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THE SPIRIT OF MISSIONS

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THE PROGRESS OF THE KINGDOM

ON January 31st John Marston was called to his eternal rest and reward. Few of our readers will realize the significance of this announcement. *John Marston, Founder* Though intimately familiar with the great enterprise which Mr. Marston was instrumental in launching, they have probably never heard of the man himself. Such is fame!

Mr. John Marston was for many years a faithful layman of the parish of Lower Merion, Pennsylvania. He was also a *working* layman. As superintendent of the Sunday-school he rendered efficient and long-continued service. Back of this service rendered to the parish there lay, as the mainspring of his life and character, an abiding and intelligent interest in the great Mission of the Church. Moved by this, at the opening of Lent, 1877, he proposed to the pupils of his school that they by their Lenten self-denials should raise an offering for the general mission work of the Church. Eagerly they followed his lead, with the result that at Easter time they had gathered and were able to offer the sum of \$200—no mean offering even for these days, and a very large one at that time. Not long after this Mr. Marston, in con-

versation with his old-time and valued friend, Mr. George C. Thomas, told of the achievement of his Sunday-school. Instantly the thought came to Mr. Thomas's mind and sprang to his lips, "Why not ask all the children of the Church to join in this enterprise?" Together they considered details, and the following Lent saw the inauguration of the first Children's Lenten Offering, which reached the sum of \$7,000. Thirty-one years after—in 1909—it was \$147,252.91, and the total gifts during these years have aggregated \$2,150,453.88. Thus did the intelligent statesmanship of these two devoted men bear fruit for the increase of the Kingdom.

It is striking that just now as the Sunday-schools are preparing for their thirty-second annual offering as a memorial to Mr. Thomas, there should come the news that this man who furnished the initial impulse of the movement and co-operated with him in the work, has also been called to his rest and reward. Should we not feel then that this Lenten Offering which is now being gathered will be a memorial to both these good men, who, since last Easter, have finished their work in the Church on earth and gone up higher?

GREAT as were the perils which St. Paul enumerates as falling to his lot while he preached the Gospel along the shores of the Mediterranean, there are hardships endured by the devoted missionaries of to-day which deserve to rank with his.

From the shore of the Arctic Ocean comes a story of heroic perseverance and self-forgetting service which it is good for us to hear. Already something of the tale has been told, but it is from the *Dawson Daily News*, now some weeks old, that we read, in the realistic and virile phraseology of the Alaskan editor, how Bishop Stringer, of the English diocese of the Mackenzie River, and his travelling companion, the Rev. Charles F. Johnson, fought their way through a desolate waste and over the mountains of the Great Divide, in the attempt to pass from the basin of the Mackenzie River to the headwaters of the Porcupine, which empties into the Yukon. They almost reached their goal, only to be thwarted by unexpected obstacles, compelled to abandon their equipment, and driven back upon their tracks, forced to return to their starting-point with their very lives as the forfeit in case of failure.

Moccasins as Food

In one sense the experience was scarcely unique. Such things are counted as a possible part of the day's work by men like Bishop Stringer, Bishop Rowe and their missionaries. It is startling to us only because it makes us realize the possibilities which are always present. The gaunt wolf, hunger, which dogs the steps of every Arctic traveller, came into the open and showed his teeth. When they turned back on what proved to be a twenty-seven days' tramp they had food sufficient for three days. A few ptarmigan and squirrels, killed on the journey, helped to eke this out. The last few days they kept alive by eating their

moccasins and muckluks (boots made of raw sealskin). These were soaked until they became soft, then cut in strips and toasted over the fire. It was fifty-one days from the time of their departure when they stumbled upon a trapper's trail which led them to an Indian camp, where they found food and shelter. Each man had lost fifty pounds in weight.

The Alaskan editor declares that the men who reached the north pole did not suffer equal hardships. Yet never once do they seem to have doubted that they would be brought safely through. One day the bishop said to Mr. Johnson: "It is curious, but there is ever ringing in my mind, the words: 'Go! labor on, 'tis not for naught'"; and his companion replied: "That is indeed curious, for in my mind another hymn constantly repeats itself, 'To the work! to the work! ye are servants of God.'" It was thus—famished and weary and hard beset, but buoyed up by a strong faith—that they struggled on, and won out at last.

Merely an Incident

Yet all this is merely an incident. The Yukon country had to be reached, and after fifteen days Bishop Stringer set out to cross the range for the third time. Only an incident; yet enough, surely, to help some of us understand how thrilling is the true story of missionary endeavor, and why the Kingdom of Christ needs real men as its heralds and campaigners. No less now than in the apostolic days is there the opportunity of "adventure for God."

THE Assistant Treasurer has drawn up a comparative statement which is most interesting and instructive. We are—as most of our readers will remember—engaged this year in raising the tenth annual apportionment. The figures of nine years' giving under the apportionment plan are therefore before us.

Some Instructive Figures

The appropriations, demanded by the growing work, have doubled during the nine years. To meet these there has, of course, been increased giving. The offerings of congregations in payment on apportionment have increased 225 per cent., although they still lack \$103,000 of meeting the full apportionment. Individual contributions show only a slight increase—less than 10 per cent. The Sunday-school offerings have increased 44 per cent., and the income from investments 90 per cent. The Woman's Auxiliary offerings have increased 145 per cent., or, counting the United Offering as used year by year, 195 per cent.

These figures show a great gain for the congregations, but the record of individual gifts is unsatisfactory. It would seem that those men of larger means who ought to be giving for the Church's Mission far more than it would be necessary or wise for them to give through the congregational offering, have not, during the last nine years, been making increased individual gifts. Better things are hoped as a result of the Laymen's Missionary Movement, but the definite results have not yet been felt by the Board treasury.

But the work of the women is cause for rejoicing. Their increase has been steady in its growth and magnificent in its aggregate. Had the whole Church made a like record, we should never have heard the word "deficit," and we should also be doing much good work which now goes undone.

The United Offering

There is one phase of the Auxiliary's giving upon which a further comment would be timely. It is the "United Offering." This is the special gift gathered during each triennium, in addition to all apportionments and pledges, and offered at the great Eucharistic service of the Auxiliary held at the opening of each General Convention. The growth in this offering has

been phenomenal. Beginning in 1886 in Chicago with an offering of \$82.71, it reached in Richmond, three years ago, the sum of \$224,251.55.

For some time this offering—or the greater part of it—has most fittingly been devoted to the training, support and care of women, at home and abroad, and it has made possible an expansion and prosecution of work by and for women which could not have been achieved in any other way. With such a fund actually in hand to cover a period of three years in advance, wise plans can be made and timely help given with definiteness and certainty. The Board has had no better or more acceptable aid than that given by the United Offering.

The growth and expansion of the work contemplated by the Offering is the most convincing proof of its value, and about this the facts ought to be known. So readily did women offer for service during the three years now drawing to a close, and so eager were the bishops to secure these helpers, that at the end of the second year after the presentation the entire sum available had been appropriated. During this fiscal year, therefore, that is, since last September—it has not been possible to place any new women workers in the field as missionaries under the United Offering. What few additional appointments were made had to be cared for from the general fund—always inadequate to the need, usually carrying a deficit; and therefore almost compelled, as a foregone conclusion, to acknowledge its inability to provide for expanding work.

This it is, then, to which we would direct the attention of the women of the Church. The next six months will decide what shall be the amount of the next United Offering. Noble as was the total of the last one, the response to its call was nobler, and the provision proved inadequate to supply the need. It seems certain that the offering of lives will be greatly increased during the coming triennium. The missionary impetus which is sweeping over the country is

awakening a sense of vocation in many souls; and the work of our special student secretaries is contributing largely toward the same result. If the women of the Church desire adequately to supplement by their gifts the offering which so many are making—and will make—of their lives, it behooves them to work and pray and give most earnestly for the United Offering which is to be presented in Cincinnati next October.

FREQUENT requests have come to us that the "Sanctuary of Missions" might be published separately in leaflet form, and thus be

*Prayer for
Missions*

more convenient for the use of those who practise missionary intercession. Desirable as it certainly is to stimulate this practice among Church people, a practical and efficient method has not hitherto been proposed, and it seemed undesirable to make the attempt at all unless it could be done in the best possible way.

Happily we are now relieved from the consideration of the problem, as it has been taken up by experts who are better able to handle it than the staff at the Missions House could possibly be. The Order of the Holy Cross has undertaken the formation of "The Church Prayer League." It has issued a "Call to Prayer," outlining the general plan of the League, and proposes to publish a quarterly leaflet containing subjects for thanksgivings and intercessions. Its purpose, as outlined in the preliminary call, "will be both to rouse and inspire the spirit of prayer, and also to suggest definite objects for which prayer may be offered. These objects will be connected with the missionary work of the Church, as it is presented in the three numbers of THE SPIRIT OF MISSIONS immediately preceding the issue of the quarterly, and will be arranged for daily intercession. A list of books on prayer will be published in each issue of the leaflet."

We have just received the first quar-

terly leaflet, for Lent, 1910, and find it admirable. We hope that every reader of THE SPIRIT OF MISSIONS will become identified with the league, for we cannot emphasize too strongly the truth—which in the midst of our busy activities we are all so prone to forget—that our greatest value in the work of God is our prayer value. Not by the number of revolutions which we can make in a minute, but by the consecration of our lives to Him, do we produce any results worthy of His acceptance.

Membership in the League is free to everyone. Those who desire to receive the next leaflet—to be issued in May—should send their names to the Rev. Harvey Officer, West Park, N. Y.

ON February 15th an offering of \$5.00 "for missions" was received from an anonymous donor in New York City, to be "added for the use of whatever mission work you think best." As the Board this year has incurred heavy responsibilities for the Church's worldwide work, it has seemed best to use the amount in helping to meet the appropriations. If every reader of THE SPIRIT OF MISSIONS found it possible to make a gift in the same proportion, some of the difficulties which now threaten the Church's work and cause anxiety in the field would be relieved.

NO UNUSUAL RECORD

THE Assistant Treasurer, commenting on the splendid record of North Dakota in the matter of the Lenten Offering, says: "The fine Sunday-school offering from North Dakota in 1909 was not a matter of one year only, for that was the fourth year in succession that they gave about \$900. I find also that not only did every one of the twenty-eight Sunday-schools reported in the Convention Journal send offerings last year, but contributions came from seventeen other places as well, showing that groups of children everywhere in the homes were interested and gave a helping hand."

THE SANCTUARY OF MISSIONS

SAVIOUR, sprinkle many nations;
Fruitful let Thy sorrows be;
By Thy pains and consolations
Draw the Gentiles unto Thee!

Of Thy cross the wondrous story,
Be it to the nations told;
Let them see Thee in Thy glory
And Thy mercy manifold.

“**A**ND I, if I be lifted up from
the earth, will draw all men
unto me.”

THANKSGIVINGS

“We thank Thee”—

For the growing power of the
Holy Cross, and the victory which
it promises.

For the increased gifts during the
last nine years toward the extension
of Thy Kingdom. (Page 175.)

That Thou art opening the doors
of the nations and summoning the
forces of Thy Truth to take their
part in the conquest of the world for
Thy Christ. (Page 184.)

For the good example of the life
of Thy faithful servant who, through
fifty years, has borne witness to
Thee in China. (Page 197.)

For the continued success of the
movement which is rousing the lay-
men to take their place in the
Church's missionary campaign.
(Page 215.)

INTERCESSIONS

“That it may please Thee”—

“That by Thy Cross and Passion
we may be brought unto the glory
of Thy Resurrection.”

To teach us how by our prayers,
as well as our gifts, we may become
true helpers in the mission work of
Thy Church. (Page 176.)

To make great the gifts of Thy
servants the women of the Church,
which shall enable other women to
devote their lives to Thy service.

To bless the prayers and gifts of
Thy children who, during this holy
season, are laboring for the exten-
sion of Thy Kingdom.

To prosper the efforts of Thy ser-
vants who are conducting the mis-
sion of this Church in the Republic
of Brazil. (Page 191.)

To cheer the hearts of Thy ser-
vants who in the scattered places of
this land seek out the children of
Thy Church. (Pages 198 and 200.)

That Thy Church may realize
more fully and discharge more
faithfully her duty toward the
Negroes of our land. (Page 204.)

PRAYERS

FOR LENT

O LOVING CHRIST, Who by the
pathway of Thy Cross didst
make a way for the ransomed to
pass over the chasm of death and
enter the gateway of eternal life;
deepen in us this Lent the desire to
make all men know the wonder of
this Thy so great salvation, Who
art with the Father and the Holy
Ghost one God, world without end.
Amen.

FOR WISDOM

GRANT, O Lord, that all who
contend for the faith may
never injure it by clamor and im-
patience; but speaking Thy Truth in
love may cause it to be loved, that
men may see in it Thy goodness and
Thy beauty, through Jesus Christ
our Lord.

—Bright (adapted).

FOR WORK AMONG THE NEGROES

A LMIGHTY and Eternal God,
whose love and care extend
to all Thy creation; Bless, we pray
Thee, the work of the Church
among the Negro people in this our
land. Prosper every effort to sup-
ply their moral and spiritual needs.
Help them to grow in the habits of
industry, self-reliance and faithful-
ness. Through the power of Thy
Holy Spirit grant that they may be-
come lovers of purity, honesty and
truthfulness. Raise up native min-
isters to lead them in paths of
righteousness, soberness and godli-
ness. Send down Thy blessing
upon all bishops, clergy and teachers
working for the welfare of this
needy race; strengthen them in
every temptation; comfort them in
every discouragement. All this we
ask through Jesus Christ our Lord.
Amen.



DEACONESS CARTER AND TWO KOBUK GIRLS

THE BOYS AT ST. JOHN'S-IN-THE-WILDERNESS

By Archdeacon Stuck

MOST tourists who visit Alaska and go back to their homes and talk about it forever after, are like a man who should make a voyage from England or France across the Atlantic to Newfoundland, and then sail along the coast to Sandy Hook, and go right back to England or France and tell people that he had been to America. It would be perfectly true, but it would be only a tiny little truth. The whole great continent of America would be left out. So when a man has gone to Ketchikan, or Juneau, or Skagway, or even has done the most that ninety-nine out of an hundred visitors to Alaska do—has taken the White Pass Railway to the summit and back again—he has only wiped his feet on the mat and crossed the threshold of the outer gateway, so to speak, with all the many mansions of the vast interior unseen, unknown, un-guessed-at—unless he be much more fa-

miliar with maps than most tourists seem to be.

At Ketchikan, which is the first point on the Alaskan coast which the tourist touches, it is as far to St. John's-in-the-Wilderness as it is from Sandy Hook to the Pacific Ocean. It is as far, that is, in miles, and many times farther in time, for with the exception of the little hundred-and-twenty-mile railway over the White Pass, there are no railways that will serve to quicken the journey at all. It must be made by water, by one steamboat and then another, lying over here and lying over there, with a once-a-month schedule for the last five hundred miles of the journey, and no certainty as to that within a week or two. When a man travels in the States he says: "I will be in New York on such a day and in Chicago at noon on another day, and at St. Louis at fifteen minutes past three the day after." But in the interior of



ALLAKAKET AT HIGH NOON NOVEMBER 14TH

The sun may be seen barely above the horizon. The day will perhaps be two hours long. The children of the mission were crossing the frozen river and Bishop Rowe took their photograph

Alaska a man says: "I will get to Tanana (or Fairbanks, or Anvik, or wherever it is) as early in July as I can." And if he doesn't get there till the fifteenth or the twentieth we do not consider that he is unpunctual and make remarks about his business habits. And we don't give him up even by the first of August.

Every schoolboy knows that the great river of Alaska is the Yukon, but only a few learned geographers in the States—or "outside" as we insiders call it—know anything about the tributaries of the Yukon. For this great Yukon River has many large and fine tributaries that drain enormous areas of country and have native peoples living on their banks sometimes far up to their head waters. The mission of St. John's-in-the-Wilderness is on one of those tributaries. It comes in from the north, and is 750 miles long, I suppose, though I do not think that anyone has ever measured it.

It is called the Koyukuk River, with the accent on the first syllable. Properly, it is pronounced exactly as it is spelled, but most white men call it Ky-uk-uk. It is the Yukon's most important northerly tributary.

So you come over the White Pass Railway to Whitehorse; there you take your first steamboat and go to Dawson. At Dawson you change and wait, and by-and-by you get another steamer which will take you as far as Tanana. Here you may have to change and wait again, and by-and-by you catch another steamer which takes you as far as Nulato. Here you may have to wait a long time. It is not a wildly exciting place to wait, and the mosquitoes are at least as bad as they are anywhere else in Alaska. In the fulness of time there comes along a small steamboat which will take you 450 miles up the Koyukuk River to the Allakaket, at which point is situated the mission of St. John's-in-the-Wilderness.



The choir-boys, Deaconess Carter and Miss Heintz

If it has taken us a long time to get there, that will help to impress upon our minds what a long way off it is. Miss Carter and Miss Heintz will welcome us, anyway, for they do not get many visitors in the course of a year. They are the only white people on the place or anywhere near the place. Ten miles away there is a white man who keeps a little trading post, but with the exception of that man the nearest white people are at Bettles, seventy-five miles away, and there is only a handful of them there. So Miss Carter and Miss Heintz are quite alone with their natives, to their entire satisfaction and delight. It means that there are no evil influences at work to counteract the good which the mission tries to do. It means that these simple, child-like people are not constantly tempted to wickedness by low-down white men. It means there is no whiskey peddled. It means everything that makes for successful work. I think if a lot of white people were to come near the mission and start a town, Miss Carter would want to gather up her natives and go off somewhere else with them.

A pretty place, the Allakaket is. The mission buildings are all of logs with the bark on. Even the window and door

frames are covered up with bark. When you look at the church you see nothing whatever but rough spruce bark, except the gilded cross on the top of the belfry, which shines and glistens all the more for the contrast. The dwelling-house is all of logs too, but the door and window frames are painted red. All around rise tall, slender spruce trees, which for eight months in the year carry a burden of snow. In front flows the Koyukuk River (when it is not frozen), and on the opposite bank comes in another river, the Alatna. To the left are high sand bluffs, always crumbling down to the water, and in the far distance there rises the Young Eagle Mountain, on the lofty summit of which the snow rests for all the year save a few weeks.

St. John's-in-the-Wilderness is the only mission in Alaska where there are two distinct and separate kinds of natives. Just above the mission is a village of Koyukuks, or Indians. Just round the bend of the river is another village, of Kobuks, or Eskimo, and the mission serves both races without distinction. But because of the two races and the two languages, it is necessary to conduct all services in English. If the service were in Indian, half the con-



THE MISSION BUILDINGS

gregation would not understand it. If the service were in Eskimo, the other half would not understand it. "So you hold service in English which none of them understand," said a man to whom I was explaining the situation. But that is not so. With great pains and care the simple unchanging parts of the service have been taught the people and explained to them. Every hymn that is sung (and they are great singers) is learned by heart, with the most constant explaining of the words by interpreters. And all the preaching and speaking to the natives is done at the mouths of two interpreters, who put it, sentence by sentence, first into Indian and then into Eskimo. A twenty-minute sermon takes an hour to deliver in that church. If some men I know were to preach in that church the folks would not get their dinner till supper-time.

I want to speak about some of the boys. Of course there are girls there too, but it is particularly about the half-dozen boys who form the vested choir that this paper is written. Four of them are Eskimo and two are Indian. The cassocks and surplices they wear are not very elaborate, for Miss Heintz made the former out of black dress lining and the latter out of cotton sheeting, I think—though it might have been gunny sacks

or anything else for that matter, for Miss Heintz has a wonderful way of making anything she pleases out of anything she has. If it is the wrong color she dyes or bleaches it until it is the right color, and if it is the utterly wrong material she pulls it all to pieces and transforms its fundamental constituents in some marvellous super-masculine way and makes it all over again until it looks like the right material. I can't explain it any better, but there are some women who have that gift, you know. Anyway, the boys look so smoothly and pronouncedly black and white when they are vested that it is difficult to get a photograph of them. They march very solemnly in procession and they lift up their voices very heartily and they pronounce very distinctly. I know a great many white choir boys who do not sing any better and who do not behave half as well. They have choir practice every day and they take the greatest interest in it, and they learn very rapidly. When I think of those little choir boys at the Allakaket, as compared with choir boys "outside" I am reminded of Kipling's "Men that fought at Minden":

"For fatigue it was their pride,
And they would *not* be denied
To clean the cook-house floor."



A Kobuk and a Koyukuk lad

I feel disposed to hold up those little chaps, ten miles north of the Arctic Circle, in their remote and lonely mission, dressed in ragged skins and eating dried fish and glad to get it (there was great scarcity this spring) as examples to more favored youth of *esprit de corps*, and whole-souled, enthusiastic service.

Oh! they are not angels. I have my opinion of boy angels, Caucasian or Eskimo. They are very human indeed, full of fun, and up to all sorts of pranks, and bubbling over with animal spirits. If you saw them throw themselves head first from the river bank into the drifted snow beneath, if you saw them roll themselves up in balls and go head-over-heels and heels-over-head down the toboggan-slide where we haul the sleds up, if you saw them playing football for hours and hours on the frozen river with a ball made of moosehide stuffed with moose hair, you would know that they are just healthy, hearty boys. How they do love the snow! How they roll in it, and bury themselves in it, and wallow in it, and come up with the blood flushing rich beneath their dark skins! What a kind, soft, clean, dry, friendly sort of cushioning for the hard earth the snow makes for eight months of the year!

And what a pleasure it is to teach these boys! I spent six weeks there this spring, waiting for the break-up. And I did thoroughly enjoy teaching them.

Just after the morning session of school would come hot-foot and breathless a messenger to the guest-house where I stayed. Perhaps it was little Ahthlanuk, and he would have quite forgotten in his haste the carefully rehearsed message. For a while he would stand, silent, embarrassed; then he would stammer and stutter, and at last out with the only English message he could recall, "Brek-fus' ready!" Or maybe it was Turok, for the post of messenger was much sought after, and he also would forget. And I would persist in not knowing until I was told, and finally Turok would exclaim "Boys sing!"

And sing they certainly did. Of course one has to be patient, especially if one be exacting in pronunciation, but who would not be patient where there is such eagerness to learn? Some of our English words are hard for their unaccustomed tongues to twist around, but they will say them over and over again until they have them correctly, and are as pleased as Punch when they get the right of a particularly hard consonant-combination.

It is a very gratifying thought that at this place, where never was the Gospel preached until this mission was established, these boys and many other boys and girls—and men and women who in mind and knowledge are little more than



The primitive saw-mill where our lumber was manufactured



KOBUK MOTHER AND CHILD (Eskimo)

boys and girls—are learning the great simple truths of Christianity. That this is God's world and not an hundred devils' world; that God is our Father and loves us; that the Lord Jesus came down from heaven to redeem us and to show us once for all how we should live; that no one, medicine man or witch or shaman, ghost or demon or familiar spirit, can hurt a hair of our heads if we put our clear trust in God and bid Satan and all his works get behind us. It makes all things take another color, it makes the whole life look different, when once these truths are taken into the heart.

More and more we are coming to realize in Alaska that the only chance the native peoples of this country have for survival in the face of the great irruption of white barbarians who have no fear of God or man before their eyes; who will trample these folk into the mire to gratify their greed; who rejoice in

teaching them wickedness and in offsetting any efforts for their elevation, is in training them betimes to resist temptation.

Here at the Allakaket the stress of the danger has not come as it has on the Yukon, but it will come by and by. The white man is increasing in numbers all over the country, is stretching out his hand little by little over all the tributary rivers. And right along with the decent, hard-working miner comes the dissolute riff-raff, the off-scouring of our civilization, lewd, drunken, foul-mouthed. Hundreds and hundreds of the Yukon Indians have fallen prey to him already. The fight on the Yukon now is to save a remnant for a new and better generation. But on the tributary streams, where as yet the influx of white men has not been great, the chances for the native are much better and brighter. It nerves one to greater efforts at the Allakaket to think that the careful instruction of one boy or one girl now may mean a whole family saved by and by. And the prayer that goes with our efforts is the prayer that they may be able to "withstand in the evil day, and having done all, to stand." As we look at it the goal of our work is nothing less than the survival of the natives of Alaska.



GEORGE, THE WATER CARRIER

In this way all the water has to be brought from a hole in the ice of the river

THE IMPENDING CONFLICT IN WESTERN ASIA

By Samuel M. Zwemer, F.R.G.S.

WHEN Mohammed taught that among the greater signs of the last days would be the rising of the sun in the West, he was a true prophet. It has risen. From the farthest western province of the Caliphate came the first proclamation of the new era and the dawn of liberty for all western Asia. We are still rubbing our eyes with wonder and amazement. More surprising and sudden than the transformation of Aladdin's lamp have been the stupendous changes wrought by the hand of God. Despotism has been displaced by constitutional government, censorship by free press, espionage by free speech, a grinding system of passports and permits by free travel and intercourse; the banishment of thousands into exile has been followed by general amnesty; instead of universal political corruption there is the proclamation of a new era of justice. The great army of spies, numbering 40,000, and costing £2,000,000 a year, has been abolished, and the peoples of Turkey and Persia, blindfolded, gagged and manacled for centuries, are almost delirious with newfound liberty. Abdul Hamid, the assassin, is a prisoner at Salonica and constitutional parliaments are sitting at Constantinople and Teheran; the Damascus railroad has reached Medina, and electric light is burning over the prophet's tomb.

Turkey, Persia and Arabia, the three great Moslem lands of the nearer East, have experienced greater industrial, intellectual, social and religious changes within the past four years than befell them in the past four centuries. This awakening of western Asia is no less a challenge than is the call of the Far East with its unprecedented opportunities. The impending struggle between the Cross and the Crescent for suprem-

acy in western Asia is as full of grave possibilities as is the Moslem menace in Africa, while, if we consider the overwhelming influence which western Asia has always exercised throughout the Dark Continent, and its strategic position and power in the Moslem world, we cannot help feeling that here is the centre where the forces are assembling for the final conflict. Although the wisest missionaries and Christian statesmen are agreed that nothing in Turkey or Persia is yet ended or settled, something has begun in those lands which all eyes are strained to understand. The importance of the battlefield, the character of the conflict and the stupendous issues at stake may well rivet our attention.

I. The Battlefield

The countries under consideration have a total area of no less than 2,600,000 square miles, ten times the size of France, or nearly that of all the United States. Within this great area there is a total population of about 36,000,000, of whom 30,000,000 are Moslems. Persia, Turkey and Arabia have each held a place of supremacy in the history of Islam. Arabia is the cradle of its creed, Persia of its philosophy and poetry, and Turkey of its politics.

Persia, in a real sense, has for many centuries been the intellectual and religious fulcrum of all Central Asia. Mother of Moslem heresies, this land has been the centre and source of authority for all Mohammedans who were not of the orthodox party. Here Aryan thought has modified the Semitic creed, and from Persia Mohammedan mysticism, poetry and philosophy have gone out on the wings of literature to the ends of the Moslem world. Hafiz, Omar Khayyam, and Jelal-ud-Din the great mystic, are

striking examples. Their works are read by the campfires of the Sahara and in all the great mosques of India.

Turkey also occupies a strategic position in the Moslem world. The Sultan holds in his possession the sacred cities and the sacred relics of Mohammed, his sword and mantle. For four hundred years he has held the undisputed title of caliph of the Moslem world. All those who worship toward Mecca look with reverence therefore toward the capital of Turkey as the political centre and stronghold of Islam, and pray for the Sultan as the supreme religious representative of the Prophet himself. In natural resources Turkey is the fairest and richest portion of the Old World. Under a good government these undeveloped resources would make her one of the richest countries in Asia. Her population includes a great variety of races and religions, each able to contribute something of real worth to the assets of national greatness. The Albanians, the Armenians, the Greeks and the Kurds have vigor of manhood, pride of race and a splendid history of leadership in the past, while the Ottoman Turks are born rulers and warriors.

What Jerusalem and Palestine are to Christendom, this, and vastly more, Mecca and Arabia are to the Mohammedans. Not only is this land the cradle of their religion and the birthplace of their prophet, the shrine toward which, for centuries, prayers and pilgrimages have gravitated, but old Arabia is yet the stronghold of Mohammedanism, the centre and cynosure of this world-wide faith. Every year at least 70,000 pilgrims, from the most distant Mohammedan lands, come to Mecca, and because of its religious importance and pilgrim centres, Arabia is in closest touch with Africa, India, Malaysia and Central Asia. Arabia also lies at the crossroads of the commerce of the world and is the bridge between Asia and Europe, the causeway between Asia and Africa. According to the *New York Journal of Commerce* and on the authority of Admiral Mahan, the future

international centre of Asiatic politics must be sought in the Persian Gulf. The present political condition of Arabia, therefore, deeply interests not only Great Britain and Germany, but France and Russia. Turkish rule exists in only three of the seven provinces, and British influence obtains along the entire coast of the Persian Gulf and the Indian Ocean. The Persian Gulf has become an English lake and British rule has extended far inland from Aden, while her influence is supreme in the province of Oman. The recent Turkish concession to Germany to build the Bagdad railway gave a grant in perpetuity of land twelve miles wide along the entire road, or 18,000 miles of German soil in Turkey. Then began the fight for the possession of the great highway of the nations. In this game England and Germany are the opponents; the prize for which they are playing is the commerce of all Asia; the check-board on which they make their moves is Mesopotamia. Within the next few years the Tigris-Euphrates basin is destined to be the scene of the greatest contest for commercial supremacy since the partition of Africa. Although checkmated by the British at Kuwait, Germany is pushing her railway, while Sir William Wilcocks, the wizard of the Nile, is working an irrigation scheme under the Young Turkish party to make 3,000,000 acres of desert soil blossom like the rose, and, in connection with this project, hopes to build a rival railway all the way from Damascus to Bagdad to be completed in two years.

Asiatic Turkey already has a total of 2,750 miles of railway. This, with splendid harbors and river navigation, makes the greater part of the empire accessible. In Persia and Arabia the hardships of travel by caravan are still many, but the fact that practically all of the great cities throughout the whole of western Asia, with the exception of Mecca, Medina, Kerbella and Meshed—closed because of religious fanaticism—are already mission stations, is full of significance. Christian missions are not

only established, but have proved their power and influence in ever-widening circles in every one of these centres: Constantinople, Salonica, Adrianople, Smyrna, Bagdad, Aleppo, Beirut, Brussa, Kaisariyah, Mosul, Adana, Jerusalem, Trebizond, Diarbekr, Tabriz, Teheran, Ispahan, Kirman, Yezd, Shiraz, Aden, Muscat and Busrah.

Within the boundaries of these five Moslem lands, Turkey, Palestine, Syria, Persia, Arabia, there are over 600 Protestant missionaries engaged in educational, medical and evangelistic work. The Bible has been translated into all the languages of western Asia, and a large Christian literature prepared for its polyglot people. At the Beirut Press alone 60,000,000 pages of Christian books were printed in a single year, and in one month orders were on file for 100,000 copies of the Arabic Scriptures, including eighteen cases of Bibles sent to Shanghai for the Moslems of China. What stronger proof can be given of the strategic importance of Syria in the evangelization of the Moslem world?

And who can measure the influence and power of such great educational centres as Robert College, the Syrian Protestant College, and similar institutions at Marsovan, Aintab, Smyrna, Tarsus, Marash and Teheran? Robert College has for the past forty years educated and trained fifteen nationalities in the principles of justice and self-government and made possible the present new era in Turkey. "It was you Americans," said a Turk to President Tracy, of Anatolia College, "who, coming to Turkey, found us in darkness and showed us the way to the light." The American missionaries were the pioneers of modern education in every city of western Asia. No less than forty mission hospitals and dispensaries dot the map from Constantinople to Aden, and from Smyrna to Kirman. Medical missions have not only disarmed suspicion and prejudice, but have won the life-long friendship of thousands of the people. A single hospital in Arabia had 13,000 out-patients last year.

The march of western civilization and the work of missions in all these centres, with the stirring of God's Spirit in the hearts of the people so long under bondage and oppression, have precipitated a conflict and a struggle which is inevitable, and which none can hold back.

II. *The Struggle*

The coming struggle throughout all this vast territory and among these millions will not be solely religious, but an educational, industrial, social and political upheaval in which religion plays the chief part. It is worthy of remark that the revolutionary parties both in Persia and Turkey were not anti-Islamic nor pan-Islamic; neither professedly religious nor irreligious in character; they were the voice of the people crying for liberty, the expression of general discontent with a corrupt government.

For many years the better class of Persians, Turks and Arabs had freely acknowledged the ignorance, injustice and weakness of the Moslem rulers, and were groping for a remedy. The Arabs in Yemen had rebelled for fifty years. The fuel was ready in the educated class who dared to think; the spark that kindled the flame was the victory of Japan over Russia, which had its influence throughout all Asia and proved that Asiatics can hold their own against Europeans, and that reform and nationalism are the only remedies against foreign occupation in lands like Persia and Turkey.

The struggle which is now on in western Asia is one between two political parties, between two ideals of civilization, and between two great religions: Moslem tradition over against constitutional government, mediæval civilization over against modern progress; the Koran over against the Bible; Islam over against Christianity. The brief history of constitutional government in Persia has already proved the reality of this conflict. The Persian constitution was ready for adoption, when the leaders were compelled to preface the document with an article accepting the authority

of the religious law of Islam as final; not only the law of the Koran, but the traditional law of Shiah interpretation. "One might as well bind together the American constitution and the Talmud," says Dr. Shedd, "and make the latter supreme and inviolable." And Lord Cromer in his *Modern Egypt* states that it has yet to be proved whether Islam can assimilate civilization without succumbing in the process, and asserts that reformed Islam is Islam no longer.

The political question to-day in Persia and in Turkey is whether the old Koran or the new constitution shall have the right of way. Although the Sheikh-el-Islam has publicly declared that the Turkish parliament is the most exact application of the Koranic law, and constitutional government is the highest possible illustration of the caliphate, we have a right to doubt his assertion—remembering the thirteen centuries of Moslem intolerance and despotism. Those who read the Koran in eastern Turkey and Arabia have not yet discovered its constitutional principles, and the reaction against the new Sultan and the new parliament is already deep and widespread! One of the most prominent dailies in Cairo is advocating the restoration of Abdul Hamid, while in Yemen a new Mahdi has appeared whose followers number 25,000. He preaches the old religion, and under his authority liars are punished by the pulling out of the tongue and thieves by the amputation of the hand.

The conflict between the Old and the Young Turkish party is not only inevitable, but is irreconcilable. Both parties are animated by the same patriotism, but their ideals are different and contradictory. For the Old Turks Islam is an end; for the New Turks it is not an end, but only a means. The New Turks are hoping to put the new wine into the old bottles by carefully diluting it, while the Old Turks have no use for the new wine at all. In the present Turkish Parliament, out of 256 members, 213 are Moslems. It would be safe to say that the vast majority are at heart opposed to any

change in the real character of Islam and will fight to the end to make it the only religion of the state.

