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THE Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

August, 1910

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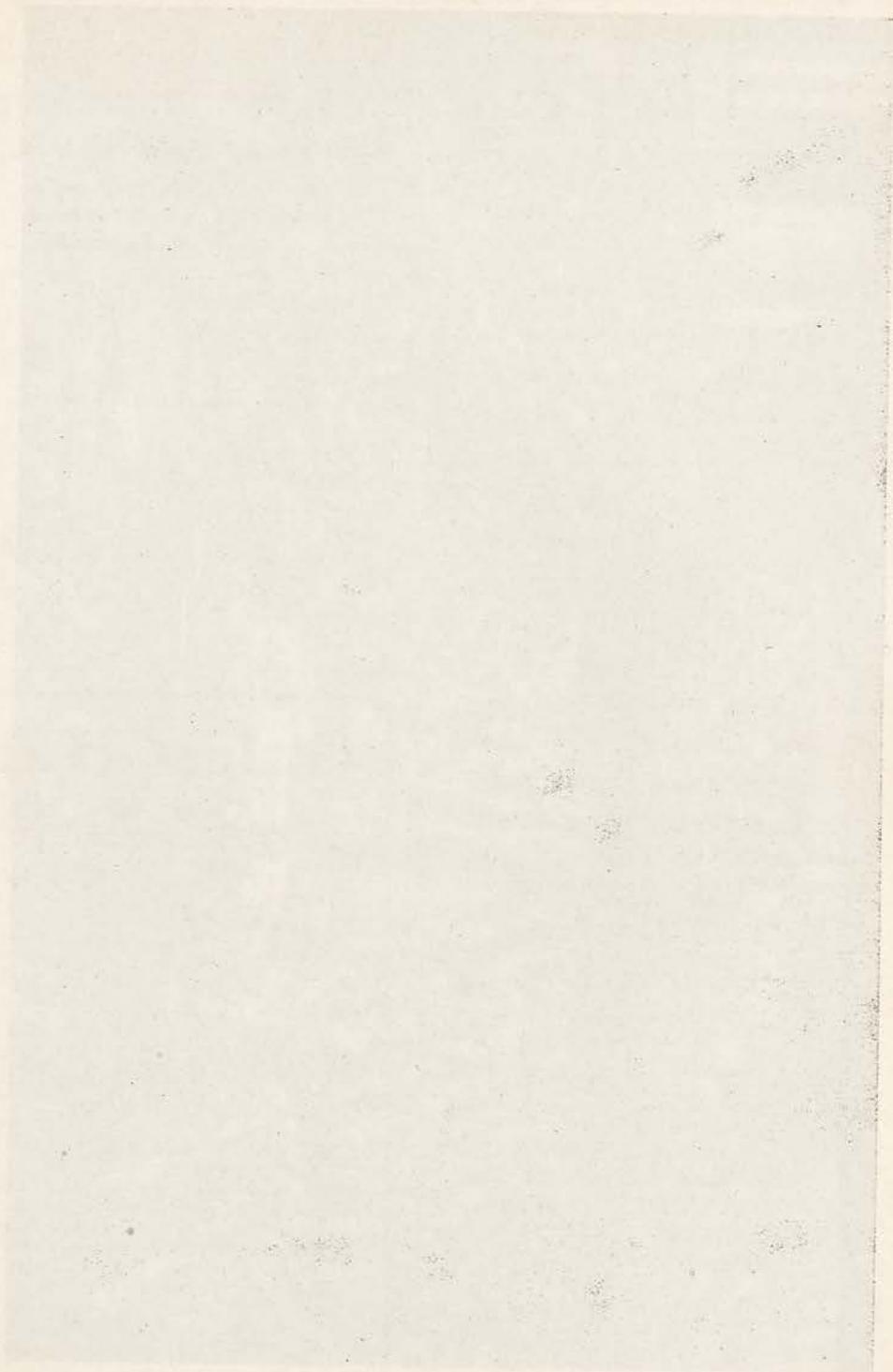
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THE WORLD MISSIONARY CONFERENCE IN SESSION IN EDINBURGH, JUNE, 1910

Lord Balfour, of Burleigh, President, is in the Chair. On his right sits Sir Andrew Fraser; on his left, Mr. Seth Low
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THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
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THE PROGRESS OF THE KINGDOM

NO report, however graphic or detailed, could do full justice to the World Missionary Conference. The

The Spirit of the World Conference

Conference was notable for what it was rather than for what was said or done. Two great motives dominated the gathering. On the one hand there was the intense desire to make our Lord known to all men. To this end the Conference carefully reviewed the non-Christian world, noting unoccupied fields, measuring the strength of the opposing and favoring forces and studying sympathetically the deepest need of human life—its need for God. It considered how missionaries might be prepared the better for their exacting duties, how education might be more effectively used as an ally in bringing the world to our Lord and how the Christian forces at home might be thoroughly organized and more courageously led for world conquest. On the other hand, there was the almost equally intense desire to draw nearer to fellow-Christians in order that all followers of the one Lord may in fact be one; that through this unbroken witness the world may know and believe in the Christ. To this end the Conference considered what could be done to promote co-operation

and unity, not only in the mission field, but particularly among home Christians. If the things that divide Christ's followers in Christian lands can be surmounted, conditions in the mission field will speedily adjust themselves. The passing of denominationalism is one of the present facts of the mission field. Newly won Christians in every land refuse to be interested in the intricacies of denominational controversy. Confessions of faith which date mainly from the sixteenth century are frankly laid aside. The aim everywhere is not to reproduce loyalty to a denomination at home, but to promote the growth of a Christianity which shall be really indigenous to the land where it has been planted. The spirit of missions and the spirit of unity—really two expressions of one exalted purpose—these were the motives that dominated the Conference. This is the fact stated in one form or another by those who have kindly contributed their impressions to this number of THE SPIRIT OF MISSIONS.

The Catholic Basis of the Conference

A successful effort was made to eliminate from the name and the character of the Conference every suggestion of division or sec-

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tarianism. With rare statesmanship, the international committee that laid the original plans aimed to make it a "world conference" in fact. It was not a conference of foreign missionaries and members of the home constituency alone, for it included Chinese, Japanese, Indians, Africans and others. It was not a conference of the English-speaking world, for a large section of the floor was occupied by delegates from the missionary societies of Germany and Holland, France and Belgium, Norway, Sweden and Finland. Unfortunately, the Conference was not as representative ecclesiastically as it was representative geographically and racially. Two great communions were unrepresented, in spite of the hope that the adoption of a truly catholic title and basis for the Conference might result in securing the co-operation of all of Christendom. A complete representation of the Anglican communion was insured by the decision last April of the Society for the Propagation of the Gospel to rescind its former adverse action with regard to sending delegates. The S. P. G. representatives from the home land as well as from the mission field made valuable contributions. The presence of both archbishops of the Church of England, and especially Archbishop Davidson, whose sympathetic attitude and strong words did much to interpret the Church of England to members of the various Protestant communions, the active part taken on some of the commissions by men like Bishop Talbot, of Southwark; Bishop Gore, of Birmingham; Bishop Montgomery, of the S. P. G.; the Dean of Westminster, Father Frere, of the Community of the Resurrection; Father Kelly, of the Society of the Sacred Mission; the Rev. J. P. Maud, Vicar of Bristol; the Rev. J. O. F. Murray, Master of Selwyn College, Cambridge, and Mr. Eugene Stock proved most valuable. On behalf of the American Church similar service was rendered by Bishop Doane, of Albany; Bishop Lawrence, of Massachusetts; Mr. Seth Low, Admiral Mahan, Mr. Silas McBee, Mr. George W. Pepper and Mr. John W. Wood.

*The Strong
Christian Leaders
from
the Mission
Lands*

Contributions of great value were made by a number of the Christian leaders from the mission field. It is evident that "the Church in the Mission Field" is no mere phrase. It exists as a mighty and inspiring fact. This native Christian community in non-Christian lands is one of the most convincing of Christian apologetics. It includes a large number of devout, highly trained, observant and thoughtful leaders. They came to Edinburgh as the equals of the missionaries and of the delegates from the home lands. Wisely and rightly no special consideration was shown them. They took their places with the other delegates; they spoke frequently and always to the point. The Conference might easily have spared almost any of its American, English or Continental delegates, but it could not have afforded to be without the presence and speech of men like Dr. Chatterji, and Mr. Azariah, of India, Bishop Honda and Dr. Ibuka, of Japan, Mr. Tong and Mr. Cheng Ching-yi, of China.

THE session of the World Missionary Conference on June 16th was signalized by the reading of a letter from Mr. Theodore Roosevelt, who expressed his regret at being imperatively called back to America, and therefore unable to be present in Edinburgh, as he otherwise "would have been as a delegate from the Dutch Reformed Church in America." "Surely every man imbued, as every man should be, with the ethical teachings of Christianity," Mr. Roosevelt wrote, "must rejoice in such an effort to combine the strength of all the churches in the endeavor to Christianize humanity, and to Christianize it not merely in name but in very fact. . . . An infinite amount of work remains to be done before we

*Mr. Roosevelt's
Message to the
Conference*

can regard ourselves as being even within measurable distance of the desired goal; an infinite amount at home in the dark places which too often closely surround the brightest centres of life, and an infinite amount abroad in those dark places of the earth where blackness is as yet unrelieved by any light." With such a purpose in view he thought it eminently fitting that the invitation to the Conference "should have gone to all Christian churches in all lands," for "in missionary work, above all other kinds of Christian work, it is imperative to remember that a divided Christendom can only imperfectly bear witness to the essential unity of Christianity." The necessity for the unity of Christendom had been particularly impressed upon him by what he had seen of Christian work in Africa. "If only we can make up our minds," he concluded, "to work together with earnest sincerity for the common good, we shall find that doctrinal differences in no way interfere with our doing this work."

COMPARATIVELY few people realize the pioneer character of much of the Church's work in certain parts of the West. Yet it is work of vital importance to the present and future of the nation. Great

The Church's Ministry to the West

commonwealths have been created and their life is now being fashioned in the Central West. There can be no more patriotic duty than the endeavor to leaven all this developing life with Christian principles and practice. The men and women who are giving themselves to this task deserve the support and cooperation of every Churchman. The difficulties in their way are great. Long distances, scattered populations, indifference to Christian privilege, damage done by extravagant and emotional methods combine to try the souls of those who are endeavoring to give to these newer communities a balanced and constructive presentation of the Christian message.

A Case in Point

A recent trip by Bishop Graves in northwest Nebraska, while not altogether typical, gives an insight into conditions that still have to be faced in parts of the West. An all-day railroad journey carried the bishop from his home in Kearney to a district without railroads, where for more than two weeks he was constantly driving from one hamlet to another, or from ranch to ranch, frequently sleeping at night on the open prairie. Every day had its round of duties. Now he is on a journey to some lonely ranch house to minister to a sick man. Again he is driving fifteen or twenty miles for a service in a school-house. Here the farmers and their families gather from miles around. The bishop holds service and preaches, and then, in the fashion of long ago, there is a picnic lunch. Early in the afternoon a second service is held before the people start on the homeward drive. To baptize a child, or confirm four or five people, the bishop may drive twenty or twenty-five miles. We find him entering, too, into the social life of the farmers, so that in fact he becomes the chief shepherd of those scattered but needy people, who, in their farming life, are rendering a service to our city-dwelling populations too often quite unrealized.

The Record of a Fortnight

At the end of a fortnight of such work Bishop Graves found that he had driven 259 miles, held thirty-four services, delivered twenty sermons or addresses, baptized sixty-nine, confirmed fifty-nine and administered the Holy Communion to ninety-seven people. The heaviest day's work involved twenty-seven miles in the wagon, with six services and five sermons or addresses. Not a single service during the fortnight was held in a church. And all this in one man's parish. Work such as this must command the admiration and support of all good citizens, for it means ministering

to the springs of national life. Certainly the Church should be profoundly grateful that in spite of slender and often uncertain stipends, and in spite of heart-breaking difficulties, she can command the services of men like Bishop Graves and scores of others, who in obscure places, with none of the stimulus of romance or novelty, and too often with no recognition, are steadily doing their work.

JULY is being devoted, in the missionary calendar, to summer conferences. Last month several hundred leaders gathered

Summer Conferences

under the auspices of the Young People's Missionary movement to prepare themselves the better to organize and lead the young people of their several communions. They received instruction in the methods of conducting mission study classes, of organizing missionary institutes and of making more effective the missionary machinery already existing in the average congregation. The Conference for Church Work, formerly held under the management of the Seabury Society, has passed into the control of a committee headed by the Rev. Professor Rhineland and including Mr. Burton Mansfield and Mr. George Wharton Pepper, of the Board of Missions. It is now generally known as the "Cambridge Conference" and its session this year, held in the buildings of the Episcopal Theological School at Cambridge, was thoroughly useful. In addition to Bible study and lectures on the Prayer Book and the "Principles of Anglicanism," it offered courses for the study of missions in China, in our own West, in Latin America and in India. Particularly effective was the course on domestic missions conducted by the Rev. H. L. Burleson, Assistant Secretary of the Board of Missions. Other helpers from the Church Missions House staff were Miss Julia C. Emery, Deaconess Goodwin, Miss M. G. Lindley and Mr. John W. Wood. Much practical help on

methods of teaching missions in the Sunday-school was given by the secretary of Department I., the Rev. W. E. Gardner.

The Needs of the Educational Department

The success of these conferences and the increasing number of Church people attending them each year must intensify the general regret that the Board of Missions is so inadequately equipped to take full advantage of the situation. Its educational department has been without a secretary for almost a year and a half. Before his retirement from the general secretaryship last October Bishop Lloyd endeavored unsuccessfully to fill the vacancy. No action has been taken since on the ground that it would be desirable to allow the General Secretary, who is to be elected by the General Convention, to select and nominate to the Board the new Educational Secretary. It is to be hoped that once the general secretaryship is again filled there may be no delay in giving the educational work the leadership and equipment its importance deserves.

THE Board of Missions is facing a serious situation. The offerings from congregations are larger than ever before, although many congregations that gave their full apportionments

The Financial Situation

last year as a memorial to Mr. Thomas have not so far this year done so well. The Sunday-schools are doing admirably. The Woman's Auxiliary gifts increase steadily. The income from interest on invested funds is growing. Where, then, is the difficulty? It is twofold. It is now evident that the income from legacies will be very much smaller than last year. On the other hand, appropriations are much larger than last year. They had to be if the progress of the Church's work was to be checked. The Board felt this to be true, especially in the home field, and last September increased the domestic appropriations by \$54,000.

The situation, then, is simply this: There is a strong probability that the income will fall short of the expenditure by at least \$100,000.

This is the time when congregations are scattered. Yet something can be done. Last August many congregational offerings were received—so many, in fact, that August, 1909, was a notable month in the history of the Board of Missions' treasury. But congregational offerings must be supplemented by individual gifts. During July many readers of THE SPIRIT OF MISSIONS have been sending personal offerings. Their help is most timely and is deeply appreciated by the Board. Will not others help to provide the \$4,000 a day that the Board must send to the field throughout August?

ON August 10th there will be a Celebration of the Holy Communion at the Church Missions House, at which the forty-five missionaries who are returning to their fields after furlough, or going out for the first time this summer, will be especially remembered. Bishop Lloyd is to make the address. The names of the recruits and the fields to which they go are:

*Forty-five
Outgoing
Missionaries*

the forty-five missionaries who are returning to their fields after furlough, or going out

Alaska

- *The Rev. and Mrs. Louis H. Buisch.
- *The Rev. and Mrs. George E. Renison.
- *Deaconess Mabel H. Pick.
- *Miss Clara C. Johnston.

Cuba

- *The Rev. and Mrs. David W. Bland.

Kyoto

- The Rev. Isaac Dooman.
- *Dr. and Mrs. George M. Laning.

Mexico

- *The Rev. and Mrs. L. H. Tracy.

* Going out for the first time.

Hankow

- The Rev. and Mrs. L. B. Ridgely.
- *The Rev. and Mrs. Frederick G. Deis.
- The Rev. Dr. and *Mrs. E. L. Woodward.
- *The Rev. R. A. Goodwin, Jr.
- Dr. and Mrs. John MacWillie.
- Mr. and Mrs. William McCarthy.
- *Deaconess Emily L. Ridgely.
- Miss S. H. Higgins.
- *Miss Sarah E. Hopwood.

Porto Rico

- *Miss Iva Mary Woodruff.

Shanghai

- The Rev. F. L. Hawks Pott, D.D.
- The Rev. and Mrs. R. C. Wilson.
- *The Rev. T. K. Nelson.
- *Dr. Frances F. Cattell.
- *The Rev. H. S. Osburn.
- *Mr. and Mrs. Tracy R. Kelley.
- *Mr. Harold B. Barton.
- Dr. Angie M. Myers.

The Philippines

- *Miss Lillian M. Owen.

Tokyo

- The Rev. and Mrs. James Chappell.
- Dr. and Mrs. R. B. Teusler.
- The Rev. and *Mrs. Roger A. Walke.

Unfortunately, not all members of this goodly company will be present at the service. Some have already started on their journey. We ask that these outgoing missionaries, and the work to which they are going, may be remembered by the readers of THE SPIRIT OF MISSIONS on August 10th and throughout the coming year.

¶
THROUGH an error in proof-reading in the May number Bishop Graves, of Shanghai, was credited with certain statements concerning St. John's University, which were really an editorial comment on the necessity for equipping St. John's with a new building.

THE SANCTUARY OF MISSIONS

WHAT shall I render unto the Lord for all His benefits toward me?

I will take the cup of salvation and call upon the name of the Lord.

THE WORK OF INTER-CESSION

I FEEL sure that, as long as we look on prayer chiefly as the means of maintaining our own Christian life, we shall not know fully what it is meant to be. But when we learn to regard it as the highest part of the work entrusted to us, the root and strength of all other work, we shall see that there is nothing that we so need to study and practise as the art of praying aright. . . . It is only when the Church gives herself up to this holy work of intercession that we can expect the power of Christ to manifest itself in her behalf. . . . With disciples full of faith in Himself, and bold in prayer to ask great things, Christ can conquer the world. "Lord, teach us to pray."—*Andrew Murray.*

THANKSGIVINGS

"We thank Thee"—

For the life and work of Thy servant, William Neilson McVickar. (Page 619.)

For the success of the World Missionary Conference and for the spirit of unity manifested throughout its sessions. (Page 613.)

For the vigorous work being done by laymen in Chicago on behalf of the Church's Mission. (Page 670.)

For the privilege given to Thy servants of erecting the first Christian Library in China. (Page 672.)

INTERCESSIONS

"That it may please Thee"—

To give to all who attended the World Missionary Conference the grace to work patiently and faithfully to carry into effect the things then shown to them.

To bless and prosper the Christian communities throughout the world, that there may be manifested in the native Christians everywhere the fruits of the Spirit, that ignorance and superstition may be ban-

ished, that home life may be ennobled and that in all things Thy Name may be exalted and Thy wondrous works declared.

To grant to all the outgoing missionaries the assurance of Thy presence in their journeys and Thy enabling power for their work. (Page 617.)

To make all members of the Church duly sensible of the needs of the scattered communities in our own land, that life and money may be offered in more abundant measure for the furtherance of the Church's work.

To lead Thy people everywhere to put aside mere opinion and preference that they may attain to that unity which is agreeable to Thy will.

PRAYERS

FOR GRACE TO DO GOD'S WILL

ALMIGHTY GOD, who through Thine only begotten Son, Jesus Christ, hast overcome death and opened unto us the gate of everlasting life; we humbly beseech Thee that as by Thy special grace preventing us Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

FOR THE MISSION AT HOME

BLESS, we beseech Thee, O Lord, this our land, and grant that Thy Church may ever be diligent in the endeavor to leaven the life of the Nation with Christian truth. Make us quick to see the spiritual needs of the growing commonwealths of the great West (especially ———), and may more laborers offer for this service. To all the home missionary clergy grant wisdom in difficulty, help in trouble, the sense of Thy presence in loneliness, and, if it be Thy will, visible success after labor, that Thy Name may be glorified, through Jesus Christ our Lord. *Amen.*

WILLIAM NEILSON McVICKAR, BISHOP AND DOCTOR

WITH his splendid powers still undimmed, leaving behind him the record of a life filled full with loving service to the Church and to humanity, on June 28th Bishop McVickar was summoned to rest from the work which God had given him.

The third Bishop of Rhode Island was an impressive figure and a real power in the American Church.

What he did in parish and diocese, as priest and citizen, other pens will set forth in other places. It is for us to speak of his long, wise and patient service to the Church's Mission.

A man of large mould, both in body and mind, but most of all of large heart and even larger faith, it was inevitable that Bishop McVickar should be, first of all things, a missionary. As such the Church early recognized him and summoned him to become her counsellor as a member of the Board of Missions. For thirty-three years—twenty-one as priest and twelve as bishop—he served faithfully.

Never was he discouraged nor faltering. His was a faith and a vision which could not believe in the possibility of failure or defeat, and in every great advance he was a leader. As chairman for nine years of the Committee on China and Japan, he championed the work of those fields with sane enthusiasm and indomitable purpose, and elsewhere on the Church's battle-line he stood always for re-enforcement and advance. Those who attended the session of the General Convention of 1895, at Minneapolis,

will recall how earnestly, in the face of much halting timidity, he advocated the giving of a bishop to Alaska. To him it was in some measure due that the American Church has been able to write into her history the story of Bishop Rowe.

Nor was it in public place or official relations only that Bishop McVickar's loyalty to the missionary

work of the Church was made evident. A generous giver himself, he inspired generosity in others, and led his people to know and desire the joy of sharing in the campaign which is to win the world for Christ.

Far out on the firing-line, men who perhaps have never seen him, but have been cheered by the aid of the bishop and his people, will feel, when they hear of his going from us, that they have lost a valued friend.

The Standing Committee of

Rhode Island has voiced the conviction of the whole diocese in saying:

"Called from a wide and conspicuous field of parochial experience to the exalted station of the episcopate, Dr. McVickar was amply and eminently prepared to maintain the work and traditions of one of the oldest dioceses of the American Church. . . .

The episcopate, which now appears to have ended so abruptly, has already had its harvests, and will yet yield others as the fruit of his patient serving. The people of Rhode Island, of all sorts and conditions, of all creeds and of none, have seen a vision of the Good Shepherd reflected in Bishop McVickar, and the effects of that vision will be realized for many years to come."





PRINCES STREET, EDINBURGH

The Scott monument in the foreground, the Castle at the left, the spire of St. Mary's Cathedral in the distance

THE WORLD MISSIONARY CONFERENCE

Edinburgh, June 14th-23d, 1910

I. THE METHOD OF THE CONFERENCE

FULLY 3,000 people gathered in Edinburgh for the World Missionary Conference, June 14th to 23d. They came from all the five continents; they represented all the great racial groups; they owned a decided variety of ecclesiastical allegiance; they were united in their desire and purpose to make our Lord known to all nations.

During those June days, Edinburgh fully justified its reputation as the most picturesque capital of Europe. Moreover, Scotch hearts and homes were thrown open without reserve. The halls and churches were convenient and well arranged. Memories of Duff and Moffat, Livingstone, Mackay and Stewart, not to mention a host of others, reminded all of the strong missionary spirit of the Scottish churches.

The Conference proper met in the Assembly Hall of the United Free Church. It consisted of 1,200 official delegates, drawn in part from the missionary body and in part from the officers and members of mission boards and other prominent home leaders. The galleries of Assembly Hall were occupied by about 300 missionaries and about 700 unofficial members of the Conference who had purchased tickets months in advance. A series of parallel meetings dealing with the same subjects as those discussed in Assembly Hall, but in somewhat more general and popular fashion, was held

in Synod Hall. Here, likewise, about 1,200 representatives selected by the mission boards and about 1,000 others gathered day after day to hear addresses by the missionaries and other students of missions. At night a third meeting place, the Old Tolbooth Church, was pressed into service to accommodate the thousands of people desiring to share in the Conference, but who were not fortunate enough to have tickets for either Assembly Hall or Synod Hall.

These eight main themes were selected for the consideration of the Conference, one being assigned to each week-day of its session:

I. Carrying the Gospel to all the non-Christian World.

II. The Church in the Mission Field.

III. Education in Relation to the Christianization of National Life.

IV. The Missionary Message in Relation to Non-Christian Religions.

V. The Preparation of Missionaries.

VI. The Home Base of Missions.

VII. Missions and Governments.

VIII. Co-operation and the Promotion of Unity.

Each subject was assigned to a representative international commission which, about two years ago, began gathering information on its subject from missionaries and from home experts.



ST. MARY'S CATHEDRAL, EDINBURGH

A daily celebration of the Holy Communion made it possible for some of the delegates to begin each day at the Lord's Table

In the cathedral, on June 24th, the day after the Conference adjourned, the Rev. G. H. S. Walpole, D.D., was consecrated Bishop of Edinburgh

The result was a great volume of correspondence containing information of the utmost value. In each case this correspondence was carefully digested by the members of the Commission and made the basis of the report to the Conference. These reports, supplied in proof form to all the official delegates before the Conference assembled, will make a missionary library of eight volumes, ranging from about 150 to 450 pages each.

On the morning of each day the chairman of one of the Commissions presented the report and made an explanatory address. The subject was then thrown open to discussion by the delegates, no one being allowed to speak

more than seven minutes, and no member of the Commission being allowed to take part in the debate. At the close of the afternoon's session, the chairman or vice-chairman endeavored to summarize the discussion and give a final message from the Commission.

In the following pages an attempt has been made to bring out some of the salient points in the report of each Commission and in the discussion of it. No report is given of the parallel meetings in Synod Hall, or of the evening meetings in Assembly Hall. The former dealt with the same material as that discussed by the official Conference, and the latter were devoted to addresses of a general character.

II. THE SETTING OF THE CONFERENCE

By Miss Julia C. Emery

THE Edinburgh Conference was too big and too serious a thing to be treated lightly by those whose most earnest prayer is that in His own good time, through the united efforts of His people, Christ may establish His Kingdom throughout the world. But there are some memories connected with those ten days, other than the actual work of the Conference, which those privileged to be its delegates will be as little likely to forget.

We went with a dutiful eagerness to our task, determined not to be beguiled by the Castle or Holyrood, or by the alluring shops of Princes Street, by the height of Arthur's Seat or Calton Hill. But the most urgent suggestions of the Business Committee that nothing should draw us from the absorbing work for which we had come together could not prevent Edinburgh from assuming her most enchanting air, making every morning climb up the Mound and every pause within the quadrangle of Assem-

bly Hall, looking up at the cross-tipped spire of Old Tolbooth Church, a daily joy.

Nor could the Committee go so far as to hinder the hospitality which brought thousands of guests, the night before the opening day, to receive the welcome of the Lord Provost of the city. As we slowly made our way in the great procession, where were seen not a dozen familiar faces, came the first realization of being a part of a world-wide gathering of pilgrims from all lands, whom one common purpose had brought to the good old town.

And on the next afternoon the Business Committee again was lenient, allowing us to see the University of Edinburgh honor men chosen from various lands, among them five of our own Americans.

When the Conference had once opened it would have been difficult indeed to have kept enthusiastic delegates away. The blue ticket procured on arrival was jealously guarded, for, unless shown at

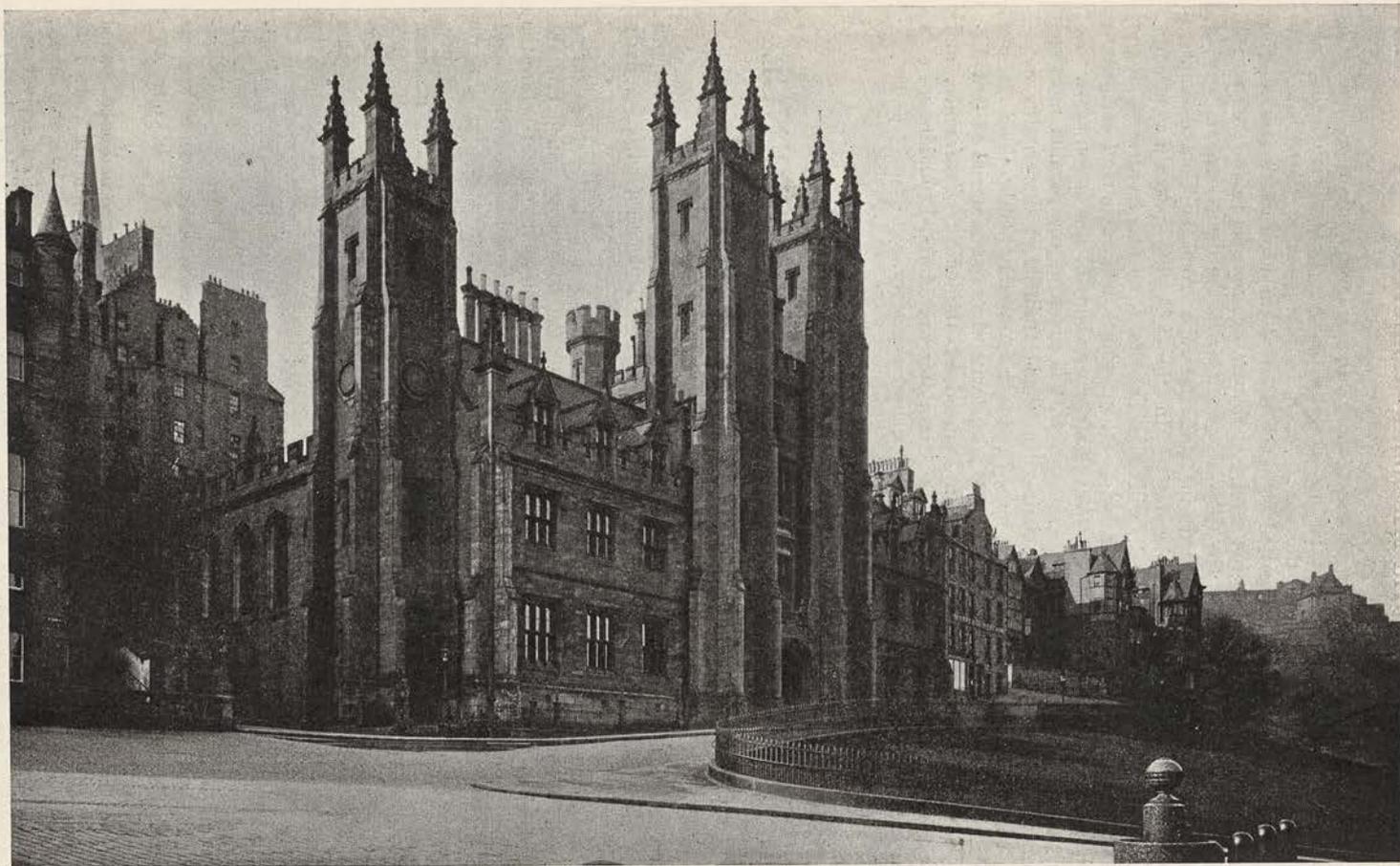


Photo: A. S. Watson

THE ASSEMBLY HALL OF THE UNITED FREE CHURCH

The members of the Conference passed through the gateway between the two central towers into a large quadrangle and so into the admirable auditorium in which the sessions were held.

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every time of entrance, the delegates would not be admitted. The choice of a good seat being made, that seat was secured by prompt arrival and diligent attendance, and visiting missionaries in the crowded galleries would curtail luncheon and hasten back to get some place of vantage long before the opening of the session.

Each noon and again at night, as the northern twilight lingered, a strange sight was seen. Coming down the steep steps from the hall to the quadrangle below would be a mixed assembly: an Anglican bishop and a delegate from the Society of Friends; a Scotch Presbyterian and a Swiss pastor; a Japanese trained in the Congregational system and a brother of a religious order in India; an English sister, training young women for mission work, and a Methodist of like experience from our own Middle West. Here, too, might be seen the Primus of the Scottish Episcopal Church and the Secretary of the American Methodist Board of Missions, or the venerable Principal Whyte, of Free St. George's, sturdiest of Presbyterians and most lovable of men, in earnest conversation with Father Kelly, director of the Society of the Sacred

Mission. And all met at the feet of John Knox, whose statue made for friends separated in the hall a convenient rendezvous.

What that grim old divine would have thought of such a gathering we can hardly fancy; but the sight of this wonderful company might well assure its members that God's world does move, that His Kingdom shall come, and some day the knowledge of Himself cover the earth as the waters cover the sea.

And these words as to the setting of the Conference would be incomplete if we forgot to add the crowning beauty of the following day, when the consecration of Dr. Walpole in St. Mary's Cathedral gave some of us that opportunity for worship and thanksgiving, which the leaders of the Conference had told us we should offer to God for His great goodness. To American Churchmen this service had a special significance, in that the man chosen to be Bishop of Edinburgh had given years to the training of men for our ministry, and that among the hands laid upon his head in consecration—thereby giving to Scotland the same blessing she once gave to us—were those of our Bishops of the Philippines and Hankow.

III. THE BEGINNING OF THE CONFERENCE

THE delegates met for a preliminary business session on the afternoon of June 14th, with Lord Balfour, of Burleigh, the president of the Conference, in the chair. After the opening devotions, the meeting proceeded at once to effect the necessary organization for the conduct of the sessions. A Business Committee was appointed with the understanding that it should guide the proceedings of the Conference and that no vote should be taken by the whole body unless the Business Committee by a majority of at least two-thirds so recommended. It

was decided that during the reception and discussion of the reports of commissions, the Conference should sit as a committee under the chairmanship of Mr. John R. Mott. Mr. J. H. Oldham, who, as secretary of the executive committee, has rendered such invaluable service in preparing for the Conference, was elected the secretary, with the Rev. J. H. Ritson, of England, and Mr. N. W. Rowell, of Canada, as recording clerks. After the adoption of simple rules for the guidance of the debates the Conference adjourned to attend the session of the Senate of the University of



ST. JOHN'S CHURCH, AT THE WEST END OF PRINCES STREET

Through the kindness of the rector there was a celebration of the Holy Communion each morning of the Conference session
The spire at the right is that of St. Cuthbert's Presbyterian Church. Beyond is one of the modern buildings on the Castle Rock

Edinburgh, where honorary degrees were conferred upon a number of distinguished delegates, including the Rev. F. L. Hawks Pott, D.D., president of St. John's University, Shanghai, who received the degree of Doctor of Divinity, the Archbishop of Canterbury, and Mr. Seth Low of New York, who received the degree of Doctor of Laws.

The formal opening of the Conference was held Tuesday evening. After the singing of the "Old Hundredth," the Rev. Principal Whyte, pastor of Free St. George's, Edinburgh, offered prayer, expressing the gratitude of the members of the Conference for the rich inheritance of Christian life, thought and devotion derived from the early mediæval saints as well as from the reformers and Christian leaders of a later day. Lord Balfour, who was in the chair, then read a message from King George V., in which his Majesty expressed deep interest in the Conference, his gratification at the spirit of fraternity that had brought it together, his recognition of the supreme importance of missionary work, and his satisfaction that the Conference met in one of the capitals of the United Kingdom.

Lord Balfour delivered the opening presidential address, voicing the two feelings dominant in the minds of all—first, "profound sorrow that our differences should make necessary so many different organizations," and, secondly, "thankfulness that if we are separated in some respects we are drawn together now as perhaps we have never before been drawn together in the prosecution of the great enterprise in which we are all interested." After outlining some of the complicated questions with which the missionary enterprise has to deal, the president introduced the Archbishop of Canterbury.

Dr. Davidson made what was generally regarded as one of the most remarkable speeches of the Conference, coming,

as it did, from the recognized leader of the Church of England. His first words, "Fellow-workers in the Church Militant, the Society of Christ on earth," created a bond of sympathy between him and the varied audience to which he spoke that was only strengthened by what followed. Speaking of the importance of the Conference, he declared that if men be weighed rather than counted the assembly before him had no parallel in history. As it was unique in character, so he trusted that it might be unique in fruit. Speaking as one who necessarily held a position of central responsibility in the religious life of England, he said that one result of his frequent intercourse with missionaries was the deepening conviction that what matters most, what ought to loom largest in the life of the Church, is the directly missionary work. The place of missions in the life of the Church must be the central place and none other. "Secure for that thought its true place, in our plans, our policy, our prayers, and then—why then, the issue is His, not ours. But it may well be that if that come true there be some standing here to-night who shall not taste of death till they see here on earth, in a way we know not how, 'the Kingdom of God come with power.'"

The last address was given by Mr. Robert E. Speer, of New York, on "Christ the Leader of the Missionary Work of the Church." With frequent reference to the lives of great missionaries, he illustrated the fact, the meaning and the method of Christ's leadership, which involves for Christian people a world vision and a world purpose.

Archbishop Davidson led the large audience in the Lord's Prayer, at the end giving his benediction. It is well within the truth to say that never before has an Archbishop of Canterbury blessed such a gathering as that which had met in the Scotch capital that June evening.

IV. THE CONFERENCE DISCUSSIONS

COMMISSION I.

Carrying the Gospel to All the Non-Christian World

June 15th

The Report

WEDNESDAY morning the Conference settled down to its work in earnest. The first commission report to be considered was naturally that outlining the present situation in the mission field and emphasizing the necessity for a speedy carrying of the Gospel to the whole non-Christian world. In the preliminary chapter the Commission pointed out the present unique opportunity and urgency for an aggressive policy. The non-Christian religions are losing their hold on certain classes. In some parts of the world they are attempting to adapt themselves to modern conditions, and are manifesting increased activity, enterprise and aggressiveness. Western civilization is spreading its corrupting influence in non-Christian lands. Non-Christian nations are in a plastic condition. There is a growing spirit of nationalism, as well as a rising spiritual tide in every mission field.

Then the Commission proceeded to an exhaustive survey of the non-Christian world. Country after country was taken up. The geographical, social and political facts about it were stated; its population and the characteristics of its people were described; forces at work and their location were enumerated; the achievements of the past were set forth; the difficulties of the present were frankly faced, and the work remaining to be done was pointed out, followed by a statement of the forces and equipment needed for the accomplishment of the task.

Mr. John R. Mott, in introducing the

report, stated that among the impressions which the Commission had gathered as the result of its study, were these:

1. The Church has been commissioned to undertake a vast and difficult task.
2. The time is at hand when the Christian Church must stir itself as never before in countries where it is already at work, for there is no warrant anywhere in Scripture for a merely superficial proclamation of the Gospel.
3. The time has come for the Church to enter unoccupied fields; if not now, when?
4. If the needs of the world are to be met there must be united planning and work. Effective co-operation would be equal to a doubling of the present force.
5. The state of the Church at home is one of the most serious obstacles to its progress abroad, for, after all, missions simply mean the projection of the home Church into the mission field. Attention was called to some fields, such as China, Equatorial Africa and the Mohammedan world generally, as fields already partially occupied, but in which all Christian forces should centre attention and effort. Others, like Korea and Japan, may be left for the reinforced effort of the agencies now at work. The unoccupied fields, especially those of Central and Western Asia and the parts of Africa where the Mohammedan menace is most grave, have a claim of peculiar weight and urgency.

The report of the Commission was accompanied by a valuable statistical atlas, including, in addition to carefully prepared maps, the latest figures with regard to the present missionary forces and achievements.

The Discussion

Entering upon the discussion of the report, the Conference turned its attention to a consideration of the situation in different parts of the non-Christian world, with special reference to their evangelization. The Rev. Dr. Robson, of Edinburgh, in a brief but graphic speech outlined the needs of Africa and advocated the throwing of a line of Christian missions across the Sudan, in order to bar the southward progress of Mohammedanism. Dr. Karl Kumm, the African traveller and missionary, laid before the Conference a long list of Sudanese tribes, ranging in number from 5,000 to 2,000,000, who are entirely beyond the reach of any present missionary effort, but who will almost certainly be gathered into the Mohammedan fold within the next few years unless vigorous effort to Christianize them be made now. He strongly criticised the tendency of European governments to assist directly and indirectly the progress of Mohammedanism in Africa.

Then native Christians from Japan, China, India and Korea told of the needs in their respective countries and begged that re-enforcements might be sent for the more effective preaching of the Gospel and for carrying the Message into regions where it is quite unknown. The Hon. Yun Chi Ho, who is related to the royal family in Korea and who was once Imperial Minister of Education, asked the members of the Conference to do everything in their power to save Korea from the influence of false philosophies from the West, made, he said, "in lecture rooms of Europe, which need more fresh air than philosophy."

Important questions of policy are intimately related to the general question of an adequate missionary campaign. For instance, should missionary enterprise aim primarily at converting individuals or communities? In the minds of some there is a grave danger lest in aiming at a widespread influence only a superficial influence should result. On

the other hand, there is a growing tendency to recognize the social character of the Kingdom of God, with the consequent necessity for effort to Christianize not only individuals, but families and nations. As one of the continental delegates, speaking particularly of the work in Africa, pointed out, the individual wants to be a good member of his family, of his tribe, of his state. At present it is impossible in many instances to be this and at the same time a good Christian, because family, tribe and state are ruled by non-Christian practices. Hence arises the importance of evangelizing not only the individual, but the whole community. Be indulgent, the speaker pleaded, of the failings of converts. Build for them the golden bridge from the old life to the new which we, as heirs of many Christian centuries, have found already constructed for us. The general sentiment of the Conference seemed to be expressed by Mrs. Carus-Wilson in the sentence, "We must seek to change 'heathendom' into 'Christendom.'"

Another vital question is whether it is wiser statesmanship to concentrate effort on fields already occupied, or to reach out into fields at present unoccupied. One worker among Mohammedans advocated the policy of concentration save where Islam is advancing. There effective expansion must be the policy in order to check Islamic progress. On the other hand, it was urged that the greatest argument for entering a field was not the apparent opportunity of success, but the destitution of the field. God so loved the world, not of opportunity, but of need. Our Lord's command is universal. His glory is at stake in unoccupied fields. Though unoccupied by the forces of righteousness they are occupied by the forces of sin. One missionary told of having seen a Mohammedan stable in a building that was once a Christian cathedral. Moreover, in some of the unoccupied fields there are races and classes of the highest strategic influence.

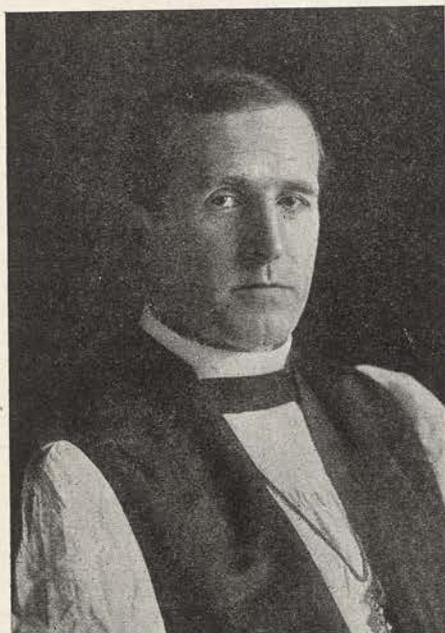


THE RIGHT REV. WILLIAM LAWRENCE, D.D.,
*Bishop of Massachusetts and Chairman of the
House of Bishops of the American Church*
Photo—Chickering



THE MOST REV. RANDALL T. DAVIDSON, D.D.,
Archbishop of Canterbury

Photo—Elliott & Fry



THE MOST REV. COSMO GORDON LANG, D.D.,
Archbishop of York

Photo—Russell & Sons



THE MOST REV. JOHN FORBES ROBERDS, D.D.,
*Bishop of Brechin and Primus of the Scottish
Episcopal Church*

Photo—Elliott & Fry

Leaders of the American, English and Scottish Churches

COMMISSION II.

The Church in the Mission Field

June 16th

MANY people still think that the missionary enterprise can be defined simply as "an effort to make converts to Christianity." From their point of view, when a "convert" is "made" the missionary's task and anxiety, so far as that particular individual is concerned, are at an end. In fact, they have only begun. In many mission fields the all-important question is no longer how missionaries from western lands can win converts to Christian faith and life, but how the growing "native Church" can be organized, disciplined, strengthened and equipped so that it may worthily express the Christian ideal and enter upon the great task of bringing all the people of the land into obedience to our Lord.

The Report

All this was admirably brought out in the report of Commission II. on "The Church in the Mission Field." Among other things, the report dealt with the progress made in building up self-supporting, self-propagating and self-governing Christian communities; the instruction and preparation given to inquirers before baptism and confirmation; the exercise of discipline in cases where the young Christian disciple falls back into practices inconsistent with Christian profession; the attitude to be taken toward questions affecting social as well as religious life, such as polygamy, mixed marriages, ancestor worship, the observance of the Lord's day; and the training of native Christian workers.

