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*The Baptist
home mission monthly*

Sewall Sylvester Cutting, William Warwick Bliss, Henry Lyman Morehouse, American Baptist Home Mission Society, Thomas ...

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No. 1.



THE LATE WILLIAM COLGATE, ESQ.,

FIRST TREASURER OF THE HOME MISSION SOCIETY

“At a convention of ministers and other members of the Baptist denomination from different parts of the United States, held in the meeting-house of the Mulberry Street Baptist Church, N. Y., Friday, the 27th of

April, 1832,” with the other officers, William Colgate, Esq., was elected Treasurer.

In the year 1836 he resigned. From the Society’s minutes of that year are taken the above and the following extracts:

Rev. A. Maclay moved the following resolution: "That the thanks of this Society be tendered to William Colgate, Esq., for the faithful manner in which he has discharged the duties of the office of Treasurer from the commencement of the Society. Carried unanimously."

Brother Colgate responded: "He has not shrunk nor does he now shrink, from labor in his Master's cause; but he found that he had too many things on his hands; he had been called to a similar office in the American and Foreign Bible Society, an office which he felt it his duty to accept.

One consideration affected him deeply, he said (nor could he mention it without overflowing emotions): The privations of the self-denying missionaries in the West. *Our* labor, said he, is often much thought of; but it is not worthy to be named in comparison with theirs. They are out in heat and cold, wet and dry, sometimes sleeping on the ground at night." He expressed his most decided conviction of the importance of Home Missions; nor has he withdrawn from the Executive Committee."

Many of the actors in the scenes described above are gone, but the work begun by them is living to-day. It is a growing work, growing in its needs and aims and results. They left a legacy of faith and toil, but it is most precious.

This good man, the Society's first Treasurer, entered into his rest March 24th, 1857, aged seventy-four years.

THE RISE AND ACHIEVEMENTS OF HOME MISSIONS.

There are events in human history which authorize us to infer the designs of God. Notable among these was that battle around Quebec, which, in the peace of 1763, brought to an end the early Roman Catholic domination

over a large part of America, and set apart the Great Valley of the West to be a theatre for the free action of liberty in religion. The French, reaching it by the St. Lawrence and the great lakes, had, by their missionaries, their soldiers and their traders, carried their explorations over vast and fertile regions which they had claimed for their king and their church. The dim and uncertain boundary which they assumed as the dividing line between them and the English, brought within the French claim all northern New England, and northern and western New York, and thence sweeping southward, left to the English nothing but a narrow ribbon along the Atlantic coast. This dim and uncertain boundary stood a barrier against all interior settlement by our English forefathers, and a perpetual menace to their peace and freedom. The world had no greater question than that of the destiny of the wild solitudes over which the French claimed sway, and this question it pleased God to settle with the fall of Quebec.

Migrations from the sea-side pressed immediately to the interior. The period of the revolution, though it checked, could not wholly arrest the universal movement. The fertile valleys of Vermont, though the theatre of a contest for jurisdiction through a quarter of a century, attained in that period a population of 80,000 souls—an increase which, considering the base of population from which it proceeded, rivaled the most marvelous migrations which, in later times, have filled the rising States of the West. When Vermont came into the Union, Kentucky was ready to come in with her. New England and Maryland contended for the settlement of interior and Western New York, and with the dawn of the new century all the States lying east of her began to pour their populations into Ohio.

It was impossible that a religious people, going themselves, or sending their sons and

daughters, to new regions, should be unmindful of the religious character of the new settlements. A family tradition preserves the sorrowful lament of a boy of twelve, whose parents moved in the crowd which sought the upper Hudson, that at Fort Edward he would not find the religious privileges of Connecticut. When these migrations were in the form of colonies, not infrequently the minister migrated with the people, and shared their fortunes. The organized itineracy of the Methodist Episcopal Church came to its career for this very crisis. Presbyterian and congregational associations of ministers arranged voluntary excursions to care for the portions of their flocks which were scattered in the wilderness. The early Baptist Associations designated missionaries for extensive tours, and we have sketches of their wanderings over wide regions, whither they carried the Word of Life, and where they organized churches in great numbers. Thus the spirit of home missions and home mission labors were coeval with the very beginning of interior migrations. What home missions have done to mark the later history of our country, is worthy of everlasting remembrance.

They have followed the outspreading population with a fidelity which has never faltered. Restricting our view to the northern half of our country, we find missionary organizations sending the Gospel to the populations which first crossed the French border, and settled Maine, northern New Hampshire, Vermont, northern and western New York, and Pennsylvania. This was precisely the wild region to which the Baptist Missionary Society of Massachusetts, formed in 1802, sent its missionaries. After the style of those times, they went, not as missionary pastors, but as itinerant preachers, staying nowhere more than a few days or weeks, leading the careless to Christ, and gathering and confirming churches.

The Connecticut Baptist Missionary Society was of later origin, as was likewise the New York, which became a strong coadjutor. But population was still extending westward, and the men who were the youthful followers of Baldwin were, in their maturer prime, leaders in the labors which sent the Gospel on the remoter track of the moving crowd. The Baptists of the whole country had united in the work of foreign missions in 1814, and the attempt, in 1817, to engraft home missions upon the same organization, had not been successful. John M. Peck and James E. Welch, the first missionaries of this attempt, had crossed the Mississippi, and, at the village of St. Louis, had proclaimed the Gospel in that primeval seat of French Romanism. But the foreign missionary organization found it necessary to contract its labors within its original sphere, and the Baptists were without a general society for home missions at the very time when the rapidity of migrations was creating unparalleled demands for home missionary labors. Hence arose, in 1832, the American Baptist Home Mission Society, whose forty-sixth anniversary is celebrated this present month; and hence the work which, for that long period, the Society has performed in the preaching of the Gospel and the founding of churches on the paths of our extending settlements. Thus has this Society continued and enlarged the evangelical history. Thus, from the earliest times, has the missionary spirit, in the form of home missions, never lost its impulse nor ever abated its power. Who shall calculate its blessings in souls redeemed and society purified, in the intellectual blessing of Christian schools, and in the prevailing elements of the most advanced civilization? But the work is but half done, and the faith and labors of the fathers require to be renewed in their children. The work of home missions will be fully achieved when Christ reigns over the whole continent.

THE FALLING AND RISING AGAIN OF ROMANISM.

Before the fall of Quebec and the peace of 1763, it was the reasonable expectation of the Roman Catholic Church that it would possess the North American Continent. The missionaries of that Church, under the flag of France, and penetrating the continent with the armies and adventurers of France, ascended the St. Lawrence, and, while attempting the conversion of Indian tribes, lent the sanctions of the Papacy to the possession of all that vast region which extends from the Alleghanies to the Rocky Mountains, and from the Lakes to the Gulf. To this day the names which they gave to lakes and rivers continue as designations of those inland waters, and remind us how wide-spread were the occupations and claims of that Roman Catholic power. The English inhabited the coast only, contesting the possession of the seaboard of Maine, harassed and massacred by the French and their Indian allies on the outskirts of settlements in New England, New York and Pennsylvania, and held as if in a vise between the mountains and the sea. The issue of the battle on the Plains of Abraham changed the destiny of the world. The overthrow of French domination in Canada, which was the base of these aggressive operations in the vast interior territories, at once gave relief to the inhabitants of the English colonies, and invited their migration into the interior. As from Massachusetts and Connecticut the English settlements spread into Vermont and New York, so in the middle colonies and in the farther south, emigrants at once crossed the mountains and took possession of the borders of that vast interior which had been rescued from the Papal grasp. This was the beginning of the continent's redemption—its first

rescue from the intellectual and moral enslavement to which it had hitherto seemed destined.

More than a hundred years have passed away, and the Papacy, defeated in that ancient struggle, is now contending for the possession of the same great area by methods more effectual, using here the liberty which she denies to others wherever she has power. She sends her emissaries with every new advance of population into the interior, and wherever towns arise and centres of influence and power appear, there rise her churches, her convents, her schools and colleges, and there are arrayed all the multiplied forms of her powerful agency. It is worth our while, as believers in the simple New Testament forms of Christianity, to make ourselves familiar with her growth, and with the methods by which it is achieved, that we may the better understand the problems of our country's destiny, and be the better prepared to labor for the triumphs of Divine truth, and for that purer civilization which can be attained only as it is permeated and determined by the Gospel of Jesus Christ and His apostles.

INDIANS.

The work originally sustained by the Missionary Union as in a most important sense a foreign mission, has been devolved upon the Home Mission Society—I mean the work among the Indians. It has been the policy of our government to commit the care of our 300,000 Indians to the different denominations. About 70,000, or nearly one-fourth, have been given to the Baptists, who have for many years been laborious and successful among some of the tribes. Among them we have some ninety churches, with 5,000 communicants in the Indian Territory. Ten new churches and about five hundred conversions are reported for last year. Among them we have had eight native and four white missionaries, besides our general missionary, and instead of their dying out, as so many believe, they are increasing in numbers, while they are supplying themselves with all the appliances of civilization. That to this down-cast people, so long the prey of designing men, the running sore in our public administration, the dishonor of our nation before the world, we owe the Gospel and a Christian civilization, is what every intelligent Christian acknowledges—but our duty in this direction can only be discharged through the Home Mission Society.—*Rev. W. Haigh, D.D.*



THE NATCHEZ SEMINARY.

Just outside the city of Natchez is a bluff over three hundred feet above the river, and commanding a view of the surrounding country for many miles.

The National Government selected this superb site for a Marine Hospital, and upon it erected a substantial building of brick. This was about thirty years ago. During the war for the Union the property was badly damaged. Later a whirlwind nearly destroyed the roof, and the estate fell into decay.

At an auction sale on behalf of the Government, the Society purchased the property for five thousand dollars. The Secretary of the Treasury could not accept so low a bid for what had cost so much. Congress finally passed a law authorizing and directing the acceptance. The deed was given to the Society,

and C. T. Sampson, Esq., of North Adams, Mass., furnished the money for the payment. The estate to-day could hardly be replaced for sixty thousand dollars.

Ten acres of ground, once beautiful, made into earthworks and forts in the war, now again bearing flowers and fruit, make up the possession.

The building restored and opened in October, 1877, will accommodate 125 students. There is a chapel, and fifteen or eighteen rooms for recitations and the use of teachers.

Twenty-one scholars were present the day of opening.

Sixty are in attendance to-day, though six months only have passed away.

The Rev. Chas. Ayer is Principal. He is assisted by Inman E. Page.

TEN REASONS WHY HOME MISSIONS SHOULD BE SUSTAINED.

I.—Simple obedience to the Master's command, to give the Gospel to every creature, demands it.

II.—We may be planting churches in which our children, or our children's children, shall find a religious home. It is bread cast upon the waters, that shall return after many days.

III.—Home Missions include the education of the Freedmen—a fact of vital importance to the cause of Christ and the moral and political future of that race.

IV.—This Society stimulates the building of Baptist meeting-houses.

V.—It proposes to try the influence of the Gospel of peace on our unfortunate and impracticable Indian population.

VI.—A large foreign-born population is dependent on Home Missions for the preaching of the Gospel in their native tongue.

VII.—The state-church idea, imported and fostered by these immigrants, is most successfully neutralized by Baptist preaching—regeneration against a birthright membership in the church of God.

VIII.—Home Missions offer to wealthy and intelligent business men the opportunity of personal inspection of the fields which invite their contributions. Constant traveling, or far-reaching business correspondence, should both acquaint them with the spiritual destitution of other parts of the land, and incite them to supply that need.

IX.—A friendly rivalry with other denominations should stimulate us to do our share of Home Mission work, and even to take the lead, especially when we claim to have, in our ordinances and preaching, a completer expression of Bible truths than they.

X.—Love of country should prompt us, since the moral and political character of great States, as yet unorganized, will be largely determined by the truth which we are commissioned to bear.

WAYS OF WORKING.

The Washington Ave. Baptist Church, of Brooklyn, N. Y., Rev. E. J. Haynes, pastor, has adopted a novel and striking way of presenting the claims of the denominational societies. The pastor publishes a letter setting forth the work accomplished by the societies some time previous to taking the collection. This extract from a recent letter explains itself.

"THE WORK OF THE HOME MISSION SOCIETY WE NOW PRESENT.

It is outside the State of New York, except with our foreign population, and mainly in the extreme West. It seeks to give the Gospel to the '*heathen at home*'—i. e., *Freedmen, Indians, the half-breeds of Mexico, and the Chinese*; to *build churches*, and to *furnish preachers* unto *fifteen millions* of our fellow-Americans, who have none of these things. It is the work for a patriot; for a father, who, in behalf of his little child, thinks on the twentieth century; but mainly for the Christian who toils 'in His name.' Three thousand dollars bestowed by this church may be reasonably expected and would be thankfully received.

NOTE.—Last year this Society organized *one new church for every week in the year, and for one week, nine*. It supported *two hundred and thirty-three* missionaries; caused over *twenty-two thousand sermons* to be preached, and *eleven thousand* prayer-meetings to be held; more than *sixty-one thousand families and individuals* to be religiously visited; *fifteen hundred converts* to be baptized, and cared for *fifteen thousand Sunday-school scholars*—all this among the neglected of our own land. Help! It is the evangelization of America. It is

'NORTH AMERICA FOR CHRIST.'

NOTE.—We have thought all the congregation, without distinction of membership, would welcome this straightforward word; and in case of members, we have ventured to hope that no father would give, in place of even the youngest child. Let each give for himself; give something, however small; learn the lesson, and take the blessing."

We have seen nothing more practical.

Church Edifice Department.

It is proposed, under this head, to present, when opportunity shall favor, plans for church edifices of moderate cost.

So many of our smaller churches erect unsightly and poorly adapted buildings, that the want of good models is apparent. Often the plan is prepared by a building committee and the carpenter. Too frequently the committee are unacquainted with their work, and the mechanic is not an architect. The house finished is past all remedy.

Beauty of design costs little or no more than bungling ugliness.

THE DESIGN

given herewith, prepared by Mr. W. S. Purdy, of 149 Broadway, New York, is a model of artistic excellence, utility and cheapness. The building is 30x45 feet outside. It

seats 144 in the main room; from 50 to 70 more can be accommodated by arranging the smaller rooms with descending doors in the partitions. A gallery over these rooms, for choir and organ, will, in addition, accommodate 30 or 40 people. The use of the smaller rooms is recommended only in case of emergency. Should the size of the

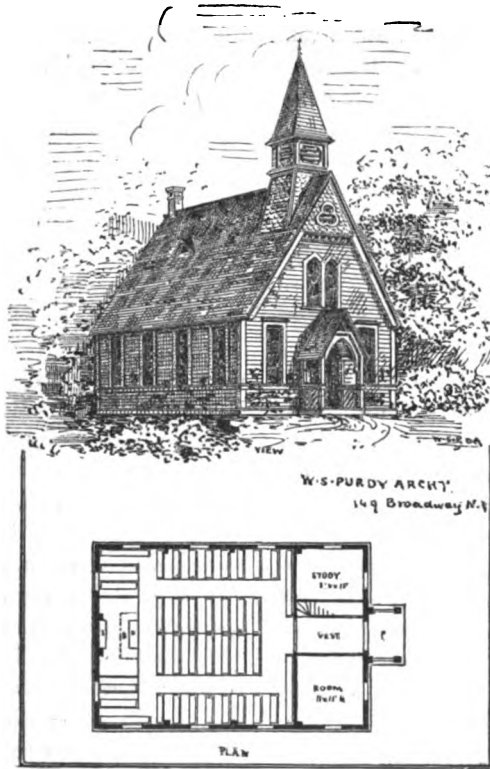
congregation demand it, another "bay," eleven feet, should be added to the length of the building. Even *two* "bays" can be put on without injury to the internal or external appearance of the house, a slight break only in the roof being required.

It is intended to heat the church by a furnace, the smaller rooms having stoves. A small furnace for these rooms would be cheaper and better.

The cheapest finish is to plaster throughout. The interior appearance can be improved, at slightly additional expense, by having the principal members of the frame show through the plaster. Wainscoting, and narrow ceiling in panels, are items that, if the expense (not great in either case) can be borne by the congregation, will more than repay for the expenditure in the improved appearance.

If a baptistry is placed in this church, dressing-rooms should be provided, either in the rear or in the basement, with stairs descending from the platform.

The total cost of the structure complete is estimated at \$2,700. Working plans can be obtained at small expense, by addressing the architect or the Society.



Editorial.

THE HOME MISSION MONTHLY.

It is hoped and believed by the Executive Board of the American Baptist Home Mission Society that the magazine of which the first number is now issued will be welcomed by the Society's friends. The measure has not been determined upon without serious and protracted consideration. Of all the large societies, whether of our own or of other denominations, known to us, this Society is the only one which has no organ of communication with its patrons and friends. For a long series of years this Society had its own publication; but this was abandoned in the hope of greater efficiency and economy by the use of the newspaper press. The obligations of the Society to the newspapers of the denomination during the period of the trial of that experiment are most warmly acknowledged. It was, however, found, in the course of time, that some of the purposes necessary could not be accomplished in that way; and it became a question whether that method could not be partially adhered to, an occasional publication by the Society itself being used for such purposes as the newspaper arrangement proved itself inadequate to accomplish. The Society cannot dispense with the friendly co-operation of the newspapers of the denomination. Those newspapers represent the sentiment on which the denomination itself rests; and, under any circumstances, their friendly regard and co-operation will be relied upon. But the committee to whom the whole subject was referred, after long consideration came to the conclusion that this Society would be obliged, like other societies, to have its own independent mode of communication. In determining that mode, the

form of a monthly magazine was adopted. It is issued at low cost, and, if generously supported by the friends of the Society, cannot be a burden on its treasury. It can be relied upon to pay its expenses many fold in the results which, by the blessing of God, it will be sure to accomplish. It will be received as the unquestioned organ of the purposes and methods of the administration of the Society. It will lay before the patrons of the Society distinct statements of the work in which the Society is engaged. It will portray the needs of the fields on which the Society operates. It will chronicle the fruits of the labors in which the Society is engaged. It will promote sympathy between missionaries on the field and donors at home. It will bring Home Missions into review at the monthly concerts of prayer for missions which are observed in our churches. It will aid pastors in communicating to their congregations the claims of Home Missions. And while furnishing a record of the transactions of the Society on which its funds are expended, it will give, as formerly, the opportunity of publishing monthly records of our receipts.

For a long time the calls for an issue of some form of publication from the Society have been numerous and urgent. The District Secretaries have felt deeply the need of such a publication. Pastors of churches have, in large numbers, called for the information which such a publication alone can give. Private members of churches—brethren and sisters—engaged in promoting the cause of Home Missions in the churches with which they are connected, have appealed to the rooms for information which nothing but a regular publication can supply. In resorting, therefore, to this measure, the Board have not gone in advance of public sentiment, but are only echoing that sentiment, as manifested in these multiform ways.

It now remains only that a circulation for this magazine be secured. In this good work we ask most earnestly the co-operation of our pastors, and of all active friends of Home Missions. The Board will endeavor to make a publication which shall be instructive and valuable—a compensation, many fold, for the small cost at which the magazine will be furnished. We commit the magazine to their friendly regard and to the blessing of Almighty God. We ask the prayers of our friends, that through the years to come it may be made the instrument of a constant and powerful impulse to the cause of Home Missions.

ANNUAL REPORT.

The Annual Report presented to the Society recounts the history of Home Missions, and shows that from the beginning of migrations from the coast into the interior of our country, the evangelization of new settlements and the establishment of Christian communities has been by the agency of Home Missions.

WORK OF THE YEAR.

The number of missionaries (including teachers) has been 222, the number of churches formed, 36, and the number of baptisms, 1,834. The number of persons, teachers and their classes, in the Sunday-schools under missionary care, has risen from 18,747 to 19,140, not including such as are in Union Schools.

The number of teachers in our eight schools for the education of preachers and teachers for the Freedmen, has been: males, 24; females, 11—total, 35. The number of students has been: males, 729; females, 327—total, 1,056, which is larger by nearly 200 than in any previous year. The money expended in this department has been \$61,-

016.88. Of this sum, however, \$11,807.13, has been expended in the reconstruction of the school building at Natchez. The total ordinary expense of support has been \$48,410.81. Of this sum \$4,025.01 was paid into the treasury designated for this purpose, and \$11,480.66 was paid by the students themselves, leaving \$32,905.14 as the amount paid from the general funds of the Society.

Missionary service among the Freedmen has been maintained to a limited extent, and in Georgia in co-operation with the Georgia Baptist State Convention.

The number of missionaries employed during the year among Germans, Scandinavians and French has been 46.

The mission to the Chinese, in California, has been maintained as usual, and missionary labors have been undertaken among the Chinese of Oregon during the year.

Appropriations from the Church Edifice Fund have been made to aid the building of eighteen houses of worship, and aid to five more has been promised.

Increasing interest has been manifested in our Indian Missions, and it is recommended to give more permanent character to the results of missionary labors by greater attention to education.

FINANCE.

The receipts into the treasury were \$175,209.33, and the expenditures \$174,119.88. The debt of the Society is \$45,433.18.

WOMEN'S WORK IN HOME MISSIONS.

The Report refers to the historical relations of women to the missionary work of the denomination, and to the extraordinary interest in Home Missions awakened among them during the past year. While regretting that the Society organized at Chicago has judged it to be its duty to withdraw from its

original relations to this Society, it expresses the hope that, in the Providence of God, these relations may be satisfactorily re-adjusted, and refers to measures undertaken for that end.

UNKNOWN MINISTERS.

The experience of some of the frontier churches, as narrated in correspondence received at our Rooms, indicates the very great importance that all such churches should make themselves sure of the character of roving men who appear among them professing to be Baptist ministers. This is a caution which churches in more favored regions would do equally well to observe. The danger is greater, however, on the frontiers. A minister who has character has always a history, and one which is easily traced. His record, if it has been a good one, will always furnish his credentials. A good man will be willing that his history shall be inquired into. A bad man will be sure to do damage. To avert the possibility of mischief, churches should always insist upon credentials.

CIRCULATE THE MAGAZINE.

Without being able to verify an opinion which must rest necessarily upon somewhat uncertain data, the Treasurer of the American Home Missionary Society expresses the belief that one-half the receipts of the Society come directly and indirectly from the influence of its monthly magazine. Legacies in large amounts come from people who have been readers of the magazine for twenty or thirty years, and of whom the Society has no knowledge, except that their names are on the subscription list of that periodical. It will be the design of this magazine to keep its readers familiar with the work of our Society. Help us, then, to circulate it. Send

us subscribers—send individual subscriptions, and church subscriptions—the greater the circulation, the less the cost, and the greater the advantage. Pastors, deacons, friends of Home Missions, give us your help, early and effectively.

The subscription price is, for the present, fixed at fifty cents per year. Direct to American Baptist Home Mission Society, Astor House Office, New York.

SUGGESTIVE FACTS.

The Society employs twelve missionaries who labor exclusively among the Indians.

The report of baptisms this year is 1,834, or 253 more than in 1877. This shows that the new churches are active, and are gaining strength.

While the Eastern Churches have fallen off in their general contributions, the Mission Churches in the West have also contributed \$2,731.14 less than a year ago.

Our missionaries preached during last year 20,047 sermons, and conducted 10,527 prayer-meetings. They also made 51,265 religious visits. What a vast summary of individual labor!

There are 593 more persons found in the Sabbath-schools and Bible classes of our Mission Churches than were there a year ago. The gain is not as large as hoped, but it is a gain. The total number is 19,140.

ROMAN CATHOLICS AND THE FREEDMEN.—The zeal of the Roman Catholics in behalf of the Freedmen manifests itself in Virginia by the establishment of a school at Barnesville, where they have commenced operations. A correspondent says: "They are paying higher wages than planters can pay, and they promise to educate free of cost all that will join them."

Our missionaries numbered 233 last year. Two hundred and twenty-two are on the books to-day—eleven workers less. Fields all over the South and West are needy and calling for the Gospel. If the means were

at hand, or could be provided, not less than a hundred men could at once be advantageously commissioned. Indeed there is a demand for a greater number.

It is well known that beside the "general depression," the West has had additional causes for financial suffering.

The ravages of the locusts and the potato bugs well nigh ruined certain localities.

For these burdened people to sustain religious organizations has been an unusual struggle. We, too, have borne extra burdens in the East. The Society has not been able to answer every demand made upon it, though the denial has caused its Board real pain. These facts will answer many questions which a comparison of the statistics of this year with that of 1877 will be sure to raise.

Think of a city where drinking saloons are numbered by scores; where Sundays are conspicuous by the noise and rowdiness of gamblers, fighters, horse-racers and idlers; where there is no meeting-house, no sound of Sabbath bell—sometimes no school-house—and then think of the anxiety of mothers, whose children are growing up accustomed to these things. What wishing and longing and praying for the services of the sanctuary—the Sabbath of childhood and womanhood in the land toward the rising sun.

There are towns throughout the West that will answer the above description—towns where marriages occur without a form of solemnization; where death-beds are, but no minister; where the body goes to earth, and the soul to God, without once hearing the sound of Gospel hope: "I am the resurrection and the life." "He that believeth in me, though he were dead, yet shall he live again."

Has the Home Mission Society and its work no claims upon you?

THE NEXT NUMBER.

It is possible that the issue of the second number of this magazine may be postponed to await the going into effect of the postage bill, now pending in Congress, and which it is not doubted will become a law before the close of the session.

Women's Work.

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

The Society which bears this name was formed at Tremont Temple, Boston, November 14th, 1877. The following is from their address

TO THEIR SISTERS IN NEW ENGLAND:

At a meeting of ladies in the Meionaon Tremont Temple, Boston, on the 14th of November, 1877, a *Woman's Baptist Home Mission Society* was formed, a constitution adopted, and officers chosen. The second article of the constitution reads: "The leading object of this Society shall be the evangelization of the women among the Freed people, the Indians, the heathen immigrants, and the new settlements of the West."

The third article of this constitution is as follows:

"This object it shall seek to accomplish by raising funds and sending out missionaries, teachers, and Bible readers, subject to the approval of the Executive Board of the Home Mission Society."

This step has not been taken without careful thought and earnest prayer for Divine guidance. Hoping that our sisters will be led to join us in this noble work, we submit to them the following

STATEMENT:

Permit us to say, first of all, that the Woman's Home Mission Society is in full sympathy with the Woman's Foreign Mission Society; that we remain the firm friends of this, and shall work in its behalf, while we add our humble but earnest efforts to help forward the great work of Home Missions.

Is there a call for such a society? Is there a condition of things in our home field that demands it? This question of *necessity* ought to settle the question of *duty*.

A man whose name is a tower of strength, and who has labored among the Freedmen for years, says: "The work required in the homes of the Freedmen is peculiarly woman's. The teaching and the influence of Christian women are *necessities*, if these homes are to be homes where Christianity and purity shall bless the household." It is the unanimous opinion of those who have labored longest among this people, that the elevation of the race depends on the elevation of the women; and that the creation of truly Christian homes, where virtue and purity shall flourish, is emphatically the work of Christian women, and *only* theirs.

The same state of things exists among the Indians. While the moral and spiritual degradation of their women is as great as among the darkest heathen, they cannot be reached in their homes by our brethren. The same is true in respect to the Chinese women on the Pacific coast, and of the semi-pagan women of Mexico.

Besides this evangelistic work in foreign lands, there is another department of labor to which women are especially adapted, and in which they could do great good, and greatly extend missionary influence—viz., *teaching*. The Home Mission Society has sustained not a few of our sisters as teachers among the Freed-women and the Indians. But on account of the rapid and great enlargement of its field, by the freeing of four millions of slaves, and by the coming of millions of foreigners to our country, many of whom are as ignorant of the Gospel as the heathen in Asia, they have found it impossible to do the work that ought to be done.

Now the question is, shall we unite our efforts with theirs, as we have with the Missionary Union, to extend and to prosecute this mission work with becoming vigor? Is not the call as loud and as imperative? Are not our obligations as sacred here as there? Is not the field as inviting, and the promise of usefulness as great?

In view of the necessities, so alike in both the Home and the Foreign fields, in view of the loud call for help from these neglected and degraded women in our own country, and of the great promise of usefulness among them, and in view of the command of our Master, "Go ye into all the world,"—"teach all nations,"—we have felt it our duty to *organize for Home Mission work*, and to prosecute it with equal or even greater vigor than we have that of Foreign Missions. We cordially and earnestly invite you to join us in this work. Will the Master hold us guiltless if we neglect it, if we pass by these needy ones in our own country? Will He not say to us, "This ought ye to have done, but not to have left the other undone"?

May we not hope that, with as little delay as possible, you will form auxiliary societies, or circles, in your several churches, to help on this great work, which the Master has so evidently put upon us? The small contribution of two cents a week from each of the sisters in our churches will enable us to send out and support many teachers and missionaries, who will enlighten the ignorant, elevate the degraded, and gladden hearts and homes with the blessed influence of the Gospel of Christ.

MRS. DR. J. BANVARD, *President*.

MRS. ANDREW J. LOUD, *Vice-President*.

MRS. THOMAS NICKERSON, *Cor. Secretary*.

MRS. DR. A. POLLARD, *Rec. Secretary*.

MISS S. B. PACKARD, *Treasurer*.

Communications may be addressed to either of the above names, at Room 6, Tremont Temple, Boston.

WOMEN'S BAPTIST HOME MISSION SOCIETY.

The following has been forwarded for the MONTHLY by Mrs. Swift, Corresponding Secretary of the Society.

This Society was organized in Chicago, February 1st, 1877, and was the result of a growing conviction in the minds of many that home missions had a kindred claim with foreign missions on the sympathy and means of Christian women.

Four years previous to this, the subject of such an organization was discussed by the women of Chicago, and though temporarily abandoned as not then feasible, was never lost sight of, nor ceased to have a place in their plans for Christian work. Prominent among the influences which finally resulted in the formation of the Society, was the entering of Miss Moore upon her work in New Orleans, supported by a few Sunday-schools and mission circles in Northern Illinois, and her great need of helpers. Also, still later, a Woman's Missionary Society was formed by Mrs. Blackall, of Chicago, among the Indian women, and from them came an appeal to Baptist women in the States to aid them in sending the Gospel to their sisters among the wild tribes. After various and prolonged efforts to unite the home and foreign work in an organization already existing, without success, a response was at last given to these convictions and appeals in the formation of this Society.

In the work of organization, the great purpose aimed at was to mark such a line of policy as would not preclude the Baptist women of any part of the country from uniting in one organization, constituting it a national society; thus not only uniting the Baptist women of the whole country in the loving bonds of common sympathy and interest, but also combining the strength of the Baptist sisterhood in work for their common country, as well as avoiding the many complications which would necessarily result from a multiplicity of societies for the accomplishment of the same work.

Like the Woman's Foreign Missionary Societies, this Society was organized not to do the same work which was already being well done by the general Society, but a greatly needed work not yet attempted by any Christian organization, but already so nobly begun by Miss Moore among the colored people in New Orleans, and which appealed especially to women—a work in the homes and for the elevation and christianization of the families of the more degraded populations of our country. Having observed the mighty power of a like agency in the hands of the Romish Church, the founders of this Society were profoundly convinced of the duty of Christian women to enter upon this special missionary work in their own country.

But, though urging the claims of this special work upon Baptist women, permeating all the plans of this Society is the one great purpose of forwarding as far as possible the whole home mission enterprise, by keeping constantly before the churches, through its auxiliaries, facts and appeals to awaken and stimulate increased interest in every department of home mission work.

One year of the Society's history has been completed. A year not of uninterrupted progress, nor unmarked by difficulties which ever attend the establishment of a great Christian enterprise, but a year replete with evidences of the Divine approval of its mission.

The Society is now supporting eight missionaries, and its branches are already found in fourteen States and Territories, while contributions have been received from nearly every Northern State; for which success, praise and honor alone belong to "Him whose we are and whom we serve."

WOMEN'S HOME MISSION SOCIETY OF MICHIGAN.

The following is from Mrs. S. Prentiss, of Detroit, Treasurer of the Society.

We were induced to commence operations as a separate Society by the frequent calls for aid from the agent of the American Baptist Home Mission Society, then soliciting funds for its work in Michigan, to the different Ladies' Benevolent and Missionary Societies already organized in our Baptist Churches, to help in sustaining the many feeble and newly organized churches in our own State, and also to aid in the support of a lady teacher and pupils in the school for Freedmen then commencing operations under the patronage of that Society in Nashville, Tennessee.

The results have proved the wisdom of so doing, as we have been enabled to unite in one the many scattered forces, while others, seeing the good accomplished by the Society, have been induced to join in our work. Our first year closed with the names of seventeen auxiliary societies; their contributions, when designated for special work, being sent to the American Baptist Home Mission Society. Early in the second year the entire support of two of the missionaries of that Society was undertaken; one to the Swedes in the Northern Peninsula, and Miss Dyer as teacher of Freedmen in Nashville. The Society has added to this work from time to time, as the increase in our receipts would allow.

At the close of the year ending October 15th, 1877, our Annual Report gave the names of eighty auxiliary societies, and ten mission bands, that had sent contributions, besides many gifts from friends, to aid in our work. The salaries of three missionaries had been paid for the year; nine others, including Miss Rounds, who is laboring among the Freedmen in the Indian Territory, had been aided, either in smaller sums of money, or in clothing, and several valuable boxes of clothing and bedding were sent to different Freedmen's schools in the South. At a board meeting October 15th, 1877, it was decided to continue to provide for the support of all missionaries to whom we had extended aid during the past year, and also to add to that work the support of another lady missionary among the Freedmen, which decision was carried into effect by sending Miss Vaughan to New Orleans.

In addition we arranged to send Rev. P. Jentoft, a most excellent and efficient Scandinavian missionary, to visit the church at Ishpening (a large number of its members being people of his nationality) three months of the present year, at a salary of \$40 per month and expenses paid. He has just returned from his first visit of one month, and most encouraging reports of the success of his labors there are received. Forty-three societies and six mission bands have remembered us generously during the half year just closing, and several boxes of bedding and clothing have been sent to missionaries and pastors in Michigan, one of bedding to Nashville Institute, Tennessee, one also to the Richmond Institute, Virginia, and clothing and bedding to the Institute in Augusta, Georgia. From past

experience we have no reason to think that any society that aided us last year will fail to remember us before the present year closes, and a number of new ones have been organized.

We have great reason to be grateful to God for having put it into our hearts to begin this work. His hand has led us all the way, and for whatever good has been accomplished we would give Him all the glory.

HOME MISSIONS IN THE SOUTH.

The Southern Baptist Convention opened its Twenty-third Annual Session at Nashville, May 9th.

In the department of Home Missions they presented the following general summary:

"Weeks of labor, 755; churches supplied, 37; other stations, 75; sermons, 1,944; addresses, 678; prayer and other religious meetings attended, 647; baptisms, 369; received by letter, 211; restorations, 98; professed conversion, not baptized by the missionary, 293; Sunday-schools, 39; pupils, 1,228; teachers, 112; teachers converted, 11; pupils converted, 139; religious visits, 2,615; miles traveled, 58,617.

"The work of this Board is, of course, but a tithe of the Home Mission work done by the Baptists of the South. Nearly all of the States have their own State Mission work, and many of the district associations supply the destitution within their own bounds, and send the Gospel to regions beyond."

NEEDS OF THE WEST.

Never, since the great Gothic and Germanic migrations into Western Europe, have such gigantic movements of population occurred as those which settled the Western States. Take, as examples, the five States embraced in the Northwestern Territory of 1787—Ohio, Michigan, Indiana, Illinois and Wisconsin. In the decade ending 1830, the population of these States increased from 792,719 to 1,470,018—the increase being 677,299 souls. The next ten years added 1,454,700, and in the next decade, ending 1850, 1,598,552 more crowded into this territory. The total increase for these thirty years was 3,730,541, or nearly a million more than the population of the original thirteen States at the time of the Revolution. In thirty years over *three millions* of men, women and children, from the East and Europe, marched into these wilds, to plant amongst their forests and over their vast prairies the institutions of a Christian civilization. Here, in these vast districts, brave men and good women are struggling, mostly without aid and without cries for aid, to make a home and get bread for their little ones, and, at the same time, to plant churches for the worship of God. Let no one think that the period for home-mission work is past.—*J. M. Gregory, LL.D., in Standard.*

From the Field.

"Watchman, what of the Night?"

MAINE.

WATERVILLE.—Rev. Eusebe Léger, Missionary, in a recent letter which tells its own story sufficiently, gives this information of the progress of the work among the French:

"The Gospel is making progress every day—it is now penetrating into new families that were bitterly opposed last year. The number of French Protestants here now exceed; one hundred souls. Two years ago there were only six.

"I have bought the building where I hold my meetings. It formerly contained a drinking saloon below and a dancing hall above.

"The Gospel has ruined both. With God's help this is to be a house of worship."

They have but 35 volumes in the Sunday-school library—are much in want of books and papers.

WEST VIRGINIA.

WHEELING.—The church sends the following report:

"We are encouraged in the dawning of a better day; we are united in our beloved and devoted pastor, who is bending his wonderfully-preserved energies to lead us up to a position we long ago should have occupied. Our congregations have grown in interest, numbers and permanence. During the last fifteen months we have received 25 by baptism—others waiting, 7 by restoration, 10 by letter. Families divided in religious sentiment have been united, and the work progresses."

GEORGIA.

The work in the South amongst the Freedmen was never more important than it is to-day. Their ignorance is distressing, yet many of them desire to learn.

They realize that the difference between their condition and that of their white brethren is largely one of education. To obtain this, the more intelligent work against great odds.

Two of the late students of Dr. Roberts' school at Augusta are under the joint appointment of this Society and of the Georgia Baptist State Convention. These brethren (Love and Mitchell) are already encouragingly successful workers.

The Rev. Dr. De Votie, Corresponding Secretary of the State Convention, in a note commending their labors, and calling attention to the awakening interest in educational matters among the Freedmen themselves, says:

"I purpose to attend their Convention, which meets in Brunswick in May. If they freely engage in this enterprise, and move the masses, their contributions will surprise you. Though the amounts are small (they love to give a nickel), if we can get them well under way you will be surprised at the harvest. My belief is that there will be a mighty self-supporting work in Georgia in a short time."

"Four hundred thousand souls in Georgia partially lifted out of the dark pit of ignorance and sin, about to fall into heathendom. The Romanists see their condition, and strong efforts are being made by the priesthood to bring them into the fold of Rome.

"On Saturday last a Judge of our Supreme Court said to me, 'You Protestants must lock shields and meet this anti-Christ—the danger is imminent.'"

WASHINGTON.—Rev. Emanuel K. Love (spoken of above) submits, in part, the following as the report for his first quarter. The handwriting is good, and while some of us may smile at the amount of work laid out for his "ministers' and deacons' meetings," we must acknowledge the clearness of the order, and the evident earnestness with which it was carried out.

"You will find in my report imperfections, no doubt; but it is owing to the fact that I did not know that things your form of report calls for would be required.

"I have organized one Sabbath-school, made eleven addresses, held several protracted meetings, and leave the results with God.

"I have held several ministers' and deacons' meetings, one of which was thronged. I conducted them as follows: 1st. A lecture upon Church Order 2d. Church History. 3d. Deacon's Office. 4th. Minister's Office and Duties. 5th. Sermonizing. 6th. Church Discipline. 7th. Christianity. 8th. Temperance. For a week I was engaged in this glorious work, accompanied, I believe, by the Holy Spirit.

"The whole object of my life is to preach Christ and His Cross, until I am changed by death. I have scarcely missed a single night without either preaching or lecturing. Oh, we want to do something for the elevation of our poor, ignorant and heretofore down-trodden race. We want to work for those at home and abroad."

DAWSON.—Rev. J. H. Corley writes:

"The colored people need BIBLES. In visiting a poor old colored man near me, I must carry my book along. He will die in a day or two, but his family will still need a Bible."

LOUISIANA.

NEW ORLEANS.—Miss Carrie R. Vaughan, missionary of this Society to the Freedmen in this city and vicinity, is greatly encouraged in her work.

As a sample of what she is doing, the following extract from a recent letter is presented:

"Upon April 6th I left home to revisit two or three places where schools had been established. Reaching the first about ten A. M., I found some of the people

of the Baptist Church, and planned a children's meeting for the afternoon, sending word to distant plantations and visiting those near by myself; quite a crowd collected at the appointed time. The exercises consisted of singing, memorizing and reciting verses from the Scriptures and the Catechism.

"It was Saturday. In the evening a large congregation gathered, but not till late, as the custom is. The people sang and shouted praises. One who has never heard regular plantation melodies cannot picture the manner in which they would sing, 'Oh, run, sinner, run; I've got religion—in the promised land!'"

"Two young brethren then preached—one could read quite well, the other only the simplest words; this one, however, knew his text by heart. I was invited to address the meeting after they had finished; my remarks were to be on Temperance, by previous promise. God was with us, I think, for thirty signed the pledge after service. Others have followed since."

"The next day I attended a funeral service in the next church. They preach a sermon a year after the person dies. The first speaker, a man of intelligence, preached a good sermon; the only characteristic remark I remember was: 'Small-pox's made religion mighty skase in parts last year.' The next speaker, more excitable, was unintelligible. At the conclusion they *passed cake and wine*. Those who had signed the pledge did not drink. I was informed that this was hospitality furnished by the friends of the deceased. I had been here before, they knew me to be a friend, and I remonstrated with them; this they received kindly."

"In the evening I took the whole service; I spoke again of Temperance. A deacon declared himself 'convicted,' and with fourteen others signed the pledge."

"Many mornings in the city are spent in Bible-reading from house to house. Afternoons are taken up in sewing-schools."

Miss Vaughan speaks with appreciation of Miss Moore's four years of hard work in this vicinity.

KANSAS.

From a recent note received from Rev. J. C. Post, Hutchinson, we extract the following:

"Can any one tell what we are to do for the many large towns to grow up in the near future?"

"The farming land will all be taken in five years; it will then be a time of city enlargement."

"Do the Christian people see this?"

The policy of the Society is to stimulate, encourage and help. It seldom feels called upon to give all the funds required to carry out any project in one place. That this policy, assistance and sympathy, is appreciated, the following, from SALINA, Kas., shows:

"We have pushed on, until now our parsonage is up and ready for the plastering. Last Sabbath eve the largest congregation was gathered in the Baptist Church yet seen. Upon Saturday eve three were baptized. We are hopeful and energetic."

INDIAN TERRITORY.

EUFAULA.—The Rev. W. McCombs, reports the religious status of the Creek and Seminole nations as follows:

"Number of Sunday-schools, 20; scholars, 510; teachers, 36. A lively interest is apparent. Upon Sunday, 14th April, twenty-five were baptized."

"At the extreme end of the Creek Territory, near the Sax and Fox Agency, a church was organized April 21st. Other and destitute regions are calling for the Gospel."

MINNESOTA.

Recent developments have called attention to the destitution in regard to Gospel privileges in this State. Letters imploring missionary preaching are coming in, with no way by which they may be answered. *Men* are waiting. Who will furnish the *means*?

G. H. Keith, Esq., Cor. Sec. of the State Convention, writes:

"The more than forty millions of bushels of wheat raised here last year, notwithstanding the destruction by the locusts, called the attention of the whole country to this State. Nearly a million acres of wild land have been purchased since last fall. For the next few years emigration will be the heaviest known to this State."

"Shall we, as Baptists, be prepared to reap the benefits of this increase in the population?"

"To-day we are doing less than four years ago. We are holding Home Mission Meetings, in this way trying to arouse interest."

"There are three points which should be occupied at once—all on railroads, all important. A dozen others should be followed up."

FARGO.—Rev. J. E. Wood, Missionary, writes of this place:

"I preached to a large congregation morning and evening. There are Baptists enough to organize a church."

"Others are expected to come, and before many months an organization will be effected."

COLORADO.

GREELEY.—Is supplied by the Rev. B. H. Yerkes. The town has a population of about 2,500 people and a neat Baptist Church edifice, with a live congregation of from one to three hundred.

From a recent letter we make this extract:

"The Lord has done great things for us the past quarter."

"After the week of prayer the church held meetings for five weeks. Between thirty and forty asked for prayers—about half of these profess hope in Christ."

"We baptized eleven candidates during February."

"I do hope that the Society can do something toward caring for Loveland; it is sure to be a good town surrounded by farms. *I have secured lots*, and found ten or more Baptists. Longmont, Loveland

and Fort Collins are on the same railroad. No Baptist preaching at either. *We could take the lead, if a good man could be put on the field at once.*"

The above italics are our own. "The fields are white."

PUEBLO.—Rev. W. A. Caplinger reports the work progressing. There are many Baptists from the East holding letters. These are specially labored with. Extra meetings are to be organized, with Evangelist Miller as assistant.

"The Atchison, Topeka and Santa Fe Railroad will go to Trinidad and into New Mexico. All these places should be looked after. We are negotiating for lots here—hope to secure them soon. The lots are valued at eleven hundred dollars, and could not be secured for less except for church purposes."

Our Free Gold, a paper published by the Pastor of the Baptist Church, Colorado Springs, says:

"Colorado Springs probably sends as many people to church as any other community in the State, in proportion to population. This, with our large number of invalids and peculiar out-door attractions, is a good showing. In the time of our observation there has been decided improvement in the Sabbath habits of our city. We think that fully twice as many persons attend church here now as did two years ago. The gain at the Baptist Church as been at least that much, perhaps more. One of our largest congregations at present hardly existed then, others have improved, while in the remainder, taken altogether, there has certainly been no decline.

"Still the millennium has not come. There is yet room for improvement, and a neglect of the house of God that should make every good citizen, as well as Christian, blush at least once a week. Special attention of Baptists invited."

NEBRASKA.

Rev. J. W. Osborn, Missionary at Fremont, writes of the great need of Nebraska:

"The last quarter has been one of interest and spirituality. The early weeks of January were spent in special effort. Several profess conversion. One has been received for baptism. Three more are to follow, unless deterred. Opposing influences are strong. Yet advancement is constant and Christians are hopeful. We are expecting great things from the May meetings. Oh, how much we need help here!"

The Sunday-school numbers just 100 scholars, with 10 teachers.

OREGON.

EUGENE.—Rev. C. W. Rees, writes:

"I think no field outside of Portland and Salem is of more importance in Oregon than this. It is so regarded, too, by the brethren throughout the State.

"Here is the State University, with over 200 students.

"The city is situated on the California and Oregon R. R., and at the head of navigation on the Willamette

River. It is in the midst of an agricultural valley and has an increasing population. It now numbers over 2,000 souls. Our congregation is one of the largest in the city."

Contributions and Legacies.

FOR APRIL, 1878.

[Contributions and legacies not otherwise noted are for general purposes. Abbreviations **F. F.** and **C. E. F.** denote respectively **FREEDMEN'S FUND** and **CHURCH EDIFICE FUND.**]

NEW HAMPSHIRE, \$25.00.

F. F. Great Falls, J. P. Dixon..... \$25.00

MASSACHUSETTS, \$50.00.

Brookline, T. Griggs..... 50.00

NEW YORK, \$748.38.

New York, South Church 10.00
 Brooklyn, First Church, Williamsburgh..... 101.25
 Cazenovia Village Church..... 63.63
 Yates Church..... 10.50
 Geneva Church..... 50.00
 Oneida Church..... 13.00
 Sallwater, Second Church..... 40.00
 Saratoga Springs, Second Church..... 20.00
 Manchester, Daniel Arnold..... 30.00
F. F. Hudson, Sunday-school Missionary Society for
Leland University..... 25.00
 State Colonization Society for support of students in
Richmond Institute..... 375.00
LEGACIES. Owego, Mrs. Laura J. Morton in add., per
 E. S. Buckbee..... 10.00

NEW JERSEY, \$43.39.

Piscataway, First Church..... 43.39

VIRGINIA, \$305.50.

F. F. Richmond, proceeds of prize declamation, for
 library..... 11.50
 Students..... 170.00
 Prof. J. E. Jones..... 40.00
 Prof. D. N. Vassar..... 25.00
 Friend..... 10.00

The following on Endowment Fund:

J. Corby..... 10.00
 Andrew Moore..... 5.00
 H. G. Dewers..... 5.00
 B. J. Medley..... 4.00
 L. H. Schaubes..... 5.00
 Aaron Wells..... 5.00
 M. W. Braxton..... 3.00
 Dow Hunt..... 5.00
 J. D. Smith..... 2.00
 J. Russell..... 5.00

\$305.50

TENNESSEE, \$590.00.

F. F. Nashville, Students..... \$571.80
 Cash..... 18.20

\$590.00

MICHIGAN, \$25.00.

F. F. Detroit, Woman's Home Mission Society of
 Mich., desig..... \$25.00

TOTAL FOR MONTH..... \$1,787.27

THE BAPTIST HOME MISSION MONTHLY.

VOL. 1.

AUGUST, 1878.

NO. 2.

THE EXPANSION OF MISSIONARY WORK.

A special meeting of our Missionary Committee was held July 8th, for the purpose of a careful survey of our present missionary operations, with a view to a settlement of comparative claims in making further appropriations. The Committee were furnished with carefully tabulated statements, setting forth the number of missionaries in each State, with the amounts appropriated for their support. It was not surprising that in the drift of events there had come to be inequalities, some States getting more and some less than their relative proportions. A part of the object of the examination was to ascertain to what extent these inequalities had come to exist. The Committee have no favorites, and desire to expend the money committed to their trust so as to do the best possible justice to all claims. The inequalities ascertained were, however, but the least important part of the results of this examination. The great impression on the minds of the Committee was that of profound sorrow and humiliation that the Society was able to do so little in the presence of necessities so vast. Mormonism must perish in Utah; and shall not the Baptists do their part to make Utah a Christian State? We have no missionary there. One is waiting to be sent, but we cannot send him. In New Mexico and Arizona, where our Presbyterian brethren are building on the foundations which were laid by this Society,

and are gratefully acknowledging the value and importance of our labors, are fields in whose behalf the most earnest appeals are addressed to us; and yet we have no power to resume our abandoned work. Those territories are to be penetrated by railroads, and, besides their minerals, are to yield cattle and wool to the industry and enterprise of our people. Shall those territories become the seats of Christianized populations? The Committee considered the States and Territories having a more rapid development—Kansas, Nebraska and Minnesota filling up with marvelous immigrations; California, Oregon and Washington Territory—all destined to be great States, and all imploring help; the intervening territories—Dakota, sought at this very hour as the home of thousands; and the mountain regions beyond, which settlers are everywhere penetrating. The time has come when there is no part of our soil which somebody is not seeking, and which railroads are not making possible of settlement. With our work still incomplete in Wisconsin and Iowa, all this vast region beyond looks to the Christianity of the older States to lay the foundations of Christian society, and to help in the first upbuilding of the fabric whose character will determine the destiny of one-third of the continent for generations to come. When the Committee had thus surveyed the field, they proceeded to estimate the outlays for which there is an immediate and urgent necessity, and when they had made up this schedule, they found that it required an INCREASE of appropriations for purely mission-

ary work to the amount of **fifteen thousand, one hundred and twenty-five dollars.**

This is but the expansion of our missionary work on a scale cut down to the lowest possible estimate. Give us more than this, and you will see how quickly our work adjusts itself to your gifts. If we fall short of this, we decline opportunities which God's providence opens. And when we remember that thus far the Gospel, which has made New York and Ohio Christian States, was a Gospel borne by home mission laborers—that this has been true of our entire outmoving population since 1763—if we decline the opportunities for continuing this work which Providence opens, we decline all the lessons of one hundred years of experience, and fall to an inferior place in the great Christian host who are seeking the conquest of our country for Jesus Christ. Shall we stand still, then, or shall we advance?

OUR SCHOOLS—WHAT ARE THEY?

It will be pardoned to us by those of our friends for whom this question requires no answer, if we enter on some explanations for the sake of those who still need to be informed. The Schools for the Freedmen, which the American Baptist Home Mission Society originated or is sustaining, are eight in number, and are as follows:

WAYLAND SEMINARY, Washington, D. C., under the Principalship of Rev. G. M. P. King; with students last year, males, 79, females, 15; total, 94.

RICHMOND INSTITUTE, Richmond, Va., under Rev. C. H. Corey; males, 104.

SHAW UNIVERSITY, Raleigh, N. C., under Rev. H. M. Tupper; males, 133, females, 106; total, 239.

BENEDICT INSTITUTE, Columbia, S. C., under Rev. Lewis Colby; males, 70, females, 48; total, 118.

AUGUSTA INSTITUTE, Augusta, Ga., under Rev. Joseph T. Robert, LL. D.; males, 92.

LELAND UNIVERSITY, New Orleans, La., under Rev. M. Stone, D. D.; males, 103, females, 43; total, 146.

NASHVILLE INSTITUTE, Nashville, Tenn., under Rev. D. W. Phillips, D. D.; males, 128, females, 75; total, 203.

NATCHEZ SEMINARY, Natchez, Miss., under Rev. Charles Ayer; males, 20, females, 40; total, 60.

Total number of males in all schools, 729, total number of females, 327; total of both sexes, 1,056.

OBJECT OF THE SCHOOLS.

These schools have for their object the educating of preachers and teachers of the colored race. There are in them some pupils who do not come within these classes, but their use of the schools is incidental. The schools exist for their missionary character and work. They are strictly Christian schools, whose aim it is to give to the colored churches a more intelligent ministry, and to the public and other schools for the general education of the race a better class of teachers. In most of the schools females are taught, as well as males, and this is done under the fixed conviction that the men cannot be lifted up unless the women are lifted up with them.

This form of labor for the spiritual and temporal welfare of the Freedmen was adopted as being that which is surest to yield permanent fruit. Some hundreds go from these schools every year, with more or less of education, to be the leaders of their people. And they go, not with the knowledge and discipline which they get from books only, but carrying the influence of an atmosphere of higher and better life, with self-respect augmented, with ideas of character and work as elements of civilization, un-

derstanding Christian life to be good behavior as well as devout feeling, and with good instruction on the character and administration of Christian churches. These schools have ceased to be an experiment. They have proved their value by their fruits, and have been so used as to win the confidence and regard of both the white and the colored races of the South.

But their mission is but just begun. The great mass of the colored preachers of the South are extremely ignorant; many of them, we are assured by the best testimony, "do not know enough of the Gospel to lead a poor, inquiring sinner to Jesus Christ for salvation." It is only gradually that these can be replaced by a ministry more intelligent. The work of more than one generation is before us.

And to give them better teachers for their public schools is to carry the process of elevation directly to the great mass of the people. It is to spread through their communities an element of intellectual and moral leadership which cannot but make itself felt in the improvement of the general condition.

COST OF THE SCHOOLS.

These eight schools were maintained last year at a cost to the Society of \$36,930.15. This paid the salaries of teachers, insurance, and expenses of taking care of buildings, and all beneficiary aid toward the support of students. For it should be borne in mind that this instruction is not made altogether a gratuity. It cost, for example, to support the Nashville Institute, with its 203 students, \$10,997.51; but of this sum there was paid for tuition and board by the students themselves \$5,270.43, or almost one-half of the whole amount. In giving to these colored preachers and teachers the advantages of education, we are helping those who have shown that they know how to help themselves. These fig-

ures are as gratifying as they are surprising. The amount of self-help differs in different schools. There is greater poverty in some sections than in others. All are required to do their utmost towards self-support. Some need aid, and must have it. It is our experience that \$50 will make provision for a beneficiary for a year. Some require less than this, none receive more. At how small a cost one of these young men, or young women, can have the advantages to prepare them for preaching or teaching! Perhaps some reader whose eye passes over these lines will send us fifty dollars to provide aid in some such case—aid never furnished except, in the judgment of the Principal, it is deserved. The Society will thank you for the contribution, and the influence of it will be felt in the undying processes of intellectual growth and influence among the colored people.

THE DEBT WE ARE CARRYING.

This debt was chiefly incurred in this very work. There were buildings to be erected, and special funds for the purpose were inadequate. These buildings are all paid for, and some of them are large and valuable. No encumbrance rests on any of them. But the Society is in debt \$45,000. Perhaps you will do something to lift from its shoulders this great burden.

CRACKERS BECOME SIXPENNY LOAVES.

The venerable Deacon Day, of Portsmouth, N. H., was a good man, devout in spirit, and liberal in the distribution of his limited means. His business was in some way connected with the coast fishery, and his place of business was on one of the docks. He had two grand-daughters dependent upon him; and his pastor, who was the Rev. Luther Crawford, afterwards the second Corresponding Secretary of the American Baptist Home

Mission Society, was a little anxious lest the liberal disposition of the good deacon should lead him to give away more of his income than he could afford to give. He therefore expostulated with him on that subject. "Well, parson," said he—for so he was accustomed to call his minister—"I don't wish to do wrong; I will think about it and pray about it." A few days afterwards, meeting Mr. Crawford, he said: "Parson, I have thought of what you said to me, and I have had a dream. I thought I was standing on the dock, and was throwing out upon the water little crackers, and presently I saw them all coming back in sixpenny loaves." Mr. Crawford smiled, and said to the good deacon that he would not interfere any more with the liberality of his habits.

We were reminded of this by a little incident which lately occurred in our rooms. The pastor of a small and feeble church sent to us a contribution of three dollars from his church, saying: "The contribution is small, but we are few." The next morning there came a letter to our Treasurer from the pastor of a more favored church, announcing a collection for the Society of about sixty-five dollars, "with twenty-five dollars designated for the pastor of the ——— Baptist Church, for him to use in the interests of the church as he deems best." *The church designated was the precious little church from which the three dollars had been received the day before.*

THE ONE QUESTION.

It is not a question of men and women to do the work—it is not a question of opportunities for work—it is not a question of claims for work—it is a question of means of supporting workers. And the question of means is not a question of ability. The crumbs from our tables would support and multiply our

missionaries. This is metaphor, to be sure—but it is scarcely exaggeration. Our missionary societies never fail of support because the amount required is a great tax on our people, but because that which they can give without unreasonable sacrifice is not gathered up for the Lord's treasury. Perhaps it is from inconsideration—perhaps from inadequate instruction—very often it is from simple want of opportunity to give. An intelligent and tender appeal will always bring from Christian hearts an offering for Christ's cause—and when the offerings of a numerous people are aggregated they make a large sum. The one question of the Home Mission Society is, whether the Baptist churches will rally to its support, and send to its treasury the money to do its work. It needs to-day the reduplication of its funds. We mean just what we say. If every donor of the last year were to double his gift this year, it would do no more than pay our debt and give to our work the expansion which its necessities require. Reader, will you double your gift? Will the pastor who reads this ask his people to double their gifts? If last year you failed altogether, will you this year make up the loss to us by an immediate and abounding liberality? At every meeting of our committees, at every Board meeting, in all correspondence of the Society, our one paramount question is that of means to do our Society's work. Take this thought with you—lie down with it—wake with it—and in the hearty cheerfulness of your giving, bear witness of your desire to carry to the destitute of your country, the blessings of that Gospel which has brought to your own heart the hope of an immortal life. A Christian is a missionary, because he cannot but tell to others of the Saviour he has found for himself. So has the Gospel been brought to us, and so is it to be borne, till the perfected reign of Jesus Christ.

Church Edifice Department.

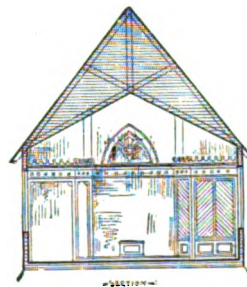
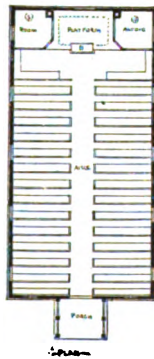
A CHURCH EDIFICE FOR \$1,500.

We have asked Mr. Purdy, who has taken so intelligent an interest in our desire to promote the building of tasteful and inexpensive churches, to give us a design for a church to cost no more than \$1,500 above the foundations and seating about 200 persons. We have required that it should furnish the opportunity of a baptistery if necessary. In the accompanying engraving is the very satisfactory result. This building is 25x50 feet, and has sittings for 180 adult persons in the pews. That, as congregations run, will furnish sittings for 200, certainly, if the space furnished in the alcoves is utilized for the purpose, as in warm weather, when the stoves are not used, it can be. At very little additional expense the building can be made 25x60, and this will make 48 sittings more, and improve the proportions of the structure. It is the design to plaster the walls in sand finish, and to put wooden cornices in the angles. At the low cost the wood-work must be plain, but may be in tasteful forms.

The low cost is secured by the simplicity of the structure. The roof has no break whatever, and there is no exterior addition except the porch in front, which becomes, by being enclosed with movable doors, a vestibule in winter, and the hood above it, which shelters the bell. The form of the interior is equally

simple. The whole interior is unbroken in the ceiling, the alcoves on the sides of the pulpit rising no higher than the slightly ornamented work above their openings. This ornamental work runs back to and across the wall in the rear of the pulpit, forming a relief on the otherwise blank space. These alcoves are intended to be closed by shutters, as seen on the right hand side, when the enclosure is required for baptismal occasions. At other times the shutters may be removed, or may be folded on hinges. The stoves in these alcoves are quite out of the way, and are near the chimneys, which become one before leaving the roof. If an organ is to be used it should be placed at one of the alcoves, with the choir in front.

This building is perfectly suited to the purposes of Sunday-schools and prayer meetings, and will answer for those purposes if later prosperity justifies the erection of a larger



church. When this is contemplated, or perhaps with reference to present use, it might be well to use reversible school seats, which are inexpensive and readily obtained. The one thing required to make this building one which shall impress every beholder as constructed for religious purposes, and harmonizing with that end, is the use of really good and tasteful stained glass windows. There is a great deal of very shabby glass staining. We recommend nothing of the sort. Here again tasteful forms may be inexpensive, and the most satisfactory results be brought within the reach of small and feeble congregations.

We can very readily conceive that a mechanic who fancies himself an architect, but is not, could take this design and make a failure, but we will assure an agreeable result as to cost and taste, to any church that will procure and follow the architect's own designs. We will cheerfully answer all questions as to materials, foundations, or any other matters on which information may be sought.

Editorial.

THE HOME MISSION MONTHLY.

It was stated in our first number, issued at the end of May, that possibly the second number might be postponed for the going into effect of the new postal law, which was expected to be in operation before the close of the late session of Congress. We regret to say that the bill failed to become a law. It was a bill prepared with great care, was thoroughly matured and generally satisfactory. It was ready to be put upon its passage in the Senate in the last hours of the session; and at the moment when a single objection would throw it over, Senator Harris objected, and

this important measure failed. Its operation would have facilitated our attempts to put the MONTHLY into circulation, by enabling us, among other things, to send specimen copies at subscribers' rates. We shall be deprived of this advantage.

We thank the friends of Home Missions for the welcome they have so generally given to the MONTHLY. We shall endeavor to make it a help to the cause, by keeping before them in more complete form intelligence of the work in which our Society is engaged. We ask them to help us, by promoting the circulation of the magazine. The subscription price is very low, and it is important to the Society that the circulation be made as large as possible.

By the postal law, as it stands, this magazine can be sent at magazine rates to none but subscribers. The law is explicit on that subject. To subscribers who pay, or undertake to pay, the subscription price, it will go in the mail at a postal rate of three cents per pound. To all others it will go at transient rates only, each wrapper bearing a stamp. It is impossible for us, therefore, to make a gratuitous list. We beg our friends to bear this in mind, and to arrange that lists of subscribers, including always the pastor's name, be made and forwarded. We earnestly desire that pastors shall have the MONTHLY, to make complete their own knowledge of the Society, and to enable them at monthly concerts, and in other appeals on our behalf, to impart their knowledge to others.

WELCOME TO THE HOME MISSION MONTHLY.

The venerable writer of the following, now beyond his four score years, and waiting for the coming of his Lord, has been for years among the large donors to the Society. Last

year he gave one thousand dollars towards the payment of our debt. We are thankful for the welcome with which he greets our Monthly, and we are delighted to echo his suggestion. Send, send your dollars for our Monthly and our Debt.

Mansfield, July 11th, 1878.

Welcome, welcome to the BAPTIST HOME MONTHLY. It is just what we want in all our families and all our churches. And now why not make double work. Let a hundred thousand friends *send each one a dollar*, and that will pay for the BAPTIST HOME MONTHLY and the *debt of the American Baptist Home Mission Society*. Let the invitation sound out over the land and the work be done speedily and heartily. "The Lord loves a cheerful giver."

I enclose my dollar.

JOHN BLAIN.

Women's Work.

WHAT WOMEN HAVE DONE FOR HOME MISSIONS.

The following is from the Annual Report of the Executive Board of the American Baptist Home Mission Society, presented to the Society at Cleveland in May last:

The women of our churches constitute the larger part of our members, and bear the same relation to the work of evangelization by a community of churches, which they bear to the work of evangelization by a particular church. They are, therefore, as essential to the missionary organization as to the church. It is they who, by their active spiritual sympathy, and by their facility for organization, are capable, more than the other sex, of giving to the missionary cause the universality of co-operation which is so essential to the full vigor of its work. Home

Missions owe to them an older debt than do Foreign. Of the sum of \$1,471.75 received into the treasury of the Massachusetts Baptist Missionary Society in the year ending 1811, the sum of \$403.54 was from Female Societies, and \$30.75 from individual women, making \$434.29, or not much less than one-third of the total receipts from women. And this in addition to what they may have given in the reported church contributions. In like manner, in the year ending 1812, out of a total of \$1,288.16, the amount which was given by women was \$439.97, or more than one-third. In the year ending 1813, out of a total of \$1,056.71, the amount from women was \$415.84, or about two-fifths. In the year ending 1814, out of a total of \$1,044.35, the amount from women was \$275.30, or more than one-quarter. In the year ending 1815, out of a total amount of \$1,266.86, the amount from women was \$394.93, or more than one-third. In the five years, out of a total of \$6,133.83, the amount from women was \$1,959.33, or nearly one-third, and of this sum \$1,793.62, or more than nine-tenths, was from Female Societies. These Societies were generally known as "Female Mite Societies." Their contributions were made up of small sums, but they aggregated a large relative amount, and they were recognized as a strong force in the Home Mission work which carried the Gospel to what were then known as the wilds of Western New York. One of these Societies, organized in 1806, the "Female Mite Society" of the First Baptist Church in Providence, is still in existence, and has the honor, so far as is known, of being the oldest Baptist Society now engaged in any form of Home Mission work. It was this zeal and capacity of our women for organization which lent so powerful an impulse to our early work in Foreign Missions. In the first Triennial meeting of

the Baptist General Convention in 1817, out of forty Societies represented by delegates, six were Female Societies, and out of one hundred and eighty-nine auxiliary Societies by which the Convention was at that time sustained, one hundred and twelve, or three-fifths of the whole number, were societies of women. The American Baptist Home Mission Society has, in like manner, from the day of its origin, rested largely on the support of the women of our churches. An analysis of the Society's receipts for the purposes of illustrating the extent of the dependence is impracticable, but the fact is demonstrated in the sources of the legacies of which the Society has been the recipient. In the forty-six years of the Society's history, of the 693 persons who have made bequests to its treasury, 375 were women, and of the total sum received from legacies during that time, amounting to \$378,933.49, the sum received from the bequests of women has been \$148,328.81. •

WHAT OUR SISTERS CAN DO TO HELP THE WORK OF OUR SOCIETY.

A few Christian women, earnestly devoted to the work of the American Baptist Home Mission Society, lately put to the Corresponding Secretary this question: "What do you wish us to do?" We will give the substance of the answer which was made.

1. We ask of our sisters, as members of our churches, in which there is neither male nor female, but all are one in Christ Jesus, to contribute to our treasury in the ordinary contributions of the churches to which they belong. This Society is not a society of men, nor does it carry the gospel to men only. Of the 208 persons made Life Members of this Society last year by the payment of \$30 for each, 85, or two-fifths, were women. Of the

many thousands of persons now Life Members of the Society, and forming its great constituency, the proportion of women is probably not less. As it is formed of men and women, so it bears the gospel to men and women; and women, more ready than men to receive the gospel of salvation—more than men receive the benefits of its missionary labors. It looks to all for support, and carries to all its blessings—to men and women and children—seeking those who otherwise would be without the blessings of the gospel of salvation. It asks those who have received freely and together to give freely and together to carry the gospel to the inhabitants of the new settlements, and to the waste places of our country. It asks our sisters to be thoughtful in seeing that the Home Mission Society is not overlooked and forgotten in the annual collections of the churches, and to take their places willingly as collectors in its behalf. It asks them to remember the Society in their wills, that the work which they are doing in their lifetime in behalf of the Society may be continued when they themselves have passed to the blessed inheritance of the just. More than half of the whole number of bequests made to the Society have been made by women. The Society could not live separated from the sympathy and support of women.

2. We ask our sisters to make specialties of certain forms of work which appeal specially to the sex. Of these forms of work there are three:

(1.) The educational. The Society's work in behalf of the Freedmen has taken form under the teachings of experience. With the dawn of emancipation the Society sent a great many missionaries and missionary teachers, male and female, to the Freedmen, taking up the work in any way which opportunity offered, but learning at length that to educate

preachers and teachers for them, *of their own race*, was the first great duty. In no other way could the Society so reach, and so lift up into permanent advancement, the whole race. Hence arose our eight great schools for this purpose, out of which go among the colored people of the South, every year, with more or less of sound Christian education, some hundreds of preachers and teachers. Many remain through courses of three to five years, to be the intellectual and moral leaders of their people, and to illustrate in their homes the character of the new civilization of the race.

In these schools we have eleven female teachers, supported at a cost of about \$5,000 per year. We ask our sisters to support these teachers. In these schools are 327 young women, of whom the great proportion are preparing to be teachers. All of them are poor—some so poor that they need and must have beneficiary help. The sum of \$50 will help the poorest of them to a year's instruction, including all expense of board. We ask our sisters to provide for deserving young women of this class. How many individual women could support one beneficiary! How many individual church circles or societies of women could do this—making, if they so chose, a correspondent of the beneficiary aided!

(2.) The missionary. The Society has missionaries to the homes of the Freedmen, and desires to multiply such. "The improvement of the homes of the Freedmen," said the Board, in the Report of 1877, "constitutes a theatre for the influence of the women of our churches, appealing in the strongest manner to their Christian sensibility, and to their enlightened zeal." The Board expect to open a new mission of this character at Natchez, Miss., this autumn. The ladies of the Women's Home Mission Society of Michigan nominate, and will support through our treasury,

one missionary, who has already had experience in our service, and ladies of Cleveland, Ohio, are expected to make provision for her associate. We need other pairs of such missionaries for other places where our schools are situated. To reach, to purify, to elevate the homes of the Freedmen by the tender, enlightening, guiding ministry of judicious and faithful women, is a Christ-like service, and in this service the Society asks the aid of the sisters of our churches.

In respect to both of the particulars named—schools and missionary service—the same kind of co-operation of our sisters is asked on behalf of the Indians. It is hoped that an organization of our Indian work will be found practicable, which will appeal in the same way to our sisters, as furnishing a sphere of sadly neglected duty which none can perform so well as women.

(3.) In furnishing clothing and other supplies to the families of missionaries on the frontiers. These missionaries share the lot of those to whom they minister. It is not an easy thing to break up prairies, to gather the first crops, to build houses, barns, school-houses, roads and bridges. Disappointments come with the hardships, and often the minister's family is a chief sufferer. A box of clothing, with little supplies which are luxuries of necessity, gathered by kind hands, and forwarded without expense to the recipient, is a benediction indeed. More or less of this kind of work is done by our sisters every year; but it requires the advantage of organization, and to be multiplied greatly. It is not an ostentatious mode of doing good, but it is a blessed one, and carries light and joy to many a household. We ask more of this work at the hands of our sisters.

Our sisters have then enough to do. The missionary cause, the work of this Society, can no more dispense with their labors than

can the churches to which they belong dispense with those labors in their own church work. Come, then, to our help.

From the Field.

“Watchman, what of the Night?”

A VISIT TO THE NASHVILLE INSTITUTE.

The following is from a letter addressed to the Corresponding Secretary by Mr. and Mrs. C. H. Winn, of Northboro, Mass. These friends, who are members of a Congregational church, spent some weeks with Dr. Phillips, and in many ways aided and encouraged the work of the school. Their testimony to the character and success of the school is interesting and valuable.

“You may think we speak too decidedly; but after what our eyes have seen and our ears heard, we realize that persons who have not seen the workings of this institution can have no accurate conception of the great good accomplished. Any Christian who can, week after week, enter into the minutiae of every-day life in this home of learning—as we did—who is not aroused to a sense of duty toward this department of benevolence, must be following that Master afar off, who commanded every disciple to preach his gospel. We watched the school closely. The chapel exercises, the Bible classes, the classical course of study and the normal class, all bear witness to thorough training and faithfulness. We were surprised to see the eagerness with which these students grasp knowledge; and the whole tenor of the recitations in the various branches of study, shows that both teacher and taught give their individual attention to the business of the hour. Many are uncommonly apt to learn, and the number of dull scholars we think comparatively less than we have seen in white schools, among which we have had some experience and considerable observation. We have in mind one student who never attended school but twenty days before coming to Nashville last Christmas. We heard him recite in several classes, and he is now more than an average scholar; would be considered in a white school a fine grammarian. This instance is not a solitary one; others there are equally promising. Our expectations were fully realized in the musical department. To be sure the advantages in this exceed those enjoyed by many seminaries, being blessed with a superior teacher in vocal and instrumental music. The thorough culture in this important branch of education will be needed when they go forth as leaders among their people. The rhetorical exercises, to which we listened one afternoon for several consecutive weeks, were such as would do credit to public speakers anywhere. Their enunciation was excellent, and most of

them possess voices adapted to their vocation as ministers and teachers. Some of these students are doing great good by holding Sabbath schools in and around the city, and preaching to destitute congregations. It *does pay* to educate the Freedmen.”

OREGON.

The Rev. A. S. Coats, who went from the Theological Seminary at Rochester to the pastorate of the church at Portland, Oregon, writes us, under date of July 9th, as follows:

“Your attention, I think, has previously been called to Walla Walla. The city has some 5,000 inhabitants, and is very rapidly growing. It is situated in eastern Oregon, in the centre of a rich farming country, and is soon to become the metropolis of a vast region filling up with emigrants. There are a number of Baptists living in the city, and more within reach of the city. The other denominations have flourishing churches. We know of no one in Oregon, who is at liberty, who is capable of taking hold of this work, and establishing a permanent interest there. The point is by far the most important one in the North-west which now remains to be filled. We are satisfied that a self-supporting church could be established there in a single year, were the right man to go there. The Presbyterian Home Mission Society have within a year sent ten young men to Oregon. This shows that they judge the field of enough importance to cultivate it. Could the Baptist Home Mission Society say to a few young men, ‘Go to the front, and we will see that you do not starve the first year,’ Oregon would soon become the banner State of the West. We have now three missionaries who are giving all their time to missionary work in destitute fields. We need young men to step into the fields they open up, and nurture the churches they establish. Can you help us with men?”

The following gives some idea of the kind of itinerant work which a missionary pastor finds necessary in Oregon. It is from the Rev. J. T. Huff, our missionary at Oregon City:

I find it quite difficult to leave home to get out into the country. It is very seldom that I can get a supply; but I have tried to do a little of this kind of work. During my second quarter I helped the pastor of a little church in this county in a meeting of ten days—the pastor had broken his leg. But the meeting, having been appointed some time previously, and arrangements made for it, we did what we could, trusting in the Lord, who gave a great victory. I baptized eight rejoicing converts, and five were received by letter, making thirteen in all. Since I left, the pastor has baptized twelve more, and received others by letter and experience, so that in all over forty have united with the church up to this time. To God be all the praise. I also spent two weeks last quarter in Washington County, preaching and visiting all the time. This quarter I have visited a little church at Damascus, in this county, located about ten miles from Oregon City. This church has no pastor. I found its membership reduced to six. They had not met for

some two years for business. The Willamet Association appointed brother W. C. Johnson and myself to visit them. We did so. I went there and spent a week in visiting from house to house, until Saturday evening; then we had a meeting, and I tried to preach a missionary sermon. The Lord blessed the work. The next day the house was crowded. After the morning service, five united with the church by letter, and four presented themselves for baptism, and were received by the church; but as it was not convenient to baptize them that day, I appointed another meeting in four weeks from that time. I went at the appointed time. One more was received for baptism. I baptized five happy converts, making ten added to the church. After baptism I broke bread for the church. After appointing delegates to the Association, and getting eight subscribers for our Baptist paper, I left them, and went on my way rejoicing. Now the church numbers sixteen; they need a pastor.

IDAHO.

The following is from the Rev. S. E. Stearns, missionary in Washington and Idaho Territories, under date of July 2d, 1878. It is inserted here as illustrating the character of missionary work in the sparse population of that distant region.

"The first Saturday and Sabbath in the month I spent with the Paradise Church. Our covenant meeting was one of more than usual interest, and on the Sabbath our little house was so densely packed, that the speaker had barely room to stand, but no place for sitting. In the afternoon I rode about ten miles, and preached at a private house. During the week visited a number of the members of the Colfax Church, and on Saturday evening came to Almota, a new town on Snake River, where I had sent an appointment. This place has been built up since last fall; has two large store-houses, one store, one public house, a saloon and a blacksmith's shop. I found but three or four professed followers of Jesus in the place; one Baptist sister there.

"On Monday morning started for the Association, and for two nights in succession camped in the open air; the third brought me to the neighborhood of Weston, where the meetings were to be held. From the first a spirit of harmony prevailed, and our meetings were of more than ordinary interest. Last year the first collection ever taken up for any purpose by the Association was taken for the Women's Baptist Missionary Society. At the present we took up two collections, one for our Oregon, Washington and Idaho Territory and British Columbia Missionary and Educational Society, and the other for the Women's Missionary Society. Last year our contributions amounted to \$25; this year to \$36. As an Association we are gradually coming up. Three new churches were admitted into the Association, and three were dismissed by letter to form a new one east of the mountains.

"I spent my fourth Sabbath on Snake River. Here we could have but two families together for religious services, and we spent the hour in a Bible reading, after which I followed with such thoughts as seemed appropriate to the occasion. The fifth Sabbath I spent

on what is called Rebel Flat, holding the third public religious service ever held in that community. The meeting was held with a Baptist family, and there were about twenty adults present; some came a distance of eight miles. I think the Master was present with us.

"On the whole, I think the work on the field is brightening; yet as a denomination we are very far behind what we should be in religious work."

IOWA.

The Rev. J. L. Coppoc, our missionary at Spirit Lake, writes us, under date of July 16th, as follows:

"I am 'monarch of all I survey' out here, as all this northwest part of the State is unoccupied by Baptists—at least, so far as ministers are concerned. North of the Illinois Central Railroad and west of Algona, there is not a minister of our faith, and so I spread myself out as thin as I dare, in order to cover as much as possible of the vast field. I superintend two Sunday Schools, and teach a class in another, and preach three sermons a Sabbath. I have one out-station where there is a special interest, and I trust much good will be accomplished there."

HOME MISSION WORK OF CONGREGATIONALISTS.

The Home Mission Work of the Congregationalists is performed in the West through the AMERICAN HOME MISSIONARY SOCIETY.

This Society, organized in 1826, had already been in operation six years, when the American Baptist Home Mission Society was organized. It was originally comprehensive in its basis, and received support from other Pedit-baptist denominations than the Congregationalist, which it now represents. It has been a Society of marvelous usefulness. It has planted Congregational churches in all the Western States, and in several of them has, by the blessing of God, made Congregationalism a great power. Its methods differ from those of our Society, and if comparisons were more desirable than they are between the work of that Society and the work of our own, it would be difficult to make them. It embraces State Missionary Societies (corresponding to our State Conventions), as auxiliaries, and includes in its own statistical statements the work of those auxiliaries. Their funds swell its receipts, and their missionaries augment the number of its laborers.

From the Annual Report of this Society, lately issued, we extract the following summary statements:

SUMMARY OF RESULTS.

The number of ministers of the gospel in the service of the Society the last year, together with those en-

gaged in superintending the work, is 996. Of these, 787 were in commission at the date of the last Report, and 209 have since been appointed.

They have been distributed in 32 States and Territories. In Western States and Territories, including 36 on the Pacific coast, 604.

Of the whole number in commission, 435 have been *pastors or stated supplies* of single congregations; 295 have ministered to two or three congregations each; and 266 have extended their labors over still wider fields.

The number of *congregations* and *missionary districts* which have been fully supplied, or where the gospel has been preached at stated intervals, is 2,237.

Ninety-nine missionaries make mention of *revivals* of religion during the year. The number of converts reported by 451 missionaries is 4,572. The *additions to the churches*, as nearly as can be ascertained, have been 7,578, namely: 5,027 on profession of faith, and 2,551 by letters from other churches.

Forty-seven churches have been *organized*, in connection with the labors of the missionaries, during the year, and *forty-six* have assumed the entire support of their own gospel ordinances.

Twenty-eight houses of worship have been *completed, one hundred and ten repaired or improved*, and the building of *twenty* others *commenced*. *Seventy-four young men*, in connection with the missionary churches, are reported as in different stages of preparation for the gospel ministry.

THE TREASURY.

RESOURCES.—The balance in the treasury April 1st, 1877, was \$94.62. The *receipts* for the succeeding twelve months have been \$284,486.44—making the resources for the year \$284,581.06.

We subjoin summaries of reports from some of the States and Territories in which our own Society is performing missionary work:

WISCONSIN.

The *sixty-six missionaries* in Wisconsin, last year, stately supplied 130 congregations, including churches and out-stations. Four churches were organized; quite a number resuscitated from seeming death, and five became self-supporting; two houses of worship were erected and paid for, while yet others were much repaired, or enlarged and improved. But it was not a building year. Two ministers were ordained and one died. The treasury of this Society *received* \$4,249.96 from the State, including \$96.26 for the Sunday School Department.

IOWA.

In Iowa the Society has had *eighty-nine laborers* in commission, ministering stately to 170 churches and out-stations. Five churches were organized, ten became self-supporting, three houses of worship were dedicated, and five missionaries were ordained as pastors. The *contributions* of this State to the Society were \$5,539.54—an increase of \$877.79 upon those of the year before.

In writing this, his last report from Iowa, Mr Pickett indulges in the following bright and hopeful review: "It is forty years this May since the first Congrega-

tional Church was planted in the then Territory of Iowa, at Denmark. Over the whole region of Central and Western Iowa roamed wild beasts and wilder men. Now this vast area, dotted with cities and villages and pleasant country houses, has become the very garden of the Lord. Christians of every name, in loving harmony, have worked side by side, till churches and school-houses adorn every landscape, from the Mississippi to the Missouri. We now have 235 churches in the State, with a membership of 14,761; and, what is better than all else, at the close of these forty years of wandering and planting, we are going in to possess the land with a vigor and energy greater than ever before. Our actual gain in membership the last year was 1,777, by far the greatest gain yet made in any one year.

"During the nine years of my own superintendency Western Iowa has become rapidly settled, and is destined to become the stronghold of Congregationalism. Of the new churches planted, scarcely one has been located where it will not be able to grow and prosper. Some have already become self-sustaining."

MINNESOTA.

Fifty-five missionaries have borne the Society's commission this year in Minnesota; six were ordained, one installed, one died. Eighty-five churches and forty-nine out-stations, making a total of 134 congregations, have thus been regularly supplied. Six other churches supplied themselves by uniting with neighboring parishes. Three churches became self-supporting, and seven were organized. Five houses of worship were erected, two purchased of other denominations, and three others extensively repaired. Ten new men entered the State to engage in missionary work under the auspices of the Society. Thirty-one churches enjoyed revivals, some of them of great power, and four of the seven new churches grew out of them. The *contributions* from the State to the Society were, including \$33.36 for the Sunday-school Department, \$3,851.50—a gain of \$1,831.17 on the year before, itself in advance of its predecessor by \$489.18; and yielding the encouraging average of more than seventy-two cents, without the help of one legacy, from each resident church-member.

KANSAS.

During the year now under review, this State *contributed*, including \$88.55 for Sunday School work, the sum of \$1,461.68 to the treasury of this Society; a gain of \$459.08 over last year. The *number of missionaries* was 91, supplying 225 congregations, enumerating both churches and out stations. Fifteen churches were organized, one erected a house of worship, another made purchase of a suitable building, and that of still another is nearly completed. One missionary field of two churches came to self-support; and at least ten new Sunday Schools have been organized for permanence on this field.

NEBRASKA.

Fifty-two missionaries were employed in Nebraska, supplying ninety-one churches and fifty-nine stations; in all, 150 congregations. Twenty churches report revivals, some of them of much power; fourteen

churches were organized, three came to self-support, four erected houses of worship, at a cost of \$5,487, and preparations are made for building five or six more, while also church debts to the amount of \$2,000 have been canceled, with no help from legacies. The State contributed, including \$116.30 for Sunday School work, \$1,499.12 to this Society, about 62½ cents for each resident church-member, being \$818.14 more than the receipts of the previous year.

The Superintendent pleads for reinforcements—"ten missionaries to fill vacancies, and ten to take up new fields demanding imperatively to be occupied. The immigration to the State this season," he says, "is very great, probably larger than in any former year; the addition to our population, perhaps, over 200,000. This fact, and what I see every time I travel on our railroads, fills me with anxiety for the work that ought to be done."

DAKOTA.

This Territory appears now, for the first time in an Annual Report, under a separate heading. It deserves distinct recognition. Already fifteen churches—originated and fostered by this Society—are found upon this frontier region. Eight missionaries have here been faithfully at work, during the past year, supplying nine churches and ten stations. Nineteen congregations, two churches, and several Sunday-schools were organized; two houses of worship erected. The contributions to the Society were \$192.90.

THE ROCKY MOUNTAINS DISTRICT.

The work in Colorado the last year has been prosecuted by six missionaries, and during a part of the year one General Missionary, Rev. Stewart Sheldon. These missionaries supplied twenty congregations, including seven churches. One church was organized, and two came to self-support. The contributions of Colorado to this Society were \$148. In Wyoming, Utah and Nevada there have been no material changes—the work going forward on the scale presented last year, and urgently awaiting reinforcements.

CALIFORNIA.

The Society has employed in California, during the year, twenty-seven missionaries, who have ministered to thirty-six churches and to ten congregations where churches do not exist. Five new churches have been organized, with an aggregate membership of seventy. With each a flourishing Sunday-school is connected; and, excepting one instance, each of these churches is located in a field unoccupied by any other denomination. Three churches have come to self-support, with good promise of permanent independence. Five others, by friendly union, are managing to carry on their work without asking missionary aid. Four others, under pressure of "hard times," were on the point of re-applying for it, but, by increased effort in pushing the "weekly offering" system, find themselves still able to do without it. Of the seventy-five Congregational churches in California—with a resident membership of 3,500—twenty-eight are now self-supporting. Of the rest, all but seven must be aided by this Society, if they are to work effectively.

Three houses of worship have been commenced, two others completed, and four more repaired and greatly improved. Seven missionaries in this State report revivals, and five new Sunday Schools were organized among the destitute.

OREGON AND WASHINGTON TERRITORY.

The contributions from Oregon have been \$642.11—a gain of \$446.32 in one year; and from Washington Territory \$176.65—a total of \$818.76 from both.

Eight local missionaries—five in Oregon and three in Washington—besides Dr. Atkinson, making nine in all, were in commission, supplying six churches and three stations in Oregon; with five churches and three stations in Washington—a total of seventeen congregations.

The set time to favor this distant part of the nation does not yet seem to come. As yet it is a day of small things. The remoteness of that region from most of the country, and that sense of distance, if not isolation, from the stirring centres of the nation, which is found to oppress many who go there, making them desire to return, will be removed at no distant day. Meantime, the noble band of faithful men who cling to their posts and bear the toil for Christ's sake are laying strong foundations for permanence. The Society hopes, as it deeply desires, to strengthen the things that remain there this coming year.

Contributions and Legacies.

FOR MAY, 1878.

[Contributions and legacies not otherwise noted are of general purposes. Abbreviations F, F, and C. E. F. denote respectively FREEDMEN'S FUND and CHURCH EDIFICE FUND.]

MAINE, \$23.21.

Mount Vernon Church.....	\$10.00
Rockland, Cedar Street Church.....	3.21
North Brooklyn, A. Cole.....	10.00

NEW HAMPSHIRE, \$91.28.

Hudson Church.....	24.00
Amherst Church.....	5.50
Greenville Church.....	5.00
Salem Church.....	3.50
Claremont Church.....	43.28
F. F. Antrim, Mrs. Chesmore.....	10.00

VERMONT, \$369.27.

Mt. Holly Church, H. Livingston.....	10.00
Chester Church.....	25.00
Fair Haven Church.....	16.27
Brattleboro, Rev. Rufus Smith.....	6.00
Saxtons River Church.....	52.00
Burlington Church.....	50.00
F. F. Townsend, Rev. M. Carpenter, for Wayland Seminary.....	200.00

MASSACHUSETTS, \$925.38.

