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The
SPIRIT OF MISSIONS.

ISSUED BY THE BOARD OF MISSIONS

OF THE

Protestant Episcopal Church

IN THE UNITED STATES OF AMERICA

VOLUME LIV., MDCCCLXXXIX.

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THE SPIRIT OF MISSIONS

EDITED BY THE BOARD OF MISSIONS

Protestant Episcopal Church

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

COMPOSED OF ALL MEMBERS OF THE CHURCH,

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

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

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22 BIBLE HOUSE, NEW YORK.

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THE SPIRIT OF MISSIONS.

VOL. LIV.

JUNE, A. D. 1889.

No. 6.

*ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS
AT ITS MEETING, TUESDAY, MAY 14TH, 1889.*

— THE following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), and Scarborough; the Rev. Drs. Reese, Eccleston, Satterlee, Huntington and Brown; and Messrs. Coffin, King, Mills, Chauncey and Marvin.

— Particulars were given of the sending of supplies to the Alaska mission, inclusive of a steam saw-mill worth about \$1,100 (without cost for freighting). The Board was informed that Colonel L. E. Knapp, the newly appointed Governor of Alaska, is an alumnus of the same college that the Rev. John W. Chapman was graduated from, and an intimate friend of his family. It is Gov. Knapp's purpose to promote the best interests of the government and of the people residing along the Yukon river. He contemplates efforts to promote facilities of communication with the distant portions of the territory.

— It was reported to the Board that full pledges had been made for the salary of the Rev. Mr. Gordon in Mexico, for a third year, and that his appointment therefore became effective on the 18th of April, under the action of the Board. Mr. Gordon has accepted such appointment.

— Communications were received from eight of the Bishops in the Domestic field with regard to matters pertaining to the missionary work in their respective jurisdictions, and such action was reached as was necessary. The subject of the appropriations for the next fiscal year for the Domestic field was referred to the Advisory Committee for consideration and report at the June meeting.

— Communications were submitted from all the Foreign Bishops, except the Missionary Bishop of Yedo, and from a number of the missionaries. It was stated that there had been some little delay about the completion of the Church of the Nativity, Wuchang, as it was found that the roof timbers were not heavy enough. These are to be replaced from imported lumber. A letter from the Rev. Victor M. Law, M. D., of Tokio, Japan, called forth much interest. He requested copies of various works written in answer to Spencer and Mill, or calculated to answer their sophistries and seductive logic. He stated that the works of these gentlemen were in the hands of many educated Japanese, and continues: "I have made the round of our dormitories in St. Paul's and find infidel books like a noisome pestilence pervading the school. Hucksters with a cart-load of books have been in the habit, until it was prohibited by the head-master when his

attention was called to it, of coming into the St. Paul's grounds and peddling these books among others. The young men are perfectly willing to read works on the other side and frequently ask for them." The Board made an appropriation of \$50 from the income of the Jane Bohlen Fund to provide a supply of the books required for the library of St. Paul's School. The following list of books was ordered to be sent, and it was directed that it should be published in this magazine:

Le Conte (Joseph), Evolution and its Relation to Religious Thought.

Lectures on Religion and Science.

Baden-Powell (B. H.), Creation and its Records. A brief Statement of Christian Belief with Reference to modern Facts and ancient Scripture.

Ottley (H. B.), The Great Dilemma : Christ, His own Witness or His own Accuser.

Dawson (Sir J. W.), Modern Science in Bible Lands.

Curtis (Geo. Ticknor), Creation or Evolution? A Philosophic Inquiry.

Momerie (A. W.), Agnosticism.

Watson (Robt.), Gospels of Yesterday. Drummond; Spencer; Arnold.

Present Day Tracts, 10 vols.

Present Day Tracts, *Special Volumes* :

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MISSIONS AMONG COLORED PEOPLE.

THE Commission on Work among the Colored People will hold its quarterly meeting in Washington, June 8th, to make appropriations for a new year. Bishop Dudley, chairman of the Commission, calls attention to the fact that \$10,000 will be required between the first of May and the first of September to meet the engagements of the year, and there ought to be much more than that sum to give the confidence which should be felt in advancing appropriations for a new year as the needs demand.

THE CHILDREN'S OFFERING.

It is too soon to make the comparison between the total of contributions from the children this year and other years; but we shall be surprised if this year does not show a considerable advance in the amount of contributions, as well as in the number of contributors. The impression of gain in the amount given and in the interest expressed, is forced upon us by reading the letters which have come with cheering words from every quarter of the Church. The children have enjoyed working and giving for missions, and there is encourage-

ment to hope that those who could not by reason of other pledges take up offerings during Lent will do so before the end of the fiscal year, and be enrolled among the host who receive certificates as contributing members of the Society in this centennial year.

Some of the instances in which the Sunday-schools of feeble parishes and missions took up the work bravely and successfully during Lent, assure us that in every parish it would be wise to let the children have a chance to show their interest and send their help to the general treasury. If we would only have more confidence in the willingness of young and old and encourage them to give for missions, every congregation and Sunday-school would be the better for it.

THE LENTEN OFFERING PLAN.

THIS is a most suitable time to pause and look back at the beginning of this systematic effort to interest the children in the missionary work of the Church. Mr. John Marston, to whom the credit of its inception belongs, writes us from a sick bed as follows:

Though no longer in Sunday-school harness be assured I take as great an interest in the Lenten collection for missions, it may be even more interest, than ever before, since it has grown to permanent and I hope ever increasing proportions.

How well I look back to 1877, to the getting of a handful of mite chests from dear Dr. Twing for the experimental effort in Lent of that year in my little country school, and now I have seen it stated that 80,000 were given out for 1889. It seems almost too good to be true.

Neither shall I ever forget the earnestness, the next year, of Dr. Twing's efforts to get the plan under way, and the continuous encouragement he gave for its success. I wish eventually the contributions might go entirely for the general fund, as I suppose a large proportion does not; but, even apart from the money side of the question, the plan is an educator that always seemed to me of great value.

As appropriate to Mr. Marston's reflections, we would add here that the result of the effort for 1878 was the aggregate contribution of \$7,000, which was almost quadrupled the following year, when the total was \$26,800, while in the eleven years, including Easter, 1888, the aggregate sum received from this source was \$181,000. This sum, however, as Mr. Marston's letter intimates, included many "specials," which did not aid the Board in meeting its appropriations. We trust next month to be able to give the aggregate of offerings received from the Lenten contributions of the present year.

SUFFICIENT MISSIONARY MOTIVE.

THE Rev. Dr. Wm. Chauncey Langdon, speaking of religious motives, says:

The only motive from which a truly missionary spirit can spring is the love of Christ and for His sake the love of our fellow-men. In the power of this love not only are mere denominational ambition and sectarian rivalry impossible, but, it might almost be added, even thought for one's own salvation is merged in the eager, grateful love of Him who first came a Foreign Missionary from Heaven to earth to seek and save us. In the power of this love, to give becomes a holy privilege, and he is most privileged who is enabled to give the most. In the power of this love of Christ, all who are really His disciples are

concerned for this great object and purpose of His coming, and in grateful realization of this are themselves glad, in person or by deputy, to be doing what they can, as His followers, to extend the work and to make efficacious the mission of Him who has accepted them to be His co-laborers. It is because so small a proportion of those who "profess and call themselves Christians" can honestly say, with the Apostle, "the love of Christ constraineth us," that there is such need of insistence upon the missionary duties and responsibilities of Christian men.

JOSEPH W. FULLER.

THE death of Mr. Joseph W. Fuller, of Troy, New York, removes one of the valuable laymen from the Diocese of Albany, one who was foremost in every effort to help good works within the parish and diocese to which he was attached, and yet whose sympathies were not confined to parochial or diocesan limits. As a member of the Board of Managers of our General Missions for several years Mr. Fuller gave unsparing attention to that work, and his resignation, last summer, was not because of any unwillingness to discharge the duties of manager, but solely because failing health made it necessary that he should find relief from some of his many engagements. Generous in his devotion of money and service to the cause of Christ, while he lived, he has left a noble example to busy men, and the record of his good deeds both went before and follows after him.

AMERICA THE STRATEGIC POINT FOR MISSIONS.

PROFESSOR AUSTIN PHELPS, in his introduction to "Our Country," regards America as the grand strategic point for missionary success. He says:

Christian enterprise, for the moral conquest of this land, needs to be conducted with the *self-abandonment* which determined men would throw into the critical moment in the critical battle of the critical campaign for a nation's endangered life. What the campaign in Pennsylvania was to the civil war, what the battle of Gettysburg was to that campaign, what the fight for Cemetery Hill was to that battle, such is the present opportunity to the Christian civilization of this country. Turn whichever way we will—South, West, North, East—we are confronted by the same element of crisis in the outlook upon the future. Everything seems, to human view, to depend on present and dissolving chances. Whatever can be done at all must be done with speed. The building of great states depends on one decade. The nationalizing of alien races must be the work of a period which, in a nation's life, is but an hour. The elements we work upon and the elements we must work with are fast precipitating themselves in fixed institutions and consolidated characters. Nothing will await on convenience. Nothing is indulgent to a dilatory policy. Nothing is tolerant of a somnolent enterprise. . . .

Success in the work of the world's conversion has, with rare exceptions, followed the lines of human growth and prospective greatness. But a single exception occurs to one's memory—that of the Hawaiian islands. Seldom has a nation been converted to Christ, only to die. The general law has been that Christianity should seat itself in the great metropolitan centres of population and of civilized progress. It has allied itself with the most virile races. It has taken possession of the most vigorous and enterprising nations. The colonizing races and nations have been its favorites. It has abandoned the dying for the nascent languages. Its affinities have always been for the youthful, the forceful, the progressive, the aspiring in human character, and for that stock of mind from which such character springs. By natural sequence, the *localities* where those elements of powerful

manhood are, or are to be, in most vigorous development, have been the strategic points of which our religion has taken possession as by a masterly military genius.

The principles of such a strategic wisdom should lead us to look on these United States as first and foremost the chosen seat of enterprise for the world's conversion. Forecasting the future of Christianity, as statesmen forecast the destiny of nations, we must believe it will be what the future of this country is to be. As goes America, so goes the world, in all that is vital to its moral welfare.

A POWERFUL GATHERING.

THE Presbyterian General Assembly is in session in the city of New York as we go to press. A body of strong, enthusiastic men, representing all parts of the country, is earnestly engaged in discussing various phases of Christian work. Especial prominence is given to the reports of the several boards of Home, Freedmen's, and Foreign Missions, Church Erection, Education, and Ministerial Relief. The financial reports show great vigor in the different departments, more particularly in the Home and the Foreign Missions. To Home Missions more than \$800,000 have been contributed, and to Foreign Missions \$836,000, within the year. It is a striking indication of the power of the Presbyterians that \$285,000 was contributed for Home Missions, and \$121,000 to Foreign Missions in the month of March, that closed the fiscal year. During the session of the assembly it was announced that Alexander Folsom, of Bay City, Michigan, had left by his will \$160,000, divided between the different boards.

In the spirit of earnest discussion over the practical questions of their general work, as well as in the exhibition of generous rivalry in giving money, the Presbyterians command attention, and their example should stimulate all other bodies of Christians.

PRAYER AND ITS ANSWER.

THE interesting story below recalls another, the story of a child who on hearing his father pray that God would supply the needed money for the missionary society said in his simple way: "Now, father, why don't you answer the prayer? You have plenty of money":

One morning a few years ago, the Rev. C. H. Spurgeon was presiding at a meeting of the trustees of the Stockwell Orphanage, which he founded, and it was announced that there was only sufficient money in the bank to pay the bills then due. "Well," said he, "we're cleaned out. We must go to the great Chancellor of the Exchequer; but before we pray, I want to know what you are going to give. I will give £25." Each of the trustees present gave the same amount, and as there were five in addition to Mr. Spurgeon, £150 was raised at once. Then he prayed. It was a short and simple prayer, asking plainly for what was wanted. That day was Friday. On the Sunday following he saw the trustees, and they came to him and said, "Well, sir, did you get the money?" In his answer, he was able to say that £850 came in that very Friday, and almost as much for other institutions. A remarkable incident had occurred on that same Friday. A gentleman came to the college and asked Mr. Spurgeon if he was in need of money. "Always in need of money here, sir," was the brisk reply. Then he mentioned the college, for which the stranger gave £100; and then the colportage society, for which he gave another £100, "Ah! but," he said, "there is something for which you have greater need

than these." Then the orphanage was mentioned, and for it the stranger gave a very large sum. "But," he said, "you must sit in your chair for five minutes after I am gone; you must not try to find out who I am. I promised God to do this some years ago, and I have never done it till now; and now my conscience is relieved." From that day to this Mr. Spurgeon never knew who his visitor was.

COMMENTS OF CONTRIBUTORS TO THE CHILDREN'S OFFERING.

It has been our purpose for several weeks to glean from the letters of contributors words of general interest, but now that we have reached the point of doing this we are obliged to content ourselves with but a few of the many extracts that might be made, did our space permit.

It is believed that the Missionary Jurisdiction of Nevada and Utah, all things considered, will be found to have carried off the palm. Bishop Leonard went into the movement with enthusiasm. At the beginning of Lent he proposed to all his day-schools that the pupils should show to the Church at large their appreciation of the educational advantages secured to them by gifts of Churchmen in all parts of the land. He mentions the amounts from the several schools, including about \$160 from the diocesan school, and continues:

All this from our day-schools, please observe, and the Sunday-schools have done better. Please send me ten copies of the centennial certificate, that I may fill out one for each school to be framed and hung upon the wall. About \$1,200 will be contributed from this poor jurisdiction.

Bishop Tuttle has carried his missionary enthusiasm from Utah to Missouri. Last year, twenty-eight schools in Missouri gave \$566.21. This year, forty-nine schools, so far reported, give \$961.05. The Bishop remarks:

This is very gratifying to me. My heart is full of thanks. . . . It makes me very happy to think that the children all through Lent are learning about and giving for the missionary work of the Church. May God bless them all!

A rector in the Diocese of New York writes:

We had lovely services yesterday. The children were delighted with the certificates. One mother sent ten cents to "buy" one for the baby, as she thought it might not be alive at the next centennial.

A little country Sunday-school in Maryland contributed about \$50. To preserve the certificates each one was carefully rolled and tied with a white ribbon.

"Only a Mission Sunday-school among Colored People" in the poorest part of one of our largest cities sent \$62.72, and yet the church is far from being self-supporting. They have freely received and freely given.

A rector in Nebraska pathetically says:

The item, \$4.14 opposite the name of Gracie B— is by request of her mother devoted to Foreign missions. Gracie went to Paradise before Easter Day, and her mother felt that she would like to have her work live after her in the Foreign mission field.

Thirty-five dollars and over came from a Sunday-school of 156 colored children in Virginia.

Among the contributors from Springfield, Dakota, were thirty-eight native Dakota children, who earned their money in various ways. Every child in the Sunday-school managed to give something.

The rector of a factory town in Connecticut sent \$26 with these words:

When I inform you that it comes mostly from the offerings of less than 100 mill children, you can judge for yourself of its merits.

Fifty-eight children in a country town in New Jersey contributed the "goodly sum" of \$50.

Much of the Lenten money was collected amid great difficulties, as, for instance, one rector in the central part of New York State writes, sending \$50 and saying:

I want you to know that the money means something, and so call to your notice the conflicting claims which had to be met during Lent. There was much pressure brought to bear in behalf of our own finances, and the Sunday-school, meanwhile, was expected to continue its offering for two scholarships. Even so we could not throw aside your appeal, but with quickened devotion managed to gather in the \$50. Pray accept the offering as representing a very general grasp of the true missionary principle by the children of this parish.

The centennial idea was never lost sight of, and the certificates will be treasured as a memento of this year, marked as it is in the history of the Church and the nation.

Up to this time we have issued 173,000 of the Centennial Certificates of contributing membership. How many more will be required before September 1st is the question we are asking ourselves.

BRIEF MENTION.

A LAWYER in Maine recently debated the question, Should the national government devote a portion of its surplus to the work of Home evangelization? Patrick Henry, at one time, in the House of Burgesses of Virginia, advocated a tax for the religious education of the people. There would be little support to a proposal for the use of the national surplus for the furtherance of Christianity, even though it might be shown to be the best national defence, but the voluntary devotion of private surplus to missions and gifts of personal sacrifice could not be bettered.

A RECENT number of the *Living Church* says: "One of our missionaries in Shanghai, writing of a scholarship in St. Mary's Hall, says: 'Siau-Mae Wong is as bright as ever in her studies, sewing, etc. She is learning also a little English and can say the Lord's Prayer and the Creed in English. With others she sang some hymns at the examination.' Our hearts go out to that little Chinese girl, lisping the Lord's Prayer in the language which is carrying the Gospel to all lands. It is to the women of the heathen nations that this Gospel comes with especial benediction. That timid maiden singing Christian hymns in far-off China is a representative of millions of dear girls who are longing for a better life than that to which the degrading traditions of their fathers have doomed them. To help such gentle souls to reach that higher life is surely a blessed work for which we may be glad to make some sacrifice."

THE Church papers have given most cordial help to the movement to have all the children enrolled as contributors this year. The fact that centennial certificates will be given to all children who send an offering before September first ought to be known in every Sunday-school by this time, so that no child may fail to secure one.

THE Rev. Charles Smith Cook, M.A. (an Indian), of Pine Ridge Agency, Dakota, writing concerning lay-readers, says: "I am the native Priest in charge of this mission field, I have only one Deacon under me. All my helpers, therefore, are catechists

or lay-readers. These are ten in number, maintaining regular and well-conducted services at as many chapels and mission points. I am now conducting a private school for their benefit."

THE Rev. Dwight W. Learned, a missionary of the American Board, writes to the *Congregationalist* of the proposed union in Japan between the Presbyterians and Congregationalists. The doctrinal basis of union is the Apostles' and Nicene Creeds and the articles of the Evangelical Alliance. Why not go one step farther, and take in the Historic Episcopate? That would prepare the way for a union which would comprehend all Protestant Christians, and Japan might lead the way to that unity for which there is deep yearning and fervent prayer among earnest souls everywhere. The Lord grant it in His time.

BISHOP GRAFTON, of Fond du Lac, has received from clerical and lay friends in Massachusetts \$640, which, together with the collection at the farewell service to the Bishop-elect in the Church of the Advent, Boston, makes about \$1,200, which has been placed in the Bishop's hands at the beginning of his work to be distributed at his discretion among the feebler parishes and missions of his diocese.

THE Rev. A. W. Mann, general missionary to the deaf-mutes, in sending an item of news, adds: "Is it not time for the Church, with her historical position and great wealth, to wake up to a full realization of her opportunities in the growing mid-West, and make a strong effort to retrieve lost ground? In very few places has she been 'first on the ground.' In these few places she is strong. Is not this a hint and a lesson? New places spring up here and there. In a few months, the first house of worship rises from the ground. With scarcely any exception it belongs to some other religious body, enterprising and wide-awake. A very small percentage, indeed, of the houses of worship springing up all over the West belong to us. How thankful and happy we shall all be when an enthusiasm is awakened that will keep the missionary treasury of the Church effectively full, and an army of general missionaries in the waste places laying the foundations for the future."

THE income of the Society for the Propagation of the Gospel for the year 1888 was £138,366, exceeding that of the previous year by £28,601. During the year 1888 the board of examiners recommended to the society twenty-seven of those who had offered themselves for missionary work abroad. Ten of them have gone to British North America, three to the West Indies, five to India, five to Australia, and the others are distributed between Borneo, South Africa, and Madagascar.

THE *Church News*, of Missouri, in speaking of a falling off in the receipts for Domestic Missions, which we reported in the March number, says: "This ought not to be. No portion of the Church's work presents so many opportunities. The whole West is growing, and growing rapidly. Growing communities are pressing our Missionary Bishops with entreaties to occupy them for Christ and His Church. The next ten years form almost a period of crisis. Last year Missouri gave to Domestic Missions a little more than eight cents per communicant. Fifty-six parishes and missions out of 100 gave nothing whatever. To be sure we are weak. We have much missionary work to do in the diocese. But we can and ought to give something. Let every parish and mission in the diocese see that at least one offering is given to Domestic Missions before September 1st."

THE Church Missionary Society, of England, reports its income for the past year as over a quarter of a million pounds, or £16,800 more than the year before, and £3,600 more

than the highest amount reached in any previous year. At the beginning of the last quarter of the year they anticipated a very heavy deficit, but the gifts which followed not only covered the expenditure, but gave a surplus to be carried to the contingency fund. The society accepted fifty-eight persons as missionaries during the year. Another gift to express confidence in the society was received two days before the close of the year, when a lady called and, referring to Canon Taylor's attack, wrote a check for £1,000 to be used in Africa.

GRISWOLD COLLEGE, Iowa, has received "the long looked-for bequest of the late Miss Sarah Burr, of New York, amounting to upward of \$50,000," and the Diocese of Texas has received from the same source \$14,000 to found a school and \$14,000, the interest of which is to be used for mission work in the diocese.

THE *Missionary Herald*, referring to the increasing requirements of the work in Foreign missions, says: "A growing work, just because it is growing, demands an increased income, and the alternative which the London Society now is called to face is such an increase, or withdrawal from one or more fields of labor. It is difficult to make people comprehend how inevitable it is that success in the missionary field requires increased outlay. . . . This increase is demanded that we may respond to the urgent calls made upon us in Divine providence. May God grant to our churches in America, as well as to our brethren in Great Britain, the grace which shall lead them to advance in their gifts, as He is advancing before them in opening the world for the Gospel of His Son."

THE Rev. Dr. James L. Phillips writes of "some tokens of cheer well worth our serious study." He says: "One is the growing tendency to invest money during one's lifetime instead of leaving it by will for heirs and lawyers to wrangle over. I say tendency advisedly, for we can hardly risk a stronger word yet in this place. There are a very few Christian men who are beginning to think that they might as well have the pleasure themselves of seeing their money do good, instead of leaving it all to those who come after them. May the number of such be increased a thousand-fold and more before the last decade of this nineteenth century is gone."

ANOTHER munificent gift is reported to an educational institution. Mr. Henry W. Sage proposes to give \$500,000 to build and endow a library for Cornell University in case the suit which is pending to defeat a gift of \$1,500,000 for that purpose fails. If the suit is decided in favor of the college Mr. Sage's gift will go to the institution for some other use.

WITH OUR CORRESPONDENTS.

THE secretary of the missionary society of the Church of the Messiah, Baltimore (the Rev. Peregrine Wroth, rector), writes: "The second anniversary of the missionary society finds it firmly established as one of the strong features of the church's work. During the year, ten meetings have been held; one in every month, except July and August. The work of the society has not been restricted to any particular field. In supporting a scholarship at Cape Mount, it has touched upon the Foreign work; it has assisted, to a limited extent, in educational work among the Indians; it has relieved the church from diocesan assessments, and has given some aid to local work. When it is remembered that the funds of the society are derived from very small subscriptions, the amount collected and work accomplished will not appear insignificant. By circulating copies of THE SPIRIT OF MISSIONS among its members, the society has sought to diffuse information as to the needs and opportunities of the work, and to awaken greater interest and deeper sympathies."

INDIAN RELIGION.*

UNDER the above caption in *THE SPIRIT OF MISSIONS* for November, 1888, the Rev. John McLean, "a missionary of long experience among the Indians of British America," is quoted as saying that the "majority of the Indian tribes believe in the existence of a great spirit, who may, or may not be the Creator. He is not the same Supreme Being as that believed in by the white man. . . . Besides the great manitou, there are lesser manitous, lesser spirits, and secondary creators. . . . Prayer is offered to the sun, and to the lesser spirits at the stopping-places of the gods. . . . The floating garment at the top of the lodge is placed there to attract the lesser divinity as he is passing by, that he may lend aid."

All the above sounds well and plausible away from the native ear and eye, and may be intensely interesting to unquestioning readers of Cooper's Indian stories.

I endeavored, in a certain paper, some years ago, to show that though the natives of North America are various in their tribes and languages, and differ much in the details of their religious ceremonies, yet they are one and the same people, and that their seemingly manifold and entirely different beliefs, when carefully analyzed and "boiled down" to the principle, to the substance, to the pure, simple, severe and luminous thing itself, are one and the same thing—the universal creed of the red man—and that through the same process of severe analysis and subsequent synthesis, these interesting aborigines will be found to be, like the Jews (with their inconsistencies and expressions of theological shortcomings) intensely *monotheistic* in theology. We have our own "broad," "high" and "low" schools of thought in the native theology and religious polity, and so these differences in worship and the modes of celebrating rites and ceremonies are nothing else than so many "uses," as is observable in Christianity. To the native mind the precious religion which is of so much comfort to so many of my race, is sadly "mixed up," and seems plainly to teach polytheism. A man on his return from "Buffalo Bill's" in England, came to me and said: "We attended church at So-

and-So, where they were incensing this and that thing. The pictures and images of the *various gods* of the white men were looking at us"! The kind of religion professed so slavishly by so many of the ignorant and lower classes of a certain Church is indisputably polytheistic in its appearance and general tendency; but who would dare accuse the learned Cardinal Manning, or the scholarly and eminently simple and pious Cardinal Newman, or the loving, devoted and self-denying Father Damien among his wretched lepers, as polytheistic—in short, as believing in lesser gods, lesser spirits, and lesser intercessors or mediators? Suffice it to say, this branch (the Dakotas) of the one family of Indians on this continent, believe and affirm the Being whom they call the "Big" or the "Great Holy" to be (from the fact of his pre-eminence, the superlative God) the Creator; as they constantly say (especially the very old men and women), "When the Chief God made the sky, the earth, all things else, and man." All these "lesser manitous, lesser spirits," etc., are simply the manifestations—emanations—of the "Great God." They would say the great ocean is the "big, the chief, the superlative water." The lakes, the seas, the rivers, are simply emanations from the "big water," like perspiration, through the pores of the earth; these emanations exist, so that poor, weak, erring man might reach unto the "Great Holy," the Sustainer of his life.

Offerings are made to the "lesser spirits" (to use Mr. McLean's words), seemingly; but, in reality, and most emphatically to the "Holy," not only the "Holy One" of the red man, but who is the same "Holy One of Israel." As a matter of fact and truth, the red man does not worship the sun in the well-known "sun dance," as is evident from the great song of the dance,

"Wakantanka onximadaye,
Taxrenke Ko maqu ye yo."

"Great Holy, on me have mercy,
In addition give Thou me
even his horses."

