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THE PROGRESS OF THE KINGDOM

WHAT a miracle these words wrought when they were spoken! As they sounded from the lips of the angel in the dawn of the first Easter morning — falling upon incredulous ears and reaching at length the sorrowing hearts of that little company—the world which lay about them changed instantly and forever! It was indeed the “breaking of the day.” Never again could things be as they had been. Toil and hardship, pain and sorrow, the cloud of a bitter disappointment, the grip of a great despair, but just now so overpowering, had vanished and left only a memory behind. Even the cross no longer meant hopeless suffering, but sublime self-sacrifice, and to its cool shadow smitten souls might creep and find their shelter. The Easter Sun had risen and at its touch life—heretofore so fragile and so disappointing—had become immortal.

Is it any wonder that after the first stunning effect of the great message they ran with eager feet to tell to others the story which could lift the cloud, and transfuse with joy the eyes that but now had brimmed with tears?

“Go Quickly,
and Tell”

So each new wonder in the Christian year becomes a new impulse in the Christian life. And if to us this message of the Resurrection is in any measure real and vivid—if we hear with quickened hearts the tidings, “He is risen!”—must we not also somehow find a way whereby we may go quickly and tell others the glad tidings? In spite of its noise and merrymaking, in spite of its wealth and splendor, it is a sick and sorrowing world into which comes the Easter message. Not so different after all from the broken hearts of those who crept out in the grey of the first Easter morning to weep a few hopeless tears beside the fast-sealed tomb, are the hearts of the men and women of to-day whose vision of life ends only with its Calvarys.

But we who know the rest of the story, we who by the grace of God have been brought to understand—shall anything stay our feet or silence our tongues as we hear the injunction “Go quickly, and tell that He is risen from the dead”? This is the missionary message of Easter Day, which, like every other great festival of the Church, can only be fully

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understood when it is viewed in relation to the whole world. God hasten the time when amid our Easter flowers and our joyous carols there shall sound everywhere these final words of the angel's message, and our gifts and prayers shall be multiplied in order that the injunction of Easter Day may be the better fulfilled by the Church of the risen Lord, as she goes forth to tell the world of "Jesus and the Resurrection!"

THE Laymen's Missionary Movement continues on its way, arousing and enlisting men in the cause of world-wide evangelization. The very successful convention in New York in January brought to-

*The Laymen's
Missionary
Movement*

gether a company of men which a newspaper man of long experience declared to be the most representative gathering of New York men ever held. Similar reports come from the cities of the West and South, to which the national campaign has since been extended. The attractive power of the mission of the Christian Church has evidently been underestimated. That mission is dominating the thought and conversation of men not only in the hundreds of meetings that are being held, but in offices, in clubs and in home life. The missionary message and the call to service are being delivered in the most unexpected places. Dissatisfaction with present standards of giving is being widely expressed. Decisions to do better are being made. Well-planned efforts are under way to substitute for the more or less haphazard method of an annual offering a careful canvass of the whole congregation and weekly giving.* The achievements reported elsewhere in this issue are all typical of what is being done in many places. The men who become advocates of the cause become also more faithful members of the parish. In some instances the appeal of the Lay-

* Leaflet No. 1,102, to be had from the Corresponding Secretary for the asking, contains some suggestive information.

men's Movement has meant a real conversion. Some men are being prepared for confirmation as a result of it.

*The National
Congress*

During March the national campaign has reached some of the important centres on the Pacific coast and the Rocky Mountain region. During April the central West will be visited. From May 3d to 6th will be held the National Congress in Chicago. About 5,000 men are expected from all parts of the country. The committee in charge calls "upon the men of this Nation, especially those who are busiest and most responsible, to put first things first, and so to adjust their affairs as to be able to take their full share in this effort to bring the impact of combined Christianity to bear upon the conversion of the world."

Places have been reserved for 220 Churchmen. That number represents our proportion of the total. Unless the complement is soon filled some of our places will have to go to others, for the requests for membership will undoubtedly far exceed the accommodations. Particulars can be had from the "Secretary of the Committee of One Hundred," 281 Fourth Avenue, New York. The Chicago Congress will undoubtedly be one of the most notable gatherings of men ever held in this or any other land.

DURING the last twenty years marvellous changes have been taking place in the great Southwest. This is

*The Growth of
Oklahoma*

notably true of Oklahoma, the youngest state in the Union. Less than a quarter of a century ago it was a little known prairie region, inhabited chiefly by the remnants of Indian tribes removed by the Federal Government from the older parts of the country. Today its population is 1,600,000. Scores of thriving towns, some of them fully deserving to be classed as progressive

cities, dot the map. Hundreds of miles of rails gridiron the state. Thousands of fertile farms are sending forth their products to help feed and clothe the world. Oil wells and mines are bringing to light and use the locked up treasures of the earth. Business men are launching great projects and with fine enthusiasm plan to make Oklahoma second to no other state in the Union.

The Church in Oklahoma

In the midst of all this material development the Church has been steadily bearing her witness. Twenty years ago Indian and Oklahoma territories were a western extension of the Diocese of Arkansas. Then came the opening of the region to settlement. Two young priests of the Church went into the new land among the first. In 1891 the two territories were constituted a missionary district, and early in the following year Bishop Brooke began his patient and devoted service. The communicants at that time numbered seventy-five in three congregations. There were only three clergy. The gains made since then are all the more significant when it is remembered that there has been practically no Church growth through immigration. The present population of Oklahoma has been recruited chiefly from those parts of the central West where the Church is not strong. Oklahoma is an illustration of the inevitable result of the years of indifference about Church extension in the states bordering on the Ohio and the lower Mississippi and lower Missouri Rivers. Baptists, Methodists, Campbellites have gone into Oklahoma by the thousands. In some instances they have built really imposing churches and have laid the foundations for influential educational institutions. Had the Church on the Atlantic coast seventy years ago been a little more willing to stand behind pioneers like Chase, Kemper and Freeman much Church history in this new land might be written differently. But

Bishop Brooke and his helpers have not wasted time lamenting what might have been. They have been busy dealing with present facts. They have been winning to Christian living and to fellowship in the Church some of the many who came to Oklahoma with little, if any, religious conviction or affiliation. The result is seen in a present communicant roll of nearly 2,900. The three stations have increased to seventy-seven parishes and missions. Perhaps nothing could better suggest the handicap under which this work has been done than the fact that the clergy staff of the District of Oklahoma has never exceeded twenty-five. The lay-readers number twenty-three. About two years ago a gathering of Methodists in the city of Tulsa brought together 500 clergy and "local preachers."

The Division of Oklahoma

Bishop Brooke has now suggested that this district of 70,000 square miles should be divided. He desires no personal relief. He is concerned only about the needs of the people and the growth of the Church. The council of the Seventh Missionary Department has agreed unanimously that Bishop Brooke's plan is wise and statesmanlike, and has arranged to memorialize the House of Bishops at the next General Convention. The division, if made, would probably be along the north and south line formerly dividing Indian Territory from Oklahoma. Muskogee, a growing city of 30,000 people, with a self-supporting parish, would be the see city of the new district. Oklahoma City, with 50,000 people and a self-supporting parish, would remain the see city of the western district. While division means increased missionary expenditure, experience has shown that division generally means also more rapid Church growth in both parts of the divided district or diocese; in communicants, in clergy and in property. Oklahoma's strategic present and its unquestionably important future de-

mand consideration. The achievements of Bishop Brooke's episcopate are an earnest of still greater usefulness for the Church in the years to come. This year 1910 is the year to make large plans.

*New Mexico and
Arizona*

A similar question that might well come before the General Convention is additional episcopal care for New Mexico and Arizona. Although they are separate districts, each with its own convocation and administrative machinery, both have been under the care of Bishop Kendrick for twenty-one years. Few people can realize the enormous extent of territory for which the Church has made him responsible. To say the combined area of the two territories is 235,000 square miles may mean little to most readers. A study of the map will be illuminating. All of New England and New York, or all of New York and Pennsylvania could be easily included within the borders of either New Mexico or Arizona, with a few thousand square miles to spare. A straight line from the eastern border of New Mexico to the western boundary of Arizona is about as long as the line from New York City to Chicago. From north to south the distance is greater than from New York City to Richmond, Va. And lest this should not seem to be a sufficiently extended field, the Church has placed under Bishop Kendrick's care a bit of western Texas as large as Maine or South Carolina.

*Bishop Kendrick's
Varied Service*

Over this great region Bishop Kendrick has been travelling diligently these many years, shepherding the people, supplying vacant congregations with services, inspiring many to live as citizens of the Kingdom. To-day he is preaching to, and confirming some of, the college men in our remarkable stu-

dent congregation in Mesilla Park, New Mexico. Next week he may be far away from civilization ministering to the Indians on the Navajo Reservation. This month he might be found in Phoenix cheerfully carrying the heavy burden put upon him by the hundreds of health-seekers who flock to that part of Arizona, often with pitifully inadequate resources. Next month he may be carrying the Gospel to the people of a New Mexico mining camp. And all the time he is working at the difficult task of finding and holding the clergy needed for the growing work. Bishop Kendrick's name is not often seen in the Church papers. He almost never addresses missionary meetings. None know better than his friends at the Church Missions House how steadily he goes on his rounds as the herald of his Master, denying himself too often the ordinary comforts of travel in order that there may be more money for the work.

*One Way to
Honor a Career
of Successful
Service*

Both New Mexico and Arizona are growing apace. Irrigation is reclaiming arid land by the ten thousand acres. The population is increasing. It has now reached almost to the half million mark. Towns multiply and grow. Statehood for both territories is apparently not far off. With statehood will come a still sharper division of interests. Therefore it would seem wise for the Church to make her plans to meet the changing conditions, instead of waiting until Bishop Kendrick breaks under the load. Those most closely associated with him know he will be the last to suggest any lightening of the burden. There could be no better way to recognize and honor his long and successful service than by taking steps to hold all he has won and to enable him to achieve still larger things for his Master.

THE supreme purpose of the Sunday-school Lenten Offering is not the raising of money but the education of the givers. Con-

Educational Value of the Lenten Offering

spicuous as is its usefulness as an aid to the Church's Mission and notable as are the sums gathered, this feature might well be disregarded if it did not at the same time contribute toward the deeper purpose. The strongest friends and most active promoters of this offering have inevitably viewed it as a means to a much larger end—the development among the young people of the Church of a deeper sense of responsibility for, and interest in, the world-wide campaign.

The fact, therefore, that a certain Sunday-school has made a large offering is not in itself commendable, though the presumption is that where giving is generous the other elements are present. It is the superintendent who has placed the emphasis on the educational value of the effort—who has desired more than all else that his scholars should learn why and for what they are giving—who has rendered the best service to the Church.

Plans for Deepening the Impression

This has been felt so strongly that in two conspicuous instances a diocesan movement is under way with a view to deepening the impression made by the Lenten Offering. We naturally look to the great dioceses for leadership, and it is fitting that in this instance New York and Pennsylvania should inaugurate the movement. With the purpose of bringing the matter before the Sunday-schools in a concrete and impressive way, so that they may recognize this offering as an act of devotion, and may actually see it or its equivalent placed upon the altar, and also that they may realize the strength of a united effort and a common interest in the Church's greatest work, special services are planned, at which, in the

presence of delegates representing the Sunday-school strength of these dioceses, the presentation of their offerings shall be made.

For New York this service will be held on the afternoon of April 10th at the Church of Zion and St. Timothy, the Rev. Dr. Leighton Parks making the address and Bishop Greer presenting the offering. It is planned to have the offerings of the various schools sent promptly to the diocesan treasurer and receipts for the amounts returned, which will be deposited in the alms basin.

In Philadelphia Bishop Whitaker has named Saturday, April 23d, as the time of service, and the Church of the Holy Apostles as the place for the presentation of what will undoubtedly be the greatest diocesan offering in the entire Church. Particular interest will centre about this service in Philadelphia, in view of the fact that it is held almost to the day upon the anniversary of the death of Mr. Thomas, in loving memory of whom the children of Pennsylvania and of the entire Church are this Lent making their gifts.

These two services should go far to impress the Church with a sense of the greatness of this movement among her children, and will undoubtedly be a means of education and stimulus to those who have gathered the sums which will then be devoted to the Master's service.

MORE and more, as each triennium passes, and the General Convention assembles, does it become a missionary gathering. It is not so many years ago that there was

The General Convention and Missions

sad truth in someone's smart saying: "How hardly shall the subject of Missions enter into the General Convention!" Even so recently as the San Francisco convention of 1901, many will recall how missionary matters were shouldered out of the day and crowded into the evening sessions, when attend-

ance was small and enthusiasm lacking. Missionary bishops whose fields of labor and devoted service rivalled those of Aidan and Bernard and Xaxier, and who had come thousands of miles to tell their story, were allowed to address for twenty minutes a meagre gathering of politely patient folk. But Boston, in 1904, saw a great advance, and at the last Convention in Richmond, missions took a really worthy place. It was found possible to devote a large part of the choicest days to the missionary sessions, and there was yet time to pass more canons than the Church had use for. Indeed it was evident, by the crowded attendance on missionary days, that the centre of interest was swinging from matters of internal legislation to questions of the Church's wider mission.

It does not require the gift of second sight to prophesy an even greater advance in Cincinnati. The impetus given to the missionary cause, both within and without the Church, during the last three years would of itself assure this. The missionary department councils, the travels of our secretaries, the awakening sense of responsibility evidenced in larger gifts—not to mention the reflex effects of the Laymen's Missionary Movement—have stimulated interest everywhere. It looks as though we were really beginning to believe that the extension of the Church is the chief business of the Church.

Questions for Decision

Not only is all this true, but events are so shaping themselves as to make it seem inevitable that Cincinnati shall see our greatest missionary convention. The post of leadership in the missionary work of the Church has become vacant by Dr. Lloyd's consecration to the episcopate; the Board of Missions has declined to fill his place, and will refer the whole matter to the General Convention. Together with this there comes the suggestion that it might be advisable to make such changes as would allow the election of a bishop to fill the vacant place; and on

the heels of this comes the further suggestion that the Presiding Bishop become actual president of the Board of Missions with headquarters in New York, superseding the General Secretary, with the other secretaries forming his cabinet, on the lines of the Executive Department in Washington.

However one may view these varied ideas, it is at least evident that the whole missionary organization of the Church will become one of the urgent questions before the next Convention, which will be compelled to deal in a large way with these matters that so vitally concern the Church's life and growth. Missions will be at the front. May the Christ who has made us His witnesses give such wisdom to His Church in these coming months that "we may both perceive and know what things we ought to do, and also have grace and power faithfully to fulfil the same."

BISHOP Scarborough has resigned from the Board of Missions after forty-two years of continuous service.

A Regretted Resignation

Only one member of the present Board has served for a longer period. Bishop Scarborough's connection with the Church's general mission work dates back beyond the organization of the Board of Missions (or the Board of Managers, as it was first called) to the time when the care of the field was entrusted to two committees—the Domestic Committee and the Foreign Committee—each with its own officers. Upon the organization of the new Board in 1886, Bishop Scarborough was assigned to its committee on China and Japan. Here he served for nearly twenty years, giving unflinching care and thought to the Church's growing work in the Far East. More recently, as a member of the Advisory Committee, he has brought to the solution of many perplexing questions of policy the ripe experience of his long life.

Much as his associates at the Church Missions House regret the severing of

old ties, they cannot but admit the justice of Bishop Scarborough's request to be relieved from exacting work, and must admire his unwillingness to continue in a post whose duties he feels he cannot discharge at the high standard of efficiency he has always set for himself.

His retirement still further reduces that group of older members of the Board who stood loyally together when the Church's mission to the world was not as clearly recognized as it is to-day. They have seen their devotion vindicated; they have led the Church from one achievement to another; and most they have the satisfaction of seeing the work at home and abroad many times more extensive and effective than when their service to the cause began.

¶
THE editor greatly desires to hear from superintendents or teachers whose children have used some effective or unique methods for earning their Sunday-school Lenten Offering. Photographs showing them in the act would also be appreciated.

Address Children's Number, THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York, N. Y.

READERS OF NO. 1, VOL. I.

IN our January issue we told of the little pamphlet which appeared seventy-five years ago as the first number of THE SPIRIT OF MISSIONS, and suggested that probably none of our readers could recall it. In this surmise we were mistaken, as the following letters will show.

An unsigned note, postmarked in a suburb of Philadelphia, reads as follows:

In THE SPIRIT OF MISSIONS of this month it speaks of the little book of THE SPIRIT OF MISSIONS which was published seventy-five years ago. I can remember how very glad I was when my mother gave me the little book. I often wish that I had taken more care of it, but after I was older I became a subscriber and have con-

tinued to be one. I remember when Bishop Kemper was consecrated, and that our Sunday-school teacher told all of her class to see how much we could give him. We had \$10, and when the bishop came to our little country church our class was marched down to the door of the church, and our teacher said, "Bishop, these little girls want to give you this money for your Mission." I can remember how pleased he looked, although his voice trembled, and he said, "Children, this is the first money that has been given me for my work," and then he said a little prayer. I can remember this so well, and now I am an old lady of eighty-five, but I will never forget that occasion.

I have been a subscriber to THE SPIRIT OF MISSIONS ever since and I do enjoy it so much. I hope you will not think I want to make any fuss, as we would say, for you know no more about me.

The other letter bears a well-known name and runs thus:

Berkeley Divinity School,
 Middletown, Conn.
 January 22d, 1910.

Dear Sir:

I enclose \$2 subscription to THE SPIRIT OF MISSIONS for 1910 from my mother,

Mrs. Henry Hart,
 Saybrook, Conn.,

and from myself at above address. Beginning in 1836 with my grandmother, our family in Saybrook has received THE SPIRIT OF MISSIONS from the first; it was the year of my mother's marriage, and at the age of ninety-three she still receives and reads the magazine with pleasure.

Truly yours,
 SAMUEL HART.

Through what wonderful years these two readers have lived! Yet if the signs of the present may be trusted, the next seventy-five years of missionary enterprise should be equally or even more wonderful.

Now is Christ Risen from the Dead

THE SANCTUARY OF MISSIONS

'TIS the weakness in strength
that I cry for! My flesh that
I seek
In the Godhead! I seek and I find it.
O Saul, it shall be
A Face like my face that receives
thee; a Man like to me
Thou shalt love and be loved by for-
ever; a Hand like this hand
Shall throw open the gates of new
life to thee! See the Christ
stand!

—*Browning's "Saul."*

MAY He who has given us the
certainty of the resurrection
to countervail the awful certainty of
death, help us to that preparation of
heart and character which befits
those who have to do with such
great realities.—*Dean Church.*

THANKSGIVINGS

"Thanks be to God which giveth
us the victory through our Lord
Jesus Christ."

"We thank thee"—

That thou hast brought life and
immortality to light through the
Gospel.

For the blessings with which thou
hast crowned the labors of thy ser-
vants in the district of Shanghai.
(Page 264.)

For the steadfast example of thy
faithful Japanese servant, Seizo
Akimoto. (Page 266.)

For the ingathering of many in the
fields of our own land. (Page 281.)

For the earnestness of converts to
the faith in the Far North. (Page
279.)

For the completion of the school
building erected in behalf of the na-
tive girls in Africa. (Page 283.)

INTERCESSIONS

"That we may know thee and the
power of thy resurrection."

"That it may please thee"—

To bless the patient service of
the Bishop of Alaska and those who
labor in that difficult field.

To turn everywhere the feet of
thy children into the way of peace.
(Page 290.)

To deepen among our Christian
folk both sympathy and helpfulness
toward the native people of the
Philippines. (Page 287.)

To bless to their spiritual upbuild-
ing the generous gifts of the chil-
dren of the Church made during the
Lenten-tide just passed.

To lay strongly upon the hearts
of clergy and people the responsibil-
ity and obligation that each shall
share in the great work, and minis-
ter to the present need, of the
Church's Mission.

PRAYER

FOR EASTER-TIDE

O GOD, the Father Almighty,
who didst love the world
with so great a love that thou gavest
thine only-begotten Son to be sacrifi-
ced for its redemption, make us
who are redeemed with His precious
blood to be so fruitful in works of
love that we may have our part in
the first resurrection and not fear
the power of the second death,
through the same thy Son, Jesus
Christ, our Lord.—*Mozarabic Lit-
urgy.*

The First-Fruits of Them That Slept



THE THREE KINGS

THE FEAST OF LIGHTS

A MISSIONARY "MYSTERY"

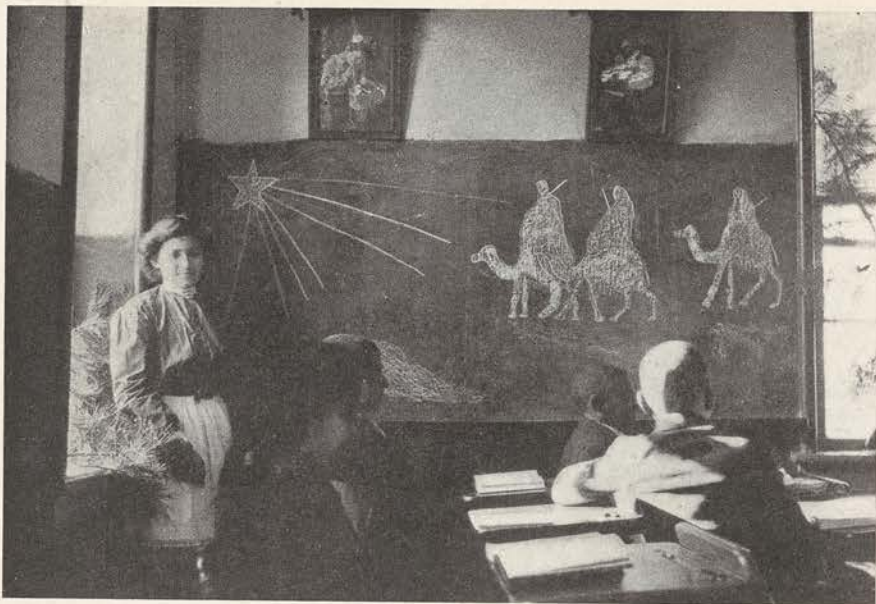
By Susan T. Hand

AT this season when all Christian hearts are rejoicing in the Easter message of eternal life and hope, we must not forget, in our joy, the Easter command, "Go quickly and tell His disciples that He is risen from the dead." The wonderful news was not for these alone who first heard and believed, but must be quickly spread abroad. The Church's lesson through each one of her holy seasons in turn is the same: We must share with others the good things that have been made known unto us.

This truth is most emphatically impressed upon the students and teachers of St. Augustine's School, Raleigh, N. C., at the Epiphany season, when a beautiful service, called the Feast of Lights, is held. One can easily understand, after seeing this service, how powerful were the impressions made upon the people by the mystery plays of

the early Church. A visitor present at the last service describes the picturesque sight substantially as follows:

Dusk was coming on as we entered the school grounds. Two long processions of students were making their way to the chapel—a beautiful building of rough granite. The interior was brilliant with lights and Christmas decorations. The procession was headed by the Three Wise Men, robed in rich Oriental costumes and bearing in their hands the gifts: gold, frankincense and myrrh. As the procession slowly moved up the aisle the lights went out and only the great Epiphany star high above the altar shone out to guide them. The burst of music from the two hundred voices was thrilling, and the organ, played by a young pupil of the school, reverberated in the darkness, reminding one of the strange, throbbing sound made on their wooden drums by the na-



A CLASSROOM SCENE IN ST. AUGUSTINE'S SCHOOL

tive Africans. The service was full choral evensong. The singing and intoning was in perfect time, and one was deeply impressed with its devotional quality. A short sermon by the principal was from the text: "And all the heathen shall praise Him." He declared that the dearest desire in the heart of a true man is to spread the Kingdom of Christ on earth, and that this is really the highest and noblest of all aspirations. The offering for foreign missions was then taken, and after the presentation of the alms each worshipper was given a wax taper. The Wise Men then lighted their tapers from a candle taken from the altar by the bishop, and they in turn lighted the hundreds of tapers held by the congregation. As the lights increased, the church grew otherwise dark, even the star itself fading slowly out. Then the procession swept out, singing the Epiphany hymn,

"As with gladness men of old,
Did the guiding star behold,"

the Wise Men leading the way out into the darkness, followed by the bishop, clergy and students.

It was strange indeed to find outside

automobiles and other worldly things, and stranger still to see, standing with quiet dignity in the Gothic archway, the Three Wise Men—their tapers yet aflame.

As the myriad of twinkling lights dispersed in all directions, we felt sure that each bearer must have realized the significance of what he carried and how he individually must pass on, when he leaves his school, the gifts of Christian education. Not only must he share with his own people the material blessings that he may have, but also those enduring blessings which are his as a member of Christ's Church Militant.

How conscientiously this obligation is fulfilled may be seen by the receipt from graduates of letters such as this:

"I am still teaching in the city school. Last week the children learned two beautiful Christmas hymns. For a month I have been telling them the story of the Christ Child and leading them on as far as possible to understand why we celebrate the day. We had a public programme and many of the parents were out.

"I am still fighting against the unsanitary conditions of the homes, and

although it is hard work to make some of the people understand just what good water, fresh air and sunshine can do for us, I am not discouraged, for hardly a week passes that I do not see some mother move the basket of potatoes and onions from the sleeping apartment, and take down the twists of tobacco from the walls. You would be surprised to see how changed some of the homes are. Instead of the unclean hut with the broken gate and the great wooden shutters always closed, we have neat homes where the inside has been papered, and I have even been able to get a few of the fathers to whitewash the ceiling and the outside, and to take off the shutters. It is pitiful to see how many of the children come to school half clothed. I stand at the door each morning with a paper of pins and my thread and needle, and it keeps me busy mending and dressing the little fellows before they enter the building. Sometimes they come without coats or gloves, and we are never surprised at the number who go barefoot the entire winter. Last week a delicate little fellow came, and his clothes were wet. His sister had washed them that morning and tried to dry them by school time. It was nearly time for us to dismiss before I realized this, and now he is sick, and I can tell from his cough just what it means. How I dread that cough! I hear it so much, and I see the children all through the building sicken and drop away from us one by one, and I know that the whole mischief is due to the fact that some of them have not learned the need of ventilation, cleanliness and proper clothing.

"This year during my spare time I let the children in my room make presents for the children in the country district. They enjoyed the work very much, and could hardly wait for the recess period. The girls made handkerchiefs, needle-books and aprons, while the boys made jumping-jacks and scrap-books, and drew pictures.

"I must tell you how great a help I find the book Mrs. H—— was so kind as to send me a few years ago, 'The Imitation of Christ.' I carry it wherever I go on my visits, and I can't tell you the number of people it has comforted and helped. I read it to them all,—to



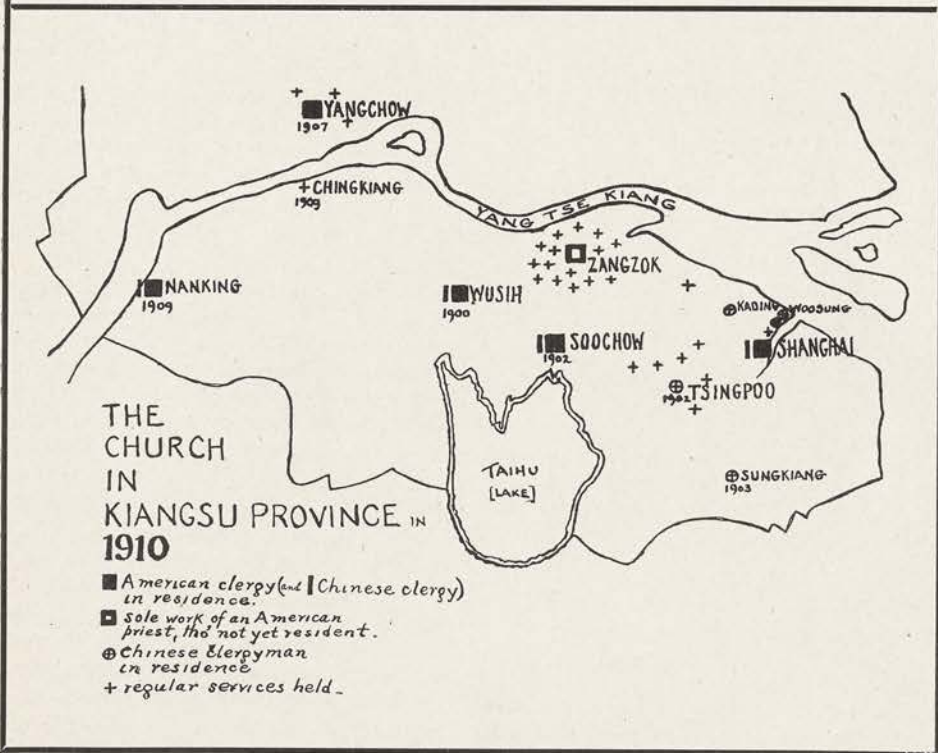
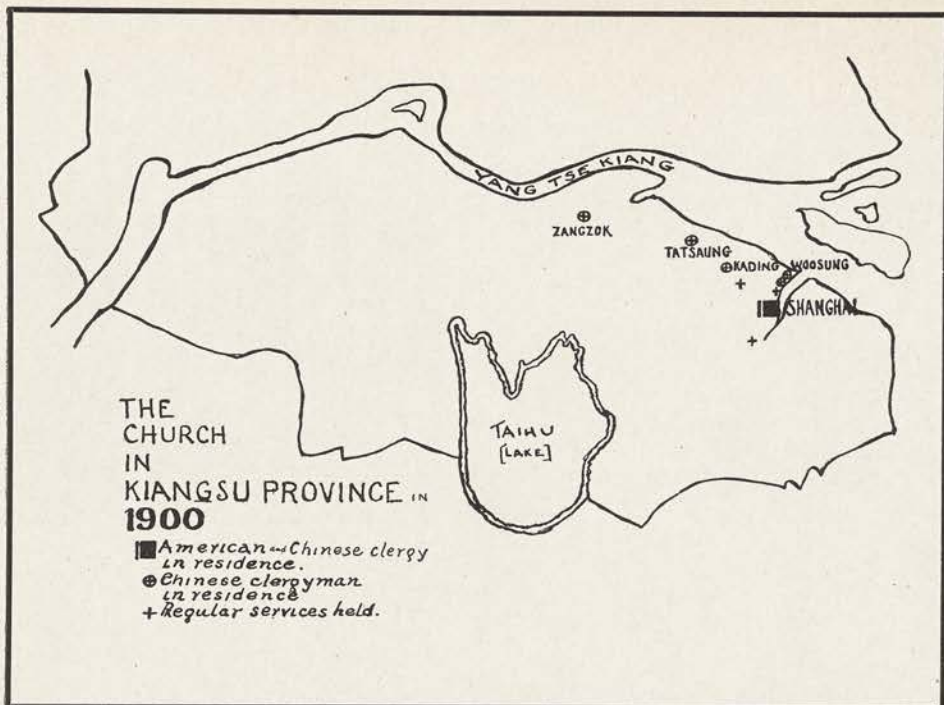
PICKING COTTON

The reason why the term is only four months long

the gray-haired old men and women who have almost finished life's journey; to the tired, troubled mother, who is so weary and worn out with her family cares and troubles, and to the half-grown girls and boys who bring their little troubles to me. It is such a help; sometimes when I have talked and talked and seemed to do little good, I read from my book, or leave it with them, and I always see a change.

"I have no special place to meet the children. Wherever I see a crowd of boys I go, and it is not long before I have them interested in some story and they will spend the whole afternoon with me. I take them with me when I visit the sick. It is such a good way to have a long talk to them. They are my friends and we work together for the good we can do."

So do the torch-bearers carry the beacon down the years, and by deeds of Christian love and sanctified common-sense kindle new light in other lives. Surely dear Thomas à Kempis would have wondered and rejoiced had he known how, in the humble cabins of the South, a negro girl would read his holy book, and so help him to speak comfort and counsel to the souls of these patient black children whose race, since the day on which unwilling Simon the Cyrenian fared forth to Calvary, has been a bearer of burdens for the world.



WHAT TEN YEARS HAS DONE FOR KIANGSU

TEN YEARS IN KIANGSU

THE STORY OF THE MAPS

By the Reverend John W. Nichols

THE accompanying charts ought to be gratifying to those whose prayers and gifts are continually offered for the cause of Christ in China. They represent the extension of the Church and of the worship of God which ten years' effort by the Church has accomplished in a portion of her field.

Other results—medical, educational and evangelistic—none the less real, are not here shadowed. It is attempted only to mark the centres that have been occupied, and the places about them where regular Christian worship is held. That one centre should have become six, that eight out-stations should have grown into thirty, surely will mean much to those who love "His Kingdom and the righteousness thereof."

Much that is romantic, and more that is very unromantic and prosy, has gone into the making of this ten years' record—great openings seized and lost, small starts, joyous successes, failures, daily ploddings, unexpected bursts of progress, sicknesses, deaths, strange helps, and the vigor of new lives offered—these are the invisible marks upon the map.

