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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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IN THE UNITED STATES OF AMERICA

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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.

THE MISSIONARY COUNCIL,

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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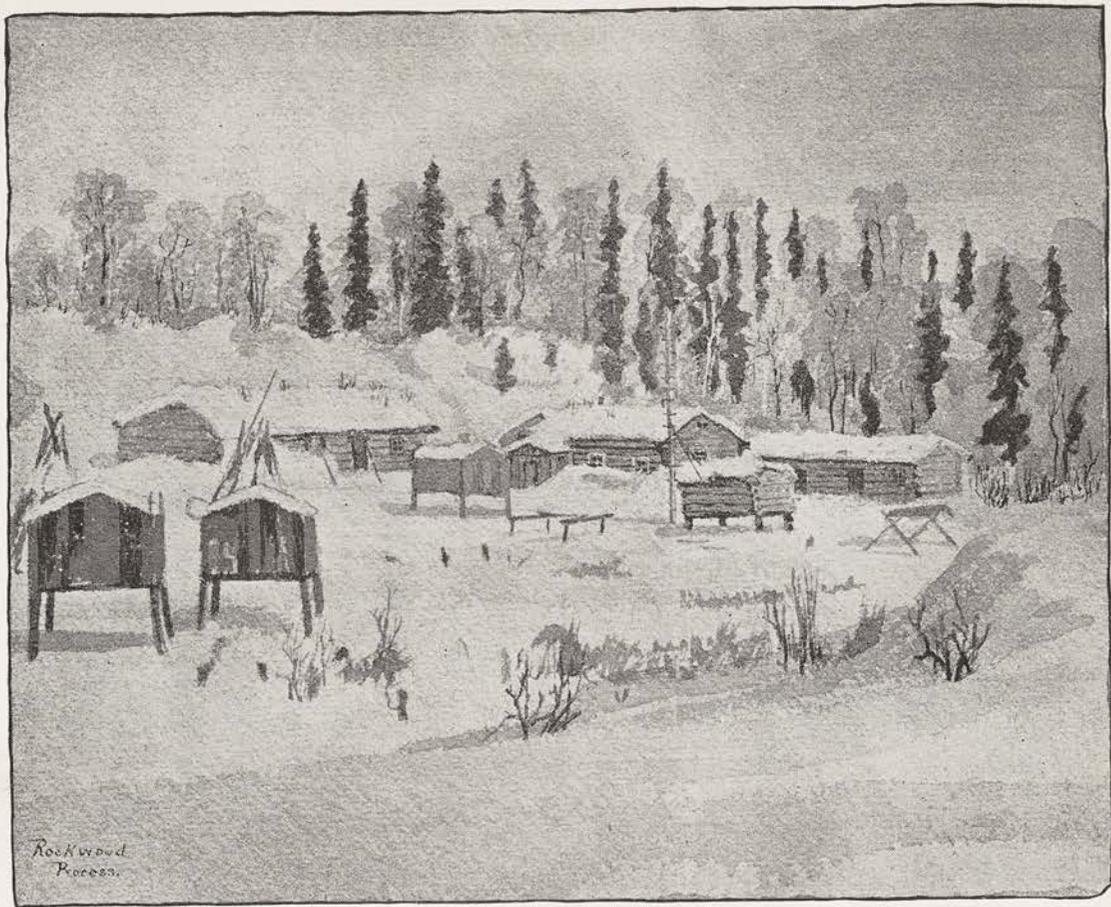
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MISSION STATION AT ANVIK, ALASKA.

[From a Sketch by the Rev. John W. Chapman, showing the Mission Building surrounded by Traders' and Indians' Houses.]
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THE SPIRIT OF MISSIONS.

VOL. LIV. OCTOBER, A. D. 1889. No. 10.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, SEPTEMBER 10TH, 1889.

— THE following elected members were present: The Right Rev. Dr. Scarborough (in the chair); the Rev. Drs. Davies, Smith and Shipman, and Messrs. Stark, Vanderbilt, Low, Baldwin, King, Mills, Swayne and Brown.

— Much routine business was transacted, including the approval of the appointment of many Domestic missionaries in those cases in which the respective Bishops have asked the co-operation of the Board of Managers. It was announced that the Right Rev. Dr. Pierce had recently made a visitation of the Indian Territory, and that he had appointed the Rev. H. B. Jefferson as missionary at Guthrie, Oklahoma. Up to the day of the meeting of the Board eight of the Domestic Bishops had requested that their appropriations might be remitted to them quarterly in gross, nineteen that the Board of Managers would act with them by approving their appointments and paying their missionaries, and six, whose appointments are locally approved, requested the Board's Treasurer to disburse the funds.

— Acting under Article VIII. of the Constitution, the Board employed several ladies to do missionary work in South Dakota, and one lady as a district visitor in Salt Lake City, Utah.

— The appointment by the Bishop of Haiti of the Rev. J. A. Holly as missionary at Port-au-Prince, from September 1st, was formally approved.

— As it was found impossible to reach a large amount of business pertaining to Foreign Missions, the Board resolved to adjourn to meet on October 1st to close up the business of the triennium.

PUT HONOR UPON MISSIONS.

THE pre-eminent claim of missions arises from the position which our Lord has given to them in the expression of the Divine will. The Saviour's ringing charge, "Go ye into all the world and preach the Gospel to every creature," or "Go, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost," is the explicit summary of duty for all who have received the Gospel of salvation. It is a positive command, resting upon an obligation inherent in the privileges of God's children as members of the great brotherhood of man. The rejection of that duty is a denial of the Spirit of Christ and contravenes the very genius of Christianity. Its fulfilment is Christlike, Godlike, and demands the best talents, the noblest gifts,

the most earnest devotion, the most whole-souled consecration of self and substance in a service which is supremely blessed.

We cannot do too much for missions. We cannot expend too much love upon them. We cannot be too unselfish in providing for them. We cannot too highly esteem those who labor in the Gospel. We cannot be too fervent in our prayers for them, or too lavish in our gifts, or too venturesome in our enterprise for a cause which has such holy sanction, such gracious promises, and such glorious rewards as are vouchsafed to the work of saving souls and building up the Kingdom of our Divine Redeemer. Whatever will further the work of missions, whatever will tend to commend it, to give it the greatest prominence in the esteem of God's people should be done cheerfully and with a free hand, that we may put honor upon missions, even as our Lord has taught us by His Word and example.

THE GENERAL CONVENTION OF 1889.

As we go to press Bishops and clerical and lay deputies from all parts of the land are gathering in the city of New York, ready for the opening of the great triennial council which is to assemble in St. George's Church, on Wednesday morning, October 2d, at half-past ten o'clock.

We have no better wish or prayer for that council than that from the opening to the closing it may be animated by a spirit of missionary enthusiasm. The Bishop of Minnesota will, we doubt not, speak with the voice of a prophet in the opening sermon upon our Church's providential leadings and its mission, and in so doing, will give the key-note to which the whole proceedings should be attuned.

The *Churchman*, in its issue of September 21st, well says:

It would be hopefully encouraging if the coming convention were to earn for itself the name of a missionary convention, by applying its time and energies to missionary problems in preference to all others. The Church by her charter is a missionary body; her work is always and everywhere missionary work; the supreme interest with which she is charged is that of spreading the Gospel; of all the subjects which might engage the attention of her great council, that of missions ought in reason and conscience to stand first.

MRS. ELLIOT H. THOMSON.

MRS. THOMSON, the senior missionary of this Church, died at her home at Ashbourne, Pennsylvania, on the evening of Thursday, September 19th, after a long and most painful illness, borne with Christian fortitude and resignation. By the advice of the physicians her husband brought her to this country about a year ago. They left Shanghai in June, 1888, and arrived at Philadelphia on the 19th of August. For a time she was an inmate of the Episcopal Hospital, but was afterward removed to her home. The services at her funeral were held in St. Paul's Church, Cheltenham, at noon on Monday, September 23d, the Rev. Drs. Edward W. and Samuel E. Appleton and the Rev. Mr. Kimber, Associate Secretary, officiating. The interment was in the church-yard.

Mrs. Thomson, then Miss Jeannette R. Conover, was educated at St.

Mary's Hall, Burlington, New Jersey, under the senior Bishop Doane. She was appointed to the China mission in 1853, and in company with Bishop Boone and family, Mr. Points and Miss Wray, she sailed for Shanghai, around the Cape. They arrived at their destination on Good Friday, April 14th, 1854. Mr. and Mrs. Thomson were married in the mission church at Shanghai, August 8th, 1865.

Mrs. Thomson has always been a most efficient worker. She has instructed Bible-readers, at one time conducted a day-school for girls, and after that, for a number of years was in charge of the Bridgman Memorial School for Girls in Shanghai. She has also done much personal work among the native women of China, and was always of the greatest assistance to her husband in his work.

Upon the occasion of her twenty-fifth anniversary, the Foreign Committee adopted the following resolution:

Resolved, That the congratulations of the Foreign Committee be offered to Mrs. Thomson upon the close of her twenty-fifth year of missionary service in China; that she be assured of the grateful appreciation in which her long-continued and faithful labors are held, and that it is the hope and prayer of those to whom the administration of the missions of the Church is entrusted that she may be permitted long to continue in that work for the extension of Christ's Kingdom to which her life is devoted.

She now rests from her labors, and her works do follow her.

CHURCH MISSIONS HOUSE.

THE Board of Managers at its meeting in October, 1888, having considered the need of better accommodations for the central offices of the Society and believing that a movement to provide a missionary head-quarters would meet with a generous welcome and tend to advance the interests of all our missionary work, adopted the following with unanimity and enthusiasm:

WHEREAS, In the opinion of this Board the time has come when this Society, representing the whole Church, should have its own habitation, and the prospective assembling of the General Convention in this city for the centennial session of that body suggesting the need of prompt action; therefore, be it

Resolved, That a special committee be raised, consisting of one Bishop, two Presbyters and six laymen, who shall have authority to take such steps as may be necessary to receive subscriptions and to secure a site for a Missions House; *provided*, however, that only such funds be used therefor as shall be contributed for that purpose.

The committee were appointed as follows: The Bishop of New York; the Rev. Dr. John W. Brown, of New York; the Rev. Dr. W. F. Nichols, and Mr. Lemuel Coffin, of Pennsylvania; the Hon. Benjamin Stark, of Connecticut; Messrs. Cornelius Vanderbilt, Julien T. Davies and W. Bayard Cutting, of New York; and Mr. Wm. G. Low, of Long Island.

The special committee reported at the June meeting of the Board that they had secured a site for a Missions House on Fourth Avenue, adjoining Calvary Church on its northerly line, and that they had received a considerable sum in pledges toward the carrying out of the enterprise, whereupon, it was

Resolved, That the committee be continued with authority to receive subscriptions and to obtain plans, specifications, and estimates for the erection of a building, and to

report to the September meeting of this Board; *provided*, however, that no expense shall be incurred for the Society.

At the September meeting of the Board the committee reported progress in the matter of the subscriptions, and presented four designs for a fire-proof building, seven stories high, affording space for two stores on the first floor, a chapel and committee-rooms and library, which could be opened together so as to make an assembly-room, on the second floor, with other rooms and offices on the second and third floors for the use of the Society, leaving the four upper stories to be rented for offices and studios.

The Board then authorized the committee to select and complete a plan with such expert assistance as they might think it expedient to employ.

The all-important matter of subscriptions for this work, which was referred to the committee, is a concern of immediate urgency. The reasonable sum of \$200,000 is required for land and building, and it is greatly to be desired that this sum may be pledged forthwith.

Subscriptions should be sent to Mr. George Bliss, Treasurer, 22 Bible House, New York, indicating the time of convenient payment.

THE RESPONSE OF THE CLERGY.

A GOODLY number of subscriptions and contributions for the Missions House have already been received from the Bishops and clergy. Some twelve of the Bishops have given, or promised, sums ranging from \$25 to \$500, and from the clergy sums ranging from \$5 to \$100 have been received; while one clergyman has promised \$5,000 upon condition that the whole sum required should be raised. These indications of interest from the leaders of the missionary work are very encouraging, and make the strongest kind of an appeal to the laity to give for this special work, which draws so generous a response from the clergy.

THE MEMORIAL IDEA.

BISHOP COXE has recently made the beautiful suggestion that the Missions House should be a memorial of some missionary saint or hero. It was proposed shortly after the Rev. Dr. Twing's death that such a building should be erected as his memorial, but the proposal was not carried out. Why not now enshrine in a building the memory of the company of missionary saints and heroes, not only those who have recently rested from their labors, but others, more remote in time, whose consecration also to noble service has endeared them to the Church? Such names as Elliott, Dunlop, Clarkson and Randall at home; Payne, Auer and Hoffman in Africa; Bishop Boone and Miss Fay in China; the lion-hearted Twing and the devoted Denison among Secretaries, will occur to all. Women, as well men, who counted not their lives dear unto themselves may be fittingly commemorated in this building when it shall be dedicated to the cause which they held sacred.

When Mr. Amos A. Lawrence, of Boston, shortly after the Union was re-established, proposed that twenty of the alumni of Harvard College should

pledge themselves to give each \$5,000 to erect a memorial hall, he wrote as the motive: "It seems to be the least that we can do who did not go to the war, to commemorate the virtues of those who did go." A like motive at this time, when we have reached a turning-point of our history, should lead us to gather up the memories of those who gave themselves to the missionary service, and consecrate them by noble gifts to build this Missions House at the beginning of a new century.

WELL DONE, CHILDREN!

THE whole number of Lenten Offering Boxes issued this year was 80,000. The whole number of centennial certificates issued to children was 190,500. The amount of the Children's Lenten Offering was \$46,705.89, received from 1,629 schools. The total of the offerings from children for the year ending September 1st, 1889, was \$53,774.36.

THE DIOCESE OF OREGON.

BISHOP MORRIS, of Oregon, has been very anxious to see his missionary jurisdiction organized into a diocese and duly admitted as such by the General Convention this year. His efforts to secure a sufficient sum of money as an endowment for the Episcopate have been untiring, and it is a pleasure to add that they have met with success.

The primary convention was held in Portland, Oregon, September 11th, 1889. The Bishop wrote at its conclusion: "We are through our convention, and have organized a diocese, elected a Bishop, deputies to the General Convention, etc. We have \$500 more than the \$10,000 required to be raised *within our own limits* subsequently to May, 1888, and so I suppose we shall be entitled to \$10,000 from Mr. Brown's gift. . . . I cannot help thinking that our admission with that of Colorado will have a most beneficial effect upon the other jurisdictions and stir up the whole Church to new interest and new effort toward the endowment of the missionary jurisdictions."

The most fitting recognition of the labors of Bishop Morris and of the affection which he has inspired throughout the jurisdiction was manifested in his unanimous election as the Bishop of the new diocese.

THE BEST WORK OF MEDICAL MISSIONS.

THE wonderful power of Foreign medical mission work in saving the souls of unbelievers whose bodies it has healed or helped, has often been noted in this magazine. In a recent number of *Woman's Work for Woman*, Mrs. D. P. Cochran, whose husband is a Presbyterian medical missionary at Oroomiah, in Persia, gives several additional instances of this power, among which are the following:

The Mohammedan ruler of a farming village had been bitterly opposed to having any Christian work done among his tenants, even among his nominally Christian subjects. The missionaries sent a preacher to his village. The ruler ordered him away; that not availing, he ordered his goods and furniture to be put out of the house into the

street. Later the ruler's son was sick. He needed to have an operation performed, for which he must be taken to the hospital. The father accompanied him and afterward kept visiting the hospital, occasionally spending a night, thus keeping well acquainted with all that was done for his son. He watched the workings of the establishment. When well enough the son was sent home, and later the father called for a Christian preacher in his village, and attended service himself, carrying his own Persian Bible, a translation made by Henry Martyn, often comparing passages and asking questions, and discussing the Christian faith. This course excited comment. Mohammedans asked, "What does this mean? Recently you drove the preacher from your village, and now you are attending services and reading the Bible." "Well," replied the ruler, "I will tell you. I did not know these people. My son was sick, and I sent him to their hospital, and I got acquainted with the missionaries, and I know they are good people, and I wish their teachers, and I am going to have them." That man will never again oppose the missionary work.

There was an old Koordish chief and robber, who, with others, had repeatedly perpetrated outrages on Christians. Redress was sought of the missionaries, and some of the robbers, among them this old chief, received punishment. Dr. Cochran had been instrumental in obtaining this justice, and the chief vowed vengeance upon him—even threatening the life of the "Christian dog." While breathing out his hatred a cataract blinded his eyes and he felt compelled to seek the hospital for help. He was kindly welcomed. The "Christian dog" removed the cataract; the chief recovered his sight. Later the doctor visited the village where the chief lived, and as he sat in one of the houses reading the Bible aloud, there was a sudden stir among the people. A passage was quickly made and this chief passed up between the rows of people to the doctor, who stopped reading, but the chief bade him resume, adding he was glad to have him preach to his subjects, and he himself wished to learn more of Christ. Thus the once proud, cruel man sat down a humble listener at the feet of the Christian whose life he had threatened. He could well have said, "One thing I know, that whereas I was blind, now I see."

TWO MISSIONARY REPORTS.

IN the Domestic department, this month, we give the annual reports of the senior and the junior Domestic Missionary Bishops—the first report of Bishop Kendrick of New Mexico and Arizona, and probably the last report of Bishop Morris as the Missionary Bishop of Oregon. Both of these reports will well repay careful perusal—the buoyancy of Bishop Morris, as with cheerful anticipation he looks forward to the independence of the Diocese of Oregon, and the sustained courage of Bishop Kendrick, as he surveys the large jurisdiction which has been committed to his spiritual care—both testify to the value of that work which, under the title of Domestic Missions, invites the confidence and support of Churchmen in the more settled regions.

VOLUNTEER WORKERS.

THE Misses Anna and Fanny M. Perry, of New York, have determined to devote the rest of their lives to missionary work in Japan. Their service will be entirely voluntary. They will live at their own charges. They left New York September 23d, expecting to sail from San Francisco by steamer "Gaelic" on the 2d of October. Upon their arrival at Tokio the Misses Perry propose

to put themselves under the direction of Bishop Williams, and to undertake the work for which he may think them best fitted. Our staff of volunteer workers in the Foreign field might well be enlarged by the determination of persons of means to devote their time to the work of teaching the truths of Christianity in heathen lands.

THE INDIAN TERRITORY.

GREAT possibilities are in the near future for the Indian Territory and Oklahoma. The congressional committee which has just visited that region, has foreshadowed the report which it will make to the next session of Congress.

They are of the opinion that the Cherokee patent to the strip is only an easement, and by no means a fee-simple. They say the Cherokees have abandoned it by turning it over to cattle syndicates, and that consequently it must and will revert to the government. One of the earliest duties of Congress, they say, will be to open it to white settlement. The committee favors action upon the Oklahoma territorial government matter as soon as Congress meets. They want the homesteaders to have a title after eighteen months' settlement, instead of five years, as at present required. The passage of the old pre-emption law will also be recommended. The committee believes the cities and towns should be secured in their titles to city lots as soon as possible; that other towns outside of Oklahoma, such as Muskogee and Purcell, should have town-site privileges, and that citizens should be allowed to negotiate for city lots and hold them in fee-simple. Mr. Springer said that this matter would receive his earliest attention. In conclusion, the delegation is of opinion that the opening of millions of acres of land next spring, the building of the railroads now in contemplation, and the civilizing influence of the whites will make of the Indian Territory a grand state of the Union at no distant date.

In connection with this it is interesting to read of the impression made upon Bishop Pierce during his recent visit. He says :

I must express my wonder at what we found at Guthrie. The place was just seventy days, that is, ten weeks, old, yet here was a population of at least 10,000 souls; many of the streets were well graded, and almost every branch of business as well represented as in older towns; stores of all kinds were established and filled with large and varied stocks of goods; electric lights and electric street railways were looked forward to as things of the near future; good order prevailed throughout, and the law was as thoroughly enforced as you find it in any of the cities in the old states; except quite a number of gambling houses and the temporary character of many of the buildings, there was little to indicate that Guthrie might not be fifty years old, and yet it was born on the 22d day of April last. The great body of the people are of such intelligence and character as are seldom seen in frontier towns. I do not believe that this, or any other age, ever saw anything to compare with the settlement of Guthrie, and what I say of Guthrie, may be said of other towns in the newly opened Territory of Oklahoma. Oklahoma City has five or six thousand population, and is in all respects a town or city. It is amazing to see what has been accomplished in so short a time—Frisco, El Reno and Reno City, and several other places, though much smaller, all show an energy that I have never elsewhere seen. That all of these towns will receive a temporary check and even dwindle away somewhat, is a foregone certainty. For they have already outgrown the surrounding country. But the fact that the land office at Guthrie has already issued the papers for considerably more than 4,000 homesteads, shows that the Oklahoma district will soon be well settled, and with the settlement of the country, will come the revival and growth of the towns.

BRIEF MENTION.

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A CONFERENCE of colored clergymen and laymen was held in St. Philip's Church, New York, September 25th, 26th and 27th, to consider the religious interests of the colored people. A committee was appointed to prepare a memorial to the General Convention setting forth the grievances and claims of the colored clergy and congregations, and asking for a declaration by the convention of the Church's policy in reference to the colored race.

THE Rev. Octavius Parker sends word that he has forwarded to us an assortment of curios which he gathered in Alaska. We are very thankful to Mr. Parker, and should be glad to exhibit these curios if we had room in which to display them, but unhappily, for want of room, we shall be obliged to pack them away with other curiosities until the Missions House is built.

ROBERT N. CUST, LL.D., has published a volume of practical and pithy notes on mission work. The following is one of these notes: "The missionary appears to me to be the highest type of human excellence in the nineteenth century, and his profession to be the noblest. He has the enterprise of the merchant without the narrow desire of gain, the dauntlessness of the soldier without the necessity of shedding blood, the zeal of the geographical explorer but for a higher motive than science. Now, if there is anything greater than a British missionary it is an American. My words may be read on both sides of the Atlantic, and I write them deliberately. If my convictions were the other way I should not hesitate to express them."

ONE of the oldest and most distinguished of the American missionaries in Japan is the Rev. G. F. Verbeck, D.D. He says: "Japan is to play in the Orient the part that England has played in the Occident. What she is doing has already had a great effect on China. She is the star in the east of the new dispensation."

At the last Oxford and Cambridge theological examination, seventy-eight candidates from all quarters were passed by Canon Westcott and his fellow-examiners, nineteen of whom were placed in the first class. The Church Missionary College at Islington sent up ten, eight of whom gained a first class, a success never before attained by any college. It was indeed a brilliant achievement, and it evidences the thoroughness of the instruction in this institution.

WE received a letter not long since from a Church member of wealth, who said: "I am sincerely sorry that I cannot help to obey one of our Master's most specific commands." We have never known an excuse for not giving to missions to be expressed with more charming *nâiveté*.

WE are pleased to see the following in the *Church Missionary Intelligencer*: "The Bishop of Exeter has inaugurated a new departure in cathedral chapter life, by appointing to a residentiary canonry at Exeter a clergyman (the Rev. R. E. Trefusis) who undertakes to devote all the time that can be spared from cathedral duties to promoting interest in Foreign Missions throughout the diocese. The Bishop had already arranged that one new canon appointed by him should give special attention to education, and another to Home Missions; and the present step is a further development of the same scheme. Every official recognition of the Church's primary duty to evangelize the world is a matter for thankfulness. Of course it is understood that the 'missionary canon' will

not be identified with either the Society for the Propagation of the Gospel or the Church Missionary Society, but is instructed to promote the missionary cause as a whole."