Boston, Ruggles Street Church.....	25.00
Manchester Church.....	10.00
Brockton, R. S. D.....	10.00
Greenville Church.....	4.15
Newton Centre Church.....	94.68
Edgartown, Friends, per Rev. G. D. Reid.....	2.00
Clinton, First Church.....	60.97
West Dedham Church.....	10.00

Newton Centre, Soc. of Inq. Theo. Inst.....	5.00	Hightstown Church.....	27.10
Chelsea, Mrs. Allen.....	1.00	Cohansey Church, in part.....	10.73
Boston, South Church.....	45.40	Woodstown Church, bal.....	1.80
Lawrence, First Church.....	50.00	Tuckerton, Dr. Price.....	1.00
Amherst, Miss Hannah Wedge.....	2.00	Camden, Trinity Sunday School.....	5.00
Mansfield Church, Mon. Con.....	4.75	New Brunswick, First Church.....	4.60
Newton Corners Church, in ad.....	9.77	Lyons' Farm Church.....	5.00
Middleboro Central Church.....	56.50	Holmdel Church, Ladies.....	23.50
Somerville, Perkins Street Church.....	70.69		
Leverett and Montague, Sunday School.....	16.00	PENNSYLVANIA, \$700.68.	
Littleton, Friend.....	5.00	Chester, B. Gartside.....	20.00
Weston Church.....	18.18	Lockport Church.....	1.50
Medford, Mrs. Davis.....	5.00	Philadelphia, First Germantown Church.....	23.00
Chelsea, First Church.....	65.36	Sunday School.	
South Yarmouth Church, Mon. Con.....	2.50	Nicotown Church, bal.....	10.00
Billerica, First Church.....	4.50	Willistown Church, bal.....	17.00
Southbridge, interest on John Edwards' legacy, per S. R. Weeden, Tr. State Con.....	35.00	Oak Street Colored Church.....	1.25
F. F. Cambridgeport, S. S. of First Church.....	\$126.68	Alleghany, Sandusky Street Church.....	50.00
Individuals.....	26.00	Pughtown Church, bal.....	2.00
For Benedict Inst.....	152.68	Mill Creek Church.....	2.00
Worcester, Pleasant Street Sunday School, for Shaw University.....	\$12.50	North East Church.....	10.08
Richmond Institute.....	25.00	Philadelphia, Memorial Church.....	119.75
Boston, Mrs. Bates.....	18.03	Eleventh Church.....	26.32
Manchester Church, for support of D. N. Vassar.....	\$11.22	Tabernacle Sunday School for Indians.....	75.00
Boston, J. W. Converse, do do.....	20.00	Spruce Street Sunday School for Indians.....	38.00
West Acton, Sunday School.....	10.00	Lower Dublin, through Women's H. M. Society, Chicago.....	25.00
LEGACY: Southbridge, D. Ammidown, in part, J. P. Steadman, executor, for education of colored girl in Shaw University.....	75.00	Philadelphia, Berean Church, in part.....	1.00
		Third Church, Germantown, bal.....	21.30
RHODE ISLAND, \$219.92.		Lower Dublin Church.....	4.07
Quidnessett Church.....	34.96	North Chester Church.....	11.87
East Greenwich Church.....	7.00	Hyde Park, Jackson Street Church.....	3.75
Pawtucket, Friend.....	10.00	Springfield Church.....	5.77
Providence, Friendship Street Church.....	37.96	Troy Church.....	7.74
Interest on Legacy of Rev. H. Jackson, D.D., per Trustees of State Con.....	30.00	Factoryville Church.....	30.52
F. F. Pawtucket, Mrs. B. A. Benedict, for Miss Allen, Teacher in Benedict Inst.....	100.00	Middletown Church.....	8.00
		Forest Lake Church.....	3.00
CONNECTICUT, \$56.00.		Sharpsburg Church, bal.....	16.56
Mystic, Abby Miner.....	2.00	Huntington Church.....	2.20
Mystic River, Union Church.....	50.00	Philadelphia Tabernacle Sunday School for Indians.....	75.00
Danielsville Church.....	4.00	Spruce Street Sunday School for Indians.....	38.00
		LEGACY: Willistown, Bequest of Mrs. Hannah B. Roberts.....	150.00
NEW YORK, \$1,623.30.			
Manchester, Interest on Legacy of Polly Mitchell, per Trustees of First Church.....	28.42	DELAWARE, \$64.02.	
Troy, Rev. C. P. Sheldon, D.D., ac. debt.....	20.80	Wilmington, Second Church.....	64.02
Sloansville, Wm. Hamilton and others.....	5.00		
Troy, Fifth Church.....	25.00	DISTRICT OF COLUMBIA, \$15.56.	
Sing Sing Church.....	25.00	F. F. Washington, Students Wayland Seminary.....	15.56
Mt. Vernon Church.....	100.00		
Sandy Hill Church.....	2.00	VIRGINIA, \$226.59.	
Venice Church.....	7.20	F. F. Richmond, Students of Inst.....	196.59
East Clarence Church.....	55.00	Miss M. E. Knowles.....	5.00
Rome Church.....	5.00	W. Clark, for Endowment Fund of Institute.....	25.00
Millport Church.....	1.50		
Unadilla Forks, Interest on Bequest of Rev. D. Cutler, Mrs. E. N. Cutler, Ex.....	28.00	NORTH CAROLINA, \$294.00.	
Brooklyn, Friend.....	100.00	F. F. Raleigh, Students Shaw University.....	294.00
F. F. St. Lawrence Sunday School Con.....	42.50		
Brooklyn, Friend.....	50.00	SOUTH CAROLINA, \$16.50.	
Colonization Society for Ed. Students Augusta Institute.....	375.00	F. F. Columbia, Students Benedict Institute.....	16.50
LEGACY: Buffalo, Bequest of Mrs. Betsey Hoyt, in ad.....	752.88		
		GEORGIA, \$33.43.	
NEW JERSEY, \$343.33.		F. F. Rollasville, M. E. Church.....	1.50
Bridgeton Church.....	81.00	Augusta, Rev. J. T. Robert, LL.D.....	17.50
Salem, Memorial Church, in part.....	20.00	George P. Brown.....	1.00
Sunday School.....	33.34	Harmony Church.....	2.50
Bricksburg Church.....	18.25	Parliamentary Guide sold.....	.93
Jacobstown Church, bal.....	3.00	Georgia Con.....	10.00
Pittsgrove Church, bal.....	2.00		
Woodstown Sunday School.....	6.25	MISSISSIPPI, \$97.00.	
Bridgeton First Church.....	50.00	F. F. Natchez, Students of the Institute.....	96.50
Salem, Memorial Church, Sunday School.....	16.66	Cash.....	.50
Schooley's Mountain Church.....	14.00		
Miss Eather Wolf.....	5.00	MICHIGAN, \$62.00.	
Hackensack Church.....	15.10	Pewano Church.....	10.50
		Radnor Church.....	26.50
		F. F. Detroit Woman's H. M. Society, towards support of Miss Dyer, Teacher in Nashville Institute.....	25.00
		OHIO, \$199.90.	
		Wooster Church.....	7.40

Jonah's Run Church.....	12.50
Cleveland, First Church, R. P. Myers.....	15.00
James Parker.....	5.00
Columbus, Rev. D. A. Randale, D.D.....	10.00
Jefferson Church.....	30.00
LEGACY: Seville, Bequest Mrs. Sarah H. W. Wright, Wm. Hurlburt, Ex.....	100.00
C. E. F. Pomroy, J. W. Thomas.....	20.00
INDIANA, \$23.87.	
Auburn Church.....	23.87
WEST VIRGINIA, \$10.00.	
Parkersburg, S. Smith.....	10.00
ILLINOIS, \$307.30.	
Shabbona, A. Bailey and wife.....	2.00
Chicago, Fourth Church, Thos. Patterson.....	3.50
Morrison, H. P. Chamberlin.....	5.00
Peoria Church.....	22.30
Chicago, Woman's H. M. Society, for Indian Missions.....	274.50
IOWA, \$45.21.	
Marshalltown, First Church.....	21.76
Ladies' Society Mon. Con.....	2.50
Oskaloosa Church, in part.....	3.45
Des Moines Church, in part.....	10.50
Winterset, Judge Mott.....	5.00
Rev. J. Fulton.....	2.00
MINNESOTA, \$33.00	
Winona, Miss Eva Hill, \$1; C. L. Bonner and wife, \$10; Mrs. Mary Hunt, \$1; W. G. McCutchen, \$5; Mrs. A. C. Dixon, \$2; A. C. Dixon, \$3; Mrs. Farrington, \$5.....	27.00
F. F. Winona, C. A. Bonner and wife, \$5; A. C. Dixon, \$1.....	6.00
NEBRASKA, \$10.50.	
Omaha Church.....	5.50
Seward Church.....	5.00
KANSAS, \$11.90.	
North Topeka Church.....	5.00
Philpsburg Church.....	2.90
Valley Falls Church.....	4.00
DAKOTAH, \$23.00.	
Canton Church.....	5.00
Vermillion Church.....	18.00
COLORADO, \$762.50.	
Sunshine Church, 65 cents; Boulder Church, 60 cents....	1.25
LEGACY: Denver, Rev. W. McD. Potter, avails of sale of lands.....	761.25
- WYOMING, \$2.10.	
Cheyenne Church.....	2.10
OREGON, \$5.00.	
Eugene City Church.....	5.00
TOTAL.....	\$6,595.75
FOR JUNE, 1878.	
MAINE, \$15.25.	
Yarmouth Church.....	\$15.25
VERMONT, \$154.00.	
Townshend Church.....	2.00
F. F. Townshend, Rev. M. Carpenter, for Wayland Seminary.....	100.00
Groton, Mrs. Eliza Lynds, for Nashville Institute.....	2.00
Ludlow, Woman's H. M. Society, for Shaw University..	50.00
MASSACHUSETTS, \$742.23.	
Haverhill, per Rev. J. N. Williams.....	\$8.20
West Quincy.....	1.00
Worcester.....	4.10
Worcester, First Church.....	13.30
	166.23

Rockport Church.....	10.00
Wendell Church.....	2.50
Hancock Church.....	10.00
Quincy Point Church.....	16.50
Salem, Calvary Church.....	11.65
Palmer Church.....	6.35
Boston, Mrs. S. Latham.....	5.70
Newton, First Church.....	65.58
Lynn, Friend.....	2.00
Billerica, First Church.....	3.50
Beverly, Ladies' H. M. Society, for Indian Miss.....	10.00
F. F. Beverly, Mrs. Lydia H. Baker, for Nash- ville Institute.....	\$1.00
Newton Centre, Mrs. A. E. Ripley.....	10.00
Northboro', S. W. Norcross.....	35.00
Mrs. Susan H. Gale.....	100.00
A Circle of Young People, per Mrs. H. M. Corey.....	51.50
So. Abington, Miss S. H. Shampney.....	20.00
Boston, Clarendon Street Sunday School.....	50.00
Southbridge, Rev. A. G. Upham.....	5.00
Needham Baptist Sunday School.....	17.00
Beverly, Sunday School of First Church.....	20.12
Boston, Mrs. A. J. Loud, for Richmond Inst.....	50.00
Newton, Mrs. D. R. Griggs.....	20.00
Mrs. J. Bacon.....	2.00
Marlboro' Sunday School, for Ed. Abbott.....	12.50
LEGACY: South Dartmouth, Legacy of Rev. George Mathews, in part.....	25.00
RHODE ISLAND, \$66.38.	
Woonsocket, per Rev. J. N. Williams.....	\$.95
A. Ballou.....	2.00
Mr. Dunn.....	1.00
Cash.....	.25
Mrs. Bienvenue.....	1.50
Cash.....	.35
Phenix Church.....	6.05
F. F. Providence, Sunday School of First Church, for Nashville Inst.....	10.33
	50.00
CONNECTICUT, \$259.59.	
Putnam, per Rev. J. N. Williams.....	7.67
Bridgeport, First Church.....	131.00
Fair Haven, Grand Street Church.....	8.00
Deep River Church.....	77.92
F. F. Groton, Capt. E. Morgan, desig. for P. V. Hazel.....	35.00
NEW YORK, \$1,520.85.	
Albion Church.....	42.05
Wm. E. Barker.....	30.00
Troy, Rev. C. P. Sheldon, D.D.....	20.80
Lowville Church.....	11.90
West Somerset, R. W. Noble.....	25.00
Cazenovia Village Church.....	8.40
Livingston Asso., S. A. Dana, Tr.....	56.24
Brooklyn, Central Church, Mon. Con.....	7.04
Albany, Miss Fanny S. Patten.....	300.00
Deposit Church, in part.....	12.05
Rochester, East Avenue Church, for Indian Miss.....	42.00
Buffalo, S. E. H.....	50.00
Niagara Association, viz.:	
Hartland Church.....	\$10.50
Sanborn Church.....	6.00
Royalton Church.....	11.06
	\$27.56
Less Exchange.....	.15
Yonkers, Warburton Avenue Church.....	27.41
Clifton Park Church.....	481.47
New York, Nathan Bishop, desig.....	14.50
Hoosick Church.....	62.50
Mahopac Falls Church.....	15.00
Malone Church.....	10.00
F. F. Elmira, Mrs. S. Kelly, for Wayland Seminary.....	10.00
New York Colonization Society, per I. T. Smith, for ed. of Thistle & Fields, at Nashville.....	50.00
Potsdam, St. Lawrence Sunday School Con., per Rev. C. E. Bascom.....	150.00
	94.49
NEW JERSEY, \$291.72.	
Newark, August Buermann.....	10.00

West Hoboken Church.....	10.00
Newton Church.....	5.23
Schooley's Mountain Church.....	2.25
New Brunswick, Remsen Avenue Church.....	80.01
Lambertville Church.....	33.00
Freehold Church, in part.....	15.80
Marlboro' Church.....	3.00
Sunday School.....	5.00
Little Harvey Herbert, found in his pocket after death.....	.50
Salem, Memorial Church, bal.....	1.56
Frenchtown Church.....	16.03
Manasquan Church.....	9.35
LEGACY: Newark, Legacy of C. R. Cowell, in part, C. E. Cowell, Ex.....	100.00
PENNSYLVANIA, \$486.95.	
Philadelphia, First Church, H. S. Hopper, bal.....	5.00
Fifth Church, Mrs. Ford, for Indians.....	20.00
Fourth Church.....	100.28
Fifth Church, in part.....	21.00
Malvern, Mrs. John Davis, for Indian School.....	5.00
Jonathan Roberts, for Indian School.....	5.00
Livingston Co. Asso., for Indians.....	22.80
Williamsport, First Church.....	56.00
Allegheny City, Nixon Street Church.....	17.25
Sharon Church, in part.....	14.45
Windsor Sunday School.....	5.40
Vincent Church, in part.....	3.50
Cowynedd Church.....	15.00
Eaton Church.....	2.89
Sharpsburg Church, bal.....	1.75
Abington Church.....	6.75
Montrose Sunday School.....	14.00
Sharpsville Church.....	1.60
A Friend.....	1.25
Mrs. M. M. Allen.....	1.00
Pittsburgh, Penn Avenue Church, in ad.....	3.00
Monongahela City Church.....	1.00
Saltsburg Church.....	1.25
Tioga Church.....	7.00
Delmar Church.....	2.00
Covington Church.....	3.15
Rutland Church.....	1.25
West Jackson Church.....	2.03
Wellsboro' Church.....	14.50
Middlebury Church.....	2.35
Blossburg Church.....	5.00
Mansfield Church.....	6.50
Glen Run, for Indian Missions.....	18.00
F. F. Philadelphia, Dr. and Mrs. Trevor, for Wayland Seminary.....	100.00
DISTRICT OF COLUMBIA, \$169.29.	
F. F. Washington, Students Wayland Seminary.....	25.42
Friend of the Cause.....	20.00
Students in ad.....	123.87
WEST VIRGINIA, \$21.85.	
Wheeling Church, in part.....	11.85
Huntington Church.....	5.00
Charleston Church.....	5.00
KENTUCKY, \$5.50.	
F. F. Louisville, Miss M. J. Ramsay.....	5.50
NORTH CAROLINA, \$300.00.	
F. F. Raleigh, Pupils of Shaw University, for board.....	300.00
GEORGIA, \$120.40.	
F. F. Augusta, S. McNeal.....	1.00
S. J. Green.....	1.00
C. H. Brightharp.....	1.00
G. B. Mitchell.....	10.00
Derry & Law.....	5.00
Cash, per Dr. Roberts.....	100.25
Harmony Church.....	2.15
TENNESSEE, \$1,033.23	
F. F. Nashville, Music Pupils, per Miss Phillips.....	56.15
Students, for Board, etc.....	400.50
Students, Board and Tuition.....	471.02

Cash account sales.....	10.15
Prof. L. B. Tefft.....	20.00
Rev. D. W. Phillips, D.D.....	20.00
Coll. in Institute.....	31.54
Nashville School, bal.....	10.87
Rent of former School Lot.....	13.00
MISSISSIPPI, \$76.75.	
F. F. Natchez, Students, for Board and Tuition.....	76.75
MICHIGAN, \$126.56.	
Adrian, Mrs. Crane.....	5.00
R. H. Osborn.....	1.00
Cash.....	.25
Clayton Church, in ad.....	2.00
Quincy Church.....	8.00
Hillsdale Ass. Coll.....	16.09
Litchfield Church.....	8.00
Kalamazoo Church.....	85.22
F. F. Ann Arbor, Cash, for Nashville Inst.....	1.00
OHIO, \$171.25.	
Mt Washington Church.....	10.00
Radnor Church.....	3.50
Attica Church.....	3.60
Sullivan, J. Chamberlain.....	5.00
Peru Church.....	4.50
Windsor, C. E. Lamb.....	1.00
New London Church.....	18.50
Canton Church.....	21.94
A. B. Seiss.....	10.00
Akron Church, in ad.....	37.75
Sunday School.....	15.00
Royalton Sunday School.....	5.00
Euclid Church.....	5.00
Medina Church.....	.50
Lima Church.....	11.96
F. F. Cincinnati, Union Church.....	10.00
Ladies' Society.....	3.00
West Richfield, Mrs. D. L. Oviatt.....	5.00
INDIANA, \$109.00.	
Indianapolis, South Church.....	25.00
First Church.....	75.00
New Albany Church.....	8.00
South Bend Church, in ad.....	1.00
ILLINOIS, \$166.78.	
Pontiac Church.....	8.10
J. D. Randolph.....	8.00
Chillicothe, H. Trevitt.....	5.00
Canton Church, in part.....	22.88
Sandwich, Rev. A. L. Farr.....	1.50
Joliet Church, in part.....	37.54
Dundee Church, in part.....	13.83
Pontiac Church, in part.....	11.00
Urbana Church, "From a Deceased Sister," for Indians.....	2.15
F. F. Hall, for Shaw University.....	12.50
Jacksonville, Sunday School, per G. W. Fox, for Nashville.....	25.00
LEGACY: Deer Park, Estate of Loretta B. Hallock, per Elihu Howland.....	25.28
Pontiac, Rev. I. C. Icenbarger.....	1.00
IOWA, \$27.15.	
Des Moines, Mrs. J. A. Woods.....	5.00
Burlington Church.....	7.40
Oskaloosa Church, in part.....	9.75
F. F. Ashama, S. Brainard, for Nashville Inst.....	5.00
MINNESOTA, \$6.71.	
Lake City Church.....	6.71
NEBRASKA, \$5.00.	
Plainfield Church.....	5.00
KANSAS, \$5.00.	
Brown Co., J. S. Tyler.....	5.00
OREGON, \$5.00.	
Oregon City Church.....	5.00
TOTAL.....	\$5,886.44

THE BAPTIST HOME MISSION MONTHLY.

VOL. 1.

SEPTEMBER, 1878.

No. 3.



GARRAT NOEL BLEECKER.

In further fulfillment of a purpose to embrace in these pages memorial notices of persons distinguished in the history of the American Baptist Home Mission Society, whether by their donations or by their services, we present here a brief sketch of the life of Gar-

rat Noel Bleecker. He was born in 1815, and died May 28th, 1853, at the age of thirty-eight years. His father, Garratt N. Bleecker, was elected Auditor of this Society at its organization in 1832, and re-elected in 1833. He died soon after the annual meeting of that year. The Report of 1834 says of him: "He had honorably filled some of the most responsible offices in the city government, and in one of our most important churches, and had secured a good name as a virtuous citizen and a truly pious man." Garrat N. Bleecker, the younger, had therefore the inheritance of a Christian parentage, and the blessing of a Christian training. At seven years of age he was in the Sunday-school of the Oliver Street Baptist Church, which was the church of his parents. At the age of fifteen he was a teacher, and at twenty-one he became a member of the church. "From the commencement to the close of his religious life his personal consecration seemed to be complete. He lived on earth a citizen of Heaven. Most active in the Sunday-school, and in all the affairs of the church, whether in its business, its evangelizing labors, or its charities, his whole outward career was natural blossom and fruit of the personal faith which united him to his Redeemer and Lord. To his family, and to those having the opportunities of acquaintance with the most secret springs of his life, it was known that habits of prayer, never intermitted, morning, noon, or night, were at the foundation of his character. He was modest, unpretending, the soul of honor, generous to all in his service, industrious to an over-tasking which shortened his life, a merchant of the first class, successful, and consecrating his success to the glory of his Saviour, and the well-being and salvation of men. He withdrew from his first partnership, which was in a commission house, because he found no way to separate

his own share of the profits of the business from those which came from occasional invoices and sales of intoxicating liquors. To any share in such profits he could not consent. He then, with a friend, entered into business as an iron merchant. The business was successful. Wealth came rapidly, and with it the exercise of the rule which he had laid down from the beginning, to make wealth useful. He dispensed his bounty wisely and liberally, and had already formed plans for the exercise of a larger and more systematic liberality, when early death removed him from his labors to his reward. He never gave reluctantly; the man who solicited his aid for a worthy cause was made to feel himself as truly welcomed as the man who came on errands of profitable business. It was related to the writer of this sketch by the late Rev. Elisha Tucker, D. D., who was then his pastor, that in his pastoral missions to the poor he carried the purse of Garrat N. Bleecker, and that Mr. Bleecker had requested him to bring to his notice any more general charity which required his aid. Dr. Tucker was worthy of such a confidence, certain never to be misused, and Mr. Bleecker was glad of such an almoner through whom to dispense a discreet and generous bounty. At the time of his death the educational interests of the Baptists of New York had taken forms to make endowments necessary, and to this department of benevolence he turned his own thoughts with a special interest. He had already given three thousand dollars to the Theological Seminary at Hamilton, and it was understood by his family to have been his purpose to raise this sum by installments to fifteen thousand dollars, the sum deemed needful at that time for the endowment of a Professorship. This purpose was fulfilled by the provisions of his will, in which he bequeathed twelve thousand dollars to that institution, promptly paid by

his executors, and constituting the first large donation to its funds. None that knew him can doubt with what large interest and liberality he would have shared in the educational work which his brethren have since carried forward, if his life had been spared. In the wisdom of God it was ordered that that work should be made over to others. Signs of exhaustion took the forms of symptoms of disease, and just as he was expecting to seek relief in foreign travel, he sunk rapidly, with only a week's confinement, and passed to his everlasting reward."

Besides eight thousand dollars to the American Baptist Home Mission Society, Mr. Bleeker left other liberal bequests to our denominational societies, with various personal legacies, and the remainder of his estate to his wife and daughter. He was Auditor of this Society from 1849 to 1853.

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ORIGIN AND ORGANIZATION
OF THE
AMERICAN BAPTIST HOME MISSION
SOCIETY.

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[The earlier documents of this Society are now inaccessible to the great proportion of its friends. The following, from the "Proceedings of the Convention held in the city of New York, on the 27th of April, 1832, for the Formation of the American Baptist Home Mission Society," will certainly be read with interest.]

The spiritual destitution of many of the new States in the Union, having been the subject of anxious consideration to some individual members of the Baptist denomination in the vicinity of Boston, one of their number was solicited by the others to make a missionary tour to the West. The result of the observations thus made was presented to the Baptist Missionary Society of Massachusetts.

At a meeting of that body, held in Boston, in the month of November last, it was re-

solved in view of the spiritual wants of our country, that measures should be taken to arouse the Baptist community throughout the United States, to systematic and vigorous efforts in the cause of Domestic Missions. The field to be assumed included the whole of the United States, but more especially the valley of the Mississippi. It was further resolved that, for this purpose, a general Home Mission Society ought to be formed. At the same time a resolution was adopted, expressing it as the conviction of the meeting that it was the duty of the Rev. Jonathan Going, of Worcester, Mass., to relinquish his pastoral charge, and to devote himself to the interest of the proposed Society.

As a deputation from the Baptist Missionary Society of Massachusetts, the Rev. Dr. Sharp, and the Rev. Dr. Bolles, of Boston, and the Rev. Jonathan Going, visited the city of New York, and held a conference with members of the Board of the New York Baptist Missionary Society, and others of the denomination, who regarded with interest the spiritual needs of our country. In this city, and also in Philadelphia, which was visited by a part of the deputation, the measures already taken, and the further proceedings which were proposed, received the sanction of the friends of missionary effort in our churches.

The degree of interest wherewith the design was met, together with other attendant circumstances, seemed clearly to indicate the will of Divine Providence, that the American Baptists should forthwith enter upon vigorous and united efforts for the maintenance and enlargement of Domestic Missions.

To make arrangements for gaining with the utmost promptitude and clearness, the sentiments of the denomination throughout the United States, a Provisional Executive Committee was elected in the city of New York, and a Constitution drafted for the proposed

Society, subject, of course, to future revision. The Committee having been organized, chose as officers to act for the time in advancing the proposed object, the Rev. JONATHAN GOING as the Corresponding Secretary, WILLIAM COLGATE, Esq., of New York, as the Treasurer, and WILLIAM R. WILLIAMS of the same city, as the Recording Secretary. A Committee were instructed at the same time, to issue a circular, stating the designs of the proposed institution, containing also the draft of a constitution, and inviting the attendance of members of the denomination from all parts of the Union, at a Convention to be held in the Mulberry Street Baptist Meeting-House, in the city of New York, on the 27th of April, 1832, for the purpose of giving to the Society a formal organization. The circular accordingly prepared was published in several of the newspapers conducted by members of the denomination.

On the day above mentioned (the Baptist General Convention for Foreign Missions, which was in session in the same city at the time, adjourning to allow the attendance of its members upon this meeting), there was a numerous attendance of ministers and other brethren at the place before designated; comprising individuals from fourteen* of the States and one of the Territories of the Union.

[In our next number we will give a summary of the Minutes of this Convention.]

MINNESOTA AS A MISSIONARY FIELD.

Those who attended the annual meeting of the American Baptist Home Mission Society at Cleveland, in May last, will not be likely to forget the powerful address in which the Rev. H. C. Wood, of Minneapolis, set forth the claims of the North-west on the friends of

* The total number of States was then twenty-four.

Home Missions. Minnesota was the central figure around which the North-west was grouped, and we have thought we should be doing our readers a favor by condensing into briefer compass the information which he gave concerning that State. It will well repay a very thoughtful perusal.

Minnesota contains within her boundaries 53,459,840 acres. Her pineries cover 13,440,000 acres; her forests of hard wood timber, 3,200,000 acres; her 7,000 lakes, 2,700,000 acres; leaving an area of 37,115,840 acres adapted to the purposes of agriculture, with a soil of marvelous fertility.

Minnesota alone, with less than 2,000,000 of her 37,000,000 of acres under cultivation, last year gathered a harvest of 40,000,000 bushels of wheat—enough to supply, for one year, one-tenth the entire population of the United States. When as densely populated and as highly cultivated as Ohio now is, her soil, with an average harvest, will produce 500,000,000 bushels of wheat of the very finest quality.

Beside, her rivers and lakes supply a water-power unequaled. The falls of St. Anthony alone have 120,000 horse-power. And so widely diffused is hydraulic power that every section of the State has facilities for the manufacture of its own products. In consequence, Minnesota is to be the great manufacturing State of the North-west. To move her products toward Eastern and foreign markets she has 2,796 miles of shore-line of navigable waters, and 2,500 miles of railroad, insuring always a ready market.

POPULATION.

The people by whom the North-west is being settled are a sturdy, vigorous class. The effeminate fear the rigor of our winters. The population of Minnesota, in 1877, was 675,000. Of these, 25,300 are Irish; 76,500 Germans; 60,000 Norwegians; 34,500 Swedes; 4,000 Danes; 2,000 Mennonites; making a foreign population of over 200,000, or nearly one-third of the entire population of the State. This ratio is rapidly increasing. The Scandinavians are coming in multitudes. Three large Irish-Catholic colonies have been located

during the past year. Catholic agents are working up this emigration in Eastern cities. This movement, yet in its incipency, is destined to be of vast and far-reaching importance.

IMMIGRATION.

The immigration is simply marvelous. It is increasing every month. It is estimated that 100,000 actual settlers have found homes in Minnesota since January 1st, 1878. The great harvest of last year has widely advertised the State. Foreign capital is being attracted. Foreign immigration, greater than ever before, is sure to follow. Actual want is driving the surplus population of the cities into the country. The profits of agriculture, as compared with other industries, are inducing investments in Western lands. The tendency to the cities, so strong for years, is now reversed.

THE STATE OF RELIGION.

And now, what of the state of religion? The evangelical denominations of Minnesota report as follows: The Methodists, including probationers, 19,000, an actual membership possibly of 12,000; the Baptists, 6,500; Congregationalists, 5,921; Presbyterians, 5,256; Episcopalians, 3,500; Freewill Baptists, 1,280. There is a Catholic population of 114,000; Lutheran population of 92,000. Unreckoned in this classification is a very considerable and an intensely active, aggressive infidel element. Thus in a population now reaching 750,000, evangelical Christianity has a representation not exceeding 40,000, or less than one in eighteen. Is it a matter of indifference that institutions are being planted and States organized by elements so unfriendly to vital Christianity, and so alien to the spirit of our Christian institutions?

THE BAPTIST CAUSE IN THE STATE.

The first Baptist church was organized in St. Paul in 1849. During the same year the Home Mission Society began work in what was then the Territory of Minnesota. Since then, to April, 1878, the Society has supported entirely, or in part, 133 missionaries. We acknowledge with profound gratitude what the Society has done for us. We now have

151 churches, with a membership of 6,500. Of these churches six are German, having four pastors and 275 members; twenty-seven are Scandinavian, with a membership of 1,150. Of the 118 American churches, thirty have no pastors, and no preaching of any kind. Many others have only an occasional service. There are at present, under appointment of the Home Mission Board, twenty-two missionaries. These missionaries, with few exceptions, supply regularly from three to ten different stations. They find the people in these rural districts—who year after year have felt God's hand heavy upon them in the locust scourge—hungry for the bread of life. There is a sad destitution of religious privileges in parts of the State. There are many districts being rapidly peopled—there are growing settlements and villages where there are no religious services of any kind—there are multitudes of youth, grown almost to manhood and womanhood, who have never attended a Sunday-school, not because they *will* not go, but because there are none. Earnest, piteous pleas come to us from different parts of the State, begging us to send them pastors to gather the scattered sheep into folds. But we cannot send them. Important points are opening—county towns, centres of large districts soon to become populous—where there are Baptists enough to organize churches; but these golden opportunities slip through our fingers because we have not the ability to seize them.

IMMEDIATE NEEDS.

As a map of our State on which our churches are represented would show, we occupy scarcely more than one-eighth of the State. Take the lines of railroads. The Northern Pacific R. R. runs through the State a distance of 250 miles. It is sure to become a great thoroughfare. We have one missionary, *only one*, on the entire line of that road. Two more men are urgently needed. On the St. Paul and Superior R. R.—in operation 150 miles, from St. Paul to Duluth—we have no missionary. On the Western R. R.—connecting St. Paul with Brainard on the Northern Pacific—for a distance of seventy miles north of St. Cloud, we have *no man*. On the St. Paul & Pacific R.

R., branch line, running 120 miles, we have two men, one a pastor, one a missionary. The St. Paul and Pacific main line, one of the most important roads in the State, traversing scarcely a mile of waste land, passes up the famous valley of the Red River, the finest wheat-growing region in the world, and is to have its final terminus in Manitoba, British Possessions. The country adjacent to this region is being peopled as if by magic. Villages, destined in the near future to become cities, are being planted. At six different points along the road Baptist churches should be organized at once. But on the entire line, now operated 325 miles, we have but two men, one American, one Scandinavian. There is pressing need of at least two more men. The Hastings and Dakota R. R., now operated 150 miles, to be extended at once to Dakota Territory, passes through what many call the garden of the State, where every quarter section will soon be taken, and every acre, with average harvests, will yield from twenty-five to thirty bushels of wheat. At two important points Baptists are now asking to be organized into churches. For a distance of 100 miles we have *one man* who serves three stations. That field calls for another man at once. The Winona and St. Peter R. R. is now operated 275 miles. West of St. Peter for 140 miles we have no man. This section also is marvelously fertile, is fast filling up, and two men would scarcely be able to meet immediate necessities. On the St. Paul & Sioux City R. R., for 100 miles west of Mankato, we have but one man. We want another there. On the Southern Minnesota R. R., west of Albert Lea for 100 miles, we have no man. This is the oldest portion of the State. Counties have a population of from 15,000 to 20,000. Here also is an open door. Two men are greatly needed. On the Minneapolis & St. Louis R. R. we need one missionary. I have made no mention of important and needy fields off the lines of railroads. But the time has come when *these* can no longer be passed by or neglected. *The work now pressing upon us cannot be done without the addition to our present missionary force of at least eighteen men.* These men could each have large districts to cultivate, supplying from three to

six stations, and doing distinctively pioneer missionary work.

THE SCANDINAVIANS.

Among the Scandinavians of the North-west the Lord is opening to the Baptists a field of rare and richest promise. Rev. Dr. Neill, of Minneapolis, one of the pioneers of the State, identified closely with her religious interests, a life-long Pedo-baptist, said to me, not long ago: "I have watched with great interest the work of the Baptists among the Scandinavians; for I believe that you, with your views of the sacraments, can reach and evangelize them as no other denomination can." The Swedes have always been accessible to us. Our churches among them are growing rapidly. But both pastors and churches greatly need instruction in Christian doctrine and duty, and in church order. They should have a general missionary to do for both pastors and people this teaching, organizing work.

But the Norwegians outnumber the Swedes, two to one. For years they have been supposed to be beyond our reach. But now they are willing to hear the Word. In general belief they are Lutherans; but, as it respects vital godliness, they differ little from the Romanists. Baptism and confirmation insure eternal life. The Catechism displaces the Bible. The study of the Scriptures by the people is discouraged. They have their church schools as generally as the Catholics, and are almost equally hostile to our public school system. But among the Norwegians the hold of the priesthood is being broken. The people have grown restive under a spiritual despotism. Many of them no longer belong to the Lutheran Church. They are ready *now, as never before*, to listen to him who speaks to them from an open Bible, and justifies his word by a "Thus saith the Lord." But to a population of 60,000 Norwegians in Minnesota, we have but three preachers. In the entire North-west, to a population of 250,000, we have but fifteen Norwegian and Danish preachers.

I have thus presented, rapidly and very inadequately, the present religious condition and needs of our State. And yet Minnesota is *but one State* of the great North-west.

Go where you will, to the remotest region of the great West, the emigrant is before you. He digs for gold in our mountains; he dots our plains with flocks and herds; he reaps golden harvests from our fertile valleys. He builds his rude dwelling; his children grow up around him; communities gather; villages are planted; cities spring up as if by magic. The foundations, social and political, are laid for future years.

I submit, *that the greatest, most urgent call now comes from the West.* Never was it so loud before, and possibly it may never be again. The swelling tide of emigration westward, proceeding from natural and deep-seated causes, surely necessitates greatly increased missionary work. This emigration has but just begun. Your Eastern cities are over-crowded. Your lands are beyond the reach of the poor. The trades and professions are filled to repletion. Many feel the stern pressure of actual want. To each and all who have a "mind to work," the West offers a home. It is not even question of choice; they must come to us. Those who come are chiefly young people just beginning life, or those in humble circumstances. Till after the first harvest they must meet their actual wants by drawing from their scanty store, or, as is the case usually, by the mortgage of their lands or personal property. For the first year or two they cannot give to support pastors, build churches and equip Sunday-schools. This must be done for them, or left undone. And yet, during the first year—before their hearts are weaned from the old firesides, before the church in some far-off State, so sacred from childhood, is forgotten—is *the* time to gather them into churches and Sunday-schools. Never again will the opportunity be so favorable. With vast numbers it is *now or never.*

As Christian patriots, are we not recreant to our most solemn obligations if we neglect these territories and infant States of the West?

THE GREAT WORK OF HOME MISSIONS.

In different forms, but to the same effect, the late annual meetings of the American

Home Missionary Society, and of the American Baptist Home Mission Society, were made occasions of impressing the great truth that the evangelization of our country, as our country has been extended in the West by migratory populations, has been the triumphant work of Home Missions. In our own Society this subject was made the theme of the historical portion of the Annual Report. In the American Home Missionary Society it was brought forward in the sermon by President Chapin, of Wisconsin.

The Home Mission labors in the West were repetitions and expansions of the work which carried the gospel in earlier years to Vermont, Maine, and Western New York, and the borders of Ohio. President Chapin says:—

"Men of faith and zeal and heroic endurance, like Jedediah Bushnell, and Seth Williston, and Joseph Badger, and David Bacon, willingly offered themselves, and the churches sent them forth. They encountered many trials; in weeping they sowed the seed, but the wilderness and the solitary places were glad; for their coming brought salvation. The wilderness into which they went was in the valleys of the Green Mountain State, in the pine woods that skirted the swift-flowing rivers of Maine, amid the dense forests of Central New York and Northern Pennsylvania, away in the New Connecticut which emigration from the old was establishing on the soil of Northern Ohio, and, for the wild Indian tribes, on the banks of the Miami, in the outskirts of Detroit and on the Island of Mackinac, the 'ultima thule' of our country. The fruit of that early sowing has been unfolding ever since. That work of faith and self-denial took hold on the forming life of those young States, and gave abiding cast to the character of their people.

"In 1826, this American Home Missionary Society was instituted, designed as a national society to merge into one, or to combine in harmonious co-operation a number of independent organizations previously existing. At the time of its organization, of the one hundred and thirty missionaries al-

ready in the field, whose care it assumed, one hundred were in the State of New York, and only sixteen in all of the Western States and Territories.

"This Society was formed and equipped for efficient action, however, just in time for that wonderful growth of the nation consequent on the influx of emigration from the older States and from foreign countries into the great Northwest. The fire of Christian devotion was at the same time kindled anew to seize the opportunity, by the precious work of converting grace, wrought especially upon the earlier Home Missionary field of Central and Western New York.

"Since 1830, in the upper Mississippi Valley, and within the same lines of latitude, right on westward, over the Rocky Mountains, across the Sierra Nevada, all the forces of modern civilization have combined to hasten on the subjection of nature, to transform the wilderness into fruitful fields, to establish magnificent cities, and to found imperial States, teeming with millions of human population, and ringing everywhere with the din of human industry rapidly producing wealth. The outside world looks in astonishment on the growth of our country within these fifty years. To us who have been most closely identified with the swift progress of these changes, they are altogether dreamlike. Out of the movement have come powerful influences to modify the character of the nation and to determine its destiny. The Christian patriot asks with solicitude: In what proportion have Christian influences come in to guide the mighty forces of this young, strong life, and to qualify the corrupting effect of unsanctified prosperity? I stand here to testify that, by God's blessing on the work of this and other kindred societies, the civilization of those new States, and their character as they become component parts of the nation, are largely charged with Christian elements.

"The crowning, the most precious fruits of our home missionary efforts, no man can now count or measure. How many hundreds of homes have been saved from barbarism, and sanctified through the unseen influences of this gospel brought nigh—how many thousands of souls have been by the power

of that gospel redeemed and saved—we may not attempt to tell. The manifest signs of such results are all around us, but the full record is kept on high. The day will come, however, when it will be opened for us to read in detail. Then, with more than angel's joy—with the joy of our Lord himself—shall our hearts exult and sing for that which God has wrought. A Turkish member of the Turkish parliament, rising in his place, says to the Mohammedan assembly: 'Look at America—why is there prosperity there?' A heathen visitor from Japan to our country answers the question, when he declares: 'Whatever may be its essential truth, I see clearly that *Christianity is the spring of your prosperity.*' So among the nations, men point to us and say: 'Jehovah hath done great things for them.' When we, who are in and of the movement, see how the material growth of the country—how the intellectual and moral development of the people—how the social and political life of the nation, are, by agencies like that which we here contemplate, pervaded by the presence and power of this gospel, can we fail with glowing enthusiasm to echo the thought, 'Jehovah has done great things for us'?

"Why, then, oh! why should the work cease? Why should our hearts languish?"

Church Edifice Department.

ECONOMY IN CHURCH-BUILDING.

The first economy in building houses of worship is to find a good architect. It is always economy to employ a good architect for a building of any kind. A man may be a most excellent mason or carpenter, and at the same time a very poor substitute for an architect. He may fancy himself to be an architect, and fail in the first qualities which belong to that profession. It is the business of the mason or carpenter to put materials into determined forms, and that is the end of his business. It is a very honorable business if

done well and honestly, and there is enough in that line of duty to satisfy a reasonable ambition. It is the business of the architect to study forms with reference to utility, and with reference to agreeable effect; to study materials with reference to economy and strength, and beauty and fitness; to make plans for construction, and to see that they are executed in good and honest work. His work is thoroughly different from that of the builder, and forms a distinct profession.

Now, of architects there are all possible grades, from very poor to very good, just as there are all sorts of ministers, doctors, lawyers and farmers. The good architect is able to create his building, in his own mind, and in drawings and specifications, before one stone is taken from the quarry to lay its foundations, and to do it so perfectly that the contract to carry out those specifications shall embrace and secure that very building, WITH NO EXTRAS IN THE BILL. That is his business, and his business is not well done unless just that is done. If he has not learned to do this, he has not learned his trade; if he does not do it, he does not do his work well. There are other qualities of the good architect—qualities of genius and taste, and qualities of solid science, such as the pretender never dreams of. The true architect is a student. He is not merely a student of the history of architecture, but of its principles, of the nature and use of materials, and of all which contributes to fitness and beauty of form. A very distinguished architect, in speaking of a young man trained under him, and already distinguishing himself by good work, put these two qualities at the head of his professional virtues—first, that he was a hard student, and, second, that his integrity was perfect. The profession of an architect is a great profession, and there is no building so humble that it may not be made more

beautiful and less expensive by the employment of an architect that is worthy of the name.

The second economy in building houses of worship is to let the good architect supervise construction without interference. If he has formed plans which are accepted, and if contracts are made to construct according to them, then make no changes. Changes make confusion, destroy unity, and create cost, you know not how much. Hold architect and contractor to the plans, once adopted. Thus only can you know what the bills will be at the end. With a good architect and a responsible contractor, the architect let alone after the plans are adopted, and the contractor held to the terms of his contract, there is no reason for extras in the bill, and there will be none.

If a church, which was to have been built for \$5,000 has cost \$8,000, or one which was to have been built for \$10,000 has cost \$15,000, or one which was to have been built for \$30,000 has cost \$50,000, it has been because the work was attempted without an architect, or with an incompetent architect, or because the architect was not let alone, or because the contractor was not responsible, or not held to proper responsibility.

WORK WELL BEGUN.

The little church edifice, of which a drawing was given in our August number, has been adopted by the church for whose benefit we procured the design, and the architect has been applied to for detailed drawings. If they take his drawings and allow nobody to interfere with them, they will have a very tasteful and convenient house of worship, at very low cost.

Editorial.

- ☞ *The Rooms of the American Baptist Home Mission Society are at No. 28 Astor House Offices, entrance on Barclay Street, New York.*
- ☞ *All communications for the American Baptist Home Mission Society should be addressed to Rev. S. S. Cutting, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.*
- ☞ *In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.*
- ☞ *The subscription price of the Baptist Home Mission Monthly is fifty cents per year, payable in advance.*
- ☞ *Except as specimen copies to promote circulation, the Monthly is not intended to be circulated gratuitously. The postage of gratuitous copies is at transient rates, and cannot therefore be supported, while to subscribers the Monthly goes at three cents per pound, paid by the Society. Therefore subscribe.*

CIRCULATE THE MAGAZINE.

Please subscribe for yourself. Please promote subscriptions in your church and congregation. It is intended that the magazine shall be worth more to the reader than its cost, and we are certain that if it is read it will, with the Divine blessing, aid the cause of Home Missions. Our subscription list is steadily increasing, but it increases too slowly. We make a most earnest appeal to pastors, and to all friends of Home Missions, to circulate the BAPTIST HOME MISSION MONTHLY.

THE APPEAL OF MINNESOTA.

Among the Baptist State Conventions of the country, none has exhibited more thorough energy in its work during the last year than that of Minnesota. The work of the Home Mission Society in that State, excepting its German work, has been done in

connection with that Convention. The Home Mission Society has granted aid to those to whom the State Convention was willing to grant aid likewise. The Home Mission Society has not lost sight of its duty and its right to examine into every case for which aid has been asked; but it has had the advantage of the intimate knowledge possessed by that Convention of the missionary fields of the State, and of the men best fitted to cultivate them. The Convention has pressed the Society constantly to a work larger than it has had the means of performing. The address of Mr. Wood, at Cleveland, of which this number of the MONTHLY contains the chief part, was itself offspring of the missionary energy of the State, and intended to be an argument for larger work by this Society. Nor do our Minnesota brethren intend to expend their energy in words. They come to the Society with a distinct proposition—they say to our Board that if we will expend \$10,000 in the State from Oct. 1, 1878, to Oct. 1, 1879, they will raise and pay into our treasury during the year \$5,000 of that amount. This is a brave challenge. Can our Board do otherwise than accept it? We have expended from our treasury in that State during the last year \$2,700. Can we hesitate to increase that sum to \$5,000, if by so doing we can add to our means for work in that State \$5,000 more from Minnesotans themselves? Our Congregational brethren had fifty-five missionaries in that State last year, and expended over \$13,000. Our Presbyterian brethren had forty-nine missionaries in that State. Our own Society had in Minnesota twenty-six missionaries, and expended, as before stated, \$2,700, while the State Convention expended \$3,000. To raise this total sum to \$10,000 is not an unreasonable demand, and should be complied with—and we should at the same time do more and better for every other State

whose claims are equal. We shall certainly do it if the churches place the means in our hands. Will the reader turn to Mr. Wood's address, and ask himself how much he owes to his Lord for the accomplishment of a result so important and so hopeful?

MISSIONS AMONG THE FREEDMEN.

The subject of our work among the Freedmen was considered in the report of a special Committee of the Executive Board, (adopted April 12th, 1877,) which report, among other things, provided that "the appointment of a General Superintendent of our Missions to Freedmen be made at such time as the funds of the Society will warrant." At the late Annual Meeting of the Society, at Cleveland, the following preamble and resolution, offered by the Rev. Dr. Lathrop, were referred to a special Committee, which had already been ordered on the question of appointing an additional Secretary for the Southern department of the Society's work:

Whereas, The Southern Baptist General Convention did, at its late meeting in Nashville, express warm and intelligent sympathy in the work of promoting the spiritual and intellectual advancement of the colored population of the South, and did particularly recommend what are called Ministers' Institutes as means adapted to this end, and did advise all the Baptist pastors and ministers of the South to take special interest in such institutes, that they might be productive of the largest good;

Resolved, That the Board of Managers of the American Baptist Home Mission Society be, and hereby are, requested and instructed efficiently and heartily to co-operate with the Southern Baptist Convention in securing the holding of such institutes, at such times and places throughout the Southern States as may promise the widest permanent good to the ministry of the colored race, and to the extent that the resources of the Society from time to time may justify.

This special Committee made the following report, which was adopted by the Society:

Resolved, That we recommend that a General Superintendent of our Missions to Freedmen be forthwith appointed by the Board;

Resolved, That the Committee recommend that the Board be instructed to carry out the resolution offered

by Dr. Lathrop, in respect to cordial co-operation with our Southern brethren in promoting Ministers' Institutes in the Southern States.

This report embraces a recommendation to the Board that the Superintendent contemplated by the action of April, 1877, be appointed immediately, and instruction to the Board to carry into effect the resolution proposed by Dr. Lathrop.

The Executive Board have not been inattentive, either to the recommendation in respect to the Superintendent, or to the instruction in respect to co-operation with our Southern brethren in promoting Ministers' Institutes. It was deemed impracticable for such a Superintendent to commence work in the Southern States till autumn, but inquiries have been prosecuted for the right person to undertake a task so responsible. The second resolution of the report can be carried into effect only by the concurrence of the Southern Board, which cannot be expected earlier. The Board are not inattentive to the wishes of the Society, and will not fail to act intelligently and earnestly upon the subjects embraced in the report of the Society's Committee.

THE FREEDMEN OF THE CHOCTAWS AND CHICKASAWS.

In that part of the Indian Territory occupied by the Choctaws and Chickasaws, there are from 5,000 to 6,000 colored people, who stand in most anomalous relations. Emancipation made them free, but they were not incorporated into these tribes, as were the Freedmen of the Creeks, and they have been in consequence left in a pitiable condition. The Creek Freedmen have the rights of their ancient masters, and share in the annuities of the tribe. The Freedmen of the Choctaws and Chickasaws hold their place in the Territory by suffrage, are without defined rights

of property, without annuities for the support of schools, are in extreme poverty, and are, to a very large extent, without religion. They live in the most wretched cabins, on the coarsest fare, making their few purchases by sale of a little cotton or corn, or possibly cattle and ponies.

A few years ago the Government took pity on their condition, and established among them a few schools, for which the American Baptist Home Mission Society was requested to nominate teachers, the Indians of that Agency being under the care of an Agent nominated by this Society. These schools were closed with the abolition of the Agency on the first of July last. A most earnest plea for their continuance, however, was made by this Society to the Department, and we are happy to say, not without avail. The schools will be re-opened, and this Society is expected to take the oversight of them under a contract with the Department. The Government, of course, pays for secular education only; it will be our duty to provide teachers who will add a missionary service which shall make known to these benighted people the Gospel of Salvation. The Rev. G. W. Dallas, a colored man, educated at Wayland Seminary, and a teacher among these people during the last two years, has been making the most earnest appeals to this Society in their behalf. It is his opinion that the hope of their elevation lies with the young, and it is a remarkable fact, that, ignorant as are the older people, they are exceedingly anxious that their children should be taught, and are ready to aid in the establishment and maintenance of schools. With wedlock held in light esteem and very widely disregarded, it is easy enough to understand that the poison which runs through society can find its antidote only in the redeeming power of the Gospel, and in the Christian education of the young. To carry

the Gospel to such a people is to perform foreign missionary work at our own doors.

WE NEVER DOUBTED IT.

We never doubted that the women of our churches needed only to see distinctly where they could work to secure their interest in every form of our Society's labors. Late letters received are of the most encouraging character to this effect. One lady says:

"I am glad to read the article in the MONTHLY concerning the special work of women. I think good women only need to be told what they *can* do; they are always willing to work for Christ and His cause."

She asks: Shall we organize in our State? Certainly. Organize everywhere. Our Society has work enough on hand which needs your special help.

From the Field.

"Watchman, what of the Night?"

CALIFORNIA.

At a critical moment the Board intervened in behalf of the Baptist Church at Salinas, Monterey County, California. The following from the Rev. Joseph Beaven, pastor, indicates the result:

"The church yesterday renewed their call to me to continue my pastorate, and hope to raise among themselves the deficiency arising from the discontinuance of the aid given during the past year by the American Baptist Home Mission Society. I signified my acceptance.

"The harvest in our valley is disappointing our expectations. It will only be about half a crop, and times will be still very trying.

"We are very grateful for the aid given us by the Society, and recognize in it the kind providence of God. I see not how we could have weathered the storm without it."

KANSAS.

Last year application was made for aid to the church at Valley Falls, the Rev. Francis Rice, the young pastor, having expressed his determination that the dependence of the church upon our Society should

be but brief. The following is from the letter accompanying his third quarterly report :

"The condition of the church is good, better than that of many of our neighbors, yet not what we feel it should be. God has blessed us in many ways, but we yet wait in vain for any special manifestations of his presence.

"I shall hold to my original purpose in not asking aid from your Board another year. The condition of the church is not what I hoped it would be, and they are not able to add anything to their part of the salary another year. Yet there is great need of aid at other points, and, having received it this year, I can the better do without it another. I only hope that it will be wisely given to other points, and that it will be evident that the appropriation to this point has not been in vain."

MINNESOTA.

The following is from the Rev. R. A. Shadick, of Clinton Falls :

"My field is in a good condition. The congregations at each point are better now than they usually are through the hottest months of summer. My people are deeply interested for the prosperity of the cause and we are gradually making perceptible progress.

"With the approbation of the Minnesota State Board I gave up Morristown, and commenced preaching at Blooming Prairie, and I was never more enthusiastically received anywhere than I have been there. The school-house is literally crowded. There is not even standing room for all who will listen to the Word.

"The spiritual aspect of my work never looked better than it does to-day ; but the temporal outlook of my brethren and myself is very gloomy. Our harvest, that gave promise for an abundant yield, is now almost an entire failure, not more than enough for bread and seed for the next year. There are thousands of acres of wheat that will not be cut at all. Heavy rains and hot sun have dried the kernels. Where we expected twenty-five to thirty bushels to the acre, they will not on the very best pieces get more than five bushels."

DAKOTA TERRITORY.

Rev. A. W. Hilton, of Finley, with his last report sends the following :

"The time has arrived when the field must have more attention than I can give. With this quarter my labor at Sioux Falls ceases. I hope the Board will continue their aid to Sioux Falls to the amount of three hundred dollars the coming year. Sioux Falls is destined to be the most important city of south-eastern Dakota. Its advantages are not dependent upon the location of the capital, but they are secured by the permanency of its magnificent water power.

"The railroad terminus is now here, and population and capital are rapidly increasing. Shall the church share the general advance? We answer yes, if the Home Mission Board come to help the church to sustain a pastor so that he can give his whole time to the work and live on the ground."

WYOMING TERRITORY.

Mr. J. B. Crooker, under date of August 10th, 1878, writes us of the great need of ministerial service in the country known as the Black Hills. He says:

I have spent most of the year from July 25th, 1877, to July 1st, 1878, in the Black Hills. I have often wondered that the attention of your Society had not been so directed to that peculiar part of our common country, as to induce them to send a good man and true, to labor there. There is great dearth of religious teachers there, as well as of people living as Christians, but the field is an important one. There was but one ordained minister (Rev. Mr. Norcross, Congregationalist,) in all that country during the year, and when I came away, and he has since left. The Catholic Church has one priest on the ground and he is busy organizing societies in all the centres of population and influence.

I aided to sustain a Sabbath-school and other services each Sunday while there. The M. E. Church has several licensed exhorters there, and they are doing all they can; but they do not meet the wants of these enterprising communities. It will require a good strong man to interest and hold these communities in any permanent religious associations and work, and such a man, full of the Holy Ghost and of faith, could do a great work there. The principal centres are Deadwood, of 3,000 inhabitants, Central City and suburbs, of 3,000 or more inhabitants, and Lead City, of 1,500 inhabitants, and Crooks and Custer, Rapid and Rookerville and Spearfish, of 300 to 500 people. The mountains, hills and ravines and gulches are full of men, and they need the influences of the gospel ministry to concentrate and build up and direct the religious energies of the people aright. Can a good man be sent? There are probably 50,000 people in the Hills, many of them good Christian men and women.

The above indicates a kind of labor which we are invited to perform in mining regions. We are inclined to think our brother has over-estimated the population, but there are many souls there to whom the bread of life should be borne. We have read with interest, in the *Home Missionary* of the present month, the Rev. Mr. Norcross' account of his labors. He bore the gospel from town to town, and seems to have been welcomed by the people. But he found the towns unstable in character, the people moving from place to place with new prospects of mining. This makes the difficulty of establishing the institutions of the gospel in the mining regions. There are towns which must remain distributing centres, where churches may be successfully established. But for the regions purely mining, there needs to be a ministry itinerant, as roving as the people. The work is not the less important for the souls of the people, but the methods should be adjusted to the circumstances.

OUR WORK IN GEORGIA.

Early in the year 1877 representations were made to the Executive Board, in favor of the employment of the Rev. J. H. Corley, a native Georgian, as a missionary among the Freedmen, with the expectation that his support would be in part provided by the white brethren of that State. He was accordingly appointed; but the arrangement in respect to support was carried into effect only in a limited degree. A correspondence between the Board of this Society and the Rev. Dr. De Votie, Corresponding Secretary of the Georgia Baptist State Convention, at length, however, ripened into a measure of practical co-operation. Two of the late students of our school at Augusta, selected by Dr. De Votie, and by Dr. Robert, the principal of the school, were appointed missionaries, to be supported partly by the funds of this Society, and partly by the funds of the Georgia State Convention. The results have been of the happiest character, and a proposition has been made for the enlargement of this plan of co-operation, embracing the Rev. Mr. Corley and three colored missionaries. Of these missionaries two are already under appointment. This arrangement has not only the cordial support of the white brethren of Georgia, but also of the colored Baptist Convention of that State, making the arrangement one to which there are three parties working in entire accord.

It is pleasant to add that this measure finds gratifying support in the *Christian Index*, the Baptist newspaper of Georgia. We find in late numbers of that paper letters from the Rev. Emanuel K. Love, who is one of the colored missionaries under appointment, and a letter from the Rev. Benjamin Grenade, a colored pastor; all of which give evidence of the harmony and efficiency of this work. One of these letters from Mr. Love is a strong appeal to the white Baptists of the State for their aid in promoting the evangelization and elevation of the colored race. He speaks of it as probably the first appeal of the kind ever made. In another of the letters he gives some account of his missionary labors. From this we make the following extracts:

"DEAR INDEX: Since my appointment as Missionary of the State of Georgia, I have traveled extensively, and find my work much needed. Generally I have been cordially received, and the brethren have expressed themselves highly gratified at my appointment, and promise hearty co-operation in this great work. The colored people in many places which have been destitute heretofore, are making very rapid and commendable progress in religious knowledge, and are becoming very anxious to have an educated minister. I think it is due Rev. Dr. Joseph T. Robert, and

the school over which he has so faithfully presided for seven years, to state that the churches under those ministers in the country who have been trained in his school, are in better order, know more about the Holy Bible, have clearer ideas, less superstition, and yell less during preaching, and have more of the missionary spirit, than others. Therefore, if the venerable doctor had done nothing else, he has accomplished a great work in instilling into the minds of our brethren the true manner of worshiping the great God, and thereby exterminating the false and erroneous ideas of divine worship. He has lived for a grand purpose. It is the prayer of the thinking colored people that he may reap a glorious reward. He will go down to an honored and peaceful grave, when it shall please God to call our father from us. * * *

"Let it not be presumed that I mean all of the colored people are in a favorable condition, and have a commendable knowledge of God's Word, for they are not. Many places—in fact, most places—are as dark as midnight. In some places a person is not, and cannot be, a candidate for baptism unless they have seen God, been to hell, seen the devil, heard a voice, or felt a mysterious shock. Others claim that they have a Bible in their heart, and can read it at any hour of the night. This doctrine is preached from the pulpit. In many places the Baptists and Methodists are one. Many are Baptists and know not why. They, of course, know nothing of their history. Upon the whole, the State is in a pretty dilapidated condition, however, not beyond reach of Divine grace. Our people are religiously inclined. They have a zeal of God, but not according to knowledge."

"I am glad to say that the white brethren generally where I have gone have treated me with utmost courtesy, and have universally expressed their hearty co-operation and sympathy in the work. May the Lord bless and crown the work with an abundant success, is the prayer of yours, for the Redeemer's cause."

Of Mr. Grenade's letter we give almost the whole:

"MESSRS. EDITORS: As a colored minister of the glorious Gospel, and feeling deeply the weight of dying souls, and knowing the great need of my race for the pure Gospel, and knowing that the Home Mission Board has appointed Rev. Emanuel K. Love as missionary to our people, I joyfully embrace this opportunity to thank the Board.

"I am happy to say that the Board struck the nail on the head when it appointed Brother Love. His match cannot be found among our colored preachers. He has fine natural abilities; besides, he has been well trained in the Bible, under Rev. Joseph T. Robert, L.L.D., Principal of the Augusta Institute. Dr. Robert is such a thorough scholar, that it is utterly impossible for a student to stay with him as long as Brother Love has without becoming an excellent student.

"Brother Love's knowledge of the Bible is uncommon. The colored people are perfectly carried away with his preaching. In towns, villages, and country churches they flock to hear him, rain or shine, cold or hot. He is just the man our poor, ignorant people need. He is now traveling through the country, greatly edifying the churches. My people will flock

to the church long before the hour of service when I just tell them that Rev. Love will be there. May God bless Brother Love in this great work among our people.

"Brother Love writes me that not a single white minister, or layman, whom he has met, but that gave him his hand and heart, and was ready to co-operate with him in his work; and oh, how my heart blessed the Lord!

"We are becoming united, and this movement is the best medium that could have been used. It is a good work.

"I imagine that I see the dawn of a glorious and bright day for our poor, ignorant race in the State of Georgia. God hasten it! And I shall look with gratitude to the day when the sun of knowledge will shine with benignant rays upon our people, and every heart shall feel the Saviour, and every lip confess him."

HOME MISSION WORK OF THE PRESBYTERIANS.

The amount of money expended last year by the Home Mission Board of the Presbyterian Church was \$295,445.77, leaving a balance against the treasury of \$8,841.35. The number of men in commission was 1,131, distributed among the States and Territories as follows: Alaska, 1; Arizona, 2; California, 42; Colorado, 22; Dakota, 4; Delaware, 5; Florida, 2; Georgia, 4; Idaho, 2; Illinois, 71; Indiana, 46; Indian Territory, 4; Iowa, 114; Kansas, 103; Kentucky, 23; Louisiana, 2; Maryland, 17; Massachusetts, 2; Michigan, 38; Minnesota, 49; Missouri, 67; Montana, 5; Nebraska, 43; New Jersey, 41; New Mexico, 9; New York, 83; Nevada, 3; North Carolina, 19; Ohio, 76; Oregon, 11; Pennsylvania, 95; South Carolina, 4; Tennessee, 21; Texas, 20; Utah, 5; Virginia, 4; West Virginia, 15; Washington Territory, 10; Wisconsin, 44; Wyoming, 3.

As in the case of the Congregationalists, mentioned in our August number, a comparison between this statement and the facts of our Baptist home missionary labors would be impracticable. It would be necessary to add to the missionaries sustained by our Home Mission Society those which are sustained by our State Conventions and our Associations. The comparison would be less difficult, and we fear not creditable to us, if restricted to new States and Territories beyond the Mississippi. In Iowa, 114 missionaries; in Kansas, 103; in Nebraska, 43; in Minnesota, 49; in Colorado, 22; in California, 42; in Oregon, 11; in Washington Territory, 10; in Utah, 5; in New Mexico, 9—these are the significant figures by which we should be impressed, and be stimulated to a better share in this great evangelizing work.

In all the fields of this Board, taken together, "some 3,500 churches and preaching stations have been occupied, steadily or occasionally," by its missionaries. During the year 132 churches have been organized, and 6,985 members have been received by examination. Of Sabbath-schools, 322 have been organized, making the whole connected with the mission work of the Board 1,612, embracing 124,921 children and officers.

The attention of the Board has been called to a new department of work by urgent appeals from the frontiers, and by the action of the General Assembly—the Department of Schools other than Sunday-schools. The Board are careful that it should be understood that they do not propose a general educational work, but only to meet a practical necessity among exceptional populations on the Western frontiers. About 20 schools have been established, with 20 teachers, of which there are 3 in Alaska, 10 in Utah, 1 in Idaho, and 6 in New Mexico. "The schools are well attended, and seem to be doing a good work for the ignorant and the young. With all of them Sabbath-schools and preaching the Gospel are connected." The Report adds: "It is believed that godly women, with willing hearts and hands, will furnish all the means for the support of the teachers employed. Indeed, the entire expense of the schools has been contributed thus far by women."

The Board appeal earnestly for means to carry forward their work among the Freedmen, and among the foreign populations. In respect to these populations, the Report contains these striking statements: "In 1850, out of an entire population of 23,191,876, there were 2,244,602 foreigners. In 1860, of the entire population of 31,443,321, there were 4,138,699 foreigners—nearly double the number ten years before! In 1870, our last census, of the entire population of 38,558,371, there were 5,567,229 foreigners. That is to say, in 1870 one person out of every seven was a foreigner! In 1870, out of the whole population of 38,558,371, there were 10,802,015 born of parents of foreign birth—thus showing that more than one-fourth of all the people were the children of foreigners!"

Contributions and Legacies.

FOR JULY, 1878.

[Contributions and legacies not otherwise noted are for general purposes. Abbreviations **F. F.** and **C. E. F.** denote respectively FREEDMEN'S FUND and CHURCH EDIFICE FUND.]

NEW HAMPSHIRE, \$25.00.

Franklin Falls Church..... \$20.00
Claremont Church, in ad..... 5.00

VERMONT, \$25.50.

Sharon Sunday School..... 5.50
F. F. Passumpsic Church, for Richmond Inst..... 20.00

MASSACHUSETTS, \$984.75.

Boston, Sunday School of First Church, desig..... 100.00
Cambridgeport, West Newton Sunday School, for Indian Miss..... 25.00
Mansfield, Rev. Jno. Blain, one of 100,000 on acct'd debt..... .50
Middleboro, First Church..... 5.00
Waltham, Judson Miss, Soc., J. Bond, Treas..... 11.50
Newton Centre, Thomas Nickerson..... 100.00
So. Adams Church..... 25.00
Randolph, First Church..... 68.00
Leverett and Montague Church..... 25.50
Cheshire Church..... 11.13
Shelburne Falls Church..... 5.00
Worcester, First Church, in ad..... 64.89
Norwood Church..... 20.00
Mansfield Church..... 7.20
Brookline Church..... 191.96
Jamaica Plain Church..... 32.45
Webster Church..... 40.00

Weston Church.....	9.00
Fiskdale Church.....	6.00
Weymouth, First Church.....	62.00
Billerica Church.....	10.00
Grafton, First Church.....	3.17
Fall River, Second Church.....	48.00
Greenville Church.....	3.50
Westford, Interest on bequest of John Woods, Rev. A. P. Mason, D.D., Trustee.....	44.95
Lowell, First Church.....	40.00
F. F. Leverett and Montague Church.....	25.00

RHODE ISLAND, \$246.20.

Providence, Union Church.....	207.00
Pawtucket, Sunday School.....	6.20
Brantford Church.....	8.00
LEGACY: Mansfield, Legacy of Polly Chaffee, P. P. Bennett, Ex.....	25.00

CONNECTICUT, \$162.50.

New Haven, First German Church.....	62.50
F. F. Stonington, O. B. Grant, Ed. two students Shaw University.....	100.00

NEW YORK, \$3,822.66.

New York City, First German Church.....	\$27.20
Bernhard Hein, deceased.....	200.00
Pilgrim Church.....	35.53—262.73
Brooklyn, Central Church, Mon. Con.....	1.00
Yonkers, Anna Barnes.....	45.00
Hudson Church.....	65.69
Pavilion Church.....	18.81
Le Roy Church.....	10.00
Castle Creek Church.....	8.60
Tioga Centre Church.....	5.00
Cuba Church.....	9.68
Oxford Church.....	8.00
Worcester Asso., per D. W. Warner, Treas.....	57.42
Newport Church.....	17.00
Salisbury Church.....	15.00
Norway Church.....	3.00
Greenfield Church.....	5.00
Stillwater, Second Church.....	9.00
Burnt Hills Church.....	14.00
Troy, Rev. C. P. Sheldon, D.D.....	20.80
Mrs. H. B. Carrier, per Rev. C. Ayer.....	1.00
Milford Church.....	9.50
Walton Church.....	2.50
U. Bidwell.....	.25
S. Bidwell.....	5.00
Schenectady, Interest on legacy of Eva Clute.....	17.50
Belleville Church.....	14.00
Adams, First Church.....	10.80
Rensselaerville Association.....	24.75
F. F. Fairport Church.....	17.00
York Church.....	3.80
Marion, Coll.....	10.50
Niagara Association.....	8.54
Richburg Church and Sunday School.....	46.40
Butternuts Church.....	2.00
Milford, Mr. Upton.....	3.17
LEGACIES: Springville, Legacy of Chauncey Pond, per Thomas Peirce, Ex.....	75.22
Poughkeepsie, Legacy of Martha Forbes, in part, Milton A. Fowler, Trustee.....	3,000.00

NEW JERSEY, \$63.58.

Millington Church.....	45.25
Mt. Bethel Church.....	3.33
Jersey City Heights, First German Church.....	10.00
F. F. Plainfield, Rev. J. Stockbridge, U. S. N., for Augusta Institute.....	5.00

PENNSYLVANIA, \$15.00.

Williamsport, Rev. J. S. Miller.....	5.00
C. E. F. Titusville, Mrs. M. Brownson.....	10.00

GEORGIA, \$6.25.

F. F. Augusta, Samuel J. McNeal, Student.....	1.00
J. C. Greene, Student.....	1.00
C. H. Prightharp.....	1.00
Thankful Church.....	2.25
Harmony Church.....	1.00

TENNESSEE, \$27.00

F. F. Nashville, Coupons ac. Legacy of J. P. Rexford, deceased.....	27.00
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MICHIGAN, \$105.51.

Jackson Asso. Coll.....	5.26
Emerson Church.....	5.24
St. Louis Church.....	5.01
F. F. Detroit, Woman's H. M. Soc., desig.....	90.00

OHIO, \$1,156.40.

Springfield Church.....	34.75
Ravenna, Mrs. How.....	5.00
Cleveland, C. P. King.....	50.00
Olena Church.....	2.15
Conneaut Church.....	5.00
Norwalk Church.....	17.00
Hubbard Church, in part.....	4.00
Sunday School.....	1.00
F. F. Cleveland, Rev. S. B. Page, D.D.....	12.50
Dayton, Ladies' Social Circle of First Church, per Mrs. M. W. Thresher, for Augusta Inst.....	25.00
C. E. F. Willoughby, Martin E. Gray.....	1,000.00

ILLINOIS, \$134.35.

Ottawa Church, in part.....	14.20
Euloa Church.....	11.35
Dundee Church, L. W. Mann.....	5.00
Earlville, Rev. H. A. Libby.....	1.00
Bristol Church, in part.....	13.25
Miss Panulia A. Thurber.....	5.00
Joliet, M. Tait.....	2.00
Sandwich, O. S. Handy.....	1.00
Galesburg Church, in part.....	27.14
Mendota Church, in part.....	30.32
F. F. Chicago, Woman's H. M. Soc., Acc't R. I. Branch, for Miss Allen.....	19.09
Mrs. S. B. Haigh, for Augusta School.....	5.00

WISCONSIN, \$49.65.

Milwaukee, Spring Street Church.....	28.90
Geneva, Cash.....	1.00
Mrs. Topping.....	1.50
Dr. Lewis.....	1.00
Greenbush Church.....	4.50
Menace Church.....	1.00
Lowville, Sunday School, for Indians, per Miss Curtis.....	1.75
F. F. Milwaukee, Maj. H. M. Robert and wife, \$10.00 Cash, Augusta Institute.....	1.00—11.00

IOWA, \$20.10.

Marshalltown, Miss Mary J. Smith.....	5.00
Bloomfield Church.....	2.10
Pella Church.....	8.00
Council Bluffs Church.....	5.00

MINNESOTA, \$29.39.

Stanton, J. Peck.....	5.00
Rolling Fork Church.....	2.16
Lake Elizabeth Church.....	4.30
Minneapolis, Swedes, per R. A. R. Orgren.....	10.00
Granite Falls, Swedes, per Rev. M. Dahlquist.....	2.93
F. F. Eyota, Friend.....	4.00
Hamilton, Mrs. Millet.....	1.00

NEBRASKA, \$80.00.

Seward Church.....	5.00
Ashland, Rev. J. N. Webb, D.D.....	50.00
Prairie Union Church.....	20.00
Salem Church.....	5.00

KANSAS, \$14.22.

Newton Church.....	14.22
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COLORADO, \$13.00.

Golden Church, per Rev. C. M. Jones.....	13.00
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EASTERN GERMAN CONFERENCE, \$300.00.

Eastern German Conference, J. A. Schulte, Treas.....	300.00
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TOTAL.....\$7,281.06

THE BAPTIST HOME MISSION MONTHLY.

VOL. 1.

OCTOBER, 1878.

No. 4.

HON. HEMAN LINCOLN.

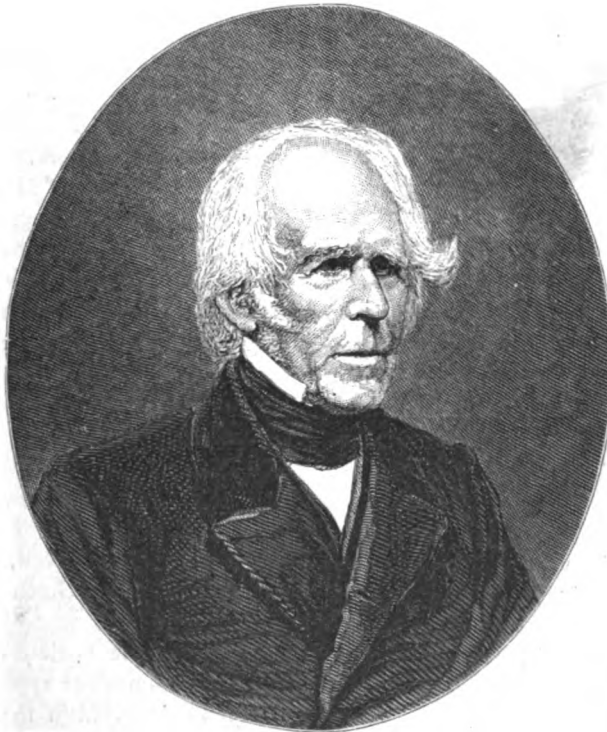
The Hon. Heman Lincoln, the first President of the American Baptist Home Mission Society, was born in Hingham, Massachusetts, January 7th, 1779. He was baptized May 19th, 1799, by Dr. Baldwin, and became a member of the Second Baptist Church—afterwards known as the Baldwin Place Church—in Boston. In 1809 he was elected deacon of that church, and, after the common style of New England, was familiarly known as Deacon Lincoln from that time to the time of his death, which occurred August 11th, 1869, when he was in the ninety-first year of his age.

Bred to a mechanical trade, he became subsequently a prosperous merchant. In 1824 he was elected Treasurer of the Baptist

General Convention, succeeding in that office Thomas Stokes, Esq., of the city of New York. To give himself effectively to his duties as Treasurer, he retired from mercantile business, and entered the mission rooms as an executive co-laborer with Dr. Bolles, the Corresponding Secretary. He was Treasurer for twenty-two years, and during all that period rendered invaluable gratuitous service.

Deacon Lincoln was a man of the tenderest sympathies, and embraced everything which was good in the comprehension of his love. Closely as he was identified with

the cause of foreign missions, he was profoundly interested in the diffusion of the Gospel in the destitute parts of our own country. Elected President of the American



Baptist Home Mission Society at the time of its organization in 1832, he was continued in that office by successive annual elections until 1845, when he declined a re-election.

From the time of his retirement from business with a moderate fortune, sufficient for his maintenance and for the exercise of liberal charities, his life was consecrated without reserve to the service of religion. He was a man of guileless spirit and of pure life. In business relations, and in public service as Representative and Senator of his State, he lived uncontaminated by the world. His spirit was catholic; all who loved our Lord Jesus Christ were dear to him. He lived far beyond the ordinary period allotted to human life, and died with an unshaken trust in that Saviour whom he had so long loved and served.

FURTHER ABOUT THE ORIGIN OF THE HOME MISSION SOCIETY.

In the September number of the MONTHLY we promised a summary of the "Minutes of the Convention" at which the Society was organized. These "Minutes" are found in a pamphlet of Proceedings, which embraces the documents of interest and importance. Among them is an "Address of the Executive Committee to the Baptist Churches of the United States," which explains very completely the considerations which led to the forming of the Society, and inspired the hopes of its founders. We give that address below, and with the greater pleasure because it has the marks of proceeding from the pen of WILLIAM R. WILLIAMS, then the young pastor of the Amity Street Baptist Church, and already distinguished for the qualities which have since given him fame.

The Convention met in the Mulberry Street Baptist Church, in the city of New York, on

Friday, April 27th, 1832. The Hon. Thomas Stocks, of Georgia, was Chairman, the Rev. Nathaniel Kendrick, D.D., of New York, was Secretary, and the Rev. William R. Williams, of New York, Assistant Secretary. The proposed constitution of the Society having been considered, article by article, was, after discussion, and with some amendments, unanimously adopted. The committee who nominated the officers consisted of the Rev. S. H. Cone and Thomas Stokes, Esq., of New York, the Rev. James D. Knowles and the Hon. Heman Lincoln, of Massachusetts, and the Rev. Elon Galusha, of New York. It was undoubtedly in recognition of the one spirit out of which Home and Foreign Missions proceed, that the Hon. Heman Lincoln, the distinguished friend of Foreign Missions, was made the first President. William Colgate, Esq., of New York, was made Treasurer, Garret N. Bleecker, of New York, Auditor, the Rev. Jonathan Going, of Massachusetts, Corresponding Secretary, and the Rev. William R. Williams, of New York, Recording Secretary. By the constitution, the officers, which included an extended list of Directors, were charged with the duty of appointing an Executive Committee, which committee was appointed May 1st, as follows: Rev. Archibald Maclay, Rev. Spencer H. Cone, Rev. Charles G. Sommers, Rev. Duncan Dunbar, Rev. C. C. P. Crosby, Messrs. Charles L. Roberts, Nathan Caswell, William Winterton, Timothy R. Green and George W. Houghton.

Thus was the Society organized, and its Executive Committee appointed. Of all the brethren mentioned in the proceedings, one only, WILLIAM R. WILLIAMS, is recognized as still among the living. The Executive Committee proceeded immediately to form a plan of operations, of which the following is an outline:

1. To obtain and disseminate information respecting the moral condition of the country, particularly as to that of the Valley of the Mississippi.

2. To excite the entire Baptist community to systematic, liberal and vigorous action.

3. The grand purpose of the organization to be the *preaching of the Gospel to every creature in our country.*

4. The obtaining of a large amount of funds for the accomplishment of this purpose.

On the 18th of May, 1832, the Executive Committee, on motion of Rev. Charles G. Sommers, seconded by Rev. Spencer H. Cone, passed unanimously the following resolution:

Resolved: That in view of the wants of our country, and the consequent duties of our denomination, and in the fear of God, and in dependence on his aid, this committee will endeavor to raise during this year at least the sum of ten thousand dollars, to be expended in Domestic Missions.

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ADDRESS OF THE EXECUTIVE
COMMITTEE,
TO THE BAPTIST CHURCHES OF THE UNITED
STATES.

*From "Proceedings" of the Convention of April
27th, 1832.*

The spirit of the Gospel is a spirit of missionary zeal. When the Church obtained from the Saviour the promise of his continued presence "unto the end of the world," she received also the injunction to go forth and preach "among all nations," in His name, "repentance and the remission of sins." No lapse of time has weakened the promise, or can avail to abrogate the commandment, which, from the beginning, accompanied and guarded it.

If we inquire to what extent the churches of Christ in the most favored lands are now fulfilling this solemn requisition, we find occasion for sorrow, and a call alike to immediate reformation and to extensive action.

In this country, whose Zion has, during the past year, been so abundantly watered with the outpoured Spirit from on high, it were an easy task to show, in the vicinity of neighborhoods the most highly evangelized, others over which the rays of truth seem to have shot; passing onward to illumine more distant regions, but leaving in these an unbroken darkness. In the West, the wide range of territory which has become familiarly known to us by the appellation of the great valley of the Mississippi, presents a population active and enterprising, possessing in a remarkable degree the elements of ardent and energetic character, claiming and gaining, each day, a higher influence; but lamentably destitute of the frequent and faithful preaching of that Gospel which can alone bestow on the energy of individuals or communities a wide direction and a happy issue.

This wide space already counts within its bounds one-third of the population of our Union; and its teeming soil will probably in a few years sustain the majority of our nation. Were it given over to ignorance, to the mere absence of the truth, it were no ordinary evil. Ignorance, even when uncultivated, never yet proved itself a barren soil. With us it has not been left to the want of all culture, to its own native and rank growth of evil, but the apostles of Skepticism and Atheism, and the emissaries of the man of sin, have labored to sow over the vacant field their own bitter and poisonous seed. The Christian communities, which, in many portions of this territory, withstand or tamely witness these labors, are all of them embarrassed by the general neglect of early education, and of some, little can be hoped, distracted as they are with minute and endless schisms, in some parts infected with heresy, and in others paralyzed by a self-complacent indolence. Did we estimate the wants of this great valley merely as patriots, calculating its future destinies, and auguring its immense influence, capability and power, we might rest here. But, as Christians, we look to the four millions of immortal spirits which tenant this region, many of them entirely destitute of the knowledge of the Gospel, and others of them receiving but some distorted heresy or cunningly devised fable, which has usurped the name

and is scandalizing the profession of Christianity; we see these training up a new generation, that, to increased numbers and augmented wealth and power, will add no correspondent increase of religious knowledge, and we feel that the full extent of the evil has not yet been developed.

Every tie which we have recognized, as binding us to seek the salvation of the heathen in foreign lands, attaches us with yet greater strength and closeness to these our compatriots. Their nearness and the ease of access, the community of language, of institutions, of customs and of government, afford to us advantages for the dissemination of the Gospel at home, in this territory, such as no other people under heaven enjoy, and such as, perhaps, were never before possessed by the churches of any age or land.

The Baptists, as a denomination, wield, at this moment, an immense amount of influence over this large and most important region. In this field their range of moral power equals, if it does not exceed, that committed to any other of the various divisions of the Christian host. Our churches class among their hearers at least one-sixth of the population of this far-spreading territory. Nominally or really this vast number of immortal spirits is already more or less under the influence of those who are designated as Baptist preachers. From circumstances to which it were needless to refer, ministers of our sentiments find less resistance from public opinion, and meet less the collision of inherited prejudices, than other evangelical denominations, who may go thither publishing the same message of salvation.

That for influence thus thrown upon us we are not the less responsible; that we may not venture to cast it from us, or to use it wastefully or carelessly, is a truth no Christian can doubt. While we hail with true delight the preaching of the Gospel by all of every name that "*hold the head,*" though they "*follow not with us,*" we are yet bound not to bury the talent of influence or of illumination our Lord has entrusted; and while the ignorant are perishing for lack of knowledge, we are not to turn away from their cry, and transfer to others the supply of that destitution which has directed to us its earliest appeal. We

hold our place in the family of Christian effort but by contributing our share to its cares, its toils and its sacrifices. Even the truth of the Gospel may become tarnished and powerless in our hands, if it remain unemployed; for truth itself may be made an idol, if dis severed from the love of the truth; and that love which "*the truth as it is in Jesus*" produces, will lead to the energetic and the diligent, the conscientious and the persevering, dissemination of that eternal verity which affords at the same time its continual nutriment and its mightiest weapon.

In the circumstances, therefore, of our country and of the Christian world, there is an evident call addressing itself to the Baptists of the United States to arise and build within the walls of their own Jerusalem. Not only are the circumstances of the field before them rich in opportunities of good, but those of the past year have been full of encouragement to hope. The spirit which has vouchsafed such a measure of success to the mission in Burmah, seems working also its reflex influence upon the domestic charities and zeal of those churches in America whose labors and prayers have gone forth to the aid of the heathen. In the revivals of religion wherewith God has favored our own and other churches of Christ, we read another most urgent incitement to larger exertions.

In all that is thus said of the wide and rich field of missionary labor in the West, it is not intended to palliate or to forget the fact, that in many of the older States there exists in portions of the country a similar destitution, the more hopeless, as it has been more lasting and less involuntary, but which must be alike regarded and supplied. The only bounds to our efforts in this cause must be the limits of our land and the cessation of its spiritual wants.

The accompanying documents will show that, influenced by the spiritual need thus extensively prevailing, a large number of brethren from various parts of the Union formed, in the city of New York, in April last, an American Baptist Home Mission Society. Its constitution and officers, a sketch of its organization and subsequent proceedings, an outline of the plan of its operations, and a view of its prospects of success, will also be

found annexed. To these its Executive Committee would refer, while presenting their appeal to the Christians of this country, and more especially to those of their own community. While they would dread and abjure the spirit of sectarianism, which seeks merely to count the number of its proselytes, and is less anxious for the essence than the forms of Christianity, they recognize it as their duty to disseminate, with all candor and kindness, their own views of Christian doctrine and practice. In sight of the perishing multitudes around them, they would ask first the prayers, and then the contributions, of those who seek the welfare of Zion. By every principle of enlightened patriotism and of Christian devotion, they would urge, upon the attention of their brethren the duties which the movements of Providence seem unfolding before our churches.

Yet, while looking to the intended scene of our immediate labors, we would declare that we claim no dominion over the faith of our Western brethren, and desire no authority but that of love; no influence other than that which the partakers of one good hope and the partners in one grand enterprise claim to exercise one over the other. Infringing not at all on the rights of any of the churches of our communion, and seeking to strengthen their hands in every good work, we ask of them but to aid and allow the preaching of the great salvation to thousands perishing in their ignorance.

We trust that the indirect fruits of a zealous pursuit of this great object may prove many and priceless. To bring into the labors of love, which our foreign missions present, the prayers, the wealth, the influence and the hearts of our Western brethren; to superadd to the ties of a common discipline the more lasting union of common sentiments and harmonious feeling; to substitute, for an external uniformity of practice in Christian ordinances, the internal "unity of the spirit in the bond of peace"; to advance Christian truth and Christian holiness by seeking the favor of that "God who is not the author of confusion, but of peace in all the churches of the saints"; to inherit the promise, which assures those who "devise liberal things," that "by liberal things they shall stand"; to bring our

own beloved country more under the dominion of Him who alone can give wisdom to her counsels, create "upon all her glory a defence," and impart safety and durability to her prosperity, are objects of no mean moment. Let us seek for all these in promoting the objects of the American Baptist Home Mission Society. Let the Christian into whose hands this sheet shall fall give his aid to this good design, not more by pecuniary contributions than by the formation of auxiliary societies, the communication of intelligence and the interchange of sentiment; and above all, by the communion of devout and fervent prayer to the Father of Lights, the Prince of Peace, and the Spirit of Truth, that the light of salvation may, by means of this Society, over the whole breadth of our land, "go forth as a lamp that burneth"; that the peace of God may unite and bless all our churches and the whole American Israel, and that the word of truth may be made each day more and more the means of sanctification to all the elect of God.

WHAT THE SOCIETY EXPECTS OF MISSIONARIES AND OF MISSION- ARY CHURCHES.

The American Baptist Home Mission Society appeals for the funds by which it sustains missionaries, to the rich and to the poor in our churches, asking them to give as the Lord has given to them. As matter of fact, a considerable share of the money which the Society receives comes from those who make sacrifices to give it, and even give from the small stores of comparative poverty. It derives all its money from churches made up of members who give for Christ's sake, and are trained to habits of benevolence. The Society seeks to build up just such churches, churches which shall enter into full sympathy with our entire denominational activity for the extension of the Redeemer's kingdom—and seeks to build up no other kind of churches. It therefore expects contributions

to missionary work, at home and abroad, from all the churches which it aids. Such churches, by the fact that they are aided, are supposed to be unable to give much. But they can give something for the Lord's sake, and under His eye, and a failure to give something cannot be viewed with indifference by a Society whose duty it is to have regard to the character and habits of the churches which it helps to rear. In every church which has strength enough to be of sufficient promise to be aided by this Society, there must be some, and may be many, who can give *something* if only they have the opportunity to do so; and the Society will depend on its missionaries to see that such opportunity is furnished every year, and accompanied by the faithful presentation of the duty of giving. It does not ask this in any selfish interest, for it asks the same thing for other denominational Societies. It does not ask it for the amount, but because conscientious giving is that very part of Christian life on which this Society is built, and by which it does its work, and because the infancy of churches prophesies the character of their maturer years. This Society, as the representative of the denomination, has, besides its support of missionary pastors, a great work on its hands among the Freedmen and Indians, among French and Germans and Scandinavians, and among the heathen Chinese who are upon our shores. It cannot consent that its beneficiary churches should bear no part in the blessings of an attempt to bring all these to the love and service of our common Redeemer. And if the churches which this Society helps to rear are co-workers in the evangelization of our own country this is the truest pledge that they will labor in foreign missions for the conversion of the world.

It has been the rule of this Society, for the whole period of its history, that its mission-

aries should promote and report contributions, and it was with great regret that the Executive Board learned that during the past year less than one-half of its missionaries had reported contributions by their churches to the funds of this Society. After full consideration, therefore, the Board, on the 14th of March, 1878, judged it to be its duty to recall attention to this subject by passing the following preambles and resolutions:—

Whereas, The donors of funds to the treasury of this Society, and the Executive Board of the Society in the administration of the trust committed to them, have for a distinct aim the building up of churches, which shall be united with the Baptist denomination by spiritual sympathy and by active co-operation in evangelizing labors; and

Whereas, This Executive Board has learned with pain and regret that less than one-half of the churches whose pastors are aided by this Society have, during the year now closing, reported contributions to its funds; and

Whereas, In some case such contributions are withheld on the declared ground that all moneys raised in such churches should of right be expended in the States in which such moneys are raised; therefore

Resolved, I.—That this Board deems annual contributions to the treasury of this Society by all churches receiving the benefit of its aid not only a kindly and proper recognition of such benefit, but indispensable to the proper training and habits of such churches in respect to the whole work of the denomination to which they belong.

II.—That this Board hereby instructs the Corresponding Secretary to prepare, and communicate to all missionaries of this Society, and to all churches enjoying or seeking its aid in their support, the rules in respect to the contributions of such churches by which this Board will hereafter be governed, and that such rules shall embody the following:

1.—That if, on receiving the third quarterly report of a missionary, no contribution to this Society shall have been reported, such missionary shall be reminded by a printed circular of the omission, and that without expla-

nations which shall absolve him from responsibility for the neglect, the continuance of the omission to the end of the year will be accounted a reason for the non-renewal of his commission.

2.—That if, at the end of a year, churches whose pastors have been aided by the funds of this Society have made no contributions to its treasury, such omission, without explanation deemed satisfactory by this Board, will be judged proper cause for withholding further appropriations.

III.—That the Corresponding Secretary is further instructed to communicate to missionary pastors and churches that this Board institutes these rules not in the mere interests of its treasury, but in the broader interest of the character and habits of Baptist churches, and in the conviction that they can be strong and valuable only as they look beyond themselves to the spiritual welfare of others; and further, that the Board institutes these rules with the specific recognition that the churches, being missionary churches, are supposed to be weak, and that therefore it is not so much the amount which they give which is in question, as that they have the heart to give something, and do give, as in the Lord's sight, and as He has prospered them.

IV.—That the Corresponding Secretary be also instructed to urge upon the churches a like interest in all the forms of home evangelization and of foreign missionary labor in which the denomination is engaged, and a like regular and liberal contribution to the other Societies of the denomination, so that in the years of their greater strength they may find themselves trained to habits of giving of their substance for the conversion of the world.

Church Edifice Department.

THE CHURCH EDIFICE FUND.

A very complete statement of the condition of the Church Edifice Fund was made in the last Annual Report of the Executive Board to the Society. We transfer this statement to the MONTHLY, with the action of the Society

thereon, to give it a wider circulation, and especially to call the attention of churches enjoying the benefit of the Fund to the sacredness of the trust committed to the Board, and to the character of the obligations which the beneficiary churches have assumed. We regret to be obliged to say that the necessity on the part of the Board, of submitting in some cases to compromises, has led other churches to ask for compromises which it would be impossible for the Board to grant. In one case the Board were forced to a compromise by the operation of the laws of the State, which practically invalidated the mortgage, while the moral grounds of the compromise were exceedingly unsatisfactory. That case, however, is referred to as a precedent, and the Board are asked to make compromises for the benefit of churches whose circumstances are totally different. It cannot be too distinctly understood that the Church Edifice Fund is a Loan Fund, from which the Board have no power to make gifts, and that in cases of the virtual or actual bankruptcy of churches, the power of the Board to compromise is to compromise only in the interest of the fund itself. Undoubtedly the design of the fund is to aid churches, and that is a consideration never forgotten; but the power lodged with the Board is to do this in a particular way—viz., by the temporary use of money at low interest, to be returned, that it may help other churches in equal need.

The following is the portion of the Report referring to the

CHURCH EDIFICE FUND.

“The Executive Board desire to call the special attention of the Society to the condition of the Church Edifice Fund, a full tabulated statement of which will be found appended to this Report. This Fund was created with special reference to new and rising towns, under the view that aid so furnished

in the erection of houses of worship would tend to the early establishment, in such towns, of self-sustaining and efficient churches. The aid of the Fund was to be furnished, not in gifts of money, but in loans at seven per cent. In every case a first mortgage was to be taken, the interest to be paid semi-annually, and added to the principal of the Fund, to aid in like manner other churches in like condition. Generally this aid has been furnished to the West. Some loans have been made in Southern States, and some, in exceptional and extraordinary instances, in the East.

“The Fund had its beginning in the early history of the Society, but it was not till 1867, when its amount was no more than about \$30,000, that what is now known as the ‘Plan of the Church Edifice Fund’ was adopted, and the late Dr. Taylor was appointed to secure its increase, and to administer its use. Under his powerful appeals the Fund had immediate and large augmentation. It was loaned in strict conformity with the rules of the plan, and under its provisions 280 churches down to the present time have been made the recipients of its benefits.

“The Board regret that they are obliged to call the attention of the Society to the difficulties attending, in many instances, their efforts to secure the payment of loans. They record with pleasure the promptness of many churches in the payment of interest, and of many in the gradual reduction of the principal. They have known instances, worthy of all praise, in which churches have kept their plighted faith at the cost of great self-denial to the members. They regret to say that there are other instances in which the claims of the Society have met persistent neglect, equally worthy of censure. Between the two classes are found, in large numbers, churches which have succumbed more or less to the embarrassments of the times, and are plead-

ing their embarrassments as an argument for the forbearance of the Board. As a rule, large loans have proved unfortunate—unfortunate to the churches as well as to the Fund, and on the basis of this experience within the last two years have been uniformly declined as unsafe. It is the present rule to grant aid to those only who propose to build modestly, with reference to present needs rather than to expanded expectations, and no loan is granted without a certificate that the sum required will meet all unpaid liabilities incurred in building. It is believed that that which is safest to the Fund must in the end be best for the cause.

“The question of compromise in cases of the virtual bankruptcy of churches, has been one of serious difficulty. The Board have turned back to the origin and history of the Fund, and have found the money in their hands a sacred trust for a specific purpose. By the terms of that trust, as set forth in the plan which was made part of the subscription, they can never give the Fund away, nor loan it without interest, nor abate interest on money loaned. They must collect principal and interest, and loan again to help other churches. Any disregard of these fundamental considerations would be a breach of trust, and criminal before God and man.

“But calamities happen to churches as to individuals, and the property mortgaged may lose its value. In one instance, a house of worship which cost \$10,000, and on which the Society had a mortgage, was, by the ruin of the town, so reduced in value as to be appraised at \$460 only. Some of the most difficult cases with which the Society has had to deal with have been occasioned by causes of this character. In some cases the mortgage laws of the State have rendered mortgagees practically helpless; and added to these difficulties, in one church there were internal

complications which still further embarrassed the question of the duty of the Board. Cases involving difficulties of these various kinds have compelled the Board to consider their right to make compromises *in the interest of the Fund*. The creditor who cannot get his entire claim is entitled to consider by what means he can get a part. A savings bank, which holds its funds in trust for the benefit of its depositors, if by any event it has made an unfortunate investment, must possess the right to compromise in its own interest. The Board have construed their right and duty as of analogous character, and have made compromises with a view to saving the largest amount possible of the claims.

"Unfortunately, a compromise with a church which is insolvent leads a neighboring church which is not insolvent to ask the same favor, and it is sometimes found difficult or impossible to convince such a church that the Board has no power to grant their request. Crops cut off, prominent members dying or removing, changes in membership, such that those who contracted the debt are all dead or removed—none of them considerations which can be weighed while the security is good, are urged upon the Board, and the reply that we are without power or right to surrender or abate our claims for such reasons is regarded as unintelligible or unfeeling. Interest is to be paid, and principal to be paid, by voluntary contributions; these are withheld, and the church passes to the category of chronic delinquents.

"Difficulties like these have rendered church loans the least favored kind of investments. Insurance companies and individual capitalists, with rare exceptions, decline them absolutely. Church property foreclosed brings generally but a small part of its cost; and acts of foreclosure often subject mortgagees to criticism. It is the misfortune of this department of the Society, that its business is exclusively of a character from which business men shrink with aversion.

"It is lamentable that practical difficulties so serious should embarrass a fund founded for purposes so beneficent and so full of promise and hope. It should be said, however, in justice alike to the Board and to the

beneficiary churches, that the operations of this Fund encountered in their untried experiment the disaster of the great commercial crisis. The loans of the Society were made largely before the crisis, when money was abundant and loans of all kinds were prodigally contracted; and compared with mining, railroad, and town and county loans, the loans of this Fund will be found to sustain a favorable comparison.

"The Board respectfully ask the reference of this part of the report, with accompanying documents, to a judicious Committee, through whom the opinions and advice of the Society may be given as an aid in the future administration of the Fund."

The Committee to whom this part of the Report was referred consisted of the Hon. J. M. S. Williams, J. B. Thresher and William N. Sage, Esqrs., and the Rev. Messrs. J. N. Webb and H. C. Woods. The report of this Committee was adopted by the Society, and the Board are endeavoring to carry out its provisions in the further administration of the Fund. The report was as follows:

"Your Committee would recommend the approval of the action of the Board in the disposition of this Fund for the past year. Your Committee would also advise that, from certain errors in judgment in loans formerly made, as well as from the changed conditions of the churches to whom such loans were made, that the best compromise for past accumulations of interest be effected by the Board that can possibly be obtained. In future we would recommend that all loans made upon mortgage should also be accompanied with a personal bond satisfactory to the Board, guaranteeing the payment of said interest promptly; and in regard to loans already made, we would advise, as far as possible, that a personal bond be also obtained. We would also urge that in the future all loans should be limited in amount, and thereby help the many, instead of gratifying the few with churches beyond the ability of those occupying the edifice, and thereby crippling, rather than assisting, the churches thus helped."