The chairman of the Commission, the Rev. Dr. J. Campbell Gibson, who has rendered such signal service to the progress of Christianity in China, de-

clared in his introductory address that "the Church in the Mission Field" exists as a fact. Every human soul separated from non-Christian systems is a living organism and inevitably associates itself with other similar living organisms. Thus "the Church in the Mission Field" represents the drawing together of spiritual life. This fact, so far from lessening the responsibility of home Christians, increases it. More leaders and better trained leaders are needed to guide this developing life aright.

The Discussion

The discussion of the report by the house centred first upon the "Constitution and Organization of the Church." The Rev. Dr. Brown, of New York, secretary of the Presbyterian Board, deprecated the policy of too much control by the white man, and especially by the distant mission board at home. The task of ruling the native Church was naturally a congenial one for the foreigner, but he must learn to take his place as an ally. This view was heartily approved by missionaries from India, Japan and China, who felt that the young Christian communities in these lands must be encouraged to develop on distinctly national lines. Bishop Honda, from Japan, was especially emphatic in declaring that in this age of nationalism the Christian Church should express the national spirit of each land. Otherwise a weak-kneed band of Christians will be produced. But the ideal of a national Church does not do away with the necessity for the sending of missionaries from the West. On the contrary, many more are needed. All depends, however, upon their ability to understand and adjust themselves to the

growing national spirit. While sympathizing fully with national aspirations an English Congregational missionary pointed out the danger of an unregulated nationalism leading to a Far Eastern Church separated from the Catholic Church of Christendom.

At this point Bishop Gore, of Birmingham, won the good will of the Conference by remarking that he had been told at the time of his consecration that "it was his function as a bishop to make himself disagreeable at public meetings." So he would speak plainly. The more true it is that the people of the West should do everything possible to foster the independent and indigenous character of "the Church in the Mission Field," the more important it is that they should keep in mind the fundamental truths belonging not to India, China or Japan, but to the Christian Church everywhere. Students of history must have noticed the rapidity and facility with which churches in the early Christian centuries became indigenous. There were no marked differences among them. All stood for a definite creed, the Bible and duly-constituted sacraments. Of late years there had been an unprecedented breaking down of denominational standards and barriers. No catholic-minded Christian would desire to denominationalize the young "Church in the Mission Field," but there was needed a frank statement as to what constitutes the Church. Protestantism shows a tendency to drift in this respect. Men no longer cherish some of the old assertions. What is to be substituted for them? No religious system can hope to stand without undergoing the painful process of defining its principles. To shirk this responsibility is to shirk something essential to continuous life. Continuous life depends on continuous principles. The Conference recognized instantly the vital truth of Bishop

Gore's remarks and cheered him as it had no other speaker during the two days' session.

The Conference then paused to consider the training and employment of workers. Bishop Brent urged selection by the missionary and the giving of a definite call, rather waiting until the native Christian offered himself for training. He strongly deprecated, save in unusual cases, the sending of native Christians to western countries to be trained. "A man gets the best training among the people with whom his life is to be spent."

In discussing Church discipline the Rev. Professor Marais, a Dutch Reformed missionary in South Africa, urged a stringent policy with regard to refusing admission to the Christian fellowship to polygamists, though the Commission had recommended the more lenient policy of receiving men who had more than one wife, but denying them any office in the Church.

Dr. Gibson, in closing the discussion, as he had opened it, asked the delegates from non-Christian lands to recall the cordiality with which the Conference had listened to the expression of their views as an evidence of the fact that home Christians really desire to foster the independence of "the Church in the Mission Field." He asked them, on returning to their homes, to assure their brethren that they need not be over-anxious about the recognition of national aspirations, while at the same time urging them not to make it more difficult, by unconsidered haste, for the home bodies to accord that full liberty which was their ultimate right. On the other hand, he believed that most missionary leaders are alive to the importance of impressing upon the newer Christian communities "the great affirmations of divine truth which are of the essence of the Church and of the spiritual life."

COMMISSION III.

Education in Relation to the Christianizing of National Life

June 17th

ONE of the first needs of a new Christian community in a non-Christian land is education. To be a really efficient community, to contribute toward the uplift of the whole national life, it must be an educated community. It is not always possible to secure this education apart from the Christian Church because, in the majority of non-Christian lands, there is still no system, either of public or private education, worthy the name. Even in lands like Japan, whose system of public instruction rivals that of the West in its thoroughness and comprehensiveness, the pervading non-Christian atmosphere naturally develops a constant downward pull upon the moral standards of Christians and non-Christians alike. In other lands, such for instance as Egypt, where a system of instruction has been developed under the administration of an imposed government, the spirit of the schools is almost entirely Islamic. Not only is it necessary to give the Christian disciples education; it is even more necessary to develop in every mission land an indigenous Church with strong native leaders. This can only be done as the Christian Church makes education in its broadest aspects one of the fundamental features of its missionary policy.

The Report

What has already been done in this direction? What needs to be done? What are the principles that should guide the Christian churches of the West in their educational efforts? To the task of answering such questions as these Commission III. addressed itself. To it had been entrusted the great subject of "Education in Relation to the Christianizing of National Life." It is not too much to say that its report was a docu-

ment of immense and permanent value. When published in book form it will make a volume of at least 450 pages. The report first reviewed the state of missionary education in all the great fields. It then turned to the consideration of special questions, such as how to relate Christian truth to indigenous thought and feeling; industrial training; the training of teachers; and the production of a literature by native authors. Each section of the report was followed by specific conclusions and recommendations based upon actual experience in the field. Any attempt to transplant the "form" or "type" of Christianity prevalent in the lands from which the missionaries come into that to which they go was distinctly deprecated. As a safeguard against this the Commission recommended that emphasis upon distinctive views of any one branch of the Christian Church should be avoided when not imperatively demanded by fidelity to vital truth. The Commission was convinced that however far the development of government education may go, higher education under missionary control should never be abandoned. Christian colleges are needed in all the great strategic centres. In some instances not only colleges, but Christian universities are an imperative need. This is especially true of China and Japan, but an effort should be made to develop such institutions as a result of united rather than denominational enterprise.

While one of the most important aims of Christian education is the planting and development of an indigenous Church, with its own leaders, the Commission pointed out that a great work is to be done in equipping men and women, whether Christian disciples or not, for positions of usefulness in their home



THE RIGHT REV. CHARLES P. ANDERSON, D.D.,
Bishop of Chicago
Photo—Gibson, Sykes & Fowler



THE RIGHT REV. EDWARD S. TALBOT, D.D.,
Bishop of Southwark
Photo—Russell & Sons



THE RIGHT REV. ROWLAND ELLIS, D.D.,
Bishop of Aberdeen and Orkney
Photo—Moffatt



THE RIGHT REV. HANDLEY C. G. MOULE, D.D.,
Bishop of Durham
Photo—Elliott & Fry

Four Distinguished Members of the Episcopate at Edinburgh

(834)

communities. There is a possibility of wronging a Christian community by giving education in a form which is suitable only for the training of mission agents.

The necessity for adequately staffing missionary institutions as an essential condition of success was strongly emphasized by the report. In too many instances men of great ability and absolute devotion are being sacrificed and their work is being made ineffective because they are expected to maintain educational institutions with an utterly insufficient staff and equipment. With full recognition of the wide aims of Christian education, including even "the philanthropic desire to promote the general welfare of the people," the Commission stressed the importance of making the missionary aim predominant. There should be no satisfaction in a school that is successfully serving certain social ends in a community if it fails not only to seek but to secure the conversion to God of a considerable proportion of those whom it teaches.

The Discussion

The Right Rev. Dr. Gore, Bishop of Birmingham, chairman of the Commission, introduced the report in an effective speech. The Commission, he assured the Conference, had done its best not to be original. The report had really been written by the more than 200 correspondents of the Commission in the mission field. No missionary was a member of the Commission. All comment and criticism, therefore, expressed the thought of missionaries themselves. For himself he thought it "shocking" that so many teachers and pastors in the mission field had been trained in the use of denominational symbols current in the West. Documents like the Thirty-Nine Articles and the Westminster Confession were so full of controversy and, in view of their origin, so necessarily partial in statement, that they could not be regarded as belonging to the universal substance of the Christian faith. Among the considerations he suggested were,

Have native helpers always been put in positions of sufficient responsibility in educational work? Has a sufficiently careful study of native literature been made to determine what elements can be used in the Christian propaganda?

The report of the Commission having been so largely the work of missionaries themselves, the discussion of it was in some particulars not quite as fresh and vigorous as the discussion of the preceding days. Emphasis was laid upon the importance of making missionary education frankly Christian. Its primary purpose is not simply to make individual Christians, but to develop a Christian community and to make that community more efficient in its elevating influence. The Rev. Dr. Pott, president of St. John's University, Shanghai, urged courage and determination in giving to the Chinese Empire the thoroughly trained leaders she needs. He was fully in accord with the report in believing that the aim of education is not only evangelistic, edificatory and leavening, but must be even more general. The Christian college, especially in China, must be prepared to extend the hand of help in every phase of Chinese life. Given help of this definite, yet comprehensive, character, China would develop into one of the greatest nations of the world; but to do this a much higher standard of efficiency must be sought and secured. Better material equipment must be provided, better trained educationalists must be drafted into the service. To his mind a scheme of Christian education adequate to the needs of the non-Christian world might well include schools of engineering, law and political science, no less than schools of theology and medicine. Dr. Duncan Main, a Church Missionary Society physician in China, strongly emphasized the need for medical education. The physical miseries of China, with 400,000,000 of people and a handful of trained doctors, are beyond belief. The West must give of her best men. Training counts in the field quite as much as at home. No men are wanted whose ability is limited to

administering patent pills and other like remedies. China needs the best surgeons and diagnosticians in the world. Bishop Roots urged that in the consideration of advanced education the needs of the children should not be forgotten. Not only universities, but primary schools, literally thousands of them, are needed. Dr. Ibuka, of Japan, while recognizing the good work done by Christian schools, was of the opinion that they are no longer adequate to meet the demands. Give us in Japan, he urged, a Christian university. His plea was warmly seconded by Dr. Gulick, who claimed that

there was no danger of injuring indigenous churches by providing them with educational institutions. A Christian university in Japan, equipped at a cost of \$1,000,000, would accomplish ten times as much as a similar institution in the United States or Great Britain. Professor Sadler, of the University of Manchester, a member of the Commission, in summing up the discussion acknowledged his indebtedness as an educator to what he had learned from missionaries. He believed that educational science generally had much to learn from the mission field.

COMMISSION IV.

The Missionary Message in Relation to Non-Christian Religions

June 18th

QUITE naturally the average observer of missionary work fails to take into account some of the most important conditions under which it must be done. Its effectiveness involves much more than the selection of missionary workers, the establishment of missionary institutions, and the learning of a difficult language. One of the most important elements of success is the ability to reach the heart of a non-Christian religion, ascertain how and why it grips its followers, and what it contains that will help to the understanding of the Christian religion. This means a study in comparative religions and in what might be called "missionary psychology." For truth is conveyed not simply by words, but by planting ideas in the minds of individuals and communities. For these reasons the subject intrusted to Commission IV., "The Missionary Message in Relation to the Non-Christian Religions," was one of the most important practical bearing. It was also one of the most difficult and complex subjects coming to the attention of the Conference. Most people realize that it

is not possible to say that any non-Christian religious system is altogether bad. The more widely the missionary enterprise has been projected, the more intimately its representatives have come into contact with non-Christian life, the more clear has it become that there are some elements of goodness in almost every religion that claims the allegiance of men.

The Report

To an extent even greater than was the case with the report of the Commission on Education, the report of Commission IV. was written by the missionaries themselves. It is therefore all the more significant that the Commission should have been able to report a substantial agreement that the true method of approach is that of knowledge and charity, combined with a seeking for the noble elements in the non-Christian religions, in order that they may be used as steps to higher things. The investigation of the Commission was conducted with rare skill and insight and its report will be

for many years a standard document of unquestioned value.

In general the Commission endeavored to ascertain from the missionaries in the field what they found on the one hand to be really alive in the non-Christian religions, what had the power of keeping men back from Christ, or of preparing the way for faith in Him; and, on the other hand, what were the elements of the Christian Gospel which had the greatest power of appeal in winning and changing the hearts of men. In turn it subjected all of the great non-Christian systems to the test, "What is its religious value?" Something of use was found in all. Even in case of the animistic religions, while all agreed as to their failure to provide genuine religious consolation, some pointed out that the practices enjoined by animism and the belief it fosters do bring consolation in so far as they create the impression that an angry spirit has been appeased.

Entering into important details, the Commission secured information concerning the moral, intellectual and social hindrances to Christianity in all the great mission fields. It also brought out with much success points of contact between Christianity and non-Christian religions. There seems to be a general conviction of the existence of some higher power, a power that is rarely lovable, but is generally thought of as fierce and implacable. Not only the desire for a life beyond this, but the conviction that this world does not see the end of all things, is well-nigh universal. Practically everywhere there is found the instinct of prayer.

A section of the report of great value dealt with the evidences of dissatisfaction with non-Christian systems. Among animists there was found almost universal dissatisfaction with the hardness of the supreme power, and with the cost of sacrifices necessary to secure his favor. "Our gods are envious gods!" was the statement from one field. "We bring sacrifices continually; we always do what the gods command; but the

number of sick people does not decrease; the same number of people die," is the lament of another. Chinese expressed dissatisfaction because their religions do not help men to get rid of sin or give moral and spiritual strength for a better life. "Confucianism," said one Chinese, "only teaches men how to talk about duty; Christianity teaches them how to do it." Japan's dissatisfaction is expressed in similar terms. There is general agreement that there is a lack of spiritual power. As Japan mounts higher in the scale of intelligence and civilization, there is a growing recognition of the unscientific character and the incomplete moral teaching of the native religions. Greater dissatisfaction is being directed against Buddhism than any other form of belief. This seems to be inevitable when it is remembered that Buddhism is essentially pessimistic, while the Japanese are to a greater extent probably than any other nation of the world to-day optimistic.

The low moral standards of Islam are causing many thoughtful people to become dissatisfied with Mohammedanism as an ideal of character. As one Moslem put it, "Wherever Christianity goes, there goes civilization, but there is darkness where Mohammedanism prevails." There seems to be less expressed dissatisfaction with Hinduism among the people of India than is the case in any other great field. The Christian disciples are drawn more by the positive and attractive character of Christianity. After they become Christians their dissatisfaction with what formerly satisfied them is intensified. In India, as elsewhere, and especially among the student class, some dissatisfaction is expressed because of the failure of Hinduism to give effective help in the effort to reach a higher moral standard. Then such dissatisfaction as there is seems to be largely with the practical result of Hinduism rather than with its doctrine and teaching or its demand upon the intellect.

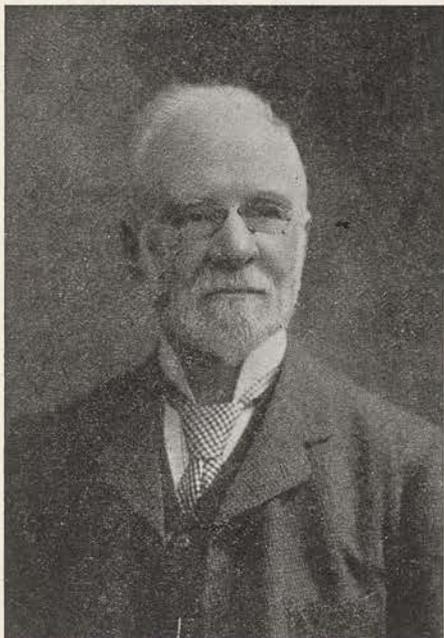
After the report had been introduced with a brief address by the chairman,



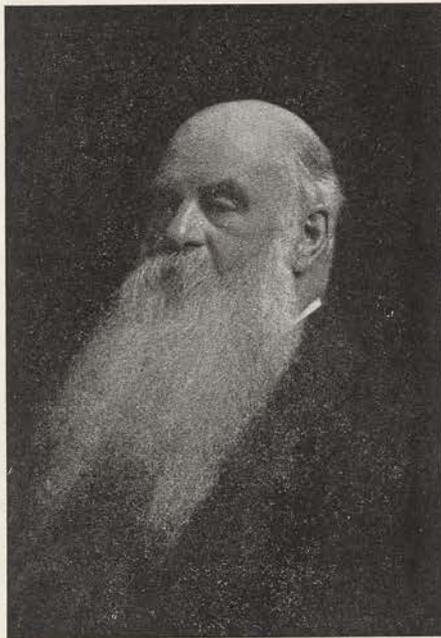
MR. WM. JAY SCHIEFFELIN,
*President of the American Church Missionary
Society*



THE REV. REESE F. ALSOP, D.D.,
of the Board of Missions of the American Church
Photo—Moffatt



MR. EUGENE STOCK,
*Formerly Editorial Secretary of the English
Church Missionary Society*
Photo—Debenham & Gould



SIR JOHN KENNAWAY,
*President of the English Church Missionary
Society*
Photo—Elliott & Fry

Home Leaders of the Church's Mission

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the Rev. D. S. Cairns, D.D., of Aberdeen, the Conference entered upon a vigorous discussion of the subject, though little that was new was really brought out. Turning first to the animistic religions, the question was asked, "What are the truths in Christianity which make the most direct and effective appeal to animistic people?" Among the answers given was the fact that it is possible for men to have personal intercourse with God; the fact that God loves; the hope of eternal life, and the reasonableness of Christian moral precepts; though one incident at least was brought out which seemed to contradict this statement. A speaker told of repeating the Ten Commandments to a group of African chiefs and some of their young men. The old chiefs fully agreed to the first five commandments, and commended them to the attention of the youth of the tribe. When, however, the missionary came to commandments six to ten, the old chiefs rather dissented and said, "Now he is giving us his own words."

The Discussion

Another African missionary had found that the stories and parables of the Gospel always made a profound impression, particularly such a parable as that of the Good Samaritan. Dr. T. Jays expressed regret that the report had nothing to say about the methods of approach to the pigmy people of Africa, and dissented from the statement that animistic peoples do not admit wrong-doing. In his experience in the Yoruba Country such admission was often made. He believed that something might be learned from animistic peoples in their belief in and use of ejaculatory prayer. A missionary among the low caste people of India told of one man who was drawn to consider Christianity by his desire to receive decent burial. Usually the animistic peoples of India have no argument to offer against Christianity other than simply to declare, "Our fathers did what we do, and we follow them." Almost invariably, however, the low caste Hindu is impressed by the confidence of

Christians in the face of death. He believed that a distinction should be made between the Hinduism of the report and the Hinduism of daily life.

To the Chinese the doctrine of the Fatherhood of God seems to make a strong appeal. Unlike Hindus, Chinese find no difficulty in the idea of an atonement, but like the Hindus they are deeply impressed by the sympathy and kindness embodied in Christianity as shown in our Lord's earthly life. The Rev. Dr. Gibson disagreed with the suggestion of the report that the Chinese are deficient in a sense of sin. He had found them deeply impressed by the fact of God's willingness to forgive. One difficulty seemed to be that there is no word in Chinese synonymous with the English word "sin." To the Chinese mind what we call sin generally conveys the idea of criminality. A congregation of English-speaking Christians would readily assent to the proposition that they were all miserable sinners, when they would wrathfully resent the suggestion that they were all vicious criminals. The worship of Shang-ti by the Chinese Emperor, Dr. Gibson believed to be the nearest Chinese approach to the worship of God. Such worship is no longer permitted to the common people. The missionary may reasonably therefore tell the Chinese that he has come to preach the God their fathers knew and worshipped, a God who encourages the approach to the highest by the lowliest. Shang-ti has been displaced in the minds of the people by Buddha and Confucius. The greatest hindrances in China are not Buddhism or Taoism, because they hold men by fear, but Confucianism, because that inculcates the idea of man's self-sufficiency.

From a Korean missionary came the suggestion that one of the obstacles to the progress of Christianity in the Orient is what seems to the native mind its inability to solve the emerging social problems of the East. Another pointed out that it is a significant fact that the excellence of non-Christian religions has been discovered and proclaimed by the

Christian mind, not by the heathen mind.

President Harada, of Japan, declared that the aspect of the Gospel which made the strongest appeal to his people was the love of God. Many Japanese Christians called St. John iii. 16 the Fujiyama of the New Testament—the “peerless peak” of truth and hope. During the last half-century since the preaching of the Christian message in Japan, the two words whose significance had been most changed are “*Kami*”—meaning God, and “*Ai*”—love. The character of Japanese Christians, their courage, manliness, serenity, self-sacrifice, make a strong appeal to the best element in non-Christian Japanese life. Japan’s greatest difficulty seems to be in the region of theology and doctrine. “Deal with the Japanese sympathetically,” Dr. Harada pleaded. “Emphasize those features of the Christian message which they can at the present time most readily understand.”

One missionary had found very few educated Japanese who were devotees of the old faiths, though many of the principles of Buddhism and Shintoism form the unconscious background of their lives. He had found hindrances to the spread of Christianity in its supposed conflict with the spirit of nationalism and loyalty to the Emperor, in its supposed inability to give a scientific explanation of the world and its processes, in its supposed impractical character, and in the supposed necessity of subscribing to elaborate statements of faith.

The venerable Dr. Chatterji told how he had been led from Hinduism to the Christian faith, and asked that missionaries who were dealing with Hindus should first of all acknowledge fully what good there is in Hinduism, and should deal fully and sympathetically with the intellectual as well as the social difficulties of the Hindu inquirer.

One of the most suggestive contributions to the discussion, so far as it bore on India, was made by Brother Western, of the Brotherhood of the Imitation,

who said that evidence was not wanting of the approach of a reformation in Hinduism analogous to the Christian reformation of the sixteenth century. “Are we,” he asked, “prepared to take advantage of it?”

It was evident from the report and its discussion that no people more fully appreciate what is good in non-Christian religions than the missionaries who are endeavoring to lead their followers into the fulness of the Christian life. At the same time the missionaries are agreed that Christianity is the final and absolute religion. This fact makes it possible for them to manifest a generous and fearless attitude toward every non-Christian faith. As was suggested in the report, what is needed is a quickening and enrichment of the life of the Christian Church at home in order that it may project itself with convincing power among the adherents of the old ethnic faiths. Christian theology needs to be made a living theology—the study of comparative religions, at present being used by many in a negative direction for the purpose of proving that Christianity is only one among other religions, needs to be pursued positively with the certain result that such study will lead to precisely the opposite conclusions.

Little was said in the discussions about the existence of many sects in most non-Christian faiths, though the report recommended a careful study of these facts.

It was evident to the members of the Commission that the effort of the Christian Church to lead the whole world into Christian truth was having a pronounced effect upon the Church itself. Not only are there transformations in the mental processes of the missionaries, not only are there changes of perspective with a softening of age-long antagonisms, but there is “a deepening of faith in the Lord Jesus Christ, the growth of the spirit of love to the brethren and to the world. Once again the Church is facing its duty, and therefore once more the ancient guiding fires begin to burn and shine.”

COMMISSION VII.

Missions and Governments

June 20th

N EARLY all present-day missionary work is done by men and women who are citizens of Christian lands. Most of these countries are colonizing powers. They are constantly seeking the development of markets and the opening of a way for trade. It is not strange that the people of mission lands should sometimes confuse the purpose of the missionary and the policy of the country from which he comes. From these facts arise the many perplexing questions with which Commission VII. dealt ably in its report on "Missions and Governments."

The Report

The Commission first made a survey of existing conditions, finding naturally great variety. If, the Commission reported, the relations of missions to governments were as satisfactory in every country as they are in Japan, there would have been no necessity for its investigations. In China, on the other hand, relations with the government have been a burning question for years. In spite, however, of real grievances in certain parts of the field, "the missionary cause has on the whole been gaining, and continues to gain, in the favor and esteem of the governments."

Nowhere is it so difficult to maintain a satisfactory relation between missions and governments as in a land where Mohammedan influence is predominant. Even though a Christian government may be ruling in a Mohammedan land, it must be religiously neutral, while Mohammedanism is always politically active. Some Christian governors, as the report pointed out, even go so far as to advise a Christian official to conform to Mohammedan practice and avoid

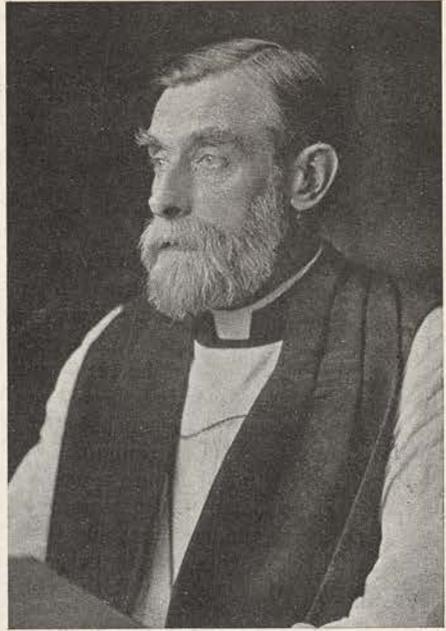
traversing Mohammedan prejudices. So serious is the situation that the Commission expressed the opinion "that in Egypt, the Sudan, and Northern Nigeria, the restrictions deliberately laid upon Christian mission work and the deference paid to Islam are excessive, and that a respectful remonstrance should be made to the British Government on the subject."

On the vexed question of indemnities the Commission was of the opinion that the propriety of accepting indemnity was in large degree a question as to the stage of advancement reached by the people by whom the wrong to the mission has been committed. On the one hand, it seems unwise to insist upon the payment of indemnities, and the Commission thought that good might result if missionary boards would adopt the practice of returning indemnities where they do not represent the genuinely free action of the authorities, supported in a reasonable degree by public sentiment. It recognized, however, that leniency in this particular might be followed by results damaging to the interests of others.

Native Christians, the Commission declared, ought not to be subjected to legal disabilities because of their Christian profession. Enlightened nations may well unite in making freedom of action with regard to religion the birthright of every man. It seems reasonable to ask of Christian governments that they should use their good offices with those of other nations for the free admission and exercise of missionary endeavor wherever such admission is not now granted. For governments to undertake to allot spheres of missionary influence seemed to the Commission unwise, save with the concurrence of the



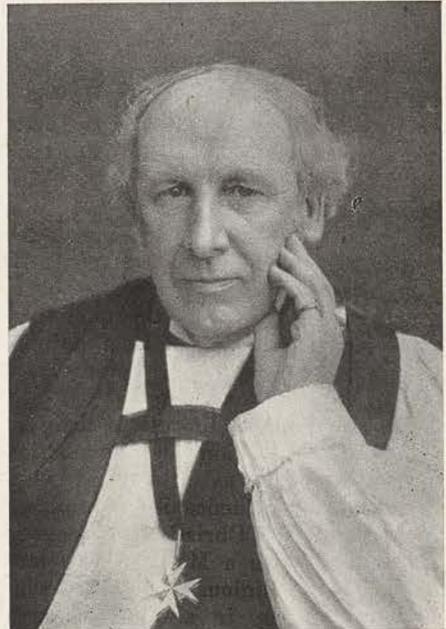
THE RIGHT REV. CHARLES H. BRENT, D.D.,
Bishop of the Philippine Islands



THE RIGHT REV. CHARLES GORE, D.D.,
Bishop of Birmingham



THE RIGHT REV. LOGAN H. ROOTS, D.D.,
Bishop of Hankow



THE RIGHT REV. JOHN WORDSWORTH, D.D.,
Bishop of Salisbury
Photo—Russell & Sons

Leaders at the Front and at Home

missions concerned. After reviewing and expressing in restrained but positive terms its opinion concerning conditions in the Congo Free State, the Commission recommended an appeal for action to the powers signing the General Act of Berlin. Finally the Commission recommended the appointment of a committee of jurists of international reputation to draw up a brief statement of recognized principles underlying the relation of missions and governments.

The Discussion

Lord Balfour, of Burleigh, as chairman of the Commission, briefly introduced the report and speedily gave place to Mr. Seth Low, of New York, who in an effective speech laid down the two principles that the missionary ought to keep out of politics as such and that the governments should not be asked to favor Christian missions as missions, but simply to show as much favor to missions as they do, for instance, to commerce. A missionary from Nigeria accepted fully the principle that a government should be neutral in religious matters, and claimed that the British Government was not neutral, because it was constantly bolstering up Islam and putting blocks in the way of Christian missions. Colonel Robert Williams, M.P., treasurer of the Church Missionary Society, regretted that it should be possible for a British governor, as he knew to be the case in West Africa, to say that no missionary should enter a certain district until the consent of the Mohammedan ruler of the district had been obtained. Lord Reay, speaking from the background of many years' experience as an administrative officer in India, claimed that governmental neutrality was fully compatible with a frank Christian profession by government officers. He had never found it necessary in India to disguise the fact that he was a Christian official. So far as his experience was concerned, missions could be a decided help to the gov-

ernment in view of the more stable conditions which they produce. One British officer in Africa was quoted as having said that it is only Moslems who cause trouble.

The attitude of the British Government in the Sudan was made the subject of pointed criticism. Friday, for instance, is being observed as the Sabbath in deference to the preference of Mohammedans. Christian officials fall in with this practice and native Christians are denied their Sunday privileges. Worse still, the college erected at Khartoum as a memorial of General Charles Gordon is being given a distinctly Mohammedan tone. On the question of the relation of a missionary to officials from his own country, a Norwegian worker in Madagascar spoke words which Lord Balfour described as the quintessence of common sense. "Don't complain to the consul about trifling things, or you dissipate your influence. Then when something really important comes up you will not have that influence to call upon. Any missionary who can work only with the support of his consul had better pack up and go home."

Bishop Brent urged a suspension of judgment on the British Government for its connection with the opium traffic in China. It is a situation of immense perplexity, not merely a question of revenue. He felt sure that the government was sincere in its desire to find a way out. His words as an American were in strange contrast to the vigorous criticism of Dr. Harford, an Englishman, who assailed the British Government for permitting the liquor traffic in West Africa. After the situation in the Congo had been reviewed, Lord Balfour, in closing the discussion, paid a tribute to the influence of missionary work in assisting governments in the effective administration of foreign dependencies. Trade may provide revenue, but trade does not produce sympathy and pity. If a government desires to elevate the people of a dependent state, it is to the ideal of the missionary that it must turn.

COMMISSION VIII.

Co-operation and the Promotion of Unity

June 21st

THROUGHOUT the mission field there is a desire for unity. A divided Christianity cannot hope to be a completely victorious Christianity. The desire for unity is manifested not only among missionaries, but in some fields to an even greater extent among the native Christians. Bishop Roots, of Hankow, has put the matter none too strongly in saying: "If the missionaries cannot supply this demand for leadership in the practical development of Christian unity among the Chinese Christians, that leadership will undoubtedly arise outside the ranks of the missionaries, and perhaps even outside of the ranks of the duly authorized ministers of the Christian Church in China."

The Report

The subject intrusted to Commission VIII., "Co-operation and the Promotion of Unity," is, therefore, one of the most strategic importance. Although the last of the commissions numerically, it was thought best not to delay the consideration of the report until the last day of the session. Plans for ecclesiastical reunion were entirely outside the function of the Commission. Its report was confined to a careful statement of the facts relating to movements for co-operation and unity in the mission field. These statements included no reference to the co-operation with Roman Catholics, for the Roman Communion had manifested no willingness to share in the Conference. The Commission was able to report, however, that in many mission fields personal relations with Roman Catholics are often of a friendly character.

Under the general heading of "Comity," the Commission first considered those aspects of the subject relative to co-operation of a negative rather

than of a positive kind, such as the methods for preventing overlapping, church discipline and the transfer of native workers and Christians, a common standard of salaries, etc. Next the Commission considered conferences on the mission field as one of the earliest expressions of the spirit of co-operation among the perplexing and often baffling questions that arise. They represent fellowship in counsel and are for the most part of an entirely practical character. The Commission highly commended them. "Missionary workers who have once been drawn together," it said, "are not readily sundered, and the sphere of co-operation widens with experience." A chapter on "Joint Action" showed the missionary forces going a step further along the line of co-operation and working unitedly on such common tasks as Bible translation and distribution, the production of Christian literature, the founding and maintenance of mission publishing agencies. While such ventures are not by any means free from difficulties, their results more than justify the efforts made.

Co-operation in education, the Commission felt, was an insistent need and urged new endeavors on this line, in view especially of the result of such an effort as the Shantung Christian University in North China, where American Presbyterians and English Baptists have united, while the Church of England mission is represented informally on the faculty and some of its students attend the college. Joint language schools for the training of new missionaries seem to offer an opportunity for co-operation. A valuable section of the report described the steps already taken by separated denominations within a single communion to maintain united work on the mission field. All the Methodist Christians in

Japan are united in one body, as are all the Presbyterian denominations with the Dutch Reformed.

Efforts at co-operation at the home base were noted, for the Commission recognized that the solution of present difficulties is not to be found in the mission field alone, or chiefly. Missionaries are bound by the standards of the churches that send them to the front. As missionary boards and societies throughout the world need to be in close communication with one another, the Commission recommended as the one creation of the Conference the appointment of a "Continuation Committee," whose functions are described below. It advocated persistent effort to achieve organic unity rather than contentment with mere federation. "Unity when it comes," said the Commission, "must be something richer, grander, more comprehensive than anything which we can see at present. It is something into which, and up to which, we must grow; something of which and for which we must become worthy. We need to have sufficient faith in God to believe that He can bring us to something higher and more Christlike than anything to which at present we see a way."

The Discussion

Sir Andrew Fraser, as chairman, made the opening address on the report. After various experiments in co-operation had been described by the missionaries, the Rev. Cheng Ching-yi stated that the spirit of unity was one of the greatest blessings that had been conferred upon Chinese Christians within recent years. Generally speaking, denominationalism had never interested the Chinese mind. Bishop Brent carried the Conference a little nearer the heart of the subject by insisting that courtesy and good fellowship, which were comparatively easy, were not the end to be attained. There was something more difficult for the Conference to consider. A great and venerable Christian Church was sitting apart from the Conference in an aloofness more pathetic than splendid. There

must be a confident and kindly approach to the Roman Church. In order that this might be brought about, he laid down these principles. Treat Roman Catholics as true and sincere Christians. Always preach constructive, not destructive truth. Be sure you have an intelligent understanding of Roman methods before talking in public about them. Don't frame an indictment against a whole church. If fighting ever becomes necessary, fight fairly, as Christian gentlemen.

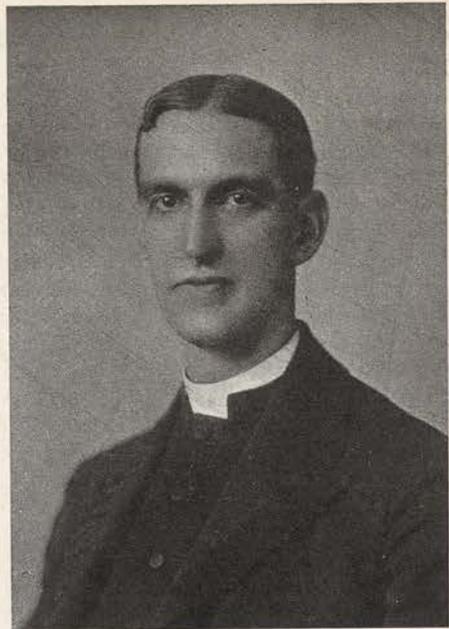
A Baptist missionary from India told of the better understanding that had grown up between the members of his mission and of the Cambridge Mission in Delhi, urging that the first bit of co-operative work that came in sight should be undertaken; the next will soon appear.

The Bishop of Southwark, speaking with fine spirit and entire frankness, urged that all Christians should strive to be loyal to the fact of such unity as does already exist, confident that the Spirit of God will lead on to what is fuller and greater. He claimed unity with the Roman and Greek Communions no less than with Protestant Christians, but in both cases it is a sadly broken unity. At least we may say we are united in one faith, though woefully divided in religious belief, instancing what he meant by reference to the Anglican position with regard to the sacraments, the ministry and the Church as a visible organism. Unity is to be won by giving rather than by giving up. It will never be reached by slenderness, but rather fulness. The Conference, he believed, was creating an atmosphere in which it would be possible for God to fuse differences.

Bishop Montgomery, Secretary of the Society for the Propagation of the Gospel, humorously described himself as one of a small band of lions in a den of Daniels, and announced that he proposed to do a little roaring. Although he spoke frankly, what he said was in such good spirit that the Conference applauded heartily. Undenominational-



THE REV. H. H. KELLY,
Director of the Society of the Sacred Mission



THE REV. F. L. HAWKS POTT, D.D.,
President of St. John's University, Shanghai
Photo—Rockwood



THE REV. J. DEWOLF PERRY, D.D.,
of the Board of Missions of the American Church



THE REV. J. P. MAUD,
Vicar of Bristol
Photo—Elliott & Fry

Clerical Representatives of the Anglican Communion

ism, he declared, was dead, and he was glad of it. Christians had no use for a least common denominator; what they must aim at is the greatest common measure.

A notable contribution to the discussion was made by the Rev. R. Wardlaw Thompson, Secretary of the English Congregational Missionary Society, who thanked the Bishop of Southwark for his frank words, and declared that he, for one, did not wish the Conference to indulge simply in polite phrases. However difficult and delicate the question, it must be considered, though he feared that the frankness of the discussion would result in some rather vigorous leading articles in some of the religious newspapers that were to appear the following week. He hoped that when another world conference assembled, every branch of the Christian Church would be represented, for he was convinced that the Kingdom could not come until all communions can meet together for conference and common service.

The Plan for a Continuation Committee

Sir Andrew Fraser, on behalf of the Commission, then asked for a vote upon the following proposition with regard to the appointment of a "Continuation Committee."

"I. That a Continuation Committee of the World Missionary Conference be appointed, international and representative in character, to carry out, on the lines of the Conference itself, which are inter-denominational and do not involve the idea of organic and ecclesiastical union, the following duties:

"(1) To maintain in prominence the idea of the World Missionary Conference as a means of co-ordinating missionary work, of laying sound lines for future development, and of generating and claiming by corporate action fresh stores of spiritual force for the evangelization of the world.

"(2) To finish any further investigations, or any formulation of the results of investigations, which may remain

after the World Missionary Conference is over, and may be referred to it.

"(3) To consider when a further World Missionary Conference is desirable, and to make the initial preparations.

"(4) To devise plans for maintaining the intercourse which the World Missionary Conference has stimulated between different bodies of workers, *e.g.*, by literature or by a system of correspondence and mutual report, or the like.

"(5) To place its services at the disposal of the Home Boards in any steps which they may be led to take (in accordance with the recommendation of more than one Commission) toward closer mutual counsel and practical co-operation.

"(6) To confer with the Societies and Boards as to the best method of working toward the formation of such a permanent International Missionary Committee as is suggested by the Commissions of the Conference and by various missionary bodies apart from the Conference.*

"(7) And to take such steps as may seem desirable to carry out, by the formation of Special Committees or otherwise, any practical suggestions made in the Reports of the Commissions.

"II. That the work of the Continuation Committee be subject to the proviso stated in the following paragraph from the Report of Commission VIII.:

"If the formation of such an International Committee is accomplished, the Continuation Committee of the World Missionary Conference should be authorized to transfer to it, wholly or in part, the task which it has itself re-

* The principles on which the Commission are agreed constructive work could be built are stated in their report as follows:

(a) It should from the beginning be precluded from handling matters which are concerned with the doctrinal or ecclesiastical differences of the various denominations.

(b) This being assured, it would be desirable that it should be as widely representative as possible.

(c) Yet it should be a purely consultative and advisory association, exercising no authority but such as would accrue to it through the intrinsic value of the services that it may be able to render.

ceived from the Conference; but if an International Committee be not formed, the Continuation Committee should, either wholly or in part, carry on the work allotted to it.

"III. That the Continuation Committee shall consist of thirty-five members of the World Missionary Conference, distributed as follows:—ten from North America; ten from the Continent of Europe; ten from the United Kingdom; and one each from Australasia, China, Japan, India and Africa respectively.

"IV. That the Business Committee of this Conference be instructed to nominate the members of this Continuation Committee."

Everyone felt the moment to be one of great significance. There was something akin to an awed silence as the chairman put the question. Twelve hundred delegates on the floor shouted back "aye." When the "noes" were called for, once again the silence seemed vibrant. Then, realizing that the most critical point in the entire Conference had been passed and that a notable forward step had been taken, the delegates on the floor and the missionaries and visitors in the crowded galleries rose by common impulse and twenty-two hundred voices joined in "Praise God, from Whom all blessings flow!" The names of the "Continuation Committee," appointed at a later session, in accordance with the resolution, are as follows:

The Membership of the Continuation Committee

From Great Britain: Mrs. Creighton, Sir Andrew Fraser, Dr. H. T. Hodgkin, G. W. Macalpine, Esq., the Rev. J. N. Ogilvie, the Rev. J. H. Ritson, the Rev. George Robson, D.D., the Right Rev. the Bishop of Southwark, Dr. Eugene Stock, the Rev. R. Wardlaw Thompson, D.D.

From North America: The Rev. T. S. Barbour, D.D., the Rev. James L. Barton, D.D., the Rev. Arthur J. Brown, D.D., President Goucher, the Rev. Bishop Lambuth, Mr. Silas McBee, Mr. John

R. Mott, N. W. Rowell, Esq., K.C., the Rev. Canon Tucker, the Rev. Charles Watson, D.D.

From the Continent of Europe: Professor Haussleiter (Germany), Dr. Hennig (Germany), Herr Würz (Germany), Dr. Richter (Germany), Dr. Boegner (France), Inspektor Dahle (Norway), Dr. Gunning (Holland), Count Moltke (Denmark), Missionsdirektor Mustakallio (Finland), Bishop Tottie (Sweden).

From South Africa: Professor Marais.

From Australasia: The Right Rev. the Bishop of Gippsland.

From Japan: Bishop Honda.

From China: Mr. Cheng Ching-yi.

From India: Dr. Chatterji.

The Continuation Committee was given power to fill vacancies and appoint its own officers. At a meeting on June 24th, it organized by electing the following: Chairman, Mr. John R. Mott; vice-chairmen, Mr. Eugene Stock and Dr. Julius Richter; Secretary, Mr. J. H. Oldham; Treasurer, Mr. N. W. Rowell.

After the vote that had just been taken, it was difficult to go on with the discussion. Mr. Silas McBee, of New York, as the vice-chairman of the Commission, was called upon to introduce the section with regard to unity at the home base. In the course of his vigorous address, he read a significant letter from Mgr. Bonomelli, Bishop of Cremona, Italy. Speaking as a member of the Roman Communion, the bishop expressed great interest in the Conference. He declared religious liberty to be "the most desirable and precious of all human liberties." Aspiration for a unity of faith he considered entirely legitimate, in spite of the indifference of critics and sceptics. He named certain convictions common to all Christians—faith in God the Creator, which bestows on human life an eternal and absolute value; faith in Christ the Redeemer; the conviction that an universal religion is necessary; but this universal religion must be the Christian religion, and that it must be enshrined in a united Church which would keep alive "individual activity by the power of suggestion which collec-

tivity always exercises on the individual." "Are not these elements," he asked, "more than sufficient to constitute a common ground for agreement and to afford a sound basis for further discussion tending to promote a union of all believers in Christ?"

After the Bishop of Gippsland had told of the apparently successful efforts of Anglicans and Presbyterians to work out a common basis of agreement in Australasia, a meeting notable not only in the Edinburgh Conference, but in the history of Christendom, came to an end.

COMMISSION V.

The Preparation of Missionaries

June 22d

IN the last analysis the missionary enterprise is largely a question of men and women. Without the army in the field no amount of home organization would be effective. Without efficient and well-trained missionaries there can be little advance. It speaks volumes for the spirit and quality of the missionary force that such notable results have been achieved as were reported to the Edinburgh Conference, but it is always possible to secure higher standards of ability and training. This was the conviction with which Commission V. approached its task of investigating and reporting upon "The Preparation of Missionaries."

The Report

After a rapid survey of the modern situation in the mission field, the Commission reviewed the facts concerning the present preparation of missionaries. It found everywhere a high, indeed an ideal, standard of physical, social, intellectual and spiritual qualifications. While most of the boards adhere to such standards as rigidly as possible, they are not able to reach their ideals in every individual missionary. The requirements in some respects, the Commission reported, were so high as to seem almost prohibitive, and there was a gratifying desire to obtain the best, even though it was often necessary to be satisfied with the good.