How shall we account for this advance in ten years when there was so little, comparatively, before? The answer, short and comprehensive, ought to ring throughout the home Church: *We have had the men.*

For fifty-odd years before 1900 there had been two, three and four American priests struggling to lead and plant the Church in Kiangsu. Sometimes there was but one to shoulder the burden. In 1900 there were six, two having just come to the work. This year there are fourteen on the bishop's staff. In 1900 there were ten Chinese clergy—mostly deacons; and seven catechists, with little or no training for their work. In 1910 there are fifteen Chinese clergy, ten of whom are priests, and sixteen catechists,

eight of whom have had two years' training for their work. With something more than a doubled American staff, then, one centre has been made six; with a not quite doubled Chinese force, the Church is working about four times the number of out-stations.

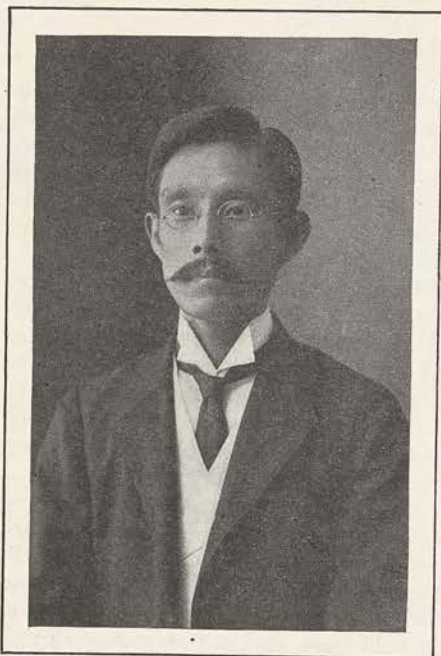
What of the next ten years? The larger half of Kiangsu to the north (it does not show on the maps) remains yet to be occupied—it is waiting for those who shall come from America to lead the advance there. With them must go Chinese clergy and catechist, without whom the foreigner can do little.

And for all our centres new Chinese heads and hands must be prepared to work out among the thousand towns and villages yet untouched. If there is achievement recorded on the map of 1910 we on the field know also, not only of work that might have been done, but of work that had to be abandoned, crosses that had to be wiped off (as around Wusih)—for lack of men to "enter into the harvest."

Are these Chinese workers forthcoming? We feel confident in saying "Yes!" We count on St. John's University to continue to send forth from its divinity-school its quota of invaluable English-trained clergy—young Chinese, of course. And we are ready to prepare more catechists and clergy in Chinese than ever before if the home Church will equip us with a place for that work. Fifty more Chinese clergy and catechists in 1920 is not too high a mark to be set before us. We have the men ready to do the training and the men ready to learn.

Look at the map once more. Each cross means a place held and worked chiefly through catechists. Does the American Church want more of these crosses around the centres? Then let the Church pray for the prospering of all plans for the increase of Chinese workers for Christ in the Province of Kiangsu of the Middle Kingdom.

SEIZO AKIMOTO



DR. R. B. TEUSLER writes to tell us of a severe blow which has fallen upon St. Luke's Hospital, Tokyo, of which he is the head, in the death of Mr. S. Akimoto, the business manager and head pharmacist of the hospital. The permanent value of our work in foreign lands must always depend upon the success of our American missionaries in drawing to themselves the assistance of devoted and capable native helpers. The foreigner, as such, can never be the immediate instrument for the successful conversion of the Japanese or Chinese.

Mr. Akimoto seems to have been a conspicuous example of this faithful and effective service upon which so much depends. Dr. Teusler writes concerning him as follows:

"A letter has just been received from my associate, Dr. Kubo, bringing the sad news of the death of Mr. Akimoto. He was taken ill about December 20th with

typhoid fever, and died on January 12th, 1910. At the time of his death Mr. Akimoto was about thirty-six years of age and just entering on the most successful part of his life, after several years of hard and painstaking work. He leaves a young wife and three children.

"Not only is his death a great personal loss and grief to me, but his long and intimate connection with St. Luke's made him one of the most valuable men on our staff, and it will be very difficult, if not impossible, to fill his place. Mr. Akimoto was really the first employee of the hospital. He came to me nine years ago as a clerk to assist in the little dispensary which was the beginning of our present hospital work in Tokyo. For several months we two worked together without other permanent help, and it was not until the return of Miss Araki from her training in America, in the spring of 1902, that our force was increased. Later Dr. Kubo became my assistant and it has been really through the good and faithful services of these three, Mr. Akimoto, Miss Araki and Dr. Kubo, that the success of our work has been possible. We, therefore, who knew and loved him best, feel most deeply the loss of our comrade and fellow-worker.

Mr. Akimoto was a man of great singleness of purpose, marked business capacity, and, above all else, most faithful and true to his duties and the best interests of the hospital. Through his work in the pharmacy and surgical instrument department several thousand dollars was earned each year for the support of the hospital. Under his care the development of his department has been steady, and at the time of his death every indication pointed to a greater growth in the near future.

"We extend our heartfelt sympathy to his bereaved family. He truly gave his life freely to the cause, and the good of the hospital was ever nearest his heart. His memory remains an inspiration to us and it shall be our duty to carry out his work."

ROMANCE AND REALITY IN ALASKA

By Bishop Rowe

AS I turn to go back to the work in the far north which the Church has committed to me, I wish to express to the many good friends throughout the Church who have helped me with their sympathy and prayers and gifts, my deep appreciation of all that they have done, and to assure them that I return greatly cheered, and determined to make more effective than ever the work for our Master which is being carried forward in Alaska.

Also I desire to say something in a general way about that land, its promise and its needs; its vivid romance and its stern reality.

The Romance of the North

The "far north" is the centre of interest just now. After many daring attempts by heroic men for a score of years, after splendid achievements and pitiful sacrifices, a flag has been planted at the North Pole, and that flag is the Stars and Stripes. It is not strange that the world is interested. It is a wonderful achievement and we heartily applaud the persistence, endurance and bravery of the epoch-marking discoverer. No one is better able to appreciate his work than those who, living in the North, are familiar with the conditions and have some experience of the same difficulties.

But this interest in the event of such world-wide importance is in strange contrast with a work which is attended with greater benefits to humanity, though less in the public eye and esteem. For it should be remembered that during many years messengers of the Prince of Peace, the Redeemer of mankind, have lived in the North, amid the same conditions Peary faced in a dash of two years; they have met Arctic storms, crossed wastes of snow and mountains that seemed impassable, their one aim being to bring to all men the message of glad tidings, the ministry of salvation for soul and body, regardless of popular acclaim or per-

sonal profit, satisfied that they left a trail of light, hope and redemption behind them. But to this the world gives scant recognition.

Alaska has been described as "The Wonderland of the North," and it is not amiss. Poets and travellers through centuries have sung the beauties of Norse fjords and mountain glaciers and mid-night sun, but the visitor to Alaska sees here wonders as grand and as majestic as any land can boast. Our people are learning this more and more. Alaska is a mighty country in the making—in the civilizing. Though the farthest outpost of civilization—the last frontier—yet by reason of the development and the increased facilities of travel, its charm as a frontier is rapidly passing. Humanizing influences are transforming its silences into throbbing life. Man is busily harnessing the forces of nature, putting in machinery to wrest from the soil its wealth, building railroads and creating settlements of life and industry where but recently the wolves howled in winter of unsatisfied hunger.

It is only eleven years ago that the great gold rush to the Klondike drew attention to Alaska—drew an army of the adventurous and the brave. Where then they faced a country seemingly impenetrable by reason of snow-covered mountains, trackless forests, mighty rivers studded with dangerous rapids and canyons, now the traveller can make the trip through Alaska, on the regular routes, with all modern conveniences, and come unexpectedly at intervals upon towns, mining settlements, canneries, isolated sawmills, roadhouses and the tent of the lone and venturesome prospector. Modern towns have sprung up, within the past eleven years, in the wilderness.

Everything in Alaska holds the interest; not only its peerless beauty, but its vast spaces, its mighty mountains and rivers, its richness, its unique conditions,

its picturesque life, its tragedy and humor, lay a fascinating spell upon one.

Mining in Alaska

Mining is at present the principal industry in Alaska. It is the most attractive because it seems to be the readiest road to independence. This is a subject big enough for a volume. I must not dwell upon it. First, there are the "placer" mines. These have yielded millions—I cannot give figures—but these "placer mines" are soon exhausted. They are for the individual, and while they last they mean much in the way of population and business. It is for this reason that communities, towns, fluctuate, rise or fall. I believe that new "discoveries" will be made, of placer ground, from year to year, because Alaska is large and generally mineralized. In southern Alaska gold in quartz is found; also great deposits of coal and copper. The coal in the Matinushka, Kyak sections; the copper in the Bonanza, Nizina sections, all point to a permanent growth and development that guarantee the future prosperity of Alaska.

Fisheries

We are apt to overlook the fisheries of Alaska in our present emphasis upon its mining possibilities, and that is a serious mistake. The "fisheries" are a product equal, at least, to the mining. Last year the cannery salmon crop amounted to more than \$11,000,000. This industry is operated chiefly by the Rothschilds of London and the Guggenheims of New York. For the season 4,000 Chinese and Japanese were employed, in addition to 5,000 white men. These were the "offscourings" of San Francisco, as our delegate, James W. Wickersham, states. Further he says: "Not a schoolhouse was built, nor a home established, nor a hospital helped, nor a church aided out of this great revenue obtained in Alaska." In view of this, one cannot but demand that the Government should at least compel the corporations engaged in this business to pay something for so rich a privilege, and

that the same be used for the care and relief of the native population, the opening and development of the country. Protected, and so controlled as to establish homes and fishing stations in Alaska, this industry would support a large population. But exploited as it is by foreign corporations it results in making a few rich men richer, and impoverishing the territory. Missionary work among the canneries seems impossible, for they exist as hives of activity for about two months and then disappear with all their gains.

One of the great assets of Alaska has been, and is, its furs. It is not now what it once was, for the unlicensed destruction and robbery have naturally had their effect. It has been a gigantic "looting of Alaska" without any compensation in the way of homes established, communities built up, schools, churches or highways aided. Even now the fur business is a business wherein many make a profitable living.

Agriculture

I want, however, to emphasize the fact of the agricultural possibilities of Alaska. This is no longer a speculation. It has been demonstrated through the wise and generous appropriation of Congress as administered so ably by Professor Georgeson, as well as by private individuals, that all the vegetable and grain necessities can be raised in Alaska. This applies to certain sections. I have seen vegetables of all kinds grown and matured successfully as far north in the interior as Coldfoot, which is beyond the Arctic Circle, and I am sure of the successful growth of wheat, etc., in the Yukon and Tanana valleys. Abundance of berries are harvested in all parts, saving the extreme north. This means that Alaska, in an agricultural sense, is capable of supporting a large population, affording homes and a living to millions of people, if given any sort of a chance. I mention this to correct the common opinion that Alaska is a region of snow, glaciers, and only to be considered on account of its minerals and furs,

The Native Peoples

Up to the present time Alaska has been regarded solely as a rich place to be gleaned by corporations and adventurers. Everything is pocketed and carried out of the country, without a dollar left behind to build up either homes or communities. Even the native population, the original possessors of the country, are injured. Their abundant means of living are taken from them. They are made the playthings of a dominant people and suffer fearfully in consequence. Not only so, but officials of the government compel them to pay a tax for every tree they cut and use. Following their ancestral ways in bartering, they have been compelled, by custom officers, to pay a tax on the crude marble work which they have brought to exchange for things necessary. To my mind such impositions are an outrage, an injustice, and I do not believe that our Government would justify for a moment its officers in compelling these original possessors of the land to pay a tax on the trees they cut or on things which they brought from one side of the boundary line to the other, as all their fathers had done before them, in a country that was theirs before it became ours.

From what I have said, it can be readily seen that our mission work in Alaska is face to face with many problems, difficulties and oppositions. In the first place, adventurers, prospectors and men seeking sudden gain only, come to Alaska. On the whole they represent a high average of manhood. It would be difficult to find a better manhood anywhere. But there are exceptions. And the exceptions give us no end of trouble. They are the men who are in no fear or respect for God or man. It becomes their pastime to debauch the natives. In our efforts to defend the defenceless we, of course, arouse their anger, opposition and deadly hatred. Unhappily we have not always found much help from the officers of the government. And strange to say, even the respectable and decent people in a community are rather against us than with us in our efforts to

check the deadly wrongs. No; our work is by no means easy, and our workers have to make a fight for righteousness in the face of opposition, persecution and obloquy. But it has to be made—we are set to fight for the pure life—and that should not be counted against us. And yet it sometimes is. There are smiling holiday travellers who come along and see an Indian drunk and hear from unworthy persons a tale of the abounding evils in the community, then go their way and regale their friends with a story of the "failure of missions." What do such people know of the brave fight, day in and day out, against tremendous odds, on behalf of men and women, for the pure, clean, holy life? Would they have us desert a field, just because sin and wickedness seem to reign there? From their parlor-safety positions one would think so. But we know better. We are the humble workers under one, Jesus, who will conquer sin, the world and the devil, and with Him we too shall be conquerors.

The White Population

The population in Alaska is growing, though slowly. New towns and settlements spring up within a year. It is difficult to keep up with this development, and every new place sends me a request to establish a mission. This is a compliment to our Church, but it embarrasses me. And the people are largely transients. For this reason local self-support is uncertain and one cannot bank very much upon the permanent building up of the work in any place. We are ministering to a "procession" of souls. But it is a satisfaction to learn of people who for the first time have come into touch with the Church. Their surprise and appreciation are encouraging. The Church gets close to them. And perhaps in some other place these people will give a good account of themselves.

The Work Ahead

Alaska is called "an empire in the making." The natural resources are such that eventually it is certain to have a

great population. The Church is keeping up with the development that is going on, and is preparing for the future. Our first need is for a sufficient staff of workers to hold and maintain the missions already established, and to be ready to occupy new places. Then we shall need such support as will enable us to erect hospitals, reading-rooms, chapels and mission houses, as the growth of population shall demand.

It is a land of romance. The story of its early history is romantic. The life and struggle of those daring argonauts who fought their way over mountains whose tops were hidden in the clouds, who made for themselves a pathway

through deep canyons, roaring rapids and over vast, trackless wastes, is an epic of courage and endurance. These early pioneers and pathfinders have blazed a trail which countless numbers have followed.

Alaska has a fascination which lays its strange spell upon everyone who stays for any time and seeks the secret sources of its buried wealth. More and more will it lure the brave and strong, and afford a field for the development of a manhood that cannot but enrich and ennoble our life and character as a people and a nation. More and more will it afford opportunities rare and great for man's enterprise and ambition.

FIRST CHURCH CONSECRATION IN CUBA

ENSENADA DE MORA is not the name of a town, but of an estate. In the midst of a great sugar plantation in the southeast part of Cuba, on Sunday, February 6th, there occurred the consecration of a church, erected through the generosity of a Philadelphia Churchman. This was the first use of our consecration service on the island of Cuba, and it was a great day for all concerned.

The church is in the Spanish style, beautiful and complete in every detail; and the grounds, surrounded by their iron fence and made beautiful with flowers, furnish a fine setting for this house of prayer.



The building is in the heart of a sugar estate, where, as in all such cases, there is a considerable proportion of English-speaking people—managers, engineers, overseers, and the like; all men of education and many of them Churchmen. In addition to these there are usually large numbers of Jamaica Negroes, nearly all of whom have been trained under the Church of England, and are so attached to it that they will not work where its ministrations cannot be had. Although many of them cannot read, they can usually follow the services and sing the hymns perfectly from memory. There are also the native laborers, who as a rule are well-disposed toward the Church, which represents to them a pure form of Christianity, which ministers to rich and poor alike. Sometimes one of these estates will have from five to ten thousand of this class.

Naturally, then, this little church will minister to a great variety and number of people, bringing them the helps and consolations of religion and becoming a central feature of their life and work. The services will be held both in Spanish and English.



THE MISSION HOUSE AND SOME OF ITS VISITORS

AMONG THE INDIANS OF OKLAHOMA

By Harriet M. Bedell

WE live in an Indian camp, and come in very close contact with the people. There is a Church day-school of thirty-nine pupils, ranging from five to seventeen years, and all our work goes hand in hand with work in the homes. The Indians live in *tipis*, in a most primitive way. Beds are of covered dry grass, and the cooking is done on a fire made in a hole in the ground. Around each *tipi* is a kind of stockade made of the tall weeds which grow so plentifully here. The Indians eat any kind of animal flesh, even dog, preserved by cutting very thin and hanging in the sun to dry.

Their manners, customs, language and dress are just as strange as though found in any foreign land; in fact, I sometimes wonder if I am really in our own country. Only when Uncle Sam

brings my mail do I realize that I still live under the Stars and Stripes.

Among the older people many of the old-time customs still prevail, such as wailing at funerals, burying all belongings with the dead, the cries of the medicine man, calls for feasts from the hills, and the old kettle-drum ceremony, lasting all night.

Both men and women wear their hair long, in two braids over the shoulders, the men's only differing in having a third very small braid from the middle of the back of the head in memory of the old "scalp lock." The women wear a short, loose gown with flowing sleeves, belted in at the waist, with fancy metal belts or twisted colored scarfs. The men wear white man's dress, except for their moccasins of buckskin, heavily beaded in beautiful Indian designs. Many still paint their faces, and during their fes-

tive times still like to wear feathers and highly ornamented costumes. The school pupils wear clothing which we provide—when our friends help us to secure it.

The English meaning of their names is most interesting. *Wenhaya* means "Sage Woman"; *Vicrehia*, "Bird Woman"; then we have "Big Nose," "Blind Bull," "Crooked Nose," "Turkey Legs," "Short Neck," "Antelope Skin," etc. When the little children come to school I must give them names. The son of "Chicken Hawk" I call "Paul Chicken Hawk." I have "Sarah Little Man," "James Tall Meat," "Ruth Howling Crane." It is said (though I am not sure of this) that the child is named from the first thing the mother thinks about or sees after the child is born. There are a few pretty names, like "Annie Red Cloud," "Tall Chief," "White Bird," but some are very suggestive, as "Slow-as-Smoke," "Lying-on-a-Side," and "Walking Woman," etc.

It is the idea of the government and all interested in the Indians to encourage them to live on their own allotments, to have one spot which they may call home; but they will camp together in spite of all that is being done. For this reason our mission camp is approved by the government on account of the uplifting influence not only among the children but in the homes.

"What is the Church doing?" perhaps you are beginning to ask. The Church was established at Darlington by the Rev. J. W. Wicks. Its origin was as follows: In 1875, Oakerhater, a young Cheyenne leader, was sent with some seventy others to Fort San Marco, Fla. They were prisoners of war and among the worst of their tribes. They remained at the fort three years, then the older ones were allowed to return to their homes, while twenty-two young men remained in the East for education. Among these were three who had been visited during their imprisonment and taught by an earnest Churchwoman and officer of the Woman's Auxiliary of Central New York. Through her interest and efforts Oakerhater, and Oksteher,

another young Cheyenne, were placed in charge of the Rev. J. W. Wicks, who was then rector of St. Paul's Church, Paris Hill, N. Y. They were baptized and confirmed in the fall of 1880. Oksteher died soon after, but Oakerhater continued his studies until the spring of 1881, when he was ordained deacon by Bishop Huntington at Syracuse. He went immediately to his tribe, where he began work under the Rev. J. H. Wicks, who was at this time in charge. The work continued with some changes, and through the influence of Mrs. Whirlwind—an old chief's wife, who was a devout communicant of the mission—was transferred to the Whirlwind allotment, where a government day-school had been conducted, which had been closed some time, much to the disappointment of the Indians; for they love their children as well as white parents do, and it was very hard to have them taken to schools far away for five years or more. So a Church day-school was established, which was hailed with joy by the Indians, and which has continued to grow, the only drawback being the lack of funds to carry it on; but even with financial discouragements the work continues to prosper. This school and the industrial work have always been considered but means to the great end—the spreading of Christ's Kingdom. It is slow work, and often discouraging, but the Indian can accept Christ as his Saviour and still wear his hair in braids, cook his food on an open fire, and live in a *tipi*.

The Indian is thought to be unresponsive. So he is—to outsiders, but I will tell one or two of my experiences with him. With our Indian deacon, David Oakerhater, I attended the funeral of a young Christian Indian whom I had visited while he was very sick with tuberculosis in a camp about seven miles away. After the service at the grave I tried, with David's help, to comfort the parents (not Christians), saying that their son was not in that hole, but that he had gone to a beautiful place where



A GROUP OF THE WOMEN

Mrs. White Wolf (communicant), Mrs. Blind Bull and Mrs. Bobtail Coyote

all is peace and happiness, and where there is no sickness, and that if they would follow in his footsteps they would see him again. I apparently made no impression, and left, feeling that I had given little comfort. As the Indian never returns to live on the site where loved ones have died, these Indians came to Whirlwind. They sent for me the next morning, and through an interpreter told me how I had comforted their hearts, and that they would try to do as I said. Let us pray that they, too, may soon come into the Fold.

The other day an Indian (Robe Red Wolf) came in. I said, "*Ha na tze hu hite?*" ("What can I do for you?") He replied, "I just came in to talk." Then he said something like this: "I'm glad I'm Christian. I'm happy now different way. It's hard for Indian to be Christian, and hard to give up old ways; but when we become Christian, then we glad. I am glad missionaries are here. They teach us good way. My wife no Christian. You make her Christian." Is it worth while? Every day brings experiences similar to these.

I am often asked why, upon leaving boarding-school, the educated Indian so soon falls back into the old ways. It is quite clear to me. The girl in boarding-school learns many useful things under proper conditions and with beautiful equipments — cooking by electricity, using stationary tubs and mangles in a well-furnished laundry. She returns to her home. How different everything is! A hole in the ground instead of a stove, dried grass for beds, no chairs, no tables. How can she put into practice what she has learned? Her mother, too, is in charge of the home, and will not allow the daughter to make changes. Our own mothers would not. Then is all this education wasted? I think not. The homes of the next generation are sure to be on a higher plane.

We believe our methods are the solution of the problem. We begin with conditions as we find them, working up to higher ideals. The older schoolgirls and some of the young married women in the camp come to the mission-house each day in turn to do the work which each day brings. The boys of the mission care

for the horses, help on washday, work in the garden, and learn to be useful generally. We feel quite encouraged. A few have bought stoves; some home-made tables may now be seen; beds are raised from the ground; and in many of the homes washing and bathing are regularly done.

We have short Evening Prayer every night at seven o'clock, and the pupils come as regularly as they come to school. We seldom have an absence, and so are always sure of a congregation. Many of the older Indians come too. The instruction is varied: On Monday we have the Catechism, and the scholars do well; a few of the older ones, I am sure, can say it through without a mistake; on Tuesday there is Bible drill in finding places and memorizing; Wednesday and Friday nights are specially for the older ones, though they come every night; the service is nearly all in Cheyenne, and we have a five-minute meditation. On Thursday we have Prayer Book drill in finding places and reading of rubrics. You would be pleased to see how readily even those who understand little English can find their places. On Sunday we have services both morning and evening, nearly all in Cheyenne; Sunday-school in the afternoon, and once a month a devotional meeting for the communicants. There are now twenty-five of these, and a more devout group of people it would be hard to find. A clergyman comes on a week-day to administer the Holy Communion once a month. Nearly all in the school are baptized. The older people are slow in accepting Christianity, but when they do, their faith is beautiful—so simple and trustful; I get many a lesson from them. The Indian is naturally religious, and unless the Church carries to him the true Gospel of Christ he does many strange things in the name of worship.

We have just opened a reading-room by which we hope to reach young people not in school. Though poorly equipped it has proved a success, but the room is far too small. We hope soon to have a

chapel; then we can take the large room, which we are now using solely for services, for a reading-room. Some will come to the reading-room who do not now come to chapel. We have pictures for those who cannot read. Those of the life of Christ have aroused much interest, and when we told the story of each picture it was evident that some had never heard it before, though they had heard of Christianity. Quiet games are also allowed, and with very simple reading-matter, highly illustrated, we hope to have something for all who come. The room is open every night after chapel until nine o'clock.

Is it worth while? I ask again; and I say "Yes," most emphatically. But the inwrought traits of character must be considered in dealing with the Indian. With the same advantages for the same length of time, he might have stood side by side with the white man in civilization. He may not now reach the same height as his European brother, but he does approach it. Then why not help him?—for he can become a Christian long before he reaches that high plane which it has taken centuries of civilization to attain.



A little group at the pump



ST. MARY'S HOUSE

The present home of the school. The children in the picture constitute what is called the "morning school"

ST. MARY'S, MOILIILI

By Julia C. Emery

IT was on such a beautiful, bright day last April that I took the street car near Bishop Restarick's home in Honolulu, and rode out to the suburb called Moiliili. You pass the aquarium, where are the brightest colored, most fascinating of sea creatures, and by the shore along which many Hawaiians—some of the old royal race—have built their summer cottages. You see stones dug up from the beach on which human sacrifices were once offered to false gods, and banyan trees under which chiefs used to meet in council; and then you come to the hired house standing in its garden under the quiet shade of the algaroba trees, and visit the work that is helping to rear soldiers and servants of the true and gentle Christ. This is called St. Mary's Mission, and there our work has gone on since May, 1907.

The mission really began with Mrs. Folsom in charge, in what had been one of the worst opium haunts in Honolulu. But the poor, mean place had been cleaned and whitewashed, and before the change to the present place was made, so many prayers and praises had arisen there, that somehow it had taken on a homey look.

With it were associated the magic lantern exhibitions, when eager spectators thronged the room and crowded doors and windows; the Moon Feast, when the people's minds were led from the moon to its Creator; Thanksgiving with its harvest hymns and games and feast; Christmas with its decorations and Christmas service; Holy Innocents' with the children's first *real* tree, who had been satisfied heretofore with branches left over from the decorations at the cathedral, tied together to make the sem-

blance of a tree. No wonder the room was crowded full again, and mothers with babies on their backs stood looking in through door and windows on the novel, pretty sight. And as they looked their children were their teachers, reciting, as had been taught to them, the story of the Annunciation and of the birth of our Blessed Lord. Again, there was the night when, through the kindness of a friend, electricity was introduced. On a Sunday evening the kerosene lights were turned out, and as all knelt in the darkness in silent prayer, the leader of the little congregation, turning on the electric light, said solemnly, "And God said, 'Let there be light, and there was light,'" thus making this gift to the mission a reminder of God's wonder-working power in the past, a symbol of the power with which He is ever working in turning darkened souls to glorious light. At another time the phonograph was the mystery, and when Mrs. Folsom started it at the back of the mission, one tiny tot wanted to see for himself where the talking and music came from; but on being lifted up to investigate seemed to get no satisfaction.

These first buildings of St. Mary's were in the midst of a fluctuating population of Japanese and Chinese, and into their homes the missionary went, in sickness ministering to them under her doctor's advice so acceptably that from camp and district generally came the verdict, "Mama's doctor and *haole* medicine too much good *kaukau*," and no matter what the trouble, they always came for "some good, kind medicine, all same like before!"

But at last the mission crowded the mission buildings beyond their utmost capacity, and it was then that the new St. Mary's was found, about ten minutes' walk away, and was rented and occupied.

But remembering the first year of the mission, it was not strange that in leaving it, Mrs. Folsom felt sad, and doubtful if it were the best thing to do. She said to herself, "How shall I know this?" when picking up a little text card, she

read, "My presence shall go with you," and felt as though an answer had been given to her questioning prayer. In the old house the school-mother lived in one little building and the school gathered in another; in the new St. Mary's all are under one roof. And the sweet influences of this new home centre in the little chapel where the children meet each morning and where Sunday night service is always held. In this new home was formerly an elaborate heathen altar with beautiful adornments, where worship had often been offered to heathen gods; now in the same room, made larger by tearing down a partition, and neatly painted and papered at the expense of the night-school, worship goes up daily to the One True God. The chapel is made beautiful by the memorials which it contains. One who was a friend to the mission from the first gave the altar in memory of his father and mother; the reredos, which he also designed, was made from *koa* wood taken from panels and doors of buildings formerly standing on the palace grounds, in which archives had been kept for many years. It is a memorial to Mrs. Mackintosh, whose memory lingers fragrant and blessed in the islands where she made her home. The cross on the altar is another memorial. The night-school men gave vases, and the Babies' Branch in Rochester the font, and with other gifts the chapel is made a beautiful place in which to draw near to the Heavenly Father.

And it was there that I first met the children of St. Mary's that April morning of last year. They had just filed in from the garden, singing as they went, for their morning prayers. Mrs. Folsom had left them for other work in Hilo, and Miss Van Deerlin was in charge, with Miss Chung, the young Chinese woman who went from Honolulu to New York, where she and Miss Van Deerlin both studied in the Training-School for Deaconesses and became fitted to do this mission work at Moiliili.



DOING THEIR BEST AT PHYSICAL CULTURE

Here are Chinese, Japanese, Portuguese and Hawaiians. The phonograph alluded to on page 276 stands on the table in the foreground

They showed their visitors over their mission home and told them of their work, of their neighbors, of the many Japanese near by, of the Portuguese just back of them, of the Chinese a little farther off; of their very small homes, some just in camps; the Japanese tidy and clean, the Portuguese untidy and dirty, with many chickens, ducks and pigs. They told how the Portuguese children love St. Mary's, and will come each morning by seven o'clock, and want no vacations. The missionaries' hardest work is to get rid of them when school hours are past. There have been as many as ninety-five of the day-school children, fifty Hawaiians, others Chinese, Japanese and Portuguese; and at night twenty-seven men and boys, Japanese, Chinese and Korean, were coming to the evening classes. The day is a busy one: 6:30 A.M., prayers in chapel; 7 to 9, cooking and housework; 9, short service for children; 9:15 to 12, school; 10:45 to 11, dispensary. In the afternoon come sewing-school, visiting Chinese and Japanese in their homes, dispensary, cook-

ing. From 7 to 9 is night-school, and at 9 comes a short service for the night-school men. On Sunday, Sunday-school is from 9 to 10; dispensary is from 10 to 10:30. From 7 to 8 P.M. there is reading with night-school men, and this is followed from 8 to 9 by an evening service for them, with instruction.

Thus Miss Van Deerlin and Miss Chung are kept busy from day to day. They took me through their living rooms, in which they have been able to gather only such few and simple furnishings; out on the veranda, where they often eat the simple meals which they themselves have prepared; into the room where the older children were at work with their books, and among the kindergarten children who have so few of those little tricks and toys, playing with which makes so many kindergarten children here wise about many useful things. I saw the picture-books sent by our missionary in Salt Lake to help amuse and instruct these children; I heard of the friend who sends a dollar every month to give these missionaries at St. Mary's



THE FIRST SUMMER "MORNING SCHOOL"
AT WORK ON THE PIAZZA

something to work with; I saw the little dispensary, with its slimly-equipped shelves, in which so much pain is relieved; and then I heard that the children for whom these small things are done at St. Mary's, themselves sent \$17 last Easter, that missionaries as loving as Miss Van Deerlin and Miss Chung might minister to children elsewhere, who have no mission house and school and dispensary and chapel.

As I looked at these smallest children and saw how much their school-room lacked, I promised that they should have a blackboard with some colored crayons. These were soon procured and sent, and in return came to me this little note:

"St. Mary's Mission,
"Moiliili, Honolulu,
"May 3, 1909.

"My dear Miss Emery:

"We want to thank you for
the nice blackboards."

This was signed by thirty-nine names. These are some of them: Lo Ah Sin, Manuel, Kanita, Man Wo Kim, Ishero, Rosie, Sizue.

Such names as these show the different races from which the children of St. Mary's come. Some of them will remain in the Hawaiian Islands, some will

come to the United States, some of them will return to those distant lands in which their fathers were at home. And we who have spent a few moments where faithful friends and teachers have spent months and years may well pray that wherever, as men and women, they may go, these children may take with them a loving faith in a loving Saviour and a willing readiness to walk in His holy ways, which they learned in St. Mary's, Moiliili.

¶

A WESTERN business man, a communicant of the Church, was asked by a news agency to give his impressions of the Laymen's Movement, to be sent to a large list of daily papers. This is what he wrote: "The Laymen's Missionary Movement evidences a recognition by men of their plain, and in many cases long-neglected, duty, to 'tell it out among the heathen that the Lord is King.' It is a hopeful sign in these days of large doings in business and national affairs that men are having large visions and rising to greater activity in the business of the Church. Our aims hitherto have been altogether too small and low—we have been content with nickels where dollars would hardly suffice. We have allowed the women to man our churches and to supplement our shortcomings. The Laymen's Missionary Movement, I believe, is changing these conditions, and under God's guidance and with His blessing the change will be lasting and of ever-increasing value. Every man who can possibly attend a Laymen's Missionary Movement Convention ought to do so without fail; otherwise he will miss a rare opportunity to get information, education and inspiration that are of untold value to every one of us. The sincerity, earnestness and deep convictions of the speakers and executive officers of the Laymen's Missionary Movement and the spirit of prayer that prevails at their conventions can never be forgotten by any man who has the privilege of being present."



