North Carolina....	2 00
Kentucky			
Ap. \$648.81; Sp. \$50.00			
HENDERSON—St. Paul's: Wo. Aux., Gen.....	25 00	St. Michael's: Wo. Aux., Sp. for sew- ing-teacher's salary, St. Augustine's School, Raleigh, North Carolina....	2 00
LOUISVILLE — Advent: Intermediates, Wo. Aux., Gen.....	13 00	St. Paul's (Flatbush): Dom., \$296.51; Gen., \$163.85	460 36
Christ Church: Mrs. M. E. A. Dudley, Sp. for Church Extension Fund, Porto Rico, \$50; Wo. Aux., Gen., \$25	75 00	St. Stephen's: Wo. Aux., Sp. for sew- ing-teacher's salary, St. Augustine's School, Raleigh, North Carolina....	2 00
St. Andrew's: Gen., \$150; S. S., "St. Andrew's S. S." scholarship, Girls' Training Institute, Africa, \$25; "St. Andrew's S. S." scholarship, St. John's School, Africa, \$25; "W. A. Robinson" scholarship, St. John's University, Shanghai, \$40.....	240 00	Neville N. McElroy, Dom.....	1 00
St. Paul's: Wo. Aux., Gen.....	42 50	H. E. Pierrepont, Sp. for Miss Wood, Wuchang, Hankow	100 00
St. Stephen's: Junior Aux., Gen.....	5 00	FAR ROCKAWAY—St. John's: Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina	1 00
"Mrs. M. E. A. Dudley, John N. Norton" scholarship, St. John's School, Africa, \$25; "Bishop Patte- son" scholarship, Boone University, Wuchang, \$50.....	75 00	GARDEN CITY—Cathedral of the Incar- nation: Wo. Aux., Sp. for sewing- teacher's salary, St. Augustine's School, Raleigh, North Carolina....	10 00
Laymen's League.....	126 31	LAWRENCE—Mrs. Charles E. Sherman, Sp. for Fund for St. Luke's Hospital, Tokyo	50 00
PADUCAH—Grace: Gen.....	92 00	MISCELLANEOUS—Wo. Aux., Sp. for sewing-teacher's salary, St. Augus- tine's School, Raleigh, North Caro- lina, \$4; Missionary Exhibit, Gen., \$26.70	30 70
PEWEE—St. James's: Wo. Aux., Gen..	5 00	Los Angeles	
Ap. \$14.70			
COVINGTON—Miss Lizzie Wynne, Gen.	20	Ap. \$77.20; Sp. \$723.25	
DANVILLE—Viola P. Cowan, Gen.....	5 00	CORONADO—Christ Church: \$48.25, Chas. T. Hinde, \$100, Wo. Aux., \$8, Junior Aux., \$1, S. S., \$10, Sp. for Utah	167 25
PARIS—St. Peter's: Gen.....	7 50	HOLYWOOD—St. Stephen's: Sp. for Utah	15 05
SOMERSET—Christ Church: Gen.....	2 00	LONG BEACH — St. Luke's: Sp. for Utah	20 00
Long Island			
Ap. \$1,248.06; Sp. \$310.00			
ASTORIA—Church of the Redeemer: Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Rale- igh, North Carolina.....	3 00	LOS ANGELES—Christ Church: 75 cts., John Harney, \$100, E. K. Gif- ford, \$5, B. Breckenfeld, \$10, Sp. for Utah	115 75
St. George's: Wo. Aux., Sp. for sew- ing-teacher's salary, St. Augus- tine's School, Raleigh, North Caro- lina	5 00	St. John's: Dom. and Frn., \$25; Sp. for Utah (of which W. A. North- rup, \$1), \$51.41.....	76 41
BELLPORT—Christ Church: Gen.....	10 00	St. Luke's: Sp. for Utah.....	5 32
BROOKLYN—Calvary: Wo. Aux., Sp. for sewing-teacher's salary, St. Au- gustine's School, Raleigh, North Carolina	2 00	St. Matthew's: Sp. for Utah.....	6 20
Christ Church (Eastern District): Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Rale- igh, North Carolina.....	3 00	St. Paul's: Mr. and Mrs. Lee, Sp. for Utah	40 00
Christ Church (Clinton Street): Wo. Aux., Sp. for sewing-teacher's sal- ary, St. Augustine's School, Rale- igh, North Carolina.....	5 00	OCEAN PARK—Church of the Good Shepherd: Sp. for Utah.....	11 02
Church of the Good Shepherd: Wo. Aux., Sp. for sewing-teacher's sal- ary, St. Augustine's School, Rale- igh, North Carolina.....	5 00	PASADENA—All Saints': Miss Mary White, Sp. for Utah.....	100 00
Grace (Heights): Gen., \$750; Sp. for Bishop Partridge, Kyoto, \$100....	850 00	POMONA—St. Paul's: Sp. for Utah, \$20; S. S., Sp. for Bishop Aves, Mexico, for famine sufferers, \$8....	28 00
Holy Trinity Church: Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina	5 00	REDLANDS—Trinity Church: Dom. and Frn., \$52.20; Sp. for Utah, \$62....	114 20
Church of the Redeemer: Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina	3 00	RIVERSIDE—All Saints': Sp. for Utah.	14 20
St. George's: Wo. Aux., Sp. for sewing- teacher's salary, St. Augustine's School, Raleigh, North Carolina....	2 00	SAN DIEGO—St. Paul's: Wo. Aux., \$3.50, Mrs. Kirby, \$10, Sp. for Utah.	13 50
St. James's: Wo. Aux., Sp. for sew- ing-teacher's salary, St. Augustine's School, Raleigh, North Carolina....	4 00	SANTA BARBARA—Trinity Church: Sp. for Utah.....	14 30
St. Jude's: Wo. Aux., Sp. for sewing- teacher's salary, St. Augustine's School, Raleigh, North Carolina....	2 00	SANTA MONICA—St. Augustine's: Sp. for Utah.....	8 75
St. Mary's: Wo. Aux., Sp. for sewing- teacher's salary, St. Augustine's School, Raleigh, North Carolina....	2 00	SIERRA MADRE—Ascension: Sp. for Utah	10 50
St. Stephen's: Wo. Aux., Sp. for sew- ing-teacher's salary, St. Augustine's School, Raleigh, North Carolina....	2 00	SOUTH PASADENA—St. James's: Sp. for Utah.....	16 00
St. Andrew's: Wo. Aux., Sp. for sew- ing-teacher's salary, St. Augustine's School, Raleigh, North Carolina....	4 00	MISCELLANEOUS—John Parkinson, Sp. for Utah.....	20 00
St. Paul's: Wo. Aux., Sp. for sew- ing-teacher's salary, St. Augustine's School, Raleigh, North Carolina....	2 00	Mrs. Macleish, Sp. for Utah.....	3 00
St. Stephen's: Wo. Aux., Sp. for sew- ing-teacher's salary, St. Augustine's School, Raleigh, North Carolina....	2 00	Margaret Middleton, Sp. for Utah..	1 00
Louisiana			
Ap. \$60.40; Sp. \$29.00			
ALEXANDRIA—Wo. Aux., Mrs. Evans's salary, Alaska.....	15 00		
HOUMA—St. Matthew's: Wo. Aux., Mrs. Evans's salary, Alaska.....	6 60		
NAPOLÉONVILLE—Christ Church: Wo. Aux., support of a scholar in St. Elizabeth's School, South Dakota,			

\$2.50; Mrs. Evans's salary, Alaska, \$2.50; Frn., \$4; Gen., 50 cts.....	9 50
NEW ORLEANS— <i>St. George's</i> : Junior Aux., Sp. to rebuild <i>St. Paul's</i> Church, Key West, Southern Florida, \$5; S. S.* Gen., 50 cts.....	5 50
<i>St. John's</i> : Wo. Aux., Gen.....	30
<i>St. Paul's</i> : Wo. Aux., Gen.....	10 00
<i>Trinity Church</i> : Wo. Aux., Mrs. Evans's salary, Alaska, \$1; Miss Suthon's salary, Kyoto, \$5.....	6 00
ST. FRANCISVILLE — Ernest Newman, Sp. for Miss Lella Bull, Osaka, Kyoto, for the Widely Loving Society for Orphans.....	4 00
SHREVEPORT— <i>St. Mark's</i> : Wo. Aux., Gen., \$10; Junior Aux., Gen., \$2.50.	12 50
MISCELLANEOUS—Babies' Branch, Sp. for support of Suma Ozawa, St. Agnes's School, Kyoto, for the year 1910.....	20 00

Maine

Ap. \$21.00	
BROWNVILLE— <i>St. John the Baptist's</i> : Gen.....	16 00
WISCASSET— <i>St. Philip's</i> : Gen.....	5 00

Marquette

Ap. \$10.62	
GRAND MARAIS— <i>St. Andrew's</i> : Gen....	8 05
IRON MOUNTAIN— <i>Holy Trinity Church</i> : A Birthday Offering, Gen.....	1 25
MENOMINEE— <i>Grace</i> : Gen.....	1 32

Maryland

Ap. \$1,612.52; Sp. \$153.70	
ANNE ARUNDEL Co.— <i>St. Anne's Parish</i> : Sp. for famine sufferers, Mexico.....	10 00
BALTIMORE— <i>Advent Chapel</i> : Wo. Aux., Sp. for Dr. Correll's Building Fund, Tsu, Kyoto.....	5 00
<i>Christ Church</i> : Gen.....	100 00
<i>Emmanuel Church</i> : Dom.....	985 47
<i>Grace</i> : Gen., \$286; Sp. for famine sufferers, Mexico, \$6; Sp. for Asheville, \$8.....	300 00
<i>St. Barnabas' and St. George's</i> : Wo. Aux., Sp. for Dr. Correll's Building Fund, Tsu, Kyoto.....	5 00
<i>St. Paul's</i> : Wo. Aux., Gen., \$1; Sp. for Dr. Correll's Building Fund, Tsu, Kyoto, \$31.....	32 00
<i>St. Paul's Chapel</i> (Avalon): Sp. for Navajo Indian Hospital, Fort Defiance, Arizona.....	3 50
<i>St. Peter's</i> : "A Member," <i>St. Paul's</i> College, Tokyo, \$10; Sp. for Bishop Thomas for hospital at Lander, Wyoming, \$10; Sp. for Bishop Rowe, Alaska, \$10.....	30 00
BALTIMORE—"A Friend of Missions," Gen.....	25 00
"H. W. A.," Sp. for Rev. Mr. Ancell, Shanghai.....	10 00
BALTIMORE Co.— <i>All Saints'</i> (Reisterstown): Wo. Aux., Sp. for Dr. Correll's Building Fund, Tsu, Kyoto..	5 00
<i>Epiphany</i> (Govanstown): Gen., \$5.17; Wo. Aux., Sp. for Dr. Correll's Building Fund, Tsu, Kyoto, \$12....	67 17
<i>Church of the Holy Comforter</i> (Lutherville): Wo. Aux., Sp. for Dr. Correll's Building Fund, Tsu, Kyoto.	5 00
<i>Church of the Redeemer</i> (Roland Park): G. Herbert Boehn, Sp. for Church Extension Fund, Porto Rico.	10 00
<i>St. Andrew's</i> (Hamilton): Gen.....	7 20
<i>St. Thomas's</i> (Garrison Forest): Wo. Aux., Sp. for Dr. Correll's Building Fund, Tsu, Kyoto.....	10 00
<i>St. Timothy's</i> (Catonsville): Gen., \$58; "Junior Aux." scholarship, St.	