Lastly—"The floating garment at the top of the lodge to attract the lesser divinity passing by"! The reverend writer of this information has entirely failed to apprehend the true meaning of a simple, natural, but

*The writer of this article is an Indian Presbyterian, a missionary at Pine Ridge Agency in the Jurisdiction of South Dakota.

greatly overshadowed remnant of now a past way of praying and making an offering to God. I go so far as to venture in the saying that the said "floating garment" is even highly prophetic. When this "wave offering" is made (for it is always so arranged and placed that it may wave under even the gentlest breeze) it is not to propitiate either an angry evil spirit, or to ask aid of an insignificant divinity passively drifting by, who can be apprehended (arrested) by a "floating garment," suspended from a lodge-pole; but there is no uncertain sound as to whom it is offered to; for he who lifts it up thus used these significant words: "Great Holy, on me have mercy, that I and my children may not bring the stain of sin upon ourselves, nor Thee! Keep us from all diseases and send us prosperous days."

Believing, as I do, that we are the much degenerated descendants of a highly favored family of the human race, I maintain that the great tendency and universal custom among the red men, to wave (toward the four quarters of the earth) and offer this "floating garment" is a greatly overshadowed

remnant of an original and Divine institution—the Jewish custom of the "heave offering," the "wave offering," and even the sacrifice itself, prophetic of the "lifting up of the Messiah, to draw all men unto Him." It is in this sense that the seemingly unimportant custom of offering the "floating garment" is, as I have said above, prophetic. I am more convinced in this matter when I consider the fact that the offered piece of cloth, where at all possible, always is and must be red in color; which, of course, means danger, suffering, blood or even death.

I have written so much on this matter not from any spirit of unkindness or disrespect to Mr. McLean, but simply because I am naturally much interested in the subject and have given to it both observation and thought, and because I want to give the native's "side of the story," knowing full well that, by so doing, I run entirely counter to many learned men, and others who have given many years and much profound thought to it. I simply want a hearing given to the Indian, though his evidence is of no value in the courts. CHAS. SMITH COOK, M.A.

A VALUABLE BIOGRAPHY.

MR. FREDERICK WELLS WILLIAMS has given us, through G. P. Putnam's Sons, an excellent memoir of his father under the title of "The Life and Letters of Samuel Wells Williams, LL.D." For more than forty years Dr. Williams was one of the foremost of those Christian philanthropists who have labored for the well-being of the Chinese people, and for enlightened and friendly intercourse between them and other nations. He was the most distinguished of American sinologues, and the most eminent of lay missionaries in China.

He was an indefatigable worker, but it was mainly in the literary department of missionary work, for which he had remarkable qualifications. He was the author of many books both in Chinese and English, some of which are of the greatest importance. Among them we may mention his "Dictionary of the Chinese Language"; the *Chinese Repository*, which he edited and to which he was the main contributor, and the twenty volumes of which are a storehouse of information on all subjects connected with China and its people, and Foreign

missionary, political and commercial intercourse with them; and "The Middle Kingdom," the completest and most trustworthy of all the works which have been published on the Empire of China and its inhabitants, their customs, religions, language, literature, government, etc.

Dr. Williams was for many years the secretary and interpreter of the United States Legation at Peking; but his missionary character was not merged in that of a diplomatist. He continued some of his literary labors, and his ruling motive in this as in all other positions he occupied in China, was to be helpful to the evangelization of that ancient empire. He was the trusted adviser of several successive United States ministers to China, and the medium of their communications with the Chinese imperial government, and he was the leading framer of the American treaties. He it was who secured the favorable mention of Christianity in one of them, protection of the propagators of it in China, and the liberty of the Chinese to embrace it; for he had won the esteem of native and foreign statesmen,

Dr. Williams had learned the Japanese language from some natives of Japan who had been shipwrecked on the coast of China, and he was chosen by Commodore Perry as his interpreter and trusted counsellor in the opening of Japan. As soon as missionaries could begin work in the "sunrise kingdom" Dr. Williams wrote to three American societies urging the sending of men, and within a year, he had the great pleasure of seeing four missionaries whom he had well known in China transferred to, and at work in Japan, and new men sent to take the places of these in China.

In 1876, after being forty-three years in China, Dr. Williams returned to the United States, and took up his abode in New Haven, Connecticut, where some members of his family resided. He was soon after appointed professor of Chinese in Yale College. Just before leaving China he received farewell letters signed by all the Protestant missionaries in Shanghai and Peking, in which admiration was expressed for his distinguished services to the cause of Christianity in China, and regret at parting with a personal friend so much loved.

Dr. Williams had for some time been grieved at the rise of the anti-Chinese sentiment in America, and at the disgraceful attempts at legislation prohibiting the coming of Chinese, such legislation being in defiance of well defined treaty rights. "The hope" says his biographer, "of influencing his deluded countrymen by temperate protests and plain statements in regard to the Chinese did perhaps more than anything else in reconciling him to leave China." He delivered addresses and published articles upon the subject, and he wrote a petition which was signed by the entire faculty of Yale College urging President Hayes to veto the Chinese bill of 1879. The President did veto it, and Dr. Williams was taken to his rest before the more recent humiliating measures were adopted.

Dr. Williams was not only a man of extensive knowledge, and calm and wise judgment, but he was also one of the most genial and lovable of men, and he had numerous warmly attached friends. The Hon. Wm. B. Reed, a United States minister to China, has written, "I never knew any man for whom I entertained so strong an affection." So have written many others. Sir Thomas Wade, late British minister to China writes:

"He was one of the very few whom I have known whose mind seemed *never* to lose sight of the precept 'Seek ye *first* the Kingdom of God.' This was what he did throughout all the work, literary or other, into which he threw himself with an energy perfectly phenomenal; and on this earth he had his reward in the peace of mind which he derived from his perfect trust in God. 'There is such repose in Williams,' said Lord Elgin." The Hon. Mr. Reed, says in his "Journals": "Dr. Williams is the most learned man in his varied information I have ever met."

As this goodly octavo volume of about 500 pages consists mainly of the letters to his friends of this cultured and genial Christian gentleman, its attractiveness is very great, especially as these letters abound with information concerning men and things in China; notable men among the foreign residents—missionaries, diplomats and merchants; Chinese conservatism and foreign aggressions; the opium war and other wars; special European and American embassies to China and the treaties negotiated; the gradual opening of an ancient and vast empire to foreign missionary and commercial enterprise; the progress of Christian propagandism from the time that there were not half-a-dozen native communicants connected with the Protestant missions until there were many thousands of them, and also hundreds of native clergymen and teachers; and indeed the general course of events from the time that Dr. Williams and other foreigners were hooted at in a Chinese city, and the government was endeavoring to prevent Europeans and Americans from coming to China, until the Chinese received similar treatment in American cities, and a professedly Christian government imitated the policy of the heathen rulers of China fifty years ago.

The work of the compiler of these letters, and the author of the *Life* of this eminent missionary, diplomatist and sinologue, has been ably and judiciously done, and the volume is altogether one of uncommon interest and value.

WE have no fires of martyrdom now to test our fidelity to Jesus Christ; but we are not left without a test. God is testing us all continually, as to the nature of our *faith*, *love* and *devotedness* to His Son, by the presence of 1,000,000,000 of heathen in the world.

DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

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

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

BISHOP JOHNSTON'S SECOND VISITATION OF WESTERN TEXAS.

I HAVE just completed my second annual visitation of the jurisdiction, and all things considered have reason to "thank God and take courage." My last work has been in the northern and mountainous region of my portion of the state. It is a lovely country to look at, especially at this season of the year, when it is carpeted with grass and gorgeously decorated with flowers of every hue. At present it is sparsely settled, being almost exclusively devoted to cattle raising. The rain-fall has been too uncertain to invite huge farming operations; but if the region of rain-fall should continue to move westward as it has been doing, as the lands have been cultivated, this will prove one of the most desirable portions of the state to live in because of its healthfulness, much of it being 2,000 feet above sea level, and beautifully diversified with mountains and valleys through which run bold streams filled with choice fish.

There are twelve large counties in this part of the jurisdiction, and we have some members in each one of them, but have but two ministers in the whole section, which is at least twice the size of the State of Connecticut. One is necessarily confined to one county—Tom Green county—as large as that state; the other has four counties each as large as Rhode Island under his charge. I greatly need one more man to take the rest of the district, and keep the people from scattering off to other churches in despair of ever being taken care of by their own. A single man of devoted zeal is necessary, as he will not be able to have any settled abiding place. The right man, brave, self-denying and sympathetic, will find a warm welcome in every place, and a home in every house, as these people cannot be surpassed in the world for the exhibition

of true hospitality, *i. e.*, the readiness to share to the last crumb with their friends and even strangers. Latch-strings hang on the outside, with no locks, and if a way-faring man comes along and finds every one from home, it is his privilege to go in and help himself to what he needs in the way of eating. If such a man as I have spoken of will come and stay long enough he will see abundant fruit of his labors, as there are people all through the section that would be glad to see the Church planted among them. I felt ashamed in making this second visitation to have to say that this Church had not yet been able to furnish such a man as is needed for such work. I can guarantee a good living to the right sort of man in this field.

There are some very pressing needs in this part of the jurisdiction. At Bandera, a place which I visited for the first time, our missionary had received the names of twenty persons who pledged themselves to become members. One, a Scotch Presbyterian, wearied of the wars of Protestantism, came in with his whole house, and gave a half-block of ground to build a church on. He assured me, if we would build a church there and establish regular services, that many of the best people in the place would join us. A man who was thought to be an infidel gave us the use of a hall for six months free of rent to hold services in. At present the Methodists, Baptists and *Mormons* are the only organized bodies in the county. I have arranged for a monthly service, and would like to have \$800 to build the church.

At Fredericksburg there is an old German colony, which was settled in the days of the Republic of Texas, and when the country was occupied by the savages. Their

history is full of romance. They have six churches—Roman Catholic, Lutheran, Evangelical Protestant, in two branches) the result of internal feuds) and Northern and Southern Methodists. This last schism was one of the saddest evidences I have yet seen of the evils of sectarianism, as none of these poor foreigners had any interest whatever in the disputes out of which grew this division, and yet they were filled with partisan envy and ill-will. All of the services in these bodies, excepting the Roman Catholic, are conducted in German. I was urged by one of the pastors to establish a mission there for the benefit of the many who would like to attend English services. A new railroad will soon convert this from a German to an American community.

At Mason, the place that had thirteen denominations but now has *only* twelve, I found the church building nearly completed by the generous aid of \$500 given by a lady of Brookline, Massachusetts; but just before leaving home I received a letter from the treasurer of the Church Building Fund Commission informing me that we owed it \$300 for money loaned. This was my first intimation of such indebtedness, and as the mission is utterly unable to pay it, I trust some generous person will discharge the debt for them. Another unfortunate case of a similar nature occurred at Eagle Pass on the Rio Grande. They had been struggling hard to pay a debt of \$600 in order to have their church consecrated this year; but just as they had about completed arrangements for doing so, it was discovered that they owed \$500 of money that had been borrowed for them. In both these cases the late Bishop would have raised the money for them, and it seems hard that added to the loss occasioned by his death these heavy burdens should be left to be borne by infant churches that are barely able to maintain their existence in the face of the many difficulties which infidelity and indifference throw in the way on the frontier. I trust that some of those who would

have done this gladly for the dead Bishop were he alive, will be willing to do it for the sake of his memory.

At Llano we have a stone church, which has been roofed. The doors and windows have been put in since my last visit. It needs flooring, ceiling, plastering and seats. This will soon be an important town, owing to mineral deposits and the building of a railroad. At present we have only about eight communicants, most of them poor.

At San Angelo, from which I am writing, we have a good start for a flourishing church. A few faithful women have done and are doing splendid work. This is immediately on the frontier, in the midst of a magnificent region of country, but recently roamed over by the Comanches, and destined at no distant day to be a centre of great importance. The church is occupied, though unfinished, and is burdened with a debt of \$500 that greatly discourages the little flock. Help here would be gladly received and worthily bestowed.

These are at present my chief needs. I hope that they may be soon supplied out of the generosity of those whom the Lord has blessed with large means. I am continually being placed under grateful obligations for assistance rendered by the friends of this field, but in a country as large as England, Scotland, and Wales, constantly filling up with people from all parts of the world, there will continue to be for years to come demands made upon our favored brethren of the older communities to help us gain and hold this portion of our grand country for Christ. If we can make of it a Christian nation it will be the mightiest factor for good the world has ever seen; but if otherwise, may God have mercy on our posterity, who will have to live in it and revert to heathenism. To help save it is the work you have sent us Missionary Bishops to do. Do not let us fail for lack of the means to do it with.

J. S. JOHNSTON,
Missionary Bishop of Western Texas.

THE WESTERN DEAF-MUTE MISSION.

THE Rev. A. W. Mann, general missionary, writes: "I make annual reports to the Bishops and ecclesiastical authorities of the dioceses in which my work lies. To-day I have finished the twelfth report, leaving

two more to be prepared a few weeks later on. From one of the reports the following statistics are gleaned: Services during the year, 180; baptisms, of deaf-mutes and their hearing children, 46; confirmations, 26;

communicants, 360; total services held in fourteen years, 2,100; parishes served, 266; marriage service performed 47 times; miles travelled, about 500,000. My field grows too large for me every year. I shall have an efficient assistant in the person of the Rev.

J. H. Cloud, M.A., who was ordained last April at Trinity Church, Jacksonville, Illinois. He will work in the trans-Mississippi dioceses, and enable me to devote a little more time to work in the district, from the Alleghanies to the Mississippi river."

COMMISSION ON WORK AMONG THE COLORED PEOPLE.

THE Commission held a stated meeting in their office at Washington, D. C., on Thursday, April 25th last, Bishop Dudley presiding.

Mr. King, in behalf of the committee on property for a theological school, made a verbal report. He stated that the committee was unable to perfect arrangements for the purchase of the Howard residence, but had secured property in many respects more desirable for the uses of the Commission. The property purchased was the residence of Mr. Robert Proctor, on 6th street extended, and immediately opposite the University campus. The lot fronts 240 feet on 6th street, with a depth of 120 feet. The residence is a large and convenient double brick house in complete order. The cost was \$20,000; and the cash was paid on the 5th of April. The property is held by Messrs. King, Davis, and Pellew, as joint-tenants, until an act of incorporation can be obtained.

Mr. King read a very satisfactory paper from Mr. James Lowndes, giving his opinion as to title, etc.

On motion of Mr. King, the following resolution was passed:

Resolved, That the thanks of this Commission be given to Mr. James Lowndes for his services in connection with the purchase of the Proctor property; and for which he declines to receive such compensation as would be justly due. He has expressed the desire that these services may be considered as his donation to the seminary for colored people. Mr. Lowndes spared neither time nor pains in searching the title, and afterwards in carefully preparing the deed, which was given to us for the property. He has kindly consented to hold the deed and other papers in his safe-keeping until we may have a proper place of deposit.

On motion of the Bishop of Florida, the thanks of the Commission were given to Mr. King for his zealous and successful efforts to secure the means for providing this valuable property for the work of the Commission.

Applications for appropriations were presented from the Bishop of Arkansas, the Bishop of Springfield, the Bishop of Indiana, the Missionary Bishop of Northern Cali-

fornia, and the Rev. J. H. M. Pollard, of South Carolina.

On motion of the Rev. Dr. Eccleston, it was

Resolved, That the secretary be directed to inform the several applicants for additional aid that the Commission regrets that the condition of its finances will not allow additional appropriations at the present time.

The general secretary read a letter from the Bishop of Tennessee, informing the Commission that he had purchased a lot near Fisk University, and proposes to erect at once a building for a theological school; and asking an appropriation for the salary of a clergyman who will be the administrative head of the institution.

The Bishop of Kentucky read letters from the Bishop of Tennessee and the Bishop of Minnesota on this subject.

On motion, it was

Resolved, That the secretary be directed to write, in response to the request of the Bishop of Tennessee for salary of a Presbyter at the proposed Church Hall at Nashville, that the Commission regrets that it has not the means to warrant such appropriation.

The Bishop of East Carolina made application for an appropriation for building a school-house, or permission to use any surplus funds for that purpose; and the secretary was directed to say that the Commission cannot make any appropriation for building purposes.

On motion of the Bishop of Maryland, the Rev. Dr. Eccleston and Mr. King were appointed a committee to go before the Board of Managers and make a statement of the financial condition of the Commission.

And, on motion of the Bishop of Maryland, it was

Resolved, That the Bishop of Kentucky be requested, as chairman of the Commission, to make a statement to the Church, through such methods as he may think best, setting forth the deficiency in the receipts and funds for their work, and their inability, unless larger help be given them, to meet the promises they have made to the Bishops and missionaries.

On motion of Mr. Davis, Mr. H. E. Pellew was appointed a member of the executive committee.

Bishop Dudley, for the committee of Bishops on the theological school, made a verbal report. He stated that the Bishops had not been able to have sufficient conference to make a full report and present a definite plan at this meeting.

On motion of Dr. Eccleston, the committee was continued, and was requested to re-

port at the next meeting, and at that time to nominate a clergyman to be the administrative head of the institution.

It was decided by the Bishops present that there should be a meeting of the Bishops at the office on the 5th of June at 9 A.M., and the secretary was directed to notify all the Bishops of the Commission.

PROGRESS IN INDIAN TERRITORY.

THE real progress which is made by any people can be fairly measured by their interest in schools and churches. Judged by this standard the work done in behalf of the Indians in the Indian Territory is most encouraging. This progress is not alone in agriculture, and other things entirely material, but applies as well to civilization in its higher aspects. Christian civilization implies moral and religious culture, and in this regard there is perceptible advancement all along the line. The schools and churches are bearing their legitimate fruit.

A Choctaw Indian said recently: "This is a Christian people. They have a profound reverence for God, for His Word, His house, and all things sacred. The Choctaws love the Gospel, and they drink in its life-giving words, as the dry and parched earth drinks in the gracious rain."

And this is said of a people who, within a few years, were wild and savage. What a testimony to the power of the Gospel, and the worth of missions! An old atlas (1826) marked the then home of the Choctaws as "inhabited by wild and dangerous Indians." To-day the Choctaw country is traversed by

railroads, has large towns and prosperous villages, while everywhere are the indications of thrift and progress. Perhaps here more than in any other portion of the Indian Territory, are noticeable these evidences of a wonderful change.

The Choctaw school system is the best in the territory in many respects, and the annual outlay by the Indians is greater in proportion to revenues than that of any state in the Union.

Last year the ordinary expenses of the Choctaw government were \$66,000, while for school purposes \$75,000 were appropriated. This is a conclusive proof of the deep interest taken by these Indians in the education of their children. The same interest is felt in the other nations. The Cherokees incorporated in their constitution the following declaration: "Morality and knowledge being necessary to good government, the preservation of liberty, and the happiness of mankind, schools and the means of education shall be forever encouraged in this nation." The Creeks, the Seminoles, and the Chickasaws make large provisions for education.—*Home Mission Monthly*.

THE POLYTHEISM OF MORMONISM.

PROFESSOR J. M. COYNER, the superintendent of the Salt Lake Collegiate Institute, makes in a pamphlet entitled "The Utah Problem," the following *exposé* of Mormon theology: "Let any candid mind study the system of Mormonism—its theology, both theoretical and practical, its organization, both temporal and spiritual—and he must be impressed with the manner in which it appeals to the ambition of the human heart.

"The annual reports of the priesthood show that about one-fifth of the membership are office-holders. The membership embraces all the men, women, and children over

eight years of age. These office-holders are all males, therefore about every man in the entire society holds an office of honor or emolument. The offices of emolument are at the top, and serve as baits to influence those who hold the lower offices of honor to be faithful. But notice, this system presents no such present reward to woman. She is taught to obey, to submit, to endure through this life, that through her husband she may secure her resurrection, her salvation, and her exaltation in the life to come.

"Again, according to Mormon theology, there are many gods and goddesses, all springing from one original pair by ordinary

creation, and this process of increase of spiritual beings is still going on in the spirit land, and the plural system of marriage is in vogue there in all its perfection.

"This system teaches that there are three states of accountable existence, the spiritual undeveloped, the probationary, and the spiritual developed. The spiritual undeveloped is where the spirit is anxiously waiting for a tabernacle, a body in which it can 'work the works of righteousness' that will enable it to enter upon the developed state of spiritual existence, where if a male it will be a king or a god, if a female, a queen or goddess; and the one great object of the human race is thus to provide human tabernacles for these longing spirits that are so anxious to 'work the works of righteousness,' and thus secure their future eternal exaltation.

"According to this theory, Adam the founder of the human race, having served out his probationary state in some previous

existence, and thus having become a god with all the powers of creation, fitted up this earth as a future home, and taking one of his wives, Eve, established the human race as a part of his kingdom, other parts being other worlds created by him and peopled by races by his other wives. All these form Adam's great kingdom over which he reigns with Divine authority, and thus Adam is the only god with whom the human race has any direct dealings. But the kingdom of the father god, Adam, is increasing without limit; for each one of his male descendants who has 'worked the works of righteousness,' which simply means being faithful to this new revelation in regard to plural marriage, paying tithing and obeying the priesthood, when this probationary existence is over, at death will enter upon his inheritance, become a god, create as many worlds as he has wives, and thus be king over his own kingdom, yet all a part of the kingdom of father god Adam."

MISSIONARY INTELLIGENCE.

ARKANSAS.—The seventeenth annual council of this diocese met in Little Rock, on Thursday, May 2d. In his annual address Bishop Pierce announced his formal acceptance of the Episcopate of the diocese, to which he was elected seventeen years ago. The Bishop said that his support by the Church through its general Missionary Board had been simply the fulfilment of the contract under which he had been originally appointed, and under which he had been permitted to retain his appointment as a Missionary Bishop when he took charge of the diocese. This appointment he did not propose to resign.

The report of the committee on the state of the Church in the diocese called attention to its remarkable growth during the last year. Three new missions had been founded in Little Rock, one of which had grown into a parish, and St. John's Hospital had been established at Fort Smith.

Two new parishes were admitted into union with the council—the Church of the Redeemer, Nashville, and St. Philip's Church, Little Rock. St. Philip's Church is composed of colored people, and its rector and lay-delegates were unanimously received by the council.

MISSISSIPPI.—During the session of the sixty-second annual council of this diocese, which assembled in St. Andrew's Church, Jackson, on the 7th of May, an interesting missionary meeting was held. During the meeting \$2,300 was pledged for diocesan missions for the current year, an increase of \$300 over last year's pledges. The raising of an annual fund for diocesan missions was begun by Bishop Thompson on his accession to the Episcopate of the diocese. He raised \$700 the first year by personal effort. The episcopal fund of the diocese is now \$7,000, one-sixth of the amount required.

MISSOURI.—The "Gleaners" of Christ Church Cathedral, St. Louis, have had made a handsome font, which is to be sent as an offering to Bishop Walker, Missionary Bishop of North Dakota, and is to be placed in the new church at Devil's Lake. The font is three feet two inches high, with eighteen inch bowl. Around the bowl are the words in raised letters: "One Lord, one Faith, one Baptism." The shaft bears a neatly raised cross, and upon the base are cut the words: "From the Gleaners, Christ Church, St. Louis."—*Church News (St. Louis)*.

NEVADA AND UTAH.—The annual convocation of this jurisdiction was held on St. Mark's Day at St. Mark's Cathedral in Salt Lake City. It was the first meeting of the kind of the clergy and laity since the union of Nevada and Utah under Bishop Leonard. The most of the clergy of Utah and quite a large number of the laity were present, but owing to the great distance and expense attending such a trip, only the Rev. Messrs. L. B. Ridgely and Wm. Lucas, of Nevada, were on hand.

Morning Prayer was said at 9.30 A.M., when the convocation assembled in the Sunday-school room, and was duly organized by the election of the Rev. Samuel Unsworth secretary, and the appointment of the committee on credentials. At eleven o'clock the sermon was preached by the Rev. Wm. Lucas, and the Holy Communion was celebrated by the Bishop, assisted by the Rev. L. B. Ridgely. In the afternoon the Bishop read his address, reviewing the work of the past year, and showing clearly the condition and needs of the jurisdiction. It had evidently been a busy year with him. With seven schools containing over 800 children in attendance under his supervision, besides the parishes and mission stations, organized and unorganized, scattered here and there over an immense stretch of country, it could not be otherwise. But his address showed that he had not only not overlooked anything, but had already become remarkably familiar with the various and varied features of his large jurisdiction.

After the address the convocation settled down to work. The usual routine was gone through with; a new constitution was adopted, which of course required the customary amount of discussion, and the reports of the committees were received and acted upon. The Rev. F. R. Sanford, of Carson City, Nevada, was elected clerical delegate to the General Convention, and Mr. C. W. Lyman, of Salt Lake City, lay delegate. Supplemental delegates are the Rev. Samuel Unsworth, of Ogden, and Mr. Kincaid, of Virginia City, Nevada.

On Wednesday evening preceding the meeting of the convocation a missionary meeting was held in the cathedral, at which addresses were made by the Rev. Messrs. Unsworth, Ridgely and Lucas upon the work in their special fields. The Bishop closed the meeting with a very earnest speech, in

which he dwelt upon the various conditions and needs of the work in the entire jurisdiction.

On Thursday evening a reception was given by the Bishop and Mrs. Leonard at their home, and not only were all the members of the convocation present, but also a large number of the people of the city. All spent a delightful evening and were handsomely entertained.

On Friday morning was held the annual meeting of the Utah Branch of the Woman's Auxiliary. The Bishop presided and made an address of welcome and encouragement. Reports were read which showed much activity and earnestness on the part of the ladies. The annual election resulted in electing Mrs. Leonard for president, Mrs. C. M. Armstrong vice-president, and Mrs. N. F. Putnam secretary and treasurer.—*Standard of the Cross and the Church.*

NORTH CAROLINA.—The Rev. J. A. Deal, in charge of the mission at Franklin, writes: "The First Sunday after Easter was a festive day for the congregation at St. Cyprian's. Being engaged elsewhere in my missionary field on Easter Day the first Sunday after was given to the colored people. The chapel was suitably decorated with flowers and Easter sentences, and filled with a neatly dressed congregation. At a given signal the congregation moved quietly out of the chapel and proceeded to the western boundary of the chapel lot, where they formed into line, and as a hundred or more voices sang 'Onward, Christian soldier,' they marched into the building, where each one in the most orderly manner resumed his place, the young men bearing the banners standing in the aisles until all were provided with seats.

"Then, in a service of song and responsive reading, we went over the story of Christ's suffering, death, burial and glorious resurrection. Responses were general and hearty, and such singing! It was indeed a rare pleasure to look upon those dark faces beaming with joy as carol after carol was sung. Then came the collection. Each one had tried to provide something for the offering, and there was quite a rustle of pennies and 'nickels,' and an occasional dime and quarter. A short time ago we had no hold upon these people. Now 150 are interested."

FOREIGN MISSIONS.

Form of Bequest to Foreign Missions.

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

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

PLANS FOR WORK AT HANKOW, CHINA.