THE CONGREGATION AT POINT HOPE

FROM OUR "FARTHEST NORTH"

EVERYBODY has heard about Point Hope and the work there. It is our northernmost mission in Alaska, planted and ministered to through many years by Dr. Driggs. It is also the place where the bishop and the present missionary, Mr. Hoare, built a church recently, and it has probably the only whalebone-fenced cemetery in the world. As though these were not enough to distinguish it, it seems to be a place where the whole population go to church. At least the missionary, in sending a recent letter, says of the above picture that it is "a part of the congregation, September, 1909." There are some rather populous missions in this country which would consider the number in the picture rather more than a part of a congregation. Doubtless many of these people were members of those two remarkable classes, numbering eighty in all, which Bishop Rowe tells of confirming at Point Hope on his latest visitation.

Nor are these people satisfied with mere church attendance. It is evident that they are determined to have their part in the larger work of the Church. A

letter dated November 23d, 1909, which has just been received from the missionary, Mr. Hoare, covers an enclosure of \$25.50, designated as follows: \$15 for the apportionment; \$5.50 for the Bible and Prayer Book Society; \$5 for General Clergy Relief; all from the Eskimos of Point Hope. What this means among people living in such primitive fashion and so destitute of anything like ready money, it would be hard for any of our readers fully to conceive.

The missionary writes with good cheer and tells a story which is worth repeating in his own words:

"All well here, but a very backward season, open weather, much snow, southeasterly winds keeping the pack ice off the land, consequently no seals. The extraordinary absence of ducks in the fall and lack of seals now makes it rather hard for the people, who depend on their hunting, but as soon as we get the northwest wind, the pack ice will soon come in, bringing with it the bears and seals, and then there will be plenty in the land.

"Our new church is a great blessing. We can now enjoy the services in bodily comfort. Thanks to the generosity of



A GROUP OF THE SCHOOL-CHILDREN

the New York Bible Society who sent us in prayer books, hymnals and Bibles, each Eskimo who can read possesses one of each and we are now enabled to go through the *complete* service. The people manifest the greatest interest in the services and are at the church hours before the time of starting.

"The day after to-morrow (Thankgiv-

ing Day) the people will bring donations of food (rather small, I am afraid this year, on account of the scarcity of game) which will, after the service, be distributed among the deserving poor. All are looking forward toward Christmas; there is a great race this year among the school children for the 'attendance' prize. So far, out of a possible thirty-eight days' attendance, eight girls and four boys have not missed at all and many only once. This, when you consider that they have to walk over a mile each way, sometimes in fierce gales, when a man can scarcely struggle along, speaks well for the Eskimo children."



ST. THOMAS'S CHURCH, POINT HOPE
*The congregation gathering for service
in the summer time*

A CORRECTION

AN article in last month's issue stated that the Rev. William E. Gardner, Department Secretary for New England, succeeded the Rev. Edward Abbott at St. James's, Cambridge, Mass. The Rev. Robb White succeeded Mr. Abbott, and Mr. Gardner succeeded Mr. White. The writer of the article, Bishop Lawrence, requests that we make this correction.



"The school is less than a year old and is selling the Children's Number for the first time. Twenty of the number have been baptized"

A SECOND MISSIONARY TRIP IN THE SAND HILLS OF NEBRASKA

*By the Right Reverend A. R. Graves, D.D.,
Bishop of Kearney*

THERE was published in THE SPIRIT OF MISSIONS (some time since) an account of my first visit to the work carried on by George G. Ware. At that visitation I confirmed twenty-five middle-aged people in a public hall in the little village of Mullen, where six months before there was hardly a single communicant of the Church. That was in May, 1909. In the following October I visited all Mr. Ware's stations and had such an experience as has rarely ever been the lot of any of our bishops since the days of Bishop Seabury.

Mr. Ware was at first a ranchman, then he became a priest of the Church. As such he planted the Church in most of the towns in the Black Hills. He became involved in trouble with the United States Government, largely through the fault of others. On this account he asked to be deposed by Bishop Hare. He is now working as a lay-reader and exhorter.

On the evening of October 16th, he

met me as I alighted from the train at the little town of Seneca in the heart of the Sand Hills. The next morning, being Sunday, we drove eight miles north to a ranchman's house, where I baptized one adult and seven children. After an instruction I confirmed the mother and father of the family. We then drove on four miles further to Miller's ranch, where I baptized five adults and two children. I then gave an instruction and confirmed six adults. We took dinner there and afterward drove two miles to a sod school-house, known as Jimtown school-house, eight miles from any town. There I preached and baptized two adults and five children. After an extended instruction I confirmed fifteen and addressed them. We then drove a mile or two farther to Ricker's ranch, where we spent the night.

The next morning I baptized a child and we drove eighteen miles, against a cold wind, to the little town of Mullen on the railroad. That evening we had eighty people in the public hall, that be-

ing two-thirds of the inhabitants of the town. I baptized a school-teacher, preached, and confirmed seven adults. The next morning I confirmed one more in the hall and administered communion to twenty-four. We then held a business meeting of the congregation and decided to build a church or rectory. In the afternoon with the committee we looked at several sites for the church and decided on one which was offered as a gift.

The next morning we drove seven miles to Perkins's ranch and confirmed him and his son. After lunch we drove several miles to the L. C. Smith school-house, where we had a congregation of thirty-five, which more than filled the little building. After preaching I baptized three adults and seventeen children, confirmed twelve and addressed them. We then drove some four miles to Mr. Ware's home on a ranch, where we spent the night.

The next day, October 21st, we drove to Faut's ranch, where I baptized four adults, gave an instruction and confirmed nine. After lunch there we drove to Mr. Silbaugh's house, where I baptized six children and confirmed Mrs. Silbaugh. We then returned to Mr. Ware's home, having driven twenty miles that day.

On October 22d, we drove fifteen miles to Mahaffey's ranch, and in the evening confirmed Mr. Mahaffey. There we spent the night. The next day we drove to Phillips's ranch, where I baptized two adults and two children, and confirmed Mr. and Mrs. Phillips. After lunch there we drove on to Gragg's ranch, seventeen miles in all, where we spent the night.

October 24th, being Sunday, we held service in the Eclipse school-house, where I preached to fifteen people; then returned to Gragg's ranch. In the evening I confirmed Mr. and Mrs. Gragg and their son. On Monday I was taken to Carey's ranch to rest and hunt ducks. Tuesday afternoon I returned to Eclipse post-office and held service with Mr. Ware in a private house. I gave an address, baptized six adults and two chil-

dren and confirmed seven. After another day of rest and hunting at Quinn's ranch we drove ten miles to Huffman's ranch. There I confirmed Mr. Huffman and his son. On Saturday we drove eighteen miles to Stoddard's ranch near a post-office called Lena.

On Sunday, October 31st, I made two addresses in the ranch house, baptized three adults and three children, and confirmed four. In the afternoon I preached to twenty-six in a hall at Lena, after which we drove twenty miles, facing a cold wind, to Gragg's ranch. This night, as on several other occasions, Mr. Ware slept on the floor with the carriage robes above and below him. The night before, both Mr. and Mrs. Ware slept on a load of hay in the barnyard. Mrs. Ware was with us on most of the trip and did her full share of the work in personal talks with the candidates for baptism and confirmation. The next and last day we drove twenty-eight miles to Mullen, where I again conferred with the building committee, then took the evening train toward home.

During the sixteen days we had driven over two hundred miles, held nineteen separate services—not one of them in a church building—delivered seventeen sermons or addresses, baptized seventy-two, mostly adults, and confirmed seventy-four. That made ninety-nine confirmations within six months in Mr. Ware's field, where a year before there were not half a dozen Church people and very few Christians of any kind.

THE offerings of Protestant Christians throughout the world to missions in non-Christian lands have increased from \$22,846,000 in 1908 to \$24,613,000 in 1909. Of the total increase, over 71 per cent. came from the United States and Canada, the increase in these countries being from \$10,061,000 to \$11,317,000. This is more than twice the gain ever before registered in a single year from these two countries.



THE JULIA C. EMERY HALL

NEW S comes from Liberia of the successful opening, on December 8th, of the new hall named after the secretary of the Woman's Auxiliary, which has been erected at Bromley on the St. Paul's River as the home of the school for girls. The occasion was unique in the history of the mission, and very interesting. There was a large concourse of people from different parts of the republic, among them the president and his cabinet, the legislators, the mayor and city officers of Monrovia, the clergy and other dignitaries. All brought congratulations and joined in expressions of appreciation for Bishop Ferguson for the notable work which he had brought to completion.

The new hall is peculiarly the product of the bishop's own efforts. "From the start," he says, "when I planned it on paper, to the finishing touch of the painter's brush, I have supervised everything pertaining to it. As you must know, we have no architects here with whom we can contract to take such a responsibility. The length across the

front is 136 feet, the depth of the wings from front to back is 69 feet. It covers 8,744 square feet of land, and will furnish accommodations for 150 girls. The total cost has been in the neighborhood of \$30,000."

Concerning its future the bishop says: "In the first place, we must extend its benefits as widely as possible by taking in as many girls as can be cared for. Besides those that are supported on scholarship funds—which should be confined to girls from heathenism or of civilized parentage in indigent circumstances—my plan is to admit a number of paying pupils, giving them certain special advantages as an inducement. If we make the institution what it should be there are some of the upper class who would be willing to support their daughters in it instead of sending them to Sierra Leone or elsewhere to be trained.

"As to the training to be given the girls at Bromley, it should be most practical and of the kind most needed in the country. Besides literary accomplishments—following a judiciously planned

curriculum—the girls must be taught to work with their hands. They must be trained in the kitchen, the laundry, the dining-room, and every other department of household work, as well as in the school-room. They should also learn dressmaking, millinery, fancy needle-work, poultry raising and horticulture. Then, above all and underlying all, they must have a good solid, moral and religious training. In fact, we must bend all our energies to have them breathe a pure moral atmosphere.”

The postmaster-general of Liberia, who was one of the guests on the day of the opening, has written most graciously

to Bishop Ferguson concerning the event. After speaking appreciatively of the building, its situation, construction and general excellence, he concludes: “I wish to congratulate you for your far-sightedness, patience and perseverance in carrying to a completion this great work. In erecting this building, as well as in your Church work generally, you have set an example which should leave its lasting mark upon the youth of the land. The giver of this splendid building will have the lasting gratitude of every girl who enjoys its advantages. I sincerely hope the work may soon be expanded into a college for girls.”

THE SECRETARY OF THE SOUTHWEST

By Bishop Millspaugh

THE Rev. H. Percy Silver, who has been lately nominated by the Missionary Department of the Southwest, and has been elected by the General Board to be the Department Secretary, is eminently fitted for the work to which he has been chosen.

He graduated from the General Theological Seminary in 1894, after learning business in a book house in Philadelphia and preparation in collegiate studies. He was ordained deacon and priest by Bishop Worthington, of Nebraska, in 1894 and 1895, having come to that diocese to work in the Associate Mission at Omaha. For two years he, with two or three others, had their rooms in a common house and ate at a common table, and went as they were ordered week by week. In 1896 he took charge of the new mission of St. Andrew's, Omaha, called into being by the Associate Mission. Two years later he was called to Holy Trinity, Lincoln. In 1898 he accepted a call to the Good Shepherd, Omaha. In all these positions he was eminently a missionary as the work grew under his hand. In 1901 he

was appointed chaplain in the United States Army, where he served most faithfully for nine years, going to the Philippines twice.

The writer of this note has known the new secretary through these years, and in all the places where he has ministered, and says without hesitancy that from parishes and military posts there comes the same word of testimony as to his untiring energy, devotion to the work of the Master and the uplift of humanity. This was especially manifest when chaplain at the military prison at Fort Leavenworth, where many were baptized and confirmed, and followed by him after they had regained their liberty, in positions which he had secured by personal solicitation or by letter all over the country.

This is not intended as an encomium, but simply to let those interested know that the new Secretary of the Southwest has had a life which has prepared him for the aggressive work demanded by this hard field of eleven dioceses. He has unusual gifts as a speaker; he knows men; he is a good executive.

THE EDUCATIONAL VALUE OF THE PROBLEMS OF WORLD-WIDE CHURCH EXTENSION

By the Reverend Philip M. Rhineland

WE must first of all have clearly in our minds what education means. It is, as we in these days have come to see, not the imparting of information but the development of life. As someone has put it, its end and aim is not "the filling of a folio," but "the training of a twig." Of course the twig in this case, being human, is a free agent. It needs to be trained, but cannot be trained unless first of all it is willing to submit itself to training. No education is at all possible unless there is co-operation between the teacher and the taught. But given co-operation, then education works for the development of life.

I might illustrate it by a trolley car. The car is cold and dark and motionless until connection is established with the current. When the current enters, instantly it does three things. It gives heat, and light, and motive power. So it is with education. If it is real, it too will give heat and light and energy. By heat I mean the kindling of the imagination. An image or picture of the knowledge to be gained, or rather of himself as the possessor of the knowledge, is held up before the pupil so as to awaken his desire and make him eager for its realization. He wants to know. And next there is light coming to the mind. Desire communicates itself to, and sets in motion the machinery of thought. How this knowledge may be gained, what it would mean when gained, how it would affect him who possesses it, what it would do for him, what powers it would give him; all these things the mind bit by bit fits in together, and so illumines and stimulates the original impulse which set it at its work. And then, lastly, comes energy, which means the actual application to the task, the actual doing

of the work. The will is concentrated on acquisition. You can apply this to any special field of knowledge, to any subject taught in any school or college. Education in any special branch of learning is accomplished just in so far as the teacher has ability to impart these three things: Heat, light and energy. Now if this is the aim of education, the value of any agency for education is determined simply by its power to accomplish this result. That obviously is the best pedagogy, that is the quickest and most direct method, which most surely and speedily heats and illumines and inspires.

Turn from the general to the particular. The education we are thinking of is the education of the Christian life. We want professing Christian men and women to be educated in that which they profess, to be warmed and illumined and quickened in their faith. We want them to feel something of the fulness of the Gospel and to give themselves to it with fulness of surrender. We want to open their hearts to its glory and its beauty, to enlighten their minds with a sense of its constraining claim, to quicken their wills to a devoted surrender to its service. And, as an instrument for the accomplishment of this, there is suggested the study of the problems of world-wide Church extension. Will it do the work? That is what we are considering. Well, first of all, note that these "problems" are real, and not abstract. They are not the product of wise and learned men sitting aloof and alone among their books. They are problems which have arisen out of life, out of the heart of work. They stand for things that are really being done, or rather being attempted. They represent conditions with which living men and women find themselves confronted all the world over.

Here is the solid, solemn, impressive, tenacious bulk of China. How is that to be leavened by the Gospel? Here is the alert, agile, self-confident, ambitious, genial, resourceful Empire of Japan. How can all its brightness and its brilliance be weighted and disciplined with holiness and sacrifice? Here is the subtlety of Hinduism; the childishness of African and Bushman; the dormant fanaticism of Islam; the new-found liberty of Turkey: these are living opportunities, present demands, actual problems. The Church is face to face with them. What is to be done?

Well, I submit that he must be very little of a man, and still less of a Christian who, if he even for a moment fairly face these things, does not feel a thrill stirring his slumbering imagination. He may not have had the least "interest in missions." He may have been continually harping on the worn-out platitudes of unbelievers. But here all over the world are great things doing. The Church, his Church, is launched out into the deep, is grappling hand to hand with these matters of extraordinary import and extraordinary difficulty. It may all be a mistake, it may be entirely quixotic, but at least it is a splendid venture, this conquest of the world. Yes, pick the man who of all those you know has the narrowest and weakest faith. Bring him face to face with these problems of world-wide Church extension. Will there not come at least a flush of color to his cheeks, at least a throb of his imaginative faculty, at least the suggestion of a vision?

And then, once you have put a little heat within, light is bound to follow. He will do a little thinking and every thought he thinks will be in the direction of relating himself to and with the campaigning Church. Why should he be entirely outside of it? Is he sure that he is right in standing thus aloof? Is it the mere silly enthusiasm of a few fanatics? Or is it the only meaning of the Church, the only possible demonstration of the faith? Light in some degree will come.

Once get the heart stretched out a little, once give a man a vision somewhat wider than the confining walls of his own parish church, and at last he is ready to conceive of the Gospel as something more than a patent method of saving his own soul without any special effort. He will do a little thinking, and his thinking will carry him at least a little way toward realizing that to be a Christian means to be a missionary, that to love God means of necessity to save the world.

And then, lastly, heat and light combine to set things moving. In other words, the heart and mind draw on the will. If it be true that this campaign concerns him, why is he not concerned in it? What excuse has he to offer whether to God or men for sitting all day idle? Might he not do something, give a few more cents, say a few more prayers, read a few more pages? Once get his inner life working along that line, and the thing is bound to spread. Before he knows it, the fire that is started will be consuming, the light that is shining will be convincing, and the will that has begun to operate will carry him forward to the limit of that sacrifice which is his perfect privilege and his completest joy. And lo! before you know it, you have an educated Christian, and his education has resulted from the realization of the problems of world-wide Church extension.

Of course this is an ideal sketch. It does not always happen. But none the less it is a human sketch. It is true to the facts of our nature. There is nothing miraculous, though there is much mysterious, in the way in which God commonly takes possession of a human life. I am quite sure on the one hand that without some kind of a world vision no one can ever understand his faith or love his Lord. I am equally sure on the other that, given such a vision and given with it any degree of genuine sincerity and loyalty, you have the beginning of a true conversion, you have the promise and the potency of perfect education in the Christian life.



SOME YOUNG PEOPLE OF IGLESIA DE SAN LUCAS

SOME BOYS AND GIRLS IN THE PHILIPPINES

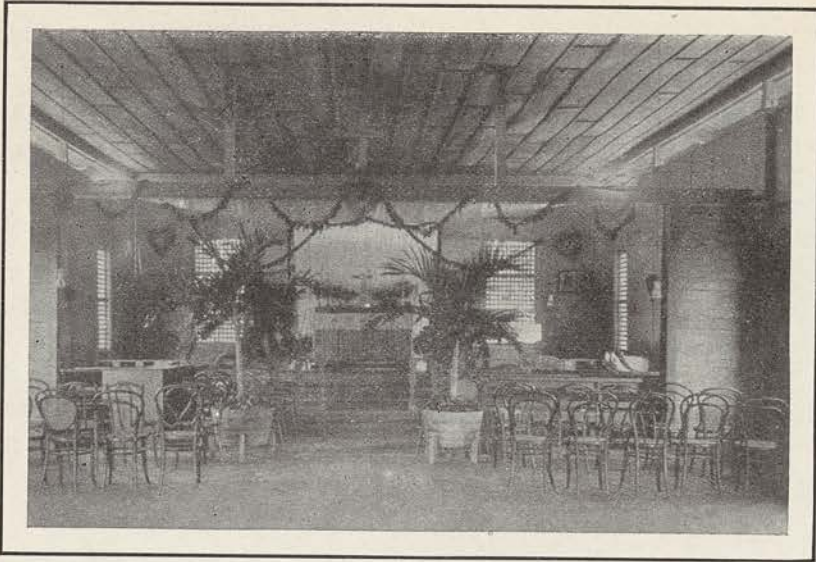
IN an address on the work of Christian missions, delivered by President Taft a year or two ago, he told of hearing the following sentiment sung on the streets of Manila by a gentleman who did not agree with his view of the Filipinos:

“He may be a brother of William H. Taft,
But he ain't no brother of mine!”

“This spirit,” says the President, “is the one which we are altogether too likely to find among gentlemen who go to the East for the mere purpose of extending trade. They are generally quite out of sympathy with any spirit of brotherhood toward the Orientals.”

However true this may be—and true it undoubtedly is concerning the attitude of the average commercial American—we see a different and a far more lovable picture when we turn to the activities of the Church among these people. There is a most interesting work carried on—under rather primitive conditions and still very much in its infancy—which gives us a pleasing glimpse of the little brown brothers and sisters, at St. Luke’s Mission, Manila. The Rev. George C. Bartter, with the assistance of Deaconess Routledge, is here bringing Christian faith and fellowship into effective touch with the lives of many.

Look at the accompanying picture of



INTERIOR OF THE CHAPEL

This building serves a variety of purposes. Sliding doors shut off the chapel from the portion used for social or secular gatherings

the young people of St. Luke's Mission. What a variety they present, and how really attractive and charming many of them are! This picture was taken on Thanksgiving Day, at the close of a choral celebration of the Eucharist, at which time twenty-three of the children—doubtless those conspicuous in their white garments—had received their first Communion. Some of the girls are inmates of the Orphanage of the Holy Child, recently organized, which has its home in the settlement house near by. The priest, Mr. Bartter, may be seen standing at the left of the banner. The processional cross held by the boy at his left is one borrowed from the cathedral for use at this special service.

Attractive as are many of these children, there is a peculiar and romantic interest attaching to the little one with bushy, close-curling hair, who stands with the priest's left hand resting on her shoulder. She is a Negrita, a member of one of the wild mountain tribes, largely untouched by civilization or

Christianity, and still retaining many of their barbarous and cruel customs. This poor baby was the last representative of her family—father, mother and brothers all having died. She was rescued by a government official just as she was about to be offered up in sacrifice, according to the horrible custom of her people, who thus dispose of the last survivor of a family, particularly if that survivor be a child—possibly to avoid the expense and trouble of caring for them.

The most of these neighborhood children are of the respectable but poorer class of Filipinos who would correspond to the artisans of our towns in this country. According to the testimony of their teachers—and one can well believe it to be true—they are bright and attractive little folk, and are learning English readily and taking to American ways of living.

It is a crude place where this effective Christian work is being carried on. The interior view which accompanies



THE GIRLS' BASKET-BALL TEAM

this article shows the wooden building which serves as chapel, etc. Not a very elaborate equipment, certainly! It was built originally for the American congregation in another part of the city, but was taken to pieces and removed when the cathedral house was ready for the American services. It is of American pine, eight years old, and cannot have very many more years of life in it. It is divided by sliding doors, the outer part being used for classes and meetings and the inner portion for a chapel.

Of course where there are children there must be amusements. Clubs of various sorts, both literary and social, have a prominent place. A mandolin club and literary society exist in the interest of the boys, while an embroidery class, under the care of Deaconess Routledge, and the delightfully American

sport of "basket-ball," engross the attention of the girls. The accompanying picture of the basket-ball team looks business-like. It would certainly be interesting to see these little brown maidens skipping about under the stress of the game. One can well believe that they would be quick and agile. The group was taken on the beautiful grounds of the settlement house, which appears in the background.

So here, as in many another place, the Church fulfils her many-sided mission in promoting the development of body, mind and spirit, and thus standing as a perpetual witness against national intolerance and racial prejudice, while she teaches by word and act the eternal truth of the words, "There is neither barbarian, Scythian, bond nor free: but Christ is all, and in all."

WAR IN AFRICA

[The letters given below were received from Bishop Ferguson on March 10th. It is hoped that his appeal may have averted a general civil war, but at the time of going to press no further definite information had been received.]

BISHOP'S HOUSE, MONROVIA, LIBERIA,
February 15th, 1910

*The Secretary, Board of Missions,
Church Missions House, New York*

MY DEAR SIR:

STARTLING news has come from Cape Palmas, that one-half of the Gedebo tribes have rebelled against the Government and war has again broken out. The trouble started in this way. There was a contention between the Cavalla tribe and the Cape Palmas tribe, with the allies of the latter, about a piece of land on the Cavalla River, which both claim. The Cavallians appealed to the Government to settle the dispute, but the others showed no disposition to yield to the local authorities. Commissioners were therefore sent down from Monrovia. Meanwhile the Cape Palmas natives began throwing up breastworks in order to protect their towns—as they said. On arrival the commissioners required them to desist from the warlike attitude which they were assuming, saying that they would then give them a hearing on the matter in dispute.

Just at that time some one clandestinely shot and killed our missionary, the Rev. B. K. Speare, at night in his own house in Harper, and one Killen (son of our catechist)—both Gedeboes—was found drowned in the river. A report went out that the said Killen had previously had some altercation with Speare and must have committed the crime and then got drowned in trying to escape. The Cape Palmas natives, however, hold the Liberians responsible for the deed. The commissioners, on the part of the Government, placarded a notice denouncing the atrocious crime and offering a reward of \$100 to anyone who would give information leading to

the apprehension of the guilty person or persons. The natives then wrote the president making certain demands and asking him either to appoint a new commission or to go down himself to hear and adjudge the matter. The latter sent a reply requiring the Cape Palmas natives to demolish their barricades and that the chieftains of all the tribes concerned come to Monrovia at Government expense in order to have the matter settled. I too wrote both the heathen and the employees of the mission, urging that they yield to the requirement of the Government.

All intercourse between the people at Harper and the natives across the river had now ceased (though the letters were duly forwarded and received by them), and both sides were keeping guard at night. The Liberians also began to prepare for war, which seemed inevitable. On the night of the 11th the men on guard at Harper saw what they regarded as indications of an approach of the enemy, and fired in that direction. The natives on the other side responded, and then a general fusillade followed, which is the beginning of another war, and no one knows how it will end. At present one-half of the Gedebo tribes is with the government, viz.: Cavalla, Rocktown and Fishtown. The chief ones that are against the Liberians are living next to them—those of Cape Palmas, not many rods away, on one side, and Graway—about six miles away, on the other.

The tragic death of the Rev. B. Kedako Speare, mentioned above, is greatly regretted by the citizens of Harper as well as his own people. At the time of its occurrence he was assistant minister in St. Mark's parish. He was a fine young man and full of zeal in his work, but had met opposition from his own people. His first appointment was

that of assistant minister at Hoffman Station. On the death of the Rev. O. E. Shannon, I appointed him superintendent of the Graway sub-district. Last year I appointed him to work among Liberians at Harper, under the rector of St. Mark's Church, where he was made welcome and was highly respected. Just how it happened that he met such a death about three o'clock in the morning of January 20th is beyond my conception.

This trouble will interfere greatly with our work in that county. God grant that it may be brought to a speedy termination.

Yours faithfully,
S. D. FERGUSON.

P. S. For your information I enclose copies of my letters to the Cape Palmas natives.
S. D. F.

January 31st, 1910.

The King and Chiefs of the Nyomowe Tribe, Bigtown, Cape Palmas.

MY DEAR FRIENDS:

The letter which you sent me by Mr. Johnson (the late Bodo Ple's son), was duly received and I regret that trouble has again befallen you and especially the recent development of it, which is of a very serious nature. All of us are especially startled and grieved at the killing of the Rev. B. K. Speare and the drowning of the man who is said to have perpetrated the crime. If the latter has been falsely accused, it is to be hoped that the real criminal will be discovered and disposed of according to law. We are glad to know that the Government is putting forth efforts to find him by offering a reward for any information that may lead to his apprehension. Such a wicked person does not deserve to live on the earth.

If I were at Cape Palmas, I would come over to Bigtown and speak to you about the present trouble. As you know, I have always taken a deep interest in your welfare and you have generally listened to my advice. Though I am not

there now, I beg you to give attention to what I am writing.

The devil does not want any people to succeed and therefore he causes strife, hatred and war. He knows that war destroys people's lives, prevents them from accumulating property and advancing in civilization and Christianity; and therefore he tries to make them fight and kill each other. He does this by getting into people's hearts and filling them with hatred and a spirit of revenge. I hope you will not allow yourselves to be misled by this enemy of mankind who, as the Bible tells us, is always going about seeking whom he may devour.

God wants you to follow the right way which He has marked out for you in the Bible, and which will bring you peace, prosperity and happiness. Among other things, He requires that all subjects of a Government should submit themselves to those in authority. Let one of your civilized men read the following passages from the Bible. (Romans xiii: 1-2; I Peter ii: 13-14.) These and other passages from God's book teach that it is your duty to submit yourselves to the Government and obey its commands. If you are not satisfied with its management or with the officials who have been appointed, it is your privilege to appeal to the Legislature or the Executive Government, and it will be your duty to abide by their decision. To act otherwise and take matters into your own hands in order to redress your grievances, or to disobey the Government is *rebellion*; which is a great sin in the sight of God.

There is nothing to be gained by resorting to war and bloodshed. It only tends to weaken both sides and to kill our valuable men who might help to improve and build up the country. My advice to you, therefore, is to be willing to submit yourselves and to make any sacrifice rather than go into a war with the Government or any of the tribes.

I write thus to you because it is with you either to bring on a war or to make peace. From my personal knowledge

the Government has no desire to go into war with you or any other tribe; but if you treat it with contempt and refuse to obey its mandates, it will be forced to resort to severe measures. Take my advice, therefore, and submit yourselves to the requirements of the Government, although you may have to make a sacrifice in doing so.

I am giving you this advice because of the interest which I have in you as well as in the interest of peace generally; and I hope I shall soon hear that the matter has been amicably settled.

Yours faithfully,

S. D. FERGUSON,
Missionary Bishop.

NEWS AND NOTES

ON Sexagesima Sunday, January 30th, the new All Saints' Church, in Guantanamo was opened for divine service by the Bishop of Cuba. The opening service was at ten o'clock in the morning. Practically all the city officials were present, in addition to a very large congregation.

The procession, entering by the western door of the church, was a very picturesque sight as it marched up the middle aisle of the building. First came the choir of little Cuban girls, which Mrs. Ackley has trained, vested in scarlet cassocks and caps and white cottas. These were followed by the senior warden, Mr. Theodore Brooks, robed in his Cambridge University gown; after him the priest-in-charge, the Rev. Charles B. Ackley, followed by the bishop. The first hymn, "Onward, Christian Soldiers," was sung in Spanish, and when the clear, sweet voices of the Cuban children rang out it was realized at once what marvellous acoustic qualities the building possessed. Morning Prayer was said in Spanish, the hymns and all the canticles being sung in the native language. The sermon was by the bishop and the celebration of the Holy Communion in English followed, the bishop being celebrant.

The congregation itself was an interesting one, for there were Spaniards and Americans, Cubans and English, Jamaica Negroes and Cuban Negroes, all gathered together in the house of God.

The architects, Messrs. Cram, Goodhue & Ferguson, are to be congratulated on the structure. As the bishop expressed it, "The chancel is simply per-

fect in lines and proportion." The nave is long and narrow, and has a high roof, which gives it a most churchly appearance. There is an easy seating capacity of more than two hundred, and a spacious choir. The walls are built of concrete pillars, with the space between filled in with cement-covered brick work. The columns are of reinforced concrete which is proof against earthquake shocks. Within, the roof is of dark native woods, and it is covered with old Spanish tiles. About the entrance are massive carvings, and elaborate decorative concrete work, after the Spanish style. Near the eastern end there is a mission bell-tower, in which is soon to be hung an old Spanish bell, the gift of Mr. Brooks, the British Vice-Consul. All of the doors, exterior and interior, are of solid mahogany.

As soon as funds may be in hand the building is to be surrounded by an iron fence.

MR. WILLIAM R. STIRLING, one of the vestry of Grace Church, Chicago, and a prominent banker, attended the Detroit convention in order that he might familiarize himself with the methods and message of the Laymen's Missionary Movement. During the convention he said that nothing in his whole experience had so thoroughly aroused him to the need of the non-Christian world, and what he could do to meet it, as had the convention. He took copious notes of the addresses. On his return he dictated an admirable résumé of the convention, with frequent quotations from the striking sayings of

some of the speakers. He then invited a number of his business friends, together with several clergymen of Chicago, to meet him at a luncheon. Fifty-three of them accepted the invitation and were deeply interested in Mr. Stirling's account of what he had seen and heard in Detroit. This is a novel method of propagating the L. M. M. idea, and it is a good one.

¶
THE Church of Zion and St. Timothy, New York city, has a weekly calendar distributed in the pews at the Sunday morning service. The rector has kindly assured the Corresponding Secretary that he will be glad to receive for the page of "Rector's Notes" occasional brief paragraphs telling of the Church's progress at home and abroad. How many others will make the same offer? It would be possible no doubt to prepare a mailing list of least 100 such calendars. Shall we have it?

Where no weekly calendar is published, part of the monthly music list might be set apart for missionary and other notes.

The Secretary would be interested, too, in compiling a mailing list of parish papers, to each of which might go regularly a paragraph or two of fresh facts.

Names and addresses should be sent on a post-card to the Corresponding Secretary, 281 Fourth Avenue, New York.

¶
THE Canadian Church has a well-organized Laymen's Missionary Movement with a layman as secretary, giving all his time to planning and holding meetings and generally furthering the work.

¶
WE are glad to be able to announce that there is now a cloth edition of "Winners of the World," which is sold at sixty cents a copy. Arrangements have also been made for selling the new edition in paper at thirty cents. In each case, add eight cents for postage. These books may be ordered from the Educational Department as heretofore.

A Massachusetts rector calls our attention to a method of missionary giving which he has introduced in his Sunday-school. It may already be familiar to many, but we give the suggestion place here.

¶
I HAVE recently introduced into my school here a little scheme, in which, it seems to me, lie great possibilities for the development of missionary giving on the part of the children. The idea is not original with me, and yet I know of none of our schools that is using it. Briefly, it is simply this: I have a little bank, and each Sunday any child in the school who has had a birthday during the past week is asked to bring a penny for each year, and they are deposited in the box. It is a little thank-offering from each child for God's care and mercies for its life. At the end of the year the idea is to open the bank and send on its contents to the Board for its general work. My children are most enthusiastic over it, and it seems to me that the system has great potentialities for good if it might be universally adopted.