WITH OUR CORRESPONDENTS.

BISHOP SEYMOUR, of Springfield, whose diocese is practically a missionary district, shows his appreciation of the need of a Missions House in the following admirable letter: "The effort to secure a Church Missions House I most cordially endorse. Would that our fathers, fifty years ago, had done the work which our Board of Missions now propose. We should have possessed to-day a property similar to the Bible House, and at as little cost. But unless we move in the enterprise our children will be justified in using respecting us even stronger language fifty years hence. The excuse for our ancestors is that no opportunity was afforded them to build and own such a house. I thank you, therefore, and those who have wisely planned with you in saving us from such reproach in the future by giving us *the opportunity*. I assume, you see, that the opportunity will be gladly improved by ourselves, and that soon we shall have our Missions House of grand proportions and convenient appointments, as a home for the work, an advertisement of the cause, and a thank-offering to God for what He has wrought for us thus far in the advancement of His Kingdom throughout our land. Please find enclosed my check for \$100. It is the utmost that I can do in justice to my diocese and myself, and to no other object could I with a good conscience give so much. May God crown your effort with abundant success.

THE Rev. A. C. Bunn, M.D., formerly our medical missionary in China, sends the following tribute to the late Mrs. Elliot H. Thomson: "My sense of loss in Mrs. Thomson's death is very deep. She was a great-hearted woman. It was my privilege to be more than once a guest in her home in Shanghai, and her kindness and sympathy when I most needed them are precious memories. Many other missionaries are indebted to her in the same way. She and her husband were, on the whole, the best missionaries I have known, their place at the West Gate the busiest hive of happy and good industries. She had a house full of her own stalwart boys and lovely girls, demanding and getting love and care; but to the Chinese girls she seemed almost as motherly. To all the little colony she was mentor, nurse, and friend. I could never make out how she and her husband managed to do so much. They seemed set, both to each other and to their work, 'as perfect music unto noble words.' With all the rest she found time to welcome new missionaries, delighted to help them to begin housekeeping, and kept up a correspondence with them when they had gone, some north, and some up the Great River, to find their work. There will be heavy mourning among the Christians in Shanghai when they hear that she will not return to them. God help them! They have few such friends as this mother in Israel."

A VOLUME OF DEEP INTEREST.

THE Rev. John G. Paton, the venerable missionary to the New Hebrides, has written an autobiography, which his brother, the Rev. James Paton, has edited and published. The latter, in his preface to the book, says: "I publish it because something tells me there is a blessing in it."

Mr. Paton's first impression as to the condition of the natives of the island of Tanna

where he principally labored, "drives me," he says, "to the verge of utter dismay. . . . On beholding these natives in their paint and nakedness and misery, my heart was as full of horror as of pity. Was it possible to teach them right or wrong, to Christianize or even to civilize them?"

He soon, however, became deeply interested in them; and despite the horrors he

was called to witness, and the opposition and persecution and perils he encountered, he labored on with great zeal and devotedness. Here is a small portion of the dark picture of life in Tanna: "All the men and the children go in a state of nudity. The women wear grass skirts, or grass and leaf aprons. They are exceedingly ignorant, vicious and bigoted, and almost void of natural affection. They are well-nigh constantly at war among themselves." They feast on the bodies of those slain in war, and on those offered in sacrifice to the idols, and such is the desire of some of them for human flesh that they will disinter and feast upon those recently buried. Woman is the down-trodden slave of man. She is kept working hard, and bears all the heavier burdens, while he walks by her side with musket, spear or club. If she offends him, he beats or abuses her at pleasure. When the Chief Nouka was sick his people sacrificed three women for his recovery.

Many of these revengeful and cruel natives and habitual cannibals, however, became the trophies of Divine grace and bright examples of the Christian life. Here is an account of a native teacher—Namuri—who suffered martyrdom: "He instructed the natives, conducted the worship, and taught them much by his good example." His influence increasing, one of the heathen priests threw at him one morning the *kasas* or killing-stone, and then sprang upon him with his club. Bleeding, fainting and pursued, he managed to get from the village where he was laboring to the mission house. After three or four weeks careful nursing he was able to walk about again, and as the people at the village now appeared friendly and promised to restrain the priest, Namuri wished to return to his post.

"He returned to his work, and for several weeks things appeared most encouraging. The inhabitants showed great interest in him and his work and less fear of the pretensions of their heathen priest, which alas! fed his jealousy and anger. One morning, during worship, when the good priest knelt in prayer, the same savage priest sprang upon him with his great club and left him for dead, wounded and bleeding and unconscious. The people fled and left him in his blood, afraid of being mixed up with the murder. The teacher, recovering a little, crawled to the mission house and reached it in a dying condition.

"On seeing him I ran to meet him; but he fell, saying—'Missi, I am dying! They will kill you also. Escape for your life.' Trying to console him I sat down beside him, dressing his wounds and nursing him. He was quite resigned; he was looking up to Jesus, and rejoicing that he would soon be with Him in glory. His pain and sufferings were great, but he bore all very quietly as he said, and kept saying, 'For the sake of Jesus! For Jesus' sake.' He was constantly praying for his persecutors: 'O Lord Jesus, forgive them, for they know not what they are doing. Oh, take not away all Thy servants from Tanna! Take not away Thy worship from this dark island! O God, bring all the Tannese to love and follow Jesus.'

"To him Jesus was all in all, and there were no bands in his death. He passed from us in the sure hope of entering into the glory of his Lord. Humble though he may appear in the world's esteem, I knew that a great man had fallen there in the service of Christ, and that he would take rank in the glorious army of the martyrs. I made for him a coffin, and dug his grave."

SELF-DENIAL OF MISSIONARIES.

SIR CHARLES E. BERNARD, at the last annual meeting of the English Church Missionary Society, said: "I have seen a good deal of missionary work during the thirty years I have been in India, and I am able to tell you that your missionaries do live self-denying lives, not in any way lives of luxury. Thirty-one years ago, when I first went to India, I was in the camp of Sir John Lawrence, in the Punjab, and when we came

into the station at Rawul Pindee, and a sheep was killed, Sir John Lawrence ordered that a part of it should be taken to an old missionary who lived near; and he said he did so because he knew that the missionary was in such circumstances that often he and his family had no meat on their table. That struck me as showing that missionaries lived in a different way from other Englishmen in the Punjab and elsewhere."

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 MORRIS' ANNUAL REPORT.

SINCE my last report to the Board we have lost by death one of our longest-settled clergymen, the Rev. John Rosenberg. Mr. Rosenberg had been connected with this jurisdiction since 1870, having had in that time one charge only, as chaplain of St. Helen's Hall and minister at St. Stephen's Chapel. He was a man of scholarly attainments, and did good service from year to year as one of the examining chaplains of this jurisdiction. His kind heart and cordial manners made him many friends among rich and poor, and he was held in high esteem by his immediate neighbors and a wide circle of friends throughout the city. He has left behind him the record of a good and useful life, and the many good traits of his character commend themselves to our imitation.

There have been added to our list of clergymen the following, who are all missionaries of the Board: the Rev. D. E. Loveridge, from the Diocese of Albany, settled at Eugene City; the Rev. Wm. Horsfall, from the Missionary Jurisdiction of Montana, whose mission is on Coos Bay; the Rev. F. B. Ticknor, from Washington Territory, who has the new mission in Jackson county; the Rev. Eli D. Sutcliffe, from the Diocese of New York, settled at The Dalles, and the Rev. J. M. Donaldson, from the Diocese of Adelaide, Australia, who has charge of Oregon City and Albany. The Rev. Thomas L. Cole, of the Diocese of New York, has become rector of Trinity Church, Portland, in place of the Rev. George W. Foote, who resigned on account of his failing eyesight. With these losses and additions our present number of clergy is nineteen; the largest number we have reached since the division of the jurisdiction. And yet there are many

vacancies that call urgently for earnest and faithful laborers, who are willing and able to sow with the long patience of the husbandman, and to reap when God giveth the increase. Prominent among these vacancies are St. Stephen's Chapel, Portland, including the chaplaincy of St. Helen's Hall; city missionary work in the busy and growing suburbs of Portland; the mission of Corvallis and McMinville with two churches and a rectory, and that of a general missionary to labor throughout the jurisdiction, wherever is the most pressing need. With all the correspondence had in reference to securing clergy for these points none are yet certainly supplied.

The clergymen who have recently gone into the newer portions of the missionary field—Mr. Ticknor and Mr. Horsfall—have met with good encouragement in their work. Mr. Ticknor, whose field of labor is in Jackson and Josephine counties, on the southern line of the state, says of Medford, his place of residence: "This is a new town on the line of the Oregon and California railroad of about 1,500 inhabitants and has promise of a sure and solid growth. I found here five men who were desirous of having Church services. These held a meeting and pledged themselves for \$50 each toward building a church. To this the Bishop added \$100, and a few other small subscriptions were given in, making in all \$395. With this I built on some very nice lots given us by the railroad company, a chapel 20 x 40 feet containing seats for 100 persons. It is of frame, not ceiled on the inside, and has one coat of paint on the outside; has a temporary chancel, vestry and furniture. We need help to finish it inside and to get a stove and organ. I held the

first service in the church the first Sunday in June, one month after I arrived here. I have found a few other Church people, and after the Bishop's next visit we will number sixteen communicants.

"At Ashland we have no church property of any kind. We have there about thirteen communicants, but sorely need a lot and small church building. The town will surely grow in the future, and the Church should be represented there. The people are not able to do much for themselves.

"Grant's Pass, the county seat of Josephine county, is about as large as Medford. It does quite a business in manufacturing lumber, and the railroad shops are located here. We have about ten communicants. Two good lots have been given by the railroad company, and with some help from abroad, we may be able to build a small chapel sometime. Taking the field as a whole it is not *immediately* encouraging, and cannot expect to make much show for some time to come; but new people are coming in and others are gradually coming under Church influence. We had to encounter this fact, however, that the boards of missions of various denominations have been very liberal in building churches and supporting missionaries in these places, while we have been able to do very little. This has great weight with many. There is also here, as in most places on this coast, a large element opposed to the Church and to religion in any form. I am still confident however, that the Church should be kept up in this part of Oregon and have no disposition to change; in fact I mean to stay."

The Rev. Mr. Horsfall has been received at Coos Bay very cordially by our small number of Church people, and his ministrations have given them new life and encouragement.

A suitable lot of ground has been given at Marshfield on which they are building a small church. A projected missionary visit to all the points on the coast as far south as Rogue river has been deferred till October, with my approval. Mr. Horsfall's health is much improved, and he is charmed with the climate of that region. The church at Marshfield is to be ready for consecration at my next visit. If Mr. Horsfall's renewed health and strength continue I feel confident that he will accomplish a good work in that interesting portion of our mission.

Mr. Loveridge, from the older mission of Eugene City, writes: "The outlook for the work here seems promising. The people take hold in earnest and seem to be zealous of good works. Eugene is growing and new-comers are added unto us. We have an excellent Sunday-school of ninety scholars; the school is growing and the superintendent and teachers are very faithful. The young people have a Society of Christian Endeavor for work and spiritual improvement, which meets every Sunday afternoon in the church. Eugene is an important place, as the seat of the State University, and it looks now as if the elements of time, patience, work, quiet and God's blessing would in due course bring generous sheaves. We shall, I hope, in the not so distant future, need a larger church edifice, for our present one will not hold a much larger congregation. The lack of wealth is seemingly a drawback, but God, and men who are alive unto Christ, have other resources besides wealth, and so we gird up our loins and trust to the promise, 'As thy days so shall thy strength be.'"

Mr. Sutcliffe writes of the church at The Dalles: "The contributions amount to more than ever before and I think I see the way clearly to the independence of the parish in the course of another year. We are now working with that end in view. The rectory, the upper part of which was left unfinished, is being completed and other necessary improvements being made, and contemplated, which will cost about \$800. The parish expects to take care of this expense itself, and to be able to enter upon the coming year free from any debt arising therefrom. The future of the parish looks very promising and although we are just now losing some of our faithful workers by removal, we look hopefully to the coming of others to take their places."

I have the good news to report from Pendleton—the parish in charge of the Rev. Mr. Potwine—that the vestry, six months ago, resigned the missionary stipend and assumed the entire support of their minister.

CHURCHES BUILT AND IMPROVED.

St. John's Church, Milwaukee, the first church erected by Bishop Scott, has been enlarged, remodelled, much improved and beautified, and was reopened by me with a special service on Sunday, the 31st of March.

On Sunday the 7th of July I held the first service in the new Ascension Chapel on Portland Heights. This is a very pretty and church-like building, as yet unfinished as to the interior, and is to be one of the circle of churches to be served by the city missionary. It is in a growing and very beautiful part of the city and when once supplied with the regular ministrations of a clergyman cannot fail soon to gather a good congregation.

St. Stephen's Church, Baker City, under the vigorous ministrations of the Rev. Mr. Goss, has been enlarged and much improved at an expenditure of \$1,000. I have appointed the fourth day of September for its consecration.

St. John's Church, Toledo, on Yaquina bay, in the mission of Mr. Booth, has been finished through the persevering efforts of a few poor people and is to be consecrated on the first Sunday in September.

At Corvallis the church property has been sold, other lots purchased, the old chapel torn down, the rectory removed and a new church of larger dimensions and superior character in every way built, which is to be consecrated on the 11th of September.

St. Peter's Church, La Grande, has been enlarged by the addition of a new chancel and substantially improved and beautified throughout.

In Mr. Lund's mission, a lingering debt on the Roseburgh church has been paid, the church much improved, and the rectory enlarged and made more comfortable.

At Oakland a new chancel and vestry-room have been built, the church painted and otherwise improved.

SCHOOLS.

St. Helen's Hall and the Bishop Scott Academy in Portland continue their course of usefulness in the work of Christian education, with much to gratify and encourage us. The number of pupils in the two schools the last year was 310—154 in St. Helen's Hall and 156 in the academy. The dormitory space is being enlarged for the latter school and from present appearances both will open the coming term with an increased number of pupils.

We have not met with the same encouragement in our educational undertakings in eastern Oregon. With a small rural population and away from the advantages of a town, we have not found the patronage for

our schools we had hoped for. We have determined not to continue Leighton Academy, the boys' school, but to confine our efforts in that part of the state to Ascension, which we shall only be able to maintain by some generous outside assistance. What I have said elsewhere from Methodist authority is entirely applicable to our own case. The *Northwestern Christian Advocate*, an influential Methodist journal published in the city of Chicago, says of their schools: "Our institutions must be sufficiently endowed to make them financially independent, or they must sooner or later be abandoned."

"With the powerful influences at work to take our young people to state schools, our institutions must have sufficient prestige to 'draw' or they must, of necessity decline." Now this is just as true of our Church schools as it is of the Methodist, Presbyterian and Congregationalist, and they will only accomplish their full and legitimate work through the wise and liberal bounty of our people to whom God has given the stewardship of this world's goods.

I need \$1,000—a hundred dollars a month for ten months—to carry on Ascension School efficiently for the next year. Without it we shall have a large measure of care and anxiety and maybe disappointment and failure. Well asks the earnest and capable Bishop of Colorado in reference to the educational work in his diocese: "Why is it, that while the great rich schools and colleges at the East seem to have no difficulty in securing the large gifts and endowments they require, our like institutions in the far West, that have a much greater and more needful work to do—the value of which to the civilization and highest welfare of the country cannot be exaggerated—are left to struggle along in weakness and poverty?"

Nothing could be a better illustration of this condition of things than the following piece of news published in our leading newspaper only two days ago: "The board of academies of the Presbyterian Church propose to erect a first-class institution of learning at Union, agreeing fully to sustain the school, provide a full corps of teachers and endow the same, so as to make it sustaining and first-class from the start. The people of Union are asked to secure the necessary grounds and assist in subscribing to the building fund, which will be done."

This institution is to be established within eight miles of Ascension School, *is to be endowed and made self-sustaining from the start*, while the other is to continue "to struggle along in weakness and poverty."

Our Presbyterian brethren are wise enough to know that there is no other way to make their schools succeed, and that they cannot possibly live on mere local support from tuition fees. When will our own Church have learned the same lesson and be ready to put it into practice?

THE HOSPITAL.

The Good Samaritan Hospital is doing an increasing and encouraging work, having had over 400 patients of various religions and nationalities within the last year. The additions and improvements made last year left us with a debt of \$8,000 which we have reduced in the last ten months to \$2,700. Our endowments have been somewhat increased and now amount altogether to the sum of \$33,000. I have used \$13,000 of these funds in the erection of four cottages on the Hospital grounds, by which our income from this investment is nearly doubled. We are indebted again to the Pennsylvania Branch of the Woman's Auxiliary for the contribution of \$250 for the matron's salary, and to several other parish organizations for valuable boxes of clothing and hospital supplies. These have been important helps in this work, for which we are very thankful.

LENTEN OFFERINGS.

We made a small gain on our Sunday-school offerings this year for Domestic and Foreign Missions, giving \$570.57 in place of \$550.16 last year. This plan is now well settled in the interest of our teachers and children, and we have every reason to look for a steady yearly increase in their contributions. If I might venture a suggestion in this connection, I would say that an effort should be made to secure these Lenten offerings entirely for the General Missions of the Board, without any appropriation or discrimination in favor of special objects. These may well be left to the other Sundays of the year, allowing the savings and gatherings of the few Sundays of Lent to go, in the true spirit of self-denial, without choice or preference to the great missionary work of the Church. And then I would like to propose that we be not content to make this simply an occasion of gathering money; but that it be also a sea-

son of systematic, continuous, missionary instruction for the children and teachers. It would not be amiss if some sort of a "Missionary Catechism" were formally set forth by competent persons, to aid and direct the teaching of the children for these six Sundays in the principles and history of missions throughout the world. Were this faithfully done, we should in time have a generation of Church people who would care and do more for missions than the present generation.

SPECIALS.

I have received in the way of special contributions from eastern churches and personal friends the sum of \$6,836.00 which has been appropriated as follows: Taxes and insurance, \$1,162.74; schools and educational work, \$1,107.44; Good Samaritan Hospital, \$1,206.27; episcopal fund, \$2,155; church buildings and improvements; \$490.80; missionaries, \$409.25; miscellaneous, \$304.47; total, \$6,835.97.

EPISCOPAL FUND.

I have given a good deal of attention to the increase of this fund, having presented the matter personally to nearly all our congregations, and with the assistance of other clergy and laymen brought it fully to the attention of our people. I feel quite confident that by the meeting of the General Convention, we shall have made our portion of this fund fully up to \$20,000, and conclude that we shall thus be entitled to \$10,000 from Mr. Harold Brown's noble gift. The proposition of the Board of Managers to give another \$10,000 in lieu of all further contributions to the Oregon Episcopate, will give us a fund that I feel sure the General Convention will consider in the language of the Constitution "A satisfactory assurance of a suitable provision for the support of the Episcopate in the contemplated new diocese." Our aim has been to make this provision the same for a diocesan as it has been for the Missionary Bishop. With this encouraging condition of the episcopal fund, in conformity with the expressed desire of the standing committee and all the clergy of the jurisdiction, I have called a primary convention to meet on Wednesday the 11th of September, for the purpose of organizing a diocese and electing a Bishop. If the proposed plans are matured, and our present expectations fulfilled, this new diocese will ask for admission to the General Conven-

tion, substantially in the following conditions: It will have a Bishop receiving a salary of \$3,000 without parochial assessments, with the episcopal residence known as Bishopcroft. It will have nineteen clergymen, six of them in self-supporting parishes, with a seventh to become such next year. It will have 1,600 communicants, thirty-two churches and chapels, eighteen rectories, three boarding-schools and one hospital. It will have cash endowments, for its schools, hospital, disabled clergy, parochial and missionary work (including the full episcopal fund) of \$100,000. Deducting the portion of this fund coming through the Board of Missions, it will have cash endowments of its own providing, amounting to \$80,000, with real estate to the value of \$530,000, making the whole value of its property \$660,000. There is on this property no burdensome debt.

Five thousand dollars are still due on the purchase of the new block for St. Helen's Hall. This is in a very choice situation, and estimated by competent and careful judges to be worth from \$60,000 to \$70,000. All the other indebtedness on the property of the Church in this jurisdiction will not equal the sum of \$8,000.

With these foundations for an inspiring work for the future, we may hope that this young diocese may be allowed to take a

modest place in the general Council of the Church, beside those who despise not the day of small things, and thus be better fitted and furnished to occupy and possess the fair heritage God has there given His Church. I shall lay down my work just as the tide of business, enterprise and progress in all material interests is beginning to flood those vast and fertile valleys, and send the hum of its busy industries up to the top of those magnificent mountains. The wise men of the East have seen the wonderful possibilities of that land, and no human power can stay them in their pursuit of its riches and rewards. Would there were some equal power to inspire the Church and her members with the same vigilance and effort to establish there the Kingdom of God and His righteousness! And yet let us not be fearful or faint-hearted, for the promise is that in due time, the harvest *shall* come, and both they that sow and they that reap shall rejoice together.

For all the kind consideration and willing help that I have received at the hands of the Board, and for the generous gifts that have come to me from rich and poor, in all parts of the Church, I am deeply grateful. My chief sorrow is that they have not had a wiser and more faithful almoner.

B. WISTAR MORRIS,
Missionary Bishop of Oregon.

ANNUAL REPORT OF THE MISSIONARY BISHOP OF NEW MEXICO AND ARIZONA.

WHEN Bishop Dunlop came to this jurisdiction in 1881, he found an adobe church building at Las Vegas, an adobe mission-house at Mesilla, and lots and the beginning of a fund at Santa Fé. When the Bishop was taken away by death in 1888, there were as follows: in New Mexico, church buildings at Santa Fé, and Albuquerque; a new church building and rectory and five additional lots at Las Vegas; a block of ground for church purposes and a rectory at Silver City; church lots at Socorro and Cerillos, and the mission-house property at Mesilla; in Arizona, church and rectory at Tombstone, church lots at Tucson, and lots at Phoenix, on which a church was built while Bishop Spalding was in charge.

After Bishop Dunlop's seventh annual and

interesting report, he lived but six months. On February 8th, he reached home for the last time. The doctors urged him to cease wholly from work. Instead, he preached once each Sunday in the church at Las Vegas, and had week-day Lenten services, at which he was so weak that he talked sitting in a chair. The Bishop died on the 13th of March, 1888, at Las Cruces, New Mexico, where he went for the benefit of the lower altitude. He lies buried under the chancel of St. Paul's Church, Las Vegas, which he built, and which has since been made his memorial. We thank God for the good example of His servant, who, having finished his course, now rests from his labors.

I came into the jurisdiction on the first

day of February, 1889, holding my first service in the new church at Las Vegas. Since then I have seen as much of the jurisdiction as possible. It is not likely that I shall ever see it all, parts of it are so remote and difficult of access. I have lost some time from my work owing to sickness in my family, which has brought a great and lasting sorrow.

I find that there has been a period of business depression in these territories for five years. This is a hard country to tell much about. A great deal of it is bare desert. But the desert, with a water supply, is said to be the best possible soil for fruit and grain. If water storage can be made a success, this will be a good country for agricultural purposes. The mining region is undeveloped; we do not know very definitely what there is under-ground. The cattle ranges are as fine as anything that can be imagined, where there is water. The ranges have been overstocked, and there has been suffering from drought and storms. But I am glad to be assured that the territories are in better shape than they have been for five years, and that we are on the eve of better times.