Islam does not believe in a State Church, as Lord Curzon has pointed out, but in a Church State. And Lord Cromer has shown in his *Modern Egypt* that each of the three great defects of Islam—the position of womanhood, its unchanging civil law, and its intolerant spirit—is incompatible with real progress. The struggle in western Asia, therefore, is not merely political, but industrial and social. It is a struggle between two civilizations; between the ideals of the Moslem world and those of Christendom.

Islam has run its roots deep for thirteen centuries into all the life of the East. Architecture, art, music, literature—all these by their presence or by their absence proclaim the power of Mohammed and his faith. The clash of modern civilization against the teachings of Islam is evident on every hand. When it was proposed to adopt European time for Turkey, the clerical party made such an uproar that the President of the Chamber was compelled to leave the House and the motion was withdrawn. So the days continue to begin at sunset and watches must be reset every day because of the Koran. The new railway to Mecca is fitted up with a chapel car in the shape of a mosque. This car allows pilgrims to perform their devotions during the journey and has a minaret six feet high. Around the sides are verses from the Koran; a chart at one end indicates the direction of prayer, and at the other end are vessels for the ritual ablutions. Will the orthodox Arabs consider such prayer-de-luxe in accord with the prophet's teaching? As long as Mohammed and his teaching are the ideals of conduct and the standard of character there must be this clash between modern civilization and the unchangeable standards of Arabian mediævalism. If it is impossible to change the curriculum of El Ashar in Cairo, will that institution or Robert College control the thought of western Asia?

When freedom was proclaimed in Persia and Turkey, newspapers sprang up like mushrooms, and nearly all of them were advocates of liberty, equality and freedom. In Teheran the names of the journals themselves were indicative of progress. The newsboys cried out their wares and sold copies of *The Assembly*, *Civilization*, *The Cry of the Country*, *The True Dawn*, *Progress*, and *Knowledge*. The French *Revue du Monde Musulman* published a list of no less than 747 newspapers and magazines which were issued in Turkey since July 24th, 1908, the birthday of liberty. The old order of the gagged press has gone. Censorship has ceased, but whither is the new journalism drifting? It is very significant that some of the leading papers are already the mouthpieces of intolerance and show a sullen attitude toward Christianity and reform, stating that the constitution is destructive of the sacred law of Mohammed.

The position of womanhood will also be determined in the coming struggle. Some of the women themselves are asserting their rights, abolishing the use of the veil and claiming the privileges and honor of womanhood. There is a demand for female education. Judge Masim Ameen, a leading Moslem in Cairo, recently published two books on *The Emancipation of Womanhood*, which have had a wide circulation in western Asia. He exposes the evils of polygamy and urges that it be prohibited by law. "Polygamy," says he, "produces jealousies, hatred, intrigues and crimes innumerable. Many critics claim that women in the harems are happy. How do they know? Have they any statistics of harem life?" No wonder these books aroused a storm of opposition and bitter reply. To prohibit polygamy by law would be to abrogate the Koran and to stigmatize the prophet. Civilization alone will not end the horrors of Islam behind the veil in Persia and Arabia. Pierre Loti's book, *Disenchanted*, shows that the mere civilizing of the harem without the emancipation of womanhood means moral suicide. Only Christ can

emancipate Moslem womanhood, and three-fourths of all the women in western Asia are still under the yoke of this awful creed, suffering its burdens of tyranny and oppression.

The coming conflict is therefore at heart a struggle between two religions. It can be nothing else; the people of all western Asia are, through and through, religious in their make-up. Religion touches every department of their life. There is no more bitter insult in Turkey than to call a man "dinsiz," without religion, and the Arabs have a similar term of contempt when they say "kafir." The Moslem has always been proud of his religion and is an ardent propagandist. Religious indifference is unthinkable in a country like Arabia, or even in Persia. and the moment you allow freedom and tolerance there will be a death struggle for supremacy.

But the fact is that there was no religious tolerance (save on paper) in any part of western Asia until the past few years. Fifty years ago the Sultan declared, "All forms of religion shall be allowed to exist in my realm without let or hindrance, and no subject shall be molested in the exercise of his faith. None shall be forced to renounce his religion." And yet only yesterday, after the proclamation of religious tolerance, three Turkish priests fled from Adrianople to escape the sword of men who had sworn to slay them as apostates, and were baptized at Potsdam, in Germany, by my friend, Pastor Awetarianian, also a Turkish convert.

There can be no real liberty under Moslem rule. The reactions in Turkey have already proved it. The dawn of a new era was followed by riot and bloodshed, and the end is not yet. The new patch on the old garment has made the rent worse. Muktar Pasha wrote from Constantinople to Egypt: "Had the entrance of the Salonica army been delayed five days, not only the capital, but all the cities of the empire, would have been given over to massacre and pillage." The things that took place at Adana were the natural sequence of the Moslem re-

volt against the proclamation of religious equality. Here is the damning record: "Women were compelled to watch while their husbands and children were killed before their eyes; groups were told off and marched to some convenient place where, instead of being shot, as they entreated, they were mercilessly hacked to death—men, women and children—in order, as was said, 'not to waste powder and bullets on such swine.' Dead and wounded would then be thrown into great fires built to consume them. Mothers with newborn babes were dragged from their hiding places and life beaten out of them. The women and girls who were saved from death were reserved for a worse fate. Everywhere there was an orgy of hate and lust, with hardly a hand lifted to stay it."

Nor can we forget the missionaries, Minor Rogers and Henry Maurer, who fell in this struggle between Christian and Turk. The fury of the mob has ceased, but the character of Islam has not changed. It was not a merry Christmas in Celicia with 20,000 orphans uncared for and widows crying to God to avenge the slain. Will the New Year prove happier for them than the last? The fierceness of the persecutors in the last terrible tragedy leads one almost to hope that among them were Sauls of Tarsus who breathed threatenings and slaughter only because they themselves were already under conviction of sin and were kicking against the goads of the Christ.

There is not the least doubt that tens of thousands of Moslems in Turkey and Persia, and even in Arabia, are intellectually convinced of the truth of Christianity as against Islam. The philosophical disintegration of Islam, which began in Persia by the rise of Moslem sects, is now being hastened through newspaper discussions. There is a general unrest. There are frantic attempts to save the ship by throwing overboard much of the old cargo. The recent conferences at Mecca and Cairo, where Moslems met in council to determine the reasons for the decay of Islam, are ex-

amples. Some are preaching reform, but every orthodox Moslem in Bagdad and Mecca would agree with Lord Cromer that reformed Islam is Islam no longer.

What religion will then take the place of the old traditions? What culture and civilization will be supreme in western Asia? When the shriek of the locomotive is heard at Mecca, will Arabia sleep on its patriarchal sleep, or will the nomads beat their swords into ploughshares and their spears into pruning-hooks when modern irrigation transforms the desert into a garden? Will Mohammed be the ideal of character and the Koran the standard of ethics in new Turkey and new Persia? Who is to prepare not only the teachers of tomorrow, but the statesmen to guide the ship of state over the stormy seas of racial and religious pride and selfishness?

III. Victory

There is no question of the final issue. The struggle in western Asia and throughout the world is a struggle for the supremacy of the Christ. As a Mohammedan in Morocco expressed it: "The Koran has good advice, but when you read the New Testament a Person seems to be drawing you to Himself." Western Asia belongs not to Mohammed, but to Christ. "I, if I be lifted up." His manger and His cross stood there; His tears fell there and His blood was there spilled for these also. It was in western Asia that He said, "All authority is given unto Me," and although for thirteen centuries His royal rights have been disputed by a usurper, they have never been abrogated. He is King of kings and Lord of lords.

There is no question of the final issue, but the present time of struggle and unrest, and of a new-won liberty, is the time of times to win a speedy victory. It is now or never for a larger vision, and a bolder faith, and a pouring out of sacrifice.

In the problem of evangelizing the Moslem world, fear sees only giants, but faith sees God. "When a strong man, armed, keepeth his palace, his goods are

in peace; but when a stronger than he shall come upon him and overcome him, he taketh from him all his armor wherein he trusted and divideth his spoils." The weapons of our warfare are not carnal, but mighty through God in this coming conflict. Truth is our sword. Love is our weapon. Love is strong as death; love laughs at locksmiths, and there are no closed doors for the Gospel of the living Christ. It is now or never for self-sacrificing obedience.

Thank God for the inspiration of those pioneers who died not having received the promise! No part of the world has a richer heritage of predecessors. Upon whom has their mantle fallen? "Smite the Jordan, and it will part asunder." Where is the Lord God of Henry Martyn and Keith Falconer; the God of Parsons and Fiske, of Goodell and Dwight, of Hamlin, Van Dyck and Bishop French?

Every mission station in western Asia calls loudly for reinforcements. In the occupied fields there was never such unique opportunity since the days of the apostles; and there are glorious impossibilities in the unoccupied fields of western Asia for the heroes of faith. A whole province in Persia and four provinces in Arabia without a missionary! Twenty years ago I stood outside the city gate at Jiddah on the road which leads to Mecca. Over the portal was inscribed, "Ya fatah," "O Thou that openest." I thought then and I think now of our Saviour Jesus Christ on whose shoulders are the keys of the House of David, Who openeth and no man shutteth, Who shutteth and no man openeth. Is there no one who will place the banner of the Cross in the very centre of Islam, and lead a forlorn hope against Mecca?

KANSAS AFTER \$1,000

THE Bishop of Kansas has put forth a letter to the Sunday-schools of his diocese in which he says:

"What a glorious thing if all could make the Lent offering of the children

in the Diocese of Kansas this year \$1,000. Last year you raised in all our Sunday-schools \$720. All the Sunday-school children in the United States are aiming to raise the great sum of \$150,000 during Lent, 1910, as a memorial to George C. Thomas. . . . Let us all double our gifts this Lent! All have done pretty well but we must raise at least \$400 more than we did last year. Now, for a long pull, a strong pull, and a pull all together for \$1,000 for missions during the next forty days to be presented promptly at Easter. Think of North Dakota giving more than \$1 per scholar last Lent! Kansas can, and Kansas will, beat the record of 1909, which was \$720, by making the amount in 1910 not a cent less than \$1,000.

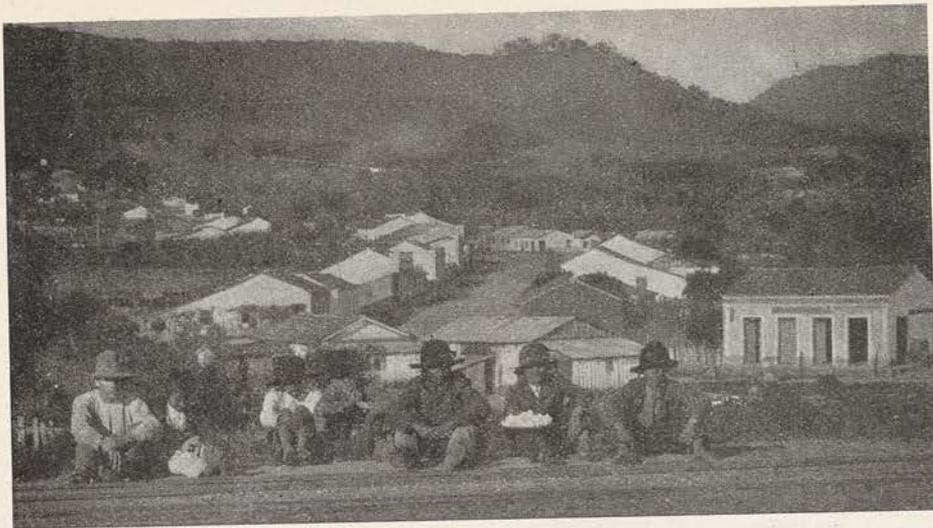
"Affectionately your bishop,
"FRANK R. MILLSPAUGH."

A MEMORIAL TO BISHOP HARE

PLANS are under way for a memorial to Bishop Hare. It is proposed to secure a fund of at least \$50,000 for the further endowment of All Saints' School, Sioux Falls. The school was one of Bishop Hare's wise and cherished enterprises. It has done untold good in training hundreds of girls and young women in the graces of Christian womanhood.

For a quarter of a century All Saints' School was Bishop Hare's home. To it he returned for rest and refreshment after many a long and hard journey in the Indian country. To its pupils he imparted his own high ideals and steadfast zeal for the extension of Christ's Kingdom. From them he received affectionate and loyal response.

Now that he can no longer ask in person for the modest amount needed each year to supplement the income from tuition fees, it is well that provision should be made that the work of the school may not suffer. One gift of \$2,500 and another of \$1,000 have already been promised. The Treasurer of the Board of Missions will gladly forward gifts for this purpose.



The raw material out of which our Sunday-school boys are made

A BRAZILIAN SUNDAY-SCHOOL BOY

IT is hard work being a really good Sunday-school boy in Brazil. There are so many other more exciting things to fill up the Sundays, and so many people to draw one into these things.

Among other things there are sure to be horse-races, and there are always the different forms of gambling games, played by the least of the little boys and the largest of the grown-up men.

Also there are parents. Even in our own land parents do not always use every means to encourage Sunday-school attendance, but in Brazil, where many of the fathers and mothers have no knowledge of the Bible nor understanding of religious truth, they sometimes not only fail to urge their children to attend Sunday-school, but would prefer to take them to some one of the forms of recreation which fill their Sundays.

Then there are churches and priests. One would think that churches and priests would help, rather than hinder, Sunday-schools; and so they do with us, but not always so in Brazil, where many

great churches are without services or worshippers, and many of the Roman Catholic clergy have, in the past, forgotten their duty to their children.

So it was not easy for the boy whom we will call Pedro to be what he became—one of the most faithful of the Sunday-school scholars in Porto Alegre. He was a bright little fellow, whose mother was not a native Brazilian, and did not speak Portuguese very well. He began coming to the school of his own accord, and after a little time his teacher visited him in his home. Finding that none of the three children had been baptized, and that they liked to attend our Sunday-school, she gained the consent of the mother and the baptism took place one morning in the presence of the school.

From that time Pedro's sense of obligation deepened, and although he lived at some distance he became one of the most regular attendants. It was beautiful to see how much the Sunday-school meant to this little lad, who had been brought up in such ignorance of sacred things. It seemed as though one could fairly see



THE SUNDAY-SCHOOLS OF PORTO ALEGRE

the grace of his baptism working in the little life, and, like many another Brazilian boy and girl, he showed a remarkable interest and steadfastness among the temptations and distractions which conspire to win them away from the influence of the Church.

It is somewhat pitiful to see how sadly these children have been deprived of the old familiar things which we have always known. Indeed they never had a real Christmas or a real Easter until the Church came to bring it. Of course there were *fiestas* on those days, but they were more like a combined picnic and vaudeville show than a festival of the dear Christ our Saviour.

So all the Sunday-schools in Porto Alegre (for you must know that they have now grown to five in number, the main school meeting on Sunday morning in the church and four others in different quarters of the city during the afternoon)—all these schools gathered at the church for their Christmas festival service. We are especially glad to make Christmas and Easter beautiful because they are connected with the life of our Lord, and in Brazil so much less is made of them than of the feasts of the Virgin Mary. He is usually spoken of as the infant Jesus or the dead Christ, not as the living Saviour and Intercessor. Ten prayers are offered to His mother where one is addressed to Him, and almost every saint in the calendar has a higher place than He in public estimation. The name of Jesus is held in so little reverence that it is often bestowed upon children, and even one of the principal streets in Porto Alegre is called the "Child-God," after Him.

So the Christmas celebration is made as beautiful and attractive as possible to the Brazilian children and for months they look forward to it with eagerness. Even the parents — Pedro's mother among them—come and enjoy hearing their children answer the questions in the Church catechism, tell the events in the life of Our Lord, and repeat in unison the Creed and the Ten Commandments. Of course there are gifts—something for

every child upon the roll—for it is the day of the great Christmas Gift and we wish to make it as joyful and beautiful as we may.

Easter Day again sees the Sunday-schools gathered, this time to hear the story of the Resurrection. And thus, year by year, these dear children learn the things which make our Church life at home so beautiful and helpful.

It was not strange that little Pedro should feel the appeal which such influences as these make to a nature which is religious and affectionate. He became a model pupil, not for the sake of a good record, but because he loved the things which he learned through the Sunday-school.

Yet, of course, he was also anxious about his record. It is a rule of the school that no scholar shall be enrolled until after an attendance of three Sundays, and after enrolment, should he fail to attend for several Sundays, his name is struck off, and when he returns he is treated as a new scholar. Pedro was taken ill with typhoid fever and his first care was to send for the rector to let him know that his absence was not voluntary. As soon as he was convalescent, while still scarcely able to walk, he appeared at Sunday-school leaning on his mother. He did not rest satisfied until provided with Bible, Prayer Book and Hymnal, and is now preparing for confirmation.

In the heart of this lad there is growing up, together with the joy of his Christian faith, a great ambition and a strong desire. He does not speak of it often, and its realization is still far in the future, but he would be—oh! so glad!—if, when he has grown older, he might himself go out as a messenger of the Church of Christ to other children of Brazil. He dreams of studying for the ministry, and sees himself in the vestments of the sacred office, telling the simple and sweet story of Christ to the starved little hearts of a future generation of children.

For you see the little lad has learned already that the more we get the more we want to give, and that God sends us

blessing and truth so that we may share them with others. The Brazilian boy who, though he lived in a nominally Christian land, did not really learn about the dear Christ, felt immediately



A LITTLE BRAZILIAN

bound to let others know these beautiful truths as soon as he had learned them; and therein he is an example to us, who know these things so much better even than he.

Perhaps in the days to come some boy or girl who reads these words may be standing side by side with this little former Sunday-school scholar, telling in company with him the message of Christ to the people of Brazil, and ministering in holy things to the winsome, affectionate, spiritually-neglected children upon whom the Christian hope of the future in that great land so largely depends.

LANTERN LECTURES

WE are unable to make further engagements for lantern lectures during Lent. The demand this year has been so great that we have been compelled to disappoint many who wished to make use of this popular and effective way of informing themselves concerning the work which the Church is doing in this and other lands. Next year with increased facilities we hope to satisfy all.

(1943)



HOW WOULD YOU LIKE TO BE IN THIS RING?

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A KINDERGARTEN IN JAPAN

By Deaconess Ranson

*"Mi yo ya juji no
Hota takaki
Kimi naru Jesu wa
Sakidateri."*

THESE words ring out in high childish voices. They would not convey much meaning to a visitor fresh from America if he should come into one of our mission kindergartens some morning. But translated they would be the familiar words of a hymn dear to children in many lands:

*"Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before."*

For an hour before opening time little kimono-clad figures may be seen coming to the kindergarten. Japan has been called the "Land of Approximate Time," you know; and of course little children of kindergarten age cannot be expected to know just when nine o'clock comes. They step out of their wooden clogs, and up on the polished veranda, and then, going into the house, bow their heads to the soft matting-covered floor in polite greeting to the teacher.

When the bell rings all form in line, march into the circle-room and sing songs and hymns, many of the latter translations of familiar ones in America, and then kneeling down and bowing their heads the children say "*Ten ni mashi nasu, warera no Chichi yo*"—(Our Father, etc.)

Yes, these words would sound strange to an American child; but they would mean this—that little ones in Japan are being taught that they are children of the Heavenly Father, and may be soldiers of Jesus Christ.

The mission kindergarten, with its

hymns, prayers and Bible stories, is just one of the means by which we try to obey our Lord's command to "Go and teach all nations," and to remember His gracious permission, "Suffer the little children to come unto Me."

See the children in the picture playing games with their new teacher, Miss Fyock, at our kindergarten in Sendai. The building has just been finished, and is next to the Training-school for Mission Women. The assistant teacher, Taguchi San, is a graduate of St. Margaret's School, Tokyo, and came to us from a government school, where she gave up a promised promotion because she wanted to do definite Christian work.

Such a house-warming as there was last October when the three buildings—the teachers' house, the training-school and the kindergarten—were opened! The mayor and governor and chief men of the city, all the Christian workers in Sendai and many other invited guests—130 in all—were received by the teachers and students, and after being served with refreshments were shown over the buildings, which were decorated with flags, bamboo branches and flowers. Over the door of the kindergarten building was a sign-board made by the children, displaying the Japanese words "In honor of the Opening," done in purple and yellow lotuses. All the houses were greatly admired, and the members of the schools are enjoying to the utmost the happiness of finding themselves in convenient, well-equipped houses, with plenty of room to grow.

Every week a Sunday-school is held in the parish house with an enrolment of about one hundred and twenty children, but now we have opened a new one in the kindergarten building intended espe-



THE NEW HOME OF THE KINDERGARTEN

cially to reach the children who attend there every day, and their older brothers and sisters.

Once, many years ago, Christians were cruelly persecuted in Japan, and often put to death for their faith. Now there is religious freedom throughout the empire, and yet even to-day there is much ignorance and prejudice against Christianity. Several years ago some of our missionaries were trying to build up a Sunday-school in a village where there was only one Christian family. At first matters were encouraging, but after a time there was a great falling off in the attendance. The children seemed to be afraid. Finally it was discovered that the statement was being circulated that all children attending a Christian school would be *crucified* by their teachers. This rumor was probably based on the stories which had come down to the people in this country district from those days when Christians were themselves crucified.

No! there is no longer any physical persecution; no one is imprisoned or tortured or killed; yet even now it may mean sacrifice and suffering for Japanese children to be followers of our Lord. You remember that the hymn says:

"There's not a child so weak and small
But has his little cross to take—
His little work of love and praise
That he may do for Jesus' sake."

We have known young boys in Japan to keep on coming to the Sunday-school although it meant that their monthly averages in the public school report were constantly lowered by a spiteful teacher who hated the Christian doctrine. We have known a little, ragged, lame boy who came regularly in spite of being teased and laughed at by his playmates; which meant real persecution to a child.

It is because we know that little children can love and follow the Saviour that we have in our mission not only primary and higher schools and colleges, but kindergartens as well.

¶
AT a meeting of laymen in a parish where for years no offering for general missions has been made, a committee was formed to canvass the parish. The junior warden (seventy years old) said to the speakers that he thanked them for their addresses, that he had always been opposed to missions, he did not exactly know why, but that he had had a change of heart and was willing to give his support.

ARCHDEACON THOMSON'S FIFTIETH ANNIVERSARY

By Mr. T. T. Wong

A MONTH or so before the fiftieth anniversary of Archdeacon E. H. Thomson's work in China, which took place on December 21st, 1909, several meetings were held to discuss the question of making suitable arrangements for the occasion, resulting in the formation of a committee, of which the following were members: Dr. Eli Day, Chairman; Mr. Y. T. Loh, Treasurer; Mr. P. W. Jui, Mr. M. S. Lee, Mr. T. T. Wong, Secretary.

Through this committee, and with the approval of Bishop Graves, the different congregations in the American Church mission in Kiangsu Province were invited to participate in the celebration. A number of the church members (both men and women) of the Church of Our Saviour, Hongkew, Shanghai, were asked to serve on the reception committee. It may be interesting to note that this was the first time in the history of the American Church Mission in China that the Chinese Christians took upon themselves the work of arranging a social function on such an extensive scale.

The Celebration Day

The secretaries of the Chinese Young Men's Christian Association, Shanghai, were kind enough to place the Association Building at the disposal of the management and reception committees on that day. The interior of the building was tastefully decorated with greens, flags and lanterns, with a beautifully draped arch at the entrance. By two o'clock in the afternoon the Chinese Christians from the different parts of the mission began to pour in, and at three o'clock there were over five hundred people in the Association hall, with a number of foreign friends.

The St. John's University band, which supplied the music at the different in-

tervals, contributed much toward enlivening the occasion.

The meeting was opened with prayer by the Rev. K. C. Li. Dr. Eli Day made an address of welcome, after which the Rev. H. N. Woo, presiding at the meeting, spoke on Archdeacon Thomson's work in connection with St. Luke's Hospital, Shanghai, in the days of its inception, when the archdeacon did much toward raising money for its extension. The success of the day-schools for the poor children, and of the work among the blind in the native city of Shanghai, who were taught industrial work as the means of self-support, was mainly due to the efforts of the archdeacon in addition to his work of preaching to the people. Toward the close of the address Mr. Woo exhorted his listeners to follow the example of the venerable archdeacon.

The Rev. T. H. Tai, one of the archdeacon's old pupils, was the next speaker. In his introductory remarks he stated that the archdeacon's modesty had rendered it difficult to gather facts from which to make up an account of his life. Mr. Tai said that the Chinese Christians of the American Church Mission should feel thankful to God for sending such a man as the archdeacon to China—a true follower of Christ, and a typical Christian. In the archdeacon's work, the poor had the larger share of his sympathy and attention, for the poorer the people the greater his love for them, and but for him they would not have heard the message of Divine Love. Mr. Tai gave two main reasons why the anniversary should be celebrated: first, because his work had borne fruit, and secondly, because of his self-sacrifice for the physical, intellectual and spiritual welfare of the Chinese people.

Following the address of Mr. Tai, the Rev. H. N. Woo made a presentation address, and, on behalf of the Chinese

Christians, presented to the archdeacon a beautiful silver tea-set, the salver bearing the following inscription:

Presented to Archdeacon Thomson by Chinese members of the American Church mission, Kiangsu, as a loving token of appreciation, on the fiftieth anniversary of his faithful work in China, December 21st, 1909.

The archdeacon responded in touching terms and, disowning any credit for himself, said that whatever he might have been able to do was done through the love and mercy of God.

After two short addresses by the Chinese representatives of other missions, expressing their appreciation of the archdeacon's work, the meeting was brought to a close with the singing of a hymn specially written for the occasion, and the pronouncing of the benediction by Bishop Graves. The proceedings were followed by a largely attended reception in the beautifully decorated gymnasium of the Association, which reflected great credit on the reception committee.

The Thought of the Day

The chief thought which engaged the attention of those who took part in the celebration of Archdeacon Thomson's anniversary was that they came together to do honor to the beloved missionary who has grown gray in the service of the mission for their welfare, and to one who does "not love in word, neither in tongue; but in deed and truth." It was this love which prompted him to leave his country for China in the early days of missionary work, when travel was both difficult and perilous, and when the missionaries had so little encouragement to reward their arduous labor. It is the same love which has given him inspiration to work for the people till it has taken root in the hearts of three generations of Christians who have been influenced by his example.

The enthusiasm shown by them on the occasion of his anniversary is a strong testimony to the success of his work in China.

TWO INCIDENTS OF THE DOMESTIC FIELD

A WYOMING SCHOOL MISTRESS

By Archdeacon Dray, of Wyoming

I WISH I could have taken some people who "don't believe in missions" to a little school-house I visited the other day. Having about seven or eight hours to wait at a junction where there are about thirty houses scattered around, I walked "across lots" to a little building that looked like a freight car. Entering I found a very intelligent, bright young woman who had come from an eastern city. She told me of her feelings when she first came to this sagebrush patch, but said that as she understood a friend of hers had married a missionary and had come out to the country west of her location, she thought she could stand it. She said she would have all her pupils present if

I would come back and speak to them. I returned in the afternoon and found the school assembled. There were seven pupils! After a talk, and an attempt at an illustration on the blackboard the school was dismissed for a while and I talked with the teacher. She was not of our communion, but said she went when she could, as she did so like the service. Three of her scholars (the eldest eleven years old) came in daily from four-and-a-half miles back in the mountains. She had started a Sunday-school, as there was no religious service of any kind held on Sunday. Sometimes some missionary passing through would hold a service on a week night, and get off by the night train; she did wish this could be done regularly, however infrequently, so that she could let the people know, "though of course," she said, "it would be expecting too much to want it on a Sunday."

As she told me how the loneliness which she had felt at first had vanished, now that she had become interested in the people and they came to her Sunday-school, I could not help feeling what a noble witness she was bearing to the better things of life in that isolated spot. Afterward as I saw the three children go off up the hills through the snow and sage-brush to their homes, four-and-a-half miles off, shouting and laughing as they huddled in a little sleigh, I reflected how relative a thing is wealth.

THE LADY WITH THE FRAGRANT NAME

By the Right Reverend G. Mott Williams, D.D.

EVERYBODY has heard of "homestead districts," but not everyone knows all the hard work and exposure of such a district. Briefly, there is a way of getting free land from the government—free, but at a large price, for it costs hard work and a lonely residence.

Sometimes a widow with a young family files on homestead land, and tries by her own hard work and that of her young brood to make a home and a living. This was the case with a young widow and her six boys, who took up some government land near the St. Mary's River in northern Michigan. It was wet land, flat, and with a heavy soil. It had been burned over clean, and afterward covered with a thicket of second growth far thicker than the original forest, but not valuable. It made very hard land to clear; in their season the mosquitoes were awful, and it was far from a railway or town. The roads were not very bad in dry weather, but when it rained the amount of mud which could be collected on wheels or feet was beyond belief. Yet the soil was rich, so Mrs. Lavender, the lady with the fragrant name, took bravely hold of her work.

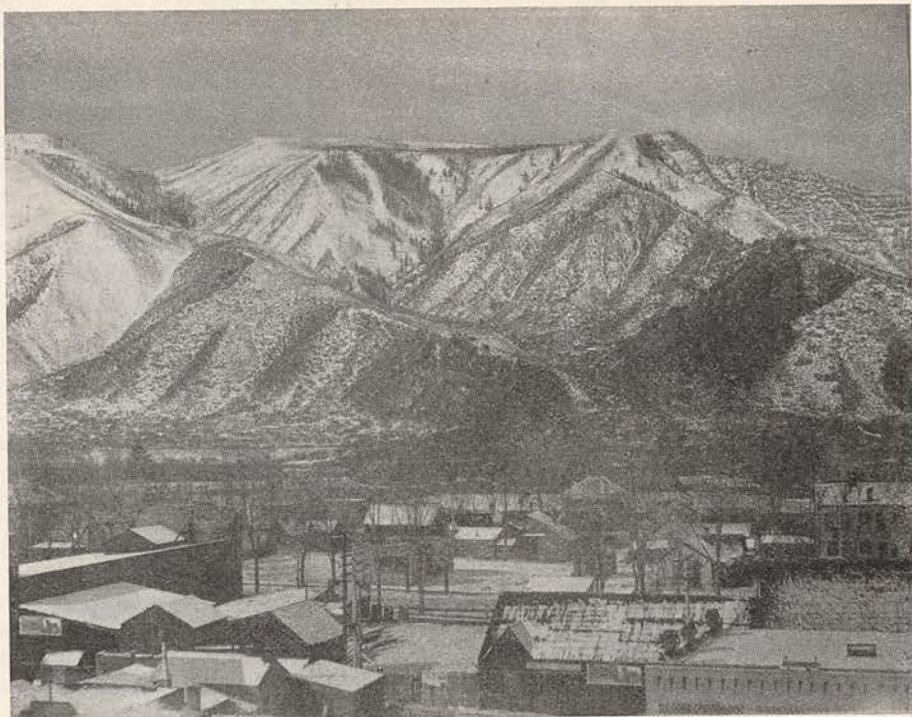
She built a house out of rough boards and tarred paper. There was one big room and a loft where the six boys slept

when they were not out in a tent after the wild hay crop, on the marshes near the river. There was a common school but no church, and Mrs. Lavender wanted a church—our Church and hers. There was some trouble over using the school-house—Roman Catholic objection—so Mrs. Lavender solved the difficulty by taking the Church to her home.

This is what happened on August 8th, 1909. It had rained the night before and the roads were very slippery, but the bishop walked from the neighboring four corners, where he had spent the night, and arrived at Mrs. Lavender's at about half-past nine o'clock. The travelling missionary came a little later with the buggy, and robe cases, books, etc. In the one room, Mrs. Lavender had pushed all the wooden chairs back against the wall, and laid boards over them to increase the seating capacity. The big table stood in the centre of the room covered with a white cloth. The dinner that the bishop was to eat was cooking on the stove—most of it from the garden at the door.

The bishop arranged his communion service on the table, and went up into the loft to put on his robes. They wanted to have everything as they had known it before they plunged into the wilderness. Not all the six boys were there, because the boy who went down to the hay marsh couldn't get across the river to them, but twenty persons in all were present. Thus the bishop preached and confirmed the lady with the fragrant name, and two of her boys and four of the neighbors, and gave them their first Communion. Then, from the table which had been an altar, Mrs. Lavender gave him his dinner, and he drove away miles and miles to another place where more homesteaders were waiting for him and his message.

But before he went, the lady with the fragrant name showed him where the church should be which she hoped to see built on her land. The name that sounds so fragrant is becoming more so through good deeds. And as the bishop went off through the mud, he knew what a text in the Acts meant, which says: "And he went on his way rejoicing."



GLENWOOD SPRINGS—THE BISHOP'S HOME

A WINTER TRIP IN WESTERN COLORADO

By the Right Reverend Benjamin Brewster

WHEN I wrote to one of our communicants at Yampa, Routt County, that I planned if possible to visit that unshepherded place on December 21st, she wrote: "You will give us the Christmas Communion, will you not? It will be the first time in nineteen years. And, for us remote ranch-folk, it seems that the Christmas feast might be anticipated by four days." So, encouraged by this, and similar words of appreciation from others in that region, I made my winter trip to the eastern part of Routt County.

About four-fifths as large as the entire state of Massachusetts, Routt County is naturally divided at present into two parts, for ecclesiastical purposes. It is almost droll to speak of the "ecclesiastical" division of this vast

county, where we have never yet had a resident clergyman, and have now only one church—and that not yet completed. The bishops, however, have held services, baptized, and confirmed at several places here for the past twenty-five years. In *THE SPIRIT OF MISSIONS* for December, 1908, the late Bishop Knight gave a graphic account of an exciting wagon-ride over the sage-covered *mesas* of the western part of the county, in company with the Rev. J. H. Dennis, who ministers periodically in that region, and of whose work and its hopeful prospects I mean to tell at some later time. I have appointed Mr. Dennis, whose home is at Meeker in the adjoining county of Rio Blanco, archdeacon of the northwestern part of my district. He used to cover, with remarkable energy, the whole of Routt County. But the

eastern portion is a different world. From Steamboat Springs, the present terminus of the Denver, Northwestern & Pacific Railway (commonly called "the Moffat Road"), it is two full days by stage to Meeker, or to Maybelle—beyond which the settlements and ranches stretch fifty miles along the Bear or Yampa River to the Utah line. The steady development going on over the entire county, not to mention the vast distances to be travelled, makes it important for the Church to have a priest assigned particularly to the eastern half.

One reason, therefore, of my late Advent trip was to introduce to this territory the Rev. E. W. Sibbald, who has just finished a rectorship of ten years at Boulder, Col., and who expects to begin his work as archdeacon of the north-eastern section of Western Colorado.

Travelling all day from Denver, through glorious scenery, passing over the Continental Divide at an elevation of nearly twelve thousand feet, we arrived on Saturday night, December 18th, at Steamboat Springs. It was the coldest day they had had in years. That morning the mercury had registered forty-four below zero, but it was only eighteen below when we arrived, and we were very comfortable in the new Cabin Hotel.

