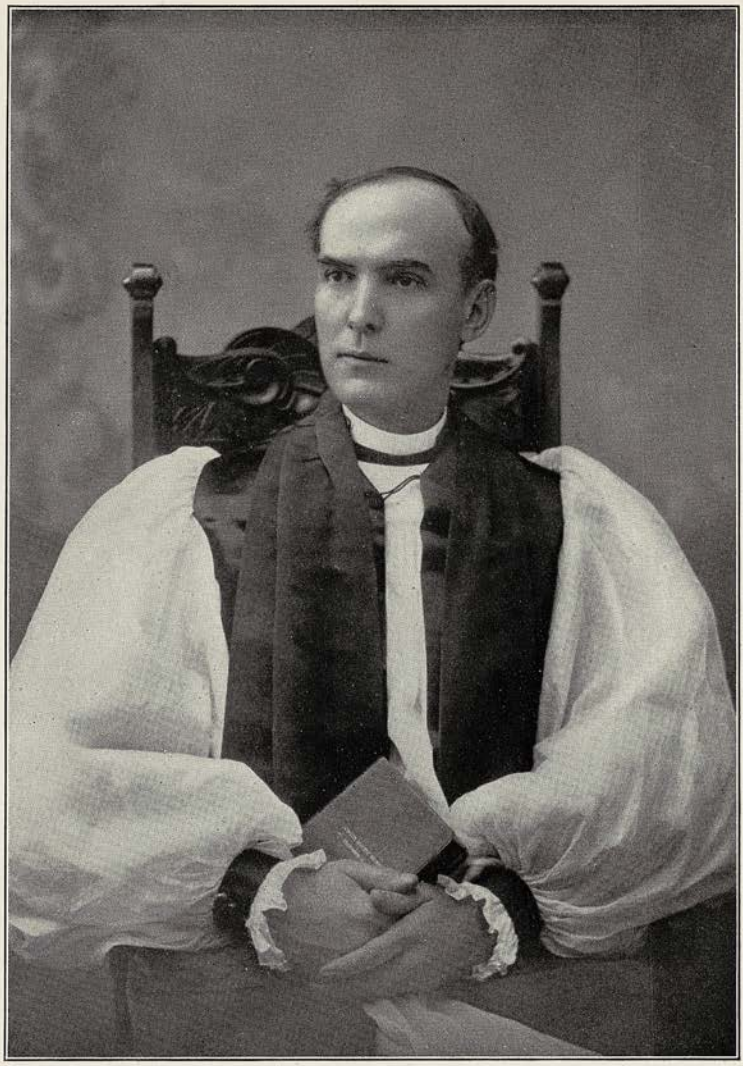

Faithfully yours—
J. W. Horner.

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THE SPIRIT OF MISSIONS.

VOL. LXIV. FEBRUARY, 1899. NO. 2.

SELDEN E. MARVIN.

GENERAL SELDEN ERASTUS MARVIN, a member of this Board since January 8th, 1889, entered into rest in this city, to which he had come for medical treatment, on Thursday morning, January 19th, having served efficiently as a member of the Board of Managers for ten years. The services at his funeral were held in All Saints' Cathedral, Albany, at noon on Saturday, the 21st, and were attended by a large concourse of people ; several civic and other organizations being present as bodies. A score of clergymen were in the choir and more were seated in the nave. The service was conducted by Bishop Doane, assisted by the clergy of the Cathedral.

General Marvin, who was born at Jamestown, New York, was in the sixty-fourth year of his age. He went into the Civil War in 1862 as adjutant of a New York regiment and afterward served as a brigade adjutant general until, a year later, he was appointed paymaster United States Volunteers and assigned to duty in the Army of the Potomac. He was on Governor Fenton's military staff during the whole of his two terms of office, first as paymaster-general and afterward as adjutant general of the State of New York. For a time he was in the banking business in this city. In January, 1874, he removed to Troy, and later to Albany. He has been very active in all Church matters; was treasurer of the diocese and a member of the Cathedral corporation. The following tribute from his Bishop appeared in the *Albany Evening Journal* on the day of his funeral :

Beyond our sight and out of our city there passed to-day one of those lives that cannot die. Not merely because all life passes through death, out of its earthly infancy into the fulness of its power ; but because some lives—and this is one of them —must live on, in the love of men, in the works that they did, and in the memorials that they themselves have built. We shall put minutes and resolutions on our books of record, of what General Marvin was in his relations to the state, and the army, and the institutions, and the various Boards with which he was associated. Even they will be written with something far finer than the pen that forms official phrases of respect and regret. I want to pay my personal tribute of reverence and affection to the truest and most loyal of friends. I found him here in Albany, when I came, more than thirty years ago, fresh from the honors of his military service in the Civil War, and from the rare record of his financial service in the disbursement of millions of dollars, which passed through his clean and careful hands as paymaster-general of the State of New York. He was then a young man of mark for his ability, his integrity, his fidelity, and we became fast friends. There is no tie, human or divine, that has not bound my life to his. And through all these years he has grown day by day in my confidence, in my admiration, in my affection. It has been God's good gift to me here that He has raised me up friends

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in my life and helpers in my work, such as few men ever have had, and among the very first and foremost of them all, in comprehension, in devotion, in sympathy, I must remember General Marvin. There was no stint of service possible to him. The same spirit that offered his life to his country in the war of the rebellion, gave his life unreservedly to every duty that he undertook. Wise in counsel, prompt in decision, ready in emergencies, lavish of himself, "his strength was as the strength of ten," and for the same reason that has immortalized the name of Sir Galahad in Tennyson's immortal verse, "because his heart was pure." Charged with an innumerable variety of trusts and responsibilities, he neglected none of them. Serving others, he never saved himself. And much as we owe to him, as Americans, as Albanians, as Christians, for his unsparing devotion to the interests of the country and the city and the Church, we owe the greatest debt to him, for the beauty and the dignity of the daily life he lived among us, all these years, as a man and as a Christian, illustrating and illuminating all that is highest and best in our humanity and in our religion. And I owe to him the debt of the truest and most faithful loyalty and love, which I can only pay by my remembrance of him before God and men, with life-long gratitude and reverence and affection.

W. C. D.

January 19th, 1899.

ELECTION OF SECRETARIES.

At the Stated Meeting of the Board, held on January 10th, the special order of the day was the election of secretaries, when the Rev. John S. Lindsay, D.D., of St. Paul's Church, Boston, was chosen to be General Secretary. By an amendment to the By-Laws the office of Corresponding Secretary was created, and Mr. John W. Wood, now Secretary of the Brotherhood of St. Andrew, was elected as the first incumbent. Up to the time of going to press nothing has been heard from either of these gentlemen with regard to their acceptance.

The Rev. Dr. Lindsay was born in Williamsburg, Virginia. He received the degree of doctor in divinity in 1881 from the William and Mary College and in 1895 from the University of the South. He began his ministry as assistant at Trinity Church, Portsmouth, Virginia, was for eight years rector at Warrenton, Virginia, and for eight years subsequently of St. John's Church, Georgetown, District of Columbia, during which time he was Chaplain of the House of Representatives of the forty-first Congress. From 1887 to 1889 he was rector of St. John's Church, Bridgeport, Connecticut, whence he was called to St. Paul's, Boston, his present charge. He has been a deputy to three General Conventions and is president of the standing committee of the Diocese of Massachusetts and a member of a number of the diocesan boards. He is, moreover, archdeacon of Boston.

Mr. Wood is known throughout the length and breadth of the Church as for a number of years past the efficient secretary of the national organization of the Brotherhood of St. Andrew and editor of the *St. Andrew's Cross*.

It is considered well, for the information of those interested, to publish here the paragraphs of the By-Laws which have reference to the secretaries and to the division of the work amongst them:

The General Secretary shall be the Executive Officer of the Board; to superintend its operations, to collect and give information in regard to its work, to devise and recommend plans of operation, and, in general, to execute the purposes of the

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Board in his proper sphere, submitting all his measures, before their adoption, for its approval, except that in cases of emergency he may act with the approval of the Advisory Committee, all such action to be reported to the Board at its next meeting.

The Associate Secretary shall assist the General Secretary in his work, and under him have charge of the office of the Board, attending to all the details of the same. He shall see that due notice is given of all meetings of the Board, notify the members of all committees of their appointment, and communicate all resolutions imposing any duty on an officer, committee, or member of the Board. He shall make full and accurate minutes of the proceedings of the Board, at its stated and other meetings; which minutes shall be duly recorded in a book to be provided for the purpose, and read at the same or next meeting of the Board, to the end that any errors therein may be corrected and the record approved. He shall carefully preserve the minutes and records of the Board, and deliver them to his successor, and perform such other duties as may be assigned to him. He shall be the custodian of the seal of the Society, and, when authorized so to do, by resolution of the Board of Managers, shall affix the seal to any document and prove the same.

The Corresponding Secretary shall also assist the General Secretary in his work, and fulfil the duties of the Associate Secretary in the case of his absence. He shall conduct and supervise the correspondence of the Board under the direction of the General Secretary, and have the charge and business management of such publications as the Society may authorize, with such assistance as the Board may from time to time determine to be necessary. He shall also present the cause of missions as he may be directed to do so by the Board of Managers or the General Secretary, with a view of awakening interest in the missionary work of the Church.

THE YEAR'S APPROPRIATIONS.

We publish in this number just before the Acknowledgments the annual budget of appropriations; footing up $551,665. This has been somewhat delayed by reason of the changes in missionary districts, consecration of new Bishops, etc. It shows a gross increase of about $60,000 on the similar table of last year. Of this amount, however, $17,000 is to be provided from funds actually in hand. We have, therefore, to ask the Church for $43,000 more than was called for a year ago. We are persuaded that the natural growth in the Church's numbers and ability will enable it to reach in its aggregate of contributions for missions, Domestic and Foreign, the total sum of the appropriations demanded by the growth of the work, and we bespeak the earnest efforts of all the clergy and friends of missions in reaching this result. We are the more ready to do this when we say that the Board has provided only for the absolute necessities of the field, without taking account of the many opportunities for enlargement, and in writing this we make no allusion to the providential openings for work in the new possessions of the United States. All questions concerning these are still in the hands of a joint commission of the General Convention, who, it will be remembered, are to report to the Board of Managers their recommendations in due time. We must take our part in this new work, as Christians and citizens, in doing that which we may assuredly gather the Lord would have us to do for those peoples in the islands of the sea, in both the great oceans, who are to learn the lesson of liberty from this country which, since 1776, has continued to

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declare in its fundamental political instrument that all men are born free and equal. Surely as Christians, however, we do not need any such reminder, since our blessed Lord Himself told us that "God so loved the world that He gave His only begotten Son . . . that the world through Him might be saved." Here is no Domestic, no Foreign, no distinction of race or color.

THE NEW BISHOPS.

OUR frontispiece this month is the likeness of the Rev. Junius Moore Horner, B.D., who was consecrated to be Bishop of the Missionary District of Asheville in Trinity Church, Asheville, North Carolina, on Holy Innocents' Day, December 28th. The appointments, as announced by us last month, were not carried out for the reason that Bishop Nelson, of Georgia, was confined at home by indisposition, and Bishop Randolph, of Southern Virginia, missed his railroad connection. Bishop Cheshire, of North Carolina (in whose charge the Missionary District of Asheville has been since it was set off from his diocese), was the Presiding Bishop for the occasion. He was assisted by Bishop Watson, of East Carolina, and Bishop Capers, of South Carolina. Bishops Watson and Gibson, Coadjutor of Virginia, were the presenters. In the absence of the appointed preacher (Bishop Randolph) the sermon was delivered by the Bishop of South Carolina from the words, "Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God" (II. Cor. ix., 1, 2). It is said to have been a masterful effort, and the charge to the Bishop-elect most touching.

The two other consecrations were appointed for St. Paul's Day, while this magazine is going through the press, namely, that of the Rev. Dr. Samuel Cooke Edsall in St. Peter's Church, Chicago, the appointments for which service were published last month, and the Rev. William Hall Moreland. We have received no official communication with regard to the arrangements for his consecration, but are otherwise informed that it will take place in St. Luke's Church, San Francisco, the Right Rev. Dr. Nichols, Bishop of California, being the consecrator, and the Right Rev. Dr. Leonard, of Salt Lake, and Kendrick, of New Mexico, the co-consecrators. The Right Rev. Dr. Barker of Olympia, will deliver the sermon, and the Right Rev. Drs. Johnson and Rowe, respectively of Los Angeles and Alaska, will be the presenters. The Bishop of Columbia, from the northern part of the continent, will also participate. We hope to give an accurate account and to reproduce Bishop Moreland's photograph in the March number.

The only other Missionary Bishop elected by the House of Bishops at the late General Convention was the Rev. J. B. Funsten, of Portsmouth, Virginia, to be Bishop of the Missionary District of Boisé. It is announced that on the first of January he informed his congregation that he had declined the election. This will probably leave a vacancy for a year, at least until the House of Bishops shall meet again, during which time, we are told that the Bishop of Central Pennsylvania will remain in charge of so much of his original jurisdictions of Wyoming and Idaho as is contained in the new Missionary District mentioned.

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The consecration of the Rev. Lucien Lee Kinsolving as Bishop for Brazil, to which office and work he was elected by the House of Bishops at its meeting in Washington last October, took place in St. Bartholomew's Church, New York, on the Feast of the Epiphany. Bishop Dudley, of Kentucky, presided, immediately assisted by Bishop Potter, of New York, and Bishop Lawrence, of Massachusetts; the presenters being Bishop Doane, of Albany, and Bishop Peterkin, of West Virginia, and the preacher the new Bishop's brother, Bishop Kinsolving, of Texas. The other Bishops present and taking part in the laying-on of hands were Drs. Scarborough, of New Jersey; Walker, of Western New York; Talbot, of Central Pennsylvania; Wells, of Spokane, and McVickar, Coadjutor of Rhode Island. The work in Brazil is supported by our auxiliary, The American Church Missionary Society, whose office is in Room 33, Church Missions House. On the Sunday following his consecration, the Bishop for Brazil preached in St. Bartholomew's Church, when he received a great offering for building purposes within his jurisdiction.

THE NEW MISSIONARY DAYS

FOR SUNDAY-SCHOOLS.

From many sources come glowing accounts of the enthusiastic observance of Sunday and Monday, January 15th and 16th, under the resolution of the General Convention recommending that those days should be set apart for the instruction and information about missions of the young people of the Church, together with the officers and teachers of Sunday-schools.

On Sunday, the 15th, in the Diocese of New York, there were no less than fourteen mass meetings in as many churches, gathering the Sunday-schools from the Battery, in the City of New York, to Yonkers, Poughkeepsie, Newburgh, and Ronndout on the Hudson, besides a number of individual meetings in isolated schools. In almost all instances there were three appointed speakers, and the churches were thronged. The difficulty in giving an adequate idea of the enthusiasm that attended these services consists principally in their great number, which made it impossible for one to know about them personally.

In the city of Philadelphia the Sunday meetings were held by each Sunday-school, a special service having been set forth for use on the occasion by the Bishop of Pennsylvania, and probably the most successful annual meeting of the Sunday-school Association and Teachers' Institute of the diocese ever held occupied the whole of the next day in the Church of the Holy Apostles, the Bishop presiding, assisted by the rector, the Rev. Henry S. Getz, and the Rev. Richard N. Thomas, at the opening service of Holy Communion. The Rev. John B. Harding made a capital address. A vast number communed. Immediately upon the conclusion of the devotional service the Institute began its work in the parish building, about 130 Sunday-schools of the diocese responding to roll-call. The Bishop announced the subject for consideration as "Missions—the field Diocesan, Domestic, Foreign," and addresses were then made by the Rev. H. L. Duhring, Major Veale, and Mr. George C. Thomas. At noon, and before the evening meeting, the Church of the Holy Apostles entertained all present at luncheon and supper. At the after-

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noon session, after the reports by the secretary and treasurer and the election of officers, the topic for discussion was announced as the "Best Methods for Promoting Missionary Interest in our Sunday schools—1, the Advent Offering; 2, the Lenten Offering; 3, the Junior Auxiliary; 4, the Sunday-school Auxiliary to the Board of Missions; 5, statistics, maps, illustrations, lanterns, and miscellaneous helps." According to our information, the speakers "were too numerous to mention," but among them Mrs. Whitaker and Mrs. Neilson made interesting remarks, and two Chinese spoke. The answers to the questions put in the box were made by Mr. George C. Thomas, who found no difficulty in replying to the hardest of them. At eight o'clock the service was in the church and the topic simply "Missions." Mr. Burton Mansfield, a member of the Board of Managers, travelled from New Haven to tell of their importance to the individual, to the Church, and to the world. The Rev. J. Lindsay Patton, of Japan, followed, his particular subject being "Responsibility for Missions," which he demonstrated was laid upon every baptized person. The third and last speaker was Bishop Kinsolving, of Brazil, than whom we are sure no one was more fitted to speak on "Consecration to Missions," after which Bishop Whitaker pronounced the benediction.

While doubtless those that we have spoken of were the greatest meetings, they were by no means the only ones. We have been much pleased to receive a large number of letters from different parts of the country showing the general observance of the days. We have lying before us pastorals from several of the Bishops calling especial attention to the action of the Board of Missions in the establishment of the Sunday-school Auxiliary and the setting apart of these days. In many parts of the country the service set forth by the Bishop of New York was used, as, for instance, at the Albany Cathedral, where missionary day was observed by the Sunday-schools of that city, between 700 and 800 teachers and pupils being gathered into the one congregation. Addresses were made by the Bishop, and Mrs. Ware, of South Dakota. The hymns were sung with good effect, and the service was undoubtedly a grand success.

The Bishop of South Dakota formally set forth as his own the same service as that arranged by the Bishop of New York, and had it distributed to all the clergy of his district.

A correspondent in the Diocese of Connecticut, who is in a position to be acquainted with the facts, writes: "I know of ninety-seven Sunday-schools who had a missionary celebration of some sort, in Connecticut, on the second Sunday after Epiphany. In one country town they had 200 present. In another the services all day, for old and young, beginning with an early celebration of the Holy Communion, hinged upon it. In Norwich, Hartford and New Haven they had communion services."

In Elizabeth, New Jersey, six Sunday-schools came together to crowd Christ Church to its utmost capacity, when addresses were made by several of the rectors, their topics being respectively "Negro Children," "Indian Children," "Heathen Children," etc., and by the Rev. H. L. Duhring, special agent of the Board, whose address is said to have been "quite the feature of the occasion."

From Wilmington, Delaware, we have heard of the service at Calvary

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Church, where the whole Sunday-school had been organized into the Junior Auxiliary with a monthly service. On this occasion, however, it was held in the evening, Bishop Coleman being present, and a large congregation of interested parents and friends occupying the rear seats of the church. Here again the New York service was used. The rector asked certain questions to which replies were given by the scholars and the congregation. Mr. J. D. Carter, the superintendent, read the resolutions of the Board relating to the service and welcomed the pupils and their friends, and Bishop Coleman gave an address full of anecdote and illustration, inciting the children to interest themselves in the work of the Church at home and abroad. It is the rector's opinion that the catechising served a double purpose in bringing certain facts to the notice of the seniors.

At Haverhill, Massachusetts, there was, moreover, a large attendance of children and grown people and a hearty, helpful service. They were fortunate enough to have an address from a Japanese gentleman—Mr. Barnabas T. Sakai, a candidate for Holy Orders in the jurisdiction of Tokyo. The Sunday-schools represented those of Trinity and St. John's Churches, Haverhill, and that of St. James's Church, South Groveland.

Taking two more instances, we go west to Cleveland and Louisville. In St. Mark's Sunday-school, Cleveland, Mr. J. S. Paskins, the superintendent, reports that although they have been without a rector they have great reason to be thankful to Almighty God for the interest and enthusiasm manifested upon the occasion of their service in the interest of missions on the designated Sunday. The children and teachers, together with a few of the parents, met in the Sunday-school room and marched in procession to the church, where they listened to an earnest and instructive address by the new incumbent, the Rev. F. E. J. Lloyd, whose effort, Mr. Paskins predicts, "will result in a handsome increase when it comes to the summing up of Lenten Offerings." The service in Louisville was in Christ Church Cathedral, and was for the Sunday-schools of the city in the interest of the Lenten Offering for missions. Addresses were made by the Bishop, the Rev. Dr. John K. Mason, and the Rev. L. E. Johnston.

And still further west:

In Milwaukee about 500 children assembled in the Cathedral. The service and singing was hearty. The addresses simple and appropriate. The speakers were Mr. Peterson, a layman of the Cathedral, the Rev. John Brann, and Mr. Halsey, a layman of St Paul's Church.

At St. Paul's, Mr. Bishop, "a kindergartner, spoke to the babies upon the Babies' Branch"; the Bishop on Domestic Missions, and Mrs. Morrison on Foreign. A meeting was held the following day when, after a corporate communion, addresses were made by the Bishop, Miss Stathan, secretary of the Church Periodical Club, Mrs. Lloyd and Mrs. Morrison.

A GREAT MISSIONARY LOAN EXHIBIT.

A VERY unique exhibition is being held in the Church House, Twelfth and Walnut Streets, Philadelphia, as these lines are written; the dates being January 23d, 24th and 25th. The indefatigable committee have brought together

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hundreds of interesting exhibits illustrating missionary work of this Church wherever established throughout the world. It would be impracticable to reproduce the catalogue, and the committee do not even attempt to make a complete one. There are translations of the Bible and Prayer Book, a collection of missionary periodicals, the alms bags in which the United Offerings of the Woman's Auxiliary have been presented from the several dioceses and missionary districts, an African throne, a royal spear, and native daggers: From Alaska, dolls, boots, fish-hook, etc.: From Brazil, implements and clothing: From China, a model of the passenger wheelbarrow, beautiful native embroidery, chop sticks, mandarin dress, bride's shoes, a copy of the Bible like that presented to the Empress: From Hawaii, curiosities: From Japan, perhaps the most notable objects in the exhibition, old sign boards, placed at crossroads forbidding the preaching of the Gospel and announcing the penalty of accepting Christianity as death, and many other objects, as also from Mexico, and from our own Indians (the court containing the exhibit being in charge of Christian Indians) pipe of peace, Indian dolls, tepee, carved pipe, painted buffalo robe, etc., etc.

The exhibition was to be opened at three o'clock on Monday, January 23d, by the Bishop of Pennsylvania. At the same hour the following day there was to be a short service conducted by the Bishop of Delaware, and on the 25th another conducted by the new Bishop for Brazil. Each afternoon and evening there were to be talks and lectures by Bishop Penick, Bishop L. L. Kinsolving, the Rev. Dr. Sheldon Jackson, the Rev. J. Lindsay Patton, the Rev. J. Thompson Cole, the Rev. R. N. Thomas and other clergymen, and by Mrs. Twing, Honorary Secretary of the Woman's Auxiliary, and other ladies; the whole to close with a thanksgiving service at a quarter past nine on the evening of the 25th.