St. Stephen's, Portland, Me., has followed the same plan with good results.

¶
THE REV. H. PERCY SILVER, the new Secretary of Department VII., writing of a visit to New Orleans in January, says: "From the moment I reached the city until the time of leaving there was a campaign of activity startling to contemplate. They mapped out my work and then backed me up in a magnificent way. Friday evening I met with the members of the committees from the different parishes and talked over the situation and made plans. Everybody took hold in good shape, and the rectors of the parishes agreed to stir things up. Saturday night I was the guest of honor at the annual banquet of the Church Club, where I took occasion to sound the note of 'forward march!' Every speaker fell into line and promised support. Sunday I preached to splendid congregations at three of the churches, and on Monday addressed the diocesan branch of the Woman's Auxiliary."

From Valdez, Alaska, comes this message of thanks for the blessings of a mission hospital and the service of devoted workers.

I WISH to thank the Board of Missions for the nurses sent to our Hospital of the Good Samaritan about a year ago. Enough cannot be said in praise of the conscientious work of Miss Wygant and Miss Barlowe. Thoroughly prepared by training and experience for their work, and faithfully working for the best interests of the hospital, they have proven themselves true missionaries. I had an eight weeks' siege in the hospital, and therefore speak from a personal experience. This note is a poor expression of the appreciation of the people of Valdez, but I trust it will let you know that we are grateful for the interest shown by the Board in our far-off northern country.



BISHOP GRAVES, of Shanghai, replying to information sent him by one of the secretaries about the arousal of the laymen, says: "It is very cheering news that you send about the Laymen's Missionary Movement, and the figures in your letter prove pretty conclusively that it is not a movement which is to end in talk. I cannot tell you how encouraging it is to see so much new life amongst laymen in regard to foreign missions. You must remember as well as I do how when you first became secretary and I was a young and inexperienced bishop, we used to talk over this very thing and wonder what could be done to convince men that foreign missions were their duty and not something to be left to women and children. If this Laymen's Movement succeeds in implanting this idea permanently in the minds of the men of the Church, it will be one of the most important things which has happened in the Church in a long time, and I hope, too, that it will extend to men as well as to money, and be the means of providing a regular supply of the right sort of clergy as well as of laymen for teachers, doctors and other branches of missionary work."

BISHOP RICHARDSON, of Fredricton, one of the younger and most inspiring leaders of the Church in Canada, says:

"Every great call to action carries with it a solemn seat of judgment, before which those to whom the call comes will stand acquitted or condemned. Such a call has come to the Christian world in the Laymen's Missionary Movement. I believe that the Church which catches to the full the inspiration of this Movement will find her own life deepened and made more strong, as she marches on to victory in a world evangelized and brought to Christ; and I believe also that the Church which hears the call, and stands aside, will find her own certain condemnation in ultimate weakness and decay. The opportunity awaits us, and it carries with it a solemn seat of judgment."



A Brazilian layman bears this testimony:

OUR Church with her sound teachings has already done a great deal to show things in their true light. I do not doubt for a moment her adaptability to our people here, an adaptability which will meet that sound thinking and that high sense, sometimes in embryo, which needs only a leader. And such leader our Church is destined to be. Those good qualities will be then developed and will produce Christian characters.

Much has been done in the past, and when we look for the great amount of work yet to be done, we have only motive of rejoicing, because we may note already the presence of that "leaven which a woman took and hid in three measures of meal."

Those who contribute to missions, at least to the mission in Brazil, may be sure that their co-operation is duly appreciated and earnestly desired, specially now, when the high ideals of our dear Church are beginning to be understood, and when they see that a true and noble patriotism finds an echo in an historical Church, that can introduce new blood in national life.

CONCERNING MISSIONARY FINANCE

THE plan of weekly giving for Church extension is scriptural. St. Paul writing to the Corinthians (the passage will be found in the last chapter of the first letter) said:

"Upon the first day of the week" (systematically)

"Let every one of you" (individually)

"Lay by him in store as God hath prospered him" (proportionately).

He concluded his counsel by giving his reasons as follows: "That there be no gatherings (*i.e.*, collections) when I come." Possibly had St. Paul lived in our day, or had our vocabulary been current in his, we should say that he did not approve of "specials." The weekly offering supplies the most practical way in which a poor person or one of even average means can give a fair proportion of his income to God's work.

THE weekly offering for Church extension is made feasible by the duplex envelope. This simple device, just the size of the ordinary offering envelope, has two pockets, one for the subscription for the current expenses of the congregation, the other for the offering for missions. The face of the envelope is shown below.

Samples can be had from the Corresponding Secretary, 281 Fourth Avenue, New York.

MR. GEORGE WHARTON PEPPER, speaking of the necessity of some better system of missionary finance than that represented by the "annual collection" says:

"Much of the trouble in which we find ourselves is due to a radical divergence between our missionary theory and our missionary practice. The theory which we emphasize is that missionary work is an essential part of Christianity, and that its support is just as much a part of the obligation of a Christian as is parochial support. Our practice, on the other hand, is to treat missionary support as a voluntary 'extra' by placing it on the same plane with a number of other worthy objects, such as the support of a diocesan hospital or the Clergy Relief Fund, or other things for which occasional offerings are taken in our parish churches. No matter how loudly we proclaim our theory, our practice will always determine the result. I believe that the fundamental reason for making a weekly offering for missions is the reason that we make weekly offerings for parochial support, and that the people will never come to look upon their responsibility in these matters as co-ordinate until something like the duplex envelope system is adopted, in which an offering for missions must be made every time an offering is made for parochial support.

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MAR 20 1910

MAR 20 1910

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WEEKLY OFFERING

FOR THE

SUPPORT OF

Church

.....
—
Please do not tear the envelope apart as it hampers the Treasurer in his work. please put on the plate intact, whether both pockets are used or not.

THIS SIDE FOR OURSELVES

PAT. PENDING

WEEKLY OFFERING

FOR THE

General Work of the Church

AT HOME AND ABROAD

Work is being carried on in 42 dioceses and 22 missionary districts at home and in 9 districts abroad. More than 1500 missionaries in the home field and about 250 abroad, besides 800 native helpers depend in whole or in part upon the offerings of the Church through the Board of Missions

THIS SIDE FOR OTHERS

(295)

"As to the amount which people should be asked to give as their weekly missionary offering, I doubt the feasibility of enforcing a flat rule applicable to all sorts and conditions of people, and in all sorts and kinds of parishes. I think the thing to press for is the weekly offering and leave each parish to determine for itself how the thing shall be worked out. In my own parish (St. Mark's, Philadelphia), for example, we have adopted the duplex envelope system, and all people on the parish list are being approached by appointed persons with the request that they will pledge themselves to the stated weekly offering for missions. The three offerings for missions which we now take and shall continue to take in the course of a year will, under such a system, become the outlet for gifts by people in excess of the minimum for which they have given their weekly pledges."

FOLLOWING the notable Laymen's Missionary Movement Convention in Greensboro, N. C., a meeting of the men of the four congregations of Wilmington was held. Several brief addresses were made reviewing the situation. The rector of St. James's startled those present by saying that from one point of view the Diocese of East Carolina was giving \$200 less than nothing for general missions, since, as he puts it, "our contributions from the whole diocese were about \$1,300 and our appropriation from the Board of Missions \$1,500." A general committee representing the four congregations was appointed with power to form sub-committees in each. So far report has been received only from St. James's, the mother parish of the city. Already more than \$500 has been subscribed and the rector is confident that the gifts from St. James's alone will be at least \$800 and possibly \$1,000. The apportionment for the congregation is only \$300, and for the entire diocese \$1,000. Gifts for diocesan missions have also been stimulated and St. James's has decided on an effort to increase its gifts for work within the

diocese from \$333 to \$900. It is possible that as a result of this increased giving the Diocese of East Carolina may at its next council send a message to the Board of Missions that it is ready to release a part, if not the whole, of its appropriation.

LEAFLET 1102 has only four pages, but they are brimful of practical suggestions on what can be accomplished by an every-member canvass of a congregation and how to start and make the canvass. A postal to the Corresponding Secretary, 281 Fourth Avenue, New York, will bring you a copy, as well as a copy of the suggestive subscription card. Write for them to-day.

How St. Paul's parish, Concord, N. H., secured seventy-seven subscribers to THE SPIRIT OF MISSIONS:

THE parish availed itself of the offer to supply the magazine for fifty cents a year to any parish where the number of subscriptions equalled one-fifth the number of communicants. There are 384 communicants in St. Paul's parish, and it was necessary to have seventy-seven subscribers to get the magazine at this rate. The parish uses the systematic offering plan, and in the package of envelopes supplied to each communicant is one monthly envelope for all missionary apportionments and the diocesan assessment for the bishop's salary. In every case where ten cents is given each month by an individual or family, one such amount is considered a subscription to the diocesan paper. Where as much as fifty cents a month is given, the amount for one month is considered a subscription to THE SPIRIT OF MISSIONS. As more than seventy families pledge fifty cents or more a month for missionary purposes, the number of subscribers was secured in this way. In a very few instances the amount was made up from the vice-rector's fund, where a family was absolutely unable to give as much as fifty cents a month, but would appreciate the magazine.

A FAREWELL MESSAGE



THE REV. A. A. GILMAN, who during his furlough has become well known in several parts of the country, has just returned to his work in Changsha, province of Hunan, China. He sends to us a farewell message in the following words:

"Our own American Episcopal Church has had an honorable part in the awakening of China. Our school work has been second to none and our medical and evangelistic work is proceeding as rapidly as men and means are available. Our Church has undertaken to do its part in reaching the people of the five central provinces of the Yangtze River basin. In three of these provinces our work is now fairly well established.

"The Church through its Board and its bishop has sent me to Changsha, the capital city of the province of Hunan. Hunan has been the strong support of the conservative party, the dismissed leader of which lives just around the corner from our mission home. It is one of the opium-growing provinces. Here, too, the old superstitions still hold undisputed sway. I am sent with orders to convert

these 20,000,000 people, and I am set down in the midst of this city of 250,000 people. I am going back, full of enthusiasm through the knowledge of what others have done, full of hope as to what we shall be able to do, and, in view of the development of interest at home, confident that my work will in no wise be hampered by lack of support in any project which seems well calculated to accomplish the early evangelization of this important portion of the Chinese people.

"In our Christian warfare 'every man is expected to do his duty.' My duty has been assigned to me, and by study, preaching and social intercourse, I hope to do my best to advance our work, but if the Church desires the work to progress as rapidly as possible it will be necessary to provide for the plant and workers suggested by the bishop. This calls for the erection first of a building containing a large room for use as chapel and assembly, guest-rooms and day-school rooms. After this a second dwelling to house the clergyman and two women workers who are urgently needed to reinforce the staff.

"In order to train up native clergy and women workers of the highest grade for Hunan we should have in Changsha a boarding-school for boys and one for girls. I believe that if provision were made to accommodate forty persons in each school, they would prove very efficient for our purpose. Altogether an outlay of \$30,000 is called for. The immediate contribution of \$5,000 would guarantee the continuance of rapid progress and the furnishing of the whole sum within five years would insure that everything humanly possible was being done on our part to hasten the coming of Christ's Kingdom among this important section of the Chinese people."

As the result of work done during his furlough, Mr. Gilman secured \$1,200. He hoped for and needed \$5,000 at once and \$30,000 within five years.

MEETING OF THE BOARD OF MISSIONS

March 8th, 1910

THE Board of Missions met at the Church Missions House on Tuesday, March 8th, the Bishop of Albany (vice-president) in the chair. The following members were present: The Bishops of Pennsylvania, Pittsburgh, Bethlehem, Ohio, Massachusetts, Rhode Island, Long Island, Newark and New York; the Rev. Drs. Vibbert, Anstice, Alsop, Perry, Stires, McKim, Smith, the Rev. Mr. Miel and the Rev. Dr. Manning; Messrs. Low, Mills, Chauncey, Goodwin, Mansfield, Admiral Mahan and Messrs. Butler, King, Ryerson and Houston; of the honorary members: the Bishops of Alaska, North Dakota and Porto Rico.

The resignation of the Bishop of New Jersey was presented and read to the Board, together with his request for its acceptance at this time on account of his inability longer to discharge the duties. Whereupon the Board by a rising vote, unanimously adopted the following minute:

"In accepting with great reluctance the resignation of the Bishop of New Jersey, the Board puts on its records the following statement:

"1. That it accepts the resignation only under the conviction that the bishop is governed in this action, as in all his relations to its work, by the same conscientious sense of duty which has governed all his relations to the Board, namely, that he is physically disabled for satisfactory service.

"2. That it recognizes the unsurpassed ability and devotion of Bishop Scarborough's long and faithful service on the Board.

"3. That in taking this action the Board hopes to have a share in prolonging the life and continuing the activity of the bishop's work in his diocese and for the Church at large."

The Treasurer's report was more

favorable than that of a month ago. To March 1st of last year, including the income from invested funds, receipts were \$243,124.60; this year \$234,811.35, showing a decrease for the six months of \$8,313.25. A month ago the decrease reported was \$25,376.92, so that the receipts during February, applying toward the appropriations, have been larger than those during February last year by \$17,063.67. While this report is very encouraging for the month, the total contributions are not nearly sufficient to meet the increased appropriations for the present fiscal year.

Communications were received from a number of the bishops in the domestic field. An appropriation of \$200 was made, out of the Anna Mary Minturn Fund, to the Bishop of Spokane as the last payment on the church building at Kendrick, Wash., if it proved to be still required; \$500 from the same fund was also appropriated to the Bishop of Idaho, when that amount will complete a church edifice at American Falls without debt.

The following resolution was adopted referring to the proposed division of the Missionary District of Oklahoma:

"Resolved: That the Board of Missions recommends to the House of Bishops, meeting in Cincinnati, O., October, 1910, that the Missionary District of Oklahoma be divided upon such lines as may seem wise to the House of Bishops, and in accordance with the provisions of Canon 10, Section 1."

The Bishop of Honolulu reports that by an anonymous gift, the arrearages of cost in the erection of the new Priory School have been substantially wiped out. That property is now worth \$79,000. The Board having heard with regret of Bishop Restarick's recent illness, and with great satisfaction of his steady progress toward recovery, assured him of

its best wishes, and as he is going to England during the summer expressed its satisfaction that he would be able to serve as a delegate to the Edinburgh conference.

Letters were at hand from all of the foreign bishops. Bishop Graves wrote that it would be impossible for him to attend the Edinburgh conference, as he would be unable to be away from his district for the time required, and asked that the Rev. Dr. Pott might be appointed in his place, whereupon Dr. Pott was requested to attend as a delegate.

It was reported that the books and accounts of the Treasurer had been audited and found to be correct; also that the securities held by the Standing Committee on Trust Funds had all been examined and found to be in hand as reported.

Under the Woman's Auxiliary United Offering, Miss Lindsay Phelps was employed to work at Valle Crucis, N. C., at the request of the Bishop of Asheville, in the room of Miss Tongue, resigned; and in accordance with the desire of the Bishop of Atlanta, Miss Elsie Hanserd was employed in place of Miss Ward, resigned, and Miss Bertha Duck in the room of Miss Griffin, resigned.

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.

China

SHANGHAI:

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

The Rev. John W. Nichols, of Shanghai.

The Rev. R. C. Wilson, of Zangzok.

Dr. Angie M. Myers, of Shanghai.

HANKOW:

The Rev. Arthur M. Sherman, of Hankow.

The Rev. L. B. Ridgely, of Wuchang.

Japan

KYOTO:

Bishop Partridge, of Kyoto.

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

TOKYO:

The Rev. C. H. Evans, of Tokyo.

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.

ANNOUNCEMENTS

CONCERNING THE MISSIONARIES

Porto Rico

THE REV. F. A. WARDEN, returning after three months' leave of absence, with his wife and family sailed from New York by the steamer *Philadelphia* on March 12th, for San Juan.

AT the meeting of the Board of Missions on March 8th the transfer by Bishop Van Buren of the Rev. Leonard Read from Vieques to Ponce was approved.

The Philippines

BISHOP BRENT, coming to the Edinburgh Conference, will sail from Manila by the steamer *Goeben* about May 1st, for Naples. After the Conference he will come to the United States and the General Convention.

Africa

AT the meeting of the Board on March 8th the appointment by the Bishop of Cape Palmas of Mrs. Maria H. Williams as matron of the Girls' Training Institute at Bromley was approved, and the withdrawal of Mr. J. W. Pearson from the work at Lower Buchanan was noted.

INFORMATION has been received from Bishop Ferguson that the Rev. B. Kedako Speare was killed in his home at Harper on January 20th.

Shanghai

DR. WILLIAM H. JEFFERYS, on leave of absence because of illness, with his family sailed from Shanghai by the *Tenyo Maru* on February 7th, and, stopping over a steamer in Honolulu, reached Philadelphia on March 11th.

Tokyo

THE REV. CHARLES H. EVANS and wife, on regular furlough, left Yokohama on March 30th for England.

DR. THEODORE BLISS and wife, who sailed from San Francisco on January 7th, arrived at Tokyo on the 24th.

INFORMATION has been received from Bishop McKim that Mr. Akimoto, the thoroughly competent and reliable phar-

macist at St. Luke's Hospital, Tokyo, who also acted as steward and treasurer, died in January.

Mexico

INFORMATION has been received that the Rev. Filipe Pastrana y Castillo, Deacon, died in Mexico City on February 20th. Bishop Aves writes that he was universally loved and respected and that he was a sincere Christian and devoted servant of the Church.



One of our China missionaries (an Englishwoman), on furlough in England, tells of the changes she finds there after an absence of seven years:

TIMES have changed in regard to missions, and the home churches seem thoroughly in earnest about helping. Mission study classes, meetings, etc., are the order of the day. My husband has had some really good meetings where people have afterward definitely asked what they can do to help in the great work. We still hear of the wonderful services of the Pan-Anglican Conference. Much good for missions was done then.

Our service at home has certainly filled us with hope for the future of our work. So many people are praying, working and giving as never before, and it behooves us missionaries to see that we properly appreciate and recognize all that is being done by them. Since we were home seven years ago it seems almost impossible that such a change could have taken place. At many of the meetings where my husband has been speaking over a thousand were present, and mostly those who are already interested in missions! Then—an almost unheard of thing—the Bishop of London has given my husband a license to speak in the London churches on Sunday evening—on missions of course. I think it is wonderful in this slow old England of ours, that such changes should have taken place in so short a time.

THE WOMAN'S AUXILIARY

To the Board of Missions

OUR UNITED OFFERING MISSIONARY AND HER WORK AT PENNICK

By Deaconess Alexander

EIGHT years ago the Good Shepherd Mission School began its work among the Negro children of Pennick, Ga. It opened with twenty-four pupils; now nearly one hundred are enrolled, with a large average attendance.

The school aims to give the boys and girls higher ideals of living, and to make them good citizens, by developing their moral and Christian character, and teaching them how to do things with their hands, as well as to learn the contents of text-books. The work is growing day by day, and is now entirely too much for one person, as a teacher.

The names of 141 baptized persons, nearly all of them children, are now on the mission lists, and of these I am the sponsor for nearly every one. Of these many children, through hard struggle and prayer, five are at St. Paul's School, Lawrenceville, Va., where they pay a part of their expenses by their work.

My life in the mission is a busy one. There are times for weeks when I have not an hour to call mine. Some days, leaving home in the morning, I go to the school-house, and, after finishing the teaching for the day, I take one of the children with me for company, guide or protection, and walk nine or ten miles, visiting the people, before reaching home in the evening. It is not a strange thing for me to go on foot over bad roads and through swamps where are deep places sometimes only passable on foot logs. Many of these roads have fifty yards and more of logs. Here we will get poles about ten feet long to help us steady ourselves until we get over.

Many times I find the sick person is suffering for want of attention, as much

as for the need of medicine. Then there are places where I am obliged to go a second time before I am allowed to render any service. When such persons recover the family tell what good the Church has done, and at the visitation of

the bishop they will be out at service. Through these children many parents visit the church.

There are many children, large and small, who walk daily for miles to attend the school. They will be in time for devotions every morning. Just to hear them respond in the Litany on Wednesday and Friday mornings, and to see and hear them find and read the Psalter for the day, will bring tears to the eyes.

On Thanksgiving Day you see the children coming with their little parcels for offerings. The contents are sweet potatoes, rice, hominy, meal, flour, peas, turnips, syrup, meat, matches and bread. After the service for the day, they go away very happy, some of them waiting to help carry the offerings to the sick, aged and invalids.

Once I took a class of ten to Brunswick, fifteen miles from Pennick, to meet the bishop for confirmation, defraying the expenses of nine of the class one way, and finding a place for all to sleep that night. We walked seven miles to the next station, Sterling, in order to buy the tickets. The next morning we did



DEACONESS ALEXANDER

Our United Offering Missionary in Georgia

the very same thing, rode a part of the way, then got off and walked the seven miles again. Another time when the class was smaller, I hired a wagon and took the children to Brunswick. This was before the bishop ever visited Pennick.

There are leaders and preachers in the place who tell the people of so many "evil" things: "Once in Christ you can never get out." "After going into the water and receiving immersion your soul can-

not go to hell; you will lie on your back and suffer, but to heaven you must go."

In this "Black Belt" the only light is that of the Cross. The Lord's Prayer is very seldom said, and then far from perfectly. The Apostles' Creed is not heard save in the church, and the Ten Commandments are known to be in the Bible, but we are often told the Old Testament is altogether done away with since the coming of our Lord and Saviour.



WHAT THEY CAN DO IN KENTUCKY

As a piece of Lent work in Kentucky, the united branches sent a gift of \$100, and a large collection of goods, clothing and hospital supplies, valued at \$1,000, to Alaska.

Here is how a part of the box looked

THE SUMMER MONTHS AT FAIRBANKS

WHEN the Auxiliary branches are disbanded and their members are making holiday at seashore and mountain, the work of the missionaries in Fairbanks is heavier than ever. The few summer months are crowded with events—the coming and going of workers, the arrival of boxes and mail packages as well as letters, the hurried arrangements for the next winter's sup-

plies, and the thousand-and-one things that depend upon navigation. All these things, with the accumulated correspondence of months, combine to give the missionaries more than they can do, and the members of the Auxiliary must make due allowance for the over-burdened missionary, and be satisfied to feel that what they have sent is giving comfort and pleasure, even although they fail to be assured of this by letter.



SOME OF THE TOWNS ARE VERY ISOLATED

NOTES ON A MISSIONARY JOURNEY IN IDAHO

By Mrs. James B. Funsten

A JOURNEY with the bishop through Idaho proved a splendid opportunity to study the conditions of guild work in relation to our Woman's Auxiliary.

Wherever our Church services are held, there is a guild composed of a faithful little band of women who are the mainstay of the congregation, for in most cases they are practically the only workers, the men being so occupied with secular affairs that they think they have no time for Church duties. It falls to the lot of these women to sustain the work, acting in many cases as the only business committee to whom the rector (if they have one) can appeal.

My purpose was to meet these good women, to try to help and encourage them, and also to present the idea of a monthly missionary meeting, with interesting literature, preparatory to starting study classes. Some of these towns are very isolated, and we were much gratified at the reception from the Church people wherever we went. While there may be no immediate results visible, I cannot but believe that there will be an awakening that will be appreciated in the

future. Everywhere we found good, strong, wide-awake citizens, and they need all the help the Church can give them in their far-away homes among the Rockies. It was a privilege to go through this country and find out how best to help the people in their varied situations. While in some cases the journey was rough, I felt well repaid in learning to know and understand better the people among whom by God's providence our lot has been cast.



IN SOME CASES THE JOURNEY WAS ROUGH

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MASSACHUSETTS SETS AN EXAMPLE

Mrs. Francis C. Lowell
requests the pleasure of your company
at the Thirteenth Conference of the Parochial Officers
of the
Massachusetts Branch of the Woman's Auxiliary to the Board of Missions
on March 10th, at 2:30 P.M.
Sewell Hall, New Century Building, 177 Huntington Avenue, Boston.
Subject—"The Responsibility of Parish Officers."
Tea at 4 o'clock.
Please reply to Mrs. F. C. Lowell, ——— St., Boston.

IN response to this invitation of our president, sent to the presidents and treasurers of the parish branches, 120 officers from sixty-two parishes met for the conference on March 10th.

We first reviewed the questions of last year, and asked the officers if anything had been done in the parishes as a result of the suggestions then made. Several had been very much interested in the plan of the "Outer Circle" reported from the parish of the Ascension, Boston, and it had been tried with great success at Newton Highlands. In pursuance of this plan a printed card was sent to every one in the parish, men, women and children, asking them to do two out of three things asked: First, read a book on a missionary subject; second, give or make two new articles of clothing; third, give ten cents to the mission circle. On the reverse side of the card was printed a prayer for all to say.

This plan was suggested in answer to the question. How to interest others in the Woman's Auxiliary? An officer from Christ Church, Cambridge, said that they had brought seventeen young girls into the mission work this winter, by inviting them to go to the rectory, talking with them about the boxes for the missionaries, and getting them interested in the sewing. As a result, these seventeen girls (about eighteen years old) were divided in committees and helped her plan and sew, each committee trying to do as well as the others. After that first meeting the girls have met Friday mornings at the parish rooms with the older women.

The Church of the Redeemer, Boston,

has a visiting committee, whose members call and invite new-comers to the meetings, with twelve new members this year as a result. Several other parishes have visiting committees. It seemed to be the general opinion that an invitation to all the women of the parish to these meetings, *given from the pulpit*, had not the same effect as a personal appeal from another woman. Those who cannot attend the meetings can be associate members. Many parishes have evening meetings as well as those in the afternoon, so as to accommodate women who are busy during the day. The responsibility of the officers toward the Girls' Friendly Society in the parish was also touched upon.

Many officers asked how they should give their money—in small sums to many objects or a larger sum to one, and if it were wiser to give *undesigned*, or to some special place. It was advised to give something for the purposes of each committee, and of course it is the highest form of giving to give without designation.

The parish officers spoke up fairly well, and we think it is helpful to them to have these conferences. The diocesan officers have nothing to say, unless called upon to answer questions.

I, as diocesan secretary, suggested at the end that *my* idea of the responsibility of a parish officer is to keep the diocesan secretary informed as to changes in officers, etc., etc., and to keep an exact account of all that the parochial branches do, so that a new officer will have something to turn to.

ALICE M. MORGAN,

Secretary of the Massachusetts Branch.

'THE STUDY OF MISSIONS

ONE hundred and twenty-five years ago a cobbler sat on his bench in Hackleton, his Bible daily studied by his side, his map daily scanned upon the wall. Bible and map sufficed to open his heart in love to those of whom the map vaguely told, the races of the world unknowing Christ, for whom God's Word promised a sure and certain hope.

The other day a cultivated and quick-minded high-school teacher, present at an Auxiliary meeting, confessed that she did not know who William Carey was. To read his life, which can be borrowed from the Church Missions House, might be to many a liberal education in missions.

That fascinating story suggests to us, How can we stir our people, old and young, in this missionary direction? How can we meet within the Church's borders this spirit that is awakened, missionary-wise, and give it scope?

Among many possible suggestions we indicate a few, hoping they may be studied, elaborated and acted upon where they may be found helpful.

Revivify old methods. A parish officer wrote the other day:

"Is there not some way to get the guilds or women's societies in our parishes to give at least a part of one meeting each month to the subject of missions? Our people have so little information. At a recent diocesan meeting our president was asked to explain the 'meaning' of the United Offering. Just think of it! One lady, who had received the money for the United Offering for three years, in one of the most prominent parishes, asked me to tell her what the United Offering was for, and all about it. She had *'asked and asked'*! All of this comes from the fact that there are Auxiliary meetings in a few of our parishes only. The guilds meet usually once a week throughout the winter to sew for local charities. Some three or four weeks before Christmas they begin on the Christmas boxes. Frequently these boxes

are of ready-made articles, selected and packed by a committee of two or three, and sent off without consultation or knowledge of anything except the cost of the box reported at the next meeting of the guild. Could not the head of the Woman's Auxiliary ask that the guilds that contribute under the name of the Woman's Auxiliary set aside at least part of one guild day each month for the study of missions? It is true we have a mission study class, which meets four times during the year, very delightful to the few who attend. The papers are taken by the same members, I taking one and sometimes two papers each year, because no one else responds. These conditions are simply because the guilds know nothing of the mission field, and yet call themselves the Woman's Auxiliary, without knowledge making some contribution to something, somewhere. So much could be gained through regular organization. Each guild at least could set apart a portion of one day each month for missionary information. I believe such a plan would meet with much approval."

This experience certainly suggests that, after working along the same lines for many years, gathering a few women together, organizing them as a branch of the Woman's Auxiliary, getting them to meet regularly, and to work and give systematically, after putting our machine into running order—most excellent and fruitful of good results in the practical work expected year by year—we have often been unmindful of the oil which keeps the wheels in motion, of that spirit breathing within them which makes a branch of the Auxiliary not a machine so much as a living organism, a true part of, because joined in vital union with, the Body of the Lord.

If the working members of the Auxiliary are forgetting what the Woman's Auxiliary is; what are the Board of Missions and the Missionary Society; what apportionment is; what appropriations are; what are the United Offering, and

the special with which it may be their pleasure to crown all other gifts of duty and thanksgiving, then surely some pains should be taken to revert to old methods, treat the old branch as one just organized, and review before it the twice-told tale.

A second suggestion is that we introduce new elements. The head of a diocesan committee has lately asked what to do to make the meetings conducted after the same plans for many years more interesting. Our suggestion is to enlist the help of new young workers, making them responsible for the conduct of the meetings, leaving them free to formulate and carry out their plans as seems best to them. The officer objected that old members of the executive body did not like to give the conduct of the meetings into other hands; but is not this just one of those opportunities of enlisting instead of losing the intelligent forces of the more youthful minds, trained in school and college life, in literary societies and study courses, and which would find in the history, the geography, the arithmetic, the biography, the poetry and the romance of missions room for every power, intellectual and spiritual?

It is a great pleasure and encouragement to receive from branches as widespread and as diverse in strength as those of Ohio, Dallas, Georgia, Michigan, Hankow, Kansas City, Pennsylvania, Central New York, Southern Ohio, Newark, Delaware, Massachusetts, Oklahoma, Bethlehem, Florida, New Jersey, Michigan City, New York, reports of definite study being done. At the same time, we cannot doubt that the difficulty experienced in one branch is repeated in many others: "It is hard to find leaders in mission study. So many have to do their own work, and are too tired. If the women of leisure would take it up, it would help greatly."

The women of leisure! We read in a recent issue of a daily paper that a woman of leisure—"a religious woman, though not a Church member"—was sending to seventy-five of her friends an

invitation to meet at her house for study of the Bible, under the instruction of a distinguished Bible student. These women, presumably akin in spiritual condition to their host, responded to the number of forty-five. And this was done because the woman who gave the invitation felt that in these days, over full of business and pleasure, "a more thorough knowledge of the Bible would have a steadying effect."

The individual effort seemed to us who have been trained in the Church's way an unconscious recognition on the part of an individual of the Church's wisdom. It suggests a return to William Carey's method: the gathering in city after city, and parish after parish, and mission after mission, of "leisure women," who shall put their Bibles and their maps together, and learn how God loved the world, and where men still are waiting to hear the story of that love.

And, then, the aftermath of mission study. A young woman was asked the other day if she had a class this winter, and she answered, "No, I found my teaching was getting to be *cant*, and this winter I am working in a home for crippled boys."

Does not this open up a vista before the teachers of our study classes? They are teaching what they think should be done by missionaries in distant places to win souls to Christ. Have not those missionaries a right to look back to them and expect to see each one in her place doing some definite work, in Sunday-school or choir, or Girls' Friendly Society, in hospital, or home, or prison, among rich or poor with whom she lives, to win some ignorant or heedless or hardened or sinful soul to His faith and love?

Some Answers to Questions on Mission Study

I. Why have study classes for the Juniors? (1) Study is one of the aims of the Junior Department. (2) It is senseless, not to say wrong, to ask people to work for that of which they know

nothing. (3) It is absurd to expect to waken true sympathy without knowledge. (4) Knowledge and sympathy are essential to intelligent prayer. (5) It is one of the best ways to find volunteers for the foreign field.

II. What shall be studied? (1) Mission fields. (2) Lives of missionaries. (3) The Bible.

III. What mission fields and what missionaries? (1) The fields where the Church is at work. (2) Other mission fields and missionaries. (3) The fields or missionaries which will especially appeal to that particular Junior branch. The amount of material will be one deciding factor in the answer to this question.

IV. What method of teaching shall be adopted? Preferably that which will make the members do most of the work, that is, the discussion method.

V. When shall the branch study? There can be no hard and fast rule for this. Probably it will be more possible in Lent than at any other time, but with little children it may be better to take a part of each meeting throughout the year.

VI. May not less work be done, for instance, fewer Christmas boxes be sent, if more time is given to study? Very possibly; but to send fewer gifts given intelligently is better than to devote all the time at all the meetings to sewing.