In compliance with your request I herewith submit a brief outline of our plans for the work in Hankow. For many years now it has been held that the hope of the Church in China lay solely in the education of the young, and that little or nothing could be done for the adult masses. This view is evidently one-sided, limited in its scope, and offers little hope of any immediate result. It may have found practical justification in the obstacles put in the way of missionary effort by the peculiar conditions formerly obtaining in China. At the present time I am of opinion that a somewhat more perfect conception of our duty is a practical necessity.

We have five large schools—boarding and theological—good schools so far as my knowledge goes, under most capable direction and destined to play no unimportant part in the development of China. We have, further, now but five foreign clergymen in China—scant numbers, which do not suffice even for the work of the schools. The dearth of pastoral and evangelistic effort which does and must result from this state of things, is only too apparent. The China mission urgently needs a new force of pastors and evangelists. If a sufficient number of these can be sent us without prejudice to the existing schools, able men, capable of meeting new issues, we shall shortly, I am confident, be able to meet some of those demands made upon us both by the vast needs of China and by the manifest desire of the home Church to see some fruits of its sacrifice. My own experience leads me to believe that direct pastoral and evangelistic effort is not only possible, but will in the near future prove fruitful beyond our most sanguine anticipation. Old things are pass-

ing away. China will soon take her place among the nations of the earth, and now, if ever, we should act promptly, vigorously, and on a sound policy. I urgently recommend that as large as possible a number of suitable men be sought out and sent to us, as soon as may be, for pastoral and evangelistic work.

The obstacles we have encountered have had much to do with shaping the somewhat peculiar line of work we have adopted in Hankow. We have found little practical opposition among the so-called religions of the East, nor do the prejudices of either officials or scholars interpose any insurmountable barrier. On the other hand, there exists among westerners a very general incapacity to appreciate or deal with the people of the East, which does present a most serious obstacle. There is also in China a strong anti-foreign sentiment, traceable, it seems to me, largely to the establishment of foreign settlements in China—settlements made by force and ordered by foreign law, both a menace and an insult to the empire; to the enormity of the opium traffic; to a constant fear of violence, robbery, or even political dismemberment at the hands of other nations. The difficulty of developing Christian characters among the heathen is a constant factor to be considered in all missionary effort. Starting with the supposition that the Gospel had rarely, if ever, met with an impartial consideration in China, that it had been almost inextricably confused with social and political issues, and that if once divested of these hindrances it would specially commend itself to the East, we inaugurated our system of Chinese lay-workers. These lay-workers or evangelists were plain men of the people for the most part, though they numbered later

also two scholars—one man of official rank, and a former Taoist priest. They were to work so far as possible in localities where they were well known and would not be suspected as either anarchists or foreign emissaries; they were to use eastern methods, neither embroiling themselves with the people nor offending the authorities. The practical working of this method has thus far been satisfactory even from the beginning, when there were naturally many immature devices and a general inexperience with us all. To guard against indiscreet or careless work we have resolved to put in force and insist upon a period of two or three years in which all new candidates shall remain catechumens. The condition of even the best of heathen converts renders this expedient both for themselves and for the Church.

It is my desire to organize a strong central station for this work in Hankow, which seems of all cities in central or western China best suited for such a centre; to train men not only from Hankow, but taken also from different parts of the western empire, and later to be set to work in their own homes, as has been successfully done in northern China. I propose to extend this work as occasion serves as far as the Church will support it. We shall, I trust, gain in effectiveness and mastery of detail as the work goes on.

The proposed clergy-house, for which the money was given by members of St. Bartholomew's Church, New York, is to serve as a centre for this work. The evangelists will live here in common, and undergo special training and oversight for some months out of each year. This I have already found to be of the utmost importance, to guard against unfaithful or careless work. This house is also to serve some of the purposes of our parish building.

Of the new and larger church for Hankow I have already written much. The enlarge-

ment of the work will make it a necessity. It will, I hope, put us on a footing where we can appeal more to a wealthier class of the Chinese, in whom we hope to find self-support, and to the women, for whom thus far no provision has been made.

For a better work among our women, which, at least locally, I should wish to see ordered on somewhat the same line as among the men, there is need of competent foreign women to take the oversight. This oversight, I am convinced, can be properly exercised neither by married women, nor by isolated single women, who in many ways would find their hands tied and the life practically unendurable. Of the details, in what way this work can be planned to receive the full approval and support of the Church, I will speak later.

An assistant in Hankow would find enough work. A layman who was a competent musician and would take charge of building, accounts, and such work, would be of nearly as much use as a clergyman.

The needs thus far indicated are therefore:

I. The church.

II. The mission house of St. Bartholomew's.

III. The support of an increased number of evangelists.

IV. The woman's work, and further, if practicable, an assistant and such increase in the current appropriations as will be shown in the Bishop's estimate, and which will be more or less indispensable from the increase of work and of property to be maintained.

If these provisions can be made I shall hope on my return to China to build up many congregations of catechumens, who can give employment to our native clergy, and should be self-supporting from the outset.

ARTHUR H. LOCKE.

NEW YORK, May 20th, 1889.

ANNOUNCEMENTS.

Africa.—Intelligence has been received of the safe arrival, at Cape Mount on the evening of March 8th, of Dr. and Mrs. E. J. Tucker and their child. They received much kind attention from the officers and passengers of the steamer "Sherbro," on which they sailed from Liverpool on the 16th of February. The captain went out of

his course in order to land them at their destination and save them a voyage in an open boat from Monrovia, and Dr. Tucker employed a gang of Kroomen to pilot them through the surf which was running from fifteen to twenty feet high. It was finally necessary for each of three Kroomen to take one of the party and carry them ashore. By

the upsetting of the boat, the trunks and boxes were strewn all along the beach and the contents thoroughly water-soaked. The

last advices from them were up to April 4th. Dr. and Mrs. Tucker were both well; their little girl was out of health.

GREECE.

EASTER AT THE MISSION SCHOOL.

WRITING from Athens, under date of April 17th, Miss Muir says: "I have to tell you about our Easter recitations. Yesterday, Tuesday, was one of the brightest days we have had for a long time. At 2 P.M. the classes were all seated in the great hall, waiting for the signal to begin. We had invited only a very few persons; but before these arrived the hall was crowded, many being persons of distinction in the Church and state, who remained all the time, and at the close all seemed anxious to vie with each other in applauding our system of religious instructions. It was very touching to see the clergy standing, with uplifted hands, in front of the crowd, asking God to bless us in our work. To-day one of the [Greek] Priests, who has two of his children in the school, came to thank us and express his pleasure for being invited to hear the recitations. On taking leave, he wished us a bright Easter, saying that it was a pleasant thought that this year we should all be able to sing together the glorious old hymn of victory, *Christos Anesti.*"

THE MISSION SCHOOL AT ATHENS.

The *Living Church* says: "An American lady in Paris, referring to a recent note in these columns on the great work of Dr. and Mrs. Hill, writes: 'To-day I have been much interested in a charming Greek lady of many accomplishments, linguistic and musical,

whose usually animated manner kindled into enthusiasm when I asked if she ever knew Dr. and Mrs. Hill. Seizing my hands, she exclaimed, tears filling her beautiful eyes: 'I am from Athens, and I love Dr. and Mrs. Hill as I love my own father and mother; they educated my mother, myself, and my children.' In glowing language madame related how they were loved and revered by Greece. The king wished to confer honors upon Dr. Hill such as are only offered to royalty; and when his labors ended, and the venerated friend of Greece was called to his reward, the funeral obsequies were those of a king. Madame further narrated how Dr. and Mrs. Hill went to Athens when that famed city, once so proud of its learning, had been long languishing under the Turkish yoke. But one school remained, taught by a miserable, ignorant Priest. Settling an annuity on the Priest for the remainder of his life, equivalent to the income derived from the school, Dr. and Mrs. Hill devoted themselves thenceforth to the education of children as ignorant of the Blessed Saviour as those St. Paul found in the same city worshipping at an altar to the 'Unknown God.' From that time Athens may date its restoration. Under the loving Christian influence of Dr. and Mrs. Hill, successive generations have risen to call them blessed. A monument erected by the Greek government testifies to the love and gratitude of the Greeks for Dr. Hill."

JAPAN.

A TOUR OF COUNTRY STATIONS.

THE REV. H. D. PAGE writes from Tokio, April 8th, as follows: "I have just returned from a two weeks' round through our country stations, holding services and preaching at sixteen different towns and villages. Miss Carter, Miss Hogg, Mr. Tai, and, for the last few days of the time, Mr. Woo, our good Chinese brother, accompanied me, so that I did not lack for companions and fellow-workers. Miss Carter and her interpreter (O Raku San) have gone with me on

all the rounds which I have made since coming up from Osaka to this station, so that she has seen the country work in these parts about as thoroughly as is possible. She has spoken, too, at almost all the meetings, whether great or small, and thus has been not only an observer of the work, but a sharer in it. I was fearful at first that she might find difficulty in getting a capable interpreter, but O Kisa San, who went on one round with her, and O Raku San, who has gone on the others, have both done very

nically. O Kisa San you will remember as one of our girls from St. Agnes' School, in Osaka, but who for the last two years has been in St. Margaret's, and is now acting as Miss Aldrich's interpreter and assistant. O Raku San from the first has been in St. Margaret's, and it will give the friends of the schools, especially those who are providing scholarships for some of the pupils, pleasure to know that a number of the girls are able to interpret from English into Japanese, and to be of material assistance to those who, like Miss Carter, have no opportunity or need to acquire the language for themselves, but who yet wish to do some direct work among the Japanese people. Miss Hogg, too, has gone on the rounds twice, and has taken part in the work as well, using Miss Carter's interpreter. On this last trip Mr. Tai, our Japanese clergyman, also went, making, especially with the addition of Mr. Woo, quite a little procession in single file of people riding in *jinrikishas*.

"I must wait for another opportunity to give you some detailed account of the work in each place. Here is a rapid review of our itinerary:

"On March 23d, Miss Carter, O Raku San, Miss Hogg, and I went by rail to Numadzu, in the country of Suruga, and on the 24th (Sunday) I had Morning Prayer and preached and administered the Holy Communion in our preaching-place. At night, we had a meeting for the heathen in a kind of theatre, where more than 350 were present. On Monday we returned to Tokio, getting in about 10 o'clock at night, and the next morning, immediately after breakfast, started for Ome, in Musashi, going by *jinrikisha* and *basha*—the latter a kind of horse carriage. On the way we were joined by Mr. Tai, and the party, after rather a fatiguing ride, got into Ome after dark, but in time for a meeting. There are eight men in this place preparing for Baptism, who also are endeavoring to build a church.

"From Ome, on the following day (Wednesday) we went to Hanno and held a night meeting. Here we have no believers as yet, and no resident catechist; but a catechist will now be sent to live and work in the town, and we may look for some results from the seed already sown, as well as that which will be sown and watered and tended. From Hanno we went, on Thursday, to a

new town, named Iremagawa, and held two meetings in the theatre of the place, one in the afternoon and the other at night. On Friday also we held two meetings, three in fact, two in Gamashiro, one of which was for the examination and baptism of some candidates for that Sacrament, and another meeting at night in the town of Kawagoye. The day following we had a meeting for the administration of the Holy Communion at Kawagoye, a meeting for the heathen at Kawajima, and another for the same purpose at Matsuyama. The work round about Matsuyama is in charge of the Japanese missionary society; but I visit the station to preach and administer the Lord's Supper to our communicants there. On Sunday morning, therefore, I had Morning Prayer, Mr. Tai preaching the sermon, and afterward as usual the Communion. After dinner we went to Takasaka to preach, and returned in time to have Evening Prayer and preaching at Matsuyama again.

"The next morning we went to Tamagawa, the Matsuyama catechist accompanying us thus far. These three places, Matsuyama, Takasaka, and Tamagawa, are worked by this catechist, employed by the Japanese society. From Tamagawa, the same day, we went on for a meeting at another new town, Ogawa. The catechist and friends from Yorii came to meet us here, and had rented for our use a large hall belonging to a political club of the town. The room was capable of holding 800 people, but we had a pouring rain that evening; yet more than 200 (so the count was given me) came, despite the bad weather.

"On Tuesday, April 2d, we had a noon meeting at Takezawa, and at night a meeting at Yorii. On the 3d a day meeting was held at Tajima and a night meeting at Kumagai, which latter was held not in the church, but in the theatre, in hope of reaching more of the heathen. It was here that we were joined by Mr. Woo, who has come over from China by his physician's advice for a little rest and recreation. He spoke at this meeting, I acting as his interpreter, and his earnest manner, and vehement gestures at first made some of the more thoughtless part of the audience laugh. At this point our Japanese catechist stepped forward and, apologizing for interrupting our discourse, addressed the audience as follows: 'You are very much amused to hear Chinese as it

is spoken in that country, but I beg leave to inform you that the gentleman,' alluding to Mr. Woo, 'is speaking not Chinese, but *English*, and what troubles me is that when a gentleman from China, a country right off our shores, comes to us and wishes to converse with us, we are unable to understand his tongue, neither is there one amongst us all who can translate for him; but to find an interpreter he must go to distant America. Under these circumstances it becomes us to be humble and as quiet as possible.' The Japanese are very sensitive to satire, and after these remarks from Mr. Odake, the audience were as still as mice, with not a giggle or chuckle from the smallest boy among them. The next day (Thursday) I administered the Holy Communion in the church, and at night held a meeting for the heathen at Satsute. The next day, again, the Holy Communion was administered in our rooms at the inn for the especial benefit of our catechist, the only Christian in the town, and at night another meeting was held in the same place for the heathen.

"Buddhist priests had been holding meetings in this town, and had excited the people somewhat, so our catechists had asked for two days' help. One of the priests came to the meetings, and during the addresses made his objections known, and afterward asked some questions, the audience remaining to see what the result of the encounter would be. Mr. Tai was spokesman for our side, and the priest began with objections

to the goodness of God in creating man so that he could fall, and charged upon God, or wished to charge upon God, the responsibility for the devil's wickedness. You see they study enough of the Bible to find matter of objection and difficulty, and now that the Old Testament is at last published in Japanese, those who wish to find difficulties in the way of Christian belief, think that in the Old Testament they have quite a mine of good things, or, to change the figure, an armory from which they can take many a weapon against Christianity. However, Mr. Tai, having truth on his side and being used to these puzzles and dilemmas of his opponents, and withal wary, was too much for him, and the questions of the priest seemed rather to help than hinder our cause with the audience.

"On Saturday, April 6th, we came back to Tokio, having been away, not taking into account the night spent meanwhile in Tokio, just two weeks, busy with journeying and preaching and talking, but glad to be out at this kind of work, and glad to get back too, and rest and do something else till we can start out again. You will be pleased to know that all our meetings were large, the places usually being packed. I may mention that Mr. Woo spoke both nights at Satsute, I, as before, acting as his interpreter. Miss Carter expects this to be her last round. Next month she will go to Osaka, then comes the summer, and after that she must go on to China."

HAITI.

NEWS OF THE CHURCH.

BISHOP HOLLY, writing from Port-au-Prince under date of March 18th, says: "We have more or less encouraging accounts from the three young men sent out from the farm school last year as primary teachers. Mr. Zachariah Pollux (one of them) reports, even in the midst of these distracting times, twelve scholars; five of whom pay him a small tuition fee, the remaining seven being gratuitously instructed. He has had built a rough country school-house, upon which he has expended (his father coming to his aid) twenty-five dollars; the work being done by the spontaneous concurrence of neighbors. This is at Bigoné.

"Mr. Jonas St. Paulin (another of last

year's graduates) reports ten scholars, without saying what proportion pays tuition fees; and a school-house built, upon which he has expended forty dollars (his father also aiding him). He is at Palmiste-à-Vin, also in the missionary district of Mr. Battiste.

"The third graduate, Mr. Massillon Jacob, reports his school closed in consequence of the war in his neighborhood, and his being called by the authorities to fulfil the duties of secretary to the general of the *arrondissement*. He had begun also to build a school-house, but its construction has been suspended from the same cause. There are so few persons able to read and write in the country districts of Haiti, that it is difficult to find therein persons capable of fulfilling the office of secretary to the generals."

MISCELLANY.

TOPICS FOR PRAYER.

- I. THAT the choice of deputies to the next General Convention may fall upon men of zeal in Domestic and Foreign Missions.
- II. That generous gifts may be forthcoming to provide a Missions House for this Society.

THE WORLD FOR CHRIST.

Thy people long have owned Thy power,
Thou meek and lowly One;
And longed for Thy triumphal hour,
For golden days to come.

Thy servants oft have prayed to see
Thy glory brighter shine:
Ride forth in might and majesty,
The victory shall be Thine!

Thy precepts have no flaw or stain,
Who art the world's true Light;
Thy Church will aye Thy cause maintain,
Strengthened with heavenly might;
Thy Cross, Thy banner now we see
In every land and clime:
Ride forth in might and majesty,
The victory shall be Thine!

Thy Kingdom come; Thy will be done;
Satan's great power destroy!
And on Thy thigh Thy sword gird on,
From which Thy foes shall fly!
In vain they strive to conquer Thee,
And all their powers combine:
Ride forth in Thy great majesty,
The victory shall be Thine!

The kingdoms of this world must bend
To Thy superior sway,
And on the bloodless battle-field
To Thee their homage pay.
All men to Thee must bow the knee,
And own Thy power Divine:
Ride forth in all Thy majesty,
The victory shall be Thine!

When Thy last enemy has fled,
And changed from foe to friend;
When earth and sea give up their dead,
And time itself shall end;
Victor confessed of all Thou'lt be,

And in great glory shine;

Arrayed in kingly majesty,
The victory will be Thine!

—*E. Doughty Solomon, in Chronicle of London Missionary Society.*

FATHER DAMIEN.*

DIED APRIL 10TH, 1889.

O God, the cleanest offering
Of tainted earth below,
Unblushing to Thy feet we bring—

“*A leper white as snow!*”

—*John B. Tabb, in the Independent.*

REAL CONVERTS.

A COLLEGE president has written to the Rev. R. M. Mateer, a missionary in the province of Shantung, China, asking him, “Do you believe in your converts, and in a future Christian China?” Mr. Mateer replies that he does believe in the converts, and he gives the following evidences of their being true Christians: (1) They have not only renounced idolatry and ancestor-worship, but also geomancy and other superstitions in which they have been educated from infancy. (2) They show zeal for the conversion of others. (3) They give more liberally to support Christian institutions and to propagate the Gospel than do many Christians at home. (4) They have a great relish for Scripture study. (5) They have strong and simple faith. (6) They have great patience under bitter persecution.

Mr. Mateer gives particulars under these heads. We insert a portion of what he says under the last head: “Their Christianity is not that which costs so little as to be worth but little. They are ostracized, often boycotted. If a teacher, his services are not wanted. If a merchant, honesty and success are hard to combine in a community of liars. A man sells oil; his conscience requires honest weight; this necessitates an advance in price, when his customers forsake him. An

* Father Damien was a Belgian Priest, who devoted the last fifteen years of his life to the lepers of the Island of Molokai, and died of leprosy, contracted during his noble ministry there.

estimable young man becomes a believer. The villagers heap upon him every petty annoyance in hope of discouraging him. The stern opposition of his parents is his sorest trial; for from childhood he has been taught the one great duty of filial obedience and reverence. The agony of mind is so great that he sickens. His parents wish to send for a doctor, but he says repeatedly: 'None but Jesus can do me any good!' so he dies (Rev. vii., 13, 14). A young woman is married into a rough heathen family. She prays aloud evening and morning. Her husband ridicules—forbids; but she says: 'Ask anything else and I shall try to comply, but the worship of the true God I cannot renounce.' He is overawed and in time he learns of her to pray. He goes to college, and is now our head teacher at Wei Hien, while his whole family are church members."

THE INDIAN HAS BEEN REACHED.

A WRITER in an English journal having stated that "the average missionary settles down safely and comfortably upon the edge of civilization," and that "the wily North American Indian" is still "unreached" by missionary effort, Mr. Eugene Stock, the editorial secretary of the Church Missionary Society, replies concerning some of the agents of this society: "Let me just mention four of these 'average missionaries' to the Red Indians. (1) William Cockran labored amongst them for forty years, in the country now known as Manitoba. He never once came home; and he died at his post in 1865. (2) Abraham Cowley labored in the same district forty-six years, during which he paid two visits home; and he died at his post in 1887. (3) John Hordon has labored thirty-eight years on the inhospitable shores of Hudson's bay. Just now he is in England, but he is going back shortly to finish (d.v.) his forty years at all events. (4) William Carpenter Bompas, has labored twenty-four years (with one visit home of five months) in the most northerly mission district in the world, a large part of it within the Arctic Circle. During all that time he has had literally no home, but has been constantly travelling from station to station, over an area of 2,000 miles square. All these four 'average missionaries' have slept hundreds of times in holes dug out of the snow. They have certainly transgressed the

literal meaning of St. Matt. x., for they have had the 'prudential foresight' to provide themselves with gigantic Indian snow-shoes! The two former, after many years of humble service, happen to have been made archdeacons, and the two latter (also after years of humble work) happen to have been made Bishops. Whether on that account they have forfeited their claims to our sympathy, I leave others to judge. But this one thing is a fact: through their labors, and the labors of their fellow-workers, the 'wily North American Indian' has been 'reached,' and many thousands have been gathered into the Church of Christ."

DR. SCHÖN.

THE Rev. James Frederick Schön, D.D. (Oxon.), represents a type of missionary the like of which we shall not see again. He was born in 1803 near Baden, in Germany, was educated at the Basle Missionary College and the C. M. S. College at Islington. He was ordained Deacon by the Bishop of London (Blomfield) in 1831, and ordained Priest in St. Paul's Cathedral in 1832, and arrived at Sierra Leone in 1832; he is thus our oldest living missionary, both in years and date of service. He accompanied Captain Trotter in his famous scientific Niger expedition in 1841 with a view of exploring new regions for the Gospel. Bishop Samuel Crowther (then a young lay teacher) was with him. He contracted the germs of a fever on that occasion which eventually compelled him to leave Africa for ever in 1847, since which date he has resided in England. With Bishop Crowther and his son the archdeacon, and Henry and James Johnson, he has maintained a life-long friendship; they would have considered a visit to England incomplete without a pilgrimage to Palm Cottage, Chatham, to shake hands with the aged missionary scholar.

Last July I had the privilege of having a private interview with Dr. Schön and Bishop S. Crowther at the Church Mission House, and I was deeply impressed with the thought how God has fashioned the lives of these His two aged servants, one white and the other black, to work to His glory; they seemed both to have but one thought, one object in life, the good of the African, and the spread of the Gospel.

There are diversities of ministrations; and Dr. Schön has, since the year 1847 up to this very hour, been actively employed in compiling books, and making translations in the languages of West Africa, a knowledge of which he acquired on the spot. He has spurned the name and the position of a "disabled" missionary, for his heart, intellect, memory, accumulated knowledge, and power of orderly disposition of collected materials, have been unceasingly dedicated to the service of the Lord, and he can with difficulty be kept back by the order of his doctor, at the age of eighty-five, from his daily work with eye and pen. The great language of the Hausa, spoken by tens of millions, and destined to be a most important element in the civilization of the negro, has been, as it were, revealed to the world by Dr. Schön, in dictionaries, grammars, reading-books, and translations of the Bible. Not content with publishing a book, he has, immediately after publication, commenced a studious revision and enlargement, and has lived to conduct it through revised editions. When he was stationed in or near Sierra Leone, he studied and published works in the Mende language, and when on the Niger, he mastered the Ibo language; and by keeping himself in constant touch with negro scholars in the field, he has kept his knowledge up to high water mark. Large portions of the Bible and the Prayer Book in Ibo will survive as proofs of his industry and power. Some may think lightly of such labors. A house cannot be built unless some one makes the bricks; and Dr. Schön has made bricks which will last for all time. I have been thrown in constant connection with him for the last ten years at the Bible House, the Society for Promoting Christian Knowledge, and the Church Mission House, and, when he is taken from us, I shall look round in vain for any one to occupy his peculiar position, and miss him sadly. . . .

Of such dear friends we do not wait till the time comes to record a sad obituary notice;* we do not wait till Dorcas is dead, and then in vain grief show the coats and garments which she has made; but we spread out on the table in sight of the Lord's people his varied works of study and genius, the new words and sentences in which he

*Since this article was published in the *Gleaner* the Rev. Dr. Schön has entered into rest.

has clothed the everlasting Gospel. All his work has been sanctified by the love of Christ, and love to the poor African, and I write these lines rejoicing that he is spared to read them, and know how much we honor and love him, and that he can see the fruits of the travail of his life, and know that the labors of that life have not been in vain—a life as beautiful as his name.†—*Robert Cust, in Church Missionary Gleaner for March.*

IMITATING LIVINGSTONE.

MR. F. S. ARNOT, when a boy, received from Livingstone personally that touch of enthusiasm which gave him a longing to enter the heart of Africa. That was twenty-four years ago, and about seven years ago, he was able to carry his boyish wish into effect.

From September, 1881, to the fall of 1888, he was in little-known or wholly unknown regions of central Africa, preaching as far as he was able the Gospel of Christ to chiefs and people. Unarmed, and with a slender outfit, he crossed the continent from east to west, and he was almost everywhere received with friendly welcome by the native tribes, who clearly appreciated his confidence. If he had any grievances he did not take the law into his own hands, but appealed to native tribunals, such as they are, and never without receiving practical justice. Thus he faithfully followed Livingstone's example, and has met with a good share of his success.

After a stay of about six months in England and his native Scotland, he has returned to Africa, taking with him several associates. Just before his departure he published a volume entitled "Garenganze," in which he gives an account of Khama's kingdom and the other countries visited by him, especially the country of Garenganze, in the southern regions of the Congo Free State, where he intends permanently to locate his mission.

A CONCLUSIVE ANSWER.

THE income of the English Church Missionary Society for the year ending March 31st, 1889, was the largest ever received. "Here," says the *Record*, "is an answer,

†For unlearned readers let us explain: *schön* in German is "beautiful."

and we hope a conclusive answer, to the attempts made to shake the public confidence in its financial and missionary methods. The fact is all the more impressive because it is accompanied by a very remarkable increase in the number of offers for service. With clergy tendering themselves at the rate of one a week, with the general offers averaging one a day, and with the income moving upward, the society's friends have more cause than ever to thank God and take courage."

CHINA MOVES.

A TALENTED artist, after having carefully explored Japan, was studying Chinese architecture at the Western Hills, near Peking, a few years ago. In reply to a question concerning modern progressive ideas affecting China, he said, "When China moves she will move the world."

Miss Adele M. Field states in the *Popular Science Monthly* as her opinion of the influence of European sciences on the Chinese civil service examinations, that these new departures, with other forces, indicate that China is to follow Japan in the course of progress in western sciences, though perhaps with the slow step that accords with the magnitude of the nation.