Editorial.

- ☞ *The Rooms of the American Baptist Home Mission Society are at No. 28 Astor House Offices, entrance on Barclay Street, New York.*
- ☞ *All communications for the American Baptist Home Mission Society should be addressed to Rev. S. S. Cutting, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.*
- ☞ *In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.*
- ☞ *The subscription price of the Baptist Home Mission Monthly is fifty cents per year, payable in advance.*
- ☞ *Except as specimen copies to promote circulation, the Monthly is not intended to be circulated gratuitously. The postage of gratuitous copies is at transient rates, and cannot therefore be supported, while to subscribers the Monthly goes at three cents per pound, paid by the Society. Therefore subscribe.*

THE HOME MISSION MONTHLY.

We are able to give a most gratifying statement of the progress of our subscription list during the last month. Everywhere the MONTHLY meets a cordial welcome, and we are satisfied that only an effort to that end is required to secure a place for it in all families interested in Home Missions. Will pastors—all of whom are friends of Home Missions—kindly call attention to the MONTHLY, and see that somebody is engaged to promote its circulation in their churches? We shall aim to give information of the work in which the Society is engaged, not alone to promote an increase of donations to its treasury, but that the members of our churches may be in complete sympathy with our whole denominational work. It is only by that perfect sympathy with our work at home and abroad, that we can do our full duty as disciples of

Him who taught us that "the field is the world," who went himself into the "next villages" to preach the Gospel, and did not forget Jerusalem and Judea, when sending his disciples to make known the Gospel to all nations.

FATHER BLAIN'S SUGGESTION.

In the August number of the MONTHLY we published a letter from the venerable Rev. John Blain, welcoming warmly the publication, and suggesting that persons subscribing for it send one dollar, instead of paying fifty cents, thus paying for the Magazine, and contributing fifty cents towards the extinguishment of our Society's debt. He had already himself contributed one thousand dollars towards removing the debt, and now sent one dollar on this plan. We are glad to say his example has not been without fruits. The Rev. Dr. Page, our District Secretary for Ohio, Michigan and Indiana, sends us a list of one dollar subscribers, and says:—

"You will be gratified to learn that the suggestion of Rev. J. Blain is received with favor in my District. I have presented it at several Associations, and at once got names. It helps introduce the MONTHLY. Many will respond to the call for a dollar on the debt, that might think they could do without the paper. The same thing can be done in churches. I think about one-tenth of the debt ought to be raised in my three States."

We commend Dr. Page's example. Send in the dollars and the names.

SUPERINTENDENT OF MISSIONS TO FREEDMEN.

Among the most important transactions of the meeting of the Executive Board, Sept. 7th, was the appointment of a Superintendent of Missions to the Freedmen. The Rev. Dr.

M. H. Bixby, of Providence, was appointed immediately after the annual meeting at Cleveland, Dr. Bixby's attention was invited to the consideration of the claims upon himself of the Freedmen. Dr. Bixby has had honorable connection with missionary service in Burmah, and in the pastoral office at home he has shown singular administrative capacity. A large and efficient church is, under God, the fruit of his ministry. He is a man of strong convictions and of affable manners, and has the full confidence of brethren, North and South. His interest in the Freedmen is thorough, intelligent and practical. His qualifications for the office of Superintendent are so superior in every respect, that it was not deemed wise to look elsewhere while there was a possibility that his services could be secured. In consummating this appointment by the action of Sept. 7th, the Board were not confident of success, but it seemed to them a clear duty to place the question before Dr. Bixby's mind in the most urgent manner possible.

Since the foregoing was in type, the final reply of Dr. Bixby, declining the appointment, has been received. The question was considered by him in a thoroughly missionary spirit, and his heart and his judgment would have carried him to this field of labor, if he had deemed his resignation of his present position consistent with his prior obligations.

The Board, while considering the securing of the services of Dr. Bixby so important as to justify delay in the determination of the question, have by no means failed to keep steadily in view the earliest practicable compliance with the recommendation of the Society at Cleveland. Another brother has been appointed, and we hope to announce his acceptance in the next number of the MONTHLY.

THE SOCIETY AND ITS MISSIONARIES.

The attention of churches aided by this Society in the support of their pastors, and the attention of all missionaries, is most respectfully called to the article on the 53d page of this MONTHLY, entitled, "What the Society expects of Missionaries and of Missionary Churches." This number will be sent to all missionaries of the Society, who are requested to lay the article referred to before their churches for their sufficient information on the subject therein considered.

OUR SCHOOLS.

Our schools are all opened auspiciously, excepting those which are in the districts afflicted by the yellow fever, or where apprehensions of danger render delay expedient. Leland University, at New Orleans, and the Natchez Seminary, must remain closed till frost removes the peril, and it has been deemed advisable not to call the students together immediately at Augusta, Ga., though that city has thus far been happily exempt from visitations of the dreadful scourge.

WANTS MORE EDUCATION.

A young colored man who has been for some years in our school at Nashville, making excellent progress, and greatly esteemed by his teachers, expresses a strong desire to pursue his studies still further. "I know what I should do," he says, "if I were able. I should pursue my course of studies further. I should like to spend two or three more years in school. I am young yet (only 22), and I think I can profitably spare the time. I know that the times are calling for men; but if one goes to cut with a dull axe, he will the more

be put to it. I desire, therefore, to prepare myself more fully for the work. I desire to go to school, that I may do more work in a shorter time." He is now teaching school in Mississippi, and in a letter dated August 14th, says:

"I have a very large school. I have for this month 104 pupils. The people are more anxious now for education than ever. I hope that the time will come when more laborers shall be in the harvest—laborers who are fully equipped for the work. The field seems to me to become wider and wider. I have been laboring here for six springs and summers, and every time I come there seems more and more to be done. I hope I may be fully prepared for this great and difficult, but pleasant work."

The young man from whom this letter was received; is, if our recollection is not at fault, one who came to Dr. Phillips with a recommendation from a Southern white pastor, as worthy of all confidence, and who has proved himself, by years of faithful study and exemplary life, worthy in every respect of the commendation. He was qualified to render service in our school at Nashville last winter as an assistant teacher. We have our compensation for the maintenance of our schools, when such men go from them to be leaders and guides of the colored people.

RESPONSE OF THE SOUTHERN HOME MISSION BOARD.

The report of the Special Committee, adopted at the annual meeting of the Society in Cleveland, which recommended the immediate appointment of a Superintendent of Missions to the Freedmen, also instructed the Board to co-operate with the Southern Baptist Home Mission Board in the maintenance of **MINISTERS' INSTITUTES**, for the instruction and help of the colored pastors of the

Freedmen churches. While our schools, which are endeavoring to train the rising ministers, must be relied upon for the systematic and thorough instruction which is desirable for the leaders of the enfranchised race, it is of great importance that something be done, and the best possible thing, for the great mass of ministers now having those churches in charge. Ministers' Institutes have proved serviceable in this work. In considerable numbers they can be sustained only by the united labors of neighboring white pastors. These labors were encouraged by the Southern Baptist Convention at the late annual meeting of that body, and the action of the American Baptist Home Mission Society instructed the Executive Board to co-operate in this work. The following letter from the Rev. W. J. McIntosh, D. D., Corresponding Secretary of the Southern Home Mission Board, expresses the views with which this measure is likely to be regarded there. Dr. McIntosh says:

"Your letter, inclosing the action of the Home Mission Society, has been received, and will be laid before the Home Mission Board at their next meeting.

"In the mean time I may say, I doubt not their readiness to co-operate with your General Superintendent of Missions to Freedmen in carrying out such plans as may be practicable for the instruction of their older preachers, by means of Ministers' Institutes. You are entirely correct, I think, in the view that no such plan, however effective, as far as it goes, can be a substitute for regular schools of instruction for the rising ministry of the race; and then, we can scarcely expect to do more by the agency of Institutes than a partial work—better, very much better, than nothing—the best, perhaps, that can be done for the class of preachers for whom they are designed—but, after all, imperfect.

"Our Southern land is clothed in mourning. Thanks for the sympathy and noble generosity of your more favored people to the sufferers in our stricken cities. These ex-

pressions of kindness, like the oil and wine of the good Samaritan, are a healing balm for the wounds of the past—blessed to him that receives, and more blessed still to the giver.”

THE SEPTEMBER MEETING OF THE BOARD.

The September Meeting of the Board was one of special duties and responsibilities. It was necessary at this time to perfect all which was lacking for the organization and opening of our schools for preachers and teachers among the Freedmen, and to determine the question of the appointment or re-appointment of a large number of missionaries. The necessities of the schools were met, and missionaries were appointed or re-appointed in West Virginia, Iowa, Kansas, Nebraska, Dakota, Colorado and Oregon. Missionaries to the Germans, under the plan of co-operation with the German Baptist Conferences, were appointed in Virginia, Pennsylvania, Connecticut, New York and Minnesota.

These appointments were made in full faith that the liberality of the churches would provide the requisite funds. In frankness we ought to say that our receipts thus far are not such as to lift the Society from its embarrassments, and enable it to enter upon the larger career to which the whitening harvests invite. The receipts are slightly less than last year at this time. Without an increase, our embarrassments, and our consequently limited work, will continue. We therefore renew our appeals to pastors and churches for more liberal gifts, consecrated by their prayers. It is painful to the Board to decline well-founded and urgent requests for help; but their power is determined by the means placed in their hands.

Women's Work.

AN ADDITIONAL TEACHER.

The Women's Baptist Home Mission Society of Michigan have very kindly proposed to sustain Miss Mary A. Fiske as an additional teacher at Nashville Institute. Dr. Phillips, who had most earnestly desired additional teaching force, which the Executive Board had not the means to supply, accepts this as a Providential interposition in an hour of emergency.

FREEDMEN IN INDIAN TERRITORY.

We are indebted to Mrs. S. Prentiss, Treasurer of the Women's Baptist Home Mission Society of Michigan, for the letter from which the following is taken. Miss Mary Rounds, the writer of the letter, was educated at Wayland Seminary, in the city of Washington, and went to the Indian Territory as a missionary teacher to the Freedmen of the Choctaw and Chickasaw nations. She is an intelligent Christian woman, earnestly devoted to the welfare of the colored race, to which she herself belongs. She has been aided in her work by the Women's Home Mission Society of Michigan, and is now teacher of one of the schools which are aided by the funds of the Government, and are placed under the care of the American Baptist Home Mission Society. Her letter was written while the schools of the last year were in progress, and was addressed to Mrs. W. R. Brearley. She says:

“I live twelve miles from Tishimingo, which is the nearest post-office, and often my mail has to lay in the office four days or a week before I get it. There is a large creek to cross, and when it rains the creek is past fording, and there is no bridge; so you see that makes it very inconvenient for sending and receiving mail, or anything else we might want from the store or office. Perhaps you understand that in a country village, some forty or more miles from the railroad depot, the post-office and store are in the same building. Tishimingo is a very small settlement of white people, and everybody for ten, fifteen and twenty miles around goes there to trade and get mail.

“You supposed I was teaching Indian children; but not so. They are children of the freedmen who were held as slaves by the Indians. They have been almost entirely destitute of educational advantages. Some men, who have learned to read just a little, have been trying to teach the children what they knew. I scarcely know how to describe the condition of the people. They are poor; many of them will wear one suit of clothing all the year (I mean the men), Sundays and week days, and they never seem to think of washing their skin. The houses are of the rudest

structure, not sufficient to keep out the cold or rain, and slovenness reigns supreme. To be sure there are a few exceptions. Now, then, you can imagine the condition of the children who attend school. Oh! they have been so sadly neglected in all their habits, and many of them come to school cold, windy days, without shawls or coats, and perhaps with one thin dress over their shoulders, and the boys with one cotton shirt, thin pants and no drawers, and some with no shoes. But I am thankful to be able to say that I have been enabled to relieve many of them by the kindness of friends in the North who have sent me a box of clothing which has been invaluable. The people and children are very grateful, and say, 'Tell the friends we thank them, and hope the Lord will reward them.'

"My school at present numbers 35 pupils; it has numbered 39. They are between the ages of six and fourteen years. Twenty-six of them can read. Two can read in the fourth reader, three in the third reader, and twenty-one in the first and second readers. Five are studying arithmetic, mental and written, and geography. The children love to study and to read the Bible, and attend the Sabbath-school. The parents are delighted at the idea of having a school for their children. They all love the Sabbath-school, and each Sabbath there is a good attendance. There is no church, there are some few persons who are Christians, mostly of the Methodist faith. There is a man who tries to preach, but he is not educated, and is not capable of teaching or leading the people to a higher standard of Christianity. The young people are wicked, and, indeed, the older ones are as bad. Quite a number of children have desired prayers, and say, 'Tell the friends up North to pray for us.' The people who profess to love Christ are continually saying, 'Oh! if we could only have a minister to teach and lead us heavenward.' They are not able to support a minister.

"I spend one and a half hours each day teaching the girls to sew. They take a delight in learning. We shall be very glad of Sunday-school papers. We were in great need of papers, Bibles and Testaments, but the box of which I spoke contained quite a supply. They have encouraged me very much. It is cheering to know that so many are thinking of and praying for my success, and I hope, with God's help, to do something for suffering humanity. For my own comfort I need bedding and money. One friend, Mrs. A. J. Cook, of Michigan, has promised to send me two quilts soon. I have but two sheets, and can use but one on the bed at a time. Some sheets would be gratefully received. I hope my letter will not be tedious. I thank you for the offered petitions. Please continue to pray for us."

From the Field.

"Watchman, what of the Night?"

We regret that so much which had been intended for the department of the MONTHLY giving intelligence from our mis-

sonary fields, must of necessity be excluded or deferred.

COLORADO AND WYOMING.

The following letter, written at Denver, Sept. 20th, will give some hint of the wants of the State of Colorado, and of the Territory of Wyoming. Shall the men and the means to support them be wanting?

"Our Rocky Mountain Association closed its Twelfth Anniversary with the Church in Denver last week. We had a delightful time, and I trust a profitable time. I shall attend the Southern Colorado Association early in October. We are in a discouraged condition in the State, and I must do what I can to rouse the brethren to action. Cheyenne, Boulder, Central, Georgetown, Canon City, Trinidad, Lake City, all are vacant. We must appeal to you for help or give up this field. At our Association, in our desperation we resolved to ask the Home Mission and Publication Societies to unite in appointing a man to act as Missionary Superintendent and Sunday-school Missionary for Colorado and Wyoming Territory—a general Missionary and Sunday-school Missionary combined—provided our churches furnished for such a man a reasonable proportion of the salary. Our churches in this Association resolved to do everything in their power to raise money for our State and Sunday-school work. We want to-day eight men in the vacant pulpits of our State and Wyoming. We appointed an Associational Standing Committee to hold meetings in all the churches and vacant fields of this Association. On Monday after the Association adjourned, Brethren Yerkes, Peirce, Jones and myself went to Loveland and began. The result was a church of fifteen. I am to return to hold a meeting in the course of six weeks."

"Do you know of four or five good working men for our churches? Are there not some unemployed pastors you know of who could come out here and take hold with us to evangelize this marvelously growing State? It will be an unpardonable blunder and shame to our denomination if we let other denominations occupy the towns and cities of the State which in five years will produce more gold and silver than all the rest of the Union put together! Cannot you and Brother Griffith unite to secure for us a man who will do work for both the Societies if we do our level best to support him? I worked hard to get the churches to think they could, through churches and Sunday-schools, raise a reasonable proportion of such a man's salary. If this would be an irregular action, make the exception in our case. It is just what we need, and it seems to our pastors what we must have in Colorado."

"Excuse this long letter. I have not written a tenth part of what my heart is brim full of.

"Yours for the cause,

"F. M. ELLIS."

The Rev. J. F. Hoefflin, German Missionary at St.

Paul, with his last quarterly report sends us the following:

"As you will please notice, my good people have made a very strong effort to pay their arrearage on my salary, and have at the same time raised a very good collection for Home Missions, every cent of which has been paid in cash. Every member of the church, male and female, young and old, has paid a certain amount. This church has been taught to be thankful for the kind aid of the Home Mission Society in words and deeds, and your missionary teaches them not only by his words, but by his example; yet he does not say this in order to praise himself, but for information; for such he feels to be his duty."

GERMANS.

The Rev. E. Tschirch, of Indianapolis, a German missionary, under date of August 31st, 1878, writes as follows:

"My mission labors, in hearty co-operation with my people, have been carried on uninterruptedly during the quarter. The weather might be ever so hot, every one of us was on his post, and tried to do his duty. I took my satchel containing Bibles, Testaments and tracts, and went from house during week-days, speaking personally to the people of the one thing needful, and leaving tracts with them. I spoke also to the children in the families, and interested those for the Sabbath-school who did not attend any. The people generally invited me to come again, by which I think that the testimonials of Christ left good impressions in their hearts.

"Our Sabbath-school workers continued with me to instruct the young hearts, and show them the way of life.

"I conduct a young people's meeting, the whole year round, every Saturday night, in which I give a condensed view of the Sabbath-school lesson, and the rest of the time I leave to them for prayer and statements they may choose to make.

"Our American brethren take continually a lively interest in our mission work."

Contributions and Legacies.

FOR AUGUST, 1878.

[Contributions and legacies not otherwise noted are for general purposes. Abbreviations **F. F.** and **C. E. F.** denote respectively **FREEDMEN'S FUND** and **CHURCH EDIFICE FUND.**]

EASTERN GERMAN CONFERENCE, \$305.00.	
Eastern German Conference, per J. A. Schulte, Treas.	\$300.00
First German Church, New York, in ad.	5.00
WESTERN GERMAN CONFERENCE.	
Western German Conference, per J. F. Schaburg, Treas.	500.00

MAINE, \$58.00.	
Jefferson First Church	6.00
Damariscotta, a sister, per Rev. H. Crocker	2.00
Montville, Friends, per Rev. T. B. Robinson	20.00
Searsmont, Rev. T. B. Robinson, for debt	20.00
Thomaston, Friend	6.00
Warren Church	4.00

NEW HAMPSHIRE, \$253.31.	
Hillsboro, Geo. Fletcher	41.00
Hudson First Church	25.31
Dover, Franklin Street Church	10.00
Wilton Church	2.00
Milford, Friend	150.00
F. F. , Claremont Sunday School, for support Rebecca Pearson, Shaw University	25.00

VERMONT, \$38.00.	
Johnson Sunday School	11.00
Townshend Church	20.00
East Swanton Church	7.00

MASSACHUSETTS, \$1,180.27.	
Boston, Clarendon Street Church	170.83
Friend	5.00
Bowdoin Square Church	107.80
Brookline, First Church, in ad.	83.00
Weston Church	10.00
Beverly, First Church	125.00
Middleboro, Third Church	10.00
Worcester, Mrs. Hannah B. Knight	500.00
Watertown, Ladies' Baptist H. M. Society, per Mrs. J. Tucker	15.50
Wakefield Church	45.00
Hyde Park Church	36.89
Mansfield, Rev. Jno. Blain	35.00
Hancock Church, Interest on donation of the late Deacon Lyman Eldridge	5.25
F. F. , Lexington, E. M. Pryor, for Augusta Inst.	1.00
Worcester, Main Street Sunday School, for Nashville Inst.	25.00
Weston Church	5.00

RHODE ISLAND, \$612.05.	
Providence, Fourth Church	101.55
Sunday School	50.00
East Providence, First Church and Sunday School	40.00
Hurrillville, Berean Church	7.00
Warren Church	42.00
Wickford, Mrs. Bauer	20.50
F. F. , Pawtucket, Mrs. B. A. Benedict, for Endt. Benedict Institute	350.00
Olneyville, Mrs. Myra Horton, for Nashville Inst.	1.00

CONNECTICUT, \$80.25.	
Uncasville, Int. estate of Polly Browning, deceased, Geo. D. Jerome, Trustee	5.00
Mansfield Church, of which \$5 for adt.	24.00
West Killingly, Friend	1.00
Thompson Central Church	44.25
Greenville Church	6.00

NEW YORK, \$286.90.	
New York, Rev. D. B. Jutten	1.00
Brooklyn, Strong Place Sunday School, desig.	50.00
Throopsville Church	21.05
Skaneateles Church	4.52
Belfast Church	\$0.80
Belmont Church	5.00
Allegany Asso.	21.16
\$26.96	
Less Exchange, per A. Smith	16
Rochester, East Ave. Church, in ad.	1.00
Cincinnatus, Sunday School	35.00
Central Square Church	12.42
Utsego Asso., per B. F. Murdock, Tr.	54.16
Elmira, First Church	21.75

Millerton, Miss Ella Campbell, desig.....	25.00
Erockport, Second Church, desig.....	5.00
Troy, Rev. C. P. Sheldon, D.D., acc't debt.....	20.80
F. F. Skaneateles Church, for Natchez Inst.....	8.20

NEW JERSEY, \$266.20.

Trenton, First Church, in part.....	18.20
Sunday School, for Indian Miss'y.....	50.00
Calvary Church, in part.....	11.25
Freehold Church, bal.....	34.42
Somerville Church.....	20.00
Kingwood Church.....	24.00
Flemington Church, in part.....	15.00
Hamilton Square Church, bal.....	14.81
Marlton Church, in part.....	23.00
Mullica Hill Church, in part.....	22.45
Cape May, Calvary Church, in part.....	6.35
Second Church.....	10.00
Ringoes Church.....	3.35
Westville Church.....	3.00
Canton Church, in part.....	10.37

PENNSYLVANIA, \$583.04.

Philadelphia, Manyunk Church.....	42.00
Sunday School.....	20.00
Spruce Street Church, bal. for Indian Miss.....	1.00
Broad Street Church.....	35.22
Lewisburg, Mrs. M. G. Tucker.....	20.00
Mt. Pleasant Church, for Indian Miss.....	20.32
Cold Point Church, ".....	11.85
Sunday School, for Indian Miss.....	9.00
Lower Providence Church.....	32.10
Reading, First Church.....	24.00
Clearfield Church.....	19.27
Burlington Church.....	1.25
Jackson, First Church.....	1.25
Marcus Hook Church.....	12.96
Harrisburg, First Church, bal.....	22.00
Sunday School.....	5.00
Infant Class.....	1.00
Second Church.....	1.25
Pottsdam Church.....	25.00
Millistown Church, bal.....	2.50
Swanton Church.....	28.57
Lower Providence Church, bal.....	1.00
White Deer Church, in part.....	6.16
Elmsport Church, in part.....	4.25
Linesville Sunday School.....	3.00
Tioga Asso., Coll.....	6.50
Franklin Union Church.....	2.65
Sharon Church, in ad.....	15.00
Berean Church.....	2.50
Greenville Church.....	2.13
Red Bank Church.....	2.31
Brookville, Mrs. Taylor.....	10.00
Clarion Asso., Coll.....	15.00
Newcastle Church.....	2.30
Providence Church.....	5.50
Unity Church.....	9.39
Amassa Church.....	3.90
New Bethel Church.....	2.00
Zoar Church.....	12.55
Harmony Church.....	4.20
West Salem Church.....	3.64
Beaver Asso., Coll.....	11.52
Huntington, three installments on L. M.'s.....	15.00
Central Union Church.....	4.00
Tyrone Church.....	1.00
F. F. A Friend, for Wayland Seminary.....	2.00
C. E. F. Philadelphia, Legacy of B. C. Everett.....	100.00

VIRGINIA, \$25.00.

Williamsburg, per Rev. J. M. Dawson.....	25.00
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WEST VIRGINIA, \$16.00.

Morgantown Church.....	11.00
Parkersburg Church.....	5.00

TENNESSEE, \$50.93

F. F. Nashville, Rev. Lyman B. Tefft.....	30.00
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Brownsville Church, for Nashville Inst.....	8.00
Memphis, Salem Church, ".....	7.43
Middle Church, ".....	2.70
Clarksville, First Church, ".....	2.80

MICHIGAN, \$46.75.

Allegan Church.....	1.25
Ceresco Church.....	5.00
Lawton Church.....	2.00
St. John's Church.....	3.70
F. F. Detroit, Woman's H. M. Soc., for Miss C. Dyer, Nashville Inst., Mrs. I. Prentiss, Tr.....	35.00

OHIO, \$87.23.

Cincinnati, First Church.....	30.00
Centreville Church.....	6.00
Sunday School.....	4.60
Hubbard Church, in ad.....	1.00
Perry Church.....	13.10
Dayton, Linden Ave. Church, for Indian Miss.....	22.53
C. E. F. Cleveland, Rev. S. B. Page, D.D., desig. for Cambridge Church.....	10.00

INDIANA, \$375.00.

LEGACY: Vincennes, Mrs. — Heberd.....	375.00
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ILLINOIS, \$266.81.

Bristol, Mrs. N. V. Austen.....	2.00
Lamville, Mrs. Eliza Porter.....	50.00
Mendota, First Church Sunday School, G. S. Denison, Superintendent.....	12.61
Evanston Church, in part.....	6.20
Galesburg, E. Benner.....	5.00
Chicago, First Church, in part.....	26.00
J. K. Burtis.....	25.00
Rev. W. M. Haigh, D.D.....	10.00
C. E. F. General Asso.....	130.00

IOWA, \$50.15.

Spirit Lake, Rev. J. L. Coppoc.....	2.00
Marshalltown, W. C. Page.....	1.00
Cedar Rapids Church, in part.....	13.00
Marshalltown Church, Mon. Con.....	3.00
Winterset Church.....	27.15
Riceville, Rev. Asa Marsh.....	4.00

MISSOURI, \$15.00.

Lebanon, Rev. J. G. Lemon.....	10.00
Good Spring Church.....	5.00

NEBRASKA, \$33.10.

Beatrice Church.....	3.00
Spring Creek Church.....	2.25
Fairbury Church.....	5.50
Dry Branch Church.....	1.00
Vesta Church.....	2.50
Fairview Church.....	3.25
Girard Church.....	1.60
Johnson Church.....	3.75
Alexandria, First Thayer Church.....	2.50
Woman's H. M. Soc., of Blue River Asso., Mrs. E. Wands, Treas.....	4.00
Blue River Asso., F. B. Dobbs, Treas.....	3.75

KANSAS, \$4.20.

Kirwin Church.....	1.20
North Topeka, Rev. J. Barrett.....	3.00

DAKOTA TER., \$1.00.

Oakwood, Mrs. Miller, per Rev. A. W. Hilton.....	1.00
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CALIFORNIA, \$10.30.

Salimas City Church, per Rev. J. Beaven.....	10.30
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TOTAL.....\$5,144.69

THE BAPTIST HOME MISSION MONTHLY.

VOL. 1.

NOVEMBER, 1878.

No. 5.

REV. JONATHAN GOING, D.D.

The Rev. Jonathan Going, D.D., the first Corresponding Secretary of the American

Baptist Home Mission Society, was born in Reading, Windsor County, Vermont, March, 7th, 1786. He was admitted a Freshman in Brown University in 1805. His conversion took place in his Freshman year. On the 6th of April, 1806, he was received into the First Baptist Church in Providence, then under the pastoral care of the Rev. Stephen Gano. The enterprise and energy

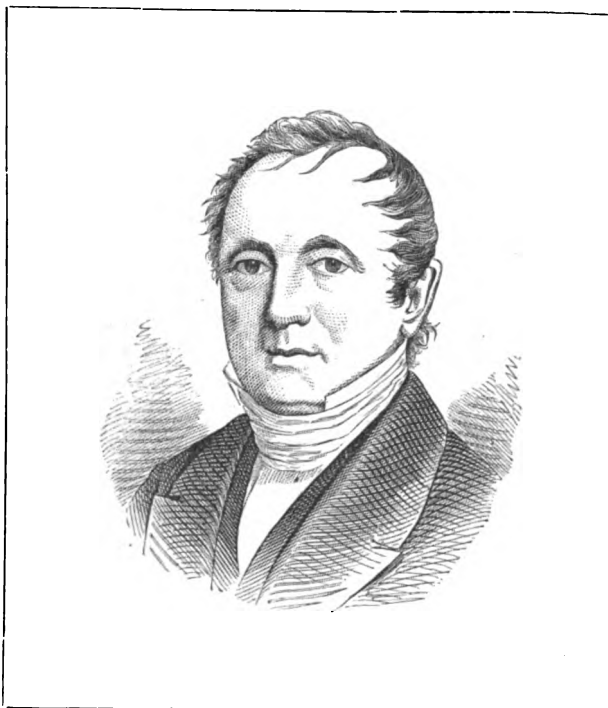
which belonged to his character immediately manifested themselves in his religious work. The number of religious young men in the New England colleges at that time was ex-

ceedingly small. In Brown University there were four or five who were in the habit of holding stated prayer-meetings, to which he was admitted. He came to the next meeting with

five others, who were, more or less, the subjects of serious impressions. An interesting revival ensued, and a large number of the young men of the college gave evidence of conversion. Before his graduation he had given proof to the church of his call to the ministry, and was regularly licensed to preach.

After his graduation, in 1809, he spent a season in studying theology with the

President of the University, the Rev. Dr. Messer. Then, returning to Vermont, he became pastor of the Baptist church in Cavendish, in his native county, where he was or-



REV. JONATHAN GOING, D.D.

dained in May, 1811. In December, 1815, he removed to Worcester, Mass., and took the pastoral charge of the Baptist church in that town. Here he remained for sixteen years, and here gained his high reputation as an able and successful preacher and pastor. His fame among his brethren rested upon his character and work, and everywhere he was reckoned among the chief men of the denomination. Not only did his own church grow from humble beginnings to great strength and efficiency, but the impulse of his presence and energy was felt far and wide through the churches of the county.

The missionary spirit was a part of his life; and the Baptist Missionary Society of Massachusetts, the Massachusetts Baptist State Convention, and the Baptist General Convention for Foreign Missions, found in him a powerful advocate and friend. Ready to seize upon every new instrumentality which promised to be efficient in promoting the cause of religion, he was from the first an active friend of Sunday-schools. The first Sunday-school in Worcester County was organized in his church, and into it were gathered, not only the young, but many of riper years in his congregation.

He was a zealous advocate and promoter of ministerial education. One of his brethren said of him: "More education in the ministry was eternally his theme." He bore a conspicuous part in the establishment of the Theological Institution at Newton; but he was the friend of all education. For a considerable time he held the office of Trustee in Brown University, and was likewise among the original trustees of Amherst College. In the history of Worcester he is recognized as among those who were conspicuous in elevating the standard of education in the common schools of that town, and in increasing their efficiency.

He was not only active in promoting the temperance reformation, but, before that reformation was recognized as a public movement, he had borne his decided testimony against the use of intoxicating liquors, and among his associates in the ministry had procured the adoption of limited pledges of abstinence. It was always characteristic of him that he was in advance of other men—a leader in everything which promoted intelligence and virtue, morals and religion.

When, therefore, he turned his special attention to the cause of Home Missions, he had attained the height of his influence and power, and was prepared to be a leader in that cause. He had been witness and participant of the labors of the Massachusetts Baptist Missionary Society, and as migration was moving in a larger volume towards the Valley of the West, he felt profoundly the need of a wider organization to meet the religious necessities of the moving crowd. The Baptist General Convention for Foreign Missions had, in 1817, engrafted Home Missions upon its work; but the measure had not proved a success, and had been abandoned. The way was clear for a general organization. The difficulties from inertia, and from local engagements and jealousies, though they might have been appalling to a less courageous mind, were not the occasion of apprehension to him.

In the sermon preached at his funeral by the Rev. Mr. Turney, it was said that "for several years previous to his leaving Worcester, his feelings had been deeply enlisted in the claims of Home Missions. He even had repeated consultations with his brethren in the ministry upon the importance of taking some general and efficient measures to promote missionary operations in the newly settled States and territories. In the Spring of 1831 he obtained leave of absence from

his church, and in company with Dr. Bolles left home for the purpose of obtaining definite information respecting the condition of society and of the Baptist churches in the Western States. Upon arriving in Ohio he attended the meeting of the State Convention, held May 25th, at Lancaster, and co-operated in the formation of the Ohio Baptist Education Society, and in laying the foundation of Granville College, the general by-laws of which were written with his own hand. Before his return he proceeded as far West as Missouri, visiting several of the States on his way, surveying their condition, and becoming acquainted, as far as possible, with the leading members of the denomination in different sections. With the information thus gained, and his heart deeply affected by what he had seen, he returned home determined, if possible, to arouse the attention of the churches to the claims of the West. He laid the matter before the brethren in Boston, and then, in company with one or two others, proceeded to New York and Philadelphia to secure the co-operation of the churches in those cities. From the encouragement thus received, measures were taken for the formation of a general Society of the Baptist denomination for the promotion of Home Missions, and Dr. Going was fixed upon to act the part of Corresponding Secretary and conduct the operations."

From New York he returned to Worcester, and in January, 1832, tendered to the church his resignation as pastor. Mr. Lincoln, the historian of Worcester, says:

"During a ministry of sixteen years the Society had increased from a handful to a large congregation. The connection of pastor and parish had been one of uninterrupted harmony. The intimation of his intention to remove was received with an expression of regret, manifested by words and tears. In

complying with his request, the church and parish strongly expressed affection for his person, respect for his character and gratitude for his services."

Leaving Worcester, he removed his family to Brooklyn, and assumed the duties of Corresponding Secretary of the Society from the period of its formation in April, 1832. He carried into his work his wisdom, his energy and his faith. A profoundly practical man, he based his appeals to the Baptist denomination upon the facts which his industry had gathered. He traveled extensively, addressing churches, associations, and religious assemblages of every kind. The First Annual Report presented by him to the Society is remarkable for the amount of information which it massed. He was a man of prescience, and, like his coadjutor in the great work, the Rev. Dr. John M. Peck, foresaw the great destiny of the Valley of the Mississippi. The Society thus organized and at work, in 1837 he left its administration in other hands, and himself proceeded to that Valley to aid in laying the foundations of Christian civilization in the State of Ohio. In the autumn of that year he became President of Granville College, and Professor of Theology, and there, maintaining the vigor of his character and the energy of his work, he continued in the earthly service of his Master until the year 1844, when it pleased God to take him to his rest.

THE HISTORY AND TRIUMPHS OF HOME MISSIONS.

[In the first number of the MONTHLY, under the title "Rise and Achievements of Home Missions," were given, in compressed form, the substance of the historical statements embodied in the Annual Report. These historical statements were not read at the annual meeting. In their printed form they have awakened a gratifying interest; and to give them wider circulation they are transferred to these pages. That to which they lead is the demonstration that Chris-

tian churches, Christian society and Christian civilization, in all the regions of the north and west which have been settled since the Plan of 1763 enabled our ancestors to cross the bloody French border, have been, under God, the achievements of Home Missions, and the consequent duty of all churches to aid in carrying that work still further, as our settlements are extended. There is another demonstration involved, viz., that the power to augment this work increases with its success, and that its success broadens the basis and increases the power of Foreign Missions. We ask, therefore, for these statements a thoughtful reading.—Ed.]

If it be possible to mark the inception of American Home Missions, it may, perhaps, be said better than of any other date, that they had their origin with the fall of Quebec, and the consequent peace of 1763. The English colonists, till that period, shut by French and Indian menaces and massacres within their narrow range along the coast, now pressed to the unoccupied lands around them, and commenced settlements in Maine, interior and northern New Hampshire, Vermont, northern and interior New York, and western Pennsylvania.* The Revolution checked emigration for a time, but only to be resumed with a larger volume on the return of peace and the establishment of Independence. To these first outgoing settlers the Gospel was borne by the agency of Home Missions. Sometimes, indeed, when they went in colonies, their ministers went with them; but these were the exceptional and favored cases. The missionary labors of those days, and for a half century succeeding the Declaration of Independence, were in the form of missionary excursions, the missionary traveling from settlement to settlement, gathering the people as best he might, to hear the Gospel, and founding and confirming churches in the wilderness. These excursions may have been sometimes the voluntary un-

* So also emigration approached and crossed the mountains of the South, to found new States in the Valley of the Mississippi.

dertakings of individual ministers, whose hearts followed the settlers with a yearning affection for their souls; often they were excursions under appointment of such ecclesiastical or denominational authorities as then existed—Presbyterian, Congregational, or Baptist—notably among ourselves, under appointment of the early Baptist Associations. Now, too, was the dawn of Methodism, which sent its itinerants to this work of evangelization. From the opening of the present century, societies, specifically for Home Mission labors, were formed in the Baptist denomination. The Massachusetts Baptist Missionary Society, our chief early organization of this kind, had its origin in 1802, and its missionaries went to the then new settlements of Maine, New Hampshire, Vermont, New York and Pennsylvania, extending their labors even across the St. Lawrence, into Upper Canada. The missionary societies of Connecticut and New York came later, born of this missionary spirit, and adding their labors in the same direction. In a letter published in the Danbury Association Minutes of 1813, giving an account of the Connecticut Baptist Missionary Society, this general Home Missionary movement is referred to in terms little short of rapture. "Missionaries," says the letter, "have traveled and preached in almost every town of the United States which is destitute of a settled minister, and some have gone into the dark shades of the wilderness to call the natives to the great supper of the Gospel."*

* The writer of this letter was the Rev. Joshua Bradley, a graduate of Brown University, and himself a signal illustration of the missionary spirit which he describes. He was a missionary to New Hampshire and Vermont, and went thence to the new settlements of western New York. He followed the tides of emigration, and lived to do service in his favorite department of education, down to extreme old age, in Minnesota.

The rise of Foreign Missions did not abate the interest in Home Missions. The two proceed from one and the same spirit, and are mutually promotive of the one common cause of the world's evangelization. An attempt was made in 1817, at the first triennial meeting of the Baptist General Convention, now the American Baptist Missionary Union, to engraft Home Missions upon that body. The demand for this measure was urgent. The Board were reluctant to make changes in the Constitution; but three years' experience, they said, had satisfied them that it was "expedient," and would be "beneficial," "to extend the powers of the Convention" so as "to embrace Home Missions." The question was referred to a committee, who reported unanimously in favor of the change, and the Constitution was accordingly amended.* Under this amendment John M. Peck, that illustrious pioneer to whom Illinois owes so much for its exemption from the bane of slavery, and James E. Welch, his worthy co-adjutor, were sent—the first missionaries of the denomination—to the banks of the Mississippi. "In this tender of myself," said the prescient and sturdy Peck, "I wish to have it explicitly understood that I consider my time, talents, and all that I may ever possess, as belonging solely to the missionary cause, begging only the privilege of living the life and dying the death of a missionary of the cross." "While making this tender," said the more sanguine and impetuous Welch, "I tremble and rejoice. * * * Here is an inviting field for missionary labor; to this I look with compassionate impatience." On

* Art. XIII.—That the Board shall have power, at their discretion, to appropriate a portion of their funds to domestic missionary purposes, in such parts of this country where the seed of the Word may be advantageously cast, and which mission societies, on a small scale, do not effectively reach.—*Proceedings of 1817*, p. 139.

Sunday, May 25th, 1817, these two young missionaries were solemnly set apart to their work in the Sansom Street Church in Philadelphia. Georgia and South Carolina, Pennsylvania and Massachusetts shared in the impressive exercises of this consecration. "The whole of the services," says a narrator, "were calculated to fill the mind with a deep sense of the glory of the Redeemer, and the awful responsibilities of the Christian missionary, as well as to excite a cheerful conviction that the kingdom of heaven is at hand." In communicating their instructions to the missionaries, the Board gave utterance to the conviction that "Western as well as Eastern regions are given to the Son of God as an inheritance, and that His Gospel will triumph amid the settlers of the Mississippi and the sublimer Missouri, and extend to all the red inhabitants of the wilderness." "You have voluntarily put your hands to the plow," they add; "never, never look back."* With such solemn and impressive formality, were set apart the first missionaries whom the General Convention sent to the West.

But in engrafting Home Missions upon the foreign missionary organization, they had at the same time engrafted upon it "plans for the encouragement of education," in the specific form of founding an institution of classical and theological learning. The offshoot broke under the weight of such a burden; the General Convention returned to its own special sphere of Foreign Missions, retaining in this country only its missions to the Indian tribes; and Home Missions, in the sense of missions to the settlers of new regions, outgrowing the capacities of all local societies, took their ripened organic form in the American Baptist Home Mission Society, founded in the year 1832.

The Erie Canal had been completed in

* *Proceedings of 1817*, pp. 172-175.

1825. Tides of migration from the northern States were now flowing into Ohio, Michigan and Illinois, and here were the scenes of the first and the greatest triumphs of the Society's labors. With few exceptions, the churches to-day, vigorous and powerful in those great States, were planted by it, or were nourished by it in their infancy. The second name standing on the list of missionaries sent to Ohio, in the very year of the Society's origin, was that of the missionary pastor of the honored and powerful church with which we are now assembled in Cleveland. The First Baptist Churches of the great cities of Detroit, Indianapolis, Milwaukee and Chicago are all its children. Forty-six years have passed away, and in all that period, as migration has extended to new territories and rising States, it has been followed by the missionaries of this Society. In that time the Society has issued to its various forms of laborers, 7,874 commissions. Wherever, in all this broad expanse, the Baptist denomination is strong and efficient, wherever, in scattered homes and nascent towns, the Society is now bearing the consolations of faith and the conserving power of Christianity, there the Society has its fruits, its rewards and its vindication. If we extend the conception of Home Missions—if we take in the kindred labors of other denominations through all these years—how signally is it found to be true that the progress of the Gospel which has attended the progress of settlement has, from the beginning, been by the agency of Home Missions! If, from the days when the early settlers crossed the bloody French border, more than one hundred years ago, Christianity has gone with the expanding population, it is because Home Missions have borne it, and that population over these wide spaces is Christian to-day in proportion as it is descended from that original stock, and in proportion as the

Home Mission labors which have followed it have been wise, generous, comprehensive and persistent.

This brief survey of the triumphs of Home Missions would be imperfect if it did not acknowledge, to the praise of God, the part which those missions have borne in the formation of the social and political character of the regions on which those triumphs have been achieved. That our advancing settlements have become, in the spirit of their social and political organization, Christian States, is due, under God, to Home Mission agency. The founders of this, and of other Home Mission Societies, had the character of the States to rise in the Valley of the Mississippi steadily in view. States are as the intellectual and moral life of the people who compose them. "Power," said the founders of these Societies, "will pass to the Great Valley, and as we of our day make its people, so will be its States when they shall have come to their controlling part in the destiny of the nation." Hence, with the missionaries who followed emigration came schools and colleges, having their foundations in Christian faith; and hence to-day that which is most advanced and refined in the intellectual and moral character of these States—all that which makes their laws and manners, their industrial and social life Christian—is to be referred back to the agencies which established and maintained, in their earlier history, the institutions of religion. Incomplete as these achievements still are, much as remains to be done to make the earthly triumphs of Christ a perfected civilization in these States, that which has been actually accomplished may well fill our hearts with adoring gratitude, and stimulate our hope for the work which lies before us.

It only remains in this survey to note the fact, that the successes of Home Missions

have continually broadened the basis of all evangelizing efforts. When the Massachusetts Baptist Missionary Society was formed, in 1802, one of the original associates remarked, "that if they could do no more, they could, at least, send *one* missionary for the term of *three months*." In ten years the number of missionaries had increased to twenty, and the same ministers and churches who founded this original Home Mission Society were ready to engage, and did engage, in the work of Foreign Missions. On the very field of the labors of this early Society in interior New York, arose the New York Baptist Missionary Society, to carry its work still further into the wilderness; and over the whole scene of these Home Mission labors, from Maine to western Pennsylvania, the people who had received the blessing of Home Missions came at once to the help of Foreign. This is the necessary working of the missionary spirit. When, under the benefits of Home Missions, Ohio has advanced to the strength necessary for the formation of Associations and a State Convention, she begins, through these organizations, the work of further evangelization. Ohio, strong in the churches which Home Missions planted and sustained within her borders, sends to-day to Nebraska, Colorado and Oregon, the blessings which she herself has received, and by the same agency. The American Baptist Home Mission Society thus appeals for the means to carry still further the evangelizing processes, not alone to the churches of the East, which called it into being and sustained its early labors, but to every church planted or nourished by its missionaries. Its work is imperfectly done if it does not carry everywhere the missionary spirit, and everywhere secure willing and joyful co-operation in its attempts to evangelize the continent. Nor this alone. A large part of the funds now received into our For-

eign Missionary treasury come from the scenes of Home Mission labors. Wherever Home Missions succeed, there manifests itself, not the spirit of Home Missions only, but of Foreign likewise. Of the moneys paid by the women of our churches to Foreign Missions during the past year, one-third came from Western churches, on the fields of the Home Mission Society's successful labors. So must it ever be, and he who wishes well to the world's evangelization, will take care that the spirit of Home Missions is nourished, and that the basis of all evangelical influence is broadened by their successes. Give to our Lord Jesus Christ our own country evangelized, and the heathen will the sooner become His inheritance. He ordained this as the law of His gracious working, and all experience attests the wisdom and the power of His methods.

THE CHINESE—WILL THEY CARRY BACK THE GOSPEL?

It is a part of our hope that in reaching the Chinese in California and Oregon with the Gospel, we shall multiply the number of those who are to publish the Gospel in the great empire of China. It is one of the discouraging features of missionary work among the Chinese on our coast, that they are here but for a temporary purpose, and are without families. Missionary labor fails, for this reason, to build up permanent institutions, and to mould society and civilization. It reaches individual souls, but does not attempt much more. On the other hand, nearly every man here expects to go home, and the souls reached go back to China with their influence. We find an article on this subject in a late number of the *American Missionary*, which is interesting as adducing facts going to show that converted men return to their own country missionaries. These facts

are numerous and instructive, and establish that the expectation of reaching China by laborers on our Western coast is not a delusion. Among these facts we find the following:—

“About four years ago, Wong Min died at Canton. He was spoken of after his death as “the distinguished native pastor of the Baptist Church in Canton.” It was said that, in the absence of American missionaries, he had carried the pastoral care of three Baptist churches, and all were flourishing. Wong Min was converted at Sacramento. Returning to his native land, he began to tell in the streets and elsewhere the good news of redeeming love. His work attracted the attention of Baptist missionaries, and they took him into regular mission work. He had been at it more than twenty years when the Master called him higher. But he has left a son walking in his father’s steps—a preacher of great promise. Why have we not, by this time, sent back to China a hundred Wong Mins? It might have been done; it ought to have been done. How large the blessing if it had been done! We are verily guilty in this matter.”

MISSIONARY TO AFRICA.

It has always been urged that the evangelization of Africa would be one of the natural fruits of a more highly developed Christian life among the colored people of our Southern States. The colored Baptists of Virginia have already moved in that direction. The Rev. Solomon Cosby, for about six years a student of the Richmond Institute—the school for the education of preachers and teachers, maintained in that city by the American Baptist Home Mission Society—recently passed through New York on his way to Africa as a missionary, to be sustained by those brethren. So it is that Home Missions always yield fruit in Foreign Missions. May this, with God’s blessing, form the beginning of a great work.

Church Edifice Department.

A CHURCH EDIFICE FOR FIVE THOUSAND DOLLARS.

In the August number of the MONTHLY we gave a plan of a church edifice to cost \$1,500. We are happy to say that it has been adopted by the church for whose special benefit it was made, and also by a Nebraska church requiring a small, convenient and inexpensive house of worship. We had previously furnished a plan of an edifice costing \$2,700. We are now, by the kindness of Mr. Purdy, able to give to our readers a sketch of a church to cost \$5,000. The lecture-room can be constructed for \$1,000, and the church-proper for \$4,000. They can be built separately or together. It is better, if possible, to build together. If the congregation can afford the additional expense, there is in this building a fine opportunity for pastor’s study, parlors, &c., over the lecture-room.

This building has seating capacity for 260 persons. Provision is made for a baptistry under the pulpit platform. It is intended that the organ shall be in the corner, by the side of the pulpit, and that the platform for it, and for the choir, shall be slightly elevated. A cellar, for heating purposes, is required under the lecture-room.

A small room for infant class in Sunday-school is cut off the lecture-room; and it is intended that this shall be used for ladies’ dressing-room on baptismal occasions. The closed vestibule to rear door is intended to answer the same purpose for males. The classroom can be made part of lecture-room by simply opening the wide doors. It will be seen that, besides the chimney, there is in the lecture-room a ventilating shaft, and that

there are doors into the church on the sides of the pulpit.

The exterior of this building is designed to be of brick, with plain stone trimmings, if suitable stone can be had in the neighborhood at reasonable cost. Otherwise, the projecting courses, drip-mouldings, etc., are to be executed in brick—black, if it can be obtained easily. If such brick cannot be obtained, dependence can be placed on the projections to make shadow enough to give effect.

The interior is finished with floated walls and neat hard wood trimmings. The audience room to be ventilated with space in peak of roof, and above the highest point of ceiling, which space is in turn ventilated at either end through the gable walls.

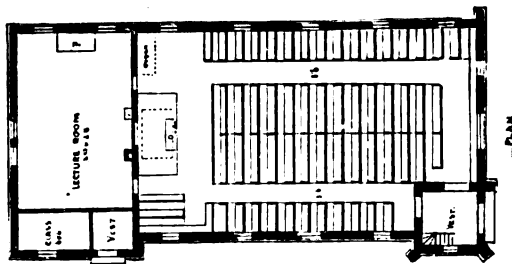
In this design the architect has not attempted an elaborate structure, economy being a motive second only to the prime object in view, which was to provide for the accommodation of not less than 250 persons, a house convenient in arrangement, and presenting a neat, church-like appearance. The editor owes it to Mr. Purdy to say, that that gentleman, in all the plans he has furnished, has entered with full sympathy into the desire

to secure neat and attractive architectural forms at low cost, and within the reach of congregations of small means. In this, as in other instances, the necessary parts of the edifice were given, and he was desired to beautify them according to the supposed limited means. Architectural effects could not be sought for themselves, but only as agreeable

forms of necessary things. Flaring display is utterly avoided, as in bad taste, and unsuited to the serious ideas which belong to the house and the worship of God.

We offer this plan to our readers as a new demonstration that large expense is not indispensable in the building of a neat and convenient house of worship. How much better such an edifice as this filled by the congregation which uses it, paid for, and in perfect order as to all its accessories of walks,

fences, and sheds for protection of horses, than an over-grown building, too large for the congregation, creating a burden of debt crushing to the pastor and to all spiritual energies; with fences down, or wanting, with horses exposed to bleak winds, and the whole building and appointments indicative of poverty and shabby-genteel.



Editorial.

- ☞ *The Rooms of the American Baptist Home Mission Society are at No. 28 Astor House Offices, entrance on Barclay Street, New York.*
- ☞ *All communications for the American Baptist Home Mission Society should be addressed to Rev. S. S. Cutting, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.*
- ☞ *In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.*
- ☞ *The subscription price of the Baptist Home Mission Monthly is fifty cents per year, payable in advance.*
- ☞ *Except as specimen copies to promote circulation, the Monthly is not intended to be circulated gratuitously. The postage of gratuitous copies is at transient rates, and cannot therefore be supported, while to subscribers the Monthly goes at three cents per pound, paid by the Society. Therefore subscribe.*

DELEGATION TO THE SOUTH.

The Rev. Edward Lathrop, D.D., and the Corresponding Secretary, will, Providence permitting, leave for the South about Nov. 15th, under instructions of the Board, to visit Georgia, and probably Alabama, on important questions connected with our work among the Freedmen. Our efficient school at Augusta, Ga., under the care of Rev. Dr. Robert, has been maintained through several years, in temporary quarters, and the question of its location and of its better accommodation have become too urgent to be longer deferred. It is the purpose to consult as widely as practicable with the colored brethren themselves on these questions, and also to prepare the way for the greater efficiency and success of our proposed Superintendent by preliminary consultations in respect to ministers' institutes. The results of this mission of the brethren named will be duly reported,

SUPERINTENDENT OF MISSIONS TO FREEDMEN.

In order that there might be no delay in carrying into effect the recommendation of the Society, in the event of Dr. Bixby's declining the position of Superintendent of Missions to the Freedmen, the Board at the same time made the alternative election of the Rev. Charles Ayer, at present Principal of our school for the education of preachers and teachers, at Natchez, Mississippi. Mr. Ayer, during the period of his service at Natchez, has shown qualities fitting him eminently for the wider sphere. He holds the question under consideration. He is extremely reluctant to leave his present post, to which he has become greatly attached, and in which he can have the efficient co-operation of Mr. Ayer. At the same time he holds himself ready for a real call of duty, and will seek to know and to follow the dictates of Providence.

It will be remembered that a part of the report adopted by the Society at Cleveland had reference to the co-operation of the Home Mission Board of the Southern Baptist Convention, and of white pastors, in the maintenance of Ministers' Institutes for the benefit of colored pastors. Measures have been taken to learn to what extent such co-operation is practicable, as affecting the question of the range of our proposed Superintendent's duties. There are white pastors at the South who are deeply interested in the success of this measure, and to whom it would be no new labor. The co-operation of such men, and the large increase of their number, are indispensable to success in maintaining institutes on any scale comparable in point of magnitude with the needs of the thousands of colored preachers.

The Board are moving in this matter with as much dispatch as the nature of the case allows, and do not doubt that their careful-

ness, alike with respect to men and to measures, will be approved by the Society.

A MARTYR IN OREGON.

The Chinese of Oregon have given a fresh proof of their devotion to their native religion, and their hatred of Christianity, by murdering a recent convert, Chin Su Ying, at Portland. In an account sent us of the funeral services over this unfortunate man, we find that the Chinese even offer rewards for the death of certain Christians, while it is not uncommon to hear in the streets such remarks as these: "You Christians will soon be put out of the way. You won't live long." The Chinese seem the more determined upon thus summarily stopping the spread of the Gospel, from the fact that while some four trials for murder have taken place, no executions have followed. In the instance mentioned, we have another name added to the long list of men "who have died for the faith." The Society's missionaries, Rev. Dong Gong, Chinese, and Rev. A. S. Coates, conducted the funeral services, and the murdered man's remains were buried in the Lone Fir Cemetery of the First Baptist Church.

A BEAUTIFUL BEQUEST.

The morning mail of Oct. 29th brought to the Rooms the very touching letter which we publish below, with a draft for \$500. It is the record of a bequest proceeding from the loss of a venerable saint near her home, and carried into effect without the forms of law by the dutiful affection of a daughter. May the labors of faithful missionaries, by the blessing of God, transmute the gift into spiritual blessings to the destitute.

West Killingly, Conn., Oct. 28th, 1878.

JOSEPH B. HOYT, *Treasurer,*

DEAR SIR: Soon after the death of my father, S. Curtis Collyer, of the First Baptist Church, Pawtucket,

my mother, in referring to the time when she should be called away from earth, wished me, her only child, when the time of her departure should come, to forward to the American Baptist Home Mission Society the sum of \$500, as her last gift to the cause she loved. That time has arrived. My dear mother departed this life in the triumphs of faith October 4th, 1878. In accordance with her expressed wish, please find inclosed New York draft to that amount—\$500—to your order, from Mrs. Mary Collyer, Pawtucket, R. I. She was a member of the First Baptist Church of Pawtucket for nearly fifty years.

Respectfully yours in Christ,

MRS. H. N. CLEMONS.

Women's Work.

VISIT OF MISS MOORE.

Miss Moore, the devoted missionary, now laboring in the homes of the Freedmen of New Orleans, under the patronage of the Board of the Women's Baptist Home Mission Society at Chicago, has been for some weeks in this vicinity, accompanied by Miss Peck and Miss Burdett, making her work better known, and awakening a deeper interest in it. These ladies have addressed assemblies of the women of our churches in this city, in Brooklyn, in Philadelphia, and other places, and have made a deep impression of the importance of the kind of work in which they are engaged, and of the success with which it has pleased God to crown their labors.

WOMEN'S HOME MISSION SOCIETY OF MICHIGAN.

This, which is the eldest of the Women's Home Mission Societies, held its fifth annual meeting at Tecumseh, Michigan, Oct. 18th, Mrs. A. Ten Brook, of Ann Arbor, presiding. This Society, besides doing home mission work in the State, supports Miss Carrie V. Dyer, one of the teachers of the American Baptist Home Mission Society's school at Nashville, and will support another teacher, Miss Mary Fiske, the now current year. It likewise supports Miss Vaughan, lately missionary at New Orleans, who, with a lady appointed and sustained from Ohio, is to open a mission of similar character at Natchez. In the absence of the Corresponding Secretary, Miss S. Prentiss, of Detroit, presented the report, which delineated the work of the year. Eight missionaries had been sustained during the year, and a blessing had been on their labors. The receipts for the year amounted to \$1,751.14, of which \$1,318 60

came from 108 auxiliary societies, and \$88.72 from 14 mission bands. Sums received at the meeting raised the receipts to \$1,824.39. This indicates an organization extending widely over the State. The number of auxiliaries had increased during the year by 38, and the number of mission bands by seven. Among the expenditures, we observe a small sum for the support of a pupil at Wayland Seminary.

Miss Dyer's report of her labors as teacher at Nashville is so interesting, that we should be glad to publish the whole of it if we had space to do so.

We must confine our extracts to some general statements in respect to her work as a teacher at Nashville:

My summer vacation was spent in Nashville, and much of the time given to work of various kinds for the institute. During the summer I taught a class in the Sabbath-school at the State Prison, and the Lord gave me, for my hire, one precious soul.

My work during the coming year will be much the same as in the past. We shall have more helpers, but we shall also have more work. There is no rest in a service like this. Every hour comes laden with care and toil. There are many things to be done—many things to be borne—many things which go to make up the burden of each day's work, which cannot be reported. They are counted and remembered only by Him who keeps the record on high. We have, at date, 97 students, 77 of whom are boarders. The school will be much larger as soon as the dreadful plague has passed away. I realize more and more the *length* and *breadth*, the *height* and *depth*, of the work that remains to be done. The thought of it is enough to overwhelm one. How are this people to be educated? From whence are to come leaders for the thousands of disciples who are truly God's children, and yet in great darkness? They gather in multitudes to hear the Gospel, but they go home unfed. They have none to teach them the true way of life. From whence are to come the teachers and preachers who are to go to them to save them from eternal destruction. Not from the North. It would take too many and cost too much. And colored persons of equal ability and training can do much more good than white workers. The work of the white missionaries must needs be more or less hindered by the *color line* which both parties unite to keep sharply drawn. White pastors and teachers could not take the place of the colored, nor would it be best if they could. Until the colored people have well-trained preachers and teachers of their own they must remain as children to be watched over and instructed. And this field must remain, until then, a *mission* field. Send as many white workers as possible, but train the colored young men and women, as soon as possible, to take their places. There is no other way for this work to become self-supporting. An *army* of Christian workers must be taken from the field, and armed and equipped for the service. Here they must be *educated* and sent out as *self-supporting missionaries*. Every spring there goes out from Nashville Institute a band of workers who go forth as lights into dark places. During the past summer nearly two thousand children

and youth have been under the care of Christian teachers who went out from us. And the influence of these workers has been felt by the parents as well as the children. It has gone from the school-room to the cabin, and from the cabin to the house of God. Thus in every community where these students have been, the Gospel has been preached from house to house, in the school-room, in the Sabbath-school, and from the pulpit. And this has been done with no expense to any society. The work which has been commenced in these dark places will increase and multiply from year to year. Every season *more* and *better* work will be done. And this service is not performed alone by *ministers*—not alone by *men*. Some of the most effective work is done by girls who go out from school with hearts full of love for their people. And *nothing* is so much needed in the South to-day as *educated* colored women—women who shall command the respect of the white man and the black man—women who shall carry with them, wherever they go, a pure and healthy atmosphere. And, that these girls may be fitted for a service like this, they must have nothing less than the training and development which comes from years of school life. We have found from experience that even the influence brought to bear upon day pupils fails of any great and lasting good. It is our boarding students who make the successful workers. Then let us do with our might the work of to-day, and praise the Lord for the privilege of having a part in a service like this.

CARRIE V. DYER.

WOMEN'S AMERICAN BAPTIST HOME MISSION SOCIETY, BOSTON.

Miss S. B. Packard, late missionary of the Tremont Temple Baptist Church, has been appointed Corresponding Secretary of the Women's American Baptist Home Mission Society, Boston, and has entered upon her work. Miss Packard is well known as an intelligent and earnest Christian worker, with a deep sympathy for the poor and neglected. She will bring this intelligence and earnestness to her new task. The Society with which she is connected, besides supporting female missionaries, propose to aid in the support of female teachers and female beneficiaries in the schools in which the American Baptist Home Mission Society is educating colored teachers. This aid will be very important to the parent society; as by relieving us to this amount in the support of our schools, it will enable us to do so much the more to carry the Gospel to the new settlements of the great West. Miss Packard's address is No. 7 Tremont Temple, Boston, Mass.

From the Field.

"Watchman, what of the Night?"

MINNESOTA.

The Rev. W. M. Haigh, our District Secretary for the Northwest, writes enthusiastically of the recent meeting of the State Convention. He says:

"It gives me pleasure to report favorably from this State. Our meeting has been one of deep interest and profound influence. The attendance was good; the weather fine; the spirit of the brethren devout, united and enterprising. When the report of the Treasurer was read, it turned out that a deficiency of \$700 was before us. Other sums might come in, but the clearing of the ground was absolutely necessary for the laying of future plans.

"The brethren started a movement to pay this sum, and at last, after a struggle, the work was done, the Doxology sung, and a general hand-shaking ensued. . . . In my address I gave attention chiefly to home missions in their national rather than local aspects, showing that the churches of Minnesota were born of the national spirit, and that every Gospel church in its very founding should be taught as Christ taught His apostles, to do even its home work with its eyes "on the uttermost parts of the earth;" that the future power of Minnesota depended upon fostering a large spirit in this formative period of her life. The response received convinced me that the word in season had been spoken. . . . The discussion following was such as elicited a hearty enthusiasm, but at the same time brought a sense of responsibility."

WISCONSIN.

In a more recent letter Dr. Haigh writes:

"The Convention of this State held its meeting with the church at Racine, and were welcomed by a strong body, occupying a new and commodious house, built of Milwaukee brick, furnished with every modern convenience, and *paid for*, with, perhaps, a trifling exception; and for this use they hold their old property. This church is a striking monument of the early work of the Society, commenced there 37 years ago. The attendance was large, the spirit excellent, and great progress has been made in the power to preserve united counsels.

"It was a proper cause of congratulation, that at the last moment the receipts proved sufficient to meet all liabilities, and special thanksgiving was offered.

"It was good also to see in the programme prepared arrangements for recognizing all the great denominational work in the new Constitution adopted. Special provision is made for this in future. The time given to me could not have been better selected—immediately after the opening sermon, when the attendance was largest and the interest at its highest point. . . . I have every reason to expect that a good many pastors and churches will give a good place to the Society on their next year's schedule of contributions. But Wisconsin is not strong, and the opening up of the north-

ern part of the State by new railroads is increasing the need of missionary work.

"There seems a probability of making Richland and two other points a good field for one man. We found one who will in all probability visit them at once. Almost a support can be secured by this means, and as the Convention has already appropriated all it dare to do, we shall probably be called on to help a trifle, if the movement succeeds. All who see the MONTHLY read it, and are much gratified with it."

SOUTH CAROLINA.

From Darlington C. H., Rev. J. P. Brockington sends the following:

"Since my last report we have paid the interest due on the money borrowed from the Home Mission Society and renewed the insurance. We are collecting the principal debt, and soon expect to send a hundred or two dollars on the same.

"I am still working on the new house of worship. What is undertaken is well done, and only as we have the money. In a series of meetings which we have been holding believers were greatly edified, backsliders reclaimed, *nine* souls converted and added to the church."

INDIAN TERRITORY.

Miss Mary Rounds, a teacher at Lake West, an account of whose work among the freedmen was given in the October MONTHLY, writes recently of her school and its needs:

"I have thirty pupils now, and expect to have forty or forty-five. The people are ignorant and degraded, having had little or no educational advantages. They are and have been destitute of religious instructors. Whole families have neither Bible nor Testament, nor a religious book or tract. The old and young have a desire for learning, and are *glad* to have some one teach them."

Miss Rounds is in need of books, Bibles, and clothing for distribution.

Rev. J. A. Trenchard, missionary to the students, in sending his quarterly report writes from McAlister:

"I left home in April last on an extended mission tour in the destitute parts of the Choctaw country. I held meetings, visited the people in their homes, and wherever possible gathered them together for public worship. I had previously gone over about one-third of this country. Upon my revisit I found the work still going on. I baptized candidates who had been waiting, and some converted during the meetings. My travels mostly, however, were where there had been no religious services for years, and where there are no churches. Many of our meetings were profitable and resulted in the conversion of souls. Fifty-one of these converts I baptized, and organized them into a church and Sunday-school. I understand enough of their language to communicate in their homes, and find no trouble in obtaining an interpreter when I preach. Preaching necessarily is confined to simple and plain Gospel preaching, given in almost childlike simplicity. Everywhere I was received with great kindness,

and found the people eager to be instructed in the word of life. Two new churches have been organized in the largest destitute region in which I labor. I have been once out in the Chickasaw country. During five months I traveled over 800 miles, mostly on horseback. I am now acquainted with the whole field, and shall hereafter direct my work where there is greatest promise of success. The field in the immediate vicinity of McAlister is in quite a flourishing condition. We have added about twenty by letter and baptism during the year. The five full-blood churches under my care are doing very well."

A letter of much interest has been received from Rev. A. J. Holt, Anadarko, from which we present the following:

"Our work among the wild Indians is not so cheering as we would wish it, yet we have much to encourage us. The Wichitas seem really anxious to understand the word of God, and what the Great Father requires of them.

"The probability is, that within a few years, with the divine blessing, the Wichitas will be a Christian people.

"There is much sacrifice connected with a work like this, but the work is worthy of it. A few weeks ago about a thousand Cheyennes left the agency just above this one, and there are five thousand Indians about us, who are as wild, savage and discontented as the Cheyennes. We expect to have our church house completed by the middle of November. Mrs. Holt and Miss Fannie R. Griffin, late Matron in the Friends' School here, are doing a noble work among the Indian women. They have made and distributed over one hundred garments to the needy, within four weeks past. They sometimes make sixty visits to the wigwams, and endeavor to teach cleanliness and order as well as religion. . . .

"I have a Freedman with me whom I can recommend as good and true; who desires to attend school. He was five years a soldier in the U. S. A., at Fort Sill, where he was converted. He served out his time and was honorably discharged, with deportment "Good." I believe him worthy. He is a licensed minister and has been preaching about three years. He is now thirty-one years of age, and unmarried. He has the desire, and I think capacity, for an ordinary education. He is a member of a Baptist church, in good standing. He is willing and able to work, but needs assistance until his schooling is completed. He was slave-born, but has intelligence beyond the ordinary capacity of his opportunities."

Who will help this man to get an education, that he may preach the Gospel?

Contributions and Legacies.

FOR SEPTEMBER, 1878.

[Contributions and legacies not otherwise noted are for general purposes. Abbreviations **F. F.** and **C. E. F.** denote respectively **FREEDMEN'S FUND** and **CHURCH EDIFICE FUND.**]

MAINE, \$102.34.

West Waterville Church.....	\$15 00
Mechanics' Falls Church.....	2 25
Damariscotta Church.....	7 67
Turner Church.....	3 56
Cornish Church.....	4 00
Hancock Asso., Coll.....	13 84
West Camden Church.....	6 00
F. F. Buxton Centre Church, for Ed. Student Nashville Institute.....	50 00

NEW HAMPSHIRE, \$127 50.

Hudson, First Church.....	10 00
Nashua, First Church.....	67 00
Amherst Church.....	5 00
Manchester, Merrimack Street Church.....	5 00
Salem Church.....	6 00
West Swanzey, Joseph Hammond.....	15 00
Brentwood Church.....	2 50
F. F. Chester, Rev. J. Clement, for Richmond Inst.....	1 00
Nashua, First Church, for Wayland Seminary.....	16 00

VERMONT, \$45.90.

Enosburg Church.....	4 05
Fairfax, Mrs. Rowley.....	1 00
Topsham, Horace and Anna Divoll.....	2 00
Asa Divoll.....	1 00
Jericho Church.....	21 85
Windsor Church, Mon. Con.....	1 90
Windsor, Interest on J. P. Skinner's Legacy, per P. C. Skinner, Trustee.....	14 10

MASSACHUSETTS, \$746.53.

Haverhill, Geo. H. Harmon, per Rev. J. V. Williams.....	5 00
Frenchman, " " ".....	5 50
Worcester, " " ".....	3 55
West Quincy, Cash, " " ".....	50
Cambridgeport, First Church, in ad.....	150 00
Grafton, First Church.....	10 00
Winchendon Church.....	25 00
Young People's H. M. Soc.....	10 00
Worcester, Dewey Street Church.....	5 50
Billerica Church.....	2 86
Westboro' Church.....	50 00
Millers' River Asso.....	13 90
Wellesley, Col. Miss. Soc.....	4 44
Leominster Church.....	37 50
Boston Highlands, Member Dudley Street Church.....	9 00
Greenfield Church.....	3 28
Bernardston Church.....	5 25
Shelburne Falls Church.....	6 00
Manchester Church.....	17 00
Reading, Salem Church.....	5 00
Southbridge, Central Church.....	68 75
Arlington Church.....	34 00
Mansfield, Rev. John Blain.....	100 00
F. F. A Friend, for Richmond Institute.....	50 00
Amesbury Sunday School, for Richmond Institute.....	50 00
Arlington Sunday School, " " ".....	50 00
Marlboro' Sunday School, " " ".....	12 50
Southbridge, Central Church.....	2 00
LEGACY: Hopkinton, Hellen L. Mellen.....	10 00

RHODE ISLAND, 25c.

Woonsocket, Cash, per Rev. J. N. Williams.....	25
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CONNECTICUT, \$41.33.

Putnam, Coll., per Rev. J. N. Williams.....	8 17
New Hartford, Friend of Missions.....	2 50
White Hills Church.....	3 66
East Lynn Church.....	25 00
East Thompson Church.....	2 00

NEW YORK, \$1,153.75.

New York, Gardner Colby, desig.....	50 00
Sunday School Trinity Church, desig. for Yellow Fever Sufferers.....	25 00
Fort Ann Village Church.....	50 00
Brookfield, First Church.....	6 50
Rome Church.....	21 00
Duanesburg and Florida Church.....	27 38
Troy, Rev. C. P. Sheldon, D.D., acc't dett.....	20 80

Cassville Church.....	3.75
West Winfield Church.....	7.00
Deposit Asso.....	8.10
Cortland Asso.....	21.50
Brooklyn Central Church.....	14.00
Bedford, Fem. Miss. Society.....	21.56
A Friend.....	1.00
Dunkirk Church.....	5.83
Cherry Creek Church.....	20.00
Forestville Church.....	1.25
Hanover Church.....	2.00
Leon Church.....	9.50
Stockton Church.....	5.61
Randolph Church.....	1.00
Elder B. C. Willoughby.....	5.00
Struben Asso.....	72.94
Ashford Church.....	5.00
Ischua Church.....	4.00
Port Allegany Church.....	2.16
Rushford Church.....	31.00
Smithfield Church.....	2.50
Hudson River Central Asso.....	21.00
West Somerset Church.....	11.23
Prattsburg Church.....	7.00
South Pulney Church.....	5.25
Italy Hollow Church.....	3.00
Milo, Second Church.....	13.50
Hinrod's Church.....	2.32
Fredonia Church.....	24.86
Big Flats Church.....	7.38
Corning Church.....	5.00
Sunday School.....	5.23
Havana Church.....	15.84
Southport Church.....	9.00
South Creek Church.....	4.00
Elmira, First Church.....	4.55
Charleston Church.....	8.61
Grovesnor's Corners Church.....	4.00
Rensselaerville Church.....	5.00
Westerloo Church.....	10.40
Brockport Church.....	79.63
A Friend.....	.46
Le Roy Church.....	48.23
Barrington Church.....	6.75
Penn Yan Church.....	32.61
Hamilton Church.....	63.10
Meridian Church.....	4.75
Port Byron Church.....	5.00
Sennett Church.....	55.75
Staneoteles Church.....	16.00
Berlin Church.....	8.51
Nassau, First Church.....	3.00
Flat Brook Church.....	5.14
Lebanon Springs Church.....	15.50
Mrs. John Drew.....	5.00
Peekskill Church.....	21.00
Rhinebeck Church.....	8.00
Lackawack Church.....	1.09
Low's Corner Church.....	2.19
Canastota River Asso., A. W. Wilcox, Treas.....	17.00
Orange Church.....	21.75
The Corner Church.....	.47
Hinsdale Church.....	14.00
Stanford Church.....	15.86
Shenandoah Church.....	3.50
Harmony Asso., J. N. Hurlburt, Treas.....	13.75
F. F. Ferry, J. Moffett.....	25.00
A. Lacey.....	25.00
Gilbertville, Mrs. M. Brundage.....	5.00
Morris, J. Collins.....	5.00
Dryden, Mrs. E. Rockwell.....	5.00
New York, Rev. J. B. Simmons, D.D.....	8.16

NEW JERSEY, \$107.25.

Bloomfield Sunday School, F. B. Stone, Treas.....	25.00
Plainfield, Central Baptist Sunday School.....	50.00
Cape May, Calvary Church, bal.....	20.00
Canton Church, bal.....	3.00
Allowaystown Church.....	3.00
Camden, Second Church.....	5.00
West Creek Church.....	1.25

PENNSYLVANIA, \$518.55.

Wayne Association.....	4.62
Monongahela, Union Church.....	4.65
Woman's Miss. Soc.....	6.50
Mt. Moriah Church.....	13.50
Woman's Miss. Soc.....	3.00
Little Kentucky Church.....	1.35
Greenboro' Church.....	2.00
Flatwood Church.....	7.00
Connellsville Church.....	6.27
Monongahela Asso., Coll.....	9.25
East Bethlehem Church.....	30.25
North Ten Mile Church.....	24.50
South Ten Mile Church.....	5.50
Bethlehem Church.....	6.50
Mount Zion Church.....	3.00
Jefferson Church.....	15.00
Goshen Church.....	4.85
Beulah Church.....	6.50
Waynesburg Church.....	5.00
Enon Church.....	4.27
Mt. Hermon Church.....	3.00
Macedonian Church.....	6.32
Bethel Church.....	1.00
South Wheeling Church.....	3.50
Bates' Fork Church.....	3.00
Ten Mile Asso., Coll.....	23.61
Mahoning Church.....	5.00
East Mahoning Church.....	5.50
Pine Flats Church.....	1.26
Indiana Church.....	3.00
Crooked Creek Church.....	3.00
Brush Valley Church.....	2.65
Punxsatawney Church.....	2.70
Shiloh Church.....	2.00
Two Lick Church.....	2.21
Richmond Church.....	1.86
Oil City Church, in part.....	15.56
McKean Church.....	1.42
Lincolnton Church.....	3.00
Enterprise Church.....	2.23
Carmel Church.....	5.00
Steuben Church.....	3.00
Washington Church.....	4.00
Mead's Corners Church.....	2.24
West Springfield Church.....	9.60
Sunday School, Class of Mrs. Dyke.....	2.30
Cambridge Church.....	4.75
Randolph Church.....	1.00
Transfer Church.....	4.30
Elk Creek Church.....	2.00
French Creek Asso., Coll.....	6.72
Bloomsburg Church.....	19.03
Berwick Church.....	2.00
Loyalsock Church.....	1.00
White Deer Church, bal.....	12.25
Elmsport Church, bal.....	7.34
Jackson Church.....	1.00
Northumberland Church.....	2.42
Jersey Shore Church.....	15.80
Clinton Church.....	5.00
Carbondale Church.....	17.00
Scott Valley Church.....	6.85
Benton Church.....	1.50
Abington Asso., Coll.....	13.70
Bridgewater Asso., Coll.....	12.00
Brady's Bend, J. P. Wussell.....	5.00
Greensburg Church.....	2.00
Elizabeth Church, in part.....	1.50
Rochester Church.....	0.66
Freeport, Mrs. Hollingworth.....	5.50
McKeesport Church.....	7.50
Pittsburgh, Penn Ave. Church, bal. for Indian Missions.....	3.00
Lower Dublin Church.....	4.75
Phenixville Sunday School.....	18.00
Doyleston Church.....	40.00
Bethany Church.....	4.78

WEST VIRGINIA, \$35.75.

Goshen Church.....	1.00
Independence Church.....	3.00

Laurel River Church..... 1.75
Goshen Asso., Coll..... 30.00

VIRGINIA, \$38.00.

Valley Asso., per C. H. Carey..... 20.00
F. F. Harmony Asso., for ed. of a student preparing for Africa..... 18.00

MICHIGAN, \$95.50.

Atlas Church..... 5.00
Flushing Church..... 5.00
Munday Church..... 5.00
Caro Church..... 3.00

The following on account of debt, on the plan proposed in the MONTHLY for August, page 23:

Bay City, Rev. Z. Grenell, Jr..... .50
Flushing, Mrs. A. S. Partridge..... .50
A. S. Freeman..... .50
Oxford, H. Baldwin..... .50
W. H. Betteys..... .50
F. F. Detroit, Woman's Miss. Soc., desig..... 25.00
Flint Sunday School..... 50.00

OHIO, \$189.64.

Avon Church..... 15.00
Henrietta Church..... 7.08
Zanesville, First Church..... 24.50
Windsor Church..... 2.25
Wooster Asso., Coll..... 13.07
Lorain Asso., in part..... 3.21
Gilead Church, Rev. D. B. Simms..... 5.00
A. A. Gardener..... 5.00
J. W. Griffith..... 5.00
Garrettsville Sunday School..... 2.00
Wilmington, Mrs. Kibby..... 5.00
Cincinnati, Ninth Street Church..... 10.00
Ashtabula Church..... 16.50
Xenia, Rev. H. L. Gear..... 5.00
Peru Sunday School..... 3.28
Mt. Vernon Asso., a divided Coll..... 10.00
Mansfield Asso., " "..... 7.38
Harmony Church, in part..... 6.00
McConnellsville Church, per J. H. Barker..... 15.52
Marietta Asso.,..... 3.35

The following on account of debt, on the plan proposed in the MONTHLY for August, page 23:

Cincinnati, Geo. E. Storms, 50c.; R. A. Holden, 50c.; R. S. Kirtley, 50c.; Benj. C. Wilson, 50c.; W. H. Doane, 50c.; H. W. Sage, 50c.; Rev. G. W. Lasher, D.D., 50c.; F. A. Barnard, 50c.; J. H. White, 50c.; Geo. F. Davis, 50c.; Rev. R. W. Denton, 50c.; Geo. L. Mason, 50c. Prospect, Rev. B. J. George, 50c. Coshocton, Rev. J. O. Hunter, 50c. Mt. Gilead, Rev. D. B. Simms, 50c.; A. Tucker, 50c. Bladenburg, Rev. Wm. Mercer, 50c. Warren, G. O. Griswold, 50c.; Mrs. E. P. Quimby, 50c. Youngstown, A. J. Williams, 50c. Mecca, Mrs. J. M. Brown, \$1.50. Xenia, Rev. H. L. Gear, 50c.; J. W. King, 50c. Hubbard, Miss Sadie Snodgrass, \$1.00. Greenfield, J. H. Sellar, 50c.; Rev. S. T. Griswold, 50c.; Mrs. Jane Tucker, 50c.; Samuel Major, 50c. New Vienna, A. B. Beard, 50c.; T. P. Ingold, 50c. New Market, Mrs. A. C. Nicholson, 50c. Hillsboro, Rev. J. W. Weatherby, 50c. Wilmington, Mrs. Rebecca Patterson, 50c. Chillicothe, G. W. S. Porter, 50c. Centreville, Jacob Wilson, 50c. Jamestown, Rev. S. H. Smith, 50c. Harveysburg, D. M. Collett, 50c. Jamestown, Rev. P. M. Longfellow, 50c. Wilmington, W. J. Struble, 50c. Shelby, Samuel Frey, 50c.; David Bechtel, 50c. Bucyrus, John Trimble, 50c. Mansfield, Isaac Boyce, 50c.; John H. Cox, 50c.; Rev. J. W. Davis, 50c. Shelby, J. Farmon, 50c. Cleveland, Mrs. S. B. Page, \$1.00..... 25.50

INDIANA, \$100.00.

Indianapolis, First Church..... 100.00

ILLINOIS, \$166.16.

Joliet Church, in ad..... 2.00
Ottawa Church, in ad..... 1.00

Compton Church..... 5.90
Pontiac Church, in ad..... 3.00
Deer Creek Church, by H. A. Nixon..... 14.87
Bloomfield Asso..... 10.59
Galesburg Church, in ad..... 9.00
Springfield, First Church..... 1.10
Wm. Bacon..... 1.00
Canton Church, in ad..... 14.50
Dundee, Rev. A. M. Bacon..... 5.00
La Marsh Church..... 3.75
Chicago, Standard..... .20
Galva, Rev. E. C. Brown and wife..... 1.00
Virden Church, in part..... 4.25
Mrs. Jackson..... 1.00
C. E. F., Bap. General Asso..... 88.00

WISCONSIN, \$44.00.

F. F. Milwaukee, L. Everingham..... 10.00
Geo. Knowles, for Augusta Institute..... 34.00

IOWA, \$37.94.

Cedar Rapids Church, in ad..... 6.00
Miss N. J. Stifer..... 1.00
Ottumwa Church, in part..... 5.36
F. F. Waterloo Church, in part..... 20.58
C. P. Jones, for Augusta Institute..... 5.00

NEBRASKA, \$177.17.

Plainfield, per Rev. A. Z. T. Heath..... 1.55
Juniaata, per Rev. O. A. Buzzell..... 4.22
Marietta and Rock Creek, per Rev. T. K. Tyson..... 6.50
Weeping Water Church..... 10.00
Stanton, S. R. McFarland..... .50
A. M. McFarland..... 1.00
M. Lovett..... .50
Wolf, Geo. McHood..... .50
Neligh Church..... 4.00
Grand Island Church..... 19.16
Juniaata Church..... 3.50
May Flower Church..... 2.32
Bunker Hill, Lincoln Valley Church..... 2.35
Central City Church..... 9.25
Hastings, Salem Church..... 5.95
First Church..... 1.79
Edgar Church..... 5.00
Fendom Church..... 2.15
Silver Creek Church..... .50
Gibbon, A. Eddy..... 5.00
Howard, Zion Hill Church..... 1.50
Perce, Woman's H. M. Society..... 5.00
Laona, Independence Church..... 9.17
Falls City Church..... .88
Rulo Church..... 1.00
Firth, Mrs. Mary A. Newton..... .75
Geneva Church..... 11.66
Seward Church..... 5.50
Exeter Church..... 4.10
Ashland, Rev. J. B. Webb, D.D..... 50.00
Sank and Elkhorn Asso..... 2.00

KANSAS, \$18.40.

Emporia Church..... 8.02
State Convention, per Rev. J. French..... 10.38

COLORADO, \$408.57.

Greeley Church, per Rev. B. H. Yerkes..... 24.60
Boulder Church..... 2.50
Sunshine Church..... 1.47
LEGACY: Denver, Avails of sale of land on account of Request of Rev. Wm. M. Potter..... 380.00

INDIAN TERRITORY, \$30.00.

Muskagee, Rev. S. W. Marston, D.D..... 30.00

CALIFORNIA, \$5.25.

Red Bluff..... 5.25

TOTAL.....\$4,189.70

THE BAPTIST HOME MISSION MONTHLY.

VOL. 1.

DECEMBER, 1878.

No. 6.

THE REV. LUTHER CRAWFORD.

In the Annual Report of 1836, the Society were informed that the Rev. Luther Crawford had been appointed Assistant Corresponding Secretary, and that the Executive Committee desired a change in the Constitution which should authorize the election of two Corresponding Secretaries. The motion to make this change was made by the Rev. Dr. Going, then Corresponding Secretary, and was carried. The Rev. Mr. Crawford was then elected Corresponding Secretary with Dr. Going. The reasons given for this measure were, "that it was part of the original plan of the Society that the Corresponding Secretary should extensively visit Conventions, Associations and other public bodies, to impart information, and awaken an interest as deep and as general as possible in the cause of Home Missions"; that "the increasing correspondence of the Society had become so considerable as to require his constant presence at the rooms, and that it was therefore indispensable that the office should be shared by two, that they might alternately be absent or both present, as the business and the interests of the Society might demand."

Mr. Crawford, then twenty-nine years old, was, at the time of his election, pastor of the Middle Street Baptist Church, Portsmouth, N. H., where he had succeeded the Rev. Baron Stow, on Mr. Stow's removal to Baldwin Place, Boston. Mr. Crawford's career was brief. Born at Alexandria, N. H., Nov. 14, 1806, he was fitted for college at New Hamp-

ton, where he made profession of religion, probably in 1828. He graduated at Brown University, and was soon after ordained, not becoming at once a pastor, but serving one or two years as a Sabbath-school Missionary or Agent in the State of Rhode Island. He then went to Portsmouth, where, during the brief period of his ministry, he was held in high esteem as a man and a minister. He had developed qualities which fixed attention upon him as a proper person to be associated with Dr. Going, and at this call he retired from Portsmouth, and commenced his labors in the service of this Society. Dr. Going resigned Oct. 2, 1837, and Mr. Crawford became sole Secretary. An extract from Dr. Going's letter of resignation, significant of the original purposes of the Society, will show the estimate in which he held his young coadjutor:

"When on a tour of observation in the Western country, in 1831, so deep was the interest I felt in its moral and intellectual improvement, that I solemnly devoted myself to its promotion. It was my purpose to endeavor to bring into existence a Society whose exclusive object should be to aid in fully publishing the Gospel, and in encouraging collateral instrumentalities throughout North America, but with primary reference to that most interesting and important section of our country, the West; and if that object could not be secured, to go myself into some part of the Great Valley, and do what I could by individual exertion.

"In my opinion, the time has now arrived

when the cultivation of the ministerial talent which exists in the Western churches is an essential part of the Western enterprise; and when my withdrawal also from the immediate oversight of the Society's operations will not compromise its interests, as they will continue to enjoy the supervision and undivided attention of my able colleague, whose intimate knowledge of the affairs of the Society, and whose possession of the full confidence of the Executive Committee and of the churches, added to his devotion to the cause, are a sufficient guarantee of its prosperity."

This testimony to the character and services of Mr. Crawford, borne by a colleague who was remarkable for the directness and perfect honesty of his statements, was high and merited praise. Mr. Crawford became now sole Secretary, and was re-elected as such at the annual meetings of 1837 and 1838. In the autumn of the year last named he was prostrated by severe and painful illness, and went to his rest on the 13th of February, 1839. The Executive Committee bore affectionate testimony to his worth and to his labors; and the Society, at its annual meeting, passed similar resolutions of regret and condolence. A contemporary notice of him speaks of him as a man of clear intellect, indefatigable, modest in self-estimation, of sound judgment, and a peace-maker. He met death with complete composure, ready to depart and be with his Lord, his age not yet thirty-two.

WHAT JOHN M. PECK THOUGHT OF HOME MISSIONS.

John M. Peck was one of the heroes of our history. He was one of the two missionaries to the West, appointed by the Baptist General Convention in 1817, when that body made the beginning of its brief work in Home

Missions. It was he who, at the meeting at the Sansom Street Church in Philadelphia, at which he was set apart to this work, said: "In this tender of myself I wish to have it explicitly understood that I consider my time, my talents, and all that I may ever possess, as belonging to the missionary cause; begging only the privilege of living the life and dying the death of a missionary of the cross." He stood to this to the last. He stamped his impress on the foundations of society in Illinois, and especially contributed to the keeping of slavery out of that State. He believed in education, and Shurtleff College is the ripened fruit of his early labors in that cause. He wrote books to guide emigration, and prophesied the connection of the Mississippi with the Hudson by railroad. Of course he hailed with delight the establishment of the American Baptist Home Mission Society; and at the third annual meeting, 1835, we find him present, offering a resolution on the character and scope of Home Missions, and supporting it with a speech which those who knew him will have no difficulty in imagining. He believed in the triumph of the kingdom of Christ, and this was his resolution, and the key-note of his speech:

"*Resolved*, That from the obligation of the Christian to the Lord Jesus Christ, the peculiar circumstances of our denomination, especially in the valley of the Mississippi, the efforts now making by foreign influence to subvert our most sacred principles and control our future destinies, and the voice of Divine Providence from the four quarters of the globe for a more enlarged system of benevolent effort, our whole denomination in North America are held by the highest and most sacred bonds to desire most ardently, to pray most devoutly and constantly, to labor unremittingly, and to contribute bountifully, for home missions, till every church is pro-

vided with a pastor, every family brought under religious influence, every child sufficiently taught in the Word of God, every town, village and settlement provided with Gospel ministrations, every ordinance of the Gospel restored to apostolical purity, every public and private vice eradicated, and every sinner converted."

THE AMERICA THAT IS TO BE.

BY REV. JOSEPH COOK.

Sir Charles Dilke, the English traveler, says that after he had seen cultured New England, he looked back and did not seem to himself to have seen America. After his tour through the South and the West, he had the same feeling. It was only when he had sailed on the Pacific, out of sight of the continent, that he obtained a conception of America and the American character. He should have been more cautious. He should have sailed in imagination above the lakes, and seen what the population can be, and therefore probably will be. He should have seen how corrupt great cities can become. He should have inquired what the ultimate relation between rich and poor will be, when a still larger part of New England shall have become a factory and the great West a tilled farm. He should have considered how far political vices can spread; he should have breathed the air of the marshes, as well as of the mountain-peak. He should have taken counsel of Orion, as a thousand years from 'now he stands at the zenith, shaking his locks of sidereal fire above land and lake. He should have done all this before saying that he had formed a conception of America.

It is very trite to say it, and yet it is an inspired truth, that the Roman eagles,

when their wings were strongest, never flew as far as from Plymouth Rock to the Golden Gate. Open the compasses until they touch on the one side Thebes and on the other side London, and they will not span the green fields and the steeped cities between the Bay of Fundy and the Pacific coast. Do not forget that California is larger than England, Wales, Scotland and Ireland, and Texas than France. Of course I do not forget that bigness is not greatness. But bigness is opportunity, and opportunity employed is greatness. De Tocqueville has never been thought unwise because he said that North America alone would some day sustain 150,000,000 people. Crowd our 40,000,000 of population into Texas, and they would have more elbow room than the people of France. From this crowding comes the danger.

It is not commonly known that the amount of arable soil in North and South America is greater than that in Europe, Asia and Africa put together, and can therefore sustain more lives. This is no rash conclusion. I speak from a scientific basis, and I will show you what that basis is. Our continent is narrow, and therefore the winds of ocean water it well. The mountain chains on the east side of the American continent are low; on the east side of the Old World they are very high. From this it results that the trade winds, laden with the wetness of the sea, are admitted to our land. The breadth of the Old World and its high eastern ranges, cause the rainless interiors of Asia and Africa. Again, America is the land of fat plains; the Old World of scorched plains. Our plains run north and south, and so admit and receive the rains. The impulse of southern winds is the cause of our hot summers, the impulse of northern winds of our cold winters, but our mountain ranges run north and south, so that the sun, as he approaches and leaves them, shines

far into their gorges, and the forests grow up their slopes. America is high under the equator; the Old World is low; America is narrow under the equator; the Old World is wide. Hence with us a smaller surface is exposed to the scorching sun. As the result of all this, cutting out the mountains, the scorched and frozen portions from each continent, and the remnant of productive soil (as the scholars say; I do not assert it on my own authority) is 10,000,000 square miles in the Old World and 11,000,000 in the New. Thus bursts upon us in all the light of scientific truth the fact that America can sustain a greater population than the Old World; and if she can, it is unquestionable that she some day will. In this circumstance I hear the echoes of fate, with whose footfalls it is fitting that the centuries should keep step. Some of us who are not yet very old have seen our population increase from 17,000,000 to 40,000,000. Men are living who have seen the increase from 8,000,000 to 40,000,000. In 1790 the pivotal point, about which, if it were a solid body, our population would swing, was a little east of Baltimore. Now it is a little east of Cincinnati. As Professor Walker shows, it has changed forty-five feet since morning. I ask you to pause over this pivotal point, for perhaps our faults chiefly arise from the fact that we have been a frontier people. Around this point have gathered many of the causes of our national peculiarities.

Suppose that there are a 100,000,000 persons in all America in the year 2000. This is surely a moderate estimate, for now there are 84,000,000. Suppose that after the year 2000 our increase is one per cent. a year, or less than the present increase in England and Germany. It is said that the imagination is audacious, but the reason is more so. On this basis, what do we find the future of America to be? Its population in the year 2600 would be

6,400,000,000. The Encyclopædia Britannica affirms that North and South America can furnish sustenance for 3,600,000,000. Europe has an average population of eighty persons to the square mile. We have an area of 15,000,000 square miles. If we conclude (and why may we not?) that we shall some day have as large an average, our population will be 1,200,000,000.—[*Selected.*]

HOW TO MEET OUR RESPONSIBILITIES.

[This topic was assigned to the Rev. H. C. Woods, of Minneapolis, at the late meeting of the Minnesota State Convention. At the close of his address on this subject, he made the following impressive allusions to the aged, and to departed worthies, and likewise to the Rev. Dr. Backus, formerly Corresponding Secretary of this Society, and now lingering on the confines of the better land.—ED.]