Of course there has never been a steamboat here—the name of the town owing its origin to the sound which tradition says once issued at intervals from one of the geyser-like springs, before a tourist of an investigating turn of mind rolled a large rock into the spring, effectually silencing the suggestive whistle. Western humor plays upon the name, and as the hotel is called "The Cabin," so a weekly newspaper bears the name of *The Steamboat Pilot*.

About thirty communicants can be counted in Steamboat and the neighboring ranches; and, cold as it was, eighteen of them received the Holy Communion on Sunday morning—one family having come in for this purpose over night from a ranch eleven miles away. The Methodist pastor courteously gave up his

church to us for both morning and evening services. Steamboat is a flourishing place of about twelve hundred inhabitants. Bishop Leonard wisely secured a good site for a church, centrally located; and it will be one of Archdeacon Sibbald's first aims to build here. There is a Congregational church besides the Methodist. In the absence of a church of our own both these organizations have not unnaturally received help from our communicants. But the town is growing, and the time has fully come when we should occupy this strategic point with a suitable church building. Local resources might provide perhaps one-half, but cannot avail for the whole of the necessary cost, which would be upwards of \$2,000 at the lowest estimate. For the present we shall have to rent a hall or room, and even this will be difficult to secure.

We made many calls on Sunday afternoon and found several confirmation candidates. In the evening we had again a large congregation, who followed the Prayer Book service with respectful appreciation, and listened attentively to Mr. Sibbald's stirring sermon.

The next morning we went to Oak Creek, twenty miles southward, on our return trip. This is a new town, in a rich coal region, which has sprung up from nothing with the coming of the railroad in the last year and a half. Here our Church is the only religious influence, the opportunity for missionary work having been grasped by Mr. W. D. J. Harris, a lay-reader and candidate for deacon's orders, whom the late bishop, just before his last illness, sent into this region. Mr. Harris secured a lot from the town-site company upon which he has erected, largely by his own manual labor, a portion of the projected church. Here he lives in true bachelor style in the vestry room, using the future guild room for services as well as for social and educational purposes. There is no other place of recreation in the town—aside from the four saloons. A bell has been given by a friend in the neighboring town of Yampa. For several months,

in the absence of other school provision, Mr. Harris has taught about twenty-five children, and has also held a night school for several foreign-born miners. While his energy in this respect has finally stirred up the local school committee to the point of providing a school building and a teacher, the solicitude which Mr. Harris showed so practically for the welfare of the children has won the loyal support of many parents. I never had a more responsive congregation than that, composed largely of men, which filled the guild room that Monday evening.

We had taken a sleighride in the afternoon out to a group of coal miners three miles away, walking back so that our willing driver (the son of a Methodist preacher) might bring in as many as possible of the miners and their families to the evening service. And they came in greater numbers than we expected, a sturdy, hard-working company, facing a temperature considerably on the wrong side of zero, to hear our message and to join in the worship of the Prayer Book—to many of them strange, but reverently enjoyed by all.

They were making ready for Christmas, and I was sorry I could not stay for the feast with them. Mr. Harris has written that two hundred and thirty people came to the Christmas Eve exercises. They must have crowded the guild room! Forty-five came out, too, next morning to church. There are no communicants besides our lay-reader as yet, although there are several confirmed persons. But all the right-minded people of the place are proud of the church (it is indeed "the Church" here; and no particularizing designation is needed in the notices posted about the town), and under the supervision of the archdeacon there may be expected a goodly accession of earnest and intelligent communicants. At any rate, the self-sacrificing work of our lay-reader has already borne fruit in righteousness, good citizenship and genuine religion among a people otherwise neglected. What could be better, under the circumstances? A comparatively

small expenditure, perhaps a thousand dollars, would complete our church building here—the first in Routt County—to be a permanent centre of light in a community which seems sure to be stable.

Yampa was our last stopping place on this trip, nine miles away on our homeward journey. This is a comparatively old town, of three or four hundred inhabitants, and is the centre of a large farming region. We celebrated the "Christmas Communion" on St. Thomas's Day, ten communicants receiving, in a private house. The "Union" church (under Congregational control) afforded a place for our evening service. Although we own a site for a church, it is not centrally located; and at present we are renting a house in the centre of the town which we call "the Parish House," and where we shall hope to minister in some degree to the social, as well as the religious, welfare of the community.

Our Christmas duties called us home, after visiting these three places. But there will be work at Hayden and Craig and Hahn's Peak. Some of this territory I had visited last August and we have scattered Church people everywhere. In Grand County, Grand Lake, a popular summer resort sixteen miles from the railway, is the only place where we have a church. Along the railroad are several small but busy towns—Sulphur Springs, Troublesome, Granby, Kremmling and Fraser.

It is one of the evidences of Bishop Knight's marvellous energy that he officiated at nearly all of these places during his short episcopate, and left lists of persons whose interest was aroused. With God's blessing we shall strive to carry out his undoubted intention of giving regular ministrations in these towns. Yet one priest cannot cover this territory adequately. Could we secure the right men, and their stipends, there is room for at least two additional priests or deacons. Truly the people here are "scattered abroad, as sheep having no shepherd."

CHRISTMAS IN A CHINESE HOSPITAL

By Mary V. Glenton, M.D.

WHILE our friends at home are enjoying Christmas festivities, and storing up memories that will cling through life, some of us, at the Elizabeth Bunn Memorial Hospital, in Wuchang, are trying to bring a little Christmas into the hearts of a few Chinese children who do not know what Christmas means, and who have strayed into our midst because they need our care.

Last Christmas we had six such little ones: Hsu Len Pin, who has been with us for a year and whose family—rumor has it—were all swept away in the cholera epidemic of the previous summer. His little spine is still so weak that he finds his head heavy and rests it on his hand when he walks by holding his hand under his chin. Last year he could not walk.

And there is a little beggar, or at least a little boy with hip disease, whose parents had made capital of his infirmity by having him squat on the street and beg. For about a week, while things were a little uncertain at the time of the Emperor's death, no beggars were allowed on the streets, and thus this little fellow came to us. His language was bad, very bad, but he soon forgot it. When the beggars were again allowed free play, his father came for him, but we prevailed upon him to let the little fellow stay awhile, and now this six-year-old is chubby and dimply.

On Christmas Eve a little mite of a girl was brought to us. When she was six months old she was badly scalded, and her leg was bent backward, and bound to her hip, very nearly as far down as the heel. We operated on this baby, and she is lying in the ward now with a straight leg, getting very fat. How she does scold, baby fashion with no words, when her dressing is being done. Another little fellow has a bad abscess of



ONE OF DR. GLENTON'S LITTLE PATIENTS

the thigh, and a dear little five-year-old has a tubercular ankle. This tot resisted all advances until a few weeks ago, but now he is responsive, friendly and playful.

We sent Chen Sen home for Christmas, but as he is one of a large family, and two younger than he, he hardly received hospital care and attention, so he is at home once more with us.

Then we have a little girl who is a niece of Chang Chih Tung. She has facial eczema, and her face is bound up in a mask. She goes, with us, by the name of "Little Mollie Maguire," so much does she resemble those old-time pictures.

The happy voices and laughter of this child family have entirely replaced the moans of pain, as have the smiles and dimples the lines of suffering in their faces, and we feel that even this little has brought some Christmas joy where it was never known before.

THE ROMANCE OF THE NEGRO

By the Reverend S. H. Bishop

ONE often hears the remark, offered as an explanation of a general lack of interest on the part of our Church in missionary work among the Negroes, that the Negro is not romantic, as are the Indians, the Chinese and the Japanese, among whom the Church is laboring with so much enthusiasm and success. Perhaps from a certain point of view the Negro is not so romantic as are other peoples, but from another point of view he is not without a romance which ought to make him most attractive.

We have known the Negroes as slaves and as dependents; they have roused our sympathy as a weak and inferior people; and the nation has spent millions in treasure and much blood for the purpose of giving them freedom, as well as an immense amount of money to fit them for the use of freedom. But recent scientific investigations into the history and ethnology of the Negro peoples, ought to arouse in us some sense of the essential romance which belongs to them as to all the great stocks of mankind.

Briefly, the romantic elements belonging to the Negro are: First, he is one of the three great branches of mankind which, so far as present indications go, are likely to survive; namely: the white, the yellow, and the black. The red man and the brown man seem to be slowly perishing; but the white, the yellow, and the black men seem to be holding their own in the struggle of race. The black alone among the so-called inferior peoples have been able to stand and to increase in the presence of the stronger races. The Negroes in this land not only existed but multiplied under slavery, and are increasing in due proportion under the industrial conditions of our present life. They have withstood, and in a measure have conquered, some of the Semitic peoples. Among the Negro

tribes of northern Africa is to-day one of the strongholds of Mohammedanism, and they have effectively influenced Arabic civilization. The "call to prayer" in use throughout the Mohammedan world is the product of a Negro, and some of the prayers in extensive use among the Mohammedans are fruits of the aspiration of Negro genius.

The second element of romance belonging to the Negro is the fact, if we may trust some of the most recent scientific investigations, that he first exploited the mineral wealth of the world for artistic and commercial purposes, and that he first wove cotton and other materials into cloth. A tribe of Negroes seems to have made the beautiful cloth in which the Egyptian dead were interred, and is still making it. These facts, if they be facts, indicate that the Negro first evinced industrial ambition in the use of the products of the earth for commercial purposes.

The third element of romance in the Negro is that he has a music which is peculiarly expressive of that faith which carries a people through calamity worse than death. Every primitive music such as that of the Negro has in it the note of final despair; but the music of the Negro has the note of final hope; and therefore it not only helped to carry the expatriated Negro through slavery, but has charmed the heart and uplifted the spirit of all mankind. One may add to this element of romance the fact that the Negro has a proverbial literature which in its appositeness and the fine suggestion of its literary figures compares favorably with any proverbial literature in the world—the Hebrew only excepted.

From the point of view of missions the American Negroes are peculiarly interesting. They were originally a composite people, taken from tribes some of which were not more nearly related to

one another than Slavs are to Teutons; they have absorbed no small percentage of our composite blood; and they are the only folk so great in number who have added to their original racial possessions the language, the literature, the civilization, the culture, and the religion of an alien people. They seem a sort of crucible in which God is working out by experiment the problem of the adjustment of races.

But the final element of romance, which ought to seize the imagination of the Christian world, is the fact that the Negroes in this land constitute the only example of a whole people turned to Christianity since the conquering by Christianity of the Teutonic and Keltic races. No such extensive success has attended the cause of Christian missions anywhere in the world since Christianity conquered Europe; and this conversion of the Negro people in this land has been

no such external conversion as the driving of the Franks through the river to secure their baptism, but has meant Christian character and faith. To the credit of the Southern white people be it said that notwithstanding the curse of slavery they so thoroughly Christianized the Negro people that that people supported the South, raised the crops, and cared for the wives and children of the entire South, while to them it seemed that their white masters were fighting to retain them in slavery. The Negroes have demonstrated a Christian loyalty, gentleness, and power of forgiveness which make them one of the most splendid assets of Christianity, and surely entitle them to the profound gratitude of mankind and to continued help from all Christian people until they shall be equipped to carry on by themselves, and according to their own genius, their mission to the world.

PROGRESS AT WUHU

By the Reverend Franz E. Lund

IN the days of Bishop Ingle the mere mention of Wuhu used to strike an American audience as ludicrous.

"The white people smiled," he said, "and the colored man made a bound for the door whenever the name of your city was pronounced." We have changed since then, and become more civilized. Wuhu is making good her royal name—the Queen City on the Yang-tse! Our foreign concession is gradually being turned into a modern city with broad streets, shade trees and electric lights. Railroads are under construction, waterways are being improved and navigated by dozens of crowded steam launches, and the sacred mountains are supplying building material for new enterprises. The spirit of progress is at work everywhere.

It was very pleasant a few months ago to discover the existence of a splendid

little Church club, right in our midst, whose sole object is to extend the influence of the Church. In the absence of the clergy it chanced to be called "Endeavor Club," a descriptive name and rather characteristic of new China. Its members endeavor to accomplish their work by means of special meetings held twice a week in various parts of the city, at which they deliver addresses in turn, urging the people to amend their lives by leaving off evil habits, superstitions and all forms of idol-worship. Several men have already been brought under the influence of the Church by means of this club, and best of all it has created spiritual alertness in the members themselves.

At a series of special meetings held in St. James's Church in connection with the bishop's visit the presence of these men was felt as a new impulse in the religious life of the whole congregation.



OUR EVANGELIST FROM THE OUT-STATION OF SAN SHANG

For five days students from our boarding-school, St. James's congregation, and some seventy representative men from the out-stations, filled the church in order to receive instructions in the Christian life and doctrine. Addresses were delivered by the clergy and laity on such subjects as: "The Christian Family Life," "Bible Study," "Personal Devotion," "Personal Work," "The Extension of God's Kingdom Within," etc. Bishop Roots gave one lecture on "The Native Church," three on "The Priesthood of the Laity," and one to the students on "The Value of a Christian Education," besides preaching a sermon on the Sunday morning. During the meetings ten were admitted as catechumens, nine were baptized and twelve confirmed.

Our visitors from the out-stations were entertained in a large Chinese guild, where the Wuhu members joined them at meals, in turn acting as hosts, while the bishop and the clergy mixed freely with all, discussing various topics and plans of progress. This way of im-

proving the occasion of the episcopal visitation proved most stimulating, and similar retreats are likely to become an annual feature of the work in Wuhu.

One could not help being impressed with two facts in particular: first, the large number of capable men taking part in the discussions and lecturing on practical and vital truths in a way that convinced one of their attainment of an advanced stage of spiritual education; second, the eagerness with which the average Church member hailed the idea of responsibility and self-support. These hopeful notes rang through all the meetings, and a practical expression of the latter was given in the promptness with which all expense in connection with the retreat (about \$50) was covered by self-imposed contributions outside the ordinary collections.

Happily such signs of progress are not confined to Wuhu; they are met with all over China to-day. They bring to us and, through us, to the home Church a message of hope. As Bishop Roots remarked the other day: "If the Churchwoman who built this beautiful church could see the congregation and listen to the addresses by these laymen whose spiritual life has been kindled in it, she would certainly share in our joy and realize more fully the significant service she has rendered the Church of God in this far-away station."

Were it not for such object lessons given by the Church at home and similar acts of love on the part of those in the field, the people of this vast empire could never understand the content of the Gospel of Christ.

THE Bishop of Haiti, whose church at Port au Prince was recently destroyed by the great fire, writes telling of his desire to replace it by a fireproof building. He has some money for use at his discretion and a grant has been made by the Government, but he will need about \$1,000 more to complete the structure.

THE SOUTHWEST IN COUNCIL

By the Reverend F. S. White

TO the readers of this magazine, the missionary aspects of the council will doubtless prove the most interesting. We might put them under three heads: I. The territory; II. The people; III. The facts concerning the work.

The Territory

The Department of the Southwest is an empire in extent. Its more than 700,000 square miles, with a population in 1900 of nearly 12,000,000 people, has been divided by the Church into eleven dioceses, of which three are still called missionary districts, but in all of which most of the work of the Church is still missionary in character and effort.

The council of this Department met for three days in January last, under the bright skies and in the rapidly growing district of Oklahoma. Five of the eleven bishops, and about fifty accredited delegates were in attendance during those days in the well-built and attractive parish house adjoining St. Paul's Church in Oklahoma City. The city itself, rapidly growing to be a metropolis of the highest class, was a revelation to many who saw it for the first time. Less than a quarter of a century ago there was but the rolling prairie land where now are housed and hard at work some seventy thousand people, none of whom, born there, are yet old enough to vote. It is an intensely American city; there seems to be no foreign element, save the black, and they of a good class on the whole. Industry, energy, thrift and wonderful prosperity were seen on every side. What is true of the city, is true of the state, it is said; and before the council adjourned it passed a resolution to be presented to the House of Bishops next fall, asking that an additional missionary bishop be sent into this field to care for those American people to whom

this American Church is as yet but a name, and a misunderstood name at that.

The People

Missouri with its metropolitan centres of St. Louis, Kansas City and St. Joseph, has the problem of helping those who are "in perils in the city"; the great sociological problems which arise where men swarm and hive, and for the most part are crushed or beaten back in the struggle for existence. The Bishop of Kansas City has as a problem the care and guidance of an entire congregation of Sicilian Roman Catholics who have lately asked him to become their chief shepherd and father in God.

Kansas, Salina and Oklahoma have the problems of the small town and the farming districts; with the task of making the Church's mission and helpfulness plain to a sturdy, independent class who have been reared in such branches of sectarian faith as to be suspicious of, if not hostile to, the teachings and practices of an historic Church. Arkansas, Louisiana and Texas have the heart-breaking task of standing with hands practically tied before the problem of ministering to the great black population within their borders. The Bishop of New Mexico and the Bishop of West Texas have not only English-speaking peoples to care for, but masses of Mexicans and some Indians, so that one priest carries with him in his work our Spanish, German, Italian and Indian versions of the Prayer Book.

These facts appeared in the reports of the bishops. The dominant note was a hopeful one. Progress in developing the work of missions was evidenced in every report. The hospital and the school, there planted, are strong agencies for good; and not only is self-help stronger, but the spirit of service for "all men everywhere" is growing stronger too.

The council was pleased to welcome, and wish "God speed" to the new Department Secretary, Mr. Silver, who, please God, will help the strong and weak places in this Department to rise to a still greater measure of their responsibility.

The Facts in the Case

This information came out in informal addresses and formal papers. The highest ground was reached by the Bishop of Texas, at the opening meeting of the council, in an address on "What the Church has done and is doing for the American People."

In rapid, forceful sentences he pointed out what our branch of the Church *had* done for the American people, when under the insistent leading and teaching of an English priest, the Church gave the *colonial* idea to Englishmen, and in so doing saved this country to English rather than to French or Spanish domination. The Church had further fostered the national, independent idea in the minds of the makers of the Nation. She has ever been, and still is, influential out of all proportion to her size, with the thinking people of our country. Her work to-day is the slow work of trying so to relate two paradoxical aspects of life—"an objective concreteness and a subjective spirituality"—as to make reasonable and attractive a platform on which conservatism and liberalism shall find play and power sufficient to attract and to hold the mass of the thinking religious world.

Mr. John W. Wood made the story of "The Haystack Prayer-Meeting" the germ of a clear-cut appeal to men to associate themselves with the Laymen's Missionary Movement; and produced a deep impression on the 200 guests at the men's dinner given by the parish club on the evening of the 19th.

A picturesque and helpful address was given by the Rev. J. M. Koehler, deaf-mute missionary to the mutes in this and in part of the Sixth Department. So interesting and stimulating was his story of work among the 3,000 mutes

he is able to come in touch with, that certain laymen from the different dioceses were moved to make themselves local treasurers for additional funds to help him in his work.

A discussion of "The Church's work among the Negroes" resulted in showing that the little successes already won only serve to prove that, as yet, the Church is "trifling" with this great problem.

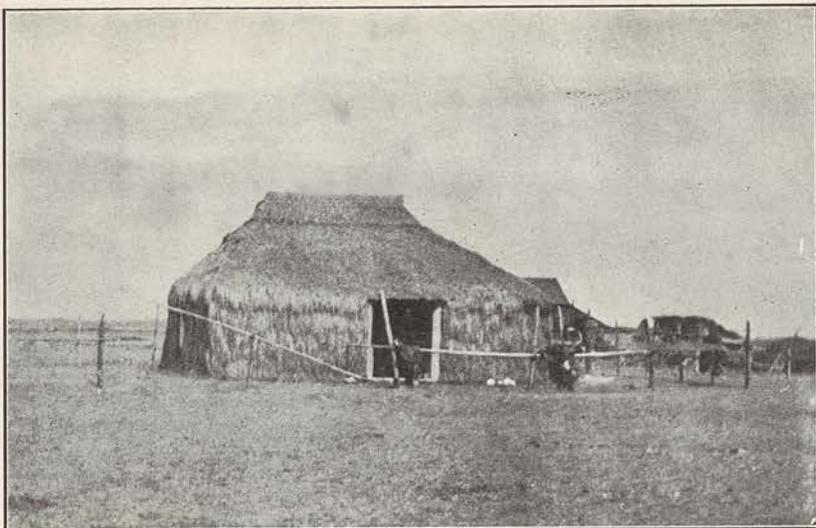
Bishop Tuttle helped many of the delegates by his illuminating talks preceding the council, through a series of Quiet Day addresses on "God the Holy Ghost," and in his résumé of "Sunday-schools giving to the Lenten offering for Missions," he showed Salina as leading in the percentage of all schools of this Department contributing to this fund.

There were fine papers on prayer and study and giving for missions, and stirring addresses on "The Debt of Civilization to the Missionary Enterprise," "The Life of Christ the Dynamic for Missions," and "The World for Christ." In his farewell address, Bishop Tuttle made some strong points under the captions Live! Let Live!! Help Live!!!

In the hospitality shown, in the high tone of discussion and address, in the good attendance at all the sessions, the third council reached a high mark of success which we hope can and will be equalled in January, 1911, when the council is to meet in St. Louis. It is hoped to have at that time a meeting conjointly with the Sixth Department, and a coincident meeting of the Woman's Auxiliaries of the Department of the Southwest.

WHERE?

"MISSIONARY geography," if we may call it that, is a fascinating study. The churches of the Anglican Communion are pushing into the farthest corners of the earth at a rate that outruns the geographical knowledge of most people. How many know, for instance, where to locate the dioceses of Gippsland, Bendigo and Wangaratta?



A GRASS HOUSE IN THE GARDEN ISLAND

KAUAI, "THE GARDEN ISLAND"

By the Reverend W. S. Short

KAUAI, called the "Garden Island" of the Hawaiian group, because of its fertility, lies about ninety miles northwest from Honolulu, and is reached by regular steamers twice a week. On my first visit, after tossing all night in a small steamer, I landed at Nawiliwili about four o'clock in the morning. I was met at the small wharf by Mr. Samuel Wilcox, who married a sister of Mr. David B. Lyman, the well-known Churchman of Chicago. He took me in his automobile to his beach home, Papalinhaha. As the family was still asleep I walked up a hill near by to watch the sun rise, and there on the mount read Morning Prayer, and commended the work of the Church on this island into God's hands and asked His blessing on my undertaking.

During the days preceding Sunday I visited many of our scattered Church

people. On Sunday I held service at Lihue, at which thirty-five were present. The service was held at the Union Church which is given for our use on the last Sunday of each month. On Monday I went to Kilauea, twenty-eight miles distant, and visited many families along the road. At Kilauea fifteen persons were present at the Lord's Table.

After this reconnoissance I returned to Honolulu, but shortly made a second visitation to Kauai, when I landed at Nawiliwili at 3 A.M., and took the mail wagon for Waimea, calling on Church people at the villages of Koloa, Eleele, Hanapepe and Makaweli. No arrangement for services at these places could be made on this trip, so I returned to Lihue for Sunday and on the following day held a very hearty service at Hanalei, thirty-four miles distant from Lihue.

My third visit brought me into closer touch with the life on Kauai. Landing



ONE WAY OF CARRYING BABIES

this time at Waimea, I arranged for an evening service in a public hall. Notice was given at the public school, and about fifty children, Japanese, Chinese, Korean and Hawaiian, were present, with as many more adults. It would have done any one good to hear these children sing "My Country 'Tis of Thee." The next day a fine service was held at Makaweli, with a Churchwoman presiding at the piano, and playing familiar chants and hymns. At Koloa I visited the school and several Church families.

The children in the schools on the plantations are most interesting. It was on the road near Koloa that the accompanying picture was taken of the woman carrying a baby in a basket. I wish the readers of *THE SPIRIT OF MISSIONS* could have seen this cheerful Japanese mother, when in place of the smallest child she had a bundle and a stone to preserve the balance, and the other child tied on her back.

Our services at all places are helped by boys from Iolani and girls from the Priory—our schools for boys and girls in Honolulu. A Churchman at Waimea, a young Hawaiian and an old Iolani student, offered to take the offering and

made up what was lacking to pay for the hall. He also urged me to come again and to use the native church next time where there were lights and a good choir.

On the island of Kauai we have eighty communicants and many baptized members of the Church. There are difficulties in the way of building a church and of having a resident priest. The bishop considers it the best policy at present to visit the people regularly and hold services for the scattered people.

Kauai has an area of 547 square miles and a population of about 25,000 people, most of whom are Orientals.



ON THE DECK OF THE STEAMER BETWEEN HONOLULU AND KAUAI

THE DEPARTMENT SECRETARY FOR NEW ENGLAND

By the Right Reverend William Lawrence, D.D.

THE Rev. William E. Gardner, who was elected by the council of the First Department to be Department Secretary of New England, passed his boyhood in Nantucket, Mass., graduated from Brown University, and later, in 1898, from the Episcopal Theological School in Cambridge.

His first charge was a small parish in Swampscott, about ten miles from Boston. During his short rectorship there the parish developed in spiritual strength and in numbers, and gained a stronger position throughout the community.

Called to the city of Quincy, also about ten miles from Boston—a community fast increasing—he led the parish to a more active and intense life than they had ever known before. On week days, at intervals, he would talk to the men of the Fall River Iron Works during their noon hour. He inaugurated a mission a few miles from the parish church. By his enthusiasm he gained the loyalty of the young. At the same time he and his wife gave themselves with great interest to the development of missionary study in the Sunday-schools of the diocese.

About two years ago he was called to succeed the late Rev. Edward Abbott at

St. James's Church, Cambridge. He was just gaining a strong grasp of the work and its large opportunities when the call came to him from the Department—a call which he dared not refuse, for his life and later interests had been unconsciously fitting him for the duties of a department secretary.

He believes strongly in the invigorating force of personality, and, with this

in mind, wrote a little book sketching the history of Christianity; and another called "The Winners of the World." He has also been chairman of the Sunday-school Federation.

His first interest has been, and still is, along educational lines, and the movement toward mission study in Sunday-schools and parishes. He has also the administrative ability and enthusiasm which will enable him to take

hold of the other features of a secretary's work with enthusiasm and efficiency.



THE REV. WILLIAM E. GARDNER,
Department Secretary

From the Bishop of Milwaukee comes this message about the Sunday-school Missionary Day on January 16th:

WE had a splendid children's missionary rally yesterday; the church more crowded than at any time since my consecration.

A FAITHFUL COMPRADORE



MR. N. H. TING

THE American Church Mission in Shanghai has met with a great loss—one of its most important and valued members. How useful has been his work and how greatly he will be missed is told in the following letters:

Bishop Graves writes saying: "You will have heard of the loss we have sustained by the resignation of Mr. N. H. Ting, who has acted for so many years as the Chinese financial agent and buyer for the college—what we call, in our eastern dialect, our *compradore*. Mr. Smalley's letter is so well and truly written that there is no need for me to add anything to it further than to say that I heartily agree with him in all that he says of Mr. Ting's character, and of the loss which we have sustained. I do not think you at home can realize how rare a thing in China is an honest man, and how very much in consequence we depended upon Mr. Ting and valued his services. Dishonesty is the real thing that has to be reformed in China, and

even in Christians the old desire to make money by ways that we should call dishonorable is hard to uproot. That Mr. Ting was superior to temptations of this sort is the reason why we felt such an unfeigned respect for him."

Mr. Smalley, who is the treasurer of our American Church Mission in China, speaks more in detail of the character and services of Mr. Ting, and of the real loss which he will be to the work. He says:

"Our *compradore*, Mr. N. H. Ting, has been forced through ill health to resign his position. For some months past he has been ailing and last summer during the college vacation he went to Hangchow for a change, which only temporarily relieved him. Before the bishop was able to decide what should be done, Mr. Ting took the matter into his own hands and last Thursday went to the bishop and resigned of his own accord. It was a painful interview for them both. The bishop felt that there was nothing to be done but to accept the resignation. This he did with great reluctance, telling Mr. Ting that all would be done that was possible to keep him in comfort so long as he lived.

"Mr. Cooper, as Acting President of St. John's University during Dr. Pott's absence, has informed Mr. Ting that the college will continue to pay his salary for life. This decision I am sure will meet with Dr. Pott's approval and I am confident it has removed a load from off Mr. Ting's mind. It must be a great comfort to him to feel that his services have been so greatly appreciated, not only by the college authorities, but also by the bishop and the whole mission staff.

"It is over twenty years since Mr. Ting joined the college staff as *compradore* and became shroff for the missions. Mr. Ting came to us from the town of Kong-wan, where the mission has had a station for many years. He was a merchant there, and had long been a

zealous and prominent member of the Kong-wan congregation.

"In his youth Mr. Ting most unwillingly took part in the Taiping Rebellion. He was made a prisoner by the Taipings and forced to serve in their ranks. It has often been a source of amusement to me to listen to Mr. Ting's accounts of his military career. When I asked him whether he thought he had killed or wounded any of his countrymen his action in reply was exceedingly amusing and characteristic. He would show how he held his weapon when about to discharge it, and one could readily see that his bullets must have gone soaring to the clouds rather than find a billet in a human body.

"Mr. Ting was a well-known figure in Shanghai. Hardly a day passed without his visiting one or two of the leading

banks, *hongs* and stores. He was known in many of these places of business as 'St. John.' He always received kindly attention, which is a great testimonial to his character, for it is not every Chinese who is treated with politeness and respect by foreigners in Shanghai.

"That he has rendered faithful service to the mission is proved by the fact that during twenty years' tenure of his difficult office he has not once been found short in his cash. Large sums were continually passing through his hands; he was ever ready to help a new-comer to the field and has always been the medium both for the old and the new missionaries when transacting any financial matter. We shall miss his services and his genial presence in the mission office. Speaking personally, I feel I have lost one of my oldest friends."

NEWS AND NOTES

INFORMATION has reached this office from the manager of the Bureau of University Travel that there is to be a special steamer from New York on May 31st for those who wish to attend the World's Missionary Conference at Edinburgh.

The following news reaches us from Cape Mount:

ON Tuesday, December 7th, Mrs. Matthews and Miss Ridgely arrived safely at Cape Mount. As the boat neared the shore the girls who had come to greet them began to sing, "God cares for every little thing." Miss Ridgely says, "I was thankful to have such a good report of them, from both Mr. Matthews and the native teachers. The new buildings are almost finished. My room was ready for me, and they had curtains at my windows. The donkey was landed safely; he seems to be a nice, gentle one, and is getting on well so far. The girls were inclined to be afraid of him at first but are getting more accustomed to him now."

ON December 16th, 1909, at the Pro-Cathedral, Shanghai, Bishop Graves advanced to the priesthood four Chinese deacons, all of whom graduated in arts at St. John's University and took their theological course in English. They have done excellent work in the diaconate and worthily won their advancement. These are among the first fruits of the newer order made possible by our fine educational equipment in Shanghai, by means of which the Chinese priest of the future may have the same educational opportunities as are available in this country.

People who travel about in overheated Fullman cars find it difficult to understand the contrast represented by this brief message from one of the Alaska staff:

MRS. ROCKEFELLER, who was housekeeper at Anvik one winter, died while on the Valdez stage a week or so ago. It was 60 below those days, and despite the wolf robes she could not stand it. Mr. Betticher will bury her day after to-morrow.

This letter was recently received from a nameless friend:

MANY years ago a very dear friend left me \$50 in gold to purchase a gift for myself. I never had made up my mind as to the best way to use it until the Sunday Dr. Correll preached so forcibly about his work in Japan, and the great need of giving at once to Christianize that nation; I then decided that that was my opportunity of making this gift a memorial to the donor. I felt that I ought to add to it the interest which had accumulated, or which would have accumulated if it had been placed in a bank for my own income. It was very difficult for me to find out what the accrued interest would be, but as far as I could judge, after spending much thought upon it, I decided that the interest might possibly amount to \$250, making, with the \$50 in gold added, \$300 in all. I would like that \$50, with \$50 from the enclosed check, forwarded to Dr. Correll for his work in Japan; the second \$100 to be used for the missions in China; the remaining \$100 to be used toward the education of an Indian as a missionary to his own people in the jurisdiction of the late Bishop Hare.

Archdeacon Steel writes from Cuba:

THE chapels in the Isle of Pines, at Columbia and Santa Rosalia, were destroyed in the last hurricane. With the money so generously contributed for this purpose by friends in the United States, the Rev. Mr. McCullough has already replaced one of these chapels. The former one was at Santa Rosalia but it was thought better to build the new one at Santa Fé, in the midst of a larger population. A lot was given by Mr. R. I. Wall, of the Santa Fé Land Company, in the best location in the town, and the chapel is one of which the Church need not be ashamed. It is strongly built and well braced, so that, humanly speaking, it will defy any hurricane. It was opened for services shortly after Christmas.

At Guantanamo, the splendid church,

the erection of which was made possible by the generosity of a Philadelphia Churchman, has been completed, and was consecrated on January 30th.

At Ensenada de Mora, in the eastern part of Cuba, on the south shore, the benefaction of Mr. Alfred Harrison, of Philadelphia, has erected a handsome church to serve the needs of the people connected with one of the large sugar estates. It has just been consecrated.

A CORRESPONDENT recently wrote, saying: "Might I not subscribe for the *St. Nicholas* and the *Youth's Companion* for a year and have them sent to some school in Alaska, or would another disposition of the money be better?" Fortunately Bishop Rowe was in the office on that day and expressed himself as greatly pleased with the kindly thought. He assured us that no better disposition of the money was possible, and named the school at Ketchikan as the fortunate one to receive the coveted periodicals. Perhaps in this thoughtful gift there may lie a suggestion for others.

Bishop Nelson, of Georgia, is one of many who have written expressing their appreciation of the Church Missions Calendar. He says:

I ACKNOWLEDGE with thanks the receipt of the very attractive and edifying Church Calendar put forth by the Board of Missions for the year 1910. I always read it and frequently quote largely from it in missionary addresses. I trust that it will have a large circulation and that the clergy will do everything in their power to aid the Board in placing the Calendar where it will be of most service.

THE Bishop of Honolulu reports that the Priory School for Girls was reopened in its new building on January 3d. The school is full to overflowing, heavily taxing even the enlarged accommodations.

FRUITS OF THE LAYMEN'S MISSIONARY MOVEMENT

AT the conference of Churchmen in connection with the laymen's convention in Columbia, S. C., January 17th to 19th, it was decided to endeavor to increase the offerings from Church people about 100 per cent. This would mean a total of \$834. A report on February 4th says that while the canvass of Trinity congregation is not yet quite complete, \$1,340 have been subscribed.

AN army officer and a Churchman who attended the convention of the Laymen's Missionary Movement in St. Louis says: "Our convention is over, and was very successful. Now the work commences. It was the greatest thing I ever saw. On Sunday evening, February 6th, a large union service for the Church congregations in St. Louis was held at the cathedral. A dozen clergy with the men of their congregations attended. The vested choir numbered over one hundred. The cathedral was packed. Rousing addresses were made by Bishop Tuttle and the Rev. H. P. Silver, the Department Secretary."