Agnes's School, Kyoto, \$50.....	108 00
<i>Trinity Church S. S.</i> (Towson): Sp. for Bishop Brent's work in the Philippines.....	6 44
FREDERICK Co.— <i>Catoctin Parish</i> : Gen.	3 24
HOWARD Co.— <i>St. John's</i> : Frn., \$20; Junior Aux., for mountain work in Virginia, \$5.....	25 00
MISCELLANEOUS—"Cash." Wo. Aux., Sp. for Dr. Correll's Building Fund, Tsu, Kyoto.....	13 20

Massachusetts

Ap. \$878.50; Sp. \$1,746.25	
ANDOVER— <i>Christ Church</i> : Dom. and Frn.....	153 21
BOSTON— <i>Advent</i> : W. K. Richardson, Sp. for Expansion Fund, <i>St. John's</i> University, Shanghai, \$50; Wo. Aux., "A Member," Sp. for Archdeacon Cornish, South Carolina, to buy an acre of land, \$50.....	100 00
<i>Trinity Church</i> : Sp. for Bishop Thomas, Wyoming, \$390; Sp. for Bishop Aves's famine stricken Mexico (of which Miss Ethel L. Paine, \$50), \$150; "H.," Sp. for Church Extension Fund, Porto Rico, \$5....	545 00
E. B. Page, Sp. at discretion of Bishop L. H. Roots, Hankow.....	100 00
Ruth Lawrence, Bishop Brent's work, Philippines.....	25 00
BROCKTON— <i>St. Paul's</i> : Gen.....	15 00
BROOKLINE— <i>All Saints'</i> : \$102, in memory of "W. L. B.," \$1, Sp. for Bishop Thomas, Wyoming.....	103 00
<i>St. Paul's</i> : Sp. for Archdeacon Cornish, Charleston, South Carolina, \$25; Sp. for Bishop Thomas, Wyoming, \$25.....	50 00
CAMBRIDGE— <i>St. Philip's</i> : Gen.....	14 00
CONCORD— <i>Trinity Church</i> : Gen.....	13 12
DEDHAM— <i>St. Paul's</i> : Sp. for Bishop Brent, Philippine Islands, \$25; Sp. for Mexican Relief Fund, \$10.....	35 00
FALMOUTH— <i>St. Barnabas's</i> : Gen.....	8 00
GROTON— <i>St. John's</i> : Gen., \$100; Sp. for <i>St. John's</i> College, Shanghai, \$50.....	150 00
LAWRENCE— <i>Grace</i> : Gen.....	17 13
LOWELL— <i>St. Anne's</i> : Gen.....	300 60
NEWTON— <i>Church of the Good Shepherd</i> (Waban): Gen.....	46 00
<i>Church of the Redeemer</i> (Chestnut Hill): Dom. and Frn.....	100 00
<i>St. John's</i> (Newtonville): Gen.....	16 11
<i>St. Paul's</i> (Highlands): Gen.....	45 18
<i>Trinity Church</i> (Centre): Mrs. William Byers, Wo. Aux., Sp. for "Armistead Harrison" scholarship, <i>St. Paul's</i> School, Lawrenceville, Southern Virginia.....	75 00
NORTH BILLERICA— <i>St. Ann's Mission</i> : Gen.....	14 40
TAUNTON— <i>St. Thomas's</i> : Miss S. V. Louther, Sp. for Rev. A. A. Gilman, Changsha, Hankow.....	2 00
WELLESLEY—Dana Hall, a missionary meeting, Frn.....	10 75
WINCHESTER — <i>Epiphany</i> : Woman's Guild, Sp. for Archdeacon Cornish, Spartanburg, South Carolina.....	13 25
MISCELLANEOUS—Wo. Aux., committee for Mexico, Brazil, Cuba and Haiti, Sp. for Bishop Knight, Isle of Pines. Wo. Aux., "A Friend of Miss Woods," Sp. for Boone College Library, Wuchang, Hankow.....	500 00
Wo. Aux., "A Member," \$100, "A Friend," \$2, Sp. for Archdeacon Cornish, Charleston, South Carolina. Right Rev. W. Lawrence, D.D., Sp. for Zanzok Mission Equipment Fund, Shanghai, \$25; Sp. for Mexican Relief Fund, \$25.....	102 00
	50 00

Michigan		Newark	
Ap. \$636.02; Sp. \$6.00		Ap. \$383.90; Sp. \$951.18	
COLEMAN— <i>St. Andrew's</i> : Dom.	1 05	BLOOMFIELD— <i>Christ Church</i> : Gen.	6 00
DETROIT— <i>Grace</i> : Dom., \$50; Frn., \$50	100 00	EAST ORANGE—"B." Sp. for Rev. C. E. Betticher, Fairbanks, Alaska, for the "Luke Farthing" scholarship at Neenana	100 00
<i>St. Andrew's</i> : Wo. Aux., Alaska, \$15; Philippines, \$3; Gen., \$4; Sp. for Rev. A. W. Mann, Ohio, \$2; F. E. Adams Memorial, Sp. for Good Shepherd Hospital, Fort Defiance, Arizona, \$3	27 00	EDGEWATER— <i>Church of the Mediator</i> S. S.: Dom., \$9.65; Frn., \$9.65	19 30
<i>St. George's</i> : Wo. Aux., Gen.	5 00	GRANTWOOD— <i>Trinity Church</i> S. S.: Gen.	12 50
<i>St. John's</i> : Michael F. Pfau, Gen.	2 00	HASBROUCK HEIGHTS— <i>St. John the Divine</i> : Sp. for the Zangzok Equipment Fund, Shanghai	4 10
<i>St. Paul's</i> : Gen.	450 00	MONTCLAIR— <i>St. Luke's</i> : Sp. for plant for Changsha, Hankow	706 00
HAMBURG— <i>St. Stephen's</i> : Gen.	7 76	NEWARK— <i>St. Paul's</i> : Gen.	18 22
HILLSDALE— <i>St. Peter's</i> : Wo. Aux., Gen., \$1; Sp. for Rev. H. C. Parke, Morgantown, Asheville, \$1	2 00	<i>Trinity Church</i> : Wallace M. Scudder, Sp. for Church Extension Fund, Porto Rico	50 00
PONTIAC— <i>All Saints'</i> : Gen.	18 36	ORANGE— <i>Holy Trinity Church</i> S. S. (West*): Gen.	32 77
ROCHESTER— <i>St. Philip's</i> : Gen.	3 00	PATERSON— <i>St. Paul's</i> : Gen.	7 25
SAGINAW— <i>Calvary</i> : Dom. and Frn.	3 85	SOUTH ORANGE— <i>Holy Communion</i> : salary of Rev. Henry A. McNulty, Shanghai	187 50
<i>St. John's</i> (West Side): Gen.	22 00	<i>St. Andrew's</i> : Dom., \$25.51; Frn., \$25.51	51 02
Michigan City		New Hampshire	
Ap. \$21.23		Ap. \$220.18; Sp. \$10.51	
FORT WAYNE— <i>Trinity</i> : Junior Aux., Gen.	16 63	CHARLESTOWN— <i>St. Luke's</i> : Sp. for Zangzok Equipment Fund, Shanghai	3 00
KOKOMO— <i>St. Andrew's</i> : Junior Aux., Gen.	4 60	CONCORD— <i>St. Paul's</i> : Colored work, \$6.78; Gen., \$50	56 78
Milwaukee		St. Paul's School: Dom. and Frn.	
Ap. \$61.63		<i>DOVER</i> — <i>St. Thomas's</i> : Gen.	
DELEVAN — <i>Christ Church</i> : Dom., \$5.85; Frn., \$9.23	15 08	<i>KEENE</i> — <i>St. James's</i> : Dom. and Frn., \$28.16; Sp. for Rev. R. C. Wilson, Zangzok, Shanghai, \$5	
KENOSHA — <i>St. Matthew's</i> : Colored work in South, \$2; Gen., \$38	40 00	<i>MANCHESTER</i> — <i>Grace</i> : Sp. for Zangzok Equipment Fund, Shanghai	
STAR PRAIRIE— <i>St. John Baptist's</i> S. S.: Birthday Offering day-schools in China	1 55	<i>MISCELLANEOUS</i> —Wo. Aux., Gen.	
TOMAH—"C. W. D. V.," work among the mountaineers of the South	5 00	New Jersey	
Minnesota		Ap. \$857.71; Sp. \$19.00	
Ap. \$144.30; Sp. \$35.10		ATLANTIC CITY — <i>Ascension</i> : "A Friend," Sp. for Church Extension Fund, Porto Rico	
MINNEAPOLIS— <i>Holy Trinity Church</i> : Gen.	16 30	<i>BERNARDSVILLE</i> — <i>St. Bernard's</i> : for St. Augustine's School, Raleigh, North Carolina, \$55; Sp. for Boone School Teachers' Fund, Hankow, \$10	
<i>St. John's</i> (Linden Hills): Wo. Aux., Sp. for famine sufferers, Mexico, "A Friend," \$10, Sp. for Church Extension Fund, Porto Rico	5 10	<i>BOUND BROOK</i> — <i>St. Paul's</i> : Indian	
<i>St. Paul's</i> : H. R. Lyon, \$10, "A Friend," \$10, Sp. for Church Extension Fund, Porto Rico	20 00	<i>CAMDEN</i> — <i>St. Paul's</i> : St. John's College, Shanghai, \$5; Gen., \$76.90	
<i>ST. PAUL</i> — <i>Christ Church</i> : Gen.	3 00	<i>DUNELLEN</i> — <i>Holy Innocents'</i> : Indian	
W. F. Myers, Sp. for Bishop Whipple Memorial, Havana, Cuba	10 00	<i>ELIZABETH</i> — <i>Christ Church</i> : Frn.	
STILLWATER— <i>Ascension</i> : Gen.	125 00	<i>St. John's</i> : Gen.	
Mississippi		<i>Trinity Church</i> : Gen.	
Ap. \$21.15; Sp. \$26.55		<i>FLORENCE</i> — <i>St. Stephen's</i> : Gen.	
ABERDEEN— <i>St. John's</i> : Gen.	6 50	<i>FREEHOLD</i> — <i>St. Peter's</i> : "A Member," Wo. Aux., Sp. for St. Agnes's Hospital, Raleigh, North Carolina	
HATTIESBURG— <i>Trinity Church</i> : Gen.	5 50	<i>LITTLE SILVER</i> — <i>St. John's Chapel</i> : Dom.	
HOLLY SPRING— <i>Christ Church</i> : Wo. Aux., Rev. C. F. McRae's work, Shanghai	2 50	<i>MOORESTOWN</i> — <i>Trinity Church</i> : Dom.	
JACKSON—Mrs. E. L. Ragland, Gen.	1 00	<i>NEW BRUNSWICK</i> — <i>Christ Church</i> : Wo. Aux., for St. Paul's School, Lawrenceville, Southern Virginia, \$3; for St. Augustine's School, Raleigh, North Carolina, \$2	
MERIDIAN— <i>St. Paul's</i> : Sp. for Tsu Property Fund, Kyoto	26 55	<i>OCEAN CITY</i> —"A Friend," Sp. for	
SCRANTON— <i>St. John's</i> : Gen.	5 65		
Missouri			
Ap. \$473.01; Sp. \$56.30			
KIRKWOOD— <i>Grace</i> : Sp. for Bishop Partridge's work, Kyoto	56 30		
ST. LOUIS— <i>Christ Church Cathedral</i> : Dom.	300 00		
<i>Holy Communion</i> : Gen.	100 00		
<i>Holy Cross</i> : Gen.	5 00		
<i>St. John's</i> : Gen.	9 10		
<i>St. Peter's</i> : Dom., \$29.10; Frn., \$29.81	58 91		
Montana			
Ap. \$40.00			
HAMILTON— <i>St. Paul's</i> : Gen.	40 00		