No convocation was held and no reports were made in 1888. The annual convocation for 1889 meets in September, and the reports have not yet been received. It is impossible to give at this time any reliable statistics as to the number of communicants. There are six clergymen in the jurisdiction; two candidates for Orders; ten organized missions; six church buildings and chapels, and four rectories.

There are three populations in New Mexico and Arizona: English-speaking people, Mexicans and Indians. In New Mexico, the English-speaking people are in a minority; in Arizona, they are in the majority.

1. ENGLISH-SPEAKING PEOPLE.

I use this expression to be exact, as the Mexicans and Indians are Americans as much as the rest of us who are here. It is a great mistake to suppose that the people of these territories who are from the states are rough and lawless. The day of the border ruffian has gone by. There is violence occasionally, but not more of this than in the East. The people here who speak the English language are such people as make up eastern communities; there is as much

intelligence, refinement and culture in many of our towns as can be found anywhere. In all the places that I have visited, I have found a body of intelligent persons who need to have Christianity presented to them in an intelligent way. And I have been surprised at the number of our own Church people in these places. We can do as much work here as we will, if we will do it well.

We ought to have ten missionaries at work in this jurisdiction for people of our own race; six in New Mexico and four in Arizona. For the present I shall be satisfied with this number, but not with less, and I think that this number is attainable. It is proposed to station these missionaries as follows: in New Mexico, at Santa Fé, Las Vegas, Albuquerque, Deming and Silver City, Mesilla and Las Cruces, and the Pecos valley; in Arizona, at Phoenix, Tucson, Tombstone, and on the line of the Atlantic and Pacific railroad, including Prescott. The Pecos valley, in southeastern New Mexico will be irrigated, and is sure to receive a large population. It is a new field, and an important one, and we must do our duty there.

We have now five missionaries at work in the jurisdiction—six including the Bishop. Of these five, four are Presbyters, and one is a candidate for Orders, in charge of a congregation as a lay-reader. We think that we have three other missionaries in sight, and hope that our number will soon be complete. To take care of ten missionaries for this jurisdiction, we shall need \$3,000 per annum, over and above the appropriation of the Board of Missions and local contributions. These missionaries will cover a good deal of ground. Most of them will minister to accessible towns and villages in the neighborhood of their residences. I shall not give the larger places, Santa Fé, Las Vegas, Albuquerque and Phoenix, more services than they pay for. If the missionaries at these points receive stipends from the Board of Missions, or elsewhere, they will give a proportionate amount of service elsewhere. This they have shown themselves willing and glad to do.

I shall be careful about building churches—careful to this extent, that no money is wasted in experiments. The safe course for us is, first the missionary, then the congregation, then the church building. When the missionary has gathered a congregation

that is strong enough at least to enclose a building, we may give some help. In places whose future is uncertain, it will not be well to go faster than this. To embarrass the support of missionaries, or to reduce the number below that which has been indicated, will be a mistake, I am convinced. Better a good missionary without a church building, than a good church building without a missionary.

2. MEXICAN AND INDIAN POPULATION.

The Mexicans are for the most part under the influence and control of the Roman Church. In the larger towns and some smaller places there are Protestant congregations of one name and another. This is about all the information that I can give at present. I have not had time and opportunity to investigate the problem presented by our Mexican fellow-citizens. If it appears that there is anything that this Church can do for them, I shall be glad to show my good will.

The Indian agencies in New Mexico are the Mescalero agency, the Navajo agency, and the Pueblo agency. I have had some correspondence with the Navajo agency, which I hope to be able to follow up. In Arizona, the agencies are the Colorado river agency, the Pima agency, and the San Carlos agency. I have had some correspondence with the Interior Department about work among the Pima Indians.

In concluding this report, special attention is called to Arizona. It is a territory of greater resources and more importance than many have supposed. Perhaps New Mexico is mainly thought of in connection with

this jurisdiction; but Arizona is entitled to a considerable share of attention from the Church and from the Bishop of the jurisdiction. It may be that the time has not quite come for a Bishop for that territory alone. I shall be glad to do the work for both territories as best I can, so long as advisable. But the time is not very distant, I think, when Arizona should have a Bishop of its own.

I have been cordially welcomed throughout the two territories. It is not a hard field, in the sense in which the expression is generally used. There are no great privations. There are no great hardships in getting about. With health and strength a man will enjoy the work. Population is shifting, and the future of many of our towns is uncertain. We do not always see results. This is very much so everywhere; a little more so in such a territory as this than in the more settled states. But the word that takes root in human souls out here, will bear fruit somewhere else if not here.

May God in His infinite love strengthen us who are here, for our work, and support us in our troubles, and comfort us in our sorrows, and put it into the heart of the Church at large to give us of its means and sympathy and prayers.

Respectfully submitted,

J. MILLS KENDRICK,

Missionary Bishop of New Mexico and Arizona.

ALBUQUERQUE, NEW MEXICO,

August 22d, 1889.

THE CHINESE IN THE UNITED STATES.

WHY do the Chinese go almost exclusively into the laundry business?

It requires no capital, is easily learned, the men can be their own bosses, and it does not require such a great vocabulary of English to transact the necessary business. The work is entirely new to them when arriving here, for though every Chinaman is "his own washerwoman" at home, yet the starching and polishing of shirt-bosoms and collars is totally unknown to them. They readily pick up the knack of doing it well, for such is their imitative ability. The Chinese in New York are not all in the

laundry business by any means. They work as cigar-makers and cooks and stewards on vessels, while there are several stores where Chinese groceries, Chinese and Japanese curios are sold. It is said that the sale of Japanese goods simply pays expenses, and the real profits are made off the sale of ginseng, which is bought here and sold at a great profit in China. There is a grocery and tea store on Hudson street, Lee Ty Pond & Co., which is under the management of Christian Chinamen, the only one of its kind in the city.—*Chinese Evangelist (New York)*.

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.*

ANNUAL REPORT OF THE MISSIONARY BISHOP OF YEDO.

THOUGH the statistics of the mission fall below those of last year, the number of baptisms reported (335) shows gratifying progress. The falling off is not to be considered as any indication of less work done. On the contrary, the reports give evidence of abundant, earnest labors—though the strength put forth may not in all cases have been directed so as to attain the best results—and especial mention is made in the reports of the devotion and faithfulness of the catechists, by whom the real work at the several country stations is done. In the neighborhood of Osaka the work has been extended into two additional provinces—Yechizen and Iga, and from Tokio two other provinces—Shimosa and Kotsuke—have been occupied. Our mission has, therefore, now work in ten provinces, viz: Setsu, Ku, Yamato, Wakasa, Yechizen and Iga in the Osaka district, and Musashi, Suruga, Kotsuke and Shimosa in the Tokio district.

Since the last report, the Rev. J. McKim, with his family and sister, and the Rev. E. R. Woodman and family have returned to their respective stations. The mission has been further reinforced by the Rev. Joseph M. Francis and Mrs. Francis, Miss Martha Aldrich, Miss Carrie E. Palmer, Miss Georgiana Suthon, and Miss Rebecca Ford Heath. Valuable assistance has also been received from Miss Sybil Carter and Miss Hogg, who came out as volunteer helpers. With the exception of a few places which have been lately opened, Miss Carter has visited all our country stations, both in the neighborhood of Tokio and Osaka. Her visits have been highly appreciated, and it is hoped that her work will bear much fruit, especially among the women. Miss Hogg, besides teaching music to pupils in St. Margaret's School, has

made a number of trips into the country in company with Miss Carter.

Other well-qualified volunteers might do great good here, either as teachers or workers among women, for a longer or shorter time, and it is to be hoped that some well-fitted for work in the Master's vineyard, but now standing idle all the day long, undecided what to do, or with a feeling that there is no useful work that they can undertake, may take this matter into prayerful consideration, and offer themselves freely to help on the good work in Japan.

With the gains, the losses which the mission has sustained must be recorded. Special mention must be made of the fact, that Miss Riddick, after seven years of faithful, hard work, much of the time single-handed, has withdrawn from the management of St. Margaret's School and returned home. She carries with her the best wishes of those she leaves for every happiness in her new sphere of married life.

One other change in our mission staff must be noticed. The Rev. H. D. Page and family left us on the 9th of July for a much-needed vacation. He can ill be spared now, but the same would be said two years hence or whenever he might leave. A good worker will be always missed, go when he may.

OSAKA.

The full reports sent forward by the missionaries make it unnecessary to enter here largely into particulars with regard to the evangelistic work. The missionaries are pushing vigorously the work at the older stations, taking up again an abandoned field, advancing all along the line and opening hitherto unoccupied places. A new chapel has been built at Takata, where the Christians seem full of life and activity. The

Holy Comforter Chapel has been enlarged, so that its seating capacity has been nearly doubled. The house rented for a chapel by St. Paul's, being no longer able to accommodate the congregation, has been given up, and a larger one bought and fitted up by themselves, so that they have now quite a nice chapel and room to grow.

SCHOOLS.

St. Agnes' School has had another successful year. The new school building unfortunately has not yet been started. When the architect in Osaka stated that the money which had been appropriated was not sufficient to build a school of the required dimensions, an additional appropriation was made; but when the plan drawn by Mr. Gardiner was sent down, new estimates were made and the report came back that such a building could not be erected for the money in hand. One of the several suggestions which have been made in order to meet the difficulty must soon be adopted, as the present building is unsatisfactory, and the limit of accommodation has been reached, and there is no room for growth.

The Ladies' Institute gives promise of much usefulness, and all who are engaged in teaching, or otherwise helping there, are enthusiastic in their opinion that the institute is now doing an excellent work, and has possibilities of becoming a source of much greater good by enabling us to reach a class which we could not otherwise hope to influence. Miss Bull and Mrs. Laning are working very hard—in fact too hard—and need help badly. A well-qualified teacher is a much-felt want.

The school at Nara, in which Mr. Dooman teaches, has prospered, the number of pupils having reached 136. Money was collected to build a school-house to cost 2,000 Mexican dollars, of which sum the Japanese subscribed a little over one-fifth. It is expected that the building will be completed in time for occupancy when the school opens in September.

HOSPITAL.

Dr. Laning's report on St. Barnabas' Hospital is encouraging, showing that 8,605 visits were made by out-patients, and seventy-seven in-patients were treated. A change has been made in the *personnel* by which a Japanese Christian physician will be resident in the building. It is hoped

that good results will follow from the new arrangement.

TOKIO.

In the city three new places where the blessed Gospel is regularly preached, have been opened during the year. The Rev. J. T. Cole began work in a part of the city which, from want of some one to take charge, we have been unable to occupy. He rented and fitted up a house which is called Grace Chapel. In the same locality he also holds a service on Sunday afternoon at the residence of an earnest Churchwoman, whose whole aim seems to be to help the Japanese in various ways, and especially lead them to a knowledge of the Lord Jesus. The third place is Giuza, where about three months ago a house was rented for a chapel and a catechist stationed. Since then regular preaching has been maintained twice a week and a Sunday-school has been kept up. There are now five catechumens preparing for Baptism, and several others who seem interested in the truth. The Sunday-school, composed largely of the pupils of a public school in the neighborhood, soon increased to thirty-five, but the head-master is strongly opposed to Christianity, and has used his influence to keep the children from attending our school. The result has been that the pupils have dwindled away and now number only nine. The catechist keeps up good heart and hopes that the falling off will be only temporary.

There are now fifteen places in the city where the everlasting Gospel of Christ is preached weekly by persons connected with our mission.

COUNTRY STATIONS.

With the exception of the Fuchu district—under the charge of the Rev. Mr. Woodman—the country stations in the neighborhood of Tokio have been, since November last, under the supervision of the Rev. Mr. Page. Heretofore the country stations in this district have not had the help and support that regular, frequent visits from the foreign missionary give. Consequently the work has not been pushed as vigorously as it should have been, and is not in as advanced a state as that of the country stations near Osaka. But it is hoped that it will now improve. During the year past there have been in the Tokio district eight points at which catechists have been stationed, and from each of these places, as a centre, two

or more neighboring villages have been worked. Since the close of the catechetical school four new catechists have been sent to as many different towns to start new work.

SCHOOLS.

For the particulars with regard to St. Paul's and St. Margaret's Schools, during the year past, reference is asked to the special reports on these schools by those who have been in charge. The new school for young ladies of the higher classes, under the management of Miss Aldrich, was opened on the 20th of April. As it was late in the scholastic year, after pupils had already settled what schools they would attend, it could not be expected that any large number of pupils would enter the school. But though opened under such unfavorable circumstances, before the close of the session nineteen pupils were in attendance, and the examinations and closing exercises showed that good work had been done. The school having been started and having good teachers, there is reason to hope that it will be quite successful next year.

In the theological school one student has completed the full four years' course, and will be tested as a catechist before he is ordained. Eighteen students were in the second year's class, and, with the exception of four, who had to withdraw just before the close of the session on account of sickness, finished the prescribed studies and stood their examinations. Seven of these, who have already been tested by practical work in the field, will return in September to go on with their studies. The others have gone to work as catechists.

THE NEW CONSTITUTION.

Since the last report, an event unique in the history of the world has occurred, which is fraught with far-reaching consequences to Japan. On the 11th of February last, the Emperor, in fulfilment of the promise made several years ago, gave a liberal constitution to the country. This promise was made not through compulsion forced upon him in any way through fear, but simply at the instigation of certain ministers, some of whom had visited America and England, and imbibed liberal opinions. By this constitution Japan has, in a day, been changed from a despotism into a constitutional monarchy with a parliament which will meet annually to make laws which shall bind alike prince and peasant throughout the land.

One article of the constitution materially affects us, as a Church having a mission in the country. The 27th article declares that "Japanese subjects . . . shall enjoy freedom of religious belief." This is but another way of stating that Christianity is henceforward tolerated. For there has been no question of the toleration of Buddhism and Shintoism—the only other religions which can possibly make any efforts at propagation here. This may be considered almost as an invitation to Christians to put forth their strength to spread the religion of Christ in this "Land of the Rising Sun," and Christians of many names and divers beliefs—from Greek and Roman on the one side to Quakers and Unitarians on the other—are crowding into the country. There were at the end of last year 443 Protestant missionaries, of whom 150 were married men, twenty-seven unmarried, and 124 unmarried women. The Roman Church had two Bishops, eighty Priests, and forty sisters. The Greek Church was represented by one Bishop and two Priests. Our Church had only nine married men, two unmarried, and nine unmarried women—in all only twenty-nine missionaries.

Our Church must settle what part she is to take in the great work of bringing the people of this interesting country to the knowledge of and faith in the Lord Jesus; and what she determines to do must be done without delay. She cannot think that she has, in any sense, come up to the measure of her responsibility. For the truth is the mission has been sadly undermanned from its commencement to the present; and the fact is especially apparent at this time when, by the new treaties, the whole country is to be thrown open to our missionaries to travel and reside where they may please, without restrictions of any kind.

And now when, in view of the new and wider openings, the request for more men is made, the sickening response comes back that the receipts for last year will not justify an appropriation for new men. No blame in this matter is thought to rest on the Board of Managers. They are but acting as the whole Board of Missions directed. There seems no way out of the difficulty at present but to ask that some friends of the mission, to whom God has entrusted large means, or certain churches, would undertake the support of a few men in Japan for a term of years. This plan has been tried and should

now be extended. This or some other method must be used to meet the present pressing need. And, as a last request, I earnestly beg that the means may be provided, and the men be sent out to help us with as little delay as possible, and that prayer may be offered for God's rich blessing on the work and the laborers in this land, and that num-

bers now without God and without hope may be brought by the power of the Holy Spirit to know and love Christ, the Light and Life of the world.

Respectfully submitted,

C. M. WILLIAMS,

Missionary Bishop of Yedo.

TOKIO, JAPAN, August 8th, 1889.

OUR MISSION TO CENTRAL CHINA.

THE present age offers some exceptional facilities for Foreign mission work; but perhaps we lack the freshness of zeal, directness of method, determination to succeed, hearty co-operation between Church and missionary, seen in the first century. Foreign Missions need another St. Paul is the popular verdict, and doubtless this is true as far as it goes. St. Paul was obviously much that modern missionaries are not, and we can scarce deny that if he had labored in our spirit and after our methods it would have needed forty centuries instead of forty years to do what he did. We feel that time was precious to him. He comes to the point, he is enthusiastic, he is determined, and—he succeeds. He is clearly the ideal missionary, and the need of such a one is ever present with the Church. Yet it is not so clear how far his achievements are due to the more popular features of his character, his independence of pecuniary aid, his fearlessness, and endurance. Perhaps there is nothing in these qualities of an especial missionary application. Doubtless, St. James and the brethren at home were quite the same in their own sphere. His absorbing passion for saving souls seems of greater moment. Let it stand, however, that what is needed for Foreign Missions is another St. Paul. Yet to stop here is likely to bring confusion of ideas. St. Paul is the ideal missionary; but Scripture shows us also at his side the ideal missionary Church, which made his labors, nay, which made the man himself, possible. It was the good tree which brought forth such good fruit. The missionary Church found among her children this good missionary and money besides. For in that time, if ever, it was recognized that the primal, essential office of the Church in the mind of its Blessed Founder was missionary, and that it was the other offices, if it was any, which were

secondary and incidental. St. Paul does not by any means stand alone; he is only the prominent figure in a group of many, all animated by the same spirit.

Let us not stop, then, with that rather venerable truism that our Foreign Missions need another St. Paul. They need the lively missionary spirit throughout the entire Church, working in every member, throbbing in every pulse. In truth the strictures upon modern missionaries are worn threadbare. Great missionaries are in nowise the creation of chance. The Church should stir up her own flagging zeal if she seeks to reach the missionary. Charity never begins at home; repentance and amendment always must. It is now fifty years since the beginning of our work in China and it is generally felt both at home and among our missionaries that the results are meagre and unsatisfactory. If indeed they are so, how long is this state of things to continue? Must meagreness and unsatisfactoriness come to be considered necessary features of modern missionary work? Where is the defect? Why is it not remedied? Is there no power left among us to say the times of weakness and of failure must end, and we will at least attempt to do what God has given us to do before we die? It may seem like a piece of gratuitous impertinence, yet it is asked in all humility and love—Has the Church ever expected to succeed in China, or are we merely seeking to quit ourselves decorously, but as cheaply as possible, of an undeniable obligation? Has the Church even thought of providing adequately for the needs of that vast jurisdiction, which she so generously and so properly assumed? Does she expect to accomplish this with the present force and the present methods? Is it even generally known what is the force and what are the methods? Small wonder, then, that we

talk much of St. Paul and sigh for the age of miracles. The China mission needs reinforcement and a new impulse, but it needs most of all the hearty co-operation of the Church, as a Church. We read in the Acts of the Apostles of a council of the Church listening to the story of her missionaries, removing a restriction which was burdensome to the mission, even sending a letter and delegates to the mission field. Has the time for these things gone by? Let us hope rather that for ourselves it is soon to come.

It is with the Church, after all, that the real responsibility for the mission rests, and it is the Church which should see to the conscientious performance of the most sacred of all duties. Missionaries and committees are only agents, and the fate of the work in China cannot be devolved upon either Bishop or Board. It is Christ's trust to His Church, and it is of the Church I ask, Has the work realized your expectations? Are you content with these results when you pray "Thy Kingdom come"? Why do you not concern yourself about it? Despondency and indignation in such things are out of place. Success is the only dignified consummation, and of this success, which is God's, you may be sure if you will. We have been promised a missionary General Convention. God grant that it may interest itself for us. Every year our missionary organization at home is increasing in efficiency and every year sees a closer scrutiny of mission methods. The time for awakening cannot be far distant. Our jurisdiction in the Yang-tse valley has the same estimated population as the Roman Empire in the time of Augustus. What a trust to the Church from her Master, the Heavenly Missionary! How to fulfil it?

Much has been said lately of the advantage of a system of native evangelists for missions in the East. I believe that in this system there are the elements of a successful work. It may not be generally known that in essential features such work has had several years of practical trial in China. The plan of Dr. Nevius in North China has been set forth in detail in a pamphlet issued by the Presbyterian Board. An English missionary has worked successfully on similar lines. In our own mission also a work of native lay evangelists sprang up at one of the stations and has gone as far as it could go with the scant facilities. The reasons for the adoption of some such plan have

already been given several times. They are sufficiently indicated by the necessity of providing for a vast population with but few available foreigners, in the large mortality among foreign residents, the difficulty of the language, the entire dissimilarity of eastern life and thought from that of the West, the necessity of reaching some probable basis of self-support, the personal unacceptability of foreigners to the people, the admitted failure of foreign clergy to exercise the pastoral office, and lastly, the failure of other methods after patient trial.

The objections that have been suggested, are, first, the liability to fraudulent or careless work. While there are measures to minimize this disadvantage, it is true that the foreigner must trust to the faithfulness of his evangelists and that natives have rarely attained to the same excellence in their work as foreigners. It is at least possible that with the rapid growth of successful evangelization we should find a lower standard of Christian character among our people. In this case it would be a question whether we could not content ourselves with lower spiritual attainments, as of babes in Christ, and gradual growth within the Church to the stature of perfect manhood. In any case it is obvious that we must sooner or later come to depend upon native workers, and the danger seems to me slight. The enthusiasm of larger work with larger results ought to more than compensate for the errors of evangelists, and the religious life of all be intensified.

Further, in our own work there is ultimately involved the admission of some, perhaps of many, lay evangelists to the Ministry of the Church. Thus far the theory has been, Train a ministry and its members can gather people for themselves; but if in fact native ministers, after ten or fifteen years in foreign schools, find themselves out of touch with the people and unequal to the practical performance of a task so difficult, this need surely awaken no surprise. What is often urged against the present education for the Ministry in this country would be naturally even more valid under the conditions of our work in China. Some additions to the Ministry from successful evangelists, proceeding on the principle that he who can gather people is of all most likely to hold them, will, I think, prove to be a necessity of the plan, and it is not improbable, whatever care

may be taken in fitting these men for their higher office, that there will be some deterioration in point of scholarship. Whether greater usefulness will offset this loss is another question.

The plan which was mentioned in the *Churchman* of July 27th, suggests the employment of several hundred foreigners and many thousand evangelists in the East. The appointment of five foreigners of the best attainments and of recognized influence with the home Church, with, at the outset, a force of twenty evangelists each, making five central stations at the treaty ports, Shanghai, Chinkiang, Kiukiang, Hankow, and I-chang, would be a reasonable provision for our work. Each one of these stations properly equipped with church, foreign residence, and native mission-house would cost some \$25,000 where none of these things are already provided. The current expenses would be about \$5,000 a year for each station.

Here I leave the matter to the consideration of the Church. If it should seem to any one that in speaking as I have done I have ignored the work of others or implied that all previous toil and sacrifice had gone for nothing, I can only say that the good accomplished is as apparent to me as it can be to any one. It appears in the very possibility of such a plan as I have mentioned.

It appears in our valuable schools—no mistaken policy in fact, but becoming so if we make them our sole reliance in a work so vast and of needs so varied. May we never present the spectacle of a Church attempting to provide for the spiritual needs of 85,000,000 of people with five boarding-schools and scarce a clergyman available for preaching the Gospel.

Little that is good regarding the Chinese ever reaches our ears here in America. I would like to say that among foreigners the mistake is common of condemning them from the stand-point of our present civilization, forgetting that they are a self-taught people upon whom the world has exercised little influence. I would not hesitate to declare the Chinese, taken all in all, and recognizing all their moral obliquities, one of the most excellent heathen nations known to history, and the most important mission field of the world. There will doubtless be some who think with me that the grandest possibilities in the destiny of the Anglican Communion are still unrealized. Of all these possibilities none is grander than that presented among these ancient races of the East. God grant us grace to see these things, constrain us to preach the Gospel, and show us how to become all things to all men.