VII. What qualities must a mission study class leader possess? (1) Love of her subject. (2) Willingness to take time to prepare. (3) Some teaching ability.

VIII. What can the diocesan leaders do for mission study? (1) Form normal classes in central places. (2) Provide an officer whose special service shall be educational work with the Junior Department.

IX. Are the Juniors emphasizing the importance of study? Yes. It would probably be difficult to find a diocesan branch where there are not at least some branches studying. One leader reports that there is only one branch in her dio-

cese where the children have not some kind of study.

X. How shall leaders be trained? (1) By normal classes. (2) By summer conferences. (3) By reading and study.

XI. What attitude toward study shall Junior leaders take? The answer can best be given by quoting one Junior leader—"Let three things be granted at the outset: First, that Junior Study takes all the time you can spare and a good deal you can't spare; secondly, that it is very difficult either to do it as you want to or to accomplish what you hope for; thirdly, that it is—if not the *most* important part of the Junior's threefold duty—at least one side of an equilateral triangle, and absolutely necessary, and, in spite of the first two facts, well worth while."

THE MARCH CONFERENCE

THE conference, on Mission Study, met on Thursday, March 17th, Mrs. Hutchins, president of the Long Island Branch, presiding.

The dioceses represented were: Central New York, two; Chicago, one; Connecticut, two (one Junior); Long Island, five (one Junior); Maine, one; Newark, two; New Jersey, one; New York, seven; North Dakota, one; Pennsylvania, three; Western New York, one. There were visitors also, from Asheville, Honolulu and the Philippines.

Miss Lindley sketched the growth of the new methods of mission study through the impetus given by the Student Volunteer Movement, the United Study of Missions—a result of the Ecumenical Conference of 1900—the Young People's Movement, and Silver Bay Conferences. She reported study classes working at present in sixty-four dioceses, and becoming all the time more and more pedagogical, all the members doing the work and not depending upon leaders or papers to arouse sympathy and interest.

Miss Delafield pointed out the defects

* Quoted from a paper from Western Massachusetts, which is to be printed in THE YOUNG CHRISTIAN SOLDIER.

and dangers arising from mission study. She said that after six years' experience, while emphasizing the necessity of such study and finding old members of the Auxiliary still ignorant of such terms as "appropriation" and "apportionment," and vague in their ideas as to the real aim of missions being less the conversion of the individual than the establishment of the great native Churches, she was sensible of the danger of members of the class feeling that they have done something when they have gone to a class. There is no use in arousing interest unless this arouses action; as definite and earnest prayer; from younger classes, the sending out of the volunteer; from classes of married women, the preparation of their own children for mission service, or the payment of substitutes for themselves in the mission field. The study work at present is much more active among Juniors and young women, but is showing its need among older women who have grown up as Christians without realizing the living Christ, and what makes the motive and reason for what we call foreign missions.

Miss Arrowsmith, of Long Island, spoke of the difficulty of organizing a diocesan normal class, where, as in her diocese, the large city lies at one end, and many parishes are remote; that it is hard to find the right person in a parish to take the course of normal study and that there is a lack of co-operation on the part of officers of the Woman's Auxiliary in helping to suggest and furnish such students.

Mrs. West reported classes held in Staten Island during the last five years, and the advantage of the study of the Bible, especially of the Gospel according to St. Matthew, as a missionary text-book. A Churchwoman on the island who had thought she did not believe in foreign missions, coming to this class, is now teaching women of her own kind to gain that new view of the subject which she has gained herself.

Miss Richards, of Newark, spoke of the study classes as opportunities to sow

the seed and to plant the spirit of missions which is the spirit of God Himself. The classes' help in this is not by lectures to pour facts in upon the students, but they are led to discuss the subject and the problems of the mission field, and come to realize what Christianity really is and that it is the thing that is needed.

Miss Warren, of New York, told how in a branch of the Girls' Friendly Society of seventy or eighty girls work of this same sort may be done, and that unlooked-for responses can be obtained from them if the spirit is cultivated and their interest and intelligence are aroused.

Mrs. Berry, of Western New York, told of the programme meetings held in that diocese, especially of those in Buffalo, where two delegates from each of the twenty-six parishes are sent for a meeting, one parish taking a day and some mission subject being discussed.

THE APRIL CONFERENCE

THE conference of diocesan officers for April will be held on Thursday, April 21st, from 10:30 to noon, in the Church Missions House; subject, "The Approaching Triennial."

Deaconess Hart writes from Hankow, February 4, 1910:

OUR Mission Study course seems to be meeting with general response throughout the district, and we are much encouraged. We found we should be obliged to spend this whole year on the China Mission, as we could not cover more than two English dioceses in a lesson. Next year we shall take Japan, the Philippines and Korea.

Miss Babcock writes from 24 Sakae Machi, Fukushima, Japan:

WILL you give my thanks to whoever is sending me the *Outlook*, giving my address for the same in THE SPIRIT OF MISSIONS?

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 February 1st, to March 1st, 1910.

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

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 Auxillary.

Home Dioceses

Alabama

Ap. \$122.70

ANNISTON—Grace: Gen.....	50 00
CAMDEN—St. Mary's: Gen.....	1 00
CARLOWVILLE—St. Paul's: Gen.....	5 90
FLORENCE—Trinity Church: Gen.....	3 00
HUNTSVILLE—Nativity: Gen.....	9 15
MONTGOMERY—St. John's: Gen.....	39 65
TUSCALOOSA—Christ Church: Gen....	14 00

Albany

Ap. \$2,370.48; Sp. \$61.50

ALBANY—St. Andrew's: Gen.....	70 95
Kate G. Child, Gen.....	10 00
Dan Martin, Sp. for Bishop Rowe, Alaska	5 00
AMSTERDAM—St. Ann's: Gen.....	9 24
ATHENS—Trinity Church: Dom.....	8 55
CAMBRIDGE—St. Luke's: Gen.....	123 76
COHOES—St. John's: Girls' Friendly Society, Sp. for salary of deacon, for Rev. S. C. Hughson, o.h.c., Sewanee, Tennessee.....	10 00
GRANVILLE—Mrs. J. W. Gray, Sp. for Expansion Fund, St. John's University, Shanghai.....	1 00
JOHNSTOWN—St. John's: Miss Alice Russell, Sp. for Expansion Fund, St. John's University, Shanghai....	1 00
LANSINGBURG—Trinity Church: Gen..	21 00
OGDENSBURG—St. John's: Gen.....	12 00
SALEM—St. Paul's: Gen.....	13 25
SARATOGA SPRINGS—Bethesda: Dom....	13 37
St. Christina School: Gen.....	15 00
SCHENECTADY—Christ Church: Gen....	73 36
St. George's: Sp. for St. Paul's College, Tokyo.....	28 00
STAMFORD—Grace: Sp. for St. Paul's College, Tokyo.....	10 00
TROY—St. John's: George B. Cluett,	

Gen.	2,000 00
WARRENSBURGH—Holy Cross S. S.: Sp. for work of Rev. Robert E. Wood, Wuchang, Hankow.....	6 50

Arkansas

Ap. \$105.00

LITTLE ROCK—Christ Church: Wo. Aux., Gen.....	105 00
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Atlanta

Ap. \$10.09

TALLULAH FALLS—St. James's: Frn..	5 00
MISCELLANEOUS—Junior Aux., Gen....	5 09

Bethlehem

Ap. \$741.38; Sp. \$90.00

ALLENTOWN—Grace: John I. Romig, Dom. and Frn.....	9 00
EAST MAUCH CHUNK—St. John's: Gen.	17 20
EASTON—Wo. Aux., Gen.....	5 00
DRIFTON—St. James's: Wo. Aux., Sp. for Dr. Correll's work, Tsu, Kyoto.	50 00
DUNMORE—St. Mark's: Gen.....	1 00
GREAT BEND—Grace: Gen.....	1 00
MAHANAY CITY—Faith Church: Gen..	4 00
MILFORD—Church of the Good Shepherd: Wo. Aux., Gen.....	5 00
POTTSVILLE—Trinity Church: Dom., \$100; Frn., \$100.....	200 00
READING—Christ Church: Wo. Aux., "Miss C. C. G.," Sp. for Bishop Restarick, Honolulu, \$10; Sp. for Bishop Rowe, Alaska, \$10; Sp. for Bishop Horner, Asheville, \$10; Sp. for Bishop Aves, Mexico, \$10.....	40 00
St. Mary's S. S.: Dr. Jefferys's hospital work, Shanghai.....	8 50
SCRANTON—St. Luke's: Dom.....	37 33

TAMAQUA— <i>Calvary</i> : Gen.....	13 35
WILKES-BARRE— <i>St. Stephen's</i> : Brazil, \$100; Cuba, \$100; Frn., \$225.....	425 00
MISCELLANEOUS — Archdeaconry of Scranton, Wo. Aux., Gen.....	15 00

California

Ap. \$50.00; Sp. \$730.65

BERKELEY— <i>St. Matthew's</i> : Sp. for Shanghai Catechist School Land and Building Fund.....	2 85
Mrs. Robinson, Sp. for Bishop Rowe, Alaska	50 00
Mrs. Gray, Sp. for Bishop Rowe, Alaska	50 00
Mrs. Welcher, Sp. for Bishop Rowe, Alaska	50 00
OAKLAND— <i>St. Paul's</i> : "A Friend," 50 cts., Mr. McGee, \$10, Sp. for Shang- hai Catechist School Land and Building Fund.....	10 50
SAN FRANCISCO— <i>Grace</i> : Sp. for Shanghai Catechist School Land and Building Fund.....	50 00
<i>St. Luke's</i> : Mr. and Mrs. Thomas Aroher, Sp. for Shanghai Catechist School Land and Building Fund....	20 00
<i>Trinity Church</i> ; Mrs. George W. Gibbs, Sp. for Shanghai Catechist School Land and Building Fund... 500 00	
"M." Dom., \$25; Frn., \$25; Sp. for Hospital of the Good Shepherd, Fort Defiance, Arizona, \$20.....	70 00
"J. A. E." Sp. for Shanghai Cate- chist School Land and Building Fund	20 00
TUOLUMNE— <i>St. Michael's</i> : O. O. M. Class, Sp. for Shanghai Catechist School Land and Building Fund.....	1 80
MISCELLANEOUS — Missionary offering at convention, Sp. for Shanghai Catechist School Land and Build- ing Fund.....	5 50

Central New York

Ap. \$1,072.51; Sp. \$169.00

BINGHAMTON— <i>Church of the Good Shepherd</i> : Gen.....	3 10
<i>Trinity Church</i> : Gen.....	25 00
CONSTABLEVILLE— <i>St. Paul's</i> : Gen....	4 00
ELMIRA— <i>Trinity Church</i> : Georgenia S. Edwards, Sp. for Expansion Fund, St. John's University, Shanghai....	1 00
JORDAN— <i>Christ Church</i> : Gen.....	17 05
MEMPHIS— <i>Emmanuel Church</i> : Gen....	3 65
ONEIDA— <i>St. John's</i> : Dom., 35 cts.; Frn., \$2.10.....	2 45
ONONDAGA CASTLE— <i>Church of the Good Shepherd</i> : Gen.....	06
OXFORD— <i>St. Paul's</i> : Frn.....	46 25
SYRACUSE— <i>Grace</i> : Gen., \$2.75; Sp. for St. Paul's College, Tokyo, \$2.50; Miss Gertrude A. L. Morecroft, Sp. for St. John's University Expansion Fund, Shanghai, \$1.....	6 25
<i>St. Philip's</i> : Gen.....	2 00
"R. F. D. No. 5," Gen.....	94
UTICA— <i>Grace</i> : Frn., \$296.38; Gen., \$210.60	506 98
<i>Holy Cross Memorial</i> : Miss Mary H. Wolcott, Sp. for Expansion Fund, St. John's University, Shanghai....	10 00
<i>St. Andrew's</i> : Frn.....	16 15
<i>St. George's</i> : Gen.....	29 00
<i>Trinity Church</i> : Gen.....	47 82
Wo. Aux., Gen., \$204.78; Sp. for Miss Clark, Hankow, \$100; Second District, Gen., \$10.53; Sp. for Christ School, Arden, Asheville, \$50; Third District, Sp. for Building Fund, In- dustrial School, Africa, \$2.50; Sp. for Dr. Correll, Kyoto, \$2.....	369 81
MISCELLANEOUS—Junior Aux., Gen....	150 00

Chicago

Ap. \$980.77; Sp. \$75.00

ALGONQUIN— <i>St. John's</i> : Wo. Aux., Gen.	50
CHICAGO— <i>All Saints'</i> (Ravenswood): Dom. and Frn.....	5 20
<i>All Saints'</i> (Pullman): Gen.....	4 57
<i>Atonement</i> : \$58.60, Wo. Aux., \$15, Gen.....	73 60
<i>Christ Church</i> (Woodlawn Park): Gen., \$88.20; S. S., work among blind Chinese children, \$2; Sp. for St. Paul's College, Tokyo, \$2; Sp. for Porto Rico Hospital, \$2.....	94 20
<i>Grace</i> : Wo. Aux., Sp. for Miss Mann's mission building, Utsunomiya, Tokyo	20 00
<i>Holy Trinity Church</i> : Gen.....	1 75
<i>Church of the Redeemer</i> : Wo. Aux., Gen.....	1 00
<i>St. Ansgarius's</i> : Gen.....	25 00
<i>St. Barnabas's</i> : Medical work in China	3 22
<i>St. Joseph's</i> (West Pullman): Gen....	4 32
<i>St. Luke's</i> : Sp. for Bishop Brent's work among the Bontoc Igorots....	33 00
<i>St. Mark's</i> : Wo. Aux., Gen.....	1 00
<i>St. Peter's</i> : St. Monica's Guild, Gen...	2 00
<i>St. Simon's</i> : Alaska, \$3; Dom. and Frn., \$27.95.....	30 95
<i>Transfiguration</i> : Gen.....	2 00
<i>Trinity Church</i> : Gen.....	40 00
Homes for Boys, Sp. for Bishop Rowe, Alaska.....	18 00
EVANSTON— <i>St. Luke's</i> : Dom. and Frn.	90 00
GLEN ELLYN— <i>St. Mark's</i> S. S.: Gen....	2 78
HARVARD— <i>Christ Church</i> : Dom. and Frn.....	20 10
HIGHLAND PARK— <i>Trinity Church</i> : \$125, Wo. Aux., \$2, Gen.....	127 00
LAKE FOREST— <i>Church of the Holy Spirit</i> : Gen., \$330.26; S. S., hospital work in China, \$10.....	340 26
MORGAN PARK— <i>Church of the Mediator</i> : \$6.80, Wo. Aux., \$1, Gen.....	7 80
OAK PARK— <i>Grace</i> : Gen.....	100 52
ROCKFORD— <i>Emmanuel Church</i> : Wo. Aux., Gen.....	5 00
WILMETTE— <i>St. Augustine's</i> : Wo. Aux., Gen.....	2 00

Colorado

Ap. \$30.42

CANON CITY—Rev. G. M. I. Du Bois, Gen.....	5 00
DENVER— <i>St. Barnabas's</i> : Junior Aux., Gen.....	15 42
PUEBLO— <i>Ascension S. S.*</i> : Gen.....	10 00

Connecticut

Ap. \$2,296.60; Sp. \$750.30

BRIDGEFORD— <i>Calvary</i> : Gen.....	3 69
<i>St. John's</i> : Colored paupers in the South, \$19.47; Gen., \$41.....	60 47
CANAAN— <i>Christ Church</i> : Gen.....	41 31
COLLINSVILLE— <i>Trinity Church</i> : Dom., 10 cts.; Frn., \$2.20; Gen., 10 cts....	2 40
DANBURY— <i>St. James's</i> : Gen.....	55 00
DANIELSON— <i>St. Alban's</i> : Dom.....	15 25
DARIEN— <i>St. Luke's</i> : Gen.....	30 00
DERBY— <i>St. James's</i> : Gen.....	69 56
EAST HADDAM—Mrs. F. C. H. Wendel, Sp. for Bishop Horner's work, Valle Crucis, Asheville.....	2 00
GREENWICH— <i>Christ Church</i> : Dom., \$200; Frn., \$25.....	225 00
HARTFORD— <i>St. Thomas's</i> : Dom., \$9.06; Gen., \$17.68.....	26 74
<i>Trinity Church</i> : Dom., \$25; Gen., \$132.65.....	157 65
MERIDEN— <i>St. Andrew's Church and S. S.</i> : Sp. for Rev. William J. Cuthbert, Kyoto.....	75 00
MIDDLETOWN— <i>Chapel of St. Luke's</i> : Gen.....	26 28

<i>Church of the Holy Trinity</i> : Dom., \$10.33; Frn., \$103.83; Gen., \$11.84.	126 00
MILFORD— <i>St. Peter's</i> : Gen., \$5; S. S., Sp. for St. Paul's College, Tokyo, \$4.50	9 50
MOOSUP— <i>St. Peter's</i> : Gen.	1 00
NAUGATUCK— <i>St. Michael's</i> : Dom., \$35.72; Frn., \$50.42	86 14
NEW HAVEN— <i>St. Andrew's Chapel</i> : Gen.	40 43
<i>St. James's</i> (Fair Haven): Gen.	9 72
<i>St. Luke's</i> : Gen.	25 46
Miss Farnham, Sp. for Bishop Rowe, Alaska	50 00
NORTH BLOOMFIELD— <i>St. Andrew's</i> : Gen.	8 50
NORWICH— <i>St. Andrew's</i> : Gen.	10 38
<i>Trinity Church</i> : Gen. (Apportionment, 1908-09), \$41; S. S., Sp. for Bishop Rowe, Alaska, \$5	46 00
NEW MILFORD— <i>St. John's</i> : Gen.	50 00
RIDGEFIELD—Grace M. Lane, Sp. for Bishop Rowe, Alaska	500 00
SHELTON— <i>Church of the Good Shepherd</i> : Gen.	4 45
SOUTHINGTON— <i>St. Paul's</i> : Dom. and Frn., \$10; Bishop Brewster, Western Colorado, \$5; Bishop Brent, Philippine Islands, \$5; St. Mary's Hall, Shanghai, \$5	25 00
SOUTH GLASTONBURY— <i>St. Luke's</i> : Gen.	30 00
SOUTH NORWALK— <i>Trinity Church</i> : Bethany Guild, "Bethany" scholarship in St. Margaret's School, Tokyo.	25 00
STAMFORD— <i>St. John's</i> : Indian, \$61.20; Dom., \$300; Frn., \$300; Sp. for Hooker Orphanage, Mexico, \$12; Sp. for Bishop Johnson, South Dakota, \$1.80	675 00
WAREHOUSE POINT— <i>St. John's</i> : Dom., \$10; Frn., \$58.55	68 55
WASHINGTON— <i>St. John's</i> : Gen.	5 83
WATERBURY— <i>St. John's</i> : Dom.	200 00
WEST HARTFORD— <i>St. James's</i> : Dom.	3 52
WEST HAVEN— <i>Christ Church</i> : Gen. "A Friend," Gen.	32 00
WESTPORT— <i>Holy Trinity Memorial</i> : Bible-woman, China, \$50; "W. L. Coley" scholarship, St. John's School, Cape Mount, Africa, \$25; St. Paul's School, Lawrenceville, Southern Virginia, \$25	100 00
WINSTED— <i>St. James's</i> : Gen.	14 07
MISCELLANEOUS—Wo. Aux., Sp. for Bishop Rowe, Alaska	100 00
The Silent Mission, Gen.	5 00

Dallas

Ap. \$50.85; Sp. \$6.80	
BRISTOW—Sp. for St. Paul's College, Tokyo	3 75
CLARKVILLE— <i>Christ Church</i> : Gen.	5 00
COLORADO— <i>All Saints</i> : Gen., \$17.50; Sp. for St. Paul's College, Tokyo, \$2.85	20 35
CORSICANA— <i>St. John's</i> : Wo. Aux., Gen.	10 00
DALLAS— <i>St. Matthew's</i> : Junior Aux., No. 1, Gen.	5 00
HONEY GROVE— <i>St. Mark's</i> : Gen.	7 50
PARIS— <i>Holy Cross</i> : Gen.	5 85

Delaware

Ap. \$161.54; Sp. \$5.00	
MIDDLETOWN— <i>St. Anne's</i> : Gen.	10 45
NEW CASTLE— <i>Immanuel Church</i> S. S.: Church hospital in China	3 57
WILMINGTON— <i>St. Andrew's</i> : Dom., \$147.52; Sp. for Changsha, Hankow, \$5	152 52

Duluth

Ap. \$32.85; Sp. \$75.00	
DULUTH— <i>St. Paul's</i> : Sp. for St. Paul's College, Tokyo	75 00
<i>Trinity Church</i> : Wo. Aux., Gen.	15 00
ORTONVILLE— <i>St. John's</i> : Gen.	8 35
PINE POINT— <i>Breck Memorial</i> : Gen.	7 50
WADENA— <i>St. Helen's</i> : Dom. and Frn.	2 00

East Carolina

Ap. \$220.92; Sp. \$5.00	
AURORA— <i>Chapel of the Cross</i> : Gen.	10 00
BATH— <i>St. Thomas's</i> : Gen.	5 00
BEAUFORT— <i>St. Paul's</i> : Gen.	7 41
<i>St. Paul's School</i> : Wo. Aux., Gen.	2 00
BOARDMAN— <i>St. Jude's</i> : Gen.	6 00
COLUMBIA— <i>St. Andrew's</i> : Gen.	2 35
ELIZABETH CITY— <i>Christ Church</i> : Gen.	15 00
GATESVILLE— <i>St. Mary's</i> : Gen.	5 76
KINSTON— <i>St. Mary's</i> : Gen.	5 50
LENOIR Co.— <i>Holy Innocents</i> : Gen.	2 25
MAXTON— <i>St. Matthew's</i> : Gen.	2 50
MURFREESBORO— <i>St. Barnabas's</i> : Gen.	86
NEW BERNE— <i>Christ Church</i> : Wo. Aux., Girls' School, Honolulu, \$2; Junior Aux., Boys' School, Hankow, \$2	4 00
ROPER— <i>St. Luke's</i> : Gen.	7 73
ROXBEL— <i>St. Mark's</i> : Gen.	5 00
SCUPPERNONG— <i>St. David's</i> : Gen.	5 40
TRENTON— <i>Grace</i> : Gen.	3 00
VANESBORO— <i>St. Paul's</i> : Frn.	4 83
WASHINGTON— <i>St. Peter's</i> : \$48.43, Wo. Aux., \$5, Gen.	53 43
WILMINGTON— <i>St. James's</i> : Mrs. Walter L. Parsley, Sp. for Bishop Horner's work, Black Mountain, Asheville, \$5; S. S., hospital work, China, \$15.90; Wo. Aux., Gen., \$50	70 90
WINDSOR— <i>St. Thomas's</i> : Gen.	5 00
YEATESVILLE— <i>St. Matthew's</i> : Gen.	2 00

Easton

Ap. \$21.05	
SOMERSET Co.— <i>Somerset Parish</i> : Gen.	12 28
TALBOT Co.— <i>Trinity Cathedral</i> S. S.* (Easton): Gen.	50
WORCESTER Co.— <i>St. Paul's</i> (Berlin): Gen.	8 27

Florida

Ap. \$12.50	
FERNANDINA— <i>Church of the Good Shepherd</i> : Gen.	12 50

Fond du Lac

Ap. \$13.33	
SHEBOYGAN— <i>Grace</i> : Gen.	3 33
STEVENS POINT— <i>Intercession</i> : Gen., \$5; Knights of St. Paul, Sp. for St. Paul's College, Tokyo, \$5	10 00

Georgia

Ap. \$113.90; Sp. \$41.00	
ALBANY—Junior Aux., salary of Rev. Robb White, Philippines, \$3; St. Luke's Hospital, Shanghai, \$3; Sp. for Holy Trinity Orphanage, Tokyo, \$2; Sp. for "Sister Katherine" scholarship, Cuba, \$2	10 00
AMERICUS— <i>Calvary</i> : Frn., \$12.30; Junior Aux., salary of Rev. Robb White, Philippines, \$3; St. Luke's Hospital, Shanghai, \$3; Sp. for Holy Trinity Orphanage, Tokyo, \$2; Sp. "Sister Katherine" scholarship, Cuba, \$2	22 30
AUGUSTA— <i>St. Paul's</i> : Junior Aux.,	

salary of Rev. Robb White, Philip- pines, \$3; St. Luke's Hospital, Shanghai, \$3; Sp. for Holy Trinity Orphanage, Tokyo, \$2; Sp. for "Sis- ter Katherine" scholarship, Cuba, \$2	10 00	\$8	18 00
BAINBRIDGE— <i>St. John's</i> : Dom., \$12.50; Frn., \$12.50	25 00	HARLAN— <i>St. Paul's</i> : Wo. Aux., Miss Babcock's salary, Tokyo, \$3; Gen., \$3	6 00
CORDELE— <i>Christ Church</i> : Dom., \$16.40; Frn., \$11.20	27 60	INDEPENDENCE— <i>St. James's</i> : \$10.86, Wo. Aux., \$5, Gen.	15 86
SAVANNAH— <i>St. Michael's</i> : Junior Aux., salary of Rev. Robb White, \$3; St. Luke's Hospital Shanghai, \$3; Sp. for Holy Trinity Orphanage, Tokyo, \$2; Sp. for "Sister Kath- erine" scholarship, Cuba, \$2	10 00	IOWA CITY— <i>Trinity Church</i> : Dom., \$6.30; Wo. Aux., Miss Babcock's salary, Tokyo, \$10; Gen., \$10	26 30
<i>St. Stephen's</i> : Gen.	25 00	IOWA FALLS— <i>St. Matthew's Missions</i> : Gen.	2 80
MISCELLANEOUS—Wo. Aux., annual meeting, Sp. for Rev. R. C. Wilson, Zanzok, Shanghai	25 00	JEFFERSON— <i>St. Thomas's</i> : Gen.	4 00
		KEOKUK— <i>St. John's</i> : Wo. Aux., Miss Babcock's salary, Tokyo	5 00
		LYONS— <i>Grace</i> : Wo. Aux., Miss Bab- cock's salary, Tokyo	10 00
		MAPLETON— <i>Trinity Church</i> : Gen.	60
		MUSCATINE— <i>Trinity Church</i> : Gen.	50 00
		NEWTON— <i>St. Stephen's</i> : Gen.	10 16
		SIoux CITY— <i>St. Thomas's</i> : Wo. Aux., Miss Babcock's salary, Tokyo	7 00
Harrisburg		Kansas	
Ap. \$265.67; Sp. \$89.00		Ap. \$78.18	
BELLEFONTE— <i>St. John's S. S.</i> : For St. Augustine's School, Raleigh, North Carolina	2 60	CHANUTE— <i>Grace</i> : Hospital work in Tokyo and Kyoto, \$8.35; Gen., \$3.50	11 85
LANCASTER— <i>St. John's S. S.</i> : Gen., 50 cts.; Sp. for St. Paul's College, Tokyo, \$5	5 50	CHERRYVALE— <i>St. Stephen's Mission</i> : Gen.	3 55
LEWISTOWN— <i>St. Mark's</i> : Gen.	8 00	ELGIN— <i>Grace</i> : Gen., \$4.25; Young People, hospital work in Tokyo and Kyoto, 42 cts.	4 67
RENOVO— <i>Trinity Church</i> : Wo. Aux., Sp. for Mrs. Charles B. Ackley, Guantanamo, Cuba	15 00	EMPORIA— <i>St. Andrew's</i> : Young Peo- ple, hospital work in Tokyo and Kyoto	6 00
SHAMOKIN— <i>Trinity Church</i> : Gen.	9 95	GIRARD— <i>St. John's</i> : Young People, hos- pital work in Tokyo and Kyoto	5 00
STEELTON— <i>Trinity Church S. S.</i> : Gen.	2 75	INDEPENDENCE— <i>Epiphany</i> : Dom. and Frn., \$6.10; Gen., \$2.75	8 85
WILLIAMSPORT— <i>Trinity Church</i> : Junior Aux., Gen.	60 00	IOLA— <i>St. Timothy's</i> : Frn., \$3.20; Young People, hospital work in Tokyo and Kyoto, \$1.81	5 01
YORK— <i>St. John's</i> : Gen.	15 00	JUNCTION CITY— <i>Covenant</i> : Hospital work in Tokyo and Kyoto	7 00
MISCELLANEOUS—Babies' Branch, Gen., \$75; Church School among Indians, \$25; Sp. for Miss Carter's Em- ergency Fund, Alaska, \$10; Sp. for St. Mary's-on-the-Mountain, Sewanee, Tennessee, \$30; Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$5; Akita Kindergarten, Tokyo, \$25; Wo. Aux., Sp. for Miss Eliza- beth Newbold's organ, Tokyo, \$24; Wo. Aux., Rev. Dr. Pott's work in Shanghai, \$41.87	235 87	MARYSVILLE— <i>St. Paul's</i> : Young Peo- ple, hospital work in Tokyo and Kyoto	2 80
		MANHATTAN— <i>St. Paul's</i> : Young Peo- ple, hospital work in Tokyo and Kyoto	2 40
		NEODESHA— <i>Grace</i> : Young People, hospital work in Tokyo and Kyoto	3 45
		OTTAWA— <i>Grace</i> : Young People, hos- pital work in Tokyo and Kyoto	5 00
		TOPEKA— <i>Church of the Good Shep- herd</i> (North): Young People, hos- pital work in Tokyo and Kyoto	88
		<i>St. Simon's</i> : Young People, hospital work in Tokyo and Kyoto	1 00
		WAKEFIELD— <i>St. George's</i> : Gen.	3 00
		<i>St. John's</i> : Young People, hospital work in Tokyo and Kyoto	1 65
		WAMEGO— <i>St. Luke's</i> : Young People, hospital work in Tokyo and Kyoto	50
		WINFIELD— <i>Grace</i> : Young People, hos- pital work in Tokyo and Kyoto	1 25
		WICHITA— <i>All Saints</i> : Young People, hospital work in Tokyo and Kyoto	1 32
		WILLIAMSBURG— <i>St. Barnabas's</i> : Young People, hospital work in Tokyo and Kyoto	3 00
Indianapolis		Kansas City	
Ap. \$188.11; Sp. \$23.12		Ap. \$69.61; Sp. \$112.61	
BEDFORD— <i>St. John's</i> : Gen.	28 00	KANSAS CITY— <i>St. John's</i> : Mrs. A. Hockney, Sp. for Expansion Fund of St. John's University, Shanghai	1 00
EVANSVILLE— <i>St. Paul's</i> : Dom.	51 73	<i>St. Mark's</i> : Work among Colored Peo- ple, \$2.87; Gen., \$36.03; hospital work in China, \$4.09	42 99
GREENSBURG— <i>Trinity Church</i> : Gen.	1 60	<i>St. Paul's</i> : Sp. for Bishop Thomas's work, Wyoming	111 65
INDIANAPOLIS— <i>Grace Pro-Cathedral</i> : Frn., \$6.75; Gen., \$4.25	11 00		
<i>St. David's</i> : Gen.	21 33		
<i>St. George's</i> : Gen.	16 75		
United S. S. Service, Gen.	7 70		
NEW ALBANY— <i>St. Paul's</i> : Gen.	50 00		
TERRE HAUTE— <i>St. Stephen's</i> : Sp. for St. Paul's College, Tokyo	23 12		
Iowa			
Ap. \$274.85			
BURLINGTON— <i>Christ Church</i> : Wo. Aux., Miss Babcock's salary, Tokyo	10 00		
CEDAR RAPIDS— <i>Grace</i> : Wo. Aux., Miss Babcock's salary, Tokyo, \$5; Gen., \$12	17 00		
CLINTON— <i>St. John's</i> : Gen.	7 30		
COUNCIL BLUFFS— <i>St. Paul's</i> : Wo. Aux., Miss Babcock's salary, Tokyo, \$6; Gen., \$10	16 00		
DAVENPORT— <i>Trinity Cathedral</i> : Gen.	48 00		
DE MOINES— <i>St. Paul's</i> : Gen.	12 83		
DURBUQUE— <i>St. John's</i> : Bishop Keator, Olympia, \$5; salary of Rev. Mr. Nieh, Hanch'uan, Hankow, \$5; Wo. Aux., Miss Babcock's salary, Tokyo			

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Trinity Church: Gen.....	10 00
SPRINGFIELD—St. John's: "A Church-woman," Gen.....	4 62
WARRENSBURG—Christ Church: Gen...	12 00

Kentucky

Ap. \$540.55

BOWLING GREEN—Christ Church: Wo. Aux., Gen.....	12 00
LOUISVILLE—Calvary: Wo. Aux., Gen. (of which from St. Agnes's Guild, \$12)	47 00
Christ Church Cathedral: \$214.05, Wo. Aux., \$25, Gen.....	239 05
Grace: Wo. Aux., Gen.....	25 00
St. Andrew's: Gen., \$150; Wo. Aux., salary of Mrs. Dennis, West Africa, \$50; Brazil, \$12.50.....	212 50
PADUCAH—Grace: Gen.....	5 00