Rev. W. A. P. Martin, D.D., LL.D., one of the ablest sinologues, who is now residing at Peking, in charge of the Tung Wen Kuan, stated the same opinion in reference to education: "Though the educational tide-wave is later to rise in China than Japan, *its mass and force will be incomparably greater here than there.*"—*Gospel in All Lands.*

HOW SOME ARE GIVING.

YOU noticed among the monthly acknowledgments of donations a year or two ago, that a friend in the State of New York had given the sum of \$1,000, and thought perhaps that this was the gift of some wealthy merchant. No; it was from a humble woman, a farmer's widow, who lives in an exceedingly economical way, keeps no servant, does her own work, and has been enabled thus with cheerfulness of heart for several years to put her influence to this large degree into the work of preaching Christ in Turkey and India, in China and Japan, in Africa, and among the islands of the sea. Another thousand was from a

teacher, who, disappointed in being unable to go herself abroad, was permitted by close economy to do this much toward the support of one who took her place. She learned this honorable grace of Christian economy and the spirit of self-denial for the sake of increasing benevolent gifts, so she herself informed us, from the example of her father, who when he was over eighty years of age chopped and piled one hundred cords of wood and gave every dollar he thus received into the treasury of the Lord. Several thousand dollars included among the receipts reported at this annual meeting came from sources similar to these, testifying to the fact that there are not a few to-day, some of them among the Lord's hidden ones, who appreciate the honor and privilege of being identified with the advancing Kingdom of Christ throughout the world by generous, self-sacrificing gifts. One of these "hidden ones" during the last year declined to give the treasurer any clue by which he could surmise whence the contribution, amounting to about \$5,000, came, whether it were from man or woman, from a person of large property or of narrow means, save that it was from Massachusetts, and that the message accompanied it that if the inquiry should be pressed as to the source of the gift, the answer should be, "He knows."—*Dr. E. K. Alden, in Missionary Herald.*

CHRISTIANITY IN MADAGASCAR.

THE Rev. W. E. Cousins, who is a missionary of the London Society and went to Madagascar in 1862, gives the following summary of the changes he has witnessed: "When I first went to Madagascar there were only three places of worship in the capital, and twenty or twenty-five in the villages; there were no schools and scarcely any books, while the man who had a few leaves of the Bible was considered rich. The great cry of the people when I arrived was, 'Where are the Bibles? We have been hungering and thirsting for the Word of God.' What is the state of things now? In the capital, in connection with the London Missionary Society alone, there are ten crowded congregations, and fifteen or twenty in the immediate neighborhood, while throughout the country there are 12,000 Christian congregations connected with the society to which I belong, embracing a

Christian community numbering 250,000 people. There are no less than 1,000 primary schools, in which 100,000 children receive an elementary education. Then there are higher class schools and colleges in which young men are trained for important positions in the service of the government, or for the higher service relating to the Kingdom of the Lord Jesus Christ. There are also printing-presses. This is the work which is going on."

THE CAIRO SCHOOLS.

A CAIRO correspondent of the *Rock* (London) writes that the schools and mission established by the late Miss Whately will be carried on by her sister, Miss E. Jane Whately, who is well known to English people as the biographer of her father, the late Archbishop Whately, and as a frequent contributor to various periodicals. She will have the valuable aid of Mrs. Shakoor, the widow of a Syrian gentleman, who voluntarily assisted Miss Whately in her work until his death some years ago. Mrs. Shakoor had for many years been the devoted friend and companion of the late Miss Whately. She is eminently fitted for the work in which she is engaged, and with which she had allied herself before her marriage. We earnestly hope that the sympathy and assistance that Miss Mary Whately always received will be extended to the ladies who are continuing her work.

ENDURING TREASURE.

MISS LATHROP, a missionary in India, writes: "There is much hard work done in India, but there is also much compensation. I was struck with the remark a traveller made. He said: 'The missionaries are the happiest people I have seen in India, the only Europeans who did not complain of hardships and poor pay, etc.' I think this is true. It is not those who have the most of this world who are the contented ones, but those who live and work for the treasure that endureth."

FRAGMENTS.

—Forty-three missionaries have gone out to foreign fields from the city of Toronto during the last ten months.

—Bishop Burden of Hong Kong has offered to the Church Missionary Society to be responsible for \$1,000 per annum for five

years for the support of a medical missionary. The society is endeavoring to find a suitable man.

—There are 2,000 Icelanders in the city of Winnipeg, and two Icelandic newspapers are published there.

—Bishop Hurst (Methodist) says that there are in Mexico, eight millions of people who never saw a copy of the Holy Scriptures.

—The Rev. William Adley, a retired Foreign missionary of the Church of England, died lately in England at the age of ninety-seven.

—There are now over eighty weekly and monthly papers published by colored men in the former slave states of the South. Some of them are very creditable specimens in ability and typography, and they have great and increasing influence.

—The executive committee of the American Baptist Missionary Union has issued an appeal for *eighty* men to go abroad without delay—sixteen for Burmah; four for Assam; nine for India; two for Siam; thirty for China; ten for Japan, and ten for Africa.

—The *Chinese Evangelist* (New York) says: "There are 100,000 Chinese in this country; there are perhaps from eight to ten thousand in New York, Brooklyn and Jersey City alone. Of this number but a small fraction are under instruction in the schools."

—The great Chinese scholar, Dr. Legge, says the ancient Chinese were monotheists. King Yew reigned 4,245 years ago, and King Shun, still spoken of as a model of goodness, reigned 4,095 years ago. Both worshipped and offered sacrifices to the Most High God before Abraham was born.

—The medical work for women fostered by Lady Dufferin during her residence in India, is now endowed to the extent of about \$275,000. It has three objects: to train female physicians, to afford medical relief, and to secure a supply of trained nurses. Five lady doctors and a nurse have been obtained from England. About 200 young women are being educated in the medical colleges of India. There are twelve female hospitals and fifteen aided dispensaries. Classes have been formed for the training of female nurses. Although the work is not ostensibly Christian, missions are indirectly benefited.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*
21 Bible House, New York City.

THE LIBRARY FOR MISSIONARY READERS.

A NEW edition of the Catalogue of the Auxiliary Library for Missionary Readers has just been issued.

The books are at the Mission Rooms, subject to the call of any who would like to borrow. They are books of missionary biography, of travel, and description of lands where missions are established. Would it not be an excellent use of a portion of holiday time, to give at least an hour of each week to such reading as these books furnish?

They are lent, a volume at a time.

They may be kept six weeks.

It is expected that postage, both ways, be paid.

Contributions for books and postage are always welcome.

Application should be made to the Secretary of the Woman's Auxiliary, 21 Bible House, New York.

MISSIONARY WORK FOR THE SUMMER TIME.

IN Miss Bull's letter mention is made of the pleasure found in the Christmas gifts sent to Japan last year.

It is suggested that, this summer, members of the Auxiliary make articles such as Miss Bull names, and dress dolls, sending them by September 1st to the Mission Rooms, leaving it to the judgment of those at No. 21 to decide where the gifts shall be most appropriately sent for another Christmas.

If each member who is enjoying a pleasant change and rest this summer should send one gift, the mission schools would be more than well supplied.

THE WORK OF A GIRLS' FRIENDLY BRANCH.

THE secretary of a Parish Branch of the Girls' Friendly Society writes us:

In accordance with our agreement, some weeks ago, the Girls' Friendly of St. George's Church sends off this week an Easter box to the family of which you told us. As far as I now know, it will contain for each of the girls seventeen garments—all new, and made for them by our girls when not at work in the factories, together with a woolen suit for church and Sunday-school wear, with hat to match for each girl, and shoes and handkerchiefs for each. For the five-years-old girl there is a complete winter suit—hat, coat and dress; and for the mother two pairs warm new blankets, a little underwear, and ten dollars in money, literally earned by some of our older girls for this purpose. A dying member has sent the children a book, and another, who has been ill for weeks, has made them, during convalescence, a handsome scrap-book. Various other trifles have found their way into the box, and I fully believe that the work, has helped us in many ways, as

well as the family. We were sorry not to be able to do something for them *all*, but simply could not. We trust, however, that other hands and hearts have been able to minister to their necessities.

We are glad to record such work as this as an incentive to other girls, and hope that many branches of the Girls' Friendly and other like societies will obtain missionary work from us, and report it to us, thus connecting themselves with the Auxiliary, which is the association authorized to excite the interest and guide the energies of all women, old and young, even the very little women, in the Church, in behalf of the Church's missions.

JAPAN.

ANOTHER REPORT FROM THE GAKU SHU KWAI.

MISS BULL writes, Osaka, January 26th and March 19th: "The Institute had a month's vacation at the holidays, when I hoped to do a great deal of letter-writing; but the Christmas festivities, and entertaining about a hundred New Year's callers during the fifteen days devoted to these congratulatory visits, have taken more time than one would suppose possible. I was very glad to receive the calls, especially from the members of the Institute, for it showed their interest in the work we are trying to do for them, and gives me the opportunity to return their visits at their own homes, and so, I trust, to gain more influence over them.

"For the good of the work we gave a Christmas-tree entertainment again this year. You will remember that the tree last year was the entering wedge which opened the way to hold Sunday services in the rooms of the Institute, and, on Trinity Sunday, to the organization of St. John's Church, the only place of worship we have in that part of this great city. We felt that another Christmas festival would help to influence our pupils in favor of Christianity, and give us an opportunity to repeat the old, old story to many who do not yet put themselves in the way to hear it at any other time.

"The invitations were sent out for the afternoon of Holy Innocents' Day, as the 'Monmouthshire' did not come into port at Kobe with the beautiful great box from Pittsburgh, which furnished most of the gifts for the tree, until too late for Christmas Eve, as we had planned. The invitations were signed by Mrs. Tyng, Mrs. Laning and myself. Mrs. Tyng took the responsibility of the supper, which was ex-

quisitely served in the long sewing-room of the Institute, and consisted of sandwiches, cold meats, cakes, coffee, and fancy crackers, whose curious caps and detonating slips made much merriment for the ladies as well as for their children. The families of our members were invited, and many children and several fathers were present.

"Most of the guests had arrived by three o'clock, and we distributed hymn-books and sang a Christmas hymn. Miss Williamson's advanced pupils had kindly assisted us in preparing the tree, and tying bright silks into little copies of St. Luke's Gospel, which were to be distributed with the gifts. As guests at the party they aided very much in the music. The hymn was followed by a repetition of the Christmas story by Mr. Otsuka, the gentlemanly and eloquent catechist of St. John's Church. He was listened to very attentively, and many a prayer went up from Christian hearts for a blessing on his words. Later we entertained our guests with the clever tricks of a Japanese juggler.

"After supper, which was served about five o'clock, the tapers were lighted on the tree, and the sliding screens which had enclosed it from view, removed. There are a great many bright and pretty decorations to be obtained here, which trim a tree beautifully: bright-colored silk and gilt balls, sometimes shaped like nuts and cones, toy lanterns and flags, storks made of white cotton, wire and feathers, hung as though in flight; many colored balls of a preparation of rice flour strung along strings are festooned all over the tree, and the tapers are made of sheets of colored bayberry wax, I think, rolled round a paper wick.

"The tree and its gifts gave great delight to all the guests. Some of the articles in the box were peculiarly appropriate for

our purpose. There were pretty work-bags all furnished, handkerchief-bags containing several nice handkerchiefs, tasteful crocheted and knitted articles for head wear, interesting toys, and most delightful of all to the recipients, nicely dressed dolls. A foreign dressed doll is a very desirable possession for the Japanese ladies, as well as the children, and I do not wonder at it now, for I greatly appreciate some Japanese dolls in costume, brought me for New Year's gifts. They show the dress of the country better than any description can. I can speak Japanese so little yet that I am afraid that I was not a very efficient helper to the other ladies. I did not know which to admire most, Mrs. Tyng's graceful management in the supper-room, or Mrs. Laning's in receiving and disposing of the guests, of whom there were about eighty, quite filling our rooms. One needs to know something about Japanese etiquette, and who should be considered first on account of rank, to conduct such an affair here successfully. I watch the other ladies, and try to do as they do, and long for the time when I hope my tongue will be unloosed and I shall be able to speak with something like their fluency. It is a wonder to me that these missionary mothers can find time to do so much as they do for the mission. At present Mrs. Laning is going to the Ladies' Institute every afternoon to help with the work, hoping that the Board will grant the Bishop's request for another teacher from America.

"A short time ago Mr. Mori persuaded Mr. Doi, a rich man of Osaka, to become a 'helping member' of the Institute. Such members can send a wife or daughter to the Institute; so Mr. Doi sent his only child, a little girl, seven years old, to take English lessons only. It was not the original intention to provide instruction for such young girls in the Institute, but some of the mothers have expressed a wish that we would have classes for their children, as they are not satisfied with the influence of the public primary school for them. This is especially true of the Christian mothers. So we are doubly anxious to have another teacher from America, and are now only waiting for news from the Rooms to advertise a preparatory department and begin classes for little children. We really have one already (not counting little Miss Doi, because she has her Japanese lessons at home), Mrs. Laning's

little adopted child whom she has taken lately. She will probably write herself about her; so I will only say that she is a very bright, interesting child of seven or eight, and very happy in her present circumstances after her sad previous history.

"In your letter you ask me to describe my work and other circumstances more particularly. At the risk of only repeating what I have written before, I will try to do so. The days are very much alike. We rise, at Miss Mailes', about half-past six, at this time of the year; have breakfast soon after seven. There are three of us now, for Miss Palmer is with us until the new St. Agnes' School can be built. I will leave the others to report for themselves, and ask you to follow me on a two-mule jinrikisha ride out into the heart of the city.

"Arrived at the entrance of the Gaku Shu Kwai rooms, I am received with pleasant bows and greetings of 'Kounichi wa,' 'Good day,' by the polite secretary and the servant. I give music lessons on the organ, or an English lesson to Mrs. Mori, who now lives in the building, until a quarter before nine o'clock, when we have a class in singing. The ladies learn music very fast, and do not find it very difficult even to sing the English words on Mrs. Tyng's Mason's chart, which she has lent me for a little while. I would like some of Prof. Holt's charts, for Mason's soon give music too high for the Japanese ladies' voices, and mine also. At nine I have a class of ladies in the Third Reader and Swinton's New Language Lessons. Two of these ladies are married, and one has three little children. Their diligence and cleverness astonish me. They write the spelling lesson from dictation in a beautiful clear hand, and then we have a little conversation about the lesson or the picture if the article is illustrated. They improve very much in understanding me and trying to express themselves in English.

"They are followed by my little beginners, Miss Doi and little Taka, Mrs. Laning's newly adopted child. They say 'good morning' in English, as they make their polite bow to the teacher. They read very short sentences from the first primer, about cats and rats, and are carefully trained in pronouncing words with *th*, *v* and *l* sounds in them—sounds not occurring in the Japanese language. They learn to count and

tell the page and write the figures, and Doi San even has a Spencerian writing-book and pen and ink. It is amusing to see Doi San jot down the sounds of the English words in Japanese *kana* (letters, or rather syllables) just as she sees the older pupils do, and the 'old-fashioned' way in which she tries to assist Taka, who has just commenced her education.

"At the same recitation I hear a comparatively new pupil who has made most astonishing progress in English, in a few months mastering the three graded primary readers of the series we are using, and learning to speak and understand English better than many more advanced pupils. Her name now is Miss Nakamura, but she has been the wife of a chief justice, and has, they say, a little daughter. Her husband went abroad, and, on his return, paid no attention to this gentle, charming, unselfish woman, but took another wife, and her family, who seem very fond of her, took her away. There is nothing shocking in all this to Japanese morals; it is according to custom. She had never been educated, as she was married very young, and has literally begun in everything at the Gaku Shu Kwai. She is so ambitious that she made herself ill a little while ago, and now has to be careful not to overdo. The best of her story is that this loving, sweet spirit had but to hear of Christianity to be won to believe in it. She soon began to attend church, and has now become a catechumen and is being instructed for Baptism.

"To go back to my classes. The last morning class is a large one composed principally of the members of our 'Girls' School.' They are bright, clever young ladies, reading in the second reader, writing their dictation exercises with a neatness and beauty not surpassed by the best drilled classes in America, and just beginning to write grammar exercises also. In our recent half-yearly 'great examination,' four of the eight averaged over ninety in all their studies, Japanese, Chinese and English. English conversation is not yet fluent in this class, but is attempted every day with so much patience and willing effort that the progress is encouraging. One lady in this class manifests interest in the Church. At twenty minutes before twelve I ride back to the Concession for dinner, returning for an Eng-

lish writing class at ten minutes after one. Then a most interesting First Reader class, composed almost entirely of married ladies, recite. They are not so shy as the younger girls, and bravely dash into the conversation, sometimes laughing merrily over their struggles. They are very diligent, painstaking students, and learn very fast. The brightest one is step-mother to a family of little children. Her husband is a rich and influential banker. He encourages her going to church and Bible-class, and says he would like it if she should become a Christian—as for himself he is too busy!

"The next class is our most advanced. They are in the Fifth Reader, Swinton's Language Lessons, and Maury's Geography. They readily understand and speak quite fluently, considering that they have studied English but two years. One of these ladies is a member of the Congregational church, and we are confidently trusting that the other, Mrs. Ukon, will be able to declare herself on the side of Christianity sometime. Her husband believes in God, but 'does not approve of Christianity.' It is very difficult for these Japanese wives to do anything contrary to the husband's will. I am not sure that it is not the best way for them to bide their time and convince him of the desirableness of Christianity by its effects upon their lives. Mrs. Ukon's brother, a remarkably intelligent young man, has also been a great hindrance to her, but he has recently become convinced of the truth, attends St. John's Church and one of my Bible-classes regularly on Sunday morning, and I pray very earnestly that these two may be brought safely into the fold. We are very fond of Mrs. Ukon, who has been at the Gaku Shu Kwai from the beginning.

"I have one more class in English, and, once a week, a class in foreign etiquette; and Mrs. Laning has English, music and sewing to keep her busy until half-past three or four o'clock.

"We walk home for exercise, when the weather permits. I have Japanese a lesson from five to six, and spend the evening studying; Saturday, often, in entertaining callers. Of the Sunday employment I must write another time.

"Our missionaries here are mostly quite well now and busy. We ask your prayers for us and our work."

ACKNOWLEDGMENTS.

OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of **GEORGE BLISS**, Treasurer, and sent to him, **22 Bible House, New York**. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from April 1st, to May 1st, 1889.

* Lenten and Easter Offerings.

ALABAMA—\$179.42

<i>Auburn</i> —Holy Innocents' S. S.,* General..	2 81
<i>Birmingham</i> —Advent, Domestic, \$4.35; Foreign, \$5.65.....	10 00
<i>Florence</i> —Trinity Church S. S.,* General..	12 10
<i>Greensboro</i> —St. Paul's S. S.,* Domestic and Foreign.....	25 00
<i>Huntsville</i> —Nativity, Domestic.....	31 30
<i>Jacksonville</i> —St. Luke's S. S.,* Domestic, \$4.04; Indian, \$1.46; Colored, 50 cts., Foreign, \$7.76.....	13 76
<i>Mobile</i> —Christ Church, Domestic.....	33 20
<i>Sheffield</i> —Grace S. S.,* General.....	41 75
<i>Tusculumbia</i> —St. John's S. S.,* General.....	10 00

ALBANY—\$884.28

<i>Albany</i> —Grace, Domestic and Foreign.....	44 73
<i>Athens</i> —Trinity Church S. S.,* Domestic and Foreign.....	7 15
<i>Ausable Forks</i> —St. James' S. S.,* Domestic and Foreign.....	7 69
<i>Balston Spa</i> —Christ Church, General.....	38 00
<i>Burnt Hills</i> —Calvary, Domestic, \$14.61; Foreign, \$14.61.....	29 22
<i>Canajoharie</i> —Church of the Good Shepherd S. S.,* General.....	8 00
<i>Charlton</i> —St. Paul's, Domestic, \$2.20; Foreign, \$2.20.....	4 40
<i>Cherry Valley</i> —Christ Church,* Domestic, \$25; Colored, \$25; Foreign, \$25.....	75 00
<i>Chestertown</i> —Church of the Good Shepherd S. S.,* Domestic.....	6 38
<i>Cohoes</i> —St. John's S. S.,* General.....	20 75
<i>Colton</i> —Zion, Miss F. Clarkson, for "Elizabeth Clarkson Memorial" scholarship, St. John's School, Shanghai, China, \$100; Miss Elizabeth Clarkson, for "Lavinia Clarkson" scholarship, St. John's School, Shanghai, China, \$100.....	200 00
<i>Deposit</i> —Christ Church S. S.,* General.....	8 07
<i>Ellenburgh</i> —St. Peter's, S. S. Class,* General.....	61
<i>Essex</i> —St. John's S. S.,* General.....	2 93
<i>Fort Plain</i> —Holy Cross S. S.,* General.....	6 00
<i>Franklin</i> —St. Paul's, Domestic, \$1; Foreign, \$1; S. S.,* General, \$9.60.....	10 60
<i>Gilbertsville</i> —Christ Church S. S.,* General.....	11 41
<i>Herkimer</i> —Christ Church, Domestic, \$10; Foreign, \$10.75; Messrs. Graves and Partridge's work at Wuchang, China, \$5.....	31 75
<i>Hoosick Falls</i> —St. Mark's S. S.,* General.....	50 71
<i>Hudson</i> —Christ Church S. S., Sp. for St. Mark's School, Salt Lake City, Utah, \$20,* General, \$41.43.....	61 43
<i>Iilon</i> —St. Augustine's S. S.,* General.....	14 00
<i>Keeseville</i> —St. Paul's S. S.,* General.....	2 31
<i>Lake George</i> —St. James' S. S.,* Domestic, \$6.32; Foreign, \$6.....	12 32
<i>Little Falls</i> —Emmanuel Church, Colored, \$17.39; S. S.,* Domestic, \$25; Indian, \$12.14; Foreign, \$25.....	79 53
<i>Maple Grove</i> —St. Stephen's S. S.,* General.....	5 54
<i>Middleville</i> —Memorial S. S.,* Domestic.....	9 26

<i>Morris</i> —Zion S. S.,* General.....	6 25
<i>Noblesville</i> —Mission S. S.,* General.....	9 00
<i>Rensselaerville</i> —Trinity Church, Miss Burt's S. S. class,* General.....	1 44
<i>Richfield Springs</i> —St. John's,* Domestic.....	16 00
<i>Santa Clara</i> —Church of the Good Shepherd S. S.,* General.....	6 50
<i>Saratoga Springs</i> —Bethesda, Foreign.....	5 00
<i>Stamford</i> —Grace Chapel S. S.,* Sp. for Bishop Whipple's work among the Indians.....	12 26
<i>Troy</i> —St. Barnabas' Chapel, Domestic.....	5 04
<i>West Burlington</i> —Christ Church S. S.,* General.....	5 00
<i>Miscellaneous</i> —Wo. Aux., Colored.....	45 00
Wo. Aux., Sp. for Bishop Garrett's School for Girls, Northern Texas.....	25 00

ARKANSAS—\$110.15

<i>Fort Smith</i> —St. John's S. S.,* Domestic....	86 15
<i>Little Rock</i> —Christ Church, "A Member," Sp. for Bishop Ferguson's work, Africa, \$10; Mrs. Jane Barber, Sp. for annex to Wolfe Hall, San Antonio, Texas, Bishop Elliott Memorial, \$10.....	20 00
St. Philip's Mission, Domestic, \$1; Colored, \$1; Indian, \$1; Foreign, \$1.....	4 00

CALIFORNIA—\$196.32

<i>Caronado</i> —St. Peter's Mission S. S.,* General.....	2 65
<i>East Los Angeles</i> —Epiphany S. S.,* Colored, 95 cts.; General, \$9.47.....	10 42
<i>Fresno</i> —St. James,* \$8.95; S. S.,* General, \$25.40.....	34 35
<i>Los Angeles</i> —Christ Church S. S.,* Domestic.....	36 00
<i>Pasadena</i> —All Saints' S. S.,* General.....	18 00
<i>Pomona</i> —St. Paul's S. S.,* Domestic.....	7 00
<i>San Francisco</i> —St. Paul's S. S.,* General.....	20 00
<i>San Mateo</i> —St. Matthew's, Domestic, \$7; Foreign, \$16.40; S. S.,* Domestic, \$10.63; Foreign, \$10.63.....	44 65
<i>San Pedro</i> —St. Peter's S. S.,* Domestic and Foreign.....	2 10
<i>San Rafael</i> —St. Paul's S. S.,* General.....	21 15

CENTRAL NEW YORK—\$602.03

<i>Auburn</i> —St. John's S. S.,* General.....	7 15
<i>Binghamton</i> —Christ Church, Indian, \$9.81; Colored, \$11.69; Foreign, \$13.61; S. S.,* General, \$62.32.....	97 36
<i>Trinity Church E. S.,* General.....</i>	35 55
<i>Boonville</i> —Trinity Church S. S.,* General.....	6 25
<i>Camden</i> —Trinity Church S. S.,* General.....	11 51
<i>Cleveland</i> —St. James' S. S.,* General.....	6 25
<i>Cazenovia</i> —Robert F. Hubbard,* a boy's centennial offering, General.....	100 00
<i>Cortland</i> —Grace S. S.,* Domestic, \$3.06; General, \$21.08.....	24 14
<i>Elmira</i> —Trinity Church S. S.,* Domestic.....	60 00