This Missionary Loan Exhibition is held under the auspices of the Bishop and clergy, the Church Club, the Divinity-school, the Sunday-school Association and the Brotherhood of St. Andrew—all of the Diocese of Pennsylvania. The organizing secretary is the Rev. Llewellyn N. Caley, and the treasurer Mr. John E. Baird. There are three other secretaries and an executive committee of twenty-five, of whom ten are laymen. It is hoped that this very successful effort may lead to a series of such exhibitions throughout the Church.

THE GREAT COMMISSION.

"Go ye into all the world and preach the Gospel to every creature."

What a charge! What a commission! The great Master would have the eleven illiterate fishermen of Galilee go forth into the world and preach that Gospel for which He had just given His life, and which was everywhere spoken against. It was a commission that required the absolute abnegation of every personal comfort, the enduring of great trials, dangers, persecutions, and even death itself. Yet in spite of these obstacles, harrowing as they were, and full of discouragement, these timid, doubtful, despised fishermen of Galilee went forth with the determined purpose to do their Lord's bidding.

And so the Church, from that day to this, has known and realized that missions is the very condition of her life, the one central, all-absorbing and con-

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trolling thought of her being, aside from which all else must be held insignificant.

This must be so because of what is involved in this great commission—the salvation of the world, through the divinely-appointed channels of the Church's ministries, to preach, to baptize, and to make disciples of all nations—this is the purpose of all missionary work.

Again: Behind all this, acting as a controlling, impelling force, giving inspiration, unction, divine guidance to every act, is the love of Christ. Unless this be present, our labor in the missionary work of the Church must be in vain. I care not how punctilious one may be in all the outward observances of rite and ceremony, or how assiduous in the discharge of duty and obligation, if this love for Christ and His Church be not the motive—the one underlying purpose, aim, desire—these all will be in vain—sounding brass and a tinkling cymbal.

There is another feature of this great commission that we cannot overlook. I presume it may be all summed up in that divine promise of our Lord: "Lo, I am with you alway."

When far from home and kindred, from friends and country, living in a strange land and among a strange people, often tempted to yield to the loneliness of the isolation, to lose heart and grow discouraged because of the slowness of the work and feebleness of the results, then to pause and think that the Master is near, near to strengthen, to cheer, to encourage, to bless—surely this is worth everything to the missionary. To think that while in the discharge of those duties, we are co-operating with God in the salvation of the world, that we are co-laborers with Him, surely here we may find great encouragement.

And in the day when our work shall cease and the result rests in the hands of God, oh, to feel that we have been instrumental in bringing some benighted soul out of its darkness into the glorious light of the Gospel of Christ, and adding another jewel to the crown of the King of the whole earth, surely here is cheer for us all, the recompense for every sacrifice.

Dear sister, in your travels across the continent and the great waste of waters to your chosen post of duty, think on these things—the origin of the great commission, its object, its moving force, and the great reward that awaits all those who forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for His Name's sake. Think on these things, and be strong.

BRIEF MENTION.

PLEASE take notice of this: We strongly suspect that fifty or more of our correspondents are perfectly convinced that the officers and clerks at the Church Missions House are exceedingly careless, inasmuch as they have had no sort of reply to their communications. We beg here to make the explanation in the only possible manner that occurs to us: Since the beginning of the Epiphany season we have received a large number of postal-card requests for reports, leaflets, etc., for distribution without signature or address. In those few cases where the handwriting or the postmark would guide us we have done what was asked, but in a much larger number of instances the postmarks are either those of large cities, or of the railway mail service, or too indistinct to be read. We trust that those who have been disappointed, under whose eye this notice comes, will be kind enough to write us again.

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On Holy Innocents' Day, December 28th, a Farewell Service was held in the Chapel of the Church Missions House upon the occasion of the departure for China of Miss Pauline A. Osgood. The Holy Communion was celebrated and an address was made by the Rev. Edwin B. Rice. The article in this number, entitled "The Great Commission," is a digest of the same, which was kindly prepared by the speaker.

The Rev. Henry A. Brown, formerly our missionary at Prescott, Arizona, and more recently Chaplain of the First Regiment United States Volunteer Cavalry ("Roosevelt's Rough Riders,") has now been appointed chaplain in the regular army, and assigned to duty at Porto Rico. His address for the present will be care of General Henry, San Juan, Porto Rico.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS STATED MEETING, TUESDAY, JANUARY 10TH, 1899.

——The following elected members were present: The Bishops of Albany (Vice-President, in the chair), Long Island, Pennsylvania, New Hampshire, Kentucky, New Jersey, Chicago, West Virginia, and Washington, and the Bishops-Coadjutor of Connecticut and Rhode Island; the Rev. Drs. Smith, Shipman, Huntington, Applegate, Greer, Vibbert, Anstice, Christian, Lindsay, and Alsop; and Messrs. Vanderbilt, Low, King, Whitlock, Chauncey, Brown, Ryerson, Thomas, Goodwin, and Mansfield. The Bishops of Oregon and Spokane, *ex officio* members, were also present.

——By the statement of the Treasurer it appeared that, with the exception of a large individual gift last year, with which there was nothing to compare, the contributions to the first instant were about the same as last year, while the appropriations were considerably larger.

The budget of appropriations appears on another page.

——A communication was submitted from Mr. D. Stuart Dodge, of New York city, representing a large meeting of citizens, submitting a memorial to the Congress of the United States against the seating of representative-elect Roberts, of Utah, and another against the appropriation of Government funds to strictly sectarian schools. By resolution the officers of the Board were authorized and instructed to sign these memorials.

——By resolution the Bishop of Minnesota was respectfully and cordially requested to represent the Domestic and Foreign Missionary Society next April, at the Centennial of the Church Missionary Society of England.

——Letters were received from fifteen of the Bishops having Domestic missionary work under their jurisdiction whose wishes were met by appropriate action save in two cases which required more mature consideration. Letters were brought under consideration from several of the missionaries in Alaska, portions of which have been printed. The hospital at Circle City, under the charge of Dr. James L. Watt, medical missionary, is described as a large, well-built log cabin twenty feet eight inches by thirty feet. Miss Elizabeth M. Deane, deaconess, has accommodations at one end. The ward contains but six beds, and it is inadequate to accommodate the cases brought for treatment, and provision has had to be made outside for patients. The doctor is proposing to make a local effort to clear off the debt of $1,200 during the winter. The Board has made no appropriation for the building. The expenses are heavy, as provisions and fuel are exceedingly high and labor is a dollar an hour. Freight is $150 per ton.

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——Out of the United Offering of the Woman's Auxiliary of 1898 grants were made for the training, in the Philadelphia Deaconess House, of three ladies proposing to go to the Foreign field. Three ladies were appointed to work under the Bishop of North Carolina, and two under the Bishop of Spokane, and, from a special fund, $1,000 was appropriated for the stipend for two years of the missionary working among the Seminole Indians in the Missionary District of Southern Florida.

——Acting under Article VII. of the Constitution, the salary of the Bishop of the Missionary District of Asheville was fixed and appropriation was made to cover the same, to take effect from the date of his consecration, December 28th.

——With regard to the work in Mexico, it was

Resolved: That the Board of Managers, recognizing the great value of the work done by the women of the Church in sustaining the work in Mexico in the past, earnestly recommends the continuance of their efforts, as the mission is now entering upon a new and enlarging sphere of usefulness.

It is reported to the Board that, aside from the salary and travelling expenses of the Presbyter of this church, $1,000 a month is needed to sustain the work.

——Referring to the Board of Missions' resolution recommending the establishment of a missionary college or training-school, a special committee (appointed in November) submitted the following:

That the chairman be requested to report to the Board that it is the unanimous opinion of the committee that our existing theological seminaries should be requested to provide elective courses especially adapted to the need of those students who are looking forward to the missionary work, and post-graduate courses for those who, after ordination, have felt moved to fit themselves for special service either in the Foreign or the Domestic field. To meet the needs of women desirous of becoming missionaries, it is the opinion of the committee that the existing training-schools for deaconesses, or the Church hospitals in Philadelphia and elsewhere, should provide special courses.

The report of the committee was adopted as the sense of the Board.

——It was stated, on behalf of the Auditing Committee, that they had caused the books and accounts of the Treasurer to be examined to the first instant, and had certified the same to be correct.

THE AMERICAN CHURCH IN NEW AMERICA.*

A COMMISSION appointed by the late General Convention is instructed to investigate, through personal visits by its members, as far as possible, the question of responsibilities growing out of increased territory, assumed or to be assumed by the government, and report with recommendations to the Board of Managers of Missions. That Board is also directed to take such action on behalf of Porto Rico as may be deemed practicable and desirable, after conference with the Bishop of Antigua.

In this decisive manner the missionary spirit that now dominates our branch of the Church finds its first adequate expression. As a ruling force it is not yet two years old, but its sway is no way in doubt. The General Convention began with Bishop Tuttle's sermon message to the Church: Lengthen thy cords and strengthen thy stakes. The Pastoral Letter of the House of Bishops is almost entirely missionary. The *Churchman* newspaper, traditionally responsive and representative, but not a creator of sentiment, recognized several months ago the trend of thought and

*This paper was prepared for private use, and was only furnished for publication at the solicitation of the editor of this magazine.

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policy. That paper is to-day almost as distinctly, though of course not so exclusively, missionary as is THE SPIRIT OF MISSIONS. Till now missions have had to apologize, more or less, for "occupying the time." Now they are conceded the place of honor.

That is nevertheless an extraordinary power with which the Convention has endowed the Board of Managers. It can and quite conceivably may commit the general Church to an aggressive policy in all the new territories and dependencies of our country.

This may be, to use President McKinley's phrase, to have "the courage of destiny," but it is also possible for men of intelligence and zeal to think it a policy founded on imperfect knowledge of the resources of our Communion and inconsiderate of what is due to the branch of the Catholic Church already established in those islands. Whatever of right and reason inheres in such objections as these should speedily find expression. For not only is the Special Commission likely to act promptly, but it is almost certain that opinion in the Board of Managers will rapidly form into action.

There is a church building and congregation in Ponce, Porto Rico, under control of the Church of England, that in all probability will be transferred to our Church, and some American clergyman will be placed in charge. That would be a convenient missionary centre, and it seems not unlikely that it will quickly become such. At least it is the natural point for gathering of information.

Although Porto Rico would seem to have the first claim upon the American Church because it has become a part of the United States, there are considerations that may determine still greater interest with regard to Cuba. The people of that island are in deeper distress than in either Porto Rico or the Philippines ; all conditions are chaotic ; what is to be done needs to be done quickly. Besides there is a *rescue* motive, to strengthen the things that perhaps remain and that are ready to die. Other than Haiti, only Cuba of the Antilles, had already received some attention from this our Church. It is fifteen or more years since the American Church Missionary Society began evangelistic work there. Strangely enough, the first interest in that work in this country was in the *graveyard* part of it. It became known that there was no ground in Cuba in which a Protestant could be buried, except in Potter's Field. Merchants, travellers, sailors—the mortal coils they shuffled off had to be thus ignominiously put away. New York Churchmen were scandalized at this, and soon there was a fund to purchase a graveyard in Cuba. Missions were subsequently established in Havana, Matanzas, and other places. A bright native, the Rev. Mr. Moreno, educated in this country, married a member of Grace Parish, Jamaica, and took her with him to mission work in his native land. Another went from the Philadelphia Seminary, the Rev. Mr. Duarte.

When the rebellion broke out foreign missionaries were obliged to withdraw, and there is little to show for their work.* It does not follow that it has come to naught, and the fact that it was undertaken, and for a considerable time conscientiously carried on, will be to many persons a reason for renewing it at this time. The report of the Convention Committee on the Increase of Responsibilities of the Church, does not, however, allude to any former work in Cuba. The report mentions that country as one in which the standard of the Cross was set up centuries ago and that has the Historic Episcopate. It recites the Nicene prohibition forbidding a Bishop to exercise his authoritative episcopal functions within the limits of the diocese of another Bishop, and continues : "Where the Historic Episcopate

*Mr. Peña, a layman, kept up a service in Havana during the entire war. The Rev. Mr. Duarte has just returned to his work at Matanzas. He was selected to raise the United States flag on New Year's Day, and the Rev. W. H. Neilson, D.D., has gone to Cuba for three months, perhaps to stay.—[ED.

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exists in active exercise, the entering in of an extraneous Bishop to act, or a collection of extraneous Bishops as of some national Church, could only be justified, it would seem, by the gravest of reasons." Those are weighty words, and apply equally to our duty as regards the Philippines, though the report nowhere alludes, unless by implication, to any possible duty of our Church to those islands.

If in Cuba and the Philippines there is a living branch of the Church of Christ, with reasonable faithfulness preaching His Word, dispensing His Sacraments and shepherding His flock, it would be schismatic and sinful to set up a rival organization.

The committee does not, however, take for granted that the conditions in Cuba are thus normal, and therefore prohibitive of interference. It proceeds to enumerate some of those "gravest reasons" that would justify intervention. They are as follows:

If by the Historic Episcopate, wherever existing, unscriptural terms of communion are exacted, departures from primitive, Catholic doctrine which are unauthorized and unsound are inculcated, unhistoric domination of an alien Episcopal authority is imposed, and unwholesome and immoral practices in the discipline of daily life are permitted and encouraged, . . . gravest reasons may be considered to be apparent. If believing souls call aloud for relief from such encompassing error and wrong, then the entering in for help would be rather a rightful protection of oppressed orthodoxy, than an uncatholic intrusion into a prohibited cure.

By the side of that hypothetical statement, let us now place an arraignment of Roman Catholic rule throughout the West Indies and South America, which was published in the *Church Eclectic* for September. It is this:

Four centuries of Roman Catholicism throughout South America and other late Spanish colonies have failed utterly in the formation of a true Christian character in the inhabitants. That they have not been successful in establishing true religion; that they have failed in the most primary obligations of Christian morality; that in short, while they can undoubtedly show isolated examples of true saints as the fruits of the Sacraments, which indeed are truly dispensed by the Roman system, and which will always produce saints when they are conscientiously used, yet on the whole, that we cannot escape from the wholesale indictment against the Roman Church on the South American continent and in the islands which have of late come more particularly to our notice, of total failure to produce Christian character in the people committed to their charge, must be evident to every student. A religion which is content to celebrate the Lord's Day with Mass in the morning and a bull-fight in the afternoon, oftentimes with a Priest or Bishop as umpire or in other official relation; a religion that is content to leave the masses, generation after generation, in the densest ignorance and superstition, must, *ipso facto*, be held to be a failure to that extent. A religious organization, however undoubted its claim to episcopal jurisdiction, which permits its priesthood to live—as we cannot shut our eyes to the fact that the Priests do live only too frequently throughout these Spanish countries of America—in open and undisguised breach of the seventh commandment, and which has so far failed in its religious duties as to allow to grow up in both Priests and people under its jurisdiction the measure of cruelty and degeneration which is evident to any who will study the condition of these lands, ought, in our judgment, no longer to be permitted to hold exclusive sway over the consciences of the people who claim to be Catholics.

If that indictment be even approximately correct in its recital of alleged facts, the "ifs" of the Convention report are not needed. Christianity would offer no bar to interference under such conditions. That it would be wholly correct of the Philippines, as to some of its counts, there can be little doubt. There the Priests are all powerful; education, such as it is, is entirely in their hands. Yet their exactions and immoralities are so intolerable as to be a main cause of the great native rebellion, now under the leadership of General Aguinaldo. The insurrectionists declare that there can be no compromise without expulsion of the friars.

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The necessity of taking such an attitude toward Roman Catholicism, as is advocated in the *Eclectic* article, will give distress to many who do not deny the necessity. These may be comforted by recalling the fact that the attitude is not a novel one.

While our Church has inherited from the Anglican a wholesome fear of ecclesiastical intrusion, that sentiment has never prevented her from entering regions already occupied by Roman Catholics, when the way to do so was opened through extension of the territory of the United States. One has but to read his "McConnell" (last edition), to be reminded that "more than one-half the territory of our own Church possessed another Episcopate, and had within it a Catholic Church when it became part of the United States." Louisiana, Florida, and all the western coast were, when annexed to the United States, either French or Spanish and Roman Catholic, and were under a religious organization substantially the same as that in the regions for which our nation has in the past summer assumed responsibility. Had "intrusion" been a word of fear, Texas would have as little known a Kinsolving for its Bishop as would Brazil.

In fact, our Church has in practice, if not in theory, consistently held to the inadequacy of Roman Catholicism as a ruling religious force to deal with and develop a community to anything near the limit of opportunity offered in this age of the world and under our free institutions. If, therefore, we have anything better for the people of the new territory and are able to take it to them, there is nothing in local ecclesiastical traditions to hold us back.

The expression "New America" in the title of this paper refers also to another land, for Hawaii is now United States territory.

The question of "intrusion" will not arise there, for the Church of England is already on the ground. That Church was a late arrival, however, for Hawaii had been won from heathenism to a creditable condition of religion, education and social and political order by one of the most rapid and intelligent missionary movements of modern times. But the Congregationalists, who had done this, were not in the historic order, and therefore it was not technically an intrusion on the part of the English Church to set up an establishment there that was made by the sovereign the state religion. It was almost a nullity, for after twenty-six years it has but 570 communicants, and only fifteen of these are native Hawaiians. The Congregationalists number 30,000. That feeble Church will doubtless be taken over by us, and may justify its right to exist by taking its share of the hard work now in hand. A present problem is the conversion of the Chinese and Japanese ; a numerous, acting and pushing element. Mission work among them in Hawaii would be free from some handicaps that it has in Asia, and its success would immediately and greatly strengthen the Trans-Pacific Mission.

If the American Church hold upon her present course she will be a factor in the shaping of New America. She has a mission to the western world. To-day she is the one Christian body, other than the Roman Catholic, that is represented in every part of the United States territory. In recent years she has never wholly failed to meet an emergency. If she be now endowed with some element that is important for the individual or corporate development of the captured provinces, she will not withhold it. Nor, if habitually conservative, will the dear old Church be ever slow. Her children have heard an admonition like that written over an old schoolhouse door, "*Magister Domus Urget.*" The Master's affairs require haste, and though our captains are brave and our statesmen wise, "Surely the Isles shall wait for Him."

ALBERT CARRIER BUNN, M.D.

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ABSTRACT OF A SERMON BY THE BISHOP OF SPRINGFIELD.

"Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive."—Acts xx, 35.

Epiphany joins our giving in gold, frankincense and myrrh, to our receiving at Christmas the Gift of gifts, and with Him every needful blessing.

Christ is the Gift of gifts; through Him we receive His gift, the Holy Spirit from the Father, and the Holy Spirit is in us fruitful in gifts and graces which appear in the Christian life and adorn it with the fruits of righteousness.

Thus we stand at Pentecost monuments of the gifts of God: 1. We ourselves are the gift of God, the Father, in creation. 2. As Christians, the gift of God, the Son in redemption. 3. As enriched and renewed by the Holy Spirit, the gift of God the Holy Ghost, in sanctification. 4. Besides we are placed in the palace of this world to live, and are given all things richly to enjoy. It appears then that so far we are entirely on the side of recipients. We receive; we give nothing.

The condition of recipients is that of children, and the more completely we receive the nearer we are to absolute babyhood. As we emerge from that condition of abject dependence we put on strength, and assume a position of *quasi*-independence as regards this world. We can help ourselves, we can walk, and speak, and see, and hear, and use our hands in labor, and possibly earn our bread. But this independence at the highest mark is very limited. It has its bounds in capacity and endurance and term of enjoyment. See then the honor and dignity which God confers upon us when He lifts us up to a position beside Himself, and enables us to give, by putting gifts into our hands, and granting us the opportunity and the option of giving.

He, in the first place, condescends to need our gifts. He humbles Himself to depend for His own success, and the progress of His kingdom, upon our service and offerings. And, in the second place, He enables us through the faculties and powers with which He endows us to add to the value of raw material, which we cannot create, but is made by Him ready to our hand, and thus in an indirect manner to give to Him something of our own. It is really not our own, but we have contributed to make it what it could not be in its natural state by the instrumentality of art, and of art applied by ourselves, or utilized by our earnings.

When such dignity and honor are conferred upon us, and such opportunities are offered us, shall we, in the exercise of free will, hold our hands and decline? Shall we refuse the honor and dignity and remain simple recipients when we might rank ourselves with God as givers, and not only mere givers, but givers to God? It is an honor to be a rich man's friend. It is a dignity to bestow a gift upon a prince or a king; how much more to be the friend of God, and to prove our friendship by making an offering to God, and in the eyes of the world having that offering accepted, as was Abel's. We have our leadership at this season in the noble privilege of offering, and the glorious duty of giving. The wise men offered to the Blessed Child, the Father's Christmas gift to the world, gold, frankincense and myrrh, the symbols of all mankind, as they fall apart into the three primal racial divisions—gold for Japheth, the father of the West, and of trade and commerce, of industries and manufactures; frankincense for Shem, the father of the East, and of prayer and meditation and spiritual exercises; and myrrh for Ham, the father of the South, of the hewers of wood and the drawers of water, of servile labor and bitter bondage. All are there at the manger with their separate and characteristic and representative gifts. Shall we be conspicuous by our absence? "It is more blessed to give than to receive." It makes us like God.

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A LAND ALLOTMENT.

An Indian sometimes gets justice, as will appear in the following decision rendered recently by the secretary of the interior. A special to the *Times-Herald*, issued at Chamberlain, South Dakota, December 27th, says:

"The local United States land office has just been advised that the secretary of the interior has affirmed the decision of the commissioner of the general land office and of the registrar and receiver of the Chamberlain land office in rejecting the applications of the Rev. Luke C. Walker and a white settler named Miller, both of whom were after the site of the old abandoned Lower Brulé agency, a tract of land of unusual value.

"The land had already been patented to the Episcopal Society by the government, but the society, desiring that the Rev. Mr. Walker, an educated, full-blooded Indian, and the resident pastor of the Episcopal Society, should have the land, relinquished it, and the secretary of the interior issued an order that the tract be given to Mr. Walker as an allotment.

"Walker took out naturalization papers and entered a homestead claim on the land. This claim was rejected on the ground that an Indian is not eligible to citizenship. Immediately after Walker's claim was rejected Miller entered a homestead claim on the land.

"The final decision awards the land to Walker as an allotment and declares that willy-nilly he is an Indian."

DEVELOPMENT OF CHURCH WORK IN WASHINGTON.

In the following article from the *St. Mark's Rubric*, Mr. Charles Prosch gives an interesting account of the development of the Church's work in the State of Washington, and particularly in the parish of St. Mark's, Seattle:

Little more than forty years ago the first attempt to establish the Protestant Episcopal Church in Washington Territory was made. Other denominations had then occupied this field some years, all receiving more or less encouragement. The Right Rev. Thomas Fielding Scott, though consecrated Bishop of this jurisdiction in 1854, did not enter upon his duties until some time later. His field comprised what is now Oregon, Washington, Idaho and Montana. Only once did he find time to visit Seattle, and that was in 1866. He died the following year. His first convocation, held in Portland, consisted of Bishop Scott, two clergymen and eight laymen.

The Right Rev. B. Wistar Morris, consecrated December 3d, 1868, succeeded Bishop Scott, serving until 1880, when Washington was set off and the Right Rev. John Adams Paddock, consecrated the same year, was assigned to this state. At the last convocation held under Bishop Morris, in Portland, Trinity Church in this city was represented by the Rev. G. H. Watson, the late J. C. Haines and Charles Prosch.