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Bishop Aves for Mexican famine sufferers, \$2; Sp. for Y. Sugaira, Tokyo, \$5.....	7 00
PLAINFIELD—Grace: Wo. Aux., Miss M. E. Tweedy, for St. Paul's School, Lawrenceville, Southern Virginia, \$10; Miss Florence Tweedy, for St. Augustine's School, Raleigh, North Carolina, \$10.....	20 00
SALEM—St. John's: Dom., \$74.32; Indian, \$6.93; Colored, \$6.92.....	88 17
SHREWSBURY—Christ Church: Dom.....	40 00
TRENTON—Christ Church: Dom.....	36 98
St. Paul's: Wo. Aux., Colored.....	2 00
VINELAND—Trinity Church: \$10, A Thank-offering, \$50, Dom.....	60 00

New York

Ap. \$7,801.61; Sp. \$6,279.75	
ANNANDALE—Mrs. G. W. Dean, Sp. for Mexican famine sufferers.....	2 00
BREWSTER—St. Andrew's: Wo. Aux., Sp. for Mrs. Hunter, Raleigh, N. C. (of which for St. Agnes's Hospital, \$25; fare from New York to Brewster, \$2).....	27 00
BRONXVILLE — Christ Church: Mrs. Hayward, Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona.....	25 00
COLD SPRINGS—St. Mary's: Wo. Aux., Frn.....	1 00
IRVINGTON—"A Friend," Sp. for St. Elizabeth's Building Fund, Shanghai.....	5 00
KINGSTON—St. John's: Dom., \$6.78; Missions in U. S., \$8.20; Frn., \$6.29.....	21 27
MT. VERNON—Ascension: Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona.....	20 00
NEWBURGH—St. George's: Wo. Aux., Sp. for Rev. A. B. Hunter, St. Augustine's School, Raleigh, North Carolina.....	25 00
NEW YORK—All Angels': Gen.....	218 12
Beloved Disciple: Gen.....	32 80
Christ Church: Niobrara League, "Olivia M. Cutting" scholarship, St. Elizabeth's School, South Dakota, \$60; Sp. for "Rev. Sherman Coolidge" scholarship, Idaho, \$40; Wo. Aux., Frn., \$100; "Edith Wilminding" scholarship, St. Agnes's School, Kyoto, \$40.....	240 00
Christ Church (New Brighton): Sp. for Rev. I. H. Correll, "Hayo Shigizo" scholarship, Osaka, Kyoto, \$50.....	50 00
Church Missions House: "Alms Box," 25 cents, Chapel, \$1.10, Gen.....	1 35
Grace: Wo. Aux., Sp. for "Grace Church" scholarship, Haiti, \$115; Miss M. E. Lewis, Sp. for Church Extension Fund, Porto Rico, \$20; Woman's Missionary Society, "Elmire Dubois" scholarship, Girls' Training Institute, Africa, \$25.....	160 00
Holy Apostles': Gen., \$58.10; Woman's Missionary Association, Frn., \$47.65; Sp. for Foreign Life Insurance Fund, \$5.....	110 75
Incarnation: Mrs. Clinton Ogilvie, Sp. for Bishop Spalding, Utah, for Clergy Conference Fund, \$75; Wo. Aux., "A Member," "A Christmas Offering," Sp. for St. Margaret's School, Tokyo, \$20; "Mary H. Trotter" scholarship, Church Training-school for Women, Soochow, Shanghai, \$50; Niobrara League, "Theodore Crane Andrews" (Graduate) (In Memoriam) scholarship, South Dakota, \$60; "William Lewis Morris Graduate" (In Memoriam) scholarship, South Dakota, \$60.....	265 00
Church of the Mediator (Kingsbridge): Gen.....	104 56

Resurrection: Gen.....	71 00
St. Agnes's Chapel: Sp. for Dr. Pot's work, Shanghai, \$40; Mrs. Vincent Loeser, Sp. for St. John's Expansion Fund, Shanghai, \$10.....	50 00
St. Andrew's (Richmond): Wo. Aux., Gen.....	25 00
St. Bartholomew's: Wo. Aux., scholarship in St. Andrew's School, Mexico, \$250; Sp. for Rev. Mr. Matthews' Industrial School, Cape Mount, Africa, \$100; St. Augustine's League, Sp. for Rev. Mr. Russell, Lawrenceville, Southern Virginia, \$50; Sp. for Rev. Mr. Hunter, St. Augustine's School, Raleigh, North Carolina, \$75; Sp. for the expenses of St. Bartholomew's Day, St. Agnes's Hospital, Raleigh, North Carolina, \$10; Sp. for Bishop Gailor, Tennessee, for his Colored work, \$150; Wo. Aux., Indian Commission, Sp. for Miss Thackara's work, Fort Defiance, Arizona, \$25.....	660 00
St. George's: Woman's Branch Missionary Society, \$300; S. S., Sp. for salary of Rev. Maxwell W. Rice, Salt Lake City, Utah, \$100.....	400 00
St. James's: Wo. Aux., Sp. for Bishop Brown's Building Fund, Arkansas, \$10; Afternoon S. S., Sp. for Bishop Brent, Philippine Islands, for Mrs. Hargreaves, \$25.....	35 00
St. Mark's: Dom., \$69.90; Alaska, \$100; Frn., \$10.....	179 90
St. Mary's (Manhattanville): Gen.....	13 29
St. Mary's (Mott Haven): Gen.....	7 92
St. Mary the Virgin: Maude A. M. James, Sp. for Expansion Fund, St. John's University, Shanghai.....	1 00
St. Matthew's: Mrs. J. Henry Watson, Sp. for St. John's Expansion Fund, Shanghai.....	25 00
St. Paul's (Bronx): Gen.....	15 00
St. Thomas's: Wo. Aux., "M. M. Halsted" scholarship, Hooker School, Mexico, \$40; work in Mexico, \$30.....	70 00
Transfiguration: Mrs. Samuel Lawrence, Niobrara League, Sp. to endorse the "Samuel Lawrence Graduate" (In Memoriam) scholarship, South Dakota.....	1,500 00
Trinity Church: Wo. Aux., St. Augustine's League, Sp. for St. Agnes's Hospital, Raleigh, North Carolina, for expenses of January 8th.....	10 00
Trinity Chapel: Through Missionary Relief Society, Mrs. Lancaster Morgan, \$5, Miss F. H. Young, \$5, Frn.....	10 00
Zion and St. Timothy: "A Member," Sp. for Rev. Nathan Matthews, at his discretion, for infirmary equipment at Cape Mount, Liberia, West Africa.....	5 00
Mrs. R. T. Auchmuty, Domestic, \$2,000; Colored, \$1,000.....	3,000 00
"A Friend," toward the deficit, Gen.....	3,000 00
Miss Alice Jay, Wo. Aux., Sp. for Hospital of the Good Shepherd, Fort Defiance, Arizona.....	25 00
Miss M. G. Whitlock, Wo. Aux., Sp. to endorse the "Marie Antoinette Whitlock" scholarship, St. Hilda's School, Wuchang, Hankow.....	1,000 00
Stanley Holcomb, Molleson, Alaska, "A Friend," China.....	10 00
"A Friend," Gen.....	3 00
OSSINING—St. Paul's: Wo. Aux., Frn.....	4 00
PELHAM MANOR—Christ Church: Wo. Aux., Mrs. Munro, Sp. for Good Shepherd Hospital, Fort Defiance, Arizona.....	5 00
POUGHKEEPSIE—Christ Church: Gen.....	30 00
Wo. Aux., Indian.....	18 48
In "F's" name, Dom. and Frn.....	5 00