The Commission went at great length into methods of selecting and training missionaries, dealing in turn with gen-

eral, theological and professional preparation, whether educational or medical. It outlined certain principles which in its judgment were fundamental and indicated how these principles might be applied to the training of the various classes of workers. Missionaries themselves are fully awake to the necessity for thorough training. Some suggested a central union training college at home for the preparation of missionaries; others, no less convinced of the need for such an institution, thought that each great field should have such a common training-school and that the special preparation of the missionaries should be given in the field. The Commission urged strongly upon missionaries the need for continuing the habit of study in the midst of their exacting work. Nowhere else in the world are the possibilities for mental stagnation and spiritual degeneration so great. In closing the report the Commission expressed the opinion that if missionaries are to be prepared adequately, the standard of the home ministry must be raised. It therefore suggested a careful inquiry regarding the intelligence of the home church itself, and the methods of training its ministry.

The Introduction

The Rev. W. D. MacKenzie, D.D., President of Hartford Theological Seminary, introduced the report as chairman of the Commission. The frankest critics, he said, of missionary preparation and attainment were the mission-

aries themselves and the mission boards. He believed it quite possible for a ministry to acquit itself creditably in America or Europe, but, with the same measure of preparation, to fail miserably in China or Japan or India. The unprepared missionary is likely to take the line of least resistance, as evidenced by the failure of some missionaries in fields with a considerable, though not exclusively Mohammedan population, to endeavor to reach Mohammedans because they felt themselves unfitted for the task. Too many men who have had no training in pedagogy are being pressed into educational work, often against their own best judgment. He urged that whenever it became necessary to draft into a position of responsibility in the educational work one who had no previous training, he should be sent home for at least a year's special course. Language study Dr. MacKenzie felt was in some instances also a weak point. There were many fine linguists in the missionary body, and the whole standard of attainment is undoubtedly high, but it could be improved. Most of the language teachers supplied to the missionary on the field are untrained. They are unable to give the missionary any adequate introduction to the language. Again the period of study is too often interrupted because of the necessities of the work. The Commission was convinced that it is better to allow a mission station to lie fallow for two years while a man is acquiring the language than to cripple a wise man for forty years by overloading him with responsibility before he has the language.

The Discussion

Mrs. Creighton, speaking also on behalf of the Commission, felt that one reason for insufficient training is that the destination of the missionary is rarely determined early enough to make possible preparation especially adapted to the field to which he is going. A board of missionary study would be useful in this connection. It could recommend to missionary societies and expectant mis-

sionaries courses to be pursued in preparation for different fields. The British Government is about to establish in London a school for Oriental studies, in which Government officials and commercial agents may be trained. It is interesting, even if not comforting, to know that the average member of the Civil Service in the Orient is quite as badly prepared for work as any missionary. Mrs. Creighton advocated the home study of the language of the field to which the missionary was going. The evidence in favor of such a course she considered overwhelming—an opinion strongly combated, however, especially by missionaries of long experience.

Bishop Ridley felt that men of sympathy rather than great intellectual power were needed in the field. In speaking from wide observation he thought that the reading and the intellectual standards of the missionary body were higher than those of the ministry at home. He felt the danger of over-emphasis being laid upon the high standard needed for missionary service on the ground that it tended to discourage those who are most fit. The best workers invariably hold a modest estimate of themselves.

Father Kelly emphasized the necessity of making theology a living element in missionary preparation. Men should be trained to think for themselves, and not simply to accept what is given them. No missionary's armory could be too well furnished, declared Miss Bennett. A good grip on sociology and polemics is valuable. Father Frere, of the Community of the Resurrection, urged the forming of habits of devotion, both corporate and individual, as one way of overcoming the constant downward pull of the mission field.

When the Conference turned to the discussion of language study there was a unanimous appeal from missionaries for two uninterrupted years. Almost all thought that it is a waste of time to study languages at home. The years of preparation here are needed for things that cannot be learned on the field. Dr. Arthur H. Smith, of Peking, strongly

criticised the mission boards for their antiquated methods for providing for language study. He had talked about the matter until he was weary. He would have in China at least six union schools for the training of new missionaries in China's various dialects.

In closing the discussion Dr. Mac-

Kenzie pointed out that the qualities called for by the missionaries themselves meant a finely-balanced personality. This does not necessarily mean an overabundance of geniuses. It is perfectly true that average men and women are needed, but they should have their powers developed to the highest point.

COMMISSION VI.

The Home Base of Missions

June 23d

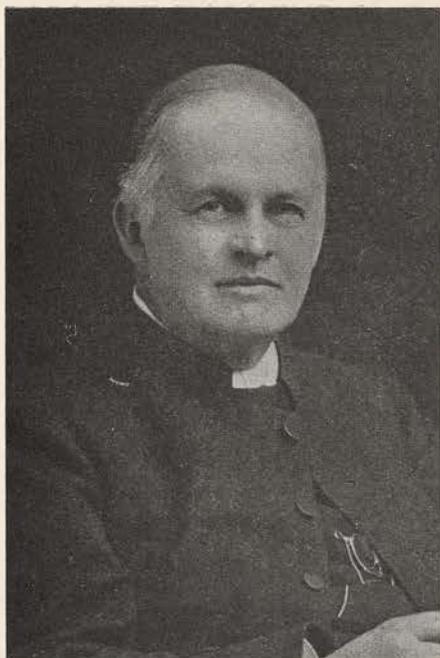
The Report

THE Conference reserved for its last day the consideration of how to secure adequate support for the missionary enterprise. It is evident that without a home base there can be no permanent missionary work. After dealing with what it called "the spiritual resources of the Church," the Commission turned its attention to "the promotion of missionary intelligence" through church services, congregational activities, and the work of mission boards. Emphasis was laid upon the desirability of using newspapers and other general periodicals, as well as the religious press and missionary magazines, for the purpose of disseminating information. The report showed that most boards are fully alive to the value of a literature bureau, though not all may produce effective leaflets or use them with the best judgment. With the millions of copies of pamphlets and missionary magazines circulated every year, it would seem that the excuse, "lack of knowledge," so frequently offered for indifference to the missionary enterprise, is not well grounded. Mission study classes, missionary curricula in educational institutions, conferences, institutes, exhibits and similar methods, were all treated in the report. It emphasized especially the value of visits by members and officers of mission boards to the mission fields

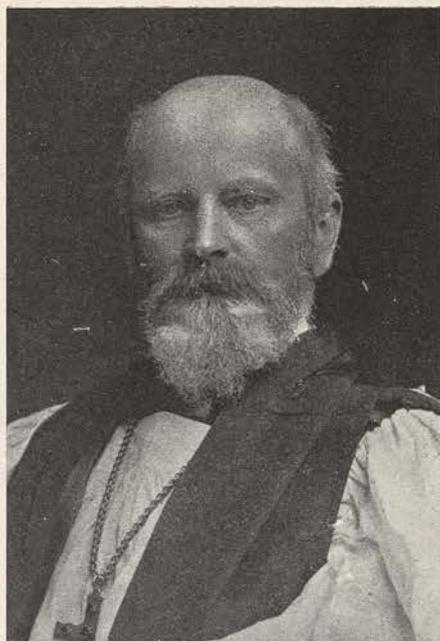
as a means of insuring more intelligent and adequate administration. Methods of enlisting missionaries were outlined. The necessity for home leadership, first on the part of the ordained ministers, and then by laymen and women, was strongly emphasized.

Under the general heading, "Problems of Administration," the Commission dealt with the "deficits." A great variety of opinion was reported, ranging on the one hand from the statement, "Deficits are unavoidable and must ever follow devotion and daring," to the practice of one board which collects money a year in advance, banks it, and bases its appropriations for the following year upon the amount of money thus collected. Fortunately such a conservative method is exceptional. Every board reported its vigorous effort to keep expenditure as far as possible within the probable limits of income. It was evident that nearly all are basing their missionary activities not upon the needs of the field, but upon the amount which their various constituencies are likely to give. They have practically ceased, the Commission said, "to ask the Lord to lead into the fields He would have them win for Him, but they rather inquire of the home constituency how much it plans to give during the year."

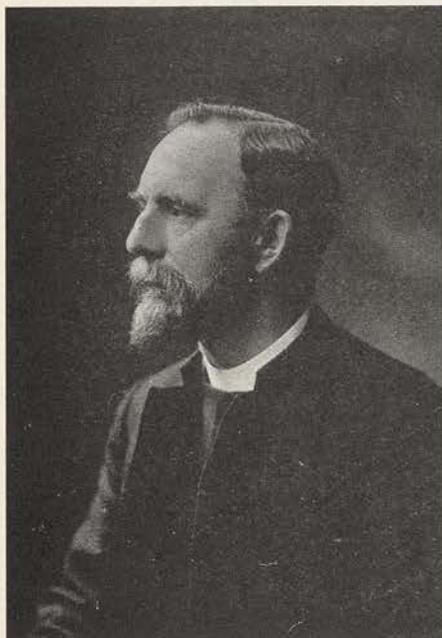
A suggestive section of the report dealt with the reflex influence of the missionary enterprise upon the home church. The Commission strongly rec-



THE RIGHT REV. E. GRAHAM INGHAM, D.D.,
*Home Organization Secretary of the Church
Missionary Society*
Photo—Haines



THE RIGHT REV. H. H. MONTGOMERY, D.D.,
*Secretary of the Society for the Propagation
of the Gospel*
Photo—Russell & Sons



THE REV. CHARLES H. ROBINSON, D.D.,
*Editorial Secretary of the Society for the
Propagation of the Gospel*
Photo—Watson



HERBERT LANKESTER, M.D.,
Lay Secretary of the Church Missionary Society
Photo—Haines

commended basing all missionary plans and activities upon the spirit of prayer. It urged wider publicity and more careful study of missions in voluntary classes and in theological seminaries, advised the development of better plans for securing recruits, commended the work of the Laymen's Missionary Movement, and advocated the application of its plans wherever practicable.

The Discussion

After the Rev. James L. Barton, D.D., chairman of the Commission, had introduced the report, the Conference first turned its attention to the best method of presenting the work of missions to the imagination of the Church so that this work shall become an impelling and dominating motive in its life. Canon Tucker, of the Canadian Church Missionary Society, urged a wider recognition of the principle that every Christian Church is a missionary society. This, in turn, means that each congregation is a missionary society and requires that every clergyman must be the leader of the congregation. The time is past, said Canon Tucker, when any clergyman should write to the secretary of his mission board, "Please send a deputation to make an appeal and we will then try to make a contribution to your work." The Rev. Canon Bardsley, the newly elected Honorary Secretary of the Church Missionary Society, urged the necessity of congregations making corporate sacrifices. The value of mission study was strongly emphasized, as well as the importance of training children into missionary knowledge and enthusiasm. Use the newspaper press, urged Mr. W. T. Ellis. The most important man present at the Conference, he declared, was not a bishop or a distinguished missionary, but a man sitting on the fourth row of press benches who was sending despatches about the Conference to a chain of newspapers in England and America. Mr. Ellis vigorously criticised the missionary officers who either decline to supply information about missions, or supply it in a form of deadly dullness.

When the Conference turned to a consideration of how to secure an adequate offering of lives for missionary service, the Rev. Tislington Tatlow, of the British Student Volunteer Union, lamented the unwillingness of parents to have their children offer for the field. He could unfold many an astounding tale of the obstacles thrown in the way of sons and daughters by home leaders of the enterprise. The pull of the Church at home is against the offering of lives for missionary service. Some, while ready to make the sacrifices involved in a missionary vocation, find it difficult to subscribe unequivocally to all dogmatic statements of belief required by some mission boards. For a missionary society to show signs of retrenchment or unwillingness to increase its staff inevitably results in lessening the number of volunteers.

Mr. J. Campbell White was sure that laymen of strength and influence can be led to devote their time and effort to systematic missionary support if the thing to be done is clearly and definitely put before them, if the mission boards will propose to undertake not a part of the work, but all that ought to be done, and if men are asked to give their whole ability and not only their money.

The Rev. J. P. Maud, vicar of Bristol, and one of the vice-chairmen of the Commission, closed the discussion. What is needed is the bringing of a new spirit into the same old activities. The clergy especially, he felt, must be men of a new spirit. Let all go back home with a determination, not only to pray more, but to pray with new intelligence, purpose and definiteness. The reports of the Commissions would be valuable for this use. Let all go back to work, and especially to do more by personal contact with others to lead them to take their share in the enterprise. Let all go back to hope as never before. The front and the rear of the Lord's army have met and been bound together in a comradeship that can never be broken. The Lord Himself is standing in our midst, and that vision is the basis for our hope.

V. SOME IMPRESSIONS OF THE CONFERENCE

UNITY THE DOMINANT NOTE

*By the Right Reverend William Lawrence, D. D.,
Bishop of Massachusetts*

EVERY member of the Conference came away from it full of hope and confidence. There was a true ring to all the talk, a reality to every part of the discussion—from beginning to end frankness and love dominated the assembly.

To jot down impressions as they came to me there I put, first, a sense of humiliation and exhilaration: Humiliation that I should be in such noble company as many of these missionaries were: men that had hazarded their lives for Christ; exhilaration that the Christian Church has such men and women, and that these at Edinburgh were only representatives of an army of such heroes of every nation and clime.

My second impression was that these people, experts in the work, were conscious that a new and greater day for missions is already here. Missions do not consist of groups of natives about isolated missionaries. Missions are now a great force, including great institutions, demanding able administration and strong co-operation. Missions are not only converting thousands upon thousands of people to Christ, but are leavening great peoples, and changing their conditions, and lifting individuals. Missions are a power, a beneficent power, which all governments should reckon upon. Moreover, the time is soon coming when national Churches must be recognized among people of the East. It was significant that all speakers were united in ceasing to talk of "native Christians." Said a missionary who sat beside me, "I haven't used the word 'native' of converts for years—we are American Christians; others are Indian

Christians, Chinese Christians, Japanese Christians—and they will have an Indian, a Chinese, a Japanese Church." "Teach these Christians to carry Christ to their own people," was the cry, and let the foreign missionary gradually confine his work to teaching the teachers, and in time retire altogether.

My third impression was not only of the devotion and fine spirit but of the intelligence, tact and judgment of the missionaries as represented at Edinburgh. How I wished, time and time again, that those men and women who, knowing almost nothing of missionaries, carp at them, could have been at the Conference and gained their knowledge at first hand. Of course there are tactless missionaries and mediocre men, but I know of no body of men who on the whole show such good sense, fine spirit and patience.

Another impression was that behind all work and talk was the spirit of prayer. Each morning session began with fifteen minutes of devotion. Besides, the best half hour of the day, between eleven and twelve, was given to devotion. It was, I believe, a unique experience in the history of the Church—1,200 delegates from all over the world, from Christian bodies of almost every name, men of many races all joining together in prayer and praise; and no one asked or cared to know what denomination the leader belonged to. He might be a Baptist, a Presbyterian, a cassocked priest of the Church of England or a Methodist; all joined in that greatest of all forces for Christian unity, prayer and praise.

Hence the dominant note of the Con-

ference gradually became stronger and stronger—the note of unity. Not that men should think alike, or compromise their differences, or conceal them, but that deeper than all these was the love of God in Christ by which all Christians are bound together in spiritual unity.

Hence there could be said with truth what was told me two hours ago, a week after the Conference, by an English bishop: "The Conference has given an illustration of the true spirit of Christian unity which is unique, at least in the history of the Church of England."

THE RECONCILING POWER OF THE EDINBURGH CONFERENCE

By Bishop Montgomery,

Secretary of the Society for the Propagation of the Gospel

UPON the whole, I think the Edinburgh Conference has been one of the most remarkable experiences of my life. For the first time one became conscious to an extent never quite so definite before, that we were in the presence of a Christian force, greater perhaps than any other in the world—greater, in my estimation, even than Rome, and much purer in its aims, without any secondary motives. It was a great joy also to meet the leaders of these societies, many of whom were such noble-minded men of high calibre intellectually. The thing which was the least familiar to us High Churchmen was, of course, the extempore prayer. At the same time, some of those who prayed showed that they were approximating much more to what we may call the Catholic spirit in all public prayers.

Personally, there is hardly anything I should have deplored more than the absence of English High Churchmen from that Conference. Speaking quite humbly but honestly, I think we had a message to give that Conference, which we alone could give, because we were prepared to give it sanely and lovingly, with all respect for those who had shown every spiritual gift and all the fruits of the Spirit, but who were not in communion with us. Again, I do not think we could have put our own case—a case so important and vital for the future of

Christianity—more plainly and thoroughly than we did before them. The leaders, of course, welcomed every utterance as being the honest conviction of Anglican Churchmen, and therefore worthy of full respect. Naturally, again, the rank and file to a certain extent were made unhappy, and I could not help feeling that they showed great forbearance. I should say that we were just about as much as they could stand.

One of the happiest memories of that fortnight has been the extraordinarily affectionate spirit in which we were welcomed by many of the leaders. The day is coming when great races in Asia will be asking this great Protestant force, more than any other body, how to create national churches. I cannot help feeling that when that day has come, our advice will be of inestimable importance to the future of Christianity, but we cannot expect that advice to be asked unless we show cordial respect for the work of these great Protestant societies. Our value in regard to them cannot be reckoned so far as bulk is concerned, more than a pinch of salt in a great mass. Numerically we are nowhere, but as a link between Protestant Christianity and Catholic Christianity, it would seem to be impossible to over-rate the importance of our task, since we are chiefly Catholic and only Protestant in parts, or as a detail.

Events move quickly in these days,

and it is impossible to forecast what may happen ten years hence. I confess I should like to live to see the enormous advance in unity made in ten years' time, but I have no fear whatever that the Catholic position will have been weakened. On the contrary, I believe it will have been enormously strengthened, and in this I cannot but feel that we shall have played a very important part. Of course, it is impossible to over-rate the value of the words of Bishop Brent in this aspect of the question. We have to work for the true unity of all Christian people, ignoring none. Our present duty is one the gravity of which it is

quite impossible to overestimate—to show to Protestant Christianity the spirit in which differences can exist when they are conscientious differences, the spirit of a truly courteous, loving Catholic Christianity which minimizes no differences but speaks the truth, not in hate and spite and contempt, but in love—which certainly does not dismiss this magnificent Christian force with the words "heretics" and "schismatics." Our duty is to win their respect and love by cultivating personal intimacies and thus to make it reasonable that they should turn to us for counsel in the day of their perplexity.

SOME PRACTICAL ASPECTS OF THE CONFERENCE

By *Eugene Stock,*

Sometime Editorial Secretary of the Church Missionary Society

I HAVE already written a few lines to *The Churchman*, giving my general impressions of the Edinburgh Conference; but I reserved for *THE SPIRIT OF MISSIONS* a brief comment on its practical bearing upon the missionary enterprise.

The principal value of the Conference in this respect lies in the remarkable reports presented by the Eight Commissions of Inquiry. No such contribution to missionary literature has ever before been given to Christendom. They do not profess to be complete. They explicitly suggest further inquiries, which are to be undertaken by the Continuation Committee. But even as they stand, they are a mine of information, and their conclusions—in some cases called "findings," are for the most part marked by a sagacious judgment which was not always manifest in the Conference debates upon them, good as these were upon the whole. On the Unevangelized World, on Native Churches, on Education, on Non-Christian Religions, on Missions and Governments, on Cooperation and Unity, on the Preparation of Missionaries, and on the Home

Base of Missions, excellent speeches were made, but the Commission reports were of more permanent value.

No mission board or society can afford in the future to come to important decisions without first seeing how far these reports throw light on the questions to be decided; and this means that no board or society can rightly disregard the methods and work of other boards or societies. The direct results of the Conference in this matter ought to be quickly manifest. Board A. or Society B. may be quite sure that its own method, say of fostering the native Church, or of training missionaries, or of local administration, is really the best; but, if so, that is all the more reason for letting others have the benefit of its experience. It will be a great disappointment if much more frank and frequent interchange of views and experiences is not secured for the future.

In one important respect the Conference was defective. In the present advanced state of many missions the principal questions of practical policy are ecclesiastical; that is to say, they are

concerned with the life and organization of the infant Church, which is the fruit of the missionary work. But such questions were necessarily excluded from the purview of a conference of diverse Christian communions. All the greater reason for the different missions of one communion, as for example those of the Anglican Communion, abandoning the past policy of isolation and taking counsel together. The S. P. G. and C. M. S., for instance, should be in more frequent communication with each other, and both of them with the Board of Missions

of the American Church. And even in not a few questions of the kind referred to, the methods of Presbyterian and other non-Anglican missions are quite worth our careful study. So also the methods of Roman missions, which inevitably had no place at Edinburgh. We can all learn from one another without in the least compromising our respective principles.

These are only general and pretty obvious remarks. I must not occupy space by referring to particular problems. *Domine dirige nos!*

THE NATIVE CHURCHES AND THE NEED FOR UNITY

By the Reverend Reese F. Alsop, D. D.,

Member of the Board of Missions of the American Episcopal Church

THE World Missionary Conference at Edinburgh has come and gone, leaving in the minds of all who attended it memories which will be slow to fade. There was much about it which appealed to the imagination. From every quarter of the world men came from far-away mission fields to attend its sessions. Europe, Asia, Africa, America, Australasia, sent each its contingent. The number of the names together was twelve hundred—twelve hundred official delegates and as many more Synod Hall delegates. Day by day three great assembly rooms were fairly filled, often thronged, morning, afternoon and evening. As one thinks of such numbers, such enthusiasm, such sustained prayer, his thoughts go back to that upper room in Jerusalem with its one hundred and twenty. That room became the power house whence light and heat have streamed down through the centuries. Why should not this later gathering, calling with a mighty voice upon the same God, depending upon the same Spirit, be in its turn an epoch-making body? That early assembly went forth to create in three hundred years a Christendom. Who shall dare to limit the result when ten times one hun-

dred and twenty, dowered with the same Spirit, move upon the world?

As one attended the sessions he could hardly fail to be struck with the thoroughness of the preparations which had been made. The eight commissions, each with its distinct subject, had been at work nearly two years. They had corresponded with every part of the missionary field, and from the gathered experience and thought of men from all over the world had compiled their reports. The reports therefore had the authority of practical workers as well as that of the expert who compiled them. One day was given to the reception, exposition and discussion of each of these extended reports. Speeches, except in case of those speaking for the Commission, were limited to seven minutes and always more wished to speak than time would allow.

Two days stand out in the memory of the writer: The day given to the discussion of the rights and duties and powers of the native churches and that given to the subject of unity and co-operation.

From all parts of the field, from foreign workers and those who had been gathered in, came with one voice the opinion, rather the conviction, that the



MR. SETH LOW



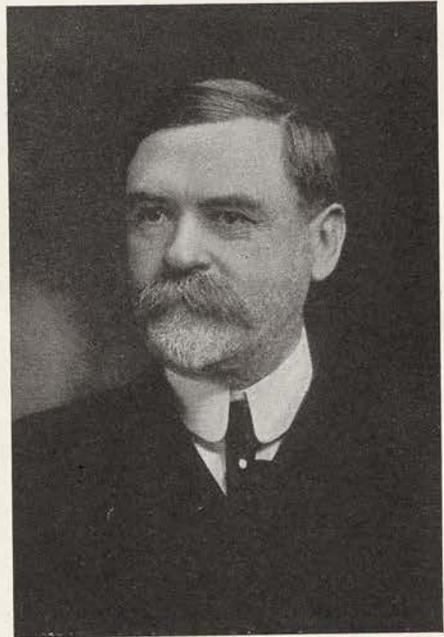
LORD KINNAIRD

Photo—Elliott & Fry



COLONEL ROBERT WILLIAMS, M.P.,
*Treasurer of the English Church Missionary
Society*

Photo—Russell & Sons



MR. SILAS MCBEE,
Editor of "The Churchman"

Photo—Elliott & Fry

Distinguished Lay Members of the Edinburgh Conference

function of the foreign missionary is really provisional and temporary. He lives and works that the time may come when he will be no longer needed. A trained, competent native ministry is ever the goal toward which he presses with all his might. To that end he preaches and teaches and educates. Yea, for that he lives. I must decrease, but they—these men and women whom we are winning for the Master and training to be worthy members of His Church—must increase. To them just as soon as they can take it up we are ready to pass over the work. Gladly will we efface ourselves that they may be the teachers and converters and saviours of their own people. For only so we are sure can whole nations be won. China must be won by the Chinese; Japan by the Japanese, India by Indians. The consent to this proposition was unanimous.

Perhaps the most momentous of all the days of the Conference was that devoted to the discussion of Christian comity, unity and even union. The one thought was, If we are really to conquer the world for the Master we must somehow get together. While such vast parts of the field are as yet unworked, there should be no intrusion, no overlapping, no interference with other men's work. "Let there be no strife, I pray thee, between thy herdmen and mine"—so said Abraham to Lot and divided with him

the land. So be it still. Choice, delimitation, courtesy, mutual helpfulness, brotherly kindness, these be the marks of missionary activity. Let the aim be not to project denominational differences but to make Christians. Let the heathen say, as they said centuries ago, "See how these Christians love one another."

Nor did such a hope for the Church's work through the world seem in the atmosphere of the Conference an impossible one. We forgot for a time our differences in the things that unite us—love to God, loyalty to the Master, zeal for the coming of the Kingdom. We got our feet upon the foundations. Not one unbrotherly word was spoken. Envy, rivalries seemed to melt away. All phases of Churchmanship, of denominationalism were there, but in all and through all there was just one thought, one feeling—Let us stand together for the conquering of the world. One is our Master and all we are brethren. That prayer of our Lord, so sternly rebuking our unhappy divisions—"That they may all be one, as Thou Father art in Me and I in Thee, that they may be one in us, that the world may know that Thou hast sent Me"—that prayer seemed to brood upon our deliberations, and lo! to many a soul came the vision of a united church and a world won to know, to love, to obey the Lord Jesus Christ.

A GATHERING UNIQUE IN HISTORY

By Seth Low

THE World Missionary Conference at Edinburgh was called by the Archbishop of Canterbury a gathering unique in history, and his prayer for it was that the results of it for good might be as unique as the gathering itself.

The gathering was unique in at least two respects. There were men there who could tell us at first hand about the

Protestant missions conducted by France, Switzerland, Germany, Holland, Denmark, Norway, Sweden and Finland, as well as men who could tell us about such missions conducted by Great Britain and America. In no other gathering of the reformed churches has such a world-wide study of missions been possible. The Conference was even more wonderfully unique, in

that it embraced in its membership official delegates, not only from the great missionary societies of the Church of England and the Board of Missions of our own Church, but also from substantially all the missionary societies of the Protestant world.

Nothing has ever before brought together, in an official capacity, men representing churches of such diverse opinions as to church government, to say nothing of differences in doctrine, and it is full of significance that the cause which produced this unique gathering was the cause of Christian missions.

Eight reports were submitted to the Conference, dealing with different aspects of the missionary problem, all of which reports had been the subject of study for eighteen months by commissions that in their make-up were fairly representative of the Conference itself. It is noteworthy that every one of these reports was unanimous. Such a careful world-wide study of missionary work is itself a new thing. The result of it was to present to the Conference a view of missions as a whole which has never been had before. Several impressions resulted from this presentation which may be clearly stated.

First: Protestant missions as a whole have passed the day of small things. In all of the great mission fields, such as India, China and Japan, and in not a few of the smaller ones, there are now many native congregations which are ministered to by Christian men of their own race and which are entirely self-supporting.

Second: Such independent and self-supporting congregations are so numerous that Protestant missions are now face to face with the problem of organizing an indigenous Church in the mission field.

Third: Foreign missionaries and the converts all want to establish one Christian Church in each country, so as not to afflict these countries with a divided Christianity. The Conference at Edinburgh itself is an evidence of the

strength of this feeling among the missionaries and on the part of the mission boards. If the missionaries in the field were free-handed, the problem, even then difficult enough, would be far less difficult than it is now; for it is necessary now that the missionaries in the field should carry with them the home churches, and the home churches are by no means so impressed as the missionaries are by the absolute necessity of finding, at an early day, some solution of this problem. It is greatly to be hoped that the Conference at Edinburgh will do much, both directly and indirectly, to carry to the people at home a conviction as strong as it is in the mission field, of the absolute necessity of evolving out of our many divisions a working united Christianity.

Fourth. Despite all the progress which missions have made, it was impressed on the Conference that two-thirds of the human race still adhere to non-Christian religions, and the question was asked and pressed home upon every conscience: Is a divided Christianity capable of dealing with the situation? A Chinese speaker at the Conference stated the necessity of unity among the churches in a single sentence. He said that the divisions of Western Christianity do not interest the Chinese mind. He said that what the Chinese want is unity in the home, in the nation and in the church. The nationalistic spirit to which the Japanese, Chinese and Indian members of the Conference gave repeated expression was very impressive. This is an added influence that leads these peoples to desire and demand for their countries a united native church.

It is safe to say that no one who was at the Conference could fail to realize that the churches which were then and there united in their study of missionary work have somehow to be united in the conduct of it, and in the establishment of a united church in the mission field, which is the natural and only worthy outcome of missionary effort. How

such unity among the churches conducting missions is to be brought about the Conference did not consider; except that there was, I think, a very unanimous response to the statement made by Bishop Gore of the Anglican Church that any union of Christendom must be inclusive and not exclusive. The dominating message, therefore, to the churches, from

the World Missionary Conference at Edinburgh, is to work together and to get together. Any church failing to lend itself to such a course must recognize that it is hindering the cause of Christ in the mission field, and that it may, by its policy of isolation, make it impossible successfully to carry the Gospel of Christ to mankind.

WHAT A MISSIONARY THINKS OF IT

By the Reverend F. L. Hawks Pott, D.D.,

President of St. John's University, Shanghai

AMONG the official delegates were many missionaries from the field. It is natural to ask what was the chief impression carried away by them from the notable gathering at Edinburgh.

Speaking as one of them it seems to me that it can all be summed up in the word *encouragement*.

In the first place, we realized as never before that the Church of Christ is being aroused to a sense of its great mission to the whole world. The Archbishop of Canterbury gave powerful expression to this thought in the opening address on "The Central Place of Missions in the Life of the Church."

In some ways the Conference at Edinburgh might be compared to the Council of Clermont. The enthusiasm for a far nobler holy war spread from member to member, and it was as if a great voice went up from the assemblage, crying with earnest determination "God wills it."

To the missionaries in their loneliness, waging their conflict against what at times appears to be overwhelming odds, there will come fresh courage, because they know the Christian Church is in earnest in carrying out the great enterprise of winning the world to Christ.

Then, again, we derived encouragement from the evidence afforded by the Con-

ference that the missionary campaign was to be carried on according to scientific methods. To underestimate the strength of the enemy, as has often been pointed out, is the surest way to court disaster. The immensity of the task and its tremendous difficulties were faced squarely and honestly. It was seen to be an undertaking requiring the highest wisdom and most vigorous energy. It seemed as if the death knell has sounded to that way of presenting missions which makes the cause appear like the wild fad of deluded enthusiasts.

The presentation of a report on the relation of Christianity to non-Christian religions was an event of unique significance, because it showed so clearly the growth of an irenic spirit in the place of one that was iconoclastic. The Church, mindful of the words of the Lord, goes to fulfil and not to destroy.

Once more, the missionary could not but be encouraged when he listened to addresses delivered by Chinese, Japanese, Korean, Indian and African delegates. A vision dawned of the not distant day when the religion of Christ would become indigenous in the non-Christian world. Leadership in the Church of the lands represented by these delegates will more and more be exercised by those who are native to the soil. The sagacious utterances of these men manifested the great latent power

for leadership existing in members of the Christian Church on the mission field.

Lastly there came a great sense of encouragement from the manifestation of the growth of the spirit of unity. It is striking to think that the Conference was held in Scotland, a land so troubled by religious strife in the past, and where the Christian forces are still so sadly disunited. Throughout the sessions little was said to emphasize dissension, much was said to mark the desire for unity. The organic unity of Christ's Church is still an impracticable ideal. The healing of the divisions is still far off, but certainly there is great encour-

agement in the fact that there is a marvellous growth of the spirit of unity, for that is the absolutely preliminary essential to union.

Speaking of the crusades, Bishop Creighton says, "The outburst of crusading zeal united Christendom in common action, in which the unity of the Church, which had before been a conception of the mind, became a reality, and Europe seemed one vast army under the leadership of the Pope." So also do missions make for unity.

The great desire to work in harmony, to co-operate with one another, to manifest the unity of the spirit are the deepest cause for encouragement.

THE OBLIGATION TO UNITE AND TO PROTEST

*By the Reverend Samuel Bickersteth, D.D.,
Vicar of Leeds*

THE Conference certainly achieved one result, it dealt a deathblow to the misuse of the term "the native Church." I trust that it has also, consciously or unconsciously, done something to bring into fuller and more frequent use another term, "the Holy Catholic Church."

On the last morning Commission VI. recommended us to discuss "How to present the world-wide problem to the *imagination* of the Church, so that it shall become an impelling and dominating motive in all its life."* If this is to be done we must lead the Church to fix its mind on a world-wide idea. Nothing smaller will fit the needs of the case. A world-wide problem needs a world-wide solution. "Give me a great idea," said R. W. Emerson, "and I will feed upon it." But that which feeds the mind fills it, and in time fires the imagination.

But who has ever had a greater idea than that proclaimed by the Risen

Christ, when He designed to be the Head, not of a local Church, however orthodox, nor of a national Church, however ancient, nor of the Church on earth even if it was world-wide, but of the whole Church in Heaven and on earth? for

"In concert with the holy dead,
The warrior Church rejoiceth."

If the Church, however, is fully to surrender to Christ's great idea, it must learn to use the phrase in which that idea is enshrined in the Creed, "Holy Catholic Church," holy because all its members are called to be saints, and Catholic, which (be it remembered), means proportionate as well as universal.

The Conference, I believe, has emphasized to what we in the Church Militant are committed, when we surrender to Christ's great idea.

(1) To unity, because who can doubt that a subtle and spiritual unity already binds together those who have been baptized by one Spirit into one Body? Such union existing between them, their di-

* The suggestion is that the imagination of the Church, not of the world, must first be impressed.

visions are not only waste of power, but they are also woeful schisms.

(2) To be protestants, for how can the Church be holy, unless she ceaselessly protests against sin in others, and still more in herself? And how can the Church be proportionate as well as universal, unless in her apprehension of the Faith, as well as in its propagation among others, she protests with increasing discernment against what is out of proportion in others, and still more in herself? In architecture what is out of proportion may be useful, but it is always ugly, and we, who are called to worship in the beauty of holiness, can never do so until our worship is the interpretation of the perfect symmetry of the Catholic Faith. Of the two things, symmetry is harder than saintliness. It is hard for a sinner to become a saint, but it is still harder for a saint to become symmetrical, with all his angles and awkward corners smoothed down.

How then did the Conference help to this ultimate goal of the Church? I answer by what I may call its "parable of the badges."* Our Lord loved to teach by parables, and we are indebted to the

* Notice to Delegates: Blank cardboard badges will be provided for each delegate, who is asked to write his name legibly upon the badge, and wear it during the time of the Conference. It is thought that this arrangement will enable delegates to get to know one another more easily. Badges may be obtained from the Enquiry Office.

Business Committee for the idea of the badges, the meaning of which I understood to be as follows: "Reveal yourself, recognize others. In this assembly to be anonymous is to be uninteresting, and to be undenominational is to be obscurantist. Therefore, let us know who you are, and go about among others, labelled, not libelled, by the name by which you are prepared to stand."

Did not the badges carry us one step further than this? They became an opportunity of revealing not only ourselves, but the Christ in us, and of helping us to recognize not only others, but the Christ in others. During the singing of the hymns, or when the "Our Father" was said, with a voice like the sound of many waters, then the Christ in us went out to meet the Christ in others, hands clasped hands, hearts were fused in one fellowship, and at such a moment the Holy Catholic Church was felt to be a reality.

Starting then from the first germ of its reality in Baptism, there will follow on the growth of a unity, which will eventually be the fulfilment of Christ's great idea. The question is sometimes asked, "Shall we recognize one another in eternity?" The Conference, to my mind, raised a previous question by saying, "Shall we begin to recognize each other here and now?" Such recognition has done infinite good to those who took part in it.

A NEW ERA

By the Reverend J. De Wolf Perry, D.D.,

Member of the Board of Missions of the American Episcopal Church

THE Conference deeply impressed me as marking a new era in missionary work and enterprise. Witnesses from all parts of the world agreed in testifying that all peoples which are not yet Christianized are feeling and expressing unsatisfied desires that can be adequately and

permanently filled by the Christian religion, and by that alone. Opportunities for making the whole world Christian are now offered, and for the first time are thrown wide open, and must be used promptly or they will be lost. Simultaneous with these opportunities is an awakening, and an appreciation of oppor-

tunity and obligation, and a sense of human brotherhood, as indicated in "The Laymen's Missionary Movement," and in women's aggressive work.

The weakness and wastefulness of a divided church are felt and acknowledged. Co-operation and unity, specially in missionary work, are not only desired and attempted, but in a measure already practised, as appears, for instance, in distribution of fields for work in order to avoid overlapping and consequent waste.

This gathering from all the world and from many churches showed that Christians of various denominations can plan and work together, without either emphasizing their differences or surrendering their convictions, in a spirit of inclusiveness and comprehensiveness, laying emphasis on essentials in which they agree. This "unity of the spirit in the bond of peace" was manifestly due to, and was devoutly ascribed to the presence of Christ in the Spirit. It was evi-

dent that He had called and caused this Conference to meet at this critical time in the history of His Church, and that He was personally present both in the hearts of the delegates and in the Conference as a body, prompting and guiding its purposes and plans, fulfilling His promise, and with impartiality bestowing blessing upon all who seek and try to serve Him.

The Conference gave encouragement and assurance to united prayer, and furnished evidence that God is answering the petitions which He gave for our use, "Thy kingdom come, Thy will be done on earth." It testified that His Kingdom is extending as never before, is influencing nations as well as individuals, and will make "the kingdoms of the world the Kingdom of our Lord and of His Christ" if His people cheerfully accept and thankfully appreciate the privilege of being "workers together with God."

THE CHALLENGE TO LOFTIER HEIGHTS OF SERVICE

*By the Reverend J. P. Maud,
Vicar of Bristol*

IT is no easy task to record impressions of what must undoubtedly be held the greatest of all missionary conferences. But the outstanding impression I take to be the fact that such a gathering has been possible. It must remain a striking object lesson that 1,200 delegates, representing all churches and societies, with the exception of the Roman Catholic and Orthodox Eastern Churches, did assemble to confer how best to conduct the world-wide enterprise of Christian missions.

It is a wonderful thing that in this old country, where religious differences have been so marked, the Archbishops of Canterbury and York, the Moderator of the General Assembly of the Church of Scotland, Anglican bishops, Moravian

bishops, the president of the Baptist Union, Congregationalists, Methodists—in fact men who were representative of every hue of ecclesiastical color, should have met, not only in peace and friendliness for common counsel, but that they should have done so without it being expected that any one should surrender the least or minimize the greatest of his convictions. There was throughout the ten days of the Conference perfect friendliness and cordiality, but withal absolute frankness and openness. It has been successfully proved that there are no insuperable barriers to the friendly meeting of Christians, widely and apparently hopelessly separated on many matters of vital principle. The experience is new, at least in this old country.

What has made it possible? Men in

earnest have honestly tried to face their duty to the non-Christian world. That duty has brought them to extremity; and extremity has cast them back upon God. They have realized that the whole situation on the foreign field has changed within the last few years, and almost without warning we are confronting a new world of incalculable opportunity and responsibility. It has been the simultaneous and spontaneous realization of this fact by all workers in the mission field that has compelled them to come together and take stock of the situation. The unique character of the late Conference is a witness to the sense of the Christian world to the new situation. It has been unanimously felt that if we are not to fail at the very moment when opportunity is greatest we must rise to heights of service loftier than any we have yet attempted. It is when men face the facts of life and their own responsibility to them that a wider outlook becomes not only a possibility but an urgent necessity. No wonder then that under such a new sense we should have become possessed of a new spirit, and that under such constraint we should have been drawn together as never before.

The Edinburgh Conference has set a standard high enough for all succeeding conferences to aim at, for it has shown how possible it is to secure from a miscellaneous body of over one thousand delegates, each convinced of the supreme importance of his own field of work, breadth and balance of judgment, and to focus attention upon outstanding principles rather than upon details. For this and other admirable features special praise is due to the American delegates. Under the guidance of that born leader of men, Dr. John R. Mott, business-like, self-restrained and alert, more was got through in a two hours' meeting than might have been considered possible. By sheer force of character, eloquence and practical ability, the American and Canadian delegates led

the Conference. When delegates such as those were sent—men in the front rank in the professional, commercial and financial world—it is not surprising that they should make an impression so striking and arresting. It cannot fail to impress the apathetic laymen on their side of the Atlantic that the missionary enterprise in the New World has not only succeeded in enlisting the best men in the country but in calling out everything that is best in them.

With such conspicuous examples in view it will no longer be possible to describe the enterprise as only "worthy of women and children," except as a barefaced confession of man's unpardonable failure to play a man's game in life.

While the Conference was being forced to the conclusion that the methods of co-operation must be substituted for those of competition; while it counted up all the obstacles which such a policy must encounter, it was possible to point to real achievement along a line which can no longer be termed experimental. The answer was the Laymen's Missionary Movement. One clear message came to the men on this side from the laymen in the United States and Canada, and it was this: *God always intended the missionary enterprise to be a man's movement.*

The message comes from those who have already made it such, and have proved how fruitful such co-operation can be. A lead has been given from America not only in the conduct of such a conference as that just held at Edinburgh, but in supplying a practical scheme and the working results of an experience which is capable of worldwide application. This has been a contribution which we may dare to hope will be of permanent value, and which, we may even venture to prophesy, will cause the Edinburgh Conference to be known as the inauguration of a new era in the greatest enterprise entrusted by God to man.



A NEVADA MINING TOWN CELEBRATING A HOLIDAY

A LAYMAN'S VIEW OF WESTERN MINING CAMPS

I DOUBT if any desert in the whole world could outdo Death Valley, Panamint Valley and parts of the Mojave and Great Amagosa Desert in point of general wretchedness. Terrible heat, lack of water, no shade, great scarcity of wood, broiling winds and whirling clouds of sand make life at times almost unbearable. One has to foot it around in the desert for about six months or a year to appreciate it fully. I did not realize how bad it was till I got out to San Francisco and noted the difference between nice fresh oysters and fish and a steady *ménu* of bacon and beans and "sough-dough" bread.

The average miner never saves his money anyway, but in a decent community he may try to live decently. When his general style of living is a continual roughing it, his one idea seems to be to have such a good time (?) on pay day as will compensate for the rest of the month.

Most mining camps are more or less on the "Bowery" order. The number of saloons is something to wonder at. Big gambling establishments with games running right through the twenty-four hours are wide open on the ground floor of the main street of the town. Dance halls, race track pool rooms, "variety" shows, concert halls and brothels are

everywhere. Of course there are men who are always looking for this sort of thing, and they find it, too, wherever they are—that is, in towns of sufficient size. The point is that in the average mining camp it is all so obvious that you can't overlook it if you want to.

Any number of men frequent saloons and gambling halls there, not only because the other fellows do, but because there is no other place to go evenings. After the day's work is over you have the choice of a solitary evening in your tent trying to read by sputtering candle light, or join the crowd. I have spent a good many evenings playing "high five" or "seven-up" on a cracker box in an eight by ten *adobe* cabin with a crowd of prospectors and miners. It did not amuse me very much, but they were a steady, quiet sort, and did not care much for knocking around town, so they would come to the cabin after supper and smoke and tell yarns or play cards. Some sort of a men's club or reading-room would be a good thing in every one of those new camps. The trouble is there is no such thing as Sunday, the day of rest, in any western camp that I have been in. Work at the mines and mills goes on day and night all the year round, and most of the stores and offices and *all* the saloons, etc., are open Sundays.