Bishop Paddock died in 1894, and was succeeded by the Right Rev. Wm. M. Barker, the present able and efficient Bishop of this jurisdiction.

It should be stated, before proceeding further, that the Rev. P. E. Hyland, who came to Puget Sound in 1860, was for many years the only clergyman in western Washington. Others came from time to time, remained a few days, left and never returned. Mr. Hyland, on the contrary, labored on the Sound continuously for years, devoting his time with commendable zeal and energy to the upbuilding of the Church. While stationed at Olympia he visited Seattle, Port Townsend and other points, holding services in each place, and invariably had more or

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less candidates to present for Confirmation at the periodical visits of our first two Bishops. No man is entitled to so much credit for laying the foundation of our Church on Puget Sound. The Rev. Dr. R. D. Nevins and Bishop Wells, of Spokane, rank next to Mr. Hyland in service, both having entered this field as missionaries nearly thirty years ago.

Under the auspices of Hiram Burnett, Mrs. M. R. Maddox and others, the first Episcopal church was erected in Seattle in 1867. This city then contained about one thousand inhabitants. For ten years the services in this (Trinity) church were conducted largely by lay-readers ; only at long intervals, and for short periods, a clergyman officiating. Mr. Burnett was the first lay-reader, and continued to serve in that capacity for some years. In 1876 the writer was left in charge and read the service until the Rev. George H. Watson became rector, in 1877. In 1888, when the population of this city had grown to about forty thousand, some of the parishioners of Trinity Church thought the time had arrived for the erection of a new and larger church. Trinity had a seating capacity of less than two hundred ; some of its members lived from one to three miles distant. Those desiring another church pledged annually $1,600, obtained the sanction of the Bishop, procured the temporary use of the old University building, and extended a call to the Rev. Charles L. Fitchett, of California, who accepted and at once entered upon his duties. He was soon recalled to his home in California, where domestic troubles detained him far beyond the period allotted for his absence. During a portion of this time the writer officiated as lay-reader ; later, W. J. Dickson performed that service. A site was secured and money subscribed for the new church. In February, 1890, a temporary structure was completed, at a cost of $2,000, on Olive and Fifth streets. In August, six months later, the church was enlarged, at an additional cost of $700. In June, 1889, when it was yet without a rector, the new church had 150 members. This does not represent the full attendance, which was much greater than the membership.

After the trial of several other clergymen, the Rev. D. C. Garrett was called from Davenport, Iowa. He entered upon his duties as rector of St. Mark's July 1st, 1890, and soon satisfied the vestry that they had made no mistake in calling him. In one month it was necessary to enlarge the church to accommodate his hearers. At two subsequent periods it was enlarged by the addition of transepts.

The convocation report of the following year, 1891, contained the statistics of the first eleven months of Mr. Garrett's rectorship. The list of communicants increased in this period to 357. There were fifty-six baptisms, fifty-eight confirmations, fifteen burials and nineteen marriages. Thus, before the end of the first year of Mr. Garrett's ministry, St. Mark's led all the parishes in the jurisdiction of Washington. Its growth was phenomenal. After occupying the old church nearly six years and expending upon it and the rectory some ten thousand dollars, the parishioners decided to erect a larger and more sightly church in a better location. Thereupon the present site was chosen, and paid for with money raised by subscription. April 8th, 1897, the building committee formally handed over the completed edifice to the vestry. Three days later, on Palm Sunday, the first service was held in the new church, which was found to be too small to accommodate the crowds that sought entrance. The regular seats were supplemented with many chairs in vestibule and aisles, yet numbers of late comers were crowded out. Often since the opening day, especially on Easter-Days, at the farewell of the late rector and the installation of the new, and the sacred concerts, its capacity has been taxed to the utmost. . . .

Mr. Garrett's rectorship of St. Mark's terminated September 1st, 1897, to the unfeigned regret, not alone of members of his church, but of many outside of it. . . .

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DOMESTIC MISSIONS.

FORM OF BEQUEST TO DOMESTIC MISSIONS.

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

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

WORK AMONG THE SWEDES.

As many of the Swedish clergy as possibly could leave their fields for a few days met in St. Ansgarius's Church Minneapolis, the first week of October last for the purpose of discussing the work among their fellow-countrymen. Every one present, and others through letters, urged that memorials be sent to the House of Bishops and the General Board of Missions asking for the appointment of a commission on Swedish work, and an appropriation for its immediate and most pressing needs. Consequently this was done. Loyalty to the Church and love for their people prompted the Swedish clergy to take this action during the sitting of the General Convention.

The more apparent reasons for urging ing favorable action on these memorials may be briefly summed up as follows:

1. Many opportunities for new missions are lost, already occupied fields given up for lack of men and means, and earnest and devout missionaries forced by circumstances, for which they are not responsible, to live on salaries that will hardly pay for more than house-rent.

2. The complication of the work and its relationship to existing modes of Church life in this country and in Sweden is but little known or understood by the Church at large.

3. The method of sustaining and extending the work could and should be made much more effective than at present.

4. Although a certain amount of perosnal freedom must be allowed in this work, the time has now come when necessary steps to insure unity of action and uniformity of worship and liturgical usages should be most carefully taken.

5. An official and straightforward statement of our policy toward the Swedish-American people in general, and especially toward those who nominally belong to the Church of Sweden, should be made, so that there would be no further room for challenging the legality of the work.

The nature of the work and the problems involved certainly call for some action leading to a uniform policy that will not only establish the status of the work, so that the ruling of one Bishop may not be controverted by another, but also improve and facilitate the work at large, and remedy such difficulties as can be remedied. As long as our Swedish missions remained parts of established parochial systems there was of course no need of any such action. But the development and extension of the work necessitates the adoption of a definite policy that will insure uniformity, progress and stability.

It seemed to the Swedish clergy that a commission would meet all requirements, and therefore they humbly asked for it.

The problem of taking proper care of Swedish Churchmen in cities or towns where they have no church organization of their own can be solved in a most satisfactory way by the American clergy, occasionally assisted in their efforts in this direction by the general missionary or some of his brethren. Such efforts have proved a success wherever they have been intelligently and persistently tried. Testimonies to this effect are not wanting. Only a few days ago I received a letter from which I take the lib-

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erty to quote the following statement: "I am greatly pleased at the condition of the Swedish work. I tell you deliberately that your aid at the critical time has given us forty Swedish communicants. I have now a strong body of Swedes here at Brewster who get hold of all new Swedes anywhere around and bring them right into our worship here or at Tilly Foster, and explain the Prayer Book, etc. At present there is hardly a Swede not worshipping with us, and I do not know a Swede worshipping anywhere else. The other Sunday evening we had a good congregation, and over one-quarter of it was Swedes. They are all planning to come to the 7 A.M. Communion on Christmas Day, when we will have one Swedish hymn and the Swedish words of administration of the elements. I cannot but hope that these facts will bring you comfort, as they ought. But what of the others, in multitudes all over the country, who ought to be worshipping at our altars and to be assimilated to our Church life? How long, O God, how long?"

God grant that such a spirit and zeal may move our parochial clergy wherever opportunities are given, and the alien population of our land will soon be gathered into the Kingdom, where the spirit of Jesus Christ breatheth life eternal into their frost-bitten hearts and hungering souls!

J. G. HAMARSKÖLD,
General Missionary.

HASTINGS-ON-HUDSON,
December, 1898.

ALASKA.

LETTER FROM THE REV. MR. WOODEN.

THE conditions prevailing in the mission parish, Skaguay, when I entered upon active duty last September, were chaotic, making the undertaking difficult and the issues uncertain. No alternative offered but complete reorganization, which has been effected. As to the Church's work, a choir has been provided, and a strong guild organized, which meets weekly, with occasional open meetings, at which refreshments are served, and a general invitation extended. By fees of admission and dues, a few dollars are in the treasury, including the price of the sewing done at one meeting.

Mr. Gustave Johnson, a St. Andrew's Brotherhood man, has been very helpful on Sundays. He now lives at White Pass City, about twelve miles up the pass, but, with the exception of one Sunday, has not failed to be at the eleven o'clock service, to assist in the distribution of the books, ring the bell, etc., and never misses the early Celebration, arising at 4 A.M., the last occasion, in order to be here in time. He walks the whole distance, returning the same day, and was said to be the only business man in White Pass City to close up on Sundays. The days are now very short, the sun setting behind the mountain about two o'clock. Hence he partakes of a hasty luncheon as soon after the service as it can be prepared, and then rushes off to White Pass City, where he has been calling the population together to sing a few hymns, and lead them in Evening Prayer. This is outside of my cure, but I went there on Friday, September 30th, and held service in a laundry-tent, the first ever held in the place, and Johnson has taken up the work. I have written to ask a license for him as lay-reader.

The Bishop Rowe Hospital is visited very frequently, to talk with the patients and minister to their spiritual wants. But obstacles interpose, which make it difficult to do full justice to those who, by reason of sickness from disease or serious accident, are peculiarly susceptible to religious influences and ready to receive the care of the spiritual physician.

Dyea has been visited regularly, twice a month, but every visit promises to be the last. It has been a splendid town, but the railroad building at Skaguay has drawn away the population of the former very promising city, until a great part of it is practically abandoned. The tramway will open again for business in January, and more or less business will probably go that way. I am making every effort to minister there, being the only clergyman visiting

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the place. Have had a baptism, and held the funeral of an Indian child, Mary, only daughter of John and Lucy Yukos, Indian interpreters. Sometimes, owing to rough seas and short days, it is impossible to visit Dyea after eleven o'clock service here. The distance by boat is about four miles.

L. J. H. WOODEN.

SKAGUAY, November 26th, 1898.

IOWA.

FROM THE REV. MR. GORRELL'S LETTER.

The people are poor, yet the Sunday-school is part of the auxiliary of which you speak. Prior to my coming here, about eleven months ago, this field had been neglected for five years; nearly every member of the Church able to give support to it grew tired of it and united with other religious bodies; the few who are really Churchpeople remain steadfast. I have not asked a salary, but take just what they can give. I am looking forward with hope to the time when good Dr. Morrison will be our Bishop. God grant that the Church at large may ratify and confirm his election! I know him personally and well, and know that he is in every way well qualified to meet our pressing needs.

Last summer a gentleman who had the control of mission funds, who was here at the time of the visitation of a neighboring Bishop, seeing our need, promised us two hundred dollars. We were then expecting to organize as a parish, and having gone up from thirty-five to sixty-two communicants, delegates were expected to be present from this field in the convention, when a Bishop was to be elected. I finally concluded it would be better to remain as we were—a mission. The money promised was not given to us, and when the report of the standing committee was read, showing where the missionary appropriations were made, I was impressed with the possibility that money had been, to say the least, given in some instances where it was not most needed. I returned from the convention to my work determined to stand by it, money or no money, as long as possible. My people are very loyal; they want the services of their own Church, and are willing, and do pay, every dollar they can; every cent of which represents a real sacrifice. I want two hundred dollars with which to build a room adjoining our little church for study, and other church purposes. I must have this room, or give up this work and leave this dear people, who are fifty miles away from a Church clergyman, to hunger for that spiritual food which can come alone from their own altar.

R. V. GORRELL,

Priest-in-charge of Grace Church.

CRESCO, IOWA, January 2d, 1899.

MISSIONARY INTELLIGENCE.

ARIZONA. — Referring to the work among the Navajos, Bishop Kendrick writes: "The Navajos are said to be the largest tribe of Indians in the United States, and very little religious work has been done for them. We have adopted the mission hospital as the base of our operations. The hospital has been built and paid for and, with Dr. Harper, active operations have commenced. This work has been undertaken by the Woman's Auxiliary of Westchester county, New York. Miss Thackara and Dr. Harper are the only women workers in the New Mexico and Arizona mission."

LOS ANGELES.—Respecting the condition of the Church and the work in his diocese, Bishop Johnson writes as follows: "Southern California is rapidly filling up with a population of a high class. People come to us from every part of the world, and unless provision is made to bring them into touch with the Church on their arrival, they will attach themselves, as they have done in great numbers, to other religious bodies, who are receiving from the East thousands upon thousands of dollars. This is not a question of the loss of a few sheep scattered in the wilderness, but one concerning a vast number of Churchpeople who

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have come here in search of health or a comfortable living. Hundreds of such quickly ally themselves with institutions already established and in flourishing condition, and are permanently lost to us.

"It may be said that the people in Southern California are rich and should not ask for assistance. Unquestionably there is much wealth on the Pacific coast, but most of it is north of us, and much to be found here was gained under circumstances that have not fostered the spirit that would consecrate it to God. As a fact, Churchpeople have very small means, but I believe that they are gradually realizing their responsibility. It will, however, take years to create a sense of stewardship. When this is done we can take care of ourselves.

"Several other facts must be borne in mind: We are just recovering from an inflated condition of things, called in this part of the world a 'boom.' We are suffering from the financial depression affecting the whole country, and we had a dry year last year, which means practically no crops, dying and dead cattle, and general suffering.

"This is a question of statesmanship. Southern California is unlike any other diocese in the States, and should the Church fail here now, she will lose an opportunity that she never can have again."

MARQUETTE.—On the night of December 27th Archdeacon Robinson, secretary and registrar of the diocese, residing at Marquette, Michigan, was burned out, losing most of his household effects and his library. This latter included the journals of each diocese in the United States. He requests that the secretaries or registrars will kindly send to him the journals of their several dioceses for 1896, 97, and '98.

In connection with this, Bishop G. Mott Williams wrote the next day: "We had the misfortune last night to lose the archdeacon's house by fire. There is some insurance, but the loss, nevertheless, will be considerable. The fire was very rapid, and it was a merciful providence that all but one of the children were out of the house. The youngest, who was asleep, was saved in his night-gown. Weather bitter."

MINNESOTA.—The Rev. C. E. Haupt writes as follows of the St. Paul Church Deaconesses' Home which was begun in 1891: "Appreciating the value of woman's work in the systematic visiting of the parish and the teaching of children, I began with a free kindergarten and three consecrated women living in a little house on the property adjoining my church. The work grew, and, through the kindness of friends, I was able to secure a year's training for our housemother at the Philadelphia Training-house. In 1896 a fine old residence was presented to us, a lot purchased, and the house moved on to it. The Home was opened the same year as a training-school for deaconesses, and now accommodates seven residents. It has been an intensely hard struggle, financially, to sustain the work."

MISSOURI.—The Rev. P. G. Davidson of Macon sends the following account of St. James's Sunday-school missionary meeting on the Second Sunday after Epiphany: "There were about, I think exactly, forty-three of our Sunday-school people present at the service. I gave as good an account as possible of our mission work, omitting rhetoric and exhortation, relating only such plain facts of the practical character and economy of our missionary system as I was able to gather from the excellent reports sent out by the Board. I feel that the interest of my people is aroused, and that we will do better than ever with our Lenten offering. This people is not very enthusiastic about missions, owing to the neglect of myself and former rectors; our good Bishop Tuttle has done much to bring us to a better understanding of the work, and I think in time the Missourians will come to 'see' the importance of this work (you know the unscriptural proverb is that 'A Missourian must *see*.')

"I have come to believe, from two years' careful reading of THE SPIRIT OF MISSIONS, that the work of missions is not simply an institution of the Church, it *is the Church*."

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NEBRASKA.—The Rev. Thomas G. Losee writes of the work in and around Albion that it appears very encouraging, and adds: "When I came here three months ago our congregation was small indeed; we rarely had over sixteen persons in the church. Our communicants are few and we must depend largely upon those who do not attend any church in particular for our growth. I am gratified to say that we now have an attendance of between thirty-five and forty. I have organized a choir of eighteen adults, all of whom read music very well; but I regret that we have but three Hymnals with music among the number, which tends to make some dissatisfied. Much depends (so far as the choir is concerned) upon obtaining fifteen Hymnals with music as soon as possible.

"I am hoping to present a class for Confirmation at our Bishop's next visitation."

The Rev. John B. Van Fleet, of Norfolk, writes as follows of the Christmas services at Trinity Church: "The contributions were liberal, and the result was that the church was tastefully decorated, more especially the chancel. The rood-screen—the frame being of light wood painted green—was covered with pine, and the effect was very beautiful. The services were well attended on Christmas Day, almost every seat being occupied. The choir has nearly doubled in number. The Sunday-school is also growing rapidly and had their tree and service the next evening. The church was full, half the congregation standing through the entire service, and all were perfectly delighted. I was more than pleased with the reverence of the children. I have so much work for all to do that it may keep them out of mischief."

QUINCY.—The Rev. W. M. Purce writes as follows of his work in Osco: "I am an ardent advocate of missions, and while my parish can contribute little, still we do what we can, and our contributions are always sent to the Board for general missions, instead of being designated to any particular branch of work, because we feel that the officers of the Board know better where the money is needed than we can at this distance. I certainly appreciate the fact that I am a stipendiary of the Board, and am very grateful for its assistance. The parish here is a country parish, not one located in a small town, but three miles from the nearest post-office—a crossroads church. Every other Sunday I drive to Geneseo, a distance of ten miles, for services in the afternoon. We have but twelve communicants and the church had been closed for some time, except as the general missionary visited it once a month. Every other Sunday I drive five miles to Cambridge for an afternoon service. The church in Cambridge had been closed for several years prior to my taking up the work. We have a small Sunday-school and but few communicants in a town where there is the most intense prejudice against the Church.

"Every two weeks, on Thursday, I go to Galva, twenty miles distant, for an evening service. For years the church in that place had been rented as a music store. Now we occupy it and have a small Sunday-school and a few earnest workers. The work here is divided between myself and the rector of Kewanee, the Rev. W. B. Clift, with an occasional visit from the general missionary. From this you may readily see that I believe in missionary work."

SOUTHERN FLORIDA.—Bishop Whipple writes from his winter home in Lake Maitland, as follows: "I think the people are growing in their love for missions, as they must do if they love Christ. Our congregations are poor and widely scattered. . . . We have the rule that at all week-day services offerings are placed in the alms-chest for Foreign missions."

The Bishop also writes concerning the Swedish missions: "There is no work of the Church which will bear better fruit. The Swedes are foremost among our adopted sons and always in the front of danger at the nation's call. I have been told that nearly one-third of the sailors in our Navy are Scandinavians."

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FOREIGN MISSIONS.

FORM OF BEQUEST TO FOREIGN MISSIONS.

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

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

AFRICA.

FROM THE REV. MR. COOPER.

WE had a very interesting Thanksgiving-Day service on the 30th of November. Both of the churches—St. Andrew's and St. John's—were decorated with ferns, flowers, and palm branches, and a variety of the fruits of the earth also were placed in the churches, which, of course, added much to their fine appearance. The sermon from II. Chron. xxxii., 25, "Hezekiah rendered not again according to the benefit done unto him," showed how many things had been granted to us by God for which we ought to return thanks; especially enough money had been given to this station to erect a parsonage and a school-house, with apartments for the use of the teacher, who has the care of our parish day-school. Our Bishop says, "Thanks in the name of Africa." Let me say, "Thanks for Buchanan station."

The Thanksgiving offering reached the large sum of $84.11, the largest offering ever made in this jurisdiction on Thanksgiving-Day. This information was given to me by our dear Bishop Ferguson. We congratulate ourselves, and say, 'Hitherto has the Lord helped us,' and are going on. The money goes to assist in furnishing pews for St. John's, Lower Buchanan. Pitch-pine boards have been bought, which cost us £13 17s. 3d., and the carpenters have been paid $70 to make them. Thus you see we are trying to help ourselves all we can.

The two day-schools in this parish were closed after private examinations on the 5th and 7th of December. Two of the officers of the churches here and the rector were present, and the latter took part in the examination of the pupils. The school at the Kroo village was examined on the 5th and St. Andrew's on the 7th. This latter school has thirty-eight pupils connected with it. Fifteen were present at the examination. The entire school recited very well in the Ascension Catechism, going to the ninth page without a mistake; and to test whether they understood what had been said by them, the questions were put to them in their dialect, and they answered in the same. The answers showed that they understood what they had recited. Some of the boys have reached the twenty-fifth page and others the sixteenth page of Barnes's New National Reader, No. 1. This is very well for them, when it is noted that we commenced the school on May 2d, 1898. The parishioners are encouraged, and are bent on maintaining the school, which is a real benefit to the church.

St. Andrew's parish day-school, that closed its term for the year on the date mentioned above, has fifty pupils on roll; thirty-one of them were present at the examination. I noticed a little improvement in the conduct of the pupils, as also in their recitations. This school will be what the Church wishes it to be when the pupils are under our sole management. We want our training in this department of work to be effective, but it can hardly be, as long as the majority of the pupils are not boarding-scholars. The Church always has a great and a strong current of prejudice to stem, but she ever manifests broad charity. Her enemies are allowed a seat at her table of instruction, and as that is in harmony with our Lord's command, "Love your enemies," a blessing must follow.

Work on the rectory is retarded very much in consequence of the men who are

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making the frame for it out of African wood having sawed quite different from the dimensions given to them.

BUCHANAN, December 9th, 1898.

December 16th: The pews mentioned previously have been completed at a cost of $145.92. They will be used in St. John's, Lower Buchanan, for the first time on the coming Christmas Day. The Woman's Auxiliary furnished St. Andrew's, Upper Buchanan, with two new chancel chairs, which are to be used on the same day.

RANDOLPH C. COOPER.

FROM CAPE MOUNT.

Under date of November 30th, Miss Lulu Higgins writes from Cape Mount as follows: "The Bishop has now left us, after a most satisfactory and pleasant visit. The closing examinations and exercises of our schools took place in his presence. He seemed pleased with the work of the year and the general progress and condition of the station. The Holy Communion was celebrated, and thirty-one children—twenty boys and eleven girls—were baptized.

"Miss Woodruff left us on November 14th for Cape Palmas for a greatly needed rest. We trust she will be much benefited by the four or five weeks' change. If not, she certainly should not undertake to remain much longer without going home for a time. But we can judge of this better on her return. It is hard for us to get on without her, of course, but we have proven that we can, when we have to. She took the daughters of the Rev. Mr. Merriam and the Rev Mr. Valentine with her to visit their surviving parents.

"I wish we might have scholarships for all the bright boys we have, and that we had room and provision for the scores we have to refuse. We refused three in one day last week, all from good sources and of good appearance.

"The boxes of donated goods sent July 26th, 1898, reached us in good order on October 1st, *via* Monrovia. Miss Woodruff will write the donors, as almost everything was for the girls' department.

"Cietta Williams has gone to her people for three weeks' rest. She has well earned the vacation, but we miss her a great deal. She is very capable and trustworthy, and is especially helpful to me in my work in general, besides teaching the little girls in a capable manner. We are delighted, as she will be, that a regular salary has been set aside for her.

"You may have noticed in the *Church Mission News* for October that in a letter to Miss Jay I mention a church-bell being given us by the officers on an English man-of-war. They found it and took it as a relic and as of no use to the mission—totally destroyed—at Shingay. Calling at Cape Mount, and later upon us, it afterward occurred to them that we might use it, and they sent it up to us. We took it as it was given, and have hung it under a large plum-tree at Grassfield, where we find it of great service in calling the people together on time. The Bishop suggests, however, what we had not thought of before—that it may not be just right for us to have the bell. I told him I would write you and ask that you correspond with the headquarters of that mission on the subject, if you will. Of course, we are quite willing to surrender it at any time, if they desire.