Lexington

Ap. \$82.00

DANVILLE—Trinity Church: Gen.....	13 00
FRANKFORT—Ascension: Gen.....	55 00
RICHMOND—Christ Church Mission: Gen.	14 00

Long Island

Ap. \$1,108.76; Sp. \$514.60

ASTORIA—St. George's S. S.: St. Luke's Hospital, Shanghai, \$10; Wo. Aux., Sp. for Domestic Contingent Fund, \$1	11 00
BRIDGEHAMPTON—St. Ann's: Gen.....	30 50
BROOKLYN—Christ Church (Bay Ridge): Dom. and Frn., \$72.20; Junior Aux., Gen., \$10.....	82 10
Church of the Good Shepherd: Dom. and Frn.....	143 15
Grace (Heights): Sp. for Bishop Rowe, Alaska, \$26.60; Sp. for Bishop Wells, Spokane, \$5; Wo. Aux., "F. M. D. Memorial" bed, St. James's Hospital, Anking, Hankow, \$50; Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina, \$25; Miss M. A. Stevens, Sp. for Emergency Fund, Alaska, \$5.....	111 60
Holy Apostles: Dom., \$2.38; Frn., \$3.76	6 14
Incarnation: Junior Aux., Gen.....	20 00
Church of the Messiah S. S.: Gen. St. Andrew's: Dom. and Frn.....	22 55
St. Ann's: William G. Low, Sp. for Bishop Rowe, Alaska, \$250; "A Friend," Sp. for Church Extension Fund, Porto Rico, \$15; Wo. Aux., Sp. for Bishop Griswold's work in Salina, \$5; Sp. for Rev. William J. Cuthbert's work, Kyoto, \$15.....	285 00
St. Augustine's: Wo. Aux., Sp. for Bishop Aves, Mexico, for famine sufferers	1 00
St. Clement's: Dom., \$11.83; Frn., \$20.11	31 94
St. John's (Fort Hamilton): Gen.....	2 55
St. Paul's (Flatbush): Frn.....	417 03
St. Paul's: Gen.....	25 00
St. Peter's S. S.: Boone University, Wuchang, Hankow, \$10.77; Girls' High School, Kyoto, \$10.76; Dom., \$18.74; Frn., \$18.74.....	59 01
St. Stephen's: Gen., \$12.24; Wo. Aux., Sp. for Rev. Mr. N. Matthews's Industrial School, Cape Mount, Africa, \$5	17 24
Mrs. Forrest Raynor, Sp. for Expansion Fund, St. John's University, Shanghai	10 00
"A Friend," Sp. for Emergency Fund, Alaska.....	1 00
Mrs. E. H. Litchfield, Sp. for	

Emergency Fund, Alaska.....	50 00
Miss S. J. Breithaupt, Sp. for Expansion Fund, St. John's University, Shanghai	5 00
FLUSHING—St. George's: Frn.....	96 70
FREEMPORT—Transfiguration: Dom. and Frn.	25 35
GARDEN CITY—Incarnation Cathedral: "Dean Cox" (Divinity) scholarship, Boone University, Wuchang, Hankow, \$25; Sp. for St. John's University, Shanghai, \$90.....	115 00
SETAUKET—Caroline Church: Frn.....	14 00
SOUTHAMPTON—St. John's: Gen.....	10 00
MISCELLANEOUS—Wo. Aux., Anniversary Offering, Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina....	5 00
Girls' Friendly Society, Gen.....	25 00

Los Angeles

Ap. \$741.73; Sp. \$183.48

ALHAMBRA—Holy Trinity Church: Dom. and Frn., \$9.65; Sp. for Shanghai Catechist School Land and Building Fund, \$4.81.....	14 46
BOSTONIA—St. John's: Gen.....	2 85
CORONA—St. John Baptist's S. S.: Sp. for Bishop Holly, Haiti.....	2 55
COVINA—Holy Trinity Church: Dom. and Frn., \$41.80; Chinese mission, \$7.46	49 26
LONG BEACH—St. Luke's: Dom. and Frn.....	37 71
LOS ANGELES—St. John's: Gen.....	135 00
St. Paul's Cathedral: Gen., \$257.09; Mr. and Mrs. H. T. Lee, Sp. for Shanghai Catechist School Land and Building Fund, \$20; S. S., Sp. for Shanghai Catechist School Land and Building Fund, \$12.56.....	289 65
MONTECITO—All Saints': Gen.....	16 00
PASADENA—All Saints': Dom. and Frn. POMONA—St. Paul's: Gen., \$4.12; Wo. Aux. and Young Wo. Aux., Sp. for Shanghai Catechist School Land and Building Fund, \$15.....	19 12
RIVERSIDE—All Saints': Wo. Aux., Sp. for Shanghai Catechist School Land and Building Fund, \$15; Junior Aux., Sp. for Shanghai Catechist School Land and Building Fund, \$8.....	23 00
SAN DIEGO—St. Paul's: Wo. Aux., Sp. for Shanghai Catechist School Land and Building Fund.....	10 00
"A Friend," Sp. for Shanghai Catechist School Land and Building Fund	2 00
SAN GABRIEL—Church of Our Saviour: Dom. and Frn.....	5 50
SANTA BARBARA—Trinity Church: Gen., \$168; Sp. for Shanghai Catechist School Land and Building Fund, \$28.55.....	196 55
SAWTELLE—St. John's: Gen.....	1 55
MISCELLANEOUS—Wo. Aux., Sp. for Shanghai Catechist School Land and Building Fund.....	65 01
"A Friend," for work in Mexico....	5 00

Louisiana

Ap. \$34.00; Sp. \$2.00

NEW ORLEANS—Annunciation: Wo. Aux., Gen., \$3.75; Miss Suthon's salary, Kyoto, \$2.25.....	6 00
Christ Church: Wo. Aux., apply on Miss Suthon's salary, Kyoto, 55 cts.; S. S., for helping the blind in China, \$5	5 55
St. John's: Wo. Aux., Gen., 25 cts.; apply on Miss Suthon's salary, Kyoto, 25 cts.....	50
St. Paul's: Wo. Aux., Gen.....	10 00

<i>Trinity Church</i> : Wo. Aux., apply on Miss Suthon's salary, Kyoto, \$5; Miss Evans's salary, Alaska, \$1; Junior Aux., apply on Miss Suthon's salary, Kyoto, \$1; Sp. for St. Paul's College, Tokyo, \$1; Sp. for St. Margaret's School, Tokyo, \$1.....	9 00	(Point of Rocks): Sp. for Bishop Rowe, Alaska.....	5 00
ST. FRANCISVILLE— <i>Grace</i> : Gen.....	4 95	HARFORD Co.— <i>Emmanuel Church</i> (Bel Air): Gen.....	60 00
Maine		<i>St. Mary's</i> (Emmorton): Gen., \$40; Colored missions, \$10.....	50 00
Ap. \$132.05		HOWARD Co.— <i>St. John's</i> (Ellicott City): Dom.....	10 00
GARDINER— <i>Christ Church</i> : Frn.....	52 05	MISCELLANEOUS—Junior Aux., Sp. for Mrs. Restarick, for furniture in dining-room, Priory School, Honolulu.....	35 00
MISCELLANEOUS—Junior Aux., Gen., \$30; "Pauline Austin Osgood Memorial" scholarship, St. Hilda's School, Wuchang, \$50.....	80 00	Massachusetts	
Marquette		Ap. \$13,521.02; Sp. \$2,237.89	
Ap. \$6.60		AMESBURY— <i>St. James's</i> : Gen.....	10 00
MUNISING— <i>St. John's</i> : Gen.....	6 60	ANDOVER— <i>Christ Church</i> : Wo. Aux., Hooker Memorial School, Mexico, \$5; St. Luke's Hospital, Tokyo, \$5; salary of Mrs. McCalla, West Africa, \$5.....	15 00
Maryland		AYER— <i>St. Andrew's</i> : Gen., \$3.46; Wo. Aux., for Isle of Pines, Cuba, \$3.....	6 46
Ap. \$1,602.08; Sp. \$165.96		BEACHMONT— <i>St. Paul's</i> : Gen.....	11 39
ANNE ARUNDEL— <i>Christ Church</i> (West River): Wo. Aux., Gen.....	5 00	BELMONT— <i>All Saints</i> : Gen.....	13 41
BALTIMORE— <i>Ascension</i> : John Black, Sp. for Church Extension Fund, Porto Rico.....	5 00	BOSTON— <i>Advent</i> : Miss Elizabeth Woodward, Sp. for Shanghai Catechist School Land and Building Fund, \$10; L. S. Tuckerman, Sp. for Church Extension Fund, Porto Rico, \$5; Wo. Aux., Sp. for Bishop Thomas, Wyoming, \$100.....	115 00
<i>Christ Church</i> : Gen.....	767 00	<i>Ascension</i> : Gen.....	47 84
<i>Emmanuel Church</i> : Wo. Aux., "A. M. Randolph Graduate" scholarship, South Dakota, \$60; teacher's salary, St. Mary's School, South Dakota, \$100; "Mary Randolph" scholarship, Hooker Memorial School, Mexico, \$100; "Helen Whitridge" scholarship, Church Training-school, Shanghai, \$50; Sp. for "J. H. Eccleston" scholarship, St. Mary's Orphanage, Shanghai, \$30; Junior Aux., Sp. for "J. H. Eccleston" scholarship, St. Mary's Orphanage, Shanghai, \$15.....	355 00	<i>All Saints</i> (Dorchester): Gen.....	250 00
<i>Church of the Messiah</i> : Dom. and Frn., \$100; Gen., \$13.....	113 00	<i>Emmanuel Church</i> : Gen., \$3,098.65; Miss R. Bradley, Sp. for Expansion Fund, St. John's University, Shanghai, \$5; Rear Admiral Herbert Winslow, Sp. for Expansion Fund, St. John's University, Shanghai, \$20; Miss Katherine French, Sp. for Expansion Fund, St. John's University, Shanghai, \$5; Miss Dorothy Fay, Sp. for Dr. Pott's work in China, \$2; Wo. Aux., "A Member," Sp. for "Elizabeth" crib, St. Mary's Orphanage, Shanghai, \$30.....	3,160 65
<i>Prince of Peace</i> : Brazil.....	16 24	<i>Emmanuel Church</i> (West Roxbury): Gen.....	28 95
<i>St. Andrew's</i> : Frn., \$53.76; S. S., hospital work in China, \$10.....	63 76	<i>Church of the Good Shepherd</i> : Gen.....	28 00
<i>St. Barnabas's and St. George's</i> : Wo. Aux., Sp. for Hospital of the Good Shepherd, Fort Defiance, Arizona.....	10 00	<i>Church of the Holy Spirit</i> (Mattapan): Dom., \$4.69; Wo. Aux., for Isle of Pines, Cuba, \$2; Wo. Aux., salary of Rev. Nathan Matthews, Africa, \$2.....	45 69
<i>St. Luke's</i> : Frn.....	30 00	<i>Church of the Messiah S. S.</i> : For the "Bishop Randall" scholarship, St. Elizabeth's School, South Dakota.....	60 00
<i>St. Paul's</i> : (In Memoriam) "L. C. A.," Dom.....	5 00	<i>Orient Heights Mission</i> (East): Sp. for sufferers in Mexico, \$28; Frn., \$8.50; Dom., \$4.75.....	41 25
<i>St. Thomas's</i> (Homestead): Gen.....	25 00	<i>St. John's</i> (Charleston): Frn.....	21 36
<i>Chapel of the Guardian Angel</i> : Dom. and Frn.....	20 88	<i>St. John's</i> (East): Gen.....	97 11
"A Friend of Missions," Sp. for St. Margaret's School, Tokyo.....	25 00	<i>St. John's</i> (Jamaica Plain): Gen.....	150 00
"H. W. A.," Sp. for Rev. Mr. Ansell, Shanghai.....	10 00	<i>St. Margaret's S. S.</i> (Brighton): Gen.....	13 16
BALTIMORE Co.— <i>St. Timothy's</i> (Cattonsville): Wo. Aux., Gen.....	29 00	<i>St. Mark's</i> (Dorchester): Gen.....	55 50
<i>Trinity Church S. S.</i> : For the work of Bishop Rowe, Alaska, \$6.05; Sp. for Rev. J. R. Ellis, Virginia, \$3.67.....	9 72	<i>St. Matthew's</i> (South): Gen.....	11 96
<i>St. John's</i> (Mount Washington): S. S. and Junior Aux., Sp. for Bishop Graves, Kearney, \$10; Sp. for Bishop Rowe, Alaska, \$5; Sp. for Bishop Brooks, Oklahoma, \$3.35; Sp. for Bishop Griswold, Salina, \$2.34; Sp. for Bishop Horner, Asheville, \$4.50; Sp. for Bishop Van Buren, Porto Rico, \$2.10.....	27 29	<i>St. Paul's</i> : "A Member," Sp. for Bishop Rowe, Alaska, \$100; "A Friend," Sp. for Bishop Rowe, Alaska, \$500.....	600 00
<i>St. Mark's-on-the-Hill</i> (Pikesville): Dom. and Frn., \$60; S. S., Dom. and Frn., \$17.65.....	77 65	<i>St. Stephen's</i> : Indian, \$94.90; Colored, \$94.90; Sp. for St. Paul's College, Tokyo, \$25.63.....	215 43
<i>St. Matthew's S. S.*</i> : Gen.....	50	<i>Trinity Church</i> : Dom., \$3,044.14; Frn., \$3,289.12; Sp. for St. Luke's Hospital, Tokyo, \$250; China, \$5; Mexico, \$6; Mr. Robert Treat Paine, Sp. for Bishop Brent, Philippine Islands, \$100; Sp. for Bishop Cameron Mann, North Dakota, \$100; Sp. for Bishop Restarick, Honolulu, \$100; Sp. for Expansion Fund, St. John's University, Shanghai, \$100; Wo. Aux., (of which "Mrs. H. L. J.," \$5), Sp. for Bishop Rowe, Alaska, \$55; Sp. for Bishop Brooks, Okla-	
<i>St. John's, Western Run Parish</i> (near Glyndon): Gen.....	10 00		
CARROLL, BALTIMORE AND HOWARD Co's.— <i>St. Barnabas's</i> : Gen.....	3 00		
FREDERICK Co.— <i>St. Paul's S. S.</i>			

homa, \$10; "A Friend," Sp. for Bishop Rowe, Alaska, \$50.....	7,109 26
Miss Mary A. Hemenway, Sp. for Bishop Rowe, Alaska.....	15 00
Mr. and Mrs. T. K. Lathrop, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	200 00
Rev. George L. Paine (Dorchester), Sp. for St. Margaret's School, Tokyo, Mrs. Preston, Sp. for Bishop Rowe, Alaska.....	15 00
Miss Ann T. Reynolds, Sp. for Bishop Rowe, Alaska.....	5 00
Miss F. B. Townsend, Sp. for Deaconess Clara M. Carter, Alaska....	20 00
25 00	
44 10	
50	
286 95	
266 57	
45 02	
12 00	
10 00	
25 00	
3 42	
120 12	
1 00	
2 00	
61 51	
15 00	
56 84	
26 27	
3 00	
95 58	
20 45	
2 15	
1 00	
23 20	
38 84	
60 00	
218 23	
16 59	
266 74	
27 77	
65 73	
54 66	
8 00	
41 48	
1 22	
2 50	
50 00	

TAUNTON— <i>St. Thomas's</i> : Dom., \$131.06; Frn., \$133.31; Rev. Malcolm Taylor, Sp. for Expansion Fund, St. John's University, Shanghai, \$15; "W. H. B.," Sp. for Dr. Pott, Shanghai, \$25; "Mrs. W. H. B.," Sp. for Mann Memorial, Shanghai, \$50.....	354 37
WAKEFIELD— <i>Emmanuel Church</i> : Gen., \$8.50; Wo. Aux., Hooker School, Mexico, \$2.....	10 50
11 68	
42 00	
100 00	
780 00	
100 00	

Michigan

Ap. \$320.32; Sp. \$58.00	
8 00	
40	
15 00	
3 50	
64 84	
25 00	
8 00	
40 25	
40 00	
19 41	
4 00	
20 00	
41 50	
5 00	
20 00	
9 82	
1 00	

Sp. for Good Shepherd Hospital, Fort Defiance, Arizona, \$1.....	37 60
MISCELLANEOUS—Branch Wo. Aux., (In Memoriam), "H. F. C.," salary of Miss Bull, Kyoto, \$10; Sp. for Bishop Graves, Shanghai, \$5.....	15 00

Michigan City

Ap. \$205.50

HOWE—Howe School: Dr. Sowerby's salary, Anking, Hankow.....	200 00
St. Mark's: Wo. Aux., Gen.....	5 50

Milwaukee

Ap. \$160.10; Sp. \$1.00

BARABOO—Trinity Church: Gen.....	20 00
KENOSHA—St. Matthew's: Frn.....	17 33
MILWAUKEE—St. Mark's: Gen.....	121 65
RACINE—Immanuel Church: Gen.....	1 12
MISCELLANEOUS—Babies' Branch, Sp. for missionary font.....	1 00

Minnesota

Ap. \$952.05; Sp. \$30.00

COKATO—St. Siegfried's: Gen.....	1 71
JANESVILLE—St. John's: Gen.....	20 00
LITCHFIELD—Emmanuel Church: Gen.	1 30
MINNEAPOLIS—Holy Trinity Church: Gen.....	81 70
St. Paul's: Gen.....	200 00
St. PAUL—St. Clement's: Junior Aux., Mrs. Mary S. Sleppy, "Bennie G. Sleppy" scholarship, St. John's School, Cape Mount, Africa.....	25 00
St. John Evangelist's: Gen.....	600 00
Junior Aux., Mrs. Mary S. Sleppy, Sp. for Bennie G. Sleppy School, Honolulu.....	25 00
SPILLWATER—Ascension: Mr. and Mrs. Robert Slaughter, Sp. for Church Extension Fund, Porto Rico.....	5 00
WASECA—Calvary: Gen.....	12 00
MISCELLANEOUS—Gen.....	10 34

Mississippi

Ap. \$120.52; Sp. \$1.20

GREENVILLE—St. James's: Wo. Aux., support of Bible-woman, Hankow...	25 00
HOLLY SPRINGS—Christ Church: Wo. Aux., Alaska.....	4 65
JACKSON—St. Andrew's: Wo. Aux., Bible-woman, China, \$15; Gen., \$35	50 00
MERIDIAN—St. Paul's: Gen.....	27 87
SWAN LAKE—Advent: Frn., \$1; Gen., \$7.....	8 00
VICKSBURG—Christ Church: Sp. for St. Paul's College, Tokyo.....	1 20
WILCZINSKI—All Saints' S. S.: Gen..	3 00
YAZOO CITY—Trinity Church: Annie Du Buisson, gasoline, Alaska.....	2 00

Missouri

Ap. \$373.50

St. LOUIS—All Saints': Dom., \$10; Colored, \$15; Frn., \$10; Gen., \$15.	50 00
St. John's: Dom. and Frn.....	32 25
St. Peter's: Dom., \$148.80; Frn., \$126.20.....	275 00
St. Philip's: Gen.....	16 25

Montana

Ap. \$38.85

BIG TIMBER—St. Mark's: Gen.....	6 05
GARDNER—Emmanuel Church: Gen..	4 10
HARLOWTON—All Saints': Gen.....	4 00
JOLIET—Church of Our Saviour: Gen..	3 65
JUDITH GAP—Epiphany: Gen.....	4 60
PONY—St. John's: Gen.....	4 75
RED LODGE—Calvary: Gen.....	7 10
ROUNDUP—Calvary: Gen.....	4 60

Nebraska

Ap. \$186.96; Sp. \$17.50

ASHLAND—St. Stephen's: Wo. Aux., Dom., \$3; Frn., \$3.....	6 00
AUBURN—Ascension: Gen., \$10.75; Wo. Aux., Valdez, Alaska, \$5; Dom., \$2.50; Frn., \$2.50.....	20 75
BEATRICE—Christ Church: Gen.....	75 95
CENTRAL CITY—Christ Church: Wo. Aux., Dom., \$4; Frn., \$3.....	7 00
COLUMBUS—Grace: Gen.....	2 50
HARVARD—St. John's: Gen.....	1 00
NELIGH—St. Peter's: Dom. and Frn..	3 71
OMAHA—Church of the Good Shep- herd: Wo. Aux., Dom., \$2.50; Frn., \$2.50.....	5 00
St. Andrew's: Gen., \$5.60; Wo. Aux., Frn., \$1.....	6 60
St. Barnabas's: Wo. Aux., Dom.....	5 00
St. John's: Wo. Aux., Frn.....	5 00
Trinity Church: Wo. Aux., Dom., \$25; Junior Aux., Sp. for Rev. Cameron McRae, Shanghai, \$5.....	30 00
Mrs. Stein, Wo. Aux., Sp. for Bishop Rowe, Alaska.....	2 50
SOUTH OMAHA—St. Martin's: Wo. Aux., Dom., \$8.50; Frn. (of which Junior Aux., \$1), \$9.50.....	18 00
TECUMSEH—Grace: Gen.....	5 45
MISCELLANEOUS—Junior Aux., Sp. for Rev. Cameron McRae, Shanghai....	10 00

Newark

Ap. \$1,946.14; Sp. \$292.88

ALLENDALE—Epiphany Mission: Gen..	2 00
BELLEVILLE—Christ Church: Gen.....	7 07
BOONTON—St. John's: Gen.....	13 75
EAST ORANGE—Christ Church S. S.: Medical work in China.....	10 14
Mrs. Joseph Hunter, Dom. and Frn..	5 00
ENGLEWOOD—St. Paul's: James Bar- ber, Sp. for Church Extension Fund, Porto Rico.....	10 00
GRANTWOOD—Trinity Church Mission S. S.: Sp. for Chinese orphanage, Shanghai.....	5 81
HALEDON—St. Mary's: Sp. for St. Paul's College, Tokyo.....	11 00
LITTLE FALLS—St. Agnes' S. S.: Gen.	3 02
MILLBURN—St. Stephen's: Sp. for Rev. J. W. Chapman's work, Alaska.	7 84
MONTCLAIR—St. John's: Gen., \$89.73; S. S., Church hospital in China, \$6.87.....	96 60
Mrs. F. B. Carter, Sp. for Bishop Holly, Haiti.....	10 00
NEWARK—St. Thomas's: Junior Aux., Alaska, \$10; China, \$5; Gen., \$5..	20 00
Trinity Church: Frn.....	1,270 15
ORANGE—Grace: Junior Aux., Sp. for Bishop Rowe, Alaska.....	50 00
PASSAIC—St. John's: Dom., \$1.50; Frn., \$26.32.....	27 82
PATERSON—St. Paul's: Charles P. Sparkman, Sp. for Church Extension Fund, Porto Rico.....	5 00
PHILLIPSBURG—St. Luke's S. S.: Chi- nese hospital.....	1 35
RUTHERFORD—Grace: Sp. for St. Paul's College, Tokyo.....	30
SOUTH ORANGE—Church of the Holy Communion: Support of Rev. Henry McNulty, Shanghai, \$187.50; Junior Aux., Gen., \$2; Sp. for Bishop Rowe, Alaska, \$10.....	199 50
SUMMIT—Calvary: Gen., \$190.95; Sp. for Bishop Griswold, Salina, \$55.83.	246 78
TENAFLY—Atonement: Junior Aux., Indian, \$1; Sp. for Mr. Cuthbert's work, Kyoto, \$5.....	6 00
WEST HOBOKEN—St. John's: Alaska..	82 79
MISCELLANEOUS—"A Friend," Dom. and Frn.....	25 00
Offertory at meeting of Junior Aux.	

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on February 10th, 1910, in Grace Church, Orange, Sp. for Bishop Rowe, Alaska	122 10
New Hampshire	
Ap. \$141.87; Sp. \$101.75	
CHARLESTOWN— <i>St. Luke's</i> : Sp. for Bishop Horner, Asheville.....	1 75
CONCORD— <i>St. Paul's S. S.</i> : Chinese hospital	14 10
St. Paul's School Missionary Society, Sp. for St. Paul's College Building Fund, Tokyo.....	100 00
HANOVER— <i>St. Thomas's</i> : Frn.....	30 70
LACONIA— <i>St. James's</i> : Gen.....	6 00
MANCHESTER— <i>St. Andrew's</i> : Gen.....	6 30
SANBORNVILLE— <i>St. John the Baptist's</i> : Gen.....	25 00
WOODSVILLE— <i>St. Luke's</i> : Gen.....	10 77
MISCELLANEOUS—Wo. Aux., Gen.....	49 00
New Jersey	
Ap. \$876.67; Sp. \$148.22	
ASEBURY PARK— <i>Trinity Church</i> : Frn..	10 00
BERNARDSVILLE— <i>St. Bernard's</i> : Wo. Aux., Sp. for Domestic Contingent Fund	20 00
BEVERLY— <i>St. Stephen's</i> : Wo. Aux., Indian, \$3; Dom., \$3; salary of Kimura San, Kyoto, \$3.....	9 00
BOUND BROOK— <i>St. Paul's</i> : Wo. Aux., Sp. for salary of Mrs. William Holmes, lace-teacher at Santee Agency, South Dakota.....	5 00
BURLINGTON— <i>Chapel of Holy Innocents</i> : Gen.....	27 00
<i>St. Mary's</i> : Wo. Aux., Indian, \$3; "Bishop Odenheimer" scholarship, Trinity Divinity-school, Tokyo, \$5; Sp. for salary of Mrs. William Holmes, lace-teacher at Santee Agency, South Dakota, \$3.....	11 00
CRANFORD— <i>Trinity Church</i> : Dom. and Frn.	21 05
DUNELLEN — <i>Holy Innocents</i> : Junior Aux., Dom.....	1 25
ELIZABETH — <i>Christ Church</i> : \$40.74, Wo. Aux., "A Member," \$40, Dom. <i>Trinity Church</i> : Frn., \$5; Gen., \$65.89; Wo. Aux., Sp. for salary of Mrs. William Holmes's lace-teacher, Santee Agency, South Dakota, \$10.....	80 74
FLORENCE — <i>St. Stephen's</i> : Girls' Friendly Society, Sp. for salary of deacon, for Rev. S. C. Hughson, O.H.C., Sewanee, Tennessee.....	5 00
KEYPORT— <i>St. Mary's</i> : Gen.....	10 00
LAKESWOOD— <i>All Saints</i> : Gen., \$82.54; Wo. Aux., Sp. for salary of Mrs. William Holmes's lace-teacher, Santee Agency, South Dakota, \$10.....	92 54
LITTLE SILVER— <i>St. John's Chapel</i> : Frn.	5 67
LONG BRANCH— <i>St. James's</i> : Work in China	52 09
MT. HOLLY— <i>St. Andrew's</i> : Frn.....	28 32
NAVESINK— <i>All Saints</i> : Wo. Aux., "A Member," Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$5; Sp. for Rev. P. P. Alston's work, St. Michael's School, Charlotte, North Carolina, \$5.....	10 00
NEW BRUNSWICK— <i>Christ Church</i> : Colored, \$41.52; Dom., \$96.48; Sp. for St. John's College, Shanghai, \$30.20; Wo. Aux., salary of Kimura San, Kyoto, \$5; "Emma Williamson Memorial" bed, St. James's Hospital, Anking, Hankow, \$2; Christ Church, Arden, Asheville, \$10; collection at neighborhood meeting, Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$20	205 20
<i>St. John the Evangelist's</i> : Gen.....	175 17
PLAINFIELD— <i>Grace</i> : Wo. Aux., salary of Kimura San, Kyoto, \$5; Sp. for salary of Mrs. William Holmes's lace-teacher, Santee Agency, South Dakota, \$5.....	10 00
Miss Mary W. Washington, Sp. for Rev. E. J. Lee, Anking, Hankow..	5 00
SALEM— <i>St. John's</i> : Wo. Aux., "Bishop Odenheimer" (In Memoriam) scholarship, Trinity Divinity-school, Tokyo, \$5; S. S. Sp. for St. Paul's College, Tokyo, \$10.57.....	15 57
SHREWSBURY— <i>Christ Church</i> : Frn....	32 50
SOMERVILLE— <i>St. John's</i> : Frn.....	26 45
TRENTON— <i>Christ Church</i> : Dom.....	21 00
<i>St. Michael's</i> : Dom., \$14.75; Frn., \$31.25; Gen., \$14.....	60 00
<i>St. Paul's</i> : Wo. Aux., Sp. for salary of Mrs. William Holmes's lace-teacher, at Santee Agency, South Dakota	2 00
VINCENTOWN— <i>Trinity Church</i> : Sp. for St. Paul's College Building Fund, Tokyo	2 45
New York	
Ap. \$21,993.21; Sp. \$7,681.30	
BEDFORD—"K." Sp. for Expansion Fund, St. John's University, Shanghai	1 00
BREWSTER— <i>St. Andrew's</i> : Rev. F. Heartfield, Sp. for Bishop Rowe's work, Alaska.....	5 00
EASTCHESTER— <i>St. Paul's</i> : Sp. for Asheville	6 46
FISHKILL-ON-HUDSON — <i>St. Andrew's</i> : "A Member," Wo. Aux., "Elizabeth" scholarship, Girls' Training Institute, St. Paul's River, West Africa.. Through Miss Seaman, Wo. Aux., Sp. for Miss Ridgely's new building, Cape Mount, West Africa, \$50; Christmas Offering, Sp. for Miss Ridgely's work, Cape Mount, West Africa, \$5.....	55 00
IRVINGTON-ON-HUDSON—Wo. Aux., Sp. for Nevada.....	100 00
MAMARONECK— <i>St. Thomas's S. S.</i> : Hospitals at Shanghai.....	8 00
MANCHESTER BRIDGE— <i>St. John's S. S.</i> : Gen.....	3 00
MATTEAWAN— <i>St. Luke's</i> : Wo. Aux., Sp. for Bishop Thomas, Wyoming, \$10; S. S., hospitals in China, \$10..	20 00
MILLBROOK— <i>Grace</i> : Gen.....	100 00
MONTICELLO— <i>St. John's S. S.</i> : Hospital work, China.....	5 00
MONTGOMERY — <i>St. Andrew's Chapel</i> : Dom.	3 20
MT. VERNON — <i>Ascension</i> : Gen., \$210.46; Wo. Aux., Sp. for Hospital of the Good Shepherd, Fort Defiance, Arizona, \$10.....	220 46
<i>Trinity Church</i> : Gen.....	192 01
NEWBURGH — <i>St. George's</i> : Frn., \$60.72; Gen., \$71.76; "A Member," Wo. Aux., Sp. for Miss Ridgely's work, West Africa, \$4.....	186 48
NEW ROCHELLE— <i>Christ Mission</i> : Frn..	10 00
<i>St. John's</i> (Wilmot): Frn.....	6 00
<i>Trinity Church</i> : Wo. Aux., Sp. for Bishop Rowe, Alaska, \$3; Sp. for Expansion Fund, St. John's University, Shanghai, \$3; S. S., St. Luke's Hospital, Shanghai, \$10.25.....	16 25
NEW YORK— <i>Ascension</i> : Gen., \$485.04; Wo. Aux., Frn., \$10.....	495 04
<i>Ascension Memorial</i> : Gen.....	100 00
<i>All Angels</i> : Gen., \$448.22; Sp. for work of Bishop Thomas, Wyoming, \$25; Woman's Guild, Sp. for Rev. W. J. Cuthbert's building, Kyoto, \$50	523 22
<i>All Souls</i> : Gen.....	150 00