THE Nashville convention closed on January 30th. On February 2d the men of Christ Church met in one place, and the men of St. Ann's, St. Peter's and St. Stephen's in another, for congregational dinners to discuss what should be done by the men of the Nashville congregations. The Rev. Dr. Logan, rector of St. Ann's, writes:

"We cannot, just at this time, give figures and statistics, but you may rest assured Nashville will come up three times more than last year. We are at work—all at work. The convention was an undoubted success, and our people seemed more interested than any others.

"I verily believe this convention has served to wake up our people, and to

open up before them a new vision. I feel that the convention has been of incalculable benefit to our churches."

In Christ Church about sixty men met to discuss the campaign, and as an earnest of what they proposed to do, they then and there subscribed \$550. This is \$200 more than the 700 communicants of Christ Church all together gave last year. A canvass is to be inaugurated at once.

FOLLOWING the suggestion of the Laymen's Missionary Movement Convention, the men of St. George's Church, Schenectady, to the number of 150, assembled for a parish supper on the evening of January 26th. Bishop Nelson presided, made an address and introduced the other speakers, the Rev. Dr. Taylor and Mr. John W. Wood. Dr. Taylor announced that in discussing with the vestry what St. George's ought to do in the matter of larger missionary support, it had been unanimously decided that the entire Easter offering should be given to Church extension within or without the diocese. It is proposed from the offering first to send to the General Board of Missions and to the Diocesan Board the full amounts of the respective apportionments. Whatever sum remains is to be divided equally between general and diocesan missions. By a unanimous vote the men present at the supper adopted a resolution providing for the appointment of a committee of twenty men to foster and develop the missionary enthusiasm of the men of the congregation.

BUFFALO Churchmen have been carefully following up the work of the Laymen's Missionary Movement inaugurated by the convention of last October. Conferences of laymen have been held in a number of the parishes, and a

definite canvass of some of the congregations has been made. The result is seen in very largely increased subscriptions and offerings. The Church of the Ascension, which last year gave less than \$100 for foreign missions, has already secured pledges for this year of between \$500 and \$600, and the work is not yet finished. St. Paul's has succeeded in securing pledges of more than \$1,500. The Movement has been carried into some of the surrounding towns, and great interest has been aroused in Western New York.

ONE immediate result of the convention of the Laymen's Missionary Movement in Hartford was a mass meeting of Churchmen in Trinity Church. Bishop Brewster presided. Besides the Bishop of Cuba and the Rev. Arthur M. Sherman, of China, Mr. William R. Butler, of Mauch Chunk, Pa., and Judge Marvin, of Hartford, made addresses. The church, one of the largest in Hartford, was filled with men almost to the doors. A few women sat in the side aisles. Such a gathering in Hartford was distinctly something new. It meant that the committees of the different parishes had done their work and had visited their members individually. The interest in the faces of the congregation was commented upon, for the facts of mission work are stirring. The meeting was advertised as one to give information. That inspiration came also was a matter of course. The singing of the missionary hymns was, as is usual in such gatherings, splendid to hear. Now the parochial missionary committees are attending to the next step—the "follow-up work," demanding the further visiting of each man of each parish to get him to take a hand in the work.

FROM the rector of Zion Church, Rome, N. Y., comes this assurance: "We are camping on the trail of the Apportionment, and for the first time in the history of the Apportionment we are going to raise it—thanks to the Laymen's Missionary Movement."

AN EVERY-MEMBER CANVASS IN A DETROIT CONGREGATION

THE Church of St. Matthias was started as a mission in 1897 and became a parish nine years later. The Convention Journal of 1909 reports 210 families and 228 communicants. Current expenses, about \$1,500, raised through weekly offerings, chiefly through the envelope system. Value of the church property, \$11,000.

As a result of the convention of the Laymen's Missionary Movement held in Detroit, December 4th to 7th, 1909, the men of the parish, led by the rector, decided to undertake a canvass of the congregation for subscriptions for general missions, payable through the weekly offering. On February 2d, a meeting of the men was held to hear the report of the canvassing committee. The number of subscribers for the support of the parish was 138; the number of subscribers secured for missions was 122 and the canvass had not yet been completed when the report meeting was held.

Pledges for missions were secured from forty-nine people who had never before made any missionary offerings, so far as known. While the committee did not try to secure subscriptions for parish support, twelve people in making a pledge for missions volunteered a pledge for parish support also.

For the fiscal year ending August 31st, 1909, the apportionment of St. Matthias's parish for general missions was \$31.28. The amount given on account of the apportionment was \$31.28. The report of the canvassing committee showed total subscriptions for missions for the current year of \$622.10, or just twenty times last year's apportionment.

Here is a small parish, less than four years old, located on the edge of the city among people living on comparatively small incomes, which has secured, in a six weeks' canvass, pledges for mission work for a larger sum than was given for such work in 1909 by any Detroit parish, with the exception of the four leading ones. Only six men were actively engaged in asking for pledges.

MEETING OF THE BOARD OF MISSIONS

February 8th, 1910

THE Board of Missions met at the Church Missions House on Tuesday, February 8th, the Bishop of Albany (vice-president) in the chair. The following members were present: The Bishops of Pittsburgh, Bethlehem, Massachusetts, Long Island, Newark and New York; the Rev. Drs. Eccleston, Vibbert, Anstice, Alsop, Perry, Stires, Smith and Manning; Messrs. Low, Mills, Chauncey, Mansfield and Admiral Mahan, Messrs. Butler, King, Morris, Ryerson and Houston; of the honorary members the Bishop of Kyoto. The Rev. Mr. Garland, secretary of the Third, and the Rev. Mr. Gardner, secretary of the Department of New England, were also present.

As usual the first business was the Treasurer's report. The decrease reported in the aggregate receipts applying on appropriations was, for the five months, \$25,377. The receipts for January were smaller than those for the corresponding month last year by \$14,494.

At this meeting only a few communications were received with regard to work in the domestic field and in connection with them no new action was necessary, except to approve one or two changes in appointments.

The Bishop of Asheville has informed the Church of his application to the Board for an appropriation for seven years of \$15,000 per annum to enable him to carry out a well-considered plan for the mountain work in his district. The committee who had the matter in charge reported to the Board: "Your committee is impressed with the earnest effort the Bishop of Asheville is making and sympathizes deeply with his desire, but finds it impossible in the present state of the treasury, and with the already very large outstanding obligations, to increase by this sum the present appropriation."

By action of the last General Convention the Island of Guam was included within the limits of the Missionary District of the Philippines. About two years ago the American Board of Commissioners for Foreign Missions (Congregational) suggested the possibility of handing its work there to our Board, together with the title to all its property. Recently Bishop Brent visited the island and reported to the Board. He raised the definite question whether the Board would wish to take over the work on the basis of his findings. In this connection it was

"Resolved: That while this Board deeply appreciates the offer of the American Board of Commissioners for Foreign Missions to transfer its work in Guam, together with all its property, to this Board, and while it is highly gratified by the spirit of confidence and good will that has prompted the offer, it regrets that in view of responsibilities assumed it seems inexpedient for this Board to accept the offer at the present time."

Letters were received from the several foreign bishops. Bishop Graves reported that he had advanced four native deacons to the priesthood, men who have done good work, and are a strong addition to the force of Chinese priests. The Bishop of Tokyo reported that a fine piece of property as the new site for St. Paul's College has been secured in a desirable location on the outskirts of Tokyo. This was done under authority of ladies in Philadelphia.

The Board appropriated the sum of \$600 for aid to the new boys' school, which has already been started in Cuba.

It was reported that the Committee

on Audit had caused the books and accounts of the Treasurer to be examined to the first instant and had certified the same to be correct.

The appointment by the Bishop of Shanghai of Mr. Thomas Kinloch Nelson, of the Theological Seminary of Virginia, was formally approved, to take effect upon his ordination.

At the request of the Bishop of Kyoto, Mr. George M. Laning was appointed as a medical missionary to Japan, to assist his father, Dr. Henry Laning, in St. Barnabas's Hospital, Osaka, the appointment to take effect upon his graduation in medicine from the University of Michigan.

MISSIONARY SPEAKERS

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

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

Department Secretaries

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

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

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

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

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

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

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

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

Nevada

Bishop Robinson.

China

SHANGHAI:

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

The Rev. John W. Nichols, of Shanghai.

The Rev. R. C. Wilson, of Zangzok.
Dr. Angie M. Myers, of Shanghai.

HANKOW:

The Rev. Arthur M. Sherman, of Hankow.

Japan

Bishop Partridge, of Kyoto.

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

Work Among Negroes in the South

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

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

¶

THE Rev. William Poyseor, whose service as general missionary in the Diocese of Marquette has been made possible by the recent appropriation from the Board of Missions for that purpose, reports to Bishop Williams on his first month's work as follows: "Number of towns visited, 19; sermons and addresses, 26; baptisms, adults, 1; infants, 18; visits, 104; opened four classes for confirmation; offerings, \$27.20, of which for the Aged and Infirm Clergy Fund, \$5; total expenses, \$10.50."

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Porto Rico

THE connection of the Rev. A. S. Jukes with the mission staff in Porto Rico terminated on January 15th, 1910.

Honolulu

THE Board of Missions on February 8th approved the employment by Bishop Restarick of Miss Carrie Wheeler, who is already at work in the field.

The Philippines

THE REV. HOBART E. STUDLEY, returning after regular furlough, left Walden, N. Y., on February 11th, and, after visiting friends in the West, sailed from San Francisco by the steamer *Mongolia* on March 8th.

MISS MARGARET ROUTLEDGE, Deaconess, on regular furlough, started from Manila on January 1st; sailed by the *Chiyo Maru* from Hong Kong on January 7th; arrived at San Francisco on February 3d and proceeded to her home in Detroit.

China

SHANGHAI:

ON December 16th, in St. John's Pro-Cathedral, Shanghai, Bishop Graves advanced four deacons to the priesthood, namely: The Rev. Messrs. N. T. Ng, of Tsingpoo; Z. S. Sung, of Kiading; T. M. Tong, of Grace Church, Shanghai, and F. K. Woo, of Soochow. All graduated in arts at St. John's University and took their theological course in English. They have done good work as deacons and are a strong addition to the force of Chinese priests. The candidates were presented by the Rev. C. F. McRae; the preacher was the Rev. G. F. Mosher. Other priests attending were Archdeacon Thomson, the Rev. Messrs. H. K. Woo, T. H. Tai, K. C. Li, C. C. Woo, W. H. Standring, J. M. B. Gill, C. Y. Tong, P. N. Tsu, T. L. Dzi, and R. E. Browning. Mr. Tong will be sent to Wusih to work with Mr. Mosher. The other new priests will remain in their former positions.

AT the request of Bishop Graves the Board of Missions on February 8th approved the appointment of Mr. Thomas Kinloch Nelson, of the Theological Sem-

inary, Virginia, the appointment to take effect upon his ordination to the diaconate.

AT the same meeting the resignation of Miss Carrie M. Palmer was accepted, to date from January 10th.

MISS ANN REBECCA TORRENCE and the Rev. William Henry Standring of Soochow were married in St. John's Pro-Cathedral, Shanghai, on February 2d.

MISS MARGARET E. BENDER, returning after furlough, left New York on February 1st and sailed from San Francisco by the steamer *Manchuria* on the 8th.

HANKOW:

THE REV. L. B. RIDGELY and wife, on furlough, sailed from Shanghai by the *Mongolia* on January 31st and, stopping over a steamer in Honolulu, arrived at San Francisco March 3d.

MISS S. H. HIGGINS, on regular furlough, sailed from Shanghai by the steamer *Manchuria* on January 4th; arrived at San Francisco on the 27th and reached her home in Philadelphia on February 7th.

Japan

TOKYO:

THE REV. JAMES CHAPPELL, wife and two children, who sailed from Yokohama on November 24th, arrived at London on January 22d.

MISS FLORA M. BRISTOWE, after spending a furlough of six months in England, returned to Japan by the N. D. L. steamer *Kleert*, which sailed from Southampton February 1st.

KYOTO:

AT the request of Bishop Partridge the Board on February 8th approved the appointment of Mr. George M. Laning as assistant to his father in St. Barnabas's Hospital, Osaka; the appointment to take effect upon his graduation in medicine from the University of Michigan.

THE REV. DR. I. H. CORRELL and wife, returning after furlough, left Philadelphia on February 5th and sailed from San Francisco by the *Chiyo Maru* on the 15th.

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THE WOMAN'S AUXILIARY

To the Board of Missions



AT MATSU-YAMA, ABOVE SAKURAI

THE KYOTO CHURCH TRAINING-SCHOOL

IF we take the electric car on our arrival in Kyoto it is by a long, circuitous route that we finally reach the group of buildings of which our bishop's house is the centre. Or, we can take a jinricksha, and our jinricksha man, after making a few turns, carries us by a long, straight road to the same spot where the electric cars turn the corner by Holy Trinity Church and the High School of the City of Peace. We will not turn this corner today, but keep straight on, past the bishop's home with his office by its side and the Japanese guest-house beyond, and, following on the broad street bordered by the beautiful Imperial Park, come to a bit of mission property which the bishop has rented for a term of three years.

This property belongs to the Do-Shi-

Sha—the Japanese mission formerly under the Congregational Board, and was used as a training-school for nurses. They were disposed to sell, and our bishop thought it wise to make the purchase, but up to the present time the necessary funds have not been forthcoming. Three years ago it would have been possible to buy this property for \$10,000. Now it would cost much more, which is a sign of how ready we should be to seize our opportunities as they come. The spirit of venturing is something well worth while to have while what we call the foreign mission field so grows!

Our jinricksha turns into the driveway of this property, and brings us to the large wooden building so well arranged for the purpose to which it has

been put. It is the home for the training of women workers. Under the bishop's supervision, Miss Suthon is resident missionary in charge, and Mr. Yamabe and Mr. Sone, two of the Japanese clergymen, are engaged in teaching.

It was on January 12th, 1909, that Miss Suthon took the Travelling Secretary about the buildings, and again on the 30th she visited the house. On the ground floor are the parlor and study and dining-room, with three bedrooms above, while the ell stretches out, giving seventeen rooms of six mats each, for the students. There is room for thirty of these young women, who have their recitation room, chapel, dining, reception and school-room on the floor below. A little allowance is granted them, from which they supply their fuel, food and clothing. They do their own washing, and pay for their cook from their allowance.

The course upon which these students enter is, one of three years, the school year opening with September, and after graduation they are expected to work two years in the Church, most of these who have graduated from the training-schools to which this has succeeded having worked much longer. Many also have married clergymen and catechists, and thus are still helping in the Church's work. Instruction is given in Old Testament history, the Epistles and Thirty-nine Articles, the Gospel, Prayer Book and Christian Evidences, the First Reader in English, the hymns and chants of the Church, the Church service. It is planned that in the future the students who may enter the school shall be high-school graduates, having already some foundation in English. On Saturdays there is normal training, teaching the students how to teach Sunday-school. They learn also how to do Church sewing and embroidery and to make and do up surplices, cottas, altar linen, etc.

When the school opened Miss Suthon was the only foreign missionary in the house. A young Englishwoman is spend-

ing this year there, teaching music, but three thoroughly equipped women missionaries might well make it their home, two of them teaching, the third helping and doing evangelistic work.

In the summer time the students are scattered to their homes and elsewhere, and through Miss Suthon's kindness they are going to report for themselves to the Woman's Auxiliary as to the work which was given them to do during their last summer's holiday.

Takami Teru: I was directed to work in the district of Harima last summer. I consulted with Miss Parker in Kobe and went to Kenei Church which is situated about twenty miles from Kobe. I taught the Sunday-school and visited the church member's house with Mr. Noda, the evangelist of the church.

This is the church in which I was baptized seventeen years ago. I was therefore pleased to work for the church. Although the church is small, tolerable meetings are held every Sunday. The next day I arrived there, Mr. K——, of Kobe, came and Holy Communion was held. I went to Yashiro and Ono from there. At these towns I taught women and the seekers of the words of our Lord. Speeches were delivered at many places for commemoration of the fiftieth year of missionary works. I worked for a month there.

In August, I was to work in Kobe, but as my father became ill, I went home. I worked for the seekers of the Word there, besides attending on the diseased and got two women who promised to be baptized. My father was called by our Lord at eighty-one and passed at ease. He was baptized ten years ago. In September I worked at Kobe and once I spoke at women's meeting. I also went to Najio, where there are many women Church members.

Although I have worked for God until now, I always felt the lack of my belief. But to my great pleasure, I am studying at this school now. I pray that our kind teachers and fellow-students will pray for me.

Minami Tanu: I worked at St. John's Church here last summer. At this

church I was bred for eighteen years and my late husband and my children were baptized at the same. I was therefore much pleased to work for the church. Although I am weak and cannot amount anything, I, by the help of God, taught the Sunday-school and visited the church members and the seekers of God. Notwithstanding the severe heat of last summer, I happily continued the work, as I had great interest in the work. The houses visited were pleased and the children of the Sunday-school were diligent and heard me speak with gladness. As I became sick about the middle of September I went to Avima with my younger child and got well. I desire to study hardy and work for God to the end of my life, by the help of our Lord.

By teachings of our teachers, I felt great power in my work and I thank for it. I also thank for the help of Mr. Abe.

My mother is nursing my children for me at home, and I thank to God for giving me such a good mother.

Niino Chiyo, Kayashima Nobu, Nitta Hide: We three have been to Wakayama. There are Nippon Kiristo and Episcopal churches in this large and beautiful city. Both churches have numerous members and notwithstanding the heat of summer, sermons for un-Christian people were sometimes held. All the Church members are very earnest and the Sunday-school children are enjoying Sunday very much. We divided about fifty children into three classes. All the children bring offerings every Sunday and the school expenses are maintained with them. Lectures on Bible are held at a Church member's on Tuesday evening, and house prayer meetings on Friday evening. More members gather in the evening of Sunday than in the morning.

We three sometimes visited Church members, and sometimes went to Wakanoura (sea shore) with Church members and prayed and sang hymns. We took children to the castle and sang and told them the tale of Christ.

Two or three days before we started for Kyoto, we visited Maeda Kogisho with the pastor. The place is three *ri* far from Wakayama. A beautiful meeting was held there. We thought that

it was a good farm for the worker of God.

Yanagihara Fuku: I am sorry that I couldn't work as much as I wished. Because I was busy with housekeeping. I have been to the city of Sakai, which is my native place. I taught Sunday-school at St. Timothy Church there and played organ for the service. One day I taught the tale of Adam and Eve, and required them to tell me what you have overcome the devil next Sunday. On the next Sunday a boy of an un-Christian gentleman told me that he won the victory against devils when he was about to disobey his father's word, by recollecting the instruction of the Sunday-school. By this I felt the necessity of teaching the Gospel more deeply than before.

Iwasaki Ishi: I worked at my native place, Tsu, Ise, last summer vacation. I taught the youngest children of the Sunday-school. I played organ at the service of the church on Sunday and Friday evening, and taught the singing of hymns once a week. Sometimes I conducted the home prayer meeting and the *fujinkwai*. There was not a church but *kogisho*. I hear that Dr. Correll will come and live there. And I hope there shall be a splendid church. There are about seventeen Church members. Owing to the hard work of the pastor, the member is increasing. But there is no female worker. I hope you will pray to get a good worker.

Takenaka Chiyo, Sasaki Kumi: We went to Matsuyama. The city is surrounded with mountains and about three *ri* far from Sakurai station. The scenery of the place is very beautiful. We enjoyed pic-nic with the children of the Sunday-school and sang hymns. There are about twenty-six children in the Sunday-school and we both taught them. Children of the school gradually increased and they were diligent and merry and we enjoyed it very much. The member of the Church is very few; six or seven. But they are all earnest Christians.

In the evening of Tuesday and Friday we held prayer meeting at the Church member's house. We taught

hymns in the same evening and they became better singers.

We hoped to make more work for the Church, but we couldn't. Because we had no experience.

Kitagawa Tora, Miki Ei: We set out for Mijazu, Tango, on the second July last. Mijazu is a prosperous city situated near sea and mountains. The church is on the shore and the pastor is called Kobayashi Sonosaburo. There are Grecian and Congregation Churches, Episcopal's is a *kogisho*, not a church yet. But it has about twenty members and over seventy Sunday-school children. Lady's meeting is held on the second Wednesday and prayer meeting on Friday every week, and the meeting of Y. M. C. A. is held once a week. Mother's meeting is held on the third Wednesday. Many unchristian ladies attend this meeting and pray God and sing hymn with Christian ladies. Such may seldom be seen. Athletic sports of the children of the Sunday-school at Amano-Hashidate, August 2. We worked merrily at such a beautiful place with thankful hearts. We hope you will pray God that the Gospel may be distributed even to the remote country of this country.

Okuda Yasu: I went to Koriyama, Yamato. This is a small town and there is a *kogisho* having about twenty members and about sixty Sunday-school children. The Christians are intimate and kind mutually. Until last summer, there was no *dendoshi* living there. But, to their great joy, they got a good pastor from last summer and the *kogisho* became independent. The Church members are not natives, they are teachers, clerks of banks and officials.

Near Koriyama, there is Tatsuta village which is very famous with maples. Here is a *kogisho* maintained by two or three families. They are extraordinary earnest Christians seldom seen at cities. The Sunday-school has about fifty children. This *kogisho* is a splendid and typical one, and it is the product of the hard work of love of an American pastor.* To our great regret, he has gone home last summer. I pray that they may have a good pastor in his stead.

* The Rev. Mr. Yates, of Toronto.

Uno Fujimoto: About the end of June I graduated from the school, and soon went home to Kuwana where you visited, and through the summer I served at the preaching-room there as organist or Sunday-school teacher, and also helped at meetings or visit under my parents. At present I am the Bible-woman of Holy Trinity Church in Kyoto.

Kujomijja Masu: As I have been sick from April last, I couldn't work for Church last summer. I therefore went home to get well. My home is at Ogaki, Mino. In this city there is a small *kogisho* having about thirty members. The attendants of usual meetings are no more than about fifteen. The Sunday-school has about twenty children.

At half-past three p.m. August 14 a severe earthquake was felt. Clocks stopped; the things on shelves tumbled down; walls fell; *shoji* (paper doors) were broken; and heaven and earth was filled with cries, groans and crackling noises. I jumped out into a garden with a baby and was trembling with horror. As this was the first severe earthquake since I was born, I was terror stricken. That night several severe earthquakes were felt, so we slept out doors in a tent. There were fifteen deaths and about twenty casualties in the city of Ogaki. But fortunately no one was wounded in my family.



TWO OF THE STUDENTS OF THE
KYOTO TRAINING-SCHOOL

THE FEBRUARY CONFERENCE

THE February conference, held on Thursday, the 17th, was devoted to the Junior Department and its work. It was attended by thirty-two officers from ten dioceses, and by a visitor from the District of Kyoto. The branches represented were Bethlehem, one (Junior); Central New York, one; Connecticut, five (two Juniors); Long Island, seven (one Junior); Louisiana, one; Massachusetts, four (two Juniors); Newark, two (one Junior); New York, seven (one Junior); Pennsylvania, two (one Junior); Western Massachusetts, two.

Miss Brock, of the Pennsylvania Juniors, presided. In connection with the Secretary's report, messages of sympathy were sent to the New Jersey branch in the loss of its president, Mrs. Clark; and Mrs. McIlvaine, of the Delaware branch, disabled by accident from active work this winter. A resolution of appreciation of the work done for many years in the Junior Department was voted to Miss Jarvis, lately resigned as organizing secretary of the Connecticut Juniors.

Miss Brock opened the conference by the statement that the Junior Department was to be considered as a training-school for the Woman's Auxiliary, in work, study and prayer, and called upon Miss Alice Lindley, chairman of the New York Juniors, to introduce the first of these divisions.

Miss Lindley dwelt on the importance of interesting the Juniors in the whole rather than in any part of the work, training them from the beginning to be auxiliary to the Board of Missions.

Upon this point reports came in from the different branches: In Bethlehem it grows easier as time passes to interest the Juniors in the work as a whole, and their gifts increase. In Long Island they are making the trial, and are doing better as they grow more experienced in it. In Pennsylvania, it has proved very successful, the gifts increasing rapidly.

In Massachusetts, the effort to enlist the Juniors for general work is being tried for the first time. In New York, out of forty-seven branches, thirty-seven give outright for general missions. In Newark, the inclination is to specials, but the officers are making it their business to emphasize the general work and hope for increasing interest in it. Experiences differ in different places, one officer thinking it well to begin with specials and go on to generals, another declaring from experience that a new branch will begin with general work and do well in that. The suggestion was made not to dwell so much on the terms general missions and the Board, as to emphasize the idea of the world-wide work and opportunity.

Miss Loring, of Massachusetts, spoke of certain gifts and graces which should be developed in order to train the Juniors into useful membership in the Woman's Auxiliary. First of these she named the gift of sympathy in its highest sense, including the power to express itself, the ability to see other people's point of view, patience to persuade and the grace to forget absolutely all differences in education, social position or environment, so that those whom a leader hopes to lead and influence will regard her as a friend working with them and helping them to see the better way. Next she put enthusiasm; then loyalty to the Church and to the Auxiliary; and then the courage of their convictions. Miss Loring testified to the harmonious working of the Auxiliary and its Junior Department in the Massachusetts branch. Work there is as in a family, mother and daughter sharing the cares of the household, the daughter relieving the mother as need arises.

In connection with this bit of experience the suggestion was made that where new diocesan officers are to be chosen, if possible they should be found among the young women of the diocese.

The second subject, of training the

Junior Department through study, was dwelt upon by Miss Sturgis, of Massachusetts, who would take the Bible, and especially the courses of lessons already prepared on the Gospel according to St. Matthew, and the Acts of the Apostles, as developing the highest knowledge in the world-wide work of missions. Going on from these she recommended the study of specific facts and fields, since in order to pray definitely our Juniors must have a definite and personal knowledge.

Prayer as the training of Juniors for work in the Woman's Auxiliary was brought before the conference by Miss Hutchins, of Massachusetts, who quoted the advice of a clergyman to do away with the idea of "saying prayers." It had been suggested that a hymn should precede the prayer at the opening service of a Junior branch, and that the hymn be explained and lead up to the petitions to be offered afterwards. The need

among our Juniors is that we should be more definite in our prayers.

The suggestions were also made that we should learn to know the Juniors better, their individual interests and characteristics; and that in the different dioceses the officers should learn from Deaconess Goodwin, the Student Secretary, or in some other way, of young women going home from schools and colleges with the missionary desire in mind, and should get such students to take the Juniors in charge. These leaders being themselves volunteers for the mission field, as they left their Juniors to go into active service, would be the best possible example and inspiration for the Juniors themselves to follow.

The noon-day prayers following this conference were read by Bishop Lloyd, who, by the invitation of the Juniors, spoke to them upon their work for the children of the Church.

OUR JUNIOR DEPARTMENT

IN one of his Lent Mission sermons the Bishop of London says: "I find on Boards and Committees in my diocese none but practically old men. I go to the Bishop of London's Fund Board, and I find old men sitting there who were sitting there in Bishop Jackson's time. All honor to them; but I do ask for just a few young men. When these old men die, who is going to take their places? It is the same everywhere I go in this diocese. There seem to be no young men coming to take the places of the men who have borne the heat and burden of the day. I honor them with all my soul; but why only old men?"

If this has been the experience of so persuasive a leader as is the Bishop of London, perhaps we should not be surprised if it is often the experience of veteran leaders in the Woman's Auxiliary. One such wrote a while ago, asking anxiously of the secretary, "What will become of the Woman's Auxiliary

when *we* are gone?" And as Bishop Ingram is not contented to have it so, neither are we content. With us the Junior Department to the Woman's Auxiliary has long been our attempt to solve the problem. That it is still an attempt rather than a solution arises from various causes, and of these the secretary hears as she journeys from branch to branch. Among these causes the chief complaint is, perhaps, the indifference of the officers of the Woman's Auxiliary. These too often seem to fail to realize that the Junior Department is not a separate society, but the preparatory school, rather, for the college of the Woman's Auxiliary, upon which the officers and members of the Woman's Auxiliary should look with loving, hopeful, maternal eyes.

Why should not every parish branch have among its committees one on the Junior Department, which in its turn may be divided into sub-committees, these empowered to enlist in their work

any members of the parish best able to help them?

Thus a sub-committee on the Little Helpers of the Babies' Branch might be composed of some young mother rejoicing in her little ones, a woman whose only child has been taken from her sight, and who for that child's sake loves all children, and the teacher of the infant class; and these might enroll as helpers a company of children who would hail every baptism in the parish as an opportunity for visiting the parents of the child baptized, and explaining the purpose of the Juniors' kindergarten — the Babies' Branch.

So a Sunday-school Committee might be formed of members of the Auxiliary engaged in Sunday-school work, to cooperate with rector and superintendent in all plans for enlisting the classes in preparations for the Lent campaign, the sale of the Children's Number, the distribution of the mite-chests, the information to be given Sunday by Sunday, during Lent, the stimulating to varied effort and generous giving, the plans for making the occasion of the Easter offering one of joy and thankfulness.

The Work Committee could gather from the Sunday-school and from other members of the parish those who could meet on week-days to prepare the gifts that fill our Junior boxes.

The Study Committee might form a regular graded school, from the class where little ones recite the missionary catechism, and cut out missionary pictures and paste them in scrap-books of Africa, China, the Philippines, etc., to the normal class, where the latest methods of missionary pedagogy are taught to those who consent to practise them in teaching others.

And why should there not be a committee on the devotional life, by which Juniors should be instructed how to select readings from the Bible suited to every mission field which they may study; to find the missionary spirit which breathes in *Te Deum*, *Litany*, prayer and *Psalm* in our Book of Common Prayer,

the meaning of hymns which testify to the love of God for man, and the love of man for God, which would show itself as His love was expressed in loving deeds to his fellow-men?

To carry on the work of the Junior Department according to such methods as these would imply on the part of the leaders of the Woman's Auxiliary a constant vigilance and an unceasing prayer for guidance. They must be always on the lookout for the person best fitted for her task. Their ranks would never be reduced to a few worn and gray-haired veterans, for they would be continually recruited—by the newcomer to the parish, whose bright face and cheery smile are a sure promise that she can win the most stubborn child; by the bride making her new home, who in her old home has been expert with the work at Christmas time; by the college girl, grown up in their midst as a Little Helper, eager Sunday-school leader, enterprising Junior, whose college training has fitted her to train others in the latest methods of missionary study.

The Juniors who have never been without the loving, helpful sympathy of their elders, who have seen again and again those elders change their plans and adopt others, even if not always quite so wise, yet which commend themselves more thoroughly to youthful enterprise and enthusiasm, will surely learn something of the sweet generosity shown before them and come to find graduation into the ranks of their long-time friends of the Woman's Auxiliary a natural and a real promotion.

THE secretary of one of our oldest diocesan branches writes: "We have gained two or three new branches, but several, for different reasons, have given up working with us. We must get after these. I really do not think we pay half enough attention to these matters."

Can anyone suggest what might be done in such a case as this?

TRAINING THROUGH ORGANIZATION

STUDY classes are not the only method of training Juniors. Much can be done with their regular meetings and through the general organization of the branch. This plan has been successfully worked out in many places. The following suggestions of how to do it come from the Junior Chairman of the New York Diocese.

Try to make your branch self-governing, self-supporting, and self-propagating.

Self-governing: Never hold office yourself, but the first of each year have a formal election, first praying with the members that the right officers may be elected. After the election let the president take the chair and conduct the meetings. Very small children can be taught enough parliamentary law to run a meeting, and all children naturally love law and order when they are in authority. Let the president call all meetings to order, and read the prayers. Let the secretary call the roll and read the minutes; and the treasurer take the money, keeping an account of it and making a report at each meeting. Both the secretary's and treasurer's report should be formally approved. Give the Junior officers and members full authority. We should not like to be in a society managed by one older woman; why should the children? Let the Juniors feel it is their society, that you are only there to stand back of them.

If the children come to you with a question, such a one, for instance, as what can be done when the girls do not come regularly, don't tell them what you would do, but throw the responsibility back upon them. One leader tried doing this, and the children themselves decided to have a committee known as the Membership Committee, to be appointed by the president. The chairman of this committee got from the secretary at each meeting the names of absent members, and the Membership Committee

looked up these girls, the chairman making a report at each Junior meeting about the absent members.

This committee also got new members, so that the society at once became *self-propagating*. It is well for the leader to call her Junior officers together at least once a month for a special conference, talking over the work with them, getting suggestions from them, and making suggestions to them. A whole branch can be swung in the right direction by these Juniors. Discuss with them, for instance, the question of a study class, or what can be done for an entertainment. Let all these little meetings begin with a simple prayer by the president, asking God to direct this conference. It is very beautiful to see with what quiet dignity and earnestness the children will shoulder the responsibility of their branch.

So much for self-governing, and self-propagation. Now for *self-support*. Sometimes among the very poorest this is not easy, or in some cases even possible; but when it is, it is well to have the branch take care of itself. Let the children decide whether there shall be dues. One branch decided on five cents a week from each member, and one cent for every five minutes a member was late. If the children have their own treasurer and care for the money themselves, they are only too anxious to put their branch on a sound financial basis. Sometimes in beginning work it is necessary for the branch to borrow from, perhaps, the rector's discretionary fund, but the members can understand it is only a loan and must be returned. Of course this matter of self-support involves the giving of the Apportionment by the Juniors themselves and not their elders.

THE MARCH CONFERENCE

THE Officers' Conference for March will be held on Thursday, the 17th, from 10:30 to 12, at the Church Missions House. The subject: *The Study of Missions*.

ACKNOWLEDGMENT OF OFFERINGS

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

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 231 Fourth Avenue, New York.