Many new faces appear to-day in this Convention. The most of us are young men. "The fathers—where are they?" Bradley and Cressey and Lyon and Dr. Ford, of this city, the pioneers in our work, have ceased from their labors and have entered into rest. Brethren Wilcox and Wescott and Palmer are still with us—may God spare them yet many years. He who for sixteen years led our hosts to the battle, whose name is now a household word in so many humble homes in this State, now sleeps beneath the sod that was hallowed by our Saviour's feet. He, being dead, yet speaks to us, bidding us press to the frontiers, gather into folds the scattered sheep, and plant the cross of Christ in every city, village and hamlet of this great State. At the organization of this Convention in this city, twenty years ago, Bro. Amory Gale, to whom, as you will understand, I am here referring, was a moving spirit.

Another voice now comes to us from the Border-land, from one who, for twelve years,

was the chosen leader among American Baptists in Home Mission work. Dr. Jay S. Backus became Secretary of the Home Mission Society in 1862, and continued in office till 1874. Under his administration the Society pushed its work rapidly westward. He had broad and far-reaching plans for work in this State and beyond. The territory bordering on the Northern Pacific R. R. especially engaged his thought, and he urged its immediate occupation. As a State we owe a debt of gratitude to Dr. Backus. But now, "How is the strong staff broken, and the beautiful rod!" He is now helpless and speechless, unless, perchance, he has already entered into fullness of life in the better land. A writer who visited him a few days ago says, "He took a stick and pointed out letters till he spelled the words, 'Speak well of Christ, and pray for me.'" Since reading these words my heart has scarcely been able to refrain from the use of Elisha's words: "My Father, my Father, the chariots of Israel and the horsemen thereof."

But that grand man has done his work, and for months has been waiting, "only waiting, till the shadows are a little longer grown."

Let his words be a message to us—"Speak well of Christ." Shall we not go hence to our homes, resolved, with our lips and our life, by words and by deeds, in service and in sacrifice, to "speak well for Christ"? and then indeed we shall "meet our increased responsibilities."

CATECHISMS AND FREEDMEN.

There appeared in the *Watchman*, a few weeks ago, an article on Catechisms for the Freedmen, based on an extract from another paper favoring that kind of instruction. The article in the *Watchman* has called forth a letter from a correspondent, which appears in that paper of Aug. 15th.

It is not specially a Catechism which has been in our thoughts, but it has seemed to us that an extremely elementary compend on "The Whole Duty of a Freedman," embracing teachings on personal and social obligations, always on the basis of the Word of God—on marriage, education, industry, property, government—is greatly to be desired. One who knows the modes of thinking and expression prevailing among them, and has the power of writing in the limited vocabulary with which they are familiar, might render a very useful service in the preparation of such a work. The following is from the correspondent referred to.

A little experience in teaching these poor people has convinced me that the Bible is the best text-book; that the great want of the colored ministry of the Freedmen is familiarity with the Scriptures, their form as well as their substance; and that those preachers who do not attend our schools established for them, will never become self-taught by the aid of any book whatever; and that those who do attend upon these schools need the Bible, first and alone. The Christian leaders of our Freedmen need to learn how to use a Bible, how to study a Bible, how to interpret the Bible, and how to read, exhibit and enforce the facts and lessons upon their congregations.

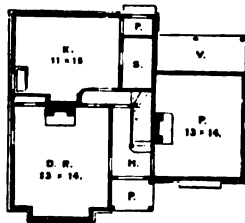
If I was rich I would spend a half million in preparing a magazine for those once in servitude, and adapted to their necessities, that would rival the children's *Saint Nicholas* in value and attractions. In this way I would give them a taste for reading, wake them from torpor, put them in possession of the general knowledge which they now utterly lack; and by co-operating with every Christian endeavor for their welfare, I would make my magazine push its way into every shanty, into every Sunday-school, into every common school. Their lack of general knowledge, and the meagreness of their vocabulary, make two great obstacles in our labors for the Freedmen's education. The present means for their improvement are inadequate. The apathy of our Christian brethren in regard to their welfare is amazing.

Church Edifica Department.

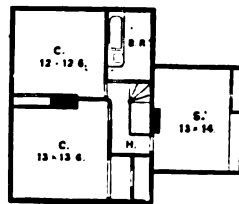
DESIGN FOR PARSONAGE.

The accompanying admirable plan is intended to supplement the work already begun by the MONTHLY in furnishing designs for cheap but artistic churches. That a good parsonage is a necessary structure in Christian work, seems to be better understood by several other denominations than by our own. That a pastor can do better work, and at a lower salary, when the church owns a parsonage, than when he lives in a rented house, must be conceded. The design presented is a marvel of taste and cheapness. The total expense is estimated at about \$1,560. On the first floor are parlor, dining-room and kitchen; on the second, two chambers, pastor's study and bath-room. There is a back entry to kitchen, a large storeroom and pantry passage, and a china closet for dining-room. The study has a wide seat under the large window, and closet-room as shown. There is a closet in each chamber. In cellar, storage space, and for furnace if required. There will be an outside entrance to cellar. The cellar passage within

is under the main stairs. Grate fire-places are provided for dining-room and parlor. The price may be reduced by leaving off the wing, or increased by making the rooms larger. The exterior finish is simple but effective. The first-story is covered with clapboards; the second and the roof are shingled. All the covering is put on over tarred paper. The interior is hard-finished throughout. The kitchen, halls and bath-room have hard wood (Southern pine) trimmings and floors. They may be used without carpets. The stairs also of Southern pine, and the mantels of wood. How so excellent a building can be put up for the money, is a puzzle, but Mr. Purdy says it can be done, and he will furnish detailed drawings and further specifications if required. Let us have clean and attractive churches, where art and ventilation conspire to



1ST STORY.



2ND STORY.

give both pleasure and comfort, and then let us put the minister in a neat home, where rent-day does not come and where he can give himself wholly to his work. How much money, and how much worry of soul, can be saved in church and parsonage by combining good taste with an economical expenditure of money?

Editorial.

- ☞ *The Rooms of the American Baptist Home Mission Society are at No. 28 Astor House Offices, entrance on Barclay Street, New York.*
- ☞ *All communications for the American Baptist Home Mission Society should be addressed to Rev. S. S. Cutting, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.*
- ☞ *In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.*
- ☞ *The subscription price of the Baptist Home Mission Monthly is fifty cents per year, payable in advance.*
- ☞ *Except as specimen copies to promote circulation, the Monthly is not intended to be circulated gratuitously. The postage of gratuitous copies is at transient rates, and cannot therefore be supported, while to subscribers the Monthly goes at three cents per pound, paid by the Society. Therefore subscribe.*

OUR SUBSCRIPTION LIST.

We are able to give an encouraging statement of the progress of our subscription list, and we beg our friends to remember that the half year commencing with January is a good time to add to the number of our subscribers. We mean both that the MONTHLY shall be worth more than it costs, and that it shall help the cause.

REPORT OF DELEGATION TO THE SOUTH.

The issue of the present number of the MONTHLY has been delayed to give to our readers the earliest possible information of the results of the late delegation to the Southern States. The Rev. Dr. Edward Lathrop and the Corresponding Secretary composed this delegation. It was made their duty to visit Augusta and Atlanta, for the purpose of ob-

taining such information as might enable the Board to decide the question of the permanent location of our Augusta school, and likewise to visit the Home Mission Board of the Southern Baptist Convention, at Marion, Alabama, to prepare the way, under the instructions of the Society at Cleveland, for the greater efficiency and success of our Superintendency of Missions to the Freedmen. With these main purposes in view, the delegation undertook a visit of a day each to our schools at Richmond, Raleigh, Columbia and Augusta, and they likewise embraced the opportunity to visit the school established by the Alabama Baptist State Convention (colored), at Selma, in that State, under the care of the Rev. Mr. Woodsmall.

In regard to the question of location for the Georgia school, the delegation believe themselves able to put the Board in possession of all material facts bearing on the case. At Augusta the Board are in possession of an excellent lot in the heart of the city, with a worthless building upon it which is of no account in settling the question, though, to this day, it has been used for the purposes of the school. A meeting was held at Augusta to receive the delegation and make known to them the views of the friends of that location. Several white brethren attended this meeting, which was presided over by the Hon. Mr. Myers, Mayor of the city, who is a member of the First Baptist Church. The meeting was held in the lecture-room of that church, the Rev. Mr. Landrum, the pastor, who is an active friend of the school, being present. A very strong case for this location was made in the statements given, and these statements are certain to have the most respectful consideration of the Board.

The delegation then proceeded to Atlanta, the young and vigorous capital of Georgia, where they likewise found a meeting ready to

receive them. This meeting was attended by leading white brethren of Georgia, among whom are several well known at the North, and by the Executive Committee of the Georgia (colored) Baptist State Convention. The members of this Committee came for the purpose from distant parts of the State, and gave to the delegation the advantage of information of the condition and wishes of the colored people over a very wide area. The meeting was continued by adjournment the next day, and elicited an almost unanimous expression of opinion, in both races, in favor of Atlanta as the seat of the school. Here, as in Alabama, the colored Baptists have a department of education in their State Convention, and to carry out their plans they have bought and paid for five acres of land on the margin of the city of Atlanta, for school purposes. It was expressed to the delegation as the desire of the Committee to make over this property, under suitable conditions, for the use of the school of the Society. It is the facts ascertained in both these cases which the delegation will lay before the Board as grounds for the decision of the question—a question which, in view of the condition of the building at Augusta, and the wants of the colored people of the State, cannot be postponed.

THE VISIT TO MARION.

The delegation had been apprised that the Home Mission Board of the Southern Convention would welcome their visit to Marion. It will be remembered that the Southern Convention, at their meeting at Nashville, in May last, adopted a report which recommended in strong terms an endeavor on the part of white pastors to aid the colored preachers who cannot attend our Home Mission schools, by holding among them Ministers' Institutes; and at the annual meeting of our Society at Cleveland, immediately thereafter,

our Board were instructed to co-operate with the Southern Convention in carrying that purpose into effect. These instructions of our Society were made part of the same report which recommended the immediate appointment, by the Board, of a Superintendent of Missions to the Freedmen. The Board therefore have always contemplated the two things as parts of one measure, and in selecting a Superintendent have had the special qualifications for this kind of service steadily in view. It was impossible to send a delegation to Marion in midsummer, and in the early autumn it was deemed unsafe to go, in consequence of the prevailing fever. Dr. Bixby having declined the appointment of Superintendent, and Mr. Ayer having signified his extreme unwillingness to give up his school and take this work, it was deemed best, now that autumn had come, to postpone further action till this visit to Marion could be made. The result has fully established the wisdom of this delay. While the importance of the appointment was made more apparent by the information gained and the co-operation pledged, better knowledge is obtained of the duties to be performed and of the qualifications required.

During the stay of the delegation in Marion two meetings of the Board were held, in addition to a meeting of a large Committee, to whom the questions raised by the visit had been referred. At one of the meetings of the Board, and at the meeting of the Committee, a Committee of the colored Baptist State Convention was likewise present. From this last Committee most valuable information was derived, and all the action taken was in entire accordance with their views and wishes. What the action was will be found in the resolutions appended. It should be added that the delegation were welcomed by a most cordial vote, and that the members of the Southern

Board pledged themselves to co-operation in the important measures under discussion with a heartiness which was most gratifying. North or South, we have never anywhere, nor by anybody, heard the claims of the colored people on the sympathy and help of the white brethren more intelligently, or heartily, or strongly urged, than in these meetings of the Southern Board.

It should be added that at Raleigh and at Richmond, as well as at the places already named, the delegation attended meetings to consider the question of the Society's labors among the Freedmen, attended always by leading and influential white brethren. We found everywhere our schools in the highest favor, and everywhere a sincere desire to co-operate in the maintenance of the proposed Ministers' Institutes, and everywhere the felt and expressed conviction that the duty of American Baptists to the millions of Freedmen can never be rightly performed until the power for good of Northern and Southern Baptists is heartily and systematically and continuously combined for their benefit.

RESOLUTIONS OF THE SOUTHERN BOARD.

Your Committee, after a free conference with the representatives of the American Baptist Home Mission Society, Rev. S. S. Cutting, D. D., and Rev. Edward Lathrop, D. D., and also of the Alabama Colored Baptist Convention, unanimously agree:

1st. That the establishment of Ministers' Institutes is a necessity for the training of such of the ministry as cannot receive a regular theological education.

2d. We regard it as important that a concert of action should be secured between the representatives of the two races at the South and our brethren at the North, in the prosecution of this plan.

3d. To secure the efficient execution of this policy of education, it seems to us essential that a person who has the confidence of the

parties interested shall be entrusted with the general management of the enterprise.

4th. In the event of the appointment indicated, we will cordially extend all the aid and co-operation to such Superintendent that may be in our power; and we believe that our brethren throughout the South will unite in the evangelic work.

5th. The inauguration of the system of Ministerial Institutes should, in our judgment, be effected as speedily as practicable, as the necessity of it is more urgent at the present moment than it ever again can be.

6th. We believe that it would be very helpful, both to the teachers and the pupils in the Institutes, if some suitable manual of instruction could be prepared, which should give at least general directions and outlines for study and future reference.

E. T. WINKLER,
WM. H. MCINTOSH,
L. R. GWALTNEY,
J. T. MURFEE,
W. B. MODAWELL,

Committee.

The foregoing report of their Committee was unanimously adopted by the Board of Home Missions of the Southern Baptist Convention, on this, the 27th day of November, A. D. 1878.

Marion, Ala.

(Signed) E. T. WINKLER, *Pres.*

J. T. MURFEE, *Sec. pro tem.*

TYPOGRAPHICAL ERRORS.

After the last number of the MONTHLY had been mailed, we discovered, to our great mortification, not less than three glaring errors. Our proofs had been properly read, the mistakes indicated, but, in some unaccountable manner, the corrections were not made. Mr. Ayer, at Natchez, has "the efficient co-operation of Mrs. Ayer," and not himself. The Society has a Missionary, in the Rev. J. A. Trenchard, to the *Indians*, and not to the "Students."

Women's Work.

We have received the First Annual Report of the Women's American Baptist Home Mission Society, from which we take the following statements. This Society has its seat in Boston, and is auxiliary to the American Baptist Home Mission Society. Its missionaries bear the commission of this Society, and it aids in the support of teachers and beneficiaries in our schools. The annual meeting was held in Boston, Nov. 4th, and was a meeting of great interest. The Society has begun a good work, and we most heartily commend it to the confidence and support of our sisters.

FIRST ANNUAL REPORT OF THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

Boston, Nov. 14, 1878.

This Society was organized one year ago, having for its object "the evangelization of the women among the freed people and Indians, the heathen immigrants and the new settlements of the West." But few of our Christian women realized the great need of this branch of mission work, and could hardly sympathize with the enthusiasm of our devoted sister, Mrs. Thomas Nickerson, who was prime mover in the formation of the Society. In the election of officers, Mrs. Nickerson was unanimously chosen Corresponding Secretary.

The outlook was full of promise; but perhaps the newly-formed Society relied too fully upon an arm of flesh. Our sister was at once prostrated by sickness, and laid aside from all active duties. The Board missed the inspiration of her presence and leadership, but they had settled the question of the necessity of the work, and duty would not allow them to turn back. The calls were coming with more and more earnestness from the ignorant sisters at the South and West for help. If Christian women fail to extend to them a hand to raise them from their ignorance and degradation, the Catholic Sisters stand ready to work their way into every field, and quietly but surely they will persuade and capture the hearts which might be won to Christ. The Board felt that, amid some discouragements, the Master's command was to go forward, and so, with earnest prayer for Divine guidance, they accepted the duty laid upon them.

Meetings have been held regularly every month, with frequent extra meetings for special work, and the earnest efforts of the Board to awaken an interest in the churches in the work of giving the blessings of the Gospel to our own heathen women have met with a good measure of success. Annual and life memberships have been secured, circles formed, and mission work commenced. But this branch of mission work had been delayed so long, it must be prosecuted with more earnestness. We were *not* doing all we should do. Souls were perishing that we might save. There must be one who could devote her entire time to its interests.

In September, Mrs. Nickerson felt positively obliged, on account of continued ill health, to resign her position as Corresponding Secretary. The Board reluctantly accepted her resignation, and only on this one condition, that Miss Sophia B. Packard could be persuaded to take her place. Miss Packard was occupying a position of great usefulness, which her culture and piety eminently fitted her for, as Pastor's Assistant at Tremont Temple. But the qualifications which made her work there such a success, equally qualified her for this larger field; and when she felt it was the Lord's call, she cheerfully accepted and entered upon her duties, Oct. 4th. Her love of Christ and country gave her devotion to her work, and enthusiasm in its success.

The results of these few weeks of thus working have satisfied us that this was a step in the right direction. The feeling was found to be universal among our sisters, that our own country had large claims upon some one for home mission work, but the conviction is gradually coming to them that there is a personal duty for each one. Churches have asked the privilege of uniting in supporting missionaries or Bible readers in the homes of the degraded women, and our younger sisters have formed circles, pledging themselves to the support of missionaries or worthy beneficiaries in the schools. In the early part of the year we contributed funds to those already in the field.

Mrs. H. N. Hart was highly recommended to us as a Christian worker at her own expense, in a little village in Georgia, and it was with pleasure the Society voted to appropriate the money needed for her to continue thus working. We also gladly assumed the support of two assistant teachers in Shaw University, North Carolina, Miss Susan B. Fuller and Miss Cora Person.

The young ladies of Jamaica Plain offered to take upon themselves a large part of the support of Miss Emma F. Adams, a missionary just going to Nashville. As Miss Adams is a member of the First Church, Chelsea, the ladies there ask the pleasure of assisting.

Several churches have united with West Boylston, in supporting Miss Sarah H. Champney, who is just entering upon her work among the freed people in the Indian Territory. Miss Mary Abercrombie, of our own city, is with us to-day, and under appointment to Nashville. Will it not be the pleasure of some of our Boston churches to pledge her support, and enjoy her correspondence, as she may from time to time report the progress of her new work? Miss Abercrombie is a graduate from both our High and Normal Schools, making her well qualified for a teacher and missionary.

The young ladies of the First Church, Worcester, are supporting Nellie Dobbins at the Benedict Institute, Columbia. Several ladies have taken upon themselves the support of colored girls as the names have been forwarded to us by the Society in New York. Many of these are of unusual promise, and will make just such teachers and missionaries as we must have in places where white teachers cannot go. Of these, Leonora B. Jackson is at the Shaw University, Raleigh, N. C.; Nellie Smith at Nashville Institute, Tennessee; Sarah Page at Wayland Seminary, Washington, and Eliza Merchant is at Shaw University, Raleigh, N. C.

Peter V. Hazel, studying for the ministry in the junior class in Madison University, is supported by two benevolent sisters of the Clarendon Street Church.

Several missionaries are ready to enter the work; a list of worthy students is before us, all desiring Christian education. What shall we do about it? What will *you* do about it? Will the Master hold us guiltless if we neglect duty in this direction?

MRS. A. POLLARD,
For Mrs. Nickerson,
Cor. Sec.

MRS. J. BANVARD,
Chairman of the Executive
Comm.tee.

All communications should be addressed to

MISS SOPHIA B. PACKARD, Cor. Sec.,
Room 7, Tremont Temple, Boston.

From the Field.

"Watchman, what of the Night?"

INDIAN TERRITORY.

Tablequah, C. N., Rev. Daniel Rogers, general missionary to the Indians, writes:

"Yesterday I returned from a two weeks' trip of 540 miles, over three hundred of which was on horseback. The primary objects of this trip were to visit the Freedmen's schools in the Choctaw and Chickasaw Nations, and make arrangements to procure lumber for Seminole meeting houses. If the Seminoles will do their part promptly, I trust that their house may be dedicated in a few weeks. I visited three schools. The first was at Boggy Depot, twelve miles from A-tok-a, the nearest railroad station. The school was opened three years ago last June; it has continued every session since that time. The same children who came to me when I opened the school, not knowing their letters, and having but the faintest idea of what study meant, are now reading well in the fourth reader, are studying written arithmetic and intermediate geography. Good progress has been made by all the pupils. I was highly pleased at the success of the work. There has been a remarkable change in the children and their habits of study. The school's progress compares favorably with that of most schools with which I am acquainted in the States. They far exceed expectations. The children show that they are susceptible of improvement. . . . A Sunday-school was organized while I was there. The Mill Creek school was the next I visited. It is sixty-four miles west of Boggy Depot, taught by Bro. Banks, a colored man. I consider this school in a prosperous condition. Bro. Banks did a good work here last year. During the vacation he was engaged in missionary work. His heart is in the work. The children are interested. The school was moved from Fort Arbuckle and has been in operation but one year. They have a good house; built it themselves under Bro. Banks' direction; it is of hewn logs, pointed with lime mortar. There is a good religious interest. . . . The third school was on Red River, forty-five miles south-west of Mill Creek. This

school is taught by Rev. J. P. Lawton, of Mo. He is efficient. When the school opened last year scarcely a scholar knew the letters of the alphabet. Now some are reading *will* in the third reader, studying arithmetic, and write a very legible hand. It is not enough to say they have done well, but *remarkably*. Bro. L. is doing a good work aside from teaching. He has about forty pupils. He especially wants a globe and some maps. The school-house is very good, and with slight repairs will be in good condition for winter. . . . By the majority the Sabbath is observed. . . . Education and Christianity are exerting a potent influence in repressing vice and crime."

Rev. J. R. Banks, of Mill Creek, writes:

"Since I came here I have had two churches organized. The Calvary Baptist Church, with sixty members, and the Jehovah Baptist Church, at Spring Creek, about twenty-five miles southwest of this place, with fifty-seven members. We have here a good Sunday-school, *but not one Testament nor Bible for it to use*. What can be done?"

Is there no school or friend to send these poor children Bibles, Testaments, books and singing-books, though they be worn or second-hand? It must be a dreary gathering out there in Mill Creek, compared to the schools in the East, when Sunday comes.

DAKOTA.

Rev. J. C. Coffman, of Yankton, sends the following:

"Our church building is moving on. The builder told me last evening that it would be raised in a few days. Under God we hope to succeed. Cannot some of our wealthier brethren East give us a little lift? Could they see this rising city, and thus come to know the benefit of the success of our enterprise, help would come.

The Yankton brethren are using one of the plans furnished in the MONTHLY. If all the details are followed a neat house of worship will be assured.

MICHIGAN.

Rev. H. Hellman, Detroit, missionary to the Germans, writes:

"Our congregations on the Sabbath and the weekly prayer meetings are well sustained. Our station, twelve miles from the city, seems hopefully prosperous. I think several are near the kingdom.

"A prayer meeting, on the east side of the city, three miles from our meeting house, has been opened. We have taken a collection of \$23 for Home Missions."

NORTH CAROLINA.

The Society's School at Raleigh, Rev. H. M. Tupper, Principal. The October report is as follows:

"Whole number of pupils, 110. Males, 57; females, 53. Male beneficiaries, 27; female beneficiaries, 19. General average attendance, 97."

Interesting letters are received from the pupils of

our schools, in which modest and commendable pride at their advancement is apparent. One of the female pupils writes:

"I have been a pupil of Estey Seminary for three years, and have tried earnestly to improve my time, and now have the honor of being an assistant music teacher in the same school. Our people master the rudiments of music easily. They have music in their souls. We are trying to do away with the ancient way of singing, and to teach how to praise God in an intelligent manner."

From another:

"Education is much needed in our State, especially among the colored people. I hope, by God's help, to do what I can that the dark cloud of ignorance may be banished from their minds. I entered Estey Seminary February, 1875, as a pupil. I have tried to be faithful. I am pleased to say that I am favored with the privilege of being an assistant teacher. I ask an interest in your prayers, that I may be enabled to do my work well. The school is prosperous."

KANSAS.

About a year ago there was a struggling Baptist Church at Valley Falls, unable to support itself. During his visit West, the Corresponding Secretary became interested in this church and the young man acting as pastor. After consideration the Society granted aid. At the end of the first year the pastor, ev. Francis Rice, writes as follows:

"I herewith present you with my fourth and *last* report. . . . Since Nov. 1st I have been holding a continued meeting at a neighboring village. Our own church has been improving its property by painting, kalsomining, etc. I am greatly obliged for the aid we have received from the Board, and think I can now get along until the church is free from its pecuniary burdens. I hope it may become more and more evident that the amount spent upon us has not been in vain. I hope, too, that the wise policy of helping those churches first which are likely soonest to become self-supporting will be continued. We need self-supporting churches as centres of influence."

IDAHO TERRITORY.

Rev. S. E. Stearns writes from Moscow:

"The first Sabbath in October I spent with the Paradise Church, and had the pleasure of welcoming their new pastor, D. W. C. Britt, and wife, into the fellowship of the church. The meetings were of more than ordinary interest. The third Sabbath was with the church at Colfax. For the first time we worshiped in our new house and held a communion service. It was a blessed day—God has given us success. This is the first instance in all of this upper country, between the Blue Mountains and the Cascade Ranges, where other denominations have not taken the lead in building houses. The fourth and fifth Sabbaths I spent at Dayton, the county seat of Columbia, W. T. We dedicated a pretty house of worship 30x60 feet. They have as yet no bell, and are in debt \$500. I or-

ganized a Sunday-school, the first the church has undertaken. A protracted effort was in progress when I left. Our churches are coming up to the work, and the Master is honoring our efforts, to advance His cause."

NEBRASKA.

Rev. G. W. Read writes from Peru:

"At our last covenant meeting we received a young lady into the church, and six or eight others will come by letter soon. Our congregations are good. In addition to the work in Peru, I find men eager to hear preaching on every side, and large congregations greet me where I have appointments. Our house is progressing nicely, and will be convenient as well as comfortable. It is lathed, and the plastering will begin at once. We hope to occupy it in four weeks. I have done a great deal of work on the building myself, and expect to do the painting inside and out. We will have a hard pull to get the house seated, but have paid up promptly so far, and have enough on hand to pay for plastering. What seemed an impossibility last spring is about to be accomplished. We exclaim, as we look about us: 'What hath God wrought!' This is a glorious country, and those who are living twenty years from now will see the wisdom of holding and building up these waste places."

WORK OF THE METHODISTS AMONG THE FREEDMEN.

At the annual meeting of the Freedmen's Aid Society, held recently in this city, Bishop Wiley said:

"In the past year \$63,402.85 have been collected and disbursed. 70 teachers have been sustained in the field; 2,940 pupils have been taught; a school has been built in Greensboro, N. C., for \$10,000, the gift of Geo. Bennett of Troy, N. Y.; and another school, established in La Grange, Ga., half of the money employed in its building having been contributed by Southern colored persons; the standard of scholarship has been elevated, and a quarter of a million of dollars in school property added to the resources of the Society. The Bishop said that progress in educating the colored people is, on the whole, slow; that it should be remembered that the Society was organized only twelve years ago, and that it would be strange if the race should come from such a tutelage as slavery without even a trace of deception, dishonesty, or of licentiousness. Emancipation did not relieve the race from the wrongs inflicted on it in its bondage. Yet," the report concluded, "to those who know how degraded the race has been, it is plain what good has been done by the Society, and that the good done has been in building from the foundation the moral and intellectual education of the Freedmen."

THE WORK OF THE EPISCOPAL CHURCH IN ITS INDIAN MISSIONS.

The following from the annual report will be found to be of great interest and value:

THE FIELD.

The Indian missionary work of the Church, in charge of the Committee for Indian Missions, is among the Oneidas in Wisconsin, the Chippewas in Minnesota, several scattered bands of Sioux in Minnesota, the Dakotas in the Missionary District of Niobrara, and the Shoshones in the Territory of Wyoming.

In every portion of this Indian field our missions are prospering. The accounts respecting the work, received by the Committee from time to time during the year, have furnished testimony of the zeal and fidelity with which the missionaries and catechists and Christian women have been discharging their respective duties, and of the encouragement with which they have been favored in the prosecution of their labors.

So far, therefore, as the work itself is concerned, the Committee is deeply thankful to be enabled to state that a steady and healthful growth has been vouchsafed it during the year past.

RECEIPTS FOR THE WORK.

The receipts for the Indian work during the year ending September 1st, 1878, have been as follows: From the Church, for general purposes, \$27,446.18; and for special objects, \$6,508.91; from legacies, \$600; from sale of bond, \$814 50; and on account of interest, \$47.09.

The Committee has also received and disbursed Government appropriations for schools, per Bishop Hare, \$6,052.23.

The disbursements during the year ending September 1st, 1878, have exceeded, by the sum of \$212.95, the gross amount which the Committee has had at its command.

THE NIOBRARA MISSION, UNDER BISHOP HARE.

In this, which is by far the largest division of our Indian field, there are now, including the missionary bishop, twelve clergy, of whom three are native Dakotas. Eight native candidates are preparing for the ministry; these, with seven others, native (making fifteen in all), are serving as catechists and teachers, and are proving in various ways effective members of the mission corps. Here, too, are fifteen women helpers, teaching in the day and boarding schools, visiting and ministering to the sick, and instructing the Indian women in their camps in both temporal and spiritual matters. It thus appears that the number of mission workers in Niobrara is forty-two. The ministrations of the female members of the mission are such as only Christian women can render, and the influence of their work goes beyond the circle of those in whose behalf they specially labor. Said a leading heathen chief on one occasion to Bishop Hare: "I don't know about you missionary men; but I am sure," pointing to one of the ladies of the mission, in the distance, on her round of duty, "I am sure that that little missionary woman is good and true."

Seventeen stations are now occupied in this jurisdiction, which are centres of mission activity among a majority of the bands which together constitute the Dakotas. Scattered over this portion of the field are seventeen houses of worship, in which gather increasing congregations of those who have found and those who are yet to find the True Light.

Our missions among the two largest bands of Da-

kotas (the Red Cloud and Spotted Tail), which were temporarily suspended during the recent removal of these bands to their new locations, are soon to be resumed. One brave Christian woman has already gone forth to the more remote of these two agencies to take up again the work in which for the past three years she has been diligently occupied.

The five boarding and twelve day schools in Niobrara have continued to carry on their special and important work, and have had a larger attendance of Indian children and youth than in previous years.

The Annual Convocation of this missionary district, which was held at the Yankton Agency the latter part of June, brought together from far and near the white and native clergy of the jurisdiction, the native catechists, and native Christian delegates and others representing various bands of Dakotas. More than two hundred were present at the Convocation, the sessions of which continued for several days. A council such as this, composed chiefly of Christian Indians engaged in reviewing the work of the year and in considering plans for extending that work among their heathen brethren, presents the most vivid illustration, perhaps, that could be found of the blessing with which God has been accompanying the missions of our Church among the Indians.

THE CHIPPEWA MISSION, UNDER BISHOP WHIPPLE.

The work among the Chippewas in Minnesota is year by year increasing. In July last four young men of this tribe, who had been very carefully prepared for the ministry, under the instruction of the Rev. Mr. Gilfillan—our white missionary to the Chippewas—were ordained by Bishop Whipple to the Diaconate. This increase of native clergy in Minnesota makes the present number seven. At three stations mission work is now carried on among the Chippewas, and a fourth is soon to be established under the charge of two of the newly-ordained deacons, on the farther side of Red Lake, eighty miles north of the White Earth Reservation. The mission, which was started a year and a half ago by two other Indian deacons among a large band of Chippewas at the Red Lake Agency, is making steady progress, and is winning one after another of those for whose spiritual benefit it was undertaken. Twelve native communicants are already the fruit of this new mission.

THE ONEIDA MISSION, UNDER BISHOP BROWN.

The work in this long-established mission presents interesting and encouraging features. The missionary, who has been laboring many years among the Oneidas, states that "in a spiritual point of view the mission has in every way been successful. He adds: "All things considered, we have the best of reasons for encouragement and gratitude to Him whose unworthy servants we are." A well-attended Indian school, a body of native communicants numbering one hundred and fifty, and offerings during the year amounting to nearly five hundred dollars, are some of the indications that the labor which the Church, through her ministering servant, has been devoting to the Oneidas, has not been in vain.

THE SIOUX IN MINNESOTA, UNDER BISHOP WHIPPLE.

The native catechist, whose ordination to the Diaconate is soon to take place, has continued his labors

during the past year among several scattered bands of Sioux in Minnesota. This catechist, according to the testimony of the rector of Gethsemane Church, Minneapolis, "seems thoroughly interested in behalf of his people, and devoted to his work." Some seventy-five of these Indians are communicants, and are attached in this relation to the parishes of several towns in the neighborhood of which they live. "The Christian life of these Indians, so far as I have been able to observe," adds the rector already quoted, "compares favorably with that of the same number of white communicants. Most of the Indians connected with your mission are self-supporting. Some of them are purchasing land and opening farms."

WORK AMONG THE SHOSHONES, UNDER BISHOP SPALDING.

School work was begun in July last, among the Shoshones in Wyoming, by an experienced teacher, who is also serving as lay-missionary. Failing to secure a clergyman for these Indians, the Missionary Bishop in whose jurisdiction the Shoshones are located was gratified in finding a competent lay-teacher who was willing to go among them and do what he could to instruct them and their children in the better way of life. The Committee entertains the hope that while some positive advantage may be gained by the effort now referred to, it will lead sooner or later to something still better for this large and interesting native tribe. The work of translating our Book of Common Prayer into the Dakota tongue was begun several years ago by a commission of clergy, white and native, appointed by the Missionary Bishop of Niobrara. The Committee is happy to report the completion of this important undertaking.

THE INDIAN IN HIS RELATION TO CIVILIZATION.

It does not strictly fall within the range of a report like the present to consider the question as to the degree in which the Indian is susceptible of civilization. The question, however, is one in which thoughtful Christian men and women—and chiefly perhaps those most engaged in the support of Indian missions—feel a special interest. The Committee does not propose to enter, on this occasion, upon the consideration of the willingness and ability of the Indian to turn his back upon his savage mode of life, and under proper training to adopt the white man's ways and to engage in the familiar pursuits of the white laborer and farmer and mechanic. On these points a large amount of valuable official testimony could be adduced. The Committee begs leave to present, in illustration of this matter, a single brief quotation from the last report made to the Government by our Agent, at the Yankton Agency, Dakota. In speaking to the question, "Will Indians work?" the Agent states: "Under the superintendence of the Agency engineer the following industries are conducted entirely by Indian workmen, taught their trades during the last three years: One grist and saw-mill, steam power, with circular saws, turning lathes, iron and wood; planing-machine, corn-mill; one tin-shop, where all the tinware used by the tribe [in number over 2,000] is manufactured; carpenter and blacksmith shops; slaughter-house and issue-rooms. These two last mentioned are directly under the care of the Agent.

"Again, under the direction of the agency farmer, all outside and farm work is done. . . . Indians, who three years ago were seen lounging about in gay blankets, full feather and paint, are now to be seen, in white men's clothing, behind the plough and cultivator, and cutting grain and hay with reaper and mower."

EXTENT AND COST OF THE WORK.

The whole of this work, as now set forth, is sustained at an annual cost of about *forty thousand dollars*. The Committee is confident in the opinion that this amount will seem to thoughtful minds in the Church, of both clergy and laity, a very moderate sum to be expended in the support of our entire missionary work among the Indians."

Contributions and Legacies.

FOR OCTOBER, 1878.

[Contributions and legacies not otherwise noted are for general purposes. Abbreviations **F. F.** and **C. E. F.** denote respectively **FREEDMEN'S FUND** and **CHURCH EDIFICE FUND.**]

MAINE, \$25 50.

Blue Hill, Rev. S. Woodbury.....	\$5 00
North Sedgwick Church.....	5 00
Rockport Church.....	15 50

NEW HAMPSHIRE, \$37 76.

Swansey Church.....	4 00
Newport, Rev. Ira Pearson and wife.....	2 00
Miss A. H. Kempton.....	1 00
Mr. and Mrs. E. M. Kempton.....	1 00
Meriden Church.....	5 00
North Sanbourn Church.....	1 00
Bradford Church.....	10 00
Hopkinton Church.....	9 00
F. F. , Lynn Church, for Augusta Institute.....	4 76

VERMONT, \$81 82.

South Londonderry Church.....	14 00
Weston Church.....	2 00
North Springfield Church.....	35 38
North Bennington Church.....	13 19
Hubbardton Church.....	9 50
East Dover Church.....	7 75

MASSACHUSETTS, \$5,993 14.

Worcester, Hon. Isaac Davis, in 50 shares of Nashua & Rochester R. R. stock, to be held as the Isaac Davis Fund.....	5,000 00
Berkshire Association.....	36 02
Fitchburg Church.....	48 00
Barre Church.....	1 00
Sterling Church.....	5 20
Westminster Church.....	10 50
South Gardner Church.....	39 30
Harvard Church.....	35 50
West Royalston Church.....	2 50
Agawam Church.....	30 00
Hyannis Church.....	10 00
West Harwich Church.....	5 00
Vineyard Haven Church.....	7 00
Brewster Church.....	5 00
North Tisbury Church.....	5 00
Barnstable, Third Church.....	1 67
Mansfree Church.....	1 80
Nantucket, Summer Street Church.....	1 00
North Uxbridge Church.....	10 00
East Greenville Church.....	24 50

Huntington Church.....	5 00
Middlefield Church.....	18 25
Three Rivers Church.....	3 40
Chelmsford Church.....	24 00
North Egremont Church.....	7 50
Beverly, Second Church.....	15 50
Woodville Church.....	6 00
Salem, First Church.....	182 80
Ayer, Lucy S. Chick.....	1 00
Newton Centre, First Church.....	57 98
Weston Church.....	36 41
Lowell, Branch Street Church.....	50 00
Framingham, Mrs. J. C. Hone.....	2 00
New Bedford, North Church.....	10 00
Andover Church.....	25 00
Amesbury, Salisbury and Amesbury Church.....	59 45
Boston, Clarendon Street Church.....	113 66
Carver Church.....	5 20
Kingston Church.....	13 00
Squate, J. Brown.....	1 00
Orange Church.....	5 00
Rowley Church.....	3 00
Marblehead Church.....	14 00
Danversport Church.....	7 45
Rockland Church.....	10 55
Wenham Church.....	12 50
F. F. Randolph, Mrs. Hannah Morrill, Augusta Institute.....	10 00
Marlboro', Sunday-school, Richmond Institute.....	12 50

RHODE ISLAND, \$1,479 54.

Providence, First Church.....	190 50
Friendship Street Church.....	69 04
East Providence, Mrs. Mary Luther.....	600 00
Lonsdale Church.....	15 00
Pawtucket, Mrs. Mary Collyer, a dying gift, per her daughter, Mrs. H. N. Clemens.....	500 00
F. F. Natick Church, for Benedict Institute.....	5 00
Providence, Mrs. A. Comstock, for Benedict Inst. Friend, for repairs.....	50 00

CONNECTICUT, \$512.84.

Norwich Town, Vineyard Workers for Indians per Annie E. Case.....	10 00
Norwich, First Church.....	6 00
West Suffield, Miss L. J. Hanchet, \$30 desig.....	35 00
Lebanon Church.....	20 00
New Hartford Church.....	2 00
O. Fitch.....	50
West Meriden Church.....	39 50
Punam, Interest on Leg. Joanna Barrett, J. W. Manning, Trustee.....	44 44
Z. A. Ballard.....	10 00
Mrs. A. D. Manning.....	10 00
Mrs. A. Bruce.....	1 00
Nepaug, Andrew Clark.....	2 50
Willington Church.....	9 00
Fair Haven Church.....	7 50
Danbury, Second Church.....	63 00
Bloomfield Church.....	3 40
North Haven Sunday-school.....	4 00
F. F. Groton, Capt. E. Morgan, desig.....	225 00
Norwich Town, Vineyard Workers per Annie E. Case.....	20 00

NEW YORK, \$1,096 21.

Union Association, Coll.....	7 16
Cross River Church.....	2 60
Patterson Church.....	14 50
Attica Church.....	2 00
Bennington Church.....	5 00
Bethany Church.....	6 07
Castile Church.....	21 00
Darien Church.....	12 50
Hermitage Church.....	1 00
La Grange Church.....	14 75
Perry Church.....	24 50
Wyoming Church.....	10 65
Genesee Assciat on, Coll.....	10 76
Troy, Rev. C. P. Sheldon, D.D.....	20 83
Annville Church.....	8 71
Bonville Church.....	3 50
Berean Church.....	2 04

New Hartford Church.....	2 00
Trenton, First Church.....	13 17
Utica, Bleeker Street Church.....	30 48
Tabernacl Church.....	43 25
Vernon Church.....	15 25
Waterville Church.....	7 41
Friends, per Rev. C. Ayer.....	2 80
Rev. H. C. Leach.....	5 00
Chenango Association.....	5 20
Bridgeport Church.....	1 00
Clay Church.....	10 00
Marcellus Church.....	4 55
North Manlius Church.....	12 45
Vesper Church.....	50
Yorkshire Centre Church.....	3 00
Arcade Church.....	15 00
Newark, Mrs. E. A. Reeves.....	5 00
Wayne Association, W. E. Greenwood, Treas.....	36 50
Oswego, West Church.....	14 50
Manchester, Daniel Arnold.....	20 00
Ontario Association, per N. K. Cole, Treas.....	72 05
Brooklyn, Sixth Avenue Church.....	15 00
Afton Church.....	13 75
Bainbridge, First Church.....	3 00
Earlville Church.....	7 00
South New Berlin Church.....	2 50
Oxford Church, bal.....	3 50
Sherburne Church.....	26 27
Seneca Falls Church.....	5 25
Lake George Association.....	5 50
Holland Church.....	2 15
Brooklyn, First Church, on Pierrepont Street.....	100 00
Elbridge Church.....	30 00
Mumford Church.....	32 00
Plainfield Church.....	7 35
Bridgewater Church.....	1 65
Babylon Church, per Jno. E. Westervelt.....	5 00
Hornellsville Church, in part.....	15 00
Mt. Morris Church.....	25 00
Ithaca, First Church.....	31 25
Buffalo Associati n.....	39 36
Waterville, Mrs. Henry Tower.....	6 00
Green Island, Mrs. Elizabeth Lea.....	100 00
F. F. Vernon Church.....	2 00
Brooklyn, Sixth Avenue Church.....	15 00
Batavia, Danby Lewis, deceased, per R. S. Lewis.....	100 00
Brooklyn, Centennial Church, desig.....	25 00

NEW JERSEY, \$141 65.

Bloomfield, First Church, per G. D. Garabrant.....	32 59
Paterson, Willis Street Sunday-school, per N. M. Ash.....	7 00
Trenton, First Church, bal.....	41 80
Bordentown Church.....	27 46
Mullica Hill Church, bal.....	2 55
Eatontown Church.....	6 00
Croton Church.....	10 00
Marlton Church, bal.....	9 25
Flemington, Two ladies.....	5 00

PENNSYLVANIA, \$621 34.

Philadelphia, Beth Eden Church.....	118 08
Angora Church.....	121 05
Spring Garden Church, in part.....	44 31
Mantua Church.....	20 50
Berean Church.....	50 44
Chestnut Hill Church, in part.....	15 00
Shiloh (Colored) Church.....	5 00
First Germantown Sunday-school, for Indian Missions, in ad.....	8 50
Philadelphia Association, Coll.....	32 35
Upland Church.....	34 86
New Britain Church, in part.....	25 58
South Chester, Sunday-school.....	7 75
Phenixville Church.....	38 80
Goshen Church.....	18 00
Radnor Church.....	4 60
Hatboro' Church.....	18 96
Newtown Church.....	5 00
Sunday-school.....	2 00
Oil City Church, bal.....	42 50
Pleasantville, Mrs. L. A. Matteson.....	5 00
Salina Church.....	3 00

Logans Valley Church.....	14 00
McEvansville Church.....	2 00
Braintown Church.....	5 30
Wyoming Association, Coll.....	7 76

DELAWARE, \$45 00.

Wilmington, Second Church, Sunday-school.....	25 00
Dow Church.....	10 00
Wyoming, Ladies' Mission Society.....	5 00
Milford Church, per Rev. W. H. Young.....	5 00

DISTRICT OF COLUMBIA, \$3,333 34.

Washington, Legacy of Prof. Wm. Ruggles, in part, Rev. G. W. Samson, D.D., and A. S. Stothoff, Ex- ecutors.....	3,333 34
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VIRGINIA, \$5 00.

Christiansburg, First Church, per C. S. Schaeffer.....	5 00
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WEST VIRGINIA, \$14 93.

Wheeling Church, in ad.....	7 50
Ebenezer Church.....	3 25
Wheeling Association, Coll.....	4 18

SOUTH CAROLINA, \$5 25.

F. F. Columbia, Rent for Land, Benedict Inst.....	5 00
Jesse Williams,	25

MICHIGAN, \$240.23.

Port Huron Church.....	13 50
Rochester Church.....	7 50
☐ Sunday-school.....	5 00
Royal Oak Church.....	3 00
Detroit, First Church.....	16 38

The following on account of debt, as proposed in the MONTHLY for August, page 23:

Detroit, Mrs. S. N. Kendrick, \$1 50; John Burt, 50c.; Arthur Treadway, 50c.; W. H. Brearley, 50c.; H. Glover, 50c.; R. W. Wyckoff, 50c.; T. S. Duning, 50c.; Miss May C. Leete, 50c.; L. H. Dickerson, 50c.; J. H. Clements, 50c.; Geo. W. Owens, 50c.; A. J. Fair, 50c.; J. S. Philbrick, 50c.; W. A. Neff, 50c.; D. A. Waterman, 50c.; Mrs. E. Myers, 50c.; C. B. Standish, 50c.; Mrs. J. A. Bowles, 50c.; Orien Wardell, 50c.; J. C. Warner, 50c.; Albert Ives, 50c.; Mrs. J. Antisdel, 50c.; W. W. Antisdel, 50c.; James Coon, 50c.; Miss Annie Bennett, 50c.; Mrs. Reeves, 50c.; A. J. Warner, 50c.; Rev. N. C. Mal- lory, 50c.; Jennie Blight, 50c.; Mrs. Wm. Schott, 50c.; Miss Mary M. Wilmarth, 50c.; Mrs. Joseph Dean, 50c.; Mrs. S. C. Anable, 50c.; Mrs. E. Aus- tin, 50c.; A. N. Wilkinson, 50c.; N. A. Pierce, 50c.; Rev. W. W. Hammond, 50c.; L. H. Trowbridge, 50c.; Rev. R. B. Desroches, 50c.; Rev. J. P. Wells, 50c.; Thos. Gilbert, 50c. Rochester, Rev. T. S. Wooden, 50c.; S. P. Hartwell, 50c.; N. J. Millard, 50c. Napoleon, C. S. Swain, 50c. Fort Gratiot, J. H. Lovich, 50c. Brockaway, Wm. Bellentine, 50c. Royal Oak, Rev. S. Finn, 50c. Pontiac, Rev. C. W. Burnham, 50c. Romeo, Mrs. C. H. Richardson, 50c.; Mrs. C. Soule, 50c. New Baltimore, Mrs. M. P. Wilton, 50c. Port Huron, Rev. D. Baldwin, 50c. Byron, M. H. DeWitt, 50c.....	28 00
F. F. Detroit, Woman's H. M. Society, desig.....	166 85

OHIO, \$229.52.

Madison Church \$14 50; Sunday-school, \$3.....	17 50
Canton, Geo. Cook.....	100 00
Cincinnati, Walnut Hills Church.....	2 75
Pomeroy Church.....	15 33
Ashtabula Church, Sunday-school.....	2 29
Medina Church.....	5 00
Sullivan Church.....	3 00
Oberlin Church, bal.....	7 75
Cleveland, Collection at Union services.....	16 70
Second Church, Miss Ella Judd's Sunday- school Class, for Ed. Indian pupil.....	15 50
Superior Church, for Indian Missions.....	15 00
Oxford, Sarah Skinner.....	5 00

The following on account of debt, as proposed in the MONTHLY for August:

Cincinnati, Geo. B. Nichols, 50c.; N. J. Chapin, 50c.; L. J. Peale, 50c.; G. R. Clander, 50c. Wyoming, Mrs. L. C. Pascom, 50c. Linwood, J. A. De Ar- mon, 50c. Franklin, Mrs. Wm. A. Boyington, 50c. Middletown, Mrs. Wm. Moore, 50c.; F. J. Titus, 50c.; Mrs. J. W. Irwin, 50c.; Mrs. J. H. Cunning- ham, 50c. Wyoming, John Rychen, 50c. Frank- lin, Rev. A. L. Lockart, 50c. Cincinnati, W. A. Stewart, 50c. Dayton, Mrs. Wm. P. Huffman, 50c.; J. B. Thresher, \$1; Rev. E. Thresher, LL.D., 50c.; E. M. Thresher, 50c.; C. Parker, 50c.; Mrs. John Temple, 50c.....	10 50
F. F. Mansfield, O. A. Scattergood.....	20 00

ILLINOIS, \$139 85.

Alton Church, in part.....	80 50
Upper Alton Church, in part.....	11 10
Wyoming Church.....	5 50
Kenawa, Dea. S. Bennett.....	10 00
Gilman Association, by Rev. A. K. Newton.....	5 32
Dixon Association.....	10 68
Roseville Church.....	1 50
Englewood Church, in part.....	7 00
Chicago, Evangel Church, in part.....	1 25
Georgetown, Mrs. C. A. Hawes.....	5 00
Belvidere, Miss Joanna P. Moore.....	2 00

WISCONSIN, \$5 00.

Neenah, H. Shoemaker.....	5 00
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IOWA, \$77.73.

Keokuk Church, in part.....	4 50
Washington Association.....	9 19
Richmond Church.....	6 40
Dunlap, Mrs. I. E. Kenney.....	25 00
Le Claire, a widow, by Rev. G. W. Prescott.....	5 00
Waterloo Church, in ad.....	3 35
Muscatine, R. M. Burnett.....	2 00
G. W. Dillanay.....	2 00
Church, in part.....	4 42
Dubuque Association, per Rev. L. M. Whiting.....	3 25
Council Bluffs Church.....	12 62

MINNESOTA, \$8 53.

St. Cloud Church.....	4 53
Granite Falls, Swedes, per Rev. M. Dahlguist.....	3 00
Gilchrist, per Rev. J. O. Modahl.....	1 00

NEBRASKA, \$42 44.

Republican Valley Association.....	7 60
Lincoln, First Nebraska Association.....	15 50
Colored Baptist Church.....	3 30
Palmyra Church.....	2 00
Saunders, Mrs. R. M. Ladd.....	50
Omaha Church.....	5 35
Omaha Association.....	4 19
Freemont Church.....	2 00
Herman, Daniel Geary.....	2 00

KANSAS, \$13.29.

Clifton, per Rev. J. F. Rairden.....	5 08
Central Association, per Rev. E. S. Merrifield.....	8 21

COLORADO, \$11 00.

Southern Colorado Association, per Rev. A. L. Vail... ..	11 00
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TOTAL.....\$14,160 91

CORRECTION.—The credit to the Sunday-school, Amesbury, Massachusetts, of \$50, in the November MONTHLY, should have been to Stephen Wordman.

THE BAPTIST HOME MISSION MONTHLY.

VOL. 1.

JANUARY, 1879.

No. 7.

THE HOME MISSION SOCIETY AND ITS WORK AMONG THE FREEDMEN.

BY JOHN STANFORD HOLME, D.D.

No. 1.

THE FREEDMAN—WHAT IS HE?

The Freedman is not a new character in history. In all ages the emancipated slave has played no unimportant part in the drama of human life; and it has frequently been a part which he only could have played; for this character, whether developed on the bad side or the good, is *sui generis*. The virtues as well as the vices of Freedmen are more strongly marked than those of other men. Slavery tends to deepen all the lines of character, and to intensify the affections and passions. It hardens men in good as well as in evil; it strengthens virtues as well as vices. Joseph, when made prime minister or grand vizier of Egypt, was a Freedman. In the providence of God He had been sold into slavery. It was slavery, under God, that educated him for his life work. Had not Joseph been a slave and a prisoner, he would scarcely have made so great a minister of state. Joseph learned more of human nature—more of self-government—in the family of Potiphar and in the Egyptian prison, than he could possibly have learned as a pet boy in the lap of his mother or in the home of his father. Joseph, like his great Archetype, “learned obedience by the things which he suffered.” And it was the spirit of “the *obedience of faith*,” learned in this hard school of slavery, that enabled

him, when he came to power, to rule as no other man had ruled in Egypt.

But slavery does not always produce such fruit. Alas, the good influences of servitude are rare and exceptional. The children of Israel, Joseph's brothers and descendants, passed out of Egypt through the Red Sea, a *nation* of Freedmen. They came out of a slavery to which, in rigor and cruelty and degradation, there is scarce a parallel in history. Their lives had been made bitter with hard bondage, “in mortar and in brick and in all manner of service in the field”; their male children had been murdered as soon as they came into being, and every device which cruelty could suggest had been used by these inhuman Egyptian slave-masters, to diminish their number and to cripple their power. It is true that, through the direct interposition of God, in spite of their oppressions and cruelties, the children of Israel increased in number and influence; but this life of servitude was not without its *permanent* effects upon their character as a people. They bore the marks of their slavery till they filled ignoble graves in the desert. That character which is so marked in the wilderness life of the people, their sinfulness, their weakness, their meanness, bears distinct traces of their Egyptian servitude. We see the spirit of the slave constantly cropping out in the life of the Freedman. What but the spirit of slavery could have prompted a Freedman, when on the march to the land of promise and of liberty—a land flowing with milk and honey—to have yearned for vile leeks and garlicks of

Egypt and slavery! It was their Egyptian bondage, in great part, that unfitted the generation of Israel that went out of Egypt with Moses—though now God's Freedmen—to enter Canaan with Joshua.

Nor can the students of *profane* history fail to discern the peculiar influence of slavery in the character of the Freedman. This shows itself in the annals of Rome, especially from the time of Caligula to the ultimate fall of the empire! During this period those most influential in the government as well as in literature were Freedmen—but they had as little of the spirit as they had of the blood of the old Romans. It was not on account of their tainted language only—nor of their lack of learning or culture, that their influence is to be regretted, for they frequently had as good blood in their veins as the Romans themselves, and they were often men of great learning and ability; the poets, the artists and the orators, as well as statesmen of the nation! But it is clearly apparent that the events of their early life, their education in slavery, had so colored, so influenced and moulded their characters, that it seemed almost impossible for the Freedman, under any circumstances, to rise above his early education. History, profane as well as sacred, clearly demonstrates that there is that in slavery which sticks to a man like his shadow, rarely for good, too often for evil! The very consciousness of once having been a slave is intimidating and unmanning.

Frederick Douglass, on rising to address a large audience in New York, once said: "I can hardly account for the timidity which I always feel on such occasions, if it is not to be attributed to the very low esteem in which the institution is held, at which I graduated!" This was something more than humor. It was the reluctant admission of a great man, of the terrible and almost ineradicable in-

fluence of slavery even upon his own manhood—an influence which nothing but religion can counteract and exterminate. But the religion of Jesus Christ can accomplish even this. It only can unmake the old man, as well as create the new man in Christ. This can level up as well as level down. "Art thou called," saith the apostle, "being a servant, *care not for it*; but if thou mayest be free use it rather; for he that is called in the Lord, being a servant, is the Lord's free man, likewise also he that is called, being *free*, is Christ's servant." Here we have the one common level on which the religion of Christ places all men, bond and free alike. The lowly are lifted up and the proud are brought down, as all alike are "*bought with a price*"—with *one* price—all are made brethren in the Lord, all fellow-citizens with the saints of the household of God,—all fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel." This is at once the true spirit of civil liberty, and the spirit of the liberty of the Gospel. These are necessary each to the other. Together they constitute true manhood in Christ for all classes and conditions of men.

He is the freeman whom the truth makes free,
And all are slaves besides!

In the providence of God it is our mission, as Americans and Christians, to show to the world that true civil and spiritual liberty complement each other, and are, indeed, *one and inseparable*.

THE RELATIONS AND MUTUAL DEPENDENCE OF HOME AND FOREIGN MISSIONS.

BY C. P. SHELDON, D. D.

The work of our Divine Lord committed to His disciples, and to be carried forward by them in the world, is essentially one work.

That work is to disciple all nations—to evangelize all people throughout the world. The spirit of missions is the spirit of the Gospel. Where this spirit does not exist, producing efforts to spread the Gospel abroad, there a pure and true Christianity does not exist.

The spirit of missions is therefore one, whether in one's native land, or in foreign lands—whether it seeks the evangelization of our own people or a foreign people. Christianity legitimately and inevitably circles out from every centre where it is planted. It did thus when planted in Jerusalem, and it will ever do thus where it is true to itself.

Thus it will be seen that Home Missions ever underlie Foreign Missions. The latter grow out of the former. Home Missions lead to and originate Foreign Missions. Whatever tends to increase evangelization in the home field, strengthens the base and augments the source of supply for the foreign field. Neglect to cultivate and evangelize the home field, and the foreign field must inevitably suffer in proportion. This has been fully illustrated in the history of missions in our own country.

The first missions in which our churches were enlisted were Home Missions. The first Society organized for missionary efforts in our country was in Boston, in 1800—and this was a woman's Society, called "The Boston Female Society for Missionary Purposes." It consisted at first of fourteen persons, some of whom were Congregationalists and some were Baptists. In 1802 "The Massachusetts Domestic Missionary" was organized. Rev. Dr. Baldwin was President, Rev. Dr. Sharp was Secretary, and Dea. Heman Lincoln was Treasurer. In 1812, Judson and Rice, who had been sent out as missionaries to India, by the "American Board of Commissioners for Foreign Missions," became Baptists. Judson went to Burmah to found a mission, and Rice returned to this country to enlist

our churches in the support of the mission. Early in 1813 was organized in Boston, "The Baptist Society for Propagating the Gospel in India and other Foreign Parts." Rev. Dr. Baldwin was its President, and Rev. Dr. Sharp its Secretary. As was fit and natural, the leaders in Home Missions became the leaders in Foreign Missions. In 1814 was formed, in Philadelphia, our national Foreign Missionary Society.

Until 1832 our Home Mission work was conducted by local Societies and State Conventions; but in April of that year a general convention of Baptists, meeting in the city of New York, organized the "American Baptist Home Mission Society." A leading agency in effecting the formation of this Society was "The Massachusetts Domestic Missionary Society." Heman Lincoln was the first President of the Home Mission Society, and William Colgate was its first Treasurer—two Baptist deacons, who were a noble honor to their office, to the Church of God, and to the cause of Christian Missions. Such was the rapid and unexampled growth of our country—such the great influx of a foreign population—so wide and pressing were the demands for missionary labor, that our leaders in missionary work had come to feel that a national Home Mission organization was demanded for the work that needed to be done.

Up to this time, and for some years after, our missionary work among the Indians of our country, was mainly in the hands of our Foreign Mission Society. Nor were our people aware of the large number of such Indians. That great portion of our country west of the Mississippi River was an almost unexplored region. Texas, New Mexico and California were still Mexican territory. The Foreign Mission Society soon became so pressed with its work in foreign lands, that it proposed to



give over its work among the Indians to the Home Mission Society. This was accepted by that Society in 1866, and has been prosecuted by it since. The Foreign Mission Society thus withdrew from all mission work in our own country. The work of the Home Mission Society is much of it the same as is that of the Foreign Mission Society, only it is within the limit of North America. This is especially true of its work among the Germans, Swedes, Norwegians, Chinese, Mexicans, Indians, and the Freedmen.

Thus the Home Mission Society has not only relieved the Foreign Mission Society from all missionary work in our own country and our own continent, but it has greatly strengthened its resources and means of supply. In 1832 our country west of Lake Erie was but thinly settled, and was mostly missionary ground. Here the Home Mission Society sent its missionaries, and here, amid the rapidly growing settlements, towns and cities, these missionaries preached the Gospel and planted and fostered churches. These have grown and multiplied, and to-day, not only is the centre of our national population west of the outlet of Lake Erie, but the Foreign Mission Society draws a very large portion of its contributions and its missionaries from the churches in the States west of that outlet; and that it is able to do so, it is very largely indebted to the work of the Home Mission Society in that field. And such will be the augmented results in the still more western and newer States and Territories of our country, if our Home Mission work shall be properly sustained.

The same is true of the work of the Home Mission Society among the Freedmen. Thus far we have been able to do but little Foreign Mission work in Africa. The climate has been fatal to our missionaries, and being white foreigners, they had but little access to

the people. And yet Africa is nearer to us than is Asia, and we owe to her a debt that we do not owe to Asia. For many generations we robbed her of her children, and held them in a debasing and cruel bondage. Shall we not make her some return? And what more fit than that we should send back to her many of her sons or their descendants, emancipated, civilized, christianized—to be the evangelizers of her people, their missionaries, pastors, teachers and leaders in civilization! This work is commencing. Already in the schools of the Home Mission Society among the Freedmen, for the education of preachers and teachers, some are longing to go into this service—some are preparing to go into it—some, even now, have entered upon it. Thus all our Home Mission work among the Freedmen is tending to and must have its outcome in Foreign Missions. Evangelize the negro race in America, and you cannot but touch that race in Africa.

Thus do Home Missions always underlie and promote Foreign Missions. The great work of missions is one work, and no member or part of it can suffer without the whole body suffering with it.

But above and beyond all this, Home Missions should be sustained because of their own intrinsic merit and importance. The evangelization of our own country is the *great* and *especial* mission work that confronts us; and we may not turn aside from it or neglect it for any other department of Christian work on the face of the globe. We cannot do it without the violation of special Christian obligation. Whatever we may do abroad, and whatever it may be our duty to do—*we must not neglect our own country*. No amount of charity, beneficence and care, which a man may extend to the needy family of his neighbor, will answer for and excuse him while he leaves his own family to want,

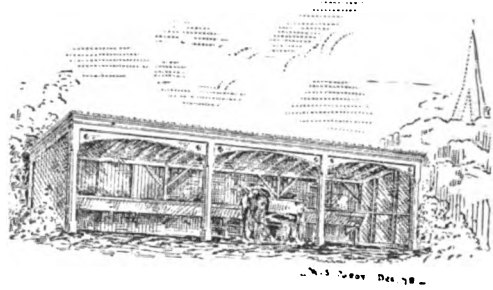
suffering and starvation. The American people are our national household, and we are to care and provide for their spiritual necessities. This work has been left to ourselves. God has laid it on our hands, and we may not neglect it for any other. Nor need we neglect or diminish our aid to Foreign Missions in order to meet our duty to Home Missions. We can effectually sustain both departments of this great work. If our churches, and all in them, would contribute with a reasonable Christian liberality, our Home and Foreign Mission treasuries would overflow with funds. We need a truer and fuller consecration to our Master and His work.

Church Edifice Department.

THAT SHED.

It is built "just around the corner." "A cheap hemlock shed." The Trustees said when they talked of building it: "Shall it be shingled?" Oh, no! "Just nail battens over the cracks." "It wont take long to build it," said one of the company, and it proved that he spoke the truth. It was in a country neighborhood where the above conversation took place. The farmers drove in to church. To protect their horses and wagons from both storm and sun this shed was built. When it was completed it looked as they nearly all look—very shabby, very poorly proportioned, and disgraceful. When a single season had passed, the "battens" were warped, rain trickled down through the roof, all the knots had fallen out, and as nearly like a sieve as a shed could be, this one had become. It was not painted; it never was quite finished, in fact; for night coming on before the last few boards were put in place,

they remained lying about until used for temporary walks. How many neat and attractive churches are surrounded by just such "sheds" as this one we speak of. And often they are allowed to remain presenting an untidy appearance for a generation. Ought a "House of God" to be disgraced by such a neighbor as one of these decaying, tottering,



ill-kept sheds? Our friend, the architect, has drawn a pattern for us. It is not so much unlike sheds in general, but it has a strikingly neat appearance. However poor the congregation that determines to build a "meeting-house shed," let us beg them to insist that it be neat, and then completed. Let the posts that support the roof and divide the stalls in front stand upright, let the ends of the roof boards or shingles be sawed off straight, and if a board or two with a curved line upon one side of it be needed to give a finish, let it be supplied. If possible, paint; but whether painted or not, keep it clean, and don't make it a storehouse for the sleighs, and broken-down wagons, or old plows, or mowing machines of the trustees or deacons. It serves a humbler purpose, but necessary, and it ought to be regarded as a part of the meeting-house property, to be as sacredly preserved as the church itself. Neatness and cleanliness cost nothing but disposition and labor. Tastefully kept grounds and sheds speak of forethought and thrift, and in their way draw us to the people themselves.

Editorial.

☞ *The Rooms of the American Baptist Home Mission Society are at No. 28 Astor House Offices, entrance on Barclay Street, New York.*

☞ *All communications for the American Baptist Home Mission Society should be addressed to Rev. S. S. Cutting, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.*

☞ *In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.*

☞ *The subscription price of the Baptist Home Mission Monthly is fifty cents per year, payable in advance.*

☞ *Except as specimen copies to promote circulation, the Monthly is not intended to be circulated gratuitously. The postage of gratuitous copies is at transient rates, and cannot therefore be supported, while to subscribers the Monthly goes at three cents per pound, paid by the Society. Therefore subscribe.*

The District Secretaries and the Missionaries of the Society are requested to forward any items of interest falling under their observation, for the pages of the MONTHLY. We solicit contributions from our friends in all quarters of the country for the same purpose.

THE NEW YEAR AND HOME MISSIONS.

Every thoughtful Christian, with the advent of a new year, looks over the sphere of his personal duties, and asks himself how he can better serve his Lord and Redeemer in the year before him. That better service will, of course, embrace every form of service, and will, therefore, include his contributions of money to religious objects. In that survey will he not remember Home Missions? He will remember, as he ought, the claims of his own church and its immediate missionary work; he will remember the work of his Association and

his State Convention, and he will remember that branch of our missionary work which bears the message of salvation to the Telogooos, the Burmese, and the inhabitants of China and Japan. Will he not remember Home Missions—which aim to bless and save the destitute of his own country—to plant the gospel and Christian society in new settlements, and to christianize Indians and Chinese—to infuse into immigrant populations, Popish and Rationalistic, the spirit of evangelical America—to make of these populations American citizens, and to lift up and purify the great mass of the Freedmen of the South? In all these departments of Christian service, Home Missions have their sphere and do their work. Will you do for Home Missions more and better than you have ever done before? This is the question which we earnestly and respectfully press upon your intelligence, your conscience, and your heart.

A FEW SERIOUS WORDS FOR THE SOCIETY'S FRIENDS.

When this number of the MONTHLY goes to the press, there will remain of the fiscal year of the Home Mission Society three months only. To discharge the debt with which the Society commenced the year, and to meet the current expenditures of the year, will require receipts into our treasury during these three months of more than ONE HUNDRED THOUSAND DOLLARS. To meet the current expenses and leave the debt as last year, will require to be received during that time SIXTY THOUSAND DOLLARS. This will be necessary without enlargement of our work, with new claims for missionary appropriations unheeded, and with our schools limited and cramped in respect to aid to students. Will our pastors, our brethren and our sisters, lay these facts to heart, and not only give us their customary



aid, but go beyond that which is customary, and double their gift? We ask them to remember that our country is in a formative condition—that there can be no such time as now for determining by God's blessing the character of our people in the ages to come; that in addition to all such general considerations, the Society is every day appealed to for help for the new settlements which it cannot supply, and that the Freedmen's work looms into importance in proportion as we know more about it, and understand better the methods by which we may reach and lift up this great mass of ignorant people within our borders. What Home Missions have done is the prophecy and pledge of what they may do. It is not a question of opportunities and calls. It is a question of means; and this, again, is a question of our disposition towards the work. By every consideration of duty to the souls of men, and to the character and condition of the country which our children are to inhabit, we invoke the aid of every Christian and of every patriot, and ask increased contributions for our treasury. Pray, do not postpone the response; pray, do not allow the claims of this great work at our doors to be postponed or forgotten. If we sleep, the enemy will sow tares.

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WHAT ARE THE MINISTERS' INSTITUTES?

There is no way for naming a new thing but to make a name which shall be descriptive, or to adopt an existing name which answers as nearly as possible to the character of the thing for which a name is required. Telephone is a name made for a new thing, telegraph is an old name used for a new purpose. Ministers' Institutes is very nearly a name made. It is used to signify a company of ministers assembled together for a few days,

to listen to lectures from teachers, previously appointed, on subjects of theology, interpretation, homiletics, pastoral care, etc., such as may contribute to furnish them the better for good works. They have had something of a run in the Northern States among Baptist ministers, but in these States have become now things of the past. They were the intellectual pastimes of men who had generally other means of study, and have passed into desuetude with the loss of their novelty.

They have a more fitting sphere in the Southern States, and for the benefit of the colored preachers. Great numbers of these preachers are ignorant, very few are educated, and a better service can hardly be rendered to them than to gather them in companies of from thirty to fifty, for a week or two, and at regular seasons, to receive instruction from educated men who feel a kindly interest in their behalf. Such Institutes have been held among them, more or less, and with signal benefit. In some cases, and at an early period, these have been held under the tuition of Southern white pastors who had at heart the welfare of their colored brethren. Notably, the Rev. E. W. Warren, D.D., of Richmond, Virginia, has done this kind of work. While in Georgia, he made arrangements by which thirty or more brethren of the colored ministry came together for a week, or ten days, or two weeks, and himself, Dr. Tucker, and other brethren, gave them instruction. It was this kind of work which the Southern Baptist Convention, assembled at Nashville in May last, urged upon the white brethren generally of the South, and it was this kind of work towards which the American Baptist Home Mission Society, at the annual meeting in May last, instructed our Executive Board to offer to our Southern white brethren their co-operation. It was, in part, to inquire con-

cerning the practicability of this co-operation that our late delegation, Dr. Lathrop and the Corresponding Secretary, visited the South. As our readers are already aware, this delegation was very cordially received, and the co-operation they tendered was most cordially welcomed. And just here was deemed important the appointment of our Superintendent of Missions to the Freedmen. It is indispensable that somebody should be charged with the duty of organizing these Institutes—not of teaching at every one, but of seeing that arrangements are made for holding them regularly, under the instruction of brethren who will undertake, year after year, this kindly and important service. This it will be the duty of the Superintendent to do; and he may well feel, when he can point to one, or two, or three, or half a dozen in every State, as necessity may require, that he has been permitted to do a great work.

For the advantages will be, what? It is not to be expected that minds unused to study, and accustomed to a narrow and imperfect vocabulary, can be successfully *crammed* with knowledge. It is to be expected, however, that they can learn something—something which will abide in their minds and help them; something of theology, of how to use the Bible, how to preach, how to develop Christian character, and to maintain the proper order of churches; and they will learn more than they ever formulate by sympathy, by absorption, by contact with the race whose condition and advantages have been better and higher. They will go back to their churches, to lead their brethren to a higher life, and to bring their churches into closer accord with the denomination to which they belong. It is part of the plan that they shall carry with them manuals of instruction, for their own guidance, and for the benefit of their people, —small elementary books, writ-

ten purposely to promote better preaching and pastoral care, better Christian and church life, the better education of children, industry, better homes, and good citizenship. It is an effort to reach the great mass through the preachers, not as a substitute for the indispensable method of training the younger ministry by a good education in our schools, but as an immediate necessity for reaching the great mass of the present preachers, to whom our schools can never carry their benefits.

Such are the proposed Ministers' Institutes. They look to a work most important; and so many Southern men have pledged their co-operation, that the experiment seems likely to be made under happy auspices. May God's blessing be on the endeavor.

EVERY CHRISTIAN A MISSIONARY.

Nothing is clearer than that every modern Christian owes his personal salvation, and all that blesses his earthly lot, to the instrumentality of Christian missions. Christianity was made missionary at the start. Go ye into all the world, said our ascending Lord, and preach the Gospel to every creature. It is the fulfilling of this command which has brought the Gospel to every son and daughter of Adam who possesses it. The Apostles went out into the Gentile nations and preached the Gospel. The converted Gentiles caught the missionary spirit, and spread wider the blessings of redemption in Jesus' name. No annals of zeal and martyrdom transcend in interest those which relate the missionary labors which planted the Gospel in France. We were of the more northern nations, and it was missionary labors which, in like manner, reached and moved our remote ancestors.

The manner of missionary labor varied with the habits of different nations and peri-

ods. The Gospel preached was in character more or less divergent from the original. But always, in all the lapse of ages, was felt the obligation to go forth and announce salvation by Christ, and, in ever-varying forms, this has been done to our own times.

If, then, there is anything historical in Christianity, its missions are historical; if there is anything in Christian work to-day which unites the workers with an illustrious line reaching back to the companions of our Lord, it is work in Christian missions. The worker of to-day, himself blessed through the missionary labors which brought Christianity to his ancestors, puts himself into the company of those who, from the beginning, have been the regenerators of the world. This is the true, and the only true apostolic succession; it is the succession of the apostolic spirit and of the apostolic example. So only can the Gospel be carried to its final triumphs. Every man and woman and child brought into the fold is by that fact a missionary, and by his personal labors, and by every form of his influence, is bound to do his part in carrying forward the work of Christ for man. The call which summons the Church to missionary zeal is not an impertinence, and should never be unwelcome. It is a summons which appeals to the gratitude of the Christian, and which asks him only to do to others that which has been done to himself. Missions have saved him, and it is his duty to see that missions save others. If the love of Christ constrains him, this is one way in which he will seek to pay his debt.

COLORED MISSIONS TO AFRICA.

It has always been the prayer and the hope that missionaries might go from the christianized colored people of the South to be the bearers of the good tidings to their brethren of the Dark Continent. Two such mission-

aries, educated at our school at Richmond, have already gone on this errand. One of them, the Rev. Solomon Cosby, who had been in the school about six years, has lately gone, under the patronage of the Colored Baptist State Convention of Virginia, to Yariba, in the Bight of Benin. He is twenty-nine years of age, and a man of pleasing address. Many prayers will follow him to his work.

WILL NOT BEAR TRANSPORTATION.

In the classification of commodities which our railroads carry to the great West and Northwest, and the Pacific slope, there are articles which are known as *perishable*, and which will not bear transportation over long lines. We are afraid there is a kind of religion which will not bear transportation. Our missionaries, struggling with the difficulties encountered by feeble churches in new communities, often say to us that they would be much stronger if they could have the sympathy and aid of all Baptists living in those communities, but there are more or less, they tell us, who have not brought their letters, and do not cast in their lot with their brethren. Is not the trouble a little deeper—not in the letter, but in the spirit? Was their religion really of the kind that would bear transportation—from Vermont all the way to Oregon, or even the shorter distance from Michigan to Nebraska? Was it not mere education and habit that made them loyal to Christ and his cause in New England, and that prove too feeble an impulse to render them loyal when a larger sacrifice is required? The religion which will not bear transportation is not of very great value. Those who emigrate, leaving their religion behind them, may find, when they emigrate to the country that lies a good deal beyond the West, that their religion would have been a profitable thing to carry along.

PROF. RUGGLES' LEGACY.

Of the \$5,000 bequeathed to the American Baptist Home Mission Society by the late Prof. William Ruggles, of the Columbian University, Washington, \$3,333.34 have been paid into our treasury by the executors, the Rev. Dr. G. W. Samson and M. Stothoff. It was Prof. William Ruggles who, for a succession of years, down to the time of his death, paid into our treasury \$300 per year, to be dispensed, at the discretion of the Secretary, to missionaries of the Society having small salaries, and reduced to special straits by sickness in their families or other misfortunes. It was a blessed charity, which brought sunshine to many homes.

From the Field.

"Watchman, what of the Night?"

GEORGIA.

Rev. J. H. Corley, of Dawson, writes:

"We have had very unfavorable weather this quarter; consequently I have been compelled to visit from house to house in order to keep at work. We can enlighten their ministers and teachers more by Institute work than in any other way, but to reach the *people* I believe family visitation the most successful. A brother, in writing me, says: 'Old uncle Ned Bond came in at last; he ran from the preachers till they went to his house; that got him; I baptized him Sunday.' Sometimes when I first go into their homes they look distant; but when they are asked how many children they have, how many are in school, etc., then they are interested. So we go from the children to the Bible. Often conversation with the old fathers and mothers will be deeply interesting."

MINNESOTA.

Rev. S. Adams writes from Granite Falls:

"Our congregations have more than doubled during the quarter, and have been solemn and attentive. We now worship in the Court-house, but expect to build a chapel in the spring. We have had a lot given us, and \$300 donated by an Eastern friend toward the house. We have a rich farming country, fine water power, and the place promises large things. There are towns around us which will need missionary labors in the spring."

INDIAN TERRITORY.

CHEROKEE BAPTIST ASSOCIATION.

The statistics gathered at the Annual Meeting of the Native Churches in this Association are as follows:— Churches, 11; Pastors, 9; Baptisms, 97; Present membership, 1,084; Sunday-schools, 15; Teachers, 22; Scholars, 576. There are four Women's Missionary Societies, with a total membership of 50. Their contributions were \$33.19. They feel the need of missionary effort and a Sunday-school Convention, and plan accordingly.

It seems strange to read of the "Peaceful Traveler" Church. "The Pilgrim's Rest," "The Post-Oak Flat," and "The Round Spring." Not less peculiar and suggestive are some of the names:—"Slagger" is the clerk of the church of which "George Swimmer" is pastor. From the list of delegates we select the following: "Corn Silk," "Walking Stick," "U-yu-sa-da," "Black Fox," "Bear Paw," "Runabout," "B. Spade," "T. Twist," "Falling Pot," "G. Shoulder," and "Young Beaver." But these are now Christian men, and their names furnish a striking thought as to the converting power of the Gospel.

HOME MISSIONARIES AND THE HARD TIMES.

The following article, from *The Herald and Freighter*, shows that this Society is not alone in the depressed state of its treasury and the inevitable effects of that depression on its missionaries:

Home missionaries on the Western frontier are suffering severely this year on account of the hard times, and yet there cannot be found a more cheerful and happy class. They are willing to remain at their posts and labor for the advancement of Christ's kingdom, although half-fed and poorly clothed as many of them are. The hard times are doubly hard to them, because the shrinkage in values, felt throughout the country, is not indicated by a reduction of prices to the consumers in their regions. The necessaries of life, in many locations, have to be carried so far, that the expense of transportation is almost as much as the original cost.

A minister, writing from Kansas, says: "Coal is nine and ten dollars per ton, sugar fifteen cents per pound, flour ten and eleven dollars per barrel, and the cost of other things is in the same proportion." In many places farther West, not on the line of railway, these prices may be doubled or even trebled.

There are other things which cause much suffering to the brethren in the West, which are not often known far from their homes. A correspondent mentions the case of a minister who had charge of three churches—one near his home, a second seven, and the third five miles away. He preaches in two of these churches each Sabbath. His horse was bitten by a rattlesnake, and died. Being poor, he could not replace the animal. A few Sabbaths ago he preached in the home church, after which he walked seven miles to another, preached in the afternoon, started home, was caught in a thunder-storm, became bewildered, and lost his

way on the prairie, wandering about until nearly morning before he reached home. This resulted in a spell of sickness.

Such cases appeal directly to the hearts of Christian people, and should be published to show the sacrifices and burdens these people are compelled to bear, and to impress upon all Christians the importance of keeping up their contributions to the societies, that such cases may have relief.

HOME MISSION WORK IN THE WEST.

The Western States present a mission field of vast extent and constantly growing interest. Hundreds of thousands from every land are finding homes in this growing territory.

BEWILDERING CALLS.

In all this vast outpouring of the multitude the Baptists have a full share, and from every portion of these new communities comes the cry, "Cannot you aid us for a little while to sustain a pastor or build a meeting-house, until we can gather strength to take care of ourselves?" Sometimes, under the strain of excitement, there may be churches gathered too hastily and work done which appears premature; but when every just allowance has been made for such cases, there is a cry for aid which would seem to be enough to task the energies of even a National Society.

CHINESE.

Still another claim, in every respect as important as any foreign work, is presented by the Chinese. It is not enough that we send missionaries to China, but China is sent to us. One hundred and fifty thousand Chinese are now on our shores, and the Home Mission Society is the only medium through which we can do our duty to them.

FREEDMEN.

But the revolution of the past twenty years has brought the nation face to face with a necessity which, to any one who will give even a little thought to it, will seem to swallow up every other. 5,000,000 of people, soon to be 10,000,000, a large proportion of them very little above the degraded heathen, have suddenly been brought out of the darkness of bondage into the dazzling, blinding light of freedom and citizenship. That they are the bond-slaves of some of the worst forms of superstition, and the foulest vices, is evident from the fact that the most intelligent of our missionaries declare that the number of *preachers* among them who can point a sinner to Christ is very small—that anything like a scriptural ground of Christian hope is often rejected as a passport into a church, and visions and voices and disgusting superstitions are adopted in the place—that drunken ministers and deacons are common, and wild and reckless fanaticism is mistaken for religious experience and spiritual growth.

Let us consider, too, that these people are Americans, born and reared in this country; that all this ig-

norance and vice mark the long and culpable neglect of centuries; and that as their enslavement hung heavily on the national conscience, and brought us to the dread scourge of war, so their present degradation should weigh on our hearts, and rouse us to unwonted diligence for their enlightenment and salvation. Besides, a very large proportion of them are either Baptists, or ready to receive our instruction, to profit by our example, and to conform to our principles and polity. Their numbers go to swell the columns of our year-book.

THEY ARE CITIZENS.

They are also our fellow-citizens. By their emancipation and enfranchisement 1,000,000 of illiterate voters have been added to the already preponderating mass of such in the Southern States, and out of 2,000,000 such voters in the whole country, 1,700,000 are found in the South. That section having gained largely under the Constitution by the emancipation of the colored race, we are beginning to realize that the balance of power in this nation is thrown into the hands, not of the intelligent and wise, but the degraded, the ignorant, the tools of designing politicians or ranting demagogues. The possibilities of such a state of things were revealed in the last presidential election. Joseph Cook says the whole problem hangs like a dark cloud on the horizon of the nation's future, and sure it is that as at last we had during our war to fling emancipation into the scale before we could turn it on the side of freedom and national deliverance, so now we must fling the salvation and education of this race into the scale, if it is to turn towards the safety and perpetuity of our loved land.

WE MUST MAKE HASTE.

And that "the king's business requireth haste"—pressing haste—is evident because other powers are eager to take advantage of these poor people. "Where-soever the carcass is, there will the eagles be gathered together." That power more keen-sighted and far-reaching in its design than any other earthly power, has beheld afar off the exposed condition of this hapless race, and is making haste to give to them the superstitions, the bondage of the papacy, in the place of the bread of life. They have ten schools in Georgia, twenty-five in Louisiana, fifteen in Alabama, where we have not one. *They offer board and tuition free to colored young men and women.*

The main work of reaching these people has been placed in the hands of the Home Mission Society. Eight schools, many of them large and imposing, have been provided by special contributions, in which are being trained for teachers and ministers about 1,000 students. By the aid of ministers' institutes, instruction is given to those who are the present pastors. It is designed to employ as leaders and ministers and missionaries those who have been thus educated, and so in the most natural, economical, and for this people the most acceptable way to lead them up out of ignorance and superstition into the light and purity of the truth. Can there be under heaven a diviner work than this?—*Address of W. M. Haigh, D.D.*

WHAT EDUCATION DOES.

The following is from the Richmond Institute:

It may be interesting to note some of the results of our ten (10) years' labor in Richmond, and to learn of the positions of usefulness now held by students who have been under our care during that period. Four are Moderators of Associations in this State; one is President of the Baptist Sunday-school Convention; another is President of the State Convention; another is President of the State Convention of South Carolina, and another President of the Consolidated Convention, embracing the colored churches of the whole country. Two are Missionaries in Africa; two are Professors in Richmond Institute; two are Sunday-school Missionaries in the State of Virginia, one of them under the auspices of the American Baptist Publication Society. One is pastor of the largest church in America, and during the last year has baptized over eleven hundred. The number baptized within the limits of a single Association during the present year by former pupils of this institution is 2,481, and 770 conversions reported during the present summer vacation. The total ingathering in this Association, with the others just mentioned, will amount to 3,251.

THE PEABODY EDUCATIONAL FUND.

The Board of Trustees of the Peabody Educational Fund—George Peabody's gift of \$2,100,000 in aid of education in the South—held its annual meeting October 2d, in New York City. The Treasurer reported receipts of \$80,000, and disbursements of \$77,000. During the past year the income of the fund was distributed as follows: Virginia, \$15,350; North Carolina, \$4,500; South Carolina, \$3,600; Georgia, \$6,000; Florida, \$3,900; Alabama, \$1,100; Texas, \$8,550; Mississippi, \$600; Louisiana, \$8,000; Arkansas, \$6,000; Tennessee, \$14,600; West Virginia, \$5,050.

STATISTICAL.

The number of white children in Virginia, December 1st, 1877, between five and twenty-one years of age, was 280,149, that of colored children, 202,640, making in all, 482,789. Of these, 139,931 white children and 65,043 colored were enrolled in the public schools, amounting to 204,974, or somewhat less than one-half. The average daily attendance was only 117,843. The current expenses for the public schools and school officers were \$949,721; and for permanent improvements in real estate, houses and furniture, \$100,625. Although the current expenses were reduced \$36,000, the school work was increased, and the number of pupils was 5,000 greater than the year before. It is well known that the State is largely in debt; and the courts have decided that the school fund may be used for the benefit of the creditors.

In North Carolina the provisions for education are altogether inadequate. There is a great lack of funds, and also of proper organs to execute the law. So long as a meagre State tax is the sole reliance for the support of schools, they will inevitably languish. Double the amount of money now raised would be a scanty

supply. The organization of boards of education, and of the other branches of school administration, is radically defective.

The report of the new Superintendent of South Carolina for 1877 shows that 2,483 schools, with an attendance of 102,396 children, out of 228,128, were in operation for a period averaging three months. The State had appropriated \$100,000 for their support.

In Georgia, English branches only are taught in the public schools. The total enrollment in 1877 was 191,000. Of this number 64,000 were colored children. The school funds amounted to \$434,000, including \$143,000 which was raised by towns and cities. There is a prospect that, under the new Constitution, there will be a large increase of funds.

A letter from Florida reports that in 1877 there were 30,406 pupils in the public schools—about 4,000 over the number reported the previous year. There is an improvement also in the quality of teachers, in the average length of school terms, and in the interest taken by the people.

Few well-graded and well-taught schools are to be found in Alabama. The number of children of school age, in 1877, was 369,447; the number enrolled in the public schools, 141,230, about three-fifths of whom were white. The school expenditures for teachers and superintendents were \$384,993.

In Mississippi the Superintendent regards the situation as hopeful and encouraging. The statistics are very imperfect, as only sixty-five of the seventy-five counties made any report. These give 160,528 as the number of children in school, and \$481,251 as the amount of money expended. The enumeration of persons of school age, giving the number of 324,989, is said to "fall far short of the actual number."

In Louisiana there has been a period of careful reorganization of the public school system, rather than of marked success in achieving decided results in the educational work of the State. The loss of the interest on the trust fund for the year, by an unconstitutional act of the Legislature, and the failure to collect much over half of the \$500,000 appropriated by the State, proved very prejudicial to the country districts, where the number of colored children required a much larger number of schools. In the parishes reported, the aggregate attendance of white children was 16,042, and of colored children, 17,511. There are about 20,000 more colored than white children in the State.

The Secretary of the Board of Education of Texas, writing July 30th, after saying that the reports giving the statistics of the schools the present year have not yet been received, adds: "Under our present law, our schools have prospered as they never have before."

Arkansas has provided for 237 Normal beneficiaries, who are entitled to four years' free tuition. There were last year twenty Normal students in the collegiate course, and thirty-one in the preparatory school. At Pine Bluff there is a branch Normal school for colored teachers, arranged on nearly the same plan, and entitled to the same number of beneficiaries.

The school population of Tennessee, in 1877, was 442,458—111,523 being colored. The enrollment was 227,643—43,043 being colored; an increase of 33,463 over the enrollment of the previous year. The schools have improved as much in the quality of the instruc-

tion given as in the attendance. The amount of school money during the year was \$718,423, which is \$120,311 less than that of the year preceding. Notwithstanding this diminution of funds, the number of schools was increased by 807, and that of teachers by 791.

West Virginia is one of the least fluctuating of the Southern States in regard to education, and its history is that of a slow but steady growth. The number of persons of school age, or from six to twenty-one years, for the year 1877, was 192,606, being an increase over the previous year of 7,810. Of these, 125,332 actually attended school, being a numerical increase of attendance of 1,828 over the preceding year, and an increase in the average daily attendance of 11,191. There was an increase also of 161 in the number of teachers employed. The total value of school property in the State is \$1,714,600, being an increase on the preceding year of \$54,132. The total expenditure for the year was \$921,307, being a decrease of \$65,270, caused mainly by a reduction in the rate of teachers' salaries, and in the number of school-houses built during the year. — *Report of Dr. Sears.*

Women's Work.

WOMEN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

An account of the Annual Meeting of this Society, held in Boston, November 14th, intended for insertion in our December number, was not received until too late for use. We gave, however, in that number, a large part of the Annual Report. The account of the meeting forwarded to us says that the sessions, held at the Clarendon Street Baptist Church, Boston, were of a very interesting character, addressed by Mrs. Dr. Bixby, of Providence, and Mrs. Kelly, Miss Champney, and Miss Adams, missionaries of the Society, at the first session, and by Drs. A. J. Gordon, J. Banvard and A. P. Mason, of Boston, and by Dr. Anderson, of New York, in the evening. The following officers were elected: *President*, Mrs. Dr. J. Banvard; *Vice-President*, Mrs. Andrew J. Loud; *Cor. Secretary*, Miss S. B. Packard; *Clerk*, Miss F. S. Hasseltine; *Treasurer*, Mrs. Dr. A. Pollard. Seven teachers and missionaries were in their fields of labor, or just ready to go. The Society had attained working condition a few weeks only previous to the Annual Meeting. Its receipts had been \$1,533 62. Its disbursements, \$940 34.

THE WOMEN'S HOME MISSION SOCIETIES.

The action taken by the Society on this subject at Cleveland, in May last, has been regarded as having

the force of instruction to the Executive Board, and has been implicitly followed. The following letter, addressed to Mrs. Adams, of Cleveland, though not written for publication, was published in the *Journal and Messenger*, with consent of the writer, and is here republished, partly because of the satisfaction it has given on all sides, and partly because the information which it conveys is more widely needed, and its republication has been desired. It is the fruit of an earnest desire to respect all feelings, all interests, and to be thoroughly loyal to the instructions of the Society itself. In order that the basis of the letter may be more thoroughly understood, the action of the Society at Cleveland, to which it refers, is here given in full. It is in the form of a report, which was adopted by the Society and published in its Minutes. (See *Annual Report*: of 1878, p. 24.)

ACTION OF THE SOCIETY.

"The Special Committee on Woman's Work in Home Missions, through Dr. Cheney, presented the following report:

"*Whereas*, The Women's Baptist Home Mission Society have undertaken a work but little prosecuted by this Society, viz.: a work by women in homes for the elevation and Christianization of the families of the more degraded population of our country, and

"*Whereas*, They declare that they have entered upon this work with the intention only of becoming a strong ally to this Society in its grand work; therefore,

"*Resolved*, That we welcome the Women's Society as an associate agency in the enterprise of home evangelization;

"*Resolved*, That to prevent any misunderstanding or complications, we recommend that mutual consultations, as proposed by the Board of the Women's Society, be had between them and the Board of this Society, upon all matters in respect to which the two Boards may have a common interest;

"*Resolved*, That we further recommend the Women's Society to report to our Board the names of all their missionaries, their fields of labor, the work performed, and, as far as possible, the results achieved; also their receipts and expenditures; and that the same be incorporated in the annual Report of our Board, as the work of a co-ordinate organization;

"*Resolved*, That we express our cordial sympathy and fellowship with the Boston and Michigan Associations, and all other associations of women laboring in more or less close relations with this Society in the prosecution of its work."

LETTER OF THE CORRESPONDING SECRETARY.

MRS. A. H. ADAMS, 115 Bolivar Street, Cleveland, O.

MY DEAR MADAM: I have received your letter of October 29th, in which you express your gratitude to God that the way seems open for the organization of

ladies of Ohio to co-operate with this Society in the work of Home Missions, and asking me for some advice in respect to the method of organization. This Society has always been so dependent on the support of women, and the openings for usefulness in special forms of the Society's work, appealing to their sex, are now so numerous, and so important, and so promising, that I cannot but see a new sign of hope in the Home Mission interest which our sisters are manifesting in so many ways.

Before adverting further to the welcome help which you so kindly proffer, this seems a fitting occasion to explain, once for all, the limitations under which I am acting, by virtue of the vote of the Society at Cleveland. As an officer of the Society, I am bound by its action, and must seek to find out, if possible, what are the instructions which that action implies. It is my desire to perform my duty, on every side, with the most perfect loyalty, and, in the attainment of that end, to dismiss all thoughts of my personal convictions in respect to the questions raised and settled at Cleveland.

By that action the Society, on the one hand, pronounced its "welcome to the Women's Society" (meaning the Women's Society whose seat is at Chicago), "as an associate agency in the enterprise of home evangelization;" and, on the other hand, expressed "our cordial sympathy and fellowship with the Boston and Michigan Associations, and all other Associations of women laboring in more or less close relations with this Society, in the prosecution of its work."

I have understood this action to mean that the Society intended and expected to leave to our sisters themselves the determination of the question whether they would work, in their special department of Home Missions, in an independent organization, or would work in organizations affiliated with this Society. This is the unquestionable right of our sisters, and I have supposed it to be meant that this Society would leave this question to be determined by themselves so absolutely that it would not urge its own interests against that perfect freedom. Under this interpretation I have felt it my duty to act. It is a question on which our sisters are divided, and, whether they work apart from us on special fields, or work with us on special fields, or work with both the independent and the affiliated organizations, I am anxious that their friendship for this Society, and their largest possible support in all its work, should be sacredly preserved. This Society cannot live with our sisters

alienated from its support. It is not a Society of men, but a Society of men and women. It combines and represents the Home Mission work of Baptist churches whose members, male and female, are one in Christ Jesus; and its mission is not to men, but to men, women and children who need its help. It is indispensable, therefore, that its loving and tender relations with them all be forever maintained.