<i>Fayetteville</i> —Trinity Church S. S.,* General.....	11 12	Agatha's Guild, through Wo. Aux., Sp. for Bishop of Montana, \$50.....	227 50
<i>Fulton</i> —Zion S. S.,* General.....	15 79	"L." for "Williams" scholarship, Baird Hall, Shanghai, China.....	40 00
<i>Harpersville</i> —St. Luke's S. S.,* Domestic and Foreign.....	1 51	<i>Dundee</i> —St. James S. S.,* General.....	10 00
<i>Hastings</i> —"I. H. N.,"* General.....	1 00	<i>Elmhurst</i> —Francis Winthrop Taylor,* General.....	1 50
<i>Hoyt's Corner</i> —Calvary Mission S. S.,* Domestic, \$2.44; Foreign, \$1.21.....	3 65	<i>Ottawa</i> —Christ Church S. S.,* General.....	53 89
<i>Holland Patent</i> —St. Paul's S. S.,* General.....	4 30	<i>Sterling</i> —"A Friend," Sp. for Boat and Saw-mill Fund, Anvik, Alaska, \$5; Sp. for the Augmentation Fund, \$2.....	7 00
<i>Jordan</i> —Christ Church S. S.,* Foreign.....	7 83	<i>Waukegan</i> —Christ Church S. S.,* General.....	20 61
<i>Lowville</i> —Trinity Church S. S.,* General.....	2 58	<i>Wheaton</i> —Trinity Church S. S.,* General.....	21 90
<i>McLean</i> —Zion, Domestic, \$2.15; S. S.,* Domestic and Foreign, \$2.75.....	4 90		
<i>New Berlin</i> —St. Andrew's S. S.,* General.....	10 69		
<i>Onondaga Castle</i> —Church of the Good Shepherd S. S.,* General.....	4 50		
<i>Ovid</i> —Trinity Mission S. S.,* Domestic, \$9.18; Foreign, \$4.59.....	13 77		
<i>Owego</i> —St. Paul's S. S.,* General.....	16 86		
<i>Redwood</i> —St. Peter's S. S.,* Domestic, \$8.23; Foreign, \$6.50.....	14 73		
<i>Syracuse</i> —St. James' S. S.,* Domestic and Foreign.....	22 92		
<i>Sherburne</i> —Christ Church S. S.,* Foreign, \$35.73; Sp. for "Sherburne" scholarship, Salt Lake City, Utah, \$20.....	55 73		
<i>Smithboro</i> —Emmanuel Church S. S., "Three Boys".....	1 25		
<i>Theresa</i> —St. James' S. S.,* Domestic, \$5.24; Foreign, \$4.....	9 24		
<i>Union Springs</i> —Grace S. S.,* Indian.....	7 25		
<i>Waterville</i> —Grace S. S.,* General.....	23 17		
<i>Whitesboro</i> —St. John's, Wo. Aux. for "Philo White" scholarship, High School, Cavalla, Africa.....	10 00		
<i>Willard</i> —Christ Church S. S.,* Domestic, \$9.34; Foreign, \$3.17.....	9 51		
<i>Windsor</i> —Zion S. S.,* Domestic and Foreign.....	1 52		
CENTRAL PENNSYLVANIA—\$305.39			
<i>Allentown</i> —Grace S. S.,* General.....	10 00		
<i>Bedford</i> —St. James S. S.,* General.....	12 13		
<i>Birdsboro</i> —St. Michael's, Domestic.....	36 85		
<i>Carlisle</i> —St. John's S. S.,* Domestic, \$24.99; Indian, \$3.04; Colored, \$1.50.....	29 53		
<i>Chambersburg</i> —Trinity Church S. S.,* Domestic.....	26 78		
<i>Cole's Creek</i> —St. Gabriel's S. S.,* General.....	1 00		
<i>Easton</i> —Trinity Church S. S.,* Foreign.....	14 95		
<i>Fall Brook</i> —St. Thomas' S. S.,* Domestic and Foreign.....	10 00		
<i>Jonestown</i> —St. Mark's, Sp. for famine sufferers in China.....	12 00		
<i>Lancaster</i> —St. John's S. S., Sp. for Bishop Brewer, Montana.....	75 00		
"Four Children,"* General.....	1 00		
<i>Lebanon</i> —St. Luke's, William Coleman, Sp. for Rev. Mr. Chapman's Mission, Alaska.....	25 00		
<i>Lewistown</i> —St. Mark's,* General.....	4 00		
<i>Mauch Chunk</i> —St. Mark's "A Member," through Wo. Aux., Sp. for Foreign Missionary Lending Library.....	1 00		
<i>Phillipsburg</i> —Missionary Box No. 8,532,* Foreign.....	7 52		
<i>South Bethlehem</i> —Nativity, Colored, \$19.88; Foreign, \$7.50.....	27 18		
<i>Tamaqua</i> —Calvary, Foreign.....	2 25		
<i>West Pittston</i> —Trinity Church, Foreign.....	9 20		
CHICAGO—\$868.22			
<i>Amboy</i> —St. Thomas S. S.,* General.....	6 53		
<i>Batavia</i> —Calvary S. S.,* General.....	18 50		
<i>Chicago</i> —Grace, Branch Wo. Aux., for "Van Schaack Memorial" scholarship, Trinity Divinity and Catechetical School, Tokio, Japan.....	70 00		
St. James', Domestic, \$182.38; Infant Class,* for "St. James'" scholarship, St. John's School, South Dakota, \$74.60; S. S., Daughters of the Church Class, for "Daughters of the Church" scholarship, St. John's School, South Dakota, to June 1st, 1889, \$60.....	817 04		
St. Mark's S. S.,* Domestic, \$21.88; Foreign, \$21.87.....	43 75		
St. Paul's S. S.,* General.....	30 00		
Trinity Church, Foreign, \$177.50; St. Agatha's Guild, through Wo. Aux., Sp. for Bishop of Montana, \$50.....	227 50		
"L." for "Williams" scholarship, Baird Hall, Shanghai, China.....	40 00		
<i>Dundee</i> —St. James S. S.,* General.....	10 00		
<i>Elmhurst</i> —Francis Winthrop Taylor,* General.....	1 50		
<i>Ottawa</i> —Christ Church S. S.,* General.....	53 89		
<i>Sterling</i> —"A Friend," Sp. for Boat and Saw-mill Fund, Anvik, Alaska, \$5; Sp. for the Augmentation Fund, \$2.....	7 00		
<i>Waukegan</i> —Christ Church S. S.,* General.....	20 61		
<i>Wheaton</i> —Trinity Church S. S.,* General.....	21 90		
COLORADO—\$114.73			
<i>Alamosa</i> —St. Thomas' S. S.,* Domestic.....	5 02		
<i>Canon City</i> —Christ Church S. S.,* General.....	6 25		
<i>Central City</i> —St. Paul's,* General.....	20 00		
<i>Denver</i> —St. John's Cathedral S. S.,* Domestic and Foreign.....	30 00		
<i>Durango</i> —St. Mark's S. S.,* Domestic and Foreign.....	11 00		
<i>Littleton</i> —St. Paul's S. S.,* General.....	3 50		
<i>Morrison</i> —Mr. W. S. Smith, \$10; M. R. Smith, \$5, General.....	15 00		
<i>Pueblo</i> —Holy Trinity Church S. S.,* General.....	20 76		
<i>Trinidad</i> —Trinity Mission S. S.,* General.....	3 20		
CONNECTICUT—\$1,888.24			
<i>Bantam</i> —St. Paul's S. S.,* General.....	18 94		
<i>Branford</i> —Trinity Church, Foreign.....	8 52		
<i>Brooklyn</i> —Trinity Church, Domestic, \$9.81; S. S.,* Domestic, \$8.73.....	18 54		
<i>Cheshire</i> —St. Peter's S. S.,* Domestic and Foreign.....	14 90		
<i>Clinton</i> —Holy Advent, Domestic, \$9; Foreign, \$6.80.....	15 80		
<i>Easton</i> —Christ Church S. S.,* General.....	1 50		
<i>East Haven</i> —Christ Church, Children's Guild,* General.....	13 13		
<i>Fair Haven</i> —St. James' S. S.,* General.....	35 92		
<i>Groton</i> —Seabury Memorial S. S., through Wo. Aux., Sp. for St. Mary's Orphanage, Shanghai, China, \$5; General,* \$9.75.....	14 75		
<i>Hartford</i> —Christ Church, Domestic, \$203.40; Foreign, \$31.50.....	234 90		
Church of the Good Shepherd, Colored.. St. John's S. S.,* General, \$10.16; "Rev. Dr. E. A. Washburn" scholarship, Emma Jones School, St. Mary's Hall, Shanghai, China, \$40; "Sp. for Bishop Cox" scholarship, Utah, \$40.00.....	90 16		
Trinity Church, Domestic, \$25; Colored, \$56; Foreign, \$10.21; S. S.,* General, \$21.46.....	112 67		
Julia, Richards, Samuel, Eleanor M., Henry G. and Charles V. Ferguson,* General.....	3 25		
<i>Marblehead</i> —St. Andrew's S. S.,* Domestic.....	9 21		
<i>Meriden</i> —St. Andrew's, Foreign, \$10; Sp.* for Bishop Paddock, Washington Territory, \$20; Sp. for Bishop Spalding, Colorado, \$20; Sp. for Rev. B. F. Matrau, Saginaw City, Michigan, \$10; Sp. for St. Andrew's, Bradford, Steuben Co., New York, \$60.....	120 00		
<i>Middle Haddam</i> —Christ Church S. S.,* General.....	8 00		
<i>Middletown</i> —Holy Trinity Church, Colored, \$31; S. S.,* Domestic, \$21.10.....	52 10		
Christ Church S. S.,* General.....	25 00		
<i>Milford</i> —St. Peter's (of which S. S.,* \$16), Domestic, \$30; Foreign, \$17.88.....	47 88		
<i>Milton</i> —Trinity Church S. S.,* General.....	1 88		
<i>Mystic River</i> —St. Mark's S. S.,* General.....	9 40		
<i>New Canaan</i> —St. Mark's S. S.,* Domestic and Foreign.....	16 12		
<i>New Haven</i> —Ascension S. S., Foreign.....	5 00		
Grace, Foreign.....	19 31		
Trinity Church S. S.,* General, \$257.38; Sp. for scholarship in St. Mark's School, Salt Lake City, Utah, \$40.....	297 38		
"Anonymous," Sp. for Rev. A. H. Locke.....	3 00		
<i>Newington</i> —Grace S. S.,* General.....	13 08		
<i>Newtown</i> —Trinity Church (of which S. S.,* \$30.01), Domestic, \$56.27; Foreign, \$24.21.....	80 48		

ACKNOWLEDGMENTS.

27 50 *Norwalk*—Edwin O. Pattison,* Domestic... 6 00
Pomfret—Christ Church,* Domestic, \$20; Foreign, \$20..... 40 00
Poquetannock—St. James,* Domestic, \$2.08; Foreign, \$5.21; S. S.,* General, \$15.16..... 22 45
Saybrook—Grace S. S.,* General..... 9 00
Sharon—Christ Church S. S.,* Indian..... 10 00
South Glastonbury—St. Luke's S. S.,* General..... 5 45
South Norwalk—Trinity Church S. S.,* Domestic and Foreign..... 31 04
Stamford—St. Andrew's, Domestic, \$24.61; S. S.,* General, \$92.78..... 107 39
Stratford—Branch of "M. C. L.," for St. Paul's School, South Dakota..... 1 00
Tashua—Christ Church S. S.,* General..... 2 29
Thomaston—Trinity Church S. S., General, \$20.89; Infant Class, Sp. for baby in St. Mary's Orphanage, Shanghai, China, \$15.17..... 46 06
Warehouse Point—St. John's, Foreign..... 20 08
Watertown—Christ Church S. S.,* General, \$123.44; Members of Ministering Children's League, General, \$6.44..... 129 88
West Ansonia—Immanuel Church, General, \$10.62; S. S.,* General, \$4.47..... 15 09
West Hartford—St. James' S. S. class,* General..... 2 25
West Haven—Christ Church, Domestic, \$5.31; Foreign, \$5.32; S. S.,* General, \$14.54..... 25 17
Westville—St. James', Foreign..... 1 72
Willimantic—St. Paul's, Domestic, \$1.25; S. S.,* General, \$5.15..... 6 40
Windham—St. Paul's, Domestic..... 2 93
Winsted—St. James S. S.,* Domestic, \$5.66; Foreign, \$5.66; Sarah C. Chase, Colored, \$4..... 15 32
Woodbury—St. Paul's S. S.,* Foreign..... 15 07
Yantic—Grace S. S.,*..... 26 13
Miscellaneous—"A Friend," General..... 15 00
 "Connecticut Anonymous," Domestic..... 5 00

DELAWARE—\$130.83

Christiana Hundred—Christ Church S. S.,* Foreign..... 30 00
Delaware City—Christ Church S. S.,* Domestic..... 1 70
Millsboro—St. Mark's,* General..... 2 25
Wilmington—St. Andrew's S. S. for "Rev. Wm. Russell" scholarship, Female Orphan Asylum, Cape Palmas, Africa..... 50 00
 St. John's, Foreign, \$20; S. S., Foreign, \$4.88..... 24 88
 Holy Trinity (Old Swedes) Church S. S.,* Domestic, \$17; Foreign, \$5..... 22 00

EAST CAROLINA—\$212.29

Beaufort—St. Paul's S. S.,* General..... 22 60
Bunyan—Zion, Colored, \$1.03; S. S.,* General, \$3.37..... 4 40
Fayetteville—St. John's S. S.,* General..... 32 00
Pitt County—St. John's Parish and St. Michael's Mission S. S.,* General..... 7 91
Trenton—Grace S. S.,* Domestic..... 2 43
Williamston—Advent S. S.,* Domestic, \$7.19; Foreign, \$5..... 12 19
Wilmington—St. James S. S.,* Sp. for Bishop of Western Texas..... 123 00
 St. Mark's, Foreign..... 3 67
Windsor—St. Thomas,* \$2.13; S. S.,* Domestic and Foreign, \$1.96..... 4 09

EASTON—\$95.83

Cecil Co. (Elkton)—Trinity Church, General, \$11.25; S. S.,* General, \$17.48..... 28 73
 (Port Deposit)—St. James,* "Four Children," General..... 40
Dorchester Co. (Cambridge)—Christ Church S. S.,* Domestic..... 9 50
 (Church Creek)—Dorchester Parish, Domestic, \$2; Foreign, \$3..... 5 00
 Great Choptank Parish, General..... 10 00
 Mrs. L. Goldsborough, Domestic, \$1.50; Foreign, \$1.50..... 3 00
 (East New Market)—St. Stephen's S. S.,* Domestic..... 30

(Vienna)—St. Paul's S. S., Domestic..... 1 75
Talbot Co. (Longwood)—All Saints', General, \$4.15; Wuchang, China, \$10..... 14 15
 Whitmarsh Parish S. S.,* General..... 19 00

FLORIDA—\$145.22

Enterprise—All Saints' S. S.,* General..... 3 90
Glen Ethel—Mission,* General, \$1.82; S. S.,* General, \$5.27..... 7 09
Jacksonville—St. Philip's S. S.,* General... 1 32
Key West—St. Paul's S. S.,* General..... 56 75
Lake City—St. James,* Little Sisters of the Cross, 70 cts.; S. S. Class, 50 cts., Maud Ives, 10 cts..... 1 30
Longwood—Christ Church,* General, \$16; S. S.,* Domestic, \$1.29; General, 13 cts..... 17 42
Milton—St. Mary's S. S.,* Domestic, \$21.10; Foreign, \$4.30..... 25 40
Ocala—Grace S. S.,* Domestic, \$3.51; Foreign, \$1.55; General, \$13.05..... 18 11
Palatka—St. Mark's S. S.,* General..... 5 87
 St. Philip's Mission S. S.,* General..... 6 23
Thonotosassa—Trinity Church S. S.,* General..... 1 83

FOND DU LAC—\$65.05

Appleton—Grace S. S.,* General..... 10 83
Green Bay—Christ Church, Foreign..... 14 10
Hayton—James A. Connell,* General..... 50
Oneida—Hobart Church S. S.,* General..... 9 62
Oshkosh—Trinity Church S. S., through Wo. Aux., Sp. for support of a baby in St. Mary's Orphanage, Shanghai, China..... 30 00

GEORGIA—\$105.25

Brunswick—St. Mark's S. S.,* General..... 35 00
Macon—Christ Church S. S.,* General..... 10 25
Rome—St. Peter's S. S.,* Domestic and Foreign..... 60 00

INDIANA—\$68.06

Elkhart—St. John's S. S.,* General..... 5 00
Fort Wayne—Trinity Church S. S.,* General..... 10 00
Frankfort—St. Luke's, Domestic, \$1.35; S. S.,* General, \$1.70..... 3 05
Greencastle—St. John's S. S.,* General.... 1 52
Indianapolis—Grace Cathedral,* Indian..... 5 00
Jeffersonville—St. Paul's, General, \$8.19; S. S.,* General, \$13.23..... 21 42
Logansport—Trinity Church S. S.,* General..... 3 55
Madison—Christ Church, Domestic, \$2.65; S. S.,* General, \$4.44..... 7 03
Marion—Getsemane S. S.,* General... 7 28
Vincennes—St. James', Domestic..... 4 15

IOWA—\$155.28

Anamosa—St. Mark's S. S.,* General..... 2 30
Burlington—Christ Church S. S., "M. C. L.," through Wo. Aux., for Bishop Leonard's work in Utah, \$1; Wo. Aux., Domestic, \$10; Foreign, \$10..... 21 00
Davenport—Trinity Church, Sp. for Rev. John McKim, Japan..... 3 07
Emmetsburg—Trinity Church S. S.,* Domestic, \$9.64; Foreign, \$9.64..... 19 28
Independence—St. James' S. S.,* Domestic, \$5.05; Foreign, \$6..... 14 05
Iowa City—Trinity Church S. S.,* Sp. for Bishop of Wyoming and Idaho, \$20; Sp. for Bishop of Utah and Nevada, \$20..... 40 00
Le Mars—St. George's S. S.,* Domestic and Foreign..... 12 04
Mount Pleasant—St. Michael's,* General, \$8.13; S. S.,* General, \$10.64..... 18 77
Ottumwa—St. Mary's S. S.,* General..... 18 00
Waverly—St. Andrew's S. S.,* General..... 6 77

KANSAS—\$199.77

Dwight—St. Paul's Mission S. S.,* General.. 1 77
Topeka—Grace Cathedral, from Bishop Vail, Domestic, \$10; Indian, \$18; Color-

ed, \$10; Foreign, \$10; Mexican, \$10; Mrs. E. L. B. Vail, Domestic, \$25; In- dian, \$25; Colored, \$25; Foreign, \$25; Mexican, \$25; Bishop Thomas, Domes- tic, \$10; Foreign, \$10.....	195 00
Williamsburg—St. Barnabas' S. S., *General	3 00

KENTUCKY—\$248.99

Bowling Green—Christ Church S. S., * Do- mestic, \$5; Colored, \$3.90; Foreign, \$5.	13 90
Cynthiana—Advent S. S., * General	9 50
Harrodsburg—St. Philip's S. S., * General...	8 00
Louisville—Christ Church, Foreign.....	25 00
Church of Our Merciful Saviour,* from the congregation and the Boys and Girls Friendly, and the Busy Bee Socie- ties, through Wo. Aux., Indian, \$6.24; Colored, \$6.28; Sp. for Rev. D. W. Tay- lor's work, Petersburg, Va., \$6.24; Sp. for Rev. J. W. Carroll's work, Mecklen- burgh, Va., \$6.24; S. S., * through Wo. Aux., Domestic and Foreign, \$14.30.....	39 30
St. Andrew's S. S., * General	103 94
Paris—St. Peter's S. S., * General	33 85
Proctor—St. Paul's Mission S. S., * General	5 50
Versailles—St. John's S. S., Sp. for the new Chapel at Beattyville, Kentucky.....	10 00

LONG ISLAND—\$781.55

Astoria—Julia M. Fanning, Missionary Box,* General.....	1 16
Brooklyn—Church Charity Foundation, "S. L. W.," General, \$1; S. S., * General, \$5.05 Grace, Sp. for church at Phoenix, Arizo- na.....	6 05
Reformation, Domestic, \$111.33; Foreign, \$111.33.....	222 66
St. Matthew's, Sp. for higher education of woman in Liberia.....	18 34
St. John's Hospital, Children,* through Mrs. Partridge, Sp. for Forget-me-not, St. Mary's Orphanage, Shanghai, China	9 00
St. Peter's, Domestic, \$20; Foreign, \$37.79; Sp. for Rev. W. E. Niess, Anaconda, Montana, \$25.....	82 79
Missionary Box No. 77,922, Domestic	1 72
Mr. Henry Brown, Sp. for Rev. T. S. Tying's work, Osaka, Japan.....	20 00
*From Jeannie McDermott, George Straw, Daisy Nevins, Wm. G. Low, Jr., Annie C. Low, Lois C. Low, Benj. R. C. Low, Rosamond C. Low, H. Low.....	6 50
"Mrs. J. S. C.," * General.....	5 00
"A Friend," General.....	5 00
Far Rockaway—St. John's S. S., * Indian.....	60 00
Flushing—St. George's, Domestic, \$53.05; Mary F. DuBoisson, * 75 cts.; Charles H. DuBoisson, 68 cts.; Albie DuBoisson, 80 cts., Domestic.....	55 29
Greenport—Holy Trinity Church S. S., * General.....	4 56
Hempstead—St. George's, John H. Hentz, Domestic, \$5; Foreign, \$5.....	10 00
Huntington—St. John's, Systematic Offer- ing Plan, General.....	6 08
Jamaica—Grace, Systematic Offering Plan, General.....	65 51
Mattituck—Church of the Redeemer S. S., * General, \$2.25; Family Box, \$1.59.....	3 84
Newtown—St. James', * Domestic, \$55.50; S. S., * Domestic, \$61.59; Mite Chest, Do- mestic, \$1.....	118 09
Oyster Bay—Christ Church and S. S., Fore- ign, \$5.44, S. S., * mission penny, General, \$8.32.....	13 76
Riverhead—Grace S. S., * China, \$14.91; Family Mite Boxes, General, \$10.41.....	25 32
Sag Harbor—Christ Church S. S., * Domes- tic and Foreign.....	13 68
Woodside—St. Peter's S. S., * Domestic.....	17 50

LOUISIANA—\$89.06

Covington—Christ Church S. S., * General..	3 75
Donaldsonville—Ascension S. S., * General	11 70
Lake Providence—Grace S. S., * Domestic..	16 67
Laurel Hill—St. John's,* Mary A. and Sara L. Allain, General.....	1 00

Napoleonville—Christ Church, "Dr. and Mrs. T. B. P.," Domestic, \$2; Foreign, \$2; *Mary F. Pugh, 50 cts.; Agnes A. Pugh, 50 cts.; Thos. B. Pugh, 50 cts.; Wm. W. Pugh, 60 cts., General.....	6 10
New Orleans—Trinity Church,* Elsie R. Snively, General.....	2 58
St. Joseph—Christ Church S. S., * General..	10 00
Williamsport—St. Stephen's, Foreign, \$10; S. S., * General, \$24.21; Mite Society, General, \$3.05.....	37 26

MAINE—\$26.55

Biddeford—Christ Church S. S., * Ralph E. Gregory, Etta Richards, Wm. N. Colton, Asa Colton, General.....	1 00
Eastport—Christ Church S. S., * Domestic and Foreign.....	9 30
Portland—St. Luke's Cathedral, Colored...	5 00
Saco—Trinity Church S. S., * General.....	8 00
Wiscasset—St. Philip's, General.....	3 25

MARYLAND—\$1,344.53

Allegheny Co. (Frostburg)—St. John's, Do- mestic and Foreign, \$10.39; S. S., Gen- eral, \$2.61.....	13 00
Annapolis—Mary Winchester,* General....	60
Anne Arundel Co. (West River)—Christ Church S. S., * Indian, \$5; Japan, \$10; Africa, \$5.65; Sp. for Bishop Kendrick, \$10; Sp. for Bishop Johnston, \$10.....	40 65
(St. Margaret's, Westminster)—St. Marga- ret's, General.....	14 66
St. Peter's Parish, Ellicott Chapel,* Gen- eral.....	1 00
Baltimore—Ascension S. S., * General.....	77 44
Emmanuel Church, through Wo. Aux., Domestic, \$76; Indian, \$89.50; Colored, \$2.50; Foreign, \$36.50.....	204 50
Church of the Messiah S. S., for "Lina Burt" scholarship, St. John's School, Cape Mount, Africa, \$25; "J. A. Gam- brell" scholarship, St. John's School, Cape Mount, Africa, \$25.....	50 00
Mount Calvary, Domestic, \$18; Sp. for Bishop Gillespie, \$25.....	43 00
St. Paul's S. S., * Domestic and Foreign...	50 00
(Avalon)—St. Paul's Chapel S. S., * Indian	27 20
St. Stephen's, Foreign.....	10 00
Bladensburg—B. O. Lowndy, General....	1 00
Baltimore Co.—St. James S. S., * Domestic and Foreign.....	18 38
(Catonsville)—St. Timothy's, Domestic, \$10; Foreign, \$10.....	20 00
(Long Green)—Trinity Church S. S., * Do- mestic and Foreign.....	8 87
(Pikesville)—St. Mark's on the Hill S. S., * General.....	5 00
Calvert Co.—Christ Church Parish, Christ Church, Indian, \$3; General, \$20.70; Sp. for Rev. E. Gay's work, \$2.....	25 70
District of Columbia (Washington)—Ascen- sion, "A Member of S. S.," Indian, 25 cts.; John Lewis and Nannie Lewis Gibbs, Domestic, 50 cts.; *General, \$50; Young Ladies Bible-class, Sp. for Bishop of Wyoming and Idaho, \$32.05.....	82 80
(Mt. Pleasant)—Church of the Hallowed Name S. S., * Domestic, \$6; Foreign, \$6. Incarnation S. S., * Indian, 53 cts.; For- eign, 51 cts.; General, \$35.59.....	36 63
St. Andrew's Parish, St. Andrew's, Fore- ign.....	5 00
St. John's Parish, St. John's S. S., * Do- mestic, \$100; Sp. for Rev. W. J. Cleve- land, South Dakota, for Indian work, \$50.....	150 00
(Georgetown)—St. John's, Foreign.....	100 00
(Washington)—St. Paul's Parish, St. Paul's, through Wo. Aux., for Bishop Hare's work.....	24 55
Alaska Circle, through Wo. Aux., Sp. for boat for Alaska.....	13 00
District of Columbia Branch Wo. Aux., Sp. for boat for Alaska.....	96 62
Mrs. A. M. Bruen, for "Augustine" schol- arship, Hope School, South Dakota.....	60 00

ACKNOWLEDGMENTS.