ARTHUR H. LOCKE.

THE GOSPEL IN CHINA.

THE Rev. S. C. Partridge, in writing of the day-schools at Wuchang, in his last annual report, says: "I have spoken of the day-schools as a 'mission work.' They are strictly so in the sense in which we use the words at home, for they are entirely among the poor and lowly. Christianity begins with this class in China, and gradually leavens the lump. It makes little or no successful appeal to the literary or official classes. It is better for us candidly to acknowledge that it is 'to the poor that the Gospel is preached' in China as yet with any results. The proud scholar and the haughty official have little or no use for a religion whose basis is humility and honesty. 'Where do these pupils come from?' was asked of our native Deacon in one of the day-schools. 'From the back alleys and slums,' was his answer; 'you do not suppose any respectable man would send his

children to a Christian school, do you?' There is no need for me to enlarge upon this statement—it tells the whole story in a word.

"Yes, dear friends, our holy religion is the religion of the poor and humble and despised in China, as yet. Shall we for this reason lose heart and allow our faith to weaken? God forbid! Let us turn to our Bibles and read again the Gospels and see how it was in the days when our Blessed Saviour was on earth. To whom did He preach the Gospel of the Kingdom? Who were they who loved to hear His words and followed Him from place to place? From what classes of men did He select His disciples? Let us think of all this for a moment and we shall see that the history of the early Church is but repeating itself all through the centuries, down even to our own day in China.

“So, as we stand in the chancel of our native church here and look at the faces of those who are gathered together ‘in His Name,’ we do not see the proud brow of the scholar, or the haughty frown of the modern Pharisee, or the hardened, sensual visage of the Pontius Pilates or the Herods of China, but we see those who bear the burden and heat of the day—the sunburnt coolie, the patient laborer, the carpenter, the mason, the blacksmith, the cobbler, the peddler, the petty farmer, the seller of flowers—these are the souls to whom it is our precious privilege to minister.

“One day, recently, as I was coming back to the mission after a long and weary afternoon in the lower parts of the city, my sedan-chair reached the corner of our street just as the school was gathering for evening prayer, and my thoughts, which were dwell-

ing upon the difficulties and discouragements of work in China, were suddenly interrupted by the voices of the boys singing the evening chant. I leaned forward in my chair to catch the words, which were:

He hath shewed strength with His arm.
He hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seats,
And exalted them of low degree.
He hath filled the hungry with good things,
And the rich He hath sent empty away.

“Aye! even so, with what new force and meaning do these wonderful words of *Magnificat* come home to us in China! Let this, then, be the key-note of the Church’s work, following in the footsteps of her Blessed Lord. Let her strive to ‘fill the hungry with good things’ and to ‘exalt them of low degree.’ There is, and can be, no nobler work on earth.”

ANNOUNCEMENTS.

Africa.—Mr. Alfred Johnson has been obliged to leave Liberia again because of ill-health resulting from climatic causes. This is a grievous disappointment to Mr. Johnson. He was very sick when he left Cape Mount on the 4th of August. He has been heard from at Hamburg, where he arrived on the 25th of the same month. His health had somewhat improved; but he was awaiting further recuperation before sailing for the United States. The Missionary Bishop has granted Mr. R. J. Morgan, teacher at Bassa, leave of absence without pay for six months to travel abroad for rest and change.

China.—Mrs. Elliot H. Thomson, who, because of the critical condition of her health, returned to this country about a year

ago, died at Ashbourne, Pennsylvania, September 19th.

—Mr. Samuel E. Smalley, under appointment to the China mission, sailed with his family from Vancouver by the steamer “Parthia,” September 6th.

Japan.—The Rev. John C. Ambler and wife, *en route* for Yokohama, Japan, sailed from San Francisco by the steamer “City of Sydney,” August 31st.

Haiti.—At the stated meeting on September 10th, the Board of Managers formally approved of the appointment by the Bishop of Haiti of his son, the Rev. John A. Holly, as a missionary of the Society. Mr. Holly, who had been ordained Deacon by the Bishop of Connecticut, sailed for Port-au-Prince, September 26th.

MR. LIGGINS’ BOOK.

THE Rev. John Liggins’ book has been published in London, and very favorable notices of it have appeared in the missionary magazines and religious papers. The *British Weekly* says: “‘The Great Value and Success of Foreign Missions,’ a most opportune volume, printed originally in America, is now reprinted by James Nisbet. It not only meets the adverse criticism of recent cavillers at the success of missions by the testimony of much more competent wit-

nesses, in overwhelming numbers, but the author, the Rev. John Liggins, gives neat and graphic pictures of the work accomplished at all the principal mission fields throughout the world. Canon Taylor and Mr. Caine bulk more largely in the eyes of our cousins in America than they do amongst their brethren at home—far birds have fine feathers—and we are under obligations to these small critics for this valuable and interesting volume.”

MISCELLANY.

TOPIC FOR PRAYER.

THAT Almighty God would, by His Holy Spirit, preside in the missionary councils of the General Convention, and so direct, sanctify and govern them, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places.

THE KING'S MESSENGERS.

WHEN a King would send a message,
How fast the carriers ride;
Through darksome wood, through torrent,
Whether good or ill betide;
No pleasures can entice them,
No lurement in love's wiles;
On, swiftly on, by day, by night,
On, on for weary miles.

If a messenger should tarry,
Should a servant idly wait,
For fear, or love, or pleasure,
Outside the palace gate,
If the King upon the feast-day
Should miss a well-loved one,
How think you would he fare
Who should have bid him come?

Kings' messengers must hasten,
Kings' servants must be wise;
Then loiter not, nor dally,
When He bids you arise.
For men grow weary waiting
For the servants who should bring
Their burdened, famished, longing souls,
A message from the King.

— *Golden Rule.*

HOW SOME MISSIONARIES ARE LIVING.

THE Gonds are an aboriginal tribe in the jungles of Central India. They are a very degraded people with scarcely any idea above their daily wants. Three men of the English Church Missionary Society are now laboring among them, the leader being a Cambridge graduate, the Rev. H. D. Williamson. His method of working is to go in among the people and use their huts. "The huts," he writes, "are more like pig-

sties than human habitations, and one must be content to share them with many unwelcome and uninvited tormentors; but after all, the Gonds do the same, and if one wishes to live really in their midst, one must be ready to put up with their friends too."

At night he would lie, for choice, with his head outside the hut; and one night, he woke up with a strangely cool feeling on his forehead, and found a buffalo licking him. Another time, he found his clothes scattered about, wet and torn, a cow having been chewing them. Six years of this life were patiently occupied in going round and round, from village to village, over an extensive country, without roads, before he had a single convert. The first baptism was four years ago; but now there are converts and inquirers all over the district; forty, after being well tested, have been baptized, and a harvest is hoped for similar to those among the Kols and Santhals, two other aboriginal tribes of India.

Other missionaries are laboring faithfully and joyfully in the most fever-laden portions of India, and are being greatly blessed in their work. The wife of a missionary stationed in a very unhealthy district of southern India, after stating, in a letter to a friend in England, that her husband had baptized sixty-seven adults and thirty children in the year not yet three months old, says: "The tears come to my eyes, even as I am writing, at God's great goodness to this mission. 'I suppose you mean to stay here until you die,' said a man to me at our Bible-reading last Monday. 'Yes, until I die,' was my answer, 'unless God shows me very plainly indeed that I must go away.'

" 'But this is such a bad, unhealthy place to live in,' he said. 'Yes, I know it is, and God knows that too, and so He gives us our hearts' desire, that for which we came to India, precious souls for His Kingdom.'

"This is just how it appears to me. God knows how body and soul are crushed by this terrible climate, and it is a joy to the missionary's heart, that He who knoweth our frame gladdens and uplifts our spirits by giving us this most precious encourage-

ment. While one man is writing one hard thing about its climate, and another says, 'Nothing shall ever induce me to come to —,' we go on in our fever-laden atmosphere. And God is with us. Only think of it; I had twelve girls, five boys, and myself, all down with fever at one time last week. One girl was delirious for hours, and we thought must have died from exhaustion. Our surgeon's son died last week from cholera, and five others. My girls' school, which had ninety-seven present last month, could only muster fifty yesterday for the inspector; all the others being too ill to come. I have five girls in hospital with chicken-pox. And yet, although I have had so much fever this two months, God has given me, if not the strength, at least the energy to go down and pay all my regular visits to my school; to carry on the services in our house, and to superintend all the work this two months while my husband has been out in camp. He is now more than 100 miles away."

THE TEST OF GENUINENESS.

L. P. BROCKETT, M.D., of Brooklyn, New York, contributes to the *Missionary Review*, a valuable sketch of the geography, ethnology and history of Madagascar. The following is his account of how nobly the Christian converts stood the test of the fierce persecution to which they were subjected by the cruel and relentless Queen Ranavalona I.: "In 1835 a fanatic, who had mingled some Christian doctrine with his prayers to his idols, and had approached the queen's palace to address her in regard to his creed, was seized and put to death, and the rage of the queen being roused by this incident, she issued a decree that all persons suspected of being Christians should be arrested and examined, and if they did not disavow their belief in Christ and offer worship to the idols, they should be put to death. Nobly did the Christians stand this test. Some fled, but very few would deny Christ. Some were beheaded, others beaten to death, others still, and a large number, were hurled from the lofty rock on which the city of Antananarivo, the capital, is built, and fell mangled corpses at its base.

"The present prime minister of Madagascar relates an incident in connection with

this slaughter, of which his father, one of the judges, was a witness: A mother and daughter were brought for examination; the mother confessed her faith in Christ, refused to worship the idols, and was summarily thrown over the rock; then the daughter, a beautiful girl of fifteen, came forward and said: 'I, too, am a Christian; throw me over.' The judge said, 'She is only a child, and does not know what she is saying; take her away.' But the young girl was firm. 'I believe in the Lord Jesus Christ,' she said, 'and I will not worship idols. Throw me over!' Once more the judge tried to save her. 'My child,' he said, 'life is sweet to you. Only bow your head ever so slightly toward the idol and you shall be free. I will take you to my own home.' 'No!' said the young maiden, 'I will bow to no God but Jesus Christ. He is my Saviour. Throw me over.' And throw her over they did. More than 2,000 were put to death at this time (1849) by this cruel queen, because they would not deny Christ, and several thousand more in the course of her reign; others were subjected to torture, and many more to the ordeal by drinking the *tangena*, a poison prepared to try the guilt or innocence of suspected persons."

ONE WOMAN'S EXPERIENCE.

SUMMED up briefly it is this: She "thought she had been interested in Foreign Missions for years," but she gave only about two dollars to that work. She attended an annual meeting of the Woman's Society at Chicago, and was moved to give the sum of five dollars at one time, which she concluded was doing very well for her, and over which she felt quite comfortable within herself. A few days after, she was in a store, and saw some beautiful beaded capes for twenty-five dollars. Knowing what an indulgent husband she had, she bought one to take home with her. Having arrived there, she found a printed slip from one of the district secretaries, saying among other things, that twenty-six dollars would support a boy in school for a whole year. "There, now," she said, "if I can spend twenty-five dollars for a wrap for myself, can I not spend as much and one dollar more to educate and help save a human being?" The very thought brought a thrill of

joy. So much happiness coming to her, before the day was over she decided to support a native preacher. And now her heart is taken up with the work to which she is giving. Not only is she giving, herself, but she is working among her better-provided relations to induce them to give also. And she says, "I am far better satisfied in supporting a godly man on the Foreign field than in anything I have ever done; and yet I long to do more for my dear Saviour, who has done so much for me."—*The Kingdom.*

LOOKING UPON THE WORLD'S NEEDS.

MORE than 1,400,000,000, human souls are now dwelling on the face of the earth; but how little these figures may mean to us! An assembly of ten thousand persons before the eye would probably give us a more vivid impression of a mass of human beings than would the full statistics of the earth's population. We can state the figures correctly; but is there not a vagueness in our conception of the multitudes who people the earth? And just so far as this conception is vague will our compassion be weak.

Our hearts cannot be deeply stirred for people who are but dimly known. If we suffer ourselves to sit in our homes, away from the sight and sound of the myriads of human beings, each with his sins and sorrows, his fears and his hopes, we may be quite unruffled in spirit and be wholly free from any burden of soul in behalf of others. But so doing, we shall be wholly unlike our Lord.

As far as possible we should go in bodily presence among the multitudes in order to have our compassion stirred. And where we cannot so go we should send our thought. By books, by inquiries, by every device known to us, we should seek to bring before us the masses of men who people not our own cities and states alone but China and India and Africa and all the continents and islands of earth. Let the records of historians and travellers be studied, and then let the imagination bring up the vast array of human beings now walking the earth, degraded and civilized, black and white, Caucasian, Hindoo, Malay, Polynesian, yes, every tribe of our globe; see them coming up from every corner, a vast, an innumerable host, every one of them burdened with sin and

want, every one of them needing a Saviour, and for every one of whom Christ has died. Can the mind dwell on such a vision and be unaffected? Can a Christian see it and not be profoundly stirred with emotions of love and pity?

It is for us to cherish such conceptions, and bring before our minds, even far, far beyond what it is possible to bring before our eyes, a vision of the myriads of mankind who need the Gospel. We may be far from the crowd, as it were shut up in a corner, but it is possible for us to lift up our eyes on the world and look upon its needs, so that it may be said of us, as of our Lord, that seeing the multitudes we were moved with compassion.—*Missionary Herald.*

MINISTRATIONS ON SHIPBOARD.

A WRITER in the *Missionary* says: "Missionaries on shipboard often have fine opportunities for doing good, though generally in the face of some opposition. A recent instance that has fallen under our notice is that of two missionaries of the Church of England—one from Oxford, the other from Cambridge—and two Baptist missionaries, who were on their way to China. They all travelled second-class. It was determined to have a short daily service. Some of the passengers made great opposition. 'People should pray in their own cabins,' said one. 'Yes,' was the reply, 'and each have his sports, singing, and dancing, in his own cabin.' The daily services culminated in an evangelistic meeting, in which souls were converted, and a missionary meeting, at which \$200 were contributed for mission work. At the close over a hundred passengers signed an address to the missionaries expressing their sense of the value of the presence and ministrations of these servants of God in the ship."

A FACT TO BE RECOGNIZED.

THE Church must recognize this great fact, that the condition for receiving blessing for home work is obedience to the Lord's command that bids her go out and occupy the fields of heathendom.

I know how hard it is to grasp that principle. For instance, I confess that I myself am conscious of a dread when I see Colonial and Missionary Bishops coming up

to the Diocese of Durham, lest they should take away from us our best men. But then that feeling is utterly and absolutely wrong. We should give to them of our best.

Of this I am quite certain, that the measure of success in the work of the Church of England at home is not the measure of that work itself, but the measure of the Divine blessing that rests on that work. And if the work at home is to be blessed, the Church must stand face to face with the whole world, and look upon it as something to be won for her Lord.

Yes! If we long to see the mission spirit in the Church's home work put forth in all its power—and that is for me the longing of my heart, and the prayer of my life—then in the measure in which the Church gives of her best to the mission field abroad, in that same measure will the fields at home be reaped.—*Canon Body.*

THE CHEROKEE NATION.

CONCERNING the Cherokees, and the large tract of land generally called the Cherokee Strip, Anna L. Dawes writes interestingly and intelligently in the *Christian Union*. We extract the following: "The United States and the Cherokees alike have treated this land as the actual possession of the latter nation ever since the time of President Van Buren, and have more than once recognized that possession by purchase and sale of definite tracts. It would seem to be somewhat late in the day to discover that the Cherokee has no rights here. To the average observer it is quite plain that if we wish to add this tract to Oklahoma, that we may create a new territory, we must and we ought to pay roundly for the privilege.

"The land itself is well worth coveting. Sometimes beautiful meadows carpeted with flowers or over-fertile fields, sometimes rolling prairie threaded with little creeks whose banks are hidden by the shrubs so grateful in this western country, sometimes wide prairies covered with the rich grass the cattle like so well, it stretches away for more than fifty miles, a strip 150 miles long. Through it run great rivers, and already the railroad has entered it. It waits only the coming of the homestead to become a strong and powerful state.

"Nor are we in this case dealing with wild Indians. The Cherokees are educated

and able men—yes, cultivated men and women. Their life is the life of civilization, and their country is governed well and elaborately. They are perfectly aware of their own rights and best interests, and are rich enough to uphold them. In Vinita, their principal business centre, you may find twenty or thirty large mercantile establishments, some of them carrying \$30,000 worth of goods, all owned and carried on by the Cherokees. In Tahlequah, their capital, you will see an elaborate state-house, and find a government which contains legislature, executive, and judiciary. You may, if you have a taste that way, read their code of laws, or hear the two branches of the legislature discuss new measures for the good of the nation. Or, if you prefer, you may ride a few miles out of town to their beautiful new seminary for girls, costing a round hundred thousand dollars this last year, and paid for out of the money coming from the lease of the Cherokee Strip. It is no savage people that educates its girls in such a building, teaching them dead and living languages and all the 'usual branches,' as the catalogues say, and not only builds the buildings at public expense, but educates the children, and even clothes them if necessary, at the cost of the state; doing the same thing for its boys in another school not far away. And it might be interesting to inquire what other southern state or community has established at the expense of the state a \$10,000 high-school for colored children!"

TRIBUTES OF RESPECT.

LORD REAY, Governor of the Bombay Presidency, recently invited a number of missionaries to dine at Government House. Reporting upon the occasion, the Rev. R. A. Hume writes: "At the close of dinner, Lord Reay rose and said that, as his term of office would expire before the next hot season, he would not have another opportunity of addressing them; and he wished to say that, having been in the country four years, he had reached the condition where he understood the difficulty of wisely expressing opinions on Indian affairs. Still, he wished to say that much of recent criticism on missionary work he considered consummately unwise. He wished to pay his tribute of respect to the missionaries whose work seemed to him essential to the work

which God has given to the English government to do for India, and he believed that the work of government could have a successful issue only when based upon Christianity. He said he had been gratified by seeing the unity among missionaries of different denominations; and he looked for even greater success, and should always be glad to receive their reports."

Mr. Hume further writes that the Duke of Connaught, who is at the head of the army in western India, has manifested much interest in the schools and other work of the American missionaries, and that he has sent a kind letter inclosing a donation of 100 rupees.

THE CARE OF ORPHAN CHILDREN.

In the Stockwell Orphanage, in London, the Rev. Mr. Spurgeon receives orphan children without regard to the nationality or ecclesiastical connection of the parents, and \$60,000 are given to him yearly for their support. At the last annual meeting 11,000 persons assembled in the orphanage grounds, and to them Mr. Spurgeon said: "It is no slight thing to have 500 children, and a large staff to be provided for year after year; but it is refreshing to remember that the Lord has carried us on without a hitch. The cash has run low, but the cruse of golden oil has never been absolutely dry. Our Heavenly Father has always found a messenger who has hurried up with the supplies when there seemed likelihood that the barrel of meal would run out. We have made no frantic appeals, for we have no need to do so. We have never had to beseech our friends to get us out of debt; they find a joy in keeping us out of it, and this is exactly to our mind, for we believe in the precept, 'Owe no man anything.' Howbeit, we owe a wealth of love to those who care for our orphans' charge with all this care. God bless them!"

A WEALTHY gentleman, who had given \$20,000 to build a church for a poor congregation, lost his fortune in after years. An acquaintance said to him one day, "If you had the money you gave to—Church, it would set you up in business." "Sir," was the reply, "that is the only money I have saved, and it yields me a rich and unfailling interest."—*Selected.*

FRAGMENTS.

—There are twenty-two congregations of Icelandic Lutherans in this country and Canada.

—A gentleman of New England has given \$100,000 to the Christian university at Kioto, Japan.

—The *Free Church Monthly*, the missionary journal of the Free Church of Scotland, has the unprecedented number of 78,000 subscribers.

—In New York city there are 400,000 Germans—one-fourth of the whole population; 30,000 Bohemians, 20,000 Italians and 10,000 Hungarians.

—The King of Siam has given for the use of the Presbyterian missionaries working in his kingdom one of the royal palaces, together with extensive grounds and buildings.

—A writer in the *Forum* estimates the total wealth of this country at about \$60,000,000,000, and more than one half of this amount is said to be in the hands of less than 25,000 persons.

—Archdeacon Moule, who is at Shanghai, calls the city that "great centre of mercantile enterprise, of life, of gaiety, of sin, and of opportunities almost unequalled in China for wide-reaching influence."

—There were Christian converts in Corea at a much earlier date than was the case in Japan. The Rev. H. G. Underwood has already a church of thirty members, and many applications for Baptism. He thinks Corea will advance more rapidly than even Japan.

—Twenty-three thousand Norwegian sailors came last year to the port of New York. American commercial vessels get almost all, and the government vessels a great many of their sailors (before the mast) from men of Norwegian birth. There is need for more missionary work among them.

—Prof. Lansing, of the Reformed theological seminary at New Brunswick, New Jersey, has offered to associate with himself three of the students of that seminary for the purpose of doing distinct missionary work in an Arabic-speaking country. Prof. Lansing is an Arabic scholar of unusual attainments.

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 GENERAL MEETING.

THE Triennial General Meeting of the Woman's Auxiliary to the Board of Missions will be held on Thursday, October 3d, in the city of New York.

There will be the service of Holy Communion, with an address by the Bishop of New York, at 9.30 A.M., in the Church of the Holy Communion, Sixth Avenue and Twentieth Street.

The meeting will open directly after this service, in Masonic Hall, Sixth Avenue and Twenty-third Street; entrance on Twenty-third Street, up one flight.

The afternoon session will begin at 2.30.

All members of the Auxiliary and other women interested are cordially invited to this meeting.

JULIA C. EMERY, *Secretary.*

TO DIOCESAN OFFICERS.

THE October meeting of general and diocesan officers of the Auxiliary will be held on *Wednesday, October 2d*, instead of Thursday the 24th.

The diocesan officers are requested to meet at 3 P.M., in the Guild Room of Grace House, between Grace Church and Rectory, 802 Broadway.

This is the one meeting in three years when a really representative gathering of officers may be expected; therefore it is earnestly hoped that diocesan officers who shall be in New York or its vicinity at that time will certainly be present.

JULIA C. EMERY, *Secretary.*

THE GENERAL AUXILIARY OFFERING.

SINCE the editorial with regard to a special object for the offering on the day of the General Meeting of the Auxiliary, appeared in the August number of THE SPIRIT OF MISSIONS, several communications upon the subject have been received by the Secretary. Three of these suggest that the offering shall be devoted to the proposed Church Missions House, or to the furnishing of the rooms in it that will be devoted to the uses of the Auxiliary; but, while we recognize the importance of this object, we feel that for several reasons it would be better to keep to the original propositions.

It has been the desire of those who have the building of the Church Missions House most at heart, that all contributions for it should be over and above the usual gifts for missions. For this reason it would seem to be hardly right that we should devote the usual offering made at our anniversary service to this object.

And second, on this day when we assemble as a really representative gathering of the Auxiliary, it seems as though our thanksgiving offering for all the common love and cheer we enjoy in our happy work, should go to some object that would speak a personal message of love and cheer to missionary workers.