A DIOCESAN EXPERIMENT

*By the Reverend Joseph N. Blanchard, D.D.,
Rector of Grace Church, Madison, N. J.*

GROWING out of a plan outlined in a paper which was read last fall by the writer before the clergy of the Archdeaconry of Newark, an interesting experiment, under the direction of a committee appointed by Bishop Lines, has, during the last few months, been in operation in that diocese. The plan proposed and successfully carried out was that of conducting in a number of centres, which should reach as many parishes and missions as possible, a series of informal missionary meetings. These were held in the evening, and wherever possible in the parish house, and were limited in almost all cases to men. Addresses were made upon the three kinds of mission work—diocesan, domestic and foreign, and an opportunity given at the close for questions and discussion. There was no service and no collection. Through the cordial co-operation of the clergy and many of the laity, the men of the various congregations were personally invited and the response was encouraging.

Owing to the position of Newark it was possible to secure an unusual number of speakers from the Missions House, New York. The secretaries filled several appointments and the Rev. Dr. Pott and other missionaries on furlough also spoke in several places on foreign missions. A number of the clergy and laity of the diocese also gave their help. Between February 11th and May 22d thirty-seven conferences were held, covering 115 parishes and missions. The aggregate attendance was about 1,545 men, and the average attendance was over 41.

It is perhaps too early to form an estimate of results, but at least these meet-

ings have done much to unite different parts of the diocese in the recognition of a common work, and the missionary cause, presented in a direct way, by men to men, for the purpose of education and not exhortation, has made a strong appeal. The questions and discussions which marked several of the after-meetings were the best proof of the value of these conferences.

It may not, perhaps, be a direct result of these meetings, but it is due to their effect upon the men of one parish that, in response to the earnest and forceful plea of their rector, returning from the National Congress of the Laymen's Missionary Movement at Chicago, that parish has undertaken to support a missionary in Japan at a cost of \$1,650, their apportionment being but \$1,000. Another benefit is that there has been placed before the men of the different parishes the imperative need of systematic giving for all kinds of missions. The canvass of the men before the meetings has suggested a similar canvass afterward to make the result permanent.

This statement of what has thus been done in the diocese of Newark in presenting to its men the differing forms of mission work is made in the hope that something of the sort may be undertaken elsewhere. Those who are disposed to follow this suggestion should be encouraged by this testimony of one who is most intimate with the Newark campaign and its results: "It has brought to our laity and clergy a new sense of the privilege we all share in the spread of the Master's Kingdom beyond our own borders; it has given us a vision of our immediate duty which we cannot lose."

OUR LETTER BOX

Intimate and Informal Messages from the Field

A priest on the western boundary of Montana writes:

THE lack of the ministrations of the Church and the many opportunities for reaching people with the Church's message come home to us very often in these sparsely-settled regions of the West. In many parts of this vast region people are living and children are growing up, who see and hear almost as little of Christ and His Church as they would in a heathen land. From one year's end to another they have no opportunity to attend a religious service of any kind, and probably seldom hear Christ's name spoken, except in blasphemy.

Not long ago I held a service in a small mining camp, and at its close one man came to me expressing his hope that I would come again, and saying that it was the first time he had heard a sermon in thirty years. Another said it was the first time he had been to church in twenty-two years, and the sad thing is that the children, many of whom could be easily reached and won for Christ, are being neglected.

Some time ago I married one of my communicants to a man who has a country store in a small railway hamlet in Idaho, not far from the top of the continental divide. She wrote urging me to come down and give them an Easter service, as I was their nearest clergyman, and only eighty miles away. I suggested that she would better come up to Dillon for Easter, as the place was in another diocese and out of my field. But she insisted on my coming, and obtained permission from Bishop Funsten. So I went down on Easter Monday. On Tuesday morning we had the Communion in her parlor, with nine or ten to partake, and I baptized seven persons and preached to a very attentive congregation on "The Church and the Sacraments." In the evening we had service in the little stone schoolhouse, which

loving hands had cleaned and decorated with flowers. There were about seventy-five people in the congregation and they seemed deeply interested. First I had a short illustrated sermon for the children, and then for the older ones I spoke of Christ and the Resurrection. The people had prepared music and I do not know when I have enjoyed a service more, or had a more attentive congregation.

As a result one woman and her son are to be confirmed when Bishop Funsten goes there next week. And a charming young man, an Austrian, and a Roman Catholic, has come into our branch of the Holy Catholic Church, and is coming to the rectory a week from today to begin preparation for the ministry, to which he feels that he has a decided vocation. I believe he will make a most useful man.

It is a sad pity that the Church has not the men and the means to carry the glad tidings into these remote and scattered places in our own land.

* * *

A correspondent tells of the visit of Bishop Horner to one of our little mountain missions in North Carolina, which is under the charge of the Rev. McNeely Du Bose, of Morganton:

WE drove out to find the little chapel overflowing with a reverent congregation of uplifted mountain people, all eager to hear the "living words" that fell from the bishop's lips. Though every woman seemed to have a baby on her lap, the solemn silence was not interrupted during the beautiful confirmation service, which followed the baptism of a whole family of five children. Afterward the father and mother, together with eighteen other persons, men and women, boys and girls, knelt reverently to receive the Holy Spirit in the solemn rite of confirmation.

A picture came to me of that same spot some ten years ago, when many of

its people were too timid to come into the log cabin where services were held, but would only peep through the windows. All opportunity of this life or the next seemed very far away from them. Now in this little mountain mission which nestles at the foot of a towering range of mountains, there is both school and chapel, valued and loved of all the people, teaching by precept and example the Master's words of life.

And this is only one of six like missions which are actively at work among the mountain people in this section in which sixty-two have been already brought to baptism and fifty-one to confirmation during the past year. The cost of conducting them has been \$2,000, most of which has been raised by the priest himself.

* * *

The Rev. John W. Chapman, our pioneer missionary to Alaska, reviewing the last year's work at Anvik, says:

THE fall was mainly occupied in making preparations for the winter. Hay was secured in abundance for our four head of cattle; fish were cured for winter consumption by smoking, and over a ton of vegetables was put into our cellars. We have this year a greater abundance than ever before. Two furnaces were constructed of rock and cement. The result is highly satisfactory. A house of one room was hastily built in the fall, as a matter of necessity, for the accommodation of prospectors and other white travellers. It has been occupied most of the time, and although it is far from pretentious in its appearance, as we had neither the lumber nor the time to complete it, it is easily heated, and is highly commended by those who have used it.

Our afternoon congregations during the Sundays of October and November were attended by an unusual number of white men on account of the prospectors who were waiting here until the conditions should permit them to move their provisions. A collection taken at this time for expenses incurred in connection with dispensary work resulted in a con-

tribution of some \$30. The cheerfulness with which this was given made it doubly encouraging. In this connection I may say that several natives have made contributions for this purpose, of from twenty-five cents to two dollars. A contribution of a dollar was made by the medicine man.

On December 6th I started with Isaac Fisher, and two white neighbors who were going upon business of their own, to visit the new mining camps which lie in the heart of the wilderness, ninety miles east of Anvik. I was glad of the company of agreeable companions and experienced "mushers." We were obliged to follow a sled trail ten days old, as none of us knew the location of the mines, except that the general direction was pointed out to us by the natives. We lost this trail at times, which occasioned so much delay that we were nine days in reaching our destination. I was greatly interested in what I saw, and in the people whom I met in these camps, but there was nothing there to warrant the extravagant reports which, as we have since learned, were sent out and published in the United States. There was no gold dust whatever in circulation, as there would have been in a successful mining camp, and the absence of a saloon in the village at the mouth of the creek spoke eloquently of the little hope that any one could have had of reaping a golden harvest where there was no gold.

Moreover, the fifteen hundred or more miners in the district were beginning to move out, preferring to bear the ills that they had in Fairbanks rather than to remain and meet with others that they knew not of.

We attempted to return by the same way that we came, but heavy snowstorms made progress so slow that provisions became short, and we were obliged to make a long detour of some two hundred miles to the northwest and southwest, in order to keep within reach of provisions for ourselves and our dogs. We finally reached home on January 2d. We had

been gone twenty-eight days, of which all but three had been spent in actual travel. We had slept in a tent or in the open twenty-one nights. It was a disagreeable trip. The days were the shortest of the year, storms were frequent and progress slow, and three times the temperature fell to forty degrees below zero or lower, only to be followed in a few hours by a rise of temperature, bringing snow and rain.

We found our friends at Anvik anxious about us, and our welcome home fully compensated for the tedium of the trip. The Christmas tree had been kept for my return.

Translations have occupied much of my time during the fall and winter. The series of the Gospels for the Sundays of the Christian year is now complete, and I am engaged upon their revision, as well as the revision of a vocabulary and the compilation of new material. Other translations have also been made from the Old and New Testaments, and work has been done in taking down legends in the native tongue, which furnishes a mine of vocabulary material. In one of these stories, after so long an experience in dealing with the native language, I first came upon the word "love" used as a noun.

HOW CHICAGO LAYMEN ARE WORKING FOR THE CHURCH'S MISSION

HERE are some instances of larger giving resulting from the Chicago convention of the Laymen's Missionary Movement last April:

* * *

THE rector of Emmanuel Parish, La Grange, under whose leadership an every member canvass was organized after the Chicago Convention early in May, says that already more than \$1,850 has been pledged for all missionary purposes, diocesan and general, although the canvass is not yet complete. At the same time last year, under the old methods, only about \$750 were in sight.

* * *

AT a dinner given to the men of St. Simon's parish, the "Every Member Canvass" was inaugurated with every prospect of an advance of at least 60 per cent. over the amount given for missions last year.

* * *

THE parish of the Redeemer was one of the first churches to have a supper for its men. A committee was appointed and has been at work since, canvassing every member for pledges for missions with satisfactory results,

THE vestrymen of a suburban church which was apportioned \$1,182 for missions of all kinds considered this sum not equal to the ability of the parish, and accordingly suggested that \$1,800 be raised. The first ten men interviewed subscribed \$1,185. Thirty-five persons have since subscribed \$2,115, and when the canvass of the parish is completed, the sum will probably be more than double the amount originally asked.

* * *

ALARGE city parish, with a transient congregation, has already collected by weekly pledges over \$800 of the \$1,000 which the committee is attempting to raise for foreign missions. If \$1,000 be raised for this one purpose in this manner it will considerably exceed any previous sum so given.

* * *

A PARISH in a country town in northern Illinois has not only found the congregation greatly awakened and interested in missions, owing to the Laymen's Missionary Movement convention, but is receiving unexpected additional subscriptions and cheerful pledges for parish support, in conjunction with raising more money than ever before for missions.



A MEXICAN OX CART

By the Reverend A. H. Mellen

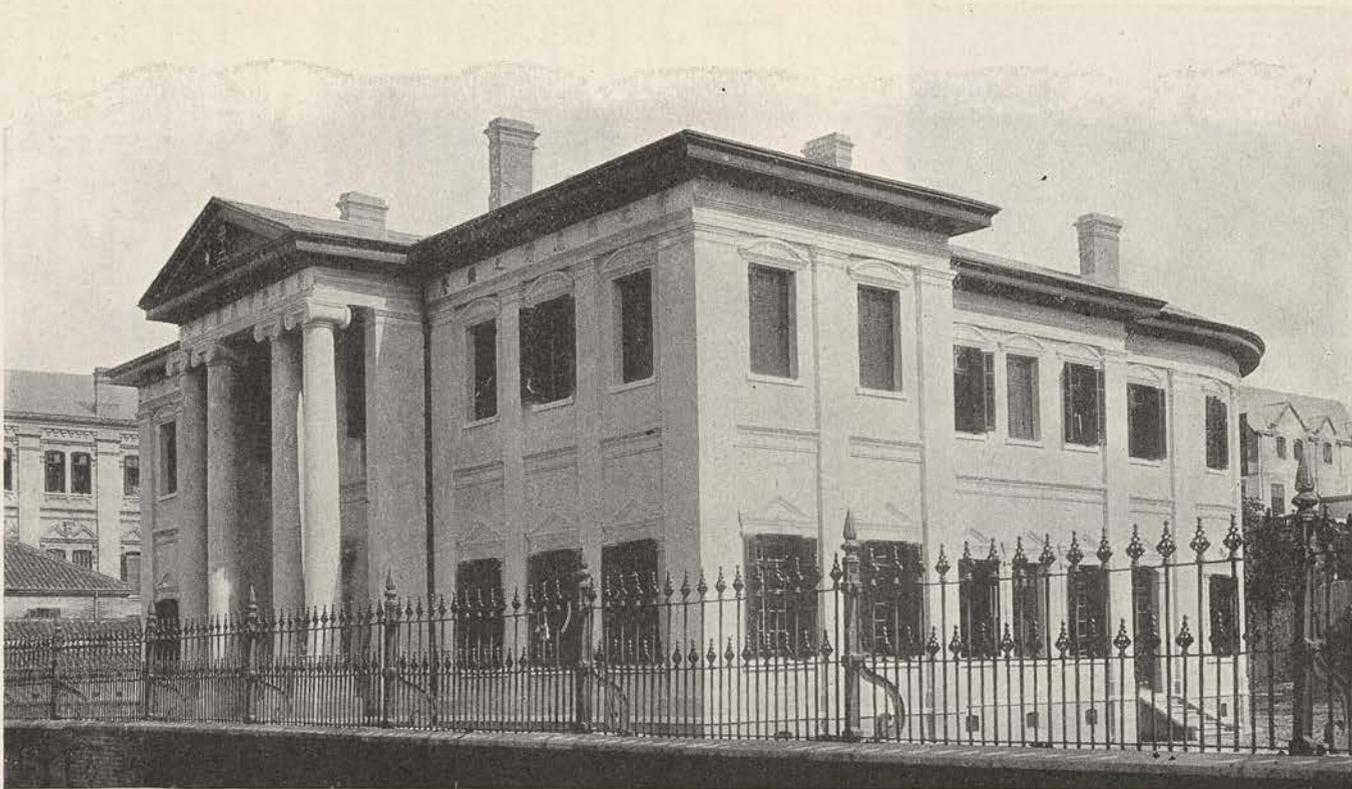
THE City of Mexico thrills with its many lines of electric cars; horses and wagons clatter upon its pavements, and the siren-whistle of the latest style motor car adds to the bustle and the noise. But in more remote parts of the country there are some scenes like the above. The lines of faithful donkeys or mules carry packs over many a mountain trail to mining camp and distant village; the patient oxen are often loaded down with firewood, or with saddle and human cargo; and the old-fashioned Spanish carts are everywhere.

The yoke does not rest upon the necks of the oxen, but is bound firmly to the horns by rope or leathern thong. The wheel of the cart is made in five pieces, as you may see by a look at the picture. The centre piece must be originally as thick as the hub, then cut down by hand work, and the hole made for the axle; next you see the two pieces so cut as to complete the circle, and these are held in position by two small, straight sticks mortised all the way through the great

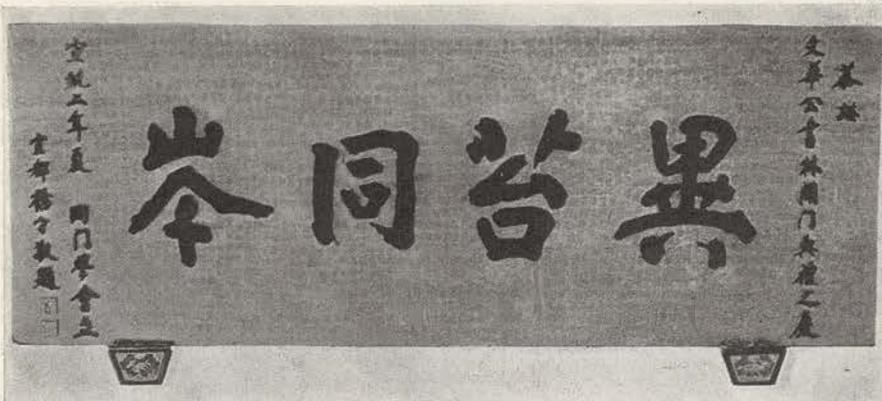
blocks forming the central portion of the wheel.

But if you look on the cart you will see something quite different—an altar, a prayer desk and a lectern. These will be carried into the door plainly seen, for this cart is standing in front of the house at Rincon Antonio where regular services are held. This furniture, made of cedar and paid for by the congregation, will not be the only set to find its way into the bare halls at different places on the Isthmus of Tehuantepec.

THE Training-school for Deaconesses in the Diocese of California in Berkeley has issued its announcement for its fourth year, which begins the first Tuesday in September. The Board of Managers, with the bishop at its head, and the faculty, are a guarantee for the character of the school. For further information application may be made to Deaconess Anita Hodgkin, 2539 Durant Avenue, Berkeley, Cal.



THE NEW LIBRARY AT BOONE UNIVERSITY, WUCHANG, THE ONLY ONE OF ITS KIND IN THE CHINESE EMPIRE



THE TABLET PRESENTED BY THE ALUMNI ASSOCIATION
THE ORIGINAL IS SEVERAL FEET LONG. THE CHARACTERS EXPRESS A SENTIMENT
WHICH MAY BE RENDERED INTO ENGLISH:

*Varied are the mosses on the mountain peak;
Like the books are many for those who wisdom seek*

BOONE UNIVERSITY LIBRARY A STEP FORWARD

By Edward M. Merrins, M.D.

WITH a fine library within easy reach of almost everyone, it is difficult for people in the United States to realize that in the whole of China, among a people devoted to learning and very anxious at the present time to acquire a knowledge of western civilization, there are only three native libraries open to the public. Even these are so small and seldom heard of, that few people are aware of their existence. Hence the great and widespread interest which has been taken in the founding of Boone University Library, the latest enterprise of the Hankow Mission, as its benefits are intended not only for the 420 students connected with the university, but also for the large number of educated young men in the three cities of Wuchang, Hankow, and Hanyang, and the surrounding district.

The institution owes its existence to the energy and devotion of Miss Eliza-

beth Wood, the librarian. With the hearty support of Bishop Roots and of Dr. Jackson, the President of the University, and the approval of the Board of Missions, she appealed to the Church at home for money to purchase land, to erect the building and to provide books. About \$14,000 was given. The contract to build was awarded in the spring of 1909, and the foundation stone was declared by Bishop Roots to have been well and truly laid on June 2d of the same year. An interesting description of the ceremony appeared in *THE SPIRIT OF MISSIONS* for October, 1909.

After many trials—for Chinese contractors, unlike those of whom Emerson sang, never build better than they know, and it required incessant vigilance to prevent bad work and the substitution of poor material—the library is now practically finished. As the accompanying photographs show, the architectural style is Grecian. Around the building in the



THE CHINESE OFFICIALS PRESENT AT THE OPENING OF BOONE UNIVERSITY LIBRARY. THE GENTLEMAN ON THE LEFT OF THE OFFICER IS THE VICEROY'S REPRESENTATIVE, WHO WILL ACT ON THE LIBRARY COMMITTEE

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frieze are the following inscriptions in Chinese, the characters being carved on granite and covered with gold:

"In whom (Christ) are all the treasures of wisdom and knowledge hidden."—*Colossians* ii. v. 3.

"I looked up to them (the Master's doctrines) and they seemed to become more high; I tried to penetrate them, and they seemed to become more firm."

"He enlarged my mind with learning, and taught me the restraints of propriety."—*Confucian Analects*.

The interior of the building, with its happy combination of Chinese and foreign art, makes a most pleasing impression. The pillars of teak-wood brought from Singapore (this wood being very resistant to the attacks of white ants), divide the main floor into alcoves. The pillars are massive, as they support the floor above, where there is an auditorium seating 650. Provision for this valuable addition to the library was made by Miss Olivia E. Phelps Stokes, in memory of her sister, Miss Caroline Phelps Stokes, who died little more than a year ago. Altogether, the building is the largest and most beautiful of its kind in China.

The day selected for the opening of the library was May 16th, 1910. On the preceding evening, the alumni of Boone University held a reception in honor of the event, which was well attended by both foreigners and Chinese. During the course of the entertainment, the Rev. James Tsang, the president of the Alumni Association, presented a handsome Chinese tablet to the library. The inscription,

"i' b' tai t'ung ts'en,"

with its implications, may be translated:

"Varied are the mosses on the mountain peak,

Here the books are many for those who wisdom seek."

Among the other gifts to the library

were two pairs of scrolls from the teachers of the college; a dragon flag from the Useful Knowledge Society; and a history of the library in Chinese, by members of the Young Men's Christian Association.

Early the next morning there was a celebration of the Holy Communion, special prayers being offered for God's blessing on the library, and on all its benefactors.

In the afternoon, favored by beautiful weather, a large and picturesque assembly met in the auditorium for the opening ceremonies. On the platform were Bishop Roots and Dr. Jackson, flanked by the Chinese visitors in their official costumes with the insignia of their rank or scholarship. One old gentleman, whose flowing white hair and beard gave him a most venerable appearance, wrote the inscription for the outside of the building. He is said to be one of the finest calligraphers in China. The viceroy, unable to be present because of illness, sent in his stead a mandarin holding the high offices of Commissioner of Education and president of the Provincial Legislature, who came with a retinue of twenty-one under-officials and servants. Several foreign clergy, and the lay members of the faculty, were also on the platform. In the body of the hall were Bishop Bannister, of the provincial diocese of Hunan, and several English clergy, representatives of other missions, ladies and gentlemen from Hankow and elsewhere not connected with missions, but interested in their progress, and the 420 students of Boone. The college brass band was also there under the leadership of Professor Kemp, and the Glee Club, with its conductor, Dr. Samuel Chio. The selections of music rendered by them added much to the pleasure of the occasion.

After Bishop Roots had dedicated the library to the glory of God and the welfare of the Chinese, he made an address explaining all that the Church hoped to accomplish by its means, and then spoke



IN THE MAGAZINE ROOM OF THE NEW LIBRARY. MISS WOOD STANDS AT THE LEFT
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in terms of grateful appreciation of the services of Miss Wood, and of others who had contributed either funds or service to the institution, mentioning particularly Professors Kemp and Howard Richards, Jr., Miss Wheeler, and the architects. In conclusion he expressed the hope that all the other missions of the district will eventually unite in establishing a great Christian University in the centre of China.

The acting president of the Wuchang Educational Association, speaking in Chinese, said he was greatly impressed by the energy and enterprise of foreign institutions of learning. In his opinion, the library will be of great and lasting benefit to the Chinese, as such institutions will enable them to acquire a wider knowledge of the world and of human history, thus helping their country to keep pace with other nations, until at last all the world will be united in peace and friendship. The students listened to this address very attentively and applauded the speaker heartily. His points were well made, as no one can doubt that much of the strain and rupture between China and other nations in the past was due to their ignorance of all history but their own; and they cannot become efficient citizens and statesmen, understanding the issues before their country, unless they can read for their guidance the views and opinions of those whose experience of life and government is wider than their own. It is hoped this gentleman will consent to serve on the library committee.

The representative of the viceroy, being a scholar of high degree, felt it was becoming to speak in language so classical as not to be easily understood, even by his own countrymen. After stating it was the first time he had ever visited a foreign institution, he expressed his pleasure at all he had seen and heard, and hoped the students would make wise and diligent use of the library.

The Rev. Mr. Hu, one of the native clergy, gave a short sketch of the origin and development of the library for the

benefit of the strangers present, urged the students, while they were acquiring foreign learning, not to neglect the study of their own literature, and pointed out that as so much had been done for the library by a lady, it behooved them as belonging to the sturdier sex to work for it with like spirit and energy, so as to ensure its future prosperity.

After the bishop had pronounced the benediction, refreshments were served to the visitors, and the gathering dispersed. It was generally agreed that a most important and far-reaching work had been fittingly inaugurated.

Not much more need be said on the advantages of the library to the Chinese, except that in addition to its moral, intellectual and political value, it will be most useful to the Church for the social and religious work it will enable us to accomplish. Not that an aggressive attack will at once be made on all non-Christians who enter its doors. The influence will be more indirect. By the reading of books morally and spiritually helpful, and by pleasant contact with Christian students, prejudice will be gradually disarmed, and then those who are far off may be brought nigh, and induced to consider favorably the claims of the Lord Jesus Christ.

In the description of the internal arrangements of the library one point has been omitted. It has room for 50,000 volumes, and this is none too many for the one public library for three cities with over one million inhabitants. At present there are only 5,000 books. The empty shelves are pleading mutely to be filled. Money will enable us to buy the books we know are required, but if friends at home will overhaul their libraries and send us the books they can spare, we shall be most thankful, and all will be well used. To give another version of the inscription of our library tablet once more:

"Varied are the mosses on the mountain peak,

Many books are needed for those who knowledge seek.

THE CONVOCATION NEWS AND NOTES OF CUBA

THE meeting of the Convocation of the Missionary District of Cuba, on June 8th, was one which breathed a spirit of great hope and encouragement. In presenting his report of work for the year the bishop showed 454 persons confirmed—167 in Cuba, 222 in the Canal Zone and sixty-five for the Bishop of New York. He had travelled 25,000 miles and written 2,000 letters. The communicants now number nearly 1,500, and Sunday-school pupils over 1,000. In fourteen parish schools nearly 500 pupils are enrolled. There are now twelve churches and four parish buildings; there is also a theological seminary. Twenty-one clergy care for forty missions. Five years ago there was but one priest and one deacon at work in the field.

That the district is thoroughly alive, and studying the problem of its own needs with confident hope of continued and important progress, was evidenced throughout the proceedings. Among other actions taken were the following resolutions:

(1) That it be made known to the General Convention that the Convocation of the Church in the Missionary District of Cuba believes that the truth of Catholicism, which is a Christian heritage, demands that the word "Protestant" be not used in the name of the Church in Cuba, nor in any kind of official literature of the Church used in Cuba.

(2) Whereas the development of the Church in this land has rendered her present title misleading and inadequate: *Resolved*: That this Convocation desires to place itself on record as favoring such legislation as will lead to the adoption of a legal title for our Church that will adequately set forth her claims to be a true branch of the Holy Catholic Church.

The Convocation also asked for a new, revised and corrected edition of the Book of Common Prayer in Spanish.

BEGINNING with the September meeting a pleasant innovation is to be made in the regular routine of the meetings of the Board of Missions. After the General Secretary's report, any outgoing missionaries, whether recently appointed or returning to their fields after furlough, who may be in New York will be introduced to the Board, in order that its members may have an opportunity to make their personal acquaintance.

DURING the past twelve months the Rev. John Henry Hopkins, D.D., Secretary of Department V., has visited 160 of the cities and towns in the department at least once—ninety-one of them for the first time. Some have been visited more than once during the year. To make this round has required 18,507 miles of travel, and that travel has made possible 353 addresses, besides 1,349 calls. The total attendance at the services and meetings addressed by Dr. Hopkins and Mrs. Hopkins has been 33,658. Besides travelling and speaking Dr. Hopkins has found time to write 3,047 letters.

A LAYMAN of Grace parish, Cleveland, has been convinced from practical experience that gifts for missions do not prevent gifts to meet parish obligations, but rather stimulate them. As a result of the canvass of the congregation, which is by no means well-to-do, sixty-nine pledges, totalling \$425, have been secured. This is more than twelve times as much as was given under the old offering plan. During the canvass for missions an effort was made to secure \$1,000 to pay off a floating debt: \$759 of this amount has already been raised and the balance will be provided for shortly. In addition \$350 have been raised for improvements and new pledges for current expenses, amounting to about \$100 a year, were secured at the same time as the subscriptions for missions.



THE ANNUAL CONVOCATION OF THE DISTRICT OF PORTO RICO

OUR MISSION IN PORTO RICO

By the Right Reverend James H. Van Buren, D.D.

BRIEFLY, the situation in Porto Rico to-day is this—the work has outgrown the workers. To equalize the terms is to solve the problem. And there are two ways in which this may be done; either by reducing the work or by augmenting the workers. The former of these two methods would be dishonorable, for it would mean neglect of as fair an opportunity as ever was presented. The latter alone is worthy of consideration.

The Church's mission in Porto Rico must have reinforcements! A bishop and three clergy—with half a dozen native catechists, cannot cope with nineteen mission stations in a land where the means of travel are so inadequate. We must have more clergy, and we must have them soon. Already six missions have stood without services of any sort for more than a year. Two clergy are caring for six places, with three native catechists to assist them. Another, with three native helpers, is charged with seven places; and six places are waiting.

Last winter one of our clergy came north in need of a vacation. The bishop took charge of his duties for three months and found himself with four Christmas festivals on his hands. Had it not been for the splendid work of the teachers and of the native catechists, by whose united efforts the contents of the many generous missionary boxes were distributed, the bishop would have come out of such a cyclonic Christmas-tide a wreck.

But there is such energy and harmony in action, such devotion, among the faithful little band! "Diminutive but determined," we have much to keep us in cheer and in courage. We make no complaint, we ask no easier lot. All we ask is that more clergy will come, more of the ministers and stewards of the mysteries of God to help us break the bread of life among these hungry souls; more fishers of men to help us, for the net is breaking.

Of those who are with us, whether clergy, teachers or lay helpers, no praise is too great. Give us ten more clergy

as devoted as these, and we will make Porto Rico ring with the triumphs of the Cross! Give us five, give us three, and see what our advance will be.

If the clergy in the home land possessed the same missionary spirit as the laity who have so generously responded to my appeals for money, my appeal for men would not be in vain! And if the clergy could but visit our missions they would be astonished at the triumphs our little band has won. Porto Rico makes no apology for meagre results. It is the Church in the home land that should apologize for neglect of such a harvest field.

In 1901, there were three missions—at Ponce, Vieques and San Juan—each with its priest, its congregation and Sunday-school.

There are now nineteen missions, nine Sunday-schools, four day-schools, four branches of the Woman's Auxiliary. We own four churches, one hospital, two rectories, two schoolhouses, one bishop's residence and one large lot adjoining the church in Ponce, all free of debt.

The clergy list has grown from three to seven, but through removals has dropped back to three again. There are six lay-readers, four native catechists

(two of whom are studying for Holy Orders), eleven day-school teachers, twenty-four Sunday-school teachers, two parish helpers, one medical director and fifteen nurses.

In 1901 the Church property amounted to \$6,000; it is now valued at \$153,881, of which there has come from Men's Thank-offering \$7,000, from Women's United Offering of 1901, \$2,500, and \$2,000 from the Ponce people for the hospital. I have raised the balance, \$142,381, by special appeals, beside some \$10,000 for first two years' expenses of St. Luke's Hospital. We have 470 communicants, 852 Sunday-school pupils, 406 day-school pupils.

In the Memorial Hospital of St. Luke the Beloved Physician, during the first two years and four months, we had 850 patients. One-half of these were treated free of charge.

Porto Rico asks for men of courage and endurance, of sound mind and scholarly training, wise men and godly. They need not be versed in Spanish at first, for such as these will learn it when they have to; and what Porto Rico needs is a stronger impression of all that is best and manliest in American Christian life!



A PORTO RICAN BRANCH OF THE WOMAN'S AUXILIARY

**SUNDAY-SCHOOL TEACHERS!
ATTENTION**

BEGINNING with the September issue *THE SPIRIT OF MISSIONS* will contain each month a Sunday-school Department to be conducted by the Rev. W. E. Gardner, Secretary of Department I. Mr. Gardner is well-known as an expert on "Missions in the Sunday-school." He will undertake to give definite and practical instruction to teachers with regard to the method of teaching missions through Sunday-school classes, and every month he will have something of special and attractive interest for the pupils.

In order that this department may be used as widely as possible *THE SPIRIT OF MISSIONS* will make a special introductory subscription price for Sunday-school teachers. Clubs equal in number to the number of teachers in any school will be received at 50 cents each. Copies cannot be mailed to individual addresses, but will be sent in one package to any address. This offer holds good to October 1st, and is for *new subscriptions* only.

Subscriptions should be sent promptly to *THE SPIRIT OF MISSIONS*, 281 Fourth Avenue, New York, N. Y.

**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. The Rev. John R. Harding, D.D., 44 Broad Street, Utica, N. Y. Dr. Harding enters on his duties September 1st.

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. Rollitt, 4400 Washburn Avenue, South, Minneapolis, Minn.

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

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

China

SHANGHAI:

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

HANKOW:

Bishop Roots.

The Rev. Arthur M. Sherman, of Hankow.

Cuba

Bishop Knight.

Japan

KYOTO:

Bishop Partridge, of Kyoto.

Porto Rico

Bishop Van Buren.

Work Among Negroes in the South

The Rev. S. H. Bishop, Secretary of the American Church Institute for Negroes, 500 West 122d Street, New York. Archdeacon Russell, of St. Paul's, Lawrenceville, Va., and the Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C., are always ready to take appointments, especially when a number of engagements in the same neighborhood can be grouped.

ANNOUNCEMENTS

CONCERNING THE MISSIONARIES

Alaska

THE Rev. L. H. Buisch, who was appointed May 10th, with his wife left Buffalo July 27th, intending to sail from Seattle by the steamer *Jefferson* on August 10th, *en route* to Fairbanks.

THE Rev. George E. Renison, who was appointed June 14th, with his family left San Francisco July 25th, and sailed from Seattle for Juneau.

MISS MABEL H. PICK, deaconess, who was appointed May 10th, sailed from San Francisco for Seattle by the steamer *Umatilla* on July 26th, and for Wrangell by the steamer *Cottage City* on August 1st.

Brazil

BISHOP KINSOLVING, coming to attend the General Convention, with his wife, expects to reach New York about August 4th.

Hankow

BISHOP ROOTS, coming to attend the General Convention, left Hankow May 20th; sailed from Southampton by the steamer *Majestic* on July 6th and arrived at New York on the 14th.

THE Rev. and Mrs. L. B. Ridgely, returning after furlough, left New York July 15th and, after visiting friends in the West, are to sail from Vancouver by the steamer *Empress of Japan*, September 7th.

DR. HARRY B. TAYLOR, coming to the United States for the remainder of his furlough, sailed from Southampton with Bishop Roots.

DR. MARY V. GLENTON, on regular furlough, left Shanghai by the steamer *Manchuria* on June 8th, arrived at San Francisco on July 2d, and proceeded to Austin, Ill.

Kyoto

GEORGE M. LANING, who was graduated in medicine from the University of Michigan on June 26th, was married to Miss Beatrice Goodhew on the 30th. Dr. and Mrs. Laning left Ann Arbor July 2d, and sailed from San Francisco

by the *Chiyo Maru* on the 19th, for Kobe.

Shanghai

MR. N. H. TING, who for many years was the Chinese financial agent and buyer for St. John's University, died on May 13th. The services at his funeral were held on the 16th.

THE Rev. G. F. Mosher, on regular furlough, with his wife and son, sailed from Shanghai by the steamer *Manchuria* on June 8th, arrived at San Francisco July 2d and reached Trenton, N. J., on the 22d.

MISS MARY A. HILL, on regular furlough, sailed from Shanghai by the steamer *Empress of Japan* on June 7th, arrived at Vancouver on the 26th and reached her home, Montreat, N. C., on July 2d.

Tokyo

THE Rev. Charles H. Evans and wife, coming to the United States for the remainder of their furlough, expect to sail from Liverpool by the steamer *Corsican* on August 11th for Montreal and proceed to St. Paul, Minn.

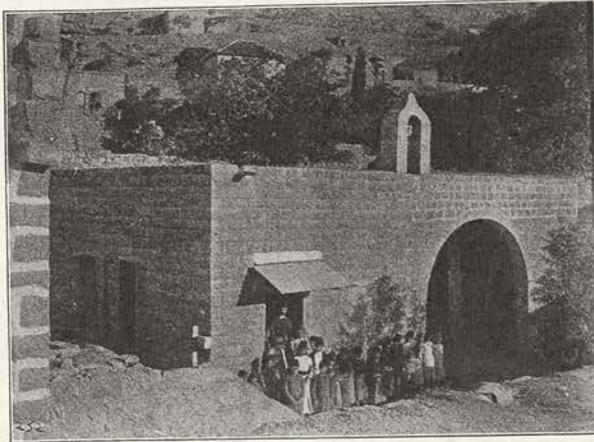
THE REPORT OF THE EDINBURGH CON- FERENCE

THE report of the Edinburgh Conference will be published in nine volumes early in September. A volume will be devoted to the report of each Commission and to the discussion upon it. The ninth volume will contain the addresses made at the evening meetings and other general matter. These nine volumes will constitute a missionary library of unique interest and value. Nothing like them has ever before been offered.

Until August 31st the price of the nine volumes will be \$4, delivered anywhere in North America. Remittances in New York funds should be made to Mr. W. Henry Grant, 156 Fifth Avenue, New York.

THE WOMAN'S AUXILIARY

To the Board of Missions



A MISSION HOSPITAL IN SYRIA

MISSION FIELDS OF THE MEDITERRANEAN

By Mrs. Thomas Roberts

TO go over missionary ground twice, in 1900 and 1910, carried with it an interest not to be found in every-day travel of the ordinary sight-seeing kind. Missionaries themselves are hospitable beyond bounds, and their cordiality conveys genuine comfort to the tourist in a strange land. It was so thrilling, in this instance, to hear practically the same story of the blood-curdling experiences of the revolution and counter-revolution of 1908, in such centres as Constantinople and Smyrna, from the lips of men and women who went through those heroic experiences, and to witness their gratitude for the partial lifting of the Islamic veil of darkness from womanhood.

The whole of Syria is full of missionary zeal, an oasis in the midst of Mohammedanism, a mission field covering all educational needs, primary, advanced and normal. In the day-schools, in ad-

dition to Bible and other religious training, all elementary branches of American common schools are taught; on Sunday these schools become Sunday-schools, and each pupil is a messenger to bring parents and friends to the services. Adult visitors delight in listening to Scripture teaching, singing of hymns by the children, and preaching, and all creeds are represented. There are native Christian teachers, not only in Syria, but in Palestine, Egypt, along the Mediterranean coast and the interior, graduates of the Beyrout and Constantinople colleges.

The Syrian Protestant College at Beyrout is a direct outgrowth of missions, but has for years been independent of any missionary society. With its campus of forty acres and fourteen stately buildings standing out in bold relief, in full view from the harbor, the picture forms a beacon light of missionary progress. The students are Roman, Greek,

Armenian, Coptic, Protestant, and Druses, Jews and Moslems. Among the last prominent Islam families are represented. Graduates take rank in professions and commercial life the world over. The graduates in medicine and pharmacy are to be found throughout the empire. An imperial commission is sent annually by the Sultan from Constantinople to examine these students, and rarely does one fail to pass, although the ordeal is severe. All patients, however, are not yet converted to the newer medical régime, for a sign we saw in passing a prominent drug store in Cairo read as follows: "*Pharmacie Nouvelle et Esculapius*" (Pharmacy Modern and Esculapius).

Haifa for many years has been blessed with a medical mission hospital, under the auspices of the S. P. C. K. Sufferers from desolate regions of Asia, far beyond the Jordan, take refuge in its wards, and the influence resulting is widespread. There has been a gradual abatement of prejudice because of the increase of Turkish patients; and the recent successful issue of a serious operation on the chief sheik of the Mosque has done much toward altogether breaking down the wall. Moslem officials now take decided interest in the hospital. There are said to be ten times as many Turks treated now as heretofore, and Russian Jews, Greeks and Bedouins, as well as Syrians, are among the patients. The Bedouins, being accustomed to sleeping in open air on the ground, object strenuously to bedsteads, and prefer to lie *under* instead of on them. The spring mattress is another terror, because it will not keep still! The hospital and church in one enclosure are beautifully situated at the base of Mt. Carmel, the Bay of Acre in front, with the coast mountains in full view.

"Let us not be weary in well-doing" is the thought on visiting the Tabeetha Mission at Jaffa, established fifty-two years ago by a Scotch lady of means, Miss Walker-Arnott, who gave herself and her income to the uplift of her sex there. The field was of her own choos-

ing, the work at first done alone, without salary, all receipts devoted to the work, Arabic to be mastered, arbitrary and hostile Turkish officials to be won by tact and patience, she has come out more than conqueror. Her trained native teachers are all over Palestine; Jewish, Greek and Moslem mothers have had cause to call her blessed; she has had for years a plant increasing in value and an invaluable staff of helpers. In addition Jaffa has other missions, and is a strong centre.

The Jerusalem Bishopric Fund and three English missionary societies finance the missionary community in Jerusalem, of which, with an immense diocese outside, Bishop Blyth has been leader for twenty-three years. The episcopal residence, Collegiate Church of St. George, boys' and girls' schools and Anglican clergy house are an imposing group of buildings. The Church Missionary Society and London Jews' Society in hospital and dispensary, boarding, day and industrial schools and printing office, are working diligently.

We visited a Mohammedan school for girls in Jerusalem, under patronage of the Sultan and supervision of two American ladies (college bred), appointed by the Turkish authorities to superintend the entire management, with the sole limitation of not introducing *Christian* teaching. The scholars include every grade from peasants to daughters of members of the young Turk Parliament. Elementary branches of common school and industrial education are taught, including the Koran. The text-books are in Arabic. The discipline of the American ladies tends to ensuring obedience, thrift, industry, and absolute cleanliness and neatness of person and apparel are imperative. A year ago, when the study of geography was introduced, there was a violent outbreak from the mother of a girl of rank, and later from a Mohammedan priest, because "geography is Christian teaching," whereupon, investigation being urged, both parent and priest begged to join the class and were highly pleased with the results.

At the mid-day Muezzin-call the whole 350 girls, the older ones donning their veils, marched to drum-beat, into the open court for prayers, after which a small group, called a *prayer-league*, adjourned to an inner court to pray for the extension of Mohammedanism. After luncheon, the drum-beat sent them back to their class rooms, veils were doffed, and work began again.

Galilee, Tiberias, Nazareth, Cana and the wayside hamlets between Tiberias and the Mediterranean are cared for by the Church Missionary Society, London Jews' Society, Friends, and other organizations. In these places the beggar was conspicuous by his absence. Where before "*Bakshish! Bakshish!*" was heard, the cry now was "*Buy! Buy!*" and as a rule the lace and other hand-made fabrics were immaculate.

In Constantinople, Robert College and the American College for Girls take top-most rank in Christian education. The Y. M. C. A., Christian Endeavor, Y. W. C. A. and kindred organizations are spreading the "good tidings" broadcast, and the Scotch missionaries are enlarging and deepening their influence.

While waiting in an open carriage outside of the Galata Tower, three Jewish girls on the opposite side of the street crossed over and spoke to me modestly, and in one instant we were talking together as if we had been old friends. They had in their schoolbags histories, geographies and Bibles, and right then and there they repeated verse after verse of Scripture, and gave glowing accounts of their conversion to Christianity as the result of the untiring efforts of their teacher, a worker of the Free Church of Scotland, who is Sunday-school teacher as well. In parting, they said, "Lady, do come to see our dear teacher at school to-morrow. We love her; she is our friend." On asking what they would do when they had finished their schooling, in a flash came the answer, "Teach our own people."

The Church of England, through its chaplaincy and the Girls' Friendly Society, throwing its shield of protection

around English governesses, stenographers, trained nurses, interpreters, etc., employed in Mohammedan offices and families, show abundant evidence of growing and strengthening through the ten years between our visits. There are Girls' Friendly branches in Smyrna and Bournabat, fifteen miles away, both in fine condition, not only progressing internally, but reaching out and helping others. The associates of the Girls' Friendly Society belong to the Anglican Church or one of its branches; the members are of any creed or none, and many a young English wage-earner, perforce under the ungodly atmosphere of Mohammedanism, is cheered, protected and uplifted by her Girls' Friendly Society affiliations. The Girls' Friendly Society is always a centre of light in these dark environments. The secretary of the Smyrna Girls' Friendly Society is the head of the London work for Jewish women there, and seldom has a life been more signally blessed in results than has been hers.

Work for Jews throughout Asia Minor, Syria, Palestine and Egypt shows encouraging and deepening results. Doors are opening wide for Christianity to enter. Jews are working up their own schools, and are *eager* to send their children to mission schools. "The London Society for Promoting Christianity among the Jews" is doing noble duty. In Smyrna, especially, numbers are higher than ever before in the girls' school, and there is a large waiting list of those who cannot be admitted, for want of room. About half of these children are in Sunday-school; industrial teaching is making mothers glad not only that it promotes self-helpfulness, but because, after leaving school, their daughters can eke out the meagre family support. Many missionaries laboring among Moslems make time to pray and work more or less among the Jews. The Church Missionary Society throughout its widely extended mission fields is noted in the East in this respect.