RYE— <i>Christ Church</i> : Wo. Aux., Frn..	100 00
SPRING VALLEY— <i>St. Paul's</i> : Alvin Graff, Dom. and Frn.....	10 00
STAATSBURG— <i>St. Margaret's</i> : Sp. for Bishop Brown, Arkansas.....	10 00
TUXEDO— <i>St. Mary's</i> : Wo. Aux., Frn..	12 00
YONKERS—Wm. F. Cochran and two sisters, Sp. for Rev. Edmund J. Lee, of Anking, Hankow, to complete Cochran Memorial Hall.....	2,000 00
St. Augustine's League, Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$100; Sp. for St. Augustine's School, Raleigh, North Carolina, \$120; Sp. for Rev. Richard Bright, Savannah, Georgia, \$50; Sp. for Rev. P. P. Alston, Charlotte, North Carolina, for salary of teachers, \$50; Sp. for a sewing-machine for St. Paul's scholarship, Lawrenceville, Southern Virginia, \$25; Sp. for St. Agnes's Hospital for expenses of St. Thomas's Day (Dec. 21), \$10; Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$12; from ladies of the Executive Committee, Sp. for Rev. A. T. Coombs, Hoffman Hall, Nashville, Tennessee, for candy for Christmas tree, \$5.75; Niobrara League, "A Member," Sp. for Domestic Contingent Fund, \$2; Wo. Aux., Foreign Committee, Frn., \$77.17	451 92

North Carolina

Ap. \$146.64; Sp. \$70.00

JACKSON— <i>Church of the Saviour</i> : Gen.	5 00
RALEIGH— <i>St. Augustine's Chapel</i> : Dom., \$59.39; Sp. for Rev. Dr. Correll's work in Kyoto, \$25.....	84 39
"In memory of Mrs. Brierly," Sp. for Miss Ridgely's Building Fund, Africa	25 00
SALISBURY— <i>St. Luke's</i> : Gen.....	32 25
MISCELLANEOUS—Rev. N. C. Hughes, Sp. for Tsu Property Fund, Kyoto..	20 00
"Anonymous," Gen.....	50 00

Ohio

Ap. \$125.32; Sp. \$100.00

CLEVELAND—Samuel Mather, Sp. for St. John's University Expansion Fund, Shanghai.....	100 00
GAMBIER— <i>Harcourt Parish</i> : Dom.....	23 25
LAKEWOOD— <i>Ascension</i> : Gen.....	17 99
NAPOLEON— <i>St. John's</i> : Gen.....	2 90
NEW PHILADELPHIA— <i>Trinity Church</i> : Gen.	7 18
TOLEDO— <i>St. Mark's</i> : Gen., \$19; Wo. Aux., Oklahoma, \$10.....	29 00
<i>Trinity Church</i> : Wo. Aux., salary Miss Elwin, Shanghai.....	45 00

Oregon

Ap. \$16.65; Sp. \$171.27

ASTORIA— <i>Grace S. S.</i> : Support of a scholar in Trinity Divinity-school, Tokyo	9 90
CORVALLIS— <i>Good Samaritan</i> : Sp. for Utah	10 90
EUGENE— <i>State University</i> : Sp. for Utah	20 00
GRANT'S PASS— <i>St. Luke's</i> : Dom.....	6 75
PORTLAND— <i>Grace Memorial</i> : \$10; Wo. Aux., \$22.05; Mrs. Lively, Wo. Aux., \$5; Sp. for Utah.....	37 05
<i>St. Mark's</i> : Sp. for Utah.....	29 26
<i>Pro-Cathedral of St. Stephen the Martyr</i> : Sp. for Bishop Spalding, Utah	62 36
SALEM— <i>St. Paul's</i> : Sp. for Utah.....	10 70
MISCELLANEOUS—J. L. Blaisdell, Sp. for Utah	1 00

Pennsylvania

Ap. \$1,852.29; Sp. \$1,247.00; Spec. Dep., \$100,000.00

BRYN MAWR— <i>Church of the Redeemer</i> : Junior Aux., Miss Babcock's salary, Tokyo, \$10; Miss Bull's salary, Kyoto, \$5; Sp. for St. Paul's College, Tokyo, \$10.....	25 00
"A Friend," for support of Rev. J. K. Ochiai, Tokyo.....	400 00
GLENLOCK— <i>St. Paul's</i> : Wo. Aux., Sp. for Bishop Knight, Cuba, to rebuild chapels, Isle of Pines.....	2 00
ITHAN— <i>St. Martin's</i> : Dom., \$2.06; Frn., \$2.62	4 68
JENKINTOWN— <i>Church of Our Saviour</i> : "A Member," Sp. for Bishop Knight, Cuba, for Isle of Pines chapels....	350 00
Sp. for Tsu Property Fund, Kyoto, for chancel furniture.....	97 50
MEDIA— <i>Christ Church</i> : Wo. Aux., Sp. for Bishop Knight, Cuba, to rebuild chapels, Isle of Pines.....	5 00
MILL CREEK— <i>St. Peter's</i> : Sp. for Isle of Pines chapels, Cuba.....	25 00
NORRISTOWN— <i>St. John's</i> : Dom., \$10; Frn., \$12; Gen., \$106.90.....	128 90
PHILADELPHIA— <i>Advocate Memorial</i> : Gen., \$32.62; Sp. for Archdeacon Wentworth, Lexington, \$7.25.....	39 87
All Saints' (Lower Dublin): Wo. Aux., Sp. for Bishop Knight, Cuba, to rebuild chapels, Isle of Pines....	5 00
<i>Christ Church S. S.</i> : For "Anne Flower Paul" scholarship, St. Mary's School, South Dakota.....	60 00
<i>Grace Church</i> (Mount Airy): Sp. for Isle of Pines chapels, Cuba (of which for Sunday-school, \$10.61, "W. A.," \$5.11).....	75 11
<i>Holy Apostles</i> : Junior Aux., "In Memory of Mr. Thomas's Birthday," Gen.	4 55
<i>Holy Trinity Church</i> : "A Member," Sp. for plant at Changsha, Hankow, \$25; Miss Scholt's Bible-class, Sp. for St. Luke's Hospital, Ponce, Porto Rico, \$25; St. Paul's Brotherhood, Gen., \$2.96; Wo. Aux., salary of Bible reader for Training-school, Hankow, \$60; Sp. for life insurance, \$10; Sp. for nurse's salary, St. Luke's Hospital, Shanghai, \$10; Sp. for Rev. Amos Goddard's life insurance, Hankow, \$5.....	137 96
<i>Prince of Peace Chapel S. S.</i> : Sp. for Tsu Property Fund, Kyoto.....	14 35
<i>Resurrection</i> : Sp. for work of Bishop Johnson, South Dakota.....	27 79
<i>St. James's S. S.</i> : Dom., \$29.45; Frn., \$28.75	58 20
<i>St. Luke's and Epiphany</i> : "A Friend," Sp. for Church Extension Fund, Porto Rico.....	2 00
<i>St. Mark's</i> : Miss H. P. Lawrence, Sp. for Church Extension Fund, Porto Rico, \$2; Wo. Aux., salary for Miss Alice F. Gates, Wuchang, Hankow, \$97; Junior Aux., Sp. for Mrs. Restarick, for the furnishing of one of the rooms in the Priory School, Honolulu, \$50.....	149 00
<i>St. Mark's</i> (Frankford): Wo. Aux., Boone College, Wuchang, Hankow..	5 00
<i>St. Martin's</i> (Oak Lane): Dom. (of which Sunday-school, \$8.15).....	17 15
<i>St. Paul's Memorial</i> (Overbrook): Dom., \$2; Sp. for Rev. J. H. Correll's work, Kyoto, \$110.....	112 00
<i>St. Peter's S. S.</i> (Germantown): "H. H. Houston" scholarship, S. Mary's School, South Dakota, \$60; Bishop Rowe, Alaska, \$20; Bishop Payne Divinity-school, Southern Virginia, \$15; "St. Peter's" scholarship, Cut-	

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tington College and Divinity-school, Africa, \$40; Sp. for scholarship, Utah, \$40; Sp. for Mr. Ishii's Orphanage, Tokyo, \$20.....	195 00
St. Simeon: Dom., \$28.50; Sp. for work of Mrs. Wetmore, Christ School, Arden, Asheville, \$30.....	58 50
St. Stephen's: Charles Lynch, Sp. for Church Extension Fund, Porto Rico. Church of the Saviour (West): Sunday-school Primary Department, for St. Mary's School, Rosebud Agency, South Dakota.....	2 00 14 00
The Transfiguration (West): Junior Aux., work in Hankow.....	5 55
Mrs. George C. Thomas, "In memory of her husband," to establish in perpetuity "The George Clifford Thomas" Memorial Fund, the income only to be used for the corporate purposes of the Society.....	100,000 00
Mrs. George L. Harrison, for "George L. Harrison" (Graduate) scholarship No. 1, South Dakota, \$60; "George L. Harrison" scholarship No. 2, St. Elizabeth's School, South Dakota, \$65.....	125 00 100 00
T. Broom Belfield, Gen.....	25 00
"A Friend," Gen.....	25 00
(Germantown): "In memoriam of W. Beaumont Whitney," work in Brazil. Mrs. William W. Arnett, \$20; Miss Eleanor Arnette, \$10; Sp. for scholarship Trades School, Ichang, Hankow.....	30 00
T. H. Morris, Sp. for Mexican famine sufferers.....	20 00
Rev. Chas. C. Pierce, D.D., Sp. for Bishop Whipple Memorial, Havana, Cuba.....	10 00
John E. Baird, Sp. for Bishop Morrison, Duluth, for white work.....	100 00
"Anonymous," Sp. for Bishop Kinsolving, Texas, for rebuilding two missions destroyed by a tornado.....	100 00
"A Friend of Missions," Sp. for Tsu Building Fund, Kyoto.....	2 00
Mrs. Mary F. Cox, Wo. Aux., "Grace" scholarship, St. John's University, Shanghai.....	25 00
"The Tuesday Missionary Bible-class," through Wo. Aux., Gen.....	300 00
RADNOR—St. Martin's: Dom., \$63.67; Frn., \$76.19.....	139 86
WAYNE—St. Mary's: R. E. Hare, Sp. for Church Extension Fund, Porto Rico.....	5 00
MISCELLANEOUS—Mrs. Mitchell's Normal Mission Class Alumnae, Sp. for Tsu Property Fund, Kyoto.....	30 00
Junior Aux., offerings at services for leaders, \$13.22, offerings at annual Junior services, \$28.10, Gen.....	41 32