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Rev. E. and Mrs. Dollaway, General.....	2 00
N. T. Hyson, 50 cts.; R. W. Hyson, 50 cts., General.....	1 00
Frederick Co.—All Saints' Parish, All Saints' S. S.,* General.....	17 24
Garrett Co. (Oakland)—St. Matthew's Parish, St. Matthew's S. S.,* General.....	8 00
Harford Co.—Churchville Parish, Holy Trinity Church,* David Tayson, General.....	27
(Creswell)—Arthur and Grace Howard,* Domestic.....	2 85
Howard and Anne Arundel Co's—Queen Caroline Parish, Christ Church,* General, \$9.66; S. S.,* General, \$15.64.....	25 30
St. Peter's Parish, St. Peter's S. S.,* General.....	10 76
Trinity Parish, Trinity Church, Domestic, 50 cts.; Colored, \$7.79; Japan, \$17.22; Mexican, \$25; S. S.,* General, \$2.55.....	53 06
Prince George's Co.—St. Thomas' Parish, Atonement, Domestic, 50 cts.; Foreign, \$1.15.....	1 65
(Forseville)—Epiphany, a little boy,* for Africa, \$1.31; S. S.,* General, \$2.97.....	4 28
St. Paul's Parish, St. Mary's S. S.,* General.....	3 00
St. Thomas' Parish, St. Thomas', Domestic, 85 cts.; Foreign, \$2.60.....	3 45
Mary Contee, 30 cts.; Nina Contee, 30 cts., *General.....	60
Prince George's and Charles Co's—St. John's Parish, Christ Church S. S.,* General.....	9 37
St. Mary's Co.—William and Mary Parish, St. George's, Domestic, 50 cts.; Indian, 50 cts.; Foreign, 50 cts.....	1 50
Washington Co. (Hancock)—St. Thomas' Church and S. S.,* General.....	14 10

MASSACHUSETTS—\$3,998.00

Amherst—Grace, Indian, \$9.75; S. S.,* Domestic, \$4.33.....	14 08
Andover—Christ Church, Domestic and Foreign, \$67.48; S. S. for "Andover" scholarship, Bishop Boone Memorial School, Wuchang, China, \$40.....	107 48
Arlington—St. John's S. S.,* General.....	7 01
Ashfield—St. John's S. S.,* General.....	4 34
Boston—Advent, Foreign, 52 cts.; through Wo. Aux., for mission work in Diocese of Fond du Lac, \$55; Sp. for Pere Vilatte, \$5.....	60 52
(Dorchester)—All Saints', for "All Saints" scholarship, St. John's School, Cape Mount, Africa.....	12 00
Emmanuel Church, through Wo. Aux., Sp. for insurance dues, Bishop Ferguson, Africa, \$50; Sp. for insurance dues, Dr. Laning, Japan, \$50; Sp. for insurance dues, Rev. Yung Kiung Yen, China, \$50; "Sarah F. Hoyt" scholarship, Female Orphan Asylum, Cape Palmas, Africa, \$50; Eliza F. Drury Memorial Station, Africa, \$19.78.....	219 78
Church of the Good Shepherd, Colored, \$25; General, \$25; through Wo. Aux., Domestic, \$6.45.....	56 45
Church of the Messiah, Foreign, \$58; Branch of the "C. T. M. S.," through Wo. Aux., Sp. for Dr. Tucker's camera, \$5.....	63 00
(South)—Church of the Redeemer S. S.,* General.....	16 84
(Highland)—St. James', through Wo. Aux., Sp. for "Archibald Memorial" scholarship, Salt Lake City, Utah.....	20 00
(South)—St. Matthew's S. S.,* General.....	42 00
St. Paul's, Domestic, \$1,001.00; Colored, \$137.30; Foreign, \$249.44; "A Member," through Wo. Aux., Sp. for "Carrie Louise Paddock" scholarship, St. Mark's School, Salt Lake City, Utah, \$20; work in Haiti, \$2.....	1,409 74
Trinity Church, Foreign, \$10; Mr. C. V. R. Thayer, Domestic, \$300.....	310 00
"A Friend," Foreign.....	500 00
Through Wo. Aux. (of which lenten savings of a little boy, 21 cts.), General.....	1 00
Bridgewater—Trinity Church S. S.,* General.....	18 19

Brockton—St. Paul's S. S.,* General.....	15 62
Cambridge—St. James' S. S.,* General.....	23 69
St. Peter's, through Wo. Aux., for "Athorp" scholarship, St. Agnes' School, Osaka, Japan, \$10; "A Friend," for Eliza F. Drury Memorial Station, Africa, \$2.....	12 00
C. D. Tower,* General.....	30
Chelmsford—All Saints' S. S.,* Colored.....	5 51
Dedham—Church of the Good Shepherd S. S.,* General.....	35 00
Fitchburg—Christ Church, Domestic, \$50; Colored, \$15; Foreign, \$10; Sp. for Bishop Talbot, \$5; S. S.,* four children, General, \$1.....	126 00
Great Barrington—St. James', Domestic, \$15; new Church of the Nativity, Wuchang, China, \$10; S. S.,* General, \$78.89.....	103 89
Haverhill—Trinity Church, Sp. for Rt. Rev. C. C. Grafton, Diocese of Fond du Lac.....	16 36
Holyoke—St. Paul's S. S.,* Colored.....	12 60
Ipswich—Ascension S. S.,* Domestic.....	30 00
Lawrence—St. John's S. S.,* General.....	19 00
Longwood—Church of Our Saviour, Mite Chests, General, \$7.09; "Three Little Girls,"* General, \$3.....	10 09
Lowell—House of Prayer S. S.,* General.....	8 35
Marblehead—St. Michael's S. S.,* General.....	20 00
Merrimac—Merrimac Mission S. S.,* General.....	1 70
Milford—Trinity Church, Domestic, \$3.33; Colored, \$2.31; S. S.,* General, \$9.04.....	14 68
Millville—St. John's S. S.,* General.....	5 00
Natick—St. Paul's S. S.,* General.....	7 78
Newburyport—St. Paul's, Domestic and Foreign.....	5 15
Newton—Grace S. S.,* Domestic and Foreign, \$35.20; through Wo. Aux., for "Grace Church" scholarship, Bridgman Memorial School, Shanghai, China, \$20.....	55 20
(Highland)—St. Paul's, Colored, \$5.60; S. S.,* General \$28.79.....	34 59
Girls' Friendly Society, through Wo. Aux., Sp. for Mrs. Brierley, for a specific purpose.....	28 00
Northampton—St. John's S. S.,* General.....	62 63
North Adams—St. John's, Domestic and Foreign.....	10 00
North Andover—St. Paul's S. S.,* General.....	23 20
North Middleboro—Agnes B. and Edith Jenks,* General.....	58
Peabody—St. Paul's, Domestic, \$1; Foreign, \$1.....	2 00
Pittsfield—St. Stephen's S. S.,* General.....	58 40
Quincy—Christ Church, Mite Chests No. 7,030, \$8; No. 26,382, \$1; S. S.,* \$15, General; through Wo. Aux., Sp. for Sister Eliza's salary, \$5; Sp. for missionary in Montana, \$5.....	34 00
Salem—Grace S. S.,* General, \$18; through Wo. Aux., for Eliza F. Drury Memorial Station, Africa, \$10; Sp. for Sister Eliza's salary, \$10.....	38 00
Shelburne Falls—Emmanuel Memorial Mission S. S.,* General.....	5 00
Stockbridge—St. Paul's S. S.,* General.....	10 15
Westfield—Atonement S. S.,* Foreign.....	4 21
West Newbury—Mrs. Mary H. Emery, S. S. class,* for Rev. Mr. Woodman's work, Japan, 25 cts.; General, \$1.52.....	1 77
Williamstown—St. John's, Foreign.....	1 40
Wood's Holl—Church of the Messiah S. S.,* General.....	18 45
Worcester—All Saints' Church and S. S.,* Domestic and Foreign, \$135.27; "All Saints" scholarship, St. Paul's School, Yankton, South Dakota, \$60.....	195 27
Miscellaneous—"A Thank Offering," through Wo. Aux., for Bishop Holly.....	25 00
"Friends," through Wo. Aux., for "Edith Bond" scholarship, Eliza F. Drury Memorial Station, Africa.....	25 00
Sunday-schools, through Wo. Aux., Sp. for "Massachusetts" scholarship, St. Mark's School, Salt Lake City, Utah.....	40 00

MICHIGAN—\$758.97

Algonac—St. Andrew's S. S.,* General.....	10 00
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<i>Ann Arbor</i> —St. Andrew's, Colored, \$8.15; Foreign, \$21.56; through Wo. Aux., for Mrs. Jennings' salary, Virginia, \$5.	34 71
<i>Bay City</i> —Trinity Church, through Wo. Aux., Sp. for "Whitaker" scholarship, Reno, Nevada.	5 00
<i>Cheboygan</i> —St. James S. S.* General.	32 54
<i>Clinton</i> —St. John's S. S.* General.	5 00
<i>Crosswell</i> —†Christ Church.	
<i>Detroit</i> —Grace, through Wo. Aux., for Mrs. Jennings' salary, Virginia.	35 00
Church of the Messiah, Mite Chest, Domestic and Foreign.	7 25
St. Matthew's Mission, Colored.	5 00
St. John's, Sp. for the purpose of purchasing property at Washington for Colored Seminary, \$200; Sp. for Bishop Worthington, \$100; through Wo. Aux., Sp. for "Whitaker" scholarship, Reno, Nevada, \$5.	305 00
St. Thomas', through Wo. Aux., for Mrs. Jennings' salary, Virginia.	1 00
Miss Bessie Lightner,* General.	1 50
<i>Escanaba</i> —St. Stephen's S. S.* General.	2 28
<i>Fenton</i> —St. Jude's S. S.* General.	19 00
<i>Flint</i> —St. Paul's S. S.* General.	122 73
<i>Grass Lake</i> —"Winifred,"* for Bishop Hare's work among the Indians.	2 00
<i>Grosse Isle</i> —Mrs. J. A. Rucker, Indian.	12 00
<i>Lansing</i> —St. Paul's S. S.* General, \$10.12; through Wo. Aux., Sp. for "Whitaker" scholarship, Reno, Nevada, \$2.50.	12 62
<i>Marine City</i> —St. Mark's S. S.* General.	8 75
<i>Monroe</i> —Trinity Church S. S.* Indian work, South Dakota, \$25.48; Africa, \$20.	45 48
<i>Negaunee</i> —St. John's S. S.* General.	24 00
<i>Ontonagon</i> —Ascension S. S.* General.	1 00
<i>Sault Ste. Marie</i> —St. James S. S.* Domestic and Foreign.	20 11
<i>Tecumseh</i> —St. Peter's, Domestic and Foreign, \$15; S. S.* General, \$10.	25 00
<i>Ypsilanti</i> —St. Luke's, through Wo. Aux., for Mrs. Jennings' salary, Virginia, \$5; Sp. for scholarship in Utah, \$2; Sp. for Armitage Orphanage, California, \$10; Sp. for "Bishop Harris' Memorial" scholarship, Rev. J. W. Perry's School, Tarboro, North Carolina, \$5.	22 00

MILWAUKEE—\$98.06

<i>Baraboo</i> —Trinity Church S. S.* General.	6 89
<i>Cumberland</i> —All Souls',* \$3.33; S. S.* General, \$1.55.	4 88
<i>Delavan</i> —Christ Church S. S.* General.	20 35
<i>Hudson</i> —St. Paul's S. S.* for Rev. F. R. Graves' work, Wuchang, China.	5 25
<i>Janesville</i> —Trinity Church S. S.* General.	33 15
<i>Lancaster</i> —Emmanuel Church S. S.* General.	8 21
<i>Menomonie</i> —Grace Mission S. S.* Domestic.	6 00
<i>Milwaukee</i> —Christ Church S. S.* for Rev. J. M. Francis' work, Japan.	13 33

MINNESOTA—\$193.23

<i>Albert Lea</i> —Christ Church S. S.* General.	6 57
<i>Benson</i> —Christ Church S. S.* General.	6 85
<i>Brainerd</i> —St. Paul's S. S.* Domestic.	35 16
<i>Cannon Falls</i> —Church of the Redeemer S. S.* General.	15 85
<i>Detroit City</i> —St. Luke's S. S.* General.	5 26
<i>Faribault</i> —Cathedral Church of our Merciful Saviour S. S.* General.	39 37
<i>Granite Falls</i> —Trinity Church S. S.* General.	6 29
<i>Montevideo</i> —Grace S. S.* General.	19 72
<i>Moorhead</i> —St. John's S. S.* General.	6 00
<i>Faynesville</i> —Mission S. S.* General.	2 31
<i>Rochester</i> —Calvary S. S.* General.	19 67
<i>Shakopee</i> —St. Peter's S. S.* General.	4 75
<i>St. Vincent</i> —Christ Church S. S.* General.	4 00
<i>Willmar</i> —St. Luke's S. S.* General.	21 43

†In the March Spirit of Missions \$5 received from the S. S. of this Church for China was by error credited to St. John's Church, Clinton.

MISSISSIPPI—\$86.40

<i>Aberdeen</i> —*Misses Georgia W., Norina O., Martha O., and Marguerite D. Eckford, General.	2 00
<i>Bovina</i> —St. Alban's S. S.* General.	11 09
<i>Columbus</i> —St. Paul's, \$16; S. S.* \$6.25, General.	22 25
<i>Diamond Place</i> —Holy Communion, three little girls and three little boys,* General.	2 10
<i>Mayersville</i> —Chapel of the Holy Cross S. S.* General.	7 30
<i>Raymond</i> —St. Mark's S. S.* Domestic.	16 65
<i>Vaiden</i> —St. Clement's S. S.* General.	5 80
<i>Winona</i> —Immanuel Church S. S.* General.	19 30

MISSOURI—\$108.89

<i>Columbia</i> —Calvary, General.	6 00
<i>Independence</i> —Trinity Church S. S.* General.	3 08
<i>Kansas City</i> —Trinity Church, Foreign.	24 59
<i>Marshall</i> —Trinity Church, Domestic, \$4.50; Foreign, \$4.50; Sp. for Bishop Ferguson, Africa, \$1.	10 00
<i>Monroe City</i> —St. Jude's,* General, \$14.48; S. S.* General \$20.74.	35 22
<i>St. Louis</i> —Christ Church Cathedral,* Domestic, \$13; Foreign, \$7; Mrs. Campbell, Domestic, \$5; Foreign, \$5.	30 00

NEBRASKA—\$111.11

<i>Blair</i> —St. Mary's S. S.* General, \$8.32; Miss O. Abbott, Indian, \$1.38.	10 00
<i>Brownville</i> —Christ Church S. S.* Domestic.	2 10
<i>Cedar Rapids</i> —Trinity Church S. S.* Domestic.	15 06
<i>Hastings</i> —St. Marks S. S.* Domestic, \$3.18; Foreign, \$8.17.	16 35
<i>Kearney</i> —St. Luke's S. S.* General.	19 57
<i>Norfolk</i> —Trinity Church S. S.* General.	6 00
<i>North Platte</i> —Church of Our Saviour S. S.* General.	29 50
<i>Papillion</i> —St. Margaret's Mission S. S.* General.	2 05
<i>Plattsmouth</i> —St. Luke's, Domestic and Foreign.	5 93
<i>Valentine</i> —St. John's S. S., General.	2 55
<i>Winnebago Agency</i> —Mrs. E. J. DeBell,* "Two little Girls," General.	2 00

NEWARK—\$778.33

<i>Bergen Point</i> —Trinity Church, Domestic.	3 00
<i>Englewood</i> —St. Paul's, Domestic and Foreign, \$30.43; through Wo. Aux., General, \$5.	35 43
<i>Hackensack</i> —Christ Church, General, \$53; Mite Chest No. 36,299, Domestic, \$5.30; Mite Chest No. 17,490, Foreign, \$5.30.	63 60
<i>Jersey City</i> —Christ Church S. S.* General.	50 00
Grace, Domestic, \$14.87; Foreign, \$12.67.	27 54
St. John's S. S.,* Domestic.	10 00
<i>Montclair</i> —St. Luke's S. S., Domestic, \$37.93; Foreign, \$37.92; "St. Luke's" scholarship, Hope School, South Dakota, \$60.	135 85
<i>Morristown</i> —John U. Todd, Africa.	2 00
<i>Newark</i> —Grace S. S.* General.	40 78
(<i>Woodside</i>)—St. John's S. S.* General, \$22.07, Colored, \$1.09.	23 16
St. Matthew's S. S.,* Domestic, \$10; Indian, \$5.35; Colored, \$10; Foreign, \$10.	35 35
<i>Orange</i> —Grace, General, \$131.17. Sp. for Rev. Wm. Wilkinson, Minneapolis, Minnesota mission work, \$43.95.	175 12
Mrs. Frances C. Henderson, Sp. for "Alfred Biddle Memorial" scholarship, St. Mary's Orphanage, Shanghai, China.	15 00
"M. K. A. S.," through Wo. Aux., for Indian missions, Rosebud Agency.	15 00
Newark Branch Wo. Aux., for Miss Ives' salary, \$35.50; "Northern New Jersey" scholarship, St. Paul's School, Yankton, South Dakota, \$34.50; Bible readers in Japan, \$0; Sp. for "Harrison Williams" scholarship, St. Stephen's College, Annandale, New York, \$26.50.	146 50

NEW HAMPSHIRE—\$193.07

Ashland—St. Mark's,* Domestic, \$5.07; Indian, \$1.60; Colored, \$2.03; Foreign, \$4.22	12 92
Berlin—St. Barnabas' S. S.* General	5 00
Charlestown—St. Luke's S. S.* General	14 27
Concord—St. Paul's, Domestic, \$11.75; Foreign, \$9.85	21 63
Dover—St. Thomas' S. S.* Domestic and Foreign	17 69
Exeter—Christ Church,* Domestic, \$2.55; Foreign, \$2.55	5 10
Hanover—St. Thomas', Colored	6 76
Hopkinton—St. Andrew's S. S.* General	7 34
Keene—St. James' S. S.* Domestic	11 00
Manchester—Grace, Domestic, \$20.53; Foreign, \$26.38	46 91
Nashua—"Miss H. E. S.," Sp. for Rev. Mr. Partridge, China	1 00
Portsmouth—Christ Church S. S.* Domestic and Foreign	7 00
St. John's S. S.* Domestic and Foreign	24 00
Tilton—Trinity Church, Domestic, \$4.75; S. S.* General, \$7.70	12 45

NEW JERSEY—\$1,075.68

Allentown—Christ Church S. S.* General	2 86
Asbury Park—Trinity Church S. S.* General	15 00
Atlantic City—Ascension, General	61
Beverly—St. Stephen's, General	50 00
Bordentown—Christ Church, General	31 26
Burlington—St. Barnabas', Domestic, \$2; Foreign, \$2	4 00
St. Mary's, Foreign	50
Camden—St. John's, through Wo. Aux., Sp. for Bishop Garrett's educational work (of which Miss Townsend, \$5), \$7	7 00
St. Paul's, through Wo. Aux., Sp. for Bishop Garrett's educational work	20 50
St. Paul's Mission, through Wo. Aux., Sp. for Bishop Garrett's educational work	2 00
Chew's Landing—St. John's, through Wo. Aux., Sp. for Bishop Garrett's educational work	10 00
Crosswicks—Grace S. S., of which \$7.22,* General	14 22
Eatonstown—St. James' Memorial S. S.* General	1 10
Elizabeth—Christ Church, China, \$16; Foreign, \$14.73; S. S.* Domestic, \$66.72	97 45
St. John's,* W. W. Thomas, Esq., Sp. for Rev. Mr. Tyng, Japan, \$100; "A Member," through Wo. Aux., Sp. for Bishop Garrett's Girls' School, \$25	125 00
Trinity Church, Domestic, \$20; Foreign, \$20; S. S., for "Amelia Hamilton McAllister" scholarship, St. Mary' School, China, \$10	50 00
Florence—St. Stephen's, Foreign, \$5; S. S.* Domestic, \$1.38; General, \$8.57; through Wo. Aux., Sp. for Bishop Garrett's educational work, \$7	21 95
Freehold—St. Peter's, through Wo. Aux., Sp. for Bishop Garrett's educational work	5 00
Hightstown—Trinity Church S. S.* General	3 21
Keport—St. Mary's S. S.* General	2 00
Lambertville—St. Andrew's S. S.* General	15 50
Matawan—Trinity Church S. S.* General	40
Merchantville—Grace, through Wo. Aux., Indian	3 00
Middletown—Christ Church, through Wo. Aux., Sp. for Bishop Garrett's educational work	5 00
Moorestown—Trinity Church S. S.* Domestic, \$4.74; Indian, \$4.73; Colored, \$4.73; Foreign, \$4.73	18 98
New Brunswick—Christ Church, through Wo. Aux., Sp. for Bishop Garrett's educational work	25 00
St. John Evangelist, Mite Chest, General, \$4.67; S. S.* General, \$24.60	29 27
Perth Amboy—St. Peter's S. S.* General	28 56
Piscataway—St. James,* General, \$5.23; S. S.* General, \$4.27	9 50
Plainfield—St. Michael's, Wo. Aux., for "R. B. Duane" scholarship, St. John's School, Cape Mount, Africa	25 00

"A Friend,"* Indian	20 00
Princeton—Trinity Church S. S.* General, \$20.71; through Wo. Aux., Sp. for Bishop Garrett's educational work, \$15	35 71
Riverton—Christ Church, "A Communicant," through Wo. Aux., Sp. for Bishop Garrett's educational work	10 00
Roselle—St. Luke's S. S., for "Delarue Kipling Howe" scholarship, St. Margaret's School, Tokio, Japan	40 00
Salem—St. James', through Wo. Aux., Sp. for Mrs. Spalding, Colorado	5 00
Spotswood—St. Peter's S. S.* General	15 37
Swedesboro—Trinity Church,* Domestic, \$20; S. S.* Domestic, \$13.50	33 50
Toms River—Christ Church S. S.* General	12 66
Trenton—Christ Church, through Wo. Aux., Sp. for Bishop Garrett's educational work	5 00
St. Michael's, through Wo. Aux., Sp. for Bishop Paddock, \$10; Sp. for Bishop Garrett's School, \$10	20 00
St. Paul's, through Wo. Aux., Sp. for Bishop Garrett's School	5 00
Trinity Church, through Wo. Aux., Sp. for Bishop Garrett's educational work	25 00
Woodbridge—Trinity Church S. S.* Domestic, \$11.56; Foreign, \$11.56	23 12
Meeting of New Jersey Branch Wo. Aux., Sp. for Bishop Garrett's educational work	1 00
New Jersey Branch of Foreign Mission, Wo. Aux., Foreign, \$44.50; Bible readers to assist Rev. A. H. Locke, China, \$6; Wuchang, China, \$10; "Bishop Scarborough" scholarship, Trinity Divinity and Catechetical School, Tokio, Japan, \$70; "Bishop Odenheimer" (In Memoriam) scholarship, Trinity Divinity and Catechetical School, Tokio, Japan, \$70	200 50

NEW YORK—\$8,634.21

Brewster's—St. Andrew's S. S.* General	13 64
Clifton, S. I.—St. John's, Domestic, \$30; Sp. for "Rev. Geo. H. Watson," Seattle, Washington Territory, for Grace Hospital, \$50	100 00
Dobb's Ferry—St. Paul's, Domestic, \$1.81; S. S.* Domestic, \$1.98	3 79
East Chester—St. Paul's, Domestic	10 04
Edgewater—St. Paul's Memorial Church, Colored	5 50
Fishkill—Trinity Church, Domestic	11 88
Greenwood Lake—"E. M. R.," and "E. M. W.,"* for "C. T. M. S." scholarship, Mrs. Brierley's School, Cape Mount, Africa, 50 cts.; St. Mary's Orphanage, Shanghai, China, 50 cts.; General (S. S. Waterstone, 50 cts.; J. B. Close, 50 cts.), \$1	2 00
Holcroft—Trinity Church, Domestic	196 84
Irvington-on-Hudson—St. Barnabas', Mrs. W. F. Cary, Jr., Domestic	75 00
New Dorp, S. I.—New Dorp Mission S. S.* General	2 15
New Brighton, S. I.—Christ Church S. S., Colored	7 00
Newburg—St. George's Chapel S. S.* Domestic, \$20; Foreign, \$20	40 00
New City—St. John's S. S.*	1 00
St. Paul's S. S.* Domestic, \$31.41; Indian, \$2.21	33 62
Mrs. S. M. Akerly,* General	1 15
New York—Annunciation S. S.* Domestic, Ascension, "A Member," General, \$20; through Wo. Aux., for dispensary at Kia Ding, China, \$100; Sp. for Domestic Contingent Fund, \$10	140 00
Ascension Memorial Chapel, Domestic	5 00
Calvary, Charlotte A. Hamilton, for Rev. W. B. Gordon's salary, Mexico, \$50; Niobrara League, for support of Mrs. Kinney, South Dakota, \$112; Children's League, toward building an alcove in St. Elizabeth's School, South Dakota, \$25; through Wo. Aux., Sp. for Rev. W. A. Fair, Africa, \$18.55; Sp. for Domestic Contingent Fund, \$5	210 55