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

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

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

NOTE.—The items in the following pages marked "Sp." are Specials which do not aid the Board in meeting its appropriations. In the heading for each Diocese the total marked "Ap." is the amount which does aid the Board of Missions in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

Home Dioceses

Alabama

Ap. \$158.54; Sp. \$25.00

ANNISTON—Grace: Sp. for Rev. Dr. Correll's work at Tsu, Kyoto.....	25 00
CARLONVILLE—St. Paul's: Gen.....	22 43
FLORENCE—Trinity Church: Gen., \$3; Junior Aux., Gen., \$2.71.....	5 71
GREENSBORO—St. Paul's: Asheville, \$20; S. S., Gen., \$2.50.....	22 50
HUNTSVILLE—Nativity: Gen.....	46 80
MOBILE—St. John's S. S.: Gen.....	2 50
TUSCALOOSA—Christ Church: Gen.....	56 00
UNIONTOWN—Holy Cross S. S.: Gen..	2 60

Albany

Ap. \$735.27; Sp. \$137.50

ALBANY—St. Andrew's: Gen.....	50 25
St. Peter's: Frn.....	110 57
Laura Van Rensselaer, Sp. for Expansion Fund, St. John's University, Shanghai.....	10 00
AMSTERDAM—St. Ann's: Gen.....	42 33
BALLSTON SPA—Christ Church: "A Friend," Sp. for Expansion Fund, St. John's University, Shanghai....	1 00
COHOES—St. John's: Gen., \$21.50; S. S., Sp. for Archdeacon Bryan, for St. James' West Indian Mission Chapel at Empire, Canal Zone, \$10.....	31 50
COOPERSTOWN—Church of the Holy Saviour: Orphan House S. S., Sp. for famine sufferers in Mexico.....	4 00
COXSACKIE—Christ Church: Gen.....	14 55
DELHI—St. John's: Dom.....	1 25
FORT EDWARD—St. James's: Dom....	32 40
HOOSICK FALLS—St. Mark's: Gen.....	10 00
LANSINGBURGH—Trinity Church: Gen..	62 00
LUZERNE—St. Mary's: Gen.....	25 00
MORRIS—Zion: Gen.....	32 20
NORFOLK—Grace: Gen.....	4 00
NORWOOD—St. Philip's: Gen., \$30; Sp. for St. Paul's College, Tokyo, \$1.50.	31 50

OGDENSBURG—St. John's: Gen.....	21 00
PLATTSBURGH—Trinity Church: Frn....	34 35
SARATOGA SPRINGS—Mrs. Frances Bosworth (Bethesda), Sp. for Expansion Fund, St. John's University, Shanghai.....	50 00
SCHENECTADY—St. George's: Mary E. Van Nostrand, Sp. for Expansion Fund, St. John's University, Shanghai, \$5; S. S., hospital work in China, for the blind, \$13.75.....	18 75
STILLWATER—St. John's: Frn.....	2 09
TICONDEROGA—Cross: Gen.....	25 00
TROY—Holy Cross S. S.: Sp. for St. Luke's Hospital, Shanghai, to be used at discretion of Dr. Jefferys... St. Barnabas's: Dom., \$2.03; Frn., \$1.....	6 00
St. Paul's: Gen.....	3 03
200 00	
MISCELLANEOUS—"Friends," Sp. for Boys' Trade School, Ichang, Hankow.....	50 00

Arkansas

Ap. \$144.57

FORT SMITH—St. John's S. S.: Bishop Roots's work, Hankow.....	15 00
HELENA—St. John's: Gen.....	112 50
LITTLE ROCK—Christ Church S. S.: Hospital work in China.....	11 31
St. Margaret's S. S.: Hospital work in China.....	5 26
STAFFORD—St. Barnabas's S. S.*: Gen.	50

Atlanta

Ap. \$156.04; Sp. \$3.00

ATLANTA—Incarnation: Gen.....	1 80
St. Philip's S. S.: Gen.....	77 44
COLUMBUS—Trinity Church: "A Communicant," Gen.....	10 00
DECATUR—"A Friend," Gen.....	1 00
WEST POINT—Christ Church: Gen....	1 50
MISCELLANEOUS—Babies' Branch, "Little Helpers'" Day-school, Shanghai, \$2; Angelica Church Hart Day-	

school, Wuchang, Hankow, \$2;	
Akita Kindergarten, Tokyo, \$2;	
Gen., \$58.30; Sp. for missionary	
font, \$2; Sp. for "Little Helpers"	
cot, St. Agnes's Hospital, Raleigh,	
North Carolina, \$1.....	67 30
Bethlehem	
Ap. \$677.95; Sp. \$299.75	
ATHENS—Trinity Church: Gen.....	13 00
DORRANCETON—Grace: Gen.....	6 00
DRIFTON—St. James's: Indian, \$90.18;	
Colored, \$90.18.....	180 36
DUNMORE—St. Mark's: Wo. Aux., Gen.	1 00
HAMILTON—St. John's: Gen.....	2 00
LAUREL RUN—Log Chapel: Gen.....	6 00
PLYMOUTH—St. Peter's: Frn.....	6 03
POTSVILLE—Trinity Church: Wo. Aux.,	
Sp. for Bishop Brown's Building	
Fund, Arkansas.....	67 00
READING—Christ Church: Gen.....	126 26
St. Barnabas's: Gen.....	35 00
St. Mary's: Wo. Aux., Sp. for Bishop	
Weed, Florida.....	2 75
SAYRE—Church of the Redeemer:	
Frn.....	50 00
SOUTH BETHLEHEM—Nativity: Gen.....	14 27
STROUDSBURG—Christ Church S. S.:	
Hospital work in China.....	2 00
WILKES-BARRE—Calvary: Gen.....	11 03
St. Stephen's: Wo. Aux., \$25;	
Sp. for scholarship at St. Paul's	
School, Beaufort, East Carolina, \$10.	
Wo. Aux., Sp. for "Bishop Rullison	
Memorial" scholarship, Alaska,	
\$100; support of Bible-women,	
Shanghai, \$50; Bishop Knight's	
work, Cuba, \$50; Bishop Nelson's	
work, Atlanta, \$50; St. Paul's In-	
dian School, Lawrenceville, Southern	
Virginia, \$50; Sp. for Cashiers	
Valley Mission, Asheville, \$25; Sp.	
for Miss Thackara's Hospital, Ariz-	
ona, \$25; Sp. for Foreign Life In-	
surance Fund, \$50.....	400 00
MISCELLANEOUS—Scranton Archdea-	
conry, Sp. for Miss Ridgeley's work,	
Cape Mount, Africa.....	20 00
California	
Ap. \$86.10; Sp. \$164.75	
BURLINGAME—St. Matthew's School:	
Sp. for Catechist School, Land and	
Building Fund, Shanghai.....	11 75
OAKLAND—St. Paul's: "A Friend," 50	
cts., "F. McG.," \$10, Sp. for Shang-	
hai Catechist School, Land and	
Building Fund.....	10 50
PALO ALTO—Mariquita C. Macondray,	
Sp. for Shanghai Catechist School,	
Land and Building Fund.....	2 00
SAN FRANCISCO—St. John's: Gen.....	13 75
St. Luke's: Junior Aux., Rev. John W.	
Nichols, Shanghai.....	10 00
Warren D. Clark, \$25, Herbert	
Fryer, \$25, Sp. for Shanghai Cate-	
chist School, Land and Building	
Fund.....	50 00
SAN MATEO—Church Divinity-school:	
Missionary Society, toward salary of	
Rev. J. W. Nichols, Shanghai.....	60 00
St. Matthew's: "Two Members," Sp.	
for Bishop Rowe, Alaska.....	50 00
SAN RAFAEL—St. Paul's: Gen.....	2 35
MISCELLANEOUS—Wo. Aux., Sp. for	
Bishop Partridge, at his discretion,	
Kyoto.....	40 50
Central New York	
Ap. \$1,343.61; Sp. \$260.75	
ADAMS—Emmanuel Church: Dom.,	
\$12.98; Frn., \$10.61.....	23 59
ATBURN—St. Peter's: Gen.....	88 63
BOONVILLE—Trinity Church: Dom.....	13 77
CLEVELAND—St. James's: Gen.....	5 50
CLINTON—St. James's: Gen.....	41 84
COPENHAGEN—Grace: (Apportionment,	
1908-09) Gen.....	7 00
DEXTER—All Saints': Gen.....	1 15
FORESTPORT—Christ Church: Dom.....	4 40
HAYT'S CORNERS—Calvary: Dom.....	2 25
HOMER—Calvary: Gen.....	14 00
INTERLAKEN—St. John's: Dom.....	1 35
ITHACA—Professor H. N. Ogden, Sp.	
for St. John's University, Expansion	
Fund, Shanghai.....	5 00
LAFARGEVILLE—St. Paul's: Gen.....	11 35
LOWVILLE—Trinity Church: Gen.....	2 50
MARCELLUS—St. John's: Gen.....	7 17
MCLEAN—Zion: Gen.....	5 00
NEW BERLIN—St. Andrew's: Gen.....	25 00
NORWICH—Emmanuel Church: Gen.....	41 34
ONONDAGA CASTLE—Church of the	
Good Shepherd: Frn.....	1 00
OSWEGO—St. Paul's: Dom., \$9.79;	
Frn., \$8.54; Gen., \$23.....	41 33
Wo. Aux., Mrs. Clark, Sp. for Bish-	
op Wells, Spokane.....	100 00
PARIS HILL—St. Paul's: Gen.....	10 00
PHOENIX—St. John's: Gen.....	10 80
SKANEATELES—St. James's: Dom.....	27 77
SYRACUSE—All Saints': Frn.....	42 00
Calvary: Gen.....	71 93
Grace: Dom., \$4.70; Frn., \$5; Gen.,	
\$2.70; S. S., support of Church hos-	
pitals in China, \$2.....	14 40
St. Paul's: Dom., \$32.21; Frn., \$33.51;	
Gen., \$43.18.....	108 90
Girls' Friendly Society, through	
Wo. Aux., Gen.....	34 30
UTICA—Calvary: Frn.....	65 40
Grace: Mrs. Wolcott, Sp. for Expans-	
ion Fund, St. John's University,	
Shanghai.....	50 00
St. George's: Gen.....	131 00
The schools of Utica and vicinity S.	
S.* Gen.....	28 87
"Two Friends," Sp. for Expansion	
Fund, St. John's University, Shang-	
hai, \$10; Sp. for St. Paul's College,	
Tokyo, Fund, \$10.....	20 00
WATERLOO—St. Paul's S. S.: Church	
hospitals in China.....	1 96
WATERTOWN—Trinity Church: Gen.,	
\$363.54; Sp. for Bishop Brewer,	
Montana, for St. Peter's Hospital,	
75 cts.....	364 29
WATERVILLE—Grace: Gen., \$28.78;	
Lucia C. Hawkins, Sp. for Expans-	
ion Fund, St. John's University,	
Shanghai, \$10.....	38 78
WHITNEY'S POINT—Grace: Gen.....	5 00
WILLARD—Christ Church: \$10, S. S.,	
79 cts., Dom.....	10 79
MISCELLANEOUS—Branch Wo. Aux., Sp.	
for Industrial School, Africa, \$52;	
Sp. for Tsu Building Fund, Kyoto,	
\$23.....	75 00
"From a Friend," through the bish-	
op, China.....	50 00
Chicago	
Ap. \$747.98; Sp. \$634.93	
BERWYN—St. Michael and All Angels':	
"A. B.," Gen.....	1 00
CHICAGO—Annunciation: Gen.....	2 35
Atonement: Gen.....	59 80
Calvary: Gen., \$5; Sp. for Asheville,	
\$5.....	10 00
Epiphany: "H. H.," Gen.....	3 00
Grace: Gen.....	207 50
Holy Nativity (Longwood): Gen.....	16 20
Incarnation: Gen.....	2 60
Incarnation (Fernwood): "O.," Gen.....	1 00
St. Edmund's: Wo. Aux., Gen.....	1 00
St. Elizabeth's: Dom. and Frn.....	5 41
St. James's: Sp. for Bishop Rowe,	
Alaska, \$103.93; Evening Guild,	
South Dakota, \$5; "A Member," Frn.,	
\$100.....	208 93
St. John's (Irving Park): Dom. and	
Frn.....	9 75
St. Paul's: Wo. Aux., Gen.....	60 00

<i>St. Paul's</i> (Kenwood): Wo. Aux., Sp. for Bishop Rowe, Alaska.....	61 00
<i>St. Peter's</i> : Alaska, \$72.09; Sp. for Bishop Horner, Asheville, \$25; "M." Gen., \$5.....	102 09
<i>St. Philip's</i> : Dom. and Frn.....	5 02
<i>St. Simon's</i> : Dom. and Frn.....	19 74
<i>St. Thomas's</i> : Gen.....	30 00
<i>St. Timothy's</i> : Gen.....	3 62
<i>Trinity Church</i> : G. S. Blakeslee, Dom., \$5; Frn., \$5.....	10 00
Mr. and Mrs. W. R. Stirling, Sp. for Bishop Rowe, Alaska.....	250 00
"L." Sp. for Bishop Rowe, Alaska.....	25 00
GALENA— <i>Grace</i> : Alice L. Snyder's missionary box, Dom., \$3.65; Frn., \$3.65.....	7 30
HIGHLAND PARK— <i>Trinity Church</i> : Sp. for Bishop Rowe, Alaska.....	165 00
HINSDALE— <i>Grace</i> : Gen.....	1 00
LA GRANGE— <i>Emmanuel Church</i> : Dom., \$28.62; Frn., \$21.62; Gen., \$31.01.....	81 25
SYCAMORE— <i>Waterman Hall</i> : Gen.....	10 00
WILMETTE— <i>St. Augustine's Mission</i> : Dom. and Frn.....	23 35

Colorado

Ap. \$70.42; Sp. \$60.00

CANON CITY— <i>Christ Church</i> : St. Elizabeth's, Junior Aux., Gen.....	15 00
DENVER— <i>St. John's</i> : Mrs. William E. Lamb, Gen.....	25 00
<i>St. Luke's</i> : Gen.....	20 00
<i>St. Mark's</i> : Gen.....	10 42
MISCELLANEOUS — Girls' Friendly Society, Sp. for Girls' School at Bon-toc, Philippine Islands.....	60 00

Connecticut

Ap. \$1,793.64; Sp. \$956.86

Specific Deposit, \$9,600.00

ANSONIA — <i>Christ Church</i> : Gen., \$26.38; Mrs. Franklin Farrell, Sp. for Church Extension Fund, Porto Rico, \$75.....	101 38
BRANFORD — <i>Trinity Church</i> : Gen., \$68.54; S. S., hospital work, China, \$5.50.....	74 04
BRIDGEPORT— <i>St. John's</i> : "Glover Sanford Memorial" scholarship, St. Margaret's School, Tokyo, \$12.50; Gen., \$302.29.....	314 79
CLINTON— <i>Holy Advent</i> : Gen.....	13 25
EAST BERLIN— <i>St. Gabriel's Mission</i> : In loving memory of Herbert E. Smith, Gen.....	1 00
EAST HADDAN—Mrs. F. C. H. Wendel, for Bishop Ferguson's work, Cape Palmas, Africa.....	2 00
FORESTVILLE — (In Memoriam), "A. L. T." Gen.....	5 00
HARTFORD— <i>Church of the Good Shepherd</i> : "Individuals," \$4, S. S., \$25, Sp. for Rev. Dr. Pott's work in St. John's University, Shanghai.....	29 00
<i>St. James's</i> : John T. Huntington, Sp. for Church Extension Fund, Porto Rico.....	5 00
<i>St. John's</i> : Dom.....	95 63
<i>Trinity Church</i> : G. Pierrepoint Davis, Dom., \$100; Frn., \$100; "A Friend," Sp. for Church Extension Fund, Porto Rico, \$10.....	210 00
HEBRON— <i>St. Peter's</i> : Gen.....	10 00
LITCHFIELD— <i>St. Michael's</i> : Gen.....	157 18
Mrs. G. P. Colvocoresses, Sp. for Sagada Building Fund, Philippine Islands.....	5 00
MARLEDALE— <i>St. Andrew's</i> : "A Member," Gen.....	10 00
MERIDEN— <i>St. Andrew's</i> : Gen.....	78 14
NEW BRITAIN— <i>St. Mark's</i> : Dom. and Frn.....	43 04
NEW HAVEN— <i>Christ Church</i> : "Anonymously," Sp. for St. Paul's College, Tokyo.....	25 00
<i>St. Paul's</i> : Sp. for Tsu Building Fund,	

Kyoto, \$20; "A Friend," Sp. for St. Elizabeth's Hospital Building Fund, Shanghai, \$1.....	21 00
<i>Trinity Church</i> : Gen., \$161.10; S. S., Sp. for Bishop Knight, Cuba, toward building a chapel, \$686.86..	847 96
Mrs. T. H. Bishop, Sp. for Bishop Brewster's work, Western Colorado..	100 00
Woman's Church Missionary Association, Wo. Aux., Gen.....	6 00
NORWALK— <i>Grace</i> : Gen.....	50 00
<i>St. Paul's</i> : "H. L. S.," Gen.....	25 00
OXFORD— <i>St. Peter's</i> : Gen.....	2 20
PINE MEADOW— <i>St. John's</i> : Gen.....	8 06
RIVERTON— <i>St. Paul's Mission</i> : Gen.....	10 00
ROCKVILLE— <i>St. John's</i> : Gen.....	14 06
ROXBURY— <i>Christ Church</i> : Gen.....	10 00
SAYBROOK— <i>Grace Church</i> : Dom. and Frn.....	30 00
SHELTON— <i>Church of the Good Shepherd</i> : Gen.....	9 83
STAMFORD— <i>St. Andrew's</i> : Gen.....	175 00
<i>St. Luke's Chapel</i> : Hospital work, China.....	2 65
STONINGTON— <i>Calvary S. S.</i> : St. Luke's Hospital, Shanghai.....	3 00
WATERBURY— <i>St. John's</i> : Gen.....	131 45
WESTPORT— <i>Memorial Church of Holy Trinity S. S.</i> : St. Luke's Hospital, Shanghai.....	10 00
WILLIMANTIC — <i>St. Paul's Mission</i> : Gen.....	27 00
WINDHAM— <i>St. Paul's</i> : Gen.....	9 06
WINSTED— <i>St. James's</i> : Gen.....	68 18
MISCELLANEOUS—"A Friend," for St. Leger Fund (additional), income to be paid during life to a beneficiary, income thereafter to be applied to the support of two beds in such hospital in Wyoming as Bishop Nathaniel S. Thomas or his successor may deem best, 96 shares of American Sugar Company, preferred stock (par value).....	9,600 00
ANSONIA— <i>Christ Church S. S.</i> : For children's work, China.....	10 60
<i>Immanuel Church S. S.</i> : For children's work, China.....	
SEYMOUR— <i>Trinity Church S. S.</i> : For children's work, China.....	

Dallas

Ap. \$420.07; Sp. \$2.00

ABILENE — <i>Heavenly Rest</i> : Babies' Branch, Sp. for missionary font....	1 00
CORSICANA— <i>St. John's</i> : Frn., \$37.50; Babies' Branch, Gen., \$1.30; Sp. for "Little Helpers" cot, St. Agnes's Hospital, Raleigh, North Carolina, \$1.....	39 80
DALLAS— <i>All Saints</i> : Gen.....	10 00
<i>Incarnation</i> : Dom. and Frn.....	75 00
<i>Chapel of St. Mary's College</i> : S. S., Gen.....	18 80
<i>St. Matthew's Cathedral</i> : Dom., \$152.27; Babies' Branch, Wo. Aux., Gen., \$3.65.....	155 92
FORT WORTH— <i>St. Andrew's</i> : Babies' Branch, Wo. Aux., Gen.....	1 25
<i>Trinity Church</i> : \$50, Babies' Branch, Wo. Aux., \$2.65, Gen.....	52 65
TEXARKANA — <i>St. James's</i> : \$43.50, Babies' Branch, Wo. Aux., \$9.15, Gen.....	52 65
WICHITA FALLS— <i>Church of the Good Shepherd</i> : Dom.....	15 00

Delaware

Ap. \$454.79; Sp. \$50.00

DELAWARE CITY— <i>Christ Church</i> : Gen..	3 00
LONG NECK— <i>Trinity Church</i> : Gen.....	5 00
MARSHALLTON— <i>St. Barnabas's S. S.</i> : Mexico.....	2 20
MILFORD— <i>Christ Church</i> : Gen.....	5 48
MILLSBORO— <i>Trinity Church</i> : Gen.....	10 00
WILMINGTON— <i>Holy Trinity Church</i>	

(Old Swedes): Dom. and Frn.	25 00	DARIEN— <i>St. Cyprian's Mission</i> : Dom., 75 cts.; Colored, 45 cts.; Frn., 35 cts.; Gen., 30 cts.	1 85
<i>St. Andrew's</i> : Frn., \$127.30; "A Thank-offering," Bible-women's Training-school, Hankow, China, \$10	137 30	HAWKINSVILLE— <i>St. Luke's</i> : Gen.	18 90
<i>St. John's</i> : Dom.	20 49	SANDERSVILLE— <i>Grace</i> : Dom.	50
<i>Trinity Church</i> : Dom., \$209.99; Henry B. Thompson, Sp. for Expansion Fund, St. John's University, Shanghai, \$50.	259 99	SAVANNAH—S. S.: Gen.	13 80
MISCELLANEOUS—Third Department service held in Trinity Church, Wilmington, Gen.	36 33	THOMASVILLE— <i>Church of the Good Shepherd</i> : Frn.	7 50
Duluth			
Ap. \$113.00; Sp. \$15.10			
DULUTH— <i>Trinity Pro-Cathedral</i> : Gen.	52 50	Harrisburg	
EYELETH— <i>St. John's</i> : Gen.	10 50	Ap. \$14.78; Sp. \$25.00	
FERGUS FALLS— <i>St. James's</i> : Gen.	28 00	COUDERSPORT— <i>Christ Church</i> : Wo. Aux., Sp. for scholarship in the Morganton Mission School, Asheville	10 00
GLENWOOD— <i>St. Paul's</i> : Gen., \$4.50; Sp. for Rev. W. W. Steel, for work at Havana, Cuba, \$10.	14 50	HALLS— <i>Epiphany</i> : Frn.	1 75
MOORHEAD— <i>St. John's</i> : Sp. for St. Mary's School, Tokyo, for new building	5 10	HARRISBURG—Constance Starr and Isabel Dunham Gilbert, Sp. for St. John's College, Expansion Fund, Shanghai	10 00
VIRGINIA— <i>St. Paul's</i> : Dom., \$2; Gen., \$15.50	17 50	LOCK HAVEN— <i>St. Paul's S. S.</i> : Hospitals in China	2 72
East Carolina			
Ap. \$11.62; Sp. \$6.00			
CLINTON— <i>St. Paul's S. S.</i> : Gen.	62	PARADISE— <i>All Saints</i> : Gen., \$5.31; Sp. for work in Mexico, \$5.	10 31
ROXBEL— <i>St. Mark's</i> : Wo. Aux., Gen.	1 00	YORK—George S. Schmidt, Gen.	5 00
WILMINGTON— <i>St. James's</i> : Mrs. Walter L. Parsley, Sp. for work under Bishop Horner, Asheville, \$5; J. H. Hardin, Sp. for Church Extension Fund, Porto Rico, \$1.	6 00	Indianapolis	
<i>St. John's</i> : Junior Aux., Gen.	10 00	Ap. \$178.07; Sp. \$50.00	
Easton			
Ap. \$8.20; Sp. \$2.00			
CECIL CO.— <i>Trinity Parish</i> (Elkton): Gen.	5 00	INDIANAPOLIS— <i>Grace Pro-Cathedral</i> : "A Member." Gen.	5 00
QUEEN ANNE CO.— <i>St. Luke's</i> (Kenedyville): Wo. Aux., Sp. for Rev. J. Hubbard Lloyd, Tokyo, Japan.	2 00	LAFAYETTE— <i>St. John's</i> : Gen.	80 00
TALBOT CO.— <i>All Saints' Parish</i> : Gen.	3 20	MUNCIE— <i>Grace</i> : Gen.	2 10
Florida			
Ap. \$4.90			
DE FUNIAK SPRINGS— <i>St. Agatha's</i> : Frn.	95	TERRE HAUTE— <i>St. Stephen's</i> : Gen., \$90.97; Wo. Aux., Sp. for Bishop Horner, Asheville, for a girl's scholarship, \$50.	140 97
MARIANNA— <i>St. Luke's</i> : Frn.	3 95	Iowa	
Fond du Lac			
Ap. \$79.28; Sp. \$10.00			
BIG SUAMICO— <i>St. Paul's</i> : Gen.	1 32	CEDAR FALLS— <i>St. Luke's Parish</i> : Gen.	2 00
FOND DU LAC— <i>St. Paul's Cathedral</i> : Gen.	30 42	CEDAR RAPIDS— <i>Grace</i> : Mrs. E. C. Rock, Gen.	5 00
OSHKOSH— <i>Trinity Church S. S.</i> : Gen., \$15; Sp. for St. Paul's College, Tokyo, \$10.	25 00	DUBUQUE— <i>St. John's</i> : Work of general missionary in Olympia, \$15; salary of Rev. Mr. Nieh, Hanchuan, Hankow, \$5.	20 00
SHEBOYGAN FALLS— <i>St. Peter's</i> : Gen.	7 54	ESTHERVILLE— <i>Grace</i> : Gen., \$12.40; S. S., Gen., \$4.	16 40
MISCELLANEOUS—Branch Wo. Aux., Gen.	25 00	Kansas	
Georgia			
Ap. \$96.45; Sp. \$6.00			
AUGUSTA— <i>Church of the Good Shepherd</i> : Wo. Aux., Gen.	25 00	ATCHISON— <i>Trinity Church</i> : Gen., \$100; "Young People," hospital work in Tokyo and Kyoto, \$51.26.	151 26
P. H. Langdon, Sp. for Church Extension Fund, Porto Rico.	2 00	AUGUSTA— <i>Atonement</i> : "Young People," hospital work in Tokyo and Kyoto	65
BAINBRIDGE— <i>St. John's</i> : Dom., \$2; Frn., \$5 (Apportionment, 1908-09)	7 00	BLUE RAPIDS— <i>St. Mark's</i> : "Young People," hospital work in Tokyo and Kyoto.	6 50
BRUNSWICK— <i>St. Mark's</i> : Gen.	7 15	BURLINGTON—"A Friend," Dom., \$10.06; Frn., \$10.05.	20 11
<i>St. Mark's and St. Jude's S. S.</i> : Gen. Junior Aux., salary of Rev. Robb White, Philippines, \$3; St. Luke's Hospital, Shanghai, \$3; Sp. for Holy Trinity Orphanage, Tokyo, \$2; Sp. for "Sister Katharine" scholarship, Guantanamo, Cuba, \$2.	8 75	CLAY CENTRE— <i>St. Paul's</i> : "Young People," hospital work in Tokyo and Kyoto	1 50
	10 00	EMPORIA— <i>St. Andrew's</i> : Gen.	32 00
		FORT LEAVENWORTH—"Young People," hospital work in Tokyo and Kyoto.	11 00
		HIAWATHA— <i>St. John's</i> : "Young People," hospital work in Tokyo and Kyoto	4 00
		HORTON— <i>St. Luke's</i> : "Young People," hospital work in Tokyo and Kyoto	1 00
		INDEPENDENCE— <i>Epiphany</i> : "Young People," hospital work in Tokyo and Kyoto	39 00
		NEWTON— <i>St. Matthew's</i> : "Young People," hospital work in Tokyo and Kyoto	7 00
		PITTSBURG— <i>St. Peter's</i> : "Young People," hospital work in Tokyo and Kyoto	5 51
		SEDAN— <i>Epiphany</i> : "Young People," hospital work in Tokyo and Kyoto.	2 00

TOPEKA—Church of the Good Shepherd (North): "Young People," hospital work in Tokyo and Kyoto..	88	Fund, Porto Rico, \$5; Wo. Aux., Sp. for Mrs. Schereschewsky Memorial Station School, Shanghai, \$2.....	7 00
Grace Cathedral: "Young People," hospital work in Tokyo and Kyoto...	90 00	Incarnation: Miss Nannie S. Prout, Sp. for Expansion Fund, St. John's University, Shanghai, \$5; through Wo. Aux., Sp. for Mrs. Schereschewsky Memorial Station School, Shanghai, \$1.....	6 00
WAKEFIELD—St. George's: "Young People," hospital work in Tokyo and Kyoto	4 75	Church of the Messiah: Wo. Aux., Sp. for Mrs. Schereschewsky Memorial Station School, Shanghai.....	1 00
WAMEGO—St. Luke's: "Young People," hospital work in Tokyo and Kyoto	1 00	Church of the Redeemer: Gen., \$1; Sp. for Bishop Thomas, Wyoming, \$25.61; Sp. for Salina, \$26.11; Wo. Aux., Sp. for Mrs. Schereschewsky Memorial Station School, Shanghai, \$2	54 72
WETMORE—Grace: Gen.....	6 25	St. Ann's (Heights): William G. Low, Sp. for Expansion Fund, St. John's University, Shanghai, \$1,000; Wo. Aux., Sp. for Mrs. Schereschewsky Memorial Station School, Shanghai, \$5	1,005 00
WICHITA—All Saints': "Young People," hospital work in Tokyo and Kyoto	1 47	St. Clement's S. S.: Porto Rico, \$1.95; Alaska, \$2.40; Dom., \$6.61; Japan, \$3.39; Sp. for St. Andrew's School for mountain boys, Sewanee, Tennessee, \$3.68.....	18 03
St. John's: "Young People," hospital work in Tokyo and Kyoto.....	19 60	St. George's S. S.: Sp. for Bishop Thomas, Wyoming, \$45; Wo. Aux., Sp. for Mrs. Schereschewsky Memorial Station School, Shanghai, \$1	46 00
Kansas City			
Ap. \$235.19			
KANSAS CITY—St. Paul's: hospital work in China, \$12.82; Gen., \$200..	212 82	St. James's: Wo. Aux., Sp. for sewing teacher's salary, St. Augustine's School, Raleigh, North Carolina....	2 00
ST. JOSEPH—Offering at a union service of Sunday-schools held at Christ Church Hospital, for China.....	12 37	St. Luke's: Mrs. W. H. Bolton, Sp. for Expansion Fund, St. John's University, Shanghai.....	2 00
WEST PLAINS—All Saints': Gen.....	10 00	St. Mark's S. S. (Adelphi Street): Sp. toward the purchase of a lamp for the mission at Cape Mount, West Africa.....	10 00
Kentucky			
Ap. \$375.72			
LOUISVILLE—Christ Church Cathedral: Dom., \$20; Frn., \$67.25; Gen. (of which Wo. Aux., \$40), \$145.35; Mrs. Sidney Hewett, Indian, \$5.25.....	237 85	St. Paul's: William D. Keep, Sp. for Expansion Fund, St. John's University, Shanghai, \$1; Wo. Aux., Sp. for sewing teacher's salary, St. Augustine's School, Raleigh, North Carolina, \$2.....	3 00
St. Andrew's: Junior Aux., Gen.....	15 00	St. Paul's (Flatbush): Wo. Aux., Sp. for sewing teacher's salary, St. Augustine's School, Raleigh, North Carolina	10 00
St. Paul's: Gen.....	102 87	St. Peter's S. S.: "Lindsay Parker Graduate" scholarship, South Dakota	12 54
PADUCAH—Grace: Wo. Aux., Gen....	20 00	St. Stephen's: "A Parishioner" Sp. for Bishop Holly, Haiti, \$3; Wo. Aux., Sp. for Mrs. Schereschewsky Memorial Station School, Shanghai, \$1; Sp. for sewing teacher's salary, St. Augustine's School, Raleigh, North Carolina, \$1.....	5 00
Lexington			
Ap. \$173.25; Sp. \$33.40			
COVINGTON—St. John's: Gen.....	11 75	Harrington Putnam, Sp. for St. John's University Expansion Fund, Shanghai	50 00
Trinity Church: Gen.....	87 50	Mrs. C. L. Underhill, Dom., \$2; Frn., \$2.....	4 00
FRANKFORT—Ascension: Wo. Aux., Sp. for St. Paul's College, Tokyo.....	8 40	"A Friend," Sp. for St. John's University Expansion Fund, Shanghai..	1 00
Mrs. C. C. Penich, Gen., \$50; Sp. for St. Paul's College, Tokyo, \$25..	75 00	BROOKLYN MANOR—St. Matthew's: Wo. Aux., Sp. for Mrs. Schereschewsky Memorial Station School, Shanghai.....	1 00
LEXINGTON—St. Andrew's: Gen.....	2 25	COLLEGE POINT—St. Paul's Chapel: Gen.	9 21
MT. STERLING—Ascension: Gen.....	20 00	FAR ROCKAWAY—St. John's: Wo. Aux., Sp. for Mrs. Schereschewsky Memorial Station School, Shanghai....	1 00
NICHOLASVILLE—All Saints': Gen....	1 75	FLUSHING—St. George's S. S.: Sp. for work of Rev. Mr. Gilman, Hankow, \$33.05; Wo. Aux., Sp. for sewing teacher's salary, St. Augustine's School, Raleigh, North Carolina, \$2; Sp. for one day's support, St. Agnes's Hospital, Raleigh, North Carolina, \$10.....	45 05
Long Island			
Ap. \$255.32; Sp. \$1,399.80			
ASTORIA—Church of the Redeemer: Wo. Aux., Sp. for Mrs. Schereschewsky Memorial Station School, Shanghai, \$1; S. S., Sp. for Mr. Walke's Sunday-school, Tokyo, \$10.	11 00	GARDEN CITY—Incarnation Cathedral:	
BROOKLYN—Calvary S. S.: Hospital work, China.....	6 44		
Christ Church (Bay Ridge): Wo. Aux., Sp. for Mrs. Schereschewsky Memorial Station School, Shanghai.....	1 00		
Christ Church (Clinton Street): Wo. Aux., Sp. for Mrs. Schereschewsky Memorial Station School, Shanghai.....	1 00		
Christ Church (Eastern District): Wo. Aux., Sp. for Mrs. Schereschewsky Memorial Station School, Shanghai	1 00		
Church of St. Mark: Wo. Aux., Sp. for Mrs. Schereschewsky Memorial Station School, Shanghai.....	1 00		
Church of St. Matthew: Wo. Aux., Sp. for sewing teacher's salary, St. Augustine's School, Raleigh, North Carolina	5 00		
Grace (Eastern District): Wo. Aux., Sp. for sewing teacher's salary, St. Augustine's School, Raleigh, North Carolina	3 00		
Grace (Heights): Wo. Aux., Sp. for Mrs. Schereschewsky Memorial Station School, \$5; Sp. for sewing teacher's salary, St. Augustine's School, Raleigh, North Carolina, \$2.	7 00		
Holy Trinity Church: Mrs. E. Montague, Sp. for Church Extension			