We therefore suggest again the building of the church at Anvik, and the outfit, travelling expenses and first year's salary of a missionary teacher for Japan; and we also suggest that opportunity be afforded for making our gifts, not only at the service, but also at the close of both morning and afternoon sessions.

We ask for each of these objects \$1,000.

We should be glad if the necessary amount should be given, but as many members of the Auxiliary prefer to make their large offerings through their own branches, it is possible that this general offering may be much smaller. Should it reach only \$300, instead of the large amount we desire, we would ask that it be divided between the Domestic Contingent and the Foreign Insurance Funds.

Throughout the year there come to the Secretary urgent calls for help, which demand prompt relief. It is very desirable that we should be able to answer these calls without delay, and the Domestic Contingent Fund has been established for this purpose. The Foreign Insurance Fund enables our Foreign missionaries to maintain their life insurance, thus saving them expense, and giving them comfort in the thought of the provision made for their families in the case of their death. Both these Funds create warm and personal interest between the individual missionaries and the Auxiliary, and would seem to be appropriate objects for our offerings on the day of the General Meeting.

We leave the matter with these suggestions:

I. Should the undesignated offerings amount to \$300, or over, the sum shall be divided between the church building at Anvik, and the outfit of a missionary to Japan.

II. Should the undesignated offerings fall below \$300 they shall be divided between the Domestic Contingent and Foreign Insurance Funds.

III. Any individual who so desires shall mark her offering for any other missionary object she may prefer.

These suggestions will be brought before the meeting of the diocesan officers, and the definite decision will be announced at the service, and again at both morning and afternoon session of the meeting.

A NEW BRANCH OF THE AUXILIARY.

It is with much pleasure that we welcome a branch of the Auxiliary of which Mrs. Laning writes from Osaka on the 21st of June: "You will doubtless hear from Miss Carter of the woman's auxiliary she organized in St. John's Church, a few weeks ago. For the present, until the Japanese get the run of things, I am president and Miss Bull vice-president. At our last meeting we had twenty-three Japanese ladies present, the majority of them members of the Ladies' Institute, who are also regular attendants at St. John's Church. Some of them were hospital patients, who have, through their attendance at the hospital, become interested in Christianity, and attend St. John's, where Dr. Laning and I also go."

Cannot branches similar to this be established at all other Foreign mission stations? We would gladly hear from them and receive the addresses of the respective secretaries.

SOUTH DAKOTA.

A LETTER FROM A NEW WORKER AT
ROSEBUD AGENCY.

THE Rev. A. B. Clark writes, September 5th: "Being new in the work here we cannot write very thoroughly of the needs of the mission. One box has already been sent by friends of the mission in Pennsylvania. It was an excellent box, all the articles well and carefully made, and packed in the best of order. Most of the dresses, aprons and various articles of underwear have already been distributed, through lay-readers, among the children at some of our stations. But we have so many groups of children to care for that our needs are many and varied. I wish that our dear friends of missions could go about with me to some of the camps and see the results of their labors, when judiciously distributed and then cared for by the zealous and untiring efforts of the kind and faithful teachers and other helpers in the field.

"At one station, 'Gethsemane Chapel,' in the middle of July, I was met by a congregation of about one hundred men, women and children, all the school children being present and so seated that they could easily be led in singing the English hymns which they had learned. These children were all so neatly dressed, and were so bright and attractive, that their appearance and behavior seemed quite remarkable. The dress of these children was mostly made up from material furnished by the government, but there is always, as a rule, need of some additions to these supplies, which come so late in the season as to allow in some cases of much suffering before proper clothing is in this way provided. There are many little comforts, too, which must be provided in some other way than through the Indian agency.

"Gradually these people are learning to take care of things and to think of the future. It is our work as missionaries to lead them to do so more and more. One good mission teacher and lay-reader is proposing to have a dairy, and teach his Indian boys to milk and take care of the cows, while his good wife teaches the girls to make butter and use cream and milk in cooking. Some of these bright-looking school-girls already run the sewing-machine, and use

their needles and scissors very deftly. Indeed, some of our mission stations would be more truly blest, I think, if material for various articles of clothing were sent in the piece, uncut.

"A short time since, I saw how skilfully these Indian girls will do housework after but a little patient, careful teaching. Mrs. Garrett, at Gethsemane Chapel, called in Poza and Laura to assist in getting dinner. They laid the table properly, one waited on us promptly and quietly, and after dinner, without any direction or assistance, attended to all the necessary work, and soon left kitchen and dining-room in perfect order.

"I love to work for these people, many of whom are trying so hard to learn to care for themselves, and live as other people do, in comfort, neatness and health. They are only just beginning to know how to care for their sick ones. I have been told that 130 died of measles last spring on this one reservation, where we have not more than 8,000 souls. Our energies and resources are taxed to the utmost, and glad are we, indeed, to give all we can of both.

"We are greatly cheered in the work as we think of the many pairs of hands, guided by loving and prayerful souls, aiding us by the sending of boxes and barrels of all those much-needed articles of clothing, and some things for ornament too, and for the household uses of a people who so keenly appreciate all that is done for them.

"By the kindness of Bishop Hare we have had our needs in the way of Church papers supplied through the Shrewsbury, New Jersey, branch. We do not now have a Sunday-school paper, and copies of the *YOUNG CHRISTIAN SOLDIER* would be gratefully received.

"All goods for the missions of this agency should be sent to myself, addressed to Valentine, Neb., from which railway station they are brought by the mail-wagon thirty-five miles to this point, the mail coming every day. Any box may be marked as for one of the stations, catechists or lay-readers.

"One great need here at the central church is a good organ. The one we have is said to have been second-hand. It certainly is badly out of repair, and if we had a new one I could take it to some near point and have it put in as good order as may be,

for one of the chapels we are now about to build at White Elk's and White Thunder's camps."

GUILDS AT SISSETON AGENCY.

The Rev. John Robinson writes from Sisseton Agency, August 28th, 1889: "Mrs. Robinson and I have been in this mission field nearly one month. We find both the work and the Indians to be different from what we had at Pine Ridge. We hope soon to be able to recognize the Indians and to name each one as they come to see us. There are about thirty-five families living near enough (some eight miles) to attend the church here at the Agency.

"Mrs. Ashley tells us that the women of this congregation have been working very faithfully, but at present, owing to the repairs on this house and change of missionaries, they are not doing much. Mrs. Robinson hopes to have a meeting next week. I have not yet received any word from the women's work at the stations.

"The young men have a guild, St. Andrew's, and have rendered much assistance in visiting the sick, and in looking after those who grow careless about coming to Church services. For several years past the guild has been cultivating a small field on the mission grounds as their effort to earn money for some object about the mission here, such as paint for the church which needs it sadly; but they have not been very successful. In fact, it looks at present as if they were in debt to one of the members. I am in a brown study as to what other industry I can turn their energies, and am ready to offer my kingdom for a suggestion which may be carried out into a working plan that will pay (if it be only three cents to the pan, as a miner would say) in this country where we have only time and muscle for working capital.

"At St. James' station, at Enemy Lake—

short for 'Cause the Enemy to Swim the Lake'—the young men are working with the hope of being able to paint the inside of their little church building. It has never had any paint inside, and looks very bare. The benches also look anything but comfortable.

"At St. John's station, Lake Traverse, the guild is working for the same object.

"I have not been able to reach St. Luke's station. We have no church there, and the congregation (service is held in the catechist's dwelling) is never very large. There are other fields for mission work on this reservation, but our Church has not yet reached them.

"The Government boarding-school, located about one and a half miles from here, furnishes us with Sunday school scholars—about forty—and helps to fill our little church here, more than it can comfortably hold sometimes. Our people seem to be very much attached to the Church and her service. Many of them read the responses with clear, loud voices, and try to sing their best. I think that our catechists here are as fine a set of men as in any one mission-field.

"We have just learned that our chiefs have called a council to have a talk with the agent. They are going to ask the government to assist them with rations during the coming winter, on account of their poor crops. I am beginning to think that these Indians ought to have a *missionary of finance* among them for a year or two, before the white settlers are permitted to live on the reservation. At the selling of the grain, when some have 150 and some as high as 300 bushels of wheat and 600 bushels of oats, they receive their money in a lump, and it burns holes in pockets until it is all gone. Spring comes, and there is no seed, and no money with which to purchase, and not much for mission work."

WASHINGTON TERRITORY.

A WORD FROM THE FAR WEST.

We print, this month, the following letter, received during the summer. Possibly members of the Auxiliary returning from holiday rest and pleasure will like to send a thank-offering for many comforts to those who have been called upon to suffer loss. "The ladies of our guild have asked me to write you, in the hope that, through you, as gen-

eral Secretary, some knowledge of what we, as a guild, have undertaken in the work of rebuilding may reach the regular members and missionary spirits in the Woman's Auxiliary.

"Our loss of church, guild-rooms and rectory was a great blow, and left us dazed for a little; but the town is going on, and so *must* the Church work. All of our Church

people lost more or less in the great fire of June 6th, and just now it is impossible to ask them for much money. Our guild of women has promised to build the rectory. We have, as a fund to begin with, \$500 insurance on the old rectory, and \$200 on furniture. Our rector finds a temporary home in the small rooms adjoining the chapel in a distant part of the city. His loss of a valuable part of his library can never be made good, but by our exertions his exile from a home may be shortened.

"We are trying to pledge all our members (we have fifty) to write one or more letters

to personal friends at home (in the East), and ask for gifts in money, to enable us to carry out our part of the work. We cannot fold our hands and let the waves of despair roll over us while we have faith to believe there are those in the Church at home who would give us the much needed help, if they only knew about it; still, we feel a great unwillingness to venture into those blind and winding ways of *appeals*, from which we imagined ourselves, as a parish, happily forever free; but the 'great common necessity' has been laid upon us."

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 August 1st, to September 1st, 1889.

* Lenten and Easter Offerings.

ALABAMA—\$221.50		<i>Ontario</i> —Mission, Domestic and Foreign... 3 10	
<i>Birmingham</i> —Advent, Domestic, \$10.50; Foreign, \$1.00..... 14 50	<i>Pomona</i> —St. Paul's, Domestic and Foreign. 6 90	<i>San Gabriel</i> —Church of Our Saviour, Domestic..... 3 25	
<i>Eutaw</i> —Mrs. Anna Watkins and Lucy B. Wilson, Domestic and Foreign..... 4 00	CENTRAL NEW YORK—\$222.10		
<i>Mobile</i> —Church of the Good Shepherd, Branch Wo. Aux., General..... 3 00	<i>Auburn</i> —St. Peter's, Colored..... 50 00	<i>New Berlin</i> —Mr. and Mrs. H. O. Moss, Domestic, \$37.50; Indian, \$37.50; Colored, \$37.50; Foreign, \$37.50..... 150 00	
<i>Trinity Church</i> , Domestic and Foreign... 25 00	<i>Norwich</i> —Emmanuel Church S. S.,* General..... 7 10	<i>Utica</i> —Second Missionary District, Branch Wo. Aux., Sp. for colored work in Marshall, Texas..... 10 00	
<i>Montgomery</i> —St. John's S. S., Domestic, \$130; S. S. class, for St. Mary's Hall, \$30; Children's Society, for St. Mary's Hall, Shanghai, China, \$20, through Wo. Aux..... 170 00	<i>Whitesboro</i> '—St. John's, Wo. Aux., Colored 5 00	CENTRAL PENNSYLVANIA—\$439.35	
<i>Praitville</i> —St. Mark's, Domestic..... 5 00	<i>Bellefonte</i> —St. John's S. S., General..... 25 00		
ALBANY—\$225.24		<i>Chambersburg</i> —"W. B.," Colored..... 5 00	<i>Columbia</i> —St. Paul's S. S.,* General..... 6 92
<i>Ballston Spa</i> —Christ Church, General..... 21 00	<i>Cooperstown</i> —Christ Church, Domestic, \$22.24; Foreign, \$24.72..... 46 96	<i>Harrisburg</i> —St. Stephen's, Colored..... 10 00	<i>Mauch Chunk</i> —St. Mark's, Indian, \$35; Colored, \$50..... 85 00
"Thank Offering," Colored..... 25 00	<i>Dr. Ihi</i> —St. John's, Colored..... 25 00	<i>Shamokin</i> —Trinity Church S. S.,* General. 6 63	<i>Wellsboro</i> '—St. Paul's, Domestic..... 1 00
<i>Cairo</i> —Calvary, S. S.,* General..... 1 50	<i>East Albany</i> —Church of the Epiphany S. S.,* Domestic and Foreign..... 15 00	<i>Wilkes Barre</i> —St. Stephen's, Colored, \$25; Sp. for Rev. G. W. Gibson, Monrovia, Liberia, \$1.66..... 26 66	<i>Williamsport</i> —Trinity Church, Domestic, \$25; S. S., General, \$10..... 35 00
<i>Cooperstown</i> —Christ Church, Domestic, \$22.24; Foreign, \$24.72..... 46 96	<i>Kinderhook</i> —St. Paul's, Domestic..... 12 07	<i>Miscellaneous</i> —Cen'l Pennsylvania Branch Wo. Aux., for Alaska Mission, \$62.70; Bible readers in Japan, \$57.72; Sp. for Foreign Missionaries' Insurance Fund, \$87.72..... 238 14	
<i>Dr. Ihi</i> —St. John's, Colored..... 25 00	<i>Lansingburgh</i> —Nina Oliver, Missionary Box No. 75,413, General..... 1 00	CHICAGO—\$110.00	
<i>East Albany</i> —Church of the Epiphany S. S.,* Domestic and Foreign..... 15 00	"E." Domestic, \$3.50; Foreign, \$3.30..... 6 80	<i>Chicago</i> —St. James', Colored..... 110 00	
<i>Kinderhook</i> —St. Paul's, Domestic..... 12 07	<i>Ogdensburg</i> —St. John's, Domestic and Foreign..... 42 46	COLORADO—\$5.00	
<i>Lansingburgh</i> —Nina Oliver, Missionary Box No. 75,413, General..... 1 00	<i>Rensselaerville</i> —Trinity Church, Domestic. 21 25	<i>Estabrook</i> —Charlotte and Jonathan Higginson,* General..... 5 00	
"E." Domestic, \$3.50; Foreign, \$3.30..... 6 80	<i>Schroon Lake</i> —St. Andrews' S. S.,* General..... 1 75		
<i>Ogdensburg</i> —St. John's, Domestic and Foreign..... 42 46	<i>Ticonderoga</i> —Church of the Cross, General, \$4.39; S. S.,* General, \$1.06..... 5 45		
<i>Rensselaerville</i> —Trinity Church, Domestic. 21 25	ARKANSAS—\$7.30		
<i>Schroon Lake</i> —St. Andrews' S. S.,* General..... 1 75	<i>Fayetteville</i> —St. Paul's S. S.,* General..... 7 30		
<i>Ticonderoga</i> —Church of the Cross, General, \$4.39; S. S.,* General, \$1.06..... 5 45	CALIFORNIA—\$72.55		
ARKANSAS—\$7.30		<i>Alameda</i> —Christ Church, Emilie D. Mason, \$1; Clothilde D. Mason, \$1.00;* General. 2 00	
<i>Fayetteville</i> —St. Paul's S. S.,* General..... 7 30		<i>Oakland</i> —St. Paul's, Domestic, \$42.30; Foreign, \$15..... 57 30	
CALIFORNIA—\$72.55			
<i>Alameda</i> —Christ Church, Emilie D. Mason, \$1; Clothilde D. Mason, \$1.00;* General. 2 00			
<i>Oakland</i> —St. Paul's, Domestic, \$42.30; Foreign, \$15..... 57 30			

CONNECTICUT—\$394.01

<i>Branford</i> —Trinity Church, Domestic	15 72
<i>Canaan</i> —"A Friend," Domestic	1 00
<i>Danbury</i> —"Churchman," Domestic and Foreign	5 00
<i>Easton</i> —Christ Church, Foreign	5 44
<i>Greenwich</i> —Christ Church, Three Mite Chests, General	10 00
<i>Kent</i> —St. Andrew's, \$3.80; S. S., *\$1.25, Domestic and Foreign	5 05
<i>Marbledale</i> —St. Andrew's, Domestic, \$2.50; Foreign, \$2.50	5 00
<i>New Haven</i> —Ascension, Branch of Ministering Children's League, Sp. for St. Mary's Orphanage, Shanghai, China	5 00
Trinity Church, "A Member," Domestic	100 00
"A Friend," through Wo. Aux., Sp. for building White Elks church, South Dakota	2 00
<i>North Haven</i> —St. John's, Domestic	10 00
<i>Norwalk</i> —"O.," through Wo. Aux., Domestic and Foreign	20 00
<i>Plymouth</i> —St. Peter's, Foreign, \$7.62; S. S., *General, 66 cts. (additional)	8 28
<i>Seymour</i> —Trinity Church S. S., *General	5 50
<i>Sharon</i> —Christ Church, Colored	10 00
<i>South Norwalk</i> —Trinity Church, Junior Branch of Wo. Aux., Sp. for Bishop Leonard's school, Reno, Nevada	12 00
<i>Stafford Springs</i> —Grace S. S., *General	1 00
<i>Tashua</i> —Christ Church, Foreign	3 20
<i>Wallingford</i> —St. Paul's, "A Member," through Wo. Aux., Sp. for building White Elks church, South Dakota	1 00
<i>Warehouse Point</i> —St. John's S. S., *General	15 91
<i>Waterbury</i> —St. John's, Sp. for Western Texas, \$76; Sp. for building a church at Brackettville, Western Texas, \$50	126 00
<i>West Hartford</i> —St. James', "A Member," General	11 00
<i>Windsor</i> —Grace, Domestic	15 91

DELAWARE—\$12.76

<i>Christiana Hundred</i> —Christ Church, Foreign	12 76
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EAST CAROLINA—\$11.05

<i>Hamilton</i> —St. Martin's S. S., *Domestic and Foreign	7 05
<i>Pamlico Co.</i> —Bay River Mission, Domestic	4 00

EASTON—\$44.24

<i>Cecil Co. (Chesapeake City)</i> —St. Augustine's S. S., *General	11 56
<i>Dorchester Co.</i> —Great Choptank Parish, St. John's Chapel S. S., *General	1 00
<i>Kent Co.</i> —Chester Parish, Emmanuel Church, Mite Chest No. 21,690, Domestic, \$1.13; Mite Chest No. 17,485, Foreign, \$1.05	2 18
<i>Somerset Co.</i> —Somerset Parish, St. Andrew's, General	7 00
Wicomico Parish, Grace, General	3 00
<i>Talbot Co. (Tunis Mills)</i> —Maryland Guild, through Wo. Aux., Sp. for support of "Hope," St. Mary's Orphanage, Shanghai, China	12 50
<i>Worcester Co. (Snow Hill)</i> —"S. V. H.," through Wo. Aux., Colored, \$1.00; General, \$4.00; Mexico, \$1.00; Sp. for Bishop Wilmer for Good Shepherd Mission, Mobile, Alabama, \$1.00	7 00

FLORIDA—\$24.95

<i>Clear Water Harbor</i> —Mission, Foreign	4 95
<i>Jacksonville</i> —"H. L.," Domestic	20 00

FOND DU LAC—\$12.08

<i>Sheboygan</i> —Grace S. S., Colored	12 08
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GEORGIA—\$502.60

<i>Savannah</i> —Christ Church, "A Member," Domestic, \$250; Foreign, \$250	500 00
St. Stephen's S. S., * "Six Members," General	1 20
<i>Tallapoosa</i> —St. Ignatius' S. S., Mite Chest, General	1 40

INDIANA—\$44.29

<i>Cannelton</i> —St. Luke's S. S., *General	7 40
<i>Indianapolis</i> —Christ Church, through Wo. Aux., Sp. for scholarship, St. John's School, Logan, Utah, \$16.75; Halleck G. Ranger, 50 cts.; Richard H. Ranger, 50 cts.; *S. S., *General, \$3.30	21 05
St. Paul's S. S., *General	10 00
<i>New Castle</i> —St. James', General, \$5; S. S., *Domestic and Foreign, 84 cts.	5 84

IOWA—\$44.92

<i>Burlington</i> —Christ Church S. S., "M. C. L." through Wo. Aux., Sp. for Greece	1 12
<i>Davenport</i> —Trinity Church S. S., *General	27 25
<i>Des Moines</i> —Church of the Good Shepherd, Domestic and Foreign	7 55
<i>Grinnell</i> —Rev. Wm. Wright, through Wo. Aux., Sp. for support of Mr. and Mrs. Fair, Africa	8 00
<i>Miscellaneous</i> —"M.," Domestic	1 00

KANSAS—\$36.43

<i>Girard</i> —St. John's S. S., General	6 70
<i>Leavenworth</i> —Alice M. Rackliffe and Alfred E. Rackliffe, *General	1 00
<i>Manhattan</i> —Mary Low and John Brooke, *General	14
<i>Newton</i> —St. Matthew's, S. S., *General	28 59

KENTUCKY—\$105.25

<i>Lexington</i> —"E. A. D.," General	100 00
<i>Louisville</i> —Christ Church S. S., Nathan D. and Emma J. Bangs, *Indian	3 25
"Miss S. C. P.," through Wo. Aux., Foreign	2 00

LONG ISLAND—\$603.09

<i>Bay Ridge</i> —Graham Townsend, Missionary Box, Domestic	1 13
<i>Brooklyn</i> —St. Mary's S. S., *General	11 65
<i>Far Rockaway</i> —St. John's, Domestic and Foreign	98 08
<i>Great Neck</i> —All Saints', Domestic, \$15; Indian, \$25; Colored, \$25; General, \$266.42	381 42
<i>Hempstead</i> —St. George's, Foreign	17 68
<i>Huntington</i> —St. John's, Domestic	13 93
<i>Jamaica</i> —Grace, Systematic Offering, General	16 70
<i>Little Neck</i> —Zion S. S., *General	6 55
<i>Newtown</i> —St. James', Wo. Aux., for Widows and Orphans' Fund, Africa	80 00
<i>Rockaway</i> —Trinity Church, Domestic, \$49.25; Foreign, \$26.70	75 95

LOUISIANA—\$16.15

<i>Lake Providence</i> —Rev. F. J. Vincent, Domestic	20
<i>Natchitoches</i> —Trinity Church S. S., * (additional), General	20
<i>New Orleans</i> —St. Paul's, "Y. F. Y.," Domestic and Foreign	2 00
"A Friend," through Wo. Aux., Sp. for building White Elks church, South Dakota	5 00
<i>Thibodaux</i> —St. John's S. S., *General	8 75

MAINE—\$38.24

<i>Augusta</i> —St. Mark's, Colored, \$12.15; Foreign, \$26.09	38 24
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MARYLAND—\$364.40

<i>Allegany Co. (Frostburg)</i> —St. John's Domestic, \$7.71; eight Mite Chests, General, \$4.66	12 73
<i>Baltimore City</i> —Mount Calvary Church, Domestic	5 00
St. Peter's, Colored S. S., for "William T. Henderson" scholarship, High School, Cavalla, Africa	40 00
<i>Baltimore Co. (Homestead)</i> —St. Thomas' S. S., for "Faith Band" scholarship, St. John's School, Cape Mount, Africa	25 00
<i>Baltimore Co. (Towson)</i> —Trinity Church, General	76 65
<i>Calvert Co.</i> —All Saints' Parish, All Saints' General	1 00