<i>Beloved Disciple</i> : Charles C. Marshall, Gen.	25 00	Mary's School, South Dakota, \$60; Miss Alice L. Lane, "Frederick F. Johnson" (Graduate) scholarship, South Dakota, \$60.....	1,314 00
<i>Calvary</i> : Indian, \$41.66; Mrs. Jacob Mersereau, \$10, "A Member," \$1, "A Member," \$5, Sp. for Nevada; Miss I. Lawrence, Sp. for Bishop Robinson, Nevada, at his discretion, \$10; "L. M.," Sp. for St. Augustine's School, Gainesville, Florida, \$2; Sp. for St. Margaret's School, Tokyo, \$3; "Cash," "M.," \$10; Wo. Aux., \$5, Sp. for Expansion Fund, St. John's University, Shanghai; Wo. Aux., support of a Bible-woman, Shanghai, \$50.....	137 66	<i>Incaration Chapel</i> : \$52.72, S. S., \$3.09, Sp. for work of Miss Laura Bassett, Sewanee, Tennessee.....	60 81
<i>Christ Church</i> : Susan Sturgis Strong, Sp. for Bishop Thomas's work, Wyoming, \$5; Niobrara League, Sp. for Miss Thackara's Hospital, Fort Defiance, Arizona, \$35; Wo. Aux., Sp. for Rev. Mr. Spurr, West Virginia, \$25; Sp. for St. James's Church, Mesilla Park, New Mexico, \$26.50...	91 50	<i>Intercession</i> : Sp. for Bishop Wells, for Walla Walla School, Spokane, \$26; Sp. for Mrs. Wetmore, Arden, Asheville, \$15; "A Member," Sp. for Bishop Rowe, Alaska, \$25.....	66 00
<i>Christ Church</i> (New Brighton, Staten Island): Wo. Aux., Frn.....	12 00	<i>St. Agnes's Chapel</i> : Sp. for Bishop Robinson's work, Nevada, \$18; Miss J. S. Kirby, Sp. for Bishop Rowe, Alaska, \$100; Wo. Aux., Frn., \$60..	178 00
<i>Christ Church</i> (Riverdale): Wo. Aux., Frn.	30 00	<i>St. Andrew's</i> : Miss Mabel D. Burnham, Sp. for Expansion Fund, St. John's University, Shanghai, \$1; Mrs. E. S. Baker, Sp. for Expansion Fund, St. John's University, Shanghai, \$10..	11 00
<i>Epiphany</i> : Dom., \$92.25; Frn., \$55; Gen., \$94.91; Sp. for Bishop Rowe, Alaska, \$25.....	267 16	<i>St. Ann's Church for Deaf-mutes</i> : Wo. Aux., "Ephphatha" scholarship, St. John's School, Africa.....	25 00
<i>Grace</i> : Dom., \$1,367.54; Frn., \$740.58; "St. Matthew's" scholarship, St. Mary's Hall, Shanghai, \$50; Woman's Foreign Missionary Association, "Grace Church" scholarship, \$25; "Catharine L. Wolfe Memorial" scholarship, \$25, both in St. John's School, Cape Mount, West Africa; Sp. for Bishop Funsten, Idaho, \$55; Mrs. Prescott Hall, Sp. for scholarship for St. Margaret's School, Boise, Idaho, \$40; "A Member," Sp. for Expansion Fund, St. John's University, Shanghai, \$25; Committee on Missions to Colored People, St. Augustine's League, Sp. for St. Augustine's School, Raleigh, North Carolina, \$50; Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$10; Sp. for Good Samaritan Hospital, Charlotte, North Carolina, \$10; Sp. for Bishop Payne Divinity-school, Petersburg, Southern Virginia, \$25; Miss Nelson, Niobrara League, "Harvey M. Nelson" scholarship, \$60, "Emily Nelson" scholarship, \$60, both in St. Elizabeth's School, South Dakota....	2,543 12	<i>St. Bartholomew's</i> : Wo. Aux., Sp. for Dr. Pott's Expansion Fund, Shanghai.....	100 00
<i>Grace-Emmanuel</i> : Sp. for St. Paul's College Fund, Tokyo.....	1 35	<i>St. Chrysostom's Chapel</i> : Miss Esther A. Rolph, Sp. for Bishop Thomas's Hospital, Wyoming, \$1; Sp. for Expansion Fund, St. John's University, Shanghai, \$1; Babies' Branch, Gen., \$5; Sp. for missionary font, \$1; Sp. for "Little Helpers'" cot, St. Agnes's Hospital, Raleigh, North Carolina, \$1.35.....	9 35
<i>Holy Apostles</i> : Gen., \$40.10; Niobrara League, "Miss Cushman and James S. Cushman" scholarship, St. Elizabeth's School, South Dakota, \$60.....	100 10	<i>St. George's</i> : Sp. for Indian work, Oneida, Fond du Lac, \$5, The Misses Reynolds, \$5, "A Friend," \$2, Sp. for Expansion Fund, St. John's University, Shanghai; Woman's Branch, Missionary Society, support of bed in St. James's Hospital, Anking, Hankow, \$50; "Mary Emma Leavitt" scholarship, Girls' Training Institute, Africa, \$25; Sp. for Expansion Fund, St. John's University, Shanghai, \$480; St. Augustine's League, Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$25; Wo. Aux., \$15, Sp. for Bishop Thomas, Wyoming, \$15.....	607 00
<i>Holy Communion</i> : Miss Henrietta M. Schwab, Wo. Aux., Sp. for Expansion Fund, St. John's University, Shanghai.....	10 00	<i>St. James's</i> : Dom. and Frn., \$1,273.33; Miss E. H. Belloni, Sp. for Expansion Fund, St. John's University, Shanghai, \$1; Wo. Aux., Easter School, Baguio, Philippine Islands, \$400; Frn., \$100; Sp. for Archdeacon Spurr, West Virginia, \$25; Missionary Guild, Wo. Aux., Sp. for Miss A. E. Wright, Mito, Tokyo, for organ, \$12.50; S. S., two patients in hospital, China, \$20....	1,831 83
<i>Holy Trinity Church</i> (Harlem): Sp. for Expansion Fund, St. John's University, Shanghai.....	33 33	<i>St. John the Evangelist's</i> : Gen.....	100 00
<i>Incaration</i> : Mrs. Clinton Ogilvie, Sp. for Bishop Brewster, Western Colorado, \$500; Sp. for Bishop Rowe, Alaska, \$250; Mrs. M. K. Bailey, \$3, Uriah T. Tracy, \$11, Estate of Mary H. Trotter, \$50, Miss J. D. Talcott, \$5, Sp. for Bishop Rowe, Alaska; John Innes Kane, \$250, Miss Ethel L. McLean, \$50, Mr. and Mrs. W. F. Chester, \$5, "Cash," \$10, Sp. for work of Bishop Rowe, Alaska; Niobrara League, Mrs. E. V. Z. Lane, "H. E. Montgomery" (Graduate) scholarship, South Dakota, \$60; "Grace M. Lane" scholarship, St.		<i>St. Luke's</i> : \$199.57, S. S., \$18.26, Gen.....	217 83
		<i>St. Luke's Chapel</i> : Dom., \$20; S. S., Gen., \$15.22.....	35 22
		<i>St. Mark's</i> : Frn., \$71.91; Gen., \$16.63; S. S., Indian, \$9.59.....	98 13
		<i>St. Mary's</i> (Lawrence Street): Girls' Friendly Society, Sp. for Girls' School, Bontoc, Philippine Islands..	5 00
		<i>St. Mary's</i> (Mott Haven): Gen., \$2.05; S. S., "Stephen Wheatley Moore" scholarship, "St. Mary's, Mott Haven" scholarship, both in Boys' School, Soochow, Shanghai, \$25.92..	27 97
		<i>St. Mary-the-Virgin</i> : Sp. for Bishop Webb, Milwaukee.....	100 00
		<i>St. Matthew's</i> : Wo. Aux., Sp. for Rev. Dr. Correll, Kyoto.....	20 00
		<i>St. Michael's</i> : For Rev. Mr. Gilman's salary, Changsha, Hankow, \$580.35; Sp. for Bishop Rowe's work, Alaska (of which from Ida Lathers, \$25), \$26.....	606 35

<i>Porter</i> : Gen.....	20 00		
<i>St. Peter's</i> : Wo. Aux., Miss Hicks's work, Philippines, \$5; Frn., \$1.....	6 00		
DURHAM— <i>St. Philip's</i> : Gen.....	16 00		
GASTON— <i>St. Luke's</i> : Gen.....	4 73		
GREENSBORO — <i>St. Andrew's</i> : Gen., \$24.16; Wo. Aux., Frn., \$3.95; salary of Miss Babcock, Tokyo, \$3; Sp. at Rev. Mr. Ancell's disposal, Shanghai, \$5; "Thank-offering," Sp. for Miss Annie Cheshire, Shanghai, to use in aid to the sick, \$5.....	41 11		
<i>St. Barnabas's</i> : Wo. Aux., Sp. for Bishop Gray, Southern Florida.....	2 00		
HENDERSON — <i>Holy Innocents'</i> : Wo. Aux., Alaska.....	5 00		
HILLSBORO— <i>St. Matthew's</i> : Wo. Aux., Alaska, \$2.83; Miss Hicks's work, Philippines, \$2; salary of Miss Cheshire, Shanghai, \$15; Gen., \$2; Sp. for "Bishop Cheshire" scholarship, Holy Trinity Orphanage, Tokyo, \$1.50; Sp. for "Lindsay Patton" scholarship, at Bishop McKim's disposal, Tokyo, 84 cts.....	24 17		
IREDELL Co.— <i>St. James's</i> : Dom. and Frn.....	3 00		
JACKSON— <i>Church of the Saviour</i> : Gen.....	3 00		
LITTLETON— <i>St. Alban's</i> : Gen., \$16.34; S. S., hospital work in China, \$2.10.....	18 44		
LOUISBURG— <i>St. Matthias's</i> : Gen.....	2 00		
MIDDLEBURG — <i>Heavenly Rest</i> : Wo. Aux., Alaska, \$1; Miss Hicks's work, Philippines, \$1; salary of Miss Annie Cheshire, Shanghai, \$2; Sp. for "Bishop Cheshire" scholarship, Holy Trinity Orphanage, Tokyo, \$1.....	5 00		
NOISE— <i>St. Philip's</i> : Gen.....	1 00		
OXFORD— <i>St. Stephen's</i> : Gen.....	50 00		
RALEIGH— <i>Christ Church</i> : Gen.....	81 75		
<i>Church of the Good Shepherd</i> : Wo. Aux., Miss Elizabeth Cheshire's work, St. Hilda's School, Wuchang, Hankow.....	5 00		
<i>St. Mary's School</i> : Gen., \$8.50; Sp. for <i>St. Paul's</i> College, Tokyo, \$4.68; Wo. Aux., "Aldert Smedes" scholarship, <i>St. Mary's</i> Hall, Shanghai, \$6.20.....	19 38		
<i>St. Saviour's</i> : Wo. Aux., salary of Annie Cheshire, Shanghai.....	5 00		
ROCKINGHAM— <i>Church of the Messiah</i> : Dom. and Frn.....	5 00		
SCOTLAND NECK — <i>Trinity Church</i> : Asheville, \$8.89; Wo. Aux., Alaska, \$1; salary of Miss Babcock, Tokyo, \$1; Frn., 98 cts.; Sp. for Bishop Gray, Southern Florida, \$1.....	12 87		
SMITHFIELD — <i>Transfiguration</i> : Wo. Aux., salary of Miss Annie Cheshire, Shanghai.....	5 00		
TARBORO— <i>Calvary</i> : Gen., \$25; Wo. Aux., Alaska, \$5; Frn., \$2.65; Sp. for Bishop Gray, Southern Florida, \$5.....	37 65		
WADESBORO— <i>Calvary</i> : Wo. Aux., Frn.....	3 35		
WARREN Co.— <i>St. Luke's</i> (Near Ridgeway): Gen.....	2 00		
WARRENTON— <i>All Saints'</i> : Gen.....	4 00		
<i>Emmanuel Church</i> : Bishop Horner's work, Asheville, \$2; Gen., \$14.16.....	16 16		
WELDON— <i>Grace</i> : Wo. Aux., salary of Miss Annie Cheshire, Shanghai, \$3; Gen., \$2; Miss Elizabeth Cheshire's work, St. Hilda's School, Hankow, \$2.....	7 00		
WILSON— <i>St. Mark's</i> : Gen.....	4 00		
WINSTON— <i>St. Paul's</i> : Gen.....	40 00		
WOODLEAF— <i>St. Andrew's</i> : Dom. and Frn.....	3 50		
MISCELLANEOUS—The Convocation of Charlotte, Sp. for Building Fund, Tsu, Kyoto.....	25 00		
		Ohio	
		Ap. \$639.51; Sp. \$138.91	
		AKRON— <i>Church of Our Saviour</i> : Gen.	21 85
		ASHTABULA— <i>Old St. Peter's</i> : Gen.....	10 10
		BELLEFONTAINE— <i>Holy Trinity Church</i> : Gen.....	2 10
		CLEVELAND — <i>Emmanuel Church</i> : Sp. for Bishop Rowe, Alaska, \$68.50; Wo. Aux., Daughters, Alaska, \$5; Oklahoma, \$10; Fukui, Kyoto, \$5; salary of Miss Elwin, Shanghai, \$20; Gen., \$5.....	113 50
		Grace: Dom., \$17.28; Frn., \$17.27....	34 55
		<i>St. John's</i> : Wo. Aux., Alaska (of which Mrs. Lascelles, \$5), \$10; Mrs. Lascelles, for "Ohio" scholarship, St. Elizabeth's School, South Dakota, \$5; "Gregory T. Bedell" scholarship, \$5; "Julia Bedell" scholarship, \$5; St. John's University, Shanghai, Mrs. C. D. Rhodes, in memory of Stewart Rhodes, Sp. for Foreign Life Insurance Fund, \$14.....	39 00
		<i>St. Paul's</i> : Wo. Aux., Sacramento, \$25; "Gregory T. Bedell" scholarship, St. John's University, Shanghai, \$15; Gen., \$10.....	50 00
		COSHOCOTON— <i>Trinity Church</i> : Frn....	2 25
		CUYAHOGA FALLS— <i>St. John's</i> : Gen....	43 10
		HUDSON— <i>Christ Church</i> : Gen.....	19 40
		HURON— <i>Christ Church</i> : Gen.....	2 00
		LAKEWOOD— <i>Ascension</i> : \$30.68, S. S., \$20.73, Sp. for Bishop Rowe, Alaska.....	51 41
		MARYSVILLE— <i>St. Mary's</i> : Gen.....	2 10
		MONROEVILLE— <i>Zion Parish</i> : Frn.....	16 78
		NILES— <i>St. Luke's</i> : Gen.....	2 45
		OVERLIN— <i>Christ Church</i> : Gen.....	5 00
		PAINESVILLE — <i>St. James's</i> : Gen., \$241.87; Wo. Aux., Oklahoma, \$5; Sacramento, \$5; Fukui, Kyoto, \$5; salary of Miss Elwin, Shanghai, \$10; "Julia Bedell" scholarship, St. John's University, Shanghai, \$5.....	271 87
		PENINSULA— <i>Bronson Memorial</i> : Gen....	4 25
		RAVENNA— <i>Grace</i> : Gen.....	8 98
		SHELBY— <i>St. Mark's</i> : Gen.....	10 00
		TOLEDO— <i>All Saints'</i> : Wo. Aux., Gen.....	2 00
		Grace: "C. F. P.", Gen.....	5 00
		<i>St. Andrew's</i> : Gen.....	8 70
		<i>St. Mark's</i> : Junior Aux., Alaska, \$10; Sp. for Rev. Walter Clapp, Philippines, \$5.....	15 00
		<i>Trinity Church</i> : Wo. Aux., Alaska, \$15; "Gregory T. Bedell" scholarship, St. John's University, Shanghai, \$10.....	25 00
		UPPER SANDUSKY — <i>Trinity Church</i> : Wo. Aux., Gen.....	4 19
		WELLSVILLE— <i>Ascension</i> : Gen.....	6 65
		YOUNGSTOWN — <i>St. John's</i> : Woman's Society, Gen.....	1 19
		Oregon	
		Ap. \$175.05	
		CORVALLIS— <i>Good Samaritan</i> : Gen....	31 55
		PORTLAND— <i>Trinity Church</i> : Gen.....	130 00
		ROSEBURG— <i>St. George's</i> : Gen.....	13 50
		Pennsylvania	
		Ap. \$17,577.08; Sp. \$3,934.94	
		ANDALUSIA— <i>Chapel of the Redeemer</i> : Sp. for Rev. W. W. Steel, Cuba, \$9; Gen., \$1.58.....	10 58
		BRISTOL— <i>St. Paul's</i> : Gen.....	13 27
		BRYN MAWR— <i>Church of the Redeemer</i> : Through Wo. Aux., Sp. for Miss Wood for library, Wuchang, Hankow, \$5; Sp. for Building Fund, St. Elizabeth's Hospital, Shanghai, \$10; "Pennsylvania Wo. Aux." scholarship, Hooker Memorial School, Mexico, \$5; Junior Aux., Kyoto, \$25....	45 00
		OGONTZ— <i>St. Paul's</i> : Through Wo.	

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Aux., "Kinsolving" scholarship, Mexico	5 00		kota, \$60; Dom., \$4,010.79; Frn., \$5,163.20; Wo. Aux., "W. Beaumont Whitney" scholarship, Cuba, \$5; "Foreign Committee" scholarship, St. Hilda's School, Wuchang, Hankow, \$7; "Anna M. Stevens Memorial" scholarship, Girls' Training Institute, St. Paul's River, Africa, \$1; "Kinsolving" scholarship, Brazil, \$6; Sp. for Miss Wood for library, Wuchang, Hankow, \$5; Sp. for Building Fund, St. Elizabeth's Hospital, Shanghai, \$10; Sp. for "Philadelphia" scholarship, St. Mary's Orphanage, Shanghai, \$3; Sp. for Bishop Knight for Divinity-school, Cuba, \$25.....	9,295 99
Mr. and Mrs. Charles D. Barney, Sp. for Bishop Rowe, Alaska.....	25 00		Old St. Paul's: Gen.....	10 00
CLIFTON HEIGHTS—St. Stephen's: Through Wo. Aux., Sp. for "Philadelphia" scholarship, St. Mary's Orphanage, Shanghai.....	1 00		Resurrection: Gen.....	77 86
COATESVILLE—Trinity Church S. S.: Sp. for St. Paul's College, Tokyo, \$10.75; through Wo. Aux., Sp. for "John W. Wood" scholarship, Guantanamo, Cuba, \$5.....	15 75		St. Andrew's (West): Wo. Aux., Sp. for Foreign Life Insurance Fund...	1 00
CONCORD—St. John's: Gen.....	5 00		St. Andrew's (Eighth and Spruce): Indian Hope Association, Indian....	5 00
HATBORO—Mrs. M. J. Hyndman, St. Andrew's Dispensary, Wushih, Shanghai	5 00		St. Clement's: Dom., \$5; China, \$10; Gen., \$55; Sp. for Bishop Horner, Asheville, \$75; Sp. for Bishop Weller, Fond du Lac, \$7; Sp. for Bishop White, Michigan City, \$10; Sp. for Bishop Griswold, Salina, \$162.50; Sp. for St. Andrew's School, Sewanee, Tennessee, \$5; Girls' Friendly Society, Sp. for Rev. S. C. Hughson, salary of deacon, Sewanee, Tennessee, \$2.....	331 50
JENKINTOWN—Church of Our Saviour: "A Friend," Sp. for Bishop Rowe, Alaska	100 00		St. James's: Dom., \$792.49; Frn., \$680.57; Gen., \$508.82; Colored, \$180; Indian, \$139; Sp. for Dr. Pott's work, St. John's University, Shanghai, \$15.....	2,315 88
LANSDALE—Holy Trinity Church: Gen.....	10 00		St. James's (Kingsessing): Through Wo. Aux., Sp. for Foreign Life Insurance Fund.....	2 00
LOWER MERION—St. John's: Gen.....	175 00		St. Jude and the Nativity: Sp. for Bishop Rowe, Alaska.....	100 00
NEWTOWN—St. Luke's: Frn.....	22 50		St. Luke and Epiphany: Wo. Aux., "Kinsolving" scholarship, Brazil, \$10; "Bishop Stevens" scholarship, St. John's University, Shanghai, \$10; Training-school for Bible-women, Hankow, \$10; "W. B. Whitney" scholarship, Havana, Cuba, \$10; Sp. for St. Elizabeth's Hospital, Shanghai, \$5; Sp. for Foreign Life Insurance Fund, \$10.....	55 00
NORWOOD—St. Stephen's: \$22.50, S. S., \$3, Sp. for St. Paul's College, Tokyo	25 50		St. Luke's (Germantown): Frn., \$174.90; Wo. Aux., "W. B. Whitney" scholarship, Havana, Cuba, \$5; Sp. for Foreign Life Insurance Fund, \$10; Sp. for Miss Wood for library, Wuchang, Hankow, \$2; Girls' Friendly Society, Sp. for Bishop Rowe, Alaska, \$2.....	193 90
PHILADELPHIA—Advocate, South Memorial: Through Wo. Aux., "Kinsolving" scholarship, Brazil, \$5; "W. Beaumont Whitney" scholarship, Cuba, \$5.....	10 00		St. Luke's (Kensington): Elizabeth Turner Bible-class, Gen.....	5 00
Ascension: Through Wo. Aux., Sp. for Miss Wood for library, Wuchang, Hankow	1 00		St. Mark's: "A Parishioner," Sp. for Bishop Rowe, Alaska.....	500 00
Calvary (Germantown): Through Wo. Aux., "Bishop Stevens" scholarship, St. John's University, Shanghai, \$5; Sp. for Rev. Amos Goddard's life insurance, Hankow, \$5; Junior Aux., Gen., \$10.....	20 00		St. Mark's (Frankford): Gen., \$125; Sp. for Rev. Dr. Correll's work, Kyoto, \$25.....	150 00
Calvary (West): Wo. Aux., Sp. for Foreign Life Insurance Fund.....	2 50		St. Martin's (Oak Lane): Indian, \$8.30; S. S., Indian, \$7.58; Sp. for Building Fund, St. Paul's University, Tokyo, \$8.69.....	24 57
Christ Church: Frn.....	10 00		St. Martin-in-the-Fields (Wissahickon): Brazil, \$150; Frn., \$1,383.50; Samuel Porcher, Sp. for Church Extension Fund, Porto Rico, \$3; Wo. Aux., Gen., \$4.65; Sp. for Miss Wood for library, Wuchang, Hankow, \$5; Sp. for Building Fund, St. Elizabeth's Hospital, Shanghai, \$5; Indian Hope Association, Indian, \$5.....	1,556 15
Christ Church Chapel: Wo. Aux., Sp. for Miss Wood for library, Wuchang, Hankow, \$2; Sp. for Building Fund, St. Elizabeth's Hospital, Shanghai, \$2	4 00		St. Mary's (Hamilton Village): Dom., \$11; Frn., \$11.....	22 00
Christ Church (Germantown): Frn.....	66 65		St. Mary's (West): Wo. Aux., Sp. for	
Covenant: Wo. Aux., "Julia C. Emery" scholarship, Orphan Asylum, Cape Palmas, Africa, \$5; "Richard Newton" scholarship, Cuttington Collegiate and Divinity-school, Africa, \$5; Sp. for Miss Wood for library, Wuchang, Hankow, \$5; Sp. for Building Fund, St. Elizabeth's Hospital, Shanghai, \$25; Indian Hope Association, Indian, \$25; "Covenant Graduate" scholarship, South Dakota, \$60.....	125 00			
Emmanuel Church (Holmesburg): Wo. Aux., Sp. for Foreign Life Insurance Fund, \$2; "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, \$5.....	7 00			
Epiphany (Germantown): Frn., \$61.90; Wo. Aux., Sp. for Miss Wood for library, Wuchang, Hankow, \$2.....	63 90			
Epiphany Chapel: Wo. Aux., Sp. for Building Fund, St. Elizabeth's Hospital, Shanghai, \$5; Sp. for Foreign Life Insurance Fund, \$5.....	8 00			
Epiphany Mission (Sherwood): Gen.....	49 00			
Grace (Mt. Airy): Frn., \$577.25; Wo. Aux., Sp. for Miss Wood for library, Wuchang, Hankow, \$25.....	602 25			
Church of the Good Shepherd (Kensington): Gen.....	50 00			
Holy Apostles: Wo. Aux., Sp. for Miss Wood for library, Wuchang, Hankow, \$2; Sp. for Building Fund, St. Elizabeth's Hospital, Shanghai, \$5.....	7 00			
Holy Communion Memorial Chapel: Gen.....	11 57			
Holy Trinity Church: "Paula Post Graduate" scholarship, South Da-				

nurse's salary, St. Luke's Hospital, Shanghai	5 00	RADNOR— <i>St. Martin's</i> : Wo. Aux., "Kinsolving" scholarship, Brazil, \$4; Sp. for Miss Neely, Mayebashi, Tokyo, \$10; Sp. for Foreign Life Insurance, \$5; Sp. for Rev. W. W. Steele, Cuba, \$2	21 00
<i>St. Matthew's</i> : Sp. for Bishop Thomas, Wyoming, \$25; Wo. Aux., Sp. for nurse's salary, St. Luke's Hospital, Shanghai, \$5; Sp. for Miss Wood for library, Wuchang, Hankow, \$6	36 00	WAYNE— <i>St. Mary's Memorial</i> : Frn., \$78.39; Wo. Aux., "Pennsylvania Wo. Aux." scholarship, Hooker Memorial School, Mexico, \$5; S. S., "T. K. Conrad Memorial" scholarship, Trinity Divinity-school, Tokyo, \$70; Junior Aux., Gen., \$25; Sp. for Building Fund, St. Paul's College, Tokyo, \$20.50; Indian Hope Association, Indian, \$5	203 89
<i>St. Matthias's</i> : Wo. Aux., for "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, \$2; Junior Aux. Branch No. 1, \$7.50, Branch No. 2, \$7.50, Gen.	17 00	WEST CHESTER— <i>Holy Trinity Church</i> : Wo. Aux., Sp. for Miss Wood for library, Wuchang, Hankow	3 00
<i>St. Michael's</i> (Germantown): Wo. Aux., "Kinsolving" scholarship, Brazil, \$5; Sp. for Miss Wood for library, Wuchang, Hankow, \$10; Junior Aux., Sp. for Building Fund, St. Margaret's School, Tokyo, \$1	16 00	MISCELLANEOUS—"A Friend," China, \$1.50; Indian education, South Dakota, \$1.50; Sp. at discretion of Dr. Correll, Kyoto, \$1.50	4 50
<i>St. Paul's</i> (Chestnut Hill): Wo. Aux., "W. Beaumont Whitney" scholarship, Cuba, \$15; "Julia C. Emery" scholarship, Orphan Asylum, Cape Palmas, Africa, \$3; "Francesca" scholarship, Cuttington Collegiate and Divinity-school, Africa, \$2; "Bishop Stevens" scholarship, St. John's University, Shanghai, \$5; "Foreign Committee" scholarship, Girls' High School, Kyoto, \$5; Sp. for Miss Wood for library, Wuchang, Hankow, \$5; Sp. for "John W. Wood" scholarship, Cuba, \$10	45 00	Wo. Aux., Sp. for Miss Wood for library, Wuchang, Hankow, \$25; "E. S.," "Kinsolving" scholarship, Brazil, \$10; Training-school, Sendai, Tokyo, \$10; Training-school, Hankow, \$5; Cuban Guild, Sp. for Bishop Knight Divinity-school, Cuba, \$17	67 00
<i>St. Paul's S. S.</i> (Overbrook): Hospital in China, \$50; Alaska, \$50; "A Friend," for education of an Indian, South Dakota, \$100; China, \$100; Sp. for Dr. Correll's work, Kyoto, \$100; Wo. Aux., "Foreign Committee" scholarship, St. Hilda's School, Wuchang, Hankow, \$3; Training-school, Sendai, Tokyo, \$3; Sp. for Foreign Life Insurance Fund, \$5; Sp. for Building Fund, St. Elizabeth's Hospital, Shanghai, \$5; Sp. for Miss Wood for library, Wuchang, Hankow, \$6	422 00	Junior Aux., Misses Brock and Welsh, Gen., \$10; Mrs. Parker S. Williams, Sp. for Archdeacon Atwood, St. Luke's Sanitarium, Phoenix, Arizona, \$25	35 00
<i>St. Peter's</i> : Frn., \$845.83; Indian Hope Association, Indian, \$20	865 83	Pittsburgh	
<i>St. Philip's</i> (West): Wo. Aux., Sp. for Rev. Amos Goddard's life insurance, Hankow, \$5; Sp. for Miss Wood for library, Wuchang, Hankow, \$2	7 00	<i>Ap.</i> \$1,011.29; <i>Sp.</i> \$348.74	
<i>St. Stephen's</i> : Frn., \$130.95; <i>St. Paul's</i> School, Lawrenceville, Southern Virginia, \$53.91; Wo. Aux., Sp. for Building Fund, St. Elizabeth's Hospital, Shanghai, \$5; Sp. for Miss Wood for library, Wuchang, Hankow, \$5	194 86	BELLEVUE— <i>Epiphany</i> : Gen.	5 09
<i>Church of the Saviour</i> : Frn., \$648.08; Wo. Aux., Training-school for Bible-women, Hankow, \$5; Training-school, Sendai, Tokyo, \$5; Sp. for Foreign Life Insurance Fund, \$5	663 08	BROWNSVILLE— <i>Christ Church</i> : Frn., \$15; Sp. for St. Paul's College, Tokyo, \$5	20 00
Zion: Gen., \$10; Dom. and Frn., \$27.54	37 54	FREEPORT— <i>Trinity Church S. S.</i> : Sp. for St. John's School, Cape Mount, Africa	60
"Two Friends," Sp. for Bishop Rowe, Alaska	1,000 00	GREENVILLE— <i>St. Clement's</i> : Gen.	16 80
John E. Baird, Sp. for Bishop Rowe, Alaska, \$500; Sp. for Bishop Restarick, Honolulu, \$250; Sp. for Bishop Funsten, Idaho, \$250	1,000 00	JOHNSONBURG— <i>St. Martin's</i> : Frn.	1 85
H. W. Potts, "In Memory of Mrs. Annie Potts," Gen.	150 00	KITTANNING— <i>St. Paul's</i> : Dom. and Frn.	32 15
Miss C. C. Biddle, Frn.	100 00	NORTH GIRARD— <i>Grace</i> : Gen.	10 00
B. Frank Clapp, Sp. for Bishop Rowe, Alaska	100 00	PITTSBURGH— <i>Ascension S. S.</i> : Sp. for light, St. John's School, Cape Mount, Africa	14 36
Mrs. W. D. Windsor, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	20 00	<i>Calvary</i> : Bishop Rowe, Alaska	630 84
"A Friend," Gen.	10 00	<i>Christ Church</i> (Alleghany): Alaska, \$6; Frn., \$21.04	27 04
Joseph E. J. McGee, Gen.	1 00	<i>Emmanuel Church</i> (Alleghany): Frn.	72 52
Wo. Aux., Tuesday Missionary Bible-class, Gen., \$120; Sp. for Bishop Brent, Philippines, \$75; Sp. for Bishop Spalding, Utah, \$150	345 00	<i>St. Andrew's</i> : Sp. for Bishop Rowe, Alaska	275 00
		<i>Trinity Church</i> : Sp. for Bishop Rowe, Alaska	50 00
		RIDGWAY— <i>Grace S. S.</i> : Sp. for lamps for St. John's School, Cape Mount, Africa	1 94
		SEWICKLEY— <i>St. Stephen's</i> : Gen.	200 00
		TARENTUM— <i>St. Barnabas's S. S.</i> : Sp. to aid in installing acetylene gas plant, St. John's School, Cape Mount, Africa	1 84
		Quincy	
		<i>Ap.</i> \$60.29	
		GALESBURG— <i>Grace</i> : Gen.	5 79
		GALVA— <i>Holy Communion</i> : Gen.	10 00
		KEWANEE— <i>St. John's</i> : Gen.	14 00
		PEORIA— <i>St. Paul's</i> : Gen.	30 50
		Rhode Island	
		<i>Ap.</i> \$2,737.34; <i>Sp.</i> \$485.30	
		ASHTON— <i>St. John's Chapel</i> : Gen.	5 00
		BRISTOL— <i>St. Michael's S. S.</i> : "St. Michael's" (Graduate) scholarship, South Dakota	65 00

Trinity Church: Dom.....	15 00
GREENVILLE—St. Thomas's: Gen.....	21 50
LONSDALE—Christ Church: Frn.....	88 24
MIDDLETOWN—Holy Cross: Gen.....	6 09
NEWPORT—Emmanuel Church: Gen..	71 33
Trinity Church: Gen.....	108 74
PORTSMOUTH—St. Mary's: Gen.....	4 11
PROVIDENCE — All Saints' Memorial: Sp. for Bishop Rowe, Alaska.....	120 30
Grace: Wo. Aux., St. Augustine's School, Raleigh, North Carolina...	25 00
St. James's S. S.: Hospital work, China	12 50
St. John's: Dom., \$349.04; Frn., \$396.38; Gen., \$253; Sp. for Bishop Rowe, Alaska, \$10; S. S., hospi- tal work, China, \$2.50.....	1,010 92
St. Stephen's: Dom., \$593; Indian, \$45.25; Frn., \$382.85; Gen., \$27.65; Mr. and Mrs. R. H. S. Goddard, \$30, Miss Mary Grinell, \$20, Miss Mary L. Austin, \$5, Sp. for Expansion Fund, St. John's University, Shang- hai	1,103 75
"A Friend," Sp. for Bishop Rowe, Alaska	250 00
E. R. Gardiner, Sp. for Bishop Rowe, Alaska	50 00
WICKFORD—St. Paul's: Frn.....	65 16
MISCELLANEOUS—Rt. Rev. W. N. Mc- Vickar, D.D., St. Paul's School, Law- renceville, Southern Virginia.....	100 00
Miss E. C. McVickar, St. August- tine's School, Raleigh, North Caro- lina	100 00