Mrs. William Nicoll, Sp. for St. John's University Expansion Fund, Shanghai	5 00		
GREENPORT— <i>Holy Trinity Church</i> : Sp. for work of Rev. William J. Cuthbert, Kyoto, Japan, \$57.36; S. S., Sp. for one-half scholarship for Rev. J. W. Chapman, Anvik, Alaska, \$25.	82 36		
HEWLETT— <i>Trinity Church</i> : Wo. Aux., Gen.	5 00		
HOLLIS— <i>St. Gabriel's S. S.</i> : Gen.	1 00		
HUNTINGTON— <i>St. John's</i> : Wo. Aux., Gen.	5 00		
ISLIP— <i>St. Mark's</i> : Wo. Aux., Sp. for sewing teacher's salary, St. Augustine's School, Raleigh, North Carolina	3 00		
MATTIUCK— <i>Church of the Redeemer</i> : Gen.	5 00		
QUOGUE— <i>Church of the Atonement</i> : Gen.	25 00		
RICHMOND HILL— <i>Resurrection</i> : Sp. for St. Paul's College, Tokyo, Japan, \$14.50; "Family Missionary Box," Gen., \$13.08	27 58		
RIVERHEAD— <i>Grace</i> : Wo. Aux., Gen.	8 00		
SAG HARBOR— <i>Christ Church</i> : Dom.	8 24		
ST. JAMES— <i>St. James's</i> : Gen.	50 00		
MISCELLANEOUS—Admiral A. T. Mahan, Gen.	100 00		
Los Angeles			
<i>Ap.</i> \$557.55; <i>Sp.</i> \$250			
HOLLYWOOD— <i>St. Stephen's</i> : Dom. and Frn.	40 55		
LOS ANGELES— <i>St. Paul's Pro-Cathedral</i> : Wo. Aux., Sp. for furnishings for Priory School, Honolulu	50 00		
ORANGE— <i>Trinity Mission</i> : Gen.	5 00		
PASADENA— <i>All Saints'</i> : Dom. and Frn., \$500; Sp. for Rev. F. S. Spalding, D.D., Utah, \$200.	700 00		
POMONA— <i>St. Paul's</i> : Dom. and Frn.	10 00		
REDONDO— <i>Christ Church</i> : Dom., \$1; Frn., \$1.	2 00		
Louisiana			
<i>Ap.</i> \$371.46; <i>Sp.</i> \$15.00			
LAKE CHARLES— <i>Church of the Good Shepherd</i> : Asheville, North Carolina, \$1; Gen., \$21.55.	22 55		
LAUREL HILL— <i>St. John's</i> : Gen.	4 00		
LUCKNOW—Wo. Aux., Miss Suthon's salary, Kyoto, \$2; Gen., \$1.	3 00		
NEW ORLEANS— <i>Annunciation</i> : Wo. Aux., salary of Miss Suthon, Kyoto.	10		
<i>Christ Church</i> : Wo. Aux., salary of Miss Suthon, Kyoto.	25		
<i>Mt. Olivet S. S.</i> (Algiers): For hospital work, China.	6 85		
<i>St. Andrew's</i> : Dom. and Frn.	15 80		
<i>St. Paul's</i> : Wo. Aux., Gen.	10 00		
<i>Trinity Church</i> : Gen., \$269.53; S. S., Archdeacon Stuck's work, Alaska, \$14.38; Wo. Aux., salary of Miss Suthon, Kyoto, \$5.	288 91		
Charles J. Macmurdo, Sp. for Miss Gertrude Heyward, St. Margaret's School, Tokyo.	5 00		
SHREVEPORT— <i>St. Mark's</i> : Wo. Aux., Gen.	10 00		
THIBODAUX— <i>St. John's</i> : Dom. and Frn.	5 00		
MISCELLANEOUS—Wo. Aux., Miss Suthon's salary, Kyoto, \$5; Sp. for St. Margaret's School, Tokyo, \$5; Sp. for St. Paul's College, Tokyo, \$5	15 00		
Maine			
<i>Ap.</i> \$107.27			
AUGUSTA— <i>St. Barnabas's Mission</i> : Frn.	5 00		
BANGOR— <i>St. John's</i> : Gen.	7 32		
DENNISTOWN— <i>Emmanuel Church</i> : Gen.	3 00		
PORTLAND— <i>St. Stephen's</i> : Dom.	68 95		
RICHMOND— <i>St. Matthias's Mission</i> : Gen.	3 00		
ROCKLAND— <i>St. Peter's</i> : Gen.	20 00		
Marquette			
<i>Sp.</i> \$21.00			
MARQUETTE— <i>St. Paul's S. S.</i> : Sp. for Bishop Rowe, Alaska.	21 00		
Maryland			
<i>Ap.</i> \$1,875.34; <i>Sp.</i> \$326.84			
ANNE ARUNDEL Co.— <i>St. Anne's</i> : Wo. Aux., Mrs. Brogdan and Mrs. Pinney, Gen.	5 00		
<i>St. Margaret's</i> (Annapolis): Wo. Aux., Gen.	6 00		
<i>Christ Church</i> (West River): Wo. Aux., Sp. for Rev. Mr. MacRae's work in Shanghai.	60 00		
BALTIMORE— <i>Ascension</i> : "Thank-offering," Gen.	4 00		
<i>Emmanuel Church</i> : Dom., \$75; Frn., \$1,275.38; St. Phoebe's Guild, Wo. Aux., Sp. for Building Fund, Tsu, Kyoto, \$20.	1,370 38		
<i>Grace</i> : Wo. Aux., Sp. for Building Fund, Tsu, Kyoto.	15 00		
<i>Memorial</i> : Wo. Aux., woman teacher for Indians, South Dakota, \$25; Sp. for Building Fund, Tsu, Kyoto, \$15.	40 00		
<i>Church of the Messiah</i> : Wo. Aux., Sp. for Building Fund, Tsu, Kyoto.	5 00		
<i>Prince of Peace</i> (Walbrook): Wo. Aux., Sp. for Building Fund, Tsu, Kyoto.	10 00		
<i>St. Andrew's</i> : Dom., \$40.62; Wo. Aux., Sp. for Building Fund, Tsu, Kyoto, \$5.	45 62		
<i>St. Bartholomew's</i> : Wo. Aux., Sp. for Building Fund, Tsu, Kyoto.	5 00		
<i>St. John's</i> : Dom.	4 25		
<i>St. Mary's</i> : Frn.	21 35		
<i>St. Paul's</i> : Wo. Aux., Sp. for Building Fund, Tsu, Kyoto.	5 00		
<i>St. Paul's Chapel</i> (Avalon): Sp. for Navajo Indian Hospital, Fort Defiance, Arizona.	3 64		
<i>St. Peter's</i> : Wo. Aux., Sp. for Building Fund, Tsu, Kyoto.	15 00		
<i>St. Stephen the Martyr</i> : Dom., \$4.13; Frn., \$4.12.	8 25		
<i>St. Thomas's</i> (Homestead): E. A. Lyckett, Frn.	75 00		
"In Memory of Rev. William F. Gardner," Sp. for furnishing a girl's room, St. Andrew's Priory, Honolulu	60 00		
"In Memoriam," Dr. Woodward's work, Hankow.	50 00		
Lawrence M. Miller and sisters, Sp. for "Mary Summers Miller" bed, St. Mary's Orphanage, Shanghai.	45 00		
Miss Mary E. Stebbins, Sp. for St. Luke's Hospital, Ponce, Porto Rico.	10 00		
"H. W. A.," Sp. for Rev. Mr. Ancell, Shanghai.	10 00		
BALTIMORE Co.— <i>St. John's</i> (Monkton): Sp. for St. Margaret's School Building Fund, Tokyo, \$5; Sp. for Rev. C. F. MacRae's work, Shanghai, \$3.	8 00		
<i>Trinity Church S. S.</i> (Towson): Bishop Hare's work, South Dakota.	5 85		
<i>St. Mark's-on-the-Hill</i> (Pikesville): Wo. Aux., Sp. for Building Fund, Tsu, Kyoto.	5 00		
<i>St. Timothy's</i> (Catonsville): Frn., \$50; Wo. Aux., Sp. for Building Fund, Tsu, Kyoto, \$25.	75 00		
CARROLL Co.— <i>Ascension</i> (Westminster): Dom., \$3; Frn., \$2.	5 00		
FREDERICK Co.— <i>All Saints'</i> (Frederick): Dom., \$9.41; Indian, \$2.50; Colored, \$3.75; Frn., \$10.75; Mexico, \$2.60; Brazil, \$4.75; ten-cent collection through Wo. Aux., Indian, \$5; Frn., \$5; Mexico, \$4.	47 76		
HOWARD Co.— <i>St. John's</i> : Dom., \$125; Wo. Aux., Sp. for Tsu Building Fund, Kyoto, \$5.	130 00		
<i>Church of the Good Shepherd</i> : Dom.	1 88		
<i>Trinity Church</i> (Elkridge): Wo. Aux.,			

Acknowledgments

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"Paul" scholarship, Boone University, Wuchang, Hankow.....	50 00	MANSFIELD— <i>St. John the Evangelist's</i> : Gen.	13 39
Massachusetts			
<i>Ap.</i> \$1,712.59; <i>Sp.</i> \$269.61			
ANDOVER— <i>Christ Church</i> : St. Margaret's Guild, Gen.	50 00	MARLBORO— <i>Holy Trinity Church S. S.</i> : Sp. for the children's Christmas at Anvik, Alaska.	4 00
AYER— <i>St. Andrew's</i> : Wo. Aux., Tanana, Alaska.	5 00	MEDFORD— <i>Grace</i> : Wo. Aux., "A Member," Sp. for Building Fund, St. Margaret's School, Tokyo.	1 00
ATTLEBORO— <i>All Saints'</i> : Gen.	52 87	MATTAPOISETT— <i>St. Philip's</i> : Wo. Aux., Soochow, Shanghai.	1 00
BARNSTABLE— <i>St. Mary's</i> : Gen.	9 92	NEW BEDFORD— <i>Grace</i> : Dom., \$215.31; for Bishop Kinsolving's work in Brazil, \$50.	265 31
BOSTON— <i>Advent</i> : Gen., \$27.65; Sp. for Archdeacon Cornish, Colored work, South Carolina, \$41; Sp. for Father Robertson's work in Chattanooga, Tennessee, \$1.	69 65	NEWTON— <i>Church of the Messiah</i> (West and Auburndale): Sp. for Rev. Frederick W. Neve for Virginia mountain-folk work.	5 00
<i>Emmanuel Church</i> : Wo. Aux., "A Member," Sp. for Building Fund, St. Margaret's School, Tokyo.	5 00	<i>St. Paul's</i> (Highlands): Wo. Aux. (of which "A Member," \$1), Sp. for Building Fund, St. Margaret's School, Tokyo.	7 85
<i>Emmanuel Church</i> (West Roxbury): Gen., \$11.20; Wo. Aux., Hooker School, Mexico, \$3; medical work, Tokyo, \$5.	19 20	Fred. K. Collins, Gen.	6 25
<i>Orient Heights Mission S. S.</i> (East): Support of bed in the Elizabeth Bunn Hospital, Wuchang, Hankow, \$11; Sp. for Bishop Thomas for his work in Wyoming, \$1.72.	12 72	NORWOOD— <i>Grace</i> : Wo. Aux., "A Member," Sp. for Building Fund, St. Margaret's School, Tokyo.	1 00
<i>St. Mary's</i> (Dorchester): Dom. and Frn.	50 00	QUINCY— <i>St. Chrysostom's</i> (Wollaston): Gen.	24 00
<i>St. Paul's</i> : Wo. Aux., San Gabriel, Brazil, \$10; Isle of Pines, Cuba, \$10	20 00	TAUNTON— <i>St. Thomas's</i> : "A Member," Sp. for Changsha plant, Hankow.	25 00
<i>Trinity Church</i> : Sp. for Tsu Building Fund, Kyoto, \$50; Wo. Aux., "A Member," medical work, Tokyo, \$5; Sp. for Building Fund, St. Margaret's School, Tokyo, \$5.	60 00	MISCELLANEOUS—Wo. Aux., "A Member," "In Memory of R. H. S." Sp. for Archdeacon Cornish, South Carolina, to buy an acre of land.	50 00
F. W. Hunnewell, Gen.	100 00	Wo. Aux., Normal Mission Study Class, St. Margaret's School, Tokyo, \$5; Susan H. Page Bequest, salary of Rev. Nathan Matthews, West Africa, \$22.50; Mrs. J. M. Hubbard, Sp. for Building Fund, St. Margaret's School, Tokyo, \$5.	32 50
Mrs. Walter C. Baylies, for the "Ruth Baylies" scholarship, Girls' Orphanage, Cape Palmas, Africa.	50 00	Offering of Sunday-schools at a service held in the Church of the Messiah, West Newton and Auburndale, Sp. for Bishop Brent, Philippine Islands.	7 71
"L." Dorchester, for St. Margaret's School, Tokyo.	10 00	Michigan	
Mrs. Herbert Beech, Sp. for Mrs. Smalley's Slave Refuge, Shanghai.	10 00	<i>Ap.</i> \$1,394.73; <i>Sp.</i> \$111.00	
"A Communicant," Frn.	5 00	ADRIAN— <i>Christ Church</i> : Dom., \$4.35; Frn., \$3.65.	8 00
BROOKLINE— <i>Church of Our Saviour</i> (Longwood): Wo. Aux., Hooker School, Mexico, \$10; S. S., Sp. for Church Extension Fund, Porto Rico, \$18.50.	28 50	ANN ARBOR— <i>St. Andrew's</i> : Gen.	100 00
<i>St. Paul's</i> : Wo. Aux., Mrs. McCalla's salary, West Africa, \$8; "A Member," Sp. for Building Fund, St. Margaret's School, Tokyo, \$1.	9 00	BAY CITY— <i>Grace</i> : Gen.	31 28
CAMBRIDGE— <i>Christ Church</i> : Wo. Aux., Hooker School, Mexico, \$5; Sp. for Rev. W. C. Clapp, Philippines, \$5; "A Member," salary of Miss Woodruff, West Africa, \$3; Sp. for Building Fund, St. Margaret's School, Tokyo, \$1.	14 00	<i>Trinity Church</i> : Junior Aux., Sp. for Mrs. Littell, Hankow.	5 00
<i>St. James's</i> : Gen.	73 56	BIRMINGHAM— <i>St. James's</i> : Wo. Aux., salary of Miss Bull, Kyoto, \$1.50; Sp. for Mrs. Littell, Hankow, \$2.	3 50
<i>St. John's</i> : Wo. Aux., Sp. for Rev. T. S. Tyng's life insurance, Kyoto.	12 50	DETROIT— <i>Christ Church</i> : Gen., \$511.14; Wo. Aux., salary of Miss Bull, Kyoto, \$55; "J. H. Johnson" scholarship, St. John's University, Shanghai, \$15; Sp. for Foreign Insurance Fund, \$5; Sp. for Mrs. Littell, Hankow, \$5.	616 14
<i>St. John's Memorial Chapel</i> : Dom., \$75.30; Gen., \$25.	100 30	<i>Epiphany</i> : Junior Aux., Gen.	5 00
<i>St. Peter's</i> : Asheville, \$50; Gen., \$80.69.	130 69	<i>Grace</i> : Junior Aux., Gen.	20 00
CONCORD— <i>Trinity Church</i> : Gen.	20 50	<i>St. James's</i> : Wo. Aux., salary of Miss Bull, Kyoto, \$2; Sp. for Mrs. Littell, Hankow, \$3.	5 00
COHASSETT— <i>St. Stephen's</i> : Wo. Aux., medical work, Tokyo.	10 00	<i>St. John's</i> : Wo. Aux., salary of Miss Bull, Kyoto, \$50; "Harris Memorial" scholarship, St. John's University, Shanghai, \$15; "J. H. Johnson" scholarship, St. Andrew's School, Mexico, \$10; Africa, \$10; "J. N. Blanchard" scholarship, Cuttington Collegiate and Divinity-school, West Africa, \$40; Sp. for Foreign Life Insurance Fund, \$5; Sp. for Mrs. Littell, Hankow, \$25; Mrs. Minor, Sp. for Dr. Myers, Shanghai, \$2.	157 00
DEDHAM— <i>St. Paul's</i> : Dom. and Frn., \$326.94; Dom., \$20; Frn., \$10; S. S., Sp. for Rev. Julius Atwood, Phoenix, Arizona, \$5; Sp. for Bishop Roots, Hankow, \$6.33.	368 27	<i>St. Joseph's</i> : Dom. and Frn.	40 00
FALMOUTH— <i>Church of the Messiah</i> (Wood's Hole): Dom., \$31.90; Frn. (of which from "A Friend," \$20), \$38.36; Gen., \$45.70.	115 96	<i>St. Paul's</i> : Wo. Aux., "Harris Memorial" scholarship, St. John's University, Shanghai, \$15; "J. H. Johnson" scholarship, St. Andrew's School, Mexico, \$25; Sp. for For-	
I P S W I C H— <i>Ascension</i> : Wo. Aux., Hooker School, Mexico.	6 00		
MALDEN— <i>St. Paul's</i> : Indian, \$8.70; Colored, \$8.70; Dom., \$43.55; Frn., \$58.60.	119 55		

eign Life Insurance Fund, \$5; Sp. for Mrs. Littell, Hankow, \$38..	83 00	ship, St. John's University, Shang- hai, \$10.....	350 00
St. Thomas's: St. Agnes's Guild, Gen. John W. Ashler, Gen.....	1 00 6 00	OXFORD—St. Peter's: Wo. Aux., Gen..	3 25
FENTON—St. Jude's: Gen.....	2 50	PASS CHRISTIAN—Trinity Church: Gen.	4 50
FLINT—St. Paul's: Gen.....	102 82	MISCELLANEOUS—Bishop Bratton, Sp. for Tsu Building Fund, Kyoto.....	100 00
HILLSDALE—St. Peter's: Wo. Aux., Sp. for Mrs. Littell, Hankow.....	1 00	Missouri	
JACKSON—St. Paul's: (Apportionment, 1908-09), Gen., \$151.70; S. S.,* Gen., \$25.....	176 70	Ap. \$749.31; Sp. \$169.00	
MIDLAND—St. John's: Dom., \$3; Gen., \$8.35.....	11 35	COLUMBIA—Calvary: Frn.....	20 28
MONROE—Trinity Church: Gen.....	10 45	CUBA—St. Andrew's: Gen.....	2 75
PONTIAC—All Saints': Gen., \$35; Wo. Aux., salary of Miss Bull, Kyoto, \$3; "Harris Memorial" scholarship, St. John's University, Shanghai, \$3; "J. H. Johnson" scholarship, St. Andrew's School, Mexico, \$1; Sp. for Miss Grante, Africa, \$3; Sp. for Mrs. Littell, Hankow, \$2.....	47 00	FERGUSON—St. Stephen's: Gen.....	5 50
SAGINAW—Calvary Memorial: Gen....	10 19	JEFFERSON CITY—Grace: Gen.....	12 00
St. Paul's: Dom. and Frn.....	52 80	KIRKWOOD—Grace: Sp. for Bishop Partridge's work, Tokyo.....	1 00
MISCELLANEOUS—"Friends," Wo. Aux., Sp. for Bishop Ferguson, West Africa, for education of girls.....	10 00	St. LOUIS—Christ Church Cathedral: Frn.....	400 00
Michigan City		Holy Communion S. S.: Hospital Mis- sion, China.....	
Ap. \$8.40; Sp. \$1.00		Church of the Redeemer: Gen.....	
COLUMBIA—Mission: Dom. and Frn....	8 40	Trinity Church: "A Member," Dom., \$5; Frn., \$5.....	10 00
HOWE—Howe School: Sp. for St. Mary's Orphanage, Shanghai.....	1 00	Mrs. R. B. Whittemore, Gen.....	5 00
Milwaukee		Miss Binnington, Sp. for Bishop Rowe, Alaska.....	
Ap. \$289.97		MISCELLANEOUS—Wo. Aux., African Missions, \$106; Gen., \$10; Sp. for Mr. Jackson's life insurance, Han- kow, \$53; Sp. for St. Elizabeth's Hospital, Building Fund, Shanghai, \$112.....	
EAU CLAIRE—Christ Church: Gen....	10 00	281 00	
KENOSHA—St. Matthew's: Dom.....	21 47	Montana	
MILWAUKEE—All Saints': For Diocese of Fond du Lac, \$1; Associate Mis- sion, Wuchang, Hankow, \$15; Gen., \$137.50.....	153 50	Ap. \$17.70	
SPARTA—St. John's: "A Friend," Frn.	5 00	DEER LODGE—St. James's: Gen.....	3 60
MISCELLANEOUS—Wo. Aux., salary of Miss Woods, Alaska, \$50; St. Luke's Hospital, Tokyo, \$50.....	100 00	PONY—St. John's: Gen.....	14 10
Minnesota		Nebraska	
Ap. \$273.66; Sp. \$37.92		Ap. \$139.32; Sp. \$35.00	
CHATFIELD—St. Matthew's: Dom.....	6 35	ASHLAND—St. Stephen's: Dom. and Frn.....	4 50 1 50
LAKE CITY—St. Mark's: Gen., \$40.97; S. S., Sp. for St. Paul's College, Tokyo, \$7.92.....	48 89	Dora Wiggenhorn, Gen.....	1 50
MINNEAPOLIS—Holy Trinity Church: Gen., \$27; Sp. for Rev. J. P. An- schutz, White Sulphur Springs, Mon- tana, \$5.....	32 00	BEATRICE—Christ Church: "A Com- municant," Sp. for St. Margaret's School, Tokyo.....	35 00
RED WING—Christ Church: Gen.....	145 00	CREIGHTON—St. Mark's: Dom. and Frn.....	1 00
ROCHESTER—Calvary: Gen.....	21 84	FAIRBURY—Emmanuel Church: In- dian.....	18 15
St. PAUL—Christ Church S. S.: "Alice Ives Gilman" scholarship, Girls' Training Institute, Africa....	17 00	NIORRARA—St. Paul's: Gen.....	1 00
St. Sigfrid's: Gen.....	7 50	OMAHA—St. Barnabas's: Dom., \$45.14; Frn., \$45.14.....	90 28
St. PETER—Holy Communion: Gen....	8 00	PLATTSMOUTH—St. Luke's: Dom. and Frn.....	6 32
MISCELLANEOUS—Wo. Aux., Sp. for Rev. Philip Anschutz, Montana, \$20; Sp. for St. Paul's College, Building Fund, Tokyo, \$5.....	25 00	SCHUYLER—Holy Trinity Church: Dom. and Frn.....	16 57
Mississippi		Newark	
Ap. \$280.80; Sp. \$250.00		Ap. \$396.78; Sp. \$667.00	
ABERDEEN—St. John's: Asheville....	2 50	BAYONNE—Trinity Church: Gen.....	71 00
BLOXI—Church of the Redeemer: Frn.	2 15	BOONTON—St. John's: Philippines....	30 85
CORINTH—St. Paul's: \$10, S. S.,* \$4.30, Gen.....	14 30	EAST ORANGE—Miss E. C. Nystrom, Sp. for Expansion Fund, St. John's University, Shanghai.....	2 00
GREENWOOD—Nativity: Sp. for Dr. Correll's work, Tsu, Kyoto.....	50 00	ENGLEWOOD—St. Paul's: Sp. for Bish- op Thomas, Wyoming, at his dis- cretion.....	100 00
GULFPORT—St. Peter's: Wo. Aux., Gen.....	2 10	GRANTWOOD—Trinity Church: Gen....	23 25
HERMANVILLE—Epiphany: Junior Aux., "Rev. R. W. Patton" scholarship, St. John's University, Shanghai....	2 00	HOBOKEN—"L. M.," Sp. for famine re- lief, Mexico.....	5 00
JACKSON—St. Andrew's: Gen., \$240; Sp. for Dr. Correll's new building, Tsu, Kyoto, \$100; Junior Aux., "Rev. Robert W. Patton" scholar-		JERSEY CITY—St. John's: Gen.....	27 05
		St. John's: Holy Cross Guild, Sp. for St. Elizabeth's Hospital, Shanghai, Building Fund.....	5 00
		St. Stephen's Chapel: Gen.....	20 00
		MADISON—Grace: Junior Guild, Gen..	6 00
		MONTCLAIR—St. Luke's: "A Member," Sp. for fund of Rev. A. A. Gilman, Changsha, Hankow.....	100 00
		Miss C. B. Brown, Sp. for St. An- drew's Priory, Honolulu.....	25 00
		Mary McDonough, Sp. for fund of Rev. A. A. Gilman, Changsha, Hankow.....	10 00
		St. James's (Upper): Rev. W. J.	

Cuthbert's work, Kyoto.....	5 00
MORRISTOWN—Church of the Redeemer S. S.: St. Luke's Hospital, Shanghai.....	25 00
NEWARK — Christ Church Pro-Cathedral: Frn.....	12 00
Grace: Missionary District of Salina..	22 90
St. Barnabas's: Gen.....	1 00
Trinity Church: Sp. for Rev. A. A. Gilman, Changsha, Hankow, \$75; Girls' Friendly Society, Sp. for salary of deacon, for Rev. S. C. Hughson, O.H.C., Sewanee, Tennessee, \$10.....	85 00
ORANGE—Grace: Mrs. F. E. Hagemeyer, Sp. for Expansion Fund, St. John's University, Shanghai...	25 00
St. Mark's (West): Gen., \$75; Bishop Brooke's work, Oklahoma, \$25...	100 00
PASSAIC—St. John's: Dom.....	32 73
RAMSEY—St. John's Mission: Gen.....	20 00
SHORT HILLS—Christ Church: William Fellowes Morgan, Sp. for equipment of one student, St. John's University, Shanghai, \$200; James R. Strong, Sp. for Church Extension Fund, Porto Rico, \$10.....	210 00
MISCELLANEOUS—Mrs. J. Hull Browning, Wo. Aux., Sp. for Rev. N. Matthews's Trade School, Cape Mount, West Africa.....	100 00

New Hampshire

Ap. \$141.13; Sp. \$1.05	
CHARLESTOWN—St. Luke's: Gen.....	15 00
DOVER—St. Thomas's: Gen.....	13 83
HOPKINTON—St. Andrew's: Dom. and Frn.....	25 00
KEARSARGE VILLAGE — Grace Chapel: Gen.....	4 00
LANCASTER — St. Paul's: Missions among Indians.....	3 30
PORTSMOUTH—Rev. Alfred Langdon Elwyn, "M. M. E. Memorial" scholarship, St. Elizabeth's School, South Dakota.....	60 00
WOODSVILLE—St. Luke's S. S.: Sp. for Building Fund, St. Paul's College, Tokyo.....	1 05
MISCELLANEOUS—Miss Catherine Holme Balch, Dom. and Frn.....	20 00

New Jersey

Ap. \$580.55; Sp. \$94.58	
ALLENHURST — St. Andrew's-by-the Sea: Gen.....	2 50
BERNARDSVILLE — St. Bernard's: St. Augustine's School, Raleigh, North Carolina, \$50; Gen., \$29.33.....	79 33
BEVERLY—St. Stephen's: Wo. Aux., Colored work.....	3 00
BURLINGTON—St. Mary's: Wo. Aux., Colored work.....	3 00
DELAIR—Holy Trinity Church S. S.: Sp. for St. Paul's College, Building Fund, Tokyo.....	2 10
ELIZABETH — Christ Church: Girls' Friendly Society, Sp. for salary of deacon, for Rev. S. C. Hughson, O.H.C., Sewanee, Tennessee.....	10 00
St. John's: Dom. and Frn., \$12; Woman's Foreign Aid Committee, "St. John's Foreign Aid" scholarship, St. John's School, Cape Mount, Africa, \$25; Sp. for scholarship, Holy Trinity Orphanage, Tokyo, \$24....	61 00
Trinity Church: Gen., \$40; S. S., hospital work, China, \$10.....	50 00
FLORENCE—St. Stephen's: Gen.....	6 00
HELMETTA — St. George's: Speak Kindly Club, Sp. for Miss Farthing's work, Nenana, Alaska, \$15; S. S.,* Gen., \$26.....	41 00
METUCHEN—St. Luke's: Gen.....	31 30
MOORESTOWN—Trinity Church: Frn.....	50 00
NEW BRUNSWICK — Christ Church: Henry A. Neilson, Sp. for Church	

Extension Fund, Porto Rico, \$5; S. S., Dr. Jeffery's hospital work, St. Luke's Hospital, Shanghai, to restore the sight of some Chinese child, \$10.72.....	15 72
OCEAN CITY—"A Friend," Sp. for Endowment Fund, St. Paul's College, Tokyo.....	5 00
PLAINFIELD—Holy Cross: Woman's Guild, Gen.....	20 00
Wo. Aux., Sp. for Expansion Fund, St. John's College, Shanghai.....	21 00
RIVERTON — Christ Church: Dom., \$125; S. S., Sp. for St. Paul's Building Fund, Tokyo, \$12.48.....	137 48
ROCKY HILL—T. H. Balmer, Gen.....	2 00
SALEM—St. John's S. S.: Gen.....	100 00
SOMERVILLE—St. John's: Gen.....	34 70

New York

Ap. \$3,801.41; Sp. \$5,520.63	
BEDFORD—St. Matthew's: Gen., \$58.35; "M. F. B.," Sp. for Expansion Fund, St. John's University, Shanghai.....	63 35
BRONXVILLE—Christ Church: Sp. for St. Margaret's School, Tokyo, Japan, for Building Fund, \$100; "A Member," scholarship (Divinity), Boone University, Wuchang, Hankow, \$25; two beds, Elizabeth Bunn Hospital, Wuchang, Hankow, \$25; Girls' School, Manila, Philippine Islands, \$37.50; "A Member," Sp. for Expansion Fund, St. John's University, Shanghai, for the equipment of one student, \$200.....	387 50
FISHKILL VILLAGE — Trinity Church: Miss Anna J. Vandervoort, Sp. for Expansion Fund, St. John's University, Shanghai.....	10 00
FISHKILL-ON-HUDSON—Wo. Aux., Gen.....	3 00
KINGSTON—Church of the Holy Spirit: Wo. Aux., Gen.....	5 48
MATTEAWAN—St. Luke's: "C. F. C.," Gen.....	2 40
MIDDLETOWN—Grace: Gen.....	80 00
Mr. VERNON—Ascension: Wo. Aux., Sp. for Hospital of the Good Shepherd, Fort Defiance, Arizona.....	10 00
Trinity Church: John W. Hammond, Sp. for Expansion Fund, St. John's University, Shanghai.....	3 00
NEW HAMBURG—Irving Grinnell, Sp. for St. John's University, Expansion Fund, Shanghai.....	50 00
NEW PALTZ—St. Andrew's: Gen.....	6 00
NEW ROCHELLE — Trinity Church: Miss Agnes Lathers, \$25, Mrs. S. K. Dawson, \$5, Sp. for Expansion Fund, St. John's University, Shanghai; Younger Branch, Junior Aux., St. Paul's Day-offering, Sp. for St. Paul's College Building Fund, Tokyo, \$1.....	31 00
NEW YORK—All Angels': Sp.....	156 14
All Souls': Wo. Aux., Sp. for Rev. Mr. Walke, Tokyo, Japan, \$15; Sp. for Rev. Mr. Cuthbert, Kyoto, \$15.....	30 00
Beloved Disciple: \$96.18, George N. Williams, Jr., \$20, St. W. O. Christian, United States Navy, \$5, John A. Hance, \$100, Miss Susie Morse, \$10, Gen.; Miss Myles Standish, \$50, Henry A. Coster, \$10, Dom.; Mrs. Myles Standish, Frn., \$50....	341 18
Calvary: Sp. for St. Luke's Hospital, Tokyo, \$135; Wo. Aux., Sp. for Mrs. Schereschewsky Memorial, Station School, Shanghai, \$5; Sp. for Bishop Aves's life insurance, Mexico, \$129.54.....	269 54
Christ Church: Wo. Aux., Frn., \$150; Sp. for Rev. W. J. Cuthbert, Kyoto, Japan, \$140; Sp. for Expansion Fund, St. John's University, Shanghai, \$50; Sp. for Bishop Wells, Spokane, for support of clergy, \$10;	

Sp. for Rev. Mr. Spurr, Moundsville, West Virginia, Hospital for Consumptives, \$125; Sp. for scholarship in kindergarten, Moundsville, West Virginia, \$55; Sp. for Deaconess Carter's Hospital, Alaska, \$25; Sp. for scholarship in St. Margaret's School, Boise, Idaho, \$72.50; St. Augustine's League, Sp. for Bishop Payne Divinity-school, Petersburg, Southern Virginia, toward a scholarship, \$15.....	642 50	
<i>Christ Church</i> (New Brighton): salary of Bishop Paddock, Eastern Oregon, \$817.24; Wo. Aux., Mrs. H. E. Alexander, Sp. to endow the "Mary Boorman Wheeler Alexander" scholarship, St. Hilda's School, Wuchang, Hankow, \$1,000.....	1,817 24	
<i>Church Missions House Chapel</i> : Frn.: The Church Club of Barnard College, Sp. for Expansion Fund, St. John's University, Shanghai.....	5 00	
<i>Epiphany</i> : Dom., \$90.05; Frn., \$84.10; Gen., \$410.95; Wo. Aux., Frn., \$20.	605 10	
<i>Grace</i> : George L. Jewett, Frn., \$50; L. E. Opdycke, Sp. for Church Extension Fund, Porto Rico, \$10; "A Friend," Sp. for Church Extension Fund, Porto Rico, \$10; Mrs. E. P. Johnson, \$1, Miss Anna Murray Vail, "In Memoriam," David Olympant Vail, \$10, Sp. for Expansion Fund, St. John's College, Shanghai; Woman's Foreign Missionary Association, Sp. for Rev. Dr. Pott, St. John's College, Shanghai, \$20; "Grace Church" scholarship, St. Margaret's School, Tokyo, Japan, \$50; Committee on Missions to Colored People, St. Augustine's League, Sp. for the Good Samaritan Hospital, Charlotte, North Carolina, \$10; Sp. for St. Augustine's Hospital, Raleigh, North Carolina, \$10; Sp. for St. Augustine's School, Raleigh, North Carolina, for teacher's salary, \$25; Sp. for Bishop Payne Divinity-school, Petersburg, Southern Virginia, \$25.....	221 00	
<i>Grace</i> : Emmanuel S. S. missionary service, Sp. for Rev. Mr. Cuthbert, Kyoto, for Building Fund.....	13 27	
<i>Holy Apostles</i> : Gen., \$26.95; Wo. Aux., "A Member," for the "Edmund Lincoln B." scholarship, St. Mary's Hall, Shanghai, \$50; for the "Cornelia Prime B." scholarship, Orphan Asylum, Cape Palmas, Africa, \$50.	126 95	
<i>Church of the Holy Communion</i> : H. C. von Post, Sp. for Church Extension Fund, Porto Rico.....	25 00	
<i>Holy Faith</i> : Wo. Aux., Frn.....	10 00	
<i>Holyhood</i> : St. Augustine's League, Sp. for St. Agnes' Hospital, Raleigh, North Carolina, expenses for two days.....	20 00	
<i>Holy Trinity Church</i> (East 88th Street): "Friends," Sp. for St. Paul's College, Tokyo.....	9 00	
<i>Incarnation</i> : "A Member," Sp. for St. John's University, Shanghai, Expansion Fund, \$50; James McLean, Sp. for Bishop Moreland, Sacramento, for work among the Indians, \$100; Mr. and Mrs. G. R. Henderson, Sp. for Dr. Lee Woodward for the maintenance of the "Emily Ritter Henderson Memorial" bed, St. James's Hospital, Anking, Hankow, \$50; Sp. for Miss Leila Bull, Osaka, Kyoto, toward education of Mitsuru Kaube, \$40; Wo. Aux., "Arthur Brooks's" scholarship, St. Mary's Hall, Shanghai, \$40; "A Member," St. Paul's Day Gift, Sp. for Building Fund, St. Paul's College, Tokyo, \$25	305 00	
<i>Intercession</i> : Miss A. D. Hopkins, Sp. for Expansion Fund, St. John's University, Shanghai, \$5; Wo. Aux., Frn., \$5.....	10 00	
<i>Chapel of the Messiah</i> : Indian, \$5.50; Gen., \$2.55; S. S. children's missionary service, for China hospitals, \$4.41.....	12 46	
<i>St. Ambrose</i> : Gen.....	5 00	
<i>St. Andrew's</i> : Mrs. E. R. Seaman, Sp. for Expansion Fund, St. John's University, Shanghai.....	1 00	
<i>St. Andrew's</i> (Richmond): The Misses Moore, through Wo. Aux., Frn., \$5; Sp. for Rev. Dr. Pott for St. John's University, Shanghai, \$50.....	55 00	
<i>St. Agnes's Chapel</i> : Wo. Aux., Sp. for Mrs. Schereschewsky Memorial Station School, Shanghai.....	25 00	
<i>St. Augustine's Chapel</i> : Missionary Guild, Dom., \$33.15; Frn., \$33.15..	66 30	
<i>St. Bartholomew's</i> : E. P. Dutton, Sp. for Expansion Fund, St. John's University, Shanghai, \$10; Wo. Aux., Sp. for Bishop Thomas, Wyoming, \$125; Sp. for St. Paul's College, Tokyo, \$500; St. Augustine's League, Sp. for Archdeacon Russell, Southern Virginia, \$100; Sp. for Bishop Payne Divinity-school, Southern Virginia, \$100; Sp. for Dr. Hayden's Hospital, North Carolina, \$40; Sp. for Dr. Hunter, North Carolina, \$25.	900 00	
<i>St. George's</i> : Sp. for fund of Rev. A. A. Gilman for Changsha, Hankow, \$25; Seth Low, Sp. for Bishop Brent's Hospital, Philippine Islands, \$250; Miss A. E. King, \$25, Helen Blagden Rich, \$1, Mrs. Lockwood de Forest, \$5, Sp. for Expansion Fund, St. John's University, Shanghai; Wo. Aux., Sp. for St. George's Chapel, Morganton, Asheville, \$75; Sp. for Deaconess Lawrence, Dyke, Virginia, \$55.....	436 00	
<i>St. James's</i> : Everett P. Wheeler, Sp. for St. Paul's College, Tokyo.....	20 00	
<i>St. Margaret's</i> : Frn., \$82; S. S., Sp. for St. Paul's College, Tokyo, \$14.32.....	96 32	
<i>St. Mark's</i> : Gen.....	35 06	
<i>St. Mary's</i> (Castleton): Gen.....	150 00	
<i>St. Martha's Chapel</i> (Van Nest): Gen.	10 00	
<i>St. Mary the Virgin</i> : Sp. for Bishop White, of Michigan City, \$100; Sp. for Bishop Osborne, of Springfield, \$100.....	200 00	
<i>St. Matthew's</i> : Wo. Aux., Sp. for St. John's College, Shanghai.....	20 00	
<i>St. Michael's</i> : For the salary of Rev. A. A. Gilman, Changsha, Hankow..	108 44	
<i>St. Peter's</i> (Westchester): Wo. Aux., Sp. for St. John's College, Shanghai	20 00	
<i>St. Thomas's</i> : "A Member," Sp. for Expansion Fund, St. John's University, Shanghai, \$1; Wo. Aux., Sp. for Mrs. Schereschewsky Memorial Station School, Shanghai (of which Mrs. Combs, \$10), \$35.....	36 00	
<i>St. Thomas's Chapel</i> : Gen.....	50 00	
<i>Transfiguration</i> : Miss Margaret Neilson Armstrong, \$25, V. Hunter, \$1, Sp. for Expansion Fund, St. John's University, Shanghai; Girls' Friendly Society, Sp. for salary of deacon for Rev. S. C. Hughson, O.H.C., St. Andrew's School, Sewanee, Tennessee, \$10.....	36 00	
<i>Trinity Church</i> : Mrs. George F. Bingham, Sp. for Expansion Fund, St. John's University, Shanghai.....	10 00	
<i>Trinity Chapel</i> : Rev. W. H. Vibbert, D.D., Dom., \$50; Frn., \$50; Mary W. Waldron, Sp. for Expansion Fund, St. John's University, Shanghai, \$5; Missionary Relief Society, Mrs. J. B. Lawrence, \$5, per Rev. Dr.		