<i>Calvert Co. (Port Republic)</i> —Christ Church Parish, Christ Church, China, \$1.00; Sp. for St. Jude's Chapel, near Hillsboro', N. C., \$6.00.....	7 00	<i>Elk River</i> —Trinity Church S. S.* General..	2 28
<i>Calvert Co. (Prince Frederick)</i> —St. Paul's Parish, St. Paul's, General.....	1 00	<i>Faribault</i> —Faribault Cathedral, Colored, \$10; Foreign, \$10.....	20 00
<i>Charles Co. (Port Tobacco)</i> —Port Tobacco Parish, Christ Church S. S.* Foreign.....	13 20	<i>Sauk Centre</i> —Church of the Good Samaritan S. S.* General.....	6 29
<i>District of Columbia (Washington)</i> —Rock Creek Parish, St. Paul's S.S.* General..	26 76	<i>St. Paul</i> —"C. H. A.," Colored.....	10 00
Euphemia A. MacLeod, * General.....	1 00	MISSISSIPPI—\$35.50	
<i>Frederick Co. (Frederick City)</i> —All Saints' Parish, All Saints', Domestic, \$1.50; Foreign, \$1.50; General, \$5.....	8 00	<i>Carrollton</i> —Grace S. S., * General.....	3 50
<i>Harford Co. (Emmorton)</i> —St. Mary's, Domestic, \$25; Foreign, \$25.....	50 00	MISSOURI—\$44.70	
<i>Howard and Anne Arundel Co.</i> —Trinity Parish, Trinity Church, Sp. for Bishop Williams, Japan, \$26.92; "A Friend" Sp. for Rev. J. Thompson Cole, Japan, \$25.....	51 92	<i>Fayette</i> —St. Mary's, Domestic, \$4; Foreign, \$4.....	8 00
<i>St. Mary's Co.</i> —All Faith Parish, All Faith, Bishop Pinckney Guild, through Wo. Aux., Sp. for support of "Faith," St. Mary's Orphanage, Shanghai, China.....	12 50	<i>Hannibal</i> —Trinity Church, Foreign, \$4; S. S.* General, 50 cts.....	4 50
<i>Miscellaneous</i> —"L." through Wo. Aux., for "Rev. Geo. Murdock" (In Memoriam) scholarship, St. Paul's School, Yankton Agency, South Dakota.....	30 00	<i>Plattsburg</i> —St. Mary's, Domestic.....	2 00
Avalon S. S., for Bishop Hare's Indian work.....	3 00	<i>Prairieville</i> —St. John's, China.....	1 95
		<i>Springfield</i> —St. John's, General.....	5 00
		<i>St. Charles</i> —Trinity Church S. S., Miss B. Walker's class, Domestic.....	1 25
		<i>St. Louis</i> —Christ Church Cathedral S.S.* John and Edward Waterworth, General, Miscellaneous—Rt. Rev. D. S. Tuttle, D.D., General.....	2 00 20 00
		NEBRASKA—\$5.66	
		<i>Central City</i> —Christ Church S. S.* Domestic and Foreign.....	2 40
		<i>Clarksville</i> —St. Paul's S. S.* Domestic and Foreign.....	1 20
		<i>Lincoln</i> —Church of the Holy Comforter, General.....	2 06
		NEWARK—\$170.72	
		<i>Bergen Point</i> —Trinity Church, Sp. for Rev. W. Wilkinson's work in Minneapolis.....	100 00
		<i>Boonton</i> —St. John's S.S.* General.....	28 72
		<i>Newark</i> —Christ Church, \$8; S. S., \$4; General.....	12 00
		Br. Wo. Aux., Sp. for Wm. H. Odenheimer crib, St. Mary's Orphanage, Shanghai, China.....	30 00
		NEW HAMPSHIRE—\$70.78	
		<i>Ashland</i> —St. Mark's, Wo. Aux. General... ..	3 09
		<i>Claremont</i> —Trinity Church, Wo. Aux., General.....	4 00
		(West)—Union Church, Wo. Aux., Domestic.....	3 60
		<i>Concord</i> —St. Paul's, Wo. Aux., General....	50
		<i>Dover</i> —St. Thomas', Wo. Aux., General.....	8 50
		<i>Exeter</i> —Christ Church, Wo. Aux., Foreign.....	4 50
		<i>Goffstown</i> —St. Matthews', Wo. Aux., Domestic.....	1 56
		<i>Keene</i> —St. James', Wo. Aux., Domestic....	22 94
		<i>Milford</i> —Wo. Aux., General.....	2 39
		<i>Nashua</i> —Church of the Good Shepherd, Wo. Aux., General.....	9 17
		<i>Portsmouth</i> —St. Paul's S. S., General.....	3 00
		<i>Woodsville</i> —St. Luke's, Wo. Aux., General, \$2.02; S. S., * General, \$5.51.....	7 53
		NEW JERSEY—\$200.78	
		<i>Beverly</i> —St. Stephen's (additional), Colored	10 00
		<i>Burlington</i> —St. Mary's, Mite Chest, General.....	12 00
		<i>Camden</i> —"R. C.," General.....	4 00
		<i>Elizabeth</i> —Church League, through Wo. Aux., for support of Bible reader, Japan	40 00
		<i>Freehold</i> —St. Peter's, General.....	12 00
		<i>Haddonfield</i> —Grace, Domestic, \$6.19; Foreign, \$7.76.....	13 95
		<i>Ortley</i> —"Ortley," General.....	5 00
		<i>Plainfield</i> —Miss Mary Buxton, General.....	1 00
		<i>Princeton</i> —Trinity Church, Woman's Missionary Association, for "Louisa C. Tuttle" scholarship, St. Mary's School, Shanghai, China.....	40 00
		<i>Rumson Neck</i> —St. George's, Colored.....	50 00
		<i>Shrewsbury</i> —Christ Church S. S.* General	3 35
		<i>Westfield</i> —Grace S. S., * Domestic, \$3.24; Foreign, \$3.24.....	6 48
		<i>Woodbury</i> —Christ Church, A Member of Christ Church Guild, General.....	3 00
		NEW YORK—\$1,949.12	
		<i>Annandale</i> —Holy Innocents', Wo. Aux. Missionary Society, Domestic and Foreign.....	20 00
<i>Calvert Co. (Port Republic)</i> —Christ Church Parish, Christ Church, China, \$1.00; Sp. for St. Jude's Chapel, near Hillsboro', N. C., \$6.00.....	7 00		
<i>Calvert Co. (Prince Frederick)</i> —St. Paul's Parish, St. Paul's, General.....	1 00		
<i>Charles Co. (Port Tobacco)</i> —Port Tobacco Parish, Christ Church S. S.* Foreign.....	13 20		
<i>District of Columbia (Washington)</i> —Rock Creek Parish, St. Paul's S.S.* General..	26 76		
Euphemia A. MacLeod, * General.....	1 00		
<i>Frederick Co. (Frederick City)</i> —All Saints' Parish, All Saints', Domestic, \$1.50; Foreign, \$1.50; General, \$5.....	8 00		
<i>Harford Co. (Emmorton)</i> —St. Mary's, Domestic, \$25; Foreign, \$25.....	50 00		
<i>Howard and Anne Arundel Co.</i> —Trinity Parish, Trinity Church, Sp. for Bishop Williams, Japan, \$26.92; "A Friend" Sp. for Rev. J. Thompson Cole, Japan, \$25.....	51 92		
<i>St. Mary's Co.</i> —All Faith Parish, All Faith, Bishop Pinckney Guild, through Wo. Aux., Sp. for support of "Faith," St. Mary's Orphanage, Shanghai, China.....	12 50		
<i>Miscellaneous</i> —"L." through Wo. Aux., for "Rev. Geo. Murdock" (In Memoriam) scholarship, St. Paul's School, Yankton Agency, South Dakota.....	30 00		
Avalon S. S., for Bishop Hare's Indian work.....	3 00		
MASSACHUSETTS—\$2,546.74			
<i>Amherst</i> —Grace, Colored, \$16.25; S. S., * General, 25 cts.....	16 50		
<i>Boston</i> —St. John's, through Wo. Aux., Sp. for Domestic Contingent Fund.....	9 23		
(Highland)—St. John's S. S., for "Manton Eastburn" scholarship, Hope School, Springfield, South Dakota, \$60; * General, \$42.13.....	111 36		
<i>Trinity Church</i> , through Wo. Aux., for Bishop Hare's Indian work \$150; "A Lady," through Wo. Aux., for "Thank Offering" scholarship, St. John's School, Cape Mount, Africa, \$25.....	175 00		
A Boston Sunday-school, * General.....	35 00		
<i>Brookline</i> —"A Thank Offering," General.....	100 00		
<i>Cambridge (North)</i> —St. James', "A Member," through Wo. Aux., for "Mary Tyng" scholarship, St. Paul's School, Tokio, Japan.....	45 00		
<i>Greenfield</i> —St. James', Domestic.....	10 00		
<i>Longwood</i> —Mrs. Amos A. Lawrence, Domestic, \$1,000; Foreign, \$1,000.....	2,000 00		
<i>Malden</i> —St. Paul's S. S., * General, (additional).....	1 50		
<i>New Bedford</i> —Olivet Mission S. S.* General.....	90		
<i>Newton Lower Falls</i> —St. Mary's S. S., * Foreign.....	50		
<i>Sheffield</i> —Christ Church S. S., * Domestic and Foreign.....	12 50		
<i>Stockbridge</i> —St. Paul's, Colored.....	32 48		
<i>Van Deusenville</i> —Trinity Church S. S., * General.....	3 70		
<i>Watertown</i> —Church of the Good Shepherd S. S., * General.....	2 30		
MICHIGAN—\$40.32			
<i>Detroit</i> —Mariners', Colored.....	1 75		
<i>Henrietta</i> —Christ Church, Domestic and Foreign.....	1 87		
<i>Pontiac</i> —Zion S. S., * Domestic and Foreign "A Friend," Sp. for Bishop Ferguson, Africa.....	21 00		
	16 00		
MILWAUKEE—\$39.87			
<i>Alderly</i> —St. Paul's S. S.* (additional), General.....	25		
<i>Baraboo</i> —Trinity Church "A. H. W.," * through Wo. Aux., Foreign.....	5 00		
<i>Darlington</i> —Kemper S. S., * General.....	7 37		
<i>Monroe</i> —Trinity Church S. S., * General....	2 50		
<i>Nashotah</i> —St. Sylvanus, General.....	20 25		
<i>Platteville</i> —Trinity Church S. S., *.....	4 50		
MINNESOTA—\$43.07			
<i>Detroit</i> —George Parker Peake, In Memoriam, for Japan.....	4 50		

<i>Bedford</i> —St. Matthew's, Foreign.....	35 14	<i>Cleveland</i> —Church of the Good Shepherd, Wo. Aux., for colored schools in Georgia, \$3; "Bishop Bedell" scholarship, St. John's College, Shanghai, China, \$5	8 00
<i>Croton Falls</i> —Mrs. Odle Close, Domestic and Foreign.....	5 00	St. Mary's, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	5 00
<i>Glenham</i> —St. John the Baptist S. S.,* General.....	11 44	St. Paul's, Japan, \$42.70; Wo. Aux., for colored schools in Georgia, \$11; Sp. for St. Peter's Hospital, Montana, \$30	83 70
<i>Hastings</i> —Zion Chapel S. S.,* General.....	25 00	Annie Hayde, Mite Chest No. 9,617, Foreign.....	2 95
<i>Katonah</i> —Henry E. Pellew, Colored.....	100 03	<i>Gambier</i> —Church of the Holy Spirit, Wo. Aux., for colored schools in Georgia.....	50 00
<i>Mamaroneck</i> —St. Thomas', Woman's Missionary Association, Domestic.....	26 50	Bishop Bedell, General.....	500 00
<i>Matteawan</i> —St. Luke's S. S.,* General.....	19 38	<i>Lima</i> —Christ Church, Wo. Aux., for salary of Mrs. Franklin, Petersburg, Va., \$1; colored schools in Georgia, \$1.....	2 00
<i>New Rochelle</i> —D. A. Hanford, Domestic, \$10; Foreign, \$10.....	20 00	<i>Medina</i> —St. Paul's, Wo. Aux., colored school in Georgia.....	5 00
<i>New Windsor</i> —St. Thomas', Domestic, \$32.36; Foreign, \$55.00 (of which S. S.,* \$3).....	80 36	<i>Mansfield</i> —Grace, Wo. Aux., for salary of Mrs. Franklin, Petersburg, Va.....	1 00
<i>New York</i> —Calvary Chapel S. S.,* General, \$87.97; Sp. for "Calvary Chapel" scholarship, Ogden, Utah, \$40; Mr. Goodwin's class for work in Western Texas, 51c.; through Wo. Aux., for "Wm. D. Walker" scholarship, St. Paul's School, South Dakota, \$60.....	188 48	<i>Monroeville</i> —Zion, Wo. Aux., for colored schools in Georgia, \$5; "Bishop Bedell" scholarship, St. John's College, Shanghai, China, \$5.....	10 00
Christ Church, Wo. Aux., for Wo. Aux. printing, General, \$1; Sp. for Lending Library, \$2; Sp. for Domestic Contingent Fund, \$7.....	10 00	<i>Painesville</i> —St. James', Wo. Aux., for colored schools in Georgia.....	5 00
Holy Communion, General.....	4 00	<i>Salem</i> —Church of Our Saviour, Wo. Aux., for salary of Mrs. Franklin, Petersburg, Va.....	1 00
St. Barnabas' S. S.,* General.....	1 53	<i>Sandusky</i> —Calvary, Wo. Aux., for salary of Mrs. Franklin, Petersburg, Va.....	1 00
St. George's, Foreign.....	200 00	<i>Toledo</i> —Grace, Wo. Aux., for salary of Mrs. Franklin, Petersburg, Va.....	1 00
St. Luke's, Mrs. M. E. Richardson, Domestic.....	2 00	<i>Warren</i> —Christ Church, Domestic, \$3.35; Indian, \$2.40; Colored, \$2.25; Foreign, \$4.93; "Light Seekers," for "St. James" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$10.....	22 93
St. Luke's Hospital, General.....	52 25	<i>Youngstown</i> —St. James' Mission Chapel, Domestic.....	6 47
"A Thank-offering," through Wo. Aux., Africa, \$10.....	110 00	St. John's, Domestic, \$11.34; Foreign, \$13.66.....	25 00
F. W. Perry, through Wo. Aux., Sp. for personal benefit of Rev. W. A. Fair, Africa.....	10 00	St. Mary's Mission Chapel, Domestic.....	1 08
"N. W. P.," Domestic.....	5 00		
"Cash," General.....	2 00		
"Anon.," Domestic.....	1 75		
"A Friend," through Wo. Aux., for Ladies' Institute, Osaka, Japan.....	1 03		
<i>Philipssetown</i> —St. Philip's in the Highlands, Domestic, \$500; for "St. Philip's in the Highlands" scholarship, St. Mary's School, South Dakota, \$60.....	560 00		
<i>Piermont</i> —Christ Church, General.....	26 91		
<i>Red Hook</i> —St. Paul's S. S.,* (additional), General.....	70		
<i>Rye</i> —Christ Church, Domestic, \$102.68; Mrs. U. Eddy, for "Arthur Lothrop Eddy" scholarship, Bishop Boone Memorial School, Wuchang, China, \$40.....	142 68		
<i>Sing Sing</i> —"A Carolinian," Colored.....	2 00		
<i>Staatsburgh</i> —St. Margaret's, Foreign.....	15 50		
<i>Miscellaneous</i> —Mrs. Ellen S. Auchmuty, Colored.....	200 00		
"W. S. C.," Foreign.....	30 00		
"Friends," through Wo. Aux., Sp. for building White Elks church, South Dakota.....	24 50		
"S. H.," In Memoriam, for Bishop Ferguson, Africa.....	5 00		
"Anon.," Sp. for famine sufferers in China.....	5 00		
"D.," Colored.....	3 00		
Mrs. J. A. Scrymser, through Wo. Aux., Sp. for personal benefit of Rev. and Mrs. Wm. A. Fair, Africa.....	3 00		
NORTH CAROLINA—\$7.26			
<i>Lincolnton</i> —St. Luke's, Mite Chest, through Wo. Aux., General.....	1 10		
<i>Salisbury</i> —St. Luke's S. S.,* (additional), General, 16 cts.; "M. O.," Foreign, \$2.50.....	2 66		
<i>Scotland Neck</i> —Trinity Church S. S.,* Domestic and Foreign.....	3 50		
OHIO—\$787.44			
<i>Akron</i> —St. Paul's S. S.,* Colored, \$2.78; Domestic, \$1.73; General, \$35.05; Wo. Aux., for "Julia Bedell" scholarship, St. John's College, Shanghai, China, \$10.....	49 56		
<i>Bellevue</i> —St. Paul's, Wo. Aux., for "Julia Bedell" scholarship, St. John's College, Shanghai, China.....	50		
<i>Canton</i> —St. Paul's S. S., for "Rev. J. C. Laferty" scholarship, St. John's School, Cape Mount, Africa.....	6 25		
		<i>(Germantown)</i> —Calvary, Colored, \$60; through Wo. Aux., for church in Wuchang, China, \$1.00.....	61 00
		Christ Church, Wo. Aux., Sp. for font in new church at Hankow, China.....	5 00
		<i>(Angora)</i> —Church Home, Bible-class girls, through Wo. Aux., for Mrs. Brierley's work, \$2; for freight on box to Cape Mount, Africa, \$1.....	3 00
		<i>(Holmesburg)</i> —Emmanuel Church, Oscar R. Hartel, General, \$1.00; Wo. Aux., Sp. for font in new church at Hankow, China, \$5.....	6 00
		Epiphany, through Wo. Aux., for church in Wuchang, China.....	2 50
		Episcopal Hospital Mission, Domestic.....	5 00
		Church of the Holy Comforter, through Wo. Aux., Sp. for font in new church at Hankow, China.....	12 00
		Church of the Holy Trinity, through Wo. Aux., for Hospital in Wuchang, \$10; Sp. for Foreign Missionaries' Insurance Fund, \$10; Sp. for Mrs. Brierley, Africa, \$2; Sp. for font in church at Hankow, China, \$5; for church in Wuchang, China, \$5.....	42 00
		<i>(West)</i> —St. Andrew's, through Wo. Aux., salary of Bible woman in China.....	8 00
		St. Clement's, through Wo. Aux., Sp. for font in new church at Hankow, China.....	1 00

PENNSYLVANIA—\$615.26

St. James', through Wo. Aux., Sp. for font in new church at Hankow, China.	15 00	Circleville—St. Philip's, through Wo. Aux., Domestic.	6 50
(Germantown)—St. Luke's, through Wo. Aux., Sp. for font in new church at Hankow, China, \$10; S. S., for "Albra Wadleigh" scholarship, St. Paul's School, South Dakota, \$60; Sp. for scholarship, St. Mark's school, Salt Lake City, Utah, \$40.	110 00	Columbus—Church of the Good Shepherd, Wo. Aux., Sp. for scholarship at Reno, Nevada, \$1; Sp. for St. Luke's Hospital, Denver, \$2.	3 00
St. Mark's, through Wo. Aux., Sp. for font in new church at Hankow, China.	18 00	Trinity Church, Sp., "from members and personal friends" of Bishop Kendrick for his work in New Mexico and Arizona.	1,106 70
(West)—St. Mary's, through Wo. Aux., salary of Bible woman, China.	2 00	Delaware—St. Peter's, Wo. Aux., for Wo. Aux. printing, General.	2 00
St. Peter's, "A Member," \$50; Missionary Mite Chest, General, \$12.	62 00	Marietta—St. Luke's, through Wo. Aux., Sp. for scholarship, Reno, Nevada.	3 00
(Chestnut Hill)—St. Paul's, through Wo. Aux., Sp. for font in new church at Hankow, China, \$6; Sp. for Mrs. Brierley, Africa, \$5.	11 00	Portsmouth—All Saints', Indian Branch Wo. Aux., Sp. for scholarship at Reno, Nevada, \$10.50; "Bishop Jagger" scholarship, St. Mary's Hall, Shanghai, China, 50 cts.	4 07 11 00
(West)—Church of the Saviour, through Wo. Aux., Mission School in Athens, Greece.	15 00	SPRINGFIELD—\$11.55	
"For the Love of Jesus," Sp. for Rev. and Mrs. W. A. Fair, Africa.	2 00	Carlville—St. Paul's S. S.* General.	3 10
Radnor—St. David's, Domestic, 45.82; Foreign, \$45.18.	91 00	Chesterfield—St. Peter's S. S.* General.	2 95
Upper Providence—St. Paul's Memorial, Domestic, \$20.65; Foreign, \$20.64.	41 29	Jacksonville—Trinity Church, Wo. Aux., Sp. for Domestic Contingent Fund.	4 25
Miscellaneous—Miss Maull, through Wo. Aux., for salary of Bible woman, China.	5 00	McLeansboro—St. James' S. S., General.	1 25
PITTSBURGH—\$301.07		TENNESSEE—\$3.10	
Allegheny—Emmanuel Church, General.	6 71	Burlison—St. Stephen's, General.	1 00
Franklin—St. John's S. S., Colored, \$18.85; Foreign, \$2.51.	16 36	Nashville—Advent, three children's centennial offering, General.	2 10
North Springfield—Eliza B. Hall, *General.	50	TEXAS—\$1.05	
Pittsburgh—St. Andrew's, Wo. Aux., Sp. for Rev. J. Roberts, Wyoming, for Shoshone Indians.	50 00	Marshall—Trinity Church S. S., through Wo. Aux., Sp. for building White Elks church, South Dakota.	1 05
St. Peter's, Sp. for salary of Rev. Mr. Wilson, missionary among colored people.	228 00	VERMONT—104.61	
QUINCY—\$15.10		Clarendon Spa—Mission Sunday-school, centennial offering, General.	
Rock Island—Trinity Church, St. Paul's Missionary Guild, General.	12 10	East Berkshire—Calvary, Domestic, 37 cts.; Foreign, 36 cts.	73
Warsaw—St. Paul's S. S., * General.	3 00	Enosburgh—Christ Church, Domestic, 83 cts.; Foreign, 82 cts.	1 65
RHODE ISLAND—\$2,927.20		Enosburgh Falls—St. Matthew's, Domestic, 65 cts.; Foreign, 65 cts.	1 30
East Greenwich—St. Luke's, Domestic.	149 55	Fairfax—Christ Church, Domestic, \$1; Foreign, \$1.	2 00
Newport—Trinity Church, Foreign.	239 98	Fairfield—Trinity Church, Domestic, 63 cts.; Foreign, 62 cts.	1 25
"A Friend," for Montana, New Mexico and Arizona, Oregon, Virginia and Western Texas.	2,500 00	Georgia—Emmanuel Church, Domestic 76 cts.; Foreign, 75 cts.	1 51
Harford W. H. Powel, * General.	5 00	Grand Isle—St. John's Mission, Colored.	25 00
Wickford—St. Paul's, General.	32 67	Manchester Centre—Zion, Domestic, \$1.90; Foreign, \$1.96.	3 92
SOUTH CAROLINA—\$62.04		Milton—Trinity Church S. S., Domestic, 63 cts.; Foreign, 62 cts.	1 25
Beaufort—St. Helena's, "King's Daughters," Domestic and Foreign.	3 94	Montgomery—Union, Domestic, 45 cts.; Foreign, 44 cts.	89
"A Friend," Indian.	2 00	Montpelier—Christ Church, Domestic, \$2.50; Foreign, \$2.50.	5 00
Charleston—"Several Church Women," Mite Chest, Domestic and Foreign.	10 00	Royatton—Through Wo. Aux., Sp. toward White Elks church, South Dakota.	5 00
Columbia—St. Luke's, Colored.	1 90	Rutland—Trinity Church, Domestic, \$5.43; Foreign, \$5.43.	10 86
St. Mary's, Colored.	1 00	(West)—Grace, Domestic, \$1.25; Foreign, \$1.25.	2 50
Lexington—St. Ann's, Colored.	30	Sheldon—Grace, Domestic, \$1.88; Foreign, \$1.87.	3 75
Littleton—St. Philip's, Colored.	50	Windsor—St. Paul's, Domestic, \$10; Foreign, \$25.	35 00
Pee Dee—Prince Frederick Parish, \$5; S. S., * \$6, General.	11 00	VIRGINIA—\$222.92	
Ridgeway—St. Stephen's, Wo. Aux., Sp. for Holy Communion vessels for missionary in South Dakota.	8 00	Albemarle Co.—St. Anne's Parish, Christ Church, Domestic and Foreign, \$5; S. S., * (additional), General, 50 cts.	5 50
Summerville—Epiphany S. S., Domestic.	1 00	Augusta Co.—Augusta Parish, Trinity Church S. S., for "Mary Donaghe" scholarship, Emma Jones School, Shanghai, China.	40 00
Wateree—Saul Chapel, Colored.	2 20	Bedford Co.—Heber Parish, St. Philip's S. S. Class (colored)*, General.	2 75
St. Stephen's, Colored.	20	Brunswick Co.—St. Andrew's Parish, St. Paul's S. S., * General.	4 20
Winnboro—St. John's, Wo. Aux., Sp. for St. Mary's Orphanage, Shanghai, China.	20 00	Charles City Co.—Westover Parish, Westover church, for catechist's salary, Japan.	18 75
SOUTHERN OHIO—\$1,163.19			
Chillicothe—St. Paul's, Wo. Aux., Domestic.	10 50		
Cincinnati (Walnut Hills)—Advent, "Our Girls," through Wo. Aux., Sp. for scholarship at Reno, Nevada.	5 00		
(Mt. Auburn)—Church of Our Saviour, Wo. Aux., Sp. for scholarship at Reno, Nevada.	3 00		
St. Paul's, Wo. Aux., Systematic Offering Plan, Domestic, \$4.96; Foreign, \$3.46.	8 42		