"The dry season is really here now, and we are enjoying the freedom from illness and greater freedom in work that it brings. We are all generally well, sometimes over tired and exhausted, but, on the whole, quite happy and contented, as very busy people engaged in a good cause generally are. We are looking eagerly for reports of the Washington meetings."

JAPAN.

FROM THE REV. MR. DOOMAN.

THE building here at Kanazawa is nearing completion; we are hoping to use it for the first time on Christmas. The work, I am glad to say, is progressing very well—thanks to the untiring efforts and unabating zeal of Miss Suthon.

Everybody in the field—foreign and native—was glad to know that the General Convention had finally consented to recognize Kyoto as a separate diocese. We do hope the election and coming of the new Bishop will take place as speedily as possible. Words—or, rather, ink and

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paper—are unable to express the urgent need of acting with swiftness.

The church here needs, in the first place, a quite large organ; the present one, being a Japanese instrument, is not at all suited for the place. We should be extremely obliged if some kind Christian friend would send us one, exclusively for the church. In the second place, the church needs a Communion set. Hitherto I have used my pocket set, but now the communicants have outgrown that, and I need a larger set; will another good friend send me $50 (gold) to have a set made here in Japan? because they cost so much less than those made in America or Europe. I think $50 will be sufficient to have one made of solid silver. In the third place, I need a set of Lange's Commentaries for the work in Kanazawa. Already I have Psalms, Isaiah, St. Matthew, St. John, and Romans. If you could send me the rest of both Testaments, I should be greatly obliged. They will be kept in one of the church rooms, so that every worker who understands English may have easy access to them.

The first year of our life in this large and important town has been abundantly blessed through God's infinite mercy. The field is particularly hard—indeed, considered the hardest in Japan. Notwithstanding all disadvantages, we have succeeded in collecting a small congregation in a little bit of a Japanese house and organized a vigorous and progressive, although a very small, church. In the evangelization of Kanazawa the Church, I can confidently assure you, is quite a strong factor, and I hope it will continue so to the end.

After the holidays I am anxious to start a few English classes in the new building. I am not intending to try to build another school like that of Nara, because the circumstances here and at this juncture of events are very different. Still, from sheer self-protection, we have to organize something in order to draw, or rather to keep our own young men, and train them up gradually to a Christian life. Kanazawa is the student-centre of the North-west. You will see, I am sure, at once the need of the situation. We must do something, and that also very promptly. My plans are something like the following, although they may be altered as we go on with the work: In the first place, to start two daily Bible-classes, one in English and one in Japanese; a class for those advanced in English, on Western knowledge, literature, philosophy, etc. I have to teach this class myself, as there is no other competent person to undertake the work. Then another class in English conversation, and still another in translation. The last one is a sewing-class for women. When these plans are realized, then the work will be fully equipped to go on under God's protecting care.

The money needed is very little indeed, not more than two or three hundred dollars a year. Since my coming to Japan, I have constantly striven to ask as little money as possible, and to do with it the maximum amount of work possible. The Nara School will stand an eternal monument to prove this statement.

Both Miss Suthon and myself are thinking of holding English services on Sunday afternoons for the students in the college who understand English. We shall need fifty English Prayer Books and Hymnals. Could you most kindly get them for us?

ISAAC DOOMAN.

KANAZAWA, December 20th, 1898.

NOTES FROM MR. JEFFERYS.

The Rev. Henry S. Jefferys writes from Miharu, November 20th: "The Holy Communion was celebrated here to-day for the first time since the very beginning of the world, so far as I know or have reason to believe. The service was in the house of the recipient, who lives in a temple compound; the bells were sounding and the Buddhist service was being intoned within hearing; although far enough away to be but a dim murmur, and did not disturb the hearty recitation of the Nicene Creed. A catechumen was received whose family has been in the town for generations. This is a great thing, most of our converts are brought down on the wing so to speak. He first heard the Gospel nineteen years ago, but has not been studying it very ardently all that time. There

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is another man in this town who has been an inquirer off and on for over five years. I baptized a man here three years ago, perhaps the first time that the office was ever used in this town. Pray for the people here."

Mr. Jefferys writes from Sendai a few days later: "The First Sunday in Advent four young men were baptized, the first fruits of the labors of Mr. Sone Sei, the catechist, a graduate of the Trinity Divinity-school, who came to us this summer. Three of them have been instructed in the way that leadeth unto life by Miss Ellen MacRae, and wanted her to be their godmother; the fourth came to us a catechumen from Aomori.

"Yesterday I held the first session of my class in Christian Ethics for three judges and two other members of the legal fraternity. This evening they all came to the dark lantern lecture on the Life of our Lord. Please ask some devout souls to pray for these four recently baptized and for the five men of the law."

MEXICO.

FRIENDS of Church work in Mexico will be glad to hear of the good results from their gifts, and the promising condition of the work. When the work begins elsewhere among Spanish-speaking people, the Church in Mexico is ready to supply them with a beautiful Spanish Liturgy needing only such changes as are necessary because of national differences.

The Dean Gray Memorial School is to teach young men to become good American citizens, and the Theological Seminary to train those who feel called to enter the Holy Ministry, and there are some in Mexico already ordained, who are well fitted to begin work in our new possessions if their services are needed. But our friends will realize that this means more money regularly and systematically given; and will they allow this to be lacking when the work is so full of grand opportunities for extending the knowledge of Christ's love to all mankind? Let us each do according to our ability, be it in small or large gifts, to carry on the work.—*Communicated.*

The statistics, as furnished by the Rev. Henry Forrester in December, are as follows:

Date of organization, 1,870; stations (principal), 5; outlying stations, 23; American laborers, male, 1; female, 2; native laborers, 23; churches, 11; communicants, 572; contributions, 1,200 Mexican Dollars; total income, $13,000.

ANNOUNCEMENTS.

China.—The Rev. Elliot H. Thomson and wife and Miss Pauline A. Osgood sailed from San Francisco by the steamer "China" on January 7th. Miss Osgood left New York December 28th. Her appointment was announced in the December number. Mr. and Mrs. Thomson were already in California.

Japan.—The Right Rev. Dr. McKim, who sailed from San Francisco by the steamer "Coptic" on November 29th, arrived at Yokohama December 18th.

——The Rev. T. S. Tyng, after a year's leave of absence, left New York January 22d, expecting to sail from Vancouver by the steamer "Empress of Japan" on the 30th.

——The Rev. E. R. Woodman, on leave of absence under physician's certificate, at last advices was proposing to sail from Yokohama February 17th in time to embark upon the North German Lloyd's steamer sailing from Hong Kong March 1st with the intention of joining his family in Germany. Mr. Woodman has had but six months' vacation in ten years.

——The Rev. A. D. Gring, with his wife and children, in passage for Europe, sailed from Kobé October 31st, arriving at Port Said December 2d. He was then *en route* for Dresden, where his boys are in school. Mr. Gring is expecting to come on to New York, reaching here early in February. He left his work with great reluctance, but the health of himself and his wife required it.

——The Rev. H. G. Limric, whose appointment was announced in December, left his home at Fremont, Ohio, on December 30th, and sailed from San Francisco by the steamer "China" on January 7th, for Yokohama.

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MISCELLANY.

AT MID-DAY PRAY FOR MISSIONS.

THE Lord, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof. *Psalm* l., 1.

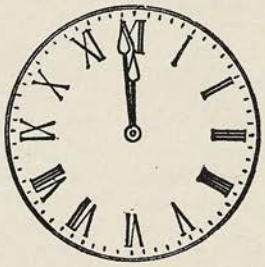
Ask of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession. *Psalm* ii., 8.

* * *

AT mid-day the Saviour of the world hung upon the Cross, lifted up that He might draw all men unto Him.

At mid-day Saint Paul was converted and called to be an Apostle to the Gentiles.

At mid-day Saint Peter was upon the house-top praying, and received the threefold vision of the ingathering of the Gentiles.



THE Missionary Council, at Chicago, in 1893, adopted a resolution that, during the continuance of the Council, a pause should be made each day at twelve o'clock for brief prayer for the coming of Christ's Kingdom in all the world, and recommending the custom of noonday prayer for missions to all gatherings of Churchpeople, and to the clergy and mission stations at home and abroad.

THE Church of England Missionary Conference, held in London in May, 1894, adopted the custom of noonday prayer upon suggestion from the American Church, and in their report said: "The conference is now among the things of the past. Is it too much to hope that at least one permanent memorial of it may remain amongst us, and that from many of our churches the noontide bell may call us, in the field, the workshop, or the mart, to lift our hearts, at any rate for a moment, in prayer for all missions of the Church of Christ?" The House of Bishops in Minneapolis adopted the observance, and it may now be considered an established custom commended by the highest authority.

INTERCESSION.

OUR blessed Saviour in giving the great Commission promised His presence to the Church unto the end of the world. Therefore let us earnestly beseech Him to make every mission station to be a centre of light and a channel of life; to inflame the missionaries with zeal and love; to grant them guidance and protection; to send forth many who are wise to win souls; and to give all Christian people a willing heart to sustain and further the work of missions for the glory of the Triune God in the salvation of all men.

FOR MISSIONARIES.

O GOD, Who didst create great lights to give light upon the earth, vouchsafe to raise up to Thy Church faithful and wise messengers, who may enlighten the dark places of this earth, where are the habitations of cruelty, both by their life and doctrine; and, having turned many to righteousness in those places, may themselves shine as the stars in glory, for ever and ever; through Jesus Christ our Lord.—*Amen.*

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CONFERENCE OF MISSION BOARDS.

THE Seventh Annual Conference of Foreign Mission Boards in the United States and Canada met in this city last week. There were twenty-seven societies represented by about seventy-five delegates. The Conference opened on Tuesday with the treasurer's conference, as usual, followed by general conferences on Wednesday and Thursday. The principal topics for discussion were Missionary Candidates, The Science of Missions, Gifts for Special Objects, Comity, Unoccupied Fields, and the Relation of Missions and Missionaries to the Native Church. There was also a report in regard to the International or Ecumenical Conference on Missions, to be held in 1900, and in connection with that a meeting of the business men of New York city indorsing it.

The value of these conferences has been recognized as increasing with every year. It is not merely that they have furnished a considerable amount of information on different topics of mission policy, but they have brought together men of influence in the conduct of the boards and thus have assisted greatly to obviate the difficulties and dangers arising from independent action upon the field. An especially good illustration of this was found in the report of the committee on giving for special objects and in the discussion that followed.

For some time there has been no greater problem connected with the raising of funds for missionary boards than that connected with the desire on the part of many to secure close personal relation with the field by gifts for special objects. Thus it has been claimed that it would be well for each church or group of churches to support a missionary that there may thus be provided, as it is termed, "the living link." So also the plan of supporting schools, individual teachers, helpers of various kinds, etc., has been pressed very earnestly by many. In accordance with this, the Presbyterian Board recently inaugurated what it termed a Forward Movement, securing, so far as possible, the support of individual missionaries by the different churches. The leaders of the missionary societies, for the most part, have for a long time felt that this general scheme was unadvisable, owing to the danger of weakening the interest in the general work. In some instances, the missionary who was supported has failed in health, or been obliged, for one reason or another, to return to this country, and this has dulled somewhat the interest of the contributing church. In the case of individual pupils or helpers death, or in some instances, ill-conduct, has cut the nerve of interest and has resulted in misfortune. In some instances, gifts which were designed for specific purposes have been transferred to others when those particular objects were unavailable, and donors have felt that this was a misappropriation of funds. Many of the boards have felt for a long time that if the churches would give to the general funds of the boards and leave the distribution of those funds to the boards and the missionaries on the field, it would be the much better way. The desire, however, on the part of many of the churches has been so strong and the success of some organizations along this line has been so great that many have yielded, and the system may be considered fairly inaugurated. A committee was appointed at the last Conference to consider this whole question, and made a voluminous report. The general chaotic condition of the situation was evident in the replies that were received to questions sent to the different boards in this country and across the Atlantic. Apparently no uniform practice has been pursued, and the varying conditions were brought out so clearly that a general rule was manifestly impracticable. The peculiar urgency of specific cases not infrequently would override the better judgment of individuals, and the immediate necessity clouded the judgment as to the more permanent advantage. The general result of the whole discussion was that gifts for these special objects may be encouraged so long as they follow the classes of work approved by the boards and are included in the regular appropriations, and may be apportioned in the following order: The missionaries, evangelistic work, education work, medical work and miscellaneous, including new buildings, etc.

Another topic of considerable interest was that connected with the qualifications and training of missionaries. On these points, especially with regard to the latter, the impression left was that spe-

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cific training schools for missionaries are not advisable; that the missionary needs a general training, and that for those who already lack the collegiate course, whatever of preparation is needed should follow the general lines of academic instruction; the broader foundation is the most valuable.

With regard to comity, there was excellent advice given, which, it is to be hoped, will, in due time, accomplish its purpose. If, however, the situation, as manifest in regard to our new possessions, is indicative of the future, it is evident that still further instruction will be needed. So long as any one denomination feels that it has a special Gospel which all the world needs, it is to be feared that it will not look with complacency on the presenting of another denomination's Gospel without a chance to supplement or possibly counteract it. . . . —*The Independent.*

The Conference of Mission Boards on the 11th and 12th of January, above alluded to, was held in the Board Room of the Church Missions House, which was loaned to the American Board of Commissioners for Foreign Missions, the hosts, for the occasion.—[*Ed.*

PROPOSED CONFERENCE ON FOREIGN MISSIONS.

It is proposed that an "Ecumenical Conference on Foreign Missions" be held in New York city, April 20-30th, 1900, similar to the General Missionary Conference held in London in 1888.

The conference will represent every phase of the work of some two hundred boards and societies throughout the world, and while the morning sessions and sectional meetings in the afternoons will be devoted rather to the discussion of the practical conduct of mission work, especially on the economic side, the public meetings in the afternoons and evenings will give a grand panoramic view of the peaceful conquest of the world in the Name and Spirit of Christ.

There were at the conference in London 1,579 delegates from every section of the globe and almost every country. It was a representative gathering of missionaries, clergymen and laymen from every calling in life. Among those present, generally thoroughly interested in the stimulative and illuminating influence of the conference, were many of the leading men of Great Britain, including the Earls of Aberdeen, Harroby, and Northbrook, Lords Kinnaird, Polworth and Radstock, with some sixteen Members of Parliament, eleven Bishops of the Church of England, eleven archdeacons, deans and canons, twenty generals of the British Army, Admiral Rodd of the Navy, besides many other men of equal reputation in public life and letters. There is no reason why a similar conference on this side of the water should not bring out our best and also secure the attendance of a strong delegation from Great Britain and the Continent.

NEW PROJECT OF THE AMERICAN BIBLE SOCIETY.

The financial secretary of the American Bible Society, Mr. Frederick D. Green, has addressed a circular letter to the various missionary societies, asking for co-operation in a plan which contemplates the distribution of the Bible in Cuba, Porto Rico, and the Philippines. The plan and scope of this new enterprise are briefly stated in the following quotation: "The spirit of Bible liberty brought our forefathers to these shores and shaped our government and institutions. The millions now looking for the first time to the Stars and Stripes for protection can be civilized most thoroughly and most in harmony with our own ideas, by giving them the same Bible. Schools, churches, trade and self-government follow its lead. Very few copies of the Scriptures could hitherto be circulated in Porto Rico or Cuba. The Bible agent sent to Manila a few years ago was promptly poisoned. Our experienced Mr. Hykes, who went there last September, was warmly welcomed by Admiral Dewey, General Otis, and even by Aguinaldo. A larger portion of Philippinos can read than can the people in Spain, and they wish two things, the Bible and English. For three cents one can place a Spanish Gospel, or for fifteen, a Testament, English and Spanish parallel, in their hands.

"Will the reader not gladly share in a work so essential and uncontroversial, urged alike by commercial interest,

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political destiny, and religious duty? Without prompt support, the American Bible Society cannot carry on this new work, besides the existing demands of one and a half million volumes annually.

"In eighty-two years it has sent forth 65,000,000 volumes in 100 languages. It has 400 colporteurs circulating the Word of God, never for profit, but often far below cost, or even free to those who will use but cannot buy it. This world-wide work, essential to all missions, home and foreign, is seriously crippled by diversion of former gifts to purely denominational and local objects. May we not rely on your prayers and help?"

INTOLERANT PRIESTS.

In view of the fact that the treaties are soon to throw open large sections of Japan to the residence of foreigners, the Buddhist and Shinto priests of one of the principal provinces assembled to discuss the situation. They have promulgated the following four resolutions, and request that all Japanese be governed by them: 1. To cultivate feelings of abhorrence of foreigners and to refuse on principle to sell or to buy of them anything whatsoever. 2. To refuse absolutely to rent their houses or lands to foreigners. 3. To refrain entirely from using foreign terms in speaking and writing. 4. To positively decline to listen to Christianity.

"QUIT YOU LIKE MEN."

A London journal remarks on the motto which appears on the outer cover of a missionary society's report, saying: "Do Christians realize how much land there is to be possessed? We complacently state that the number of native communicants in the missionary world is now 1,115,000; and we think it is wonderful that adherents total up to more than 5,000,000. The increase in the population of the province of Bengal alone, since missionary work began there, is far more than 5,000,000. One is alarmed by the fact that non-Christians to-day outnumber the non-Christians of 1792. There are, we are told, as many as 1,000,000,000 of human beings unchristianized; of these, 800,000,000 have never heard the Saviour's Name; and there are 3,000 languages in which there is not a scrap of Scripture. Verily, 'there is much land still to be possessed.' Should we not attempt greater things for God and expect greater things from God than in the past? A century of beginnings ends in a population for the whole world of some 1,500,000,000, of whom 1,000,000,000 are unchristianized. We have 1,115,000 converts from among the heathen and Mohammedans, but 800,000,000 have yet to learn that God loves them and Christ died for them. 'Quit you like men.' "—*The Christian and Missionary Alliance.*

THREE PRESSING DUTIES.

The first duty, then, is to awake from this slumber, and for each member of the Church to realize that to take part in preaching the Gospel to all nations is absolutely necessary to his own spiritual life. The second duty is to study what is being done in the mission field. All true enthusiasm is based on knowledge and fired with love. At present I regret to have to acknowledge that even amongst two-thirds of the clergy there is little real knowledge of Foreign Missions, and it is quite a small minority of the laity who are keenly alive to what is being done to evangelize the world. In one diocese, a fair specimen of all, it was found that the total contributions for all Foreign Church missions realized just over 2*d.* per head of the population! The third, and last duty that I shall mention is the encouragement of the missionary vocation. I have no time to enlarge on this, but why one son should be encouraged to risk his life in battle in the Soudan, while another is discouraged from saving his higher life by preaching the Gospel in the Soudan, or why one son should be encouraged to enter the Indian Civil Service, while another is discouraged from entering the still higher service in India of the King of kings, is a little difficult for a Christian to understand. There are happily, amid all the angry voices of the day, signs of a great awakening. The constraining love of Christ will be its motive power; and when this awakening comes the world *can* be reached in a generation with the voice of the messengers of Christ.—*The Bishop of Newcastle at the Bradford Church Congress.*

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AGGRESSIVE CHRISTIANITY.

THE following clipping, quoted in the *Zion's Outlook*, breathes the spirit of missions. "Go," is the initial word of the great commission, and marks the animus that ought to characterize every missionary enterprise: "The word 'Go,' what a little word, what a wealth of meaning! Up and be doing! Move forward! advance! Be active! 'Go.' Two letters, but it has the ring of conquest and the pæan of victory in it, if it is backed by the Holy Ghost. Write it upon every page of your life's history, let it be the key-word of duty all through your experience, get it incorporated into your own being, make it the spiritual dynamo that shall put light and life and faith and zeal into every thought and purpose, every muscle, bone and nerve for Christ. Go, get the 'go' in you. Go where? To the lost everywhere; to the uttermost parts of the earth. Go ye. Go out in the highways and hedges. Go, and as ye go, preach, testify, witness. Go!"

DO MISSIONS PAY?

THE *Silver Cross* of a recent issue contains the following article by the Rev. Dr. Burrell on the oft-asked question, *Do missions pay?* "Do missions pay? Pay! Who said anything about paying? Look to your marching orders! If every missionary that ever set out to preach the glorious Gospel in the habitations of cruelty had been murdered in cold blood; if there were not one native convert to show for the great expenditure of wealth and energy from the time of William Carey, the consecrated cobbler, until now, it would still remain the indubitable duty of the Church, calmly, unquestioningly, without hesitation and with implicit faith, to push the propaganda to the remotest corners of the globe. The word of the King has gone forth; who are we that we should reply against Him?

"But missions do pay. Let the question be looked at from any standpoint whatever—commercial, scientific, industrial, moral, or spiritual. Missions do pay. The history of the last one hundred years, the one hundred years of missionary enterprise, is the history of modern civilization. The King's blessing has been placed upon the obedience of His faithful people in the conversion of multitudes, the enlightenment of nations, and the opening up of the whole world to the benignant grace of the Sun of righteousness.

"And the ultimate triumph is sure. Let 'the kings of the earth set themselves, and the rulers take counsel together. . . . He that sitteth in the heavens shall laugh; the Lord shall have them in derision.' The battalions who were seen going forth on their white horses in the vision of the Apocalypse are already returning from conquest, One riding at their head in garments stained with blood. 'Worthy art Thou!' is the cry of the veteran host, and 'Worthy art Thou' is the response of angels and archangels at heaven's gate, 'to receive honor, and glory, and power,' and dominion forever and ever.

"Thanks be to God for the honor of serving the King! A brave word was that of the wounded Spartan who, having distinguished himself in battle, was asked by his king, 'What wilt thou? A wreath, a noble title, a lucrative province? What wilt thou?' And he answered, 'Let me march, O king, in the van of the army.' There is no higher distinction than that. Let us push to the front, O followers of Christ; close to the royal banner, close to the person of the King."

A NOTEWORTHY TESTIMONY.

THE *Ayra Patrika*, a Hindu journal opposed to Christianity, nevertheless bears this testimony to the work of Christian Missions in raising the "depressed" classes in India. It says: "They are considered as something very noxious, bad and impure, whose sight is to be avoided. They are treated like dogs on the slightest provocation. They are 'outcaste-ed' forever; made to stand at a respectable distance, as their very touch is profane. Most oppressive and exacting are the demands that are made upon them. They are seldom remembered without foul and abusive epithets, and are deluged with irritating and piercing taunts. They are cruelly shut out from knowledge and enlightenment, and ruthlessly cast away from the enlivening and genial influence of civilization. Such, then, is the lot of the depressed classes in our country. Their life from cradle up to death is one of utter destitution and wretchedness,

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without a ray of light to brighten it up. But *Christianity raises, in the first place, the social status of the lower-class converts, and, secondly, improves their mental tone.* You may now despise a Jhinwar or a Mazhabi Sikh, call him names and what not, but when he comes to you as a *Christian gentleman*, you dare not utter a word in his derogation. You are bound to respect him."