Vibbert, \$50, Sp. for Bishop Griswold, of Salina; Miss Elizabeth Cotheal, Frn., \$3.....	163 00
Zion and St. Timothy's: James May Duane, Sp. for Church Extension Fund, Porto Rico, \$25; Wo. Aux., Frn., \$50.....	75 00
Margaret G. Emerson, Sp. for St. John's University, Shanghai.....	1 00
Mr. and Mrs. Herbert L. Satterlee, \$50, Mr. and Mrs. Kenyon, \$25, M. M. Singer, \$100, Mrs. Blodgett, \$5, Miss Elizabeth H. Wisner, \$50, George Zabriskie, \$100, Sp. for St. John's College Expansion Fund, Shanghai.....	330 00
(New Brighton)—Mrs. E. B. Crowell, \$5, Miss A. A. T. Van Pelt, \$5, Sp. for St. John's University Expansion Fund, Shanghai.....	10 00
Mrs. Eastburn Benjamin, Gen.....	300 00
"Anonymously," Sp. for St. John's University Expansion Fund, Shanghai.....	125 00
"B," Sp. for Dr. Pott, St. John's University, Shanghai.....	100 00
Mrs. J. Pierpont Morgan, Wo. Aux., Frn.....	100 00
Mr. and Mrs. Banyer Clarkson, \$50, Miss Lane, \$5, Miss Harriet D. Fellowes, \$50, Columbia University Preachers' Honorarium, \$25, Francis B. Thompson, \$5, Mrs. Charles C. Beaman, \$25, Sp. for St. John's University.....	160 00
Mrs. Benjamin B. Lawrence, Sp. for Howard Richards, Jr., Wuchang, Hankow.....	50 00
Miss Anna C. Edwards, Sp. for Bishop Rowe, Alaska (of which for hospital care of Indians, \$24).....	39 00
Hon. Seth Low, Sp. for Library Fund of Church Missions House.....	10 00
The Misses Ferry, Sp. for Bishop Aves, Mexico, for famine sufferers..	5 00
Mrs. Alice H. Valentine, Tottenville, Gen.....	5 00
Missionary Box No. 101,781, Gen..	3 25
Charlotte Cram, Frn.....	3 00
Miss Tracy, Colored.....	2 00
Wo. Aux., Sp. at discretion of Bishop Roots, Hankow, \$6; "A Member," "Trinity" scholarship, St. John's School, Cape Mount, Liberia, \$50; "A Member," Westchester, Sp. for Expansion Fund, St. John's University, Shanghai, \$1; "A Circle," Wo. Aux., Girls' Training Institute, Africa, \$25.....	82 00
PELHAM MANOR—Christ Church: Miss Fanny Schuyler, Sp. for Rev. Nathan Matthews for Industrial School, Cape Mount, Liberia, West Africa.....	10 00
POUGHKEEPSIE—Christ Church: Gen..	30 00
RYE—Christ Church: "E. D. C." Sp. for Bishop Brent, Philippine Islands, \$25; Sp. for Bishop Van Buren, Porto Rico, \$25; Wo. Aux., Sp. for Hospital of the Good Shepherd, Fort Defiance, Arizona, \$35.....	85 00
STAATSBURGH—St. Margaret's: Wo. Aux., Dom., \$5; Frn., \$5.....	10 00
TUXEDO—St. Mary's: Wo. Aux., St. Augustine's League, Sp. for Archdeacon Russell, Lawrenceville, Southern Virginia.....	10 00
WALDEN—St. Andrew's: Sarah A. Knapp, Sp. for Expansion Fund, St. John's University, Shanghai.....	1 00
WEST PARK—Ascension: Gen.....	1 00
YONKERS—St. John's: Miss Susan B. Waring, Sp. for Expansion Fund, St. John's University, Shanghai.....	25 00
MISCELLANEOUS—Wo. Aux., Sp. for Mrs. Schereschewsky Memorial Station School, Shanghai (of which Mrs. Sturgis, \$10; Mrs. Warren, \$25).....	35 00

North Carolina

Ap. \$306.09; Sp. \$59.96	
CHARLOTTE—St. Michael and All Angels': Gen.....	7 00
St. Peter's: Junior Aux., Miss Annie W. Cheshire's salary, Shanghai....	5 00
HALIFAX—St. Mark's: Gen.....	1 25
HAMLET—All Saints': Gen.....	10 00
JACKSON—Church of the Saviour: Gen., \$12.15; Sp. for Bishop Horner, Asheville, for mountain missions, \$10.....	22 15
MAYODAN—Church of the Messiah: Junior Aux., Miss A. W. Cheshire's salary, Shanghai.....	80
OXFORD—St. Cyprian's: Dom. and Frn. Horner Military School, Major Horner, Sp. for Tsu Building Fund, Kyoto.....	2 00
PITTSBORO—St. Bartholomew's: Gen..	25 00
RALEIGH—Church of the Good Shepherd: Gen.....	15 00
St. Ambrose's: Dom.....	30 00
St. Augustine's Chapel: Frn.....	8 00
St. Mary's School: Sp. for St. Paul's College, Tokyo, \$11.46; Junior Aux., Gen., \$6; "Aldert Smedes" scholarship, St. Mary's Hall, Shanghai, \$15, Through Archdeacon N. C. Hughes, Sp. for Tsu Building Fund, Kyoto..	55 70
RIDGEWAY—Church of the Good Shepherd: Gen.....	13 50
ROCKINGHAM—Church of the Messiah: Gen.....	5 00
ROCKY MOUNT—Church of the Good Shepherd: Dom. and Frn.....	1 65
ROWAN Co.—Christ Church: Dom. and Frn.....	60 00
SATTERWHITE—St. Simeon's: Dom. and Frn.....	2 54
STATESVILLE—Holy Cross: Gen.....	2 00
TARBORO—Calvary Parish: Gen.....	1 00
St. Luke's Parish: Gen.....	40 00
WADESBORO—Calvary: Dom. and Frn..	6 00
	20 00

Ohio

Ap. \$528.61; Sp. \$483.62	
AKRON—St. Andrew's: Gen.....	3 00
CLEVELAND—Incarnation: Sp. for Bishop Rowe, Alaska.....	17 62
Emmanuel Church: Wo. Aux., Alaska, \$15; salary of Miss Edwin, Shanghai, \$15; "Gregory T. Bedell" scholarship, St. John's University, Shanghai, \$5; Fukui, Kyoto, \$10.....	45 00
St. Paul's: Wo. Aux., Alaska (of which Junior Aux., \$5) \$15; Sp. for Foreign Insurance Fund, \$20; Mrs. Bert. Denison, Sp. for Bishop Rowe, Alaska, \$2; Junior Aux., salary of Miss Edwin, Shanghai, \$5; "Julia L. McGrew" scholarship, St. Hilda's School, Wuchang, Hankow, \$50.....	92 00
Trinity Church: Wo. Aux., Alaska (of which Mrs. E. W. Ogilby, \$100)....	125 00
Meeting at Trinity Cathedral, January 14th, 1910, Sp. for Bishop Rowe, Alaska.....	55 00
Mrs. H. N. Osborn, Sp. for hospital work, Alaska.....	50 00
EAST LIVERPOOL—St. Stephen's: Gen..	14 15
ELYRIA—St. Andrew's S. S.: Gen....	1 00
FOSTORIA—Trinity Church: Gen.....	7 00
HICKSVILLE—St. Paul's Mission: Gen..	70
MANSFIELD—Grace: \$12.75, S. S., \$2.38, Gen.....	15 13
MOUNT GILEAD—Transfiguration: Gen..	1 35
OBERLIN—Christ Church: Gen.....	15 00
STEBENVILLE—St. Stephen's: St. Luke's Hospital, Shanghai, \$12; Gen., \$40.24; Sp. for Bishop Aves, relief of famine sufferers, Mexico, \$5.....	57 24
TIFFIN—Trinity Church: Gen.....	7 09
TOLEDO—All Saints' Mission: Gen....	5 23
Trinity Church: Gen.....	150 00

UPPER SANDUSKY— <i>Trinity Church</i> : Gen.	3 50	PAOLI— <i>Church of the Good Samaritan</i> : Frn.	25 00
WARREN— <i>Christ Church</i> : Gen.	13 17	PHILADELPHIA— <i>All Saints</i> ' (Lower Dublin): Wo. Aux., Sp. for Tsu Building Fund, Kyoto.	15 00
MISCELLANEOUS—Cleveland Convoca- tion, Wo. Aux., Sp. for Bishop Rowe, Alaska.	84 00	Ascension: Wo. Aux., "Kinsolving" scholarship, Brazil, \$4; Sp. for For- eign Life Insurance, \$2.	6 00
Wo. Aux., Sp. for Bishop Rowe, Alaska.	250 00	Calvary (German town): Frn., \$1,004.86; Wo. Aux., Training- school, Sendai, Tokyo, \$5; "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, \$5; Training-school for Bible-women, Hankow, \$5; Sp. for Foreign Life Insurance, \$5.	1,024 86
Oregon			
Ap. \$121.50			
ASHLAND— <i>Trinity Church</i> : Gen.	13 35	<i>Christ Church</i> : Dom., \$289.04; Frn., \$354.14.	643 18
ASTORIA— <i>Grace</i> : Dom. and Frn.	93 00	<i>Christ Church Chapel</i> : Wo. Aux., "Kinsolving" scholarship, Brazil.	2 00
BANDON— <i>St. John-by-the-Sea</i> : Gen.	1 65	<i>Christ Church Hospital</i> : Wo. Aux., "Dr. Twing Memorial" scholarship, St. John's University, Shanghai.	1 50
CORVALLIS— <i>Church of the Good Samaritan</i> : Gen.	5 00	Covenant: Sp. for Bishop Knight, Cuba, for Isle of Pines Chapel, \$23.13; Wo. Aux., "Kinsolving" scholarship, Brazil, \$10; "Bishop Stevens" scholarship, St. John's Uni- versity, Shanghai, \$10; "Richard Newton" scholarship, Cuttington College and Divinity-school, Africa, \$5; Primary Department, S. S., Sp. for scholarship, St. Mary's Or- phanage, Shanghai, \$18.	66 13
OAKLAND— <i>St. Clement's</i> : Gen.	3 50	<i>Epiphany</i> (German town): Dom., \$84.87; Wo. Aux., Sp. for "Phila- delphia" scholarship, St. Mary's Or- phanage, Shanghai, \$5.	89 87
WARRENTON— <i>St. Thomas's</i> : Gen.	5 00	<i>Epiphany Chapel</i> : Junior Aux., Gen. ...	2 00
Pennsylvania			
Ap. \$7,075.62; Sp. \$3,194.49			
AMBLER— <i>Trinity Memorial</i> : Wo. Aux. Sp. for "Philadelphia" scholarship, St. Mary's Orphanage, Shanghai. ...	5 00	<i>Gloria Dei</i> (Old Swedes) S. S.: Sp. for Bishop Knight, Cuba, for rebuild- ing chapels on Isle of Pines.	25 00
BRYN MAWR— <i>Church of the Redeemer</i> : Box No. 2,580, Dom., \$60; Wo. Aux., "Richard Newton" scholarship, Cut- tington College and Divinity-school, Cuttington, Africa, \$5; "Julia C. Emery" scholarship, Orphan Asy- lum, Cape Palmas, Africa, \$5; "Francesca" scholarship, Cuttington College and Divinity-school, Cuttington, Africa, \$5; "Anna M. Stevens Memorial" scholarship, Girls' Train- ing Institute, St. Paul's River, West Africa, \$5; "W. Beaumont Whitney" scholarship, Havana, Cuba, \$5; Training-school for Bible-women, Hankow, \$5; "Pennsylvania Foreign Committee" scholarship, St. Hilda's School, Wuchang, Hankow, \$5; Training-school, Sendai, Tokyo, \$5; "Pennsylvania Foreign Commit- tee" scholarship, Girls' High School, Kyoto, \$5; "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, \$5; "Bishop Stevens" scholarship, St. John's University, Shanghai, \$5; "Kinsolving" scholar- ship, Brazil, \$5; "Pennsylvania Woman's Auxiliary" scholarship, Hooker Memorial School, Mexico, \$5; Sp. for "Philadelphia" scholar- ship, St. Mary's Orphanage, Shang- hai, \$10; Sp. for Miss Ridgely for new house, Cape Mount, Africa, \$5; Sp. for "John W. Wood" scholarship, Guantanamo, Cuba, \$5; Sp. for Rev. Amos Goddard life insurance, Han- kow, \$5; Junior Aux., Dom., \$2; In- dian, \$1; Colored, \$2; Frn., \$2; sal- ary of Miss Wall, Tokyo, \$5; Sp. for Archdeacon Wentworth, Lexing- ton, \$1.	163 00		
CLIFTON HEIGHTS— <i>St. Stephen's</i> : Wo. Aux., "Pennsylvania Woman's Aux- iliary" scholarship, Hooker Memorial School, Mexico, \$1; Sp. for Bishop Knight for Guaniguanico, Cuba, \$2. ...	3 00	<i>Grace</i> : Wo. Aux., "Kinsolving" scholar- ship, Brazil.	5 00
ESSINGTON— <i>St. John the Evangelist's</i> : Gen.	4 50	<i>Grace Chapel</i> : Gen.	12 84
JENKINTON— <i>Church of Our Saviour</i> : Wo. Aux., "Kinsolving" scholarship, Brazil.	5 00	<i>Grace</i> (Mount Airy): Wo. Aux., "Kin- solving" scholarship, Brazil.	1 00
"Friends," Sp. for Tsu Building Fund, Kyoto, for chancel furniture. ...	27 50	<i>Holy Apostles</i> : Mrs. Mary A. Todd, Gen., \$200; Wo. Aux., "W. Beau- mont Whitney" scholarship, Havana, Cuba, \$5; "Julia C. Emery" scholar- ship, Orphan Asylum, Cape Palmas, Africa, \$5; "Richard New- ton" scholarship, Cuttington College and Divinity-school, Cuttington, Africa, \$5; Sp. for "Philadelphia" scholarship, St. Mary's Orphanage, Shanghai, \$1.	216 00
LANSDOWNE— <i>St. John's S. S.</i> : Hospital work, China.	15 00	<i>Holy Trinity Church</i> : Wo. Aux., "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, \$6; "Francesca" scholarship, Cuttington College and Divinity-school, Africa, \$5; "Anna M. Stevens Memorial" scholarship, Girls' Training Insti- tute, St. Paul's River, Africa, \$5; "Foreign Committee" scholarship, St. Margaret's School, Tokyo, \$5; Sp. for "John W. Wood" scholar- ship, Guantanamo, Cuba, \$5; Mis- sionary Bible-class, St. Andrew's Seminary, Mexico, \$25; Sp. for Miss Bull for support of a boy in school, Osaka, Kyoto, \$25; Junior Aux., Vacation Bible-school, Gen., \$4.11; S. S., Sp. for Rev. P. R. Stockman, Ichang, Hankow, \$10. ...	90 11
LOWER MERION— <i>St. John's S. S.</i> : Hospital work, China.	10 00	<i>Incarnation</i> : Wo. Aux., Sp. for Miss Boyd's personal work, Tokyo.	5 00
MEDIA— <i>Christ Church</i> : Wo. Aux., "Kinsolving" scholarship, Brazil. ...	5 00	<i>Prince of Peace Chapel</i> : Wo. Aux., "Pennsylvania Woman's Auxiliary" scholarship, Hooker Memorial School, Mexico, \$5; Sp. for Foreign Life In- surance, \$2.	7 00
NORRISTOWN— <i>All Saints</i> : Wo. Aux., Sp. for Foreign Life Insurance.	1 00	<i>St. Andrew's</i> : Frn., \$39.19; Wo. Aux., "W. Beaumont Whitney" scholar- ship, Havana, Cuba, \$2; "Pennsyl- vania Wo. Aux." scholarship,	

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<p>Hooker Memorial School, Mexico, \$10; "Richard Newton" scholarship, Cuttington College and Divinity-school, Cuttington, Africa, \$5; "Francesca" scholarship, Cuttington College and Divinity-school, Cuttington, Africa, \$5; "Julia C. Emery" scholarship, Orphan Asylum, Cape Palmas, Africa, \$5; Hooker Memorial School, Mexico, \$15.....</p>	81 19	<p>Hope Association, Indian, \$5.....</p>	25 00
<p><i>St. Andrew's</i> (West): Wo. Aux., Sp. for life insurance.....</p>	2 00	<p><i>St. Peter's</i>: "A Member," salary of Rev. R. A. Walker, Tokyo, \$375; Wo. Aux., "W. Beaumont Whitney" scholarship, Havana, Cuba, \$5; "Anna M. Stevens Memorial" scholarship, Girls' Training Institute, St. Paul's River, Africa, \$5; "Foreign Committee" scholarship, St. Margaret's School, Tokyo, \$5; Sp. for Foreign Life Insurance, \$2; Indian Hope Association, Indian, \$10.....</p>	402 00
<p><i>St. Barnabas's S. S.</i> (Haddington): Gen.....</p>	3 30	<p><i>St. Peter's</i> (Germantown): Miss Greene, "Miss Greene's Bible-class" scholarship, St. John's School, Cape Mount, Africa, \$25; Wo. Aux., "Anna J. Rumney" scholarship, St. Paul's College, Tokyo, \$50; Sp. for Bishop Knight for Guaniguanico, Cuba, \$5.....</p>	80 00
<p><i>St. Clement's</i>: Wo. Aux., Sp. for nurse's salary, St. Luke's Hospital, Shanghai.....</p>	15 00	<p><i>St. Simeon's</i>: Dom., \$10; Frn., \$24.75; salary of Rev. Amos Goddard, Hankow, \$25; Sp. for Bishop Thomas, Wyoming, \$40.....</p>	99 75
<p><i>St. James's</i>: Indian Hope Association, Indian, \$20; "F. H. D.," Wo. Aux., Gen., \$75.....</p>	95 00	<p><i>St. Stephen's</i>: Wo. Aux., "W. Beaumont Whitney" scholarship, Havana, Cuba, \$5; Training-school, Sendai, Tokyo, \$5; Training-school for Bible-women, Hankow, \$5; "Bishop Stevens" scholarship, St. John's University, Shanghai, \$5; "Anna M. Stevens Memorial" scholarship, Girls' Training Institute, St. Paul's River, Africa, \$5; "Kinsolving" scholarship, Brazil, \$5; Sp. for Bishop Knight for Guaniguanico, Cuba, \$5.....</p>	35 00
<p><i>St. James the Less</i>: Gen.....</p>	103 00	<p><i>Church of the Saviour</i> (West): Wo. Aux., "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, \$5; Sp. for Foreign Life Insurance, \$5; Sp. for Bishop Knight, to rebuild chapels, Cuba, \$1</p>	11 00
<p><i>St. Jude and the Nativity</i>: Wo. Aux., Sp. for Bishop Knight for chapel, Guaniguanico, Cuba.....</p>	5 00	<p><i>St. Timothy's</i> (Roxborough): Dom. and Frn., \$49.61; S. S., hospital work, China, \$15.62.....</p>	65 23
<p><i>St. Luke's</i> (Germantown): Wo. Aux. No. 1, Sp. for Bishop Knight for Guaniguanico, Cuba, \$5; No. 2, "Kinsolving" scholarship, Brazil, \$2</p>	7 00	<p><i>Transfiguration</i>: Junior Aux., Sp. for Rev. H. H. P. Roche's work, Deland, Southern Florida.....</p>	16 27
<p><i>St. Luke and the Epiphany</i>: Wo. Aux., Sp. for Bishop Knight for chapel at Guaniguanico, Cuba.....</p>	5 00	<p>Miss Margaretta V. Whitney, \$5, W. Beaumont Whitney, Jr., \$5, Mrs. George M. Henderson, \$5, Wo. Aux., for "W. Beaumont Whitney" scholarship, Havana, Cuba.....</p>	15 00
<p><i>St. Mark's</i>: Wo. Aux., "Kinsolving" scholarship, Brazil, \$5.50; Sp. for Tsu Building Fund, Kyoto, \$114.....</p>	119 50	<p>Through Miss M. W. Schott, Wo. Aux., Hooker Memorial School, Mexico.....</p>	15 00
<p><i>St. Martin's</i> (Oak Lane): Dom., \$1.25; Frn., \$12.86; S. S., Frn., \$8.64; hospitals in China, \$20.....</p>	42 75	<p>Tuesday Missionary Bible-class, Wo. Aux. (of which "M. C.," \$250), Sp. for Dr. Jefferys for furnishings for St. Luke's Hospital, Shanghai..</p>	500 00
<p><i>St. Martin's - in - the - Fields</i>: Dom., \$1,336.30; Sp. for Bishop Thomas, Wyoming, \$150; Sp. for Bishop Knight, Cuba, for Isle of Pines chapels, \$49.89.....</p>	1,536 19	<p>Through the Tuesday Missionary Bible-class, \$210, Miss Coles, \$50, Sp. for Bishop Brent's work, Manila, Philippine Islands.....</p>	260 00
<p><i>St. Mary's</i> (West): Wo. Aux., "Foreign Committee" scholarship, St. Hilda's School, Wuchang, \$5; "Bishop Whitaker" scholarship, St. John's School, Cape Mount, Africa, \$10; Sp. for Miss Ridgely's new house, Cape Mount, Africa, \$2.....</p>	17 00	<p>Rosalie L. Mitchell, Mission Study Class Alumnae, Sp. for Tsu Building Fund, Kyoto, \$5; Wo. Aux., salary of Rev. Ising Toy Fang, Ichang, Hankow, \$240; salary of Pao Ten En, Ichang, Hankow, \$72; Sp. for Rev. D. T. Huntington, Easter present for school children, Ichang, Hankow, \$25.....</p>	342 00
<p><i>St. Matthew's</i> (Francisville): Wo. Aux., Sp. for Bishop Knight for chapel, Guaniguanico, Cuba.....</p>	5 00	<p>Cuban Guild, Sp. for Bishop Knight for scholarship, Divinity-school, Havana, Cuba.....</p>	50 00
<p><i>St. Matthias's</i>: Wo. Aux., Training-school for Bible-women, Hankow..</p>	4 00	<p>Dr. George Woodward, Sp. for support of St. Agnes's School, Anking, Hankow.....</p>	680 00
<p><i>St. Michael's</i> (Germantown): Wo. Aux. (of which S. S., \$10), "W. Beaumont Whitney" scholarship, Havana, Cuba.....</p>	25 00	<p>John E. Baird, Sp. for Right Rev. N. S. Thomas, Wyoming.....</p>	500 00
<p><i>St. Paul's</i> (Chestnut Hill): Frn., \$700; Wo. Aux., "Foreign Committee" scholarship, St. Hilda's School, Wuchang, Hankow, \$5; "Foreign Committee" scholarship, St. Margaret's School, Tokyo, \$5; Training-school for Bible-women, Hankow, \$5; "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, \$5; "Pennsylvania Woman's Auxiliary" scholarship, Hooker Memorial School, Mexico, \$10; "Kinsolving" scholarship, Brazil, \$5; "W. Beaumont Whitney" scholarship, Havana, Cuba, \$5; Training-school, Sendai, Tokyo, \$5; Sp. for Foreign Life Insurance, \$5; Sp. for nurse's salary, St. Luke's Hospital, Shanghai, \$5; Sp. for Rev. Amos Goddard's life insurance, \$5.....</p>	760 00	<p>"R. R." (Chestnut Hill), Dom., \$175; Frn., \$150.....</p>	325 00
<p><i>St. Paul's</i> (Aramingo): Gen., \$33.50; S. S., to restore sight of a blind child at St. Luke's Hospital, Shanghai, \$10.....</p>	43 50	<p>Cash, "A. F." Sp. for Bishop Horner, Asheville.....</p>	200 00
<p><i>St. Paul's Memorial</i> (Overbrook): Wo. Aux., "Kinsolving" scholarship, Brazil, \$10; "Foreign Committee" scholarship, St. Hilda's School, Wuchang, Hankow, \$5; Training-school, Sendai, Tokyo, \$5; Indian</p>	100 00	<p>"B. A.," Sp. for Bishop Kinsolving, Brazil.....</p>	100 00

Acknowledgments

South Carolina

Ap. \$134.85; Sp. \$117.71

AIKEN— <i>St. Thaddeus's</i> : Wo. Aux., Frn.	10 00
ANDERSON— <i>Grace</i> : Wo. Aux., Sp. for "Bishop Howe" cot, St. Mary's Orphanage, Shanghai.	5 00
BENNETTSVILLE— <i>St. Paul's</i> : Babies' Branch, Gen.	1 85
CHARLESTON— <i>Grace</i> : Babies' Branch, Gen.	2 00
<i>Holy Communion</i> : Babies' Branch, Gen.	1 65
<i>St. Luke's</i> : Junior Aux., assessment for Miss McCullough, Porto Rico. .	2 00
<i>St. Paul's</i> : Gen., \$31.50; Wo. Aux., assessment for Miss McCullough, Porto Rico, \$1; Bible-woman, Kyoto, \$5; N. S. Wilson Day-school, Hankow, \$2; Bible-woman, Hankow, \$3; M. E. Pinkney Fund, Wo. Aux., Bible-woman, Tokyo, \$1.	43 50
<i>St. Philip's</i> : Wo. Aux., assessment for Miss McCullough, Porto Rico.	4 00
COLUMBIA— <i>Trinity Church</i> : Babies' Branch, Gen.	5 00
EDISTO ISLAND—Babies' Branch, Gen. } ROCKVILLE—Babies' Branch, Gen. } WADMALAW—Babies' Branch, Gen. }	2 00
FORT MOTTE— <i>St. Matthew's</i> : Gen.	7 50
GREENVILLE— <i>Christ Church</i> : Wo. Aux., Sp. for scholarship, St. Paul's School, Beaufort, East Carolina, \$5; Senior Branch, assessment for Miss McCullough, Porto Rico, \$2; Sp. for "Bishop Howe" cot, St. Mary's Orphanage, Shanghai, \$2; M. E. Pinkney Memorial Fund, Wo. Aux., Bible-woman, Tokyo, \$1.	10 00
ORANGEBURG— <i>Church of the Redeemer</i> : Gen.	20 00
SPARTANBURG— <i>Advent</i> : Wo. Aux., assessment for Miss McCullough, Porto Rico.	25 00
SUMTER— <i>Church of the Holy Comforter</i> : Wo. Aux., assessment for Miss McCullough, Porto Rico.	1 00
UNION— <i>Nativity</i> : Wo. Aux., assessment for Miss McCullough, Porto Rico.	2 50
WACCAMAW— <i>All Saints</i> : Gen.	3 85
MISCELLANEOUS—Offering at Diocesan Laymen's meeting, in Columbia, Sp. for Tsu, Kyoto.	105 71

Southern Ohio

Ap. \$1,670.38; Sp. \$721.00

CINCINNATI— <i>Advent</i> : Dom., \$11.73; Frn., \$9.90; Gen., \$106.79.	128 42
<i>Calvary</i> (Clifton): Dom., \$150; Frn., \$50; Wo. Aux., Sp. for Church Extension Fund, Porto Rico, \$20.	220 00
<i>Church of Our Saviour</i> : Gen.	10 00
<i>St. John's</i> : Gen.	3 50
<i>St. Luke's</i> : Gen.	17 47
<i>St. Paul's Cathedral</i> : Dom.	120 99
COLLEGE HILL— <i>Grace</i> : Gen.	15 45
COLUMBUS— <i>Church of the Good Shepherd</i> : Gen.	7 64
<i>Trinity Church</i> : Gen.	33 88
GLENDALE— <i>Christ Church</i> : Sp. for hostel for young men at Fukui, Kyoto, under Rev. Mr. Reifsnider. .	500 00
OAKLEY— <i>St. Mark's</i> : Gen.	6 00
PORTSMOUTH— <i>All Saints</i> : Alaska, \$2.50; Dom., \$3.50; Philippines, \$1; China, \$4.50; Gen., \$5.53; Sp. for St. Peter's, Key West, Southern Florida, \$1.	18 03
ZANESVILLE— <i>St. James's</i> : "Faith," "Harry and Louise Memorial" scholarship, St. Mary's School, South Dakota.	30 00
MISCELLANEOUS—Wo. Aux., "Mary H. Rochester" scholarship, St. Mary's School, South Dakota, \$60; "Bishop Vincent" scholarship, St. John's	

University, Shanghai, \$50; Colored, \$200; medical supplies, Bontoc, Philippine Islands, \$250; Cuba, \$50; "Bishop Jaggar" scholarship, St. Mary's Hall, Shanghai, \$50; "May Jaggar" scholarship, Cuttington College and Divinity-school, Cuttington, West Africa, \$40; Hooker School, Mexico, \$80; Brazil, \$100; Industrial School, Hashimoto, Kyoto, \$100; Sp. for "Ah Lam" scholarship, Priory School, Honolulu, \$100; Sp. for Bishop Kendrick, Arizona, \$100; Junior Aux., "Susan Randolph Lee" scholarship, Girls' High School of the City of Peace, Kyoto, \$50; "Southern Ohio Junior Aux." scholarship, Girls' Training Institute, St. Paul's River, West Africa, \$25; St. Paul's College, Tokyo, \$25.	1,280 00
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Southern Virginia

Ap. \$327.73; Sp. \$310.00

AMHERST Co.— <i>St. Mark's</i> (New Glasgow): Gen.	10 32
<i>Emmanuel Church</i> (Madison): Gen. . .	3 00
"A Lady," Medical Missions, Frn. . .	5 00
BOTETOURT Co.— <i>Emmanuel Church</i> (Eagle Rock): Gen.	6 00
BRUNSWICK Co.— <i>St. Paul's Memorial Chapel</i> (Lawrenceville): Wo. Aux., for Mrs. Moort's work, Africa.	10 00
BUCKINGHAM Co.— <i>Emmanuel Church, Tillotson Parish</i> : Dom., \$1.59; Frn., \$1.59.	3 18
CHARLOTTE Co.— <i>Ascension S. S.</i> (Keysville): Frn.	6 06
DINWIDDIE Co.— <i>St. John's</i> (Petersburg): Brazil, \$15; Gen., \$17.	32 00
JAMES CITY Co.— <i>Bruton Church</i> (Williamsburg): Wo. Aux., Sp. for Miss Irene P. Mann, Tokyo, \$10; Sp. for Rev. T. L. Sinclair, Shanghai, \$15.	25 00
MECKLENBURG Co.— <i>St. James's</i> (Boydton): Gen.	35 61
<i>St. Luke's</i> : Dom.	31 31
NANSEMOND Co.— <i>St. Paul's</i> (Suffolk): Gen.	50 00
NORFOLK Co.— <i>Christ Church Chapel</i> S. S. (Norfolk): Ghent, Sp. for school at Anvik, Alaska, \$30; Sp. for Mr. Osuga's Orphanage, Tokyo, \$30.	60 00
<i>St. Paul's, Elizabeth River Parish</i> : Gen.	41 94
<i>Trinity Church</i> : Frn.	36 79
<i>St. Mark's S. S.</i> (Lambert's Point): Hospital work, China.	1 18
POWHATAN Co.— <i>St. Luke's, Powhatan Parish</i> : Gen.	10 00
PRINCESS ANNE Co.— <i>Galilee S. S.</i> (Virginia Beach): Hospital work, China.	76
PRINCE EDWARD Co.— <i>St. John's Memorial</i> (Farmville): Gen.	7 71
ROANOKE Co.— <i>Christ Church</i> (Roanoke): Gen., \$26.87; Sp. for Dr. Correll's work, Kyoto, \$25.	51 87
WYTHE Co.— <i>St. John's</i> : Mrs. A. A. Campbell, Gen.	10 00
MISCELLANEOUS—Wo. Aux., Sp. for Miss Mann's Building Fund, Tokyo. .	200 00