<i>Chesterfield Co.</i> —Manchester Parish, Meade Memorial, Foreign.....	2 93	WEST VIRGINIA—\$50.36	
<i>Clarke Co.</i> —Cunningham Parish, Christ Church, Japan.....	8 85	<i>Charleston</i> —St. John's S. S.,* General.....	18 31
<i>Elizabeth City Co.</i> —Elizabeth City Parish, St. John's, Domestic, \$16.31; Foreign, \$16.32.....	32 63	<i>Huntington</i> —Trinity Church, Domestic.....	2 71
<i>Fairfax Co.</i> —Truro Parish, Pohick Church S. S.,* General.....	14 00	<i>Moundsville</i> —Trinity Church, General.....	81
<i>Fauquier Co.</i> —Leeds Parish, Leeds Church S. S.,* General.....	1 25	<i>New Martinsville</i> —St. Ann's, General.....	2 26
<i>Frederick Co.</i> —St. Thomas' Parish, St. Thomas', General.....	1 00	<i>Shepherdstown</i> —Trinity Church, Foreign.....	24 86
<i>Louisa Co.</i> —Trinity Parish, St. James' S. S.,* Japan.....	1 00	<i>Sistersville</i> —St. Paul's, General.....	1 41
<i>Mecklenburg Co.</i> —St. James' Parish, St. James', Japan.....	12 41	OREGON—\$14.25	
<i>Norfolk Co.</i> —Portsmouth Parish, Trinity Church, Domestic.....	49 40	<i>Portland</i> —Trinity Church, Japan, \$11.20; Sp. for Tokio Hospital, Japan, \$1.....	12 20
<i>Prince George Co. (City Point)</i> —Alfred and Emily Eppes,* Domestic and Foreign.....	25	<i>Yaquina Bay</i> —Mission, Domestic.....	2 05
<i>Roanoke Co.</i> —Salem Parish, St. Paul's S.S. for "St. Paul's" scholarship, St. John's School, Cape Mount, Africa.....	25 00	NORTH DAKOTA—\$3.20	
<i>Rockingham Co.</i> —Rockingham Parish, Emmanuel Church S. S.,* General.....	1 00	<i>Dickinson</i> —St. John's Mission, Domestic and Foreign.....	3 20
<i>Staunton</i> —"A Friend," through Wo. Aux., Sp. for building White Elks church, South Dakota.....	2 00	NEVADA AND UTAH—\$35.35	
		<i>Nevada.</i>	
WESTERN MICHIGAN—\$269.57		<i>Hawthorn</i> —Mission, General.....	13 00
<i>Allegan</i> —Church of the Good Shepherd, through Wo. Aux., for Mrs. Miles' salary, Virginia, \$8; S. S.,* General, \$5.54..	13 54	<i>Silver City</i> —Grace S. S.,* General.....	2 00
<i>Battle Creek</i> —St. Thomas', through Wo. Aux., for Mrs. Miles' salary, Virginia...	11 59	<i>Tuscarora</i> —Mission, General.....	2 50
<i>Coldwater</i> —St. Mark's S. S., Domestic.....	5 00	<i>Wadsworth</i> —Mission, General.....	2 50
<i>Grand Rapids</i> —St. Mark's, Domestic, \$50; Foreign, \$50; Sp. for Johnstown, \$100...	200 00	<i>Utah.</i>	
<i>Grass Lake</i> —Mrs. A. E. Peck, China.....	2 00	<i>Corinne</i> —Good Samaritan, General.....	3 45
<i>Luther</i> —Two children's lenten offering, General.....	36	<i>Layton</i> —St. Jude's S. S.,* General.....	1 55
<i>Marshall</i> —Trinity Church, through Wo. Aux., for Mrs. Miles' salary, Virginia, \$5.35; "Dr. Cuming" scholarship, St. John's School, South Dakota, \$5; "Bishop Gillespie" scholarship, St. Margaret's School, Tokio, Japan, \$5; S. S., Sp. for St. Mary's Orphanage, Shanghai, China, \$3.....	18 35	<i>Park City</i> —St. Luke's Mission, General.....	2 00
<i>Muskegon</i> —St. Paul's, \$5.40; S. S., \$1.40, Domestic.....	6 80	<i>Plain City</i> —St. Paul's, Day school,* General	6 10
<i>Petosky</i> —Emmanuel Mission S. S.,* General	11 93	<i>Promontory</i> —All Saints' Mission, General..	2 25
WESTERN NEW YORK—\$325.76		NORTHERN TEXAS—\$5.00	
<i>Belmont</i> —St. Philip's, Domestic, \$1.00; S. S.,* General, \$17.88.....	19 78	<i>Wichita Falls</i> —Church of the Good Shepherd S. S.,* General.....	5 00
<i>Missionary Box No. 2,829</i> , Foreign.....	4 00	WESTERN TEXAS—\$30.52	
<i>Buffalo</i> —Grace, Foreign.....	50 00	<i>Edna</i> —Mission, General.....	2 50
<i>St. James' S. S.,* Foreign</i>	20 00	<i>Seguin</i> —St. Andrew's S. S.,* General.....	19 00
<i>St. Paul's</i> , Colored.....	33 27	<i>Victoria</i> —Trinity Church, General.....	9 00
<i>Canaseraga</i> —Trinity Church, Foreign.....	7 50	MONTANA—\$290.30	
<i>Castile</i> —"A Friend," for Bishop Hare's work among the Indians, \$10; Foreign, \$25.....	35 00	<i>Big Timber</i> —Wo. Aux., General.....	7 00
<i>Geneva</i> —St. Peter's S. S.,* Mite Chests, General.....	15 86	<i>Bozeman</i> —St. James', Wo. Aux., General..	15 00
<i>Trinity Church</i> , Wo. Aux., for Miss Bull's salary, Japan, \$37; "J. G. Webster" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$4; "Henry W. Nelson" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$40	71 00	<i>Butte</i> —St. John's, Wo. Aux., Domestic.....	56 95
<i>Le Roy</i> —St. Mark's, Domestic, \$6.60; Foreign, \$6.60.....	13 20	<i>Deer Lodge</i> —St. James', Wo. Aux., General	24 45
<i>Middleport</i> —Trinity Church, Domestic, 75 cts.; Foreign, 75 cts.....	1 50	<i>Dillon</i> —St. James', Wo. Aux., General.....	48 50
<i>Palmyra</i> —Zion S. S.,* General.....	5 35	<i>Fort Benton</i> —St. Paul's, Wo. Aux., General.....	3 50
<i>Rochester</i> —Christ Church, Indian, \$15.52; Colored, \$13.61.....	29 13	<i>Helena</i> —St. Peter's, Wo. Aux., General....	90 45
<i>St. Luke's</i> , "Missionary Helpers," thro' Wo. Aux., Sp. for building White Elks church, South Dakota.....	2 00	<i>Madison Valley</i> —Mission, Wo. Aux., General.....	5 00
<i>Stafford</i> —St. Paul's, Domestic and Foreign	4 17	<i>Missoula</i> —Church of the Holy Spirit, Wo. Aux., Domestic.....	10 00
<i>Westfield</i> —St. Peter's S. S.,* General, \$4; Sp. for Bishop Whipple, for education of Indian boy, \$10.....	14 00	<i>Phillipsburg</i> —St. Andrew's, Wo. Aux., General.....	5 80
		<i>Virginia City</i> —St. Paul's S. S.,* General..	15 95
		<i>Miscellaneous</i> —"Anonymous," through Wo. Aux., General.....	8 00
		FOREIGN—\$15.00	
		<i>Africa.</i>	
		<i>Liberia, Caldwell</i> —St. Peter's, General....	5 00
		<i>Liberia, New York Station</i> —St. Thomas', General.....	10 00
		MISCELLANEOUS—\$6,117.61	
		Interest, Domestic, \$3,951.56; Foreign, \$1,390.52; General, \$634.60; Sp. \$83.57.....	6,060 25
		House-rents, General.....	38 36
		"Anonymous," for work among colored people.....	10 00
		Miss C. Cushman, through Wo. Aux., Sp. for Rev. Mr. Fair, Africa.....	6 00
		"A. G.," for Elizabeth Bunn Memorial Hospital, Wuchang, China.....	3 00
		LEGACIES—\$3,000.00	
		<i>Springfield, Waverly</i> —Stephen G. M. Allis, Domestic, \$1,000; Indian, \$500; Colored, \$500; Foreign, \$1,000.....	3,000 00
		Receipts for the month.....	25,051 95
		Amount previously acknowledged.....	391,924 02
			416,975 97
		Deduct items acknowledged by error.....	328 75
		Additional interest, Domestic.....	318 65
			10 10
		Total receipts since September 1st, 1888.	<u>\$416,965 87</u>

APPROPRIATIONS AND RESOURCES.

SEPTEMBER 1ST, 1888, TO SEPTEMBER 1ST, 1889.

(A) DOMESTIC MISSIONS:

Balance of appropriations to September 1st, 1888,	\$43,918 61	
Appropriations to September 1st, 1889, including one-half central expenses, less lapsed balances,	183,813 32	
		<u>\$227,731 93</u>
Cash, September 1st, 1888, for Domestic Missions,	\$22,368 61	
Bonds available in hands of Standing Committee on Trust Funds, subject to order of Board of Managers (market value),	21,850 00	
Received for Domestic Missions (less offerings for Colored Missions),	122,067 92	
One-half General Offerings,	25,287 18	
	\$191,573 71	
Legacies applied toward the appropriations, by order of the Board of Managers,	36,158 22	<u>227,731 93</u>

(B) FOREIGN MISSIONS:

Balance of appropriations to September 1st, 1888,	41,351 12	
Appropriations to September 1st, 1889, including one-half central expenses, less lapsed balances,	143,050 06	
		<u>184,401 18</u>
Cash, September 1st, 1888, for Foreign Missions,	\$20,790 31	
Bonds available in hands of Standing Committee on Trust Funds, subject to order of Board of Managers (market value),	21,400 00	
Received for Foreign Missions,	110,157 09	
One-half General Offerings,	25,287 17	
	177,634 57	
Legacies applied toward the appropriations, by order of the Board of Managers,	6,766 61	<u>\$184,401 18</u>

NEW YORK, September 1st, 1889.

GEORGE BLISS, *Treasurer.*

ACKNOWLEDGMENTS

OF THE AMERICAN CHURCH BUILDING FUND COMMISSION.

N.B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts and Money Orders should hereafter be made payable to the order of GEORGE BLISS, Treasurer, and sent to him, 22 Bible House, New York. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the American Church Building Fund Commission acknowledges the receipt of the following sums from Jan. 1st, 1889, to September 1st, 1889.

ALABAMA—\$5.00		EAST CAROLINA—\$9.37	
<i>Carlenville</i> —St. Paul's	5 00	<i>Beaufort Co.</i> —Trinity Church.....	2 42
ALBANY—\$71.64		<i>Zion Parish</i>	1 70
<i>Franklin</i> —St. Paul's.....	5 00	<i>Greenville</i> —St. Paul's.....	2 00
<i>Green Island</i> —St. Mark's S. S.	9 39	<i>Wilmington</i> —St. Mark's.....	3 25
<i>Little Falls</i> —Emmanuel Church.....	9 17	EASTON—\$23.08	
<i>Ogdensburg</i> —Miss E. B. Hasbrouck ..	10 00	<i>Queen Anne Co.</i> —St. Paul's.....	8 08
<i>Potsdam</i> —Trinity Church.....	15 90	<i>Queen Anne and Talbot Co's</i> —Wye Parish.	5 00
<i>Sandy Hill</i> —Zion.....	5 03	<i>Talbot Co. (Longwood)</i> —All Saints'.....	10 00
<i>Troy</i> —St. John's.....	17 15	FLORIDA—\$45.57	
CALIFORNIA—\$26.90		<i>Clearwater</i> —Mission.....	47
<i>Fresno</i> —St. James'.....	11 00	<i>Dunedin</i> —Mission.....	1 65
<i>Hanford</i> —Church of Our Saviour.....	2 90	<i>Federal Point</i> —St. Paul's.....	10 65
<i>San Francisco</i> —St. Paul's.....	8 00	<i>Jacksonville</i> —Church of the Good Shepherd	10 00
"M.".....	5 00	<i>Milton</i> —St. Mary's.....	20 00
CENTRAL NEW YORK—\$288.31		<i>Thomotosassa</i> —Mission.....	2 80
<i>Cazenovia</i> —St. Peter's.....	200 00	FOND DU LAC—\$65.43	
<i>Madonough</i> —Calvary.....	3 31	<i>Fond Du Lac</i> —St. Paul's.....	10 00
<i>Utica</i> —Grace, Members.....	55 00	<i>Manitowoc</i> —St. James'.....	5 09
<i>Miscellaneous</i> —"Churchman".....	30 00	<i>Marenette</i> —St. Paul's.....	3 49
CENTRAL PENNSYLVANIA—\$202.06		<i>Oconto</i> —St. Mark's.....	4 78
<i>Bloomsburgh</i> —St. Paul's.....	8 86	<i>Oshkosh</i> —Trinity Church.....	17 25
<i>Drifton</i> —St. James'.....	140 45	<i>Ripon</i> —St. Peter's.....	5 79
<i>Honesdale</i> —Grace.....	17 35	<i>Sheboygan</i> —Grace.....	6 00
<i>Paradise</i> —All Saints'.....	2 70	<i>Sheboygan Falls</i> —St. Peter's.....	8 03
<i>Pottsville</i> —Thos. R. Stockert.....	5 00	<i>Waupun</i> —Mrs. R. W. Wells.....	5 00
<i>Wellsboro</i> —St. Paul's.....	10 10	GEORGIA—\$27.75	
<i>Williamsport</i> —Christ Church.....	17 60	<i>Marietta</i> —St. James'.....	17 00
CHICAGO—108.38		<i>Mount Airy</i> —Calvary.....	5 00
<i>Batavia</i> —Calvary.....	11 72	<i>Savannah</i> —Christ Church, Unknown.....	5 00
<i>Chicago</i> —St. James'.....	80 70	<i>Tallapoosa</i> —St. Ignatius'.....	75
<i>Mrs. E. C. L.</i>	4 99	INDIANA—\$50.50	
<i>Rockland</i> —Emmanuel Church.....	10 97	<i>Indianapolis</i> —St. Paul's.....	10 00
COLORADO—\$5		<i>La Porte</i> —St. Paul's.....	3 00
<i>Meeker</i> —St. James'.....	5 00	<i>Michigan City</i> —Trinity Church.....	25 00
CONNECTICUT—\$178.88		<i>Terre Haute</i> —St. Stephen's.....	12 50
<i>Bethel</i> —St. Thomas'.....	6 72	IOWA—\$5	
<i>Birmingham</i> —St. James'.....	10 80	<i>Clinton</i> —St. John's, A Memorial.....	5 00
<i>Easton</i> —Christ Church, through Wo. Aux.	2 75	KANSAS—\$63.51	
<i>Hartford</i> —Christ Church.....	18 00	<i>Atchison</i> —Trinity Church.....	9 00
<i>St. James'</i>	5 00	<i>Manhattan</i> —Rev. J. H. Lee.....	5 00
<i>Middle Haddam</i> —Christ Church.....	5 00	<i>Topeka</i> —Grace.....	44 64
<i>New Britain</i> —St. Mark's.....	10 00	<i>Wakefield</i> —St. John's.....	4 87
<i>New Haven</i> —St. Paul's.....	24 00	LOUISIANA—\$46.10	
<i>Trinity Church, Easter Offering</i>	15 00	<i>Houma</i> —St. Matthew's.....	4 10
<i>Newtown</i> —Trinity Church.....	13 45	<i>Napoleonville</i> —Christ Church, Dr. and Mrs.	2 00
<i>Norwalk</i> —Miss Anna B. Smith.....	10 00	T. B. P.....	15 00
<i>Sandy Hook</i> —St. John's.....	7 59	<i>New Orleans</i> —Mrs. George B. Palfrey.....	15 00
<i>Stamford</i> —St. John's.....	10 00	<i>St. Anna's Chapel</i>	25 00
<i>Stratford</i> —Christ Church.....	16 00	LONG ISLAND—\$1,086.40	
<i>Tashua</i> —Christ Church, through Wo. Aux.	3 23	<i>Astoria</i> —St. George's.....	3 00
<i>West Haven</i> —Christ Church.....	10 34	<i>A. E. Smallwood</i>	5 00
<i>Willimantic</i> —St. Paul's.....	1 00	<i>Bay Ridge</i> —Christ Church.....	5 00
"A Friend".....	10 00	<i>Brooklyn</i> —Christ Church.....	160 00
DELAWARE—\$10.05		<i>Church of Our Saviour</i>	5 00
<i>New Castle</i> —Immanuel Church.....	10 50	<i>Emmanuel Church</i>	5 00

Grace.....	50 00	St. Mark's.....	50 00
Incarnation.....	3 00	St. Paul's.....	23 78
St. Ann's.....	167 00	Montevideo—Grace.....	85
St. Andrew's.....	5 00	Northfield—All Saints.....	3 61
St. Augustine.....	5 00	Red Wing—Christ Church.....	14 36
St. Bartholomew's.....	5 00	Sauk Centre—Church of the Good Samaritan.....	6 25
St. Barnabas.....	8 50	St. Paul—Christ Church.....	45 10
St. James'.....	20 00	St. Paul's.....	18 50
St. Luke's.....	50 00	Wells—Nativity.....	5 20
St. Thomas' Mission.....	5 00	Willmar—St. Luke's.....	1 80
Mrs. J. H. Patten.....	100 00		
(E. D.)—Calvary.....	6 00		
St. Mark's.....	203 00	MISSISSIPPI—\$3.25	
St. Mary's.....	20 00	Aberdeen—St. John's.....	3 25
East Hampton—St. Luke's.....	5 00		
East New York—Trinity Church.....	14 76	MISSOURI—\$11.02	
Fort Hamilton—St. John's.....	2 80	Arcadia—St. Paul's.....	5 65
Islip—St. Mark's.....	3 77	Marshall—Trinity Church.....	1 85
Wm. Nicoll.....	20 00	Kansas City—Mrs. Musson.....	3 52
Little Neck—Zion.....	6 19		
Long Island City—St. John's.....	6 00	NEBRASKA—\$3.45	
Parkville—St. John's.....	4 00	Decatur—Incarnation.....	3 45
Patchogue—St. Paul's.....	5 00		
Richmond Hill—Resurrection.....	5 00	NEWARK—\$159.08	
Rockaway—Trinity Church.....	5 00	Hackensack—Christ Church.....	17 71
Riverhead—Grace.....	5 00	Jersey City—Grace.....	16 06
Setauket—Caroline Church.....	35 38	Newark—St. Barnabas.....	25 31
Shelter Island—St. Mary's.....	3 00	Orange—All Saints.....	100 00
South Oyster Bay—Grace.....	130 00		
West Islip—Christ Church.....	5 00		
		NEW HAMPSHIRE—\$30	
MAINE—\$1.25		Exeter—Christ Church.....	5 00
Portland—St. Luke's Cathedral.....	1 25	Keene—Rev. E. A. Renouf, \$15; Mrs. Renouf, \$10.....	25 00
MARYLAND—\$94.48		NEW JERSEY—\$97.08	
Baltimore Co.—Holy Trinity Church.....	3 04	Atlantic City—Ascension.....	5 06
Baltimore—St. Bartholomew's.....	14 08	Beverly—St. Stephen's.....	11 71
Reisterstown Parish.....	9 40	Burlington—St. Barnabas.....	4 31
District of Columbia (Washington)—Incarnation.....	13 68	Camden—St. John's.....	5 00
Trinity Hope.....	50 00	Elizabeth—Grace.....	4 00
Prince George Co. (Accokuk)—St. James' Parish.....	4 28	St. John's.....	10 00
		Long Branch—Mrs. S. M. Clark.....	5 00
MASSACHUSETTS—\$512.03		New Brunswick—Miss M. H. Vanderveer.....	10 00
Boston—Church of the Good Shepherd.....	50 00	Perth Amboy—St. Peter's.....	10 00
Church of the Advent.....	50 00	Pompton—D. T. Gilman, \$5; Mrs. Jas. Ludlum, \$2; "E. G. W.," \$25.....	32 00
St. Matthew's (of which "H. W. N." \$20).....	40 00		
Mrs. J. A. Beebe.....	100 00		
Chestnut Hill—St. Andrew's.....	14 16	NEW YORK—\$4,972.04	
Greenfield—St. James'.....	15 00	Highlands—Holy Innocents.....	5 00
Great Barrington—St. James', A Communicant.....	5 00	Kingston—St. John's.....	6 00
Groton—Mission.....	10 00	Mamaroneck—St. Thomas.....	82 00
Hingham—St. John the Evangelist.....	8 00	New Windsor—St. Thomas.....	16 14
Holyoke—St. Paul's.....	14 04	New York—Annunciation.....	20 00
Lee—St. George's.....	1 50	"Anon".....	10 00
Stockbridge—St. Paul's.....	28 04	Anson Phelps Stokes.....	100 00
Winchester—Epiphany.....	15 00	Intercession.....	15 08
Worcester—All Saints.....	41 79	Mrs. Julia Merritt.....	2,900 00
St. Matthew's.....	5 00	Miss V. C. Minor.....	3 50
Wood's Holl—Church of the Messiah.....	114 50	"N. W. P.".....	25 00
		St. Andrew's.....	21 91
MILWAUKEE—\$83.17		St. Augustine's Chapel.....	7 11
Delavan—Christ Church.....	10 00	St. Bartholomew's (of which "Cash" \$175).....	1,175 00
Milwaukee—St. James.....	21 17	St. John's Chapel.....	18 10
Racine—St. Luke's.....	2 00	St. Paul's Chapel.....	210 00
Rt. Rev. C. F. Knight, D.D.....	50 00	St. Thomas.....	10 00
		Trinity Church.....	100 00
MICHIGAN—\$87.57		Trinity Chapel.....	116 09
Detroit—St. John's.....	67 10	Rye—Christ Church.....	131 11
Escanaba—St. Stephen's.....	3 50		
Fort Gratiot—St. Paul's, and St. Clair, St. Paul's.....	0 87	NORTH CAROLINA—\$24.57	
Jonesville—Grace.....	1 00	Durham—St. Philip's.....	2 71
Monroe—Trinity Church.....	9 10	Edgecombe Co.—St. Mary's.....	1 12
		Henderson—Holy Innocents.....	5 00
MINNESOTA—\$226.02		Kittrell—Holy Innocents' and St. James.....	13 56
Austin—Christ Church.....	2 55	Scotland Neck—Trinity Church.....	2 18
Faribault—Shattuck School Chapel.....	15 00		
Glenwood—Mrs. N. Schwieger, \$5; Miss Rena Schwieger, \$1; Charles Schwieger, \$1; Mrs. Betsy Chandler, \$1; Fannie Chandler, \$2.....	10 00	OHIO—\$257.73	
Granite Falls—Trinity Church.....	65	Cleveland—St. Paul's, \$106.01; Trinity Church (of which Mrs. Mary S. Bradford \$50), \$80; "Hills," \$45.....	231 01
Hastings—St. Luke's.....	4 07	Galion—Grace.....	2 42
Janesville—St. John's.....	2 85	Mount Vernon—St. Paul's.....	10 45
Mankato—St. John's.....	4 23	Warren—Christ Church.....	12 85
Minneapolis—Gethsemane.....	17 22	Van Wert—Miss Julia Putnam.....	1 00
		PENNSYLVANIA—\$193.79	
		Philadelphia—Advocate Memorial, Mary A. Todd.....	75 00