Christ Church, through Wo. Aux., Missionary Association,* General, \$200; Bib'e readers in Japan, \$100; Evangelists under Rev. Arthur H. Locke, \$100..	400 00	mestic and Foreign.....	56 60
(Riverdale)—Christ Church S. S.,* General, \$19.54; Sp. for Nebraska, \$4.51.....	24 05	St. Matthew's S. S.,* Domestic, \$80.73; Indian, \$5.80; Ladies' Guild, through Wo. Aux., Sp. for Rev. Arthur H. Locke's work, Hankow, China, \$25.....	111 53
Eighth Ward Mission S. S.,* General.....	2 00	St. Michael's S. S.,* Domestic, \$14.66; Indian, \$2.77; Rev. Paulus Moort's work, Liberia, \$38.03; Rev. Mr. Potts' work, China, \$2.63; Sp. for China Famine Fund, 18c; Bishop Ferguson's work, Africa, \$7; Boys' School, Wuchang, China, \$8.25.....	73 52
Grace, General, \$10; Miss M. A. Edson,* Domestic, \$250; Foreign, \$350; Sp. for Augmentation Fund, \$500; through Niobrara League, for support of teacher in St. Mary's School, Rosebud Agency, South Dakota, \$315; through Wo. Aux., for "Bishop H. C. Potter" scholarship, St. Agnes' School, Osaka, Japan, \$50; Dr. Haslep's salary, \$50; building fund of Hoffman Institute, Africa, \$60; Sp. toward furnishing Miss Aldrich's school, \$100; "W. F. M. A., Jr." Society, for Mrs. Laning's Bible woman, \$72.....	1,657 00	St. Paul's, Domestic, \$50; Foreign, \$12.87. St. Paul's Chapel, Domestic.....	150 12
Heavenly Rest, Colored, \$5; Albert H. Martin,* Domestic, \$1; through Wo. Aux., Sp. for Domestic Contingent Fund, \$6.....	12 00	St. Peter's S. S.,* Domestic, \$28; Foreign, \$28.....	56 00
Holy Apostles', Woman's Missionary Association, Sp. toward Dr. Tucker's camera, Africa, \$10; Sp. for Foreign Missionaries' Insurance Fund, \$5; Rev. Arthur H. Locke's work, Hankow, China, \$2.....	17 00	St. Thomas', Young Ladies' Foreign Missionary Society, through Wo. Aux., for "St. Thomas'" scholarship, St. John's College, Shanghai, China, \$70; Sp. for Rev. Arthur H. Locke, \$17.....	57 00
Holy Communion,* Julia F., \$5; Edward H., \$5; Cornelia V. Delafeld, \$5; General.....	15 00	Transfiguration, thro' Niobrara League, for mission at Choteau Creek, South Dakota.....	48 00
Holy Trinity Church, Woman's Missionary Society, for Rev. Arthur H. Locke's work, Hankow, China, \$50; Sp. for E. H. Watkins' bed, Osaka, Japan, \$60; through Wo. Aux., "King's Daughters, Alpha Ten," Sp.* for support of baby in St. Mary's Orphanage, Shanghai, China, \$30.....	140 00	Trinity Church, Domestic.....	98 50
Incarnation, Domestic, \$600.62; Foreign, \$25; S. S., for "George N. Hale" scholarship, St. John's Mission, Cape Mount, Africa, \$25; "Montgomery" scholarship, Duane Hall, St. John's College, Shanghai, China, \$40; Ladies' Missionary League, through Wo. Aux., for salaries of Women Helpers in Indian work, South Dakota, \$10; Ladies' Committee for Foreign Work, through Wo. Aux., for Hoffman Institute Building Fund \$30; through Wo. Aux., for Miss Benjamin's salary, Virginia, \$50; Sp. for insurance dues, Rev. H. D. Page, Japan, \$65.....	845 62	Trinity Chapel, Mrs. Milnor, through Niobrara League, for Hope School, South Dakota, \$5; "A Young Lady," Sp. for Missionary Episcopate Endowment Funds, (North Dakota, \$1; South Dakota, \$1; Montana, \$1; Washington Territory, \$1) \$4; through Wo. Aux., Sp. for Domestic Contingent Fund, \$10; Young Woman's Branch of Missionary Relief Society,* Domestic, \$76.25; Foreign, \$21.75; S. S.,* General, \$93.10; Parish Day-school,* General, \$15.55.....	165 65
St. Ambrose S. S.,* Foreign.....	11 00	Zion, Mrs. Garrettsen, for "Zion" scholarship, St. John's School, Cheyenne River Agency, South Dakota, \$60; Woman's Missionary Association, through Wo. Aux., Sp. for Rev. Dr. Thomson's life insurance dues, Shanghai, China, \$50; salary of teachers in Japan, \$25; work among colored people, \$30.....	165 00
St. Andrew's, Domestic, \$200; Colored, \$100; Indian, \$100; Foreign, \$200; Sp. for Rev. D. Tucker, Charlestown, W. Va., \$25; Sp. for Bishop Knickerbacker, Indiana, \$25; Sp. for Rev. F. Towers, St. Mary's Church, Dayton, Florida, \$20; Sp. for Rev. L. Hooft, Alexandria, Va., \$25.....	695 00	John Bailey, Sp. for Rev. Arthur H. Locke.....	5 00
(Harlem)—St. Andrew's, through Wo. Aux., for Hoffman Institute Building Fund.....	25 00	Miss Mary M. Collins, for "Joseph B. Collins" scholarship, St. John's School, South Dakota, \$60; Sp. for Alaska boat, \$25.....	85 00
St. Bartholomew's, Sp. for building a school at Nara, Japan, \$150; Ladies' Missionary Society, through Wo. Aux., for Miss Suthon's salary, Japan, \$550; through Niobrara League, Mrs. Dexter, for "Dexter" scholarship, St. Mary's School, South Dakota, \$60; for support of lady teacher, South Dakota, \$267.50.....	1,027 50	"Cash," Domestic.....	1 23
St. George's S. S., for Miss Julia Smith's salary, Liberia, \$300; through Wo. Aux., Sp. for Bishop Quintard's church for colored people, \$5; Sp. for church at Phenix, Arizona, \$3; Sp. for Bishop Johnston's school, San Antonio, Texas, \$1.....	309 00	Mrs. M. Earle, Domestic.....	1 82
(Fordham)—St. James', through Wo. Aux., for Hoffman Institute Building Fund.....	21 00	Robert M. Herrberg, contents of Lenten S. S. Box, Indian.....	25
St. Mark's, Henry B. Renwick, Domestic, \$250; Colored, \$150; Foreign, \$250; through Wo. Aux., Sp. for Domestic Contingent Fund, \$10.....	660 00	Mary N. Lawrence, contents of Lenten Missionary Box, Domestic.....	3 00
(Manhattanville)—St. Mary's S. S.,* Do-		F. A. Loomis, Indian.....	2 00
		Mrs. Thomas J. Owen, Domestic.....	25 00
		Miss Juliet C. Smith, for "Bishop Clarkson" scholarship, St. John's School, Cape Mount, Africa.....	12 50
		"Trust," Domestic, \$25; Indian, \$25; Colored, \$25; Foreign, \$25.....	100 00
		Sarah Wesner, Sp. toward sending sawmill and steam launch to Alaska.....	25 00
		"N. W. P.," Domestic.....	5 00
		"In Memoriam," for Rev. J. W. Chapman's Mission, Alaska.....	2 00
		"A Friend," Sp. for the poor people in China.....	1 00
		"A Friend," through Wo. Aux., General.....	1 00
		Patterson—Christ Church S. S.,* General.....	5 00
		Pelhamville—Church of the Redeemer S. S.,* General.....	16 41
		Poughkeepsie—Christ Church, A. Percival Hart,* General.....	50
		Church of the Holy Comforter S. S.,* General.....	2 50
		"A. E. C.," for "In Memoriam" scholarship, St. John's School, Cape Mount, Africa.....	25 00
		Scarborough (Beechwood)—St. Mary's S. S.,*.....	17 86
		Scarsdale—St. James the Less, Domestic, \$24.25; Foreign, \$24.25.....	48 50
		Sing Sing—St. Paul's,* General, \$8; S. S.,* General, \$31.....	39 00
		Trinity Church, General.....	45 50
		Spring Valley—St. Paul's S. S.,* General... (Pearl River)—St. Stephen's S. S.,* General.....	3 40
			1 38

Staatsburgh—St. Margaret's S. S., for "St. Margaret's" scholarship, St. Mary's Hall, Shanghai, China	40 00
Wappinger's Falls—Zion S. S.* Domestic	60 00
Westchester—St. Peter's S. S.* General, \$50; Miss Farquhar, through Wo. Aux., for "Frances Ridley Havergal" scholarship, St. John's School, Cape Mount, Africa, \$25; through Wo. Aux., Sp. for "Wyatt" scholarship, St. John's School, Logan City, Utah, \$40.	115 00
West Park—Ascension S. S.* Colored, \$1; General, \$9	10 00
White Plains—Grace, through Wo. Aux., Sp. for Bishop Quintard's church for colored people	53 60
"A Friend," through Wo. Aux., Sp. for Domestic Contingent Fund	15 00
Williams' Bridge—St. George's S. S.* General	5 11
Yonkers—St. John's, through Wo. Aux., for Miss Aldrich's salary	50 00
Miscellaneous—"D.," General	3 00

NORTH CAROLINA—\$340.83

Asheville—Trinity Church S. S.* Domestic	13 11
Trinity Chapel S. S.* Colored	5 60
Chapel Hill—Chapel of the Cross, Mite Boxes, through Wo. Aux., General	2 67
Charlotte—St. Michael's and All Angels' Mission and S. S., Colored	3 15
St. Peter's, Mite Boxes, through Wo. Aux., General	6 64
Durham—St. Philip's S. S.* General	9 31
Elkin—Mission, through Wo. Aux., Sp. for scholarship in Montgomery Institute, Seguin, Texas	3 60
Enfield—Advent S. S.* Domestic	7 65
Franklin—St. John's, Domestic	1 04
Grimesland—Susie Saunders* General	25
Henderson—Holy Innocents', Domestic, \$7.53; Indian, \$2; Colored, \$2.47; Foreign, \$5; S. S.* General, \$5.61	22 61
Jackson—Church of the Saviour, Domestic, \$14.02; S. S.* General, \$18.02	32 04
Lenoir—St. James' Mission S. S.* Africa	2 00
Lexington—Wenonah Mills* Ethel, Loes, and Maud Holt, General	5 00
Lincolnton—St. Luke's,* Domestic and Foreign, \$9; S. S.* General, \$3.85	12 85
Marion—St. John's Mission* General, \$3.35; S. S.* General, \$1.50	4 85
Mecklenburgh Co.—St. Mark's Mission, General	2 45
Old Fort—Mission S. S.* General	56
Pittsboro—St. Bartholomew's,* General, \$22.67; S. S.* General, \$14.18; Alms Chest, General, \$2.53	39 38
St. James' Mission, Systematic Offering Plan, General, \$1.05; *General, \$2.02; S. S.* General, \$6.39	9 46
Raleigh—Christ Church S. S.* Domestic and Foreign, \$63.96; Indian, 67 cts.	64 63
St. Augustine's S. S.* General	13 83
Scotland Neck—Trinity Church, Foreign	8 73
Statesville—Three Mite Boxes, through Wo. Aux., General	2 68
Wadesboro—Myrtle and Bessie Davis,* General	10
Waynesville—Grace,* Emma Norwood and Minnie McIntosh, General	14
North Carolina Branch Wo. Aux., Sp. for support of baby in St. Mary's Orphanage, China, \$30; Sp. for scholarship in Montgomery Institute, Seguin, Texas, \$30.60	66 60

OHIO—\$555.17

Ashtabula Harbor—Grace Memorial,* Domestic, \$1.65; Foreign, \$1.65	3 30
Cleveland—Deaf Mute Mission S. S.* General	3 78

† In the May number of THE SPIRIT OF MISSIONS \$60 from Wo. Aux., of this Church, Sp. for "Bishop Morris" scholarship, Girls' School, Portland, Oregon, was by error credited to Miss Hatty Martin.

Emmanuel Church, through Wo. Aux., for colored school, Georgia, \$3; S. S.* Domestic and Foreign, \$15.38	20 38
Church of the Good Shepherd, Domestic and Foreign, \$6.83; S. S.* General \$27.03	33 86
Grace, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund	10 00
St. Paul's, through Wo. Aux., for colored school in Georgia	20 00
Trinity Church,* Indian, \$1; Africa, \$1; Greece, \$1; Mite Chest No. 9,345, Domestic, \$4.50	7 50
Cuyahoga Falls—St. John's S. S.* Domestic	25 37
Fostoria—Trinity Mission S. S.* General	12 00
Galion—Grace S. S.* Domestic and Foreign	13 36
Gambier—Harcourt Parish, for "Alfred Blake" scholarship, Emma Jones School, Shanghai, China, \$40; *Sp. for Bishop Dudley, for work among colored people in Louisville under Rev. G. B. Cooke, \$48; Sp. for Bishop Kendrick, for church at Phenix, Arizona, \$36.50; Missionary Boxes, No. 4,557, Foreign, \$2.28; No. 4,558, Foreign, \$1.60	124 50
Jefferson—Trinity Church and S. S.* Indian, \$4.50; Colored, \$7.34; Foreign, \$2.75	3 88
Massillon—St. Timothy's,* \$14.67; S. S.* \$20.05; (for Domestic, \$16.05; Indian, \$1.31; Colored, \$1.30; Foreign, \$16.06) \$34.72; Colored S. S., *Africa \$9.01	14 59
Medina—St. Paul's, Foreign, \$8.40; S. S.* General, \$7	43 73
Mount Vernon—St. Paul's, through Wo. Aux., for colored schools in Georgia	15 40
New Lisbon—Trinity Church S. S.* General	5 00
Ravenna—Grace, Domestic	12 75
Steuenville—St. Paul's S. S.* for "Maggie Robinson" scholarship, St. John's School, Cheyenne River Agency, South Dakota	5 00
Tiffin—Trinity Church S. S.* Domestic, \$11.65; Foreign, \$15	100 00
Toledo—Grace S. S.* General	26 65
Warren—Christ Church, Light Seekers, for "St. James'" scholarship, Jane Bohlen School, Wuchang, China	7 00
Youngstown—St. John's, Domestic and Foreign	10 00
	37 12

PENNSYLVANIA—\$3,636.90

Andalusia—Chapel of the Redeemer, Foreign	5 00
Coatesville—Trinity Church, Domestic and Foreign	172 13
Concord—St. John's, General	5 00
Jenkintown—Church of Our Saviour S. S., for "Rev. R. F. Colton" scholarship, Bishop Boone Memorial School, Wuchang, China, \$40; General, \$5	45 00
Lansdowne—St. John's, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund	2 00
Media—Christ Church, Domestic, \$5; Foreign, \$25	30 00
Norristown—St. John's, Domestic, \$30.83; S. S.* Sp. for Bishop Knickerbacker, for his school work, \$25; Sp. for Rev. W. Wilkinson, Rector of St. Andrew's Church, Minneapolis, for church debts, \$25; Sp. for Rev. H. P. Chapman, rector of Trinity Church, St. Mary's City, Maryland, \$10; General, \$8.78	99 61
Pegua—St. John's, \$12.64; S. S., \$2.36; (Domestic, \$10; Foreign, \$5)	15 00
Philadelphia—Church of the Advocate Memorial, Mary A. Todd, Sp. for Augmentation Fund	25 00
Advent, through Wo. Aux., for "Bishop Whitaker" scholarship, St. John's School, Cape Mount, Africa, \$2.25; "Anna M. Stevens" scholarship, St. John's School, Cape Mount, Africa, \$2; "Richard Newton" scholarship, High School, Cavalla, Africa, 75 cts.	5 00

ACKNOWLEDGMENTS.

(Lower Dublin)—All Saints' Foreign..... 55 13
 All Souls', Indian, \$10; China, \$10..... 20 00
 Calvary, through Wo. Aux., for Miss Mailes' salary, Japan, \$2; Sp. for Foreign Missionaries' Insurance Fund, \$2... 4 00
 Calvary Monumental, through Wo. Aux., for "Anna J. Rumney" scholarship, St. Paul's School, Tokio, Japan..... 1 00
 Christ Church Chapel, Domestic, \$90.25; Indian, \$43.58; Colored, \$82.75; Foreign, \$35.46; through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$2... 254 04
 Covenant, through Wo. Aux., for Miss Mailes' salary, Japan..... 10 00
 Emmanuel Church, "W. B." Indian, 50 cts.; Africa, 50 cts..... 1 00
 Episcopal Hospital, through Wo. Aux., for "Anna J. Rumney" scholarship, St. Paul's School, Tokio, Japan..... 2 00
 Grace, through Wo. Aux., for Elizabeth Bunn Memorial Hospital, Wuchang, China..... 30 00
 (Mount Airy)—Grace S. S., for "Harry LaRue Memorial" scholarship, Hope School, South Dakota, \$50; General, \$23.68; through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$4... 87 68
 Memorial Church of the Holy Comforter, Sp. for Rev. W. H. H. Ross, Rice Lake, Wisconsin, for work among lumbermen, \$5; Sp. for Augmentation Fund, \$1.10..... 6 10
 (Tacony)—Holy Innocents', Epiphany and Lenten Offering, General..... 20 00
 Holy Trinity Church, John Bohlen Trust Fund, St. John's College, China, \$600; through Wo. Aux., for Miss Mailes' salary, Japan, \$17; Sp. for Foreign Missionaries' Insurance Fund, \$1..... 618 00
 Holy Trinity Memorial Chapel, Foreign Church of the Mediator, through Wo. Aux., for Miss Mailes' salary, Japan.... 5 00
 (Roxborough)—St. Alban's, Foreign..... 3 42
 St. Andrew's, Foreign, \$102.85; S. S., for "W. F. Paddock" scholarship, St. John's School, Cape Mount, Africa, \$25; General Missionary Society, for Cape Palmas Orphan Asylum, Africa, \$25.... 152 85
 (West)—St. George's S. S.,* General..... 30 60
 St. James',* Leonard T. Beale, \$1.30. Maria Scott Beale, \$2.10, General..... 3 40
 (Kingsessing)—St. James', Domestic, \$75.67; Foreign, \$3..... 80 67
 (Germantown)—St. John Baptist S. S.,* General..... 29 52
 (Germantown)—St. Luke's, for Rev. Arthur H. Locke's work, Hankow, China, \$25; through Wo. Aux., for "Anna J. Rumney" scholarship, St. Paul's School, Tokio, Japan, \$2; Sp. for Foreign Missionaries' Insurance Fund, \$17..... 44 00
 St. Mark's, Domestic, \$500; through Wo. Aux., for Miss Mailes' salary, Japan, \$35..... 535 00
 (West)—St. Mary's, through Wo. Aux., for Miss Mailes' salary, Japan, \$20; Sp. for Foreign Missionaries' Insurance Fund, \$2..... 22 00
 (Chestnut Hill)—St. Paul's, through Wo. Aux., for "Anna J. Rumney" scholarship, St. Paul's School, Tokio, Japan.... 5 00
 St. Peter's, Indian, \$137.78; Colored, \$137.78..... 275 56
 St. Stephen's, Foreign..... 10 00
 (West)—Church of the Saviour, through Wo. Aux., for Miss Mailes' salary, Japan, \$10; "Anna J. Rumney" scholarship, St. Paul's School, Tokio, Japan, \$1; "Julia C. Emery" scholarship, Orphan Asylum, Cape Palmas, Africa, \$10; "Bishop Stevens Divinity" scholarship, St. John's College, Shanghai, China, \$10; Sp. for Bishop Ferguson, Africa, for redemption of a girl, \$10..... 41 00
 Rev. Alfred L. Elwyn, for "M. M. E." (In Memoriam) scholarship, Hope School, Springfield, South Dakota..... 30 00
 Mite Chest No. 2,177, General..... 14 00
 Miss H. J. Buchanan, S. S.* Class, General (Germantown)—Robert N. Downs, Jr.,* General..... 2 36
 1 00

(Holmesburg)—Mite Box No. 6,929, Domestic..... 71
 Radnor—St. Martin's S. S., for "St. Martin" scholarship, Divinity School, Tokio, Japan..... 31 52
 "Anonymous," Sp. for Rev. Arthur H. Locke, China..... 2 00
 Selin's Grove—Eugene M. Mullin,* General, James Keeman Davis,* General..... 1 12
 1 00
 Upper Merion—Christ Church, for Bishop Hare's work among the Indians..... 7 87
 West Chester—Rev. J. Bolton, Sp. for Rev. Arthur H. Locke, China..... 5 00
 Miscellaneous—"Ivy Cottage," for salary of an unmarried missionary to Japan.. 750 00

PITTSBURGH—\$884.74

Allegheny City—Trinity Church, Thomas C. Jenkins, Domestic..... 250 00
 Corry—Emmanuel Church S. S.,* General..... 21 50
 Erie—St. Paul's, General..... 1 00
 Franklin—St. John's S. S., Lenten Offering of five children, Domestic, \$3.86; General, \$3..... 6 86
 Johnstown—St. Mark's, Domestic and Foreign..... 8 06
 New Haven—Trinity Church S. S.,* Domestic, \$8; Foreign, \$5..... 13 00
 Pittsburgh—St. James', Domestic, \$19.18; Foreign, \$19.18..... 38 36
 St. Peter's, Sp. for salary of Rev. Mr. Wilson, missionary among colored people..... 375 00
 Trinity Church S. S.,* Domestic and Foreign..... 140 96
 Pittsburgh Branch Wo. Aux., for Dr. Haslep's salary, China..... 30 00

QUINCY—\$227.78

Griggsville—St. James', \$2; S. S.,* \$3, General..... 5 00
 Knoxville—St. Mary's School,* General, \$14.57; Missionary Guild,* General, \$20; "Bertha Leffingwell" scholarship, St. Mary's School, Shanghai, China, \$40; Sp. for scholarship in Salt Lake City, Utah, \$40..... 114 57
 Limestone—Christ Church, Indian, \$4.10; Colored, \$4.10..... 8 20
 Peoria—St. Paul's S. S.,* General..... 67 66
 Rock Island—Trinity Church S. S.,* General, \$15.66; St. Paul's, Missionary Guild, General, \$8.77..... 24 43
 Trinity Chapel S. S.,* General..... 7 92

RHODE ISLAND—\$1,346.32

Barrington—St. John's, Domestic, \$15.85; Foreign, \$17.66..... 33 51
 Bristol—St. Michael's S. S., Sp. for scholarship in Salt Lake City, Utah..... 40 00
 Russell G. Colt,* General..... 50
 Central Falls—St. George's S. S.,* General..... 26 00
 East Greenwich—St. Luke's,* Foreign..... 89 26
 Manville—Emmanuel Church and S. S., Domestic, \$12.50; Indian, \$12.75; Foreign, \$12.50; Ladies' Aid Society, for "Emily Waterman" scholarship, St. John's School, Cape Mount, Africa, \$5; through Wo. Aux., for "Emily Waterman" scholarship, St. John's School, Cape Mount, Africa, \$5..... 47 75
 Middletown—Holy Cross, Holy Cross Guild, through Wo. Aux., for "Caroline Clark" scholarship, St. John's School, Cape Mount, Africa, \$15; S. S., through Wo. Aux., for "Caroline Clark" scholarship, St. John's School, Cape Mount, Africa, \$10..... 25 00
 Newport—St. George's,* Domestic and Foreign, \$20; S. S.,* General, \$5..... 25 00
 Trinity Church, Mrs. Edward King, Domestic, \$50; S. S.,* Indian, \$3.58; General, \$40.06..... 93 64
 Pawtucket—St. Paul's, Domestic, \$15; Indian, \$5; Colored, \$3; Foreign, \$20..... 45 00
 Trinity Church S. S.,* General..... 34 00

<i>Portsmouth</i> —Holy Cross Chapel, Domestic, \$3.42; Indian, 95 cts.; Colored, 95 cts.; Foreign, 80 cts.; S. S.* General, \$2.80.	8 92	Epiphany,* Domestic, \$37.56; Foreign, \$37.55.	75 11
(<i>South</i>)—St. Mary's, Domestic, \$1.72; Indian, \$1.81; Colored, \$1.47; Foreign, \$1.93; S. S.* General, \$2.50	9 43	(<i>Price's Hill</i>)—Nativity Chapel S. S.,* Domestic and Foreign	32 90
<i>Providence</i> —All Saints' Memorial S. S.,* General	83 75	St. Luke's, Robert Ellsworth Weeks, Jr.* General	1 00
Christ Church S. S., Domestic and Foreign	25 00	Trinity Church S. S.,* Domestic and Foreign	5 07
Grace,* General, \$630.09; through Wo. Aux., for "Emily Waterman" scholarship, St. John's School, Cape Mount, Africa, \$10.	640 09	<i>Columbus</i> —Church of the Good Shepherd, through Wo. Aux., Foreign, \$1.95; Helping Hand, through Wo. Aux., Sp. for church at Phoenix, Arizona, \$5.	6 95
Church of the Redeemer, Domestic, \$9.83; Foreign, \$7.64; General, \$3	14 47	Trinity Church, through Wo. Aux., Sp. for Rev. Gilbert H. White, Pinellas, Florida, \$21.81; Sp. for Zenana Mission, \$21.81	43 62
Mr. Rufus Waterman, for "Emily Waterman" scholarship, St. John's School, Cape Mount, Africa.	5 00	<i>Dayton</i> —Ascension Chapel S. S.,* General. Christ Church, Foreign	10 00 9 74
<i>Westerly</i> —Christ Church S. S., for "Westerly" scholarship, St. Paul's School, Yankton Agency, South Dakota.	60 00	<i>Delaware</i> —St. Peter's, through Wo. Aux., Domestic, \$20; "Jennette H. Platt" scholarship, St. John's School, Cape Mount, Africa, \$25	45 00
<i>Wickford</i> —St. Paul's S. S.,* for Rev. J. W. Chapman's work, Anvik, Alaska.	40 00	<i>Glendale</i> —Christ Church S. S.,* General	10 68
SOUTH CAROLINA—\$354.20			
<i>Abbeville</i> —Trinity Church, Domestic and Foreign	20 00	<i>London</i> —Mrs. K. D. Sharp's three boys,* Henry Jay, Leighton and Wilfrid, General	1 50
<i>Aiken</i> —St. Thaddeus', Domestic, \$2.50; Foreign, \$2.50.	5 00	<i>Newark</i> —Trinity Church, through Wo. Aux., Sp. for Bishop Kendrick's work in New Mexico and Arizona.	15 00
A. E. Quimby, for work in Japan	2 00	<i>Pomeroy</i> —Grace S. S.,* Domestic, \$2; Indian \$2; China, \$2.	6 00
<i>Anderson</i> —Grace S. S.,* General	8 50	<i>Portsmouth</i> —All Saints', Foreign	11 53
<i>Berkeley</i> —St. John's,* General, \$13.63; S. S.* General, \$9.07	22 70	Christ Church S. S.,* Domestic and Foreign	31 60
<i>Black Oak</i> —Trinity Church, General, \$8.30; Mrs. J. M. Machette, General, \$5	13 30	<i>Springfield</i> —Christ Church, through Wo. Aux., Sp. for scholarship in Utah, \$40; Sp. for church at Phoenix, Arizona, \$25; Sp. for beneficiary on "Mary H. Rochester" scholarship, Seguin, Texas, \$5.	70 00
<i>Blacksburg</i> —Atonement S. S.,* General	50 00	Heavenly Rest,* General, \$26.31; S. S.* General, \$25.19	51 50
<i>Cumden</i> —Grace S. S.,* General	21 28	<i>Worthington</i> —St. John's,* General, \$33.21; S. S.,* General, \$15.24	48 45
<i>Charleston</i> —Grace S. S.,* General	6 50	Southern Ohio Branch Wo. Aux., Sp. for beneficiary on "Mary H. Rochester" scholarship, Seguin, Texas, \$93.25; for "Bishop Jaggar" scholarship, St. Mary's Hall, China, \$40; Sp. for endowment of child's bed in F. C. Paddock Hospital, Washington Territory, \$40.50	173 75
Holy Communion S. S.,* Domestic	5 43	SPRINGFIELD—\$29.65	
<i>Cheraw</i> —St. David's S. S.,* Domestic, \$6.50; Foreign, \$6.50	13 00	<i>Carlisle</i> —Christ Church S. S.,* General	50
<i>Chester</i> —St. Mark's S. S.,* Domestic and Foreign	6 37	<i>Champaign</i> —Emmanuel Church S. S.,* General	27 00
<i>Columbia</i> —St. Luke's (Colored), General	4 00	<i>East St. Louis</i> —St. Mary's Mission S. S.,* General	2 15
St. Mary's Mission, General	1 39	TENNESSEE—\$244.96	
Trinity Church, \$9.65; Mines Reynolds, Foreign, \$25.	34 65	<i>Bolivar</i> —St. James' S. S.,* General	25 00
<i>Gaffney</i> —Incarnation S. S.,* General	1 30	<i>Gallatin</i> —Emmanuel Church S. S.,* General	1 20
<i>Georgetown</i> —Prince George (Winyah), Domestic, \$5; Foreign, \$5; S. S.,* General, \$5.54	15 54	<i>Knoxville</i> —St. John's Church and S. S., Domestic and Foreign, \$100; Colored, \$35	135 00
<i>Glenn Springs</i> —Calvary S. S.,* General	1 75	<i>Nashville</i> —Christ Church, Domestic, \$24.50; Foreign, \$25.10	49 60
<i>Orangeburg</i> —Mrs. H. E. Beckwith, Missionary Box,* for white work in South Carolina	1 00	<i>Rugby</i> —Christ Church S. S.,* General	5 51
<i>Pendleton</i> —St. Paul's, Domestic, \$2; S. S.,* General, \$8.75	10 75	<i>Sewanee</i> —St. Paul on the Mountain S. S.,* General	12 65
<i>Ridgeway</i> —St. Stephen's, Domestic, \$2.10; S. S.,* General, \$12.09	14 19	<i>Somerville</i> —Anonymous,* General	10 00
<i>Rock Hill</i> —Church of Our Saviour S. S.,* Domestic and Foreign	11 57	<i>Tracy City</i> —Christ Church S. S.,* General	6 00
<i>Spartanburg</i> —Advent, Domestic, \$12.18; Indian, \$4.08; Colored, \$6.08; Foreign, \$12.18; through Wo. Aux., for "Maurice Moore" scholarship, St. Agnes' School, Osaka, Japan, \$20.	56 52	TEXAS—\$246.80	
<i>Spartanburg Co.</i> —Mission S. S.,* General	2 75	<i>Beaumont</i> —Mission,* \$4.35; S. S.,* \$6.55, General	10 90
<i>Union</i> —Nativity S. S.,* General	7 50	<i>Columbia</i> —St. John's,* Domestic and Foreign	7 40
<i>Vance's</i> —Miss M. H. Beckwith, 75 cts.; S. S. Class,* John J. Tate, 46 cts.; Samuel P. Tate, 42 cts.	1 63	*Lydia Munson, Sarah Munson, Catharine Nash, General	1 50
<i>Winnboro</i> —St. John's S. S.,* Domestic and Foreign	15 08	<i>Galveston</i> —Grace S. S.,* General	25 00
SOUTHERN OHIO—\$765.00			
<i>Bellaire</i> —Trinity Church S. S.,* General, \$13.58; Rity Gallaher, Foreign, 50 cts.	14 08	St. Augustine's, General	15 00
<i>Chillicothe</i> —St. Paul's, through Wo. Aux., Foreign	8 35	Trinity Church, Foreign, \$50; S. S.,* Domestic, \$72	122 00
<i>Cincinnati (Walnut Hills)</i> —Advent, through Wo. Aux. Domestic, \$26.55; Foreign, \$26.55; "Our Girls," through Wo. Aux., Domestic, \$6.76; Foreign, \$6.76	66 62	<i>Jefferson</i> —Christ Church, Domestic, \$4.85; S. S.,* Domestic and Foreign, \$4.25	9 10
(<i>Clifton</i>)—Calvary,* Domestic, \$23.55; through Wo. Aux., Sp. for three bricks for St. Luke's Hospital, Denver, Col., \$3.	26 55	<i>La Grange</i> —St. James,* \$6.20; S. S.,* \$31.	