The learned Jew, when Christianized, is master of the situation in argument



THE WOMAN'S WARD, ELIZABETH BUNN MEMORIAL HOSPITAL, WUCHANG

with the Mohammedan on the weaker points of the Koran; and English theologians, making this feature a special study, claim that the Christianizing of Jews of the Moslem dominions is the strongest influence that can be brought to bear on the evangelization of Islam. The stream of general education is gradually being diverted from Jewish to Christian channels. The Christianizing of the intelligent Jew is taking on peculiar significance. American and English missionaries agree that every centre of evangelical Hebrews becomes a "light to a wide region in the Mohammedan empire where now the Gospel is practically excluded."

Whilst in Cairo the new girls' college was dedicated with appropriate ceremonies, in which Mr. Roosevelt took a prominent part. The institution was originally the Esbekieh American Mission Girls' School, which outgrew its former quarters, so great was the demand for liberal education of Egyptian girls of high rank, daughters of beys and

pashas. Their new building, although open only two months, had already 137 girls in attendance.

Many Moslem girls are educated in the higher schools; they join in the worship of the one God and strive to be good and do good. There are Moslem patients of all degrees in the Cairo hospitals, who listen gladly and read the Christian literature given to them.

The attitude of Egyptians is strikingly changed. In Cairo and up the Nile American schools are demanded for their children by men of every rank. Syria has inoculated Egypt. Even old El-Azhar is struggling with a movement for a broader curriculum.

The automobile at the base of Cheops, and in Jerusalem, the ban removed from use of electricity, the change in marriage contracts, the freedom of religious usage and argument, the open doors of mosques and government schools, the interest in female education—all point to the "daybreak" that is coming everywhere.

FOUR YEARS IN THE ELIZABETH BUNN MEMORIAL HOSPITAL, WUCHANG

By Susan H. Higgins

IN thinking of the past four years in our hospital for women and children in Wuchang, the three movings stand out most strongly, as disagreeable things are apt to do; yet not wholly for that reason, but because that first move from the main compound was a most important step in the hospital's career, and the first break in the compound family.

For nearly two years after Dr. Glenton returned after furlough, taking me out as her nurse, the hospital remained on the compound, with Boone University, St. Peter's Hospital for Men and St. Hilda's School for Girls. With these thriving institutions the compound was growing more and more overcrowded, and our little hospital more and more shut in by

the schools and hospitals for men and boys, so that the timid Chinese women would not come to us. Of these first two years—from 1905 to 1907—spent on the compound, there is little for me to say, for a newcomer in China does little but study the language for that length of time. One day, however, in 1907, Dr. Glenton and I were together at a patient's house—a big, roomy, official's home—when the idea occurred to us that we might rent such a house and move our hospital to a more advantageous site. I say "our idea" advisedly, for it came to us both at the same instant. Our "ideas" are always carefully labelled, but neither of us can claim this most brilliant of all ideas, exclusively! After some discussion of pros and cons, we

were given permission to look for a house, and a dreary house-hunting time followed. Desirable houses at low rentals were not plentiful, and the one we took was pretty bad, but the best we could do—a semi-foreign structure, the foreign part of which was built by a Chinese carpenter who evidently had never seen a foreign house.

In this house, in a populous part of the city, a long way from the compound, the little Elizabeth Bunn Hospital took a new lease of life. With all its inconveniences and flimsy walls the place had sunshine, and the wards were bright and pleasant. We had twenty-two or three beds here, instead of the eleven beds we had on the compound, and in six months we were turning away patients; our dispensaries were large, and I wish the doctors and nurses at home could see the room where we worked. The consulting, dispensing and redressings had to be done in this one room, and we had to pay our nextdoor neighbor a dollar a month not to block up, by building, the only window that gave us any light.

The class of nurses, now senior pupils, was started in this building. There can be no greater contrast than that between those timid, ignorant girls as they came to us there, and the self-reliant, helpful nurses they now are. Their development has been wonderful. This is a part of hospital work which counts for a great deal, this opening a way of helpfulness and self-support to Chinese women who ordinarily have no aim in life beyond dress and gossip. Our girls are all Christians whose kindness and unselfishness win many patients.

As we outgrew this place, Bishop Roots gave us permission to go to a large house, still in the same neighborhood. This move was well indeed, for the old place was blown down less than two days after we left, and we could hardly have escaped some serious injury.

Our second house was an improvement on the first, accommodating thirty-two patients, and we had a few feet of courtyard where we could exercise without going out on the Chinese street; but the whole place was wretchedly damp, and we



A GROUP OF CHILD PATIENTS

were most thankful when Boone University bought our little compound building for a dormitory, and we in our turn could buy a good piece of property near us, on which stood a large Chinese dwelling. It has taken nearly \$700 to get this building into fit shape for hospital work, with quarters for Dr. Glenton and myself. The hospital is nice and comfortable, but has its failings. Owing to Chinese construction every moan and groan can be heard from one end of the building to the other, and this winter, one case of small-pox in the hospital has closed the whole hospital for weeks, as we have no way of isolating a patient. Our own permanent children have taken the disease, and it has been very hard.

Hospital routine is much the same the world over; the early morning rush, getting patients ready for breakfast, then prayers, then treatments and redressings. In the afternoon comes dispensary rush, with visits that must be made and out-calls answered. The evangelistic side of hospital work is most important, and for that we now have a resident Bible-woman. It is her duty to talk to the out-patients while they wait for the doctor, and to teach the in-patients more fully of our "doctrine." The in-patients are the ones we really reach. They often stay long enough to become interested, and now that we have a regularly appointed Bible-woman, she will follow them to their homes and keep their interest.

This winter we have had to turn away so many patients, because we had not the money to take them in free, and they had not the food charge or "rice money" of about five cents a day to pay. This is a great pity.

This forty-bed hospital was equipped with bedding for the winter through the generosity of the Hankow and Wuchang staff and the Chinese teachers at Boone University. The English Sunday-school in Hankow sent money for the children's Christmas. Without these helps we should have been stranded.

The children's ward, which I have left till the last, is really the heart of the hos-

pital; a large bright room in the centre of the building, with twelve little chairs and low tables for meals. It is a favorite resting place for us all, and many of our visitors ask to be taken in to see the babies, who are always quite ready to sing or play or talk.

HOSPITAL FINANCES

The Board of Missions appropriates \$750 toward the work of the hospital, in addition to the salaries of the doctor and head nurse. This appropriation was made when the hospital was a small eleven-bed building. There are now forty beds, with all the extra expenses of the larger place; there are eleven servants, against five of former years; there is a class of nurses who must be clothed and fed and receive a small monthly pittance; there is a regular laundry man for the washing, which an *amah* used to do. Oil and fuel cost more; bandage cloth and cotton used in the large daily dispensary are expensive; there is the telephone, and these are only some of the extras. We need about twice as much as we get, and that will be allowing only twelve and a half cents gold a day to each of the forty beds. If we had this, it would cover everything, food, medicine, redressing materials, etc. Bishop Roots is asking for an appropriation of \$1,200 this year. Out-calls will supply deficiencies and help equip the operating rooms. There is little chance to operate because there are so few instruments. Nor is there as much good pay out-practice as was looked for. The hard times in the past year have extended to the upper classes, and people who ordinarily would pay \$5 Mexican (\$2.50) for a visit now come to the hospital for the small fee at the gate. It is impossible to grow without increasing the expense.

THE NURSE'S WAIL

At the present the first of every month is a nightmare, trying to condense bills amounting to \$150 in gold to within the monthly \$62.50 check. This is the only part of the work in China which I mind!

THE UNITED OFFERING FROM THE STANDPOINT OF A PARISH TREASURER IN MAINE

ONLY two short months are left before the last contributions must be made toward the United Offering of 1910. This offering will be given in Cincinnati, on the eighth day of next October, on the big gold alms basin presented to the Church of America by the Church of England. Any woman who has been a United Offering treasurer will appreciate with what anxiety this last collection is prayed for, thought over and worked for!

As the treasurer looks back it seems a very short time since, directly after the triennial in Richmond, the new blue boxes and leaflets were received for 1910, and the names of all baptized women in the parish gone over and over and over again, for fear some one might be left out. And then the visits that were paid, armed with blue boxes and leaflets, the letters that were written to women who had left the home parish and knew nothing of the United Offering, giving them the privilege of contributing through the blue boxes with the name of the home church written across the top. And as those first six months passed, how the list was pondered over and studied, and new names added, as women were found by the treasurer and others interested in the work. There were discouraging days, many disappointments often one after the other, but as the three years draw to a close, the treasurer seems to see only the blessings, which shine out like beacons to cheer and encourage all work in the Master's service.

And after each collection, the treasurer remembers how she wondered just what it represented besides dollars and cents, what self-sacrifice, real interest and thankful love for God and man.

And now, as the last collection approaches, every treasurer must ask her-

self, with deep concern, how many of her contributors really feel the desire, the necessity of telling some other woman, of passing on the story of the United Offering, until every baptized woman in the Church shall know and have a share in it. For, after all, while the money is important, the chief thing is to spread the news. For nearly three years many of us have been praying that God will put it into the hearts of more and more women to offer themselves for His service in the mission field; and if He answers our prayers, we must be ready to help the Board of Missions to send these new recruits, and that means that our United Offering in Cincinnati in 1910 must be very much larger than that made in Richmond in 1907.

What are we doing about this, you and I?

Are we giving a mite, saying, "I can do nothing more," without realizing that "I can't" is a lie on the lips that repeat "I believe in the Holy Ghost"? Or, are we giving more than ever as our share, giving what we really can afford to give? Are we each one of us seeking out every woman in our parish, urging her to share in this? Are we looking for the scattered Churchwomen in our dioceses, the Churchwomen who come by the thousands every summer to our dioceses, the women who are away from home? Are we really trying to interest all our women, rich and poor alike, showing each one the privilege of taking part in this United Offering?

If we are not doing these things, you and I, and should begin to-day, what do you suppose would happen? The result would be far beyond our expectations for the glory of God and the fulfilment of that most important of all missionary prayers, "Thy kingdom come."

CINCINNATI AND STUDY CLASSES

ONE of the plans for Cincinnati in October is that of the study classes under the direction of the Junior Department. These classes are to hold seven sessions, from 9 to 10:15 in the morning, in St. Paul's Cathedral House. The classes are to be normal, in that they aim to train the members so that they may go back to their branches ready to use that training there. The leaders of these classes will be Junior officers who have been trained at Silver Bay or in normal classes elsewhere, and have done successful work in their own branches. Each class will probably be limited to ten members, and the general plan is as follows:

FOR LEADERS OF OLDER JUNIORS AND ADULT CLASSES

"The Why and How of Foreign Missions." "The Upward Path," the new text-book on the Negroes of the South. "The Uplift of China." "The Acts."

FOR LEADERS OF CHILDREN'S CLASSES For children from ten to fourteen:

"Winners of the World," the Junior book on "The Upward Path."
"Uganda's White Man of Work,"
Life of A. M. Mackay.

From fifteen to twenty:

"Servants of the King"—a missionary biography.

These classes are open (until the number is made up) to all who wish to join, and they are especially recommended to Junior leaders. They offer an opportunity never before given to many of these leaders, to educational secretaries, and others willing to take up this most interesting and worthwhile work of mission study. There is one, and only one difficulty in the way. Convention days are apt to be busy ones! We all want to attend so many meetings, to see as much as possible of the General Convention itself, to be entertained or to entertain, that we wonder how it will be possible to take time for study. Two answers may be given. First, the classes will not interfere with

any other meetings, the hours have been chosen for that very reason, and they will be held on only seven days. Second, suppose it does mean sacrifice? If we go to Cincinnati unselfishly, not for our pleasure but for what we may gain for others, and if we are in earnest about our educational work, we shall surely seize this opportunity, and give up, if necessary, other meetings and pleasures for these classes.

TRIENNIAL NOTES

THE members of the Woman's Auxiliary who hope to be in Cincinnati will wish to remember a few dates and special occasions:

October 5th, Wednesday: Morning, Public Service at opening of General Convention. Afternoon: Conference of *diocesan officers* of the Auxiliary.

October 6th, Thursday: Morning, it is proposed to hold an adjourned session of the *officers' conference*.

October 7th, Friday: Missionary Day in General Convention.

October 8th, Saturday: 8 A.M., Holy Communion, with United Offering, in Christ Church; 8:15, Holy Communion in St. Paul's Cathedral. Afternoon: General Meeting of the Woman's Auxiliary.

October 10th, Monday: Morning, there may be another adjourned session of the *officers' conference*.

On following days the hours between 10:30 and 12:50 will be occupied in informal conferences, open to all members of the Auxiliary, with prayers at noon followed by missionary addresses.

Officers who have not already notified the Secretary of their intention of being in Cincinnati will please do so as soon as possible.

Any member wishing information about boarding places should write to Mrs. Mortimer Matthews, Glendale, O.

ACKNOWLEDGMENT OF OFFERINGS

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

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

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

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

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

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 Auxilliary.

Home Dioceses

Alabama

Ap. \$150.00; Sp. \$46.95

| | |
|--|--------|
| MONTGOMERY—St. John's S. S.*; Gen. | 150 00 |
| MISCELLANEOUS—Babies' Branch, Sp. for missionary font, Alaska..... | 46 95 |

Albany

Ap. \$928.75; Sp. \$56.27

| | |
|---|--------|
| ALBANY—St. Peter's; Colored, \$61.65; | |
| Indian, \$28.61; Dom., \$110.54..... | 200 80 |
| Helen L. Wilson, Gen..... | 25 00 |
| AMSTERDAM—St. Ann's; Gen..... | 77 55 |
| BURNT HILLS—Calvary; Dom..... | 6 11 |
| CANTON—Grace; Gen..... | 54 35 |
| CLAVERACK—Trinity Church; Gen..... | 5 20 |
| COOPERSTOWN—Christ Church; Dom., \$45.14; Frn., \$3..... | 48 14 |
| FAIRFIELD—Trinity Church; Dom., \$3.56; Frn., \$3.32..... | 6 88 |
| HUDSON—Christ Church; Sp. for Bishop Whipple Memorial, Havana, Cuba | 10 00 |
| JOHNSTOWN—St. John's; Gen..... | 150 00 |
| LITTLE FALLS—Emmanuel Church; Charles Bailey, Sp. for Church Extension Fund, Porto Rico..... | 5 00 |
| MENANDS—St. Margaret's S. S.; Gen. | 7 75 |
| MIDDLEVILLE—Memorial; Dom..... | 10 96 |
| OGDENSBURG—St. John's; Frn., \$10; Wo. Aux., Sp. for Bishop P. T. Rowe, d.d., Alaska, \$40..... | 50 00 |
| RAYMERTOWN—St. Paul's; Sp. for St. John's University, Shanghai..... | 1 27 |
| SARATOGA SPRINGS—Bethesda S. S.*; Dom., \$19; Frn., \$18.30..... | 37 30 |
| SUMMIT—"Crowe's Nest"; Gen..... | 10 00 |
| TROY—St. Barnabas's; Dom., \$1.50; Frn., \$1.50..... | 3 00 |
| St. John's; *Gen., \$169.71; Cuba, \$32..... | 201 71 |
| St. Luke's S. S.*; Gen..... | 10 00 |
| WALLOOMSAC—St. John's Chapel S. S.*; Gen..... | 4 00 |
| MISCELLANEOUS—"Cash," Gen..... | 60 00 |

Arkansas

Ap. \$788.42

| | |
|--|--------|
| ARKANSAS CITY—St. Clement's; Gen.. | 4 80 |
| BATESVILLE—St. Paul's; Gen..... | 31 20 |
| BERRYVILLE—St. John's; Gen..... | 96 |
| BLITHEVILLE—St. John's; Gen..... | 2 40 |
| BOONEVILLE—Ascension; Gen..... | 48 |
| BRINKLEY—St. Luke's; Gen..... | 1 00 |
| CAMDEN—St. John's; Gen..... | 28 80 |
| CLARENDON—St. Cyprian's; Gen..... | 78 |
| DES ARC—St. James's; Gen..... | 48 |
| DE VALL'S BLUFF—St. Michael's; Gen. | 2 40 |
| EUREKA SPRINGS—St. James's; Gen.. | 7 30 |
| FAYETTEVILLE—St. Paul's; Gen..... | 36 00 |
| FOREMAN—St. Barnabas's; Gen..... | 4 80 |
| FORREST CITY—Church of the Good Shepherd; Gen..... | 24 00 |
| FORT SMITH—St. John's; Gen..... | 96 00 |
| FULTON—Emmanuel Church; Gen.... | 2 40 |
| HARRISON—St. John's; Gen..... | 4 80 |
| HOPE—St. Mark's; Gen..... | 14 40 |
| HOT SPRINGS—St. Luke's; Gen..... | 96 00 |
| JONESBORO—St. Mark's; Gen..... | 9 60 |
| LAKE VILLAGE—Emmanuel Church; Gen. | 9 60 |
| LITTLE ROCK—Christ Church; Gen.. | 16 42 |
| St. Mark's; Gen..... | 4 80 |
| St. Paul's; Gen..... | 24 00 |
| Trinity Church; Gen..... | 96 00 |
| LONOKE—St. Mark's; Gen..... | 2 40 |
| MAMMOTH SPRINGS—St. Andrew's; Gen. | 2 40 |
| MARIANNA—St. Andrew's; Gen..... | 24 00 |
| MENA—Christ Church; Gen..... | 14 40 |
| MONTICELLO—St. Mary's; Gen..... | 2 40 |
| MORRILLTON—St. Agnes's; Gen..... | 4 80 |
| NASHVILLE—Church of the Redeemer; Gen. | 2 40 |
| NEWPORT—St. Paul's; Gen..... | 38 00 |
| OSCEOLA—Calvary; Gen..... | 72 |
| PINE BLUFF—Trinity Church; Gen.. | 108 00 |
| POCAHONTAS—Ascension; Gen..... | 2 40 |
| RUSSELLVILLE—Gen..... | 48 |
| SEARCY—St. Thomas's; Gen..... | 12 00 |
| STUTTGART—St. Alban's; Gen..... | 2 40 |

Acknowledgments

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| TEXARKANA— <i>St. Andrew's</i> : Gen..... | 9 60 |
| TOLLVILLE— <i>St. Peter's</i> : Gen..... | 1 80 |
| VAN BUREN— <i>Trinity Church</i> : Gen..... | 36 00 |
| WARREN— <i>Holy Cross</i> : Gen..... | 2 40 |
| WINSLOW— <i>St. Stephen's</i> : Gen..... | 2 40 |

Atlanta

Ap. \$807.00; Sp. \$42.00

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|---|-----------------|
| ATLANTA— <i>All Saints</i> : Gen., \$500; St. Hilda, No. 2, Junior Aux., Sp. for scholarship, St. Mary's Orphan- age, Jessfield, Shanghai, \$40..... | 540 00 |
| <i>Holy Innocents</i> : Wo. Aux., Gen..... | 5 00 |
| <i>St. Luke's</i> : Gen..... | 50 00 |
| COLUMBUS— <i>Trinity Church</i> : Gen..... | 4 00 |
| GREENSBORO— <i>Church of the Re- deemer</i> : Gen..... | 10 00 |
| MACON— <i>St. Paul's</i> : Wo. Aux., Sp. for St. Paul's College, Tokyo..... | 2 00 |
| ROME— <i>St. Peter's</i> : Gen..... | 45 00 |
| SPARTA— <i>Ascension</i> : Gen..... | 2 00 |
| MISCELLANEOUS—Branch Wo. Aux., training Bible-woman, Sendai, Tokyo, \$50; training Bible-woman, Wuchang, Hankow, \$50; salary for physician, St. Barnabas's Hospital, Osaka, Kyoto, \$50; Bishop Knight's School, Guantanamo, Cuba, \$16... Branch Junior Aux., Day-school, Hankow, \$10; Gen., \$15..... | 166 00 25 00 |

Bethlehem

Ap. \$662.56; Sp. \$63.00

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| ALDEN— <i>St. Andrew's</i> : Gen..... | 14 67 |
| BIRDSBORO— <i>St. Michael's</i> : Gen..... | 75 05 |
| BUSHKILL—Mary A. Thomas, Gen..... | 5 00 |
| CARBONDALE—W. R. Morss, Gen..... | 5 00 |
| JEDDO—"A Friend," Frn..... | 25 00 |
| JONESTOWN— <i>St. Mark's</i> : Gen..... | 10 00 |
| MAUCH CHUNK— <i>St. Mark's</i> : Dom., \$2.20; Indian, \$1; Colored, \$1.50; Frn., \$2.55; Gen., \$1.20..... | 8 45 |
| Miss Fanny M. Butler, Sp. for Ex- pansion Fund, St. John's University, Shanghai..... | 10 00 |
| NANTICOKE— <i>St. George's</i> : Gen..... | 17 91 |
| PLYMOUTH— <i>St. Peter's</i> : Gen..... | 12 07 |
| POTTSVILLE— <i>Trinity Church</i> : Dom. and Frn., \$177.68; the Misses Ban- non, Sp. for Expansion Fund, St. John's University, Shanghai, \$10..... | 187 68 |
| SCRANTON— <i>St. David's</i> : Gen..... | 12 18 |
| <i>St. Luke's</i> : Dom., \$55; Frn., \$105... SOUTH BETHLEHEM— <i>Nativity</i> : Wo. Aux., Gen..... | 160 00 10 00 |
| STROUDSBURG— <i>Christ Church S. S.*</i> : Gen..... | 9 94 |
| TAYLOR— <i>St. Matthew's</i> : Gen..... | 4 69 |
| TROY— <i>St. Paul's</i> : Gen..... | 17 15 |
| WERNERSVILLE—Emily E. Tomkins, Gen..... | 10 00 |
| Miss L. Caperton, Gen..... | 5 00 |
| WILKES-BARRE— <i>Calvary</i> : Gen..... | 81 67 |
| <i>St. Stephen's</i> : Woodward Leavenworth, Sp. for Church Extension Fund, Porto Rico..... | 25 00 |
| Mrs. Charles A. Miner, Sp. for medi- cal expenses of a Student Volun- teer missionary..... | 10 00 |
| MISCELLANEOUS—Babies' Branch, Sp. for "Little Helpers" cot, St. Ag- nes's Hospital, Raleigh, North Caro- lina, \$7; Sp. for Babies' Branch font, \$1; Junior Aux., Gen., \$1.10.. | 9 10 |

California

Ap. \$374.90; Sp. \$125.00

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| HANFORD— <i>Church of the Saviour</i> : Gen..... | 22 15 |
| OAKDALE— <i>St. Matthew's</i> : Gen..... | 6 70 |
| OAKLAND— <i>St. Paul's</i> : Gen..... | 152 80 |
| <i>Holy Innocents' S. S.*</i> : Gen..... | 6 60 |
| <i>Trinity Church</i> : Ladies' Guild, Sp. for | |

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| Catechists' School Land and Building Fund, Shanghai..... | 25 00 |
| PACIFIC GROVE— <i>St. Mary's S. S.*</i> : Gen..... | 20 70 |
| SAN FRANCISCO— <i>Advent</i> : Gen..... | 15 00 |
| Grace: William Mintzer, Sp. for Cate- chists' School Land and Building Fund, Shanghai..... | 100 00 |
| <i>St. Peter's</i> : Wo. Aux., salary of Rev. J. W. Nichols, Shanghai..... | 1 00 14 75 |
| <i>St. Stephen's</i> : Gen..... | 100 00 |
| "Anonymous," Gen..... | 24 45 |
| SAN RAFAEL— <i>St. Paul's</i> : Gen..... | 7 50 |
| VISALIA— <i>St. Paul's</i> : Gen..... | 3 25 |
| WALNUT CREEK— <i>St. Paul's</i> : Gen..... | |

Central New York

Ap. \$877.90; Sp. \$337.15

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| ADAMS— <i>Emmanuel Church</i> : Dom., \$2.22; Frn., 83 cts.; S. S.,* Gen., \$2.75..... | 5 80 |
| BINGHAMTON— <i>Christ Church</i> : \$31.28, S. S.,* \$46.79, Gen..... | 78 07 |
| <i>Trinity Church</i> : Dom..... | 25 00 |
| CAPE VINCENT— <i>St. John's</i> : Gen..... | 33 50 |
| MEXICO— <i>Grace</i> : Gen..... | 8 60 |
| NORWICH— <i>Emmanuel Church S. S.*</i> : Gen..... | 82 05 10 00 |
| Clarence L. Parker, Gen..... | |
| ONONDAGA CASTLE— <i>Church of the Good Shepherd</i> : Gen..... | 1 00 |
| OWEGO—"A Member," Wo. Aux., Sp. for Miss Bristowe's personal use, Tokyo..... | 5 00 10 00 |
| PARIS— <i>St. Paul's</i> : Gen..... | 10 00 |
| SENECA FALLS— <i>Trinity Church S. S.*</i> : Gen., \$95; Sp. for Rowland Hall, Utah, \$40..... | 135 00 |
| SKANEATELES— <i>St. James's</i> : Lucy A. Fitch, Sp. for St. John's University Expansion Fund, Shanghai..... | 10 00 |
| SYRACUSE— <i>Calvary</i> : Gen..... | 20 53 |
| In Memoriam, the mission work, Ichang, Hankow..... | 6 00 |
| (East)—Miss E. Van Heusen, Sp. for Expansion Fund, St. John's Univer- sity, Shanghai..... | 3 00 |
| UNION SPRINGS— <i>Grace</i> : Gen..... | 5 50 |
| UTICA— <i>Calvary</i> : Gen..... | 5 00 |
| <i>Holy Cross</i> : Girls' Friendly Society, Sp. for Girls' School, Bontok, Philip- pine Islands..... | 14 15 |
| <i>St. George's</i> : Gen..... | 3 00 |
| WATERLOO— <i>St. Paul's</i> : Gen..... | 56 67 |
| WATERTOWN— <i>Church of the Redeemer S. S.*</i> : Gen..... | 8 18 300 00 |
| <i>Trinity Church</i> : Gen..... | |
| MISCELLANEOUS—Second District Mis- sionary Study Class, Wo. Aux., Sp. for industrial work in Julia C. Emery Hall, Africa, \$62.50; Sp. for St. John's College, Shanghai, \$62.50. Babies' Branch, Dom., \$42; Frn., \$47; Akita Kindergarten, Tokyo, \$25; Angelica Church Hart Day- school, Wuchang, Hankow, \$10; Sp. for kindergarten, Mayaguez, Porto Rico, \$35; Sp. for "Arthur Selden Lloyd" scholarship, Corbin, Lexing- ton, \$5..... | 125 00 164 00 |
| Through Lucy Carlisle Watson, Sp. for "Utica" scholarship, Tortella Hall, Nenana, Alaska..... | 100 00 |

Chicago

Ap. \$962.43; Sp. \$56.00

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| CHICAGO— <i>Advent</i> : Gen..... | 3 16 |
| <i>Ascension S. S.*</i> : Gen..... | 8 33 |
| <i>Atonement</i> : Frn..... | 15 00 |
| <i>Christ Church S. S.*</i> : Salary of Rev. Chi Hsui, Hankow..... | 180 00 |

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| <i>Epiphany</i> : Gen..... | 20 00 | MYSTIC— <i>St. Mark's</i> : Gen..... | 6 00 |
| Choir boys of Epiphany Church, Boys' Day-school, Ichang, Hankow.. | 5 00 | NEW CANAAN—"One who helps as she can," Gen..... | 5 00 |
| <i>Grace</i> : Dom., \$2.15; Frn., \$87.20; Gen., \$4.48..... | 93 83 | NEW HAVEN— <i>Ascension</i> : Gen..... | 45 77 |
| <i>Holy Nativity S. S.*</i> : Gen..... | 16 23 | <i>St. Paul's</i> : Estate of Mary E. Baldwin, Dom. and Frn., \$34.05; Miss Frances J. Baldwin, Sp. for Church Extension Fund, Porto Rico, \$5; Junior Aux., Sp. for Girls' High School, Kyoto, \$10..... | 49 05 |
| <i>St. George's S. S.*</i> (Grand Crossing): Gen..... | 26 61 | <i>St. Thomas's</i> : Gen..... | 86 61 |
| <i>St. James's</i> : \$50, "A Member," \$200, Gen..... | 250 00 | <i>Trinity Church</i> : Mrs. T. H. Bishop, Sp. for Church Extension Fund, Porto Rico..... | 10 00 |
| <i>St. Peter's</i> : Gen., \$156.79; Sp. for Miss Jeffrey, St. Paul's School, Beaufort, East Carolina, to help pay debt, \$50; Sp. for Miss Folsom, St. Mary's Mission, Honolulu, \$5; Sp. for Oneida Mission, Fond du Lac, \$1 | 212 79 | Miss Mary E. Hollister, Gen..... | 10 00 |
| EVANSTON— <i>St. Luke's</i> : Dom. and Frn., \$37; S. S.* Birthday Fund, Gen., \$3.72..... | 40 72 | Miss Sarah L. Mitchell, Gen..... | 25 00 |
| Mrs. C. C. Poole, Gen..... | 5 00 | NOANK— <i>Grace</i> : Gen..... | 7 00 |
| GENEVA— <i>St. Elizabeth's S. S.*</i> : Gen. | 15 00 | NORWALK— <i>Grace</i> : \$85, S. S.* \$86.50, Gen..... | 171 50 |
| HINSDALE— <i>Grace</i> : Gen..... | 24 74 | NORWICH— <i>Trinity Church</i> : Gen..... | 160 00 |
| RIVERSIDE— <i>St. Paul's S. S.*</i> : Gen..... | 30 00 | NORWICH TOWN—Susan T. Adams, Gen..... | 1 00 |
| WINNETKA— <i>Christ Church S. S.*</i> : Gen..... | 72 02 | OXFORD— <i>St. Peter's</i> : Gen..... | 4 30 |
| Colorado | | POMPRET CENTRE— <i>Christ Church</i> : Gen..... | 99 68 |
| Ap. \$382.34; Sp. \$3.00 | | PORTLAND— <i>St. John Baptist's</i> : Gen.. | 18 00 |
| ALAMOSA— <i>St. Thomas's S. S.*</i> : Gen.. | 6 02 | <i>Trinity Church</i> : Dom., \$60.50; Frn., \$5; Gen., \$116.76..... | 182 26 |
| COLORADO SPRINGS— <i>St. Stephen's</i> : Dom. and Frn..... | 252 00 | QUAKERS' FARM— <i>Christ Church</i> : Gen. | 25 85 |
| DENVER— <i>Epiphany</i> : Junior Aux., Gen. | 5 00 | RIDGEFIELD—Mrs. J. H. Bulkeley, Sp. for Church Extension Fund, Porto Rico..... | 50 00 |
| <i>St. Barnabas's</i> : Junior Aux., Gen..... | 15 | RIVERSIDE— <i>St. Paul's</i> : Mrs. M. L. Lockwood, Sp. for Church Extension Fund, Porto Rico, \$5; Sp. for Bishop Whipple Memorial Fund, Havana, Cuba, \$6..... | 11 00 |
| <i>St. John's Cathedral</i> : Junior Aux., Frn., \$1; Gen., \$5..... | 6 00 | ROCKVILLE— <i>St. John's</i> : Gen..... | 5 24 |
| <i>St. Luke's</i> (Montclair): Junior Aux., Gen..... | 6 00 | ROUND HILL— <i>Calvary S. S.*</i> : Gen... 5 75 | |
| <i>St. Mark's</i> : Mothers' Meeting, Sp. for Bishop Aves, Mexico..... | 3 00 | ROWAYTON—Mrs. E. F. Weed, Gen... 5 00 | |
| <i>St. Stephen's</i> : Junior Aux., Gen..... | 5 00 | SIMSBURY— <i>Westminster School</i> : Gen.. 50 00 | |
| MORRISON— <i>All Angels</i> : Gen..... | 2 00 | SOUTHINGTON— <i>St. Paul's S. S.</i> : Gen.. 9 23 | |
| MISCELLANEOUS—Wo. Aux., Gen..... | 100 17 | SOUTH MANCHESTER— <i>St. Mary's</i> : Gen. 76 32 | |
| Connecticut | | STAFFORD SPRINGS— <i>Grace</i> : Gen..... 13 00 | |
| Ap. \$4,151.94; Sp. \$1,348.55 | | STAMFORD— <i>St. John's S. S.</i> : "St. John's" scholarship, St. Hilda's School, Wuchang, Hankow, \$50; "St. John's" scholarship, St. Elizabeth's School, Standing Rock, South Da- kota, \$60; Sp. for scholarship, St. Augustine's School, Raleigh, North Carolina, \$25; Sp. for John and Mary, under the late Archdeacon Hughson, Asheville, \$50; Sp. for Rev. Mr. Spurr, Moundsville, West Virginia, \$25..... | 210 00 |
| ANSONIA— <i>Immanuel Church</i> : Dom... 5 00 | | UNIONVILLE— <i>Christ Church</i> : \$3.85, S. S.* \$3, Gen..... | 6 85 |
| BANTAM— <i>St. Paul's</i> : Gen..... | 24 50 | WAREHOUSE POINT— <i>St. John's</i> : Dom., \$54.25; Frn., \$5.50..... | 59 75 |
| Mrs. W. N. Sanford, Gen..... | 5 00 | WEST HARTFORD— <i>St. James's</i> : \$13.40, S. S.* \$4, Gen..... | 17 40 |
| BETHANY— <i>Christ Church</i> : Gen..... | 11 57 | WESTPORT— <i>Christ Church</i> : Gen..... 88 60 | |
| BETHEL—Mrs. George A. Shepard, Gen..... | 5 00 | WETHERSFIELD— <i>Trinity Church</i> : Gen. 28 37 | |
| BRIDGEPORT— <i>Christ Church</i> : Gen... 39 75 | | WILTON— <i>St. Matthew's S. S.*</i> : Gen.. 13 07 | |
| Mrs. Edward Wright Harral, Gen... 25 00 | | WINDSOR— <i>Grace</i> : Dom. and Frn., \$51.76; S. S.* Gen., \$40.13..... | 91 89 |
| BRISTOL— <i>Trinity Church</i> : Gen..... 16 58 | | WINSTED— <i>St. James's</i> : Gen..... 48 09 | |
| BROOKLYN— <i>Trinity Church</i> : Gen..... 35 91 | | YALEVILLE— <i>St. John's</i> : Gen..... 2 00 | |
| BYRAM— <i>St. John's S. S.*</i> : Gen..... 3 70 | | MISCELLANEOUS—New Haven Arch- deaconry, Gen..... | 2 10 |
| DANBURY— <i>St. James's</i> : Gen..... 39 67 | | Branch Wo. Aux., Gen., \$1,500; Sp. for Foreign Insurance Fund, \$100; Sp. for Rev. D. T. Huntington for Trade School, Ichang, Hankow, \$500; Sp. for work under Bishop Partridge, Kyoto, \$200; Sp. for work under Bishop Graves, Shang- hai, \$200; Sp. for work under Bish- op Aves, Mexico, \$100; Sp. for Mrs. Roots's class, Hankow, \$8.55; Sp. for Bishop Rowe, Alaska, \$20; Sp. for Bishop Brent, Philippine Islands, \$15; Sp. for Domestic Contingent Fund, \$19..... | 2,662 55 |
| DANIELSON— <i>St. Alban's</i> : \$12.65, Wo. Aux., \$20, Gen..... | 32 65 | Junior Aux., Japan, \$50.42; work among the mountain whites, \$50.42. | 100 84 |
| DARIEN— <i>St. Luke's</i> : Gen..... 42 | | | |
| DEEP RIVER— <i>St. Peter's</i> : Frn..... 2 61 | | | |
| EAST BERLIN— <i>St. Gabriel's</i> : Gen... 24 55 | | | |
| ESSEX— <i>St. John's</i> : Dom., \$3.21; Frn., \$2.14..... | 5 35 | | |
| GREENFIELD HILL—"A Friend," Gen.. 10 00 | | | |
| GREENWICH—S. C. Talbot, Gen..... 5 00 | | | |
| GROTON— <i>Seabury Memorial</i> : Gen... 27 00 | | | |
| HARTFORD— <i>Christ Church S. S.*</i> : Gen..... | 100 00 | | |
| <i>Church of the Good Shepherd S. S.*</i> : Gen..... | 60 00 | | |
| <i>St. James's</i> : Gen..... | 92 00 | | |
| <i>St. Monica's S. S.*</i> : Gen..... | 4 00 | | |
| <i>Trinity Church</i> : "A Member," Gen.. 5 00 | | | |
| "A," Gen..... | 90 | | |
| HAZARDVILLE— <i>St. Mary's</i> : Gen..... 3 00 | | | |
| LIME ROCK—"L. C. B." Gen., \$50; "In Memory" of medical missions, \$50..... | 100 00 | | |
| MIDDLETOWN— <i>Holy Trinity Church</i> : Dom., \$34.43; Indian, \$31.36; Col- ored, \$2.68; Frn., \$10.95; Gen. (of which S. S.* \$159.36), \$231.87... 311 29 | | | |
| <i>St. Luke's</i> : Gen..... | 25 47 | | |
| MILFORD— <i>St. Peter's</i> : Gen..... | 15 50 | | |

Acknowledgments

695

Dallas

Ap. \$56.08; Sp. \$5.00

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| DALLAS— <i>Incarnation</i> : Girls' Junior Aux., Gen. | 5 00 |
| FORT WORTH— <i>St. Andrew's</i> : Gen., \$5; Junior Aux., Sp. for St. Mary's-on-the-Mount, Sewanee, Tennessee, \$5 | 10 00 |
| Trinity Church: Gen. | 25 00 |
| HONEY GROVE— <i>St. Mark's S. S.*</i> : Gen. | 3 89 |
| TERRELL— <i>Church of the Good Shepherd S. S.*</i> : Gen. | 17 19 |

Delaware

Ap. \$293.55; Sp. \$250.79

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| DELMAR— <i>All Saints</i> : \$10, S. S.* \$4.32, Gen. | 14 32 |
| ELLIS GROVE— <i>St. Andrew's</i> : Gen. | 4 03 |
| LITTLE HILL— <i>St. John's</i> : Gen. | 10 00 |
| LAUREL— <i>St. Philip's S. S.*</i> : Gen. | 15 00 |
| MIDDLETOWN— <i>St. Anne's</i> : Gen. | 12 25 |
| NEWARK— <i>St. Thomas's</i> : Wo. Aux., Point Hope, Alaska, \$5; Sp. for Foreign Insurance Fund, \$3. | 8 00 |
| NEW CASTLE— <i>Immanuel Church</i> : Dom. and Frn. | 13 64 |
| WILMINGTON— <i>Calvary</i> : \$25, S. S.* \$16.23, Wo. Aux., \$5, Gen.; Wo. Aux., Sp. for Foreign Insurance Fund, \$2. | 48 23 |
| <i>Immanuel Church S. S.*</i> : Gen., \$4.08; Sp. for work of Rev. Sherman Coolidge, Wyoming, \$24.25; Sp. for Bishop Funsten, Idaho, at his discretion, \$15.10; Sp. for Rev. S. J. Jennings, Nampa, Idaho, at his discretion, \$25.95; Sp. for Mr. Isaac Parker, Fay, Oklahoma, at his discretion, \$34.88; Sp. for Bishop Rowe, Alaska, at his discretion, \$5.37; Sp. for St. Paul's School, Lawrenceville, Southern Virginia, at discretion of Rev. J. S. Russell, \$16.95; Sp. for Bishop Kinsolving, Brazil, at his discretion, \$6.20; Sp. for Rev. S. H. Littell, Hankow, at his discretion, \$15.75. | 148 53 |
| <i>St. Michael's</i> : Gen. | 4 00 |
| Trinity Church: Sp. for Bishop Spalding, Utah. | 47 60 |
| F. William Curtis, Gen. | 25 00 |
| MISCELLANEOUS—Wo. Aux., Sp. for Foreign Insurance Fund, \$7; Sp. for Rev. H. Lewis, New Mexico, \$13.29; Mexican Division, "Bishop Lee" scholarship, St. Andrew's School, Mexico, \$100. | 120 29 |
| Babies' Branch, Gen., \$35; Akita Kindergarten, Tokyo, \$5; Sp. for missionary font, \$1; Sp. for one session schooling for one child, Ivy Depot, Virginia, \$5; Sp. for Rev. Sherman Coolidge, Wyoming, \$7.45; Sp. for Holy Trinity Orphanage, Tokyo, \$20. | 73 45 |

Duluth

Ap. \$292.12; Sp. \$4.00

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| DULUTH— <i>Trinity Pro-Cathedral S. S.*</i> : Gen. | 167 00 |
| FERGUS FALLS— <i>St. James's</i> : Gen. | 42 25 |
| SAUK CENTRE— <i>Church of the Good Samaritan</i> : Gen. | 18 90 |
| MISCELLANEOUS—Branch Wo. Aux., Dom., \$4; Gen., \$47.97. | 51 97 |
| Babies' Branch, Gen., \$4; Bishop Morrison's Indian work, Duluth, \$4; Angelica Church Hart Day-school, Wuchang, Hankow, \$4; Sp. for "Little Helpers" cot, St. Agnes's Hospital, Raleigh, North Carolina, \$4. | 16 00 |

East Carolina

Ap. \$19.00; Sp. \$5.00

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| WILMINGTON— <i>St. James's</i> : "A Member," Wo. Aux., Sp. for Bishop Horner's work in the mountains, Asheville | 5 00 |
| <i>St. Paul's</i> : E. Watson, Alaska mission. | 5 00 |
| Mrs. Adam Empee, Gen. | 10 00 |
| Miss Theodore Le Grand, Gen. | 4 00 |

Easton

Ap. \$316.18; Sp. \$145.00

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| CAROLINE Co.— <i>Holy Trinity Church</i> (Greensboro): Wo. Aux., Gen. | 5 00 |
| CECIL Co.— <i>Trinity Church</i> (Elkton): Wo. Aux., Gen. | 2 00 |
| (Port Deposit)—Wo. Aux., Gen. | 1 00 |
| (Aikin)—Mrs. William Murphy and Mrs. Richard Whittingham, Gen. | 5 00 |
| DORCHESTER Co.— <i>Christ Church</i> (Cambridge): Wo. Aux., Gen., \$15; Sp. for Archdeacon Wentworth, Lexington, \$1. | 16 00 |
| <i>St. Paul's</i> (Vienna): Wo. Aux., Gen., 85 cts.; Sp. for Archdeacon Wentworth, Lexington, \$1. | 1 85 |
| KENT Co.— <i>St. Clement's</i> (North Kent): Wo. Aux., Gen. | 5 00 |
| (Shrewsbury)—Wo. Aux., "Shrewsbury" scholarship, St. Mary's School, South Dakota. | 60 00 |
| QUEEN ANNE Co. (Kent Island)— <i>Christ Church S. S.*</i> (Stevensville): Gen. | 12 99 |
| (Kent Island)— <i>Fore Point Mission S. S.*</i> (Stevensville): Gen. | 1 68 |
| <i>St. Andrew's</i> (Sudlersville): Wo. Aux., Sp. for Archdeacon Wentworth, Lexington, for work in the mountains. | 1 00 |
| <i>St. Paul's</i> (Kent): Wo. Aux., Gen. | 5 00 |
| <i>St. Paul's S. S.*</i> (Centreville): Gen. | 34 00 |
| <i>Wye Church</i> (Queenstown): Gen. | 12 00 |
| SOMERSET Co.— <i>St. Andrew's</i> (Princess Anne): Wo. Aux., Gen. | 8 00 |
| TALBOT Co.— <i>All Saints'</i> (Easton): Gen. | 1 54 |
| <i>Christ Church</i> (Easton): \$4.68, S. S.* \$1.50, Junior Aux., \$1, Gen. | 7 18 |
| <i>Holy Innocents'</i> (Claiborne): Wo. Aux., Gen. | 75 |
| <i>St. Paul's</i> (Trappe): Wo. Aux., Sp. for Archdeacon Wentworth, Lexington | 1 00 |
| (Easton)—Miss Minnie C. Henderson, Gen. | 1 00 |
| WICOMICO Co.— <i>St. Peter's</i> (Salisbury): Wo. Aux., Gen., \$5; Sp. for Archdeacon Wentworth, Lexington, \$1. | 6 00 |
| WORCESTER Co.— <i>St. Paul's</i> (Berlin): Wo. Aux., Sp. for Archdeacon Wentworth, Lexington. | 1 00 |
| <i>St. Paul's-by-the-Sea</i> (Ocean City): Gen. | 2 00 |
| MISCELLANEOUS—Wo. Aux., Sp. for Miss Ridgely for work in Cape Mount, Africa, \$50; Sp. for Mrs. Wetmore, Asheville, \$25. | 75 00 |
| Junior Aux., Gen., \$20.19; Sp. for Holy Trinity Orphanage, Tokyo, \$25; Sp. for Mrs. Wetmore, Asheville (of which from Babies' Branch, \$5), \$20. | 65 19 |
| Babies' Branch, Gen., \$86; Akita Kindergarten, Tokyo, \$15; Little Helpers' Day-school, Wuchang, Hankow, \$5; Angelica Church Hart Day-school, Shanghai, \$5; Sp. for "Little Helpers" cot, St. Agnes's Hospital, Raleigh, North Carolina, \$3; Sp. for "Arthur Lloyd" scholarship, Corbin, Lexington, \$5; Sp. for missionary font, \$1; Sp. for Bishop Spalding for White Rocks Emergency Fund, Utah, \$10. | 130 00 |