(Lower Dublin)—All Saints	31 88	Kalamazoo—Miss Mary Penfield	5 00
St. David's S. S. Lenten Offering	25 00	Grand Rapids—St. Mark's	20 00
St. James', "Members"	15 00		
(Bustleton)—St. Luke's	11 28	WESTERN NEW YORK—\$189.42	
(Southwark)—Trinity Church	14 26	Addison—Church of the Redeemer	2 06
Zion S. S.	5 00	Buffalo—Trinity Church, "A Friend"	10 00
Phoenixville—St. Peter's	13 37	Canandaigua—St. John's	16 06
Yardley—St. Andrew's	3 00	Catharine—St. John's	2 00
		Clyde—St. John's	3 10
PITTSBURGH—\$164.16		Fredonia—Trinity Church	6 13
Alleghany—Christ Church	20 85	Geneva—Trinity Church	61 67
Brownville—Christ Church	10 00	St. Peter's	19 36
Johnstown—St. Mark's	8 10	St. Peter's	32 60
Meadville—Christ Church	10 14	Lockport—Grace	18 60
New Haven—Trinity S. S.	5 00	Middleport—Trinity Church	50
Pittsburgh—Church of the Good Shepherd,		Mount Morris—St. John's	3 20
\$60.57; Trinity Church (of which S. S.		Randolph—Grace	5 00
\$8), \$39.50	100 07	Stafford—St. Paul's	4 14
Warren—Trinity Memorial	10 00	Dunkirk—St. James'	5 00
RHODE ISLAND—\$59.62		WEST VIRGINIA—\$24.76	
East Greenwich—St. Luke's	50 00	Shepherdstown—Trinity Church	11 44
South Portsmouth—St. Mary's, \$5.63; Holy		Wheeling—St. Matthew's	13 32
Cross Chapel, \$3.99	9 62		
		NORTH DAKOTA—\$9.50	
SOUTH CAROLINA—\$18.85		Fargo—Gethsemane	9 50
Allendale—Mission	2 20		
Hampton Co.—All Saints'	6 65	SOUTH DAKOTA—\$6	
St. Andrew's Parish—Magnolia Chapel	10 00	Cheyenne River—St. John's	1 00
		Scotland—St. Andrew's	1 00
SOUTHERN OHIO—\$97.47		Yankton—Holy Fellowship	4 00
Columbus—Church of the Good Shepherd	8 05		
Delaware—St. Peter's	12 85	NORTHERN TEXAS—\$2.25	
Fern Bank—Resurrection	10 00	Corsicana—St. James'	2 25
Riverside—Atonement	5 00		
Springfield—Christ Church	5 12	WESTERN TEXAS—\$18.30	
Cincinnati—St. Paul's	46 45	San Antonio—St. Luke's	2 80
(College Hill)—Grace	10 00	St. Mark's	15 50
SPRINGFIELD—\$8.65		NORTHERN CALIFORNIA—\$20.32	
Carlyle—Christ Church	2 65	Cloverdale—Church of the Good Shepherd	1 50
Champaign—Emmanuel Church	1 00	Sacramento—Christ Church	10 32
Tremont—Mrs. Mary Warner	5 00	Rt. Rev. J. H. D. Wingfield, p.d.	8 50
TENNESSEE—\$104.75		MONTANA—\$24.75	
Burlison—St. Stephen's	1 00	Dillon—St. James'	9 50
Bolivar—St. James'	1 30	Madison Valley—Trinity Church	8 75
Columbia—St. Peter's	19 70	Virginia City—St. Paul's	6 50
Knoxville—St. John's	50 00		
Monteogh—Church of the Holy Comforter	3 70	WYOMING—\$5.80	
Nashville—Advent	3 25	Evanston—St. Paul's	5 80
Sewanee—Rev. Telfair Hodgson	20 00		
South Pittsburg—Christ Church	5 80		
		MISCELLANEOUS—\$200	
TEXAS—\$5		"A Friend"	200 00
Galveston—Grace	5 00		
		LEGACY—\$950	
VIRGINIA—\$37.30		Yonkers, N. Y.—Estate of Sarah Wolcott	950 00
Albemarle Co.—St. Anne's Parish, Christ			
Church	4 00	Amount received from January 1st to Sep-	
Essex Co.—St. Luke's	2 00	tember 1st	\$11,055 33
Hanover Co.—St. James'	5 00	Previously received	14,898 89
Henrico Co. (Richmond)—St. James	5 00		
Winchester—Christ Church	21 30		
		Total amount received for the Permanent	
WESTERN MICHIGAN—\$32.97		Fund from September 1st, 1888 to Septem-	
Allegan—Church of the Good Shepherd	4 57	ber 1st, 1889	<u>\$25,954 22</u>
Ionia—St. John's	3 40		

THE AMERICAN CHURCH MISSIONARY SOCIETY

(AUXILIARY TO THE BOARD OF MISSIONS).

ORGANIZED 1860, INCORPORATED 1861.

ROOM 30, BIBLE HOUSE, NEW YORK CITY.

ORGANIZATION.—This Society is organized upon the same principle of Voluntary Association, and for the same purpose of sending forth evangelical Missionaries, as the Church Missionary Society of the English Church.

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.

LABORERS.—Every Missionary must be approved by the Executive Committee as faithful and true to the Protestant and Historic character of our Church according to the II Article of our Constitution, which reads: "The object of this Society shall be to extend and build up the kingdom of our Lord Jesus Christ, in accordance with the principles and doctrines of the Protestant Episcopal Church, as set forth in her Articles, Liturgy, and Homilies."

FUNDS.—The Society depends upon the voluntary offerings of parishes and individuals. (It also holds trust and invested funds to the amount of \$127,000.)

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Patron, - \$500.00.

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REV. WM. A. NEWBOLD, *General Secretary.*

FORM OF BEQUEST.

I GIVE AND BEQUEATH TO THE AMERICAN CHURCH MISSIONARY SOCIETY in the United States of America, incorporated by the State of New York, in the year one thousand eight hundred and sixty-one, the sum of.....
.....to be applied to the uses of the Society.

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Boora

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Secretary

SOCIETY

rk, in the



CHAPEL, GARDEN AND PAROCHIAL SCHOOL, MATANZAS, CUBA.

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OUR CHURCH IN CUBA.

THE work in Cuba is most promising. Bishop Whitaker's visit has unified it, and inspired confidence. Two cities are occupied, Havana and Matanzas. The present need is a chapel in the latter. The picture herewith shows about half the children of the parochial school gathered in the garden of the property we propose to buy. The school numbers 160 and many are refused for lack of accommodation. The garden adjoins a building 57 × 126 feet, now partly injured by fire, which, when repaired, will be a centre of Church work as chapel, school, and missionary's home. The cost will be \$5,000. Havana, Cardenas and other cities will soon need like provision. Forty towns on one railway are asking for the Gospel. The whole island is longing for the liberty and purer Christianity which we enjoy. To our Church they turn as their ideal and their hope. Shall they turn in vain, as they did when Bishop Young so eloquently but hopelessly pleaded their cause? The American Church Missionary Society has ventured to answer that we sympathize with their efforts to free themselves from the domination of Rome, and will offer them the Bible, the Creeds, the Sacraments, and our Historic Episcopate. With these their religious aspirations will be satisfied.

OUR CHURCH IN BRAZIL.

THIS is a new and vast field. Our Church is not yet planted in this land. It is a venture of faith, a call of duty, and a bright prospect. Other Christians are laboring there and appeal to us to aid them in their struggle to bring the brighter light of a pure Christianity to a land darkened by superstition for centuries. We have just sent two able, energetic men, Revs. Jas. W. Morris and Lucien Lee Kinsolving, to study the situation and lay the foundations of our Church. They sailed September 1st, 1889. Shall they be sustained? If any prefer the methods of the Roman Church to those of our Church, they will not aid these missions. If our apostolic order, conserving a full Gospel, is the best gift God has given us, we will long that these people, now in a formative state, may receive its moulding influence.

On Sunday, August 4th, these young men were ordained in the city of Richmond, Va., and in the evening a large farewell meeting of their Southern friends was held. On August 11th, their Northern friends gathered around them at another farewell meeting in the Church of the Holy Apostles, Belmar-by-the-Sea, N. J. Their earnest spirit and able addresses made a deep impression. On August 31st, at Norfolk, Va., a final Communion Service was held, and they were commended to the grace of God. This mission also is under the care of the American Church Missionary Society, and its officers ask the interest of the Church in the enterprise.

Funds for Cuba and Brazil may be sent to Henry A. Oakley, Treasurer, No. 30 Bible House, N. Y.

THE AMERICAN CHURCH MISSIONARY SOCIETY

Auxiliary to the Board of Missions.

ACKNOWLEDGMENTS.

OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

NOTE.—Checks, Drafts, and Post Office orders (the latter on Station D, New York City) should be drawn to the order of HENRY A. OAKLEY, Treasurer, No. 30 Bible House, New York City.

The Treasurer of the American Church Missionary Society acknowledges the receipt of the following sums from March 1st, 1889, to August 31st, 1889.

ALBANY.		
<i>Albany</i> —St. Paul's, Domestic		30 00
CALIFORNIA.		
<i>San Luis Obispo</i> —St. Stephen's, Foreign		25 00
CENTRAL PENNSYLVANIA.		
<i>Wilkesbarre</i> —St. Stephen's, Domestic, \$100; Cuba, \$52.84; Mexico, \$4	156 84	
Richard Sharpe, Cuba Chapel.	25 00	
	181 84	
DELAWARE.		
<i>Wilmington</i> —St. Andrew's, Domestic	38 60	
<i>Newark</i> —St. Thomas', S. M. Curtis, \$25; H. L. Curtis, \$15, Domestic	53 56	
<i>Christiana Hundred</i> —Christ Church, Domestic	15 00	
	107 16	
EASTON.		
<i>North Sassafras Parish</i> —Brazil		14 57
FLORIDA.		
<i>Pittman</i> —St. John's, Foreign		2 66
IOWA.		
<i>Grinnell</i> —Rev. Wm. Wright, Cuba, \$10; Brazil, \$10		20 00
KENTUCKY.		
<i>Louisville</i> —St. Paul's, Cuba, \$27.69; Brazil, \$27.69; Japan, to Board, \$55.37; Mrs. Anderson, \$12.50; S. S., Africa, scholarship to Board, \$50		173 25
LONG ISLAND.		
<i>Brooklyn</i> —St. Ann's, Foreign	50 00	
Christ Church, Special.	130 53	
Messiah, Cuba, from Board	26 09	
	206 62	
MAINE.		
<i>Portland</i> —St. Stephen's, Cuba		13 00
MARYLAND.		
<i>Washington, D. C.</i> —Ascension, Domestic	25 00	
Christ Church, from Board, Brazil	29 34	
<i>Frederick</i> —All Saints', Foreign	104 00	
<i>Snow Hill</i> —Dr. Purnell, Foreign	50	
<i>Towson</i> —Trinity Church, Brazil	45 95	
<i>St. Bartholomew's Parish</i> —St. Luke's, Domestic	1 73	
<i>West River</i> —Christ Church, Domestic, \$50; Brazil, \$50	100 00	
	306 52	
MASSACHUSETTS.		
<i>Boston</i> —Trinity Church, Domestic, \$25; Foreign, \$25	50 00	
"A Friend," from Board, Domestic	10 00	
	60 00	
MINNESOTA.		
<i>Detroit</i> —St. Luke's, Domestic		2 50
MISSOURI.		
<i>Lexington</i> —Christ Church, Domestic, \$19.25; S. S., Domestic, \$5; Jews, \$5.75		30 00
NEW YORK.		
<i>New York City</i> —St. Mark's, H. B. Renwick, Domestic	400 00	
Jno. H. Earle, Freedmen	50 00	
Thos. Whitaker, through Bishop of Pennsylvania, Cuba, Cemetery	5 00	
<i>Irrington</i> —Mrs. J. H. Whitehouse, Cuba Chapel	25 00	
<i>Scottsville</i> —Grace, Domestic	5 00	
	485 00	

NEWARK.

Orange—Grace, Domestic	37 50
Roseville—St. Barnabas', Domestic	31 00

NEW JERSEY.

Mount Holly—Trinity Church, Missionary Society, Domestic	20 00	68 50
Merchantsville—Grace, Domestic	5 00	

OREGON.

Milwaukee—Rev. Jno. Sellwood, Domestic		25 00
		5 00

PENNSYLVANIA.

Philadelphia—General Missionary Meeting, Grace, Cuba	82 97
Holy Trinity, Foreign	500 00
St. Andrew's, through Mr. Rhoades, Cuba	25 00
Bishop Whittaker, for Rev. Pedro Duarte	30 00
St. Andrew's, Domestic, \$90; Rev. Dr. A. Jaegaer, \$25; from S. S. Rev. W. E. Webb, \$10; Rev. O. W. Murphy, \$10	135 00
Grace, Domestic	85 07
St. Luke's, Domestic, from Board	2 00
St. Matthias' S. S., Lenten, Domestic, from Board	40 00
Ladies' Cuban Guild, Cuba	50 00
Cheltenham—St. Paul's S. S., Domestic	50 00
Chester—St. Luke's S. S., Lenten, Cuba Chapel, from Board	5 00
Hulmeville—Grace, Cuba, \$2; Chapel, \$2.83	4 82
Manayunk—St. Stephen's, Cuba	10 00
Morton—Atonement S. S., Foreign	17 35
Newportville—S. S., Cuba Chapel	2 00
Norristown—T. L. Gilpin, Domestic	3 00
Quakertown—Emmanuel S. S., Lenten, from Board	1 00

PITTSBURGH.

Pittsburgh—St. Andrew's, Hon. F. R. Brunot, Domestic, \$1,350; Cuba, \$250; Africa, \$500; Japan, \$500; Bishop Vail, \$200; Church Society for Jews, \$100; Rev. Gilfillen's Indian School, \$200; Mrs. Payne's School, \$200; Troy Hill Mission, Pittsburgh, \$200; St. James', for Church debt, \$500	4,000 00
St. Andrew's, Domestic, \$73.57; Foreign, \$2	75 57

RHODE ISLAND.

Ashton—St. John's Chapel, Domestic		1,043 21
		15 00

SOUTHERN OHIO.

Cincinnati—Christ Church, Domestic, \$50; Cuba, \$40; Woman's Auxiliary, from Board, Brazil, \$10	100 00
Miss A. Procter, Domestic	3 00
Epiphany, Cuba	10 00
Columbus—Hon. Jno. W. Andrews, LL.D., Cuba Chapel	10 00
Trinity Church, Woman's Auxiliary, from Board, Cuba, Duarte	52 00
Church of the Good Shepherd, Cuba	18 76
Newark—In Memoriam, Rev. R. K. Nash, Domestic, \$2; Indian, \$2; Jews, \$2	6 00

SOUTH CAROLINA.

Wedgfield—"Tithe," Domestic	25 00
Welford Mission—Foreign	10 00
Wando—Ladies' Mite Society, Domestic	5 00

TENNESSEE.

Bolivar—Rev. E. Wooten, Domestic		40 00
		3 00

VIRGINIA.

Alexandria—Christ Church, Women's Missionary Society, Brazil	235 31
Buchanan—Trinity Church, Domestic, \$1.63; Brazil, \$3.26	4 89
Essex Co.—St. Luke's, Domestic	5 00
Fairfax Co.—Theological Seminary, Rev. Prof. A. Crawford, Domestic	10 00
Fairfax Missionary Society, Brazil	500 00
Farmville—Domestic	8 15
Fredricksburgh—St. George's, Foreign	34 00
"W. S. S. D." Domestic	1 70
Fincastle—St. Mark's, Foreign	2 10
Hammer Parish—St. Stephen's, Foreign	4 00
Lynchburgh—Epiphany, Domestic, \$20.84; Diocesan Missions, Virginia, \$5	25 84
St. Paul's, Brazil	49 23
Lexington—Grace S. S., Domestic, \$3.00; Brazil, \$10	13 60
Linwood—Grace, Foreign, 6; Japan, \$1	7 00
Lancaster C. H.—Trinity Church S. S., Brazil	14 21
Leeds Parish—Foreign	5 00
Norfolk—St. Luke's, Domestic	5 00
Petersburg—Grace, Domestic	50 00
Pulaski City—Macgill Memorial, Domestic, \$7.50; Brazil, \$7.50	15 00
Richmond—Protestant Episcopal Missionary Society, Brazil	250 00
General Meeting in St. Paul's, Brazil	55 00
Protestant Episcopal Missionary Society, Farewell Meeting, Brazil	125 00
St. James', Domestic	25 00
Smithfield—Christ Church, Domestic	12 12
Salem Parish—St. Paul's, Domestic, \$33.25; S. S., Mrs. Brierley, Africa, scholarship, to Board, \$25	58 25
Surrey Co.—St. Andrew's, Domestic	1 85

<i>Suffolk</i> —St. Paul's Missionary Society, Domestic	5 00	
<i>St. Martin's Parish</i> —Church of Our Saviour, Brazil	4 05	
<i>Whittle Parish</i> —Rev. Jas. Grammer, D.D., Domestic, \$20; Church, Domestic, \$6.70.....	26 70	
<i>Woodstock</i> —Emmanuel, Foreign	14 00	
		1,567 00
WEST VIRGINIA.		
<i>Alderson</i> —Richard, Robert, and Mattie Meade, Domestic	2 50	
<i>Charlestown</i> —Zion, Domestic, \$29.24; Foreign, \$36.92	66 16	
<i>Coal Valley</i> —Mission, Domestic	8 38	
<i>Lewisburgh</i> —St. James', Domestic	5 00	
<i>Martinsburgh</i> —Trinity Church, Domestic, \$20.59; Foreign, \$20.60.....	41 19	
<i>Nelson Parish</i> —Domestic	8 00	
<i>Parkersburgh</i> —Trinity, through Bishop Peterkin, Cuba Chapel	10 00	
<i>Weston</i> —St. Paul's, Domestic	15 00	
<i>Wellsburgh</i> —Christ Church, Domestic	50	
		156 73
WASHINGTON TERRITORY.		
<i>Olympia</i> —St. John's, Domestic		15 55
WESTERN NEW YORK.		
<i>Rochester</i> —St. Luke's, Foreign, from Board		10 25
GENERAL.		
"From a little boy." Brazil	70	
<i>New York</i> —Mrs. Ullman, for Fire Insurance	8 50	
		9 20
Parishes and individuals		8,891 89
From investments		1,782 92
Account General Fund for reinvestment		1,675 00
LEGACIES.		
<i>New York</i> —Sarah Burr, account Kansas	10,000 00	
" " " " Colorado	10,000 00	
" " " " Texas	10,000 00	
" " " interest on above	10,425 00	
" " " account General Fund	20,000 00	
" Estate S. E. Miller, interest	23 71	
		60,448 71
Received from March 1st, 1889, to August 31st, 1889		72,798 52
Previously acknowledged		16,412 64
Received from September 1st, 1888, to August 31st, 1889		\$89,211 16

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AND

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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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"

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THURSDAY AFTERNOON, OCTOBER 10th, 1889,

BEGINNING AT THREE O'CLOCK.

Addresses will be made by eminent speakers. The music will be conducted by Mr. Richard Henry Warren, Musical Director of St. Bartholomew's Church. A cordial invitation is extended to all persons to attend this meeting.

Children's Missionary Meeting.

A great Missionary Meeting will be held in the Church of the Holy Trinity, 42d Street and Madison Avenue, Saturday afternoon, October 12th, 1889, beginning at three o'clock. All Sunday Schools in this City and in the adjoining cities and neighborhood are most cordially invited to be present.

If so many come that the church will not hold them, other churches near by will be opened.

The best of children's speakers are engaged for the occasion.

The late Bishop Hopkins in his Convention Address in 1857 used the following language:

Every Christian who has property enough to make it worth while to dictate his last Will and Testament is solemnly bound, before God and the Church, to consecrate a fair proportion of it—never less than a tenth part—to the maintenance of religion. If he have no offspring to provide for, that proportion should be increased . . . by adopting the Church instead of children. But never in that solemn act, should the cause of Christ be omitted or forgotten. Never should he fail to place on this last earthly record a testimonial of his faith; nor distribute his possessions without a suitable memorial of his pious gratitude to that God who had so kindly prospered him.

Form of Bequest.

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

NOTE.—To this form may be added the words "for Domestic Missions," or "for Foreign Missions," or "for Work Among the Indians," or "for Work Among Colored People," or "for Work in Africa," or China, etc., etc., etc.

SPECIAL NOTICE.

THE CLERGY are requested to send "To the Mailing Department, No. 22 Bible House, New York," early notice of changes in their post-office addresses, in order that the Board's Periodicals and Occasional Papers may be correctly mailed to them.

BRETHREN OF THE CLERGY AND OF THE LAITY are earnestly requested to inquire concerning WILLS admitted to probate in their several parishes, in all cases where they have reason to suppose that property has been left by legacy or bequest to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and to communicate the facts without delay to the Secretaries. Information has sometimes been received at these Rooms, through parties from whom we had no right to look for it, that Wills, admitted to probate several years before, provided for legacies to the amount of many thousand dollars, concerning which no previous advice had come to hand.

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