TWICE AROUND THE WORLD.

It is well known that Mrs. A. T. Twing, the Honorary Secretary of the Woman's Auxiliary, has made two journeys around the world, during each of which she wrote a most interesting and instructive series of letters to *The Churchman*. A selection from these letters has been carefully made by Mrs. Twing, and is now, with some other matter, to be sent out by the Junior Auxiliary Publishing Company as their first bound book. This is a volume of about 250 pages, fully illustrated, and will be a useful addition to our missionary libraries, and a help in the many study classes, as well as in other meetings of the Woman's Auxiliary, and in teaching the members of the Sunday-school Auxiliary and of the Junior Auxiliary. The first journey takes the reader from East to West, the second begins with a trip across this continent to the Pacific. The book, which is most attractive in appearance, has now been issued, and is for sale by James Pott & Co., 285 Fourth Avenue, New York, and at all Church book-stores, at the price of $1.25; but subscribers to the Junior Auxiliary Publishing Company, and Auxiliary officers and members, can obtain it by sending $1 to the Secretary of the Woman's Auxiliary, at the Church Missions House, or to the Junior Auxiliary Publishing Company, Lock Drawer 13, Hartford, Connecticut.

ANNALS OF AN OLD PARISH.

The Rev. Edmund Guilbert, D.D., has made a valuable contribution to the colonial history of this Church in producing, with Mr. Thomas Whittaker as publisher, 2 and 3 Bible House, New York, the "Annals of an Old Parish: Historical Sketches of Trinity Church, Southport, Conn., 1725 to 1898 A.D." The book contains 292 pages, with fifty-seven illustrations, and, while it is a faithful parish record, it also gives a history of the founding of this Church in western Connecticut, which imparts to the volume more than a local interest. A glance at the contents shows that in this town of Unquowa, as the town of Fairfield was originally called, services were first held in 1706 by missionaries of the then young, now "Venerable," Society for the Propagation of the Gospel, and that the Rev. Samuel Johnson, who left the presidency of Yale College because he was convinced that he must take Holy Orders in the English Church, ministered at Mill Plain, where the first church was built, from 1723-27. Among the succeeding rectors we find the well-known names of the Rev. Philo Shelton, the Rev. William Shelton, and the Rev. Nathaniel E. Cornwall, during whose rectorship the location of the church was moved to Southport. The book is published in two styles, a fine edition in limited number, copies registered, for $5 each, and a regular edition, cloth, two colors, gilt top, $2.25. Orders for the "Annals of an Old Parish," at the prices mentioned, postage paid, will be filled by the author, Southport, Connecticut, or by Mr. Horace H. Jackson, 364 Main Street, Bridgeport.

There is a very valuable and unique feature in the *Missionary Review* for February in the form of an excellent up-to-date map of China, together with an index showing in what cities each of the various Missionary Societies are laboring. This is invaluable in the study of missionaries in China. In connection with this is a clear-cut, readable article, full of valuable information, by the Rev. H. P. Beach on "China as a Mission Field." The Rev. Arthur H. Smith writes of "Democracy in China," and shows clearly that the people of that Empire are possessed of much more power than is usually believed. An interesting biographical sketch is contributed by the editor-in-chief, Dr. Pierson, on "Ch'ang—The Blind Apostle of Manchuria." There are also two other biographical sketches—one by Wm. Elmslie, of Livingstonia, on "Wm. Koyi: An African Saved by Grace," and another by Dr. D. E. Anderson, of Paris, on "Donald Drysdale, the Merchant Evangelist of Liverpool." A mere mention of some of the other contents of this number of the *Review* indicate their value: "Asia at the Close of 1898," by Robert E. Speer; "The Women of Asia," by Mrs. Isabella Bird Bishop; "Romanism and Christianity in China," "The Decline of Roman Catholic Nations," "The French Problem in Canada," etc.

The *Review* is eminently adapted to all classes of readers by the variety and quantity of its contents.

Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York. $2.50 a year.

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THE WOMAN'S AUXILIARY.

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK.
MISS JULIA C. EMERY, *Secretary.*

TO DIOCESAN OFFICERS.

THE February Conference of diocesan officers with the general officers of the Woman's Auxiliary will be held in the Auxiliary Room, Church Missions House, on Thursday, the 16th, directly after noonday prayers in the chapel.

THE JANUARY CONFERENCE.

THE monthly conference of general and diocesan officers of the Woman's Auxiliary was held on Thursday, January 19th, in the Auxiliary Room. Mrs. Cox, president of the Long Island branch, presided, and thirty-two officers from eleven dioceses were present, as follows: Central New York, one (Junior); Connecticut, five (two Junior); Long Island, four; Massachusetts, one; Milwaukee, one; Minnesota, one; Newark, six (five Junior); New Jersey, two (one Junior); New York, seven (two Junior); Ohio, one (Junior); Pennsylvania, three.

In opening her report the Secretary presented the following minute, communicated through the Bishop of Pittsburgh, which was received with the sincere sympathy of the officers present:

At a meeting of the Pittsburgh branch of the Woman's Auxiliary, held at the Church Rooms, on Thursday, January 5th, a committee, consisting of Mrs. Phillips, Mrs. Whitehead, Mrs. Adams, and Mrs. Childs, was appointed to prepare an appropriate resolution on the death of Mrs. Mary A. Tschudi, Recording Secretary, which had occurred on the preceding day. The committee met, and adopted the following

MEMORIAL MINUTE.

For eighteen years the work of the Woman's Auxiliary has been carried on in the diocese from small beginnings to the proportions shown in the last annual report.

Among the organizers of this diocesan branch, and a constant and zealous helper all along the way, most if not all the time as our faithful Recording Secretary, was Mrs. Mary A. Tschudi, our late fellow-worker; unwearied in interest, regular in attendance, ready in counsel, active in effort, generous in gifts of money and influence, and, we doubt not, frequent in prayer. Her death comes to us as a sad blow, and we unite in an expression of sincerest sorrow at the loss of one so long and affectionately associated with us in the missionary cause.

But to Christian disciples engaged in the work which lies nearest to the Master's heart, there comes ever the assurance that nothing done for Him and in His Name and for His Church and people is without His recognition and reward; and we rejoice in the confidence that into His nearer presence, and to receive His commendation, this our dear sister has been removed—whose faith and zeal may we all follow, that we with her may enter into His joy.

We pray God's consolation for all who mourn.

Signed for the Auxiliary,
ANNE S. PHILLIPS,
President.

The Secretary proceeded to recommend the more general circulation of

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typewritten copies of missionary letters sent out from the Mission Rooms, suggesting that they be read not only at diocesan meetings, but lent from parish to parish for reading in the different branches, and, still further, be sent to individual members absent from meetings. She advised, too, that the example of one diocesan officer be followed, and that the substance of printed letters from missionaries, found in the Church periodicals, be given out again at meetings in the officer's own words.

She read an extract from a letter lately received, giving another useful hint:

When I came in this afternoon I found the book from the Missionary Lending Library—the "Life of Bishop Steere"—and the fine package of leaflets. I was so anxious to see them that I opened them without waiting to take off my wraps or gloves. I dearly love a biography, and think that kind of reading one of the most helpful. I am constantly struck by the way one character acts on another, influencing it much more by what one is than by words, or even deeds.

You will be glad to hear that one of my scrap-books has been the means of converting a friend to missions. He told me yesterday that he had been reading it; that he should have to confess that he had been one of the carpers, but he had been completely won over; the facts and incidents given had entirely changed his mind. The day of the missionary meeting in November there was an interval of an hour between the afternoon and evening, before supper was served. I took three of my scrap-books, on China, Alaska and Japan, and showed them to a number of people. One lady said that her sister, who lived about an hour distant by train, would be so glad to see them. Of course I said I would be delighted to send them to her, which I did a day or two later, with a note. I had never met her, but we have had such a pleasant correspondence since. I have sent five volumes, and she has been delighted with them. One is on the Woman's Auxiliary, and she said she was particularly glad to see it, for she had never realized before what the Auxiliary is! If we could only get people to *read*, there would be no trouble in arousing and sustaining interest; the subject of missions is so perfectly fascinating and absorbing.

A suggestion of the treasurer of the Milwaukee branch was presented, which might be acted upon with good result, even before the next Triennial, as at the time of the next Missionary Council which brings so many officers together. The suggestion was made in the form of the following inquiry:

Since I came from Washington I have wondered what you would think of calling a meeting of the secretaries, also one for the treasurers, that they might exchange ideas, and in that way be a help to each other, at the time of the Triennial Meeting.

The Secretary closed her report with a pleasant incident of Auxiliary experience. Eearly in January the following letter came to her from the Rev. H. Burt, one of the early missionaries in South Dakota. He writes:

You may already know that the Rev. David Tatiyopa, my native Deacon, has a son who is blind. Through Miss Howard's influence, some five years ago or more, he was admitted to Perkins' Institution for the blind in Boston, and there learned to read by means of the raised letters.

For a while, since he returned, his father was stationed at Rosebud Agency, and Mr. Clark became interested in him and secured for him a copy of the Gospels, printed for the blind. I did not suppose that Edward could read very well, so have hesitated about asking him to read to me. But not long ago I spent the night at his father's house, and during the evening, while his father and I were reading,

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sitting near the table where the lamp stood, Edward sat the other side of the room in the dark, holding his large copy of the Gospels. After a while I took my seat by his side, and asked him to read to me. He said, "Where shall I read?" I answered by asking him to read the Second Lesson for the morning service of that day, St. Luke i., 57 to the end. He found the place very easily, and I was astonished to hear him read without hesitating at all scarcely, except on some of the proper names. He then took up a copy of Longfellow's "Wreck of the Hesperus," and read the whole of that poem. I was indeed much pleased, and commended him very highly. He said if he had a dictionary he would be able to learn more and understand better what he reads. I did not say it to him, but I immediately made up my mind that I would try to get him the desired book. He means, of course, a dictionary in raised letters for the blind. Now, do you think you could help us in getting this? Edward is really quite a help to his father in his own study of the Bible. David understands considerable English, although he does not speak much.

I hope you will pardon this rather long letter, all about the dictionary. If you could get one for him, both he and his father would be very grateful.

David lost his wife a little over a year ago. He and Edward are living with his wife's old mother. One of the children is at Hampton and two are in Grace School, on this reservation. Edward is the oldest. He is now twenty years old. I hope we are not asking too much of you. If you find it is a hard matter to get the dictionary, please let us know. Do not let it take too much of your time.

The receipt of this letter called to mind at once the 'Blind Auxiliary," of which an account was given in the November SPIRIT OF MISSIONS, and writing to the secretary, in West Missouri, the matter was laid before her. Without delay a card was received, bringing this pleasant assurance:

I received your letter of the 10th instant this morning. Our Auxiliary will gladly arrange for the dictionary in raised characters, informing you when the work is over. I shall also write to Mr. Burt immediately.

The Honorary Secretary presented the following extracts from a letter from Mrs. Baxter, secretary of the Minnesota branch:

"Last week one of the students at our Deaconess Home was set apart as deaconess, a Miss Weidensee. This is the third person set apart in Minnesota. You are so much interested in this work I should like to have you see Mr. Haupt's Deaconess Home in St. Paul. I should like to send one of the new photographs framed to hang on the walls of the Auxiliary Room at the Missions House. The Home is now full, there are nine students, and the course of study is particularly good. One of the leading physicians of St. Paul gives a lecture once a week, as well as the Bishop and clergy. I doubt very much whether any deaconess home in this country has finer opportunities than this one. Yet, when I was East I was conscious of the fact that there was a feeling that all students should study in the eastern homes. If those who do not approve of multiplying our institutions could visit this Home, I feel sure they would think as we do—that the parishes in our cities need it, and the girls who are to work in Western dioceses need the training which they get in our Western parishes. Some day I hope the institutions will have an endowment left to them, and until then it does us good to have them to work for. When you come West again I am sure you will see a great change in the Home, and you will enjoy visiting it. Please give it your prayers, and ask others to remember it in prayer, that the women who go out from that and other institutions of its kind may be a power for good in our land."

Mrs. Twing then spoke of the increasing interest in many different kinds of

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meetings, wholly or incidentally, for missionary objects, dwelling particularly upon parlor meetings, and instancing a most successful one held at the house of the Bishop of New York, under the auspices of the St. Augustine League, for the benefit of St. Augustine's School, Raleigh, North Carolina, addressed by the Bishop of that diocese, the Rev. Mr. Hunter, and others. She also described the conference of Foreign Missions boards, and the conference of Women's Boards of Foreign Missions, held in New York January 10th–12th, and the preparations being made for a great interdenominational conference to be held in the city during the last ten days of April, 1900, and alluded to other great gatherings of the Society for the Propagation of the Gospel, the English Church Missionary Society, and similar organizations, to appropriately celebrate the close of one century and the beginning of another. She concluded her report by presenting the programme of the Missionary Loan Exhibition to be held in Philadelphia, and by giving a brief account of a gathering of the Juniors of New York in the Church Missions House, with a short service and address in the chapel and an exhibition of missionary curiosities afterward in the Woman's Auxiliary Room, suggesting that similar gatherings might be arranged for Juniors of other, neighboring dioceses.

The Advisory Committees being called upon, Mrs. Clark reported for that on "Systematic Giving," that a meeting had been called for eleven o'clock that morning, when she and Mrs. Neilson met with the Secretary and Honorary Secretary of the Auxiliary. At this meeting it was suggested that Mrs. Thomas, of the Pennsylvania branch, communicate with the other diocesan branches with regard to methods used in gathering the United Offering, sending to each branch a sketch of that adopted in Pennsylvania, and asking theirs in return; also that the eight other officers of the committee divide the whole number of diocesan officers among them, and send a personal letter to each, asking her to contribute one dollar at Easter time for the General Missions of the Church.

There was no report from the Committee on Missionary Study, but Miss Jarvis made the statement asked of her in December, sketching the two years' course on missions given by her to the students of the New York Deaconess School. She mentioned her good fortune in having visited California shortly before entering upon this work, and there meeting the Rev. Mr. Cowie, of San Mateo, to whom she was indebted for the idea of studying Church history, not only doctrinally and theologically, but from the evangelistic or missionary standpoint. The course for the first year, with the junior class, embraces in twelve lectures a *resumé* of Church history from a missionary standpoint, up to the time of the Reformation; studying the missionaries who have influenced our own race, and those of the Greek Church; but beginning with, first, the Apostolic field of missions; second, the conversion of the Celtic race and the part they have played in the conversion of the world; third, the conversion of the Teutonic nations, and fourth, the Slavic races.

In the second, or senior year, the post-Reformation period of missionary history is considered, when societies began to spring up, and advance this work, rather than the Church as a whole, or in its individual members. The North American Indians and pioneer missions in America are studied in this year; the Asiatics at home and in this country, the Melanesians; the Africans here and in their native land; the Aryan race in India, and our Domestic missionary field. Miss Jarvis concluded by referring to the Missionary Study Class which she ex-

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pects to conduct under the auspices of the New York Auxiliary at the Missions House, on Wednesdays, from February 1st to March 22d.

The meeting closed, as usual, with the Doxology.

SECOND TRIENNIAL REPORT OF THE COMMITTEE ON MISSIONARY WORKERS.

Presented in Washington, October 5th, 1898.

In presenting its report for the past three years, the Committee on Missionary Workers begs to urge upon the Auxiliary the increasing need of trained and consecrated women in the mission field at home and abroad.

It would seem that the importance of testing and training cannot be overestimated, and although this committee can report but small results, it is because of circumstances entirely beyond its control and from no lack of faithful and prayerful work on the part of its members.

Three meetings have been held during the past year—two in Boston in January and one in New York immediately following. At the Boston meetings two of the committee made the long trip from Virginia, and two from New York, to be present.

The committee would emphasize the importance of frequent meetings in order that the applications be fully investigated, the opportunities for work understood, and "ways and means" discussed. While it is perfectly understood that the committee is merely advisory, we are sure it is possible to make it a power for good, and we believe it should be so constituted as to make frequent meetings possible at slight expense.

Many persons have applied for training during the past years. We have been obliged, for lack of money, to discourage some—lack of money for training, lack of money for salaries. It has been the saddest part of our work to see the many willing to go—the places ready for them, but with no ability to send them. Of those applying for work or training, few have any private means, and it seems impracticable to send them long distances.

The training-schools for deaconesses in New York and Philadelphia are not endowed and are unable to take free students. Since we require the missionaries to be trained, we must see to it that the money for the training, and the places in which to train them, are provided.

The committee feels that no *one* institution—no matter how fully equipped or richly endowed—would answer this purpose, since it could be placed at no point easily reached from *all parts* of the country. Distance and the great expense of travel make such a plan undesirable. In Massachusetts, during the past year, a training-school for Church workers has been begun in a very modest way. As yet there is no house in which the students may live and be tested, but we trust one will be provided by another year. A deaconess from the Philadelphia Training-school is in charge of the practical training, and lectures upon the Old and New Testament, Church History, and the Prayer Book, are given by clergymen. Seventy-five different persons attended these classes regularly. The students are given the opportunity of parish visiting, mothers' meetings, Sunday-school classes, and dispensary work, under the instruction of the deaconess, who is wise and gentle, tactful and untiring, and whose influence upon all classes is beyond calculation. Four of our students have expressed a wish to be ordered deaconesses, but since we do not train deaconesses in Massachusetts, and they are unable to go to either of the deaconess training-schools, they have, reluctantly, given up this desirable result, at least for the present.

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ROWLAND HALL, SALT LAKE CITY, UTAH

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The committee would suggest that this simple plan be tried in dioceses where there is no other opportunity for training. If Church workers only, in that diocese, were so instructed, the result would amply justify the outlay. Would not such schools give sufficient training and testing for those desiring to be missionaries?

With this in mind, we have corresponded with the deaconess communities in Alabama, Kentucky, Long Island, and Georgia. The first three named were not prepared to receive persons for training, but Sister Katherine, of Macon, Georgia, realizing the need, and anxious to help us, agrees to take *one* such student and train her in the simple but varied work in which she is herself engaged, and Sister Carlotta, of the Sisters of the Holy Resurrection, in Florida, has consented to receive one from the immediate neighborhood in the same simple way. Six other religious communities in various parts of the country have been approached, but are unable to help in the training work.

Could such a training-school be established in each diocese under the charge of a deaconess with the wise oversight of the Bishop, applicants for missionary work could be tested and trained at home, and, when necessary, could be sent for further training to New York or Philadelphia. The report of the Honorary Secretary has much valuable information and suggestion regarding the training work, and we refer to this report for further particulars.

We urge each member of the Auxiliary to keep this subject in her mind, on her heart, and in her prayers, that suitable persons may be found, trained, and sent to win souls to Christ; for we are sure it is the living voice, the consecrated life, the loving spirit, which is needed to "turn many to righteousness."

The offering which we shall present to the Lord to-morrow is for the training and support of missionary workers at home and abroad. It has been given by multitudes of loving hearts. Let us pray that it may be greatly blessed.

Within the year one of our number, Mrs. Boulton, of New York, has been called to her rest, but many in the mission fields and the sick and poor and aged at home rise up and call her memory blessed.

"Her works do follow her."

If each of us will do her part in the same faithful and loving spirit, the time will not be far distant when the kingdoms of this world will become the Kingdoms of our Lord Jesus Christ, and He shall reign forever and ever.

For the Committee,

[Signed] A. R. LORING.

SALT LAKE.

ROWLAND HALL.

FROM the Bishop of Salt Lake we have received the following account of Rowland Hall, and a letter addressed from the principal to himself, of which we print a portion:

"The need of such a school as ours for girls, in Salt Lake City, must be evident to every one. The right of suffrage has been extended to women in Utah. This privilege has no doubt strengthened the hold of the Mormon Church. An avowed polygamist was recently elected as the Representative to Congress. It would not be an extravagant thing to say that female votes swelled his majority. In view of this, the training of girls in Utah is a very important thing to do. No more effective agent in our missionary work than a school for girls can be found. Rowland Hall is doing a very wonderful work. Within the Episcopate of the present Bishop its capacity has been doubled. The buildings are very unattractive and inconvenient. Indeed, there is a demand at this very moment for more room, if the school is to grow. As compared with the school buildings

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belonging to other religious bodies, ours are far from creditable. The work done by the school is of the highest order, and its influence is very wholesome. Last year 160 pupils were enrolled.

"In a recent letter the principal says: 'Our numbers have increased beyond my anticipations. We have twenty-five boarding-pupils in the house now, and there are several mothers who have been to look at the school, or with whom I am in correspondence. If I had room I think I could engage ten more boarding-pupils before Christmas, but you will see the difficulty which I am in. We are so crowded now that the school cannot make a good impression upon mothers who come to examine it. It is not only a question of dormitories, but the more serious question of dining-room space, bath-rooms, wardrobes, etc. You know we have only two bath-rooms at present for this family of thirty-five people, and the dining room is so crowded that we have set our table in the little room next. Of course, in one aspect, this is very gratifying, and I feel that our prayers for the success of the school have been answered more fully than I could have hoped, but *it seems a great pity that we cannot have room in which to grow.* We are becoming acquainted with mothers in the city and largely in the country about us, who are becoming more and more appreciative of the work at the Hall. The school might grow next year, even more than it has this year, but as matters stand, I do not see where I can put even one more pupil. Is there not some one who would consider it a privilege to help us? It seems to me there must be people who are interested in our Church work in the West who would be glad to invest their money where it would yield such large results.'

"There is much force in these words of the principal. Five thousand dollars are needed with which to make an addition to our present building. If promises of help could now be made, which would be paid on or after June 1st, 1899, arrangements could be effected for beginning the work as soon as the school closes in June. Further information will be cheerfully given by the Bishop to any who may desire it."

WEST AFRICA.

PROGRESS AT CAPE MOUNT.

On the second of December Miss Higgins writes of

THE BISHOP'S VISIT.

The Bishop has just left us, after nearly one week's visit. We were so glad to have him here at our annual examinations and closing exercises, and enjoyed his entire visit more than any previous one. I think he, too, was quite satisfied. The public examinations were on Friday, the 25th of November, after the written examinations were over, and the closing exercises were held on Monday. We had a number of visitors from the Liberian Settlement and some of the native friends. The review of the Boys' Military department at Fort Dewey was an interesting feature. You may have heard that Momolu has organized the boys into military companies of six each. They have uniforms, caps and flags, which they earned for themselves, and Miss Good and I made mostly. We have always hired men to give the coffee farm one thorough cleaning in the year, but this year the boys did it all themselves, thus earning the uniforms. The caps are of heavy red cloth for some and black for other companies; each company's caps differing in design of contrasting color, in form of crown, cross, burgee, star and crescent. Each company has a flag to correspond with the design on its cap. The boys made their own guns, cutting the proper shape from inch boards, and painting them brown. The Bishop commended their accomplishment highly. They have been organized only two months, and have time for but one full drill a week, yet he said they surpassed everything of the kind he had seen. We often hear the different officers' voices ordering as early as five A.M., and this, more than the Thursday afternoon general drill, accounts for their progress.