Springfield

Ap. \$36.33

MATTOON— <i>Trinity Church</i> : Gen.	13 90
MT. PULASKI— <i>St. Agnes's</i> : Gen.	8 10
SPRINGFIELD— <i>St. Paul's</i> : Gen.	14 33

Tennessee

Ap. \$86.35; Sp. \$10.06

CHATTANOOGA— <i>St. Paul's S. S.</i> : China	24 00
FAYETTEVILLE— <i>St. Mary Magdalene's</i> : Sp. for St. Paul's College, Tokyo. . .	2 56
JACKSON— <i>St. Thomas's</i> : Gen.	2 75

KNOXVILLE— <i>Epiphany S. S.</i> : Gen.	2 10	FREDERICK Co.— <i>Stephens City Mis-</i>	
<i>St. John's</i> : Junior Aux., Sp. for St.		<i>sion</i> : Gen.	2 80
Paul's College, Tokyo.	5 00	<i>Christ Church</i> (Winchester): Brazil,	
MEMPHIS— <i>Calvary</i> : Wo. Aux., "Bish-		\$75; China, \$25.	100 00
op Quintard" scholarship, St. Mary's		Miss Frances McNeece Whittle	
Hall, Shanghai.	5 00	Jones, Sp. for St. Margaret's School	
MONTREAL— <i>Chapel of the Holy Com-</i>		Building Fund, Tokyo.	1 00
<i>forter</i> : Gen.	50 00	HENRICO Co.— <i>Emmanuel Church</i>	
NASHVILLE— <i>Christ Church</i> : Wo. Aux.,		(Richmond): The Misses Stewart,	
"Bishop Quintard" scholarship, St.		Sp. for Rev. E. J. Lee, Building	
Mary's Hall, Shanghai.	2 50	Fund, Anking, Hankow.	25 00
SHERWOOD— <i>Epiphany S. S.</i> : "In Mem-		<i>Epiphany</i> : Chapter of Brotherhood	
oriam, Bishop Hare," Sp. for In-		of St. Paul, Gen.	5 00
dian work, South Dakota.	2 50	<i>Holy Trinity Church</i> : Brotherhood of	
		St. Paul, Gen.	10 00
		<i>Monumental</i> : Dom., \$107.60; Frn.,	
		\$180.23; Junior Aux., "Junior B.,"	
		\$1.70, S. S., \$7.38, Sp. for Miss	
		Mary Packard's work, Rio Janeiro,	
		Brazil.	296 91
		<i>St. Andrew's</i> : Gen.	5 00
		<i>St. James's</i> : \$57, Brotherhood of St.	
		Paul, \$5, Gen.: Junior Aux., Sp. for	
		Miss Elizabeth Barber, Anking,	
		Hankow, for support of girl, St.	
		Agnes's School, Hankow, \$20.	82 00
		<i>St. John's</i> : Frn.	75 00
		<i>St. Paul's</i> : Mrs. George A. Barksdale,	
		Sp. for St. Paul's College Building	
		Fund.	10 00
		KING WILLIAM Co.— <i>St. David's</i>	
		(Aylett): Gen.	8 00
		MATTHEWS Co.— <i>Kingston Parish</i>	
		(Matthews): Frn.	5 00
		ORANGE Co.— <i>St. Thomas's</i> (Orange):	
		Wo. Aux., Sp. for Bishop C. M. Wil-	
		liams's church, Kyoto.	10 00
		PAGE Co.— <i>Calvary</i> (Luray): Gen.	1 50
		PRINCE WILLIAM Co.— <i>Trinity Church</i>	
		<i>S. S.</i> (Manassas): Gen.	2 29
		RICHMOND Co.— <i>St. John's</i> (Warsaw):	
		(Apportionment, 1908-09) Gen.	35 00
		WESTMORELAND Co.— <i>St. James's</i>	
		(Montrose): \$6.50, S. S., \$1.56, Gen.	8 06
		Washington	
		<i>Ap.</i> \$473.00; <i>Sp.</i> \$223.00	
		WASHINGTON (D. C.)— <i>Cathedral</i>	
		<i>School</i> : The Bishop Satterlee Mem-	
		orial Association, Gen.	20 00
		<i>Epiphany S. S.</i> : Bishop Rowe Class,	
		Sp. for Bishop Rowe, Alaska.	13 00
		<i>Ascension</i> : Wo. Aux., Sp. for Bishop	
		Aves, Mexico, for relief of famine	
		sufferers.	10 00
		<i>Incarnation</i> : Dom., \$15; Frn., \$15.	30 00
		<i>Christ Church</i> (Georgetown): L. M.	
		Zeller, Gen.	1 00
		<i>Rock Creek Parish</i> : Mrs. Sarah M.	
		Day, Dom., \$150; Frn., \$150.	300 00
		<i>St. John's</i> (Georgetown): Wo. Aux.,	
		"Rev. George Murdoch" (In Mem-	
		oriam) scholarship, St. Elizabeth's	
		School, South Dakota, \$60; "Sophia	
		Hutchinson" scholarship, Girls Train-	
		ing Institute, St. Paul's River, West	
		Africa, \$25; Sp. for "Burnett Mem-	
		orial" scholarship, Layton, Utah,	
		\$40; Sp. for Rev. D. T. Hunting-	
		ton, work among street waifs,	
		Ichang, Hankow, \$10.	185 00
		MONTGOMERY Co.— <i>St. James's</i> (Gar-	
		rett Park): Miss Elizabeth Ross,	
		Dom. and Frn.	2 00
		Mrs. B. H. Buckingham, Sp. for	
		Church Extension Fund, Porto Rico.	100 00
		MISCELLANEOUS—"A Friend," Bishop	
		Van Buren, rent of mission house,	
		Santurce, Porto Rico.	20 00
		Mrs. Alfred Holmead, Bishop Rowe's	
		work, Alaska.	10 00
		Miss Charlotte J. Dennis, Brazil.	3 00
		"A Friend," Gen.	2 00
		Wo. Aux., Sp. for Mrs. Wetmore, for	
		use in Christ Church, Arden, Ashe-	
		ville.	50 00

Western Massachusetts

Ap. \$744.11; Sp. \$277.25

ADAMS— <i>St. Mark's</i> : Wo. Aux., Japanese Bible-woman, Honolulu, \$4; Philippine insurance (Sagada), \$1; Alaska Supply Fund, \$5; St. Augustine's School, Raleigh, North Carolina, \$5; Bible-woman, Hankow, \$5.	20 00
CHERRY VALLEY— <i>St. Thomas's</i> : Gen.	5 00
CHICOPEE— <i>Grace</i> : Wo. Aux., St. Augustine's School, Raleigh, North Carolina, \$2.50; St. Paul's School, Lawrenceville, Southern Virginia, \$2.50; Bible-woman, Hankow, \$2.	7 00
EASTHAMPTON— <i>St. Philip's S. S.</i> : Gen.	1 35
FITCHBURG— <i>Christ Church</i> : Gen., \$87; Wo. Aux., Alaska Supply Fund, \$15; Philippine insurance (Sagada), \$5; St. Paul's School, Lawrenceville, Southern Virginia, \$10; Cathedral School, Havana, Cuba, \$5; Sp. for Building Fund, St. Margaret's School, Tokyo, \$25; Sp. for Bishop Millspaugh, Kansas, for fund, \$35.	182 00
GREAT BARRINGTON— <i>St. James's</i> : Wo. Aux., Sp. for Building Fund, St. Margaret's School, Tokyo.	2 00
GREENFIELD— <i>St. James's</i> : Wo. Aux., Alaska Supply Fund, \$6.60; Japanese Bible-woman, Honolulu, \$5.50; Cathedral School, Cuba, \$2; Bible-woman, Hankow, \$5.	19 10
HOLYOKE— <i>St. Paul's</i> : Wo. Aux., Sp. for Building Fund, St. Margaret's School, Tokyo.	191 25
LUDLOW— <i>St. Andrew's</i> : Gen., \$3; Wo. Aux., Philippine insurance, \$5; Sp. for Building Fund, St. Margaret's School, Tokyo, \$5.	13 00
NORTH ADAMS— <i>St. John's</i> : Wo. Aux., Alaska Supply Fund, \$10; Bible-woman, Hankow, \$5; Sp. for Building Fund, St. Margaret's School, Tokyo, \$1.	16 00
NORTHAMPTON— <i>St. John's</i> : Babies' Branch, St. Paul's School, Lawrenceville, Southern Virginia, \$4.50; St. Augustine's School, Raleigh, North Carolina, \$4.50.	9 00
PITTSFIELD— <i>St. Stephen's</i> : Wo. Aux., Alaska Supply Fund, \$5; St. Augustine's School, Raleigh, North Carolina, \$5; Japanese Bible-woman, Honolulu, \$5; Bible-woman, Hankow, \$5; salary of Miss Bull, Kyoto, \$25; S. S., hospital work, China, \$6.60; scholarship, Boone University, Wuchang, Hankow, \$50.	101 66
SHELBURNE FALLS— <i>Emmanuel Church</i> : Gen., \$4; Wo. Aux., Sp. for Building Fund, St. Margaret's School, Tokyo, \$2.	6 00
SPRINGFIELD— <i>All Saints'</i> : Wo. Aux., Sp. for Building Fund, St. Margaret's School, Tokyo.	4 00
<i>Christ Church</i> : Wo. Aux., Japanese Bible-woman, Honolulu, \$20; Philippine insurance (Sagada), \$10.	30 00
Through George B. Perry, Sp. for St. Margaret's School Building Fund, Tokyo.	5 00
Miss Elizabeth F. Leonard, Gen.	2 00
WARE— <i>Trinity Church</i> : Wo. Aux., Alaska Supply Fund, \$6; Japanese Bible-woman, Honolulu, \$6; St. Paul's School, Lawrenceville, Southern Virginia, \$6; Bible-woman, Hankow, \$6.	24 00
WEBSTER— <i>Reconciliation</i> : Wo. Aux., Alaska Supply Fund, \$3.50; St. Augustine's School, Raleigh, North Carolina, \$3.50; Philippine Insurance Fund (Sagada), \$1; Japanese Bible-woman, Honolulu, \$2.50; Cathedral School, Cuba, \$1; Bible-woman, Hankow, \$2.50.	14 00

WILLIAMSTOWN— <i>St. John's</i> : Wo. Aux., Alaska Supply Fund, \$4; Japanese Bible-woman, Honolulu, \$2; Philippine insurance (Sagada), \$2; St. Augustine's School, Raleigh, North Carolina, \$2; St. Paul's School, Lawrenceville, Southern Virginia, \$2; Bible-woman, Hankow, \$3; Cathedral School, Havana, Cuba.	16 00
WINCHENDON— <i>Emmanuel Church</i> : Wo. Aux., Alaska Supply Fund, \$1; Japanese Bible-woman, Honolulu, \$1.	2 00
WORCESTER— <i>All Saints'</i> : Gen., \$200; Wo. Aux., Bible-woman, Hankow, \$50; Cathedral School, Cuba, \$20; "Hannah K. Tiffany" scholarship, Girls' Training Institute, St. Paul's River, West Africa, \$25; "Eliza A. Vinton" scholarship, Girls' Training Institute, St. Paul's River, West Africa, \$25; Sp. for Foreign Insurance Fund, \$5.	325 00
<i>St. Mark's</i> : Wo. Aux., Alaska Supply Fund, \$6; Japanese Bible-woman, Honolulu, \$4; Philippine insurance, \$2; St. Augustine's School, Raleigh, North Carolina, \$3; St. Paul's School, Lawrenceville, Southern Virginia, \$3; Bible-woman, Hankow, \$4; Cathedral School, Cuba, \$2.	24 00
Wo. Aux., "A Member," Sp. for Building Fund, St. Margaret's School, Tokyo.	2 00

Western Michigan

Ap. \$121.40; Sp. \$50.00

ALBION— <i>St. James's</i> : Gen.	1 00
BIG RAPIDS— <i>St. Andrew's</i> : Gen.	4 00
GRAND HAVEN— <i>Ackley Hall</i> : Gen.	3 25
GRAND RAPIDS— <i>St. Bede's Deaf-Mute Mission</i> : Gen.	2 00
S. S. children of Grand Rapids, Gen.	9 51
HASTINGS— <i>Emmanuel Church</i> : Gen.	25 00
IONIA— <i>St. John's</i> : Frn.	23 20
KALAMAZOO— <i>St. Luke's</i> : Minnie Goodnow, Dom.	5 00
MANISTEE— <i>Holy Trinity Church</i> : Dom.	3 50
MUSKOGON— <i>St. Paul's</i> : Junior Aux., Sp. for St. Mary's School, Sewanee, Tennessee.	50 00
NILES— <i>Trinity Church</i> : Dom.	40 00

Western New York

Ap. \$564.35; Sp. \$271.02

ADDISON— <i>Church of the Redeemer</i> : Dom.	4 60
ALBION— <i>Christ Church S. S.</i> : Toward restoring sight to a blind man at St. Luke's Hospital, Shanghai.	3 00
AVOCA— <i>St. James's</i> : Gen.	2 53
BATAVIA— <i>St. James's S. S.</i> : Church hospital in Wuchang, Hankow.	5 00
BATH— <i>St. Thomas's</i> : Dom., \$47; Frn., \$26.75; work of Rev. Isaac Dooman, Kyoto, \$2.50; "A Friend," Sp. for Expansion Fund of St. John's University, Shanghai, \$1.	77 25
BROCKPORT— <i>St. Luke's S. S.</i> : Hospital work in China.	10 35
BUFFALO— <i>All Saints'</i> : J. B. McCall, Sp. for St. John's University, Shanghai, Expansion Fund.	1 00
Ascension: Gen.	48 64
<i>St. Paul's</i> : "Mite-chests," Dom.	32 15
George T. Ballachey, Sp. for Bishop Rowe's work, Alaska.	5 00
J. N. Crafts, Sp. for Bishop Rowe's work, Alaska.	5 00
CLIFTON SPRINGS— <i>St. John's</i> : Dom.	3 80
CORNING— <i>Christ Church</i> : Gen.	30 64
EAST RANDOLPH— <i>St. Paul's</i> : Dom.	80
ELLCOTTVILLE— <i>St. John's</i> : Dom. and Frn.	2 12
GENEVA— <i>St. Peter's</i> : "A Friend," Sp. for Expansion Fund, St. John's University, Shanghai.	10 00

<i>Trinity Church</i> : Dom.....	213 40	Aux., Bequest of Mrs. Isaacs, Sp. for Elizabeth Bunn Hospital, Wuchang, Hankow, \$15; Junior Aux., Hankow, \$4; "West Virginia Junior" scholarship, St. John's School, Cape Mount, West Africa, \$4; Sp. for Miss Barber, Anking, Hankow, \$2.....	25 00
"A Friend," Gen., \$25; Sp. for Bishop Graves, Shanghai, \$25; Sp. for Bishop Rowe, Alaska, \$25; Sp. for Bishop Brewer, Montana, \$25.....	100 00	PRINCETOWN— <i>Heavenly Rest</i> : Gen... 6 00	
L. Clark, Sp. for Expansion Fund, St. John's University, Shanghai....	10 00	ROMNEY— <i>St. Stephen's S. S.</i> : Gen., \$3; Junior Aux., Hankow, \$2; "West Virginia Junior" scholarship, St. John's School, Cape Mount, West Africa, \$2.....	7 00
Anonymous, Sp. for Expansion Fund, St. John's University, Shanghai.....	1 00	ST. ALBANS— <i>St. Mark's</i> : Gen.....	5 00
Mrs. H. L. Slosson, Sp. for Bishop Graves's work in St. John's University, Shanghai.....	2 00	WHEELING— <i>St. Matthew's</i> : Junior Aux., salary of Miss Dobson, Shanghai, \$25; Gen., \$8.....	33 00
HORNELL— <i>Christ Church</i> : Dom., \$25: Frn., \$25.....	50 00	MISCELLANEOUS—Right Rev. and Mrs. George W. Peterkin, Sp. for St. Paul's College, Tokyo.....	50 00
MEDINA— <i>St. John's</i> : Frn.....	5 50		
PITTSFORD— <i>Christ Church</i> : Gen.....	1 29		
RANDOLPH— <i>Grace</i> : Dom., 75 cents: Frn., \$1.10.....	1 85		
ROCHESTER— <i>Ascension</i> : Dom.....	2 95		
<i>Christ Church</i> : \$17.02, Mr. Williams, \$5, Sp. for St. John's University Expansion Fund, Shanghai.....	22 02		
<i>Epiphany</i> : Dom.....	19 16		
<i>St. Luke's</i> : Girls' Friendly Society, Sp. for Miss Irene Mann's work, Tokyo (at her discretion).....	10 00		
<i>St. Paul's</i> : Miss Amelia Bissell, Sp. for St. John's University Expansion Fund, Shanghai.....	10 00		
<i>Trinity Church</i> : Dom., \$7.65; Miss E. M. Moser, Sp. for St. John's Expansion Fund, Shanghai, \$5.....	12 65		
The Rochester Sunday-school Association, Gen.....	10 67		
Miss E. Clarke, Sp. for Bishop Rowe's work, Alaska.....	100 00		
"Two Friends," Sp. for St. Elizabeth's Hospital Building Fund, Shanghai.....	11 00		
Mrs. C. R. Browne, Sp. for St. John's University Expansion Fund, Shanghai.....	2 00		
SAVONA— <i>Church of the Good Shepherd</i> : Frn., \$5; Sp. for Rev. Isaac Dooman, Kyoto, \$1.....	6 00		
MISCELLANEOUS—"A Friend," Gen....	2 00		
Western Texas			
Ap. \$26.42			
ALFRED— <i>St. Thomas's</i> : Gen.....	2 50		
BEEVILLE— <i>St. Philip's</i> : Gen.....	3 50		
CORPUS CHRISTI— <i>Church of the Good Shepherd</i> : Gen.....	7 42		
GONZALES—Mrs. M. M. Jones, Gen....	50		
SAN ANTONIO— <i>St. John's</i> : Gen.....	12 50		
West Virginia			
Ap. \$154.20; Sp. \$98.16			
BERKELEY SPRINGS— <i>St. Mark's S. S.</i> : Sp. for St. Paul's College, Tokyo....	3 45		
CHARLES TOWN— <i>Zion</i> : Mexican Aux., for "Charles E. Ambler" scholarship, Hooker School, Mexico.....	15 00		
FAIRMONT— <i>Christ Church</i> : Junior Aux., Hankow, \$2; "West Virginia Junior" scholarship, St. John's School, Cape Mount, West Africa, \$2; Wo. Aux., Gen., \$20.....	24 00		
GRAPE ISLAND—Mr. R. H. Brown, China.....	25 00		
HARPER'S FERRY— <i>St. John's</i> : Gen.....	4 00		
HEDGESVILLE— <i>Mount Zion S. S.</i> : Sp. for St. Paul's College, Tokyo.....	1 01		
KEARNEYSVILLE—D. W. Border and wife, Gen., 50 cents; Sp. for Rev. E. J. Lee, Hankow, for the support and education of a Chinese boy (Job), \$20.....	20 50		
LEWISBURG— <i>St. James's</i> : Dom.....	1 35		
MARTINSBURG— <i>Trinity Church</i> : Dom., \$5.50; Deaf and Dumb, \$9.74; Brazil, \$2.08; Cuba, \$2.09; Mexico, \$5.94; S. S., Sp. for Rev. H. St. George Tucker, Tokyo, \$6.70.....	32 05		
PARKERSBURG— <i>Trinity Church</i> : Wo.			
Missionary Districts			
Alaska			
Ap. \$63.40			
FORT YUKON— <i>St. Stephen's Mission</i> : Natives, \$19.75, whites, \$10.50, Gen.....	30 25		
SKAGWAY— <i>St. Saviour's</i> : \$14.65, S. S., \$6, Gen.....	20 65		
WRANGELL— <i>St. Philip's</i> : Gen.....	12 50		
Arizona			
Ap. \$5.00			
FORT DEFIANCE— <i>Mission of the Hospital of the Good Shepherd</i> : Gen....	5 00		
Asheville			
Ap. \$21.25			
BREVARD— <i>St. Philip's</i> : Dom.....	10 20		
GASTONIA— <i>St. Mark's S. S.</i> : For hospital work, China.....	1 55		
HENDERSONVILLE— <i>St. James's</i> : Dom..	6 00		
SALUDA— <i>Transfiguration</i> : Gen.....	3 50		
Eastern Oregon			
Ap. \$30.87			
PENDLETON— <i>Church of the Redeemer S. S.</i> : Gen.....	3 87		
THE DALLES— <i>St. Paul's</i> : Gen.....	27 00		
Idaho			
Ap. \$18.85; Sp. \$7.35			
MOUNTAINHOME— <i>St. James's</i> : Gen....	5 00		
SHOSHONE— <i>Christ Church</i> : Gen.....	8 45		
WALLACE— <i>Holy Trinity Church</i> : Gen., \$5.40; S. S., Sp. for enlargement of St. Paul's College, Tokyo, \$7.35.....	12 75		
Kearney			
Ap. \$52.36			
ARAPAHOE— <i>St. Paul's S. S.</i> : Gen.....	1 15		
BROWN VALLEY— <i>Mission</i> : Indian....	1 56		
GIBBON— <i>St. Agnes's</i> : Gen.....	1 50		
HASTINGS— <i>St. Mark's</i> : Frn.....	10 40		
LEXINGTON— <i>St. Peter's</i> : Gen.....	4 50		
LOUP CITY— <i>Mission</i> : Gen.....	1 50		
ORD— <i>St. John's</i> : Gen.....	2 00		
RED CLOUD— <i>Grace</i> : Gen.....	8 00		
RIVERTON— <i>Mission</i> : Gen.....	1 00		
ST. PAUL— <i>Holy Trinity Church</i> : Gen.	5 75		
VALENTINE— <i>St. John's</i> : Gen.....	12 00		
WOOD RIVER— <i>St. James's</i> : Gen.....	3 00		
Nevada			
Ap. \$6.50			
WINNEMUCCA— <i>St. Mary's</i> : Gen.....	6 50		
New Mexico			
Ap. \$35.00; Sp. \$8.00			
CARLSBAD— <i>Grace</i> : Gen.....	25 00		

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TEXAS

EL PASO—J. Stoney Porcher, Sp. for St. Paul's College, Tokyo.....	8 00
MARFA—St. Paul's: Gen.....	5 00
PECOS—St. Mark's: Gen.....	5 00

North Dakota

Ap. \$207.15

BATHGATE—Church of the Redeemer: Gen.....	10 00
CANNON BALL—Mission: Gen.....	1 50
CARRINGTON—Mission: Gen.....	7 50
DICKINSON—St. John's: Gen.....	38 75
ESMOND—Mission: Gen.....	2 00
FARGO—Gethsemane Cathedral: Gen.....	108 91
JAMESTOWN—Grace: Gen.....	4 40
KENMARE—Mission: Gen.....	7 50
MCCLUSKY—Mission: Gen.....	1 50
MINOT—All Saints: Gen.....	24 00
PARK RIVER—St. Peter's Mission: Children, Gen.....	1 09

Oklahoma

Ap. \$17.00; Sp. \$5.00

ADA—"H. M. W.," Sp. for St. Paul's College, Tokyo.....	5 00
EL RENO—Christ Church: Junior Aux., Alaska Supply Fund.....	2 50
ENID—St. Matthew's: Gen.....	2 00
MUSKOGEE—Grace: Junior Aux., Alaska Supply Fund, \$7.50; Gen., \$5.....	12 50

Olympia

Ap. \$166.94; Sp. \$70.00

AVON—Ascension: Gen.....	1 00
BURLINGTON—St. Mark's: Gen.....	1 50
CENTRALIA—St. John's: Gen. \$6; Wo. Aux., Sp. for Bishop Spalding's work in Provo, Utah, \$5.....	11 00
DUNLAP—All Saints: (Apportionment, 1908-09) Gen.....	30 00
MONTISANO—St. Mark's: Mrs. A. D. Bishop, Sp. for St. Margaret's School, Tokyo.....	5 00
MOUNT VERNON—St. Paul's: Gen.....	7 28
PUYALLUP—Christ Church: Gen.....	4 80
SEATTLE—All Saints: Wo. Aux., Sp. for Bishop Spalding's work, Provo, Utah.....	5 00
All Saints', St. Clement's, St. John's, St. Mark's, St. Paul's, Trinity Church: Wo. Aux., Gen.....	10 00
St. Andrew's: Gen.....	2 28
St. Mark's: Gen., \$100; Wo. Aux. Sp. for Bishop Spalding's work, Provo, Utah, \$5; "A Memorial to Rev. P. E. Hyland," Sp. for St. John's-in-the Wilderness, Alaska, \$10.....	115 00
St. Paul's: Wo. Aux., Sp. for Bishop Spalding's work, Provo, Utah.....	5 00
Trinity Church: Wo. Aux., Sp. for Bishop Spalding's work, Provo, Utah.....	20 00
TACOMA—Trinity Church: Wo. Aux., Sp. for Bishop Spalding's work, Provo, Utah.....	15 00
VANCOUVER—St. Luke's S. S.: Dom., \$2.05; Frn., \$2.05.....	4 10

Porto Rico

Ap. \$21.93

PONCE—Holy Trinity Church: Gen....	21 93
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South Dakota

Ap. \$181.66; Sp. \$20.66

STANDING ROCK MISSION—St. Elizabeth's: Dom., \$24; Frn., \$38.70; S. S., Gen., \$7.....	69 70
Church of the Good Shepherd: Dom., \$5; Frn., \$5.....	10 00
St. John Baptist's: Dom., \$5; Frn., \$6.83.....	11 83
St. Thomas's: Dom., 50 cents; Frn., 50 cents.....	1 00

Grand River School: Frn.....	27
YANKTONNAIS MISSION—Christ Church: Dom.....	2 67
St. John Baptist's: Dom.....	4 47
ABERDEEN—St. Mark's: Gen., \$21.87; Sp. for St. Paul's College Fund, Tokyo, \$1.25.....	23 12
FLANDREAU—Church of the Redeemer: Dom.....	17 35
HURON—Grace S. S.: Gen., \$2.50; Wo. Aux., Sp. for St. Paul's College Fund, Tokyo, \$1.....	3 50
RAPID CITY—Emmanuel Mission: Gen.....	30 00
SELBY—Rev. James H. George, Jr., Sp. for St. John's University Expansion Fund, Shanghai.....	5 00
SIoux FALLS—All Saints' School: Wo. Aux., Sp. for St. Paul's College Fund, Tokyo.....	3 41
Cavalry: Wo. Aux., Sp. for St. Paul's College Fund, Tokyo.....	5 00
STURGIS—St. Thomas's: Dom. and Frn.....	20 00
VOLIN—Wo. Aux., Miss West, Sp. for St. Paul's College Fund, Tokyo....	5 00

Southern Florida

Ap. \$42.89; Sp. \$4.10

LAKE WEIR—"K.," Sp. for St. Paul's College Fund, Tokyo.....	2 00
MISCELLANEOUS—Babies' Branch, Dom., \$21.45; Frn., \$21.44; Sp. for missionary font, \$2.10.....	44 99

Spokane

Ap. \$1.00

SPOKANE—St. Matthew's: Gen.....	1 00
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Philippines

Ap. \$66.50

AGANA GUAN—Mission: Gen.....	15 50
BONTOC—All Saints: Gen.....	15 00
CAMP STOTSSENBERG—Mission: Gen....	21 00
SAGADA—St. Mary the Virgin: Gen....	15 00

Utah

Sp. \$51.84

SALT LAKE CITY—St. Paul's: Sp. for work of Bishop Rowe, Alaska.....	20 40
St. Mark's: Sp. for Bishop Rowe, Alaska.....	31 44

Western Colorado

Ap. \$49.28

GLENWOOD SPRINGS—St. Barnabas's: Gen.....	4 50
MARBLE—St. Paul's: Gen.....	3 75
MEEKER—St. James's: Gen.....	1 28
MONTROSE—St. Paul's: Gen.....	6 00
MONTROSE Co.—Mission: Gen.....	12 00
NEW CASTLE—Mission: Gen.....	7 50
OAK CREEK—St. John's: Gen.....	2 25
RED CLIFF—Mission: Gen.....	3 75
STEAMBOAT SPRINGS—Mission: Gen....	3 75
YAMPA—All Saints: Gen.....	4 50

Wyoming

Ap. \$14.00

DOUGLAS—Christ Church: Wo. Aux., Frn.....	5 00
WIND RIVER—Shoshone Indian Mission: Dom., \$5; Frn., \$4.....	9 00

Foreign Missionary Districts

Africa

Ap. \$117.50; Sp. \$20.00

LIBERIA—Wo. Aux. "A Friend," salary of Miss Ida N. Porter, Shanghai	112 50
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Acknowledgments

England

TORQUAY—Rev. and Mrs. M. Lloyd Woolsey, Sp. for Rev. Walter C. Clapp, toward maintaining his school at Bontoc, Philippine Islands, \$5; Rev. Robert E. Wood's work at Wuchang, Hankow, \$5. 10 00

China

SHANGHAI—Miss A. B. Richmond, Sp. for scholarship in Mr. Ishii's Orphanage, Tokyo. 15 00

Miscellaneous

Ap. \$23,260.60; Sp. \$1,112.32; Spec. Dep. \$10,021.68
 Interest — Dom., \$4,292.24; Frn., \$3,480.42; Gen., \$8,446.44; Sp., \$807.82; Specific Dep., \$7.07. 17,033 99
 United Offering, Wo. Aux., 1907, on account of appropriations to September 1st, 1910, Dom., \$3,500; Frn., \$3,500. 7,000 00
 For the "W. M. B." Fund, to be used to protect the credit of the Domestic and Foreign Missionary Society under its appropriations, in accordance with the terms of agreement made between the Society and the contributor (additional). 10,000 00
 Episcopal Theological School Alumni Association, Sp. for salary of Dudley Tyng, Hankow, \$187.50; Sp. for salary of I. Tomita, Hankow, \$50. 237 50
 League for Eastern Oregon, Sp. for Bishop Paddock, Eastern Oregon. 50 00

"K. C. B." Gen. 41 50
 "M. T. O." Interest. 14 61
 "Friends," Sp. for St. Elizabeth's Hospital Building Fund, Shanghai. 10 00
 Wo. Aux., Sp. for Domestic Contingent Fund. 4 00
 "Mrs. R. B. S." Sp. for Expansion Fund, St. John's University, Shanghai. 2 00
 Anonymous, Sp. for St. John's University Expansion Fund, Shanghai. 1 00

Legacies

PA., PHILADELPHIA — Estate of George C. Thomas, \$100,000, to be invested and the income to be used for the purposes of the Society; \$15,000, the income to be expended or the principal used in any way which the Board of Missions may deem desirable; \$50,000 to be used for the purposes of increasing the efficiency of the work done by the Society. 165,000 00
 MICH., DETROIT—Estate of John S. Minor, Dom., \$750; Frn., \$375. 1,125 00
 N. Y. (Staten Island), New York (New Brighton)—Estate of Miss Mary B. W. Alexander, Frn. 500 00
 WASH., PRINCE GEORGE Co. (Bladensburg)—Estate of Benjamin O. Lowndes, Dom. 87 91
 Receipts for the month. \$268,441 38
 Amount previously acknowledged. 322,722 44
 Total received since Sept. 1st, 1909. \$591,163 82

SUMMARY OF RECEIPTS

Receipts divided according to purposes to which they are to be applied	Received during January	Amounts previously Acknowledged	Total
1. Applicable upon the appropriations of the Board.	\$ 62,204 88	\$116,934 43	\$179,139 31
2. Special gifts forwarded to objects named by donors in addition to the appropriations of the Board.	19,901 91	53,991 76	73,893 67
3. Legacies for investment.	165,000 00	.....	165,000 00
4. Legacies, the disposition of which is to be determined by the Board at the end of the fiscal year.	1,712 91	51,725 76	53,438 67
5. Specific Deposit.	19,621 68	100,070 49	119,692 17
Total.	\$268,441 38	\$322,722 44	\$591,163 82

OFFERINGS TO PAY APPROPRIATIONS

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

Source	To Feb. 1, 1910	To Feb. 1, 1909	Increase	Decrease
1. From congregations.	\$ 68,702 05	\$ 77,201 95	\$	\$ 8,499 90
2. From individuals.	17,084 06	31,980 35	.....	14,896 29
3. From Sunday-schools.	3,095 19	4,576 30	.....	1,481 11
4. From Woman's Auxiliary.	15,978 61	22,015 66	.....	6,037 05
5. Woman's Auxiliary United Offering.	35,000 00	15,000 00	20,000 00	.....
6. From interest.	38,195 73	31,482 42	6,713 31	.....
7. Miscellaneous items.	1,083 67	2,259 55	.....	1,175 88
Total.	\$179,139 31	\$184,516 23	.....	\$5,376 92

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1909, TO AUGUST 31ST, 1910

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad.	\$1,197,101 52
2. To replace Reserve Funds temporarily used for the current work.	32,955 33
Total.	\$1,230,056 85
Total receipts to date applicable on appropriations.	179,139 31
Amount needed before August 31st, 1910.	\$1,050,917 54

THE Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

April, 1910

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An Easter Prayer

OH, let me know
The power of Thy resurrection;
Oh, let me show
Thy risen life in calm and clear reflection;
Oh, let me soar
Where Thou, my Saviour Christ, art gone before;
In mind and heart
Let me dwell always, only, where Thou art.

Oh, let me give
Out of the gifts Thou freely givest;
Oh, let me live
With life abundantly because Thou livest;
Oh, make me shine
In darkest places, for Thy light is mine;
Oh, let me be
A faithful witness for Thy truth and Thee.

Oh, let me show
The strong reality of gospel story;
Oh, let me go
From strength to strength, from glory unto glory;
Oh, let me sing
For very joy, because Thou art my King;
Oh, let me praise
Thy love and faithfulness through all my days.

—FRANCES R. HAVERGAL.



THE RIGHT REVEREND PETER TRIMBLE ROWE, BISHOP OF ALASKA