Pittsburgh

Ap. \$672.06; Sp. \$254.25

BUTLER—St. Peter's: Colored.....	9 20
CRAFTON—Nativity S.S.: Sp. for Bishop Kinsolving, Rio Grande, Brazil.....	4 25
EMPORIUM—Emmanuel Church: Gen.....	20 28
PITTSBURGH—Ascension: Gen.....	190 90
Calvary: E. P. Botsford, Sp. for Church Extension Fund, Porto Rico.....	25 00
Christ Church (Allegheny): Dom., \$10.44; Mrs. Ormsby Phillips, "Ormsby Phillips" scholarship, St. John's University, Shanghai, \$50; "Clifford Stevenson" scholarship, Girls' Training Institute, St. Paul's River, Africa, \$25.....	85 44
St. Andrew's: Gen., \$126.24; Miss M. L. Jackson, Sp. for Church Extension Fund, Porto Rico, \$50.....	176 24
SMITHPORT—St. Luke's S. S.: Gen.....	40 00
UNIONTOWN—St. Peter's: Wo. Aux.,	

Sp. for Miss Mann's work, Tokyo...	50 00
MISCELLANEOUS—Wo. Aux., Philippines, \$50; Mexico, \$50; Hankow, \$50; Shanghai, \$50; Sp. for Tsu Property Fund, Kyoto, \$125.....	325 00

Quincy

Ap. \$46.60

GALESBURG—Grace: Gen.....	7 00
KNOXVILLE—St. Mary's: Gen.....	24 00
PEORIA—St. Paul's: Gen.....	15 60

Rhode Island

Ap. \$455.90; Sp. \$7.50

CROMPTON—St. Philip's: Gen.....	6 00
LONSDALE—Christ Church: Dom., \$13.51; Gen., \$80.62.....	94 13 21 68
MANVILLE—Emmanuel Church: Gen.....	146 52
NEWPORT—Trinity Church: Gen.....	
PROVIDENCE—"A Thank-offering," "Francis Hasseltine Chapel" scholarship, \$50, "Pomfret" scholarship, \$70, both in St. John's University, Shanghai.....	120 00
Proceeds of sale of amateur postcards, Sp. for Miss Clara M. Carter, Alaska	7 50
WICKFORD—St. Paul's: Gen.....	67 57

South Carolina

Ap. \$225.02; Sp. \$91.78

AIKEN—St. Thaddeus's: Wo. Aux., Sp. for Virginia mountain missions, Standardsville, Va.....	8 00
BARNWELL—Holy Apostles': Mrs. Elizabeth Seabrook, Frn.....	5 00
BOYKIN—Grace: Wo. Aux., Bible-woman, Hankow, \$1.50; Sp. for "Bishop Howe" cot, St. Mary's Orphanage, Shanghai, \$6.....	7 50
CAMDEN—Grace: Wo. Aux., Gen., \$10; "N. S. Wilson" day-school, Hankow, \$1.....	11 00
CHARLESTON—Grace: Wo. Aux., Bible-woman, Kyoto.....	10 00
Holy Communion: Wo. Aux., Seminole Indians, Southern Florida, \$3; Bible-woman, Kyoto, \$5; Bible-woman, Hankow, \$5; Sp. for Saluda mission, Asheville, \$2.....	15 00
St. Luke's: Wo. Aux., Bible-woman, Kyoto, \$5; Bible-woman, Hankow, \$5; Gen., \$6.42; Sp. for Miss Carter, Alaska, \$11.78.....	28 20 62 50
St. Michael's: Gen.....	
Frances S. Hillyer, Sp. for Bishop Aves for starving Mexicans.....	5 00
"Four Friends," Sp. for "Wilhelmina" scholarship, St. Mary's Orphanage, Shanghai.....	30 00
COLUMBIA—"Thanksgiving," Gen.....	5 00
EASTOVER—Zion: Wo. Aux., "N. S. Wilson" day-school, Hankow, \$1; Sp. for "Bishop Howe" cot, St. Mary's Orphanage, Shanghai, \$5.....	6 00
EDGEFIELD—Trinity Church: Wo. Aux., assistant for Miss McCullough, Porto Rico, \$1; "N. S. Wilson" day-school, Hankow, \$3.....	4 00
GLEN SPRINGS—Calvary: Wo. Aux., assistant for Miss McCullough, Porto Rico.....	17 50
GREENVILLE—Babies' Branch, Gen.....	8 85
JOHN'S ISLAND—St. John's: Wo. Aux., Gen.....	7 25
ORANGEBURG—Church of the Redeemer: Wo. Aux., Bible-woman, Hankow, \$1.50; "N. S. Wilson" day-school, Hankow, \$2; Bible-woman, Tokyo, \$1.50; Sp. for "Bishop Howe" cot, St. Mary's Orphanage, Shanghai, \$1.....	6 00
SPARTANBURG—Advent: Wo. Aux., Bible-woman, Kyoto, \$2; Bible-woman, Hankow, \$5; "N. S. Wilson" day-school, Hankow, \$5; "Margaret	

C. Manning' scholarship, St. Mary's Hall, Shanghai, \$25; M. E. Pinkney Fund, Bible-woman, Tokyo, \$5; Sp. for "Bishop Howe" cot, St. Mary's Orphanage, Shanghai, \$3; Sp. for Priory, Honolulu, \$5; Sp. for Archdeacon Stuck, Alaska, \$10.....	60 00	dian, \$5.90; Colored, \$10.....	15 90
SUMTER—Church of the Holy Comforter: Wo. Aux., Sp. for "Bishop Howe" cot, St. Mary's Orphanage, Shanghai.....	5 00	EAST ST. LOUIS—St. Paul's: Gen.....	2 60
WALTERSBORO—St. Jude's: Gen.....	15 00	PARIS—St. Andrew's: Gen.....	3 85
		SALEM—St. Thomas's: Gen.....	6 50
Southern Ohio			
Ap. \$606.82; Sp. \$55.00			
CHILLICOTHE—St. Paul's: Wo. Aux., Sp. for Rev. McN. Du Bosé's work, Morganton, Asheville.....	5 00		
CINCINNATI—Advent (Walnut Hills): Wo. Aux., Sp. for Dr. Myers, Shanghai.....	10 00		
Church of Our Saviour: Sp. for Bishop Brooke, Oklahoma.....	25 00		
Christ Church: Gen., \$234.54; S. S., "Rev. Dr. Brooke" scholarship, St. John's University, Shanghai, \$40; "Christ Church S. S." scholarship, St. John's School, Cape Mount, Africa, \$25.....	299 54		
Grace (Avondale): Gen.....	15 50		
St. Mark's: Gen.....	2 05		
St. Peter's S. S.: Gen.....	45 25		
COLUMBUS—Trinity Church: Wo. Aux., Sp. for Bishop Kendrick, Arizona.....	15 00		
DAYTON—Christ Church: Gen.....	174 21		
GLENDALE—Christ Church: Dom.....	61 83		
MADISONVILLE—Holy Trinity Church: Gen.....	4 24		
MECHANICSBURG—Church of Our Saviour: Gen.....	4 20		
Southern Virginia			
Ap. \$455.75; Sp. \$105.00			
AUGUSTA Co.—Emmanuel Church (Staunton): Dom. and Frn.....	103 60		
(Staunton): Stuart Hall, Missionary Society, "Patty Watkins" scholarship, Girls' Training Institute, Africa, \$25; Brazil, \$50; Sp. for Osuga Orphanage, Tokyo, \$20; Sp. for Rev. J. C. Ambler, sewing machine for Girls' Industrial School, Tokyo, \$25; Sp. for St. Margaret's School, Tokyo, \$5.....	125 00		
BATH Co.—St. Luke's S. S. (Hot Springs): Salary of Dr. Jefferys, St. Luke's Hospital, Shanghai.....	15 46		
BUCKINGHAM Co.—Emmanuel Church (Glenmore): Dom., 60 cents; Frn., 59 cents.....	1 19		
CAMPBELL Co.—St. Paul's (Lynchburg): \$6, Circle of Wo. Aux., \$16, Gen.....	22 00		
MECKLENBURG Co.—St. Luke's: Miss Ethel Tarry, Frn.....	50 00		
NORFOLK Co.—Christ Church (Norfolk): Gen.....	178 50		
St. Luke's (Norfolk): Woman's Guild, the birthday memorial gift for Miss Edmonia Lee Neilson, Gen.....	10 00		
St. Paul's (Norfolk): Wo. Aux., Sp. for Rev. St. George Tucker, St. Paul's College Building Fund, Tokyo.....	5 00		
Mrs. William C. Dickson (Norfolk), Sp. for Rev. B. L. Ancell, Yangchow, Shanghai.....	50 00		
Springfield			
Ap. \$54.02; Sp. \$5.00			
ALTON—St. Paul's: Wo. Aux., Sp. for Miss Thackara, Arizona.....	5 00		
BLOOMINGTON—St. Matthew's: Gen.....	25 17		
DANVILLE—Holy Trinity Church: In-			
Tennessee			
Ap. \$133.17			
BOLIVAR—St. Katherine's School: Junior Aux., Gen.....	8 30		
CHATTANOOGA—Christ Church: Wo. Aux., Gen.....	10 00		
St. Paul's: Wo. Aux. (of which Junior Aux., \$5), Gen.....	12 50		
CLARKSVILLE—Wo. Aux., Gen.....	7 50		
FRANKLIN—Wo. Aux., Gen.....	3 00		
MEMPHIS—St. Luke's: Wo. Aux., Gen.....	9 37		
St. Mary's: Wo. Aux., Gen.....	12 50		
SEWANEE—Missionary Society, "Sewanee" scholarship, St. John's University, Shanghai, \$40; Gen., \$30..	70 00		
Texas			
Ap. \$159.25			
HOUSTON—Christ Church: Wo. Aux., "Gertrude Aves" scholarship, Hooker Memorial School, Mexico.....	60 00		
NAVASOTA—St. Paul's: Gen.....	5 15		
PALESTINE—St. Philip's: Gen.....	5 10		
WACO—St. Paul's: Gen.....	85 00		
WEARTON—St. Thomas's: Gen.....	4 00		
Vermont			
Ap. \$203.06; Sp. \$34.72			
BETHEL—W. B. C. Stickney, Sp. for Zangzok Station Equipment Fund, Shanghai.....	5 00		
CHESTER—St. Luke's: Gen.....	10 00		
CONCORD—Mission: Sp. for Rev. R. C. Wilson, Shanghai.....	2 00		
ENOSBURG—Christ Church: Gen.....	2 50		
HARDWICK—St. John the Baptist's: Gen.....	1 00		
HYDEVILLE—St. James's: Gen.....	2 94		
POULTNEY—St. John's: Gen.....	5 22		
RANDOLPH—Bethany: Sp. for Zangzok Station Equipment Fund, Shanghai.....	10 00		
RICHFORD—St. Anne's: Gen.....	11 13		
RUTLAND—Trinity Church: China, \$33.16; Gen., \$12.11.....	45 27		
ST. ALBANS—St. Luke's S. S.: Sp. for Bishop Restarick, Honolulu.....	15 00		
ST. JOHNSBURY—St. Andrew's S. S.: Sp. for Rev. R. C. Wilson, Shanghai.....	2 72		
MISCELLANEOUS—"A. H.," Gen.....	125 00		
Virginia			
Ap. \$554.49; Sp. \$31.50			
ALBEMARLE Co.—Isabella K. Smith (Cismont), Sp. for Mexico famine sufferers.....	5 00		
ALEXANDRIA Co.—Christ Church (Alexandria): Dom.....	34 41		
"A Friend," Sp. for Church Extension Fund, Porto Rico.....	5 00		
CLARKE Co.—Grace (Berryville): Wo. Aux., Sp. for Mexico famine sufferers.....	6 50		
FAIRFAX Co.—Emmanuel Church (Theological Seminary): Fairfax Brazilian Missionary Society Brazil....	125 00		
GOOCHLAND Co.—St. Mary's (Subletts): Gen.....	5 00		
HANOVER Co.—St. Martin's Parish (Oliver): Dom., \$4.31; Gen., \$12.92.....	17 23		
HENRICO Co. (Brook Hill)—In memoriam "L. W.," December 18th, Gen.....	30 00		
Grace S. S. (Richmond): "Susie Morns" scholarship, St. Margaret's School, Tokyo.....	40 00		
Holy Trinity Church (Richmond): Wo. Aux., Rev. Mr. Walke's work, Tokyo.....	15 00		
St. James's (Richmond): Gen., \$200; Sp. for Rev. E. J. Lee's church, Anking, Hankow, \$10.....	210 00		
J. S. Moore, Frn.....	50 00		