FORT DEWEY.

The military discipline is carried into

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school, work and play, and it has proved the most helpful of any plans we have formed to secure punctuality, order, in-



TROOPS AT FORT DEWEY.

dustry and responsibility. By hard work the boys have cleared a wild bit of ground, and made a beautiful spot which they call Fort Dewey after the American admiral whom they have been greatly interested in during the Spanish war, and especially so because we read he is a Churchman. In the centre is a large Greek delta of grass, and the various companies have quarters on the three sides. Beneath the large plum trees they have erected comfortable bamboo benches for teachers and visitors. Leading to the fort through the coffee farm they have made a broad road some twenty feet wide so smooth and even that bicyclists would envy it, this out of a former most uneven and rocky, narrow path. Leading from the fort to the brook that connects the series of beautiful springs almost surrounding the foot of our hill is a continuation of this road, and then parallel with the water to the spring where we get our water for use on the hill. This is, I suppose, the most lovely of all our pretty spots, but access to it has been very hard, through a narrow, rough path running between the rows of coffee. It was always a dread on the part of the girls' department, for the children were completely out of sight when going to and while at the spring. But now another similar road has been cut by our boys direct to the spring from the top of the hill, and we can stand at the beginning of the slope and see the spring. Many huge rocks and stumps of trees were in the way, but they are almost all overcome now by the stronger boys, while the little fellows are filling the depressions with small rocks from near by.

THE SAVINGS BANK.

The boys are again at the coffee farm now, beginning the vacation. The afternoons are to be given to those who will use the time in garden making for themselves. Our idea is that they will thus put under cultivation much wild land belonging to the mission between the farm and the brook on the hill slope; learn to make good gardens or small farms, thus fitting themselves for something they can do



KING MOMOLU DASSIO.

when leaving here, and last, but not least, they will raise produce which the mission will take from them as from others, each

Original document located in The Archives of the Episcopal Church.

boy to deposit his profits in a "Horticultural Bank" to be opened for the savings of the boys and kept until such time as the boy leaves the mission. All this work will be outside of regular mission hours. I hope to tell you of progress in this line before the vacation is over. I have taken some pictures of our boys, but have sent the negatives to be printed. I hope to send you a number of pictures about Christmas time, and to give you a glimpse of the little fellows, our smallest baby boys, of whom I enclose a print taken with their two captains. Another picture I enclose is of King Momolu Dassio, an uncle of our Momolu. He is a loyal friend of ours and a frequent visitor.

THE GRASSFIELD MISSION.

Another interesting feature of our work is our mission at Grassfield, the native village below us. We have regular classes and service every Sunday afternoon at 3:15, just as soon as we can reach them after our own Sunday-school at two o'clock. The number increases every week. Those who were baptized on Easter, with Bei Zeenah, who was baptized under Mrs. Brierley, I have in a class preparing for Confirmation. Bei Zeenah is paralyzed, so he cannot use hands and feet, and I sit in the open front of his mud hut, while the others gather round the fire in the centre of the hut, on which little iron pots are heating, or on mats nearer me. Of course, I speak through an interpreter, one of our large boys. Momolu has charge of this service. The classes and teachers number six. Our children march down to help in the singing, and the natives are often more than one hundred, so we look quite a company. The bell that came to us from the destroyed Shingay mission we have in use down there to call the people together. We need to be prompt, for Evening Prayer is said up here at five o'clock. Our Easter offering has provided us with twenty-five good bamboo stationary benches for the services.

THE STAFF AT CAPE MOUNT.

You may have heard that Miss Woodruff left us on November 14th for a few weeks' rest at Cape Palmas, where she has many friends. We look for her return before Christmas, and hope the little change will do her a great deal of good. She needed it badly, and should have had a longer rest. Cietta Williams is at home, too, for two or three weeks' vacation, which she has richly earned. She has become quite indispensable to us already. We have for matron now a young Vey woman, Mettie Cale, one of Mrs. Brierley's girls, of whom she was very fond. Just now Miss Radcliff is having some fever, her second attack this year. Miss Good and I are quite well, as also Miss Grante, but you may imagine we are unusually busy when trying to do the work of more than twice our number. It still rains some at night and an occasional storm comes on in the day, although it is time for the dry season to be here.

JAPAN.

WINTER IN AOMORI.

MISS BABCOCK writes on November 26th: "I send you a photograh of Aomori snow. I like snow, but I did get a little tired of it last winter. It makes me think of the snowstorms of Minnesota, of which I have heard.

"I am fond of my work, and do not mind the loneliness as much as some do. I also like Japanese food, so going on evangelistic trips is not so hard on me as it is on those who cannot eat it. I go to one of two stations every Thursday, and hold women's meetings. In one place I have been quite successful; in the other, although not quite so successful, the last time I was there I was greatly encouraged. Once a month at one of the places I intend giving a magic-lantern exhibition, and possibly I may do the same at the other station. I speak to women, and at one place, after I speak, the catechist supplements what I say. The last time that I spoke there I gave a talk on the preparation of the world for Christ, and the catechist afterward spoke on the preparation made by Buddhism and Confucianism for Christianity. I

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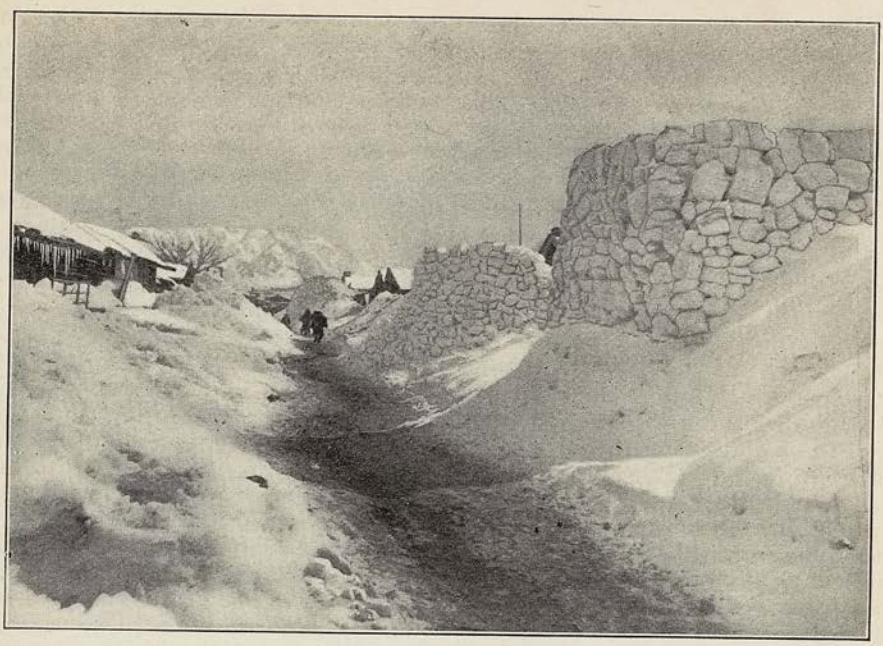
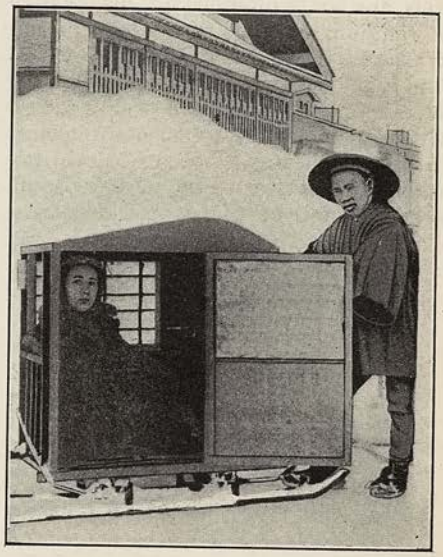


SNOW IN AOMORI.

was so much impressed with the benefit of such a talk, that I have asked the catechist at the other place to do the same. Of course, the Japanese can speak to their own people from the Japanese standpoint, and thus do more good than the foreigner. I try, but find it impossible, to think of myself as never having heard of Christianity, in that way putting myself in my hearers' position. Finding it impossible to do this, I am constantly reminded of the fact that I take too much knowledge for granted. That is where the native worker is such a help. He can supplement and fill out where I lack, and explain obscure points, which perhaps, at home, would be understood by a much younger audience; because at home Christianity is heard about, at least, from one's earliest years, while here many, many people never have heard about it, and, when they do hear, it is like listening to something in a strange language.

"I teach a Bible-class in English twice a week, and teach two evenings in the week in our night school. I did have a class of policemen, in English, but when I introduced direct religious work they broke up the class. At first I could not do any direct religious work, as my teacher did not understand English, and



WINTER TRAVELLING.

the catechist here pleaded lack of time. Later I obtained a teacher who understands English very well, and, with him

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as interpreter, I began giving them talks on Christianity; but they objected, and then, finally, as I said before, broke up the class. I was very much disappointed, as I had hoped for good fruit from that class. As yet I have not taken up any work in its place, but hope to do so soon.

"The language is discouraging, but I am determined to master it, if possible. I have been studying nearly a year now, and know so little about it. Really, at times, I get so discouraged over my slow progress, and then perhaps I will meet with some one who is slower than myself, and I take heart again, and begin studying with enthusiasm."

CHINA.

OUR CHINESE CHRISTIANS.

ONE of the most interesting features of mission work to a new comer is the history of each of the converts, the story of his tribulations and difficulties attending his conversion to the Faith. This man is pointed out to you as one who is still undergoing a fearful persecution at the hands of his family and friends. . . Here is a boy whose father shuts him up every Sunday, to keep him from observing the day in company with other Christians, at church. . . There is a man whose second cousin, or third, has just been taken sick. His family lay the blame of it to the anger of the evil spirits, who are justly offended at his change of religion, and who now are beginning to plague them for his action. . . . And what is the result of it all? Only to make them, in the end, perfect towers of strength, and to soften and develop character in a way which we know little about, in America. Two of our Lord's Beatitudes tell of the reward for those who "are persecuted for righteousness' sake." Here in China we see every day severe persecution, and all manner of evil spoken falsely, but we also see just as clearly the rewards given, even in this life, to those who forsake all "for His Name's sake."

With every congregation made up of many converts such as those of whom I write, one is not troubled by the idea which sometimes you hear expressed at home, namely, that genuine converts are few and far between in our missions. Indeed, the first thing which impresses one, on becoming acquainted with Christians here, is their earnestness. They cannot understand how any one in Christian countries can be less zealous in believing, and in trying to live the faith than they are. It is a sad time for them when first they learn that there are those at home, who care nothing about them. They had always supposed that all Christians were as much interested in the upbuilding of the Church here as are the missionaries who spend their lives among them.—*From a letter from the Rev. Harrington Littell.*

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APPROPRIATIONS FOR DOMESTIC MISSIONS

[As they stood January 1st, 1899]

of the Board of Managers of the Domestic and Foreign Missionary Society for the current fiscal year, September 1st, 1898, to September 1st, 1899:

Missionary Jurisdictions.	For work among Indians.	For work among White People.	Appropriated by the Commission on work among the Colored People.
Alaska (Annual and extra appropriations)	$7,031 65	$15,137 98	
Arizona [see New Mexico]			
Asheville, including Bishop's salary, $3,000	4,500 00		850 00
Boisé (including Bishop's salary, at $3,000), at $4,250, White, and $800, Indian, from December 1st	3,187 50	600 00	
Duluth, including Bishop's salary, $3,000	6,000 00	4,855 00	
Idaho [see Wyoming to December 1st]			
Laramie (including Bishop's salary, at $3,000), at $6,150 from December 1st	5,012 50		
Montana, including Bishop's salary, $3,000	6,200 00		
Nevada and Utah (including Bishop's salary, at $3,000), at $5,500 to December 1st	1,375 00		
New Mexico and Arizona, including Bishop's salary, $3,000	5,500 00	500 00	
Northern California (including Bishop's salary, at $3,000), at $4,500 to December 1st	1,125 00		
North Dakota, including Bishop's salary, $3,000	5,000 00	775 00	
Oklahoma and Indian Territory, including Bishop's salary, $3,000	4,900 00	800 00	
Olympia, including Bishop's salary, $3,000	4,500 00		
Sacramento (including Bishop's salary, at $3,000), at $5,500 from December 1st	4,125 00		
Salt Lake (including Bishop's salary, at $3,000), at $7,200 from December 1st	5,400 00	300 00	
South Dakota, including Bishop's salary, $3,000	4,700 00	31,290 00	
Southern Florida, including Bishop's salary, $3,000	4,650 00		1,150 00
Spokane, including Bishop's salary, $3,000	5,100 00		
The Platte (including Bishop's salary, at $3,000), at $5,000 to December 1st	1,250 00		
Western Colorado, at $2,500 to December 1st	625 00		
Western Texas, including Bishop's salary, $3,000	6,000 00		600 00
Wyoming and Idaho (including Bishop's salary, at $3,000), at $6,000, White, and $800, Indian, to December 1st	1,500 00	200 00	
Dioceses.			
Alabama	1,000 00		2,230 00
Arkansas, including Bishop's salary, $3,000	4,500 00		400 00
California	750 00		
Chicago	500 00		
Colorado	1,500 00		
Dallas	2,500 00		
Delaware			400 00
East Carolina	1,500 00		1,900 00
Easton	1,000 00		
Florida	1,200 00		3,650 00*
Fond du Lac	2,000 00	1,050 00	
Georgia	1,000 00		5,300 00*
Indiana	2,500 00		
Iowa	3,000 00		
Kansas	4,000 00		
Kentucky			800 00
Lexington	1,000 00		600 00
Los Angeles	1,500 00		
Louisiana	1,500 00		900 00
Maine	2,400 00		
Marquette	1,200 00		
Maryland			1,250 00
Minnesota	2,600 00		
Mississippi	1,600 00		1,500 00
Missouri	1,000 00		
Nebraska	2,500 00		
New Hampshire	2,000 00		
New York	2,000 00†		
North Carolina			7,400 00*††
Ohio	400 00‡		
Oregon	3,000 00		
Quincy	1,000 00		
Southern Virginia	400 00‡	300 00§	5,740 00
South Carolina	1,000 00		5,500 00
Springfield	2,000 00		
Tennessee	1,800 00		4,850 00
Texas	1,000 00		600 00
Virginia			3,050 00**
Washington			3,000 00
Western Michigan	1,300 00		
West Missouri	1,500 00		600 00
West Virginia	1,000 00		400 00
	$148,331 65	$55,807 98	$52,670 00

* Including salary of Archdeacon.
† General Missionary among the Swedes.
‡ For deaf-mute Missionaries in the West and South respectively.
** Including Bishop Payne Divinity-school, $1,500.
†† Including special education at St. Augustine's School, $1,000.
§ For Missionary in charge of Indians from the West in Hampton Institute.

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SUMMARY.

For Missions to White People, as by foregoing table		$148,331 65
For Missions to Indians, as by foregoing table		55,807 98
For Missions to Colored People:		
Appropriated to Dioceses, etc	$52,670 00	
For Salary of Warden of King Hall, Washington, D. C	1,700 00	
For Agency service, Travelling Expenses, etc	3,100 00	
Unassigned	450 00	
Appropriated by the Commission on Work among Colored People		57,920 00
For Missionary to the Colored People, Omaha, Nebraska (income from a bequest)		500 00
For Missionary to Japanese in California		500 00
Official Travelling Expenses of Missionary Bishops within their respective jurisdictions, up to $300 for each		4,864 37
Reserved for Central Expenses and for the cost of making the work known to the Church, say		21,000 00
		$288,924 00

APPROPRIATIONS FOR FOREIGN MISSIONS

[as they stood January 1st, 1899]

of the Board of Managers of the Domestic and Foreign Missionary Society for the current fiscal year, September 1st, 1898, to September 1st, 1899:

For the Mission School in Greece, to be used, as far as necessary, in closing up the affairs of the Mission	$2,300 00
For the Mission in Africa	52,400 50
For the Mission in China	71,884 50
For the Mission in Japan	101,034 00
For Missions in the Haitien Church	6,960 00
For the support of the Rev. Mr. Forrester in Mexico	2,750 00
For aid to disabled Missionaries and the widows and orphans of Missionaries	4,412 00
Reserved for Central Expenses, and for the cost of making the work known to the Church, say	21,000 00
	$262,741 00

Total amount required between Sept. 1st, 1897, and Sept. 1st, 1898....$551,665 00

Original document located in The Archives of the Episcopal Church.

FINANCIAL.

Offerings are asked to sustain missions in twenty-three missionary jurisdictions and in the Haitien Church, and in forty-one home dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in Africa, China, Japan and Haiti—to pay the salaries of twenty-four Bishops and stipends to 1 675 missionary workers and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,
And of Thine own have we given Thee.

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 C. Thomas, 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.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from December 1st, 1898, to January 1st, 1899 :

* Lenten and Easter Offering in Memory of the Rev. Dr. Langford.

ALABAMA—$10.00

Greensboro—St. Paul's, General	10 00

ALBANY—$778.48

Athens—Trinity Church, Domestic	4 40
"W. A. M.," General	2 00
Catskill—St. Luke's, Domestic	17 23
Champlain—St. John's, General	11 28
Cherry Valley—Grace, Domestic, $45; Foreign, $40	85 00
Cooperstown—Christ Church, Foreign	500 00
Duanesburgh—Christ Church, Domestic	15 26
Kinderhook—St. Paul's, Domestic and Foreign	5 10
Massena—St. John's, Indian	2 35
Morris—Zion, Domestic, $5; Indian, $5; Colored, $5; Foreign, $5	20 00
Rouse's Point—Christ Church, General	7 00
Troy—St. Paul's, Domestic, $20; Indian, $15; Colored, $15; Foreign, $1; General, $25	76 00
Unadilla—St. Matthew's, Domestic	12 00
Warrensburg—Holy Cross, Domestic	4 86
Watervliet—Trinity Church, Domestic	11 00
Miscellaneous—"A Friend," Domestic and Foreign	5 00

CALIFORNIA—$53.42

Alameda—Christ Church, Sp. for Bishop McKim, Japan	40 00
San Francisco—Trinity Church, Domestic, $5.16; Foreign, $8.26	13 42

CENTRAL NEW YORK—$532.53

Cazenovia—St. Peter's, General	112 46
East Syracuse—Emmanuel Church, "M. S." and "M. E. H.," contents of Missionary-box No. 18,211, Foreign, $1; S. S., General, 49 cts	1 49
New Berlin—St. Andrew's, Domestic	20 64
Norwich—Emmanuel Church, General	8 87
Oxford—St. Paul's, Domestic	33 50
Utica—Calvary, Domestic	14 08
Grace, Domestic	341 49

CENTRAL PENNSYLVANIA—$384.78

Athens—Trinity Church, Domestic	4 10
Bellefonte—St. John's, Domestic and Foreign	24 24
Coles Creek—St. Gabriel's, Foreign	5 00
Gettysburg—Mission of the Prince of Peace, Domestic	4 60
Huntingdon—St. John's, Domestic, $2.25; Foreign, $2.25	4 50
Mauch Chunk—St. Mark's, Indian, $23.21; Colored, $20.27	43 48
Pittston (West)—Trinity Church, Domestic, $4.72; Junior Aux., through Wo. Aux., Sp. for Mr. Osuga's Orphanage, Japan, $12	16 72
Scranton—Church of the Good Shepherd S. S., Wo. Aux., Sp. for support of child in St. Mary's Orphanage, Shanghai, China	30 00
South Bethlehem—Nativity, Domestic	16 91
Westfield—St. John's, Domestic	1 63
Williamsport—Christ Church, General	21 60
Miscellaneous—Branch Wo. Aux., Sp. for Bishop Barker, Olympia, $100; Sp. for Mr. Patton of Japan, for the boys' school at Nara, for supplies, $100	200 00
"Decimus," for Alaska	12 00

CHICAGO—$65.40

Chicago—Trinity Church S. S., Wo. Aux., Sp. for support of child in St. Mary's Orphanage, Shanghai, China	30 00
Mrs. Hibbard, Sp. for Bishop McKim, Japan	25 00
Dundee—St. James's, Domestic	3 10
Galena—Alice L. Snyder, Domestic, $3.65; contents of box No. 3,445, for Foreign Missions, $3.65	7 30

CONNECTICUT—$865.66

Bridgeport—St. John's S. S., General	32 36
East Haddam—St. Stephen's S. S., for Bishop Rowe's work, Alaska	8 43
Fairfield—St. Paul's, Domestic, $9.13; Foreign, $4.47	13 60

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

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Glastonbury—St. James's, Domestic..... 2 55
Greenwich—Christ Church, Mrs. A. F. Higgins, Sp. for Bishop Rowe, Alaska.. 100 00
Hartford—Christ Church S. S., for "Christ Church S. S." scholarship, St. John's School, South Dakota..... 30 00
Trinity College Chapel, Domestic..... 11 25
Trinity Church, Missionary meeting, Sp. for Bishop Rowe, Alaska..... 47 07
Mrs. E. H. Colt, Wo. Aux., Sp. for debt on Mr. Osuga's Orphanage, Tokyo, Japan..... 100 00
Rev. Francis Goodwin, Sp. for Bishop Rowe, Alaska..... 100 00
Middletown — Holy Trinity Church, Domestic..... 37 10
Naugatuck—"Friend of Missions," Domestic and Foreign..... 10 00
New Haven—"Archdeaconry," Wo. Aux., Sp. for Contingent Fund..... 12 00
Christ Church, Domestic, $50; Foreign, $50..... 100 00
Church Army Post, Sp. for new Woman's hospital building, Shanghai, China.... 3 00
St. Thomas's, for Japan..... 8 40
North Haven—St. John's, Domestic..... 5 00
Norwich—Christ Church, "W. S. E., Jr.," for "David" scholarship, St. John's Mission, Cape Mount, Africa..... 5 00
Sharon—"G.," General..... 5 00
South Glastonbury—St. Luke's, Domestic. 1 25
Southington—St. Paul's, Foreign, $7; General, $12; Mrs. J. A. Yeckley, Sp. for Bishop Spalding, Colorado, $8..... 27 00
South Norwalk—Trinity Church, Woman's Guild, Bethany Chapter, for "Bethany" scholarship, St. Margaret's School, Tokyo, Japan..... 25 00
Stamford—St John's, Domestic..... 99 61
Torrington—Trinity Church, Domestic.... 22 04
Tracy—"H. R. N.," Domestic, $5; Foreign, $5..... 10 00
Miscellaneous—Branch Wo. Aux., balance from amount raised for expenses of the annual meeting of Connecticut Wo. Aux., in New Haven, Sp. for new Woman's hospital building, Shanghai, China..... 10 00
Archdeaconry meeting, held in St. John's Church, Bridgeport, Sp. for Bishop Rowe, Alaska..... 40 00

DALLAS—$15.18

Clarendon—St. John Baptist, General..... 1 15
Fort Worth—Trinity, Domestic and Foreign..... 2 76
Terrell—Church of the Good Shepherd, Domestic..... 7 35
Texarkana—St. James's, General..... 3 92