Missionary Box No. 17,462, General.....	1 60
Kalamazoo—St. Luke's S. S.* General.....	100 35
Manistee—Holy Trinity Church S. S.,* General.....	6 55
Mount Pleasant—St. John's S. S.,* General.....	5 00
Quincy—St. John's S. S.,* General.....	2 00

from Bishop Whitaker's School for Girls, \$161.45.....	250 90
Virginia—St. John's S. S.,* General.....	19 70
St. Paul's,* \$49.51; S. S.,* \$118.65, General.....	168 16

Utah.

Salt Lake City—St. Mark's, Domestic, \$238; S. S.* General, \$72.05.....	310 05
St. Paul's Chapel,* Domestic, \$71.40; S. S.* Indian, \$44.28; Cape Palmas, Africa, \$30.....	145 68

WESTERN NEW YORK—\$810.88

Addison—Church of the Redeemer, Indian, \$2.06; Colored, \$2.06; S. S.,* General, \$23.47.....	27 59
Batavia—St. James', Domestic.....	10 49
Buffalo—Ascension, Domestic, \$38.02; S. S.* Domestic and Foreign, \$43.69.....	81 71
St. Bartholomew's S. S.,* General.....	5 30
St. Paul's, Indian, \$60; S. S.,* General, \$2.55.....	62 55
Clyde—St. John's S. S.,* General.....	1 35
Geneva—Trinity Church, Domestic, \$10; Mexico, \$5; Sp. for Bishop Brewer, \$127; Sp. for Bishop Whipple, \$2; Sp. for Bishop Garrett, \$2; Sp. for Rev. Dr. Oliver, Kearney, Nebraska, \$40; The Sewing Society, Domestic, \$40.....	226 00
Lancaster—Trinity Church S. S.,* Domestic.....	5 00
Lyons—Grace S. S.,* General.....	23 56
Mount Morris—St. John's S. S.,* Domestic.....	63 62
Phelps—St. John's S. S.,* General.....	6 87
Randolph—Grace, Domestic, \$9; General, \$9; S. S.,* General, \$9.....	27 00
Rochester—Christ Church, Domestic.....	45 05
Church Home, Children's Lenten Offering, General.....	2 15
Church of the Good Shepherd S. S.,* General.....	4 75
St. Luke's, Indian, of which through Wo. Aux., \$139.25.....	166 99
Trinity Church S. S.,* General.....	30 33
Scottsville—Grace S. S.,* General.....	10 50
Stafford—St. Paul's, Domestic and Foreign.....	7 34
Watkins—St. James', Domestic.....	2 73

SOUTH DAKOTA—\$46.69

Sisseton Agency (Niobrara Deanery)—St. Mary's S. S.,* General.....	2 55
Deadwood—St. John the Evangelist's, Domestic and Foreign.....	5 00
Mitchell—St. Mary's S. S.,* General.....	6 36
Rapid City—Emmanuel Mission S. S.,* General.....	9 00
Sioux Falls—Calvary Cathedral, Domestic and Foreign.....	18 78
Sturgis—St. Thomas', Domestic and Foreign.....	2 50
Watertown—Trinity Church S. S.,* General.....	2 50

NORTHERN TEXAS—\$19.35

Comanche—St. Matthew's S. S.,* General.....	6 25
Paris—Holy Cross S. S.,* Domestic and Foreign.....	4 65
Texarkana—St. James' S. S.,* General.....	8 45

WESTERN TEXAS—\$122.39

Del Rio—St. James' S. S.,* Domestic, \$1.40; Foreign, \$1.40.....	2 80
El Paso—St. Clements' S. S.,* General.....	42 25
Gonzales—Church of the Messiah S. S.,* General.....	17 00
Lockhart—Emmanuel Church S. S.,* Foreign.....	1 90
Luling—Annunciation S. S.,* General.....	11 50
San Antonio—St. Paul's S. S.,* General.....	16 89
St. John's Mission S. S.,* General.....	14 00
St. Mary's Hall,* General.....	5 10
San Marcos—St. Mark's S. S.,* Domestic, \$5; Foreign, \$5.95.....	10 95

WEST VIRGINIA—\$101.49

Fort Spring—Mission S. S.,* General.....	65
Hedgesville—Mount Zion, General.....	10 00
Lewisburgh—Greenbrier S. S.,* General.....	6 83
Moorefield—Emmanuel Church S. S.,* Domestic and Foreign.....	3 00
Point Pleasant—Christ Church S. S.,* General.....	10 00
Romney—St. Stephen's S. S.,* Domestic and Foreign.....	3 24
Ronceverte—Mission S. S.,* General.....	25
Shaw—Mission S. S.,* Domestic and Foreign.....	3 62
St. Albans—St. Mark's S. S.,* General.....	2 50
Union—All Saints' S. S.,* General.....	7 22
Weston—St. Paul's,* Domestic, \$11.42; Japan, \$11.41; S. S.,* General, \$2.87; Foreign, \$5.36; Africa, \$5.36; Japan, \$5.36; Bishop Kendrick, \$10.....	51 78
Wheeling—Alice Bates and Julia W. Savage,* General.....	2 40

NORTHERN CALIFORNIA—\$60.10

Benicia—St. Paul's S. S.,* General.....	55 10
Healdsburg—St. Paul's S. S.,* General.....	5 00

NEW MEXICO AND ARIZONA—\$15.00

New Mexico.

East Las Vegas—Mission S. S.,* Domestic..	15 00
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MONTANA—\$166.20

Bozeman—St. James', \$26.50; S. S.,* \$51.55, Domestic.....	78 05
Deer Lodge—St. James', S. S.,* General.....	35 15
Dillon—St. James' S. S.,* General.....	53 00

OREGON—\$11.25

Eugene City—St. Mary's, Domestic, \$3.13; Foreign, \$3.12.....	6 25
Pendleton—Church of the Redeemer, White Earth Mission.....	5 00

WASHINGTON TERRITORY—\$128.39

Anacortes—Harold M. and Maria L. Childs,* General.....	2 15
Chehalis—Epiphany S. S.,* General.....	23 07
Olympia—St. John's S. S.,* General.....	12 59
Port Townsend—St. Paul's S. S.,* General.....	27 00
Seattle—Chapel of the Good Shepherd S. S.,* General.....	7 00
Trinity Church S. S.,* General.....	33 43
Sprague—St. Matthew's,* Domestic, \$9.85; S. S.,* General, \$10.15.....	20 00
Whatcom—St. Paul's,* Domestic.....	3 15

NORTH DAKOTA—\$22.36

Bismarck—St. George's Parish,* General...	7 25
Buffalo—Calvary, General.....	3 25
Grand Forks—St. Paul's,* Missionary Box No. 8,806, Foreign, \$1.06; Ruth Currie, Indian, \$1; S. S.,* Domestic, \$4.08.....	6 14
Jamestown—Grace, Domestic and Foreign.....	5 72

NEVADA AND UTAH—\$947.49

Nevada.

Carson City—St. Peter's, Domestic, \$38; S. S.,* Sp. for Rev. F. B. Cossitt, San Buenaventura, California, \$15.....	53 00
Reno—Trinity Church S. S.,* General, \$89.45;	

WYOMING AND IDAHO—\$34.90

Wyoming.

Cheyenne—St. Mark's, \$11.70; S. S.,* \$22.20,	
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ACKNOWLEDGMENTS.

Domestic	33 90	Trinity Church, Hattie Augley,* Indian...	85
<i>Idaho.</i>		Three Boxes,* General.....	82
<i>Soldier</i> —Mabel, Edgar, George, Olive Mi- near,* General	1 00		
FOREIGN—\$75.00		LEGACIES—544.00	
<i>Africa, Liberia</i> —Harper, St. Mary's, "for the regions beyond".....	75 00	<i>N. H., Portsmouth</i> —Estate of Miss A. Lar- kin, Domestic, \$200; Foreign, \$200.....	400 00
MISCELLANEOUS—\$6,275.03		<i>N. Y., Poughkeepsie</i> —Estate of Stephen M. Buckingham, Domestic, \$72; Indian, \$14.40; Colored, \$21.60; Foreign, \$36....	144 00
Interest, Domestic, \$4,488.15; Foreign, \$1,648.21.....	6,136 36		
Through Wm. G. Boulton, Treas., for Rev. Mr. Gordon's salary, Mexico.....	126 00	Receipts for the month.....	44,230 22
Through Mrs. E. L. Barker, for Rev. Mr. Gordon's salary, Mexico.....	10 00	Amount previously acknowledged.....	248,814 90
"F." Sp. for Rev. Arthur H. Locke.....	1 00	Total receipts since September 1st, 1888..	<u>\$293,045 12</u>

APPROPRIATED.

DOMESTIC—(of which for Indian Missions, \$39,255.00; for Missions to Colored people, \$34,950.00) and one-half central expenses.....	\$209,005 00
FOREIGN—And one-half central expenses.....	\$150,836 10
Total.....	<u>\$359,841 10</u>

RECEIVED.

(Exclusive of Legacies and Specials.)

DOMESTIC—Since Sept. 1st, 1888 (of which designated for Indian Missions, \$15,270.57; Missions to Colored people, \$9,010.87), including one-half of general offerings.....	\$106,969 58
FOREIGN—Excess of resources over appropriations, September 1st, 1888.....	\$839 19
Received since September 1st, 1888, including one-half of general offerings..	91,878 95
Total.....	<u>\$199,687 72</u>

Required from May 1st, 1889, to Sept. 1st, 1889, for Domestic Missions	\$102,035 42
for Foreign Missions	\$ 58,117 96
Total.....	<u>\$160,153 38</u>

DOMESTIC MISSIONARIES

Receiving Stipends during the Whole or Part of the Year from September 1st, 1888, to September 1st, 1889.

MISSIONARIES TO WHITE PEOPLE.

MISSIONARY JURISDICTIONS.

COLORADO.
 Rt. Rev. J. F. SPALDING, D.D., *Denver.*
 Rev. A. Banister.....*Alamosa*
 Rev. T. L. Bellam.....*Golden*
 Rev. F. Byrne.....*Littleton*
 Rev. H. Dunlop.....*Villa Grove*
 Rev. H. Forrester.....*Las Animas*
 Rev. J. Foster.....*Durango*
 Rev. S. W. Garrett.....*Canon City*
 Rev. T. Hood.....*Idaho Springs*
 Rev. E. P. Newton.....*South Pueblo*
 Rev. J. W. Ohl.....*Salida*
 Rev. J. T. Protheroe.....*Creola*
 Rev. D. D. Wallace.....*West Denver*
 Rev. J. C. S. Wells.....*Manitou*
 Rev. A. R. Williams.....*Meeker*
 Rev. W. Worthington.....*Longmont*

MONTANA.
 Rt. Rev. L. R. BREWER, D.D., *Helena.*
 Rev. H. E. Clowes.....*Fort Benton*
 Rev. S. D. Hooker.....*Dillon*
 Rev. A. B. Howard.....*Deer Lodge*
 Rev. W. Horstall.....*(Retired March 1)*
 Rev. C. H. Incey.....*Billings*
 Rev. F. B. Lewis.....*Bozeman*
 Rev. W. E. Nies.....*Anaconda*
 Rev. E. G. Prout.....*Virginia*
 Rev. G. Stewart.....*Missoula*
 Rev. J. W. Van Ingen.....*Livingston*

NEVADA AND UTAH.
 Rt. Rev. A. LEONARD, D.D.,
Salt Lake City, U.
 Rev. C. M. Armstrong, *Salt Lake City, U.*
 Rev. H. H. Buck.....*(Retired Oct. 1)*
 Rev. W. Lucas.....*Reno, Nev.*
 Rev. G. D. B. Miller.....*(Retired June 1)*
 Rev. F. R. Sanford.....*Carson, Nev.*
 Rev. J. M. Rankin.....*F. O. Reno, Nev.*
 Rev. S. Unsworth.....*P. O. Ogden, U.*
 Rev. J. H. Young.....*Plains City, U.*
 Miss E. Temple.....*Salt Lake City, U.*

NEW MEXICO, INCLUDING ARIZONA.
 Rt. Rev. J. M. KENDRICK, D.D.,
Albuquerque N. M.
 Rev. F. B. Cossitt.....*(Retired Jan. 18)*
 Rev. E. S. Cross.....*Silver City*
 Rev. E. W. Meany.....*Santa Fe*

Rev. R. W. Pierson, D.D.*Phoenix, Ar.*
 Rev. A. T. Sharpe.....*(Retired Jan. 15)*

NORTHERN CALIFORNIA.
 Rt. Rev. J. H. D. WINGFIELD, D.D.,
Benicia.
 Rev. W. A. M. Breck.....*Suisun*
 Rev. T. W. Brotherton, M.D. *Healdsburg*
 Rev. T. H. Gilbert.....*Yreka*
 Rev. C. M. Hoge.....*(Retired Dec. 1)*
 Rev. J. Fortness.....*Cloverdale*
 Rev. J. T. Shurtleff.....*Auburn*
 Rev. H. H. Wilcox.....*Benicia*

NORTH DAKOTA.
 Rt. Rev. W. D. WALKER, D.D., *Fargo.*
 Rt. Rev. T. H. V. M. Appleby, *(Retired Oct. 20)*
 Rev. Henry Beer.....*Pembina*
 Rev. C. Benham.....*(Retired Dec. 1)*
 Rev. O. R. Morrill.....*Grand Forks*
 Rev. W. D. Morrow.....*Terrill*
 Rev. W. C. Maguire.....*(Retired Dec. 1)*
 Rev. J. H. Sheridan.....*Mayville*
 Rev. J. Trenaman.....*Buffalo*

NORTHERN TEXAS.
 Rt. Rev. A. C. GARRETT, D.D., *Dallas.*
 Rev. O. R. Bourne.....*Cleburne*
 Rev. F. E. Evans.....*Paris*
 Rev. A. T. DeLoary.....*(Retired Dec. 1)*
 Rev. J. B. Fitzpatrick.....*Sherman*
 Rev. W. W. Patrick.....*Dublin*
 Rev. W. E. Sartwell.....*Corcoran P. O.*
 Rev. H. C. Shaw.....*Wichita Falls*
 Rev. A. O. Taylor, D.D.*Terrill*
 Rev. W. A. Tearnie.....*Big Springs*
 Rev. P. Wager.....*(Retired Dec. 8)*
 Rev. E. Wickens.....*Dallas*
 Rev. G. C. Whyte.....*Abilene*

OREGON.
 Rt. Rev. B. W. MORRIS, D.D., *Portland.*
 Rev. C. Booth.....*Newport*
 Rev. J. M. Donaldson.....*Oregon City*
 Rev. J. C. Fair.....*(Retired Dec. 1)*
 Rev. J. N. T. Goss.....*Baker City*
 Rev. B. E. Habersham.....*So. Portland*
 Rev. W. Horsfall.....*Marshfield*
 Rev. W. Lund.....*Roseburg*

Rev. W. E. Potwine.....*(Retired March 1)*
 Rev. W. L. Powell.....*Cove*
 Rev. F. B. Ticknor.....*Medford*

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 Rt. Rev. W. H. HARE, D.D., *Sioux Falls.*
 Rev. J. H. Babcock.....*Mitchell*
 Rev. W. J. Cleveland.....*Madison*
 Rev. F. S. De Mattos.....*Aberdeen*
 Rev. R. M. Polherty.....*Scotland*
 Rev. J. Y. Himes.....*Elk Point*
 Rev. J. H. Molineux.....*Deadwood*
 Rev. J. M. McBride, General Missionary
 Rev. J. Morris.....*(Absent)*
 Rev. J. Trimble, D.D.*Furber*
 Rev. G. G. Ware.....*Rapid City*
 Rev. C. P. Wilson.....*(Retired May 1)*

WASHINGTON TERRITORY.
 Rt. Rev. J. A. PADDOCK, D.D., *Tacoma.*
 Rev. H. H. Buck.....*Olympia*
 Rev. E. Davis.....*Sprague*
 Rev. W. Gill.....*Dayton*
 Rev. S. R. S. Gray.....*East Sound*
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 Rev. R. D. Nevins, D.D.*North Yakima*
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 Rev. A. W. Burroughs.....*Victoria*
 Rev. J. R. Carter.....*Gonzales*
 Rev. J. C. E. Costello.....*Loredo*
 Rev. N. B. Fuller.....*Seguin*
 Rev. T. M. Fuller.....*San Antonio*
 Rev. J. E. H. Galbraith.....*San Antonio*
 Rev. A. H. Holl.....*Eagle Pass*
 Rev. G. H. Rice.....*Boerne*
 Rev. T. C. Stanley.....*San Angelo*

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 Rev. F. C. Eldred.....*Buffalo Wyo.*
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 Rev. A. Judd.....*Evanston, Wyo.*
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 Rev. A. B. Drummond.....*Pomona*
 Rev. H. Lee.....*Oakland, P. O.*
 Rev. R. McCosh.....*(Retired April 1)*
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 Rev. S. Rosevelt.....*(Retired March 15)*
 Rev. W. Scott.....*La Porte*

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 Rev. G. A. Chambers.....*Waterloo*

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 Rev. F. Fox.....*Sac City*
 Rev. F. D. Jardon.....*Chariton*
 Rev. H. C. Johnson.....*Nashua*
 Rev. E. A. B. Jones.....*Keokuk*
 Rev. F. E. Judd.....*Marshalltown*
 Rev. P. McKim.....*Sibley*
 Rev. J. E. Ryan.....*(East) Des Moines*
 Rev. J. H. Reedy.....*Council Bluffs*
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 Rev. J. S. Colton.....*Biddeford*
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 Rev. D. V. Gwilym.....*Houlton*

Rev. M. McLaughlin..... *Waterville*
 Rev. C. T. Ogden..... *Woodfords*
 Rev. W. A. Swan, Jr..... *Fort Fairfield*
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 Rev. W. H. Washburn..... *Leveiston*

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 Rev. G. Gibson..... *Tudson*
 Rev. H. M. Green..... *Darlington*
 Rev. A. B. Peabody..... *Star Prairie*
 Rev. E. P. Wright, D.D..... *Bay View*

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 Rt. Rev. M. N. GILBERT, S.T.D.,
 Assistant-Bishop.

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 Rev. L. C. Birch..... *Wabasha*
 Rev. D. T. Booth..... *Wilmor*
 Rev. F. H. Clark..... *Wells*
 Rev. J. Cornell..... *Janesville*
 Rev. S. Currie..... *Euclid*
 Rev. I. C. Fortin..... *Crookston*
 Rev. W. B. Gulton..... *Minneapolis*
 Rev. D. G. Gunn..... *Wilder*
 Rev. F. J. Hamilton..... *Sauk Centre*
 Rev. H. M. Johnson..... (Retired)
 Rev. A. J. D. Kuehn..... *Glencoe*
 Rev. J. H. Lloyd..... *St. Paul*
 Rev. R. E. McKeel..... (Retired)
 Rev. G. H. Mueller..... *Blue Earth*
 Rev. A. G. Pinkham..... *Litchfield*
 Rev. E. P. Potts..... *Shakopee*

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 Rev. H. C. Brayton..... *Enterprise*
 Rev. W. P. Browne..... *West Point*
 Rev. W. H. Capers..... *Fort Gibson*
 Rev. E. C. Cowan..... *Yazoo*
 Rev. G. H. Edwards..... *Aberdeen*
 Rev. J. A. Harris..... *Oxford*
 Rev. J. E. Martin..... (Retired Jan. 1)
 Rev. A. B. Perry..... *Como*
 Rev. W. Stokes..... *Water Valley*
 Rev. H. H. Ten Broeck..... *Carrollton*

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 Rev. J. W. Dunn..... *Independence*
 Rev. J. L. Gay..... *Fayette*
 Rev. J. Gierlow, Ph.D..... (Retired Feb. 1)
 Rev. L. Guerin..... *Maryville*
 Rev. G. H. Hunte..... *St. Charles*
 Rev. T. F. C. James..... *Cape Girardeau*
 Rev. W. Johnson..... *Rolla*
 Rev. J. N. Lee, D.D..... *Cameron*
 Rev. J. A. Matthews..... *Mecleo*
 Rev. L. T. Minton..... *Amazonia*
 Rev. T. R. Vallant..... *Platte City*

Rev. J. A. Wainwright..... *Palmyra*
 Rev. J. H. Waterman..... *Chillicothe*

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 Rev. J. Jamison..... (Retired Oct. 1)
 Rev. R. L. Knox..... *Columbus*
 Rev. C. McCarthy..... (Retired Mch. 1)
 Rev. A. E. Marsh..... *Decatur*
 Rev. F. Moors..... *Neigh*
 Rev. J. Paterson..... (Died April)
 Rev. E. R. Richardson..... *Crete*

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 Rev. R. M. Berkeley..... *Hanover*
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 Rev. W. H. Moreland..... *Nashua*
 Rev. I. Peck..... (Retired Nov.)
 Rev. H. A. Remick..... *Woodsville*
 Rev. D. Rollins..... (Retired Nov.)
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 Rev. J. A. Deal, D.D..... *Franklin*
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 Rev. M. Jones..... *Tryon City*
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 Rev. J. H. Postell..... *Asheville*
 Rev. W. R. Wetmore..... *Lincolnton*

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 Rev. J. S. Chamberlain..... *P. O. Jubilee*
 Rev. J. M. D. Davidson..... *Mendon*
 Rev. J. R. Holst..... *Wyoming*
 Rev. R. T. Jefferson..... *Tiskitua*
 Rev. W. F. Mayo..... *Macomb*
 Rev. Z. T. Savage..... *Grippsville*
 Rev. J. B. Trevett..... *P. O. Jubilee*
 Rev. William Westover..... *P. O. Reynolds*
 Rev. Samuel J. Yundt..... *Tiskitua*

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 Rev. J. G. Glass..... *Winnboro*
 Rev. E. N. Joyner..... (Retired Dec. 1)
 Rev. J. Kershaw..... *Sumter C. H.*
 Rev. J. D. McCollough..... *Spartanburg C. H.*
 Rev. W. O. Prentiss..... *P. O. Charleston*

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 Rev. J. B. Harrison..... *Bellefonte*
 Rev. H. McDougall..... *Bellefonte*
 Rev. W. H. Tomlinson..... *East St. Louis*
 Rev. G. W. G. Van Winkle..... *Carrollton*
 Rev. F. Wolcott..... *Centerville*
 Rev. J. G. Wright..... *Greenville*

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†Rev. J. Turner..... *Staunton*

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 Rev. R. H. Mason..... *Union*
 Rev. J. R. Taylor..... *Coal Valley*

* Chinese Missionary among the Chinese.

† Deaf Mute Missionary in several dioceses.

[List corrected to May 27th, 1889.]

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The Society has sent into the Ministry over 400 men. With rare exceptions they are doing efficient work in the Ministry. Many of them already occupy posts of large influence. Some are Bishops. Six are professors in Theological Seminaries. *Several are eminent missionaries.* A number are rectors of leading city parishes. Indeed, they are earnestly sought for, and gladly received wherever they go, and, as a rule, they are an honor to the Ministry and to the Church.

CONCLUSIVE TESTIMONY.

We select a few reports from Bishops who have charge of the larger portion of our graduates Bishops who represent *widely separate sections of the country and various schools of churchmanship.*

BISHOP CLARK, of Rhode Island, says: "They are regarded by us all as *men of the highest ability, and they have all been most active and useful laborers here. They have exercised their Ministry to the glory of God and the edification of His Church.*"

BISHOP PINKNEY, of Maryland, writes: "All of them stand high in the list of clergy. Most, if not all of them, give promise of distinction in after life. *They are Presbyters of whom any Diocese might be proud.*"

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BISHOP WHITAKER, of Nevada, writes: "I am certain that the average ability, fidelity and fitness for usefulness of these men is higher than the average of the same qualities in any Diocese in which I am acquainted. *I only wish that the whole body of the clergy could become as good.*"

OUR POSITION.

We would by no means lift every burden from the student's back, or remove every obstacle out of his way; but *merely spare him that labor and effort which weaken both mind and body.*

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POSITION.—In 1877 it became a recognized Auxiliary of the Board of Missions, retaining its charter, organization, administration, and the appropriation of its funds.

MANAGEMENT.—All contributors are members, who elect its officers and Executive Committee annually.

FIELDS.—In the Domestic field its Missionaries are laboring in fifteen Dioceses and Missionary Jurisdictions, and in Cuba.

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