When, therefore, our sisters have thought it their duty to combine for Home Mission work independently of us, I have thought it my duty to act in pretense harmony with the Cleveland resolutions, honoring their organization as doing a share of the common work. When they have had the question under discussion I have felt it my duty to leave its decision to their free judgment. When they have decided to work with this Society, and have sought information of ways and means, I have felt it equally my duty to express the sympathy and fellowship of this Society by giving information and aiding their work.

My duty could not be less, for it could never have been the intention of the Society to say to our sisters desiring to work with us that their work would not be welcome. Such an interpretation would make the action of the Society suicidal and absurd. And this view is confirmed by the fact that the Society did not, by its action of 1878, repeal or modify at all its action of 1877, in respect to the spheres of work to which it invited the organized co-operation of our sisters. That action remains unrepealed, and the necessities of the Society which led to it remain unchanged. It was in view of that action, and of those necessities, that I wrote the article for the August number of the MONTHLY, on "What Our Sisters Can Do for Our Society."

Pardon me for this long statement of general views. I thought you ought to know precisely the interpretation which I have placed on the action of the Society. If you had asked me to help you in determining whether ladies of Ohio would do best to act in an independent organization, or to act affiliated with us, I should not have felt, under the embarrassing restrictions of that Cleveland action, at liberty to have given you counsel. I should have said, however important to this Society I might have deemed your close co-operation, that that was a question for those ladies to determine for themselves. I am informed by you that they have decided that question, and that it is their choice and their sense of duty to unite with this Society in the special forms of missionary labor which this Society has proposed to our sisters, and in which

it needs their aid. This voluntary decision on their part creates on my part the duty of welcoming their co-operation, and of helping, in every proper way, to make it efficient.

Again, therefore, I refer you to the article in the August number of the MONTHLY. I cannot state the case more explicitly than it is stated there. But I could make the appeal stronger by the facts that crowd themselves on my attention. We need the help of our sisters in the support of our general work; we need it in the support of female teachers and female beneficiaries in our schools where we are educating female teachers for the Freedmen; we need it in the Missions which we are planting around our schools, to carry the elevating power of the Gospel into the homes of the Freedmen; we need it to support kindred labors among the Indians and the Freedmen; we need their help to carry the blessings of assistance, in the way of clothing, to the families of our missionaries in the far West. How much we need it I cannot tell you. If only our female teachers and our female beneficiaries could be supported by our women, a large amount of money would be released, to enable us to carry the Gospel into homes of the frontier West, where men, women and children are without the blessings of preaching and Sunday-schools. Not one word will I say to dissuade any sister who feels that she ought to do missionary work apart from us; she shall have my best wishes; nobody honors more than I such missionaries as Miss Moore, under whose soever patronage they labor. But when our sisters come to the Society of which I am Secretary, and express their desire to work with us, I am bound to thank them, and to give them the information and aid which may serve to make their work efficient. In God's own time he will settle all these questions of administration, and, meanwhile, may He give grace to all his sons and daughters, to keep the unity of the Spirit in the bond of peace!

In regard to methods of organization, it seems to me that it would be wiser and better for you to address your inquiries to ladies of Societies already organized, such as Mrs. S. Prentiss, of 103 Edmond Street, Detroit, and Miss S. B. Packard, No. 7 Tremont Temple, Boston. They are better advisers than I. In regard to spheres of work, and facts appealing to womanly interests in Missions, I shall be most happy to address you always.

With great regard I am,

Very truly yours,

S. S. CUTTING, *Cor. Sec.*

Contributions and Legacies.

FOR NOVEMBER, 1878.

[Contributions and legacies not otherwise noted are for general purposes. Abbreviations **F. F.** and **C. E. F.** denote respectively FREEDMEN'S FUND and CHURCH EDIFICE FUND.]

MAINE, \$242 74.

Portland, Free Street Church.....	\$87 74
F. F. Greene, C. T. S., for Augusta Institute.....	5 00
Hallowell, Sunday-school, D. H. Hale, Sec.....	50 00
LEGACY: Mt. Vernon, Aaron S. Lyford, per Calvin Hopkins, Administrator.....	100 00

NEW HAMPSHIRE, \$16 14.

Lebanon Church.....	12 14
Meriden Church.....	4 00

VERMONT, \$605 00.

West Topsham, Aaron Sanborn.....	600 00
F. F. Whiting, Mrs. R. S. Smith and friends.....	5 00

MASSACHUSETTS, \$417 75.

South Yarmouth Church, Mon. Con.....	1 00
Clinton Church.....	50 50
Mansfield Church.....	5 25
North Scituate Church.....	27 00
Greenville Church.....	3 06
Newton, Friend.....	10 00
Taunton, Miss Mary J. Gilmore.....	5 00
Worcester, Friend, Dudley Street Church.....	10 00
Boston, Union Temple Church.....	250 94
Still River, M. T. Chace.....	-5 00
F. F. Hampden, Mrs. Jacob Leonard, Female Ed., Shaw University.....	50 00

RHODE ISLAND, \$5 00.

Anthony, Mrs. O. E. Bitgood.....	5 00
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CONNECTICUT, \$169 59.

Hartford, South Church.....	107 59
F. F. Middletown Church.....	37 00
Groton Bank, Captain E. Morgan, desig.....	25 00

NEW YORK, \$850 21.

New York, North Church.....	10 00
Troy, Rev. C. P. Sheldon, D.D., acc. debt.....	20 83
Bennetsburg Church.....	8 75
Covert Church.....	7 00
Farmer Village Church.....	11 75
Ithaca, Tabernacle Church.....	2 22
Mecklenburg Church.....	4 12
North Hector Church.....	32 00
Newfield Church.....	3 00
Romulus Church.....	4 00
Trumansburg Church.....	25 35
Clinton Church.....	2 50
Morris Church.....	5 00
Westmoreland, Bartlett Church.....	4 25
Potsdam Church.....	37 60
Tivoli Church.....	5 00
Fredonia Church, in ad.....	8 50
Hornellsville Church, in ad.....	18 00
Rochester, First Church.....	36 17
Sunday-school.....	100 00
Lake Avenue Church.....	57 75
Penfield Church.....	63 00
Greece Church.....	20 00
Pittsford Church.....	1 25
Perinton Church.....	1 00
Webster Church.....	17 60
Clifton Church.....	11 00
Sunday-school.....	10 61
Ladies' Circle.....	10 25

Ogden Church.....	30 00
West Henrietta Church.....	22 00
Parma, First Church.....	5 00
Second Church.....	26 93
Bergen Church.....	7 00
Brockport Church.....	14 00
Jamestown Church.....	25 00
New Rochelle, Salem Church Sunday-school.....	14 50
Keeseville Church.....	29 00
Hoosick, Sunday-school.....	3 50
Morris Church.....	20 63
West Troy Church.....	20 00
Kingston Church.....	30 00
Broadalbin Church.....	10 00
F. F. , New York, Sixteenth Church, Kinnard Miss. Soc. of Sunday-school, for Richmond Institute.....	50 00
Phelps Village, Woman's H. M. Soc., for Woman's Work.....	4 15
NEW JERSEY, \$3 00.	
Glenwood Church, per Rev. T. M. Grenell.....	3 00
PENNSYLVANIA, \$50 00.	
F. F. , Philadelphia, Mrs. W. Butcher, desig.	50 00
VIRGINIA, \$230 10.	
Williamsburgh, col. people, per Rev. J. M. Dawson....	12 50
F. F. , Richmond, W. O. Smith.....	5 00
J. H. Presley.....	4 00
Students.....	178 60
Aaron Wells, Endowment Fund.....	4 00
J. D. Smith, " ".....	4 00
Charles Farnes, " ".....	5 00
A. M. Moore, " ".....	12 00
H. E. Duers, " ".....	5 00
NORTH CAROLINA, \$252 00.	
F. F. , Raleigh, Students, for board.....	252 00
SOUTH CAROLINA, \$234 78.	
F. F. , Columbus, Students.....	147 40
Cash, sundry items.....	87 38
KENTUCKY, \$100 00.	
F. F. — Dist. Assn., per Rev. E. P. Marrs, for Nashville Institute.....	50 00
Bowling Green Church, per Rev. A. Allenworth, for Nashville Institute.....	50 00
TENNESSEE, \$1,084 90.	
F. F. , Nashville, Students, for board, tuition and books.....	1,024 25
A. Nelson, for beneficiary.....	50 00
Cash.....	10 65
MICHIGAN, \$157 52.	
Tecumseh Church.....	34 30
Howell Church.....	5 22
Northville Church.....	3 00
Dansville Church.....	3 50
Novi, H. B. Johns.....	5 00
The following on account of debt, on plan proposed in the MONTHLY for August, page 23:	
Adrian, W. S. Wilcox, 50c.; R. Sayers, 50c.; Mrs. Chauncey Whitney, 50c.; D. C. Smith, 50c.; M. W. Sweet, 50c.; Chas. Wilber, 50c.; Mrs. W. S. Platt, 50c.; Gilbert Clark, 50c.; Mrs. G. J. Pehklan, 50c.; Rev. J. S. Holmes, 50c.; L. L. Roy, 50c.; L. W. Rogers, 50c.; G. W. Liber, 50c.; Mrs. Dr. E. P. Andrews, 50c.; S. M. Babcock, 50c.; H. H. Seaver, 50c.; Miss Dora Bennett, 50c.; J. J. Knapp, 50c....	9 00
Detroit, Jonas Hartsig, 50c.; Mrs. I. Bristow, 50c.; Miss I. H. Clements, 50c.; S. C. King, 50c.; Mrs. Solon Prentiss, 50c.....	2 50
F. F. , Woman's Miss. Soc. of Michigan, Mrs. S. Prentiss, Treas.....	95 00
OHIO, \$169 50.	
Mansfield Church.....	20 00
Mt. Vernon Church.....	9 50
Alexandria, J. Remington.....	5 00
Huntington, A. J. Sage.....	10 00

The following on account of debt:

Cleveland, S. G. Sims, 50c.; L. J. Mattison, 50c.; J. T. R. McKay, 50c.; Rev. J. O. King, 50c.; J. W. Thompson, 50c.; Dr. J. Bennett, 50c.; W. L. Akers, 50c.; Marinda Brainard, 50c.; J. M. Gilmore, 50c....	4 50
F. F. , Cleveland, Second Church, Judson Miss. Soc....	25 00
C. E. F. , Cleveland, Estate of A. Holly.....	100 00

INDIANA, \$19 00.

Laporte Church, bal.....	8 50
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The following on account of debt:

Liberty Centre, Rev. A. Johnson, 50c. Mishawaka, Rev. H. J. Finch, 50c. Franklin, Rev. W. T. Stott, D.D., 50c. Seymour, L. D. Carpenter, 50c. Ellitsville, J. L. Allen, 50c. Indianapolis, Rev. W. Randolph, D.D., 50c. Terre Haute, Rev. S. M. Stimpson, 50c. Huntington, Rev. G. B. Osborne, 50c.; John Kenover, 50c. Greensburg, Rev. J. W. Potter, 50c.; Mrs. J. B. Wheatley, 50c. Peru, Rev. G. D. Leonard, 50c. Attica, Rev. F. J. Covey, 50c. Madison, Rev. W. E. Prichard, 50c. South Bend, Rev. E. T. Chaffee, 50c. Bloomington, Rev. L. Moss, D.D., 50c. Lafayette, A. Henderson, 50c.; Rev. A. Blackburn, 50c. Indianapolis, Miss Auretta Hoyt, \$1. Wolcottville, Rev. C. H. Blanchard, 50c.....	10 50
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ILLINOIS, \$1,198 00.

Rockford, L. M. West.....	3 00
J. Pope.....	2 00
Mrs. J. H. Hale.....	5 00
L. A. Trowbridge.....	50
Cash.....	1 94
Geo. Wilson.....	1 00
Upper Alton, Mrs. Steele.....	1 00
Mrs. S. J. Cole.....	20 00
Pavilion Church.....	3 58
Dundee, D. C. Adams.....	5 00
Geo. Peck.....	1 00
Galesburg, Geo. Breed.....	2 50
Alton Church, in ad.....	10 00
Carthage Church.....	5 63
F. F. , Moline, Sunday-school.....	10 85
Hall, Sunday-school, for Shaw University.....	25 00
C. E. F. , General Association.....	1,100 00

WISCONSIN, \$58 77.

Ripon Church.....	22 17
Darlington, Rev. L. L. Lansing.....	3 00
Lodi Church.....	22 28
Sunday-school, Miss Ida S. Reynolds, Treas.....	11 32

IOWA, \$82 90.

Cherokee Church.....	20 00
Spirit Lake Church.....	1 00
Stuart Church, per Rev. J. F. Childs.....	6 50
Southwestern Association.....	2 30
Malvern, Rev. O. Y. Conger.....	1 00
Marshalltown Church, Mon. Con.....	3 00
Ottumwa Church, bal.....	4 75
Harlan, Rev. J. Currier.....	5 00
Bedford, State Con., in part.....	8 45
Creston, Mrs. L. C. Teed.....	50
Du Buque Asso., per Rev. L. M. Whiting.....	29 90
C. E. F. , Des Moines, Miss Josephine G. Cressy.....	50

MINNESOTA, \$1 00.

Pickwick, Mrs. N. N. Gross.....	1 00
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KANSAS, \$15 00.

Mount Valley Church.....	2 00
North Topeka Church.....	3 00
Fort Scott Church.....	10 00

DAKOTA TERRITORY, \$1 50.

Yankton, Rev. J. P. Coffman.....	1 50
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WASHINGTON TERRITORY, \$5 00.

Olympia Church, per Hon. Roger S. Green.....	5 00
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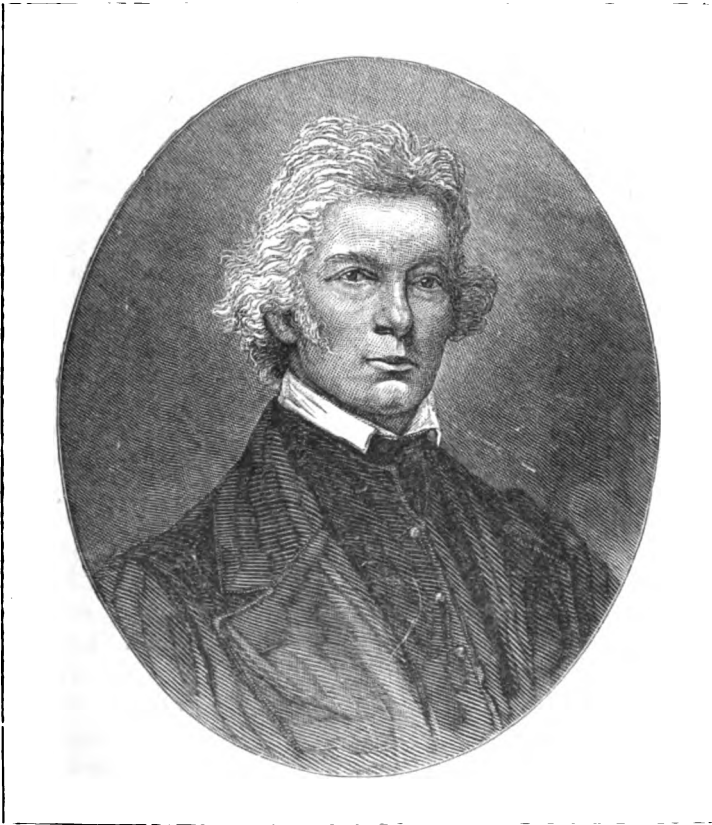
TOTAL..... \$5,969 40

THE BAPTIST HOME MISSION MONTHLY.

VOL. 1.

FEBRUARY, 1879.

No. 8.



REV. SPENCER H. CONE, D.D.

The late Dr. Cone was a member of the Executive Committee of the American Baptist Home Mission Society at its organization in 1832, and succeeded Dr. Maclay as Chairman in 1838. He remained in the administration of the Society, generally as Chairman, down to 1852. Distinguished as a friend of Foreign Missions, he was at the same time, and with a

just view of the true comprehension of Christianity, a friend of Home Missions, and gave to this cause his powerful support.

It is not the purpose of the present reference to Dr. Cone to attempt a complete sketch of his life, but to preserve a very interesting piece of autobiography. The subjoined sketch *is from the manuscript of Dr.*

Cone himself, and follows strictly his abbreviations. It is a memorandum for the editor of the *New York Recorder*, in whose possession it has remained. The following is on the back of the manuscript:

"The within is a memorandum of events, etc., in Dr. Cone's life, prepared by him at my request, to enable me to correct errors in a sketch of his life in *Holden's Magazine*. I wrote a correct sketch, and published it in *N. Y. Recorder*, 1848.—S. S. CUTTING."

The first paragraph in the memorandum alludes to the many times repeated fiction that Dr. Cone was in the Richmond Theatre at the time of its burning, and that his escape from the conflagration was the means of his conversion. That fiction is repeated to this day. Dr. Cone was never in Richmond till he was there a preacher.

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MEM.

1. S. H. Cone, born in Princeton N. J. Apr. 30, 1785. In his 64th instead of 57th year.

2. First visited Richmond to fulfil an appt. to preach in the 1st Ch. of that City. Monumental Ch. then stood on the site of the old theatre—of course never saw or escaped from it.

3. At 14 years of age was in the Junior class Princeton College & left to take charge of a school in Springfield Burlington Co. N. J.; next engaged as Latin & Greek Teacher in the Bordenton Academy N. J. under Dr. Allison, & then removed to the Philadelphia Academy, under Dr. Abercrombie—was engaged in teaching from 14 to 21 without intermission.

4. Young Cone was remarkable for his sobriety—manliness—perseverance—was never a young man about town—poor and friendless—never spent an hour in the society of actors, nor was he personally acquainted with a single one when he determined to go upon the Boards. At 20, with a liberal education, unblemished reputation, great energy of character, & a mother & her family principally dependent upon him for support, he found

it necessary to earn more than 4 or 500\$ a year. Judge Leib, with whom he had studied Law for a year, urged him to make the Law his profession; Dr. Abercrombie pressed him to study for the Ministry—but a *present support was needed*, & Dr. A: although opposed to his going upon the Stage, gave him a Letter to Mr. Warren, Manager of the Pha. Theatre; and afterwards attended the rehearsal of *Barbarossa*, Mr. C. playing *Acmet*. This he did, that he might give him the opinion of a friend whether he wd. succeed as an Actor or not—& because he was not willing he should resign his situation in the Pha. Academy, until one commanding a larger salary shd. be secured.

Mr. Warren gave him an engagement which netted more than \$1,000 the first year—and steadily increased. His last engagement was \$30 a week & two benefits—one in Phila and one in Balte. He succeeded as well & made as much money as he anticipated—never loved the profession—had never seen a dozen plays in his life, when he went upon the Stage—it was a mere business transaction—& he left it, to engage in pursuits more congenial with his principles and taste. First in large printing Establishment of the "Balte. Am." & then as one of the Proprietors of the Balte. Whig. From 1812 to 1814 he was thus occupied, serving too, as Lieut. in the Corps of Sharpshooters & then as Captain of the Union Artillery Co.—all his time & talents given to politics & war.

Early in 1814 it pleased God to bring him out of darkness into his marvellous light; on the 4th of Feby. of that year he was immersed in the Patapsco by Elder Lewis Richards, & united with the 1st Bapt. Ch. Balt.; the earliest practicable arrangements were made to dispose of the Whig paper & printing office, & he taught a Select School of thirty, & at the same time wound up the busi-

ness of the firm of Cone & Norvell. Early in 1815 he recd. an appt. in the Treasury Dept. Washington; was ordained to the work of the Gospel Ministry & served as Chaplain to Congress the same year. In 1816 he preached to the Alexa. Bapt. Ch.—settled with them—travelled and preached extensively in Md. & Va. for seven years—frequently visiting Phila. N. York & other places & finally settled with the Oliver St. Ch. May 1823.

Remarks—Mr. C. has never been one week without business engagements that not only sustained himself but aided those who had claims upon him, from March 1799 to the present, & persevering energy & industry have ever been the leading features of his character.

His going upon the Stage surprised and grieved all his friends at the time, & he had many & warm friends—in the church and out of it. His mother belonged to the 1st Bap. Ch. Pha. under the pastoral care of Dr. Staughton. She was one of a thousand, & many yet alive remember for how many long years, duly as the Sabbath returned, she leaned upon the arm of her son, to wait upon the ministry of that eloquent man of God. S. H. C. never gave or felt any reason for going upon the Bds. but the necessity of earning 800 or 1000\$ per an.

“The Portrait” is worse than a caricature—it has not *one* feature of his early character or life, & it has but one fact—viz. “he was on the Stage.”

Ascribe to the writer no malice—but it is a shame that such *fictions* shd. be copied by Bapt. *Editors*. At partr. request of friends he gave a sketch of his life 28 years ago in Mulberry St. Ch.—again in Oliver St. 22 yrs. ago & again in Broome St. in Jany. 1844—and yet these fictions are repeated—proh pudor!

THE FREEDMEN OF THE UNITED STATES—WHO THEY ARE AND WHAT THEY ARE.

BY JOHN STANFORD HOLME, D. D.

No. 2.

In the history of human liberty there is probably no event so important as the emancipation of the slaves in the United States of America during the late Civil War.

Whether considered in relation to the number of the enslaved made Freedmen, the condition of slavery from which they were taken, the liberty into which they were so suddenly introduced, or the influence of these masses of ignorance and superstition on the interests and destinies of the country, the act of Emancipation is certainly one of the most stupendous events that has ever occurred in the political history of the world.

To discuss this subject, or even to attempt to record the facts, one finds himself dragged against his will into the dust and passion of political contest; and it will be almost impossible to speak of the subject without seeming to reflect, though unintentionally, on many of those who appear in the course of the narrative.

In number the slave population of the United States at the outbreak of the Civil War was supposed to be about four millions. In character this vast population embraced the greatest variety, from the most cultivated and confidential and trusted servants, not unfrequently of a descent but a shade removed from the purest white blood, educated and refined and moral—through all the gradations of lineage and culture and morality to those of pure African descent, and to the lowest forms of intellectual and moral development. Those possessing education were rare; those

under decided religious influence were a minority. The great mass was made up of the varying gradations of degradation, frequently approaching in its lowest forms to absolute barbarism.

The regions of greatest degradation were generally found in the depths of the pine woods and the dismal swamp, and among the cotton, sugar and rice plantations, on the deep alluvial lands of the valleys of the Mississippi, the Yazoo, and other rivers. The regions where the condition of the slaves was tolerable were few. It may be said with truth that bad was the best. And as a whole, perhaps no people were ever less fitted to take care of themselves, much less to exercise rightly their elective franchise, than these American Freedmen. As to their religious needs, it is not too much to say that the Christians of this or any other country never heard so loud and piteous a cry for help as came from the Freedmen at the South. The sword had cut the Gordian knot of slavery, and four millions of colored people were in a moment thrown upon Northern Christians for education, guidance and evangelization. Not that there were none in the South that had hearts to help in the work; for, in the former days of slavery, it is not too much to say that Christian masters did take a deep interest in the religious welfare of their slaves—the bond and the free bowed together in Christian families around the same altar—the master and the slave mingling their prayers and their tears for each other at the feet of Jesus was not an uncommon sight. And the sense of responsibility of many a Christian slaveholder for the spiritual interests of his slaves was so great as to be almost insupportable. There was also much general religious and missionary work performed among them. But now all their former relations were rudely broken up by the war; and the poverty of the masters, no

less than the new relations into which events forced them with their former slaves, now made free men by the war power of the National Executive, had, for the time, utterly put the work of evangelization beyond their power.

The first gun of the Civil War was fired at Fort Sumter, April 11th, 1861. The echo of that gun, as subsequent events proved, was the death-knell of slavery, and the war had scarcely begun, when the slaves in large numbers began to gather within the Union lines. The preservation of the Union itself was not a more sacred duty to the loyal citizens than was the moral and intellectual culture of these newly enfranchised negroes to the loyal Christians of the country. The warm Christian heart of the nation turned to them instinctively. It acknowledged its obligation and commenced the work of evangelization. For many a year the American Baptist Home Mission Society had looked upon the blacks of the South, in their ignorance and heathenism, as especially within the sphere of their labor. It yearned to preach Christ to them, but slavery did not permit it to be done by them. But now the door was open. It was not so much a work which the American Baptist Home Mission Society took upon itself, as one which was thrust upon it by God's providence. It seemed to Northern Baptists that there was no discretion about the matter. To neglect it, or to hesitate to go forward with enterprise and energy, was to prove recreant not less to the principles of the Society than to God and our country!

FIRST LABORS AND FIRST FRUITS.

It appears from the minutes of the Board of Managers, that as early as January, 1862, Rev. Howard Osgood was requested to visit the villages and settlements of the practically emancipated slaves in the vicinity of Fortress Monroe, and report as soon as possible the

religious condition and necessities of these people.

In June following the Board appointed Isaac W. Brinkerhoff and Jonathan W. Horton missionaries to the island of St. Helena; and in September following, Rev. Solomon Peck, D.D., late Secretary of the American Baptist Missionary Union, was appointed to labor at Beaufort, S. C., and Jacob Robinson an itinerant. These were the first small beginnings of the Society's work among the Freedmen. As the result of these appointments—together making an aggregate of thirty-five weeks of labor among those liberated slaves then known as "contrabands"—there was reported 138 baptized, and about \$140 contributed to the Society's treasury. These first fruits of labor among the Freedmen were certainly an encouraging pledge of future success, as we think it would be difficult to find, in the history of pioneer missionary labor the world over, an equally encouraging report.

Early in 1863 the Board appointed one of its own members, Rev. Henry C. Fish, D.D., of Newark, N. J., to visit the Freedmen of Washington and vicinity, and to report as to their condition and necessities. The report of Dr. Fish, after very thorough personal examination as to the morality and piety of these people, was certainly not encouraging; but their condition showed their great need of the Gospel. The following is a brief extract from this report:

"In some sense these contrabands are very religious people. They are excitable, impressible, seemingly devout in a high degree, and there is no doubt much real piety among them. But it often has with it a strange intermixture of ignorance and superstition, and downright immorality.

"We were assured upon unquestionable authority that strict honesty and integrity were almost never met with. The three vices that prevail are lying, thieving and licentiousness.

Drunkenness is increasing. The name of a leader among them in all religious matters, and for fifty-seven years a professor, was given to us, who would at any time prevaricate if he thought it to his advantage, and he does not think it wrong to steal. Stories are got up to order. Very few are lawfully married when they come in; yet they live promiscuously, and nothing is more common than children without matrimony. * * * The moral feelings are benumbed. 'As to conscience,' to use the language of one of the Superintendents, 'the whole thing seems *rubbed out*. They are most religious; but it is a religion entirely destitute of morality!'"

The stirring words of Dr. Fish, corroborated by the reports that came up from all points where the Freedmen were gathered in considerable numbers, led the Board of the Society to prompt and energetic action. In September of this year it established a fund especially for the Freedmen by the passage of the following resolution:

"*Whereas*, Communications have been addressed to this Board requesting us to make provision for the sending of assistants to our missionaries in the South, and our missionaries themselves represent the desirableness of having assistants to engage in such instruction of the colored people as will enable them to read the Bible and to become self-supporting and self-directing churches;

"*Resolved*, That this Board will gladly receive all moneys contributed and designated for this purpose, and appropriate the same agreeably to the wishes of the donors.

"*Resolved*, That in accordance with the above resolution, the Board will receive applications, with proper recommendations, for appointments as assistants.

"*Resolved*, That the moneys designated for the above purpose be termed the FREEDMEN'S FUND."

Editorial.

☞ *The Rooms of the American Baptist Home Mission Society are at No. 28 Astor House Offices, entrance on Barclay Street, New York.*

☞ *All communications for the American Baptist Home Mission Society should be addressed to Rev. S. S. Cutting, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.*

☞ *In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.*

☞ *The subscription price of the Baptist Home Mission Monthly is fifty cents per year, payable in advance.*

☞ *Except as specimen copies to promote circulation, the Monthly is not intended to be circulated gratuitously. The postage of gratuitous copies is at transient rates, and cannot therefore be supported, while to subscribers the Monthly goes at three cents per pound, paid by the Society. Therefore subscribe.*

THE MONTHLY.

We have reason to be gratified with the increasing subscription to the MONTHLY, and yet our wishes in respect to circulation are by no means reached. We desire to circulate the MONTHLY widely, because we wish to bring the Society into direct contact with its patrons in our churches. Help us, then, pastors; for without your help this will be impossible.

We meet difficulties in the present absurd condition of our postage laws. We cannot send the MONTHLY to contributing churches in consideration of their contributions, nor to pastors in consideration of their promoting contributions, nor to missionaries, nor to teachers, because the law will allow us to send to nobody but actually paying subscribers, *who actually send us their names*, without paying at transient rates by a stamp on each number. The law will not presume that we

are paid in some way for all we wish to send out, but requires that we actually shall be paid by every subscriber. Nor is this all. We can send the MONTHLY, at two cents per pound, to any subscriber in Brooklyn, but we are obliged to pay one cent each number to send the MONTHLY to any subscriber in the city of New York.

Let this explain another thing. Soon after the issue of a number, subscribers send their names desiring the MONTHLY from the beginning. We must wait until these accumulate sufficiently to be sent by the pound, through the usual red-tape process, or must pay transient postage on each number. Now the fact is that our subscription price is so low that transient postage must be avoided to the utmost extent practicable. We trust that our friends will understand this, and find an explanation of what might otherwise seem narrow or inconsiderate in our methods. We shall have a certain measure of relief if Congress shall find time to pass the postal bill which has been prepared with so much care, and which seems to wait for nothing but the disposition to take up practical business on practical subjects.

The delay in getting out our January number arose from causes not likely to happen again, and we hope soon to be able to issue our numbers before the first of each month.

SUPERINTENDENT OF MISSIONS TO FREEDMEN.

We are able to inform the readers of the MONTHLY that the Rev. S. W. Marston, D.D., of St. Louis, has accepted the superintendency of our missions to Freedmen, and has entered upon his work. Dr. Marston has been recommended to the Board by those who have known him well, as possessing in a high degree the special qualifications neces-

sary for the duties he is called to perform. He is a native of Maine, and was for a time a Massachusetts pastor. After teaching and serving as pastor in Illinois, he became pastor at St. Louis, and has been engaged in Sunday-school work in that State. His residence in Missouri has given him opportunities of knowing well the colored people, and of forming an extensive acquaintance with Southern men. He enters upon this work with his heart in it, and makes Alabama the scene of his first labors. It will be remembered by our readers that leading white brethren of that and of other Southern States have promised their earnest co-operation in the establishment and maintenance of Ministers' Institutes, for the help and improvement of colored pastors, and this co-operation Dr. Marston will at once invoke in his work. It is a great service which he attempts—a work of kindness, sympathy and patience. He will need the support of all who pray for the enlightenment and elevation of the Freedmen, and we trust that those prayers will not be wanting.

Not only will our readers be kept informed of the progress of his work through the medium of these columns, but it will be Dr. Marston's duty to visit the North during the warm season, to address our churches, and to awaken by that means a better informed and more earnest interest in behalf of the Freedmen.

It has been supposed by some that the Executive Board have been slow in carrying into effect the recommendation in respect to this appointment, expressed by the Society at Cleveland in May last. There has been, in point of fact, no time since that recommendation when the Board have not been engaged in efforts to accomplish a judicious appointment. It has been deemed most important to find the right man who would be willing

to take the place, and it is hoped that success has at length attended the effort.

MINISTERS' INSTITUTES.

The following, written by the Rev. T. H. Pritchard, of Raleigh, N. C., and published in the Baptist paper of that city, will indicate the kind of co-operation with Dr. Marston which has been pledged by some of our Southern brethren :

"I pledged myself to give a week's work, or more if necessary, to Ministers' Institutes, to be held under the auspices of the Home Mission Society, for the benefit of colored pastors. This was the special object of the visit of Drs. Cutting and Lathrop to Raleigh. Their plan is to select some wise and good men to conduct these Institutes, and it will be his object to gather a number of good colored ministers together for a week or fortnight, and instruct them, and also to secure the co-operation of competent white pastors in teaching them how to study the Bible, prepare and deliver sermons, as well as indoctrinate them in the great truths of God's Word.

"There is urgent need for such a work among the colored pastors, and I am satisfied that much good would accrue to the white pastors of the State if we could hold three or four of these meetings in different parts of the State during each year. I can scarcely imagine a season of more interest or profit than to meet twenty-five or thirty of our pastors at Wake Forest College, or Raleigh, or any other point, discuss for eight or ten days such questions of living, practical importance, as how to study the Bible, to prepare a sermon, to read the Scriptures in public, to make a prayer-meeting interesting and useful, to do pastoral work, the pastor's relation to the Sunday-school, how best to develop the beneficence of a church, how to get the membership generally to work, and many other matters of prime interest to our pastors and churches. I am about as busy as most pastors, but I am willing to contribute whatever of interest I may be able to such an Institute at any time which may be thought most convenient. We have brethren whose counsel

and experience on these points would be valuable to us all, and I move that we hold such an Institute as soon as arrangements can be made to make it a success. Who will second the motion?"

THE BAPTISTS OF MINNESOTA.

In nothing do we find a more satisfactory record of the energy put into the work of the Baptists of Minnesota than in the Minutes of their State Convention and accompanying documents, embraced in a handsome pamphlet of 116 pages. The concluding tables contain most valuable information. How Home Missions spread the area of Foreign Missions is here strikingly illustrated. The American Baptist Home Mission Society, working with the State Convention, is doing a vigorous work in that State. From the Churches of that Home Mission field there was given to Foreign Missions last year \$1,483.23. That the young are kept in good training in the matter of benevolence is manifest from the fact that the sum of \$336.58 of this total is from the Sunday-schools. For Foreign and Home Missions, State Missions, Publication Society and Education (which last includes what they are doing for their new Academy), the total benevolent contributions for the last year amount to \$10,046.26.

Home Mission operations were commenced in Minnesota in 1849. From that time to 1876, ONE HUNDRED AND TWENTY-NINE DIFFERENT MISSIONARIES, some for one and many for several years, have been employed in the State, and the aggregate cost to the Society for that period was \$124,804.83. The fruit, under God, is manifest in a denomination now embracing eight Associations, one hundred and forty churches, and 6,420 members, with 5,415 Sunday-school scholars. The denomination is well organized, and has lately es-

tablished an Academy which is doing good work.

THE BAPTISTS OF MICHIGAN.

Home Mission work was commenced in Michigan at the very beginning of our Society's operations. Since 1832 the Society has aided in the support of 530 Missionaries in that State, at a cost to our treasury of \$94,082. The denomination, with the aid thus furnished, has become a large body, with 18 Associations, 324 churches, and more than 25,000 members. It is well organized, and has a college on good foundations and doing good work. It has become a powerful auxiliary in Foreign Missions, and has, since 1832, contributed to the treasury of the Home Mission Society \$68,451, of which more than one-third has been contributed within the last six years. Strong in itself, it now aids in carrying the Gospel to the regions beyond.

THE BOARD MEETING OF JANUARY.

RETRENCHMENT.

It was inevitable. The Finance Committee advised the Board, in view of the financial condition of the Society, to institute cautions against increase of expenditure on beneficiary students in our schools for educating preachers and teachers for the Freedmen, and the Board did it, by instructing the principals that further beneficiaries should be received only on specific donations, or on authority previously received from the Board. What kind of questions such instructions raise will be appreciated by reading the following from Rev. Dr. Phillips, principal of the Nashville school. It is the statement of the case of a woman who needs help, and we ask our sisters who are aiding our work to see in this an appeal to them :

"She was born in Chicago, went to Georgia to teach, married there, had a child, buried both husband and child, became greatly embarrassed by debt, worked clear by teaching, felt the need of more fitness for her work, came here last year, not then twenty years old nor a Christian. Soon after coming here she became convinced that for the great work of life there was something that she needed more than education. God shined into her heart, imparting the knowledge of the glory of God in the face of Jesus Christ. She went back to Rome, Georgia, last May, determined to teach in a new manner. She had a revival in her school. She had prayer-meetings out of school hours, and neighbors attended. Thirty-seven of her pupils were converted and baptized. One of them she brought back with her New Year's. Some of the neighbors were also converted. She would have been here in November had it not been for the yellow fever at Chattanooga. While waiting she had a run of typhoid fever. Her earnings, as you may expect, were well expended. Shall such a one as this be assisted?"

NEBRASKA, KANSAS, COLORADO.

In another place we have stated to our readers the necessity felt by the Board to restrict beneficiary expenditures in the schools. At the January Board meeting, the Finance Committee recommended, and the Board adopted similar restrictions in respect to missionary expenditures. In the present condition of the Society's finances, this could not be avoided.

And now we ask our readers to look at the other side of this question. Look at Nebraska. In the wonderful tide of migration flowing into the West, it is estimated that 100,000 souls have found their way into Nebraska during the past year. It is understood, moreover, that an unusual portion of these 100,000 were American-born people, for whom the late adverse times have rendered migration desirable. This great State lies be-

tween the winter cold of Minnesota and the summer heat of Kansas, and in respect to this particular has an important advantage. It has a rich soil, pure water and an agreeable climate. It must be a great State. Less than half a century will make it what Ohio is. Can there be a higher duty incumbent on the strong of the Baptist denomination, than to help the weak in such a State? We may depend upon one thing—that the religious power of that State, when the State shall come to its strength, will be in proportion to the Home Mission work now done in it by our own and by other denominations. Nebraska is now asking aid, which we have no means to furnish—Shall we have the means? Dr. Webb writes us that the crisis is now—it is help now, or loss which long years will fail to recover. The Society will give the help if the means are placed in its hands.

Very nearly the same state of things exists in Kansas. We are written to from towns which are springing from the great rush of population into that State, and with no other reply in our power than that we will come to their help so soon as the patrons of the Society will enable us to do so.

And so of Colorado, whose growth is not less marvelous. The enterprise in that State, which is pushing railroads into mountains, and through and over them, which is developing mines and building towns, and turning fields into fruitfulness by the simple process of irrigation, is making a State with a measure of progress not often paralleled in our history. We have not the power to increase our missionary force there—not even to send a missionary to Leadville, which in six months has grown from nothing to a town whose inhabitants are variously estimated at from 10,000 to 15,000.

The time fails us to tell of California, of Oregon and of Washington Territory. One earnest

appeal comes from them all, and our question is whether we will go on doing in them, and in all these States, the same work which has carried the Gospel and Christian life and Christian society into the States which are nearer, such as Ohio and Michigan, Indiana and Illinois, and even at a day still earlier into Western New York. The great question of our country is the question of its religion. "Seek first the kingdom of God and His righteousness, and all these things shall be added unto you." With the Gospel will come all which makes human society delightful, and our country great and good and happy. If the new States become as the old, Home Missions must do it. If experience establishes anything, it has established this, and by so much as we neglect Home Missions we diminish the value of the country which is to be.

WITH A MORAL.

The need of education for Freedmen sometimes has illustrations sufficiently grotesque, but none the less sorrowful for that. Who can blame them for their ignorance, when it is remembered how brief is the time since the lamp of knowledge was denied them? If they are "in quest of elevation," who will not come to their help? We have received the minutes of a colored Baptist Sunday-school Convention, held in Mississippi in August last. These minutes open with "the letter of welcome" with which the Convention was received. It was as follows:

"We, the Second Baptist Sunday-school of —, with the extreme hospitality of our hearts, welcome you in our city on the elevated occasion of your four years' absence. So now we hope this solicitation will tend to make this Convention a jollification, that it may be recorded and read by posterities and offsprings, so they cannot saturnize the effort of their ancestors, but as we are now,

we are only in quest of elevation. So now we hope the delegates of this Convention will overlook our mistakes, for you know that our oration is not equal to that of Demosthenes or Cicero."

THE NEW EXODUS.

The results of the financial crisis which culminated in the panic of 1873—so long deplored—are likely to prove a blessing to the whole nation. Our Eastern cities and manufacturing towns in that year were crowded with artisans of every grade. The distress which soon became apparent after the closing of the shops and mills increased in severity until 1876, since which time it has steadily diminished. The energies of trade have slowly recuperated, until, with the coming in of 1879, and resumption, we find commercial confidence restored, and what is believed to be moderate but permanent prosperity. Recent developments point out a new and unsuspected cause for this happy state of affairs.

In 1872 there landed on our shores from foreign countries 449,483 persons. They passed at once to that almost mystic territory known as the "great West." This is the largest number ever immigrating in a single year to this country, and this vast horde required about 9,500,000 acres of our prairie lands for their farms and homesteads.

From this year down to 1878 immigration steadily declined. Not more than 145,000 came to us from abroad during last year. Statistics show, however, that the sales of land amounted to the enormous aggregate of 14,000,000 of acres. The records at Castle Garden prove that of the number who landed in 1878, nearly one-half were absorbed in the East as farm hands, servants and laborers. Some went to Canada, others found homes on the Pacific Coast. Not more than 80,000 immi-

grants went to the new States and territories. The sales of government and railroad lands, however, show that fully 600,000 people took up their residence in the new regions of our country. Of farms and town lots taken there were 140,000. The average quantity of land per family was 100 acres. Upon careful estimates it becomes evident that at least 520,000 of the new settlers were from the Eastern States and cities, and that the population in these sections has decreased this number. New England, the Middle States and Virginia furnished the largest part of this vast army. It is stated that a large proportion of these immigrants are "citizens of intelligence and some small means, and mostly men with families." The largest number, however, are mechanics, who, being out of work and not willing to eat their accumulations in idleness, have drawn their savings from the banks, have taken their furniture, their wives and children, and with their earthly all they have begun life anew. The virgin soil, so rich as to need no fertilization, will yield to them its choicest store. With groves and orchards, and fields for grain and cattle, these Americans will be independent of the vicissitudes of city life.

Since 1873 not more than 600,000, from foreign lands, have settled in the valleys of the West. It seems that the panic caused our people to remember in their distress the stories they had heard of the rich prairies toward the setting sun. Not less than 2,500,000 have settled in this region during the last five years. It is shown that 1,880,000 must have been the total from our Atlantic States. Thus is it that the migration of 1878 deserves our title, *THE NEW EXODUS*, and in these facts do we see many of the reasons why prosperity has again returned.

In all of this, however, we find a wide-open door for the extension of our Home Mission work in the South and West. The new towns

settled in 1878 are needing the influences of the Gospel. These people must not be allowed to forget the religion and the Sabbath of their early homes. They need help to build churches and chapels, and until they become established in their new homes the Gospel must be preached with but little pecuniary return for the service rendered. They can now be reached and easily formed into schools and churches. Does not their condition appeal to us? Does not our own prosperity, brought about largely by their retirement from the crowded marts of trade, lay an obligation upon us? "Bone of our bone, flesh of our flesh," shall we allow them to cry, "Come and help us," in vain, or suffer the present generation to die without the Gospel, and the generation that is to come—shall we refuse to provide for them?

WHAT A CHILD CAN DO.

The following letter explains itself. It shows that the "little ones" can understand, "Whatsoever ye do unto the least of these, ye have done unto Me." If all the members of our churches had the "heart of a child" the Society would have no debt:

"Please find enclosed \$5, which Eddy Wells, a boy in my congregation, sends to the Home Mission Society. It is made up of long savings, and he wishes to have it added to the collection from our church. Please send a receipt for it, as this will greatly gratify the child.

Yours affectionately,

THOS. ARMITAGE."

NASHVILLE INSTITUTE.—At our last intelligence from Nashville, Dr. Phillips reports in the school, 121 men, 74 women; average age of men, 21 years; average age of women, 17 years; number of States represented, 13; men unconverted, 27; women, 15; men studying for the ministry, 44; number of conversions this year, 9.

THE FREEDMAN'S VOCABULARY.

A late writer says: The vocabulary of the Freedmen is extremely limited. They have but little language not used in the street, the field, the kitchen. Book language is a dead language. It is a task to the average Freedman who can read to sit down and con his book. This is a task not merely because he has no habits of reading, but also because the page is in an unknown tongue. For example, the statements of principles, the definitions, the rules, in an ordinary and easy arithmetic, do not convey their meaning to his mind. The speech is foreign. Send him to the dictionary for the explanation of the terms, and he finds that the definitions need defining. An ordinary "sum" or example in the arithmetic, is quite as hard to read and comprehend as the solution is hard to work out. The language of Scripture is as likely to be understood by the Freedman who can read as any book language; but the Scripture is often misapprehended, because even many small words there are not of the Freedmen's dialect.

MINNESOTA STATISTICS.

The last State census was taken in 1875. At that date Minnesota had a population of 597,407. It now, undoubtedly, has 750,000, an increase of twenty-five per cent. in three years. In 1875 Minnesota had 217,429 persons of foreign birth, as follows: Norway (in round numbers), 54,000; Sweden, 30,000; Prussia, 29,000; Germany, 24,000; Ireland, 23,000; Canada, 19,000; England, 7,000; Denmark and Bohemia, each 4,000; Austria, 3,000; Scotland, 2,700; Bavaria, Hanover and Switzerland, each, 2,000; Holland and Baden, each, 1,700; France, 1,300; Wales and Wurtemberg, each, 1,000; other countries, 4,000. Adding twenty-five per cent. increase, this foreign element now numbers 271,774. We have no doubt there are more than that number.

Many of these are excellent Christian people, who brought their household altars and public worship with them, when they came. A large number of others brought forms of godliness that have no power. A still larger number brought forms of ungodliness that *have power*; for those who have thus been coming to us, "200,000 strong," are not the flood-wood of the old world; the worn-out and worthless; the imbecile and nerveless; they are largely the younger men and women; adventurous, shrewd, enterprising, and none of them rich. Do they come asking what our moral, social, and spiritual habits and customs are? On the contrary, they bring their own customs with them. And there are scientists, communists, rationalists among them.

Our churches contribute annually to send the Gospel to "nominally Christian lands." And yet here are tens of thousands from some of the very countries to which we are sending our missionaries. To us, nothing is plainer than this—that *God has sent these people to our very doors for us to Christianize.* We must do it or they will make Europeans of us. Whole settlements of them have not a Protestant evangelical religious service among them. Twenty men ought to be set to work at once, to preach the Gospel to them. Shall it be done?—*Home Missionary.*

We are always glad to receive copies of associational minutes or reports presented at State anniversaries. They are placed on file, and often are invaluable for reference. The *Wisconsin Annual* is just at hand. Its arrangement is admirable, and its tabulated statements are most complete and well arranged. A colored map, showing the boundaries of associations, and indicating the locality of churches, is a welcome addition.

There are 11 associations, in which there are 188 churches; 25 of these are foreign (Danish, German and Welsh). During the year 510 additions by baptism, and 389 received by letter; by experience, 119; restoration, 22. Total, 1,049. Total membership, 12,262. There are 177 Sunday-schools, with 1,503 teachers, and 13,912 scholars. The State has a population of 1,236,000, and nine Baptists in every thousand.

From the Field.

"Waltzman, what of the Night?"

Since the organization of the American Baptist Home Mission Society in 1832, the Society has sustained, in the State of Michigan, 530 missionaries, at a cost of \$94,082.

The total contributions to its treasury from that State, designated and not designated, for the same time, were \$68,451.

THE AMERICAN MISSIONARY ASSOCIATION held its Annual Meeting in October. Its Report is just out, and the statistics for its home work are as follows:

Missionaries at the South, 69; among the Indians, 1. Teachers at the South, 150; among the Chinese, 17; among the Indians, 10. Churches at the South, 64; among the Indians, 1. Church members at the South, 4,189; among the Indians, 19. Total number of Sabbath-school scholars, 7,436 (at home and abroad). Schools at the South, 37; among the Chinese, 11; among the Indians, 6. Pupils at the South, 7,229; among the Chinese, 1,492; among the Indians, 245.

WISCONSIN.

Rev. E. S. Thomas writes:

"The prospects of this field, barren as it is, are brightening. I am not German nor can I speak the language, yet I find by earnest labor that the Germans can be influenced to come into our churches and strive to learn the language. We gathered six of them into the church at Westfield, most of them baptized in Germany. I shall baptize a few here soon; and we have indications in other parts of the field."

KANSAS.

Rev. J. V. Allison, Pawnee Rock, writes:

"The churches at Larned and at this place are both making steady progress. The church at the former place will now have preaching two Sabbaths per month, instead of one, as formerly. The increase of population in Barton County is wonderful. Carefully ascertained statistics are as follows: In 1870, 2; 1872, 240; 1875, 2,099; 1876, 5,640; 1878, 12,000. The increase in Pawnee County compares favorably."

MINNESOTA.

Minneapolis, Rev. A. B. Orgren, missionary to the Scandinavians:

"My work is a peculiar one. I have visited eleven churches, seven of which were pastorless. One has preaching once in six weeks. I have tried to awaken a greater interest in missions, both Home and Foreign. Before our conventional year closes I think we shall have succeeded in raising a sum equal to *seventy-five cents per member* for home work. Times are hard, however, crops inferior, prices poor."

INDIAN TERRITORY.

Miss Sarah H. Champney writes from Council House, Choctaw Nation:

"On Dec. 17th I opened school with three scholars, in a log house formerly used as a house of worship.

"The house is small, but has a coal stove, benches without backs for seats, and three desks for the use of larger scholars when writing. I have now twenty-one scholars; they are quite destitute and live far away; yet they come through the bitter cold. Two families have moved into two hovels near the school, that their children may get its advantages; their three boys come in their shirt-sleeves and shiver by the stove. On Sunday we have a Bible school and a prayer meeting after it. The attendance is affected by the extreme cold. Our neighbors prophesy a large school as soon as the weather grows warmer."

The following is from Rev. A. J. Holt:

We were out visiting the Indian camps yesterday. We would sing and pray in English, while we communicated by the sign language. At one Caddo hut we found only a woman and child present. I told her we wanted to have meeting with her, and I said I would go around to the neighboring camps and get as

many to come in as possible. The Indian woman agreeing to this, I left Mrs. Holt and sister Giffin and went in quest of hearers. But I was disappointed, for not one person could I find. I returned, and found that the ladies had taken the little Indian girl in hand. When we arrived, this child, of some five years, was shivering in the cold, without an article of clothing or covering on her; our little boy, Juddie, was soon divested of one of his garments, and it was put on the Indian girl, who looked grateful for the gift.

I mention this as only one among the hundreds of instances of absolute necessity. Very many kind brethren and sisters, at the last meeting of the General Association, promised to try and gather up cast-off clothing and raw material for the Indians. We have received nothing so far, and we have given away, in our poverty, about one hundred garments, either cast off by one of us, or else bought new and made for the suffering Indians.

We left an appointment at the hut, and the woman will doubtless spread the news, so we may have a good congregation. While I cannot preach in the language of the Indians, I can converse on all ordinary topics with them. The main body of the wild Indians are now killing buffalo about three days west, and my interpreter being with them, deprives me of the privilege of preaching publicly; meanwhile we are pushing the work on our church building, which we hope to complete by Christmas.

Eternity is but a span away, and we shall shortly leap the span, and then . . . May God help us to "work, for the night is coming."

Dec. 1st, 1878.

Women's Work.

WOMEN'S WORK IN HOME MISSIONS.

The following is from Miss E. F. Adams, missionary of the Society, supported by the Women's American Baptist Home Mission Society. It is written, not so much to illustrate the character of her labors, as the condition of those among whom she and her colleague, Miss M. Abercrombie, are laboring. It will be found very instructive as to the opportunity and the call for the kind of labor which these Christian women are performing. They are laboring in the homes of the Freedmen in and around Nashville, Tenn.

"Just beyond the college, across a wide common, are some little settlements which were originally refugee camps. The poor slaves, feeling that there was no security for them, followed our soldiers from the far South. Nearly two hundred families now occupy the neighborhood; and though, by hard labor and thrifty habits, a few are living with some degree of

decency, by far the larger number are in great poverty, and suffer much during the winter. The trouble seems to be that they do not know how to live. Many of the women were field hands, and have not the least idea how to keep a house. In many cases the support of the family devolves upon the mother, who has to work early and late to obtain bread and fuel. Some of the children are sent to school; but many have not sufficient clothing to protect them from the cold, and so sit around the little fire trying to keep warm. * * *

"We are having bitter weather. This morning at half-past eight the mercury stood but 2° above zero; before light it was 4° below. With this state of the atmosphere our day's walk and work do not look very inviting; but if we suffer, how much more those whom we visit. I think I can do no better than give you an outline of our work yesterday. Leaving the Institute in the morning, we walked perhaps half a mile, and stopped at a cluster of cabins on the main road. Ten miserable huts, built directly on the ground, and when not frozen the mud is several inches deep around the doors. On pleasant days we frequently see the pigs, chickens and children playing together, without the least trouble on questions of social equality; but yesterday the low doors were shut, and the children huddled around the little fire within.

"In the first hut we entered a little effort had been made toward cleanliness. The room was swept, the bed made, and though the woman's dress was dirty, it was not ragged, and one could get a little idea of its color. Four children, at our entering, vanished into the back room. They had had their faces washed, and were not barefoot, but their clothing was filthy. The mother is a Christian, but needs enlightening as to the efficacy of soap suds. Said her children had been to school some, and she meant to 'start 'em' again as soon as the weather is warmer.

"The next cabin we visited was one of the cleanest I have seen. The room was whitewashed, a white quilt covered the bed, and in front lay a strip of faded carpet; on the little table a few books were piled, and the old lady herself looked neat and clean. She and her niece live together. The young person is quick and intelligent, can read and write—and, better than all else, they both know our Saviour.

"Leaving this bright little spot, we penetrated a den occupied by a white family. Two women and a little girl were eating breakfast. An old stool served for a table, and they had but one plate among them. I think I never saw a person so wretchedly dirty as one of these women was. Her filthy garments hung in tatters; her face was bedaubed with grease and coal-dust, her hands indescribable. The cold wind whistled through great cracks, so that the little stove had scarcely any effect in warming; but this was better than the room where their sick father lay. Five years of want and suffering have reduced him to a mere skeleton. As I sat beside him I shivered with cold, even in my warm clothing. He and the bed were dirty beyond description. I read and prayed with him; he thanked me and begged me to come again.

"In another hut we found two little black children, all alone. One was barefoot. No light here, save what came through the door. * * *

"From the settlement we proceeded to the city,

about two miles from home, and a long, cold walk we found it. Black and white live together on the wretched street we canvassed. Our knock at a door was answered by a child's voice, saying, 'Come in.' Pushing back an old chair that held the door to, we entered a room lighted only by a small fire on the hearth. At first we could distinguish nothing but a little black boy before the fire. I asked, 'Are you alone?' He pointed to the bed, but I could see only a heap of rags. Going closer, I found a woman who could not speak aloud, and who said she had been sick since last May. Neither she nor the child had had any breakfast; so, going to a neighbor's, I obtained a plate of coarse food. On returning we found a woman, whose face seemed to tell us that she was held fast in the bondage of vice. We said a few words to her, and Miss A. sang, 'What a Friend we have in Jesus!'

"Our last call for the day was in another miserable room. The only furniture consisted of two old beds, some broken chairs and a wooden bench. The walls are the bare enclosing boards, and no two are so close but the wind enters between. In one corner is a pile of coal set by charity, and close beside it on the floor a small bag of meal. These are the home comforts of four women. One has been sick three months, but during her suffering the Lord Jesus has been revealed to her. She knows Him as her Saviour, and looks lovingly at the new Bible she cannot read, but keeps under the rags that make her pillow. I read to her of the 'mansions,' and her eyes shone as she said, 'That is my hope.' The old mother has been hurt by an express wagon, and for a time will be helpless. Oh how I longed to bathe the poor arm and put some clean, warm clothing on them both.

"I have said little concerning the spiritual condition of these people, though in this lies their greatest poverty. A very few seem to have the truth; but hundreds depend for salvation on nothing better than that some time in their lives they have had a wonderful dream or revelation. I feel every day my great need of wisdom to help them know Jesus as the only living way."

Contributions and Legacies.

FOR DECEMBER, 1878.

[Contributions and legacies not otherwise noted are for general purposes. Abbreviations **F. F.** and **C. E. F.** denote respectively **FREEDMEN'S FUND** and **CHURCH EDIFICE FUND.**]

CANADA, \$25 00.

F. F. Montreal, Rev. John Gordon, for Wayland Seminary..... \$25 00

MAINE, \$41 00.

Warren Church..... 9 00
F. F. Portland, Free Street Sunday-school, for Wayland Seminary..... 20 00
 " Warren Church, for Wayland Seminary..... 10 00
 " Sumner, D. Robinson, "..... 1 00
 " Paris, Hannah Chesley, "..... 1 00

NEW HAMPSHIRE, \$15 00.	
Franklin Falls Church.....	15 00
VERMONT, \$207 55.	
Perkinsville Church.....	11 25
Burlington, First Church.....	100 00
Georgia Centre, Mrs. F. P. Jones.....	2 00
Andover, an aged sister, now deceased.....	30
Charlotte Church.....	13 25
Vergennes Church.....	20 00
F. F. Perkinsville Church..... \$3 00	
for Ed. a girl in Shaw	
University.....	7 75
Ludlow, Sunday-school, for student at Richmond.....	50 00
MASSACHUSETTS, \$3,247 44.	
Haverhill, Coll., per Rev. J. N. Williams.....	3 60
Worcester, " " ".....	2 05
Lowell, " " ".....	1 60
Southbridge, " " ".....	4 20
South Sudbury, Dr. L. Goodenough.....	5 05
Foxboro' Church, a member.....	10 00
Legacy, per Trustees.....	35 00
Mansfield Church, Mon. Con.....	4 81
Wakefield, Mrs. B. B. Wiley.....	5 00
Sutton, First Church.....	3 00
Springfield, First Church.....	24 14
Medfield, Abigail L. Fiske.....	50
Newton Corners Church.....	62 31
Lowell, First Church.....	40 00
West Bedford, First Church, Lad. H. M. Soc.....	42 28
Weston Church.....	9 05
Lynn, J. H. Winston.....	1 00
Boston, Clarendon Street Church, a Friend.....	5 00
Belmont, a Friend.....	1 00
Charlestown, First Church, Primary Dept. Sun.-sch.....	7 89
Bunker Hill Church.....	63 00
LEGACY: Gloucester, Bequest in part, Mrs. Lydia G. Giles, per Cyrus Story, ad.....	1,400 00
F. F. Amesbury, Sunday-school, for Richmond Inst.....	38 00
Natick, a lady, for Nashville Institute.....	2 00
Newton Centre, Mrs. E. Train, ".....	5 00
Middleboro', Dr. Hathaway, ".....	5 00
Deacon Babcock, ".....	5 00
A lady, ".....	50
Beverly, Ladies' H. M. Society, ".....	10 00
John Rickett, ".....	40 00
Mrs. Ruth Wilson, ".....	15 00
Mrs. Rebecca Allen, ".....	5 00
Miss Lydia H. Baker, ".....	2 00
E. P. Sargent, ".....	25 00
Mrs. Joanna Pickett, ".....	5 00
D. E. Cross, ".....	12 00
Andover, Rev. H. R. Wilbur, ".....	10 00
Southbridge Church, ".....	6 25
Taunton, A. J. Barker & Son, ".....	50 00
P. P. Randall, ".....	1 00
Haverhill, James A. Hale, ".....	12 00
Miss Caroline Duncan, ".....	5 00
Mrs. Elen W. Ames, ".....	2 00
L. Whittier & daughter, ".....	10 00
Mrs. Annie R. Hale, ".....	250 00
Lowell, First Bap. Sunday-school, ".....	50 00
A lady, ".....	50 00
Wakefield, Mr. Edmands, ".....	5 00
F. Bancroft, ".....	1 00
A lady, ".....	50
Mrs. A. Perkins, ".....	1 00
Northboro', Mrs. Susan H. Gale, ".....	50 00
Taunton Church, ".....	59 09
Cambridge, B. O. Pierce, ".....	60 00
Brookline, Sunday-school, ".....	51 66
Boston, Miss Julia Adams, ".....	10 00
West Dedham, Sunday-School, ".....	20 00
Boston Highlands, Dudley St. Ch., ".....	100 00
Boston Woman's Baptist H. M. Society, desig.....	425 00
Lowell, First Church.....	30 00
Worcester, Pleasant Street Sunday-school, for Richmond Institute.....	12 50

Worcester, D. Shaw, for Richmond Institute.....	12 50
Boston, Sunday-school of First Church, desig.....	58 96
Woodville, "Willing Workers," desig.....	4 00

RHODE ISLAND, \$594 95.	
Providence, Central Church.....	273 16
Interest on Bequest of Rev. H. Jackson, per Trustees.....	30 00
East Providence Church.....	3 89
Narragansett Pier, Mrs. J. K. Brown.....	1 00
Newport, Central Church.....	175 00
F. F. Warren Church, for Benedict Institute.....	2 55
" Quidneset Church, ".....	5 50
" Natick Church, ".....	50
Centreville Church, ".....	16 10
F. F. Hopkinton Hill Church, ".....	2 25
" Providence, Miss Sarah R. Durfee, for Nashville Institute.....	85 00

CONNECTICUT, \$238 20.	
South Norwalk Church.....	38 07
Putnam, Coll., per Rev. J. N. Williams.....	6 30
Norwich, Central Church.....	100 00
Southington Church.....	7 71
Noank Church.....	16 64
Mystic River, Union Church.....	50 00
Brooklyn Church.....	4 48
Fair Haven, Grand Street Church.....	5 00
F. F. New Haven, Mrs. ———, for Benedict Institute.....	10 00

NEW YORK, \$2,962 08.	
New York, Miss Mary J. Rounds.....	2 00
Nathan Bishop.....	1,000 00
Fifth Avenue Church.....	500 00
Tabernacle Church.....	444 53
Sunday-school, for Indian Missions.....	50 00
Brooklyn, Marcy Avenue Church.....	200 00
Brookfield, Rev. T. A. Batson.....	3 00
Hannibal Church.....	12 00
Troy, Fifth Street Church, Rev. C. P. Sheldon, D.D., acc. debt.....	20 83
Harmony Church.....	6 75
Owego Church.....	50 00
Livonia Station Church.....	4 13
Galway Church.....	7 50
F. F. Rochester, Miss A. A. Jennings, for Wayland.....	50 00
" State Col. Soc., I. T. Smith, Treas., for Richmond.....	300 00
" Gilbertsville Church and Sunday-school, for Natchez Institute.....	25 35
" Ten Mile River Church, for Augusta Institute.....	1 00
" Sherman, Edwin Hooman, ".....	5 00
" Chautauqua, Friends, ".....	1 00
" Point Chautauqua, Cong. Church, ".....	19 44
" Sunday-school, ".....	4 22
" Jamestown, Mrs. J. H. Clarke, ".....	5 00
" Harmony Asso., ".....	24 00
" Scarsdale, cash, per B. J. Carpenter, for Richmond.....	17 00
LEGACY: Unadilla Forks, Bequest of Rev. D. Cutler, Mrs. E. N. Cutler, Ex.....	209 33

NEW JERSEY, \$61 39.	
Sandy Ridge Church, in part.....	5 95
Manahawkin Church.....	5 75
Bergen Church.....	12 85
Newark, South Church.....	36 84

PENNSYLVANIA, \$403 66.	
Philadelphia, Tabernacle Sunday-school, for Indian Missions.....	75 00
Frankford Avenue Church.....	25 16
Roxboro' Church.....	25 00
Chestnut Hill Church, bal.....	75
Eleventh Street Sunday-school.....	18 25
Lewisburg Church.....	37 81

Great Valley Church, in part.....	6 10
Brandywine, Ladies' Society.....	5 89
Conshohocken Church.....	12 10
Mars Hill Church.....	5 00
Mt. Moriah Church, bal.....	5 45
Peters Creek Church.....	6 60
Parker City Church, in part.....	5 28
Franklin Church (French Creek Asso.).....	33 75
Zion Church (Beaver Asso.).....	11 07
Altoona Sunday-school.....	6 00
Mehoopany Church.....	3 45
Pleasant Grove Church.....	18 00
Fork Ridge and Ebenezer Churches.....	3 00
LEGACY: Bequest of Miss Kezia Flanagan.....	100 00

DISTRICT OF COLUMBIA, \$304 97.

Washington, Calvary Church.....	63 77
F. F. Washington, Students Wayland Seminary.....	241 20

VIRGINIA, \$578 25.

F. F. Richmond, outside students.....	10 50
cash, per Rev. C. H. Corey.....	12 00
students, for board.....	125 00
rent, in part.....	48 00
Lynchburg, First Church, per J. E. Jones.....	6 50
Danville, First Church.....	7 75
Charlottesville, Delavan Church.....	5 45
Norfolk, Union Asso.....	10 00
Valley Asso.....	30 00
Cash.....	4 33
State Convention.....	50 00
Banister Asso.....	30 00
Richmond, J. E. Jones.....	5 97
outside students.....	14 75
sale of old iron.....	10 00
students, for board.....	139 00
rents for the month.....	22 00
Thomas J. Chick, for Endowment Fund for Richmond Institute.....	20 00
J. P. Robinson, ".....	4 00
J. P. Walker, ".....	4 00
Ellis Watts, ".....	10 00
M. L. Brown, ".....	5 00
J. Russell, ".....	4 00

NORTH CAROLINA, \$384 00.

F. F. Raleigh, Students Shaw University.....	384 00
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KENTUCKY, \$65 00.

F. F. General Asso. (Col'd).....	65 00
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TENNESSEE, \$638 25.

F. F. Nashville, Students.....	638 25
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GEORGIA, \$154 76.

F. F. Augusta, E. Dunbar, for Institute.....	1 50
" A. Dunbar, ".....	1 50
" C. H. Brighttharp, ".....	1 00
" S. A. McNeal, ".....	1 00
" J. H. Brigg, ".....	2 00
" Students, for rent, ".....	2 00
" Thankful Church, ".....	7 81
" Harmony Church, ".....	4 40
" Ebenezer Asso., ".....	15 00
" Walker Asso., ".....	18 55
" Shiloh Asso., ".....	75 00
Augusta, S. McNeal, Student.....	1 00
C. H. Wightman, Student.....	1 00
R. Williams, ".....	1 50
S. Pope, ".....	1 00
Rev. J. T. Robert, LL.D.....	2 50
S. Cook, for rent.....	12 00
L. Rice, ".....	6 00

MICHIGAN, \$177 03.

Alpena Church.....	21 00
State Convention.....	105 16
Saginaw City Church.....	38 02
Palo Church.....	12 35
Mead, Mrs. G. S. Hall, acc. debt.....	50

OHIO, \$1,275 94.

Wooster Church, in part.....	26 45
Seville Church, Joseph Robb.....	15 00
Columbia Church, in part.....	11 45
New Dover, Morgan Savage.....	26 00
Ripton, Lad. Ben. Soc., for Woman's Work.....	5 00
Seville Church.....	21 60
Colebrook Sunday-school.....	7 00
Cincinnati, Rev. S. W. Duncan, acc. debt.....	50
George R. Sage, ".....	50
R. I. Bonsall, ".....	50
Mansfield, Miss Elizzie Lehman, ".....	50
F. F. Cleveland, Coll. at Union Thanksgiving service.....	12 00
Rev. S. B. Page, D.D.....	12 50
Wyoming, Mrs. L. C. Bascom, for Augusta.....	1 00
Dayton, Miss Mattie Curtis.....	15 00
C. E. F. Lucas, Peter Switzer.....	120 94
Willoughby, Martin E. Gray.....	1,000 00

INDIANA, \$100 00.

Indianapolis, First Church.....	100 00
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ILLINOIS, \$160 80.

Englewood Church, in ad.....	1 25
Rockford Church.....	4 00
Belvidere, South Church, in part.....	13 87
Convention of Southern Ill.....	3 10
Belvidere, First Church, in part.....	5 58
Chicago, Fourth Church, per Rev. A. Briggs.....	20 00
F. F. Stillman Valley, Sunday-school, for Shaw University.....	13 00
LEGACY: Bequest of Mrs. Mary G. Hodge, per Rev. W. R. Webb, D.D.....	100 00

IOWA, \$30 47.

Malvern Church, in part.....	6 95
Glenwood Church, in part.....	5 52
J. V. Hinchman and wife.....	5 00
Keokuk Church, in addition.....	11 00
Manchester, Rev. L. M. Manning.....	2 00

NEBRASKA, \$244 08.

Sheridan Church.....	4 25
R. Skillen.....	5 00
Johnson Church.....	5 80
Glenrock, Highland Church.....	3 03
Nebraska City Church.....	28 00
Estina, First Swede Church.....	2 00
Ashland, Rev. J. N. Webb, D.D.....	25 00
Salem, Rev. B. F. Lawler.....	10 00
Weeping Water, per Rev. C. B. Carcy.....	10 00
Riverton Church.....	1 00
C. E. F. Ashland, Rev. J. N. Webb, D.D.....	150 00

KANSAS, \$41 18.

Emporia Church.....	23 59
Newton Church, Ladies, per Mrs. A. S. Merrifield.....	10 00
Blue Rapids Church.....	7 59

COLORADO, \$2 00.

Greeley Church.....	2 00
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INDIAN TERRITORY, \$32 90.

Tahlequah, per Rev. Daniel Rogers.....	2 90
Rev. Daniel Rogers.....	30 00

CALIFORNIA, \$8 50.

Los Angeles Asso.....	2 50
Red Bluff Church.....	5 00
Sunday-school.....	1 00

OREGON, \$2 50.

Gervais, French Prairie Church.....	2 50
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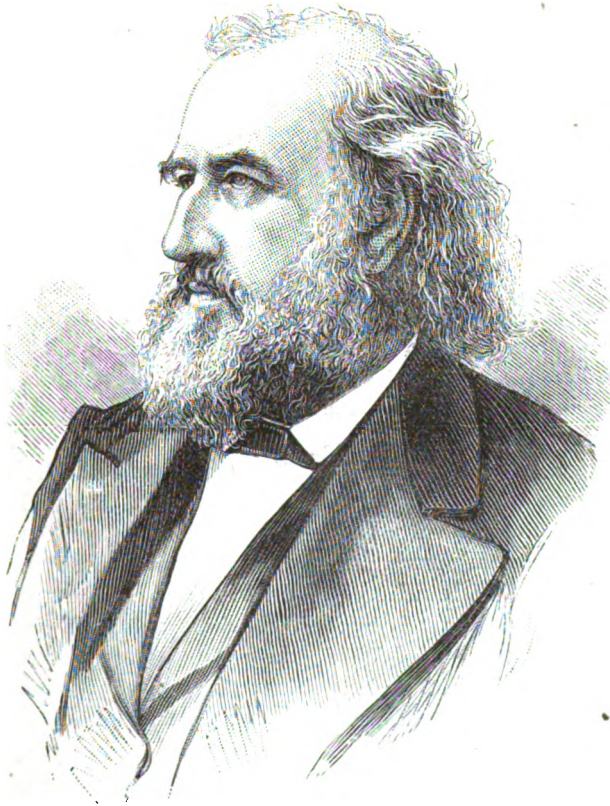
Total.....\$11,996 90

THE BAPTIST HOME MISSION MONTHLY.

VOL. 1.

MARCH, 1879.

No. 9.



THE REV. JOHN DOWLING, D.D.

In our desire to commemorate in these pages, as opportunity may offer, the lives of friends of Home Missions who have served the Society in prominent relations, we have availed ourselves of the following sketch of the life of the Rev. John Dowling, D.D., from the Memorial Discourse delivered by the Rev. William R. Williams, D.D., before the Baptist Ministers' Confer-

ence of New York. Dr. Dowling was for several years a member of the Executive Committee of the Society, and always its friend. We shall not mar the record of Dr. Williams by the erasure of a line, and only regret that our limits do not permit us to make larger extracts in illustration of Dr. Dowling's character and ministry.

Many have been delighted with a work of recent biography, the "Memorials of a Quiet Life," which presents, so winningly, the character and home of the Hares of Hurstmonceaux. Now, but six miles from that old and stately home, at present ruinous, Hurstmonceaux Castle, the old residence of the Hares, and in whose vicinity, too, John Sterling resided when engaged in pastoral work, lies the village of Pevensey, on the southern coast of England, though now but a shrunken and petty hamlet—the recession of the sea from that part of the British shore having destroyed its old character as a seaport. It has from past centuries, however, a history of much significance; for, when yet a port, there landed the hosts of William the Conqueror, the Norman who overthrew Saxon power. In this village our departed friend was born the 12th of May, A. D. 1807. Near it are the ruins of Pevensey Castle, some of the bricks entering into the structure of which witness to a time far earlier than that of the Norman Conquest, being Roman in fashion, and having probably formed part of an earlier Roman work. Indeed, some antiquarians identify the spot with one of the Roman posts, on that great system of roads and forts which those great masters of war left on British soil, from times when apostles were yet living. This castle, after belonging to one of William the Norman's own family, became in a later age the property of the John of Gaunt who plays so peculiar a part in the history of Wycliffe, at first the patron of the great Reformer, but afterwards deserting and failing him. When a mere child, Dowling delighted himself much in the ruins of this old Pevensey Castle, which gathers around itself the memories of so many centuries, and of such commingling influences of varied barbarism and civilization. In his infantile way, he would picture anew the old past as it had

hovered there; and it may well have been that thus, most unconsciously, and at the earliest age, he acquired his taste for historical and antiquarian research. His parents were nominally members of the English Established Church, and he had himself, in infancy, received its rite of baptism, held by too many to be the equivalent and pledge of regeneration. When he was but a child of seven years, however, his mother, by the preaching of a dissenting minister, was led to other views of the Gospel, and having been hopefully converted, became the member of a Baptist church.

Soon after the family removed to London and the pious mother placed her son in the Sabbath-school connected with the Eagle Street Church, of London, which had Joseph Ivimey for its pastor—the author, after Crosby, of a later and fuller history of our denomination, and which fills four octavo volumes. The appeals of the Sabbath-school and of the devout mother produced great seriousness; but it was not until he had reached his sixteenth year that he obtained for himself a hope in Christ. He owed it, in part, to the influence of an old work of Wilcox: "Honey from the Rock, Christ." In his seventeenth year he was baptized by Ivimey. We believe it is with justice that the influence of his association with Ivimey has been regarded as shaping greatly his after character and studies. From his eighteenth year he was for eight years an educator, first as tutor in the schools conducted by others, but finally as principal in an institution of his own; and during this later term of his activity as an educator he issued three school-books. As occasionally preaching in neighborhood meetings, and as teacher or superintendent in Sunday-schools he was manifesting a zeal which sought the religious as well as the secular instruction of his fellow-

men. The Universities of England were, at that time, barred against the admission of those who, as Dissenters, could not accept the Articles of the Church by law established and endowed; and his own efforts and sacrifices must supply to the young and isolated student the lack of these advantages. When but twenty-two, he married a lady, fellow-member in the Church of Ivimey, and a teacher also in its Sabbath-school, Miss Cornelia Langridge.

After having conducted for three years a school of his own, yearning for the institutions and privileges of this country, and desirous, also, in all probability, to devote himself more exclusively to the ministry of Christ's Gospel, he emigrated to the United States. This was in the year 1832. He brought with himself and his wife, their two infant children, and they reached the port of New York. The Asiatic Cholera had been largely prevalent in Great Britain; he found it also on its mission of desolation in our own land, and smiting down its numerous victims in our own city, in August, the month of his arrival hither. Seeking in the strange land some post that promised usefulness as a preacher, he heard of such probable opening on the upper line of the Hudson River, and by the advice of city pastors he went to visit and explore the region where his household might find a new home, and himself a field to be tilled as the servant of Christ's Church and Word. It seemed highly favorable, that his wife and babes were to be welcomed, for the time of his absence from the city, in an English family who had themselves belonged to the same London Church of Ivimey, and who were inhabiting a quarter of our city which the cholera (then regarded as limiting itself to certain localities) had not yet reached in its ravages. In a time when the telegram had not yet been devised with its quick transmission of intelligence,

and when travel from one part of the Hudson River to another was not prompt, frequent and easy, as it now has become, it was sad and startling for him to receive a letter with a black seal, and not in the handwriting of the beloved wife of his youth, but directed by the hand of a stranger. On his unclosing the missive, the words were those indeed of a stranger, but of a Christian brother, who knew well "the heart of a stranger," and told, with all tenderness and overflowing sympathy, his bitter tidings—for it was the late venerable and kindly Archibald Maclay, who had become thus his correspondent—and full indeed of gloom was its tenor. The wife of his youth had been stricken down into rapid death by the pestilence. Where were their children, thus early in a strange land left motherless?

On returning to our city with all possible haste, it was to learn that this was not the whole of his vast and sore sorrow. The coffin of a little child was laid on that of its mother. Thus suddenly and terribly bereaved, and amid strangers, the heart of one who knew not God might well have been turned to suicide, as the sole hiding-place of despair. But, though his way was thus darkened, he knew in whom he had trusted; and bowing to the stroke as God's doing, he went forth to his work from this disastrous school of adversity, as under the shadow of a great calamity, but, by its very presence, commended to the sympathy of the Christians whom he met. In Catskill he received ordination in the November of that year. A small house of worship could not contain the crowds that soon gathered to hear. He was called to a larger field and a sanctuary more roomy, in Newport, Rhode Island; but he accepted it, only because, leaving his younger brother, also in the ministry, the Rev. Thomas Dowling, as his successor in the Catskill pulpit. From Newport he was summoned to a charge in Providence. In New

York city he preached for a time to the church meeting in Masonic Hall. In 1844 he was called to the Berean Church, and served them several years. He was thereafter a preacher in a church on Broadway occupying an edifice called the Hope Chapel. Its congregation afterwards removed and became the Calvary Baptist Church in Twenty-third Street. He was next in Philadelphia, in the Sansom Street Church, in 1852. But in 1856 he came again to his old church, the Berean, whom he served in the second of his pastorates there, the term of the two being, together, twelve years. The Second Church in Newark, New Jersey, was in a divided state, and he accepted their call only in the hopes of serving to heal and efface the division. Having accomplished this, he received from the South Baptist Church of this city an invitation to serve them. He declined accepting the full pastorate, from a regard to his own age and infirmity; though the duty without the full title was virtually discharged for a year. Thereafter, declining to assume a full charge, he preached to the Berean people as supplying their pulpit, as he did also elsewhere. He had thus been some forty-six years in the ministry fully; though preaching as a licentiate years before in England. And his ministry had been in his native England, in New York, Rhode Island, Pennsylvania and New Jersey; altogether, including his appearance in the pulpit before and after his ordination, a full half century devoted unweariedly and unblameably to the declaring of Christ's word.

FREEDMEN'S FUND.

BY JOHN STANFORD HOLME, D.D.

No. 3.

The action of the Board, establishing a Freedmen's Fund, was heartily responded to by New England; and it must be here ac-

knowledged that it is to the prompt, far-seeing, warm-hearted and self-sacrificing action of our brethren of the extreme North that the Board are especially indebted for encouragement and support in their earlier efforts for the Freedmen.

The Boston Associations, both North and South, appointed Committees of Conference, and at a meeting at which four of the New England States were represented, held in Boston, October 26th, 1863, the following preamble and resolutions were adopted:

"Whereas, in the providence of God, the days have come wherein the bondmen of the South are becoming Freedmen by hundreds of thousands, by which new and vast responsibilities are thrown upon us of the North—responsibilities which cannot be fully met by sending ordained missionaries alone, since these Freedmen must be instructed, as well as preached to; therefore,

"Resolved, 1. That we heartily approve of the recent important action of the Board of the American Baptist Home Mission Society, in establishing a "Freedmen's Fund" wherewith to support assistant missionaries, both male and female, whose work shall be to instruct, elevate and Christianize this long-oppressed and neglected people.

"Resolved, 2. That we recommend to all the Baptist churches and congregations in New England that they respond to this action of the Home Mission Board by earnest co-operation, large contributions and fervent prayers.

"Resolved, 3. That we recommend the appointment, by the State Convention of each of the New England States, of a committee of seven, to be called the *Freedmen's Committee*, and that these several committees, acting jointly, shall constitute a *New England Freedmen's Aid Commission*, with power of organization in such form as it deems fitting; whose

business it shall be to examine applicants, and to recommend for appointment such as they shall deem qualified for the service; to advise and co-operate with the *Home Mission Board* in the work of raising the necessary funds, and in every way, according to their best judgment and ability, to help forward the work.

Resolved, 4. That such committees be now appointed by this meeting, to serve until the next meeting of the *State Convention* in each of the *New England States*."

The Freedmen's Fund, thus established and endorsed, met with great favor throughout the country, and considerable sums were immediately contributed to it. But it was some time before all the streams of benevolence flowing south from the Baptists of the North were gathered into this channel. The "New England Freedmen's Aid Commission" did a good work as an auxiliary to the Home Mission Society. But it is to be greatly regretted that many efforts and much money of well-intentioned Baptists were at this time well nigh wasted.

Not was the work of the Society without embarrassments from other causes. Interest in the condition of the Freedmen was felt by other bodies of professed Christians. All who chose to enter upon the work of instruction and evangelization of the Freedmen enjoyed alike the protection and support of the Government. But this occasioned a friction which was greatly to be regretted. In many localities seven-tenths of the Freedmen were Baptists. And when not only Methodist, Presbyterian and Congregationalist, but Unitarian and Universalist teachers and missionaries, were poured in upon these children of Nature, their efforts to benefit, though well-intentioned, were calculated to distract their faith, to break up their churches, and to exert an unfavorable influence on their moral advancement.

Among the first attempts by the Baptist Home Mission Society worthy of notice, to gather the Freedmen into schools, was that made at Memphis in the earlier months of 1864. These schools, at their commencement, aimed to impart instruction in the elementary branches of education only. Yet the assistant missionaries acted in the double capacity of teacher and preacher, and while they taught them in reading, writing and arithmetic, they strove to lead their scholars to Christ, and to develop Christian character.

The Society met, at its annual meeting in Philadelphia, in May, 1864, under circumstances of great interest. It was the largest, and in many respects the most important meeting the Society had ever held. The work among the Freedmen was that around which the interest especially centred. This work, just entered upon at its last anniversary, now assumed gigantic proportions. The Baptists throughout the whole country were awakening to their responsibilities. The United States Government had placed the Baptist meeting houses within the military lines, which had been deserted by their former occupants, in the hands of the Society, requesting that these houses should be occupied by loyal ministers. The Society had accepted the trust, and had appointed Rev. J. W. Parker, D. D., of Boston, to the general superintendency of this work.

On taking the chair at this anniversary, President Martin B. Anderson, LL. D., said:

"We are in the throes of a social revolution deeper in its sources, more far-reaching and tremendous in its prospective results, than any which has ever marked the history of man. We are elevating to liberty and manhood a race who, though lying at the base of the social edifice, have made their mark for good and evil on our entire national life.

"With the gift of freedom, we must teach

them its duties and responsibilities. We must train their mind, guide their natural religious fervor, and baptize them with the spirit of Christ."

These stirring words of the President expressed the sentiments of the meeting, and prompted the Society to pass a vote authorizing the Board to graduate its appropriations for the coming year on the scale of \$150,000, which was more than double that of the last year.

The contributions to the Freedmen's Fund reported the previous year was \$118.40. This year it was \$4,978.66. But the necessities of the Fund had increased a hundred fold.

The missionaries and assistants of the Society, fifteen in all, had labored during the year in Virginia, North Carolina, South Carolina, Florida, Louisiana, Mississippi and Tennessee. They reported an aggregate of 256 weeks of labor, 259 baptized, and \$579 contributed to benevolent objects.

The United States Government had already afforded some aid to the Society in its work among the Freedmen, as the nation's wards, and the following resolution was passed, and, among others heartily sustaining the Government, was sent to President Lincoln by Rev. George B. Ide, D.D., of Massachusetts, Senator Doolittle, of Wisconsin, and a hundred other members of the Society.

Resolved, 5. That we rejoice in the interest and co-operation manifested by the national authorities in the establishment of schools, and the reconstruction of Christian institutions, throughout the recovered portions of the Southern land, as an evidence of their practical recognition of the Gospel as the only sure basis and the best safeguard of public peace and prosperity; and that we hereby offer them our most cordial thanks for the facilities afforded to our own, as well as to kindred organi-

zations, in the prosecution of this momentous work.

HOW TO HELP.

[We take the following from the *Home Missionary*, the organ of the American Home Missionary Society. This Society is sustained by the Congregationalists, and is the chief instrument by which that powerful body of Christians has done its work of evangelization in the West. Some of the suggestions of the article have a wider application.—ED.]

Before another generation shall have passed off the stage, nearly or quite *one hundred millions* of people will, in all probability, dwell within our national borders. The rolling tide of immigration to the new States and Territories this year is almost beyond belief. Sober-minded men estimate the increase of population in Texas at 400,000; in Nebraska at 69 per cent., and in other sections in proportion. The rapidity with which cities, villages, and settlements are multiplying is amazing and unprecedented, not only in our own history, but in that of the world; and it is painful to know that for a considerable portion of the past year, our American Home Missionary Society has not only not been able to meet the claims of its one thousand devoted missionaries already in the field, but has been prevented from making any considerable advance towards supplying the pressing wants of these new settlements.

Cannot something be done, then, to lessen still more our expenditures at home, and to augment the resources of the National Society for its great work? We suggest four things:

1. That some plan be adopted by which the stronger churches in each county or association shall supply the means of grace for those that are very weak, without the expenditure of missionary funds. Could not these strong churches combine for this purpose, and each consent to give up its pastor to visit and

preach in the missionary fields several times a year, and in the intervals between such preaching services detail some of their able and devoted laymen to conduct public services for exhortation, conference, and prayer?

2. That some churches, now aided from the Home Missionary treasury, by an earnest effort endeavor to rise to self-support, and thus relieve the pecuniary pressure?

3. That other churches, for whom that is not practicable at present, should, by adopting more efficient measures for raising funds, materially lessen the amount of aid applied for?

And 4. That all our contributing churches endeavor to increase, during the coming year, their gifts to the treasury?

In some or all of these ways we may surely do something to help remove the great incubus of debt that now rests upon the Society, and help it to keep step in its movements with the vast procession of human beings that is marching on to take possession of the immense unoccupied regions of the interior of our continent. How grand the opportunity now afforded to American Christians to show their zeal for God, by promptly planting gospel institutions wherever new settlements are made, and permeating them with influences that shall result in their thorough evangelization.

And there is no more important work at this moment pressing upon the American churches than this demand. True, we must not neglect the wants of the heathen and the unevangelized of other countries, for they too have strong claims upon us, but whatever we do or leave undone, we *must* make of this a thoroughly Christian land, with all its resources consecrated to Christ. And this we must do not only for its own sake and the sake of the future teeming millions that are to inhabit it, but for the sake of the world.—*Address of Rev. T. C. Holbrook, D.D.*

THE SOCIETY QUESTION IN WASHINGTON.

Mr. Bruce is the respectable colored senator from Mississippi, and Mrs. Bruce is the Cleveland lady whom a few months ago he made his bride. The *Baltimore American* tells so well the story of Mr. Bruce's way of dealing with the social question, and of Mrs. Bruce's capture of her position, that we think the narrative worth preserving as a waymark in the history of the colored people:

“Ever since the colored senator from Mississippi, Mr. Bruce, brought his bride to the capital, Washington society has directed a curious gaze upon Mrs. Senator Bruce, and wondered what part she would take in the social life here. Two months have passed, however, and there is not a ripple upon the social current. The apprehensions of well-meaning persons have disappeared, and yet Mrs. Bruce has been received as a member of Washington society, and her bearing emphatically approved thereby. This result has been largely brought about by the level-headedness of the colored senator himself. Speaking incidentally of the matter, he showed how easily was his life made clear of social entanglements. Said he: ‘The social question has never been a matter of concern to me since I was elected to the Senate. When I came here I made up my mind to let the society question adjust itself without any of my intervention. I have never attempted to force my way into society, and in letting things take their natural course I have never had a particle of trouble. I believe that it is only the one who seeks trouble from the “color line” that finds it; and dismissing all ideas on the race question from my mind, I find my social life passes smoothly and pleasantly.’ The senator's good sense in the matter having long been known by his colleagues, even when he was a bachelor, his card basket was filled with as many cards of invitation, possibly, as any distinguished person here. When Mrs. Bruce took up her residence here, the first person to pay her social respects to the bride was the wife of the President. She was so much pleased with Mrs. Bruce's ladylike bearing that she repeated her visit, and then soon followed nearly all of the senators' and a large number of the members' wives. Of course the Cabinet ladies were not behindhand in their respects, and, as is the custom here, after the wife of the Secretary of State had, by calling formally, inducted Mrs. Bruce into Washington society, visits became general—so much so, in fact, that time was not allowed of their being repaid. Her beauty and accomplishments are both praised, and even those who went to see her more to gratify a love of curiosity than anything else, accord her a full meed of praise. Mrs. Bruce, before her marriage, was Miss Josephine Wilson, daughter of Dr. Wilson, a wealthy resident of Cleveland, Ohio. She graduated with high honors at the Cleveland High School, and speaks French and German fluently.”

Editorial.

- ☞ *The Rooms of the American Baptist Home Mission Society are at No. 28 Astor House Offices, entrance on Barclay Street, New York.*
- ☞ *All communications for the American Baptist Home Mission Society should be addressed to Rev. S. S. Cutting, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.*
- ☞ *In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.*
- ☞ *The subscription price of the Baptist Home Mission Monthly is fifty cents per year, payable in advance.*
- ☞ *Except as specimen copies to promote circulation, the Monthly is not intended to be circulated gratuitously. The postage of gratuitous copies is at transient rates, and cannot therefore be supported, while to subscribers the Monthly goes at three cents per pound, paid by the Society. Therefore subscribe.*

OUR WORK IN THE WEST.

We call the attention of our readers to the following resolutions passed by the Executive Board at their meeting, February 10. They are their own sufficient explanation. If we fail of \$50,000 received into our treasury in the months of February and March, we shall report at the annual meeting a debt increased. It is impossible under such circumstances to enter upon new work, urgent as are the motives to do so. Will the friends of the Society grant us immediately the relief we need, and give us the power to meet the new emergencies which are arising?

RESOLUTIONS.

Resolved, That this Board, in its present inability to extend aid to churches in such important places as Walla Walla in Oregon, Boulder, Trinidad and Leadville in Colorado, and Cheyenne in Wyoming Territory, and to follow into Nebraska and Kansas with adequate religious teaching the great tide of immigration flowing into those States, feels deeply the failure of the Baptist churches to perform their proper part in the great work of evangelization which led to

the founding of this Society, and earnestly beseeches pastors, churches and individual friends of Home Missions to augment their contributions for the removal of the debt of the Society, and for placing it in condition to respond to the important calls here enumerated.

Resolved, That the churches in new regions calling for help, which it is not in the power of this Board to grant, are hereby assured of our deep sympathy, and of the pain with which their requests are denied, and that we shall listen to their relief so soon as this shall be rendered possible by the greater liberality of the churches from which our funds are derived."

SOME OF THE CONSEQUENCES OF DELAY.

The present inability of the Society to carry the Gospel into the new States and Territories in ratio with the rise of towns and the increase of population, suggests the consideration of the consequences of delay. The consequences to which we propose to refer are not theoretical, or calculated as merely liable to occur; they are consequences which are, unhappily, too well demonstrated as real and practical to be permitted to lose their force as admonitions. The people who migrate into new regions are composed variously. Those who come together to build a town, and the farmers who surround them and make that town a centre, will be from many States, of many faiths, and with varying degrees of pecuniary means, social consideration and power of influence. All of them who are religious people would like to have churches of their own several kinds, and it will sometimes happen that this desire will lead to an undue multiplication of churches. Sometimes one denomination will, by its numbers and its means, take the lead, and sometimes another. Sometimes a conglomerate church will absorb many kinds. These all constitute practical difficulties, which should be met in every case so as to lose least of religious power and influence in the rising community. Our present object is not, however, to consider how these difficulties are to

be made least harmful, but to indicate the consequences to our own denomination of coming late to their work in such communities. We suppose the case of a community in which there is good reason for attempting the establishment of a Baptist church. There is material of the varied character usually found in new towns. They have numbers sufficient, and some means. The town is growing rapidly, and their numbers and their means are likely to have increase. They ought to make a beginning, and would make a beginning, if at start they could have a reasonable amount of aid from the Home Mission Society. But this aid they cannot have, for the reason that the Society is without funds, and their organization is postponed. Now, it is certain that these Baptists, if they are religious people, and in proportion as they are religious, will lend their aid to others who more wisely make a prompt beginning. Some of them will become worshipers with one denomination and some with another. They will go to the prayer-meetings, they will unite with the Sunday-schools, they will aid in building the houses of worship. Themselves and their children will have become part and parcel of the social developments which spring from religious intimacies. Children will be converted, and will need and will hunger for immediate church connections, and they will join these churches with the reluctant approval of their parents. And now, when at length a larger community makes a Baptist movement a necessity, and the scattered ones are summoned to their old banner, they do not come. Their own sympathies are now following their children. They may hang between the church of their conversion and membership, and the church of their adoption and of their religious work in the community, but they are lost to the vigorous and earnest co-opera-

tion of an earlier movement, and the church which, to all human seeming, might at the start have been reared to strength by a rapid process, now lingers in feebleness through successive years, and is supported at much larger foreign cost than would have been required at an earlier day. This is not conjecture; this is history. It is a thing which happens sometimes to others than Baptists, but it is with the interests of Baptists that we are concerned, and the teaching to us is to do our work wisely and well when we can do it to the best advantage.

— We have, by inadvertence, omitted to acknowledge our obligations to REV. EDWARD BRIGHT, D.D., for the engravings of Hon. Heman Lincoln and Dr. S. H. Cone, with which we have been able to gratify our readers.