DELAWARE—$11.30

Wilmington—St. Andrew's, Domestic..... 11 30

EAST CAROLINA—$112.08

Clinton—St. Paul's, General..... 6 12
Edenton—St. Paul's, Wo. Aux., General... 13 25
Elizabeth City—Christ Church, Wo. Aux., Sp. for Mr. Osuga's Orphanage, Japan 4 00
Fayetteville—Mrs. A. E. Hughes, $2, Mrs. R. P. Buxton, $2, Domestic..... 4 00
Hyde Co.—St. George's, Domestic..... 4 00
New Berne — Christ Church, Domestic, $2.71; Wo. Aux., Sp. for Mr. Osuga's Orphanage, Japan, $6..... 8 71
Washington—St. Peter's, Wo. Aux., Sp. for Mr. Osuga's Orphanage, Japan.... 6 00
Wilmington — St. James's, St. Cecelia's Circle, Domestic, $57; Sp. for Mr. Osuga's Orphanage, Japan, $5..... 62 00
St. John's, Wo. Aux., Sp. for Mr. Osuga's Orphanage, Japan..... 4 00

EASTON—$6.24

Somerset Co.—Wicomico Parish, Grace (of which "W. G. W.," $2), General... 6 24

GEORGIA—$107.98

Brunswick—St. Mark's, Domestic..... 3 65
Cedartown—St. James's, Domestic..... 2 70
Macon—Christ Church, Domestic..... 46 63
Savannah—St. John's, through Wo. Aux., for salary of Miss Sabine, Alaska, $15; for salary of Miss Crummer, Shanghai, China, $15..... 30 00
Miscellaneous—Georgia Branch Wo. Aux., Macon Archdeaconry, for "Rev. John Watrus Beckwith Memorial" scholarship, St. Mary's Hall, Shanghai, China. 25 00

INDIANA—$14.50

Elkhart—St. John's S. S., General..... 1 50
Lawrenceburgh—Trinity Church, Domestic and Foreign..... 10 00
Lima—C. Graves, Foreign..... 3 00

IOWA—$6.97

Anamosa—St. Mark's, Domestic..... 3 50
Dyersville—Christ Church, Domestic and Foreign..... 1 25
Farley—St. George's, Domestic and Foreign..... 2 22

KENTUCKY—$31.71

Anchorage—St. Luke's S. S., General..... 1 63
Louisville—Christ Church Cathedral, Domestic..... 30 08

LEXINGTON—$37.93

Lexington—Christ Church Cathedral, Domestic..... 27 93
Christ Church Cathedral and St. John's, through Wo. Aux., for Alaska scholarship..... 10 00

LONG ISLAND—$801.05

Astoria—St. George's S. S., through Wo. Aux., for Miss Sabine's School in Alaska 25 00
Brooklyn—Christ Church, Colored, $10; Sp. for Mr. David Webb, Houston, Southern Virginia, $20; Sp. for Archdeacon Russell, Lawrenceville, Southern Virginia, $15..... 45 00
(*E. D.*)—Christ Church, Sp. for Bishop Kendrick's work, New Mexico and Arizona..... 19 56
Holy Trinity Church, Domestic..... 563 80
St. Timothy's, Domestic and Foreign.... 5 00
"A Friend," In Memoriam W. S. Langford, D.D., Foreign..... 50 00
Garden City — Incarnation Cathedral, Indian..... 20 30
Hempstead—St. George's, Domestic..... 49 00
Richmond Hill—Resurrection S.S., General 5 89
Roslyn—Trinity Church, Domestic and Foreign..... 17 50

LOS ANGELES—$12.38

Pasadena—All Saints' S. S., General..... 12 38

LOUISIANA—$250.00

Lucknow—Richland Parish, C. M. Pritchard Memorial, Wo. Aux., for Miss Suthon's salary, Japan..... 3 25
New Orleans—Annunciation, C. M. Pritchard Memorial, Wo. Aux., for Miss Suthon's salary, Japan..... 10 00
Christ Cathedral, General, $5; C. M. Pritchard Memorial, Wo. Aux., for Miss Suthon's salary, Japan, $10.30..... 15 30
St. Anna's, C M. Pritchard Memorial, Wo. Aux., for Miss Suthon's salary, Japan. 1 50
St. Paul's, Wo. Aux., General, $20.60; C. M. Pritchard Memorial, Wo. Aux., for Miss Suthon's salary, Japan, $55.80..... 76 40
Trinity Church, C. M. Pritchard Memorial, Wo. Aux., for Miss Suthon's salary, Japan..... 15 00
Williamsport—St. Stephen's, General..... 3 55
Miscellaneous—Branch Wo. Aux., C. M. Pritchard Memorial, for Miss Suthon's salary, Japan..... 125 00

MAINE—$37.00

Bath—Grace, Foreign..... 5 00
Portland—St. Luke's Cathedral, General.. 22 00

Original document located in The Archives of the Episcopal Church.

Miscellaneous—Branch Wo. Aux., Sp. for debt on Mr. Osuga's Orphanage, Japan 10 00

MARYLAND—$1,061.36

Anne Arundel Co. (*West River*)—Christ Church, General 3 42
Baltimore—Christ Church, Sp. for Bishop Hare, South Dakota, $35; Sp. for Bishop Brooke, Oklahoma, $35; Sp. for Bishop Morris, Oregon, $50; through Wo. Aux., for Miss Dodson's Training School, Shanghai, China, $50 170 00
Grace, "E. and M. and R.," for "E. S. Hall" (In Memoriam) scholarship, St. Paul's School, South Dakota 60 00
St. Barnabas's, Young Christian Soldier, for "Rev. Augustus P. Stryker Memorial" scholarship, St. John's Mission, Cape Mount, Africa 25 00
St. Luke's, Domestic 27 55
St. Paul's, Domestic, $400; Indian, $50; Colored, $50; Foreign, $100; Domestic and Foreign, $28.83 628 83
Baltimore Co. (*Glyndon*)—Reisterstown Parish, General 35 00
(*Sparrow's Point*)—St. Matthew's, General 1 00
(*Catonsville*)—St. Timothy's, Wo. Aux., Domestic, $1; Indian, $1; Colored, $1; Foreign, $1 4 00
(*Towson*)—Trinity Church, Sp. for Bishop Rowe, Alaska 25 00
Howard Co. (*Dorsey*)—Trinity Church, for China 15 95
(*Ellicott City*)—St. John's, Junior Aux., General 6 00
Frederick Co. (*Frederick*)—All Saints', through Wo. Aux., Indian, $6.75; Foreign, $11.75; Sp. for Mexico, $6.25 24 75
Frederick Co. (*Middletown*)—Mrs. W. B. Everett, Indian, $1; Colored, $1; Sp. for Sister Ella's work, Asheville, $1 3 00
Frederick and Washington Co.'s (*Petersville*)—St. Mark's S. S., Domestic, $13; Foreign, $15.02 28 02
Washington Co. (*Lappon's Cross Roads*)—St. Mark's, Domestic 3 00
(*Smithsburg*)—St. Anne's, Domestic 84

MASSACHUSETTS—$1,468.66

Andover—Christ Church, Domestic, $74.75; Foreign, $74.75 149 50
Ashfield—St. John's, Domestic 50
Boston (*West Roxbury*)—Emmanuel Church, General 49 27
(*Charlestown*)—St. John's, Domestic 17 17
St. Paul's, Domestic, $132.29; Colored, $66.43 198 72
St. Stephen's, for "St. Stephen's" scholarship, St. John's Mission, Cape Mount, Africa, $25; Sp. for Bishop Graves, China, $50; Sp. for Bishop McKim, Japan, $50; General, $150 275 00
Mrs. Beebe, Sp. for Bishop Rowe, Alaska 100 00
F. W. Hunnewell, General 100 00
Mrs. Wood, Junior Domestic Committee, Sp for Bishop Rowe, Alaska 50 00
Concord—Trinity Church, Foreign 14 71
Fitchburg—Christ Church, for Western Texas, $30; China, $50 80 00
Greenfield—St. James's, Domestic, $14.38; Foreign, $6.58 20 96
Holyoke—St. Paul's, Domestic 25 00
Lowell—Mite-chest No. 8.576, General 5 75
Lee—St. George's S. S., for "St. George's" scholarship, St. Margaret's School, Tokyo, Japan 10 00
Lenox—Trinity Church, General 75 00
New Bedford—Grace, Sp. for Bishop Brewer, Montana 150 00
Newton—Mrs. Clark, Wo. Aux., Sp. for Bishop Rowe, Alaska 10 00
Shelburne Falls—Emmanuel Memorial, Domestic 1 50
Winchester—Epiphany, Domestic, $75; Colored, $25 100 00
Wollaston—St. Chrysostom's, Domestic 9 21
Worcester—St. John's, Foreign 26 37

MICHIGAN—$194.43

Bay City—Trinity Church, Wo. Aux., Sp. for Foreign Missionaries' Life Insurance Fund, $10; for Miss Bull's salary, Japan, $10; "H. F. C." Sp. for Bishop Graves, China, $10; Sp. for Miss Bull, Japan, $5 35 00
Detroit—St. James's, Domestic 6 00
St. John's, Mrs. Prall. Wo. Aux., Sp. for girls' school building, Cape Mount, Africa, $5; "A Communicant," General, $3 8 00
St. Paul's, Domestic 61 00
St. Stephen's, Wo. Aux., Sp. for Hoffman Hall, Tennessee 2 00
Dexter—St. James's, Domestic 1 43
Flint—St. Paul's, Miss Walker, Wo. Aux., Sp. for Hoffman Hall, Tennessee 5 00
Grosse Isle—Branch Wo. Aux., Sp. for Hoffman Hall, Tennessee, $5; Sp. for Rowland Hall, Utah, $5; Sp. for Alaska, $5; Sp. for Diocese of Marquette, $2.50 17 50
Jackson—St. Paul's, Wo. Aux., for Miss Bull's salary, Japan, $25; Sp. for Hoffman Hall, Tennessee, $25 50 00
St. Johns—St. John's, Domestic 4 50
Wyandotte—St. Stephen's, Domestic 4 00

MILWAUKEE—$177.43

Delavan—Christ Church, Colored 14 00
Kenosha—Kemper Hall, Guild of Holy Child, Sp. for Bishop McKim, Japan 50 00
St. Matthew's, Sp. for Bishop McKim, Japan 14 03
Milwaukee—St. James's, Domestic, $45; Foreign, $15; Colored, $15; Indian, $15 90 00
St. John's, In Memory of Little Helen, Wo. Aux., Sp. for Holy Trinity Orphanage, Japan 2 00
National Home—Mrs. Chas. Hickman, $1.25; Frank J. Wilson, $1.25; Rev. E. P. Wright, $2.50, General 5 00
Shell Lake—St. Stephen's, Foreign 1 40
Superior—Miss Hayes, General 1 00

MINNESOTA—$34.64

Appleton—Gethsemane, General 2 60
Benson—Christ Church, General 9 64
Blue Earth City—Church of the Good Shepherd, Foreign 2 75
Litchfield—Holy Trinity Church, Foreign. 9 30
Madelia—Christ Church, Domestic and Foreign 2 51
Minneapolis—Holy Trinity Church, Wo. Aux., General 2 65
St. Paul—Church of the Messiah, General. 2 04
Windom—Church of the Good Shepherd, Domestic and Foreign 3 15

MISSISSIPPI—$25.00

Jackson—Thank-Offering, Domestic 20 00
"K. C. B.," General 5 00

MISSOURI—$421.48

Hannibal—Trinity Church, Domestic 5 96
Hartshorn—Jane Puleston, $1, L. P. Hultz, 10 cts., General 1 10
Ironton—St. Paul's, General 4 49
Kirkwood—Grace S. S., Domestic 5 23
Rolla—Christ Church, Domestic 2 25
St. Louis—Christ Church Cathedral, General, $5; Domestic, $281.55; Sp. for Rev. A. W. Mann, $40; Sp. for Bishop Brooke, Oklahoma, $12; Sp. for Bishop Morrison, Duluth, $11 50 350 05
Holy Communion, Domestic 20 00
Holy Innocents', Domestic 2 30
St. Matthew's Mission, Domestic 5 00
Miscellaneous—Bishop Tuttle, General 25 00

NEBRASKA—$50.34

Auburn—Ascension, General 1 00
Beatrice—"A Friend," Wo. Aux., Domestic, $12.50; Foreign, $12.50 25 00
Central City—Christ Church, Domestic and Foreign 2 65
Columbus—Grace, Domestic and Foreign 1 50

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Fremont—St. James's Mission, General.... 1 00
Hartington—Grace, General..... 1 70
Norfolk—Trinity Mission, General..... 3 00
Omaha—St. Andrew's, General..... 2 05
St. John's, General..... 3 94
(*South*)—St. Martin's, Domestic, $2.25; Foreign, $3..... 5 25
St. Philip's, Domestic..... 3 25

NEWARK—$166.94

Englewood—St. Paul's, Sp. for Rev. Mr. Porter's mission, Augusta, Georgia.... 16 50
Jersey City (*Heights*)—St. John's, Domestic..... 8 80
Montclair—St Luke's, "A. F. S.," Domestic, $25; Foreign, $25..... 50 00
Morristown — Church of the Redeemer S. S., Wo. Aux., Sp. for Cape Mount, Africa, for advanced girls, Annie Walsh School..... 25 00
Passaic—St. John's, Domestic..... 8 20
Orange—All Saints', Sp. for Bishop Graves, China, for hospital building..... 5 00
Grace, Mite Society, Wo. Aux., for "Mrs. F. C. Henderson" scholarship, St. Mary's Hall, Shanghai, China..... 20 00
(*South*)—St. Andrew's, Domestic..... 28 44
Summit—Mrs. Truslow, Sp. for Bishop Rowe, Alaska..... 5 00

NEW HAMPSHIRE—$189.05

Claremont—Trinity Church, Wo. Aux., Sp. for debt on orphanage in Japan..... 1 00
Concord—St. Paul's, General, $35.05; Wo. Aux., Sp. for debt on orphanage in Japan, $1..... 36 05
St. Paul's School, Sp. for Bishop Rowe, Alaska..... 125 00
North End Mission, General..... 4 00
Drewsville—St. Peter's, Wo. Aux., Sp. for debt on orphanage in Japan..... 5 00
Keene—St. James's, Wo. Aux., Sp. for the Nara school, Japan, for reprinting the *Mothers' Magazine*..... 5 00
Manchester — Grace, Wo. Aux., Sp. for debt on orphanage in Japan..... 1 00
Nashua—Church of the Good Shepherd, Wo. Aux., Sp. for debt on orphanage in Japan..... 1 00
Portsmouth—St. John's, Wo. Aux., Sp. for debt on orphanage in Japan..... 1 00
Salmon Falls — Christ Church Mission, Domestic and Foreign..... 10 00

NEW JERSEY—$387.92

Allentown—Christ Church, Mite Society, Wo. Aux., Sp. for Matron's salary, Rescue Mission, Columbia, South Carolina..... 2 00
Asbury Park—Trinity Church, Sp. for Rev. F. W. Wey, Waynesville, Asheville..... 17 00
Bound Brook—St. Paul's, Domestic..... 25 00
Elizabeth—Christ Church, Domestic..... 20 00
Trinity Church, General..... 43 96
New Brunswick—St. John Evangelist's, Domestic..... 52 00
Plainfield -Grace Church Guild, for "Agnes Waterbury Rodman Memorial" scholarship, St. Mary's School, South Dakota..... 29 00
Mrs. J. B. Borden, General..... 10 00
Princeton — Trinity Church, Domestic, $67.01; Sp. for Bishop Rowe, Alaska, $5..... 72 01
Salem—St. John's, Domestic..... 56 56
Trenton—Christ Church, Indian..... 3 15
Grace, $19.83, S. S.,* $25, General..... 44 83
Mission S. S.,* General..... 2 41
St. Paul's, Wo. Aux., Sp. for Matron's salary, Rescue Mission, Columbia, South Carolina..... 5 00
Westfield—St. Paul's, Wo. Aux., Sp. for Matron's salary, Rescue Mission, Columbia, South Carolina..... 5 00

NEW YORK—$11,819.94

Bedford—"K." General..... 5 00
Irvington—St. Barnabas's, Wo. Aux., Sp. for Domestic Contingent Fund..... 2 00
New Brighton—Christ Church, Domestic.. 103 86
New York—Calvary, Colored, $224.75; Foreign, $100; Systematic Offering Plan, Domestic, $400; Niobrara League, toward teacher's salary, St. John's School, South Dakota, $10; Mrs. Bronson, through Niobrara League, for "The Brothers" (In Memoriam) scholarship, St. Mary's School, South Dakota, $60..... 794 75
Cathedral Mission S. S., Advent Offering, Domestic and Foreign..... 14 04
Church Missions House Chapel, Farewell Service, China..... 3 86
Grace, Domestic, $1; Bishop Hare's Indian Mission, South Dakota, $331.33; "A Member," General, $2; Wo. Aux., "Grace Church" scholarship, St. Margaret's School, Tokyo, Japan, $50; Sp. for "Grace Church" scholarship, Haiti, $115; "A Thank-Offering," Wo. Aux., "William R. Huntington" scholarship, St. Mary's Hall, Shanghai, China, $12.50; Mrs. James M. Lawton, through Niobrara League, for "James M. Lawton" (In Memoriam) scholarship, $60, "Robert Anderson" (In Memoriam) scholarship, $60, both in St. Paul's School, South Dakota..... 631 83
Holyrood, through St. Augustine's League, Sp. for Rev. A. B. Hunter, Raleigh, North Carolina, for his work 5 00
St. Agnes's, Girls' Class, Sp. for Bishop Rowe, Alaska..... 15 15
St. Ann's, for Deaf Mutes, Domestic Missions, to help pay stipends of deaf-mute missionaries..... 2 31
St. Bartholomew's, Sp. for Rev. Paulus Moort's Girls' Training School, Liberia, $25; Wo. Aux., Sp. for Bishop Talbot's Clergy Fund, Wyoming and Idaho, $25; Sp. for St. Mark's Hospital, Utah, $10; Sp. for Hospital at Skaguay, Alaska, $15; Woman's Missionary Society, "Maria Banyer" scholarship, St. John's Mission, Cape Mount, Africa, $25; for Miss Suthon's work, Japan, $25; for "Samuel Cooke" scholarship, St. John's College, Shanghai, China, $60; through St. Augustine's League, Sp. for scholarship in Hoffman Hall, Tennessee, $150; Sp. for Rev. A. B. Hunter, for St. Augustine's School, Raleigh, North Carolina, $75; Sp. for Rev. J. J. N. Thompson, Mobile, Alabama, $35..... 445 00
St. George's S. S., Sp. for Rev. William Wilkinson, for special mission work at Sandstone, Minnesota, $25; Sp. for Rev. George Biller, Lehigh, Indian Territory, $25..... 50 00
St. James's, Sp. for mission work in Mexico, $150.09; Wo. Aux., Sp. for Domestic Contingent Fund, $3..... 153 09
St. John's Chapel S. S., General..... 50 00
St. Luke's Hospital, General..... 23 39
(*Lawrence St.*)—St. Mary's, Niobrara League, Sp. for Miss Roff's missionary buggy, Anadarko, Oklahoma..... 50 00
St. Michael's, General, $4.58; S. S., for Rev. J. L. Prevost's work, Alaska, 32 cts..... 4 90
(*Concord*)—St. Simon's, Domestic and Foreign..... 3 46
St. Thomas's (of which Mrs. A. J. Ferry, $5; Mrs. E. J. Hancy, $5), Domestic, $2,530.60; Domestic Committee, through Wo. Aux., Sp. for Domestic Contingent Fund, $20; Woman's Missionary Association, through Wo. Aux., for "William F. Morgan Memorial" (Medical) scholarship, St. John's College, Shanghai, China, $100; Young Woman's Missionary Society, Miss Halsted, through Wo. Aux., Sp. for "M. M. Halsted" scholarship, Mexico, $40; Miss A. B. Halsted, through Wo. Aux., Sp. for general work, Mexico, $30; Wo. Aux., Sp. for Bishop Rowe, Alaska, $100; Sp. for St. Mary's Institute, Dallas, $100; Sp. for woman helper, Utah, $40; In Memory of Mrs. Fordyce Barker, Sp.