Florida

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| Ap. \$172.00; Sp. \$47.00 | |
| FERNANDINA— <i>St. Peter's</i> : Wo. Aux., Sp. for Miss E. W. Thackara, Arizona | 20 00 |
| GAINESVILLE— <i>St. Augustine's S. S.*</i> : Gen. | 4 00 |
| JACKSONVILLE— <i>St. John's</i> : Wo. Aux., Sp. for Miss E. W. Thackara, Arizona | 25 00 |
| <i>St. Philip's S. S.*</i> : Gen. | 7 00 |
| <i>St. Stephen's</i> : Wo. Aux., Sp. for Miss E. W. Thackara, Arizona | 2 00 |
| MISCELLANEOUS—Babies' Branch, Dom., \$78; Frn., \$78; Gaylord Hart Mitchell Memorial Kindergarten, Akita, Tokyo, \$5 | 161 00 |

Fond du Lac

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| Ap. \$124.53; Sp. \$3.80 | |
| APPLETON— <i>All Saints'</i> : Gen. | 25 00 |
| ASHLAND— <i>St. Andrew's</i> : Gen. | 6 84 |
| BERLIN— <i>Trinity Church</i> : Gen. | 2 18 |
| MANTOWOC— <i>St. James's</i> : Dom., \$10.98; S. S., Sp. for Sisters of St. Mary, Sewanee, Tennessee, \$1.40; Sp. for Dr. MacWillie, St. Luke's Hospital, Wuchang, Hankow, \$1.40 | 13 78 |
| MARNETTE— <i>St. Paul's</i> : Dom. | 14 39 |
| NEILLSVILLE— <i>St. Luke's</i> : Gen. | 1 80 |
| STEVEN'S POINT— <i>Intercession</i> : Frn. | 5 20 |
| MISCELLANEOUS—Branch Wo. Aux., Gen. | 46 84 |
| Babies' Branch, Gen., \$11.30; Sp. for missionary font, \$1 | 12 30 |

Georgia

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| Ap. \$109.42; Sp. \$4.00 | |
| AMERICUS— <i>Calvary</i> : Gen. | 41 12 |
| AUGUSTA— <i>Church of the Good Shepherd</i> : Junior Aux., St. Luke's Hospital, Shanghai, \$3; salary of Rev. Robb White, Baguio, Philippine Islands, \$3; Sp. for "Sister Katharine" scholarship, Guantanamo, Cuba, \$2; Sp. for Holy Trinity Orphanage, Tokyo, \$2 | 10 00 |
| BURROUGHS— <i>St. Bartholomew's Mission</i> : Gen. | 1 00 |
| SAVANNAH— <i>Christ Church</i> : Wo. Aux., \$6.30, In Memoriam, \$5, Gen. | 11 30 |
| THOMASVILLE— <i>St. Thomas's</i> : Wo. Aux., "John Watrus Beckwith Memorial" scholarship, St. Mary's Hall, Shanghai | 50 00 |

Harrisburg

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| Ap. \$232.46 | |
| BELLEFONTE—George F. Harris, M.D., Gen. | 10 00 |
| HARRISBURG— <i>St. Paul's S. S.*</i> : Gen. | 45 00 |
| HOLLIDAYSBURG— <i>Holy Trinity Church</i> : Dom. | 8 91 |
| LANCASTER—W. F. Humble, Gen. | 50 00 |
| MECHANICSBURG— <i>St. Luke's Mission</i> : Gen. | 17 08 |
| MUNCY—Mrs. Jesse Lightfoot, Gen. | 10 00 |
| SELINGROVE— <i>All Saints'</i> : Gen. | 2 65 |
| SHAMOKIN— <i>Trinity Church</i> : Dom. | 3 82 |
| YORK— <i>St. John's</i> : Gen. | 75 00 |
| Miss Elizabeth Bonham, Gen. | 10 00 |

Indianapolis

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| Ap. \$573.91 | |
| ALEXANDRIA— <i>St. Paul's S. S.*</i> : Gen. | 3 61 |
| CANNELTON— <i>St. Luke's</i> : Dom., 69 cts.; Frn., 34 cts. | 1 03 |
| EVANSVILLE— <i>St. Paul's</i> : Gen. | 67 51 |
| INDIANAPOLIS— <i>Christ Church</i> : Gen. | 177 30 |
| <i>Grace Pro-Cathedral</i> : Dom. | 7 20 |
| <i>St. David's</i> : Gen. | 15 47 |

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| <i>St. Paul's</i> : Gen. | 60 75 |
| JEFFERSONVILLE— <i>St. Paul's</i> : Gen. | 5 00 |
| MADISON— <i>Christ Church</i> : \$4, S. S. Birthday Offering, \$3.50, Gen. | 7 50 |
| TERRE HAUTE— <i>St. Stephen's</i> : \$100, S. S.,* \$69.54, Gen.; "St. Stephen's" scholarship, Girls' High School, Kyoto, \$50 | 219 54 |
| WILLIAMSPORT—Mrs. E. D. Boyer, Gen. | 9 00 |

Iowa

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| Ap. \$46.63 | |
| DES MOINES— <i>St. Mark's S. S.*</i> : Gen. | 11 86 |
| <i>St. Paul's</i> : Gen. | 4 74 |
| FORT DODGE— <i>St. Mark's S. S.*</i> : Gen. | 14 13 |
| KEOKUK— <i>St. John's</i> : Gen. | 1 00 |
| MAPLETON— <i>Trinity Church S. S.*</i> : Gen. | 7 90 |
| MUSCATINE— <i>Trinity Church</i> : Gen. | 7 00 |

Kansas

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| Ap. \$122.13 | |
| ABILENE— <i>St. John's</i> : Gen. | 8 10 |
| HERINGTON— <i>St. James the Less</i> : "Thank-offering," Gen. | 4 00 |
| IOLA— <i>St. Timothy's</i> : Gen. | 3 25 |
| OTTAWA— <i>Grace S. S.*</i> : Gen. | 8 37 |
| TOPEKA—Miss Juliet C. Smith's S. S. Class,* Gen. | 1 00 |
| WICHITA— <i>St. John's</i> : Gen. | 74 15 |
| MISCELLANEOUS—Diocesan Convention, held in Grace Cathedral, Topeka, collection, Gen. | 23 26 |

Kansas City

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| Ap. \$136.86 | |
| KANSAS CITY— <i>St. Paul's S. S.*</i> : Gen. | 128 00 |
| ST. JOSEPH— <i>Holy Trinity Church S. S.*</i> : Gen. | 8 86 |

Kentucky

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| Ap. \$416.50; Sp. \$1.00 | |
| LOUISVILLE— <i>Advent</i> : \$120, Wo. Aux., \$10, Gen. | 130 00 |
| <i>Christ Church</i> : Mrs. William Heyburn, support of "Margaret Lander" bed, St. James's Hospital, Anking, Hankow | 50 00 |
| <i>Grace</i> : Gen. | 160 00 |
| <i>St. John's</i> : Wo. Aux., Gen. | 7 50 |
| <i>St. Mark's</i> : Dom., \$42.50; Frn., \$19.50 | 62 00 |
| <i>St. Paul's</i> : Wo. Aux., Gen. | 1 00 |
| Miss M. S. Bonnie, Gen. | 5 00 |
| Mary E. Pine, Gen. | 1 00 |
| MISCELLANEOUS—Babies' Branch, Sp. for missionary font. | 1 00 |

Lexington

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| Ap. \$96.75; Sp. \$12.00 | |
| GEORGETOWN— <i>Holy Trinity Church</i> : Gen. | 16 00 |
| LAWRENCEBURG— <i>Grace</i> : Gen. | 5 00 |
| LEXINGTON— <i>Christ Church</i> : Junior Aux., Sp. for Bishop Van Buren, hospital work, Porto Rico | 12 00 |
| <i>St. Andrew's</i> : Gen. | 2 25 |
| Mrs. James T. Smith, Gen. | 10 00 |
| NICHOLASVILLE— <i>All Saints'</i> : Gen. | 1 75 |
| VERSAILLES— <i>St. John's</i> : Juniors, Gen. | 1 50 |
| WINCHESTER— <i>Emmanuel Mission</i> : Gen. | 16 00 |
| MISCELLANEOUS—Branch Wo. Aux., Gen. | 24 25 |
| Babies' Branch, Dom., \$4; Indian, \$4; Colored, \$4; Frn., \$4; Gen., \$4 | 20 00 |

Long Island

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| Ap. \$1,346.50; Sp. \$359.78 | |
| ASTORIA— <i>Church of the Redeemer</i> : Wo. Aux., salary of Rev. William Loola, Alaska, \$2; Sp. for St. Paul's | |

Acknowledgments

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| School, Lawrenceville, Southern Virginia, \$2..... | 4 | | |
| <i>St. George's</i> : Wo. Aux., salary of Rev. William Loola, Alaska, \$10; Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$2.50; Sp. for salary of sewing teacher, St. Augustine's School, Raleigh, North Carolina, \$1; Sp. for St. John's University Expansion Fund, Shanghai, \$7. | 20 | 50 | |
| BAY SHORE— <i>St. Peter's</i> : Gen..... | 25 | 00 | |
| BROOKLYN— <i>Ascension</i> : \$50, Chapel, \$5, S. S.,* \$48.89, Dom. and Frn.; Wo. Aux., work among Seminoles, Southern Florida, \$1..... | 104 | 89 | |
| <i>Calvary</i> : Wo. Aux., salary of Rev. William Loola, Alaska..... | 2 | 00 | |
| <i>Christ Church</i> (Bay Ridge): Wo. Aux., salary of Rev. William Loola, Alaska, \$2; Sp. for Bishop Rowe's white work, Alaska, \$5; Sp. for chapel among the Kroos, Liberia, Africa, \$2; Junior Aux., Sp. for sewing teacher's salary, St. Augustine's School, Raleigh, North Carolina, \$2..... | 11 | 00 | |
| <i>Christ Church</i> (Eastern District): Wo. Aux., salary of Rev. William Loola, Alaska, \$5; work among Seminoles, Southern Florida, \$5..... | 10 | 00 | |
| <i>Christ Church</i> : Wo. Aux., salary of Rev. William Loola, Alaska, \$5; work among Seminoles, Southern Florida, \$5; Sp. for salary of sewing teacher, St. Augustine's School, Raleigh, North Carolina, \$3; Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$2; Sp. for chapel among the Kroos, Liberia, Africa, \$5 | 20 | 00 | |
| <i>Church of the Good Shepherd</i> : Wo. Aux., salary of Rev. William Loola, Alaska, \$5; work among Seminoles, Southern Florida, \$5..... | 10 | 00 | |
| <i>Church of St. Mark</i> (Eastern Parkway): Wo. Aux., salary of Rev. William Loola, Alaska, \$4; Sp. for salary of sewing teacher, St. Augustine's School, Raleigh, North Carolina, \$1; Junior Aux., Gen., \$16.... | 21 | 00 | |
| <i>Church of St. Matthew</i> : Gen., \$69.47; Wo. Aux., salary of Rev. William Loola, Alaska, \$3; work among Seminoles, Southern Florida, \$1; Bishop Payne Divinity-school, Petersburg, Southern Virginia, \$3; Frn., \$5; Sp. for chapel at Fort Yukon, Alaska, \$1..... | 82 | 47 | |
| <i>Grace</i> (Eastern District): Wo. Aux., salary of Rev. William Loola, Alaska, \$2; work among Seminoles, Southern Florida, \$1; Sp. for St. John's University Expansion Fund, Shanghai, \$1.25..... | 4 | 25 | |
| <i>Grace</i> (Heights): Wo. Aux., salary of Rev. William Loola, Alaska, \$5; work among Seminoles, Southern Florida, \$5; Bishop Payne Divinity-school, Petersburg, Southern Virginia, \$25; Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$25; Sp. for St. John's University Expansion Fund, Shanghai, \$2; Junior Aux., Gen., \$3..... | 65 | 00 | |
| <i>Holy Cross</i> : Wo. Aux., Gen..... | 3 | 00 | |
| <i>Holy Trinity Church</i> : Wo. Aux., salary of Rev. William Loola, Alaska, \$7; work among Seminoles, Southern Florida, \$7; Bishop Payne Divinity-school, Petersburg, Southern Virginia, \$10; St. Paul's College, Tokyo, \$7; Sp. for Miss Thackara's work, Fort Defiance, Arizona, \$10; Sp. for Rev. Malcolm S. Taylor, Yadkin Valley School, Asheville, \$25; Sp. for St. John's University Expansion Fund, Shanghai, \$5..... | 71 | 00 | |
| <i>Incarnation</i> : Wo. Aux., work among Seminoles, Southern Florida, \$10; "A Friend of Missions," St. Luke's Mission Hospital, Shanghai, \$25; S. S.,* \$1.35, Junior Aux., \$25, Gen. | 61 | 35 | |
| <i>Church of the Messiah</i> : Wo. Aux., Sp. for St. John's University Extension Fund, Shanghai..... | 1 | 00 | |
| <i>Church of the Redeemer</i> : Wo. Aux., salary of Rev. William Loola, Alaska, \$5; Sp. for salary of sewing teacher, St. Augustine's School, Raleigh, North Carolina, \$2..... | 7 | 00 | |
| <i>St. Ann's</i> : \$20, Wo. Aux., \$17, Dom.; salary of Rev. William Loola, Alaska, \$2; work among Seminoles, Southern Florida, \$2; Sp. for All Saints' Hospital, South McAlester, Oklahoma, \$15; S. S.,* "Benjamin C. Cutler" scholarship, Orphan Asylum, Cape Palmas, Africa, \$50; "Frederick T. Peet" scholarship, St. John's University, Shanghai, \$70.... | 176 | 00 | |
| <i>St. Augustine's</i> : Wo. Aux., salary of Rev. William Loola, Alaska, \$2; work at Cape Palmas, Africa, \$2; Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$2..... | 6 | 00 | |
| <i>St. Bartholomew's</i> : Bishop Rowe's work, Alaska, \$20.03; Wo. Aux., salary of Rev. William Loola, Alaska, \$2; work among Seminoles, Southern Florida, \$1..... | 23 | 03 | |
| <i>St. George's</i> : Wo. Aux., salary of Rev. William Loola, Alaska, \$3; work among Seminoles, Southern Florida, \$2; Gen., \$2..... | 7 | 00 | |
| <i>St. James's</i> : Wo. Aux., salary of Rev. William Loola, Alaska, \$4; work among the Seminoles, Southern Florida, \$2..... | 6 | 00 | |
| <i>St. John's</i> : Junior Aux., Gen..... | 50 | 00 | |
| <i>St. Jude's</i> : Wo. Aux., salary of Rev. William Loola, Alaska..... | 2 | 00 | |
| <i>St. Luke's</i> : Wo. Aux., Sp. for Miss Woods, Alaska, \$5; Sp. for Bishop Griswold's work, Salina, \$10; Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina, \$5; Sp. for St. John's University Expansion Fund, Shanghai, \$5..... | 25 | 00 | |
| <i>St. Mark's</i> : Dom. and Frn..... | 53 | 28 | |
| <i>St. Mary's</i> : Wo. Aux., salary of Rev. William Loola, Alaska, \$3; Bishop Payne Divinity-school, Petersburg, Southern Virginia, \$1; Gen., \$1; Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$1; Sp. for salary of sewing-teacher, St. Augustine's School, Raleigh, North Carolina, \$1.20..... | 7 | 20 | |
| <i>St. Michael's</i> : Wo. Aux., salary of Rev. William Loola, Alaska, \$2; Sp. for chapel, Fort Yukon, Alaska, \$5..... | 7 | 00 | |
| <i>St. Paul's</i> (Flatbush): Dom., \$11; Frn., \$5; Wo. Aux., salary of Rev. William Loola, Alaska, \$15; work among Seminoles, Southern Florida, \$7.97; Gen., \$7; Sp. for salary of sewing-teacher, St. Augustine's School, Raleigh, North Carolina, \$2.80; Sp. for St. John's University Expansion Fund, Shanghai, \$9; Junior Aux., St. Elizabeth's Hospital, Shanghai, \$6..... | 63 | 77 | |
| <i>St. Peter's</i> : Gen..... | 62 | 50 | |
| <i>St. Philip's</i> (Dyker Heights): Wo. Aux., salary of Rev. William Loola, Alaska..... | 2 | 00 | |
| <i>St. Stephen's</i> : Wo. Aux., salary of Rev. William Loola, Alaska, \$1.50; work among Seminoles, Southern Florida, \$1.50; Sp. for Miss Thackara's work, Fort Defiance, Arizona, | | | |

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| <i>Ascension</i> : "A Friend," Sp. for Church Extension Fund, Porto Rico..... | 5 00 | <i>St. Matthew's</i> (South): Gen., \$48.83; Wo. Aux., Nevada, \$1; Western Colorado, \$1..... | 50 83 |
| <i>Emmanuel Church</i> : Mrs. Charles J. Bonaparte, Sp. for Church Extension Fund, Porto Rico..... | 10 00 | <i>St. Paul's</i> : Wo. Aux., "Bishop B. H. Paddock" scholarship, St. Paul's College, Tokyo, \$45; Sp. for Trade School in Liberia, West Africa, \$40. | 85 00 |
| <i>Grace</i> : Guild Bible-class, Sp. for Miss Woods's Library, Wuchang, Hankow, \$10; S. S.* Gen., \$26.15..... | 36 15 | <i>St. Stephen's</i> : Frn., \$25; Wo. Aux., Nevada, \$2.50; Western Colorado, \$2.50; Junior Aux., Gen., \$24..... | 54 00 |
| <i>Holy Cross S. S.*</i> : Gen..... | 26 00 | <i>Trinity Church</i> : Sp. in memory of Bishop Whipple, to be placed in the new cathedral at Havana, \$25; Miss S. H. Hooker, Gen., \$50; S. S.* Gen., \$330.30; Wo. Aux., North Carolina, \$27.30; Nevada, \$44.76; Western Colorado, \$44.75; "Members," "Swannanoa" scholarship, St. Mary's School, South Dakota, \$60; "A Member," Sp. for Rev. Mr. Gilman's personal use, Hankow, \$5; Sp. for Aomori sufferers, Tokyo, \$5; Sp. for St. Margaret's School, Tokyo, \$5..... | 597 11 |
| <i>Holy Innocents'</i> : "A Friend," Gen..... | 5 00 | "Thank-offering," Gen..... | 5 00 |
| <i>Church of the Messiah</i> : Wo. Aux., Sp. for Rev. Y. Sugura, Tokyo..... | 25 00 | BRIDGEWATER— <i>Trinity Church</i> : Junior Aux., Gen..... | 2 00 |
| <i>Prince of Peace</i> : Wo. Aux., for Bishop Rowe's mission in Alaska..... | 20 00 | BROCKTON— <i>St. Paul's</i> : Gen..... | 15 00 |
| <i>St. James's</i> : Frn., \$5; S. S.* Gen., \$12..... | 17 00 | BROOKLINE— <i>All Saints'</i> : Wo. Aux., Nevada, \$9.25; Western Colorado, \$9.25..... | 18 50 |
| <i>St. Luke's</i> : Dom. and Frn..... | 57 00 | <i>Church of Our Saviour</i> (Longwood): Dom. and Frn., \$28.07; Junior Aux., Gen., \$10; S. S.* Gen., \$67.82..... | 105 89 |
| <i>St. Paul's</i> : (In Memoriam), "L. C. A.," Dom..... | 5 00 | <i>St. Paul's</i> : Dakota League, Sp. for Miss Carter, Alaska..... | 5 00 |
| <i>St. Peter's S. S.*</i> : "William Woodward" (Graduate) scholarship, South Dakota..... | 60 00 | Mrs. James M. Codman, Gen..... | 50 00 |
| "H. W. A.," Sp. for Rev. B. L. Ansell, Shanghai..... | 10 00 | "L. M. M.," Gen..... | 2 00 |
| Mrs. Margaret P. Wood, Gen..... | 1 00 | CAMBRIDGE— <i>St. Bartholomew's</i> : Dom. and Frn..... | 9 10 |
| BALTIMORE Co.— <i>Epiphany</i> (Govans): Wo. Aux., Sp. for Bishop Hare Memorial, South Dakota..... | 3 00 | <i>St. James's</i> : \$33.35, S. S.* \$135.41, Gen..... | 168 76 |
| <i>St. John's</i> (Relay): Dom., \$25; Frn., \$25; S. S.* Gen., \$5..... | 55 00 | CHELSEA— <i>St. Luke's</i> : Gen., \$25; Wo. Aux., Nevada, \$3.92; Western Colorado, \$3.93..... | 32 85 |
| <i>St. Mark's-on-the-Hill</i> (Pikesville): Sp. for Miss Woods's Library, Wuchang, Hankow..... | 10 00 | COHASSETT— <i>St. Stephen's</i> : Junior Aux., Gen..... | 2 00 |
| <i>St. Timothy's</i> (Catonsville): Gen., \$70; Wo. Aux., Colored work in the South, \$100..... | 170 00 | Miss Muriel Crocker, Gen..... | 5 00 |
| <i>St. Timothy's School</i> : For salary of Miss Margaret C. Graves, Alaska..... | 375 00 | CONCORD— <i>Trinity Church</i> : Dom. and Frn..... | 20 50 |
| <i>Trinity Church</i> (Townson): Gen..... | 300 00 | DEDHAM— <i>Church of the Good Shepherd</i> : Wo. Aux., Nevada, \$2.50; Western Colorado, \$2.50..... | 5 00 |
| Mrs. Frederick von Kapff (Rodgers Forge), Gen..... | 5 00 | <i>St. Paul's</i> : Junior Aux., Gen..... | 71 00 |
| CALVERT Co.— <i>St. Peter's</i> (Solomons): Gen..... | 2 32 | FALMOUTH— <i>St. Barnabas's</i> : Gen..... | 10 40 |
| FREDERICK Co.—J. L. Baker (Frederick), Gen..... | 5 00 | FALL RIVER— <i>Ascension</i> : Junior Aux., Gen..... | 15 00 |
| <i>All Saints S. S.</i> : Ingle Hall, Hankow, \$2; "All Saints" scholarship, St. Elizabeth's School, South Dakota, \$60; "C. C. Hoffman" scholarship, St. John's School, Africa, \$25..... | 87 00 | <i>St. John's</i> : Wo. Aux., Gen., \$10; Sp. for Bishop Roots, Hankow, \$10; Sp. for Miss Wheeler, Hankow, \$2..... | 22 00 |
| WASHINGTON Co.— <i>St. Anne's</i> (Smithsburg): Gen..... | 6 15 | GROTON—Groton School Missionary Society, Sp. for Mr. George R. Bedinger, Akita, Tokyo..... | 15 00 |
| <i>St. John's</i> (Hagerstown): Gen..... | 89 00 | HAVERHILL— <i>Trinity Church S. S.*</i> : Gen..... | 108 09 |
| Massachusetts | | | |
| Ap. \$3,260.58; Sp. \$1,170.00 | | | |
| BEACHMONT— <i>St. Paul's</i> : Gen..... | 3 11 | HINGHAM— <i>St. John the Evangelist's</i> : Dom. and Frn..... | 15 00 |
| BOSTON— <i>Ascension</i> : Gen., \$19.46; Wo. Aux., Rev. Mr. Matthews's salary, Africa, 40 cts.; Nevada, 20 cts.; Western Colorado, 20 cts..... | 20 26 | LAWRENCE— <i>Grace</i> : Gen..... | 25 51 |
| <i>Advent</i> : Wo. Aux., Sp. for St. Thomas's Church, Point Hope, Alaska..... | 10 00 | <i>St. John's</i> : Gen..... | 8 16 |
| <i>All Saints'</i> (Dorchester): Wo. Aux., Nevada, \$1.50; Western Colorado, \$1.50..... | 3 00 | LYNN— <i>St. Stephen's</i> : Gen..... | 26 00 |
| <i>Emmanuel Church S. S.</i> : Boone University, Wuchang, Hankow..... | 50 00 | MALDEN—Miss H. M. Smith, Gen..... | 50 00 |
| <i>Epiphany</i> (Dorchester): Gen..... | 2 00 | MARBLEHEAD— <i>St. Michael's</i> : Frn..... | 20 00 |
| <i>Orient Heights Mission</i> (East): Dom., \$3; Frn., \$5.50..... | 8 50 | MARLBOROUGH— <i>Holy Trinity Church</i> : Wo. Aux., Nevada, \$2.50; Western Colorado, \$2.50..... | 5 00 |
| <i>St. Anne's</i> (Dorchester): Gen..... | 30 00 | MAYNARD— <i>St. George's S. S.*</i> : Gen..... | 9 57 |
| <i>St. Ansgarius's</i> : Gen..... | 21 00 | MEDFORD— <i>Grace</i> : Wo. Aux., Nevada, \$2.50; Western Colorado, \$2.50; Sp. for Trade School, Liberia, West Africa, \$5..... | 10 00 |
| <i>St. James's</i> (Roxbury): Dom. and Frn..... | 200 00 | MELROSE— <i>Trinity Church</i> : Junior Aux., \$2, S. S.* \$31.80, Gen..... | 33 80 |
| <i>St. John the Evangelist's</i> : Junior Aux., Gen..... | 1 50 | MIDDLESEX— <i>Suburban Pastorate</i> : \$10, S. S.* \$10.13, Gen..... | 20 13 |
| <i>St. John's</i> (Charleston): Dom..... | 24 63 | MILLIS MOSS— <i>St. Paul's</i> : Gen..... | 2 00 |
| <i>St. Luke's</i> (Allston): Gen..... | 90 00 | | |
| <i>St. Mark's</i> (Dorchester): Wo. Aux., Nevada, \$2; Western Colorado, \$2..... | 4 00 | | |
| <i>St. Mary's</i> (Dorchester): Gen..... | 55 00 | | |
| <i>St. Mary's</i> (East): Wo. Aux., Gen..... | 5 00 | | |

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| MILTON— <i>St. Michael's</i> : Junior Aux., Gen. | 10 00 |
| NEW BEDFORD— <i>St. James's S. S.*</i> : Frn. | 26 22 |
| NEWBURYPORT— <i>Christ Chapel S. S.*</i> : Gen. | 18 14 |
| <i>St. Paul's S. S.*</i> : Gen. | 42 65 |
| NEWTON— <i>Church of the Messiah</i> (Auburndale): "A Member," Wo. Aux., Sp. for Bishop Rowe, Alaska, \$5; Sp. for Rev. W. C. Clapp, Philippine Islands, \$5 | 10 00 |
| <i>St. Paul's S. S.*</i> : Gen. | 172 28 |
| SALEM— <i>Grace</i> : Gen. | 21 65 |
| SOMERVILLE— <i>Emmanuel Church S. S.*</i> : Gen. | 37 89 |
| <i>St. Thomas's</i> (East): Wo. Aux., Rev. Mr. Matthews's salary, Africa | 1 00 |
| SOUTH GROVELAND— <i>St. James's</i> : Gen. | 4 28 |
| TAUNTON— <i>St. Thomas's</i> : Junior Aux., Gen. | 5 00 |
| WALTHAM— <i>Christ Church</i> : Gen. | 170 73 |
| WATERTOWN— <i>Church of the Good Shepherd S. S.*</i> : Gen. | 2 80 |
| WELLESLEY— <i>St. Andrew's</i> : Dom., \$1; Gen., \$81 | 82 00 |
| MISCELLANEOUS—Wo. Aux., Nevada, \$2.37; Western Colorado, \$2.37.... Dakota League, Indian work, Oklahoma, \$100; Seminole, Southern Florida, \$50; Indian, North Dakota, \$50; salary of Miss Sabine, Alaska, \$100; salary of Miss Woods, Alaska, \$50; salary of Mrs. Evans, Alaska, \$100; Sp. for hospital work, Oneida, Fond du Lac, \$100; Sp. for mission school, Ross Fork, Idaho, \$50; Sp. for hospital work, Fort Defiance, Arizona, \$75; Sp. for Indian work, Oklahoma, \$25; Sp. for Indian work, Utah, \$75; Sp. for Indian work, Wyoming, \$50; "Members," "Grace H. Hamlen Memorial" scholarship, St. Mary's School, South Dakota, \$60 Colored Committee, Wo. Aux., Sp. for salary of Miss Dickerson, St. Paul's School, Lawrenceville, Southern Virginia, \$70; Sp. for salary of Miss Wheeler, St. Augustine's School, Raleigh, North Carolina, \$73.... "Junior Aux." scholarship, Girls' High School, Kyoto | 4 74 |
| Girls' Friendly Society, Sp. for Rt. Rev. A. C. A. Hall, Bishop of Vermont | 885 00 |
| | 143 00 |
| | 50 00 |
| | 515 00 |

Michigan

Ap. \$497.85; Sp. \$91.50

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| ALMA—Miss Emily Case, Gen. | 2 00 |
| ANN ARBOR—"A Friend," Gen. | 3 00 |
| BAD AXE— <i>St. Paul's</i> : Gen. | 5 00 |
| CARGO— <i>Trinity Church</i> : Wo. Aux., salary of Miss Bull, Kyoto | 1 00 |
| DETROIT— <i>Mariner's</i> : Wo. Aux., Africa | 2 00 |
| <i>Church of the Messiah S. S.*</i> : Gen. | 52 62 |
| <i>St. George's</i> : Gen. | 20 51 |
| <i>St. John's S. S.*</i> : Gen. | 265 00 |
| <i>St. Matthias's</i> : Gen. | 40 00 |
| <i>St. Paul's</i> : Junior Aux., Gen. | 10 00 |
| EAST LANSING—Through M. F. Brennan, Gen. | 3 00 |
| FLINT— <i>St. Paul's</i> : \$9, S. S.* \$29.72, Gen. | 38 72 |
| MISCELLANEOUS—Babies' Branch, "Little Helpers" Day-school, Shanghai, \$2.50; Angelica Church Hart Day-school, Wuchang, Hankow, \$2.50; Akita Kindergarten, Tokyo, \$30; salary of Mrs. Giridet, Cuba, \$10; House of the Holy Child, Manila, Philippine Islands, \$10; Sp. for Bishop Spalding's White Rock Emergency Fund, Utah, \$5; Sp. for Miss Lucy Carter, Utah, \$15; Sp. for Missionary Font, \$1; Sp. for | |

"Little Helpers" cot, St. Agnes's Hospital, Raleigh, North Carolina, \$2.50; Sp. for "A. S. Lloyd" scholarship, Corbin, Lexington, \$5; Sp. for Rev. H. C. Parke, Asheville, for "Kate W. Minor" scholarship, \$10; Sp. for Miss Routledge, Philippine Islands, \$2.50; Sp. for Mr. Ziegler, Alaska, \$2.50; Sp. for "George C. Thomas" scholarship, Fort Yukon, Alaska, \$25; Sp. for Miss Bull, Kyoto, \$2.50; Sp. for Mrs. Littell, Hankow, \$2.50; Sp. for Bishop Ferguson, Africa, \$5; Sp. for Miss Hayashi, for Widely Loving Society, Kyoto, \$13..... 146 50

Michigan City

Ap. \$37.84

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| DELPHI— <i>St. Mary's</i> : Dom. and Frn. | 6 34 |
| ELKHART— <i>St. John's</i> : Junior Aux., Gen. | 3 00 |
| FORT WAYNE— <i>Trinity Church</i> : Dom. and Frn., \$20; Babies' Branch, Gen., \$4.50 | 24 50 |
| MARION— <i>Gethsemane</i> : Junior Aux., Gen. (of which Babies' Branch, \$1.50) | 4 00 |

Milwaukee

Ap. \$660.81

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| EAU CLAIRE— <i>Christ Church</i> : \$5.50, S. S.* 70 cts., Gen. | 6 20 |
| JANESVILLE— <i>Christ Church</i> : Gen. | 26 75 |
| <i>Trinity Church</i> : Gen. | 10 00 |
| KENOSHA— <i>St. Matthew's</i> : Gen. | 28 62 |
| LAKE GENEVA—Mrs. C. C. Boyles, Gen. | 5 00 |
| LANCASTER— <i>Emmanuel Church S. S.*</i> : Gen. | 11 80 |
| MADISON— <i>Grace</i> : Gen., \$141.44; Wo. Aux., "Rev. Fayette Durlin Memorial" scholarship, St. Mary's Hall, Shanghai, \$50 | 191 44 |
| PEWAUKEE—George Burroughs, Gen. | 5 00 |
| RICE LAKE— <i>Grace</i> : Gen. | 5 00 |
| RICHLAND CENTRE— <i>St. Barnabas's</i> : Gen. | 3 00 |
| STAR PRAIRIE— <i>St. John the Baptist's</i> : Gen. | 13 00 |
| SUPERIOR— <i>Church of the Redeemer</i> : Gen. | 5 00 |
| MISCELLANEOUS—Wo. Aux., Gen. Junior Aux., supplies for Anvik, Alaska, \$100; St. Luke's Hospital, Shanghai, \$50; St. Augustine's School, Raleigh, North Carolina, \$50; "Milwaukee" scholarship, St. John's School, Cape Mount, Liberia, West Africa, \$25; work among mountain whites in Tennessee, \$25... Babies' Branch, work among mountaineers of the South | 250 00 |
| | 50 00 |

Minnesota

Ap. \$719.71; Sp. \$55.02

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| AUSTIN— <i>Christ Church</i> : Gen. | 10 60 |
| FAIRMONT— <i>St. Martin's</i> : Gen. | 3 45 |
| FARIBAUT— <i>Cathedral of Our Merciful Saviour</i> : Sp. for Bishop Whipple Memorial at Havana, Cuba, \$39.02; S. S.* Gen., \$143.29 | 182 31 |
| <i>St. James's School S. S.*</i> : Gen. | 6 25 |
| <i>Shattuck School S. S.*</i> : Gen. | 60 30 |
| GOOSE CREEK— <i>St. James's S. S.*</i> : Gen. | 3 00 |
| MINNEAPOLIS— <i>All Saints</i> : Gen. | 20 00 |
| <i>St. John the Baptist's</i> (Linden Hills): Gen. | 32 00 |
| <i>St. Mark's</i> : Gen. | 200 00 |
| RUSH CITY— <i>Grace S. S.*</i> : Gen. | 1 00 |
| ST. PAUL— <i>Ascension S. S.*</i> : Gen. | 22 00 |
| <i>Christ Church S. S.*</i> : Gen. | 27 58 |

Acknowledgments

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| <i>St. Matthew's</i> (St. Anthony Park): Gen. | 15 00 |
| WABASHA— <i>Grace</i> : Gen. | 25 00 |
| MISCELLANEOUS—Junior Aux., Gen. ... Babies' Branch, salary of Miss Salisbury, Minnesota, \$15; Miss McCullough's work among children, Mayaguez, Porto Rico, \$28.37; "Bishop Edsall" scholarship, Girls' Training Institute, St. Paul's River, Africa, \$25; "Little Helpers" Day-school, Shanghai, \$5; Angelica Church Hart Day-school, Wuchang, Hankow, \$5; Akita Kindergarten, Tokyo, \$10; work among Mexican children, Mexico, \$25; work among children, \$19.37; Sp. for "Little Helpers" cot, St. Agnes's Hospital, Raleigh, North Carolina, \$10; Sp. for Bishop Spalding, for White Rock Emergency Fund, Utah, \$5; Sp. for missionary font, \$1. | 17 50 448 74 |

Mississippi

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| Ap. \$112.60 | |
| CARROLTON— <i>Grace</i> : Wo. Aux., Gen. ... Gen. | 6 00 5 00 |
| GREENVILLE— <i>St. James</i> : Junior Aux., Gen. | 8 00 |
| GRENADE— <i>All Saints</i> : Wo. Aux., Gen. ... HATTIESBURG— <i>Trinity Church S. S.*</i> : Gen. | 4 00 4 00 |
| JACKSON— <i>St. Andrew's</i> : Wo. Aux., Bible-woman, China. | 25 00 |
| LAUREL— <i>St. John's</i> : Wo. Aux., \$8.50, Junior Aux., \$5, Gen. | 13 50 7 00 |
| NATCHEZ— <i>Trinity Church</i> : Gen. | 20 00 |
| OXFORD— <i>St. Peter's</i> : Gen. | 8 10 |
| PASS CHRISTIAN— <i>Trinity Church</i> : Wo. Aux., Gen. | 10 00 |
| PORT GIBSON— <i>St. James's</i> : Wo. Aux., Gen. | 3 50 2 50 |
| RAYMOND— <i>St. Mark's</i> : Wo. Aux., Gen. ... WEST POINT— <i>Incarnation</i> : Wo. Aux., Gen. | |

Missouri

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| Ap. \$1,300.45 | |
| COLUMBIA— <i>Calvary</i> : Frn., \$5; Gen., \$24.72 | 29 72 |
| FREDERICKTOWN— <i>St. Paul's S. S.*</i> : Gen. | 5 00 |
| OLD ORCHARD— <i>Emmanuel Church S.</i> <i>S.*</i> : Gen. | 54 07 |
| ST. LOUIS— <i>Grace</i> (Kirkwood): Frn. ... <i>Mt. Calvary S. S.*</i> : Dom. and Frn. ... <i>St. George's Chapel</i> : Dom. and Frn. ... <i>St. James's Memorial</i> : Gen. <i>St. Peter's</i> : Dom., \$22.40; Frn., \$28.80 | 700 00 30 90 300 00 75 00 51 20 |
| <i>St. Stephen's</i> : Gen. | 20 00 |
| Isabella Johnston, Gen. | 10 00 |
| MISCELLANEOUS—Gen. | 24 56 |

Montana

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| Ap. \$735.65 | |
| BUTTE— <i>St. John's</i> : Gen. | 54 65 |
| CULBERTSON— <i>Church of the Good</i> <i>Shepherd</i> : Guild, Gen. | 5 00 |
| FORT BURTON— <i>St. Paul's</i> : Gen. | 10 00 |
| GREAT FALLS— <i>Incarnation</i> : Gen. | 150 00 |
| HARLEM— <i>St. Margaret's</i> : Gen. | 15 00 |
| HELENA— <i>St. Peter's</i> : Gen. | 241 00 |
| KALISPELL— <i>Christ Church</i> : Gen. | 100 00 |
| MALTA— <i>St. Mary's</i> : Gen. | 10 00 |
| MISSOULA— <i>Church of the Holy Spirit</i> : Gen. | 150 00 |

Nebraska

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| Ap. \$18.65; Sp. \$75.00 | |
| ASHLAND—Dora Wiggenborn, Gen. ... | 2 00 |
| CENTRAL CITY— <i>Christ Church S. S.*</i> : Gen. | 16 00 |

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| OMAHA— <i>All Saints' S. S.*</i> : Sp. for Rev. J. Philip Anshutz, White Sulphur Springs, Montana, \$50; Sp. for scholarship, Archdeacon F. B. Wentworth, Winchester, Lexington, \$25. | 75 00 65 |
| TECUMSEH— <i>Grace S. S.*</i> : Gen. | |

Newark

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|---|----------------------------------|
| Ap. \$2,954.42; Sp. \$450.00 | |
| ALLENDALE— <i>Epiphany</i> : Gen. | 22 00 |
| BERGENFIELD— <i>St. John's Chapel S.</i> <i>S.*</i> : Gen. | 20 08 |
| BLOOMFIELD— <i>Christ Church</i> : Miss Brooks's S. S. Class, support of St. Hilda's School, Wuchang, Hankow. ... | 1 50 |
| CLIFTON— <i>St. Peter's</i> : 93 cts., S. S.* (additional), 38 cts., Gen. | 1 31 |
| EAST ORANGE—Mrs. C. H. Skinner, Gen. | 25 00 |
| ENGLEWOOD— <i>St. Paul's</i> : James Barber, Sp. for Church Extension Fund, Porto Rico, \$5; Bible-class, Bishop Rowe's work, Alaska, \$3.25; St. Mary's Hall, Shanghai, \$3.25. James Barber, Gen. | 11 50 20 00 2 00 |
| HACKENSACK—"A Friend," Gen. | 77 95 |
| HARRISON— <i>Christ Church</i> : Gen. | |
| HASBROUCK HEIGHTS— <i>St. John the</i> <i>Divine</i> : Gen., \$26.85; Sp. for Zangzok Station Equipment Fund, Shanghai, \$7. | 33 85 7 50 |
| JERSEY CITY— <i>Holy Cross</i> : Gen. <i>St. John's</i> (Heights): \$137.50, N. L. Lothiedge, \$50, salary of Rev. W. J. Cuthbert, Kyoto. | 187 50 30 00 |
| LITTLE FALLS— <i>St. Agnes's</i> : Gen. | 10 00 |
| MADISON— <i>Grace</i> : Junior Aux., Gen. ... | 10 00 |
| MONTCLAIR— <i>St. James's</i> (Upper): Gen. | 137 30 76 10 |
| <i>St. John's</i> : Gen. | |
| <i>St. Luke's</i> : "A Friend," Sp. for Church Extension Fund, Porto Rico. Miss C. B. Brown, Gen. The Misses Puffer (Upper), Sp. for Rev. R. E. Wood, Wuchang, Hankow, for purchase of land. | 5 00 10 00 10 00 |
| MORRISTOWN—Mrs. Octavius Applegate, Sp. for American Church Institute for Negroes. | 25 00 |
| NEWARK— <i>St. James's</i> : Gen., \$103; Dr. T. W. Corwin, Sp. for Church Extension Fund, Porto Rico, \$5. <i>St. Paul's</i> : Gen. | 108 00 40 95 |
| <i>Trinity Church</i> : H. T. Tichenor, Sp. for Expansion Fund, St. John's University, Shanghai. Mrs. Alfred Benjamin, Gen. Mrs. J. W. Howell, Gen. | 10 00 10 00 10 00 60 00 |
| ORADELL— <i>Annunciation S. S.*</i> : Gen. ... | |
| ORANGE—A. Appleton Packard and Mrs. Packard, work among Colored. George H. Hogeman, Gen. | 5 00 5 00 |
| PHILLIPSBURG— <i>St. Luke's</i> : Gen. | 75 00 |
| RIDGEWOOD— <i>Christ Church</i> : Sp. for Bishop Partridge, Kyoto, for his work in "The City of the Blessed Well" | 50 00 |
| RUTHERFORD— <i>Grace</i> : "M. R. W." Sp. for Miss Thackara for her work at hospital, Fort Defiance, Arizona (of which for her personal use, \$250). ... <i>Grace Chapel</i> (East): Junior Aux., Gen. | 5 00 2 00 |
| SUMMIT— <i>Calvary</i> : Frn., \$25; Gen., \$363.88 | 388 88 |
| Angeline Candee, Gen. | 5 00 |
| Annie G. Chamberlin, Gen. | 20 00 |
| MISCELLANEOUS—"Friends," evangelistic work, Gen. Wo. Aux., Sp. for "Bishop Leonard" scholarship, Rowland Hall, Salt Lake, Utah. Wo. Aux., Alaska, \$100; Porto Rico, \$85; Honolulu, \$80; Philippines, | 335 00 50 00 |