From the Field.

“Watchman, what of the Night?”

HOME MISSIONS IN THE WEST.

In view of the present depressed condition of our finances, it was deemed necessary, at the January meeting of the Board, to abolish the District Secretaryship of Nebraska, and to attach that State to the extensive domain over which the labors of Dr. Haigh are extended. Dr. Webb, whose duties have been, to a large extent, those of General Missionary, has labored indefatigably in that State for nine years, and has shown his interest in Nebraska by liberal personal contributions, as well as by hard work. In retiring, he has addressed to the Corresponding Secretary, in behalf of Home Missions in the West, an appeal which it will do our readers good to consider. We are not accustomed to discuss the question of comparative claims which Dr. Webb raises. Dr. Webb argues that question from the point of view of a man who sees and feels the necessities of the field around him.

Whether, however, he is right or wrong about comparative claims, his facts and arguments make an appeal for the West which ought to be heard.

The proposition which his letter maintains, is “that

the well-being of our nation and the salvation of the world depend, under God, more largely on the successful prosecution of our Western Missions than all others." He says:

"The following are some of my reasons for my position:

1st. Our Home Mission work in the West is to provide for the spiritual wants of our own people—the members of our own families. Our people here are largely Eastern people, with the aspirations and vices and general activity of this class, and without the safeguards thrown around them in the East, and plied with temptations and allurements far greater than exist there to draw them from God and virtue, and into all manner of evil. Sunday-schools, churches and a faithful ministry there were thought necessary to bring them to God and restrain them from evil, and the Christian who would not provide or aid in providing them would be regarded as worse than an infidel. Here we have far greater need for those means for the promotion of virtue and piety. If enjoyed they must be furnished by our Home Mission Societies.

2d. Our Home Mission work in the West is to bring under the influence of a pure Gospel our foreign population, now in the West by hundreds of thousands and soon will be here by millions. In the nations from which they came they have no Gospel, or a corrupted Gospel. They are here with all the vices, heterodoxy and infidelity this religion fostered or encouraged. Because of the defects in the religious systems in their native countries, we have felt it our duty to send them the Gospel and keep missionaries among their people. Here they can be more easily reached and influenced, and at far less expense. If not brought under the influence of the Gospel, our people will be brought under the influence of their corrupt views and practices, and they will not only not be saved themselves, but bring our people on to a common level with themselves here and to the world of despair with them hereafter. Only our Home Mission Societies will or can give them this Gospel. Amen.

3d. To develop, shape and control the morals and the wealth of the West for the benefit of the world. Men are here to recover or to make fortunes. They came here without or with small means, as a general thing. At first the many have a struggle to live. They are forced to incessant labor, and some feel that they are justified in resorting to any device to secure the necessaries of life. Correct morals, religion, and God, even, are largely lost sight of. Many who have professed godliness lose sight of the claims of religion and turn back to the world as though of the world. Their light is darkness, and with many that darkness is terrible.

The moral sense of communities without the Gospel is not sufficient to correct these evils. While the provisions for intellectual culture by means of schools in the West are all that can reasonably be desired, these will never do this work for the West. They have not done it elsewhere. They cannot do it here. They must and will increase the power of men, but will furnish no guaranty that it will be used for good. The Gospel alone can do this.

It is not enough that men are brought to Christ. Our Home Mission work is not done till our people are brought to observe all things the Saviour requires; to live for God; to consecrate their means to His service. This is no less required than to bring men to accept of Christ, and wherever I have felt it my duty to preach the Gospel I felt it equally binding on me to teach this requirement, and since in the West have claimed that our Home Mission Society had no means to bestow on churches that could not be brought to live for God in giving the Gospel to others.

The West, at no distant day will have the population and the wealth and the control of the American nation. The physical resources of Minnesota, as set forth by Brother Woods and published in the MONTHLY, are not overestimated; and yet Minnesota is but a medium State. Nebraska is far before her in her resources. Nor can we regard Joseph Cook's views of her future population as altogether visionary.

Now, how shall this wealth and this influence be employed? Shall they be for good or for evil? To bless or to curse the world? If for evil, it will be world-wide in its influence. If for good, its influence will be equally wide. It will give character to these United States, and will largely decide when the world shall be Christ's.

Home Mission work in the West must, under God, decide the question; must say whether this nation shall continue to be a Christian nation, and when the world shall be Christ's. Means must be furnished to give the Gospel to the world. The Red Men will not furnish them, nor will the Freedmen, neither will Luther's adherents, nor the converts from heathenism for ages to come furnish them. They must come from the dominant race, and largely from the American nation. And it is for Home Mission Societies to say whether they shall be forthcoming.

There is no time to be lost. The forces are now gathering, and while we are delaying the enemy of religion is augmenting his forces. The battle is to be fought, and soon too, on these Western prairies, between truth and error—light and darkness—the battle that will decide the destiny of this nation and the world.

With these views and for these reasons, I have claimed that our Home Mission work in the West was the most important of all mission work, and from these causes I have given what of wisdom and experience I have acquired for half a century, and my means, without regard to personal considerations, to Home Mission work in the West for the last nine years. I have not performed this work as a task, but as the richest and most exalted privilege of life. I have only to regret that I have not had ability to do more. That I have made mistakes is probable. They have been errors of the head whenever made, and not of the heart. I have labored as in the fear of God I have thought our interests required, and now retire with the feeling that I have done to further this work what I could.

May God, my brother, help you and our Board in their labors to advance this work, and furnish the necessary means to save us from ruin, and cause us to triumph over all opposing influences.

Yours very truly,
J. N. WEBB.

KANSAS.

The following letter, written by the Rev. J. A. Trenchard, was a reply to inquiries as to the ability of the church in Erie, Kansas, to meet its obligations to our Church Edifice Fund. It is published here as an illustration of the unforeseen calamities in a new country, which sometimes overwhelm all calculations. It is certainly a distressing exhibit. Tornadoes, however, visit old States as well, as witness the late tornado in Connecticut. Kansas is a great State, with a great destiny.

When the Erie Baptist Church borrowed the \$300 of your Board, it was in good condition and with bright prospects. A few months after they borrowed that money, a fearful tornado swept over the country, and gave the members of that church their first great backset. Deacon E. F. Williams' house was entirely demolished, himself buried in the débris, and so badly injured in his person that he was confined to his house for months. From these bodily injuries he has never fully recovered. His fences and crops were destroyed, and, having a large family of small children, it was indeed a sad time for him.

He borrowed money to rebuild his house, and mortgaged his farm. Last year that farm was sold under foreclosure.

The tornado visited my place. I had a new house that cost me \$2,700, which was partly demolished, and the balance so wrecked that it was like building anew to repair it. A large barn, that cost \$1,000, was entirely destroyed. Fences and crops were greatly damaged. I borrowed \$1,000 to repair so that I could live at all. I mortgaged my farm to secure the debt. Other members of our church suffered more or less. From this great calamity we expected to recover; but two years of "chinch bugs" and drought set in. The crops were ruined. The third year the grasshopper raid forced me to borrow another \$1,000—\$2,000 on 440 acres of land. The land does not rent for enough to pay interest and taxes. I cannot sell it for enough to pay the mortgage. These are sample cases of what the church has suffered. The community is bankrupt, property is bankrupt, the church is bankrupt. Farms will not bring in cash one-half what the buildings cost. The church building, that cost \$1,500, would not bring \$100. In fact, I do not think it would bring anything. A large number of the houses in this town have been sold for less than half what the lumber cost, and have been moved out on farms in the country. There is hardly a farm within ten miles of Erie that is not mortgaged for more than it will bring. Yet it is naturally a fine country, and must emerge some day from its low estate, but not in the hands of its present occupants.

I have mentioned these two cases as illustrations. We have hoped for the best, and that times would improve, but we have no hope left.

MISSOURI.

Rev. V. T. Settle writes from Fredricktown:

"Have just closed an interesting meeting at Iron-

ton. Twelve professed faith in Christ, and that number has been added to the church, which now numbers thirty-five."

WISCONSIN.

Rev. W. J. Kermott writes from Mount Ida:

"I baptized ten on last Sunday, making twenty-six received in all; others are coming. Among these are some of the best class of citizens in town. I baptized four of this class to-day, whose average age is fifty-eight years. The average age of all who have been received is about thirty-eight years."

IOWA.

Rev. J. F. Childs writes:

"The little church at Stewart is greatly encouraged at the financial outcome of the year; and the few accessions they have had are excellent ones. I think there are 'more to follow.' But it is a hard field. 'The church fears and trembles, lest the Society may not feel able to send me another year. I fear it would peril all that has been secured.' 'It is a clear case of absolute necessity that the church have help.'"

CALIFORNIA.

Rev. Geo. R. Reed writes from Alameda:

"It gives me pleasure to state that we have nearly finished a very neat and convenient chapel. Having secured subscriptions amounting to more than \$1,200, we concluded to build, although we could not do so without a debt of some \$1,500. Our chapel is 32x40 feet, and will seat 175 persons. It is finished to the peak of the roof and makes a very attractive room. Back of the pulpit is a room 12x32 for smaller meetings. We also have a parsonage attached. The property is valued at about \$3,000. It is well situated, and there are indications of our having a largely increased congregation and Sabbath-school as soon as we are settled. There is much to encourage us in our field of labor. It is rapidly growing and the growth is permanent. We shall no doubt have a large city within a few years. Our present work is to hold the interest for the future. A number are contemplating uniting with us soon."

DAKOTA TERRITORY.

Rev. J. P. Coffman, Yankton, writes:

"The quarter just closed has been one of anxiety and discouragement. The financial pressure is great, even beyond all expectation. The work on our house has been stopped by the extreme cold. The building is enclosed. We find it difficult to collect money. The wheat crop—the staple of the Territory—brings next to nothing. All branches of trade and industry are feeling the effects. We want to dedicate our house in early spring, but we need \$300 to enable us to see daylight. Is there no one to help us?"

INDIAN TERRITORY.

Rev. Daniel Rogers, Tahlequah, Cherokee Nation, writes:

"A work of grace of a very interesting character is

now in progress here. Meetings have been held every day for nearly two weeks—preaching at night, general prayer-meeting in the morning, and women's prayer-meeting in the afternoon. Last night forty-two arose for prayers. Several besides these remained at the inquiry meeting. A number have professed conversion. Tahlequah has never experienced such a work before. Last Sunday morning I preached at the jail; the Holy Spirit was present, and His influence deeply felt. Pray for us."

The Baptist press, throughout the country, speaks in terms commendatory of the recent appointment of Dr. Marston. It gives us great satisfaction that this act should be so generally approved, and that Dr. M. should be so heartily received at the South. The following is from the *Religious Herald*:

"REV. DR. MARSTON ACCEPTS.—Dr. Marston becomes the General Missionary of the American Baptist Home Mission Society for the Freedmen of the South, with headquarters at Richmond, we hope. He is the best man we know, North or South, for the place. It was under his generalship that five hundred Baptist Sunday-schools leaped into existence in Missouri. With the exception of Dr. George J. Johnson, he can be in "more different places at the same moment" than any one we know. We congratulate you, Drs. Cutting, Lathrop, Bishop, and the other great leaders of the Home Mission work."

Our Schools.

NATCHEZ SEMINARY.

The Rev. Charles Ayer, Principal, writes:

"I am able to report for January that we have had the best and most pleasant month since the opening of the school. We have a ministerial appearance now, as we have twelve ministers, quite fine men, all interested in their employment. I give them theological instruction, as I may not have them long, and would do all I can for them in a short time.

"I use as a basis Dr. Hovey's lectures. They cannot read one-fourth of the book. The instruction is oral. They ply me with questions. It is not seldom that a deep and solemn excitement prevails. They tell me they want to weep and shout. We have a daily drill in Bible-reading and in sermon making. They all meet in my Bible class at 9 A. M. daily, and we generally have an animated hour. They also study "common English," and all who board in the Seminary have a half hour in arithmetic extra, after the day's work is done. I give them an hour and a half on Sunday morning in examination of the Sunday-school lessons for the day.

"I feel the great need of illustrating Anatomy and Physiology. They can learn through the eye, but the means for this mode of instruction we do not possess. I feel the need of some book useful in theology and

religion to men like these ministers. Everything must be made easy and acceptable. They are like all others who have no mental discipline, and who are disinclined to investigation. They like the descriptive and exhibitory. I have hard work sometimes to keep them to the subject, and have constantly to drive them out of Revelation, Ezekiel's wheels, and their visions and traditions. I imagine that the Superintendent of Missions among the Freedmen will need patience and ingenuity to make something of the raw material in which he will work.

"The fever and political disturbances and failures of crops have made the extremely cold winter very trying to these unskilled people, and have put a discouraged look into faces of men and women about us, clothed in rags and out of employment. Our students feel the stringency of the times. I hear from many about us who are only kept away by poverty.

"There are in the school at present, males, 19, females, 26; total, 45. Classes are formed for the following studies: Bible, theology, arithmetic, algebra, Latin, physiology, spelling."

BENEDICT INSTITUTE.

Mrs. E. A. Wooster, Columbia, S. C., writes:

The first term of our school year has shown an increase of students, a marked improvement in regularity of attendance, and progress in studies, all of which are causes of encouragement.

Another cause of encouragement is that there is a greater interest felt in the education of the Freed women. Before last year nothing was given towards helping them, last year the tuition only of several was paid. This year that tuition has been continued, and besides fifty dollars apiece have been given for the support of five young women, and aid for another, sufficient to keep her in school for a year.

We have also, this year, an additional aid in this work—the State Convention (colored), recently organized. This Convention is working for educational, missionary and Sunday-school interests. It has appointed a missionary to Africa, Rev. Mr. Boney, who sails in a short time; has employed one of our students, its beneficiary last year and this, to labor in this State, and supports four students in our school.

This State missionary reports for work done, from June 1st to Oct 31st, 1,725 miles traveled, visited forty-four churches, preached sixty-four sermons, and constituted nine churches. This report of work, and accounts of work from other students done during the vacation, are very cheering.

With all these reasons for encouragement we go hopefully forward.

There are some serious hindrances—lack of room for the accommodation of boarding students and want of building for the young women. I have spent hours in the vain search for boarding-places for some who desire to come to our school, and for others who have desired a change from the unsuitable places in which they now are. Then there are many things in the students themselves, results of the lack of previous

training and evils connected with their former lives, which impede progress.

The field of labor is large and important.

The Institute is the only Baptist school for the training of Baptist preachers and teachers in the State. The colored population numbers about six hundred thousand. The need of the people is great, the mass being in intellectual and spiritual darkness. The laborers are few—only one ordained Baptist minister east of the Great Pedee River, a section nearly one hundred miles long, and from ten to fifty broad, comprising the whole of two counties, nearly the whole of another, and part of a fourth. In _____ County there are churches that have not heard a sermon from an ordained preacher in six months; in another county churches are closed three Sundays in a month, and no religious service is held.

We have received several boxes and barrels containing clothing, papers and books. These have been very useful; about fifteen hundred Sunday-school papers have been distributed; they have been sent many miles from Columbia to country churches and Sunday-schools that have only what they receive from the Institute. Many more could have been used to advantage. The clothing has helped many destitute ones. All kinds of wearing apparel are needed, as handkerchiefs, collars, shoes, underclothing and outside garments, for men and for women.

There have been twenty-six licensed or ordained preachers at the Institute this term, and the following facts I have gained from them:

These preachers are from twenty to fifty years old. Some have never been to school a day before coming here. They have been preaching from two months to ten years. They preach to from one to six churches, whose memberships vary from nineteen to fifteen hundred.

The preachers of some of the churches are ignorant; one said: "I never read a word in the Old Testament in my life." One came to us begging for a Bible; he had been preaching seven years and had only a Testament. Many are not able to read; they earn their living with the spade, axe, hoe and plough, at the same time supplying from two to three churches. Some, according to their own account, think out their sermons on the way to church. They receive little or no pay for preaching; one said: "I get nothing for preaching; me and my wife work in the field every day for our living." Some of the licentiates for preaching three months get fifty cents.

Says the missionary already referred to: "The houses of worship are generally poor, except in towns; but some of the countrys are better off in this respect than others. As far as I have gone, I have not seen more than four churches that are completed; with a few exceptions they are trying to build." T. e. worship in pole houses (log), hovels, etc. One preacher said: "We first made a b. u. h. hovel; put eight crockets in the ground, and covered them with brush. We worshiped there about a year; then made a shed, worshiped there three years; have now built a church twenty feet by twenty-five." The State Missionary suggested to the people the following method of building a church: "Invite the members of the church to a great dinner, then set them all at work in separate companies, under the supervision of a mechanic."

There are but few Sunday-schools. One said: "I never heard of a Sunday-school before I came to the Benedict Institute." Many of the pastors have no interest in this department of church work. They say they are sent to preach, and not to teach. The teachers are incapable, books are scantily furnished. In one place they have three or four catechisms, and the teachers take turns in using them. Some Sunday-schools use only Webster's Spelling-book, which they call the "Blue-back." Many have never had a Sunday-school paper. The Methodists have given some schools catechisms, and the children are taught from them that the Methodist Episcopal Church is the only true church. "Hundreds of our Baptist members' children have gone to Sunday-schools of other denominations for the want of suitable books, teachers and (lack of) pastors' aid of our own denomination."

In his work in the State, the missionary, in several instances, has met with hearty co-operation from the whites. In some counties they manifest much interest in the work. He was invited by some of the pastors to speak in their churches; he did speak in some of the meetings. At one white church they gave him the collection and urged him to come again.

I will now give, in his own words, a preacher's "call" to the ministry: "A snow white lady came to me with a white cambric bag in her hand, and she axed me did I know what was in the bag. I told her, 'No, ma'am, I did not know.' She said, 'This is seeds I give to you to sow.' She said when I sowed dem seed I should go through de land and sow dem seed from river to river; and if I would sow dese seed and give up all I possess, and preach the Word, she would write my name in a little white book, white as the driven snow. Then I told her, 'I will agree,' and then she wrote my name in the book. She wrote with a golden pen. Then she went up out of my sight. After this I felt certain evidence that I was called to preach, and the people had a better witness of it."

INDIAN TERRITORY.

Rev. G. W. Dallas writes from Wheelock:

"I am much encouraged in my work. I have forty-six scholars enrolled, and to-day forty-one were present. It is a sight to see the children come to school so thinly clothed while the weather is so bitterly cold. Half naked, many of them, but eager to learn. How much comfort I could be to them if I had some clothing to distribute. I feel that I cannot accomplish the work that ought to be done, except I make my home here permanently and work a lifetime."

Women's Work.

NEW YORK CITY BRANCH.

The New York City Branch of the Women's Baptist Home Mission Society, Chicago, held its annual

meeting in the lecture-room of the Fifth Avenue Baptist Church, on Wednesday, February 12. The annual report was read by Miss Newton, Secretary. The Branch has 500 members, and the receipts of the year were over \$1,500. The meeting was largely attended. It was addressed by Miss Burdette, a representative of the parent Society; by Miss Barker, one of its missionaries, and by several gentlemen. It was an interesting meeting, and evinced the strong hold of Home Missions on the women of our churches. Another meeting of similar character was appointed to be held some time in March, at the same place.

RHODE ISLAND.

The Rhode Island Baptist Home Mission Union, auxiliary to the Women's American Baptist Home Mission Society, Boston, was organized at Providence, Feb. 13th. The officers elected were Mrs. Dr. M. H. Bixby, President; Mrs. Prof. B. F. Clarke, Secretary; and Mrs. Charles Wiggin, Treasurer. About two hundred ladies were present, and the meeting is spoken of as interesting and hopeful. The oldest Women's Home Mission Society of American Baptists in Rhode Island, formed at the beginning of this century, when it aided in sending the Gospel to the "wilds" of Western New York and Western Pennsylvania: It is the Female Mite Society of the First Baptist Church. The founders of that Society have had a worthy succession.

Miss Mary A. Rounds is a colored woman, who was educated at our Wayland Seminary, Washington. Her studious habits, her excellent character, and her devotion to Christian work were such as to constitute her an example. She went to the Indian Territory to teach in the schools which the Government is sustaining for the benefit of the Freedmen of the Choctaw and Chickasaw Indians. Her labors there as teacher and as missionary have been most judicious and faithful. The following is a letter dated January 24, 1879, addressed to Miss Paradise, of Stamford, Conn., for the Young People's Missionary Society of the Baptist Church. It was written on receiving two barrels of clothing, books, etc., sent by that Society.

I can never tell you how much I thank you. The things are just what I needed for myself and my school. Many thanks for the bedding.

The contents of the barrels have enabled me to resume the sewing lessons with the girls, which I had to abandon because there was nothing to sew, and the people are too poor to buy for themselves. Many of the children have been unable to attend school for

nearly a month, because it has been so cold, and they had not sufficient clothing. The contents of the barrels will enable me to make several of them more comfortable.

The books and papers are what we needed. The Sunday-school papers do encourage the children so much. They have never had anything of the kind. There were three Bibles in the barrels, and they were given to those who needed them most—they were given to three young men. They all send their thanks. One young man says, "Tell that lady I thank her for my Bible. I have long wanted one, but was too poor to buy. I will study it diligently, and hope it will be the means of leading me from darkness to light. I will keep it to remember the kind friend who sent it, and hope to be able some day to write and tell her the advantage it has been to me."

Many words of gratitude from those who have received clothing, etc.

I have forty pupils and they are improving. None of them have given their hearts to the Saviour, but several have manifested a desire to be Christians. The few persons here who profess to be Christians are not as much interested as they should be. They do not attend the prayer-meeting nor the Sunday-school regularly. I hold a weekly prayer-meeting, and a monthly Sunday-school prayer meeting, and most of the time there are only two persons who can pray for those who are present. Nevertheless, we meet once every week for prayer and praise. I am resolved, with God's help, not to give up, for the Master has promised to be where two or three are assembled in His name.

Will you not pray for me and this great work? pray that I may not be discouraged; pray that I may continue to work, even though I do not reap the fruit of my labor. Pray for those who want to be Christians, who have asked prayers. It is an encouraging fact, that most of the pupils come out to the meeting each week and are so attentive.

I suppose you understand that I am laboring among the Freedmen, and not the Indians. Last year I attended several Indian meetings, I mean religious meetings. One of the most interesting was a Presbyterian Convention, at which one of the natives was ordained to preach the Gospel.

Mrs. Sarah A. Kelley, who went out under the auspices of the Woman's Home Mission Society (Boston), wrote the first letter after entering upon her work under date of "Council House, Choctaw Nation, Indian Territory, Jan. 22d." These extracts show that she and her companion are indeed on mission soil, and while cordially received, they find many difficulties to overcome. Although so far West, the indications would seem to be that the labors of herself and companion, Miss Champney, will be in great part among the Freedmen. The last one hundred and fifty miles of the journey, occupying three and a half days, was traveled with a mule team which they hired for the purpose through an uncultivated and almost uninhabited country of forest and prairie.

"When our letter of introduction from Dr. Marston was read to the people, their joy was expressed by heralding the news from hut to hut. * * * School

opened Tuesday, under discouragements. (These consist in the necessity for a new school-house. One had been begun, but the number of workmen was insufficient. Mrs. Kelley got the loan of a beast and rode a circuit of some fifteen miles to rally recruits.) To-day they came from all directions; those I did not visit heard of my wish and came at once to help.

"A Freedman's home consists of a rude structure, about 16 by 18 feet, with a few boards laid on the beams for a ceiling. Mud and sticks stop up the largest crevices between the logs. The chimney is at one end, a door in the side, no window. A bedstead, boxes, one or two stools, some pots and pans, a few dishes on a shelf fastened to the wall, some dirty, ragged bedding, comprise the movables. The floor is open and about two feet from the ground; under this the hogs, dogs and hens find shelter. Some families own a hand-mill for grinding their corn; their meat runs about—they kill and eat as they want it.

"The question is, need they be so wretched? The country is fertile, well wooded and watered. All kinds of stock thrive on the natural growth, at all seasons of the year. When slaves, their only care was the cultivation of corn and cotton, and feeding stock under the master's direction. When freed they entered upon this description of life, with sharpers taking every advantage of them in trade. It is not possible to realize what their homes are till one visits them. My heart sickens at the scenes that are before me.

A Baptist Church has been organized here with three male and twenty female members. The Sabbath-school is progressing nicely; old and young attend. All are required to learn and repeat texts of Scripture. Day-school is fast filling up; we have 35 half-clad, dirty, ragged, ignorant *coons*, as they call themselves. As soon as our house is done, I shall begin to teach them to sew and knit. A large number of poor whites and half-breeds are asking to share the benefits of education. I have visited several of the nearer cabins; the people were glad to see me, and asked me to come again; some joined with me in prayer. I shall be obliged to buy a pony to take me to the more remote districts, which will be quite an expense."

Contributions and Legacies.

FOR JANUARY, 1879.

[Contributions and legacies not otherwise noted are for general purposes. Abbreviations **F. F.** and **C. E. F.** denote respectively FREEDMEN'S FUND and CHURCH EDIFICE FUND.]

MAINE, \$21 50

North Newcastle, Friend.....	\$2 00
Biddeford Church.....	10 00
F. F. , Bangor, Second Baptist Sunday-school.....	5 00
Charleston Church.....	4 50

NEW HAMPSHIRE, \$196 53.

Danbury Church.....	8 00
Meredith Asso., Rev. A. V. Tilton, Treas.....	5 53
Wilton Church.....	3 00
Meredith Centre, L. Plummer.....	5 00
F. F. , Claremont Sunday-school, Female pupil in Shaw University.....	25 00

LEGACY: Cornish Flat, Bequest of Arunah Burnop, Mrs. Lucy Burnop, Administratrix..... 150 00

VERMONT, \$112 44.

Burlington, First Church.....	50 00
South Windham, Mrs. Persis C. Jennison, deceased.....	2 44
North Troy Church.....	10 00
F. F. , Townshend Sunday-school, for Shaw University.....	50 00

MASSACHUSETTS, \$1,624 81.

Boston, Jane Marsters.....	2 00
Semi-annual interest on Estate of John Woods.....	51 33
Mariners' Church.....	5 55
Lynn, L. J. Fosdick.....	50 00
Newton Centre, Soc. of Ing. Theo. Inst.....	4 75
First Church, Newton.....	54 45
Bellingham Church.....	12 50
Foxboro' Church.....	80 63
Webster Church.....	12 70
Southbridge, Central Church.....	7 25
Three Rivers Church, per Rev. Geo. Mixer, since died.....	5 00
West Royalston, J. W. Pierce.....	30 00
Sherburne Falls Church.....	6 00
Mrs. Eager.....	2 00
Cambridgeport, Charles River Church, \$4 for Indian Missions.....	172 70
Prescott, Miss Fanny Gilbert.....	2 00
Fall River, First Church.....	147 20
Hancock Church, Interest on L. Elbridge's donation, deceased.....	5 25
Cambridge, North Avenue Church.....	250 00
Framingham, First Church.....	58 00
Haverhill, Portland Street Church.....	47 70
Belmont, Friend.....	1 00
Charlestown, First Church, Boardman Miss. Soc.....	125 00
Old Cambridge Church.....	246 13
Darwin, Interest on Legacy of Benj. Porter, deceased, C. Davis, Trustee.....	64 40
Worcester, Pleasant Street Church.....	16 77
F. F. , Medfield, a Friend, for Augusta Inst.....	2 00
Cambridgeport, Ladies of First Church, for student at Benedict Inst.....	50 00
Marlboro' Sunday-school, for pupil in Richmond Inst.....	12 50
West Royalston, J. W. Pierce.....	30 00
Boston, Woman's A. B. H. M. Soc., for furnishing room in Nashville Institute.....	20 00
Southbridge, R. H. Cole, for Augusta School.....	50 00

RHODE ISLAND, \$138 30.

Providence, Cranston Street Church.....	81 80
F. F. , South Providence Church, for Benedict Inst.....	1 50
Pawtucket, Mrs. B. A. Benedict.....	5 00
Bristol, First Church and Sunday-school, for Benedict Inst.....	50 00

CONNECTICUT, \$495 91.

Norwich, "Contributors".....	210 00
Hartford, Mrs. Dr. Phelps and Son.....	5 17
First Church.....	158 74
New London, First Church, in part.....	80 00
F. F. , Groton, Capt. E. Morgan, desig.....	40 00
Hartford, a lady, for Benedict Inst.....	2 00

NEW YORK, \$563 87

New York City, Fifth Avenue Church, Eddy Wells' savings, a boy.....	5 00
South Church.....	50 00
Sixteenth Church.....	55 00
Brooklyn, Central Church, Mon. Con.....	6 04
Elmira, First Church.....	6 95
Troy, Fifth Street Church, Rev. C. P. Sheldon, acct. debt.....	20 83
Fifth Street Church.....	154 55
Alta Church.....	7 70
West Greenwich Church.....	5 95
Bottskill Church.....	3 00
Waterford Church.....	13 50
Preston Church.....	3 00
Gloversville Church, in part.....	32 16
Athens Church.....	3 10
Rochester, Sunday-School of First Church.....	75 00
Moriah Church.....	3 16

New Rochelle, Bap. Sunday-school, per R. B. Carpenter.....	5 20
F. F. Norwich Church, for Richmond Inst.....	40 00
Troy, Fifth Street Church, for Shaw University.....	25 00
LEGACY: Buffalo, Bequest of Mrs. Betsey Hoyt, in addition.....	48 73

NEW JERSEY, \$150 50.

Salem, Memorial Church Sunday-school, for Indian Miss.	50 00
Berlin Church.....	6 25
Piscataway, Friendship Sunday-school.....	44 25
New Brunswick, Branch of Woman's H. M. Soc. of Chicago.....	50 00

PENNSYLVANIA, \$2,272 61.

Philadelphia, Gethsemane Church.....	35 21
Tabernacle Church.....	90 44
Centennial Church.....	12 21
Hilltown Church.....	4 68
Point Pleasant Church, in part.....	15 45
Philipsburg Church.....	10 00
York Church.....	3 00
Wiemisco, Welsh Church.....	2 80
Bellefont Church, in part.....	19 60
Miltsburg Church, in part.....	4 54
Turbotville, Woman's Miss. Soc.....	8 70
Muddy Creek Church.....	3 06
Upland, Sam'l A. Crozer.....	1,000 00
Mrs. John P. Crozer.....	1,000 00
Bap. Sunday-school, per Sam'l A. Crozer.....	31 90
LEGACY: Tunkhammock, Bequest Ira Keeney.....	25 00
F. F. Altoona Sunday-school.....	6 02

MARYLAND, \$25 00.

Beltsville, Miss A. Pilling, for Chinese work.....	25 00
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DISTRICT OF COLUMBIA, \$217 63.

F. F. Washington, S. C. Davenport, Student.....	25 00
J. G. Price.....	4 00
J. Usher.....	11 00
J. D. Jones.....	5 00
A. T. Price.....	20 00
Harry Simpkins.....	12 50
Alex. Gordon.....	24 00
C. R. Broskings.....	10 00
J. G. Jones.....	20 00
J. Johnson.....	42
Others designated.....	4 71

NORTH CAROLINA, \$384 00.

F. F. Raleigh, Pupils Shaw University.....	384 00
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SOUTH CAROLINA, \$234 75.

F. F. Columbia, V. J. Parker.....	1 65
J. Williams.....	75
T. Gilmore.....	3 00
Wagon and Harness.....	25 00
For Tuition.....	32 50
Cash.....	16 00
Students.....	155 85

TENNESSEE, \$1,289 55.

F. F. Nashville, Students.....	579 95
".....	632 85
West Tenn., North Miss. and East Arkansas Assn., Col'd.	50 00
LEGACY: Nashville, Coupons on Legacy of J. P. Rexford.....	26 75

GEORGIA, \$72 80.

F. F. Hepzibah Asso.....	31 00
Augusta, Students.....	22 00
Richmond County Bible Soc., in Bibles.....	19 80

MISSISSIPPI, \$71 50.

F. F. Natchez, from Students for Tuition.....	36 50
" " Board.....	35 00

MICHIGAN, \$77 60.

Adrian, Miss Harvey Smith, for the Indians.....	5 00
Walled Lake Sunday-school.....	1 00
F. F. Woman's H. M. Soc., desig.....	40 00
Vpsilanti, Mission Band, for Nashville Inst.....	18 50
Detroit, A. C. King, for Wayland Seminary.....	9 10

The following on acc't of debt:

Kalamazoo, Rev. K. Brooks, 50c; Prof. Sam'l Brooks, 50c; F. S. Stone, 50c; M. Morse, 50c; G. R. Sheparadson, 50c; Chauncey Strong, 50c	Muskegan, D. C. Higgley, 50c. Mansfield, Miss Lizzie Lehman, 50c.....	4 00
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OHIO, \$311 24.

Chcinnati, Mt Auburn Church.....	33 85
Loundonville Church, in part.....	6 25
Urbana, Rev. E. J. George.....	10 00
Wascon, Amos Taft.....	50 00
Norwalk Church.....	20 00
New London Church, ba.....	11 50
Berea Church, Simon Crocker.....	5 00
Ashland, John Thomson.....	78 47
Cleveland, Woman's H. M. Soc., desig.....	65 00
Superior Street Church, for Indian Missions.	11 17
F. F. Berea, Simon Crocker.....	5 00
Dayton, G. N. Bierce, for Augusta School.....	15 00

ILLINOIS, \$305 61.

Dundee, A. F. Chapman.....	2 00
Barry Church, in part.....	6 50
J. G. Wooller.....	50
Rev. W. Green.....	5 00
Kinderhook Church.....	1 61
Vernon, Mrs. Chapman.....	1 00
Chicago, Evangel. Mrs. Manley.....	50
Mrs. Willett.....	50
University P. Church, Mon. Con.....	5 00
Shebbona Grove, Mrs. E. S. Bailey.....	50
Salem, Rev. J. G. Lemen.....	70 00
F. F. Hale, Stillman Valley Sunday-school, for Shaw University.....	12 50
LEGACY: Evanston, Estate of the late Mrs. Rebecca Mulford, Rev. W. M. Haigh, D.D., Trustee.....	200 00

WISCONSIN, \$11 11.

Fox Lake Church, in part.....	10 11
Dr. J. F. Smith.....	1 00

IOWA, \$100 62.

Glenwood Church, in ad.....	2 50
Davenport, Calvary Church.....	80 10
Council Bluffs Church.....	10 25
Asso.....	7 77

MINNESOTA, \$4 30.

Granite Falls Church.....	3 75
Parker's Prairie, Ladies of First Church.....	55

NEBRASKA, \$95 00.

Oak, Woman's H. M. Soc. of Grand Island Asso., per C. C. Fletcher.....	10 00
Edgar, Do., per M. Hart.....	10 00
Ashland, Rev. J. N. Webb, D.D.....	75 00

KANSAS, \$54 74.

Ellsworth, per Rev. J. French.....	2 50
Wyandotte Forest, ".....	65
Beloit, ".....	40
Seneca, ".....	1 07
Valley Falls, ".....	3 08
Holton, Rev. A. D. Abrams.....	1 00
Peabody Church.....	9 00
Florence Church.....	6 00
Independence Church.....	3 50
Asso., per Rev. G. P. Manley.....	22 54
Pawnee Rock, Rev. J. V. Allison.....	5 00

COLORADO, \$5 85.

Longmount, per Rev. J. French.....	5 85
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DAKOTA TERRITORY, \$1 00.

Sioux Falls, Mrs. Howser.....	75
Rev. H. E. Norton.....	25

CALIFORNIA, \$5 85.

Santa Barbara Asso., per Rev. T. G. McLean.....	5 85
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WASHINGTON TERRITORY, \$10 00.

Seattle Church.....	10 00
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Total.....\$8,854 62

THE BAPTIST HOME MISSION MONTHLY.

VOL. 1.

APRIL, 1879.

No. 10.

TEACHING THE FREEDMEN.

BY REV. JOHN STANFORD HOLME.

No. 4.

The Board took the earliest measures to secure the means to carry out its instructions on the scale and in the directions indicated by the resolutions of the Society at its great meeting in Philadelphia.

It had already been found necessary, in its work among the Freedmen, to depart in many respects from its old modes of labor, and to adapt its operations, in accomplishing its great object, to a new order of things. Its missionaries, instead of being quietly settled over churches, and permitted to pursue their labors in peace, were often obliged to change their field of labor with the changing position of the armies. The missionaries had frequently to do their work between battles, and at times the enemy would interrupt the religious services, as at Little Washington, in North Carolina, when a company of about thirty converts were to be baptized, the rebels came in and drove away the missionaries, the converts and all the people.

The Society had not before employed women in its work, but now it was found to be expedient to use them as teachers of the Freedmen, and a number of women as assistant missionaries were appointed at the recommendation and with the support of the New England Freedmen's Aid Society. Up to this time the missionaries of the Society had attempted to instruct the Freedmen only in

the primary branches of common school education; but now it began to be felt that a competent and educated ministry must be raised up among the Freedmen themselves—that Freedmen would be the best preachers of the Gospel to their fellows.

Years ago Dr. Wayland called the attention of the Baptists of this country to the importance of the fact that, in the evangelization of the masses, those who preach the Gospel most successfully are not far removed from those to whom they preach, either in class or culture.

Early in the work of the Society among the Freedmen it became evident that, for a time, the white races might furnish teachers and leaders; but that very soon the work of the evangelization of the Freedmen must fall into the hands of the Freedmen themselves, and it was clear that efforts must be made to afford to these people instruction of a different character and of a higher grade than had yet been attempted. Many among them gave evidence of talent and a desire to preach the Gospel, and of adaptation to the work. From the first it was not necessary to seek for such men; they presented themselves and sought to be instructed.

Thus the Society were in a manner constrained to enter upon instruction in the higher branches of literature, science and theology. What was thus, in the providence of God, demanded, the Society was, by the same wise and kind providence, enabled to bestow—as men singularly fitted for this work were quick-

ly found ready to enter into it with enthusiasm.

Rev. Heman Lincoln Wayland opened a school at Nashville, Tennessee, under the auspices of the Society, and it was with no ordinary pleasure that the Society was able to enlist in its service so able and efficient a teacher as Rev. Henry J. Ripley, D.D., the veteran Professor of Newton Theological Seminary. Dr. Ripley, in a letter to the Secretary, said that the service for which he most longed was that of "increasing the fitness of colored pastors or ministers for their work, and of aiding colored young men in preparing for the ministry; of instructing Bible-classes, and in other ways helping the colored churches to a more efficient and intelligent mode of Church action and Christian duty, and incidentally aiding in general education among the Freedmen and others of the colored race." Dr. Ripley's services were accepted, and he was sent to Savannah, Georgia.

The great annual meeting of the Society, held at Philadelphia, in May, 1864, adjourned to meet at St. Louis. It was the first time the Society had met west of the Mississippi. Since the last anniversary the country had passed through fiery trials. History had been making rapidly, great events had followed each other in hot haste, and when the Society convened at St. Louis the country had scarcely recovered from the shock of the assassination of the late President of the United States—Abraham Lincoln. But the war was practically ended. Slavery was at an end. Throughout the whole country the colored people were recognized citizens of the United States. The responsibility and magnitude of the evangelization of these millions of Freedmen was beginning to be fully comprehended by the Baptists of the country. President Anderson, on taking the chair at the meeting, in the course of his remarks said:

"Many at the South are members of this branch of the Church; there are many colored brethren from whom the light of the cross of Christ has been shut out by the pall of slavery. We must educate them, send missionaries to them, and make their religious fervor intelligent. To this work we must give our hands and hearts and minds. It is the great work before us.

"It has been asked: What will you do with the negro? God does not require of us an answer to this. Our question is: What will we do *for* the negro? God will tell us, when it pleaseth Him, what to *do* with the negro. Let us do *our* work and leave the rest to God. Let us organize them into churches and Sunday-schools; teach them to labor and to make of themselves men in every sense. God will do the rest."

There had been contributed to the Freedmen's Fund during the year, \$3,136.93, and the Society had paid out in this department of its work, \$4,978.66. It had in its employ during the period, 69 missionaries and assistants in the Southern States. These laborers furnished an encouraging return. Of Rev. Solomon Peck, D.D., of Beaufort, the Annual Report says: "That he has baptized a larger number than any missionary in our service." The female assistant missionaries nominated by the New England Aid Society, and sustained by them, were especially efficient laborers. Rev. Dr. Edward Lathrop and Deacon J. B. Hoyt, members of Board, volunteered their services and made personal visitations in the interests of the Society, and to its great advantage, at Savannah, Beaufort and Charleston.

The following preamble and resolution was presented at the meeting at St. Louis, and passed unanimously:

Whereas, Dr. H. J. Ripley and E. Turney are devoting themselves to the noble work of

better qualifying colored preachers of the South to the ministry of the Gospel, therefore:

Resolved, That the course of these beloved instructors in theology excites our cordial and enthusiastic admiration.

It was also announced that Rev. Dr. Binney, late of Burmah, and Rev. J. B. White, were soon to be added to this corps of theological instructors.

But the spirit of the meeting of the Society at St. Louis is best set forth by the following remarkable resolutions, which were enthusiastically adopted just before adjournment:

Resolved, That the Society will expect of its Executive Board, that, undeterred by any impracticable strict construction, they should feel themselves bound to carry into effect, in all wise and feasible ways, the evangelization of the Freedmen, and aiding among them in the erection or procurement of church and school edifices, when requisite.

Resolved, That the Society will expect of all churches and associations connected with it, a vigorous and hearty co-operation, not only in raising the funds needed in the present exigency, but also in commending to the Board for employment, such fitting instruments—preachers, colporteurs and teachers, male and female, as they know to be well qualified and faithful.

EARLY HOME MISSIONS.

The following letter was addressed to the Massachusetts Baptist Missionary Society, then (1804) the only general Missionary Society of American Baptists. The object of that Society, as stated in its Constitution, was "to furnish occasional preaching, and to promote the knowledge of evangelic truth in the new settlements within these United States; or farther, if circumstances should render it proper." While the Society was engaged in this good work of sending the Gospel to the new settlements, it received the letter subjoined from the official persons of the Presbyterian Church, who

were charged with the same duty. The letter is interesting, as indicative of a catholic spirit, and as showing the humble beginnings of the great missionary movements of that powerful body. We do not know the reply which was elicited from Dr. Baldwin and his associates, but hope it may be found in the annals of the Presbyterian Church of that time. We copy from the Massachusetts *Baptist Missionary Magazine*, of September, 1804.—ED.

LETTER

From the Committee of Missions of the General Assembly of the Presbyterian Church to the Massachusetts Baptist Missionary Society:

GENTLEMEN: The General Assembly of the Presbyterian Church in the United States of America, at their session in May, A. D. 1802, appointed a Standing Committee of Missions, a part of whose duty it was declared to be, "To correspond with missionaries, if necessary, and with all other persons, on missionary business."

The Committee, after attentively considering this part of their trust, have concluded that it will both aid and gratify the Assembly to be informed of the measures and success of others engaged in missionary undertakings. They are also disposed to believe that a mutual communication of the plans, purposes and prospects of the various missionary associations in this country, with the effects of their exertions already produced, may greatly encourage and assist each other in their common efforts to propagate the precious Gospel of Christ among those who have hitherto been destitute of its blessings.

The Committee, therefore, will take the liberty of communicating to you a short statement of the missionary business under the superintendence of the Assembly; and will then request of you, in return, answers to certain questions which they will specify, from which they hope to be both instructed and animated in their arduous work.

From the time that the Presbyterian Church was organized in this country, which was at the commencement of the last century, the practice has existed among us of sending ministers of the Gospel to preach to those who had not its institutions regularly established among them. This, however, for a number of years was done only, or principally, to such people as requested the aid which they received from Presbyteries and Synods. The number of our ministers was then small, themselves and their flocks were poor, the country was thinly inhabited, and frequently the places calling for ministerial labor were considerably remote. Gradually, however, all these circumstances were ameliorated; and the duty of sending the Gospel, without solicitation, to the regions destitute of it, was more sensibly felt and more easily executed. Our Church, indeed, has always considered missionary labors as an object of importance; which they have accordingly pursued, at some times with a greater and at others with a less degree of zeal. The Rev. David Brainard, the Rev. John Brainard, the Rev. Charles Beatty and the Rev. George Duffield, all members of the Synod of New York, went on missions to the Indians, between the years 1740 and 1765. Accounts of all these missions, except that of the Rev. John Brainard, have been published. Salaries were given to the two first mentioned by the Society in Scotland for Propagating Christian Knowledge. During the period already specified, and for several years succeeding it, missions were also sent to the Europeans and their descendants who were settled in the western parts of the States of Virginia and North Carolina.

But it was not till the year 1789, when the Supreme Judicature of the Presbyterian Church was made a delegated body, and denominated a General Assembly, that any measures were taken to establish a regular

and permanent fund for the support of missions. Before this their support was gratuitous, and those who undertook them commonly sustained a principal part of the expense. But the Assembly, at their very first session, formed a plan for obtaining a permanent fund, and directed that voluntary contributions to it should be sought for and received in all the churches under their care. Considerable sums of money were accordingly collected in this manner, and carefully and economically applied, to enlarge the sphere of missionary usefulness. In the years 1795 and 1796 the sum of \$1,226.50 was expended for this purpose.

In the year 1799 the Assembly obtained from the Legislature of the State of Pennsylvania a Charter of Incorporation, whereby certain individuals of their communion were empowered to hold property, both real and personal, for charitable and pious purposes, and subject to the order of the Assembly. In consequence of this event very considerable donations have been made, and the fund for supporting missionaries is now respectable, and has the prospect of a still further increase.

For three years past seven or eight missionaries have been annually sent out, besides a stated missionary, who resides on the frontier of the country to direct the labors of others, and to spend six months of the year himself in traveling and preaching. The success of these missionaries among the white inhabitants who have received their labors has been very considerable. They have already been instrumental in establishing churches through a large extent of country, and their preaching, under the Divine blessing, has manifested the power of evangelical truth in the hopeful conversion of many souls. In a word, they are annually forming into regular congregations the people who emigrate from the interior of our country to the wilderness that adjoins it,

and planting and cherishing among them the seeds of genuine piety.

There are four descriptions of people to whom the Assembly, at present, are endeavoring to send missions. 1. To those who are settled on our frontier; with whom, as just stated, they have had much success. 2. To certain places in the more settled parts, where the Gospel has not been regularly established. Here, too, there has been some success, and the prospect of more is promising, if it be not clouded by the want of suitable missionaries. 3. To the black people, or negroes, of the United States. These, in the southern part of the Union, are mostly slaves, extremely ignorant, and, from the rank they hold in society, difficult of instruction. The Assembly, however, have, for two years past, employed a missionary of their own race and color to travel and labor among them. He is a man of education, as well as of prudence and piety, and has been well received. 4. To the Indians or Aborigines of our country. The Assembly have not been able, till the present year, to obtain a suitable missionary to be sent among these. At their last meeting, however, their ardent wishes were gratified; and one was engaged whom they esteem in all respects well qualified for the undertaking, and he is now commissioned to establish a school for the instruction of the youth of the Cherokee Indians, and to introduce among them, as speedily as may be practicable, the knowledge of evangelical truth.

Seasons of special prayer for the success of the Gospel have been recommended by the Assembly, and observed by many of their congregations; and we think there is reason to believe that a prayer-hearing God hath graciously regarded and answered the petitions of His people.

The Synods of Virginia, of Pittsburgh, of Kentucky, and of the Carolinas, are all en-

gaged in missionary enterprises. These Synods are connected with, and under the care of, the Assembly. But, from local circumstances, it has been judged expedient that they should manage the missionary business separately from the Assembly, and some of them have manifested a most commendable zeal in the cause. From the Western Commission of the Synod of Virginia nine missionaries were sent forth during the last year. Three of these have gone to the Indians. They have also sent a young man of pious character among the heathen, to instruct them in agriculture, and to make instruments of husbandry for their use. The Commission of Synod are likewise instructing a native Indian youth, who has lately become pious, with a view to his being an interpreter, and in due time a preacher of the Gospel among his people.

The civil government of our country has never presented any obstacle to the missionary efforts of the General Assembly, and, in sending a mission to the Indians, it has afforded some assistance. Some of the officers of government have decidedly countenanced and encouraged the undertaking.

The great difficulty with us is to obtain men well qualified for the office of missionaries, especially to the Indian tribes. This has much circumscribed the efforts that might, and that probably would, otherwise have been made. We hope, at present, that there is reason to expect that this hindrance will be diminished, if not wholly removed.

From the statement now finished, you will perceive that the Great Head of the Church has put it into the hearts of the ministers and people of our denomination to exert themselves with considerable diligence and earnestness to extend the favor of their Redeemer's name among the ignorant, the destitute and the vicious; that their success has already

been encouraging, and that their future prospects are highly animating.

Allow us now to propose to you a few questions, to which we would solicit your answers as soon as you may find leisure to make and opportunity to transmit them. The questions are the following: How long has your Society existed? What were the circumstances and motives that led to its institution? What obstacles or difficulties have you had to surmount? What are your funds? What is the number of your missionaries? Are they all men of education, or not? What instructions do you give to your missionaries? What are the places to which you have already sent missions, and what other places do you contemplate for them? What has been your success hitherto? What are your hopes and prospects for the future? What advice can you give to us? By answers to these inquiries, and by any other useful remarks that you may think proper to make, you will greatly oblige us.

We have nothing further to add but our entreaties and our hopes that your prayers may be united with ours, and most fervently offered at the throne of grace, that God may give the heathen to His Son for an inheritance, and the uttermost parts of the earth for his possession, and that He may speedily become King of Nations, as He is King of Saints.

By order and on behalf of the Standing Committee of Missions.

ASHBEL GREEN, *Chairman.*

Philadelphia, April 21st, 1804.

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SOUTHEASTERN DAKOTA.

As the tide of emigration westward has borne many of our Baptist families out on to the frontiers during the past year, and is like-

ly to carry more, I want to offer a suggestion. If all those inducements prompting our people to migrate to the western prairies—such as healthfulness of the climate, fertile lands, etc., are to be found in a marked degree in one locality, would it not be advisable to have at least a sufficient number of Baptist families settle together and form themselves into a Baptist church? There is hardly a county on the frontiers where Baptists enough cannot be found to form several strong churches, if they were located in neighborhoods adjacent to each other; and yet, isolated as they are, no organizations are created. Other churches take the lead, and the few scattered Baptists are absorbed by them.

ADVANTAGES OF THE COUNTRY.

Allow me to suggest that no portion of our Western country presents so many inviting considerations for the emigrating mechanic, the tradesman, and particularly the agriculturist, as the James or Dakota River Valley in Southeastern Dakota. I have recently spent about ten months in looking over that part of the Territory, traveling over eight of the best counties in Eastern Dakota, and I think I am safe in giving to Southeastern Dakota the decided preference to any other portion of the Territory. The soil is equal to any in the world. The climate is milder than in the same latitude East, by some degrees. Spring opens fully as early, ordinarily, as at Pittsburgh, in Pa. The fall season is exceptionally fine, affording the farmer ample time to secure his crops.

I left Rockport, on the James River, the county-seat of Hanson County, about sixty miles north of Yankton and west of Sioux Falls, on the 1st of December, 1878. The ground was still free from snow, and cattle and horses were feeding on the wild prairie-grass. No country in the world produces a

more nutritious grass. Oxen need no other food. For stock and sheep-raising, this region has perhaps no rival in a northern latitude, and offers special attractions to the dairyman. The following is from the *Sioux Falls Times*, written by a correspondent of the *Milwaukee (Wis.) Sentinel*: "Dakota is *par excellence* a stock country, as the natural grasses are rich, and yield heavy crops of hay. All that is to be done is to pay for herding in summer, and to cut hay and cure it for winter use. The cost of herding is about ten shillings per head for a season of five months. Sheep pay well, the climate being dry and the lands rolling. The soil will grow anything to perfection adapted to the latitude, as it contains an almost inexhaustible supply of plant food. I saw a carrot two and a half feet long, and it was not considered much of a carrot, either."

The country in the James River Valley will be found to fully justify these representations. I spent several weeks in November examining the country in Hanson and Armstrong counties west of the James River, and assisted in selecting homes for my own kindred and a number of personal friends, some of them Baptists, and regard it equal, if not superior, to any part of the Territory I have visited.

Sioux Falls is destined to be one of the leading cities in the Territory, possessing a waterfall of 100 feet in a half mile, and an exhaustless power. But the chief business is agriculture. Stock-raising will return 100 per cent. on investment every three or four years, and can be carried on regardless of grasshoppers and the influences that sometimes affect the small grains. Water is to be found at a depth of fifteen to twenty-five feet, mostly of a very good quality. Land can be had as a gift from the government by simply paying its fees; from \$2 to \$14 for 160 acres.

[W. H. SWARTZ, in *Examiner*.

Editorial.

- ☞ *The Rooms of the American Baptist Home Mission Society are at No. 28 Astor House Offices, entrance on Barclay Street, New York.*
- ☞ *All communications for the American Baptist Home Mission Society should be addressed to Rev. S. S. Cutting, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.*
- ☞ *In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.*
- ☞ *The subscription price of the Baptist Home Mission Monthly is fifty cents per year, payable in advance.*
- ☞ *Except as specimen copies to promote circulation, the Monthly is not intended to be circulated gratuitously. The postage of gratuitous copies is at transient rates, and cannot therefore be supported, while to subscribers the Monthly goes at three cents per pound, paid by the Society. Therefore subscribe.*

THE HOME MISSION TREASURY.

Under this title, the *National Baptist* of February 27th publishes an appeal on behalf of this Society which is a model for its condensed completeness. We beg to commend it to the attentive perusal of our friends:

"The Home Mission Society needs to raise \$50,000 by April 1st, or it will close the year with an enlarged debt. This would be a great calamity. But there are but three possible alternatives. The operation of the Society must be contracted; the schools closed; the doors closed against the Freedmen pupils who are anxious to learn the way of life, that they may teach it to their people; the toiling missionary of the Northwest cut off and left to hopeless penury; and the vast field in the new States and Territories abandoned by the baptized disciples of our

Lord. Or, the Board must go on piling up a debt already large and crushing. Or, *we must enlarge our contributions.* We, you, dear brother, dear sister, who now read these lines. It is of no use to figure up and say: "Here are two million Baptists; now, if each one gives a cent a week," etc., etc., etc. We are sick of that. You know that the great body (from whatever cause) give nothing. The burden must be borne by the few. And you who read these words are of the few.

Let each one of us seriously ask: What can I do for Christ and my country? Where can I deny myself? How can I give a thousand dollars more, a hundred dollars more, five dollars more, a dollar more? How can I gain time to plead with God, that he would awaken in his people a spirit of self-denial, enterprise, liberality?"

America must be saved, and lifted up and blessed, by the preaching of Christ crucified. May the Lord grant that we may each do our part!

EARLY OR LATE—WHICH?

"One of the greatest defects of our Home Mission Society is in sending the missionary and its gifts to *follow* the people, and after other churches are established. The missionaries should go with the people, and be the pioneers in moulding the religious sentiment."

The above is from a letter from Dakota, published in an article from which we make an extract elsewhere. It is in character as you look at it. If it questions the administration of the Society, the criticism is not deserved. That which we desire most to do, and aim most to do, is to carry Christianity along the path of the emigrant, and establish it wherever a town is planted or a neighborhood is found with people enough to form the nucleus of a church. If it is a lament that the

patrons of the Society do not give it the necessary funds to do this work, then we join in the lament. We desire to send missionaries to-day into Dakota along the paths of migration, into Montana, into Idaho, into Arizona; but alas! we have no funds. To be late, to come lagging after others, is not only to fail of present duty, but to make more difficult future work. Now is the time. Come, then, with your funds, and we will agree to send missionaries.

A GREAT DEBT PAID—NOT OURS.

For months past the AMERICAN HOME MISSIONARY SOCIETY of the Congregationalists, through its organ, *The Home Missionary*, has been urging with unabated vigor the payment of its debt. In November, 1878, the amount of their deficit was \$38,000. A general call was made. The pastors throughout the country urged the matter upon the churches, and in the month of January, 1879, the large sum of \$41,120 was paid into the treasury of the Society, and the "arrearages" were canceled. The Society's receipts were never before so large in a single month. Of the entire amount, \$5,200 only came from legacies, while \$36,000 are the gifts of the living for this noble work. We congratulate the Society, and, with them, thank God that in these depressed times their churches realize that, let retrenchment come where it will, it must not cripple the work of Home Missions. The Society, during January, appointed eight men missionaries, and re-commissioned fifty-four. Most of these are laboring in the West.

A COLORED SUNDAY-SCHOOL AND MISSIONS.

The Rev. D. F. Leach writes us as follows of a colored Sunday-school in Mecklenburg

County, Virginia. There would be no lack of funds for all missions, if all Christians emulated, according to their means and opportunities, this interesting example:

“This school was organized nearly seven years ago, and was instructed mainly by Mrs. D. F. Leach and two sons. It was held in the open air, under the branches of the spreading oaks, in summer, and discontinued in the winter, until about three years since, when the church succeeded in enclosing a small meeting-house, in which it found a permanent home. There is no village near, but a large colored population scattered over the plantations; and the scholars come from every direction, several miles, to attend the school, which has at times numbered more than one hundred members. They are all poor, and most of them *very poor*. But having learned the value of religious instruction, they naturally became anxious that others should enjoy it besides themselves, and their thoughts were turned towards the home of their ancestors, the dark land of Africa. But without money, or any way of earning money, what could they do? It was suggested that each plant a few grains of corn, and give the proceeds. In 1877 their crop brought \$7.72, and now they send, as the result of last year’s effort, \$8.31. May not other schools, white and colored, help the Mission in the same way? What they raise goes for the support of a student in Richmond Institute, preparing to preach the Gospel in Africa, and they hope to do more in the coming year than in the past.”

THE NEXT FIVE YEARS.

The cities and towns which are to be great centres of influence during the next century are now being formed. Their growth is remarkable. Except in the early history of the migratory tribes of Europe, nothing is known with which to make a comparison. In recent numbers of the MONTHLY figures and statistics have been given. A year has sufficed, in one instance, to plant a city of ten thousand

souls in a spot previously uninhabited. These people are often from Eastern homes. Some have religious convictions. But in these new towns—and their number is almost countless—religious privileges, the public preaching of the Gospel and Sunday-school work, are often unknown. From all the Territories, from all the Western States, come appeals as urgent as men and women can make them, who realize what the *present* is to mortals. What is done for the *formation* of churches, for establishing centres of religious culture, ought to be accomplished in these towns already begun, immediately. It must be done during the next five years, or the best opportunity may be lost forever. Skepticism and infidelity are vigilant. The lukewarmness of the members of the churches in the East to the needs of their fellows in the West is commented upon most unfavorably, and the discontent engendered by the delay of Christian people to aid in the planting of churches and schools—which soon become self-supporting—is a power, when under way, and is difficult to overcome. Instances are known to us where tracts have been printed upon the *Faithlessness of the Christian Church*—and its tardiness is used as a proof of its unbelief in the value of missions—these tracts have been widely circulated. Ought the churches in the East to give the enemy this argument? Our missionaries write of the interest in their own fields—of the destitution of outlying towns—of their own inability to take up this extra labor—and then they urge the appointment of men. “Send a good man now.” “The people are hungry for Gospel services.” “Other agencies are vigorous.” “These men and women are dying without a knowledge of the truth.” “Can’t you help *us* this year?” “Another year we will be self-supporting.” “Our only hope of listening to the Word is in an appropriation

from your Board." But to all these calls there is no answer save that of courtesy. The Secretary reads his letters over, and he *feels* the need, but can do nothing. The Board listens to his statements, and says, "We must be deaf." "We must retrench." "Receipts are falling off." The calls increase—some are earnest, some pitiful, and all of them awaken us to the fact that these men who ask for bread will get nothing. They ask for the Word of Life, but they are told we cannot give it—we cannot enlarge our work—and they are our own countrymen; they need no education to understand our speech, but they hear us say "No." Will not the Baptist churches all over our land, in the name of Jesus, rise up and say to our brethren and our sisters after the flesh: "You shall not ask in vain"? And will they not realize that the *important moment* in all our work is *now*?

THE TRUE RECOGNITION.

The true recognition by a church of the help which it has received from missionary sources in its infancy is to be found, in the period of its strength, in its own endeavors to aid other churches in the like period of infancy and feebleness. The same is true of communities of churches forming the denomination of a State. This true recognition is exceedingly well put forth in a communication to the *Christian Herald*, of Michigan, by the Rev. James Cooper, Chairman of the State Board of Missions. From the HOME MISSION MONTHLY of February he copies the condensed statement of what the American Baptist Home Mission Society has done for Michigan, which was published in that number, and this he makes the ground of an appeal to the Baptists of that State, to give their support to the work of this Society. The following is his argument :

1. The work of this Society was broad and comprehensive. Its missionary labors were not confined to any one section. The right hand of help was meant to cover every portion of the Peninsula, resting its hand upon the counties of Oakland and St. Clair, the extended thumb covered Detroit and Monroe, the forefinger was laid upon the breadth of territory between the lines of the Michigan Southern and Central Railroads, the middle and third fingers were extended over the rapidly-growing portions between the Lansing and Michigan, and the Flint and Pere Marquette Railroads, while the little finger, larger than the loins of a man, covered the Huron shore. This familiar railroad figure expressed a great truth. The work which it aided embraced the vast territory extending from Monroe in the south-east to Marquette in the north-west, and from Michigan City (over the line) in the south-west to Alpena in the north-east.

2. The work which it did proves the *intelligent foresight* of this Society—its money was prudently expended. One has only to read once the list of churches for successive years aided by the Society, to perceive that there was no guess-work and no blind impulses swaying the decisions of its managers. Every new line of communication was speedily occupied. This wise provision was strengthened by the information gathered from the reports of county and State missionaries, and from the testimony of exploring agents, sent forth to survey the land. No doubt there were errors committed; but I am sure no human organization doing a similar work, extending through almost half a century, has made less. And this statement is supported by the next point.

3. The work which this Society aided *endureth*. The foundations laid were solid. The builders were godly men. There was spirit and life in the truths taught, living stones were built up into spiritual temples. Very few of the churches aided are dead. Very few are in a moribund state. The most of them are healthy and efficient churches. The evidences are open to all, and he who runs may read the testimony. In the first tier of counties are the churches of Monroe, Adrian, Tecumseh, Hudson, Hillsdale, Jonesville,

Coldwater and Niles. In the second tier are the churches of Detroit, Ypsilanti, Ann Arbor, Jackson, Albion, Marshall, Battle Creek, Schoolcraft and Kalamazoo. In the third tier are the churches of Pontiac, Howell, Lansing, Charlotte and Allegan. In the fourth tier are Port Huron, Lapeer, Flint, Fenton, Ionia and Grand Rapids, while between and above these tiers are scores of churches which have been aided, some of which are among the most important in the State.

The Board of Home Missions invite the attention of the churches to the facts stated above. The Home Mission Society is worthy of your firmest confidence and most generous support. It has not fallen below the standard of excellence which it sustained in past years. Its grand motto, "North America for Christ," its eagerness to occupy new territory and thus to be prepared to meet the exodus from the Eastern States, and the immigration from Europe and from Asia, and the grand investments in church edifices and in schools for the Freedmen and for Indians—all these are indices of the broad and comprehensive scale of its expenditure, and of its foresight in laying deep the foundations, solid and enduring, of national prosperity, both spiritual and temporal.

In answer to inquiries, we would state that MAJ. G. W. INGALLS closed his connection with this Society, as General Missionary to the Indians, on the 15th of June, 1878.

From the Field.

"Watchman, what of the Night?"

SOUTH CAROLINA.

Mrs. E. A. Wooster writes, from Columbia, of Benedict Institute:

The number of students entered this year has been one hundred and twenty-six. For the ministry, forty-four. Some of the most advanced have this month left to earn money for next year. Besides the necessity of their earning money, the country districts are in great need of competent teachers, and send urgent appeals for help. One of our students, a few days after leaving, wrote: "I could have got fifteen or twenty schools, if I could have taught them. There are a

great many schools, and no one to teach them. The people begged me in so many places to teach, since I came home, that I hardly could tell what to do."

The influence of the Institute in the State is indicated by the remarks of two prominent colored ministers, who, during the past month, addressed our school. One said: "We are so proud of Benedict Institute, we hold it up in all our conventions, until I don't know whether it is a good thing or not; for some come here just to say they have been to the Benedict. They do not stay here long enough to learn the name of the Institute. I have heard some say, 'I have been to the *Benediction*, therefore I must preach.'"

The other minister said: "We hold up Benedict Institute as the bright shining star of South Carolina. We send our children here to get the light, so that they may carry it into the interior, and give light there."

In January we went to a settlement just outside the city, for the purpose of establishing a Sunday-school. Two rows of houses stretched over a long hill. They looked like bathing houses, with the exception of the chimneys. We found scarcely a child in this settlement who attended school. A Sunday-school had formerly been held here, but for months had been given up. We carefully laid our plans for re-establishment, and this month have been able to carry them out. It is now under the management of two of our students.

Visiting one of our new scholars this month, we found in one yard four houses. The house he lived in was small, containing only one room. There were five grown persons living in that one room. The mother was a colored woman, the father one of the "poor whites." In the next house the woman was white and the husband black. These facts plainly show what the character of the people must be. Occasionally we find a comfortable, respectable home. By visiting the homes of the scholars, we understand what home influence they have, and better realize the need of the work in which we are engaged.

There have been two conversions this month; several of the scholars are interested, and we hope they will soon be brought unto the "knowledge of the truth as it is in Jesus."

IDAHO TERRITORY.

Rev. S. E. Stearns, Moscow:

"When first I came here, two and one-half years ago, the county was just beginning to be known to the outside world as one marvelously adapted to the production of grains and vegetables grown in the northern section of this continent. Heretofore it had been supposed that stock-raising would be the business of the county and that it would be sparsely settled. Experience shows that no county in the world, perhaps, can excel it in the production of small grains and vegetables. Consequently, emigration to this county, for two years past, has been very large, and is likely to continue.

"After canvassing the field I organized a little church with nine members, and supplied as pastor until recently. They now have a live man, who preaches twice a month, and a membership of twenty-eight.

"At Colfax a little church was found of nine. We

have now a good house of worship, costing in all about \$1,600, about \$300 debt and twenty members. When this work was undertaken there was not a resident member in town.

"We might speak of other fields. There are points where Baptist churches will soon be formed. The work looks hopeful; yet we have scarcely touched the great field. There are three large counties lying contiguous, with but two Baptist ministers to supply the demand for work.

"There are points especially that should be taken hold of immediately. If you will look at a map of Washington Territory, along the projected route of the North Pacific R., you will see a spot marked Spokane Falls. Perhaps there is no better water-power in the world. The impression is, that this place will become the Lowell and the metropolis of all this upper country. A nice little village is now springing up where the future city will be. We ought to raise the standard there."

OREGON.

The following report of the Chinese Mission School of the First Baptist Church, in Portland, Rev. A. S. Coats, pastor, will be of interest. The Rev. Dong Gong is our Missionary.

For the year just closed your Chinese Mission School has been prospered beyond expectation, when the great opposition from without is taken into consideration. The lives of those attending has for months been threatened, at one time making the continued existence of your mission doubtful; but the final effort has been to bind in closer union those who love the Lord Jesus, and to make them labor more earnestly in behalf of their benighted fellow-men.

The average attendance has been above that of former years, notwithstanding a serious secession about the close of last year, caused by the high Christian ground taken in relation to the treatment of Chinese women.

In conducting the mission work, everything is made subservient to the teaching of Christian truth, thereby upbuilding the converts in a noble and outspoken manhood in behalf of every good word and work.

During the summer street preaching was conducted by the Rev. Dong Gong and the Christian brethren. The numbers attending were large, respectful and attentive. By this means a large class was reached, and furnished subjects for thought and conversation. One result of these street meetings is the educating of an intelligent and powerful minority of the heathen Chinese into sympathy with the Christians.

Singing of Christian songs is found to be one of the best ways of teaching Christian truth. So, much time is given to this part of the work.

The Sabbath Bible School, under the able superintendency of Dr. J. S. Barber, is doing a grand work in giving a correct knowledge of New Testament teaching. The average attendance is above fifty.

The Thursday evening prayer-meeting is well attended. No time runs to waste, as each and all are to take a part by speaking or by prayer, often both.

The regular Sabbath services, by the Rev. Dong, seem to take a deeper hold on the Chinese people than formerly. At the evening service the house is generally full. Strange faces are often seen; the best attention is given and all seem loth to depart at the close.

The number baptized during the year is 1.

There have been two deaths—Bro. Wang Ho, from typhoid fever, and Chen. St. Ying, brutally murdered at the Joss House.

It has been the aim of those in charge of your mission to gradually teach the pupils the duty of giving of their means to sustain Christian work. The success attending this effort is given in the following figures:

Collections in the school for school work . . .	5 40 75
Collections from the Christian brethren for school work	105 00
Collections from the Christian brethren for mission work in Canton City, China	121 00
Collections for mission (Chinese) work at city of Salem, Oregon	23 00

Besides giving liberally at the ordinary church collections, they have also paid nearly all the expense of the sickness and funerals of the two of their number who died. All this, be it remembered, from those who, three years ago, would not give a dime in aid of any Christian work whatever.

The different departments of your Chinese mission work are so linked together that it is almost impossible to separate them; but under God's blessing, for the good done, the credit is due to your untiring, self-denying missionary, the Rev. Dong Gong, and to Dr. Barber and his self-sacrificing band of teachers in the Bible school, and to the Chinese Christian brethren.

KANSAS.

One of our friends, in urging the claims of the Arkansas Valley, in that State, says that 55,000 people have come into this valley in 1878, and as many more, it is thought, will come in 1879. Men of Israel, help!

FRENCH MISSIONS.

We have very interesting intelligence from various quarters in respect to our missionary work among the French-Canadians in New England. The following letter from our General Missionary, the Rev. J. N. Williams, in respect to a powerful revival in Water-ville, Me., under the ministry of our Missionary, the Rev. Eusebe Leger, and in respect, likewise, to his own work in some other parts of New England, will be read with very great interest.

"I spent a few days in December with Bro. Leger, to assist in a protracted meeting among the French. The services were largely attended, filling to overflowing the Hall, and giving a congregation of nearly

two hundred. Good attention was given and deep feeling prevailed. About forty persons witnessed to the power of the Gospel to save. I wish that some of the friends of French evangelization could have heard the testimonies given by some of these men and women. 'Forty-two years,' said one who had been quite prominent and honored in the Roman Catholic community, 'I sought peace in the ceremonies and sacraments of the Romish Church, but I never found it until I came to Jesus, these few days past.' 'You have all known me,' said another, as the tears ran down his cheeks. 'My life has been full of sin and all kinds of wickedness—cursing, drinking, fighting, and a saloon-keeper. For nights I was not able to sleep, thinking of all this; but God, I feel, has forgiven even me. I know it, for He has taken away all inclination towards these fearful habits of my life. I hate them as once I loved.' As we rejoiced and wondered at the evidences of the Divine Power, I thought of my first visit to this field, three or four years ago, which, in the providence of God, led to the appointment of Bro. Leger as your Missionary to the French in Maine. I remembered that there was then but one person there among the French population who was truly converted to God, and only two or three free from the thralldom of Rome. In the centre of the French community known as the "Plains" or "Little Canada," I remember noting a building that loomed up above the humbler surrounding dwellings. The lower part was occupied as a saloon of low repute, and that above was a 'Dance Hall.' That building is now in our hands. The lower part is occupied as the dwelling of the former saloon-keeper, the humble penitent spoken of above, and the 'Dance Hall' is now our chapel. A letter received since my visit says: 'The interest increases every week—still new cases every night.'

"My more immediate field, Grafton, Mass., presents some encouragement. Three French-Canadian families have recently embraced the faith. On a recent visit we held a meeting until past midnight, such was the interest manifested. A remarkable conversion was recently spoken of as one of the '*Protestant Miracles*,' so great was the change marked by all. This man, with three others, have applied for Christian baptism. I wish I could have a supply of Bibles for distribution, and a number of *English and French* bound together. I find difficulty to get what I need for free distribution. Two weeks ago I met a French family converted through a Testament distributed in Worcester County.

"Bro. Smith, at Fall River, has been permitted to rejoice recently in the conversion of several. I hear that a great work is being accomplished at Grande Ligne, in connection with a visit of Bro. Therrien, of Burlington. The French work was never more full of promise."

The following is from a later letter addressed by the Rev. Mr. Leger to the Rev. Mr. Williams, and forwarded to the rooms:

"I have to inform you that our assemblies are as full as when you were here, and of increasing interest.

There are always Roman Catholics present. I have counted already forty-three converts, who propose to be baptized in the Spring. It is wonderful to see how all of those who are converted work with me for the advancement of the Gospel, and also how faithful they are as Christians."

Mr. Leger writes most earnestly for a supply of Bibles and Testaments.

The Rev. Mr. Therrien, our missionary at Burlington, Vt., under date of Jan. 20th, writes to us as follows:

"It was my great joy and privilege to baptize six members of my congregation on the first Sunday of this month. It was a blessed day for us all, and one long to be remembered. The interest in our mission is growing steadily. The rapid growth in grace and usefulness of the converts is to me a source of much rejoicing. Since I have baptized those six happy converts, two others have, as they believe, found Christ."

All this missionary work in New England, and indeed in other parts of the country as far as Kansas, where French-Canadians are found, traces itself back to the Grande Ligne Mission, established by Madam Feller. It gives us great pleasure, therefore, to follow the foregoing statements with a letter from the Grande Ligne Mission, addressed to a lady in Brooklyn:

"It is with the deepest feelings of gratitude to God that I write to let you know the things which the Lord is doing in our midst. Bro. Roux having called Mr. Therrien, of Vermont, to come to help him for a week or two, Mr. Therrien began his work on Sunday week. Two days after Mr. Lafleur came and preached a powerful sermon, and since that very many souls have been converted. All the neighborhood is in a blaze. All the pupils, except, perhaps, one or two, are well disposed, seeking the Lord. Some twenty professed to be converted, and many men and women and young children confessed their sins and seek the Lord. I cannot tell you how far the revival may extend. We begin to hope for great things; but we are unable to do anything good, solid, and really spiritual, without the help, presence and strength of the Lord. Let our friends pray for us and with us."

Women's Work.

A VISIT TO NEW ORLEANS.

The Rev. J. B. Gambrell, editor of the *Baptist Record*, published at Clinton, Miss., having made a visit to New Orleans, wrote at length for his paper of what he heard and saw. The following were his impressions of the labors of Miss Moore and her associates, missionaries of the Women's Baptist Home Missionary

Society (Chicago), and of the work of Leland University. It will be read with interest:

In estimating our strength in the city, we must by no means fail to mention the colored churches, some thirty or forty in number. Our colored brethren have made wonderful progress in the city since the war. This is one of the cheering aspects of the case. We cannot speak particularly of their churches. During our recent visit we visited one of their leading pastors, Eld. Walker, and was by him shown his new church. Bro. Walker is a man nearly sixty years of age; he impressed us as a man of piety, good sense and steady zeal. His church is the result of his labors since the war. There are now between five hundred and six hundred members. They support their pastor and have nearly completed an excellent house of worship, which will seat one thousand and two hundred people. Their Sunday-school is large and well conducted. Bro. Walker informed us that he baptized many Catholics, and that the colored priests sent there utterly failed to get a hold upon the colored people. We were informed that the other colored churches were generally doing well. In our opinion, much of the success of the Baptist cause in New Orleans among the colored people is owing to the faithful labors of Miss Moore, a pious Northern lady who has spent some ten years working among the colored people in the city. Of her and her co-laborers we shall speak directly.

Still another element of Baptist strength in the city is Leland University, a school founded by the zeal and munificence of Deacon and Sister Chamberlain, of Brooklyn, N. Y., for the special purpose of educating colored preachers and teachers. The buildings are well located and admirably adapted to the purpose for which they were designed. The property is probably worth \$60,000. We had the pleasure of visiting the school in company with Brother Walne; making a short address to the pupils; hearing two classes recite; examining the building, and most of all, cultivating the acquaintance of President Axtell and family, Deacon and Sister Chamberlain, Professor Shafer and Miss Coats. This required an entire morning. The visit was brought to an end by a pleasant lunch with President Axtell and family. Deacon and Sister Chamberlain are now aged, and are devoting their last days, as well as their money, to the noble work of educating the colored people. And how could they do a better work? They have a place among the benefactors of mankind. Brother Axtell is a young man of fine culture, having been educated at Brown University and Newton Theological Seminary. We found him very genial and ready to take an interest in everything that concerns the cause in New Orleans. We hope he will visit our convention and interest the people, both white and colored, in his work. In no other way could he do so much good.

It is time we were saying something about those women who are laboring for the elevation of the colored people. There are five of them living together, viz.: Misses J. P. Moore, Sarah S. Butler, Jennie L. Peck, Helen R. Jackson and Kittie Sherwood. It will be interesting to our readers to know something of these ladies and their work. Well, to satisfy ourself,

and to be able to tell our readers what they wish to know, we called upon them at their home and had a long and pleasant interview with them. They are laboring under the appointment of the Women's Baptist Home Mission Society which has its headquarters at Chicago. They aim to elevate and christianize the colored people, by training them in the different sorts of Christian work, holding Bible-readings with them; inducing them to become temperate; visiting in their families; and conducting sewing-schools for the colored children. None will question that this is a needed work. This was formerly done in large measure by masters and mistresses, but since the war the colored people have gone to themselves, and have been too much left to themselves. As any one can see, this is not a work which would appeal to the taste of refined, cultivated ladies, as all these are. This being true, the doing of it for Christ's and humanity's sake makes the service grander and more worthy of commendation. It is a difficult work. In discussing it in all its parts with the sisters, there were questions of expediency and propriety raised which it was hard to settle. Sometimes we could not entirely agree. But as to the work itself, there can be no disagreement, it seems to us; and it is so unspeakably important that something of the sort be done, that we cannot afford to divide in heart or effort over minor issues. Time, kindness and experience will make all right. We commend these sisters and their work to the consideration and love of our readers. Pray for them, sympathize with them, and help them in their good but difficult work.

DOWN SOUTH.

The following is an extract from a letter lately received at the headquarters of the Woman's American Home Mission Society, Tremont Temple, Boston, written by Miss M. E. Abercrombie, missionary teacher among the Freedmen at Nashville:

One reason for feeling the cold so much is, that the huts are wretchedly built. Great cracks, through which the wind rushes, uneven floors, broken windows, and sometimes no windows at all, with dirt and rags, meet us at every turn. When it gets warmer I shall preach soap and water, brooms and brushes, a great deal.

Although the temporal needs of this people are great, their mental and spiritual ones are greater. Perhaps if I give you an experience I had the other day, you will better understand their queer ideas on some points. I was calling on a sick woman; she could hardly utter a sound, her trouble being in her throat, yet was sitting up. Two other women were present. As I was reading the Bible to her, she jumped from her chair to the middle of the room, and began hopping up and down, with arms extended before her, her hands shaking. She brought her hands to her hips and began chanting. This increased to a shout: "I died at hell's dark door, children; de Lord He brought me back from the very door of hell. He redeemed my soul, children, and I am so happy!"

These were the fragments; sometimes no words could be distinguished. She had four or five such paroxysms, and at the end had exhausted herself so she could hardly stand. This, the others said, she could not help, because the Spirit came upon her. I knew not what to do, so sat still until she had quieted down. The people are very demonstrative, and so what appears passing strange to our eyes, to them is only a common occurrence. * * *

I would like more Bibles; among those who can read are many who have neither Bible nor Testament in the house. We received a box of clothing a week ago, for which we are very grateful, as we can distribute the articles to advantage. I hope other friends will have it put into their hearts to help by sending us a box or barrel. Do I ask for too much? You would not think so if you knew the wants of those we meet. Papers for the children and cards with a Scripture verse on them, would come so handy to give with an invitation to church or Sunday-school. I have made, within the last month, one hundred and fifty calls; since my last report, in December, I have made one hundred and seventy-five; but I trust what I really do will not be measured by the number of calls I make. To-morrow I expect to start out for another Sunday-school which has but a poor attendance. * * * My interest in the prison has not abated in the least. My class there has increased. The Testaments were acceptable.

Miss Packard, Cor. Sec., requests us to say that \$18.50 were contributed towards providing a log house for Miss Champney's use in the Indian Territory, by the South Abington, Mass., Baptist Church; and \$1.50 by a friend for the same purpose.

Contributions and Legacies.

FOR FEBRUARY, 1879.

[Contributions and legacies not otherwise noted are for general purposes. Abbreviations **F. F.** and **C. E. F.** denote respectively **FREEDMEN'S FUND** and **CHURCH EDIFICE FUND.**]

MAINE, \$93 70.

Auburn, Court Street Church.....	\$33 70
Warren Church.....	3 00
Stetson, Rev. W. E. Noyes.....	1 00
Damariscotta, Rev. M. J. Kelly and wife.....	15 00
Buckfield, East Sumner and Hartford Church.....	5 00
Corinna, A. Young.....	3 00
Mechanics Falls, Mrs. E. Drake.....	1 00
Miss Lucy Chase.....	1 00
Searsmont, Rev. T. B. Robinson.....	20 00
Mrs. T. B. Robinson.....	10 00
East Blue Hill, Mrs. Joel Long.....	1 00

NEW HAMPSHIRE, \$116 27.

Keene Church.....	16 27
Exeter, First Church.....	50 00
Concord, First Church.....	50 00

VERMONT, \$63 50.

Bakersfield, Mrs. I. K. Maynard.....	2 00
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Springfield, C. B. Biglow.....	4 50
Windsor Church, Mon. Con.....	7 00
F. F. , South Ryegate, Miss Mary Letch, for Wayland Seminary.....	50 00

MASSACHUSETTS, \$1,478 98.

Mansfield, Rev. John Blain.....	45 65
Boston, Clarendon Street Church.....	69 45
Bal. Mass. Centennial Fund, J. W. Converse, Treas.....	51 93
Merrimac Church.....	2 75
Charlestown, First Church.....	50 00
Conway Church.....	10 00
Princeton, Asa H. Goddard.....	325 00
Taunton Asso., A. J. Barker, Treas.....	6 73
Southbridge, Central Church.....	50 00
Newton Centre, Soc. of Inq. Theo. Institution.....	6 00
Billerica Church.....	3 43
Jamaica Plain Church.....	4 00
Newton Centre, First Church, Newton.....	28 19
East Boston, Isabella Duncan.....	5 00
Rochdale Church.....	3 59
Webster Church.....	22 00
Andover, Friend.....	1 25
Belmont, Friend.....	1 00
Medfield Church.....	22 42
Boston Highlands, Mrs. E. A. Hovey.....	1 00
F. F. Boston, Women's A. B. H. M. Soc., for support of Clara B. Spear, Nashville Institute.....	25 00
Boston, Dudley Street Church, for Wayland Seminary.....	116 00
LEGACIES: Boston, Bequest of Mary Jordan, H. M. Curran, Ex.....	500 00
Russell, Bequest of Lyman Bradley, A. M. and A. J. Bradley, Executors.....	56 59
Gardner, Int. on Bequest of Mrs. Susannah Stone, per L. H. Bradford, Trustee.....	72 00

RHODE ISLAND, \$569 31.

Providence, Broadway Church.....	7 00
Friendship Street Church.....	47 86
South Kingston, First Church.....	15 00
Pawtucket, First Church.....	197 95
F. F. Providence, Miss Lizzie C. Paine, for Benedict Institute.....	1 50
per Rev. H. M. Bixby, D.D., for salary Miss Allen, Benedict Institute.....	100 00

CONNECTICUT, \$702 40.

Stamford, Sunday-school.....	123 90
Rockville, Mr. and Mrs. Wm. Butler.....	200 00
Mr. and Mrs. H. F. Fisk.....	4 00
Mrs. Gainer.....	1 00
N. R. Grant.....	1 00
Mrs. C. W. Charter.....	50
M. W. Loomis.....	1 00
A. Carey.....	1 00
E. G. Butler.....	1 00
Plantsville Church.....	20 00
Thompson, Mrs. M. L. Randall.....	5 00
Hartford, Dryden W. Phelps.....	1 00
F. F. Groton, Captain E. Morgan, specially desig. \$200 and \$35 and \$100, for Nashville Institute.....	335 00
Rockville, Mr. and Mrs. H. F. Fisk.....	2 00
A. Carey.....	1 00
LEGACY: Uncasville, Annuity of Polly Browning, deceased, per G. D. Jerome, Trustee.....	5 00

NEW YORK, \$2,758 76

New York City, J. Mabbett.....	3 00
James B. Colgate.....	400 00
Smith Sheldon.....	50 00
Pilgrim Church, B. P. Fairchild.....	5 00
North Church, Mon. Con.....	8 84
Brooklyn, Washington Ave. Church.....	1,482 00
Central Church, in part.....	61 34
Brooklyn, E. D., Second Church.....	7 32
Central Church.....	300 00
Nanuet Church.....	3 75
Troy, Fifth Street Church, Rev. C. P. Sheldon, D.D.....	20 83
Mt. Morris, Sunday-school.....	4 13
Cortland Church.....	77 00
Homer Church.....	25 05

McGrawville Church.....	24 25
St. Lawrence Asso.....	12 00
Gloversville Church.....	36 25
Waterloo, Rev. F. M. Beebe, "a marriage fee".....	5 00
Pitcher Church, desig.....	11 00
F. F. New York, Calvary Sunday-school, for P. T. Edwards, Richmond Institute.....	50 00
" Morris Church, for Natchez School.....	15 00
" Waverly Church.....	2 00
Saratoga, Miss A. E. Wayland, for Wayland Seminary, A Friend,.....	20 00
C. E. F. Brooklyn, Strong Place Church, per Horace Waters.....	10 00
	125 00
NEW JERSEY, \$259 91.	
Jersey City, First Church, Coll.....	\$48 45
Mon. Con.....	6 40
Sunday-school.....	5 00
	59 85
Hoboken Church.....	21 50
Newark, Roseville Church.....	11 56
Plainfield, E. L. Roberts.....	100 00
Piscataway Church.....	\$46 12
Friendship Sunday-school.....	20 88
	67 00
PENNSYLVANIA, \$1,188 61.	
Philadelphia, First Church.....	316 91
First West Phil. Church.....	91 00
Spring Garden Church, bal.....	6 00
Sunday-school.....	25 00
Olivet Church.....	17 88
Frankford Church.....	18 54
Sunday-school.....	10 00
First Germantown Church, bal. of Missions.....	5 00
Lower Dublin Church, in part.....	4 81
Upland, Mrs. E. C. Knowles.....	500 00
Balligomingo Church.....	9 20
Franklin Church, bal.....	50 00
Davisville Church.....	20 00
Great Valley Church, bal.....	3 50
Lawrenceville Church, in part.....	6 15
Greensburg Church, in part.....	5 00
Sharon Church, bal.....	10 00
Vincent Church, in part.....	13 50
Pughtown Church, in part.....	3 50
Rev. G. T. McNair.....	5 00
Ashland, Welsh Church.....	4 30
Cheney Church.....	4 30
Moziertown, Woman's Miss. Soc.....	50 00
Lewisburg, Dr. G. M. Spratt.....	2 50
Mrs. M. G. Tucker.....	50 00
F. F. Altoona, Sunday-school, desig.....	4 50
Mrs. Whittemore.....	22 00
Philadelphia, Miss M. L. Bonney, for Richmond Inst.....	50 00
MARYLAND, \$100 00.	
F. F. Baltimore, Christopher West, for Wayland Seminary.....	100 00
DISTRICT OF COLUMBIA, \$116 00.	
Washington, H. M. S.....	100 00
F. F. Students Wayland Seminary.....	16 00
VIRGINIA, \$187 50.	
Williamsburg, per Rev. J. M. Dawson.....	12 50
F. F. Richmond, Students for Library.....	20 00
Outside Students.....	11 00
Students, for Board.....	130 00
" Rent.....	12 00
Mr. Coles.....	2 00
WEST VIRGINIA, \$5 13.	
Gratton Church.....	5 13
NORTH CAROLINA, \$462 56.	
F. F. Raleigh, Students Shaw University.....	462 56

SOUTH CAROLINA, \$138 00.	
F. F. Columbia, Special gift, for two students.....	2 00
Students, for Board.....	101 20
" Tuition.....	11 00
Wade B. Bullock.....	19 00
P. W. Simmons.....	1 30
George Berry.....	3 50
MISSISSIPPI, \$122 40.	
F. F. Natchez, Students, for Board.....	71 00
" Tuition.....	49 00
Cash.....	2 40
FLORIDA, \$3 08.	
Fernandina, per Rev. J. Alston.....	3 08
MICHIGAN, \$36 85.	
Ann Arbor Church.....	36 85
OHIO, \$1,083 30.	
Dayton, First Church, in part.....	170 17
Newark, First Church, ".....	10 70
Granville Church.....	84 50
Sunday-school.....	28 96
Urbana Church.....	5 50
Sunbury Church.....	3 50
Berlin Church.....	2 97
Loudenville Church, A. A. Taylor.....	12 00
Cleveland, First Church, in part, viz.:	
James M. Hoyt.....	20 00
Mrs. Stillman Witt.....	50 00
C. P. Leland.....	20 00
T. Dunham.....	25 00
Oscar Townsend.....	10 00
G. B. Christian.....	15 00
Mrs. M. E. Monroe.....	10 00
Mrs. V. Swain.....	10 00
Mrs. E. Rouse.....	5 00
F. F. Cleveland, Lad. H. M. Soc. of Second Church, desig.....	40 00
LEGACY: Estate of John Wallace, Chas. Morris, Ex.....	560 00
INDIANA, \$35 00.	
F. F. Manchester, Silas Wicks.....	35 00
WISCONSIN, \$5 00.	
A lady, per Mrs. Ranney, for Natchez Institute.....	5 00
MINNESOTA, \$473 67.	
State Convention.....	473 67
MISSOURI, \$13 05.	
F. F. St. Louis, Unknown, "for the Lord's work," for Natchez Institute.....	13 05
NEBRASKA, \$13 50.	
Postville, Prof. Henrich.....	1 00
Saunders, Marrietta Church.....	2 50
Central City, Woman's H. M. Soc., Mrs. J. Gunderman, Pres.....	10 00
KANSAS, \$4 25.	
Ellsworth, Germans, per Rev. T. Klinker.....	4 25
ARKANSAS, \$10 00.	
Norwoodville, per Rev. J. B. McKay.....	1 50
Rockycomfort, ".....	8 50
DAKOTA TERRITORY, \$2 00.	
Yankton, Rev. J. P. Coffman.....	2 00
CALIFORNIA, \$5 00.	
Santa Cruz Church.....	5 00
OREGON, \$5 00.	
Eugene City Church, per Rev. S. C. Price.....	5 00
Total.....	\$9,858 73

THE BAPTIST HOME MISSION MONTHLY.

VOL. 1.

MAY, 1879.

NO. 11.

WHAT THE SISTERS OF THE WILDERNESS THOUGHT.

In the year 1810, the Baptist Missionary Society of Massachusetts was sending missionaries into the "wilderness" of Pennsylvania, then part of the West. This society was very largely supported by funds contributed by "Female Mite Societies." The sisters of a township in that "wilderness" heard with joy the Word of God, brought to them by missionaries on whose labors the divine blessing rested. By and by they learned that these missionaries were sent by funds to which the more favored sisters of the East were contributing, and they proceeded to testify their gratitude by the touching letter which we copy below. Sisters of 1879, when you contribute to the treasury of this Society, and aid in the support of missionaries who carry the Gospel to the wilds of Nebraska and Oregon, a similar blessing goes to the hearts and homes of the settlers, and though the gratitude which is awakened may not find so tender and beautiful an expression in published words, it is not the less felt by women and children whom your instrumentality thus brings into the kingdom of God, and into a participation in the blessings of the great salvation. The following is the letter, which we take from the Massachusetts *Baptist Missionary Magazine*, of May, 1810.

"To the 'Female Mite Societies' who contribute to the funds of the Baptist Missionary Society in Massachusetts."

"BELOVED MOTHERS AND SISTERS:

"We dwell in the wilderness, where we

know but little of what is done in the ancient parts of our country. But by the blessing of God on the labors of faithful missionaries and others, we have been taught our undone condition, as being slaves to sin and Satan, and at enmity to God. But as Moses lifted up the serpent in the wilderness for the healing of the wounded Israelites, so has the Son of Man been lifted up in *this* wilderness, and we hope we have felt the healing balm applied to our souls. A sense of this has filled us with joy full of glory.

"We have often been refreshed by the Word of God dispensed by missionaries, but never knew how these messengers of grace and peace were supported, until Elder Hartwell gave us the information. Although these means are derived from various sources, none has so sensibly affected our hearts as that of the *Female Mite Societies*. We should feel deserving of reproof were we to keep silence, and not render a tribute of thanksgiving to God, and also offer our grateful acknowledgments to those who have so kindly remembered us. It seems like the building of the ancient Tabernacle in the wilderness, when the women brought *fine twined linen*. It is said that *it is more blessed to give than to receive*; if so, we think you must be blessed indeed.

"Dear sisters, although we dwell in the wilderness in our smoky log cottages, not enjoying the accommodations of life which many are favored with, yet we have immortal souls, equally capable of feeling joy or pain as others in more favored circumstances. Our joys have been greatly increased by the labors of those

blessed servants of God who have left their families and friends to bear the precious name of Jesus into this part of our land. And now, dear sisters, we wish the blessing of God our Saviour to rest upon you; that he would increase your wealth and your joy, in so liberally contributing to the spread of the Gospel.