Acknowledgments

ORANGE Co.— <i>St. Thomas's</i> (Orange): Gen.	32 85
PAGE Co.— <i>Christ Church</i> (Luray): Gen.	5 00
MISCELLANEOUS—Babies' Branch, Sp. for Domestic missionary font.....	5 00

Washington

Ap. \$710.33; Sp. \$69.50	
WASHINGTON (D. C.) — <i>Ascension</i> : Dom. and Frn., \$100; Wo. Aux., Sp. for Bishop Brent, Philippine Islands, \$25	125 00
<i>Christ Church</i> (Georgetown): \$55, Mrs. L. M. Zeller, \$1, Gen.; Daughters of the King, "A Member," Sp. for Miss Ridgely's work in Africa, \$10	66 00
<i>St. John's S. S.</i> : Dom. and Frn.	150 00
<i>St. Paul's</i> : Dom. and Frn.	107 00
<i>St. Peter's</i> : John G. Bragaw, Jr., Sp. for Church Extension Fund, Porto Rico	2 50
<i>St. Stephen's</i> : Boys' Branch, Junior Aux., Sp. for famine sufferers in Mexico	1 00
<i>Trinity Church</i> : "Two Members of the Wo. Aux.," Gen., \$50; S. S., Sp. for St. Paul's School, Beaufort, East Carolina, for two scholarships, \$20	70 00
Missionary Council, Third Depart- ment, Gen.	29 62
Wo. Aux., "A Member," Christmas Gift, Gen.	200 00
Beverly R. Mason, Sp. for Church Extension Fund, Porto Rico	5 00
Mrs. Smith S. Leach, Sp. for Bish- op Whipple Memorial, Havana, Cuba	5 00
Miss M. A. Carson, St. Margaret's School, Tokyo	5 00
"A Friend," Gen.	2 00
"A Friend," Gen.	2 00
MONTGOMERY Co. (Glen Echo, Md.)— <i>Church of the Redeemer S. S.</i> : St. John's College, Shanghai	5 71
(Poolesville)—Miss Medora Jones, Sp. for mountain missions in Vir- ginia under Archdeacon Neve	1 00
ST. MARY'S Co.— <i>All Saints' Parish</i> : FRN.	3 00

Western Massachusetts

Ap. \$91.30; Sp. \$32.00	
AMHERST— <i>Grace</i> : Wo. Aux., St. Augustine's School, Raleigh, North Carolina, \$1.50; St. Paul's School, Lawrenceville, Southern Virginia, \$1.50	3 00
CLINTON— <i>Church of the Good Shep- herd</i> : Wo. Aux., St. Augustine's School, Raleigh, North Carolina, \$5; St. Paul's School, Lawrence- ville, Southern Virginia, \$5; Alaska Supply Fund, \$5; Bible- women, Hankow, \$5	20 00
FITCHBURG— <i>Christ Church</i> : Wo. Aux., Alaska Supply Fund	5 00
GREENFIELD— <i>St. James's</i> : Gen.	5 00
HOLYOKE— <i>St. Paul's</i> : Wo. Aux., Alaska Supply Fund, \$10; St. Paul's School, Lawrenceville, Southern Vir- ginia, \$1.15; St. Augustine's School, Raleigh, North Carolina, \$1.15	12 30
PITTSFIELD— <i>St. Stephen's</i> : "A Christ- mas Gift," Gen.	10 00
ROCHESTER— <i>Christ Church</i> : (Appor- tionment, 1908-09) Gen.	11 00
SPRINGFIELD— <i>Christ Church S. S.</i> : Bishop Rowe's class, Sp. toward sup- porting child at Neevana Hall, Alaska	30 00
WESTBORO— <i>St. Stephen's</i> : "A Friend," Sp. for Bishop Brent to be used for	

school for American boys at Baguio, Philippine Islands	2 00
WORCESTER— <i>All Saints'</i> : Wo. Aux., Alaska Supply Fund	25 00

Western Michigan

Ap. \$68.50	
COLDWATER— <i>St. Mark's</i> : Gen.	60 00
GRAND RAPIDS— <i>St. Bede's</i> : Gen.	1 50
KALAMAZOO— <i>Ascension</i> : Gen.	1 00
MENDON— <i>St. Paul's</i> : Gen.	1 00
QUINCY— <i>St. John's</i> : Gen.	5 00

Western New York

Ap. \$1,487.29; Sp. \$170.00	
BUFFALO— <i>St. John's</i> : Gen.	66 45
<i>St. Mary's-on-the-Hill</i> : Gen., \$30; Miss Hewson, Sp. for Tsu Building Fund, Kyoto, \$1; Mrs. G. G. Merrill, Bishop Rowe's work, Alaska, \$50; Bishop Partridge's work, Kyoto, Japan, \$25	106 00
<i>Trinity Church</i> : Gen.	27 44
GENEVA— <i>Trinity Church</i> : "A Friend of the Laymen's Missionary Move- ment," Gen., \$1,000; Wo. Aux., "A Member," Sp. for Bishop Aves for famine sufferers, Mexico, \$10	1,010 00
MEDINA— <i>St. John's</i> : Dom.	8 90
PALMYRA—"A Friend," Gen., \$5; Sp. for St. Margaret's School, Tokyo, \$3	8 00
PHELPS— <i>St. John's S. S.</i> : Sp. for Archdeacon Swan, Oklahoma	30 00
RIPLEY— <i>Trinity Church</i> : Gen.	1 00
WESTFIELD— <i>St. Peter's</i> : Gen., \$3.50; "A Member of the Missionary So- ciety," Sp. for Building Fund, St. Margaret's School, Tokyo, \$1	4 50
MISCELLANEOUS—Wo. Aux., Philip- pines, \$50; St. Paul's School, Law- renceville, Southern Virginia, \$50; Cape Mount, \$50; Training-school for Bible-women, Shanghai, \$50; Sp. for Bishop Graves life insurance, \$50; Miss J. C. Smith, "Bishop Clarkson" scholarship, Girls' Train- ing Institute, West Africa, \$25	275 00
Junior Aux., Alaska, \$25; "Helen M. Halsey" scholarship, Girls' Training Institute, St. Paul's River, West Africa	45 00
Girls' Friendly Society Memorial Fund, Sp. for House of Bethany, Cape Mount, Africa, in recognition of Miss Seaman's work there	75 00

West Texas

Ap. \$12.90	
CORPUS CHRISTI— <i>Church of the Good Shepherd</i> : Gen.	2 40
LLANO— <i>Grace</i> : Gen.	5 00
SAN SABA— <i>St. Luke's</i> : Gen.	5 50

West Virginia

Ap. \$306.01	
CHARLES TOWN— <i>Zion</i> : Gen.	127 84
MOOREFIELD— <i>Emmanuel Church</i> : Dom. and Frn.	10 00
MORGANTOWN— <i>Trinity Church</i> : Gen.	39 00
NEW MARTINSVILLE— <i>St. Ann's</i> : Dom.	4 00
PARKERSBURG— <i>Church of the Good Shepherd</i> : Gen.	50 00
RACINE— <i>Brookside</i> : Gen.	2 00
SPRUCE RUN— <i>Mission</i> : Gen.	3 25
UNION— <i>All Saints'</i> : Dom.	5 34
WESTON— <i>St. Paul's</i> : Gen.	14 08
MISCELLANEOUS — Right Rev. George W. Peterkin, D.D., "West Virginia" scholarship, St. John's School, Africa	50 00
Missionary League, Gen.	50

Missionary Districts

Alaska

Ap. \$18.50	
ALLACHAKET— <i>St. John's-in-the-Wilderness</i> : Junior Aux., Gen.	1 75
ANVIK— <i>Christ Church</i> : Wo. Aux., Gen.	1 75
MISCELLANEOUS—South Eastern Archdeaconry, Gen.	15 00