Acknowledgments

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| \$90; Southern Florida, \$10; Colored, \$8; Shanghai, \$100; Hankow, \$100; Bible-women, Japan, \$100; "Lewis Cameron" scholarship, St. Margaret's School, Tokyo, \$50; Tokyo, \$50; "Bishop Starkey" scholarship, Girls' High School, Kyoto, \$50; "Bishop Odenhelmer" scholarship, St. Mary's Hall, Shanghai, \$50; Sp. for "Julius" scholarship, Tortella Hall, Nenana, Alaska, \$100; Sp. for "Helena W. Dillingham" scholarship, Alaska, \$25; Sp. for "Newark" scholarship, Tortella Hall, Nenana, Alaska, \$33.50; Sp. for St. Margaret's School Building Fund, Tokyo, \$119.50 | 1,151 00 |
| New Hampshire | |
| <i>Ap.</i> \$188.37; <i>Sp.</i> \$8.00 | |
| CONCORD— <i>St. Paul's</i> : Gen. | 30 00 |
| Rev. J. K. Tibbits, Gen. | 50 00 |
| DOVER— <i>St. Thomas's</i> : Gen. | 30 00 |
| HANOVER— <i>St. Thomas's</i> : Dom. | 22 62 |
| KEENE— <i>St. James's S. S.*</i> : Gen. | 27 75 |
| LINCOLN— <i>Church of the Messiah</i> : Gen. | 3 00 |
| MANCHESTER— <i>Grace S. S.*</i> : Gen. (additional) | 14 00 |
| MISCELLANEOUS—Wo. Aux., Gen., \$11; Sp. for Foreign Life Insurance Fund, \$8 | 19 00 |
| New Jersey | |
| <i>Ap.</i> \$1,624.29; <i>Sp.</i> \$48.50 | |
| ASBURY PARK—Miss V. Nelson, Gen. | 10 00 |
| ATLANTIC CITY—Esther T. Harriman, Gen. | 5 00 |
| BASKING RIDGE— <i>St. Mark's</i> : Gen. | 11 47 |
| BERNARDSVILLE— <i>St. Bernard's</i> : St. Augustine's School, Raleigh, North Carolina, \$1.03; Indian, \$1.04; Alaska, \$1.10; Philippines, 78 cts.; Colored, 52 cts.; Africa, \$1.04; China, 80 cts.; Japan, 49 cts. | 6 80 |
| Somerset Inn Mission: Philippines, \$1; St. Augustine's School, Raleigh, North Carolina, \$1; Africa, \$1; China, \$1; Japan, \$1. | 5 00 |
| Children of St. Bernard's Parish (including St. Bernard's, Bernardsville, St. John's Chapel, Bernardsville, Somerset Inn Mission, Bernardsville, St. Mark's Chapel, Basking Ridge, Far Hills Mission, St. Luke's Chapel, Gladstone, St. Paul's Mission, Gladstone, and St. Bernard's School, Gladstone), Gen. | 166 79 |
| BURLINGTON— <i>St. Mary's S. S.*</i> : Gen. | 100 00 |
| <i>St. Mary's Hall</i> : Agape Society, Sp. for Mr. Ishii, Tokyo, for work among feeble-minded children | 5 00 |
| CAMDEN— <i>St. Paul's</i> : Sp. for Rev. A. A. Gilman's work, Changsha, Hankow | 5 00 |
| CRANFORD— <i>Trinity Church</i> : Dom. and Ftn. | 39 50 |
| ELIZABETH— <i>Christ Church</i> : Dom., \$40.50; Wo. Aux., Sp. for Bishop Partridge's work in "The City of the Blessed Well," Kyoto, \$13.50 | 54 00 |
| <i>St. John's</i> : Woman's Foreign Aid Committee, for "St. John's" bed, Elizabeth Bunn Memorial Hospital, Wuchang, Hankow, \$40; Sp. for Aomori, Tokyo, \$15; Sp. for Bishop Knight, Cuba, \$10. | 65 00 |
| <i>Trinity Church</i> : Gen. | 206 55 |
| Miss E. C. Johnston, "John Dowers Memorial" scholarship, St. John's University, Shanghai. | 50 00 |
| FREEHOLD— <i>St. Peter's</i> : Gen. | 51 00 |
| HELMETTA— <i>St. George's</i> : Charity Guild, St. Luke's Hospital, Shanghai, to help restore sight of six blind people | 51 00 |
| LAKESIDE— <i>All Saints</i> : Gen. | 10 00 |
| E. B. Haven, Gen. | 25 00 |
| LONG BRANCH— <i>St. James's</i> : Gen. | 35 00 |
| MERCHANTVILLE—"K. P. H." Gen. | 4 00 |
| MOORESTOWN— <i>Trinity Church</i> : \$15, Mrs. Henry Morrison, \$10, Gen. | 25 00 |
| MOUNT HOLLY— <i>St. Andrew's</i> : Gen. | 45 83 |
| PLAINFIELD—Miss H. N. De Klyn, Gen. | 1 00 |
| PLEASANTVILLE—Mrs. Emily W. Place, Gen. | 5 00 |
| SEA GIRT— <i>St. Uriel's S. S.*</i> : Gen. | 10 00 |
| SOUTH AMBOY— <i>Christ Church S. S.*</i> : Gen. | 46 |
| SOMERVILLE— <i>St. John's</i> : Dom., \$23.85; Gen., \$23.75 | 47 60 |
| TRENTON— <i>Grace</i> : \$63.44, S. S.* \$42.20, Gen. | 105 64 |
| <i>St. Andrew's</i> : \$10, S. S.* \$8.60, Gen. | 18 60 |
| <i>Trinity Church</i> : \$306, S. S.* \$104.52, Gen. | 410 52 |
| WESTFIELD— <i>St. Paul's S. S.*</i> : Gen. | 49 28 |
| WOODBURY— <i>Christ Church</i> : Gen. | 47 77 |
| New York | |
| <i>Ap.</i> \$7,345.49; <i>Sp.</i> \$1,279.31 | |
| ANNANDALE— <i>St. Peter's S. S.*</i> : Gen. | 4 10 |
| BRONXVILLE— <i>Christ Church</i> : Gen. | 40 00 |
| CROTON— <i>St. Augustine's S. S.*</i> : Gen. | 8 46 |
| DOBBS FERRY—The Misses Masters' School, "The Misses Masters" (Graduate) scholarship, South Dakota | 60 00 |
| GARRISONS— <i>St. Philip's-in-the-Highlands</i> : Gen. | 259 00 |
| HARRISON— <i>All Saints</i> : \$34, Wo. Aux., \$101.64, S. S.* \$15, Gen. | 150 64 |
| HASTINGS— <i>Zion Chapel</i> : Wo. Aux., Sp. for Hospital of the Good Shepherd, Fort Defiance, Arizona. | 5 00 |
| HIGHLAND— <i>Holy Trinity Church</i> : Gen. | 3 55 |
| KINGSTON— <i>Church of the Holy Spirit S. S.*</i> : Gen. | 5 60 |
| LARCHMONT— <i>St. John's</i> : Gen. | 300 00 |
| MOUNT VERNON— <i>Ascension</i> : Gen. | 10 44 |
| <i>Trinity Church</i> : Wo. Aux., Sp. for Hospital of the Good Shepherd, Fort Defiance, Arizona. | 75 00 |
| John W. Hammond, Gen. | 5 00 |
| NEWBURGH— <i>St. Paul's</i> : Gen. | 16 70 |
| NEW PLATZ— <i>St. Andrew's</i> : Gen. | 2 00 |
| NEW YORK— <i>All Angels</i> : Girls' Friendly Society, Sp. for Girls' School, Bontok, Philippine Islands. | 10 00 |
| <i>Ascension</i> : Gen., \$80.80; Niobrara League, "Church of the Ascension" scholarship, St. Elizabeth's School, South Dakota, \$60. | 140 80 |
| <i>Ascension S. S.*</i> (West New Brighton): Gen. | 104 90 |
| <i>Ascension Memorial</i> : Jane C. Duff, Gen. | 5 00 |
| <i>Beloved Disciple</i> : Gen., \$28.35; Sp. for Bishop Rowe, Alaska, \$5. | 33 35 |
| <i>Calvary</i> : Wo. Aux., Missionary Society, Africa, \$10; Brazil, \$10; Cuba, \$10; China, \$10; Hooker Memorial School, Mexico, \$10; Mexico, \$15; Shanghai, \$30; Mrs. G. Zabriskie, native work, Mexico, \$200; Gen., \$300. | 595 00 |
| <i>Epiphany</i> : Gen. | 57 00 |
| <i>Grace</i> : Gen., \$200; Sp. for Church Institute for Negroes, \$25; St. Augustine's League, Committee on Missions for Colored People, Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$10; Sp. for Hospital of the Good Samaritan, Charlotte, North Carolina, \$5. | 240 00 |
| <i>Grace S. S.*</i> (City Island): Gen. | 8 00 |
| <i>Grace Chapel S. S.*</i> : Gen. | 131 19 |
| <i>Heavenly Rest</i> : Young Woman's | |

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| Foreign Chapter, scholarship, Deaconess House, Shanghai, \$50; Mr. Tai's work, Tokyo, \$50; Mexico, \$30; Sp. for Church Building Fund, Wacamatsu, Tokyo, \$25; Mission Junior Aux., Sp. for scholarship, St. James's Memorial School, Wuhu, Hankow, \$25..... | 180 00 | (New Brighton, S. I.)—Mary McK. Nash, Gen..... | 25 00 |
| <i>Holy Apostles'</i> : Gen., \$154.35; S. S.* Gen., \$45; St. Augustine's League, Sp. for Archdeacon Russell, St. Paul's School, Lawrenceville, Southern Virginia, \$47.40..... | 246 75 | "A. L. P.," Gen..... | 25 00 |
| <i>Holy Trinity Church</i> (East 88th Street): Gen., \$200.52; Sp. for St. John's College, Shanghai, \$16.50; S. S.* "St. Christopher" scholarship, \$1; St. John's University, Shanghai, \$50; "St. Christopher" scholarship, \$2; St. John's University, Shanghai, \$50; Gen., \$170.91.. | 487 93 | Mrs. Charles C. Beaman, Gen..... | 5 80 |
| <i>Intercession Chapel</i> : Gen..... | 375 67 | Miss Park, Gen..... | 5 00 |
| <i>Church of the Mediator</i> (Kingsbridge): Gen..... | 33 03 | Mrs. C. K. Griffin, Sp. for Bishop Thomas's work, Wyoming..... | 300 00 |
| <i>Chapel of the Messiah</i> S. S.*: Gen.... | 1 02 | "A Friend," Sp. for Bishop Rowe's work, Alaska..... | 21 00 |
| <i>Mission S. S.*</i> (New Dorp, S. I.): Gen..... | 24 34 | "C. V. B. W.," Sp. for Catechists' School, Land and Building Fund, Shanghai..... | 5 00 |
| <i>St. Agnes's Chapel</i> : Sp. for Bishop Rowe's work, Alaska, \$25; Wo. Aux., Sp. for Bishop Robinson's work, Nevada, \$18..... | 43 00 | "A Friend," Catechists' School, Land and Building Fund, Shanghai..... | 2 00 |
| <i>St. Andrew's</i> (Richmond, S. I.): Wo. Aux., Gen..... | 25 00 | OSSINING— <i>All Saints'</i> (Briarcliff): Gen..... | 25 00 |
| <i>St. Bartholomew's Swedish Mission</i> S. S.*: Gen..... | 27 00 | <i>Trinity Church</i> : Gen..... | 153 96 |
| <i>St. Chrysostom's Chapel</i> : Branch Wo. Aux., Sp. for Bishop Rowe's work, Alaska, at his discretion, \$12.68; Sp. for Dr. Myers, St. Elizabeth's Hospital, Shanghai, \$12.68..... | 25 36 | PEEKSKILL— <i>St. Peter's</i> : Wo. Aux., Sp. for Hospital of the Good Shepherd, Fort Defiance, Arizona..... | 30 00 |
| <i>St. Esprit's</i> : Gen..... | 501 50 | POUGHKEEPSIE— <i>Christ Church</i> : Gen.. | 30 00 |
| <i>St. James's</i> : "A Friend," Sp. for Church Extension Fund, Porto Rico, \$5; S. S., Mission Study Class, Girls' Friendly Society Candidates, kindergarten work, China, \$1..... | 6 00 | PORT CHESTER— <i>St. Peter's</i> : \$75, S. S.,* \$30.11, Gen..... | 105 11 |
| <i>St. James's</i> (Fordham): Junior Aux., Gen..... | 2 00 | RHINECLIFF— <i>Ascension</i> : Dom..... | 5 00 |
| <i>St. John's</i> (Clifton, S. I.): Gen., \$316; Bishop Rowe's work, Alaska, \$20; S. S.* "Scefield Memorial" scholarship, St. Mary's Hall, Shanghai, \$40; Gen., \$95.90..... | 471 90 | RYE— <i>Christ Church</i> : Sp. for Bishop Partridge's work, Kyoto, \$54.29; Wo. Aux., salary of woman missionary, Liberia, Cape Mount, Africa, \$50; "Hope" scholarship, Collegiate and Divinity-school, Cuttington, Liberia, \$40; S. S.,* \$85.38, Junior Aux., \$20, Gen..... | 249 67 |
| <i>St. John the Evangelist's</i> : Gen..... | 50 00 | SUFFERN— <i>Christ Church</i> : Wo. Aux., Sp. for Bishop Partridge's fund, Kyoto..... | 50 00 |
| <i>St. Mark's</i> : Gen., \$18.71; Wo. Aux., Girls' Guild, Sp. for Archdeacon Spurr's work in West Virginia, \$25..... | 43 71 | WAPPINGER'S FALLS— <i>Zion S. S.*</i> : Gen..... | 150 00 |
| <i>St. Mary's</i> (Mott Haven): Gen..... | 2 70 | WHITE PLAINS— <i>Grace</i> : Gen..... | 340 00 |
| <i>St. Mary the Virgin</i> : Gen..... | 705 00 | YONKERS— <i>Christ Church</i> : Wo. Aux., Sp. for Hospital of the Good Shepherd, Fort Defiance, Arizona..... | 25 00 |
| <i>St. Paul's Chapel</i> S. S.*: Sp. for Bishop Olmsted, Colorado..... | 84 70 | <i>St. Andrew's</i> : Gen..... | 127 62 |
| <i>St. Paul's</i> (Bronx): Junior Missionary Society, Gen..... | 10 00 | <i>St. Johannes's</i> (Swedish): Sp. for Rev. F. E. Lund, Wuhu, Hankow, \$15.03; Sp. for Rev. C. F. Lindstrom, Kiukiang, Hankow, \$15.03..... | 30 06 |
| <i>St. Simeon's</i> : Feeding Bishop Rowe's dogs, Alaska..... | 2 00 | <i>St. Paul's</i> : Wo. Aux., Sp. for Hospital of the Good Shepherd, Fort Defiance, Arizona..... | 5 00 |
| <i>Chapel of St. Priscilla</i> : Gen..... | 5 00 | MISCELLANEOUS—Branch Wo. Aux., Archdeaconry of Dutchess County, Dom., \$8.11; Frn., \$8.11..... | 16 22 |
| <i>St. Thomas's</i> S. S.*: Gen..... | 189 02 | Branch Wo. Aux., Gen..... | 2 00 |
| <i>Trinity Church</i> S. S.*: Sp. for Rev. R. E. Wood, for purchase of land, Wuchang, Hankow..... | 50 00 | St. Augustine's League, Sp. for Rev. P. P. Alston, Charlotte, North Carolina, \$25; Rev. Richard Bright, Savannah, Georgia, \$50; Sp. for St. Augustine's School, Raleigh, North Carolina, \$100; Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$100..... | 275 00 |
| <i>Trinity Chapel</i> : Gen., \$4; through Relief Society, Mrs. H. H. Cammann, Frn., \$5..... | 9 00 | North Carolina | |
| Miss Agnes Lathers, Bishop Gray's work among Seminoles, Southern Florida, \$10; salary of a missionary, South Dakota, \$4; for a day in St. Luke's Hospital, Shanghai, \$25. Miss A. B. Halsted, "Marion E. Harsen" scholarship, St. Andrew's Seminary, Mexico..... | 100 00 | Ap. \$84.90; Sp. \$87.00 | |
| Miss K. Goold, St. Paul's College, Tokyo..... | 5 00 | CHAPEL HILL—Mr. and Mrs. K. T. Battle, Gen..... | 5 00 |
| "A Member," Gen..... | 400 00 | DAVE CO.— <i>Ascension</i> S. S.: Gen..... | 2 50 |
| Mrs. J. P. Morgan, Gen..... | 100 00 | GREENSBORO— <i>Holy Trinity Church</i> : Wo. Aux., Sp. for Rev. B. Ansell, Yang Chow, Shanghai, Dispensary Fund, Gay Chow..... | 5 00 |
| Francis Lynde Stetson, Gen..... | 100 00 | <i>St. Barnabas's</i> : Gen..... | 30 00 |
| | | RALEIGH— <i>St. Ambrose</i> : Wo. Aux., Sp. for Bishop Ferguson, Africa..... | 4 00 |
| | | <i>St. Augustine's</i> S. S.: Sp. for Holy Trinity Orphanage, Tokyo, \$4; Sp. for Dr. Glenton, Elizabeth Bunn Hospital, Wuchang, Hankow, \$4.... | 8 00 |
| | | RIDGEWAY— <i>Church of the Good Shepherd</i> : Gen..... | 4 65 |
| | | SMITHFIELD— <i>Transfiguration</i> : Gen., \$4; "A Parishioner," Frn., \$2..... | 6 00 |
| | | SOUTHERN PINES— <i>Emmanuel Church</i> : Sp. for St. Paul's College, Tokyo.... | 10 00 |
| | | TARBORO— <i>St. Luke's</i> : Wo. Aux., Gen.. | 1 75 |

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| MISCELLANEOUS —Convocation of Charlotte, Sp. for Rev. Mr. Correll's Building Fund, Tsu, Kyoto..... | | 25 00 |
| Convocation of Raleigh, Babies' Branch, Akita Kindergarten, Tokyo, \$20; Gen., \$15; Sp. for Bishop Rowe, Alaska, \$10; Sp. for St. Luke's Hospital, San Francisco, California, \$5; Sp. for "Bishop Atkinson" cot, Holy Trinity Orphanage, Tokyo, \$20..... | | 70 00 |
| Ohio | | |
| Ap. \$218.47; Sp. \$43.00 | | |
| AKRON—St. Andrew's: Gen..... | 2 00 | |
| St. Paul's: Mrs. H. M. Houser, Frn., \$5; Wo. Aux., Japan, \$10..... | 15 00 | |
| BEREA—St. Thomas's: Gen..... | 1 00 | |
| CLEVELAND—St. Mark's: Wo. Aux., Philippines, \$5; Japan, \$15..... | 20 00 | |
| St. Philip's: Wo. Aux., Sp. for scholarship, Anvik, Alaska..... | 30 00 | |
| Trinity Cathedral S. S.: Porto Rico Class, Sp. for St. Luke's Hospital, Ponce, Porto Rico..... | 3 00 | |
| KENT—Christ Church: Gen..... | 7 50 | |
| LIMA—Christ Church: Gen..... | 43 92 | |
| PAINEVILLE—St. James's: Gen..... | 29 05 | |
| TOLEDO—Trinity Church: Gen., \$100; Mrs. W. W. Bolles, Wo. Aux., Sp. for Christ School, Arden, Asheville, \$10..... | 110 00 | |
| Oregon | | |
| Ap. \$332.72; Sp. \$210.50 | | |
| EUGENE—St. Mary's: Junior Aux., \$7, S. S., \$14, Gen..... | 21 00 | |
| FOREST GROVE—Gen..... | 3 50 | |
| HILLSBORO—All Saints': Gen..... | 5 50 | |
| MCMINNVILLE—St. James's: Gen..... | 6 50 | |
| MILWAUKEE—St. John's: Gen..... | 4 00 | |
| PORTLAND—Grace Memorial: Wo. Aux., Gen..... | 15 00 | |
| St. Andrew's (Portsmouth): Junior Aux., Gen..... | 10 00 | |
| St. David's: Junior Aux., Gen..... | 15 00 | |
| St. Mark's: Wo. Aux., Gen., \$8; Sp. for Bishop Spalding, Utah, \$4.50..... | 12 50 | |
| St. Matthew's: Wo. Aux., Gen., \$2.77; Sp. for Bishop Spalding, Utah, \$11..... | 13 77 | |
| St. Stephen's Pro-Cathedral: Gen., \$143; Wo. Aux., Gen. (of which Junior Aux., \$15), \$27; Sp. for Bishop Spalding, Utah, \$20..... | 190 00 | |
| Trinity Church: Wo. Aux. (of which Junior Aux., \$15), \$45; Gen., Junior Aux., Sp. for Bishop Spalding's work among Indians, Utah, \$175..... | 220 00 | |
| ST. HELEN'S—Christ Church: Wo. Aux., Gen..... | 5 00 | |
| SALEM—St. Paul's: Wo. Aux., Gen..... | 1 00 | |
| WOODMERE—St. Paul's: Gen..... | 13 00 | |
| WOODSTOCK—Church of Our Saviour: Gen..... | 7 45 | |
| Pennsylvania | | |
| Ap. \$9,771.39; Sp. \$8,482.40 | | |
| ARDMORE—St. Mary's: Junior Aux., Gen..... | 5 00 | |
| BUCKINGHAM—Trinity Church S. S.*: Gen..... | 12 00 | |
| BRYN MAWR—Miss Abby Kirk, Gen..... | 5 00 | |
| CHELTENHAM—St. Paul's: Junior Aux., Gen., \$30; S. S.* (additional), Sp. for Archdeacon Spurr for two scholarships, West Virginia, \$50..... | 80 00 | |
| CENTRE HILL—Trinity Church S. S.*: Gen..... | 50 | |
| CLIFTON HEIGHTS—St. Stephen's: Junior Aux., Gen..... | 50 | |
| CONCORDVILLE—St. John's S. S.*: Gen..... | 5 52 | |
| CONSHOHOCKEN—Calvary S. S.*: Gen..... | 50 00 | |
| DOYLESTOWN—St. Paul's S. S.*: Gen..... | 53 72 | |
| DOWNINGTOWN—St. James's: Junior Aux., "Faith" scholarship, St. Augustine's School, Monrovia, Africa, Miss Frances E. McIlvaine, Gen..... | 21 00 5 00 | |
| FALLSINGTON—All Saints' Memorial: Gen..... | 8 35 | |
| FORT WASHINGTON—Sarah A. Swain, Gen..... | 19 00 | |
| HONEYBROOK—St. Mark's S. S.*: Gen..... | 12 01 | |
| JENKINTOWN—Church of Our Saviour: J. Conyngham Stevens, Gen., \$25; Junior Aux., Sp. for St. Agnes's Hospital, Raleigh, North Carolina (of which for cot, \$1), \$6; S. S.* (additional), Gen., \$8.24..... | 39 24 | |
| KENNETT SQUARE—Advent S. S.*: Gen..... | 5 00 | |
| LANSDOWNE—St. John the Evangelist's: \$38, Junior Aux., \$40.86, Gen..... | 78 86 | |
| MEDIA—Christ Church S. S.*: Sp. for Mrs. L. S. Springer, Edneyville, Asheville..... | 43 19 | |
| NEWTOWN—H. G. Reeder, Sp. for the expansion of St. John's University, Shanghai..... | 1 00 | |
| NORRISTOWN—"E. S.," Gen..... | 50 00 | |
| NORWOOD—St. Stephen's: Wo. Aux., Frn..... | 5 00 | |
| PAOLI—Church of the Good Samaritan: Dom. and Frn..... | 93 74 | |
| PERKIOMEN—St. James's S. S.*: Gen..... | 3 00 | |
| PEQUEA—St. John's S. S.*: Gen..... | 27 15 | |
| PHILADELPHIA—Advocate Memorial: Junior Aux., Gen., \$5; Sp. for scholarship for a girl, Philippines, \$15; Sp. for scholarship for a boy, Philippines, \$15..... | 35 00 | |
| All Saints' (Lower Dublin): Wo. Aux., Sp. for building, St. Elizabeth's Hospital, Shanghai, \$10; Indian Hope Association, Indian, \$20; Junior Aux., "Ruth Curtis" (In Memoriam) scholarship, St. John's School, Cape Mount, Africa, \$25..... | 55 00 | |
| All Souls' for the Deaf S. S.*: Gen..... | 25 00 | |
| Calvary (Germantown): Diocesan Committee, Wo. Aux., Gen., \$25; Indian Hope Association, Indian, \$10; Junior Aux., Sp. for scholarship, St. Mary's Orphanage, Jessfield, Shanghai, \$40..... | 75 00 | |
| Calvary Monumental S. S.* (West): Gen..... | 50 00 | |
| Christ Church Chapel S. S.*: Gen..... | 12 83 | |
| Covenant S. S.*: Gen..... | 400 00 | |
| Crucifixion: Dom. and Frn., \$33.37; Junior Aux., Gen. (of which No. 1, \$5, No. 2, \$5), \$10..... | 43 37 | |
| Emmanuel Church (Holmesburg): Junior Aux., "Rev. Daniel Caldwell Millett Memorial" scholarship, Boone University, Wuchang, Hankow, \$50; Gen., \$3..... | 53 00 | |
| Epiphany Chapel: Dom., \$9.27; Frn., \$16.31..... | 25 58 | |
| Epiphany (Pelham): Junior Aux., Gen..... | 10 00 | |
| Free Church of St. John S. S.*: Gen..... | 40 00 | |
| Gloria Dei (Old Swedes'): Gen..... | 50 00 | |
| Grace S. S.*: Gen..... | 194 54 | |
| Grace Chapel S. S.*: Gen..... | 91 10 | |
| Grace (Mt. Airy): Primary Branch, Junior Aux., Gen..... | 10 00 | |
| Holy Innocents' S. S.: "Mary C. Currier" scholarship, Girls' Training Institute, Africa..... | 25 00 | |
| Holy Trinity Church: Junior Aux., Gen. (of which Saturday Morning School, \$2), \$3; St. Paul's School, Lawrenceville, Southern Virginia (of which from Vacation Bible-school, \$5), \$10.60; South Dakota, \$5; "Sallie W. Ashhurst" scholarship, Girls' Training Institute, St. Paul's River, Africa, \$25; Saturday Morn- | | |

Acknowledgments

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| ing School, Alaska, \$4.10..... | 47 | | 70 |
| <i>Holy Trinity Memorial S. S.*</i> (Fox Chase): Sp. for Bishop Morrison, Duluth..... | 115 | | 00 |
| <i>Home for Consumptives' S. S.*</i> (Chestnut Hill): Gen. (additional)..... | 5 | | 00 |
| <i>House of Prayer S. S.*</i> (Branchtown): Gen..... | 36 | | 68 |
| <i>Leamy Home S. S.*</i> (Mt. Airy): Gen. Mediator Chapel: Indian Hope Association, Indian..... | 4 | | 02 |
| <i>St. Andrew's</i> (West): Junior Aux., Gen..... | 1 | | 00 |
| <i>St. Barnabas's</i> (Germantown): Gen..... | 10 | | 00 |
| <i>St. Bartholomew's Chapel S. S.*</i> (Wisconsinom): Gen..... | 9 | | 82 |
| <i>St. Clement's</i> : Gen., \$3.25; Sp. for Rev. L. B. Ridgely, Wuchang, Hankow, \$100..... | 103 | | 25 |
| <i>St. James's</i> : Wo. Aux., Sp. for supplies, St. Andrew's Hospital, Wush, Shanghai, \$92.37; Indian Hope Association, Indian, \$7.50..... | 99 | | 87 |
| <i>St. John Chrysostom's</i> : \$51, S. S.,* \$15, Gen..... | 66 | | 00 |
| <i>St. John the Evangelist's S. S.*</i> : Gen..... | 84 | | 34 |
| <i>St. Luke's</i> (Germantown): Dom., \$302.97; Junior Aux., Sp. for scholarship, St. John's Orphanage, Osaka, Kyoto, \$25..... | 327 | | 97 |
| <i>St. Luke's and the Epiphany</i> : "A Friend," Sp. for Church Extension Fund, Porto Rico, \$1; S. S.,* Gen., \$97.43..... | 98 | | 43 |
| <i>St. Luke's S. S.*</i> (Kensington): Gen..... | 253 | | 94 |
| <i>St. Mark's</i> : Gen., \$1,000; Mrs. Thomas Reath, Sp. for Expansion Fund, St. John's University, Shanghai, \$10; Junior Aux., Gen., \$5; S. S.,* Gen., \$17..... | 1,032 | | 00 |
| <i>St. Mark's</i> (Frankford): Gen..... | 60 | | 00 |
| <i>St. Martin's-in-the-Field</i> (St. Martin's): Dom., 25 cts.; Frn., \$10.25; Gen., \$16.70; S. S.,* Gen., \$3.37..... | 30 | | 57 |
| <i>St. Mary's</i> (Hamilton Village): Dom., \$82.96; Gen., \$26.92..... | 109 | | 88 |
| <i>St. Paul's Memorial</i> (Overbrook): "A Member," Sp. for St. Paul's College, Tokyo, \$5; S. S.,* Gen., \$142.98..... | 147 | | 98 |
| <i>St. Paul's</i> (Chestnut Hill): Junior Aux., "Junior Aux." scholarship, Girls' Training Institute, St. Paul's River, Africa, \$25; Sp. for scholarship for Dzi-Pau-Loo, Soochow Academy, Shanghai, \$10..... | 35 | | 00 |
| <i>St. Peter's</i> (Germantown): Indian Hope Association, Indian, \$5; Young Woman's Chapter, Indian Hope Association, "Junior Aux. of St. Peter's Church, Germantown," scholarship, St. Elizabeth's School, South Dakota, \$30; Junior Aux., "Junior Aux. of St. Peter's Church, Germantown," scholarship, St. Elizabeth's School, South Dakota, \$30; Gen., \$15; Sp. for Christ School, Arden, Asheville, \$10; S. S.,* Gen., \$777.63..... | 867 | | 63 |
| <i>St. Philip's S. S.*</i> : Gen..... | 475 | | 45 |
| <i>St. Stephen's S. S.*</i> : Gen..... | 126 | | 33 |
| <i>St. Stephen's S. S.*</i> (Wissahickon): Dr. Correll's work in Kyoto..... | 50 | | 00 |
| <i>St. Thomas's S. S.*</i> : Gen..... | 10 | | 00 |
| <i>St. Timothy's</i> (Roxborough): Junior Aux., Sp. for scholarship for Dzi-Pau-Loo, Soochow Academy, Shanghai..... | 25 | | 00 |
| <i>Church of the Saviour</i> : Indian Hope Association, Indian, \$1; Junior Aux., Gen., \$10..... | 11 | | 00 |
| <i>Zion</i> : Gen..... | 4 | | 00 |
| Dr. Edmund J. Lee, Sp. for Armistead M. Lee Memorial Chapel, Anking, Hankow..... | 50 | | 00 |
| Indian Hope Association, Sp. for Bishop Brooke, Oklahoma, \$100; Sp. for Bishop Rowe, Alaska, \$101; Sp. for Bishop Gray, Southern Florida, \$100; Sp. for Bishop Funsten, Idaho, \$100; Sp. for Bishop Spalding, Utah, \$100; Sp. for Bishop Moreland, Sacramento, \$100; Sp. for Rev. Mr. Thorn, Oneida, Fond du Lac, for hospital work, \$100; Sp. for Oneida lace-workers, Fond du Lac, \$50; Sp. for Miss Thackara's hospital at Fort Defiance, Arizona, \$100; Sp. for Karok Indians, Sacramento, \$75.84; Sp. for Miss Sibyl Carter's lace industry, \$50..... | 976 | | 84 |
| John E. Baird, Sp. for work of Rev. Lawrence B. Ridgely, Hankow..... | 500 | | 00 |
| "Cash, A. F." Gen..... | 120 | | 00 |
| Mrs. A. J. Cassatt, Sp. for Shanghai Catechist School, Land and Building Fund..... | 50 | | 00 |
| (Torresdale)—"Cash," medical work..... | 30 | | 00 |
| (Chestnut Hill)—Mrs. William A. Dick, work in Alaska..... | 25 | | 00 |
| Mrs. J. S. Cox, Wo. Aux., "Grace" scholarship, St. John's University, Shanghai..... | 25 | | 00 |
| G. W. Pepper, Sp. for St. Luke's, Kearney..... | 25 | | 00 |
| Ellen S. Patterson, Gen..... | 25 | | 00 |
| Mrs. Carl N. Martin, Gen..... | 5 | | 00 |
| F. Cooper Pullman, Gen..... | 5 | | 00 |
| Miss L. S. Pechin, Gen..... | 5 | | 00 |
| Mrs. H. T. Tily, Gen..... | 5 | | 00 |
| Foreign Committee, Wo. Aux., Sp. for Zangzok Station Equipment Fund, Shanghai..... | 5 | | 00 |
| "F. E. McI," Sp. for Expansion Fund, St. John's University, Shanghai..... | 1 | | 00 |
| (Bustleton)—William S. Robinson, Dom. and Frn..... | 1 | | 00 |
| James Whittington, Gen..... | 1 | | 00 |
| PHOENIXVILLE— <i>St. Peter's</i> : Gen., \$1,073.17; Sp. for Expansion Fund, St. John's University, Shanghai, \$100..... | 1,173 | | 17 |
| RADNOR— <i>St. Martin's</i> : Helen C. Bunting, Gen..... | 5 | | 00 |
| ROSEMONT— <i>Church of the Good Shepherd S. S.*</i> : Gen..... | 36 | | 23 |
| RYDAL—Mrs. William W. Frazier, Sp. for station class for women at Hankow, \$25; Sp. for Widely Loving Society Orphanage, Osaka, Kyoto, \$25; Sp. for David Tang, \$25, Sp. for Guy School, \$25, with Rev. T. K. Hu, Kiukiang, Hankow; Sp. to help start a chapel at Wush, Shanghai, \$25; work among the Kroos, Africa, \$25..... | 150 | | 00 |
| SWARTHMORE— <i>Trinity Church</i> : \$17.40, St. Margaret's Guild, Junior Aux., \$15, S. S., \$10, Gen..... | 42 | | 40 |
| VILLA NOVA—Miss L. Frishmuth, Gen..... | 100 | | 00 |
| WAYNE— <i>St. Mary's S. S.*</i> : Gen..... | 225 | | 00 |
| WHITEMARSH— <i>St. Thomas's</i> : Gen..... | 64 | | 23 |
| WELDON— <i>St. Peter's S. S.*</i> : Sp. for Bishop Horner, Asheville, \$10; Gen., \$19.95..... | 29 | | 95 |
| WYNCOTE— <i>All Hallows'</i> : (of which Wo. Aux., \$10), \$30, Sp. for Dr. Pott for St. John's College, Shanghai; Junior Aux., "All Hallows'" scholarship, St. Hilda's School, Wuchang, Hankow, \$50..... | 80 | | 00 |
| MISCELLANEOUS—"A S. S. Worker,"* Gen..... | 5 | | 00 |
| Through J. S. Newbold, Sp. for the erection and furnishing of a church at the American Church Mission, Soochow, Shanghai..... | 6,000 | | 00 |
| Missionary Mass Meeting, held in Academy of Music, May 9th, 1910, Gen..... | 191 | | 73 |
| "Y. D.," Gen..... | 100 | | 00 |

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| Wo. Aux., Frn., \$10.03; Domestic Committee, salary of Domestic missionary bishop, \$1,218; Dom., \$50; Sp. for Bishop Brent, Philippine Islands, \$25; Sp. for Rev. W. C. Clapp, Bontok, \$1; Sp. for St. Matthew's reading-room, Fairbanks, Alaska, \$10..... | 1,314 03 |
| Diocesan Committee, Wo. Aux., Gen. Wo. Aux., Executive Board, Colored Committee, work among the Negroes Junior Aux., St. Augustine's School, Raleigh, North Carolina, \$45; support of native worker, Alaska, \$100; "Pennsylvania" scholarship, Girls High School, Kyoto, \$50; "Helen Mackay-Smith" scholarship, St. Mary's Hall, Shanghai, \$50.50; "Faith" scholarship, St. Augustine's School, Monrovia, Africa, \$4; Gen., \$2.95; Miss Anne M. Hubbard, Gen., \$5; "S. C. B.," Junior Aux., Gen., \$10 | 267 45 |
| Babies' Branch, Gen..... | 304 35 |

Pittsburgh

Ap. \$1,080.17; Sp. \$37.00

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| EMPORIUM— <i>Emmanuel Church</i> : Gen.. | 8 16 |
| GREENSBURG— <i>Christ Church</i> : Gen.... | 13 92 |
| HOMESTEAD— <i>St. Matthew's</i> : Frn..... | 9 00 |
| JOHNSTOWN— <i>St. Mark's</i> : Gen..... | 5 00 |
| MCKEESPORT— <i>St. Stephen's</i> : Gen.... | 5 05 |
| PITTSBURGH— <i>Calvary</i> : \$469.09, Mrs. John H. Bailey, \$300, Gen..... | 769 09 |
| <i>St. Margaret's Deaf-Mutes</i> : Gen..... | 8 50 |
| <i>St. Peter's</i> : Gen..... | 225 00 |
| (Allegheny)— <i>Eliza P. Byram</i> , work in China | 10 00 |
| TARENTUM — <i>St. Barnabas's</i> : Gen., \$1.45; S. S., Sp. for Rev. Robert E. Wood, Hankow, \$2..... | 3 45 |
| TITUSVILLE— <i>St. James's</i> : Gen..... | 25 00 |
| WARREN— <i>Trinity Church</i> : Sp. for St. John's University, Shanghai..... | 35 00 |

Rhode Island

Ap. \$1,998.75; Sp. \$65.00

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| ASHTON— <i>St. John's Chapel</i> : Gen.... | 25 79 |
| BARRINGTON— <i>St. Matthew's</i> (West): Gen. | 1 55 |
| BRISTOL— <i>St. Michael's</i> : Gen..... | 50 00 |
| CENTRAL FALLS— <i>St. George's</i> : Gen.... | 77 04 |
| CENTREDALE— <i>St. Alban's</i> : \$10, S. S.,* \$4.60, Gen..... | 14 60 |
| EAST PROVIDENCE— <i>St. Mary's</i> : Gen., \$17.76; Guild of Holy Child, Junior Aux., Alaska, \$5; Colored, \$3; Indian, \$2..... | 27 76 |
| GREENVILLE— <i>St. Thomas's</i> : Children's Lenten Mite-box,* Gen..... | 5 30 |
| MANTON— <i>St. Peter's</i> : Gen..... | 45 04 |
| MIDDLETOWN— <i>Holy Cross</i> : Gen..... | 14 02 |
| NEWPORT— <i>Emmanuel Church</i> : Junior Aux., Alaska, \$10; Colored, \$10; China, \$10..... | 30 00 |
| <i>St. John's</i> : Colored..... | 75 00 |
| <i>Trinity Church</i> : \$55.97, Junior Aux., \$5, Gen..... | 60 97 |
| PAWTUCKET— <i>Advent</i> : \$2, Frn., Junior Aux., \$2, Gen..... | 4 00 |
| <i>St. Luke's Chapel</i> : Frn..... | 3 00 |
| <i>St. Paul's</i> : Gen..... | 201 79 |
| <i>Trinity Church</i> : Gen..... | 28 00 |
| PORTSMOUTH AND MIDDLETOWN — <i>St. Mary's</i> : Gen..... | 8 82 |
| PROVIDENCE— <i>All Saints'</i> : Dom. and Frn..... | 88 00 |
| <i>Calvary</i> : Gen..... | 68 84 |
| <i>Epiphany S. S.*</i> : Gen..... | 33 12 |
| <i>Grace</i> : \$460, Junior Aux., \$5, Gen.... | 465 00 |

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| <i>St. James's</i> : Gen..... | 30 00 |
| <i>St. John's S. S.</i> : "St. John's S. S." scholarship, in St. Mary's School, South Dakota..... | 60 00 |
| Mrs. Richards, Sp. for furnishings for St. Luke's Hospital, Shanghai... | 15 00 |
| WAKEFIELD— <i>Ascension S. S.*</i> : Gen.... | 42 63 |
| WARREN— <i>St. Mark's S. S.*</i> : Gen.... | 18 48 |
| WESTERLY— <i>Christ Church</i> : Dom., \$75; Frn., \$75..... | 150 00 |
| MISCELLANEOUS—Wo. Aux., salary of Miss Bull, Kyoto, \$290; "Susan Carrington Clarke" (Advanced) scholarship, \$40, "Jessie H. Campbell" (Advanced) scholarship, \$40, both in St. John's School, Cape Mount, Africa; Sp. for Foreign Life Insurance Fund, \$50..... | 420 00 |

South Carolina

Ap. \$223.39; Sp. \$10.00

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|---|-------|
| CHARLESTON — <i>St. Michael's</i> : \$62.50, "Two Sisters," \$5, Gen..... | 67 50 |
| <i>St. Paul's S. S.*</i> : Gen..... | 18 45 |
| <i>St. Philip's</i> : Gen..... | 62 50 |
| Mrs. K. C. Porcher, Dom., \$5; Frn., \$5 | 10 00 |
| Mrs. Augustine S. Smythe, Sp. for work of Rev. Robert C. Wilson, Shanghai | 10 00 |
| Miss Mary Jervy, Gen..... | 1 00 |
| FLORENCE— <i>St. John's S. S.*</i> : Gen.... | 19 97 |
| HARTSVILLE— <i>St. Bartholomew's</i> : Gen. | 3 25 |
| LAURENS—"E. B. S.," Gen..... | 4 00 |
| MT. PLEASANT—Mrs. M. C. Seabrook, Gen..... | 10 00 |
| PRINCE FREDERICK—(Pee Dee), Gen.. | 4 12 |
| SOCIETY HILL— <i>Trinity Church S. S.*</i> : Gen. | 5 10 |
| STATEBURG— <i>Holy Cross</i> : Mrs. W. W. Anderson, Bishop Rowe's work, Alaska, \$5; Gen., \$5..... | 10 00 |
| SUMMERTON— <i>St. Matthias's</i> : Gen.... | 2 50 |
| SUMMERSVILLE— <i>St. Barnabas's</i> : Gen.. | 5 00 |

Southern Ohio

Ap. \$82.37

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| CINCINNATI— <i>Epiphany</i> : Gen..... | 45 00 |
| Charles W. Short, Gen..... | 10 00 |
| Alice M. Lean, Gen..... | 5 00 |
| COLUMBUS— <i>St. Philip's S. S.*</i> : Gen.... | 5 56 |
| DELAWARE— <i>St. Peter's S. S.*</i> : Gen.... | 10 00 |
| HARTWELL — <i>Holy Trinity Church</i> : Gen..... | 4 81 |
| Miss Helen A. Merrell, Gen..... | 1 00 |
| PORTSMOUTH—Captain N. W. Evans, Sp. for Church Extension Fund, Porto Rico..... | 1 00 |
| TERRACE PARK—"Church Woman," Frn. | 1 00 |

Southern Virginia

Ap. \$415.11; Sp. \$251.13

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| AUGUSTA Co.—Mrs. Joseph S. Cochran (Staunton), Sp. for Armistead M. Lee Memorial Chapel, Anking, Hankow | 10 00 |
| Edward Berkeley, Gen..... | 2 50 |
| BOTETOURT Co.— <i>St. Mark's</i> (Fincastle): Wo. Aux., Gen..... | 1 50 |
| BRUNSWICK Co.— <i>St. Andrew's</i> (Lauranceville): Miss Annie Price, Sp. for Alaska | 3 00 |
| <i>St. Paul's Memorial Chapel</i> : Gen..... | 10 00 |
| BUCKINGHAM Co. — <i>Grace, Tillotson Parish</i> : Dom., 98 cts.; Frn., 98 cts. | 1 96 |
| CHESTERFIELD Co.— <i>Church of the Good Shepherd, Manchester Parish</i> : Gen..... | 18 32 |