"We think we may say Jesus has come with his servants into this place. A goodly number who have experienced the truth have been baptized, and a church has lately been formed among us. The prospect is still favorable that this good work will yet increase. Your labor has not been in vain in the Lord. We feel constrained to bless God for what he has done through your means, and pray for the continuance of his blessing, and of your liberality. May the blessing of *thousands ready to perish* fall on you, and a *full reward be given you of the Lord*, both in time and in eternity. Dear sisters, pray for us.

"This from your sisters and friends,

FANNY POWERS,	DEANTHA BLAKEMAN,
MELISSA SMITH,	MABEL MORLEY,
JANE RANDAL,	POLLY GRANIDEER,
BARTHINA MORSE,	MELINDA WILSON,
HANNAH PRATT,	OMIRA WILSON,
LUISA SMITH,	POLLY VANVANKERBURGH,
	SYNTHIA MORLEY.

"*Canton, Luzerne Co., Penn., Jan., 1810.*"

EDUCATION OF THE COLORED RACE.

The remarkable letter which we publish below is too important to be permitted to fail of preservation. The writer, the Hon. Joseph E. Brown, was Governor of Georgia during the war, and is recognized as a foremost citizen of his State. He is a member of the Second Baptist Church of Atlanta, and is held in high esteem by our Georgia brethren. This letter is but one of the evidences of his consistent and cordial acceptance of the new order of

things, and of his desire to promote the improvement of the condition of the colored people by their intellectual and moral improvement. He has entered heartily into the plan of the removal of the school maintained by the American Baptist Home Mission Society to Atlanta, and aided us by legal and other counsels. His testimony is of great weight, and will be read with pleasure.

The school to which he refers is the Atlanta University, established by our Congregational brethren of the American Missionary Association. All testimonies are to the effect that it is doing excellent work in the more advanced education of the colored people. A considerable complaint is made that its character, after all, is sectarian, and the appropriation of State money to it is menaced on that account. As we understand, there is in the University a Congregational church, which determines its character in respect to religion, and tends to weaken the hold of the students upon their own ecclesiastical relations. As the Congregationalists are as nearly a cipher as possible in Georgia, it is not strange that a university church should be regarded by Methodists and Baptists, who very nearly divide the people of that State, white and colored, as the insidious approach of an unfriendly alien. From both these sources there are murmurs about this use of State money. It would be a great gain if the University could be made unquestionably non-sectarian, and unite the whole people in its support and use. The following is the letter:

ATLANTA, Ga., Feb. 11.

Col. W. C. Morrill, Atlanta, Ga. :

"DEAR SIR: In conversation you have referred to the fact that many of the people of the North do not yet understand the position which the people of Georgia, and, so far as I know, the people of the South, occupy in reference to the education of the colored people.

As you are well aware, the abolition of slavery was, at the time it occurred, regarded by the people of the South as a great calamity. It certainly involved us in immense pecuniary losses. Then the early enfranchisement of the negro, giving to the race the privileges of the ballot and of citizenship, our people regarded as premature and harsh on the part of the Government; and there has been, as you are aware, a great deal of political strife and bad feeling engendered.

"I am glad to say, however, that the passions and prejudices engendered by the war are rapidly passing away. Already nearly half a generation has passed, and a large number of those who were upon the stage at the time are no longer with us, while young men have risen up to take their places, who knew less of the former causes of division and felt less of the angry passions which were created during that period. We now, I think, as a people, realize and acquiesce in the fact, not only that slavery is forever abolished, but that the colored race are placed upon an equality, politically, with the white race; that they have all the civil and political rights that are possessed by ourselves. In other words, they are legally our fellow-citizens.

"The question, then, naturally arises, What is our duty in the premises? And it seems to me very clear, and I think I speak the sentiments of a vast majority of our people, that it is our interest to make of the colored race the very best citizens we can. To do this, it is necessary to educate them as far as our means will allow, and to lift them from the ignorance in which they were found at the time of their freedom to a much higher grade of intelligence. They can never be good citizens and exercise intelligently the rights of freemen till they have these advantages.

"The State of Georgia moved in this matter, in fact, earlier than some of the other Southern States. Laws have been enacted here, placing the children of the white and colored races upon an equality, in proportion to numbers, so far as the distribution and use of the school funds are concerned. It is true our schools are kept separate; but they receive the same amount of money per capita that the white children do, and we are taxed, as you are aware, about as much as our condition

will enable us to pay, for the purpose of common-school education. On this point, too, we hear but little murmuring, our people very generally agreeing that it is important to educate the children of both races, and submitting with a good deal of cheerfulness to the tax they pay for that purpose.

"But this is not all; it was seen after the freedom and enfranchisement of the colored race above mentioned, that it would be necessary to educate many of their people beyond the degree afforded by our common or public schools. It was also seen that they would naturally make application for admission into our State University; and in the then temper of public sentiment, their admission there would have been the downfall of the University. Those in charge of our public affairs sought to avoid this calamity by doing justice to them upon another line. They conceived the idea of having two universities, one for the colored race and one for the white race; and it was agreed that the same appropriation annually should be made to each. We having for many years appropriated \$8,000 per annum from the State Treasury to the University at Athens, for the white people, a like amount of \$8,000 was appropriated to the Atlanta University, which had been established here by a benevolent society of New England, to aid them in conducting their college, provided it was to be done with the consent of those in control, and it was not to have the character of a sectarian institution. These terms were accepted, and the appropriation was made from year to year, until the meeting of our Constitutional Convention in 1868, when it was incorporated in the Constitution, which was overwhelmingly ratified by the people, that said appropriation should be continued in the future. It is, therefore, now a constitutional provision. Thus, you see, the State of Georgia has dealt liberally with the colored race. This grows out of the fact that our Representatives, both in the Legislature and in the Convention, were obliged, in order to meet the requirements of their constituents, to adopt such a line of policy as looks to the elevation of the colored race. This is what popular sentiment now requires.

"But we must not forget that the white college still has a decided advantage in this, that

it gets the same appropriation annually from the State Treasury that the colored college does, and its patrons, who send their sons to it for instruction, are generally able to pay tuition; and the appropriation from the State and the tuition sustain the college. Not so with the colored race. While they have made very considerable advance in the accumulation of property, and now pay tax on between five and six millions in our State, still few of them are able to educate their children in college at their own expense. The result is that nearly all the scholars who are sent there are charity scholars, and must be educated at the expense of some one else. The State appropriation of \$8,000 is not sufficient to maintain the professors and sustain the college as it ought to be sustained. Indeed, it lacks a great deal of it. Of course, the noble charity which conceived the idea of locating the college here is highly appreciated, but it is not supposed that its benefactor in New England can afford from year to year to make large donations to aid in sustaining the college. It is, therefore, very desirable, if it could possibly be done, to have the University better endowed. And I think every effort should be made that possibly can be to accomplish this object. If any man of large wealth has means to spare, and seeks a worthy object upon which to bestow it, he could nowhere find one more deserving; and I know of no place where donations to an endowment would be more highly appreciated, not only by the colored race, who would be the immediate recipients, but also by the white race, who wish them well and who are very anxious that the University be made in every sense a success.

“While speaking of the feeling that exists between the two races, I might here remark that hundreds of thousands of Southern men laid down their lives during the late unfortunate strife to sustain their view of the Government, and especially to sustain slavery. And hundreds and thousands more would have made the same sacrifice if it could have resulted in success, so earnest and strong was the conviction on our part that we were right, and that it was best for both races that slavery exist. An experience of a little over a dozen years under the new order of things, which we supposed to be insupportable, has shown us

that we were mistaken in many of our most cherished ideas. While the abolition of slavery has been a terrible loss to us in a pecuniary point of view, and has resulted most disastrously to many intelligent and estimable families, we are led now to conclude that it was the will of Providence that it should occur, and that in the future our children and their posterity will be a more prosperous, self-reliant, useful and happy people than they would have been if the institution had been maintained. And I think I may now say, without any exaggeration, that not one white citizen in every hundred, probably not one in every five hundred in Georgia, and I believe the same feeling to exist generally in the South, would vote to re-establish slavery, or would consent to have it re-established under any circumstances.

“I trust a wise Providence will bring great good to both races out of what appeared to us at the time to be an overwhelming calamity.

“I am, very respectfully, your obedient servant,
JOSEPH E. BROWN.”

Editorial.

The rooms of the American Baptist Home Mission Society are at No. 28 Astor House Offices, entrance on Barclay Street, New York.

All communications for the American Baptist Home Mission Society should be addressed to Rev. S. S. Cutting, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.

In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.

The subscription price of the Baptist Home Mission Monthly is fifty cents per year, payable in advance.

Except as specimen copies to promote circulation, the Monthly is not intended to be circulated gratuitously. The postage of gratuitous copies is at transient rates, and cannot therefore be supported, while to subscribers the Monthly goes at three cents per pound, paid by the Society. Therefore subscribe.

THE YEAR CLOSED.

The financial year which has now closed presents a better report, in many aspects, than we had reason to fear. The direct donations to the treasury, by contributions and legacies, have fallen about \$7,000 short of those for the year preceding. It is these which measure the year's benevolence of our contributors, and these which measure our power to do missionary work. In January the outlook was extremely unfavorable, and in February even more so. By the great mercy of God, the month of March took a more encouraging aspect, and in the end showed receipts in advance of those of March, 1878. It would be difficult to say how cheering these better signs were. In the end, much as the deficiency occasioned regret, there was an alleviation in the fact that the condition of the Society had been improved during the year. The receipts into the treasury, from all sources, not including temporary loans, were \$217,093.90, against \$175,209.33 the previous year. This increase was occasioned in part by larger payments into the Church Edifice Fund, and in part by the return to the General Fund of an amount of money transferred from the General Fund for Church Edifice purposes, before the establishment of the Church Edifice Fund in 1867. The total expenditures for the year, including Church Edifice loans, were \$207,350.07. The total receipts, therefore, were in excess of those of the previous year \$41,884.57, and the total expenditures were in excess \$33,230.19. The debt of the Society, which, at the beginning of the year, was \$45,433.18, was, at its close, \$30,597.67, which was a diminution to the amount of \$14,835.51.

With abundant occasion to thank God for this improvement of our condition, we have, at the same time, occasion for humiliation that that improvement is not due to increased con-

tributions; and that in consequence of the falling off of contributions for missionary purposes, our missionary service has been crippled during all the year. Our problem now is, Must this remain so? At the end of another year must we still say, we have not a missionary in New Mexico or in Arizona—not a missionary in Utah or Montana? We have fields and men; we look to the churches for the money to bring them together.

Our financial year closes, nominally, March 31st—really, April 19th. This fact makes us late in issuing the present number of the Magazine.

A FOREIGN MISSIONARY'S TESTIMONY TO HOME MISSIONS.

The venerable foreign missionary, Cephas Bennett, who has been on the field more than fifty years, and who has shown his regard for Home Missions in the most practical ways, expresses himself in regard to the unity of missionary work in clear and forcible language. In a letter to the Corresponding Secretary, he says:

“I have always felt, and still feel, that these missions are of necessity *one*, and if the home field is not cultivated, the foreign department must suffer, as a natural consequence. I know of no section of the world where it is the duty of any one to be exclusive in his prayers or his alms for any one department to the neglect or rejection of others. ‘God bless me and my wife, John and his wife,’ does not seem to me to be exactly in accordance with the spirit of the general commission.”

HOW THEY DID IT.

In the last number of the MONTHLY, we referred to the fact that the American Home Missionary Society of the Congregationalists had paid their large debt in a single month. The plan by which this end was gained in part

seems to be this: A call was made for subscriptions of ten cents per member, of all their churches. Judging from the result, this call was not neglected. Pastors all over the land, with the Society's "call" before them, urged the matter upon their churches, and the sum needed was raised. One pastor writes that "with a copy of the Society's magazine in hand, he went from house to house, until every member had been seen and had contributed." We have another illustration of the power of determination and the might of litle. The Society, relieved of its burdens, is putting new missionaries into the field, strengthening old positions, and is evidently rejoicing in its strength and progress. Will Baptist pastors do something of the same sort, and lift from our Society the load of debt which it is carrying?

HINTS ABOUT MISSIONARY FAMILIES.

A lady who has had a great deal to do with sending clothing to families of missionaries in the West, wishes it could be impressed upon the minds of those who make applications in behalf of such families, "that it is impossible to prepare clothing that will be satisfactory, unless we are told something more explicit than that people, or children, are of 'ordinary' or of 'medium' size." She adds, "They seem to forget that 'a child of ten' is not of one unvarying size any more than a man of forty." We wish our friends in making applications would bear these excellent suggestions in mind. A little patience and particularity of detail would be of great service to those who desire to render assistance.

CIRCULAR.

The undersigned, a Committee of the Executive Board of the American Baptist Home Mission Society, appointed for that purpose, herewith send most re-

spectfully to the Women's Home Mission Societies of the Baptist denomination, a plan for the organization of a Central Union of such Societies, and earnestly solicit for it their favorable consideration. It is suggested in the interest of peace and union, as a measure in which friends of all parties have endeavored to reconcile the different methods of different societies, on a basis of mutual respect and mutual concessions. It is proposed, in order to bring friction to an end, and to promote efficiency by united action. In the Board of the Home Mission Society this measure, taken on the suggestion of brethren in Boston and Providence, no interest or wish prevails but to secure the harmony of our Home Mission work in perfect consistency with the largest freedom of our sisters in the choice of their fields and methods, and in the disbursement of their funds.

We ask, therefore, that representatives be appointed by Societies and Provincial Organizations as proposed in the plan; and to meet the objection of the life-membership feature which has been made, it is proposed that while all representatives present under the provisions of the plan, shall have each a vote, the life-members from each State shall act as one person, and cast one vote only for such State.

The hour and place of meeting will be arranged at the anniversaries at Saratoga Springs.

EMERY J. HAYNES,
WHEELOCK H. PARMLY,
EDWARD T. HISCOX,
J. F. ELDER,
J. B. THOMAS.

AMERICAN BAPTIST HOME MISSION ROOMS,
New York, April 21, 1879.

AMERICAN BAPTIST HOME MISSION SOCIETY.

REPORT OF A COMMITTEE APPOINTED BY THE EXECUTIVE BOARD ON A MEMORIAL FROM BAPTIST PASTORS OF BOSTON, PROVIDENCE, AND VICINITY. ADOPTED BY THE BOARD APRIL 14, 1879.

To the Board of the American Baptist Home Mission Society:

The Committee to whom was referred a communication signed by thirty-four brethren of Boston and its vicinity, and which contained the inquiry: "Whether it is not practicable so to unite the different Women's Baptist Home Mission Societies that there shall be only one general Women's Baptist Home Mission organization in this country?" would respectfully report, that we have given to the subject the deliberate and careful attention which its importance demands.

The brethren who sign the memorial seem not to

have understood precisely the history of the societies whose work they seek to harmonize, but that consideration is of minor consequence compared with the desirable ends which they have in view.

Since the Society whose seat is in Chicago has, by the change of its original constitution, assumed a separate and independent position, it becomes a question to what extent this Board can with propriety offer suggestions as to its plans of operation. With respect to the Society at Boston, which continues in connection with ours, and does its work through our treasury, greater freedom might naturally be expected. Viewed from another point, however,—since we are all friends of home missions, and brethren and sisters in the same denomination,—it may be taken for granted that we are all desirous to ascertain, and to do, what is best for the cause. This is doubtless the proper view to take of this question, and it will be so considered in this report.

The American Baptist Home Mission Society has been from its organization largely dependent on the contributions of women. It was shown in the last annual report of the Society (p. 48) that, of 693 persons who had made bequests to its treasury, 375, or almost sixty per cent., were women; and of the total sum of \$378,933.40 received from such bequests, \$148,328.81, or almost forty per cent., were received from the bequests of women. These important facts, however, only faintly indicate what women have done for the Society, and illustrate but partially its dependence upon them. Not only do their personal contributions flow into every church collection, but it is women who, in relation to both home and foreign missions, as well as to every form of church work, do so much by their intelligence, their sympathy, and their religious constancy, to keep in action and to render productive the interest of their brothers, husbands, and children. It has therefore been most truthfully said that women are as essential to the missionary organizations of a community of churches as they are to the work of any particular church. Hence any attempts to maintain missionary organizations apart from them would be futile, and whatever tends to weaken their sympathy and alienate their co-operation will to that extent be calamitous. The question, therefore, of the duty of the Executive Board of the American Baptist Home Mission Society, under the circumstances referred to in the memorial from Boston, is as grave as it is delicate. A portion of the women of our churches are united in the support of a women's society which has withdrawn from its original connection with this society; and a portion are united in the support of a women's society which preserves that connection, and works through this Society. By the action of this Society at the annual meeting (Rep., pp. 24, 25), the first of these women's societies was welcomed as "an associate agency in the work of home evangelization," and to the last was expressed its "cordial sympathy and fellowship" as an association acting in closer relations with this Society "in the prosecution of its work." The Boston brethren in their memorial express the belief that the "conflicting claims of these two bodies may lead to trouble in our churches," and ask whether the Home Mission Board cannot adopt some measure or measures which shall tend to promote their unifica-

tion. Toward the solution of this question the following considerations seem to be important:

1. This Board must do nothing which will alienate the sisterhood of our churches from sympathy with its great work, and co-operation in promoting it. The work which this Society has been doing from its beginning—that is, carrying the Gospel to the men, women and children of the new States and Territories—must still be prosecuted; and the help of women, hitherto so warmly and bountifully extended, must still be invoked and secured, if this Society is to have a prosperous existence in the future. So also in respect to our work among the Freedmen, especially our great effort to educate preachers and teachers of their own race, and to purify and elevate their domestic and social life; if this work is to go on, it must have in the future the co-operation of our sisters as it has had it in the past. Failing of that co-operation in this Freedmen's department, as in the other, it must be dwarfed and enfeebled. Therefore, we repeat, this Board must do nothing which will tend to estrange our sisters from this Society, but rather seek to win their interest and labors in its behalf.

2. Furthermore, this Board in administering a trust which is so largely dependent on women, must of necessity invite and encourage the support of those women who desire to associate in organic relations with this Society, that they may help more vigorously its *general* support, and take up those *special* forms of its work which appeal to their womanly sympathy. It would be suicidal for this Society to turn coldly from women who come to it with the proffer of their co-operation and support. It is in just this form that large numbers of women in New England are now associated, and this Board has not the right to sacrifice their friendship and co-operation. In this manner, also, women of Western States are associated, or are now associating; and to turn away from New England women who offer the Society their support, would be to turn away from women of similar convictions and associations in the West. No society can live which thus treats its friends. The support of women's societies directly connected with it is what this Society now imperatively needs, and to question its duty to invite and encourage such support is to question its duty to exist.

These considerations appear to be *fundamental*. If our Boston brethren had presented the question whether this Board would unite in conference with representatives of both these women's societies for the purpose of finding a method of *unification* best adapted to do the Home Missionary work of the denomination, there could be no doubt of our duty to take part in such a conference. To something of that kind these differences must come eventually; and the sooner the better for the interests of the cause entrusted to our hands by the Head of His Church. Nothing, in our judgment, can be gained toward unanimity by mere majority votes on either side. We must be prepared to find union in our great work by mutual respect and mutual concessions, leaving to experience, and to the developments of divine Providence, the further improvements in our methods of working which may be found necessary.

After the foregoing report was prepared letters were

received at the rooms giving information that brethren of Providence had taken the same subject into consideration, and that a memorial signed by them would be communicated by Dr. Johnson of that city, who expressed a desire to see this committee before its report should be presented. A meeting was therefore held on Thursday last, at which Dr. Johnson communicated the memorial of the Providence brethren, and its suggestions were made the subject of protracted and careful deliberation, with an earnest desire on the part of all to accomplish the union of all friends of Home Mission work.

The Providence memorial, different from that from Boston, contained outlines of a plan for the formation of a new women's society, to have its seat of operations in New York, and intended to accomplish the purposes, and reconcile the methods, of the societies now existing at Chicago and Boston. Its propositions were so definite as to require a more specific response than was required by the Boston memorial, and without waiting for further instructions from the Board, the Committee proceeded to consider the practicability of carrying those propositions into effect. It is not needful to go into a full statement of the difficulties which became apparent in the course of the discussion. It was necessary to take a somewhat broader view of the subject than either of the memorials contemplated, as there are large numbers of ladies in the East and in the West, who are deeply interested in Home Missions, and neither having nor being likely to have any connection with either the Chicago or the Boston Society.

Your Committee are entirely convinced that this Society cannot assume the responsibility of declining the organized aid in its work of the women of our churches. In the former part of this report the views of the Committee have been so fully stated on that subject that they need not be repeated here. In the various parts of the country women are tendering their co-operation, and asking that they may render it in organic relations, and this Committee are thoroughly satisfied that the harmony and efficiency of the work can be best secured by such relations. The Committee wish to be understood that they desire and advocate the most ample liberty of our sisters in the selection of their fields and the disbursement of their funds, and they are certain that this is entirely compatible with relations which are organic. Acting therefore very largely on the suggestions of the Providence Memorial, but modifying them at points deemed vital to successful work, they recommend

THE FOLLOWING PLAN.

1. The formation of a Central Union of Baptist Women's Home Mission Societies.
2. That this Central Union shall be composed of representatives appointed by women's societies, whose limits are bounded by single or associated States, and of life members of such societies, such representatives and such life members to have always equal powers.
3. That in order to avoid in the annual meetings of the proposed union a preponderance of representatives from States near which the meeting is held, the delegation from each Society shall not contain more than three persons from each State which it includes.
4. That this Central Union so composed shall ap-

point annually, or in classes, an Executive Committee, whose rooms shall be contiguous to those of the American Baptist Home Mission Society, for purposes of easy consultation, and whose business it shall be to combine the Home Mission funds and labors of all women's societies represented in the Union; to define the territory within which such represented societies shall severally collect their funds; with the concurrence of the Executive Board of the American Baptist Home Mission Society, to appoint missionaries, teachers or beneficiary students, and to disburse funds for the support of the same; and, in general, to be the medium of receiving and communicating information for the enlightenment, stimulus and help of the affiliated societies.

5. That the powers of the represented societies reserved to themselves, and the powers granted to the Central Union, be so balanced as on the one hand to give all practicable liberty to local choice of work on the part of the represented societies, and on the other hand to impart vigor and strength to the work of the Central Union.

6. In order to the practical carrying into effect of this plan of operations at an early day, representatives from all existing State or Sectional Societies so disposed, to the number of three from each State, with their life members, and from provisional organizations of the same character, be requested to meet at Saratoga Springs, on Friday, the 30th day of May, 1879, with power to organize such a Central Union, and authorize its operations; and that a committee be appointed to represent this Board at that meeting.

Your Committee believe the present to be a crisis in the history of our Baptist work in Home Missions, when the members of this Board and all friends of our missionary work should study the things which make for peace, that we may the better do the great work committed to us by the providence of God.

We recommend that this report be sent as our answer to the brethren in Boston and Providence, and be incorporated in the annual report of this Board.

Respectfully and unanimously submitted.

W. H. PARMLY,	} Committee.
J. F. ELDER,	
E. T. HISCOX,	
T. D. ANDERSON,	
J. B. THOMAS,	

NEW YORK, April 14, 1879.

From the Field.

"Watchman, what of the night?"

COLORADO.

Rev. W. M. Haigh, D.D., District Secretary, writes:

"In these days of solicitude about the financial outcome of the year, it is cheering to receive, as I did this morning, the following letter from a society of young people in the youngest State in the Union:

'GREELEY, Col., March 18, 1879.

'DEAR SIR: Enclosed find postal order for five dol-

lars (\$5), as a *mite* to help in raising the sixty thousand dollars necessary to meet the expenditures of the year for the Baptist Home Mission Society. It is a contribution from the Girls' Missionary Sewing Society of Greeley, Col. We should all rejoice if it were a *great deal more*, but we know that the *littles help* to make great amounts, and we send this, hoping that many others may be prompted to do likewise, and praying a blessing upon it from the Father of us all."

MINNESOTA.

Rev. J. W. Riddle, general missionary, writes:

"During the last quarter I have been enabled to visit a large portion of my field, and am happy to report that I find things as hopeful and encouraging as I expected. In the State we have 140 churches, 110 of which, with a membership of 5,100, are American. The remaining 30, with a membership of 1,300, are foreign, chiefly Scandinavian. About fifty of these churches, many of which are feeble interests, have no regular preaching, and about the same number are without houses of worship. At present, beside the two general missionaries, there are seventeen pastors who are receiving partial support from the Home Mission Society. Our collections, I am sorry to say, have thus far been quite meager. There is still hope that by the close of the convention year—especially should there be given us the promise of a fair harvest—our high aim may be nearly, if not quite realized."

Rev. M. D. Reeves, Parker's Prairie, writes:

"The weather is so cold we have been obliged to close our meetings temporarily. We yet meet in an old log school-house. Our people are poorly off; wheat is so low, and the debts accumulated during the past three years demanding payment now. Even our schools are mostly closed on account of the children not having proper clothing.

"We are trying to build though. We have the stone for foundation and heavy timbers all on the ground. We have a hundred bushels of wheat toward the building, and in a subscription raised \$10. One member, a poor man, promised to frame the house as his share. We shall do our best. My wife has been holding children's meetings, well attended, and some profess conversion. I sometimes think that if the Lord will give me the privilege of finishing this house, it will be all I ask."

Rev. F. S. Ashmore, Montevideo:

"The stones are on the ground for the foundations of our contemplated house. The plans have been received; we expect to begin work next week. I hope to report a church edifice next quarter. We are receiving encouragement and assistance."

CALIFORNIA.

Bro. Geo. R. Read, Alameda, writes:

"The past quarter has been most eventful and full of interest. When I wrote last, we were worshipping in a hired hall, but now are in our new chapel. The contrast is most marked in our church congregation and Sunday-school. The new house is very pleasant and attractive. It has all conveniences—carpets, cush-

ioned pews, baptistry, is lighted by gas, and is said to be as convenient and pleasant as any chapel can be which cost as little. We have seats for one hundred and twenty-five persons; by the use of settees, for one hundred and fifty. In the rear of the pulpit, parlors with folding doors; sixty additional seats here. A parsonage with six good rooms is attached. The entire cost is \$3,765. Our funded debt is \$1,500, bearing interest at 12 per cent. The rent of parsonage pays this interest.

"The balance of the expense was met by subscriptions, save \$900 provided for by pledges at the dedication, to be paid shortly. The services of dedication were held Thursday eve., March 20, Dr. Everts, of Chicago, preaching. * * * I trust that the Board will see the need of aid another year; after that, I trust the church will be able to get along alone. We certainly shall if we gain strength as in the past year."

KANSAS.

Rev. Granville Gates, Emporia, writes:

"Our congregations and Sabbath-schools are increasing in numbers. Several expect to unite with the church by letter and experience at the first opportunity. We report a manifest growth in spirituality and efficiency. The church is encouraged. The inside of our house has been refitted, and the ladies have secured funds to repaint the outside. The city is growing rapidly. The outlook is favorable."

LOUISIANA.

Rev. S. J. Axtell, Jr., of Leland University, New Orleans, writes:

"In December, when we opened school with twenty scholars, one by one students came in until we have eighty-five in the school, with three new ones to-day. We shall reach one hundred I am sure, which, considering the circumstances of the year, will be a good attendance. Over twenty are ministers, or studying for the ministry. Unless the yellow fever should prevail the attendance will be larger another year.

"I cannot but believe that a new era is about to commence in the relations between the white and colored Baptists of this region."

GEORGIA.

Rev. D. Shaver, D.D., teacher in the Augusta school, writes:

"The higher class in grammar passed this month into the study of rhetoric, after an examination highly creditable; the class in physiology to the study of universal history. The new studies excite enthusiasm in most of the young men, and I expect them to make fair progress.

"Several of my younger scholars have been called home by their parents to assist in raising a crop. They were among the most studious, intelligent and orderly. I am *grieved* to part with them. I shall keep an eye on them, and if it is possible to devise any method for their assistance, will see to it that they are yet able to 'take' our entire course of study. It is in cases like

these that aid is wisely rendered. To help one such continuously may be to help scores and hundreds.

"Allow me to express the hope that the Society may be able not only to keep its work among the freedmen up to its present grade of efficiency, but generally to enlarge it. Every day deepens my conviction of its necessity and of its power for good. Who may describe the mischiefs it may avert, or the benefits it may secure?"

WEST VIRGINIA.

Rev. T. C. Johnson writes from Charlestown:

"The result of our continued meetings so far is an increasing religious interest, and the baptism of twelve candidates; one has been received by letter, another by experience. Our working force is much recruited, and the church more encouraged than ever. Our Sabbath-school has grown to an average attendance of over one hundred. A number of young men have lately become regular attendants on our services."

ALABAMA.

Rev. S. W. Marston writes from Marion:

Our Institute meeting, yesterday and to-day, has been to me a marvelous success. There has been no failure on the part of the speakers, and the attendance of colored ministers, deacons and church members has been large at each session.

I have been happily surprised to see so great an interest taken in the questions discussed, and still more surprised at those asked by the brethren. Here are a few samples asked to-day:

1. "In what way did the Holy Spirit assist the Apostles different from what he helps ministers at the present day?"

2. "Were the seven churches spoken of in Revelation different denominations, or churches of one denomination?"

3. "What is the sin against the Holy Spirit?"

5. "What is meant by the doctrine of Election?"

8. "What kind of music and dancing welcomed the return home of the Prodigal Son?"

I think that short sessions of the Institute, held often, will do more good than long ones held once a year.

The Revs. E. T. Winkler, D.D., T. M. Bailey, L. R. Gwaltney, D.D., W. H. McIntosh, D.D., and Dr. Marston, were lecturers during the session.

MISSISSIPPI.

Rev. Chas. Ayer, principal, writes from Natchez of the school work:

"I have the conviction that we are doing much better work this year than last, and though the year is shortened, we shall accomplish more for the purposes of the school than then. We have the best of last year's students, and a better class of new students. Every one of the fifty men and women must be personally taught, and we must see that each one in a class apprehends and understands the subject in hand. This makes the work of the day an uninterrupted task for head and body, and requires alertness and ingenuity of mind which is

exhausting. Our new organ is a very pleasant piece of property. Two or three little girls in the Woburn, Mass., Baptist Sabbath-school, and Mr. George Fordich, superintendent, got up a little parlor fair, and raised nearly \$30; the Sunday-school added \$20, and they bought, at a price reduced by Mr. Estey, this organ, which has just arrived. These little girls, all less than twelve years old, had previously sent nearly a dozen quilts for our beds.

"The fifty-eighth student came in to-day."

Women's Work.

INTERESTING CORRESPONDENCE.

The following extracts are from letters of our female missionaries, supported by the Women's American Baptist Home Mission Society.

The first is from Miss Champney, missionary in the Indian Territory, giving details of her work:

"Feb. 14th. Went into a log cabin; there sat a young widow on a block of wood, with her three children, before the fire; not a chair, table or bedstead in the room; she had put some straw on a scaffold, and spread some quilts over it to sleep on. A few dishes and a kettle was all she had. Early in the winter her mother's cabin, with all there was in it, was burned, and the family have been living in different places since. I gave her a bedtick, pillow-cases, towel and dresses for herself and children; since then she has moved away six miles, where she can get some land and make a crop.

"Feb. 15th. Aunt Esther, who is a widow and almost blind, came into the school with her grandson, who was bareheaded and wore an old quilt over his shoulders to cover up his rags and filth. She wanted him to come to school, but said that he had *spasms*, and was likely to have them any time, and he was not bright. I told her I could not have him in school, he would be such a care. I gave him a pair of boots and stockings, and promised her a roll of calico to help her make out a bedquilt. Since my barrels came I have been busy distributing the clothes, but they are only a drop in the bucket. One of my brightest little boys in school has worn a pair of stockings all winter, and he would amuse himself by taking his shoes off, then the foot of the stocking, then the leg, which had separated. I burnt his stockings up, and put on a clean pair, sending word home that he must have his feet washed.

"20th. Attended our weekly prayer-meeting. This time the room was lighted by one of the deacons holding a pitch-pine knot. A young man in one of the hovels was very sick, and the meeting broke up. In our Sabbath-school to-day we had thirty; afterwards a prayer-meeting in Choctaw. There were no pauses, for they sung and prayed so fast we had no opportunity to say anything. One of the brethren preached from John xiv. 1, "Let not your heart be troubled." We stayed from ten o'clock until two P. M., with only

five minutes' recess, and could not understand a word of their prayers or singing.

"Visited a young married woman Thursday—a sister of the widow I mentioned. She has got into a new log cabin, has two stools to sit on, a bedstead, and a small shelf for her six large plates, coffee-pot, and one or two other dishes. She is a neat, pretty woman, and I felt so sorry for her—that she lost everything by the fire! I gave her a new comforter, sheet, pillow-cases, towels, and a dress, and wished I could get to some of those overloaded pantries in the North, and help furnish her table. I spoke with her in regard to her soul; she said that she wanted to be a Christian. Sang with her. Pray for me that I may be a successful worker for Christ.

"The Testaments have arrived. We gave them to the children that could read. They wished to express their gratitude by a vote of thanks. These children have not had any Sunday-school books or papers. Last week a barrel of clothing arrived from Massachusetts, which we distributed to the needy; a few Bibles were enclosed; these have been given to those in the highest class. There is a growing interest in this Sunday-school; older people come in and seem eager to hear God's Word explained. Our house is not quite finished; we are in it, and are quite comfortable. Going into the clothes-room the other day, Mrs. Kelly found a large black-snake. It escaped before it could be killed."

Mrs. Sarah A. Kelly, Council House, writes:

"Our house is at length completed, and we are settled quite comfortably and conveniently. The Sabbath-school is increasing in interest and numbers. We are much in need of material and means to carry on our work successfully. On last Sabbath we read before the people a report of the entire work accomplished in the last three months and a half. The people have been kind, helpful and appreciative. Thirty-nine men have given two hundred and four days' work, and twenty days of team work. Seven men together have sent us seventy barrels of ham. Four women have contributed six dozens of eggs, two women a chicken each, and from another two quarts of fruit. These are evidences of the esteem in which these people hold us, for some of the gifts came from homes of want."

Miss Abercrombie, missionary in Nashville, writes:

"For February I can report one hundred and fifteen calls. I have begun a series of prayer-meetings on Saturday afternoons, in New Bethany, as it is called. I am hoping that the Lord will bless it. Our Sabbath-school has met with a great success. The first meeting was on February 2, and then we had an attendance of thirty-two; to-day we have had seventy-five present, and twelve teachers; we have taken up one collection of one dollar and thirty cents, and a number of smaller ones. We organized last Sunday. A Mr. Davis, one of the members of the church, was elected superintendent, and myself assistant superintendent, and some of the students from the institute were elected to the other offices. Miss Adams goes with me next Sunday to begin a work in the temperance cause, if she is able. My

prison class takes my attention Sabbath afternoon, and between Sabbath-school in the morning and the prison in the afternoon I have a walk of nearly five miles, which tires me very much. We have begun this month the long-talked-of sewing-school. Twenty little girls were present yesterday, and some work quite neatly. Our boxes were such blessings! I am glad that the Lord has opened the hearts of our friends to send us these things, so many of which I recognize as coming from Tremont Temple. Give our sincere thanks to all who sent us anything in the box. If we knew them all we would write our thanks."

Miss Lucy M. Keeler, supported by ladies from Ohio, writes from Natchez:

"Miss Vaughn and myself are enjoying our work here. Our hands are full, and often we wish we were able to do more. The people receive us kindly, and seem very thankful for our interest in them. One of their greatest needs is to have *home-like* homes. They have poor ideas of what home should be, beyond its being a place to eat and sleep. It seems like a difficult process to bring about a change in this direction. We have sewing-schools, in which the young girls and many of the women take quite an interest. They are well attended.

"We seem able, though, to reach but a handful of the multitudes who need instruction."

A Christian lady in Connecticut sent a contribution to the Society upon the annual Fast Day of that State. She writes as follows:

"One of the requirements in the keeping of a fast, according to Scripture, "a day acceptable to God," is the dealing of bread to the hungry, and bringing the poor to our houses. As in the providence of God I have not the opportunity I once had to observe these literally, and in view of the condition of the Home Mission treasury, I enclose to you the mite I have for such objects (\$10) that you may use it to help supply food to the spiritually hungry, and to provide a house for those who have no sanctuary in which to worship God. I would be glad to send thousands instead of what I do. That the Lord may lead His people to give according as he hath prospered them, both themselves and of their substance, to His cause at home and abroad, is my earnest prayer."

Contributions and Legacies.

FOR MARCH, 1879.

[Contributions and legacies not otherwise noted are for general purposes. Abbreviations **F. F.** and **C. E. F.** denote respectively **FREEDMEN'S FUND** and **CHURCH EDIFICE FUND.**]

EASTERN GERMAN CONFERENCE, \$275 00.

German Conference, per J. A. Shulte, Treas. \$250 00
German Church, New Haven, Ct. 25 00

WESTERN GERMAN CONFERENCE, \$955 00.	
Indianapolis, Ind., Rev. E. Tschirch.....	5 00
German Conference, J. F. Schaberg, Treas.....	950 00
MAINE, \$659 18.	
Waterville Church.....	71 88
Mt. Vernon Church.....	10 00
Buckfield, East Sumner and Hartford Church.....	5 00
Skowhegan, First Church.....	35 80
Rev. Chas. Miller.....	3 00
South Berwick Church.....	20 00
Corinna, Martha Young, for debt.....	2 50
New Castle, Miss Jane Emerson.....	2 00
Damariscotta, Rev. H. Crocker.....	3 00
Whitefield, Member of Clarendon Street Church, Boston.....	5 00
Hallowell Church.....	5 00
North Sedgwick Church.....	3 00
Rev. J. H. Taylor.....	1 00
F. F. Foxcraft, H. C. Prentiss.....	1 00
Skowhegan, Hon. A. Coburn.....	50 00
A friend.....	2 00
Paris Sunday-school.....	10 00
Thomaston Sunday-school.....	10 00
Portland Sunday-school, Free Street Church.....	20 00
LEGACY: Wilton, Bequest of Jesse Coolidge, Rev. A. P. Mason, D. D., Trustee for education of blacks in the South.....	400 00
NEW HAMPSHIRE, 291 45.	
Goffstown Centre Church.....	4 00
Hampton Falls Church.....	2 50
Littleton, C. P. Chickering.....	20 00
Hudson Centre, Rev. G. W. Kinney.....	20 00
Amherst, Rev. J. H. Larned.....	5 00
Salem Church.....	10 00
Antrim, Mrs. C. F. Chesmore.....	5 00
Manchester, First Church.....	26 00
"Little Church, Newport Asso.".....	10 00
Baker's River Church.....	10 00
New London Church.....	89 00
Concord, Pleasant Street Church.....	66 95
Henriker, Miss Sarah Farrar.....	1 00
Mrs. Silas Colby.....	1 00
Newport Church.....	6 00
Bentwood Church.....	15 00
VERMONT, \$456 06.	
South Windham Church.....	3 00
Essex Church.....	1 00
East Enosburg Church.....	5 00
Enosburg Church.....	60 00
Londonderry Church.....	3 36
Weston Church.....	1 00
North Springfield Church.....	15 19
Burlington, First Church.....	50 00
Fair Haven Church.....	14 06
Ludlow Church.....	60 00
Perkinsville Church, in ad.....	50 00
West Topham, Aaron Sanborn.....	250 00
Vergennes Church.....	9 50
Bridport, Sheldon Smith.....	10 00
Newport Church.....	5 10
East Hardwick Church.....	4 75
F. F. Georgia Plain Church.....	13 00
Newport Church.....	5 00
Rev. N. C. Saunders.....	5 00
MASSACHUSETTS, \$6,261 21.	
Boston, Harvard Street Church.....	19 63
First Church.....	214 17
Brighton Avenue Church.....	77 94
Clarendon Street Church.....	157 97
Bowdoin Sq. Church, Miss Mary Park.....	2 00
Ruggles Street Church.....	150 00
South Church.....	3 68
Worcester Coll., per Rev. J. N. Williams.....	2 90
From the Isaac Davis Fund, Div. Nashua and Rochester R. R.....	75 00

Haverhill Coll., per Rev. J. N. Williams.....	12 68
Lowell " " ".....	1 25
West Quincy Coll. " ".....	1 18
South Hanson Church.....	20 00
Groton, Mrs. S. A. Shattuck.....	1 00
Shelburne Falls Church.....	7 00
Malden Church.....	55 27
Lynn, per H. W.....	1 00
Clinton, First Church.....	75 00
Newton Highlands, a lady.....	1 00
South Yarmouth Church, Mon. Con.....	4 00
Manchester Church.....	15 00
Amesbury, Amesbury and Salisbury Church.....	42 00
Bolton Church.....	15 00
Worcester, Main Street Church.....	240 58
Southbridge, Central Church.....	30 00
Belmont, friend.....	20 00
Holyoke, First Church.....	200 00
Second Church.....	212 12
Mrs. Merrick.....	37 86
New Bedford, North Church.....	13 00
Springfield, State Street Church.....	75 00
South Sudbury, Dea. L. Goodenough.....	10 00
North Scituate, Friend.....	25 00
Shelburne Falls, J. B. Bardwell.....	1 00
Arlington Church.....	52 95
Everett, First Church.....	11 98
Northampton Church.....	6 00
North Chelmsford, N. B. Edwards.....	10 00
Rockport Church.....	10 00
Chelsea, Young Ladies of Carey Avenue Sunday-school.....	25 00
North Brookfield, Geo. W. Sargent.....	3 00
Millbury Church.....	10 09
Women's A. B. H. M. S., desig.....	100 00
Cambridge, Broadway Church.....	53 06
Charles River Sunday-school.....	11 11
Watertown Church.....	48 60
West Townsend Church.....	15 00
Ayer, Mrs. Lucy Chick.....	2 00
Brewster Church.....	4 00
Lowell, Worthen Street Church.....	18 00
Sharon Church.....	17 00
West Newton, Friend.....	2 00
Bridgewater, ".....	25 00
Chelsea, Carey Avenue Church.....	69 50
Raynham Church.....	5 00
Worcester, Dewey Street Church.....	11 15
Newton, Second Church, Dr. J. G. Warren and wife.....	5 00
Lawrence, First Church.....	75 00
Second Church.....	100 00
Fall River, First Church.....	21 00
Meh Shweyee Soc.....	15 00
Amherst Church.....	0 75
Reading, Miss Starrett.....	1 00
Cambridgeport, First Church Cambridge.....	617 24
South Framingham Church.....	28 75
Webster Church.....	23 05
Lynn, Friend.....	1 00
Medfield Church, in ad.....	75 00
Westboro, Friend.....	15 00
Hanover Church.....	50 00
Amesbury, Amesbury and Salisbury Church.....	25 00
Westfield, Central Church.....	15 00
Springfield, First Church.....	26 24
Westminster Church.....	15 50
Gloucester, First Church.....	47 02
Northboro Church.....	20 00
Billerica Church.....	4 29
Peabody Church.....	12 00
Newton, First Church.....	358 80
Belmont, Friend.....	1 00
North Middleboro, Lewis T. Alden.....	1,425 00
F. F. Boston, Mrs. Henry Wood.....	50 00
First Baptist Sunday-school.....	182 12
Women's A. B. H. M. Soc.....	575 00
Thorndike, Eunice B. Durke.....	2 00
North Scituate Sunday-school, desig.....	18 57
West Somerville Church.....	31 03
Brookline, Dea. T. Griggs.....	50 00
Newton Centre, M. Bray.....	50 00
Norwood, Mrs. A. P. Stockbridge.....	5 00
Haverhill, Mrs. Annie R. Hale, \$50 desig.....	70 00

Friend.....	35 00
Medfield, Geo. Cummings, desig.....	25 00
Haverhill, Portland Street Church.....	48 00
Cash for freight.....	2 00
Middleboro Sunday-school.....	30 00
Beverly Sunday-school.....	17 41
Lawrence, First Church.....	25 00
Somerville, Mrs. H. D. Osgood.....	4 00
LEGACY: Little River, Sarah Chase, deceased, per Chas. Chase, ad.....	25 00

RHODE ISLAND, \$821 30.

Woonsocket Coll., per Rev. J. N. Williams.....	1 05
Bristol, First Church.....	13 50
Newport, First Church.....	72 50
Pawtucket, First Church.....	45 00
Newport, Mrs. A. A. Wilbur.....	5 05
Providence, Stewart Street Church.....	96 60
Dea. _____ of First Church.....	25 05
Warwick Neck, Shawomet Church.....	16 80
Tiverton Church.....	20 00
F. F. Pawtucket, Mrs. B. A. Benedict.....	350 00
Providence, Miss G. _____	2 00
Ladies of Buttonwood Beach, per Mrs. J. A. Comstock.....	50 00
Mrs. Alice Nichols.....	5 00
Cranston Street Church.....	18 75
First Baptist Sunday-school.....	50 00
Miss Sarah C. Durfee and father.....	50 00

CONNECTICUT, \$3,533 99.

South Norwalk, Judson Miss. Soc. of Sunday-school, per A. J. Crofut.....	25 00
Putnam Coll., per Rev. J. N. Williams.....	8 50
Stamford, First Church, \$6.00 of which for Western Department.....	\$630 91
J. B. Hoyt.....	1,369 09—2,000 00
Meriden, First Church.....	100 00
Noak, a lady.....	5 00
Plainville Church.....	4 00
Preston Church.....	17 19
South Windsor Church.....	7 00
Bridgeport, First Church.....	187 65
Hartford, Asylum Avenue Church.....	27 00
Middletown, David Stevens.....	5 00
Niantic, Second East Lyme Church.....	16 50
New London, Ladies of Huntington Street Church for Indian Missionary.....	16 30
First Church in ad.....	21 50
New Haven, Calvary Church.....	73 20
Easton Church.....	33 00
North Ashford Church.....	5 00
Mystic River, Abby Miner.....	2 00
Groton, Capt. E. Morgan.....	250 00
Thompson, Mrs. M. L. Randall.....	10 00
Waterbury Church.....	56 94
Stafford Church.....	10 00
Bridgeport, East Washington Avenue Church.....	21 80
Bristol Church.....	20 00
New Haven, First Church.....	146 71
Suffield, First Church.....	34 00
Second Church.....	140 00
Wallingford Church.....	50 20
West Suffield, Miss L. J. Hanchett.....	85 00
F. F. Stamford Sunday-school, desig.....	50 00
Cash.....	50 00
First Church, J. B. Hoyt.....	100 00
Niantic, Mrs. Bush.....	5 00

NEW YORK, \$7,838 64.

New York, First Mission Church, Laight Street.....	50 00
Fifth Avenue Church, in ad.....	34 10
Mount Morris Church.....	30 00
Madison Avenue Church.....	632 00
Calvary Church.....	2,059 31
First Church.....	\$480 15
A member.....	25 00—505 15
Brooklyn, Cash.....	2 50
Wm. P. Smith, for Bibles.....	5 00
Central Church, in ad.....	68 00
Herkimer Street Church.....	50 00
Tabernacle Church.....	30 00

Strong Place Church.....	\$766 80
Ladies.....	84 73—851 53
Hanson Place Church.....	98 84
Marcy Avenue Church, in ad.....	70 00
Greenwood Church.....	50 00
Union Avenue Church.....	\$7 38
Ladies' Miss. Soc. 10 00.....	17 38
Willoughby Avenue Church.....	10 02
Evans, Mrs. Jerusha Carter.....	2 50
Troy, Fifth Street Church, Rev. C. P. Sheldon, D.D.....	41 66
Wilson, Curtis Pettit.....	40 00
Springville, a sister, per Mrs. Ann H. Peirce.....	1 00
Portage Church.....	13 50
Auburn, First Church Sunday-school, per W. S. Everts.....	50 22
Elmira, First Church.....	7 65
Rochester, Second Church.....	\$142 69
Sunday-school.....	50 00—192 69
Lake Avenue Church, balance.....	75 00
Albany, Calvary Church.....	\$75 00
Sunday-school.....	25 00—100 00
Waterville, Mrs. Henry Tower.....	6 00
Batavia Church.....	15 00
Painted Post Church.....	17 00
Huntington Sunday-school.....	2 50
Madison Church.....	30 10
Sandy Hill Church and Sunday-school.....	50 00
Albion, a friend.....	10 00
Westport Church.....	5 50
Spencer Church.....	10 00
Meridian Church.....	11 00
Ticonderoga, Mrs. H. Ingalls.....	1 00
North Hebron Church.....	20 00
Harmony Church.....	14 25
Randolph, Mrs. I. M. Cowles, a memorial gift.....	50 00
Malone Church.....	40 00
Fredonia, David Barrell.....	500 00
Franklindale Church.....	13 55
West Hoosick, Lucy Abbott.....	5 00
Geneva Church.....	33 00
Nunda Church.....	21 15
Sunday-school, for Indian Missions.....	12 50
Fort Edward Village Church.....	16 00
Oxford Church.....	4 41
Saratoga Springs, First Church.....	60 00
Cohoes, First Church.....	35 17
Troy, First Church, by Sunday-school.....	100 00
Shelby, First Church.....	12 00
South Richland Church.....	5 75
Pulaski Church.....	15 75
Glens Falls Church.....	32 05
Cassville Church.....	10 00
Nunda Station, I. B. Clarke, desig.....	1 00
Alden Church.....	5 00
Yates Church.....	33 30
Sunday-school.....	5 58
Oneonta Church.....	7 19
Broadalbin, Mrs. Mary Alvord.....	10 00
Oswego, First Church.....	21 62
Otsego, First Church.....	14 00
Dover, Second Church.....	16 00
Waverly Church.....	27 00
Ballston Church.....	18 50
Weedsport Church.....	28 72
Troy, Second Church.....	15 00
Hamburg Church.....	3 00
Fulton Church.....	7 00
F. F. New York, N. Y. Colonization Soc., per I. T. Smith.....	225 00
Sheldon & Co.....	280 00
Jamestown, Mrs. J. N. Clark.....	2 00
Potsdam Sunday-school, per C. E. Rascom.....	6 25
Huntington Sunday-school.....	2 50
Adams Centre Church.....	10 00
Dale, F. W. Capwell.....	5 00
Perry, Ladies' Bapt. Soc.....	6 00
Brockport, Miss F. J. Huntley.....	2 00
LEGACY: Yonkers, Legacy of Mrs. Louisa S. Trevor, bal., per J. B. Trevor and J. Odell, Ex.....	30 00
Poughkeepsie, Legacy of Martha Forbes, in ad., Milton A. Fowler, Trustee.....	625 00
Plymouth, Legacy of Ichabod D. Avery, in part.....	59 50

Granville, Legacy of Thomas Roblee, per David Brown.....	200 00
NEW JERSEY, \$3,028 52.	
Bridgeton, Mrs. Hannah Mulford.....	100 00
New Brunswick, First Church.....	187 34
Mrs. Mary S. Betts, since deceased.....	800 00
Blackwoodtown Church.....	12 00
Camden, Third Church.....	10 75
Trinity Church.....	31 50
Salem, First Church, in part.....	15 00
Belvidere Church.....	6 37
Pemberton Church.....	30 10
Haddonfield Church.....	\$42 70
Womens' H. M. Society.....	42 69
Burlington Sunday-school.....	85 39
Sandy Ridge Church, bal.....	35 00
Newark, Sherman Avenue Church.....	1 25
Fairmount Church.....	38 00
Port Monmouth Church.....	11 00
Plainfield, Central Church.....	20 00
First Church.....	17 26
Jersey City Heights, Salem Church.....	195 00
Wantage Church.....	3 21
East Orange, First Church.....	5 00
Summit Church.....	11 51
Keyport Church.....	2 70
Holmdel Church, in part.....	74 20
Georges Road Church, in part.....	88 16
Howell Church.....	8 25
Bethlehem Church.....	5 00
Hampton Church.....	13 00
Samptown Sunday-school.....	2 00
Frenchtown Church.....	6 75
Hamilton Square Church.....	17 50
Womens' H. M. Soc.....	\$9 62
Cape May, First Church.....	4 62
Greenwich Church.....	14 24
Salem, First Church, Womens' H. M. Soc.....	20 50
Vineland, Mrs. P. R. Russell.....	0 50
Princeton, "a lover of the cause".....	58 95
Passaic Church.....	10 00
New Market Church.....	2 00
Sunday-school.....	83 00
Moorestown Church.....	\$10 00
Camden, North Church.....	10 00
Fourth Church Sunday-school.....	20 00
Flemington Church.....	31 00
Sunday-school, desig.....	30 00
Cherryville Church.....	17 00
New Brunswick, Remsen Avenue Church.....	\$206 00
Bricksburg Church.....	10 00
Bridgeton, First Church.....	216 00
Mission Band, desig.....	20 00
F. F. Bricksburg, Mrs. Sarah S. K. Waterhouse, desig.....	77 70
Newark, Sherman Avenue Church.....	14 10
LEGACY: Pemberton, Legacy of Mrs. Catharine K. Foot.....	69 54
Arcola, Estate of Rev. Geo. Lyle, D. M. Eaton and wife, ad.....	41 75
	50 00
	100 00
	300 00
	100 00

PENNSYLVANIA, \$3,071 52.

Philadelphia, Second Germantown Church.....	77 85
Angora Church.....	30 00
Bloekley Church.....	24 16
South Broad Street Church.....	17 25
Memorial Sunday-school.....	38 63
Holmesburg Church.....	18 75
Frankford, Young Men's Miss. Asso.....	7 79
Messiah Church.....	24 50
Spruce Street Church, in part.....	19 77
First Germantown Church.....	52 50
Falls of Schuylkill Church and individuals.....	42 78
Passyunk Church.....	10 62
North Church.....	18 51
Manatawna Church.....	7 00
Olivet Church, bal.....	3 00
Milestown Church.....	7 75
Miss Susan Trevor.....	10 00
Anonymous.....	25
Lower Dublin Church, in ad.....	40 25
Roxboro, Sunday-school.....	25 00

Rev. H. L. Wayland, D.D., for debt....	5 00
Dr. M. R. and Mrs. Trevor.....	200 00
Second Church.....	\$117 87
Sunday-school.....	\$50 00
Nicotown Church, in part.....	32 30
First Germantown Church, in ad.....	16 00
Bethesda Church.....	10 67
Lower Merion Church, in part.....	\$35 52
Sunday-school for Indian Missions.....	20 00
Montgomery Church.....	30 00
North Chester Church.....	\$8 33
Ladies' Miss. Soc.....	10 00
Point Pleasant Church, in ad.....	22 50
Westchester Church.....	16 64
Peters Creek Church.....	3 25
Mt. Pleasant Church.....	12 74
Shirleysburg, Hon. W. B. Leas.....	20 00
Sunday-school.....	9 31
Three Springs Church, in part.....	10 80
Huntington Church, in part.....	11 00
East Smithfield, Estate of A. C. Scott.....	10 00
Media, Mrs. Sherman.....	5 00
M. A. Davis.....	5 00
Jesse E. Thomas.....	1 00
Rev. H. K. Craig.....	2 00
Davisville, Misses Davis.....	2 00
Huntingdon, A. J. Wight.....	5 00
Upland, Robert H. Crozer.....	1,000 00
Geo. K. Crozer.....	250 00
Norristown Sunday-school.....	10 00
North Chester Church, Branch.....	15 00
Lewisburg, Mrs. M. G. Tucker.....	25 00
Huntingdon Church, bal.....	4 37
Vincent Church, bal.....	10 25
Lawrenceville Church, bal.....	7 50
Easton Sunday-school.....	5 00
Alba Church.....	4 08
Sharpsburg Church.....	6 10
Lower Merion Church, in ad.....	6 07
Brandywine Church, bal.....	20 20
Media Church, bal.....	3 00
Lancaster Church.....	10 00
Allegheny City, Nixon Street Church.....	30 00
Brush Valley Church.....	3 00
Mahoning Church.....	3 75
Shirleysburg Church, bal.....	10 05
Pequea Church.....	4 00
New Bethlehem Church.....	2 50
Bethel Church.....	9 00
Andendried, Welsh Church.....	2 50
Hyde Park, Centennial Branch Church.....	2 70
Middletown Church.....	4 00
Rush Church.....	2 00
Forest Lake Church.....	2 00
Liberty Church.....	2 00
Chester Church.....	38 21
Ridley Park Church.....	7 80
Village Green Church.....	5 00
Doylestown Church.....	37 40
Willistown Church.....	19 05
Norristown Church.....	27 40
Bridgeport Church.....	10 00
Bristol Church.....	28 52
Three Springs Church, in ad.....	8 30
Mill Creek Church.....	2 00
Lockport Church.....	2 00
Blakely Church.....	6 00
Springfield Church, Brad. Asso.....	6 47
Union Church, Brad. Asso.....	1 00
Allegheny City, Sandusky Street Sunday-school.....	25 00
F. F. Philadelphia, Miss E. P. Shields.....	50 00
Miss Susan Thresher.....	15 00
Rev. Howard Malcom, D.D.....	5 00
W. P. Moon, M.D.....	5 00
Dr. M. R. and Mrs. Trevor, desig.....	100 00
Altoona Sunday-school, desig.....	10 61
Westchester, J. E. Jones, M.D.....	50 00

DELAWARE, \$1,130 54.

Wilmington, Women's H. M. Society.....	45 00
" " " " one-half for Indian Missions.....	55 00

Bethany Church	6 70
Bethany Sunday-school.....	12 00
Shiloh Col'd Church.....	1 15
Wyoming, Rev. M. Heath.....	5 00
Milford, Women's Mission Band.....	5 66
Plymouth, Flavel C. Mack.....	1,000 00

MARYLAND, \$100.

F. F. Baltimore, Dea. C. West, for Wayland Seminary.....	100 00
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DISTRICT OF COLUMBIA, \$1,017 96.

F. F. Washington, G. Robertson, \$19 75; H. Simpkins, \$24 00; Archer Young, \$6 25; J. Usher, \$11 25; J. G. Jones, \$9 00; J. Johnson, \$30.; A. Murphy, \$50 00; A. T. Price, \$9 47; C. Johnson, \$11 00; all of whom are students in Wayland Seminary.....	141 35
U. S. Government account Freedmen Schools in Indian Ter.....	876 61

VIRGINIA, \$375 31.

Yatesville, Rev. D. F. Leach.....	10 00
Concord Sunday-school.....	8 31
F. F. Richmond, Students.....	281 00
Rev. C. H. Corey.....	50 00
Miss M. E. Knowles.....	1 00
Jeter & Dickinson.....	25 00

KENTUCKY, \$50 00.

F. F. Shelbyville, Rev. E. P. Marrs, desig.....	50 00
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TENNESSEE, \$1,745 72.

F. F. Nashville, Students.....	1,575 07
Miss Herrick.....	21 00
Rev. I. B. Tefft.....	30 00
Two Ladies.....	24 00
C. S. Dinkins.....	25 00
Hon. Anson Nelson, desig.....	50 00
Cash.....	60
East Fork Ass., per Rev. W. P. T. Jones.....	5 00
Cash.....	5 05
Dr. W. P. Jones.....	10 00

NORTH CAROLINA, \$739 79.

F. F. Raleigh, Students.....	739 79
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SOUTH CAROLINA, \$137 95.

F. F. Columbia, Students.....	127 00
J. W. Simons.....	25
C. Williams.....	7 70
Miss E. S., through Mrs. E. A. Wooster.....	1 00
Miss G., through Mrs. E. A. Wooster.....	2 00

GEORGIA, \$63 80.

F. F. Augusta, Students.....	33 75
Springfield Col'd Church.....	3 05
Z. McCord.....	10 00
Thankful Church.....	3 40
Central Church.....	2 15
Harmony Church.....	6 45
Derby & Law.....	5 00

ALABAMA, \$1 85.

F. F. Bapt. Ministers' Inst. per Rev. W. H. McAlpine, Cor. Sec.....	1 85
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MISSISSIPPI, \$281 88.

Hazlehurst, F. S. Heiway.....	5 00
F. F. Natchez, Students.....	261 88
Second New Hope Asso.....	15 00

LOUISIANA, \$10 50.

F. F. New Orleans, Austerlitz Col'd Church.....	9 50
Common Street Col'd Church..	1 00

MICHIGAN, \$5,374 57.

Parma Church.....	5 00
Adrian, Miss Clarissa Smith.....	10 00

Eaton Rapids Church.....	18 70
Muskegon Church.....	4 00
Chesterfield, Emeline A. Cotton.....	2 00
Kalamazoo, First Church.....	80 00
Ypsilanti Church.....	15 00
Adrian Church.....	29 00
Litchfield Church.....	5 00
Walled Lake Church.....	2 00
New Haven, Mrs. Amelia B. Crawford.....	1 00
Tuscola Church.....	5 00
Albion Church.....	10 00
Lansing, N. Tenny.....	2 00
Fairfield Church.....	6 55
F. F. Woman's Bapt. H. M. Soc. of Mich.....	118 35
Joyfield, Rev. A. Joy.....	3 15
LEGACY: Allegan, Estate of Hannah J. Davis.....	5,057 82

OHIO, \$3,261 56

Cincinnati, Ninth Street Church, J. B. Trevor, \$25 00; Gardner Phipps, \$25 00; R. S. Kirtley, \$15 00; Rev. S. B. Randall, \$20 00; J. D. Randall, \$10 00; J. R. Reed, \$10 00; J. H. Porter, \$10 00; Geo. Crawford, \$5 00; R. Simpson, \$5 00; H. N. Sage, \$5 00; B. C. Willson, \$5 00; Cash, \$1 00.....	136 00
Fredericktown Church.....	19 50
Mt. Vernon, Mrs. Wm. Pennick.....	5 00
Columbus, B. J. Loomis.....	10 00
Rev. D. A. Randall.....	7 00
First Church, in part.....	7 71
Mrs. S. P. McElwain.....	5 00
Euclid Church.....	\$13 40
Sunday-school.....	1 60
Hudson, Mrs. Seymour Straight.....	15 00
Brownson Church.....	5 00
Kirtland, Mrs. Harriet Martindale.....	1 57
Cleveland, First Church, H. A. Sherwin, \$25 00; Hon. J. P. Bishop, \$20 00; R. P. Myers, \$10 00; J. H. Mansfield, \$5 00; Dea. Wm. T. Smith, \$5 00; C. B. Bernard, \$10 00.....	100 00
First Church, Women's H. M. Soc., Mrs. Rebecca Rouse.....	75 00
Cash.....	100 00
Cincinnati, Mrs. J. R. Read, acc. debt.....	2 00
Oberlin Church.....	50
Cleveland, J. D. Rockfeller.....	7 75
Dayton, E. E. Barney.....	1,000 00
Cash.....	100 00
Toledo Church.....	1 00
Loudenville Church.....	42 00
Kingsville Church.....	11 75
Ladies for Women's Work.....	\$25 50
Cleveland, Second Church.....	5 50
First Church, Mrs. M. E. Monroe, \$10 00; Wm. J. Taylor, \$10 00; J. Howard Maxfield, \$5 00; Chas. Seamen, \$5 00.....	350 00
Newark, Rev. J. W. Sheppard.....	30 00
Columbia Station Church, in ad.....	5 00
Zanesville Church.....	9 25
Norwalk Church, in ad.....	36 35
Canton Church, Ladies' Miss. Soc. for Women's Work.....	18 00
Cleveland, Trinity Church, in part.....	5 50
Superior Church, for Indian Mission.....	7 68
First Church, Woman's B. H. M. Soc.....	1 50
F. F. Dayton, Mission Band, Linden Avenue Church.....	5 00
J. B. Thresher.....	100 00
Mrs. Susie Thresher.....	50 00
Ladies' Sewing Circle, First Church.....	50 00
Cleveland, Rev. S. B. Page, D.D.....	12 50
Young Men's Bible Class, per C. E. Church.....	50 00
Second Church, Miss. Band, per Miss Hattie R. Sheppard.....	25 00
First Church, Woman's B. H. M. Soc.....	50 00
Second Church, Jud. Miss. Soc., desig.....	50 00
Mrs. Henry Chisholm.....	75 00
Mrs. Wm. Chisholm.....	50 00
Cincinnati, R. A. Holden.....	50 00
Dayton, Mrs. Lydia B. Thresher.....	50 00
LEGACY: Rockport, Legacy of Henry Alger, in part..	500 00

INDIANA, \$224 44.	
Indianapolis, First Church.....	100 00
Rev. W. Randolph, D.D.....	5 00
Seymour Church.....	5 00
Franklin Church.....	2 00
Rev. A. J. Essex.....	50
Rev. I. N. Clark.....	50
Eby, Chloe Morrison.....	5 00
South Bend, Peter Stocker.....	10 00
Indianapolis, North Church.....	\$28 13
Sunday-school.....	13 41
Goshen Church.....	41 57
Fort Wayne Church.....	21 00
Ladies for Women's Work..	\$24 37
7 50	31 87
Elkhart, L. A. Burrows.....	2 00
ILLINOIS, \$666 82.	
Waukegan, Rev. E. P. Savage.....	5 00
W. P. Higley.....	1 00
Champaign, J. E. Saxton.....	34 76
Batavia Church.....	10 57
Chicago, Centennial Church, in part.....	8 00
Saxon, Simon Bennett.....	10 00
Jacksonville Church, in part.....	13 25
Rev. M. T. Lamb and wife.....	6 00
Mt. Carroll Church.....	5 00
Rev. J. P. Philips.....	5 00
Mendota Church, in ad.....	3 00
Wethersfield, Simon Bennett.....	10 00
Sandwich Church.....	21 27
Sterling, D. C. Jenne.....	5 00
Dundee, Mrs. A. C. Bucklin.....	2 00
Belvidere, South Church, in ad.....	8 00
Plainfield Church.....	2 78
Marengo Sunday-school.....	42 22
Marseilles Church.....	7 00
Avon, a Friend.....	15 00
Toulon Church, in part.....	11 00
Saxon Church.....	263 00
Avon, Le Roy S. Bates.....	10 00
Evanston Church.....	10 00
Cambridge Church, in part.....	8 30
Shabbona, Mrs. E. S. Bailey.....	1 00
Onarga, J. F. McMillen.....	5 00
Wheaton Church.....	9 75
Lamoille, Cash.....	3 96
Mrs. Eliza Porter.....	50 00
Griggsville Church.....	16 70
Chicago, "The Standard," a special cont.....	30 00
Kaneville, Dea. Thompson.....	50
Sandwich, Mrs. Weeks.....	50
Aurora, Union Church.....	11 78
Amboy, J. H. Fisher.....	5 00
Englewood, Rev. F. G. and Mrs. Thearle.....	5 00
Morris, Prof. L. T. Reagan.....	2 00
Elgin Sunday-school, W. E. Bosworth, Sup.....	17 55
Griggsville, Mrs. E. W. Brakefield.....	2 00
Belvidere, First Church, bal.....	3 00
Rock Island Church.....	7 00
Barry Church, bal.....	2 00
Morgan Park Church, in part.....	11 30
Brimfield Church.....	2 75
Chicago, Fourth Church, Thos. Pattison.....	5 00
Centennial Church, E. J. Ives.....	2 00
R. Hyland.....	1 00
Rev. C. E. Hewitt.....	5 00
Rev. I. N. Hobart, D.D.....	10 00
Downers Grove, Missionary Society.....	6 00
Berwick Church.....	6 75
Kewonoc, Rev. E. J. Langridge.....	5 00
Springfield, J. W. Brooks.....	19 50
F. F. Marengo, Miss Nellie Patrick.....	5 00
Bloomington Sunday-school.....	33 00
Chicago, Fourth Church, Rev. A. Briggs.....	50 00
La Moille, Mrs. Eliza Porter.....	25 00
C. E. F. Bapt. General Asso.....	50 00
WISCONSIN, \$44 93.	
La Crosse Church, in part.....	12 63
Beaver Dam Church, in part.....	6 78
Menominee, L. L. Larkham.....	2 00

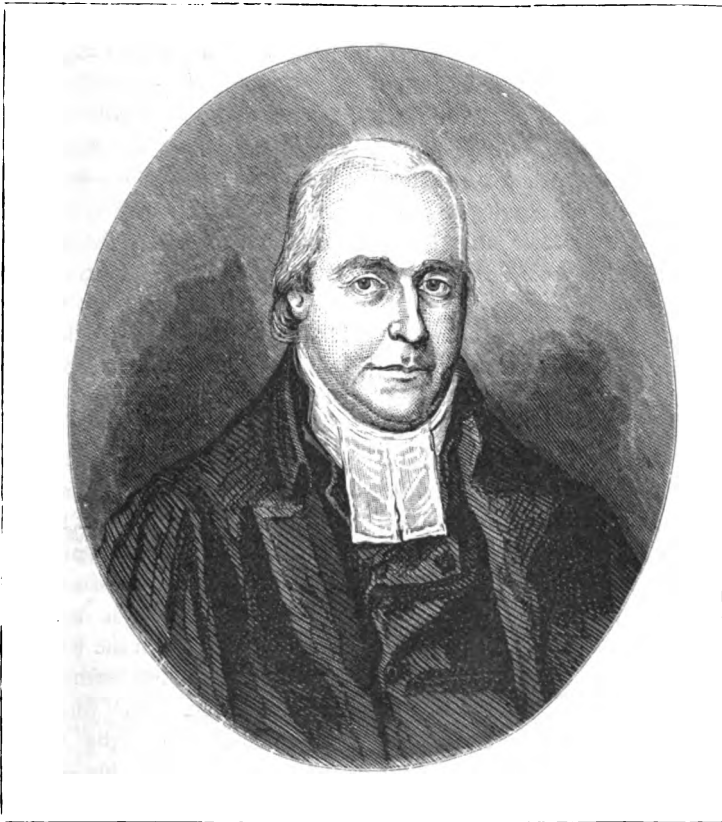
Fox Lake, Mrs. Garton.....	1 00
Beaver Dam, Rev. J. M. Coon.....	5 00
Ripon, Woman's Miss. Soc.....	8 00
F. F. Thompsonville Church.....	9 52
MINNESOTA, \$42 80.	
Howard Lake Church.....	5 00
Waseca Church.....	7 30
Northfield Church.....	6 75
Parker's Prairie Church.....	4 00
Minneapolis, Scandinavians, per Rev. J. A. H. Johnson.....	75
Lake Amelia Church.....	10 00
Sauk Centre, per Rev. E. B. Haskell.....	6 00
Granite Falls Church.....	3 00
IOWA, \$251 41.	
Glenwood, C. F. Guyer.....	1 00
Clarence, Mrs. J. Wightman.....	1 00
Denison, J. F. Cushing.....	1 00
Livingston, N. I. Parker.....	1 00
Anamosa Church.....	5 00
Newton Church.....	4 00
Fort Madison Church.....	25 00
Mechanicsville, John H. Burleigh.....	12 50
Iowa City, Rev. E. T. Hiscox, \$2 50; R. T. Hiscox, 25c.; Prof. Currier, 25c.; Mrs. S. A. Hess, 25c.; S. A. Taylor, 15c.; Eliza Sperry, 25c.; Cash, \$6 76..	35 16
Pella Church.....	17 50
Burlington Church.....	16 00
Oxford Junction, J. H. Jackson.....	2 00
Wards Corners Church.....	3 25
F. F. Clarence, Mrs. S. S. Camp.....	2 00
McGregor, Mrs. Thomas Arnold.....	20 00
Ashland, Samuel Brainard.....	5 00
Harlan, Rev. J. Currier.....	100 00
MISSOURI, \$25.	
Chilowell, J. A. Young & Co.....	25 00
INDIAN TERRITORY, \$2 35.	
F. F. Tahlequah, Rev. D. Rogers, desig.....	2 35
KANSAS, \$65 70.	
Solomon Valley Asso., per Rev. G. Balcom.....	1 25
Auburn Church.....	2 00
Emporia, per Rev. G. Gates.....	36 35
Pawnee Rock, per Rev. J. V. Allison.....	10 00
Raymond Church, per Rev. A. S. Merrifield.....	3 57
Winfield Church.....	4 53
Newton Church.....	8 00
NEBRASKA, \$4 00.	
Estena, Swede Church.....	2 00
Riverton, Rev. James W. McIntosh.....	2 00
COLORADO, \$461 99.	
Colorado Springs, Mrs. D. D. Streeter.....	4 30
Greeley, Girls Miss. Soc.....	5 00
LEGACY: Denver, Avails of sale of land bequeathed by Rev. W. McD. Potter.....	452 69
IDAHO TERRITORY, \$0 60.	
Four Mile, P. O. Cong.....	60
WASHINGTON TERRITORY, \$6 55.	
Palouse Cong.....	2 25
Colfax Cong.....	4 30
OREGON, \$2 50.	
Gervais Church, per Rev. James Wells.....	2 50
CALIFORNIA, \$1 75.	
Carpenteria Sunday-school.....	75
Rev. T. G. McLean.....	1 00
Total.....	\$43,284 14

THE BAPTIST HOME MISSION MONTHLY.

VOL. 1.

JUNE, 1879.

No. 12.



REV. RICHARD FURMAN, D.D.

THE FIRST HOME MISSION MEETING.

The first home mission meeting of the Baptist denomination in the United States, in which the whole country was represented, was

held in the city of Philadelphia, on Sunday, May 25, 1817. The first Triennial Meeting of the Baptist General Convention had been in session in the same city from the 7th to the 14th of the same month. At this meeting the Constitution of the General Convention,

originally organized as a foreign missionary body, had been so amended as to include home missions within the sphere of its operations. "The board shall have power," was the provision of the amendment, "at their discretion to appropriate a portion of their funds to domestic missionary purposes, in such parts of this country where the seed of the Word may be advantageously cast, and which mission societies on a small scale do not effectively reach." Mission societies "on a small scale" had been engaged in this work during the earlier years of the century, but the time had now come when it was deemed wise for the whole denomination of the country to promote its greater efficiency by their united action. At the meeting of the board held May 15, immediately following the adjournment of the Convention, "the subject of domestic missions and missions to the Indian tribes on our own continent was taken into consideration," and two brethren, the Rev. John M. Peck and the Rev. James E. Welch, both of whom had been students under Dr. Staughton, of Philadelphia, offered themselves as missionaries to the far West, beyond the Mississippi. It was in the letter of Mr. Peck, making this offer of himself to the cause of western missions, that he said, "I wish to have it explicitly understood that I consider my time, talents, and all that I may ever possess, as belonging solely to the missionary cause, begging only the privilege of living the life and dying the death of a missionary of the Cross." It was likewise in Mr. Welch's tender of his service at the same time that the impassioned language is found, "Feeling the awful responsibility attached to the missionary character, I tremble and rejoice." Mr. Welch seems to have been already on western fields, and to have known something about them. Mr. Peck was to go to new scenes, determining on home mission work after giving considera-

tion to the claims upon him of the foreign field.

These two men were accepted, and Sunday, May 25, was the day fixed upon for setting them apart to their great work.

It was, as we have said, the first American Baptist home mission meeting, in which all parts of the country were represented. Richard Furman, D.D., of South Carolina, the President of the General Convention, the Rev. Thomas Baldwin, D.D., of Massachusetts, President of the Board, the Rev. William Staughton, D.D., of Philadelphia, Corresponding Secretary of the Board, and the Rev. Jesse Mercer, of Georgia, all men of renown at that time in the Baptist denomination, took part in the solemn services of designation. Dr. Furman preached the sermon from Acts xiii. 3, "Separate me Barnabas and Saul for the work whereunto I have called them." "Questions," says a contemporary account, "were proposed by Dr. Staughton, relative to their exercises of mind on the subject of a western mission, the objects which were before them, and their resolution to continue in the solemn service; to which answers were severally given highly satisfactory and pleasing. The dedication prayer was offered by Dr. Baldwin, after which the Rev. Mr. Mercer delivered to the young brethren a pathetic and pungent charge. The whole of the services were calculated to fill the mind with a deep sense of the glory of the Redeemer, and the awful responsibilities of the Christian missionary, as well as to excite a cheerful conviction that the kingdom of the Redeemer is at hand."

Not a little in this record seems strange to us in this generation. The ministers whom it introduces as taking part in the designation of these missionaries belong to the great lights of our history, and the air of solemnity about the transaction awakens the impression of a rare and important event. The "young

brethren" referred to were known to many of our time—one as a stalwart man, tall, erect, quick of thought and movement, living among us till 1857, to the age of sixty-six, in the full possession of his powers; and the other, Mr. Welch, lingering till two or three years ago, still in missionary service in Missouri, and going to his rest at the age of more than fourscore years. Both were remarkable men, and both kept their vows of missionary consecration—Dr. Peck, the man of broader views and more permanent influence, impressing profoundly western society, and contributing largely to the best elements of the institutions and civilization of the West. It was his honor to bear a conspicuous part in excluding slavery from Illinois.

"Instructions" to these missionaries, formal and specific, were given in a communication which is over the signature of Dr. Staughton, and bears the marks of his style. From these "instructions" we copy the following:

“ INSTRUCTIONS.

“From the Board of Missions, to the Rev. Mr. Peck and Rev. Mr. Welch, about, with their respective families, to commence a Western Mission.

“BELOVED BRETHREN: With sentiments of affectionate solicitude, and with fervent prayers for your success, the board contemplates the expedition on which you are about to enter. They are fully satisfied that western as well as eastern regions are given to the Son of God as an inheritance, and that his Gospel will triumph amid the settlers on the Mississippi and the sublimer Missouri, and extend to all the red inhabitants of the wilderness. Should the Lord, in his mercy, crown your endeavors to the facilitating of this delightful event, you will rejoice, and in your joy we shall be the favored sharers.

“Solemnly dedicating yourselves as you have done, and publicly set apart in the presence of many of your brethren as you have been to this important work, we hope you will never forget that the vows of God are upon

you. You have voluntarily put your hands to the plow; the western desert is the soil you have chosen for cultivation; never, never look back. Were you to meet with no difficulties to obstruct, no adversaries to misconstrue, no temptations to embarrass your conscientious zeal for the glory of God, the common experience of missionaries would not be yours. Trials must be expected, but, in the name of the Lord, you will leap over walls and rush through troops.

“Arrived, as is the case with both of you, at years considerably matured, your judgment and experience will often suggest to you, when residents in the country whither you are going, ideas which the board may not immediately possess. They will be always happy to hear your sentiments, and to concur in every plan which they shall judge calculated to advance the common design. They, at present, request you to commence your missionary career at St. Louis, or in its vicinity. The board feels the propriety and importance of your endeavoring to establish a school, or schools, in that neighborhood. Should you adopt the Lancasterian plan of education, your usefulness in this attempt would probably be the more enlarged. They wish you also to collect such scattered brethren through districts of the country as you may be able, and to encourage and assist their formation into regular churches of Christ. It is not improbable that from such brethren and churches men of God may be found who will rejoice to become your associates in the work before you. The board is particularly desirous that the Fox, the Osage, the Kanes and other tribes of Indians should engage your peculiar zeal. In proportion as the Lord shall confirm the capacity of the board, and as brethren shall be found willing to become adjutors, they will be happy in enlarging the number of Western laborers. It is to be regretted that efforts for the salvation of the aborigines of our country have hitherto generally been made by solitary individuals, and relinquished without allowing reasonable time for the seed to germinate which they have been assisted to disperse. May you endure to the end. * * *

“Our worthy brethren composing the associations, churches and mission societies in the Western States discover an amiable anxiety for

the salvation of the remote settlers and the Indians. Their eyes will be upon you, and their prayers, with ours, ascend to the throne of mercy for your success. We earnestly and solemnly exhort you to cultivate a spirit of mutual forbearance and love. Let all your measures be pursued in Christian concert. While the board will feel itself charged to minister to your temporal necessities, it is believed, dear brethren, that you will realize the conviction that it will become you to exercise a strict frugality. You are hereby authorized, as circumstances and prudence may suggest, to collect what you can from the friends of Zion for the support of missions, and let an account of your receipts and expenditures be prepared in time for insertion in our annual reports. We pray that you may abound in personal and domestic religion. Your example will speak with a voice as distinct and instructive as your public ministrations. * * *

"The times, dear brethren, in which we live, are in a high degree interesting. The prophecies of the seers of heaven are rapidly fulfilling. The prayers of the saints are receiving answers of mercy. The groans of the creation are ceasing, and the brightness that announces the coming of the Son of God is universally perceived. Let these considerations encourage your hearts."

We are able, in the materials we have in our hands, to trace these men to their destination, which they did not reach till autumn. At a future time, if opportunity offers, we may give to our readers some accounts of their early labors.

We are indebted to Rev. Dr. Bright for the engraved portrait of Dr. Furman.

THE FREEDMEN.

THE CONFLICTS AFTER THE WAR.

No. 5.

BY JOHN STANFORD HOLME, D.D.

The year upon which the Society entered in its labor among the Freedmen, at the adjourn-

ment of the annual meeting held at St. Louis, May, 1865, was in many respects one of the most remarkable in its history. It was a period of great activity South as well as North. It was a time of peace, for the war was over. Not a State was there into which our missionaries might not enter. But yet it was to the Society a time of conflict. The work of the year was done with a sword in one hand and a trowel in the other. Such a field of missionary labor as was presented by the South at this time the world had never seen—such commingling of antagonistic elements, and such antagonism between seemingly congenial elements. Such light and yet such darkness, such nearness and yet such distance, such riches and yet such poverty had never been associated so closely together. It was not a field where the Gospel was not known, and yet on it millions were perishing for lack of knowledge. It was a field on which the Gospel was in a manner arrayed against itself. It could be said by God, as of old, of the influences then at work, "I have nourished and brought up children, and they have rebelled against me." Thousands and tens of thousands of men at the South could preach and teach as well, if not better, than any that could be sent from the North, but for their preaching or teaching the Freedmen had no ear. The old relationships between the higher classes of Southern whites and the slaves had been so entirely broken up by the war; the Freedmen had become so estranged from the old masters, that in many instances the hostility between them was greater than between Northern and Southern whites themselves.

Thus not only the foundations of civil society, but the very foundations of religious obligation and life were broken up by the overthrow of slavery. Those who had not the Gospel were perishing within reach of those who had it, while those who had it could not

impart it to those within reach who sought it. Houses of worship were unoccupied, and yet thousands had no houses in which to meet for worship. Churches were without pastors, and pastors were without churches. Those able and willing to teach abounded, and yet millions were perishing in ignorance.

While such strange contradictions and antagonisms existed in the South, it is not surprising that those who would aid from the North should meet with new difficulties and strong opposition.

At the annual meeting of the General Convention of Virginia, held at Richmond June 2-5, 1865, resolutions were presented and debated strongly censuring "*the pretension and usurpation of the American Baptist Home Mission Society*," simply because they were trying to meet the necessities of the new order of things in placing preachers in deserted meeting-houses, put into their hands by the United States Government, sending ministers and teachers to the South generally, and educating a colored ministry.

A committee, of which a very distinguished minister was chairman, in their report on this subject use these words: "It is a grave and important question in what manner we shall receive these missionaries, and on this subject your committee will offer a few suggestions. We question whether it is necessary for the Society to send missionaries here. * * * * On the whole, your committee would recommend that until we have more thorough information of the manner in which the Society will prosecute its labors, and of the spirit of the agents it may employ for carrying out its plans, the Association and the churches connected with it *decline any co-operation with its agents or missionaries.*" It is scarcely necessary to add that for a time the spirit of this resolution was pretty generally carried out.

This state of things at the South produced,

as might be supposed, much newspaper discussion, and many counter-resolutions at the North. These only aggravated the evil and added fuel to the flame, and for a time the outlook was anything but encouraging for peaceful labor and co-operation among brethren North and South. But at length the love of Christ still smouldering in the hearts of men, covered up but not extinguished, began to exert an influence and lead them to more harmonious action and spiritual unity.

Men long arrayed against each other, and seeming to be irreconcilable, at length began to discover each other to be brethren in the Lord. That which could not be accomplished by might, nor by power, was accomplished by the Spirit of the Lord. A process was begun which has from that time continued, but which is not yet completed. The love of Christ in the hearts of men who had regarded each other as enemies, like a warm spring hidden beneath a bank of snow, sent forth its streams of love, and gradually but surely the superincumbent mass is being melted into its own genial nature.

The resolutions in which the deliberations at St. Louis culminated gave great freedom and large discretion to the Board of the Society, and seemed to fire the hearts of the Baptists of the North. Contributions began to flow in in vastly increased sums to the Freedmen's Fund; but the measures of the Board were still in advance of these increasing funds, and while the contributions of the year for this object, from \$4,978.66 of the last year, increased to \$21,386.21 for this year, the expenditures of the Board in this direction amounted to \$40,000.

The main object of this expenditure was to provide schools for the education of a ministry for the Freedmen. These institutions were so located as to be as near as possible at the centres of the four quarters of the Southern field,

and they were under the direction of men of such character and ability as could not fail to exert a powerful and benign influence upon the colored population. Rev. Dr. Binney (late eminently successful instructor of the native Karen ministry) had been appointed to open a school of theological instruction at Richmond. This school was a centre to meet the wants of Virginia and North Carolina. Rev. Dr. Ripley was at Savannah doing a like service for South Carolina, Georgia, Florida and Alabama; while Dr. Chaplin was on his way to New Orleans to occupy the lower Mississippi Valley, and arrangements were well-nigh completed to establish a school at Nashville for Tennessee, Kentucky and Missouri. At Washington, D. C., a school had been started under another and independent organization for the same purpose, under Rev. Dr. Turney, but measures had already been taken to transfer this institution also to the care of the American Baptist Home Mission Society.

And thus the work of the education and evangelization of the Freedmen during this eventful year went successfully forward. While the overture for peace and co-operation of the American Baptist Home Mission Society had been either coldly received or absolutely rejected by the white brethren at the South, the colored brethren received those sent to labor with them with warm hearts and open arms. Of this the following is a single specimen.

In November of this year, Rev. Dr. Ripley met the colored pastors and ministers of his field at Savannah, and explained to them his plans and purposes.

On motion it was

Resolved, That the offer of Dr. Ripley be cordially accepted. It was also

Resolved, That the pastors and preachers form themselves into a class forthwith for mental inquiry and discipline, under the direction and instruction of Dr. Ripley. It was also

Resolved, That the thanks of the brethren be tendered to the Executive Board of the American Baptist Home Mission Society, for their brotherly interest to our churches, and that we assure them of our acceptance of their kindness and our hearty co-operation in all the labors of Dr. Ripley. It was also

Resolved, That a copy of these resolutions be sent to the Executive Board of the American Baptist Home Mission Society.

Signed, etc.,

JAMES M. SIMMS.

THE AMERICAN CHRISTIAN'S DUTY TO AMERICA.

FROM A SERMON BY HENRY WARD BEECHER.

The foreign mission work and the home mission work, imperiously needed as they were some fifty to seventy years ago, are far more necessary to-day. It is no part of my object to choose between these two. It is not necessary to determine which is the more important. Your sympathy may run with the one or with the other by force of circumstances, without mooted the question at all as to their relative ascendancy. It is certainly true that the American church and American civilization have received more than the Foreign Missionary Society has ever given. All the funds, all the men, all the heroic women that, for more than half a century, have gone forth from out of our midst into foreign lands, have yielded to us more than they have yielded to those foreign lands. They have exalted the type of piety among us. They have enlarged our conceptions of duty. They have taken the American church out of provincial relations, and put it into sympathy with the largest conceptions of the New Testament. "The field is the world"; and it is impossible for the whole church to have been exalted in its temper and plan of faith in this wise and have the effect confined simply to religion. It has gone far to mold the whole people in every respect; and we have received a hundredfold back for every grain that we have sowed.

But, in the providence of God, our own

country has become, as it were, a world. Our continent is so vast, so various, so peculiar in its conditions and relations, that it is scarcely possible for one to understand his own land at large. When children are taught geography, and know the different continents and rivers and mountains, they know something—but they know nothing. When one has diligently read the newspapers, and heard discussions from the pulpit as to the magnitude of his own country, he knows something—but he knows nothing. Nor does any man know how little he knows until he purposely traverses this continent and visits the great States and territories that lie adjacent to, and beyond the Mississippi; and the effect of a journey all through those States and territories is not to puff a person up with a sense of superior knowledge, but to humble him with a sense of how little he ever did know, and how little he now knows.

The eastern part of our land, although it is on the map small, in its office-work has been vast. So, too, in the cradle the man is small; but the cradle nourishes him until, in his manhood, he becomes an influence for the whole age, and reaches out as far as human thought can go. New England was the Palestine of America. God gave to this land nearly two hundred years of seclusion—the cradle years of American life and liberty.

But the trans-Mississippi States are more nearly in the relation of youth and pupilage than either the Northern or the Eastern or the Southern States; and it is to them that I turn my attention principally this morning.

Texas, Kansas, Nebraska, Wyoming, Colorado, Nevada, Arizona, Montana, Dakota, Oregon, Washington, California—what an imperial host these great States make! There is nothing like the history of the settlement and civilization of this vast territory in the record of human experience or history. There have been great migrations, when Tartars or Goths and Huns rose up and over-ran and smothered out population; but here was an unpossessed wilderness of mountain and plain, covering half a continent; and all the world has risen up and sent thither its contributions of men, not to suppress and to smother, but to give life and development and power. Day after day the sun rises and sets, as the man

travels. Though he travel with winged speed along the iron way, day after day the sun rises and sets. All day and all night I sped; and yet it requires six or seven, before a man touches the further shore of this imperial cluster of commonwealths.

They have largely been settled—many of them wholly—since 1850. Within twenty-five years this great giant brood has been born, and has come to the condition of strength. The population has rolled in from every whither; but it has been an unmixed and an undigested population. There has been no time, so short has been the period, for that knitting together which gives to a state its full strength. But the organization of society in these new States and territories has been unparalleled in history. The necessity of law is like the necessity of breath to the Anglo-Saxon race—to the German people; and to these, chiefly, we are indebted for that almost instantaneous form which society has taken in the far West. The constitutions of the older States, with some modifications, have been adopted in the new States. The whole municipal government, together with the whole civil law, of the older States has been transplanted, and has become a part of the institutions of the new. The systems of education which have been elaborated slowly and gradually through the Eastern States, being transplanted, have given models for better educational facilities in the West. Yet these are but outline institutions—outline governments, outline churches, outline schools—that largely prevail throughout all our new States and territories.

The primary impulse of emigration to all these States and territories has been the precious metals—the silver and the gold. But mining, though it is a normal and an important industry, carries with it an all-surrounding atmosphere of speculation, which easily runs into gambling; and, surely, we have not escaped the gambling spirit. Wherever there has been silver and gold, there has been the miasm of gambling. Gambling is to commerce what drunkenness is to the bodily health of men; and the whole temper and feeling of public sentiment, in the mine-bearing mountains, has been influenced by this speculative fever; and homely industries, small but honest callings, amassing through economy,

not wasting, slow building, coral-like—these have been comparatively unknown in those regions until within a few years. One consequence is that the eternal equity of equivalents has been very largely set aside, and chance has been very largely substituted.

Men say that it is cheap labor, and that it is an immoral population; but it is the want of a Gospel spirit in the public sentiment in the West to-day that ails the Pacific States.

The development of society, of institutions, of newspapers, of schools and of churches there is something almost miraculous. Sitting here, and judging of things by our almost insular notions, we can form no adequate conception of the scale on which life exists and affairs are carried out in that distant land. The towns and cities that are springing up there are a perpetual surprise. Where are there, in all New England, more beautiful cities than Denver, and Oakland, and San Jose, and Stockton, and places all along eastward, till you strike Kansas, which is simply a miracle of beautiful towns and cities? The West swarms with them. How there should have been the ability to develop them; how of taste there should have been, not so little, but so much; how, being obliged to work at the bottom, on the very soil, and to give so much attention to physical and material interests, the people should have been able to build up so much of society, such beautiful homes, such households, such schools, such newspapers, so able and so many of them, such churches, though not often full—how these things should have been is a marvel to any one who judges by the ordinary rules of performance.

The future of these great empire States concerns not themselves alone, but us and humanity. They are to hold a preponderating population. As yet, we have scarcely touched the hem of the garment of those great continental States. There are but a handful of people where there is the competency to support tens of millions of men. There are a few cattle-herders, a few thrifty farmers, here and there, in the great State of Wyoming, that yet will swarm with tens and scores of millions of human beings. The mountain valleys, the prairie lands, and the vales that run along the coast, have a capacity of which there is very little conception. The imagination is wearied

in attempting to fly through the possibilities that are pressing upon us in the near future. The vast Pacific empire, dealing commercially with all the Eastern world, is rising up.

The American Christians do not know what are the problems that, in the providence of God, are being solved. You may smile as you see the hoodlums of San Francisco chasing the pigtail Mongols around the streets, and say, "It's only a Chinaman"; but do you know what China is, and what Japan is? Do you know that in the single Empire of China are 400,000,000 people? You talk of its being a barbarous Empire; but do you know that this Empire had an existence before civilization was known in the East? Do you know that in the single Empire of China there are more than 2,000 colleges? Do you know that the libraries of the Chinese outnumber, ten to one, our own? Do you know that there are more than 2,000,000 highly educated men in that country? Do you know that of that population, 400,000,000 people, there are scarcely any that cannot read and write? Do you know that in good manners—for which there is an ample market in this land—they lead the world? Do you know that they have a power that has made them, in the Eastern world, what the Jews were in the medieval world—masters of banking? We have insisted that they should come out, and they are coming out; and if you match the mercurial, mob-loving emigrants against the keen, calm, steady-working, patiently industrious Chinaman, there is no doubt which, in the long run, will surpass. But I can tell you that out of China and Japan there yet are to come swarms that are to produce an influence on this world of which Occidental nations do not dream.