Asheville

Ap. \$149.06	
ARDEN— <i>Christ Church School</i> : Dom.	25
BEAVER CREEK— <i>St. Mary's</i> : Dom., \$33; Frn., \$33; Gen., \$34.	100 00
BILTMORE— <i>All Souls</i> : Dom.	100 00
BREYARD— <i>St. Phillip's</i> : Indian.	7 00
CASHIERS— <i>Church of the Good Shepherd</i> : Dom.	75
CHUNN'S COVE— <i>St. Luke's</i> : Dom.	50
FOSCOB— <i>Easter Chapel</i> : Dom.	25
FRANKLIN— <i>St. Agnes's</i> : Gen.	1 50
<i>St. Cyprian's</i> : Gen.	50
GLEN ALPINE— <i>St. Paul's</i> : Dom.	1 50
GLENDALE SPRINGS— <i>Holy Trinity Church</i> : Dom.	25
GREEN RIVER— <i>St. Joseph's</i> : Dom.	50
<i>St. Andrew's</i> : Dom.	50
GRACE— <i>Grace</i> : Gen.	4 50
HICKORY— <i>Ascension</i> : Dom., \$2; Frn., \$2; Gen., \$2.	6 00
HIGHLANDS— <i>Incarnation</i> : Gen.	1 50
LINCOLNTON— <i>St. Luke's</i> : Dom., \$4.46; Frn., \$1; Gen., \$2.	7 46
<i>St. Cyprian's</i> : Dom.	50
LENOIR— <i>St. James's</i> : Dom., \$2; Frn., \$2; Gen., \$2.	6 00
<i>Chapel of Peace</i> : Dom.	25
LINCOLN CO.— <i>Church of Our Saviour</i> : Dom.	25
<i>St. Paul's</i> : Dom.	25
<i>St. Stephen's</i> : Dom.	25
MORGANTON— <i>Grace</i> : Gen.	1 85
<i>St. George's</i> : Dom.	50
<i>St. Mary's</i> : Gen.	50
<i>St. Michael's</i> : Dom.	50
PRENTISS— <i>St. George's</i> : Dom., 13 cts.; Frn., 12 cts.	25
RONDA— <i>All Saints</i> : Gen.	25
SHELBY— <i>Church of the Redeemer</i> : Dom.	25
SLAGLE— <i>Ascension</i> : Dom., 13 cts.; Frn., 12 cts.	25
SPRINGDALE— <i>St. Mark's</i> : Dom.	25
TODD— <i>St. Matthew's</i> : Dom., 25 cts.; Frn., 25 cts.	50
VALLE CRUCIS— <i>Holy Cross</i> : Dom.	1 00
WILKESBORO— <i>St. Paul's</i> : Gen.	50
YADKIN VALLEY— <i>Chapel of Rest</i> : Dom.	1 00

Eastern Oregon

Ap. \$24.41	
PENDLETON— <i>Church of the Redeemer</i> : Gen.	24 41

Idaho

Ap. \$36.20	
BONNERS FERRY—Gen.	6 00
GRANGEVILLE— <i>Trinity Church</i> : Gen.	5 50
NAMPA— <i>Grace</i> : \$4, S. S.* \$15, Gen.	19 00
SANDPOINT—Gen.	5 70

Kearney

Ap. \$9.35	
HASTINGS— <i>St. Mark's</i> : Dom.	9 35

New Mexico

Ap. \$4.35	
SILVER CITY— <i>Church of the Good Shepherd</i> : Gen.	4 35

Oklahoma

Ap. \$5.00	
GUTHRIE— <i>Trinity Church</i> : Gen.	5 00

Olympia

Sp. \$56.75	
BREMERTON— <i>St. Paul's</i> : Wo. Aux., Sp. for Bishop Spalding's work, Provo, Utah	5 00
CHEHALIS— <i>Epiphany</i> : Wo. Aux., Sp. for Bishop Spalding's work, Provo, Utah	5 00
KENT— <i>St. James's</i> : Sp. for Utah	4 00
SEATTLE— <i>St. Clement's</i> : Sp. for Utah	2 00
<i>St. Mark's</i> : Sp. for Bishop Spalding's work, Provo, Utah.	10 00
TACOMA— <i>Holy Communion</i> : Sp. for Utah	15 90
<i>Trinity Church</i> : George Lawler, Sp. for Utah	14 85

Porto Rico

Ap. \$34.55	
MAYAGUEZ— <i>St. Andrew's</i> : Gen.	27 00
PONCE— <i>Holy Trinity Church</i> : Gen.	7 55

Sacramento

Ap. \$10.00; Sp. \$34.45	
CHICO—Ernest R. Armstrong, Gen.	10 00
SACRAMENTO—Union Missionary Meeting at <i>St. Paul's Church</i> , Sp. for Bishop Rowe, Alaska	23 50
WOODLAND— <i>St. Luke's</i> : \$9.45, Mrs. Holt, \$1.50, Sp. for Utah.	10 95

Salina

Ap. \$60.00; Sp. \$9.07	
BELOIT— <i>St. Paul's</i> : Wo. Aux., Gen. (of which Babies' Branch, \$1), \$6.88; Babies' Branch, Sp. for missionary font, 25 cents; Sp. for <i>St. Mary's-on-the-Mount</i> , Sewanee, Tennessee, 59 cents.	7 72
BENNINGTON— <i>Transfiguration</i> : Wo. Aux., Gen.	8 32
FORMOSO— <i>Trinity Church</i> : Wo. Aux., Gen. (of which Babies' Branch, \$3.35), \$7.51; Junior Aux., Sp. for <i>St. Mary's-on-the-Mount</i> , Sewanee, Tennessee (of which Babies' Branch, \$1), \$5; Babies' Branch, Sp. for missionary font, 25 cents.	12 76
KINGMAN— <i>Christ Church</i> : Wo. Aux., Gen.	4 72
MINNEAPOLIS— <i>St. Peter's</i> : Wo. Aux., Gen.	6 76
SALINA— <i>Christ Cathedral</i> : Gen. (of which Babies' Branch, \$5.65), \$15.53; Babies' Branch, Sp. for <i>St. Mary's-on-the-Mount</i> , Sewanee, Tennessee, \$2.48; Sp. for missionary font, 50 cents.	18 51
WAKEBENY— <i>Heavenly Rest</i> : Wo. Aux., Gen.	6 22
MISCELLANEOUS—Wo. Aux., Gen.	4 06

South Dakota

Sp. \$18.70	
BROOKINGS—"A Friend," Sp. for sufferers in Mexico	5 00
SIoux FALLS— <i>All Saints' School</i> : Sp. for sufferers in Mexico.	13 70

Southern Florida

Sp. \$40.00	
OCALA— <i>Grace</i> : Sp. for Tsu Building Fund, Kyoto	15 00
ORLANDO—General A. B. Carey, Sp. for Bishop Whipple Memorial, Havana, Cuba	25 00

Spokane

Sp. \$5.00	
SPOKANE— <i>All Saints</i> : Wo. Aux., "A Member," Sp. for Bishop Aves's work, Mexico	5 00

Philippine Islands

Ap. \$45.39	
MANILA— <i>St. Mary and St. John</i> : Gen.	45 39

Acknowledgments

167

Utah

Ap. \$133.61; Sp. \$22.70

OGDEN— <i>Church of the Good Shepherd:</i>	22 70
Sp. for Alaska	10 00
PARK CITY— <i>St. Luke's: Gen.:</i>	123 61
SALT LAKE CITY—Rowland Hall,* Gen.	

Wyoming

Ap. \$6.75

ENCAMPMENT— <i>St. James's: Gen.:</i>	1 60
ROCK SPRINGS — <i>Holy Communion:</i>	2 00
Dom.	
WIND RIVER— <i>Church of the Redeemer:</i>	3 15
Dom.	

Foreign Missionary Districts

Ontario

Ap. \$2.00

DELHI—A. W. Crysler, Sp. for Guan- guatico Chapel, Cuba	2 00
--	------

Brazil

Ap. \$50.00

Wo. Aux., Africa	50 00
------------------------	-------

Haiti

Ap. \$5.00

PORT-AU-PRINCE— <i>Holy Trinity Church:</i>	
Children's Club, Frn.	5 00

Miscellaneous

Interest — Dom., \$1,960.38; Frn., \$1,553.06; Gen., \$3,749.88; Sp., \$429.55; Specific Dep., \$21.04.....	7,713 91
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United Offering, Wo. Aux., 1907, on account of appropriations to Septem- ber 1st, 1910, Dom., \$3,500; Frn., \$3,500	7,000 00
Through Miss Coles, Sp. for St. Paul's College Building Fund, Tokyo	1,000 00
Guild of St. Barnabas's, Miss Bol- ster's salary, Alaska	400 00
Through Rev. E. H. Edson, Sp. for balance of Leper Fund, Porto Rico..	125 00
League for Eastern Oregon, Sp. for Bishop Paddock, Eastern Oregon..	50 00
Through Rev. A. A. Gilman, Sp. for Changsha, Hankow	42 41
Mite-chest No. 29,405, Dom., \$8.40; Family Missionary Box No. 5,726, Frn., \$11.60	20 00
A. C. Scott, Sp. for Bishop Rowe, Alaska	5 00
Miss Gertrude Gennison, Sp. for Zangok Station Equipment Fund, Shanghai!	1 50

Legacies

BROOKLYN, L. I.—Estate of Harkort Napier	100 00
OWATONNA, MINN.—Estate of James Dean	75 00
PHILADELPHIA, PENN.—Estate of Miss Frances J. O'Connor	95 25
PRINCE GEORGE CO., WASH.—Estate of Benjamin O. Lowndes, balance of Thompson note, \$300; Interest on note, \$61.95	361 95
Receipts for the month.....	\$160,628 31
Amount previously acknowledged..	162,141 73
Total since September 1st.....	\$322,770 04

SUMMARY OF RECEIPTS

Receipts divided according to purposes to which they are to be applied	Received during December	Amounts previously Acknowledged	Total
1. Applicable upon the appropriations of the Board.	\$ 43,468 89	\$73,597 04	\$117,065 93
2. Special gifts forwarded to objects named by donors in addition to the appropriations of the Board.	16,506 18	37,401 68	53,907 86
3. Legacies, the disposition of which is to be deter- mined by the Board at the end of the fiscal year.	632 20	51,093 56	51,725 76
4. Specific Deposit.....	100,021 04	49 45	100,070 49
Total.....	\$160,628 31	\$162,141 73	\$322,770 04

OFFERINGS TO PAY APPROPRIATIONS

Total receipts from September 1st, 1909, to January 1st, 1910, applicable upon the appropri-
ations, divided according to the sources from which they have come, and compared with the cor-
responding period of the preceding year. Legacies are not included in the following items, as their
disposition is not determined by the Board until the end of the fiscal year.