Acknowledgments

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| CAMPBELL Co.— <i>St. Paul's</i> (Lynchburg): Gen..... | 5 00 |
| "A Friend," Gen..... | 5 00 |
| DINWIDDIE Co.— <i>St. Paul's S. S.</i> (Petersburg): Gen..... | 16 13 |
| <i>St. Stephen's S. S.*</i> : Gen..... | 5 00 |
| Mrs. W. L. Watkins, Gen..... | 1 00 |
| MECKLENBURG Co.— <i>Guild of St. John's</i> (Chase City): Sp. for Building Fund, St. Paul's College, Tokyo..... | 10 00 |
| <i>St. Paul's S. S.*</i> (Union Level): Gen..... | 2 00 |
| NELSON Co.— <i>Christ Church</i> (Norwood): \$4.83, S. S.,* \$4.26, Gen.... | 9 09 |
| <i>Mission S. S.*</i> (Edgewood): Gen..... | 2 50 |
| <i>Trinity Church</i> (Arrington): Gen., \$18; Sp. for Rev. C. F. MacRae, Shanghai, \$18.13; S. S., Gen., \$2.53..... | 38 66 |
| NORFOLK Co.— <i>St. John's</i> (Portsmouth): Gen..... | 2 75 |
| <i>Trinity Church</i> : Norman Cassell, Sp. for Church Extension Fund, Porto Rico..... | 1 00 |
| <i>Christ Church</i> (Norfolk): Wo. Aux., "A Member," Sp. for Holy Trinity Orphanage, Tokyo..... | 30 00 |
| <i>St. Luke's</i> : Indian work under Bishop Funsten, Idaho, \$2.25; Colored work, Lawrenceville, Southern Virginia, \$2; work in Mexico, \$1; Miss Mary Galt, orphanage in Cuba, \$1; hospital work in Shanghai, under Dr. A. W. Tucker, \$10..... | 16 25 |
| <i>St. Paul's</i> : Wo. Aux., Sp. for support of child, Holy Trinity Orphanage, Tokyo, \$30, S. S.,* \$34.64, Gen.... | 64 64 |
| PITTSYLVANIA Co.—"A Friend" (Danville), Gen..... | 5 00 |
| WARWICK Co.— <i>St. Paul's</i> (Newport News): Gen..... | 16 94 |
| MISCELLANEOUS—"A Friend," Gen.... | 4 00 |
| Junior Aux., "Bishop Randolph" scholarship, St. Mary's Hall, Shanghai, \$50; Cape Palmas School, Africa, Margaret Busha Memorial, \$25; Gen., \$50; Sp. for "James Ambler Memorial" scholarship, Widely Loving Society, Osaka, Kyoto, \$30; Sp. for cots, St. Luke's Hospital, Tokyo, \$50..... | 205 00 |
| Babies' Branch, Alaska, \$25; China, \$25; Day-school, China, \$25; St. Paul's College, Tokyo, \$35; Sp. for Holy Trinity Orphanage, Tokyo, \$53; Sp. for Rev. J. G. Meem, Brazil, \$16..... | 179 00 |

Springfield

Ap. \$221.51; Sp. \$2.50

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| CAIRO— <i>Church of the Redeemer</i> : \$61.20, S. S.,* \$19.50, Gen.; Sp. for Tokyo Fund, \$2.50..... | 83 23 |
| CARROLLTON— <i>Trinity Church</i> : Gen.... | 1 65 |
| CHEAMPAIGN— <i>Emmanuel Church</i> : Gen..... | 15 00 |
| CHESTERFIELD— <i>St. Peter's</i> : Gen..... | 1 65 |
| ELKHART— <i>St. John the Baptist's</i> : Gen..... | 3 30 |
| GRANITE CITY— <i>St. Bartholomew's</i> : Gen..... | 7 90 |
| LINCOLN— <i>Trinity Church</i> : Gen..... | 8 50 |
| RANTOUL— <i>St. Paul's</i> : Gen..... | 7 50 |
| SPRINGFIELD— <i>Christ Church</i> : Gen.... | 63 90 |
| <i>St. John's</i> : Gen..... | 5 00 |
| MISCELLANEOUS—Gen..... | 26 38 |

Tennessee

Ap. \$80.75

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| MEMPHIS— <i>St. Luke's</i> : Wo. Aux., "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai..... | 2 00 |
| NASHVILLE— <i>St. Ann's</i> : Gen..... | 75 00 |
| RUGBY— <i>Christ Church</i> : Gen..... | 2 75 |
| UNION CITY—Henry H. Squire, Gen.... | 1 00 |

Texas

Ap. \$175.63

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| HOUSTON— <i>Christ Church</i> : Gen..... | 150 00 |
| LUFRIN— <i>St. Cyprian's S. S.*</i> : Gen.... | 14 16 |
| NAVASOTA— <i>St. Paul's</i> : Gen..... | 3 55 |
| PALESTINE— <i>St. Philip's</i> : Gen..... | 7 92 |

Vermont

Ap. \$327.25; Sp. \$2.00

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| BELLOWS FALLS— <i>Emmanuel Church</i> : Gen..... | 113 10 |
| EAST FAIRFIELD— <i>St. Barnabas's</i> : Gen..... | 7 00 |
| LYNDONVILLE— <i>St. Peter's</i> : Gen..... | 5 00 |
| PROCTORSVILLE— <i>Gethsemane</i> : Gen.... | 3 00 |
| RICHFORD— <i>St. Ann's</i> : Gen..... | 6 15 |
| ST. JOHNSBURY— <i>St. Andrew's</i> : Gen., \$30; Junior Aux., Sp. for Miss A. T. Wall, Hirosaki, Tokyo, \$2..... | 32 00 |
| SPRINGFIELD— <i>St. Mark's</i> : Gen..... | 10 00 |
| WELLS— <i>St. Paul's</i> : Gen..... | 3 00 |
| MISCELLANEOUS—Wo. Aux., Gen..... | 150 00 |

Virginia

Ap. \$884.74; Sp. \$4,423.84

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| ALBEMARLE Co.— <i>Christ Church S. S.*</i> (Charlottesville): Frn..... | 24 00 |
| <i>St. John Baptist's S. S.*</i> (Ivy Depot): Gen..... | 1 56 |
| <i>St. Paul's S. S.*</i> (Ivy Depot): Gen.... | 3 91 |
| (Charlottesville)—Rev. H. B. Lee, Sp. for Armistead M. Lee Memorial Chapel, Anking, Hankow..... | 10 00 |
| <i>Buck Mountain Chapel</i> : Gen..... | 2 00 |
| <i>Sylvania Chapel</i> : Gen..... | 75 |
| (Esmont)—Mrs. H. D. Forsyth, Dom., \$10; Frn., \$10..... | 20 00 |
| ALEXANDRIA Co. (Alexandria)—"A Friend," Sp. for Church Extension Fund, Porto Rico..... | 5 00 |
| <i>St. Peter's</i> (Alexandria): John G. Bragan, Sp. for Church Extension Fund, Porto Rico..... | 2 50 |
| <i>Episcopal High School</i> (Alexandria): "Mary B. Blackford" scholarship, St. John's School, Cape Mount, West Africa..... | 25 00 |
| (Alexandria)—Mrs. N. S. Cummings, Gen..... | 2 00 |
| (Alexandria)—Alice E. Colquhinn, evangelistic work in Alaska..... | 1 00 |
| ESSEX Co.— <i>St. Anne's Parish</i> (Occupacia): Gen..... | 12 35 |
| <i>St. Luke's</i> (Essex): Frn..... | 3 04 |
| FAIRFAX Co.— <i>Theological Seminary</i> : Dr. and Mrs. L. M. Blackford, Sp. for Armistead M. Lee Memorial Chapel, Anking, Hankow..... | 25 00 |
| <i>Theological Seminary</i> : Students, Gen. (Burke)—"A Friend," Sp. for Church Extension Fund, Porto Rico..... | 25 00 |
| <i>Falls Church</i> (Falls Church): Wo. Aux., Sp. for Bishop Rowe, Alaska.. | 2 00 |
| <i>St. John's</i> (McLean): Mr. B. G. Foster, Gen..... | 10 00 |
| FAUQUIER Co.— <i>Whittle Parish</i> : Frn.. | 25 00 |
| FREDERICK Co.— <i>Christ Chapel</i> (Winchester): Gen..... | 2 75 |
| <i>Episcopal Female Institute</i> (Winchester): China Missions' Guild, Sp. for Wuchang, Hankow..... | 25 00 |
| GLOUCESTER Co.— <i>Ware and Abingdon</i> (Gloucester): Wo. Aux., Alaska, \$6; Mr. Sinclair's work, Shanghai, \$6.. | 12 00 |
| HENRICO Co.— <i>Grace</i> (Richmond): Brotherhood of St. Paul, \$5, Wo. Aux., \$14, Gen..... | 19 00 |
| <i>Emmanuel Church</i> (Brook Hill): Wo. Aux., Alaska, \$10, Honolulu, \$10... (Richmond)—Brotherhood of St. Paul, feeding of Bishop Rowe's dogs, | 20 00 |

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| Alaska, \$5; Gen., \$5; Sp. for educating Chinese boy under Bishop Restarick, Honolulu, \$5..... | 15 00 |
| <i>Epiphany</i> (Richmond): Brotherhood of St. Paul, feeding of Bishop Rowe's dogs, Alaska..... | 7 58 |
| <i>Holy Trinity Church</i> (Richmond): Gen..... | 125 00 |
| <i>St. Paul's</i> (Richmond): Brotherhood of St. Paul, feeding of Bishop Rowe's dogs, Alaska, \$10; Gen., \$5..... | 15 00 |
| <i>St. Andrew's</i> (Richmond): Girls' Friendly Society, Sp. for "Pike Powers Memorial" cot, Jessfield Orphanage, Shanghai..... | 30 00 |
| <i>St. Mark's</i> (Richmond): Gen..... | 91 78 |
| (Richmond)—L. M. Williams, Dom. and Frn..... | 25 00 |
| (Richmond)—John L. Williams, Gen. (Richmond)—Mrs. Hubert Jackson, Gen..... | 100 00 |
| | 10 00 |
| KING WILLIAM CO.— <i>St. John's</i> (West Point): Frn..... | 2 25 |
| LOUDOUN CO.— <i>St. James's</i> (Leesburg): Gen..... | 185 00 |
| (Leesburg)—"A Friend," Sp. for the Anking Building Fund, Hankow.... | 4,280 00 |
| MIDDLESEX CO.— <i>Christ Church</i> (Middlesex): Frn., \$15; Sp. for St. Paul's College, Tokyo (of which Wo. Aux., \$6), \$14.34; S. S.,* Gen., \$2.05..... | 31 39 |
| SPOTSYLVANIA CO.— <i>St. George's Chapel</i> (Fredericksburg): Missionary Society, China, \$11; "A Family," Hankow, \$15..... | 26 00 |
| <i>St. George's</i> (Fredericksburg): Gen... | 35 72 |

Washington

Ap. \$1,213.79; Sp. \$44.00

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| WASHINGTON, D. C.— <i>Advent</i> : Gen., \$44.55; Wo. Aux., Frn., \$5..... | 49 55 |
| <i>Ascension</i> : Dom. and Frn., \$14.60; Gen., \$100..... | 114 60 |
| <i>Christ Church</i> (Georgetown): L. M. Zeller, Gen..... | 1 00 |
| <i>Epiphany</i> : Tokyo, \$300; Mrs. Lewis's Class for Young Women, Sp. for Miss Susan Higgins, medical missionary at Wuchang, Hankow, \$12.. | 312 00 |
| <i>Nativity Chapel S. S.</i> : Gen..... | 5 92 |
| <i>St. Agnes's</i> : Gen..... | 6 00 |
| <i>St. John's</i> (Georgetown): Gen..... | 94 52 |
| <i>St. Margarets</i> : Gen., \$50; S. S.,* "St. Margaret's" scholarship, St. Margaret's School, Tokyo, \$50; Gen., \$48.84..... | 148 84 |
| <i>St. Stephen's</i> : Gen. (of which S. S.,* \$107.01)..... | 157 01 |
| National Cathedral School: Bishop Satterlee Memorial Missionary Society, Sp. for Building Fund, St. Margaret's School, Tokyo..... | 10 00 |
| "A Friend," rent of mission house at Santurce, Porto Rico, \$10; Sp. for Bishop Van Buren's use, Porto Rico, \$5..... | 15 00 |
| "Hope," Gen..... | 100 00 |
| Grace Willis, Sp. for Alaskan Hospital Fund..... | 1 00 |
| M. L. Perkins, Gen..... | 2 00 |
| Mrs. W. P. Young, Gen..... | 20 00 |
| Mrs. S. M. Jones, Sp. for Rev. Mr. Nichols for house for training catechists, Shanghai..... | 3 00 |
| In Memoriam, "A. L. T.," Gen..... | 5 00 |
| Miss Leila Mechlin, Gen..... | 10 00 |
| Miss Caroline C. Kirkland, Gen.... | 5 00 |
| PRINCE GEORGE CO.— <i>St. James's S. S.,* Holy Trinity Parish</i> : Gen..... | 3 56 |
| <i>St. Philip's S. S.,* (Woodville)</i> : Gen.... | 1 31 |
| <i>St. Thomas's Parish</i> : \$46.85, S. S.,* \$30.63, Gen..... | 77 48 |

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| ST. MARY'S CO.— <i>St. Mary's S. S.,* (Charlotte Hall)</i> : Gen..... | 2 00 |
| MISCELLANEOUS—Wo. Aux., Sp. for Rev. F. L. H. Pott, St. John's College, Shanghai, \$10; Sp. for Mrs. Sharpe, Edneyville, Asheville, \$3.... | 13 00 |
| "Anonymous," Gen..... | 100 00 |

Western Massachusetts

Ap. \$692.00; Sp. \$91.43

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| AMHERST— <i>Grace</i> : Frn..... | 31 50 |
| CLINTON— <i>Church of the Good Shepherd S. S.,* Gen.</i> | 30 00 |
| MILFORD— <i>Trinity Church S. S.,* Gen.</i> | 1 27 |
| NORTH ADAMS— <i>St. John's</i> : Gen..... | 41 00 |
| NORTHAMPTON— <i>St. John's</i> : Gen..... | 80 00 |
| ORANGE— <i>Trinity Church</i> : Gen..... | 2 00 |
| PITTSFIELD— <i>St. Stephen's</i> : \$177.64, "A Friend," \$5, Gen..... | 182 64 |
| "A Friend," St. Mary's School, Rosebud, South Dakota..... | 1 00 |
| Mary C. Webster, Gen..... | 5 00 |
| A. R. Childs, medical work..... | 2 00 |
| John W. Thomson, Gen..... | 10 00 |
| SPRINGFIELD— <i>Christ Church</i> : Gen.... | 10 00 |
| <i>St. Peter's</i> : Gen..... | 100 00 |
| WESTFIELD— <i>Atonement S. S.,* Gen.</i> | 1 50 |
| WORCESTER— <i>All Saints'</i> : Gen..... | 96 94 |
| <i>St. Mark's S. S.,* Gen.</i> , \$48.42; for scholarship, Boone University, Hankow, \$32.84..... | 81 26 |
| <i>St. Matthew's</i> : Gen..... | 15 89 |
| MISCELLANEOUS—Girls' Friendly Society, Sp. for Christ School, Arden, Asheville, for Mrs. Wetmore's use.. | 91 43 |

Western Michigan

Ap. \$189.09; Sp. \$5.00

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| BATTLE CREEK— <i>St. Thomas's</i> : Gen.. | 72 00 |
| GRAND RAPIDS— <i>Grace</i> : Gen..... | 30 00 |
| <i>St. John's S. S.,* Gen.</i> | 4 41 |
| HASTINGS— <i>Emmanuel Church S. S.,* Gen.</i> , \$28.49; S. S., Sp. for "Julia" cot, St. Mary's Orphanage, Jessfield, Shanghai, \$5..... | 33 49 |
| HOLLAND— <i>Grace</i> : James Price, Gen.. | 5 00 |
| IONIA— <i>St. John's</i> : Indian Mission.... | 2 60 |
| KALAMAZOO— <i>St. Luke's</i> : Miss Minnie Goodnow, Frn..... | 20 00 |
| NILES— <i>Trinity Church S. S.,* Gen.</i> .. | 20 59 |
| STURGIS— <i>St. John's</i> : Gen..... | 6 00 |

Western New York

Ap. \$1,069.56; Sp. \$383.25

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| ALBION— <i>Christ Church S. S.,* Dom.</i> .. | 5 41 |
| BATH—Miss Elizabeth T. Brundage, Gen., \$5; St. John's College, Shanghai, \$5..... | 10 00 |
| BUFFALO— <i>Ascension</i> : Gen..... | 70 70 |
| <i>St. Andrew's</i> : Sp. for Rev. R. N. Wilcox, Hendersonville, Asheville..... | 50 00 |
| <i>St. John's</i> : \$89.70, S. S.,* \$77.15, Gen. | 166 85 |
| <i>St. Jude's S. S.,* Dom. and Frn.</i> | 10 00 |
| <i>St. Mark's S. S.,* Gen.</i> | 11 68 |
| <i>St. Mary's-on-the-Hill</i> : Gen..... | 26 00 |
| <i>St. Simon's</i> : Frn..... | 10 00 |
| <i>St. Thomas's S. S.,* Gen.</i> | 10 81 |
| Cornelia Griesser, Sp. for St. John's University Expansion Fund, Shanghai..... | 2 00 |
| CALEDONIA— <i>St. Andrew's S. S.,* Gen.</i> .. | 1 60 |
| CHARLOTTE— <i>St. George's S. S.,* Gen.</i> .. | 13 00 |
| GENESECO— <i>St. Michael's S. S.,* Gen.</i> .. | 55 95 |
| Branch Wo. Aux., Gen., \$9; Sp. for Bishop Rowe, Alaska, \$20..... | 29 00 |
| GENEVA— <i>Trinity Church</i> : Sp. for Bishop Rowe, Alaska, \$17; Sp. for Bishop Graves, Shanghai, \$30; Sp. | |

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| for Trade School, Ichang, Hankow, \$15; Mexico, \$10; Frn., 50 cts.; St. Augustine's School, Raleigh, North Carolina, \$1; St. Paul's School, Lawrenceville, Southern Virginia, \$5; Sp. for hospital, Sewanee, Tennessee, \$5; Sp. for Nashotah, Milwaukee, \$1.25; St. Faith's Guild, Wo. Aux., Sp. for Bishop Rowe, Alaska, \$5..... | 89 75 |
| HAMMONDSPORT— <i>St. James's</i> : Gen.... | 20 00 |
| LE ROY— <i>St. Mark's</i> : Gen..... | 20 00 |
| PENN YAN— <i>St. Mark's S. S.*</i> : Gen.... | 11 00 |
| ROCHESTER— <i>St. Luke's</i> : \$39.18, S. S., \$141.28, "Elizabeth," \$25, Gen. <i>St. Mark's</i> : Dom., \$12.20; Frn., \$8.40 | 205 46 |
| <i>St. Paul's</i> : Rev. W. A. R. Goodwin, Babies' Branch, Sp. for William Archer Goodwin Memorial Fund for Bishop Rowe, Alaska..... | 20 60 |
| 25 00 | |
| WESTFIELD— <i>St. Peter's</i> : Missionary Society, Sp. for Building Fund, St. Paul's College, Tokyo, \$5; Sp. for Building Fund, St. Margaret's School, Tokyo, \$1; Sp. for Rev. R. Wood, Wuchang, Hankow, \$5; Sp. for Bishop Van Buren, Porto Rico, \$1 | 12 00 |
| MISCELLANEOUS—Branch Wo. Aux., Gen., \$155; Sp. for Bishop Wells, Spokane, \$100..... | 255 00 |
| Junior Aux., "Sibyl Carter" scholarship, St. Hilda's School, Wuchang, Hankow, \$10; Sp. for "Bishop Cox" scholarship, Shoshone, Wyoming, \$25; Sp. for "Amelia Wright" scholarship, St. Augustine's School, Raleigh, North Carolina, \$15..... | 50 00 |
| Babies' Branch, Sp. for "Little Helpers" cot, St. Agnes's Hospital, Raleigh, North Carolina, \$5; Sp. for Bishop Spalding for White Rock Emergency Fund, Utah, \$5; Sp. for missionary font, \$1; Sp. for Bishop Wells, Spokane, \$5; Sp. for "Arthur Lloyd" scholarship, Corbin, Lexington, \$5; Sp. for "George C. Thomas" scholarship, for boy in school, Fort Yukon, Alaska, \$25; Sp. for hanging Mrs. Folsom's bell, Honolulu, \$10; Sp. for Mexico, \$5; Gen., \$50; Angelica Church Hart Day-school, Wuchang, Hankow, \$20; Little Helpers' Day-school, Shanghai, \$5; House of the Holy Child, Manila, Philippine Islands, \$50; salary of teacher, Brooks Institute, Cuba, \$10; Akita Kindergarten, Tokyo, \$50; salary of teacher, Harper, Africa, \$25..... | 271 00 |

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| MOUNDSVILLE— <i>Trinity Church</i> : Dom., \$2; Brazil, \$1.85; Cuba, \$1.85; Honolulu, 71 cts.; Philippines, 72 cts.; Porto Rico, 72 cts.; Mexico, \$1.90; Gen., \$24; Frn., 85 cts.; Colored, \$1.10; Indian, \$1.25..... | 36 95 |
| PARKERSBURG— <i>Church of the Good Shepherd</i> : Gen., \$6.97; Honolulu, \$3.08; Philippines, \$3.08; Alaska, \$3.09; Indian, \$8.62; Porto Rico, \$1.87; Brazil, \$1.87; Cuba, \$1.87; S. S., Honolulu, \$3.98; Philippines, \$3.97; Alaska, \$3.97; *Gen., \$43.21. | 85 58 |
| <i>Trinity Church</i> : Junior Aux., Sp. for Miss Barber, Hankow..... | 5 00 |
| Mrs. W. H. Small, Gen..... | 25 00 |
| SHEPHERDSTOWN—Mrs. E. Lee Goldsborough, Sp. for Armistead M. Lee Memorial Chapel, Anking, Hankow.. | 10 00 |
| Mrs. Eleanor S. Potts, Sp. for Armistead M. Lee Memorial Chapel, Anking, Hankow..... | 25 00 |
| TAVENNERVILLE— <i>Grace S. S.*</i> : Gen.... | 6 79 |
| MISCELLANEOUS — Wo. Aux., Gen., \$122.45; Idaho, \$1; "Henry Hobart Morrell" scholarship, St. Mary's Hall, Shanghai, \$45; Elizabeth Bunn Memorial Hospital, Wuchang, Hankow, \$6.50; Sp. for insurance of Rev. J. G. Meem, Brazil, \$59.50. | 234 45 |
| Babies' Branch, Gen., \$50; Akita Kindergarten, Tokyo, \$15; Angelica Church Hart Day-school, Wuchang, Hankow, \$5; Little Helpers' Day-school, Shanghai, \$2; Sp. for Children's Ward, St. Luke's Hospital, San Francisco, California, \$5; Sp. for Bishop Spalding for White Rocks Emergency Fund, Utah, \$1; Sp. for "Little Helpers'" cot, St. Agnes's Hospital, Raleigh, North Carolina, \$8; Sp. for missionary font, 92 cts..... | 86 92 |

Missionary Districts

Alaska

Ap. \$67.10

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| CHENA—Gen. | 32 10 |
| FAIRBANKS— <i>St. Matthew's</i> : Gen..... | 25 00 |
| KATALLA— <i>S. S.*</i> : Gen..... | 5 00 |
| SALCHAKET— <i>St. Luke's</i> : Gen..... | 5 00 |

Asheville

Ap. \$133.21; Sp. \$11.00

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| ACTON— <i>St. Paul's</i> : Gen..... | 1 00 |
| ALEXANDER— <i>Missions</i> : Gen..... | 1 00 |
| BALSAM— <i>St. Peter's</i> : Dom..... | 26 |
| BLOWING ROCK— <i>Church of the Holy Spirit</i> : Gen..... | 1 00 |
| BESSEMER CITY— <i>St. Andrew's</i> : Gen... | 50 |
| BOONE— <i>St. Luke's</i> : Gen..... | 50 |
| BOWMAN'S BLUFF— <i>Gethsemane</i> : Gen. | 1 00 |
| BREVARD—Mrs. M. A. E. Woodbridge, hospital work..... | 10 00 |
| CARLTON— <i>St. Andrew's</i> : Dom., \$1.26; S. S.,* Gen., \$6.78..... | 8 04 |
| CASHIERS— <i>Church of the Good Shepherd</i> : Dom., 25 cts.; Frn., 25 cts.; Gen., \$1..... | 1 50 |
| CULLOWHEE— <i>St. David's</i> : Dom..... | 26 |
| FLETCHER— <i>Catvary</i> : Dom., \$3; Frn., \$3; Gen., \$3..... | 9 00 |
| FRANKLIN— <i>St. Agnes's</i> : \$2.75, S. S.,* 60 cts., Gen..... | 3 35 |
| <i>St. Cyprian's</i> : Gen..... | 50 |
| GRACE— <i>Grace</i> : Gen..... | 4 00 |
| HENDERSONVILLE— <i>St. James's</i> : Ernest | |

West Texas

Ap. \$18.46

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| COMFORT—Junior Aux., Gen..... | 20 |
| CORPUS CHRISTI— <i>Church of the Good Shepherd</i> : Gen..... | 2 36 |
| DEL RIO— <i>St. James's S. S.*</i> : Gen..... | 7 40 |
| YOAKUM— <i>Church of the Holy Communion S. S.*</i> : Gen..... | 8 50 |

West Virginia

Ap. \$412.77; Sp. \$114.42

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| BUCKHANNON— <i>Transfiguration S. S.*</i> : Gen. | 2 50 |
| FORT SPRING— <i>Greenbrier Parish</i> : Gen. | 1 50 |
| GRAFTON— <i>St. Matthew's</i> : Indians, \$1; Honolulu, 50 cts.; Porto Rico, 50 cts.; Philippines, 50 cts.; Frn., \$2. | 4 50 |
| HUNTINGTON— <i>Trinity Church</i> : Junior Aux., Gen..... | 3 00 |

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| L. Eubank, Sp. for Church Extension Fund, Porto Rico..... | 1 00 |
| "A Friend," Sp. for Church Extension Fund, Porto Rico..... | 10 00 |
| HIGH SHOALS— <i>St. John's</i> : Dom., \$1; Frn., \$1; Gen., \$2..... | 4 00 |
| LEICESTER— <i>St. Paul's</i> : Gen..... | 1 00 |
| LENOIR— <i>Chapel of Peace</i> : Gen..... | 50 |
| <i>St. James's</i> : Dom., \$4; Frn., \$4; Gen., \$4..... | 12 00 |
| LINCOLNTON— <i>St. Luke's</i> : Dom., 50 cts.; Frn., \$4; Gen., \$3..... | 7 50 |
| MICADALE— <i>St. Mary's</i> : Dom..... | 26 |
| MORGANTON— <i>Church of the Good Shepherd</i> : Gen..... | 1 00 |
| <i>Grace</i> : Indian, \$2; Colored, \$2..... | 4 00 |
| MURPHY— <i>Church of the Messiah</i> : Dom., \$1; Frn., \$1; Gen., \$1..... | 3 00 |
| OWENBY— <i>Church of the Redeemer</i> : Gen..... | 1 00 |
| PRENTISS— <i>St. George's</i> : Gen..... | 75 |
| RONDA— <i>All Saints</i> : Gen..... | 50 |
| SHELBY— <i>Church of the Redeemer</i> : Gen..... | 25 |
| ST. JUDE— <i>St. John Baptist's</i> : Gen..... | 50 |
| SYLVA— <i>St. John's</i> : Dom., 27 cts.; S. S.* Gen., \$2..... | 2 27 |
| WAYNESVILLE— <i>St. Michael's</i> : Dom..... | 27 |
| MISCELLANEOUS—Junior Aux., Gen..... | 50 00 |
| "E. N. J.," Gen..... | 2 50 |

Eastern Oregon

Sp. \$23.72

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| THE DALLES— <i>St. Paul's</i> : Sp. for Mrs. L. P. Frederick's work, Shanghai... | 23 72 |
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Honolulu

Sp. \$5.00

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| HONOLULU— <i>St. Andrew's Cathedral</i> : Junior Aux., Sp. for June 11th, in St. Agnes's Hospital, Raleigh, North Carolina..... | 5 00 |
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Idaho

Ap. \$154.13

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| BLACKFOOT— <i>St. Paul's</i> : Gen..... | 5 00 |
| BOISE— <i>Grace</i> : \$10, S. S.* \$30.70, Gen..... | 40 70 |
| DE LAMAR— <i>S. S.*</i> : Gen..... | 8 31 |
| GOODING— <i>Trinity Church S. S.*</i> : Gen..... | 5 00 |
| KETCHUM— <i>St. Thomas's</i> : Dom., \$1.85; Frn., \$2.95; S. S.* Gen., \$1.62..... | 6 42 |
| MACKAY—Edith Reiss,* Gen..... | 50 |
| WENDELL— <i>St. Barnabas's S. S.*</i> : Gen..... | 3 20 |
| MISCELLANEOUS—Wo. Aux., Gen. (of which Junior Aux., \$10, Babies' Branch, \$5)..... | 85 00 |

Kearney

Ap. \$44.05

| | |
|---|-------|
| MERRIMAN— <i>St. Paul's</i> : Gen..... | 3 25 |
| NORTH PLATTE— <i>Church of Our Saviour</i> : Gen..... | 25 00 |
| O'NEILL— <i>St. Paul's</i> : Gen..... | 1 30 |
| SIDNEY— <i>Christ Church</i> : Gen..... | 14 50 |

Nevada

Ap. \$7.45

| | |
|--------------------------------------|------|
| BLAIR— <i>Mission</i> : Gen..... | 3 50 |
| DAYTON— <i>All Saints</i> : Gen..... | 1 00 |
| HAWTHORNE— <i>Mission</i> : Gen..... | 45 |
| MILLERS— <i>Mission</i> : Gen..... | 2 50 |

New Mexico

Ap. \$62.00

| | |
|---|-------|
| EL PASO— <i>St. Clement's</i> (Texas): Gen..... | 47 00 |
| CARLSBAD— <i>Grace</i> (New Mexico): Wo. Aux., mission work in Liberia..... | 15 00 |

North Dakota

Ap. \$358.50; Sp. \$20.00

| | |
|--|--------|
| BISMARCK— <i>St. George's S. S.*</i> : Gen..... | 06 |
| BUFFALO— <i>Calvary</i> : Gen..... | 8 00 |
| CRARY— <i>St. Barnabas's</i> : Gen..... | 2 00 |
| DEVIL'S LAKE— <i>Advent</i> : Gen..... | 50 00 |
| DICKEY— <i>St. John's</i> : Gen..... | 4 00 |
| FARGO— <i>Gethsemane</i> : Gen..... | 22 97 |
| Wo. Aux., Sp. for work of Deaconess Routledge, Philippine Islands... | 20 00 |
| FORT YATES— <i>Mission</i> : Gen..... | 5 00 |
| LAKOTA— <i>Church of the Good Shepherd</i> : Gen..... | 50 |
| LARIMORE— <i>St. John's</i> : Gen..... | 2 00 |
| LISBON— <i>Trinity Church</i> : Gen..... | 20 70 |
| LIDGERWOOD— <i>Mission</i> : Gen..... | 2 75 |
| MILNOR— <i>Mission</i> : Gen..... | 1 00 |
| MCHENRY— <i>St. Michael's</i> : Gen..... | 4 00 |
| OAKES— <i>Mission</i> : Gen..... | 5 00 |
| PEMBINA— <i>Grace</i> : Gen..... | 2 80 |
| RUGBY— <i>St. Paul's</i> : Gen..... | 20 00 |
| RED HAIL— <i>St. Gabriel's S. S.*</i> : Gen..... | 50 |
| SARLES— <i>Mission S. S.*</i> : Gen..... | 2 00 |
| VALLEY CITY— <i>All Saints</i> : Gen..... | 30 15 |
| WAHPETON— <i>Trinity Church</i> : Gen..... | 5 00 |
| WALHALLA— <i>St. Peter's</i> : Gen..... | 5 00 |
| WISHEK— <i>Mission</i> : Gen..... | 2 00 |
| MISCELLANEOUS—S. S.*: Gen..... | 13 07 |
| Wo. Aux., Gen..... | 150 00 |

Oklahoma

Ap. \$59.74

| | |
|--|-------|
| ENID— <i>St. Matthew's S. S.*</i> : Gen..... | 2 75 |
| OKARCHE— <i>Mission</i> : Gen..... | 2 00 |
| OKLAHOMA CITY— <i>St. Paul's Cathedral</i> : Gen..... | 12 30 |
| OKMULGEE— <i>Church of the Good Shepherd</i> : Gen..... | 4 75 |
| SAPULPA— <i>Church of the Good Shepherd</i> : Gen..... | 2 50 |
| SHAWNEE— <i>Emmanuel Church S. S.*</i> : Gen..... | 5 60 |
| TAHLEQUAH— <i>All Saints</i> : Gen..... | 2 75 |
| TULSA— <i>Trinity Church</i> : For support of Boone University, Wuchang, Hankow..... | 5 00 |
| WANETTE— <i>All Saints</i> : \$5.25, S. S.* \$1.65, Gen..... | 6 90 |
| WELEETKA— <i>Mission</i> : Gen..... | 4 25 |
| MISCELLANEOUS—Convocation at St. Luke's, Chickasha, Gen..... | 10 94 |

Olympia

Ap. \$66.26

| | |
|--|-------|
| DUNLAP— <i>All Saints' S. S.*</i> : Gen..... | 25 85 |
| RENTON— <i>St. Luke's S. S.*</i> : Gen..... | 9 15 |
| TACOMA— <i>Holy Communion</i> : Gen..... | 10 00 |
| <i>Trinity Church S. S.*</i> : Gen..... | 21 26 |

Porto Rico

Ap. \$15.00

| | |
|--|------|
| MAYAGUEZ— <i>St. Andrew's</i> : Wo. Aux., Gen..... | 5 00 |
| SAN JUAN— <i>St. John the Baptist's</i> : "A Member," Wo. Aux., Gen..... | 5 00 |
| VIEQUES— <i>All Saints</i> : Wo. Aux., Gen..... | 5 00 |

Acknowledgments

711

Sacramento

Ap. \$51.45

| | |
|--|-------|
| BENICIA— <i>St. Paul's S. S.*</i> : Dom. and Frn. | 20 45 |
| FORT JONES— <i>St. Paul's</i> : Gen. | 5 40 |
| GRASS VALLEY— <i>Emmanuel Church</i> : Gen. | 55 |
| HEALDSBURG— <i>St. Paul's S. S.*</i> : Gen.. | 4 40 |
| OROVILLE— <i>Mission</i> : Gen. | 4 05 |
| TRUCKEE—Gen. | 7 90 |
| VACAVILLE— <i>Epiphany</i> : Gen. | 3 30 |
| WHEATLAND— <i>Grace</i> : Gen. | 5 40 |

Salina

Ap. \$12.00

| | |
|--|-------|
| CAWKER CITY — <i>St. Mary-the-Virgin</i> : Gen. | 12 00 |
|--|-------|

South Dakota

Ap. \$370.86

| | |
|--|--------|
| ROSEBUD MISSION— <i>Advent</i> : Dom. | 1 68 |
| <i>All Saints</i> : Dom. | 70 |
| <i>Ascension</i> : Dom., \$1.68; Frn., \$1.05. | 2 73 |
| <i>Calvary</i> : Dom., \$4.55; Frn., \$1.93... | 6 48 |
| <i>Church of Jesus</i> : Dom., \$2.75; Frn., \$1.10 | 3 85 |
| <i>Church of the Mediator</i> : Dom. | 1 70 |
| <i>Epiphany</i> : Dom., 82 cts.; Frn., \$1... | 1 82 |
| <i>Holy Innocents</i> : Dom. | 1 63 |
| <i>St. Andrew's</i> : Dom., \$1.20; Frn., 71 cts. | 1 91 |
| <i>St. Mark's</i> : Dom. | 1 35 |
| <i>St. James's</i> : Dom. | 1 61 |
| <i>St. Paul's</i> : Dom. | 97 |
| <i>St. Peter's</i> : Dom., \$1.67; Frn., \$2.24. | 3 91 |
| <i>Trinity Chapel</i> : Dom., \$3.26; Frn., \$1.65 | 4 91 |
| STANDING ROCK MISSION— <i>Church of the Good Shepherd</i> : Frn. | 2 40 |
| <i>St. Elizabeth's</i> : Frn. | 2 00 |
| ABERDEEN— <i>St. Mark's S. S.*</i> : Gen.. | 50 00 |
| CHAMBERLAIN— <i>Christ Church</i> : Gen.. | 7 90 |
| EAST SIOUX FALLS—Gen. | 6 12 |
| MILBANK— <i>Christ Church</i> : Gen. | 25 00 |
| PARKER— <i>Good Samaritan</i> : Dom. and Frn. | 17 44 |
| RAPID CITY— <i>Wo. Aux.</i> , Gen. | 10 00 |
| VERMILLION— <i>St. Paul's</i> : Gen. | 9 00 |
| WEBSTER— <i>St. Mary's S. S.*</i> : Dom., \$13.37; Frn., \$13.38. | 26 75 |
| YANKTON— <i>Christ Church</i> : Dom. and Frn. | 39 00 |
| MISCELLANEOUS — Bishop Johnson's salary, South Dakota. | 125 00 |
| S. S.,* Gen. | 15 00 |

Southern Florida

Ap. \$9.70

| | |
|---|------|
| COCOANUT GROVE — <i>Christ Church</i> : Gen. | 4 70 |
| CONWAY— <i>Holy Trinity Church</i> : Gen.. | 5 00 |

Spokane

Ap. \$56.30

| | |
|--|-------|
| HILLYARD— <i>Epiphany S. S.*</i> : Gen. | 20 80 |
| KENNEWICK— <i>St. John's</i> : Gen. | 1 50 |
| NORTH YAKIMA— <i>St. Michael's Church School</i> : Gen. | 25 00 |
| SPOKANE— <i>All Saints' Cathedral</i> : Gen. | 9 00 |

Western Colorado

Ap. \$31.74

| | |
|---|-------|
| COLONA— <i>S. S.*</i> : Gen. | 2 75 |
| CIMARRON— <i>S. S.*</i> : Gen. | 2 50 |
| GUNNISON — <i>Church of the Good Samaritan</i> : Ladies' Guild, Frn. | 5 00 |
| LAKE CITY— <i>St. James's S. S.*</i> : Gen.. | 3 00 |
| MONTROSE— <i>St. Paul's</i> : \$3, S. S.,* \$11.79, Gen. | 14 79 |
| PLACERVILLE— <i>S. S.*</i> : Gen. | 3 70 |

Wyoming

Ap. \$105.15

| | |
|--|-------|
| EVANSTON— <i>St. Paul's</i> : Gen. | 9 15 |
| RAWLINS— <i>St. Thomas's</i> : \$41, S. S.,* \$50, Gen. | 91 00 |
| SUPERIOR— <i>Christ Church</i> : Gen. | 5 00 |

Foreign Missionary Districts

Ap. \$111.30

Africa

| | |
|---------------------------------------|-------|
| CUTTINGTON— <i>S. S.*</i> : Gen. | 10 00 |
|---------------------------------------|-------|

China

| | |
|--|-------|
| HANKOW—Chinese school children,* Gen. | 13 79 |
|--|-------|

Cuba

| | |
|---|-------|
| BOLONDRON— <i>San Pablo</i> : \$15, S. S.,* \$9.50, Gen. | 24 50 |
|---|-------|

New Brunswick

| | |
|---|------|
| ST. JOHN—Miss Abbie H. Swinerton, Gen. | 1 00 |
|---|------|

Greece

| | |
|---|-------|
| ATHENS— <i>Hill Memorial School</i> : Miss Bessie M. Masson, for Koyukuk, Alaska, \$2; Nenana, Alaska, \$1; Gen., \$3; *Sp. for school at Anvik, Alaska, \$6.26; Sp. for St. Mary's Orphanage, Shanghai, \$6.25. | 18 51 |
|---|-------|

Japan

| | |
|------------------------------------|-------|
| KYOTO— <i>Wo. Aux.</i> , Gen. | 40 00 |
|------------------------------------|-------|

Mexico

| | |
|-----------------------------------|------|
| ENSENADA—Mrs. S. R. Sawday, Gen.. | 3 50 |
|-----------------------------------|------|

Miscellaneous

| | |
|--|----------|
| Ap. \$13,675.14; Sp. \$1,069.77 | |
| Interest — Dom., \$2,116.64; Frn., \$1,564.69; Gen., \$2,637.59; Sp., \$989.64; Specific Deposit, \$7.07. | 7,315 63 |
| United Offering, <i>Wo. Aux.</i> , 1907, on account of appropriations to September 1st, 1910, Dom., \$3,500; Frn., \$3,500. | 7,000 00 |
| Daughters of the King, salary of Miss Richmond, Shanghai. | 187 50 |

| | | | |
|--|--------|------------------------------|---------------------|
| Atlantic Mutual Scrip., Frn..... | 123 00 | Receipts for the month..... | \$ 93,178 88 |
| League of Eastern Oregon, Sp. for | | Amount previously ac- | |
| Bishop Paddock, Eastern Oregon... | 65 00 | knowledged | \$1,270,236 95 |
| "K. C. B.," Gen., \$38.65; Sp. for | | Transferred from | |
| enlargement of St. John's College, | | Omnibus to Spec- | |
| Shanghai, \$5..... | 43 65 | ials for St. Paul's | |
| Passengers on steamship <i>Philadel-</i> | | College, Tokyo, | |
| <i>phia</i> , Sp. for Church Extension | | fund received | |
| Fund, Porto Rico..... | 5 75 | from a commit- | |
| Sale of Bishop Van Buren's sermons, | | tee appointed last | |
| Sp. for Church Extension Fund, | | December in Phila- | |
| Porto Rico..... | 4 38 | delphia by the | |
| | | Foreign Commit- | |
| | | tee of the Wo. | |
| | | Aux. (but without | |
| | | any official con- | |
| | | nection with the | |
| | | Wo. Aux.), for | |
| | | detail see separ- | |
| | | ate acknowledg- | |
| | | ment on page 602 | |
| | | of July SPIRIT OF | |
| | | MISSIONS | 36,366 22 |
| | | | <u>1,306,603 17</u> |
| | | Total since September 1st... | \$1,399,782 05 |

Legacies

| | | | |
|--------------------------------------|--------|------------------------------|----------------|
| W. N. Y., BUFFALO—Estate of Mrs. | | | |
| Charles H. Smith, Dom., \$177; Frn., | | | |
| \$177 | 354 00 | | |
| MD., CARROLL Co. (Westminster)— | | | |
| Estate of Miss Sallie Longwell, to | | | |
| the Society..... | 145 84 | | |
| WASH., MONTGOMERY Co. (Barnes- | | | |
| ville)—Estate of Mrs. Priscilla J. | | | |
| Pool, Frn..... | 95 00 | | |
| | | Total since September 1st... | \$1,399,782 05 |

SUMMARY OF RECEIPTS

| Receipts divided according to purposes to which they are to be applied | Received during June | Amounts previously Acknowledged | Total |
|---|----------------------|---------------------------------|----------------|
| 1. Applicable upon the appropriations of the Board. | \$70,985 88 | \$715,888 18 | \$786,874 06 |
| 2. Special gifts forwarded to objects named by donors in addition to the appropriations of the Board. | 21,591 09 | 215,526 11 | 237,117 20 |
| 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 | 594 84 | 89,295 96 | 89,890 80 |
| 5. Specific Deposit..... | 7 07 | 120,892 92 | 120,899 99 |
| Total..... | \$93,178 88 | \$1,306,603 17 | \$1,399,782 05 |

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

OFFERINGS TO PAY APPROPRIATIONS

| Source | To July 1, 1910 | To July 1, 1909 | Increase | Decrease |
|--|-----------------|-----------------|-------------|-----------|
| 1. From congregations..... | \$402,041 90 | \$348,514 26 | \$53,527 64 | \$..... |
| 2. From individuals..... | 37,526 53 | 70,854 65 | | 33,328 12 |
| 3. From Sunday-schools..... | 137,220 89 | 134,315 97 | 2,904 92 | |
| 4. From Woman's Auxiliary..... | 75,593 23 | 81,416 31 | | 5,823 08 |
| 5. From interest..... | 62,970 34 | 58,387 24 | 4,583 10 | |
| 6. Miscellaneous items..... | 1,521 17 | 4,519 09 | | 2,997 92 |
| Total..... | \$716,874 06 | \$698,007 52 | \$18,866 54 | |
| Woman's Auxiliary United Offering..... | 70,000 00 | 40,000 00 | 30,000 00 | |
| Total..... | \$786,874 06 | \$738,007 52 | \$48,866 54 | |

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..... | \$1,214,632 07 |
| 2. To replace Reserve Funds temporarily used for the current work..... | 32,955 33 |
| Total..... | \$1,247,587 40 |
| Total receipts to date applicable on appropriations..... | 786,874 06 |
| Amount needed before August 31st, 1910..... | *\$ 460,713 34 |

* Through an oversight in the July SPIRIT OF MISSIONS the amount here stated as needed to August 31st, 1910, was \$649,536.64 when it should have read \$531,877.22.