South Carolina

Ap. \$343.97; Sp. \$89.49

BARNWELL—Holy Apostles': Gen.....	6 11
BEAUFORT—St. Helena's: Wo. Aux., Gen.	10 00
BRADFORD SPRINGS—St. Philip's: Gen.	5 00
CAMDEN—Grace: Wo. Aux., Sp. for "Bishop Howe" cot, St. Mary's Or- phanage, Shanghai, \$2; Bible-wom- an, Kyoto, \$5; Bible-woman, Han- kow, \$5.....	12 00
CHARLESTON—Grace: Juniors, Bishop Capers Day-school, Wuchang, Han- kow	4 00
Holy Communion: Wo. Aux., Sp. for "Bishop Rowe" scholarship, Anvik, Alaska	10 00
St. Luke's: Wo. Aux. (of which Junior Aux., \$5), Gen., \$12.31; Sp. for Miss Carter, Alaska, \$5.05.....	17 36
St. Paul's: Gen.....	9 80
Branch Wo. Aux., Gen.....	4 80
CHERAW—St. David's: Wo. Aux., as- sistant for Miss McCullough, Porto Rico, \$3; Bible-women, Kyoto, \$2; N. S. Wilson Day-school, Hankow, \$2; Sp. for "Bishop Howe" cot, St. Mary's Orphanage, Shanghai, \$10..	17 00
COLUMBIA—Trinity Church: Wo. Aux., Bible-woman, Kyoto, \$5; Bible- woman, Hankow, \$5; Sp. for "Bishop Howe" cot, St. Mary's Orphanage, Shanghai, \$5.....	15 00
EDISTO ISLAND—Trinity Church: Wo. Aux., Gen.	15 25
EXCHANGE—Mrs. W. E. Fripp, Gen..	10 00
FLORENCE—St. John's: Asheville.....	4 60
JOHN'S ISLAND—St. John's: Wo. Aux., Bible-woman, Hankow, \$5; Gen., \$20	25 00
LAURENS—"E. B. S." Gen.....	8 00
PINOPOLIS—Babies' Branch, Gen.....	4 60
SPARTANBURG—Advent: (of which Wo. Aux., \$30), Gen., \$133.50; Sp. for Zang Zok Station Equipment Fund, Shanghai, \$47.44.....	180 94
Mrs. John B. Cleveland, Sp. for Zang Zok Station Equipment Fund, Shanghai	10 00

SUMMERVILLE—St. Paul's: Dom., \$30; Frn., \$30.....	60 00
WREN—"Our Mite-chest," Dom. and Frn.	4 00

Southern Ohio

Ap. \$260.05; Sp. \$110.00

CINCINNATI — Emmanuel Church: Woman's Guild, work in Alaska....	3 35
Grace (Avondale): Gen.....	92 10
Hyde Park Mission: Gen.....	7 00
St. Paul's Cathedral; Gen.....	119 21
DAYTON—Christ Church: Wo. Aux., St. Agnes's Guild, Sp. for Dr. Angie Myers's work, St. Elizabeth's Hospital, Shanghai.....	10 00
MARIETTA—St. Luke's: Gen.....	24 64
ZANESVILLE—St. James's: Gen.....	13 75
MISCELLANEOUS — Branch Wo. Aux., Sp. for Bishop Brooke, Oklahoma..	100 00

Southern Virginia

Ap. \$355.95; Sp. \$337.45

BUCKINGHAM Co.—Emmanuel Parish: Dom., 60 cts.; Frn., 59 cts.....	1 19
CAMPBELL Co.—Church of the Good Shepherd (Lynchburg): Sp. for St. Paul's College, Tokyo.....	5 00
Grace Memorial (Lynchburg): Gen..	50 00
Grace S. S. (Lynchburg): Hospital work in China, \$3.25; Sp. for St. Paul's College, Tokyo, \$9.....	12 25
Grace (Mount Athos): Dom., 50 cts.; Frn., 50 cts.....	1 00
DINWIDDIE Co.—St. John's (Peters- burg): Frn.....	26 75
St. Paul's: Gen., \$200; Sp. for St. Paul's College, Tokyo, \$287.45....	487 45
ELIZABETH CITY Co.—Chapel of the Centurion S. S.* (Fort Monroe): Gen.	18 11
St. John's (Hampton): Gen.....	25 15
NORFOLK Co.—St. John's (Ports- mouth): Gen., \$5.50; Second Circle, Wo. Aux., Sp. for personal work of Rev. Mr. Gill, Yang Chow, Shang- hai, \$6.....	11 50
St. Paul's (Norfolk): Second Circle, Wo. Aux., Sp. for support of a child, in Mr. Ishii's Orphanage, Tokyo	5 00
Miss Hoggard (Norfolk), Sp. for Bishop Rowe, Alaska.....	25 00
WARWICK Co.—St. Paul's (Newport News): Frn.....	25 00

Springfield

Ap. \$145.39

ALTON—St. Paul's: Gen.....	39 11
CARROLLTON—Trinity Church: Gen..	3 15
CHESTERFIELD—St. Peter's: Gen.....	14 40
DANVILLE—Holy Trinity Church: Gen.	10 00
EDWARDSVILLE—St. Andrew's: Gen..	4 60
GRANITE CITY — St. Bartholomew's: Gen.	7 90
JERSEYVILLE—Holy Cross: Gen.....	4 50
MATTOON—Trinity Church: Gen.....	1 00
SPRINGFIELD—St. Paul's: \$49.71, Wo. Aux., \$10, S. S., \$1.02, Gen.....	60 73

Tennessee

Ap. \$266.71

BOLIVAR—St. Katherine's School: Wo. Aux., Gen.....	2 75
CHATTANOOGA — Christ Church: Wo. Aux., Gen.....	10 00
St. Paul's: Gen.....	26 23
KNOXVILLE—Epiphany: \$22.60, Wo. Aux., \$5, Gen.....	27 60
St. John's S. S.: Hospital work in China	10 00

Acknowledgments

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"A Friend," rent of mission house, Santurce, Porto Rico.....	10 00
Mr. and Mrs. William W. Finley, Sp. for Church Extension Fund, Porto Rico.....	10 00
MONTGOMERY Co.— <i>Silver Spring Parish</i> : Gen.....	6 25
PRINCE GEORGE Co.— <i>Pinckney Memorial</i> (Hyattsville): Wo. Aux., "Laura Bartlett Mecutehen," Gen., <i>St. Matthew's</i> (Hyattsville): Dom. and Frn.....	1 00
ST. MARY'S Co.— <i>All Saints' Parish</i> : Dom.....	7 75
MISCELLANEOUS—"A Member," Wo. Aux., Sp. for kindergarten materials, Hankow.....	3 00
	5 00

Western Massachusetts

Ap. \$582.56; Sp. \$882.23

AMHERST— <i>Grace</i> : Wo. Aux., Sp. for Building Fund, <i>St. Margaret's School</i> , Tokyo.....	10 00
ATHOL— <i>St. John's</i> : Gen.....	12 00
CHICOPEE— <i>Grace</i> : Gen., \$25; Wo. Aux., Alaska Supply Fund, \$2.....	27 00
EASTHAMPTON— <i>St. Philip's</i> : Wo. Aux., Bible-woman, Hankow.....	2 00
FITCHBURG— <i>Christ Church</i> : Gen.....	190 00
Mrs. M. C. Crocker, Sp. for Church Extension Fund, Porto Rico.....	5 00
C. T. Crocker, Jr., Sp. for Church Extension Fund, Porto Rico.....	10 00
GARDNER— <i>St. Paul's</i> : Wo. Aux., Sp. for Building Fund, <i>St. Margaret's School</i> , Tokyo.....	2 00
GREAT BARRINGTON— <i>St. James's</i> : Wo. Aux., Sp. for Foreign Insurance Fund.....	5 00
HOLYOKE— <i>St. Paul's</i> : Wo. Aux., Cathedral School, Havana, Cuba, \$10; <i>St. Augustine's School</i> , Raleigh, North Carolina, \$4.56; Sp. for Building Fund, <i>St. Margaret's School</i> , Tokyo, \$6.....	20 56
LANESBORO— <i>St. Luke's</i> : Wo. Aux., Bible-woman, Hankow, \$1; Sp. for Building Fund, <i>St. Margaret's School</i> , Tokyo, \$1.....	2 00
LUDLOW— <i>St. Andrew's</i> : <i>St. Hilda's Guild</i> , Wo. Aux., Sp. for Waynesville Associate Mission School, Asheville.....	5 00
MILLVILLE— <i>St. John's</i> : Wo. Aux., Bible-woman, Hankow.....	1 00
NORTH BROOKFIELD— <i>Christ Church</i> : Wo. Aux., Sp. for Building Fund, <i>St. Margaret's School</i> , Tokyo.....	13 00
NORTHAMPTON— <i>St. John's</i> : Sp. for <i>St. Paul's College</i> , Tokyo, \$11.65; Wo. Aux., Bible-woman, Hankow, \$4; Cathedral School, Havana, Cuba, \$10; Alaska Supply Fund, \$10; <i>St. Paul's School</i> , Lawrenceville, Southern Virginia, \$7.50; <i>St. Augustine's School</i> , Raleigh, North Carolina, \$7.50; Sp. for Foreign Insurance Fund, \$1.....	51 65
SHEFFIELD— <i>Christ Church</i> : Wo. Aux., Sp. for Foreign Insurance Fund.....	2 00
SPRINGFIELD— <i>Christ Church</i> : Wo. Aux., Bible-woman, Hankow, \$20; Cathedral School, Havana, Cuba, \$30; Sp. for Foreign Insurance Fund, \$10.....	60 00
<i>Christ Church</i> : Quinquagesima Missionary Service of S. S.'s of Springfield and vicinity, Sp. for Bishop Hare Memorial Fund, South Dakota. <i>St. Peter's</i> : Wo. Aux., Sp. for Building Fund, <i>St. Margaret's School</i> , Tokyo.....	51 50
STOCKBRIDGE— <i>St. Paul's</i> : "Phillips Brooks Graduate" scholarship, South Dakota, \$60; Sp. for "Orphan"	7 00

scholarship, Utah, \$40; Wo. Aux., Japanese Bible-woman, Honolulu, \$15; Alaska Supply Fund, \$18; Philippine insurance, \$3; <i>St. Augustine's School</i> , Raleigh, North Carolina, \$8.50; <i>St. Paul's School</i> , Lawrenceville, Southern Virginia, \$8.50; Bible-woman, Hankow, \$15; Cathedral School, Havana, Cuba, \$3; Sp. for Building Fund, <i>St. Margaret's School</i> , Tokyo, \$40.60.....	211 60
WARE— <i>Trinity Church</i> : Gen., \$63; Wo. Aux., Cathedral School, Havana, Cuba, \$5.....	68 00
WILLIAMSTOWN— <i>St. John's</i> : Wo. Aux., Sp. for Building Fund, <i>St. Margaret's School</i> , Tokyo.....	10 00
Mrs. C. N. Mason, Sp. for equipment for two students of <i>St. John's University</i> , Shanghai.....	400 00
C. L. Maxoy, Sp. for Expansion Fund, <i>St. John's University</i> , Shanghai.....	5 00
WORCESTER— <i>All Saints'</i> : Sp. for Bishop Rowe, Alaska.....	200 00
<i>St. George's Chapel</i> : <i>St. Margaret's Guild</i> , <i>St. Luke's Hospital</i> , Shanghai	5 00
<i>St. John's</i> : Wo. Aux., Alaska Supply Fund, \$5; Bible-woman, Hankow, \$5	10 00
<i>St. Matthew's</i> : Wo. Aux., Bible-woman, Hankow, \$5; Cathedral School, Havana, Cuba, \$3; Japanese Bible-woman, Honolulu, \$8; Alaska Supply Fund, \$8; <i>St. Augustine's School</i> , Raleigh, North Carolina, \$4; <i>St. Paul's School</i> , Lawrenceville, Southern Virginia, \$4.....	32 00
<i>St. Luke's S. S.</i> : Sp. for <i>St. Paul's College</i> , Tokyo.....	10 00
United S. S.'s of Worcester, Sp. for Bishop Rowe, Alaska.....	36 48

Western Michigan

Ap. \$202.80; Sp. \$53.00

ALLEGAN— <i>Church of the Good Shepherd</i> : Gen., \$31.80; Wo. Aux., "Bishop Gillespie" scholarship, <i>St. Margaret's School</i> , Tokyo, \$5; "Bishop McCormick" scholarship, <i>St. Mary's School</i> , South Dakota, \$10.....	46 80
BATTLE CREEK— <i>St. Thomas's</i> : Sp. for <i>St. Paul's College</i> , Tokyo.....	3 00
ELK RAPIDS— <i>St. Paul's</i> : Gen.....	3 07
GRAND RAPIDS— <i>St. Mark's Pro-Cathedral</i> : Wo. Aux., "Bishop Gillespie" scholarship, <i>St. Margaret's School</i> , Tokyo, \$20; Sp. for Bishop Rowe's Hospital, Circle City, Alaska, \$10; Mrs. L. Boltwood, Sp. for "C. C. Comstock" bed, <i>St. Matthew's Hospital</i> , Fairbanks, Alaska, \$40; Junior Aux., "Guy Van Gorder Thompson" scholarship, <i>St. John's School</i> , Cape Mount, West Africa, \$25.....	95 00
HASTINGS— <i>Emmanuel Church</i> : Wo. Aux., "Bishop McCormick" scholarship, <i>St. Mary's School</i> , South Dakota, \$5; "Sarah K. Bancroft" gift, <i>St. Hilda's School</i> , Wuchang, Hankow, \$5.....	10 00
MARSHALL— <i>Trinity Church</i> : Wo. Aux., "Sarah K. Bancroft" gift, <i>St. Hilda's School</i> , Wuchang, Hankow.....	5 00
NILES— <i>Trinity Church S. S.</i> : Gen.....	1 00
PETOSKEY— <i>Emmanuel Church</i> : Wo. Aux., "Sarah K. Bancroft" gift, <i>St. Hilda's School</i> , Wuchang, Hankow..	5 00
Miss Lucy B. Rice, Gen.....	10 00
STURGIS—Rev. J. E. Walton, Dom., \$25; Frn., \$25.....	50 00
MISCELLANEOUS—Offering at Council of Fifth Department, Wo. Aux., Gen.	26 93

Acknowledgments

Western New York			
Ap. \$1,943.05; Sp. \$4,680.12			
ALBION—Mrs. S. J. Allen, Sp. for Alaska	1 00	Bible-women, Shanghai, \$25; Lawrenceville, Southern Virginia, \$50; Cape Mount, West Africa, \$50; Yangchow, Shanghai, \$50; Windsor Day-school, Wusih, Shanghai, \$50; Sp. for Bishop Wells, Spokane, \$50.	400 00
BATAVIA—"A Friend," Sp. for Rev. R. E. Wood, Wuchang, Hankow	5 00	"S." Sp. for Expansion Fund, St. John's University, Shanghai	25 00
BELFAST—Grace: Gen.	72	West Texas	
BUFFALO—Ascension: Frn., \$20; Gen., \$42.72; Sp. for Bishop Rowe, Alaska, \$10	72 72	Ap. \$25.45; Sp. \$7.00	
Grace: Dom. and Frn.	85 00	GOLIAD—St. Stephen's: Gen.	8 00
St. John's: Gen.	136 40	GONZALES—Church of the Messiah: Gen.	1 95
St. Mary's-on-the-Hill: Sp. for Bishop Rowe, Alaska (of which Mrs. Sarah E. Smith, \$50; George H. Boxall, \$4; Wo. Aux., \$10; In Memoriam, \$5)	166 06	KENDALL Co.—St. Helena's S. S.: Sp. for Miss Farthing, Alaska, for her use as she thinks best	13 00
St. Simon's: Frn.	25 00	KERRVILLE—Junior Aux., Sp. for St. Luke's Hospital, Ponce, Porto Rico	4 00
Trinity Church: Sp. for Bishop Rowe, Alaska	417 31	LAREDO—Christ Church: Gen.	10 00
E. L. Allen, Sp. for Bishop Rowe, Alaska	1 00	SAN ANTONIO—St. Philip's: Gen.	5 50
W. E. Townsend, Sp. for Bishop Rowe, Alaska	1 00	West Virginia	
George T. Ballachey, Sp. for Bishop Rowe, Alaska	5 00	Ap. \$191.87; Sp. \$5.00	
Mrs. John D. Larkin, Sp. for Bishop Rowe, Alaska	100 00	BLUEFIELD—Christ Church: Sp. for work of Rev. J. M. B. Gill, Shanghai	5 00
Buffalo Section, Wo. Aux. Sp. for Bishop Rowe's hospital, Ketchikan, Alaska	124 00	CHARLESTON—St. Matthew's: "In Memoriam," Gen.	2 00
Mass Meeting of the S. S.'s, Sp. for Bishop Rowe, Alaska	51 57	FAIRMONT—Christ Church: Wo. Aux., Gen.	16 00
CANASERAGA—Trinity Church: Frn.	8 00	FORT SPRING—Church of the Holy Comforter: Frn.	1 00
CLIFTON SPRINGS—St. John's: Frn.	5 85	NEW MARTINSVILLE—St. Ann's: Colored, \$5.35; Frn., \$7.36; Gen., \$1.22	13 93
CORNING—Christ Church: Gen.	13 85	PARKERSBURG—Church of the Good Shepherd: Dom., \$6; Frn., \$1.20; Gen., \$5.50; work among Colored people, \$6.50	138 00
EAST RANDOLPH—St. Paul's: Frn.	2 23	RONCEVERTE—Incarnation: Gen.	1 35
Geneva—Trinity Church: Dom., \$46.25; Sp. for St. Paul's College, Tokyo, \$55.05; "A Friend," Sp. for St. John's University Expansion Fund, Shanghai, \$5.	106 30	SISTERSVILLE—St. Paul's: Honolulu, \$1.60; Philippines, \$1.61; Gen., \$2.07	5 23
HOLLEY—St. Paul's: Gen.	6 50	UNION—All Saints': Gen., \$2.43; Frn., \$3.97; Colored, \$2.35; Brazil, \$1.06; Cuba, \$1.05; S. S., Mexico, \$1.73; Porto Rico, \$1.72	14 31
HONOYE FALLS—St. John's: Dom., \$4.10; Frn., \$8.12	12 22	Missionary Districts	
LOCKPORT—Grace: Miss C. D. Douglas, Sp. for Expansion Fund, St. John's University, Shanghai	2 00	Alaska	
OLEAN—St. Stephen's: Dom.	19 19	Ap. \$133.70	
RANDOLPH—Grace: G. F. Mussey, Sp. for Expansion Fund, St. John's University, Shanghai	2 00	DOUGLAS—St. Luke's: Gen.	9 00
ROCHESTER—Christ Church: Mrs. J. F. Alden, Sp. for Expansion Fund, St. John's University, Shanghai	5 00	EAGLE—St. Paul's: Gen.	7 50
Epiphany: Frn.	33 00	KETCHIKAN—St. John's: Gen.	10 00
St. Luke's: Frn., \$42.08; Sp. for Bishop Rowe, Alaska, \$72.63; Minnie A. Bellows, Sp. for Rev. C. E. Betticher, Jr., Fairbanks, Alaska, \$5; Wo. Aux., Gen., \$59; S. S., St. Elizabeth's School, South Dakota, \$33.34; Boone University, Wuchang, Hankow, \$33.33; St. Mary's Hall, Shanghai, \$33.33	278 71	POINT HOPE—St. Thomas's: Gen.	15 00
St. Paul's: Philippines, \$307.11; Miss Carter's salary, Alaska, \$600; Sp. for Rev. Dr. Pott, St. John's University, Shanghai, \$147; Sp. for work of Rev. Dr. Correll, Kyoto, \$200; Sp. for Bishop Payne Divinity-school, Southern Virginia, \$100; Sp. for St. Paul's College, Tokyo, \$16.20; Sp. for Bishop Rowe, Alaska, \$113.30; "A Member," Sp. for building hospital ward for women and children at Wusih, Shanghai ("Caroline M. Watson Memorial"), \$3,000	4,483 61	TANANA—St. James's: Gen.	53 60
St. Thomas's: Frn.	4 10	Church of Our Saviour: Gen.	17 25
WATKINS—St. James's: Dom., \$10.29; Frn., \$13.54	23 83	VALDEZ—Epiphany: Gen.	6 35
MISCELLANEOUS—Branch Wo. Aux., Philippines, \$100; St. Paul's School, Lawrenceville, Southern Virginia, \$25; Church Training-school for		MISCELLANEOUS—Archdeaconry of Southeast, Gen.	15 00
		Arizona	
		Ap. \$15.40	
		PHOENIX—Trinity Church: Dom., \$8; Frn., \$7.40	15 40
		Asheville	
		Ap. \$34.12	
		ARDEN—Christ Church: Frn., \$2.55; Gen., 25 cts.	2 80
		BREVARD—St. Philip's: Frn.	11 06
		CHUNN'S COVE—St. Luke's: Frn., 50 cts.; Gen., \$1.	1 50
		FRANKLIN—St. Cyprian's: Gen.	50
		GASTONIA—St. Mark's: Dom.	25
		GRACE—Grace: Dom., \$1.30; Frn., \$1.25; Gen., \$1.95	4 50
		GREEN RIVER—St. Joseph's: Frn.	50
		St. Andrew's: Frn.	50

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HENDERSONVILLE— <i>St. James's</i> : Frn.	4 51
HIGHLANDS— <i>Ascension</i> : Dom., 50 cts.; Frn., 50 cts.; Gen., 50 cts.	1 50
LINCOLN— <i>St. Luke's</i> : "A Friend," Gen.	50
MORGANTON— <i>St. Mary's</i> : Dom., 50 cts.; Frn., 50 cts.	1 00
NONAH— <i>St. John's</i> : Dom., 25 cts.; Frn., 25 cts.	50
RONDA— <i>All Saints</i> : Gen.	25
RUTHERFORDTON— <i>St. Francis's</i> : Dom., \$1; Frn., \$1.	2 00
<i>St. Luke's</i> : Gen.	1 00
SPRINGDALE— <i>St. Mark's</i> : Frn.	25
VALLE CRUCIS— <i>Holy Cross</i> : Frn.	1 00

Honolulu

Ap. \$324.60; Sp. \$4.00	
HONOLULU— <i>Holy Trinity Church</i> : Gen.	2 00
<i>St. Andrew's Cathedral</i> : Gen. (of which Hawaiian congregations, \$20), \$178.45; Sp. for <i>St. Paul's College</i> , Tokyo, \$4.	182 45
<i>St. Clement's</i> : Gen.	30 00
<i>St. Peter's</i> : Gen.	20 00
General Edward Davis, Gen.	10 00
KULA, MAUI— <i>St. John's</i> : Gen.	2 00
KEALAKEKUA— <i>Christ Church</i> : Gen.	12 00
PAAULO— <i>Mission</i> : Gen.	2 00
WAILUKU, MAUI— <i>Church of the Good Shepherd</i> : Gen.	68 15

Idaho

Ap. \$8.55	
TWIN FALLS— <i>Ascension</i> : Dom. and Frn.	8 55

Kearney

Ap. \$16.10; Sp. \$1.70	
GIBBON— <i>St. Agnes's</i> : Gen.	50
GRAND ISLAND— <i>St. Stephen's</i> : Junior Aux., Sp. for <i>St. Andrew's School</i> for boys, Sewanee, Tennessee.	1 70
NORTH PLATTE— <i>Church of Our Saviour</i> : Wo. Aux., Gen.	15 60

Nevada

Ap. \$191.55	
BATTLE MOUNTAIN— <i>St. Andrew's</i> : Gen.	14 05
DAYTON— <i>All Saints</i> : Gen.	5 00
ELY— <i>St. Bartholomew's Mission</i> : Gen.	15 00
FALLON— <i>Trinity Church</i> : Gen.	10 00
GOLCONDA— <i>Mission</i> : Gen.	5 00
LOVELOCK— <i>Mission</i> : Gen.	10 00
MINA— <i>All Saints</i> : Gen.	10 00
SILVER CITY— <i>Grace</i> : Gen.	10 50
SPARKS— <i>St. Paul's</i> : Gen.	10 00
TONOPAH— <i>St. Mark's</i> : Gen.	15 00
VERDIA— <i>Mission</i> : Gen.	5 00
WADSWORTH— <i>Mission</i> : Gen.	5 00
WINNEMUCCA— <i>St. Mary's</i> : Gen.	10 00
MISCELLANEOUS—Gen.	70 00

New Mexico

Ap. \$33.50	
FARMINGTON— <i>St. John's Mission</i> : Gen.	6 50
MESILLA PARK— <i>St. James's</i> : Gen.	5 00
MISCELLANEOUS—Wo. Aux., Gen.	22 00

North Dakota

Ap. \$50.47	
BISMARCK— <i>St. George's</i> : Gen.	25 07
DICKINSON— <i>St. John's</i> : Gen.	1 50
FESSENDEN—Gen.	2 25
LISBON— <i>Trinity Church</i> : Gen.	4 30
MCCCLUSKY—Gen.	1 50
NESSON—Gen.	2 00
ROLLA— <i>St. John's</i> : Gen.	5 00
ST. THOMAS— <i>St. John's</i> : Gen.	4 00
VALLEY CITY— <i>All Saints</i> : Gen.	4 85

Oklahoma

Ap. \$112.58	
BARTLESVILLE— <i>St. Luke's</i> : Gen.	10 00
CHECOTAH— <i>St. Mary's</i> : Gen.	2 25
FAY— <i>St. Luke's Indian Mission</i> : Gen.	4 00
GUTHRIE— <i>Trinity Church</i> : Gen.	5 36
OAK LODGE— <i>St. John's</i> : Gen.	75
OKLAHOMA CITY— <i>St. Paul's Cathedral</i> : Gen.	42 00
PURCELL— <i>St. James's</i> : Gen.	2 00
MISCELLANEOUS—"Thankful," Frn.	5 00
Gen.	41 22

Sacramento

Ap. \$101.65	
BENICIA— <i>St. Paul's</i> : Gen.	2 50
GRASS VALLEY— <i>Emmanuel Church</i> : Gen.	6 85
MARYSVILLE— <i>St. John's</i> : Gen.	5 95
NEVADA CITY— <i>Trinity Church</i> : Gen.	5 30
OAK PARK— <i>Christ Church</i> : Gen.	25
PETALUMA— <i>St. John's</i> : Gen.	55 80
SACRAMENTO— <i>St. Paul's</i> : Gen.	25 00

South Dakota

Ap. \$67.24; Sp. \$7.00	
CHAMBERLAIN— <i>Christ Church</i> : Gen.	2 60
FORT PIERRE— <i>St. Peter's Mission</i> : Gen.	3 46
GROTON—Wo. Aux., Sp. for <i>St. Paul's College Fund</i> , Tokyo.	2 00
HILL CITY— <i>Episcopal Guild</i> , work in South Dakota.	5 00
LEMMON—Gen.	4 50
SELBY— <i>Christ Church</i> : Gen.	1 75
SISSETON AGENCY— <i>St. James's</i> : Frn.	6 07
<i>St. John Baptist's</i> : Frn.	3 44
<i>St. Luke's</i> : Frn.	5 02
<i>St. Mary's</i> : Frn.	4 60
STANDING ROCK MISSION— <i>St. Eliza- beth's</i> : Babies' Branch, Indian work, South Dakota, \$4; Akita Kindergar- ten, Tokyo, \$5; medical work among children, Africa, \$3.27; Gen., \$3; Sp. for "Little Helpers," cot, <i>St. Agnes's Hospital</i> , Raleigh, North Carolina, \$5.	20 27
YANKTON MISSION— <i>Church of the Holy Name</i> (Choteau Creek): Wo. Aux., Gen.	13 00
<i>St. Philip's</i> (White Swan): Wo. Aux., Gen.	2 53

Southern Florida

Ap. \$40.00; Sp. \$100.00	
LAKELAND— <i>All Saints</i> : "Albert and Rhett" scholarship, <i>St. Hilda's School</i> , Wuchang, Hankow.	25 00
MAITLAND—Mrs. Henry B. Whipple, Sp. for <i>Bishop Whipple Memorial</i> , Havana, Cuba.	100 00
OCALA— <i>Grace</i> : "A Member," Frn. and Dom.	15 00

Spokane

Ap. \$2.50	
MABTON— <i>Mission</i> : Gen.	2 50

The Philippines

Ap. \$202.08	
MANILA— <i>Cathedral of St. Mary and St. John</i> : Gen.	152 08
MISCELLANEOUS—Wo. Aux., Gen.	50 00

Utah

Ap. \$30.26	
EUREKA— <i>St. Andrew's</i> : Gen.	2 50
FORT DUCHESNE—Gen.	1 35
LOGAN— <i>St. John's</i> : Gen.	7 08
MYTON—Gen.	1 00
SALT LAKE CITY— <i>St. Paul's</i> : Gen.	10 00
THEODORE— <i>St. Paul's</i> : Gen.	68
VERNAL— <i>St. Paul's</i> : Gen.	2 65
MISCELLANEOUS—Gen.	5 00

Western Colorado

Ap. \$31.50	
DURANGO—St. Mark's: Gen.	28 25
MANCOS—St. Paul's: Gen.	1 50
RICO—Gen.	3 75

Wyoming

Ap. \$40.91	
BAGGS—St. Luke's: Wo. Aux., Gen.	2 50
CHEYENNE—St. Mark's: Wo. Aux., Frn.	5 00
LANDER—Trinity Church: Gen.	1 05
RAWLINS—St. Thomas's: Wo. Aux., Frn.	10 00
SARATOGA—St. Barnabas's: Wo. Aux., Gen.	5 00
SHERIDAN—St. Peter's: Wo. Aux., Gen.	5 00
SUNDANCE—Church of the Good Shepherd: Frn.	4 36
WIND RIVER—Church of the Redeemer: Frn.	8 00

Foreign Missionary Districts

Ap. \$232.67; Sp. \$5.00

Brazil

RIO GRANDE AND SAN JOSÉ DEL NORTE—S. S.: Japan	41 99
--	-------

Cuba

CHAPARRA—Miss A. M. Reed, Sp. for work in Mayaguez, Porto Rico	5 00
--	------

France

NICE—Church of the Holy Spirit: Gen.	41 35
PARIS—American Church of the Holy Trinity: Frn.	149 33

Miscellaneous

Interest — Dom., \$1,717.23; Frn., \$529.42; Gen., \$67.03; Sp., \$340.11; Specific Dep., \$1,116.39	3,770 18
United Offering of Wo. Aux., on account of appropriation to September 1st, 1910, Dom., \$3,500; Frn., \$3,500	7,000 00
League for Eastern Oregon, Sp. for Bishop Paddock, Eastern Oregon	50 00
Through Bishop Courtney, Sp. for Manila Cathedral site, Philippine Islands	67 70
"J. E." for Indian missions, Alaska	1 50

Legacies

CONN., HARTFORD—Estate of Mrs. Lucretia Terry	96 00
CONN., NEW HAVEN—Estate of Mrs. Lucy H. Boardman, Dom.	5,000 00
N. H., PORTSMOUTH—Estate of Rev. Henry E. Hovey	1,000 00
N. Y., DOVER PLAINS—Estate of Rev. William R. Harris	20 00
VA., CULPEPER CO., RAPIDAN—Estate of Margaret W. Crenshaw	200 00
W. N. Y., BUFFALO—Estate of Mrs. Harriet L. Smith, Dom., \$1,536.11; Frn., \$1,536.11	3,072 22
Receipts for the month	\$134,287 93
Amount previously acknowledged	591,163 82
Total received from Sept. 1st, 1909	\$725,451 75

SUMMARY OF RECEIPTS

Receipts divided according to purposes to which they are to be applied	Received during February	Amounts previously Acknowledged	Total
1. Applicable upon the appropriations of the Board.	\$ 97,611 09	\$179,170 26	\$276,811 35
2. Special gifts forwarded to objects named by donors in addition to the appropriations of the Board.	26,142 19	73,862 72	100,004 91
3. Legacies for investment.	.....	165,000 00	165,000 00
4. Legacies, the disposition of which is to be determined by the Board at the end of the fiscal year.	9,388 22	53,438 67	62,826 89
5. Specific Deposit.	1,116 43	119,692 17	120,808 60
Total	\$134,287 93	\$591,163 82	\$725,451 75

Total receipts from September 1st, 1909, to March 1st, 1910, applicable upon the appropriations, divided according to the sources from which they have come, and compared with the corresponding 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.

OFFERINGS TO PAY APPROPRIATIONS

Source	To March 1, 1910	To March 1, 1909	Increase	Decrease
1. From congregations	\$145,819 12	\$135,095 43	\$10,723 69	\$.....
2. From individuals	20,687 62	35,252 75	.....	14,565 13
3. From Sunday-schools	4,019 41	5,368 04	.....	1,348 63
4. From Woman's Auxiliary	22,941 12	27,769 48	.....	4,828 36
5. Woman's Auxiliary United Offering	42,000 00	20,000 00	22,000 00	.....
6. From interest	40,509 41	37,301 21	3,208 20	.....
7. Miscellaneous items	834 67	2,337 69	.....	1,503 02
Total	\$276,811 35	\$263,124 60	\$13,686 75	.....

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	\$1,202,959 59
2. To replace Reserve Funds temporarily used for the current work	32,955 33
Total	\$1,235,914 92
Total receipts to date applicable on appropriations	276,811 35
Amount needed before August 31st, 1910	\$ 959,103 57

THE Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

May, 1910

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