Source	To Jan. 1, 1910	To Jan. 1, 1909	Increase	Decrease
1. From congregations.....	\$41,189 97	\$38,786 66	\$ 2,403 31	\$.....
2. From individuals.....	13,224 77	21,744 80		8,520 03
3. From Sunday-schools.....	2,167 42	3,202 85		1,034 93
4. From Woman's Auxillary.....	9,923 47	15,080 04		5,156 57
5. Woman's Auxillary United Offering.....	28,000 00	12,000 00	16,000 00	
6. From interest.....	21,976 63	18,876 61	3,100 02	
7. Miscellaneous items.....	583 67	2,259 55		1,675 88
Total	\$117,065 93	\$111,950 01	\$5,115 92	

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1st, 1909, TO AUGUST 31st, 1910.

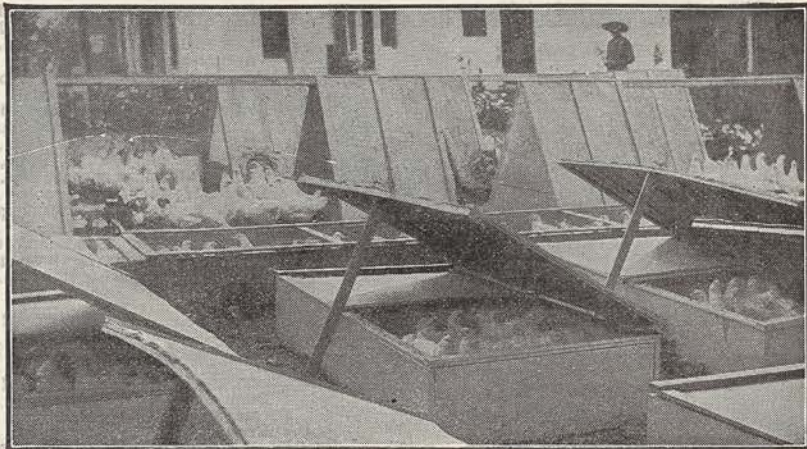
Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad.....	\$1,188,522 50
2. To replace Reserve Funds temporarily used for the current work.....	32,955 33
Total.....	\$1,221,477 83
Total receipts to date applicable on appropriations.....	117,065 93
Amount needed before August 31st, 1910.....	\$1,104,411 90

A LIVING FROM POULTRY

\$1,500.00 FROM 60 HENS IN TEN MONTHS ON A CITY LOT 40 FEET SQUARE.

To the average poultryman that would seem impossible and when we tell you that we have actually done a \$1,500 poultry business with 60 hens on a corner in the city garden 40 feet wide by 40 feet long we are simply stating facts. It would not be possible to get such returns by any one of the systems of poultry keeping recommended and practiced by the American people, still it is an easy matter when the new



PHILO SYSTEM

is adopted.

THE PHILO SYSTEM IS UNLIKE ALL OTHER WAYS OF KEEPING POULTRY.

and in many respects just the reverse, accomplishing things in poultry work that have always been considered impossible, and getting unheard-of results that are hard to believe without seeing.

THE NEW SYSTEM COVERS ALL BRANCHES OF THE WORK NECESSARY FOR SUCCESS

from selecting the breeders to marketing the product. It tells how to get eggs that will hatch, how to hatch nearly every egg and how to raise nearly all the chicks hatched. It gives complete plans in detail how to make everything necessary to run the business and at less than half the cost required to handle the poultry business in any other manner.

TWO POUND BROILERS IN EIGHT WEEKS.

are raised in a space of less than a square foot to the broiler without any loss, and the broilers are of the very best quality, bringing here three cents per pound above the highest market price.

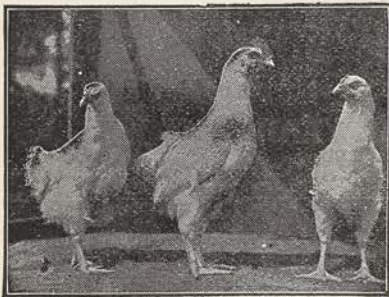
OUR SIX-MONTHS-OLD PULLETS ARE LAYING AT THE RATE OF 24 EGGS EACH PER MONTH.

In a space of two square feet for each bird. No green cut bone of any description is fed, and the food used is inexpensive as compared with food others are using.

Our new book, the PHILO SYSTEM OF POULTRY KEEPING, gives full particulars regarding these wonderful discoveries, with simple, easy-to-understand directions that are right to the point, and 15 pages of illustrations showing all branches of the work from start to finish.

DON'T LET THE CHICKS DIE IN THE SHELL.

One of our secrets of success is to save all the chickens that are fully developed at hatching time, whether they can crack the shell or not. It is a simple trick and believed to be the secret of the ancient Egyptians and Chinese which enabled them to sell the chicks at 10 cents a dozen.



THREE POUND ROASTERS TEN WEEKS OLD

CHICKEN FEED AT 15 CENTS A BUSHEL.

Our book tells how to make the best green food with but little trouble and have a good supply, any day in the year, winter or summer. It is just as impossible to get a large egg yield without green food as it is to keep a cow without hay or fodder.

OUR NEW BROODER SAVES 2 CENTS ON EACH CHICKEN.

No lamp required. No danger of chilling, over-heating or burning up the chickens as with brooders using lamps or any kind of fire. They also keep all the lice off the chickens automatically or kill any that may be on them when placed in the brooder. Our book gives full plans and the right to make and use them. One can easily be made in an hour at a cost of 25 TO 50 CENTS.

TESTIMONIALS.

Bellefontaine, Ohio, June 7, '09

Mr. E. R. Philo, Elmira, N. Y.

Dear Sir:—I just want to tell you of the success I have had with the Philo system. In January, 1909, I purchased one of your Philo System books and I commenced to hatch chickens. On the third day of February, 1909, I succeeded in hatching ten chicks. I put them in one of your fireless brooders and we had zero weather. We succeeded in bringing through nine—one got killed by accident. On June 1, one of the pullets laid her first egg, and the most remarkable thing is she has laid every day since up to the present time. Yours truly, R. S. LaRue.

205 S. Clinton St., Baltimore, M. D., May 28, 1909

E. R. Philo, Publisher, Elmira, N. Y.

Dear Sir:—I have embarked in the poultry business on a small scale (Philo System) and am having the best of success so far, sixty-eight per cent of eggs hatched by hens, all chicks alive and healthy at this writing; they are now three weeks old. Mr. Philo is a public benefactor and I don't believe his System can be improved upon, and so I am now looking for more yard room, having but 15x30 where I am now. Yours truly, C. H. Leach.

South Britain, Conn., Apr. 14, 1909

Mr. E. R. Philo, Elmira, N. Y.

Dear Sir:—I have followed your system as close as I could; the result is a complete success. If there can be any improvement on nature, your brooder is it. The first experience I had with your System was last December. I hatched 17 chicks under two hens, put them as soon as hatched in one of your brooders out of doors and at the age of three months I sold them at 35c a pound. They then averaged 2½ lbs. each, and the man I sold them to said they were the finest he ever saw, and he wants all I can spare this season. Yours truly, A. E. Nelson.

Osakis, Minn., June 7, '09

Mr. E. R. Philo, Elmira, N. Y.

Dear Sir:—You certainly have the greatest system the world has ever known. I have had experience with poultry, but I know you have the system that brings the real profits. Yours, Jesse Underwood.

Brockport, N. Y., Sept. 12, 1908

Mr. E. W. Philo, Elmira, N. Y.

Dear Sir:—I have had perfect success brooding chickens your way. I think your method will raise stronger, healthier chicks than the old way of using lamps and besides it saves so much work and risk. Yours respectfully, M. S. Gooding.

Send \$1.00 direct to the publisher and a copy of the latest revised edition of the book will be sent you by return mail.

E. R. PHILO, PUBLISHER, 320 THIRD ST., ELMIRA, N. Y.

THE Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

March, 1910

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The Subscription Price of **THE SPIRIT OF MISSIONS** is **ONE DOLLAR** per year. Postage is prepaid in the United States, Porto Rico, the Philippines and Mexico. For other countries in the Postal Union, including Canada, twenty-four cents per year should be added.

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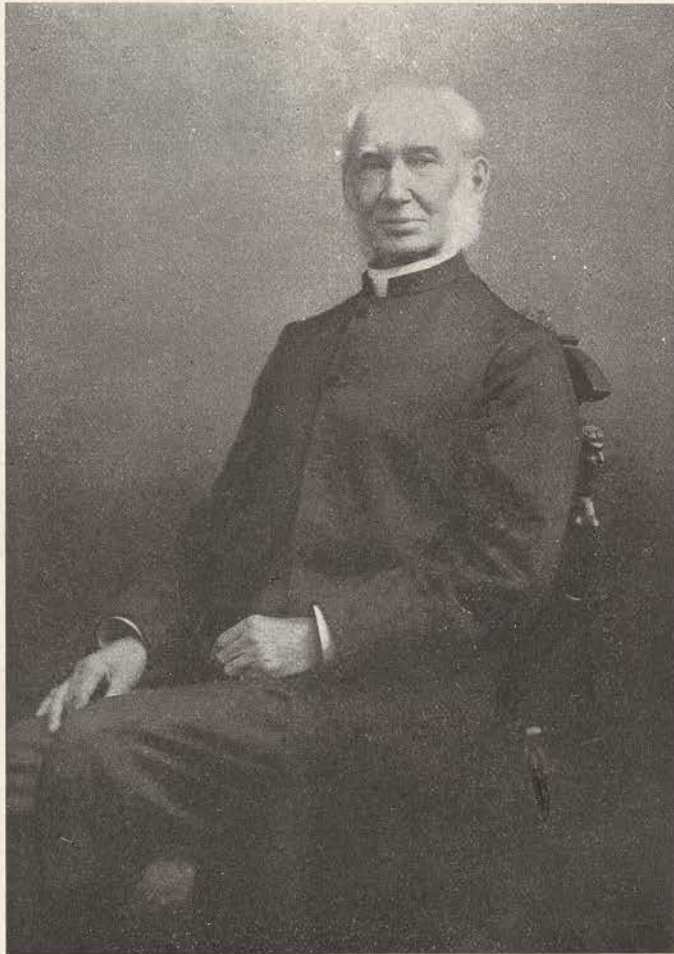
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ELLIOT H. THOMSON, D.D.,
ARCHDEACON OF SHANGHAI

Archdeacon Thomson is the Nestor of the China Mission, having recently completed fifty years of continuous service. For an account of the commemoration of this event see page 197.