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for Mrs. Hooker's Orphanage, Mexico, $5; Junior Branch Woman's Missionary Society, Miss Jane E. Schmelzel, through Niobrara League, for "Schmelzel Memorial" scholarship, St. John's School, South Dakota, $60.. 3,025 60
Mrs. Auchmuty, Domestic, $2,000; Colored, $1,000 3,000 00
James Pott and sisters, Sp. for Science Hall, Shanghai, China 1,000 00
Estate of Miss Caroline Talman, per Bishop Hare, for Indian missions in South Dakota 500 00
Miss Emma L. Russell, Wo. Aux., for "Elizabeth Russell Memorial" scholarship, St. John's Mission, Cape Mount, Africa 150 00
"A Friend," Wo Aux., Sp. for Bishop Watson, for educational work in East Carolina 100 00
Miss A. B. Halsted, Sp. for Miss Thackara's work among Navajo Indians, Arizona 100 00
"A Friend," Wo. Aux., Sp. for Rev. J. J. N. Thompson, Mobile, Alabama, for salary of teacher, $50; Sp. for Domestic Contingent Fund, $20 70 00
Mrs. Edward J. Brown, Domestic, $25; Foreign, $25 50 00
Mrs. Henry Dexter, Niobrara League, Sp. for hospital for Navajo Indians, New Mexico and Arizona 50 00
Frederick Clarkson, Domestic 50 00
"A Friend," Wo. Aux., Sp. for Domestic Contingent Fund 30 00
M. N. Lawrence, Domestic 25 00
I. P. Sullivan, Domestic 25 00
Mrs. S. A. Fisk, Sp. for Girls' Graded Church Training School, Monrovia, Africa 20 00
Mrs. F. H. Cabot, Wo. Aux., Sp. for Jane Bohlen Building Fund, China 7 94
Miss Sarah Smith, Sp. for Bishop Rowe, Alaska 5 00
Charles Merritt, General 2 00
"A Student," General 2 50
E. D. Beckett, General 1 00
"Three Young Boys," General 13
Nyack—Grace, General 17 00
Poughkeepsie — St. Paul's, Colored, $2; Girls' Missionary Society, for "Frank Heartfield" scholarship, St. Mary's Hall, Shanghai, China, $14 16 00
Branch Wo. Aux., Indian 42 80
Sing Sing—Trinity Church, General 35 33
Yonkers—St. John's, Wo. Aux., Sp. for work in Mexico, $2; Junior Branch, for Rev. F. L. H. Pott's work, China, $25.. 27 00
Miscellaneous—"W.," Foreign 1,000 00
"A Member of the Wo. Aux.," Sp. for Bishop Wells, Spokane 100 00
"Anonymous," Sp. for Rev. Mr. Fair, Africa 10 00

NORTH CAROLINA—$93.87

Durham—St. Philip's, Domestic 4 13
Henderson—Holy Innocents', Domestic 7 00
Pittsboro—St. Bartholomew's, General 4 56
Raleigh—St. Mary's School, "Aldert Smedes" scholarship, St. Mary's Hall, Shanghai, China 20 00
Southern Pines—Immanuel Church, Domestic 7 60
Miscellaneous—Branch Wo. Aux., Sp. for Mr. Osuga's Orphanage, China 50 64

OHIO—$53.75

Cuyahoga Falls—St. John's, General 4 28
Fremont—St. Paul's, General, $12.25; Japan, $7.75 20 00
Gambier—Harcourt Parish, Church of the Holy Spirit, Domestic, $14.08; for Bishop Brooke's work in Oklahoma, $5 19 08
Kingsville—Rev. W. H. Roberts, General.. 2 00
Warren—Christ Church, Domestic 5 79
Wooster—Missionary Box, No. 91,810, General 2 60

OREGON—$82.22

Astoria—Grace, Domestic, $12.60; Juniors, Wo. Aux., Sp. for Bishop Kinsolving, of Brazil, $1.86 14 46
Newport—St. Stephen's, Domestic (of which S. S., $1.30) 2 85
Pendleton — Church of the Redeemer, Junior Aux., for the Missionary Jurisdiction of Asheville, $5.35; for work in Duluth, $2.65 8 00
Portland—St. Mark's, Foreign 7 92
St. Matthew's Chapel, Domestic 5 00
Trinity Church, Domestic, $41.94; Arkansas, $1 42 94
Toledo—St. John's, Domestic 1 05

PENNSYLVANIA—$5,658.32

Bryn Mawr—Mite-box No. 2,580, Domestic. 59 86
Conshohocken—Calvary, Domestic 13 98
Downingtown—St. James's, Indian Hope Association, Indian 2 00
Newtown — St. Luke's, Domestic, $20; China, $5; Japan, $5 30 00
Ogontz—School, Sp. for Bishop McKim, Japan 15 00
Parkesburg—Ascension Mission, General.. 4 00
Philadelphia — Calvary Monumental, through Indian Hope Association, Indian 1 00
(*Germantown*) — Calvary, through Indian Hope Association, Indian 3 15
Christ Church Hospital Chapel, Domestic (of which for Alaska, $1), $9.70; Foreign, $9.70 19 40
Church of the Saviour, Colored 38 45
(*Holmesburg*) — Emmanuel Church, through Indian Hope Association, Indian 10 00
Episcopal Hospital Mission, Domestic, $30; through Indian Hope Association, for "Alonzo Potter" (In Memoriam) scholarship, St. Paul's School, South Dakota, $30; "Vaughan" and "M. A. DeW. Howe" scholarships, St. John's School, South Dakota ($30 each), $60.. 120 00
Holy Trinity Church, through Indian Hope Association, Indian 6 00
Memorial Church of the Advocate, General 53 36
St. Andrew's, Indian Hope Association, Indian 6 00
St. James's, Indian Hope Association, Indian 20 00
St. Jude's, Colored 50 00
St. Luke's and Epiphany, Wo. Aux., for "Grace" scholarship, St. John's College, Shanghai, China, $20; Young Ladies' Bible-class, Wo. Aux., for "Young Girls'" scholarship, St. Mary's Hall, Shanghai, China, $25 45 00
(*Frankford*)—St. Mark's, Indian Hope Association, Indian 10 00
(*West*)—St. Mary's, Indian Hope Association, Indian 2 50
(*Chestnut Hill*)—St. Paul's, Indian Hope Association, Indian 10 00
(*Germantown*)—St. Peter's, Indian Hope Association, Indian, $10; "A Member," Wo. Aux., Sp. to build a permanent church edifice at Rocktown, Liberia, West Africa, $1,800 1,810 00
St. Simeon's, Domestic 46 25
(*Oxford*)—Trinity Church, General 18 81
Tuesday Missionary Bible-class, Wo. Aux., Sp. for Bishop Johnston, Western Texas, $75; Sp. for Rev. Mr. Forrester, Mexico, $42; Sp. for Bishop Rowe, Alaska (of which for hospital, $25), $115; "M. C.," Sp. for Bishop Rowe, Alaska, $115; Sp. for Bishop Graves, Laramie (of which "M. C.," $40), $80; Sp. for Bishop Brooke, Oklahoma, for hospital (of which "M. C.," $30), $60 487 00
"A Friend," Indian, $500; Colored, $500; Sp. for King Hall, Washington, D. C., $200; Sp. for Rev. Mr. Prevost, Alaska, $150; Sp. for Porto Rico, $50; Sp; for Cuba, $50 1,450 00
"B. A. and B. H.," Sp. for Bishop Rowe, Alaska 250 00
General Council of the Guild of St. Luke,

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Evangelist and Physician, Domestic and Foreign..... 333 61
Mrs. B. F. Chandler, Domestic, $2; Foreign, $2..... 4 00
Mrs. R. T. Firth, Colored..... 1 00
Mrs. F. C. Gillingham's Mite-chest, General..... 11 45
Mrs. Juliet C. Walker, Domestic and Foreign..... 25 00
"A Member of the Wo. Aux.," General.. 2 50
Wayne—St. Mary's S. S., for "T. K. Conrad Memorial" scholarship, Trinity Divinity and Catechetical School, Tokyo, Japan..... 70 00
West Chester—Holy Trinity Church, Indian Hope Association, Indian..... 30 00
Miscellaneous—"A Friend." Sp. for rectories at Kutara and Takata in Yamato, Japan..... 400 00
Branch Wo. Aux., Foreign Committee, Wo. Aux., for Miss Babcock's salary, Japan, $50; Sp. for Mr. Osuga's Orphanage, Japan, $88; Sp. for Rev. Mr. Duarte's work, Cuba, thro' Cuban Guild of Phil., $30; Sp. for education of missionaries' children, Japan, $15; Sp. for Foreign Missionaries' Life Insurance Fund, $16..... 199 00

PITTSBURGH—$202.37

Allegheny—Christ Church, Domestic..... 161 16
Brownsville—"Miss M. H. H.," Wo. Aux., Sp. for St. John's Orphanage, Osaka, Japan..... 5 00
Pittsburgh—St. Paul's, Domestic..... 4 23
Washington—Trinity Church, General.... 31 98

QUINCY—$12.95

Limestone—Christ Church, General..... 6 95
Peoria—St. Andrew's, General..... 4 00
J. A. and N. Dickinson, Domestic and Foreign..... 2 00

RHODE ISLAND—$307.60

Ashton—"A Lady." Wo. Aux., Sp. for Bishop Rowe, Alaska..... 1 00
Newport—Trinity Church, Miss Mary LeRoy King, Domestic, $50; Foreign, $50..... 100 00
Providence—All Saints' Memorial, Domestic, $13.44; Foreign, $13.16; for "Bishop Henshaw" scholarship, St. John's College, Shanghai, China, $35..... 61 60
St. Stephen's, Wo. Aux., for salary of Mrs. Jane F. Johnstone South Dakota. 100 00
Warren—St. Mark's, "Brotherhood," Domestic, $17.50; Foreign, $17.50..... 35 00
Miscellaneous—Junior Aux., Wo. Aux., Sp. for debt on Mr. Osuga's Orphanage, Japan..... 10 00

SOUTH CAROLINA—$142.73

Anderson—Grace, Wo. Aux., Sp. for support of child in St. Mary's Orphanage, China..... 5 00
Charleston—Holy Communion, Domestic.. 9 70
St. Luke's, Wo. Aux., Sp. for support of child in St. Mary's Orphanage, China.. 10 00
Chester—St. Mark's, Domestic..... 2 60
Columbia—Bequest of the late Mrs. C. J. Herbemont, through Mr. Jno. A. Fraser, Domestic and Foreign..... 25 00
Lancaster—Christ Church, Domestic..... 25
Mars Bluff—Christ Church, China, 50 cts., for work among Deaf Mutes, 50 cts.... 1 00
Richland Co.—St. John's, Domestic..... 6 48
Zion, Domestic..... 7 65
Sumter—Church of the Holy Comforter, Domestic..... 4 15
Summerville—St. Paul's, Domestic..... 10 90
Miscellaneous—Branch Wo. Aux., for Bible-reader, Japan..... 60 00

SOUTHERN OHIO—$257.74

Chillicothe—St. Paul's, Wo. Aux., Sp. for Fort McKavett, Western Texas..... 3 15
Cincinnati—Advent, "Our Girls" Wo. Aux., Sp. for Mr. Osuga's Orphanage, Japan..... 1 50
(*Clifton*)—Calvary, Domestic, $15; Foreign, $15; Wo. Aux., Sp. for Mr. Osuga's Orphanage, Japan, $10..... 40 00
Christ Church, General, $53.84; Wo. Aux., for "Rev. John W. McCarty" scholarship, St. John's Mission, Cape Mount, Africa, $25; Sp. for Bishop Peterkin's Hospital, West Virginia $3; Sp. for lace-teacher's salary, Minnesota $7; Sp. for Mr. Osuga's Orphanage, Japan, $27.50..... 116 34
Church of Our Saviour, Domestic and Foreign..... 16 52
St. Paul's, Wo. Aux., Domestic, $5.26; Foreign, $5.24; Sp. for Bishop Brooke, Oklahoma, $5; Sp. for Bishop Brewer, Montana, $5; Sp. for lace teacher's salary, Minnesota, $2; Sp. for Mr. Osuga's Orphanage, Japan, $1..... 23 50
Columbus—Trinity Church, Wo. Aux., Sp. for lace-teacher's salary, Minnesota.... 2 00
Dayton—Christ Church, Wo. Aux., Sp. for lace-teacher's salary, Minnesota..... 5 00
Galena—Church of Our Saviour (Mission), Domestic..... 2 00
Gallipolis—St. Peter's, Foreign..... 5 50
Glendale—Christ Church, Wo. Aux., Sp. for Mr. Osuga's Orphanage, Japan.... 10 00
Hamilton—Trinity Church, Foreign..... 5 33
Hillsboro—St. Mary's, Wo. Aux., Sp. for Fort McKavett, Western Texas, $2; Sp. for Bishop Kendrick, New Mexico and Arizona, $1..... 3 00
McArthur—Trinity Mission, Foreign..... 4 75
Piqua—St. James's, Wo. Aux., Sp. for Bishop Brooke, Oklahoma..... 1 00
Portsmouth—East End Mission, Junior Aux., Wo. Aux., Sp. for Bishop Brooke, Oklahoma, $1; Sp. for Bishop Kendrick, New Mexico and Arizona, $1.... 2 00
Springfield—Christ Church, Wo. Aux., Sp. for Bishop Brooke, Oklahoma, $2; Sp. for Bishop Kendrick, New Mexico and Arizona, $1..... 3 00
Heavenly Rest, Wo. Aux., Sp. for Bishop Brooke, Oklahoma..... 5 00
Terrace Park—"H. A. S.," General..... 2 00
Troy—Trinity Church, General..... 5 15
Zanesville—St. James's, Wo. Aux., Sp. for Rowland Hall, Salt Lake City, Utah... 1 00

SOUTHERN VIRGINIA—$176.83

Bedford Co. (*Bedford City*)—St. John's, Junior Aux., Wo. Aux., for "Lucy Grifford Memorial" scholarship in Miss Sabine's School, Anvik, Alaska... 5 00
Dinwiddie Co. (*Petersburg*)—St. Paul's, Foreign..... 50 00
Isle of Wight Co. (*Smithfield*)—Branch Wo. Aux., Sp. for support of Komitzh Mayekawa in Mr. Osuga's Orphanage, Osaka, Japan..... 10 00
Norfolk Co. (*Norfolk*)—Christ Church, General..... 31 50
Grace, Domestic..... 2 33
Norfolk Co. (*Norfolk*)—Branch Wo. Aux., for "Bishop Johns" scholarship, St. Margaret's School, Tokyo, Japan..... 50 00
Prince George Co. (*City Point*)—St. John's, for Bishop Rowe's work, Alaska (of which from S. S., $3; "E. H. E.," $25). 28 00

SPRINGFIELD—$30.00

Miscellaneous—Branch Wo. Aux., Sp. for Mr. Osuga's Orphanage, Japan, $10; Sp. for Miss Thackara's hospital for the Navajo Indians, Arizona, $10; Sp. for Miss Sibyl Carter's work among the Indian women, Minnesota, $10..... 30 00

TENNESSEE—$19.22

Sewanee—Sewanee Missionary Society, General..... 19 22

TEXAS—$1.75

Harrisburg—Holy Cross, Domestic..... 1 75

VERMONT—$42.54

Bennington—St. Peter's, Domestic, $8.25; Sp. for Miss Woodruff, Africa, for her

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work, $14.50 ..... 22 75
Richford—St. Ann's Mission, Domestic 1 00
St. Albans—St. Luke's, Domestic 7 00
Vergennes—St. Paul's, General 11 79

VIRGINIA—$172.60

Albemarle Co. (*Cismont*)—Grace, Foreign. 10 33
Alexandria Co. (*Alexandria*)—Grace, General 5 10
St. Paul's, Woman's Missionary Society, Sp. for work in Brazil, under Messrs. Kinsolving and Morris, $22.43; Mrs. Anson Dodge, Sp. for Bishop Graves, for work in Yangtse Valley, China, $10; Sp. for Rev. A. B. Hunter, St. Augustine's School, Raleigh, North Carolina, $10 ..... 42 43
Seminary Chapel, Domestic, $18.16; "C. S. M. A.," toward sup ort of Rev. Mr. Huntington, China, $25 ..... 43 16
Charles City Co.—Westover Parish, Sp. for Mr. Osuga's Orphanage, Japan 25 00
Culpeper Co. (*Culpeper*)—St. Stephen's, Young Ladies' Guild, Foreign 4 50
Fauquier Co.—Whittle Parish, Grace Foreign, $8.80; Sp. for Mr. Osuga's Orphanage, Japan, $5 ..... 13 80
Whittle Parish, Trinity Church, Foreign, $6.20; Sp. for Mr. Osuga's Orphanage, Japan, $5 ..... 11 20
Whittle Parish, Whittle Chapel, Sp. for Mr. Osuga's Orphanage, Japan 7 00
Whittle Parish, Church of Our Saviour, Sp. for Mr. Osuga's Orphanage, Japan 5 00
King George Co.—Emmanuel Church, Foreign 2 84
St. John's, Foreign 2 24

WASHINGTON—$209.07

Washington (*D. C.*)—St. Andrew's, for Japan 15 01
St. John's, Rev. Dr. and Mrs. Alexander Mackay-Smith, Sp. for debt on Mr. Osuga's Orphanage, Japan 100 00
Montgomery Co.—St. Bartholomew's Parish, St. Bartholomew's, General 1 50
St Bartholomew's Parish, St. Luke's, General 4 09
St. Bartholomew's Parish, St. John's, General, $4.41; Sp. for Brazil, $9.06 ..... 13 47
Miscellaneous—Branch Wo. Aux., Sp. for Bishop Leonard, Salt Lake, $25; Sp. Bishop Brewer, Montana, $25; Sp. for Bishop McKim, for Mr. Osuga's work, Japan, $25 ..... 75 00

WESTERN MICHIGAN—$90.78

Allegan—Church of the Good Shepherd, General 8 54
Benton Harbor—Holy Trinity Church, Domestic 2 68
Grand Haven—Akeley Institute for "Joseph W. Bancroft" scholarship, Jane Bohlen Memorial School, Wuchang, China 5 50
St. John's, Domestic 1 00
Kalamazoo—St. Luke's, Domestic 27 56
Mancelona—Nativity, General 1 10
Marshall—Mrs. Sara R. Schuyler, Sp. for debt on Mr. Osuga's Orphanage, Japan 10 00
Mt. Pleasant—St. John's, Domestic 2 40
St. Joseph—St. Paul's Mission, General 2 00
Miscellaneous—Branch Wo. Aux., Sp. for work of Mr. Osuga, Japan, $20; Sp. for Bishop Brooke's hospital, Oklahoma and Indian Territory, $10 ..... 30 00

WEST MISSOURI—$21.77

Amazonia—St. Matthew's Mission, General 2 40
Lebanon—Trinity Church, Domestic, $2.55; Foreign, $2.55 ..... 5 10
St. Joseph—Christ Church, King's Daughters, Foreign 10 00
St. Mark's Chapel S. S., Domestic, $1.04; Foreign, $1.04 ..... 2 08
St. Paul's Chapel S. S., Domestic, $1.09; Foreign, $1.10 ..... 2 19

WESTERN NEW YORK—$3,724.67

Branchport—Miss C. N. M. Rose, General .. 3 00
Buffalo—Church of the Good Shepherd, Wo. Aux., for Miss Francis's salary, South Dakota 2 50
Grace, Wo. Aux., Sp. for Bishop Brooke, Oklahoma, for windmill 5 00
St. Mary's-on-Hill, Wo. Aux., Sp. for Bishop Graves's insurance, China, $5; Sp. for Bishop Brooke, Oklahoma, $5; for Miss Francis's salary, South Dakota, $10 ..... 20 00
St. Paul's, Colored, $40; Wo. Aux., for Miss Francis's salary, South Dakota, $25; for "John G. Webster" scholarship, Jane Bohlen Memorial School, Wuchang, China, $5.50; Sp. for Bishop Graves's insurance, China, $10; Sp. for Bishop Brooke, Oklahoma, $10 ..... 90 50
Trinity Church, Domestic 367 92
Dunkirk—St. John's, Domestic 5 15
Geneva—"A. B. C.," Sp. for Bishop Johnston, Western Texas, $10; Sp. for Bishop Gray, Southern Florida, $10; Sp. for Bishop Graves, Laramie, $10; Sp. for Rev. Mr. Forrester, Mexico, $20 .... 50 00
Niagara Falls—St. Peter's, Domestic 8 60
Mrs. W. G. Yates, Wo. Aux., General 5 00
Rochester—Christ Church, General, $50; Wo. Aux., Sp. for Bishop Graves's insurance, China, $5 ..... 55 00
St. Paul's, Wo. Aux., "A Member," for support of a Missionary Bishop in North Dakota, or until one is consecrated for the work in North Dakota, $3,000; "E. C. S.," for "Louis C. Washburn" scholarship, St. Agnes's School, Kyoto, Japan, $80 ..... 3,080 00
Sodus—Parishes, Wo. Aux., for "John G. Webster" scholarship, Jane Bohlen Memorial School, Wuchang, China 4 00
Miscellaneous—"X.," General 28 00

WEST VIRGINIA—$50.20

Montgomery—Calvary, Domestic 1 55
St. Albans—St. Mark's, Domestic 80
Family Missionary-box No. 5,726, Foreign, $10.57; Mite-chest No. 29,405, Domestic, $4.08 ..... 14 65
Paw Paw—Domestic and Foreign 2 00
Wheeling—St. Matthew's, Domestic 31 20

ALASKA—$7.80

Juneau—Trinity Church, General 7 80

ASHEVILLE—$99.68

Asheville—Trinity Church, Domestic 86 58
Chunn's Cove—St. Luke's, Domestic 1 08
Lenoir—St. James's, Domestic 5 60
Morganton—St. Stephen's, Domestic 50
Nonah—St. John's, Domestic, 74 cts.; Foreign, 74 cts 1 48
Old Fort—St. Gabriel's S. S., Lenten Offering, General 5 04

DULUTH—$38.91

Duluth—St. Paul's, Domestic 27 91
Moorhead—St. John's, Juniors, through Wo. Aux., Sp. for Bishop Kinsolving's Work, Brazil 11 00

LARAMIE—$15.15

Kearney—St. Luke's, Domestic 1 85
North Platte—Church of Our Saviour, Daughters of the King and Brotherhood of St. Andrew, General 13 30

MONTANA—$58.11

Deer Lodge—St. James's, General 12 45
Great Falls—Incarnation, General 45 66

NORTH DAKOTA—$11.25

Grand Forks—St. Paul's S. S., Sp. for educational work of Rev. Y. M. Neesan, Persia 11 25

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OKLAHOMA AND INDIAN TERRITORY—$9.80

OKLAHOMA.

Guthrie—Trinity Church, Domestic..... 5 50

INDIAN TERRITORY.

Lehigh—St. Andrew's, General..... 4 30

OLYMPIA—$26.00

Hillhurst—"Two Country Churchwomen," Domestic..... 9 00

Seattle—St. Mark's, Foreign..... 17 00

SACRAMENTO—$11.35

CALIFORNIA.

Folsom—Trinity Church, General..... 1 35

NEVADA.

Reno—Trinity Church, General..... 10 00

SOUTH DAKOTA—$12.80

Mitchell—St. Mary's, Domestic..... 2 50

Sioux Falls—All Saints' School S. S., Domestic..... 10 30

SOUTHERN FLORIDA—$27.80

Daytona—St. Mary's, Domestic and Foreign..... 5 55

Mount Dora—Mission, General..... 2 34

Orlando—St. John Baptist Mission, General..... 13 66

Port Orange—Grace, Domestic and Foreign..... 1 25

Winter Park—All Saints', Sp. for Mr. Osuga's Orphanage, Japan..... 5 00

MISCELLANEOUS—$3,792.89

Trust Funds, Domestic, $2,226.39; Foreign, $756.90; General, $268.17; Special, $17.39 3,268 85

Income from bequest of Mrs. Ann S. Hough, Sp. to be paid to Mrs. Mary Lamaroux..... 150 00

United Offering, Wo. Aux., 1898, for the training, sending out and support of women workers in the mission fields (additional)..... 186 04

Through *The Churchman* (of which Wo. Aux, $1), General, $7; Foreign, $1.... 8 00

Rev. T. Gardiner Littell, D.D., Sp. for personal benefit of Rev. S. Harrington Littell, Wuchang, China..... 100 00

Income..... 78 00

"J. C.," General..... 2 00

FOREIGN—$30.00

China, Shanghai—St. Mary's Hall, Wo. Aux., Sp. for support of Day-schools and Bible reader, Shanghai..... 25 00

Mexico—"A Friend," Wo. Aux., Sp. for Mexican Missions..... 5 00

LEGACIES—$2,600.00

C. N. Y., New Hartford—Estate of John K. Adams, to the Domestic and Foreign Missionary Society, "to be applied to the uses and purposes of said Society in the Diocese of which the Right Rev. Jackson Kemper, D.D., has now jurisdiction"..... 2,500 00

Mass., Hyde Park—Estate of L. A. Willbrook, to the Society..... 100 00

Receipts for the month.....$38,222 30

Amount previously acknowledged..... 165,060 59

Total contributions, legacies and specials from September 1st, 1898.....$203,284 89

APPROPRIATIONS, SEPTEMBER, 1898-1899.

DOMESTIC—(Of which for Indian Missions, $55,807.98; for Missions to Colored people, $57,920.00) $288,924 00

FOREIGN—..... 262.741 00

Total..... $551,665 00

CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1ST, 1898.

(Excluding Legacies and Specials.)

DOMESTIC—(Including items designated for Indian Missions, $4,627.55. Missions to Colored people, $2,577.30, and one-half of general offerings, $4,154.27)..... $35,495 28

FOREIGN—(Including one-half of general offerings, $4,154.27)..... 18,296 43

Total..... 53,791 71

Required from Jan. 1st, 1899, to Sept. 1st, 1899, for Domestic Missions $253,428 72

for Foreign Missions 244,444 57

Total required to September 1st, 1899.....$497,873 29

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