Now you may be wise in time, and have friendly relations with them, or you may be foolish to-day, and by and by have relations with them that are far from friendly; but that they are to be a power in the world, such as has not been suspected, I have no more question than that I stand here to-day; and our Western coast, in the providence of God, is now placed in a position in which it can command the Orient with reciprocal interests. It can, by reciprocal interests, tie together the world on that side, as we, by reciprocal inter-

ests, are tying the world together on this side.

The questions of law, of government, of policy and of our institutions, are, throughout this great nation, to be powerfully affected by these vast Pacific States. It is of interest to Maine to know what California does; but some of her statesmen do not know how to find it out yet. It is of interest to Vermont, and New Hampshire, and Massachusetts, and Connecticut, and Rhode Island, to know what is going on in those great mountainous States of the West. The time is coming when what they think and will is going to shake the whole land; and your laws and policy are to be determined, not altogether by your own wit and will, but by the preponderating influence of the millions that are already casting off their child's clothing and coming to the front in the far West. The voice is yet an echo in the distant hills; but it will be thunder in our capital before many years roll away. It is the interest of every part of this land that that great Western bulk of States should have the same restraints and inspirations which have given to us peace and prosperity.

Ignorant men and ignorant States are like the blind—with a body, but no eyes. Education is required in all these territories; and it was a matter of surprise and peculiar gratification to me, in my recent trip through this region, to perceive that there was everywhere one point in which all nationalities, all sects, all men agreed. Whether they cared for churches or not, they were enthusiastic in regard to schools. Even in that little territory of Wyoming—vast in extent, but small in population, and very recent in organization—enthusiasm for the public school system was almost like a revival in its overflowing vitality. Men, there, who were indifferent to churches are enthusiastic for schools.

The exaltation of morality and religious influence, above all these, crowns the pyramid of necessities; and it is in this last point of view that the American Home Missionary Society is presented to you—namely, that it supports, throughout all this vast territory, ministers and churches during the period of the weakness of these States; that it gathers up superfluous laborers in the East—young and enterprising men—and sends them out through

all the length and breadth of the extreme West to plant churches, and, through them, to minister that crowning necessity of every great community—religious and moral influence.

The country pastor is the most active promoter and supervisor of everything that belongs to the higher civilization of society. He is foremost in every salutary work.

Now, throughout the whole of that vast territory of which I have been speaking, there is a need, and a crying need, of men who shall take their lives in their hands, and go forth to the waste places which are beginning to be built, and to keep before the minds of those that have wandered far from home and from the restraints of public sentiment in the older States, the truths that sanctified their childhood, and the associations that made something dear and precious to them over and above the bread that perisheth, and over and above sordid wealth—for wealth that has no morality and inspiration is sordid—is rusted, and rusts the possessor.

It is for you and me to serve our country by serving these great States at a time when every single influence, exerted in their behalf, will be a hundredfold greater than it will be in the time of your children, and my children, and their children. Now is the time, before these States have taken a set, to fashion them. Now is the time to give them the impulse which, once taken, like the tide will continue to rise till it fills every bay and estuary; and it is for us to have a part in this great work. My heart is in it, my faith is in it, my hope is in it. The love I bear for this land is only next to that which I bear to my father's and mother's memory, and to my God. So great a nation, so grand a nation in possibilities, with so magnificent a territory, with such wonderful blessings in the heavens above, and upon the earth beneath, so nourished by two oceans, that bring their treasure to either shore, so filled with goodly institutions and beneficent and noble commonwealths, a nation that has had such a glorious ancestry, and that has such glorious legends with which to go down into the future—this great and growing land, whose voice shall speak for Christ in the coming ages, and affect the civilization of the whole globe—for this I live, for this daily I pray.

Editorial.

The rooms of the American Baptist Home Mission Society are at No. 28 Astor House Offices, entrance on Barclay Street, New York.

All communications for the American Baptist Home Mission Society should be addressed to Rev. S. S. Cutting, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.

In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.

The subscription price of the Baptist Home Mission Monthly is fifty cents per year, payable in advance.

Except as specimen copies to promote circulation, the Monthly is not intended to be circulated gratuitously. The postage of gratuitous copies is at transient rates, and cannot therefore be supported, while to subscribers the Monthly goes at three cents per pound, paid by the Society. Therefore subscribe.

THE ANNUAL REPORT.

To give a wide circle of our friends as early information as possible of the doings of the Society during the year, we insert in the MONTHLY an abstract of the Annual Report.

FINANCES.

The receipts into the treasury, from all sources, not including temporary loans, during the year now reported, were \$217,093.90, and the expenditures, for all purposes, not including payments of such loans, and including loans of Church Edifice Fund, were \$207,350.07. The corresponding receipts of the year previous were \$175,209.33, showing an increase for the year of \$41,884.57. The corresponding expenditures and Church Edifice loans the previous year were \$174,119.88. The debt of the Society at the end of the pre-

vious year—entirely for borrowed money—was \$45,433.18, and that debt, at the end of the year now reported, was \$30,597.67, which is a diminution to the amount of \$14,835.51.

The increase of receipts is not to be explained by increased contributions. Larger sums have been paid into the treasury from Church Edifice loans, and a special increase is to be explained by the return to the General Fund of money transferred from the General Fund to the use of the old Church Edifice Fund before the establishment of the present Church Edifice Fund in 1867, and not included in the foundation of that fund. The direct contributions available for missionary purposes have been \$6,969.67 less than those of the previous year. The relief to the Society from legacies—anticipated by the Special Finance Committee, to whom, at the last anniversary, the treasurer's report was referred—was realized but in small part, and to sustain the work of the Society under ordinary current receipts, has required, in every department, the utmost vigilance over expenditures. The condition of the business affairs of the Society has improved during the year, and the Society is consequently in better preparation for its future work.

It is not always the reduction of expenses which promotes efficiency. The Board, however, in revising the expenditures of the Society, have not only aimed at economy in the distribution of means on the fields of labor, but have felt called upon to reduce the cost of collecting funds and doing the Society's business. The commodious rooms of the Society are secured at less cost of rent than was required for the rooms formerly occupied. District Secretaries have been reduced in number, and a schedule of salaries has been adopted, reducing the salaries of Corresponding Secretary, District Secretaries, and other persons in the service of the Society, to the amount of

\$2,050. This has been done, not as an estimate of the value of the services of these brethren, but in recognition of the financial condition of the country, and the consequent obligation of the Society to its patrons.

DEPARTMENT OF MISSIONS.

In the hope that the receipts of the year might enable the Board to increase materially the amount of missionary service, especially in the newer and remoter States and Territories, a careful survey of the whole field was early made, and an apportionment projected under the best practicable comparison of claims. It became apparent, however, at an early date, that an increase of funds, available for missionary purposes, was not to be relied on with confidence, and plans of enlargement were reluctantly postponed. It was a melancholy and humiliating necessity, for it was the loss of great opportunities, for causes not creditable to our foresight or our liberality. When we picture to ourselves what the older West has become through the fostering care of Home Missions, and remember how much stronger we are than when our pioneers planted churches in Ohio and Michigan, it becomes inexpressibly painful to reflect on that more distant and greater West, now in its infancy and need, the destined seat of great populations, which appeals to us in vain for more adequate supplies of the bread of life. Is it possible for us to justify the feebleness of our endeavors in such States as Kansas and Nebraska, in such Territories as Dakota, Wyoming, Washington and Idaho, and our total neglect of such as Montana, Utah, New Mexico and Arizona? Most earnestly the Board commends to the consideration of the Society and the churches the importance of an immediate and large expansion of our original missionary work, whether among our own native population in the new States and terri-

ories, or among Germans and Scandinavians, who flock thither in vast numbers, to share with us the destiny of the Republic.

GENERAL RESULTS.

The general results of our missionary service during the year have been satisfactory. Many revivals have been enjoyed under the labors of our missionaries. The total number of missionaries (including teachers) has been 246, which is an increase of 24. The number of baptisms reported by them has been 1,172. They have organized 42 schools; they report 19,173 sermons; 9,848 prayer-meetings attended, and 46,711 religious visits made. The contributions of missionary churches to objects of benevolence have amounted to \$6,782, which is an increase of \$871.00 over the contributions of the previous year. The number of persons in Sunday-schools reported by our missionaries is 19,923, which is a gain of 783.

CO-OPERATION WITH STATE CONVENTIONS.

In some of the new States a strong desire has been manifested to bring the State Conventions into co-operative relations with this Society, in such a way as to avoid the difficulties which have attended former experiments. Our brethren in Minnesota, while feeling that more was required for expenditure in that State than it was possible for them to raise in their churches, were unwilling to see their churches trained without part in the common missionary work of the denomination. They proposed, therefore, to the Board of the Home Mission Society to expend in Minnesota an amount not exceeding \$10,000 during the year, with the condition that they would pay into our treasury all funds raised in that State for Home Mission purposes, and guarantee that the amount raised should be equal to one-half the amount expended. The

arrangement has operated most happily thus far, and has become a stimulus to other States which are desirous of following this example. Under this arrangement the Rev. J. W. Riddle is supported as a General Missionary in Minnesota, and the Rev. A. B. Ogren as General Missionary among the Scandinavians, who constitute a large element of the population of the State. Under this arrangement the Home Mission Society abrogates none of its functions—it avails itself of the best knowledge of the wants of the State—it stimulates the greater activity of the Minnesota churches, and brings them into sympathy with the entire work of the Society.

GERMAN MISSIONS.

During the past year there have been in the missionary service of this Society, under the nomination of the Eastern Conference, fourteen, and under the nomination of the Western Conference, eighteen missionaries. The great number of Germans in America, the amount of rationalism and unbelief existing among them, on the one hand, and on the other the fact that so large a portion of them are under the thrall of Romanism, and therefore inaccessible, together with the consideration that they must contribute in their descendants so largely to the population and character of our country, render missionary labor among the Germans an important and responsible part of the Society's work, and an increase of that labor an urgent duty.

SCANDINAVIANS.

In Minnesota our missionary work among the Scandinavians is incorporated with the work of the State Convention, and comes, therefore, under our general plans for that State. Besides Scandinavian missionaries in Minnesota, we have such missionaries in Iowa, Nebraska and Dakota, who have labored with encouraging success.

FRENCH MISSIONS.

Our missions among the Canadian French in the United States have been greatly blessed during the past year. In Waterville, Maine, a remarkable revival has been experienced, and a large number have been baptized, or await baptism at an early period. As all our work among the French is an inheritance from the Grande Ligne Mission in Canada, it is of interest in this connection to record with joy that that mission has been the scene of a revival unparalleled in its history, thirty converts having been lately baptized on a single occasion.

THE INDIANS.

The connection of Major G. W. Ingalls with our missionary service ceased in the month of June last. The Rev. Daniel Rogers remains a general missionary in the Indian Territory, and, among other labors, holds meetings for the special instruction of ministers and deacons of the native churches. The total number of preaching missionaries during the year has been nine. These, excepting Mr. Rogers and Mr. Trenchard, belong to the Creek, Cherokee and Choctaw tribes. The number of baptisms reported is 147.

CHINESE MISSIONS.

Our mission to the Chinese of San Francisco has been suspended during a large part of the year, partly in consequence of the condition of the Chinese question, and partly because the condition of the funds of the Society did not permit the immediate renewal of our work with requisite means for hopeful progress. The Society has aided the support of a missionary, the Rev. Dong Gong, at Portland, Oregon, where he has labored, under the patronage and guidance of the First Baptist Church of that city, with efficiency and success.

MISSIONS TO FREEDMEN.

At the annual meeting of 1877, the Board reported to the Society their intention to appoint a Superintendent of Missions to the Freedmen, when the funds of the Society should warrant the expenditure. At the annual meeting of 1878, the Board were requested by the Society to appoint this Superintendent at once. The Rev. S. W. Marston, D.D., was appointed Superintendent, and has entered upon his work. His reports bring uniform testimony of the promptness and efficiency with which his labors are encouraged and aided by Southern brethren. These labors are now in their incipient and experimental condition, and are still without the aids of manuals of instruction, which are essential to the best success of this form of work. It is not enough that these humble pastors be taught by lectures. The subjects of these lectures over all the range of Christian Doctrine, Christian Life, Biblical Interpretation and Preaching, Church Order and Discipline, and even of Domestic and Industrial Economy, require to be embodied for continued study in inexpensive elementary books. Instruction by lectures alone, if successfully given, implies previous discipline and culture, to which the Freedmen pastors are utter strangers. Dr. Marston has brought to his work an intimate acquaintance with Southern people, white and colored, a thorough heartiness and consecration, great capacity of work, and power of endurance, and the hope is strongly cherished that the labors in which he is engaged will tend to the elevation in character and condition of the colored ministry and the colored churches of the South.

Missionary work in Freedmen homes, by women who have left the comforts of their own homes for a ministry of love to women and children in the lowest range of our American life, has been maintained in Nashville,

Natchez, and in the Indian Territory. These missionaries, commissioned by this Society, have been maintained, two at Nashville and two in the Indian Territory, by funds contributed for the purpose by the Women's American Baptist Home Mission Society, Boston, and one at Natchez by the Women's Home Mission Society of Michigan, and one at the same place by women of Ohio.

SCHOOLS.

Eight schools are maintained by the Society for the education of preachers and teachers of the colored race, one at each of the following places: Washington, D. C., Richmond, Va., Raleigh, N. C., Columbia, S. C., Augusta, Ga., Nashville, Tenn., Natchez, Miss., and New Orleans, La. A school has been established by the colored people themselves, at Selma, Ala., to which designated funds have been sent through our treasury. It has not been possible, however, for the Society to take this school upon its hands, its present work constituting a strain upon its annual expenditure which cannot be increased without a large augmentation of its funds, and a more equal balancing of its various forms of missionary work. In regard to the Selma school, it is but just to say that its maintenance has been due, in a large degree, to the godly zeal of women of Indiana, who have sent two of their own number to be teachers, and have followed them with the tenderest and most loyal interest, and with liberal support.

Our schools are all vigorously maintained, all in prosperous condition, all effective and useful, under 46 teachers.

In the present condition of the finances of the Society, the utmost pains, consistent with their present methods of organization and work, have been taken to keep down the expenses of the schools. It has been found necessary to deny additional teachers which have been called for, to decline promising

students who require help which the Society had not the means to furnish, and, in some instances, to delay material repairs, which it would be a truer economy to make at once. We have received the money required for the support of two female teachers from the Women's Home Mission Society of Michigan, and of two others from the Women's American Baptist Home Mission Society, Boston, and the latter Society has supported several female beneficiary students.

On the general question of the education of leaders of the colored race—leaders in their churches and in their industrial life—there are probably no differences of opinion among the patrons of this Society. What Lord Macaulay said of the power of the English language in India, when urging the English education of the youth of India, applies, for the same reasons, to the education of the Freedmen of the South. They speak, in a certain sense, the English language; but, as our teachers have discovered, with a vocabulary as limited in its range as it is peculiar in its construction. The thoughts of the human mind are limited by the language which it can appropriate and command. When into this race can be infused the power of better understanding and using the English language, then will be available to them the wealth of the intellectual and the spiritual life which that language embodies, and in the same proportion will come the possibilities of a more advanced Christian civilization. You may save the individual soul with small intellectual light and imperfect speech, but you can never elevate the human being till your evangelizing processes are crystallized by the lifting up of the mind in the processes of education. This Society has done well to act on this principle, and it has struck its true sphere by beginning with the leaders, and through them reaching the great mass.

THE LATE GARDNER COLBY.

The death of this useful and honored layman has occasioned a profound regret throughout the denomination of which he was so distinguished an ornament. He was in every sense a remarkable man. It would be the most fitting eulogy of his character to say that he was the inheritor of the qualities of a remarkable mother. This mother, left a widow with a group of young children, who were dependent on her, not for training alone, but for livelihood, impressed upon her son the habits of concentration, energy, courage and hope—all brought under the sway of religious convictions and principles—by which her own life was made a striking example of American Christian motherhood. Early in life in business on his own account, he became a successful and accomplished merchant, and amassed a large fortune. In his prosperity he never forgot his religious interests. Of the church of which he was a member, he was the ready acceptor of every proper responsibility, and in our annual denominational assemblings we had for many years, in his habitual attendance, and in his enlightened participation in business, testimony of his readiness to accept his share of the common burdens. The liberality of his contributions was as large as it was wise and comprehensive. He valued every form of evangelical labor, and hence supported Home and Foreign Missions by large donations. He understood the relations of education to the ultimate triumphs of the kingdom of Christ, and from his young manhood gave generously to maintain institutions of theological and general education. In these gifts his usual breadth of view exhibited itself. It was his large, and timely, and stimulating gift to Waterville College which fixed the stability of that institution, and found a fitting recognition in the change of its name to Colby

University. But he abated not for this reason his devotion to the theological institution at Newton, to which his gifts were munificent. Nor did his special relations to these institutions withdraw his sympathy and support from Brown University, of which he was likewise a trustee. All this work in the world's evangelization, all these institutions to which he gave so liberally in his life, he remembered in his will. It is the published statement that to the American Baptist Home Mission Society he gave \$50,000. From the earthly point of view it seems to have been the great error of his life that when he had reached the years when burdens should grow light, he assumed the leadership of a vast railroad undertaking, which was but half complete when the crisis of 1873 shook such undertakings to their foundations. For his own sake, and especially for the sake of his friends who had embarked with him, he gave himself to this unfinished work with redoubled assiduity. He shrunk from no strain, accepted no rest. As might have been most justly feared, nature broke under the burden, and he was compelled to surrender the load. He rallied from acute illness only to descend to the grave by a more gradual decline. He rests with a great work done, mourned by a widow and children, who shared his sentiments and his hopes, and around whose broken circle gather the affectionate sympathies of thousands whom they never saw.

The following statement of the bequests of Mr. Colby, published in the *Examiner and Chronicle*, was derived from an authentic source. The total amount of Mr. Colby's bequests was \$461,000.

To the Newton Theological Institution, \$50,000; do., income to assist students, \$10,000; Colby University, \$100,000; do., income to assist students, \$20,000; Brown University, \$50,000; to a Society to be incorporated for the relief of aged and indigent Baptist ministers and male missionaries under certain conditions, \$25,000; Massachusetts Baptist Charitable Society, in-

come for relief of widows and orphan children of Baptist ministers, \$10,000; Baldwin Place Home for Little Wanderers, Boston, \$10,000; American Baptist Missionary Union, \$39,000; Woman's Baptist Missionary Society, \$1,000; American Baptist Home Mission Society, \$50,000; Northern Baptist Education Society, \$10,000; Massachusetts Baptist State Convention, \$10,000; Home for aged men, Boston, \$10,000; Home for Aged Women, Boston, \$10,000; Home for Aged Colored Women, Boston, \$5,000; Children's Friend Society, Boston, \$5,000; Young Women's Christian Association, Boston, \$5,000; Boston Baptist Bethel, \$1,000; Massachusetts Homœopathic Hospital, \$5,000; American Baptist Publication Society, \$5,000; Worcester Academy, \$5,000; towards erection of Baptist church at Newton Centre, under certain conditions, \$25,000. Besides these there are many bequests to individuals, and among them—to his pastor, \$200; to his friends and former pastors, Rev. S. F. Smith, D.D., and O. S. Stearns, D. D., \$200 each; to Rev. Dr. Alvah Hovey, \$1,000; to Rev. Heman Lincoln, D. D., \$500.

From the Field.

“Watchman, what of the Night?”

OREGON.

Rev. Jas. Wells, Gervais:

“I am laboring in Marion County, Or., in the Northern part, which is known as ‘French Prairie.’ This prairie was originally settled by men who had been in the employ of the Hudson Bay Co. Many of them married squaws. Most all of these were and are Catholics. So I am in the strongest Catholic community in the State. Still there are a great many Protestants and unbelievers on the field. Many of the people are anxious to hear the Gospel and to have its advantages for themselves and children.

“Upon the whole, I regard Oregon the most hopeful mission field in the Union. I think well directed, earnest effort will bring large returns here. My reason for thinking so is because the Willamette Valley is decidedly a farming country. The land is very fertile, and the farmers are generally permanently settled. In this respect Oregon has decidedly the advantage of California and other arid districts.

“I am located in Gervais, the principal town in the prairie. We have a little church here of about thirty members. I preach here in the forenoon of each Sabbath in the month, save one. On this day I preach at Silverton, twelve miles distant, where I hope to organize a church soon. Silverton is a town of near 300 inhabitants, with no church of any kind. Each Sabbath afternoon I hold service at some out-station. This seems to be the only plan to work successfully in this new field. This plan is now being adopted by the Mission Board for the North Pacific Coast. Their policy is to group three or four places together, place some man over them and assist him so far as he may need or as their means will go. In this way we are trying to take this great field for Christ.

"I am happy to say that the Baptists of the North Pacific Coast are pushing ahead with commendable zeal. McMinnville College, now in charge of Rev. G. J. Burchett, is doing better than ever before. Its friends feel that at no distant day it will be liberally endowed and well manned.

"Our Mission Society for the North Pacific Coast has four missionaries in the field. They are pushing the work with much zeal and success.

"Lastly, I will say that God is blessing our labors all over the valley. During the winter there have been 140 conversions in Brownville, 107 in Eugene City, 150 in Portland, 15 or 20 in Salem, 15 or 20 in Albany and many others in different parts of the State. Pray for us in this great and important field."

NEBRASKA.

Rev. R. J. Reynolds, Geneva, writes:

"I have just read, in your April number, the article, 'The Next Five Years.' It is pre-eminently true. Oh, that the Baptists of this country could place ten thousand dollars in this State this year, instead of four thousand! I am here alone in Fillmore County, with a population of nearly eight thousand. I feel to beg for help to organize this new field.

"We have two churches—at Exeter and Geneva. Each have houses of worship. Exeter dedicated theirs in January last, and are doing well. Have doubled their membership in a year—now have forty members.

"Geneva dedicated, April 27th, a neat, plain house, the best in the county, and the first at the county seat. We are in debt, but the presence of Rev. W. M. Haigh, D.D., was a source of strength, and pledges were made of a sum sufficient, we hope, to cover all the debts.

"We organize, this week, the first Baptist prayer-meeting in the town. This is a growing place.

"Pray for us."

Women's Work.

SOUTH CAROLINA.

Mrs. E. A. Wooster writes from Columbia:

"The work of the students in Sunday-schools has been very encouraging. Two schools have been organized, and one reopened after having no session for months. One school numbers thirty-two, one forty-seven, and the other seventy-eight. Two of the schools were without books of any kind, and many of the scholars had no Testaments in their homes. In one school thirty Testaments have been bought. Recently, a student who is teaching in the county sent for three dozen catechisms for his school. That they see the need themselves of suitable books, is a sign of progress. In one of my classes, a woman is studying the 'Bible Primer.' She does not know her age. She is a great-grandmother, however, and must be very old. She is very anxious to learn, and sleeps with her book under her pillow, thinking that will help her on."

Contributions and Legacies.

FOR APRIL, 1879.

[Contributions and legacies not otherwise noted are for general purposes. Abbreviations **F. F.** and **C. E. F.** denote respectively FREEDMEN'S FUND and CHURCH EDIFICE FUND.]

MAINE, \$7 00.

Wells Church.....	2 00
F. F. Corina Church for Augusta Institute.....	4 00
" " Little Girls' Mts. Circle, for Augusta Institute...	1 00

NEW HAMPSHIRE, \$21 58.

Manchester First Church.....	21 58
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MASSACHUSETTS, \$165 88.

Woburn Church.....	50 00
Wareham, Mrs. J. Gibbs.....	5 00
" " Friend.....	10 00
Lowell First Church.....	25 00
Adams Church.....	25 00
Chelmsford First Church.....	5 47
Canton Church.....	7 61
Weston Church.....	16 72
Worcester, Main St. Baptist Sunday School.....	20 08
Chelmsford, Mrs. Martha B. Emerson.....	1 00

CONNECTICUT, \$7 39.

Tariffville Church.....	7 39
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VERMONT, \$37 42.

Brandon Church.....	25 42
F. F. Passumpsic Church, towards support of student at Richmond, by Danville Association.....	12 00

NEW YORK, \$779 00.

Brooklyn First Church, Williamsburg.....	109 35
" " A Friend.....	100
Troy, Mrs. Harvey Smith.....	50
Poughkeepsie Church.....	19 30
Mt. Vernon Church.....	120 00
Winfield Sunday School.....	7 34
Croton Church.....	10 01
F. F. Brooklyn, a Friend.....	50 00
State Colonization Society, per I. T. Smith, Treas., for beneficiary in Augusta Institute.....	362 50

NEW JERSEY, \$20 00.

Newark South Church.....	20 00
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PENNSYLVANIA, \$1,000 00

Upland, J. Lewis Crozer.....	1,000 00
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MICHIGAN, \$107 00.

F. F. Woman's Baptist Home Mission Society, designated Mrs. Prentiss, Tr.....	107 00
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OHIO, \$50 00.

F. F. Cleveland, Woman's Home Mission Society, of First Church, Mary E. Bernard, Treas., designated.....	50 00
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INDIANA, \$5 00.

Edenburg, John W. Dame.....	5 00
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ILLINOIS, \$12 50.

F. F. Hale Sunday School for Shaw University.....	12 50
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MINNESOTA, \$725 95.

State Convention.....	725 95
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MISSOURI, \$6 00.

Jefferson City First Church.....	6 00
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Total.....\$2,944 72

THE BAPTIST HOME MISSION MONTHLY.

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JULY, 1879.

No. 13.



ELISHA TUCKER, D.D.

Elisha Tucker, son of Charles and Charity (Stevens) Tucker, was born in Rensselaerville, Albany Co., N. Y., Dec. 24th, 1794. He was the eldest of six sons, five of whom became ministers of the gospel—his father, who

was a teacher, being himself also a licensed preacher. Elisha was a studious boy, though with limited advantages, and at sixteen was teacher in a public school. He was baptized when twelve years of age, but seems to have

made little progress in religious life till about twenty. He had been followed constantly with the idea of his duty to preach the gospel, and had given himself to worldly employments and gayeties to battle this troublesome conviction. In his twentieth year, June 12th, 1814, he married Abigail Selleck, who is now living in venerable old age. In 1816 he had removed to Tioga Co., Pa., when his refusal to join a hunting party on a Sunday drew attention to his religious character, and brought his services into requisition in sustaining religious meetings. In September of that year he was already preaching. On the 19th of August, 1818, he was ordained, and became pastor of the Baptist Church in Coventry, Chenango Co., N. Y. In this pastorate he continued four years. It was towards the close of this period that he spent four months in missionary service in the States of Pennsylvania and Ohio, under the auspices of the New York Baptist Missionary Society. In this way he was early identified with Home Missions, in which he never lost his interest. From 1822 to 1831 he was pastor of the Baptist Church in Fredonia, N. Y.; from 1831 to 1836, of the First Baptist Church in Buffalo; from 1836 to 1841, of the Second Baptist Church in Rochester; from 1841 to 1848, of the Oliver Street Baptist Church in New York; and in 1848 he accepted what proved to be his best pastorate, that of the First Baptist Church in Chicago. In 1849 he was prostrated by cholera, and from this he seems never to have fully recovered. In 1851 he sought relief in travel, with little avail. In 1852 he attended for the last time the Anniversary Meetings of the denomination at Cleveland and Pittsburgh, at the latter place presiding over the deliberations of the American Baptist Missionary Union. The breaking up of his physical constitution went steadily on, attacks considered apoplectic reducing him to great feebleness,

and followed by paralysis, which occasioned his sudden death at Cumberland, Md., Dec. 29th, 1853. His remains were subsequently removed to the Greenwood Cemetery, Brooklyn, N. Y.

During his pastorate of the Oliver Street Church in this city, Dr. Tucker was a member of the Executive Board of the American Baptist Home Mission Society, and in that relation, as in every other, rendered conspicuous and valuable service.

The sketches of distinguished brethren who have borne a part in promoting Home Missions, which we are able to give in these pages, must necessarily be but faint outlines. We can do no manner of justice to such a character as that of Elisha Tucker. The portrait which is here given, engraved from the best we were able to procure, is not his portrait in the best of his days, and as his friends love most to remember him. His person was most noble and commanding, his glowing and healthful countenance a perpetual index of the purity and universal good-will of his heart. The writer of this sketch first knew him in 1845, and was at once admitted to an intimate and endeared friendship. The trials which shadowed his later ministry here were already gathering over him, and it was manifest that their moral effect upon him was the further disciplining and ennobling of his heart. It is more than thirty years since he left New York, but he lives warmly in the memory of many who were drawn to him by his wise and gracious service as their pastor and friend. To some of them our readers are indebted for the portrait which is herewith given.

Among the intimate friends of Dr. Tucker during his ministry in New York, was the Rev. William R. Williams, D.D. To this revered and beloved brother we turned for a brief tribute to Dr. Tucker, which he very kindly dictated to a stenographer, and which our

readers will thank him for the opportunity of reading.

DR. WILLIAMS' TRIBUTE TO DR. TUCKER.

Elisha Tucker was one of the noblest Christian men whom I have known in the ministry. He came to the city of New York when his powers of body and mind were both in their highest development, but perhaps he was beginning to pass a little the period of fullest and most vigorous labor. Called to succeed the Rev. Dr. Spencer H. Cone in the pastorate of the Oliver Street Baptist Church, he was fully aware of the disadvantages and entanglements in following one who had so strong a hold on the affections of his charge; and the difficulties were enhanced by the fact that Dr. Cone still remained in the city, having passed to the pastorate of another church, to which he carried with him some of his attached friends from his former charge. When the call to New York first reached him, Dr. Tucker felt, and frankly stated to some of his friends, the peculiar infelicities which would attach to him in his new position. God, who has given to his churches in all ages a variety of gifts, and made no two prophets, or even apostles, on the same identical pattern, has yet found his people disposed, in their exaggerated attachment to one of his worthy servants, to insist that each of their fellow-servants should be conformed to the personal peculiarities of the one whom they so warmly admire. Had Jonathan, the magnanimous friend of David, survived to become, as he proposed, a counselor and supporter in the court of the psalmist conqueror, there would have been those found among the nearest friends of Jonathan who would have censured David for not resembling more entirely and exactly his generous and noble friend, the son of Saul. And, on the other hand, the admirers and the kinsmen of David would have hinted disparagement to Jonathan, because he could neither use the sling nor smite the harp as the illustrious son of Jesse did. And Christians, in their weakness, are but too apt to think that pastors and teachers should all be slavishly minted on the same exact pattern. In his knowledge of mankind Elisha Tucker had sufficient forecast to be aware that if he occupied the new post tendered him, comparisons in this spirit would be continually hampering and molesting him. Friends whom he consulted advised him, however, to disregard all apprehensions of the kind; and he entered on his work, commending himself by his Christian manliness and energy, his ready sympathies, and his warm-heartedness for his own flock and the Christians of other

evangelical bodies in the city. On the regard and confidence of the young men, especially, of his charge he won early and very strong hold. The difficulties which he had foreseen were not slow to reveal themselves in his pastorate experience. Some even of his people who would not follow Dr. Cone to his new charge, and who, whilst Dr. Cone had been their pastor, had sometimes annoyed him, gave, in their heedlessness, expression to criticism upon their new pastor, because he did not more nearly reproduce the personal peculiarities in manner and utterance and mode of presenting truth which had marked his predecessor in the charge. In knowledge of theology, and of his Bible, Dr. Tucker was at least fully the equal, if not the superior, of the brother by whose standard some of these officious critics would fain measure and condemn him. In candor and whole-hearted generosity, in a consuming zeal for the Master's glory, and for the growth of his church, Elisha Tucker deserved and won the highest esteem of all Christians who had the opportunity more closely to observe and more intimately to know him. But the uneasiness and friction occasioned by comparisons and censures, which were often, though widely spread, most covert, and could not be answered because of this covert diffusion, made his post one of growing unhappiness, and he judged it at last a duty to himself and the cause that he should tender his resignation. In his mental traits, as in his personal aspect and bearing, he towered among his brethren; and it was a subject of general regret that one so justly esteemed and beloved should find his transfer to a city pulpit—a transfer made with reluctance on his own part—bringing ultimately so little of quiet content to his own heart. He had reached an age when both his powers and influence were at their acme, and any removal that seemed to involve in it anything of disappointment would work with the more fatal influence on his health and repose. His resignation, voluntarily tendered, was accepted by the church, whilst it was the occasion of deep regret to those who knew the man, and the high graces of his character, and the keenness and depth of the feelings which he generously sought to suppress. His bodily health, which had been perceptibly impaired, after his departure from the city, seems to have declined very rapidly; and he was removed by death at a period which to many of his friends seemed early and premature.

His views of religious truth were Calvinistic, of the school whose positions had been so admirably and clearly presented in the writings of Andrew Fuller. As a pastor in various charges, as a friend of missions,

both in the home and foreign field, as an adviser and leader of his brethren in the times of change and conflict, he had been widely known and was warmly beloved. By those of his fellow-laborers who in their youth had known him, when he was passing off the stage, his name and memory will be fondly cherished; it was that of one who labored untiringly, endured meekly, achieved much, and in his early departure bequeathed to the churches a name to be most tenderly and most lovingly cherished.

He had several brothers honored in the ministry of the same denomination; but when the name is pronounced of Tucker, the memory of our elder Baptists recalls, almost instinctively, Elisha Tucker, as the one who, whilst others did worthily, was eminent for graces, rich endowments and wide-spread usefulness.

THE ANNUAL MEETING.

The Forty-seventh Annual Meeting of the American Baptist Home Mission Society convened in the First Baptist Church, Saratoga Springs, New York, on Thursday, May 29th, 1879, at 2 o'clock, P. M., the First Vice-President, Hon. Wm. Stickney, of Washington, presiding in the absence of the President.

After the reading of Scripture and prayer, the Chairman expressed his enlarged appreciation of the importance of the Society's work, from a personal inspection of some of its fields in the West and South.

The Corresponding Secretary, Rev. S. S. Cutting, D. D., read the Annual Report of the Executive Board, an abstract of which was published in the last number of the MONTHLY.

After reading the report Dr. Cutting, by permission, read a special statement on the financial administration of the Society, showing that important reductions have been effected in the current expenses and that the most strenuous efforts have been made to strengthen the whole work of the Society, with better adjusted relation of its parts—to maintain unimpaired the work among the Freedmen while striving to bring to the better appreciation of the

churches the claims of the Great West beyond the Mississippi.

The following Committees were announced by the Chairman:

On Arrangements—Rev. G. A. Smith, N.Y.; C. P. Sheldon, D.D., N.Y.; D. Read, LL.D., N.Y.; H. F. Smith, D.D., N.J., and C. W. Anable, D.D., Mass.

On Nominations—James L. Howard, Ct.; J. M. S. Williams, Mass.; E. T. Hiscox, D.D., N.Y.; Edward Bright, D.D., N.Y.; J. M. Hoyt, Ohio; O. H. Greenleaf, Mass., and G. W. Northrup, D.D., Ill.

On Indian Missions—E. G. Taylor, D.D., R.I.; W. S. C. Rhodes, S. W. Marston, D.D., Mo.; H. L. Wayland, D.D., Pa., and R. L. Luther.

On Freedmen—Nathan Bishop, LL.D., N.Y.; J. T. Champlin, D.D., W. Bucknell, Pa.; R. M. Potter, and John Peddie, D.D., Ill.

On Chinese Missions—B. S. McLafferty, Cal.; O. B. True, Ct.; M. H. Bixby, D.D., R.I.; H. C. Mabie, Mass., and I. N. Carman.

On Enrollment—Z. Grenell, Wis.; S. B. Page, D.D., O.; E. A. Woods, R.I.; A. Coit, N.Y.; J. M. Taylor, Ct.

On Obituaries—S. F. Smith, D.D., Mass.; A. S. Patton, D.D., N.Y.; C. Hibbard, Vt.; J. H. Castle, D.D., Toronto, and W. Cathcart, D.D., Pa.

The subject of Western Missions was on motion of Dr. Cutting referred to a special committee. The following brethren were appointed such committee:

Wm. M. Haigh, D.D., Ill.; D. B. Cheney, D.D., Ill.; O. A. Williams, Neb.; W. W. Everts, D.D., N. J.; F. Johnson, D.D., Mass.; Wayland Hoyt, D.D., N. Y.; J. F. Elder, D.D., N. Y.

On motion of Dr. Lorimer, the subject of Women's Home Mission Societies was referred to a special committee of seven. The following were appointed such committee:

G. C. Lorimer, D.D., Ill.; Lemuel Moss, D.D., Ind.; S. W. Duncan, D.D., O.; J. B. Thomas, D.D., N. Y.; E. H. Johnson, D.D., R. I.; S. Haskell, D.D., Mich. and J. H. Griffith, D.D., N. Y. Dr. F. Johnson, Mass., was subsequently added to this Committee.

The following Special Committees were also appointed by the Chair:

On Church Extension—D. G. Corey, D.D., N.Y.; Hiram Miller, N.Y.; H. K. Pervear, Mass.; Halsey Knapp, D.D., N.Y.; A. L. Freeman, N.Y.

On Missions to Non-English Speaking People—Rev. R. S. MacArthur, N.Y.; Franklin Johnson, D.D., Mass.; Rev. T. J. Goodspeed, Ill.; Rev. J. N. Williams, Mass.

Rev. S. W. Marston, D.D., Superintendent of Freedmen Missions, addressed the Society upon the general aspects of its Freedmen work.

Rev. Wayland Hoyt, D.D., delivered an address upon "Frontier Missions."

At the evening session the Rev. Wm. M. Haigh, D.D., District Secretary for the Northwest, addressed the Society upon the "Claims of the Northwest."

Dr. George C. Lorimer, Chairman of the Committee on Women's Mission Societies, presented the following report:

After consulting with representatives from the various Women's Home Mission organizations, and the documents which have been brought before us, we have agreed to recommend the adoption of the following:

Resolved, That we instruct the Board of the American Baptist Home Mission Society to perfect a plan of organization for a Woman's National Home Mission Society; that this new society shall assume the distinctive work now being prosecuted by existing women's organizations; and shall provide for a central Board of Administration in the City of New York; and that these societies be requested, after the adoption of this plan, to disband and then reorganize in accordance with the specific recommendations of the Board.

After speaking briefly in favor of the adoption of the report, Dr. Lorimer read a letter addressed to the Society, from the Executive Board of the Women's Baptist Home Mission Society. The reading of this letter was followed by remarks by Hon. J. M. Hoyt, of Cleveland, O., in behalf of other Women's Home Mission Societies, and by Dr. Bright, of New York, who warmly commended the resolution and urged its adoption.

The report of the Committee was unanimously adopted.

The Committee on Nominations reported, and the Society elected the following officers for the ensuing year:

PRESIDENT.—Hon. William Stickney, Washington, D. C.

VICE-PRESIDENTS.—Hon. Jesse P. Bishop, Ohio; Samuel Colgate, New Jersey.

TREASURER.—Joseph B. Hoyt, Conn.

AUDITORS.—William Phelps, New York; Joseph Brokaw, New York.

CORRESPONDING SECRETARY.—Rev. H. L. Morehouse, Rochester, N. Y.

RECORDING SECRETARY.—Rev. D. B. Jutten, New York.

MANAGERS.—Third Class, expiring in 1882. Rev. W. H. Parmly, D.D., Jersey City, N. J.; Rev. J. F. Elder, D.D., New York; A. B. Capwell, Esq., Brooklyn, N. Y.; S. S. Constant, Esq., New York; Rev. Daniel Read, LL. D., Brooklyn, N. Y.

The Society re-assembled on Friday morning, at 10 o'clock.

After the usual opening exercises, the Rev. D. C. Hughes, of Brooklyn, presented a communication from the International Sabbath Association, asking for the appointment of a committee to co-operate in efforts to secure the better observance of the Sabbath.

The Chair appointed as such committee brethren D. C. Hughes, N. Y.; H. L. Wayland, D.D., Pa.; Edward Bright, D.D., N. Y.; Nathan Bishop, LL. D., N. Y.; William Bucknell, Pa.

Dr. Wayland Hoyt offered the following resolutions, which were adopted:

Whereas, By a recent decision of the Supreme Court of the United States, the sin of Polygamy has been declared to be a criminal offense against the Constitution and the laws of our country;

Resolved, That the Baptists of the nation represented at the Anniversary of the American Baptist Home Mission Society are profoundly grateful to God that the United States Government has legally declared against this reproach upon our Christian civilization.

Resolved, That we, in accordance with all patriotic and Christian citizens, earnestly bespeak and confidently expect the continued and persistent efforts of all executive officials for the maintenance and execution of the law, and hereby also appeal to the men and women of our land to create and foster such public sentiment as shall sustain the executive in its rigid enforcement.

Rev. Dr. Parmly, N. J., read the following communication:

The delegates from existing and provisional State and Sectional Women's Baptist Home Mission Societies,

auxiliary to the American Baptist Home Mission Society, assembled in meeting, at Saratoga Springs, May 30, 1879, agree upon the following resolution:

Resolved, That we gratefully and cheerfully accept the action of the American Baptist Home Mission Society referring the organization of Women's Baptist Home Mission work to the Executive Board of that Society, and acknowledge hereby the courtesy which has ever been shown us and the pleasure we have found in working with that Society.

The communication was received and ordered to be placed on record.

Rev. Dr. Moss, Ind., offered the following resolution, which was adopted:

Resolved, That the Board of the Home Mission Society, in perfecting the plan for organizing women's work, is instructed to consult with and seek the concurrence of the women engaged in Home Mission work, especially those organizations affected by this movement.

The following reports of committees were presented, and on motion adopted.

The Committee on Enrollment reported through Rev. Z. Grenell as follows:

Your committee have received names of life directors, life members, and delegates, to the number of 365. Of this number, 38 are life directors, 194 are life members, and 133 are annual delegates.

These persons come from twenty-one States, from Canada and Italy.

The Committee on Indian Missions, through Rev. R. L. Luther, presented the following report:

The Committee on Missions to the American Indians would respectfully report:

That, while we recognize with gratitude the efficient nature of the work done during the past year by the preaching missionaries and teachers of this Society who have labored among this much neglected people, and recognizing also the success attendant upon the labors of the Southern Baptist Convention, of the Women's American Baptist Missionary Society, and also of the Woman's Baptist Home Mission Society, we yet believe that the last command of our risen Lord, and the memory of years of unredressed wrong, demand of us a more vigorous effort than has yet been made to convey to the American Indians the blessings of the Gospel of Jesus Christ.

We therefore respectfully yet earnestly recommend to the Executive Board a more vigorous prosecution of the Indian Missions, together with such extension of the field and more thorough organization of the whole service, as may, in their judgment, be found practicable.

The Committee would also respectfully present the following resolutions:

Resolved, That we heartily commend the Proclamation of the President of the United States warning off

unauthorized settlers who have encroached on the Territory, the occupancy of which is guaranteed to the Indians by treaty; and that we appeal to the Executive and to the Houses of Congress to use all needful means to protect the Indians in the enjoyment of their rightful possessions.

Resolved, That we commend to the special attention of the Executive Board the colored people formerly held in bondage among the Choctaws and Chickasaws, who have no share in the lands or school funds of the tribes; and that we earnestly request the United States Government to continue and extend the support of schools among these needy people.

The Committee on Missions to Non-English Speaking Peoples reported, through Rev. R. S. MacArthur. The following are extracts from the Report:

GERMANS.

As far as the Committee have learned, the thirty-two Missionaries of this Society, at work upon the German field, have reported results which are prophetic of a brightening future. Despite the most disheartening difficulties, arising from the mighty sway of Rationalism on the one hand, and Romanism on the other, among the five millions of Germans in this country, the annals of the society indicate a series of advancements which assure us of a regular progress toward glorious and permanent results.

THE SCANDINAVIANS.

It should be remembered that the Scandinavians include three distinct nationalities - Swedes, Norwegians and Danes. There are now more than 1,000,000 of these people in our country, and they are coming in constantly increasing numbers. They are distinguished for intelligence, industry and morality. They come to us poor but their characteristics cannot fail soon to make them a prosperous people, and an important factor in our national life. They are seeking homes in the new Northwestern States, and it is not improbable that in some of these States they will possess before many years a predominant social, political and religious influence.

They are a religious people, and it is a fact of the greatest significance for us as Baptists that our principles find a more ready acceptance among them than among any other class of foreigners. We have already more than one hundred Scandinavian Baptist churches, and churches are being organized more rapidly than pastors can be procured for them. The Scandinavian department of the Chicago Theological Seminary is every year sending out trained men for this multiplying of churches. Their work is wonderfully prospered. This success is opening a wider field for missionary work. We must be ready to enter it. God invites us in clearest terms to take and hold these people for truth and God.

THE FRENCH CANADIANS.

The French language is the mother tongue of nearly one million of the population of this country. Over two hundred thousand, mostly from Lower Canada,

are found in the manufacturing towns of New England, and they are still coming. They belong to a race that has given to the Church of Christ a Calvin, a Saurin, a Vinet, a Monod, "the Pastors of the Desert" and the Martyrs of St. Bartholomew; a race which has given to America the brave and chivalrous Lafayette. Though mostly Roman Catholics, they are more accessible to Gospel influences than any other portion of our Romish population. Our efforts among them in North America within fifty years past have resulted in bringing over 50,000 of them into the ranks of our common Protestant Christianity.

We must push our French work with untiring zeal. In New England especially, where French Canadians form such a considerable element of the population, and where, on account of their congregating together in large numbers many of them fail to hear the English language, services in their own language are an absolute necessity. Our work among the French, as among Romanists of every class, is necessarily difficult, yet it is full of signs of encouragement. The tidings of an extraordinary Protestant movement in France seem to point to our day as a special time of God's favor to the French nation.

The success during the past year of our missionaries among the French, resulting in a goodly number of conversions at one of those stations, where between forty and fifty French Canadians were brought to the knowledge of the truth, indicates that the Master bids us go forward and do valiant service in this part of the great battle-field.

The Committee on Western Missions reported, through Rev. Dr. Haigh, as follows:

The special committee to whom was referred that part of the annual report which relates to Western Missions, would respectfully submit:

That this work of giving the Gospel to the rising communities of our new States and territories, the original work of this Society, the foundation at once of its present and future prosperity, has reached a stage at which it would be criminal in us any longer to defer the large expansion of our Western Missions. The necessities and opportunities of the new West have grown the past few years beyond computation, while the resources wherewith to meet these necessities are but little more than what the Society possessed many years ago. We unite with the Board in deploring that the careful survey made of the field, and the plans for enlargement of our missions projected early in the year past, came to nought, not for the want of openings or of men, but simply for lack of funds, and we fear that the question asked by the Board must be answered in the negative, that it is not "possible to justify the feebleness of our endeavors in such States as Kansas and Nebraska, Colorado and California, or such territories as Dakota, Wyoming, Washington and Idaho, and our total neglect of such as Montana, Utah, New Mexico, and Arizona."

The wonderful pouring forth of population into the new States and territories, the marvelous activity of the agricultural, mining, railroad, and commercial interests, the Christian wisdom and earnestness which are exhibited by our brethren of other names, and above all, the

entreaties and calls for help which are heard from our own brethren, all demand that we should the coming year "Expect great things from God, and attempt great things for Him." We therefore recommend the adoption of the following resolution:

That we commend to the renewed consideration of the Board the present critical condition of our work in the West, and pledge ourselves to sustain them in their efforts to rouse the attention of our churches, and to procure the means for reinforcing and enlarging our Western Missions.

The Committee on Chinese Missions reported, through Rev. B. S. McLafferty:

CHINESE WORK.

A few of the Pacific Coast churches have, for a long time, maintained schools for the religious instruction of the Chinese; while the first churches of Portland and Salem, Oregon, and of Oakland, Cal., support, in addition to these, week-day schools for general instruction. Not less than seventy have been baptized into the churches, while hundreds of others have abandoned their idol-worship and become diligent students of the Bible. It becomes most evident that labor for the conversion of the Chinese upon the Pacific slope should be increased and diligently prosecuted. For such labor, any church, however weak in members and money, has the requisite appliance in the love of its members for the souls of the Chinese among them. They may be gathered in schools for instruction in the Word of God, the same as our white children and youth are gathered.

Your committee are of the opinion that this work of Chinese evangelization is to be carried on by the effort of individual churches, and that mission premises, owned by national societies, are unnecessary and possibly undesirable. Nor is a supervising missionary, under the direction of such a society, though he speak the language of the Chinese, a necessary factor in this work. A society cannot possibly rally to its aid the elements which it is possible for a church to command. Certain denominations have made large expenditure for mission property and for the support of a Chinese-speaking missionary. Yet it is, to say the least, an open question if, in the separate churches of these denominations, more and better work is not done. These Chinese are in America. They are eager to acquire everything that is American. Nearly all who study in our schools know something of our language already, and in almost every place there are Christians, of their own number, who can address them. Street preaching in this country is of questionable utility when men and means are limited.

As to the duty of this Society to Chinese work on the Pacific coast, we beg to suggest that, in the smaller towns it should make its appeal to every Baptist church, to commence a work, however small, for the conversion of the Chinese, since in such localities all that is requisite can be done without foreign aid, if there be an existing disposition to do *anything*; that in the centers of population, where the Chinese are represented in considerable numbers, and work has been begun by a church, and continues to be vigorously prosecuted, having, as

in every case it must have, the sympathetic advocacy of the pastor, there, when requested to do so, let the Society bestow its aid, not that the church may do less, but more. But in no one locality, your committee believe, need the Society spend large sums in aid of this work.

The Committee on Freedmen, Nathan Bishop, LL. D., Chairman, presented the following report:

The Committee on Freedmen's Schools respectfully report:

1.—They recommend that the Society request the Executive Board to use all judicious means in their power to enlist as many of the colored people as possible to aid in supporting the schools for educating preachers and teachers in the various portions of the country. The Committee believe this measure will be very useful to the colored people, by teaching them to take more interest in these schools, and also it will relieve somewhat the Treasury of the Home Mission Society.

2.—The Committee further recommend that the Society suggest to the Board the great importance of doing everything they can that is deemed wise to induce all the indigent students, both male and female, in the several schools, to make more effort to pay a larger portion of their expenses for tuition, board, etc. Some of the schools have been more successful than others in this respect, and it is deemed important that all the teachers be urged to give special attention to this measure, which will not only relieve the Home Mission Society more or less, but will become a valuable feature in the education of the students, as it will teach them the great doctrine of supporting themselves.

3.—The Committee respectfully suggest that the Society authorize the Executive Board to revise and harmonize the courses of study in the various schools, so that a thorough English education shall be provided for in each school, and special attention given to the teaching of the cardinal principles of the Bible, in order that those who are instructed may be competent to teach the Holy Scriptures wherever they may be engaged in preaching or teaching.

The Committee are unanimous in recommending to the Society to direct the Board to examine into and decide upon what amount of instruction should be given in Latin and Greek, and the higher mathematics, if any instruction in these branches is deemed to be absolutely necessary.

The Committee on Obituaries, through Rev. Dr. S. F. Smith, made the following report:

The Committee on Obituaries report as follows:

In the list of the departed we find the names of fifteen Life Directors and thirty Life Members; total, forty-five. Of these, nineteen were ministers, eight were females, and thirteen were devoted to business or to literature. All were, doubtless, faithful to their several spheres. Some of them held a distinguished place in the Church and the world. Among them we cannot forbear to name Messrs. Ambler and Jones,

once faithful agents of the Home Mission Society; Dr. Dowling, the genial friend, the earnest preacher, the industrious author; Dr. Malcom, the enthusiastic antiquarian, the fearless and original spirit, the unique man; John H. Raymond, the elegant scholar, and the successful President of Vassar College; U. D. Ward, the kind and patient business man; Gardner Colby, the generous giver from the opening of his active life, whose donations to Colby University, Newton Theological Institution, Brown University, the foreign missions and to this Society, will be his indestructible monument; Robert A. Fyfe, the theological teacher and the tried and trusted friend of all the churches in Canada; R. G. Hatfield, the archaeologist of our faith; L. J. Mattison, the useful and honored preacher and pastor; Hezekiah Shailer, the man of trade, who went to heaven in a chariot of fire; Octavius Winslow, the student and historian, and J. Winter, the fervent worker, gathered as a shock of corn fully ripe into the heavenly garner. These, with all the rest, if less conspicuous, equally honorable, and honored by the Divine Master, rest from their labors and their works do follow them. They are helps to our faith and a stimulus to our endeavors. We would emulate their zeal and aim to tread in their footsteps. When the harvest of this great field of the world, east and west and north and south, is gathered—and when this globe, swinging in its orbit like a censer swung by the hand of the Great High Priest, shall send forth from every pore columns of fragrant incense, ascending up acceptably before God—then shall we meet them again, and rejoice together that no gift for the perishing, no toil undertaken, no self-denial, no great act, no word spoken in weakness, no alabaster box of precious ointment lavished on the head of Christ, no life lived for His sake, no death died for His sake, was ever in vain.

The Committee on Church Extension reported, through Rev. Dr. Lasher, as follows:

Your Committee appointed, to whom was referred a paper on the subject of Church Extension, by W. W. Everts, D.D., N. J., would recommend that if time will permit, he be allowed fifteen minutes to speak upon the subject.

The report was adopted, but the privilege given was waived by Dr. Everts.

In accordance with a vote of the Society, the Chair announced the following Committees for the next Annual Meeting:

On Chinese Missions—Rev. B. S. McLafferty, Cal.; M. H. Bixby, D.D., R. I.; Rev. G. S. Abbott, Cal.; Rev. A. P. Coats, Oregon; Rev. F. A. Douglass, Ohio.

On Indian Missions—Hon. J. M. S. Williams, Mass.; S. W. Marston, D.D., Mo.; Joseph Banvard, D.D., Mass.; Rev. P. J. Vreeland, N. J.; Rev. Daniel Rogers, Ind. Ter.

On Work among the Freedmen—Nathan Bishop, LL. D., N. Y.; J. W. Parker, D.D., D. C.; D. W. Philips, D.D., Tenn.; S. Haskell, D.D., Mich.; O. H. Greenleaf, Mass.

On Missions to Germans, Scandinavians, and French—S. L. Caldwell, D.D., N. Y.; B. D. Marshall, D.D., Mass.; D. B. Cheney, D.D., Ill.; Rev. G. A. Schulte, N. Y.; Rev. A. E. Orgren, Minn.

On Obituaries—S. S. Cutting, D.D., N. Y.; F. Johnson, D.D., Mass.; A. J. Sage, D.D., Ct.; S. W. Duncan, D.D., Ohio; Rev. H. C. Woods, Minn.

The following resolution, presented by Dr. Wayland Hoyt, was unanimously adopted :

Resolved, That the hearty thanks of the American Baptist Home Mission Society be hereby tendered to Rev. S. S. Cutting, D.D., for his wise, courteous, and most laborious devotion to the interests of this Society, and that we crave God's blessing upon his future years, and upon any work in any field where he may be engaged.

Dr. Bright offered the following resolution, which was adopted :

Resolved, That this Society will sustain its Executive Board in employing such assistance in the Home Mission Rooms as is necessary to give the best efficiency to every department of the executive work.

Dr. Sheldon communicated to the meeting a brief message from Rev. J. S. Backus, D. D., a former corresponding Secretary of the Society. Dr. Hoyt led in prayer that God's richest blessing might sustain him in his prolonged affliction, and on motion, the tender regards of the Society were telegraphed to Dr. Backus.

After resolutions of thanks to the railroad and steamboat companies, to the Committee of Arrangements, and to the First Baptist Church, the benediction was given by Dr. S. S. Cutting, and the Society adjourned.

WOMEN'S HOME MISSION SOCIETIES.

WOMEN'S BAPTIST HOME MISSION SOCIETY.

The Second Annual Meeting of the Women's Baptist Home Mission Society was held in Saratoga Springs, N. Y., commencing in the First Methodist church, on Thursday morning, May 29th, at 8 o'clock, the President, Mrs. J. N. Crouse, of Chicago, in the Chair.

After the opening exercises and a brief address by the President, the Annual Report of the Executive Board was read by Mrs. C. Swift, the Corresponding Secretary.

The report showed that the Society is sustaining fourteen missionaries—11 among the Freedmen, 2 among the Indians, and 1 among the Scandinavians of the Northwest.

The Society held its adjourned session on Friday morning, at 8 o'clock, in the First Baptist Church.

A statement was made by Dr. J. A. Smith, on behalf of the Advisory Committee of the Society, having reference to the resolutions passed by the American Baptist Home Mission Society, on Thursday evening, which provided for the formation of a new Women's Home Mission organization, and advising the Society to proceed in all respects as usual with its business, awaiting the further action of the Executive Board of the Home Mission Society.

The Treasurer's report was then read by Mrs. R. B. Donnelly. It showed that the total receipts for the year were, in cash, \$8,329.57, and boxes of goods valued at \$3,253.35. The receipts were \$5,244.91 in excess of last year.

The Society met again in the afternoon, at 3 o'clock, and the following resolutions were passed:

Whereas, The Women's Baptist Home Mission Society submitted the question of its existence to the denomination in Home Mission Society assembled, therefore,

Resolved, That this Society adheres to this purpose, and leaves with the denomination the responsibility of the results of their action.

Resolved, That the success of our missionaries, as disclosed in our Annual Report, strengthens our conviction of the adaptation of our work in homes to the Christianization of the Freed people, the Indians, and the Scandinavians.

Resolved, That, with devout thanksgiving to God for His blessing upon our work thus far, we are incited to prosecute it with renewed hope and vigor, and that we pledge to it our sympathy, our contributions and our prayers, under whatever auspices the leadings of Providence may place it.

Whereas, Efforts are being made to open the Indian Territory to white settlers, without the consent of the Indians, and contrary to the solemn provisions of the Treaty of 1831-2, by which the Territory was given, in fee simple, to them and their descendants, to inure to them while they shall exist as a nation and live on it, liable to no transfer or alienation, except to the United States, or with their consent, therefore,

Resolved, That the Women's Baptist Home Mission Society, located in Chicago, respectfully but most earnestly request and urge the President and the Congress of the United States to take all needful measures to secure the fulfillment of the Treaty, and to prevent a violation of justice and of humanity in our treatment of the Indians of the Territory.

Resolved, That a copy of the above, signed by the Officers of the Society, be forwarded to the President, and to both Houses of Congress.

Resolved, That our Executive Board be and are hereby authorized and instructed to transfer their work, assets and papers to the new Women's Home Mission Society to be formed under the auspices of the Board, whenever, in the judgment of our said Executive Board, such new women's society shall have been organized according to the true spirit and interest of the action of the American Baptist Home Mission Society during its meetings just closed.

Resolved, That when such transfer shall have been made, our Executive Board be and are hereby authorized and instructed affectionately to invite all our auxiliary branches to transfer their auxiliary relations from this Society to the new Society in New York.

The officers who served the Society during the past year were all re-elected.

Addresses were made by Mrs. Richards, R. I.; Mrs. Bishop, N. Y.; Mrs. McCollin, Pa. and Mrs. H. F. Smith, N. J., representing auxiliary branches of the Society; also by several of the brethren present, after which the Society adjourned.

WOMEN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

The Women's American Baptist Home Mission Society held its anniversary meeting on Friday morning, at the Methodist Church, Mrs. Thomas Nickerson, of Boston, presiding.

Representatives of other Women's Home Mission Societies, auxiliary to the Home Mission Society, were present by invitation, and took part in the meeting.

The following resolution was unanimously adopted:

The delegates from existing and provisional State and sectional Woman's Baptist Home Mission Societies, auxiliary to the American Baptist Home Mission Society, assembled at Saratoga Springs, May 30th, 1879, agree upon the following resolution:

Resolved, That we gratefully and cheerfully accept the action of the American Baptist Home Mission Society, referring the organization of Women's Baptist

Home Mission work to the Executive Board of the Society, and we do hereby acknowledge the courtesy which has ever been shown us, and the pleasure we have in laboring in connection with this body.

The Annual Report was read by Miss. S. B. Packard, the Corresponding Secretary, from which it appeared that the Society had received during the last year, chiefly during the last six months, \$3,312 in cash, and clothing valued at \$1,000.

The Society is supporting three missionaries in the South, two in the Indian Territory, two teachers in Shaw University and nine beneficiaries in the Freedmen Schools.

Reports were also made by Miss A. Hoyt, President of the Indianapolis Society, which supports two teachers in the Freedmen School at Selma, Ala.; by Mrs. S. W. Adams, President of the Cleveland Society, and Mrs. S. Prentiss, of Detroit, Treasurer of the Michigan Society. This last named Society is thoroughly organized, having 138 auxiliaries, 53 of which were engaged last winter in sending out boxes of clothing to missionaries in that and other States.

"The work of these societies may be aggregated as follows, according to the reports made at Saratoga: Thirteen missionaries and teachers supported entirely, eight partially; nine colored students supported, besides a vast amount of clothing, books and papers distributed, and other miscellaneous work which cannot be estimated."

COMMITTEE ON WOMEN'S SOCIETIES.

At a meeting of the Executive Board held June 14th, the Rev. Daniel Read, LL.D., Rev. J. F. Elder, D.D., Rev. T. B. Jutten, William Phelps, Esq. and Joseph Brokaw, Esq., were appointed a committee on the resolutions passed at Saratoga Springs, for harmonizing women's work in Home Missions. They have held their first meeting and have entered upon the service assigned them.

Editorial.

The rooms of the American Baptist Home Mission Society are at No. 28 Astor House Offices, entrance on Barclay Street, New York.

All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, Corresponding Secretary, No. 28 Astor House Offices, New York.

In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.

The subscription price of the Baptist Home Mission Monthly is fifty cents per year, payable in advance.

CONFERENCE OF PRINCIPALS.

By a notice given several months ago, all the Principals of the Schools for the Education of Preachers and Teachers of the Colored Race, which are sustained by the American Baptist Home Mission Society, were called to a Conference, at the Home Mission Rooms, Astor House Offices, New York, on the fourth day of June, 1879. There were present, the Rev. D. W. Phillips, D. D., of the Nashville Institute, Tenn.; the Rev. H. M. Tupper, D. D., of Shaw University, N. C.; the Rev. Joseph T. Robert, LL. D., of the Augusta Institute, Ga.; the Rev. S. J. Axtell, of the Leland University, La.; the Rev. Lewis Colby, of the Benedict Institute, S. C.; the Rev. Charles H. Corey, of the Richmond Institute, Va.; the Rev. Charles Ayer, of the Natchez Seminary, Miss., and the Rev. G. M. P. King, of the Wayland Seminary, Washington, D. C. Besides the principals, there were also present, by the request of the Board, the Rev. L. B. Tefft, assistant teacher of the Nashville Institute, and Mr. E. G. Wooster, assistant teacher of the Benedict Institute. Nathan Bishop, LL. D., Chairman of the Execu-

tive Board's Committee on Education, was requested to preside. The sessions were opened at 10 o'clock, on the morning of the fourth, and were continued, by adjournment, until the afternoon of the next day.

The Corresponding Secretary, in opening the Conference, after expressing his pleasure at meeting the principals and teachers present, referred to the fact that our schools had had their growth around the particular views and methods of individual teachers, and had, in consequence, taken their types and character somewhat variously. It had often, therefore, seemed desirable that a meeting should be held for consultation, in order to the attainment of greater unity and greater efficiency. He suggested as the first topic for consideration, the proper scope and purposes of the schools sustained by the American Baptist Home Mission Society. "We are a missionary society," said he, "and we are an educational society; but we are an educational society only as the educational process tends to the accomplishment of the missionary purposes of the Society." Dr. Bishop concurred in this view, and in order to attain a comparison of views suggested that the principals and teachers proceed in turn to express their methods and aims. The whole morning was consumed in an interesting statement, which brought out facts illustrating the composition and working of all the schools, and prepared the way for the discussion of the topics taken up at the later sessions.

At the later sessions the following topics were considered, at greater or less length, viz.: The extent of the incidental teaching of persons not proposing to be either preachers or teachers; the possibility of higher standards of admission and better classification, in order to economy of teaching force; how our schools are to be modified as to their character and scope by improvement of public education

and explanations of comparative cost of educating students, *per capita*, in the different schools, with consideration of the subjects of tuition, beneficiary aid, and self-support.

It will be seen that these topics embraced questions both theoretical and practical. The religious character of the schools is their basis. They are established to do religious work, and in respect to that fundamental point there was but one view. In all the schools preachers have first consideration, but these preachers must, in large numbers, be teachers also—indeed they can obtain their livelihood only as they supplement preaching with teaching. The great number who come to the schools come to be preachers or teachers. Mostly the students are professing Christians; of those who were not, very large numbers have been converted in the schools. The teaching of persons not intending to be preachers or teachers belongs to the incidental work of the school. It is not intended to interfere with the specific aims, and is believed to contribute to those aims. It is indispensable to the present condition of the colored people. The progress of public education justifies the gradual elevation of standards of admission, but preachers it is found necessary to receive with very humble beginnings in the knowledge of books. Classification for reduction in teaching force was found difficult in practice. Experiences were various as to the self-help of pupils, but in several of the schools there were most gratifying illustrations of reliance by the colored people on themselves. We have schools which can now pay their own way for all but salaries of teachers, and one at least can contribute to that object. All now agree in urging self-help to the utmost possible extent as itself a discipline of the most valuable character.

As to character of studies, as to the extent to which education should be attempted, there were some varieties of view, but the substan-

tial harmony was perhaps greater than could have been expected. The view of the schools as a whole, of their religious character, of their vigor and efficiency, and of their success, as well as of the esteem in which they are held by the colored people of the South, was of the most gratifying and inspiring character, demonstrating that the American Baptist Home Mission Society, in attempting to give to the colored people, in their churches and in their private life, men and women with the advantages of education, to be their leaders, has not departed from its missionary function. If the religion of the colored people is to be raised above superstition, and their domestic and social life is to be elevated, this work must be done by giving them educated preachers and teachers of their own race.

SECOND YEAR OF THE MONTHLY.

The present is the thirteenth number of the MONTHLY, and commences, therefore, the second year of its publication. The subscription list has steadily though slowly increased to the present time, and we have had abundant proofs of its acceptableness, and its usefulness in promoting the cause of Home Missions. We earnestly ask the renewal of all subscriptions, and the increase of the circulation of the MONTHLY by the co-operation to that end, of pastors and all working friends of Home Missions. It is our purpose to give greater variety and interest to the MONTHLY, and to render it indispensable to those who love and would aid the Society. We cannot make the present a sample number, because it is largely occupied with the proceedings of the Annual Meeting.

Subscribers who have paid for one year, will please remember that payment for the second is now due. Please remit promptly.

From the Field.

"Watchman, what of the Night?"

KANSAS.

The Kansas Baptist State Convention held its Twentieth Annual Session at Clay Centre, on the 6th and 7th days of June. Great prominence was given in the meetings to the subject of Home Missions, and the discussions showed that our Kansas brethren are fully awakened to the importance of the work in their State.

The State Mission Board made its First Annual Report to the Convention, giving the following summary of its work :

Number of missionaries under appointment	9
Weeks labor performed	220
Baptized	95
Sermons preached	616
Prayer meetings	550
Pastoral visits	1510

Whole amount of money raised on the field appointments \$1,000, and one or two associations not heard from.

The report of the Board of Home Missions showed that the total amount expended in the State by the American Baptist Home Mission Society during the year had been \$5,090.87. Missionaries aided, 22. Weeks of labor performed, 746. Baptized, 124. Churches organized, 7. The amount of contributions from the State to the American Baptist Home Mission Society during this year were \$247.88, the previous year \$96.

A committee to which was referred the question of co-operation with the American Baptist Home Mission Society in State Missionary work reported a preamble and resolutions, reciting the rapid increase of the State's population by immigration, and the inability of the Convention to supply one-tenth the demand for aid, and earnestly asking the Board of the Home Mission Society to:

1. Largely increase its liberality toward our churches and missions in the State.

2. That the Society would re-inaugurate a system of co-operation with our State Board, such as may be pleasing to them and beneficial to us.

The Rev. Elihu Gunn, Secretary of the State Mission Board, in a letter to the Secretary of this Society, says:

"The need of more missionary work in this State is imperative. Very many of our churches are struggling for existence, burdened with debt, environed with difficulties, too poor and weak to sustain themselves. Very

many important fields in growing communities are wholly neglected. We feel that we must have more help in Kansas. Most earnestly, therefore, do we hope and pray that the churches will be aroused to contribute more liberally to your treasury, in order to put it in your power greatly to enlarge your work on this most needed field."

A correspondent of the *New York Tribune* in a late letter from Kansas writes: "The immigration to this State is larger this year than during any preceding season. All trains are loaded. The number of newcomers will reach nearly 200,000 during 1879."

If 5,000 of these immigrants are Baptists, certainly a moderate estimate, they would, if organized, constitute 100 Baptist Churches of 50 members each.

INDIAN MISSIONS.

LETTER TO A SUNDAY SCHOOL.

The Rev. Wm. McComb, native Indian Missionary to the Creeks and Seminoles in the Indian Territory, is in part supported by the Sunday School of the Tabernacle Baptist Church in this city. He writes from Eufaula, June 12th, as follows:

"I inclose a letter to the Sunday School children of the Tabernacle Baptist Church, which I wish you to send to them—I wrote this letter in a hurry. I could furnish the Sunday School or the Board items, if my own way of writing would interest them. My only reason for not writing is, not understanding English composition. Talking and writing in English is just to me like swimming backwards—"

The following extracts from his letter to the Tabernacle Sunday School is given to show how well this Indian "swims backwards" in English composition, in the hope that it may lead some other Sunday School to follow their example and find increased interest and enthusiasm in mission work from direct communication with some one of our missionaries:

"It would be quite interesting, dear children, to you, to be at one of my meetings among the Indians. During summer time we have our meetings under bush arbors, having for seats benches made of timber hewn out by axes. When you reached the place of meeting you would find the Indian families camped around the large arbor constructed for worship, anxiously awaiting your arrival. They would all come around you and shake hand with you, while their tears are rolling down their red cheeks. Each and every one of the dear Indian children would come around and offer their little hands and reverence you as the man of God. The Indians are noble-hearted whenever they believe and take hold of the Gospel of our blessed Lord. The Indians are great singers. Each man, woman and child of the congregation sings."

"I have very lately constituted a church in the extreme western portion of my nation, with a membership of twenty, and I wish you, dear children, to remember this church in your prayers, for God, through you, has planted His Church among this people.

INDIAN MEETING-HOUSES.

In the years 1877-78 money was contributed by various persons for the erection of two houses of worship for the Seminole Indians, and one for the Sac and Fox tribes. We are able to say after this long delay that these houses are built, within the prescribed cost, and are now in use. The building of the Seminole houses was delayed by the failure of successive plans for doing the work, and the Sac and Fox house was delayed by the long time required for obtaining the consent of the Government for its erection on Indian lands. The Indians themselves have manifested a commendable interest in promoting the work by hauling the lumber the long distance from the railroad, and by labor in other ways. They express great joy at the result. The erection of these houses was finally committed to the care of the Rev. Daniel Rogers, our missionary, who has accomplished the work in the most satisfactory manner. The following are extracts from his late letters, written from the Sac and Fox Agency:

"Have just arrived here from the Seminole Nation. Both meeting-houses in that nation are now completed with the exception of painting the outside. One of the houses was dedicated last Sunday, and the other on the Monday following. The meetings at the dedications were very interesting. Before the services closed \$37.80 were raised by the Mikkosukki Church. This paid off their entire indebtedness, and they had enough left to purchase a stove. I thought they did well; I told them I wanted to write you that the church was free from debt. At the dedication of the other house at the Wichita settlement they raised \$38. They are still a little in debt, but after the work is completed there will be a little money left which I will let them have. The work on the houses has been done neatly and in a substantial manner. They are 20 by 30 feet, 10 feet from the eaves to the floor, and arched over so that it is 14 feet in the middle of the room—good, neat and substantial pews and pulpit, weather-boarded outside and inside, finished entire with dressed lumber—belfry like the drawing. They are much better houses than I at first thought could be built for the money. I am highly pleased with them, and so are the people for whom they are built."

"The Sac and Fox meeting-house will be dedicated, Providence permitting, on the 29th day of June. It is located at the agency in a very pleasant and conspicuous position. The church is taking hold nobly in doing their part. Whatever work I ask them to do, in hauling lumber, stone, etc., for building, they do promptly and cheerfully. They are much pleased with the prospect of having a house of worship of their own, and grateful for what has been done for them."

"I expect to visit the Kickapoos and Shawnees this week to see what prospect of missionary work there is among them. They are less civilized than the Sac and Foxes."

Women's Work.

MICHIGAN.

The Woman's Baptist Home Mission Society of this State held its semi-annual meeting on the 24th of April, at Lapeer.

A good idea of the condition of the work undertaken by this Society was obtained from the many letters read from missionaries laboring with the feeble churches, and in the new districts of the State, and in the schools for Freedmen in the South. A noble spirit of self-sacrifice and devotion to the Master's work was manifest in all these letters, and deep gratitude for the many encouraging results which have been granted them on their various fields.

There were, also, several touching appeals to the Society for aid in establishing new missions, and still further assisting those already formed.

This Society has, by careful management, under God's blessing, escaped that bane of the older missionary organizations—*debt*—during the five years of its existence; but the harvest is passing, and much will perish if more laborers cannot be sent into the field; and the Board feel that before another year passes, their borders must be enlarged. Will not all readers of the MONTHLY help us pray that the God of missions will build up this cause in the hearts of His people?

TENNESSEE.

Miss E. F. Adams, Nashville, writes:

"The record of the month is as follows: 103 calls; Bible classes, sewing-schools and prayer meetings every afternoon in each week, save one. Over one hundred little girls gather weekly to learn to sew. The Bible classes are also growing. Two precious souls have been brought to Christ from the homes where I have labored. There is much improvement in cleanliness, and the children look more comfortable than in the winter."

INDIAN TERRITORY.

Miss Mary A. Rounds, Garretts Bluff, writes:

"My school is progressing as well as can be expected. Of thirty-nine pupils, only one cannot read. Between two and three new scholars are added each month. The old ones have been obliged to leave, however, in the same ratio.

"The Sunday-school is doing well. We had a concert last month—a new feature here. It was appreciated by a large audience. A collection of seven dollars was taken—good for this community."

WHY THEY NEED SCHOOLS.

Those who are most intimately acquainted with the condition of the South and Southwest, and the work undertaken there by our

schools, give hearty thanks that the work of education is begun. If a knowledge of the appalling *not* could be more widely spread, the work of the Society in this important field would never lack funds. The reports from our schools already doing excellent work are most encouraging. The effort to meet the demand for information and to impart instruction is often appreciated, and in a way that indicates the feeling of the people toward those who through our schools become public benefactors.

Read thoughtfully the statistics of illiteracy recorded in the Census Report for 1870, some of which are here given. In 1870 Missouri had 34,780 white, and 18,002 colored voters, unable to write their names, or about 14 per cent. of all the legal voters of the State were illiterate; Arkansas, 13,610 white and 23,681 colored, or thirty-seven per cent. of the whole, were illiterate; Louisiana, 12,048 white and 76,612 colored, or over fifty-five per cent. were illiterate; Texas, 17,505 whites and 47,235 colored, or thirty-eight per cent. illiterate—a portentous total of almost a quarter million of voters in four States *utterly illiterate*, of whom nearly 80,000 were of the *ruling white class!* But the intellectual condition of women is quite as good a test of the educational condition of a people. These four States had, in 1870, 277,575 illiterate women over twenty-one years of age, of whom thirty-eight per cent. were white.

The statistics of youth in these States are equally suggestive. Missouri had 76,859 whites and 22,023 blacks between the ages of ten and twenty-one who could not write; Arkansas, 28,715 and 22,852, respectively; Louisiana, 23,161 and 67,944; Texas, 33,545 and 56,799—a total of 331,898 illiterate youth, of whom more than forty-six per cent. were whites. In the same States and at the same time there were 153,419 young men and young women between the ages of fifteen and twenty-one who could not write, of whom forty-one per cent. were whites. Missouri had 39,022 illiterates of this class, of whom seventy per cent. nearly were whites. At the same date Missouri had 577,803 persons of school age (*i. e.*, between five and eighteen), of whom

253,445 were *not* in school; Arkansas, 165,492 of school age, and 103,920 *not* in school; Louisiana, 226,114 of school age, and 174,855 *not* in school; Texas, 284,851 of school age, and 219,646 *not* in school. Per cent. of school attendance in Missouri, fifty-seven; in Arkansas, thirty-eight; in Louisiana, twenty-two and one-half; in Texas, twenty-two and seven-eighths!

Since 1870 there has been an awakened interest in educational matters all through the South. The next census will show a great improvement, but the field even now is large and needy almost beyond computation. We reach the future to-day by our work in this direction. Centuries of history show that money put into schools and educational work is better kept intact and accomplishes more than in any other enterprise. The colleges of England and of America have lived through wars, revolutions, insurrections and invasions—have kept their endowments, their charters, and are to-day carrying out the wishes of their founders and patrons. Press the school work.

Contributions and Legacies.

FOR MAY, 1879.

MAINE, \$12 50.

F. F. Hallowell Sunday-school, for Richmond Inst.. \$12 50

MASSACHUSETTS, \$275 00.

F. F. Boston, Mrs. M. O. Loud, for Richmond Inst.. 50 00
West Acton Sunday-school " " 25 00
Northboro, Mrs. C. H. Winn, for Nashville Inst.. 40 00
Mrs. Susan H. Gale, " " 110 00
Dorcas Society, " " 50 00

RHODE ISLAND, \$25 00.

F. F. Women's H. M. Soc., per Mrs. Tefft, for Nashville Inst..... 25 00

NEW YORK, \$1,034 92.

New York City, East Church..... 23 00
Troy, Fifth Street Church, Rev. C. P. Sheldon, D.D.. 20 83
Amenia Church..... 41 07
Syracuse, Rev. C. E. Smith..... 10 00
Cohoes Church..... 5 58
Canandaigua Church..... 10 00
Elmira, First Church, S. P. Farwell, Treas..... 10 00
Cazenovia Village Church..... 60 21
Skaneateles Church..... 23 41
Albany, Tabernacle Church, in part..... 12 05
Brooklyn, E. D., a member of First Church, William-
burgh..... 15 00

Hudson Church, per R. Roberts.....	17 52
Paulling Sunday-school, per Rev. E. L. Van Allen...	3 25
F. F. , State Colonization Soc., I. T. Smith, Treas., for Richmond Inst.....	75 00
Hamilton, Mrs. W. R. Brooks, for Natchez Inst.	5 00
Hudson Sunday-school, for Leland University.	25 00
LEGACIES: Manchester, Interest on Legacy of Polly C. Mitchell, deceased, per Wm. H. C. Redfield, Trustee.....	28 00
Albany, Legacy, Ann James, in ad., G. L. Stedman, Executor.....	650 00

NEW JERSEY, \$262 88.

Hackensack, First Church, J. O. Hillyer, Treas.....	23 04
Schooley's Mountain Church.....	10 75
Allowaytown Church.....	2 25
Salem, First Church, Miss Annie Cooper.....	1 00
Millington Church.....	62 50
Mt. Bethel Church.....	3 10
Cohamey Church, in part.....	10 94
Sunday-school.....	26 43
Pittsgrove Church, in part.....	14 41
Salem, Memorial Church.....	14 71
Freehold Church, in part.....	35 75
Middletown Church.....	11 00
Newark, First Church.....	47 00

PENNSYLVANIA, \$357 40.

Philadelphia, Fourth Church.....	64 18
Calvary Church.....	14 00
Germantown, Third Church, in part.....	8 76
Lower Dublin Church, in ad.....	2 75
Memorial Church, bal.....	86 22
Frankford, Young Men's Bible Class.....	6 25
Nicetown Church, bal.....	5 00
Dea. D. Deal.....	5 00
Manatawna Church, bal.....	1 00
Upland, Crozer Sem'y, Miss. Soc.....	2 02
North Chester Sunday-school H. M. Circle.....	15 00
Pughtown Church, bal.....	12 40
Hepzibah Church.....	8 25
Troy Church.....	8 43
Tunkhannock Church.....	4 97
Mehoopany Church.....	5 00
Hyde Park, Welsh Church.....	40 00
Scranton, Penn Ave. Church, in part.....	13 8j
Dalton, Three members.....	2 50
Aldenville Church.....	3 00
Mrs. Lillybridge.....	25
Minersville Church.....	5 00
Red Bank Church.....	3 25
Chestnut Level Church.....	5 25
Pittston, First Church.....	14 80
Lower Merion Church, bal.....	2 00
Liberty Church, in part.....	3 75
Gibson and Jackson Church.....	4 32
Pine Flatts Church.....	75
F. F. , Altoona Sunday-school, desig.....	9 41

DELAWARE, \$187 90.

Wilmington, Del. Ave. Church.....	100 00
Second Church.....	75 90
Zion Church.....	10 00
Milford, Rev. W. H. Young.....	2 00

DISTRICT OF COLUMBIA, \$11 30.

F. F. , Washington, H. Simpkins, Student.....	2 05
J. Usher.....	1 25
J. G. Jones.....	8 00

VIRGINIA, \$132 85.

Williamsburgh, per Rev. J. M. Dawson.....	12 50
F. F. , Richmond, Cash proceeds of prize declamation. Monthly dues, Students.....	2 60
Students, for Board.....	10 75
R. G. Adams.....	105 00
Miss M. E. Knowles.....	1 00
Miss M. E. Knowles.....	1 00

WEST VIRGINIA, \$10 00.

Parkersburg, Rev. S. Smith.....	10 00
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NORTH CAROLINA, \$361 50.

F. F. , Raleigh, Students of Shaw University, for Board, Tuition, etc.....	361 50
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GEORGIA, \$25 00.

F. F. , Augusta, Students.....	8 00
H. H. Hickman.....	5 00
Rev. J. T. Robert, LL.D.....	12 00

FLORIDA, \$2 70.

Fredonia, per Rev. J. Alston.....	2 30
Sunday-school.....	40

TENNESSEE, \$483 20.

F. F. , Nashville, Students.....	465 20
Miss George.....	18 00

MISSISSIPPI, \$72 89.

F. F. , Natchez, Students, for Board.....	42 89
" Tuition.....	30 00

MICHIGAN, \$1,032 50.

Hudson Church.....	7 50
Kensington Church.....	2 00
Smyrna Church.....	6 00
Verona, Rev. A. Currey.....	2 00
Emerson Church.....	7 00
Emerson Centre Church.....	2 00
Outstation.....	1 00
Springfield Church.....	5 00
Coldwater, David White.....	1,000 00

OHIO, \$321 11.

Cincinnati, Third Church.....	5 79
Ninth Street Church, G. A. Davenport....	2 00
Cleveland, First Church, G. A. Hyde.....	5 00
Trinity Church, in ad.....	2 32
Troy Church.....	16 00
Rev. T. P. Childs.....	9 00
F. F. , Dayton, Z. Crawford, for Augusta School.....	15 00
E. B. Solomon, ".....	15 00
Woman's H. M. Soc., Mary E. Bernard, Treas., as follows:	
Cleveland, First Church.....	\$20 00
Faclid Ave. Church.....	20 00
LEGACIES: Cheviot, Annuity of Richard Gaines, per D. T. Strathem, Agent.....	8 00
Piqua, Estate of John Wallace, in ad.....	200 00

INDIANA, \$2 00.

Indianapolis, Mrs. J. C. Kiefoebec.....	2 00
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WISCONSIN, \$5 00.

Burlington, W. P. Goff.....	5 00
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MINNESOTA, \$11 26.

Monticello, per Rev. M. A. Blowers.....	11 26
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NEBRASKA, \$5 00.

Pawnee City Church, per Mary Bruch.....	5 00
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DAKOTA, \$1 73.

Danville, Danes, per Rev. N. Tychsen.....	1 73
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KANSAS, \$8 50.

Clay Centre, Rev. William Read.....	5 00
Elsworth, Germans, per Rev. T. Klinker.....	3 50

COLORADO, \$862 90.

LEGACY: Denver, Avails of Sale of Real Estate, the Legacy of Rev. Wm. McD. Potter.....	862 90
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WESTERN GERMAN CONFERENCE, \$50 00.

Western German Conference.....	50 00
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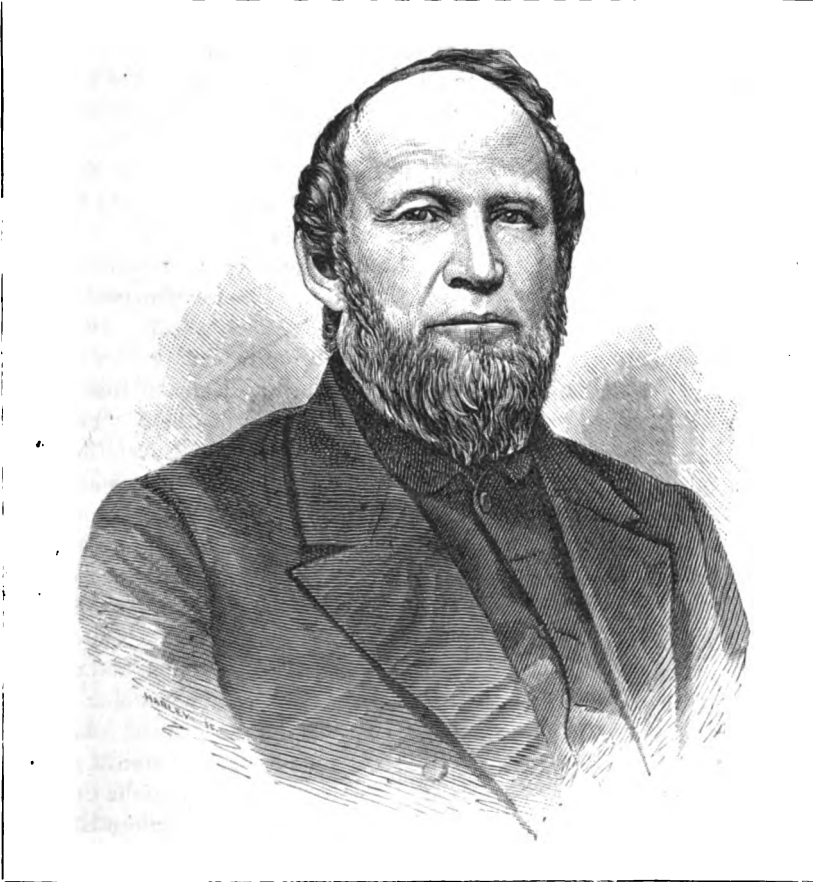
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THE BAPTIST HOME MISSION MONTHLY.

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No. 14.



REV. JAY S. BACKUS, D.D.

Jay Spicer Backus was born on the 17th day of February, 1810, at Granville, Washington Co., N. Y. During his infancy his parents moved to Freetown, Cortland Co., N. Y., there to meet the privations of what

was then a frontier. They carried with them the courage, the thrift and the piety of early New England settlers. The example and the precepts of the Christian life were faithfully set forth by them. Their oldest son, the subject

of this sketch, displayed remarkable logical power in early manhood, and made himself a champion of skepticism, giving not a little annoyance to the godly people of that region. When twenty-one years of age, while pursuing the calling of a teacher, he was solemnly impressed by the moral responsibilities of his work, and, after a desperate struggle with his infidelity, he declared himself a believer in Jesus Christ as his Saviour. The young man's local reputation for mental vigor and his influence were such, that his isolated and surprising conversion aroused an interest throughout the community in questions of religion. He was called upon to give the reasons for his faith, and he at once began preaching with such power that he won many followers for his Master. More than one hundred converts joined the little village church under the gracious influence which attended his first exhortations.

He began his collegiate studies at Hamilton, in 1831; but illness soon stopped his work there, and prostrated him for two years. When his health was restored, he assumed the pastorate of the Baptist Church at Groton, N. Y., where for six years he was active and successful, not only in the duties of his office, but also in urging the disputed claims of missions and of ministerial education upon the churches of Central and Western New York. His want of systematic professional training, though largely compensated for by assiduous private study, made him eager to promote the educational interests of Baptist Churches. Those interests knew no truer friend. His small purse was dedicated to them.

His earnestness in this direction attracted the attention of men who were struggling to maintain the institution at Hamilton. They summoned him to help them in an hour of need, commissioning him to urge the im-

portance of ministerial education upon the Baptist Churches in New York, New Jersey, and Pennsylvania. This work displayed his native powers of conviction and persuasion, and made it evident that he could wield potent influence as an evangelist. So it came to pass that when his mission for Hamilton was ended, he was urged by many churches to conduct protracted meetings. For more than a year he responded to such calls, and was richly blessed in the work.

But his home was in the pastorate. In 1842 he accepted a call from the Baptist Church in Locke, N. Y. Thence he was summoned, the next year, to the church at Auburn, where he remained until 1850. In that year he was called by the McDougal Street Church, in the City of New York, to be the successor of Duncan Dunbar. After three years' work in that field he organized the thriving Twenty-Third Street Church, which was united with the South Church. In 1857 he went to the First Baptist Church in Syracuse. There he remained six years, devoting his labor to the cure of disaffection, the arousing of Christian zeal, and the relief of financial distress in the church. During these years he confirmed the opinion of brethren who had long regarded him as a man gifted with a high order of business talent. His reputation in this respect was widespread, so that when his name was proposed for the Corresponding Secretaryship of the American Baptist Home Mission Society, at its annual meeting in 1862, it was received with enthusiasm, and he was promptly elected to the office.

He entered upon its duties at once. For twelve years he gave himself with untiring energy to the extension of our Home Missionary work. During the earlier years of his administration, the Society was brought into closer relations with many of the State Conventions, in accordance

with the co-operative plan which he so warmly advocated. This had a tendency to bring the Society more conspicuously before the denomination, both in the East and in the West. In the States where co-operation prevailed, missionaries who had previously been commissioned by the conventions were accounted as the missionaries of the Society, and contributions for State work passed through the channel of the Society. Thus the number of missionaries and the receipts of the Society were considerably augmented. But aside from this, a new impulse was given to the whole work, so that through the various measures inaugurated and vigorously pushed during the first five years when he was sole Secretary of the Society, the annual receipts were brought up from \$35,000 in 1863, to \$176,000 in 1867, and the number of missionaries was increased from ninety-six to three hundred and sixty-seven. His work in enlarging the resources of the Society commanded but part of his energy. He traveled in all the States and Territories, visiting remote stations, securing the removal of inefficient workers, and enlisting the best pastors and preachers he could secure for the missionary field. The result of these various measures is seen in the fact that while in the first year of his superintendence there were fewer than 800 additions to the missionary churches, by baptism, at the end of the fourth year more than 23,000 converts had been received by churches assisted by the Society.

With the increased care which accompanied the enlargement of the Society's operations when, at the close of our civil war, it took up the Freedmen's work, giving special attention also to the Church Edifice Fund, three secretaries were deemed necessary. To Dr. Backus was given the northern and western department, or, the superintendence of distinctively mission work in this section of our country. With un-

abated devotion he continued in this position until May, 1874.

Soon after his retirement he became incapacitated for active service by a stroke of paralysis, from which he never recovered. The closing years of his life were free from pain. During this period of enforced quiet, with mental powers comparatively unimpaired, he found great comfort and delight in attentive consideration of God's Word. His death occurred on Thursday, July 3d, 1879, at Groton, N. Y. The funeral services, July 5th, were conducted by his friend Rev. D. Moore, D. D., of Geneva, N. Y.

Thus has passed away a notable man in Israel. The personal appearance of Dr. Backus was impressive. His large frame and noble features corresponded well to the large and noble nature within. As a pastor, he was distinguished for his organizing ability, but specially for the effectiveness with which he proclaimed the fundamental truths of salvation through Christ. With profound convictions of duty and a will almost unconquerable, he united great tenderness of heart, and a spirit of graceful deference to the judgment of his brethren. He was a born leader. The period of his service for the Home Mission Society was the most prosperous of any in its history up to that time. In an unusual degree he enjoyed the confidence and respect of the Society and of his brethren at large. Beginning life among the new settlements of New York in the early part of this century, he lived to witness our civilization extending itself over the vast western domain of the continent, and to him was granted, in the Providence of God, the honor of being a conspicuous agent in causing the Gospel to be given to the new populations of the West. In him was magnified the grace of God—the infidel youth, apprehended by Christ, becoming the faithful, efficient pastor, and the enthusiastic leader of a

great denomination in the important enterprises of our Home Mission work.

“ Servant of God, well done;
Rest from thy loved employ.”

THE FREEDMEN.

ENLARGED OPERATIONS IN THEIR BEHALF.

BY REV. J. STANFORD HOLME, D.D.

No. 6.

The Society at its Annual Meeting in Boston, in May, 1867, encouraged the Board to press on with activity and zeal in its work among the Freedmen. Up to this time one Corresponding Secretary had performed the work of the Society at the rooms, but of late this work had greatly increased, and although Dr. J. S. Backus had performed the duty of this office with singular ability and faithfulness, it had become evident that the enlarged operations of the Society now called for more than one Corresponding Secretary. On this account the executive force at the rooms was at this time strengthened by the election of Rev. Jas. B. Simmons, of Philadelphia, as Secretary. He was elected unanimously by the Board, January 31st, 1867, and the appointment was cordially endorsed by the Society at its next annual meeting. The field of labor of the new Secretary was not at his election accurately defined, but it had been rendered necessary by the wants of the Southern States. The new Secretary entered upon his labors at a time when the Society was in the very midst and heat of a controversy with the “ National Theological Institute,” as to what organization should do the Freedmen’s work.

It must be acknowledged that the interest in the claims of the Freedmen was at first more fully developed in New England than in any other section of the country. This sympathy expressed itself in tangible form, and

quickly resulted in the organization of a society for the training of the colored ministry. But although New England led in this movement, it was quickly followed by the other sections, and it soon became a question of no little practical importance, whether the work of preparing colored men for the Baptist ministry should be prosecuted by the National Theological Institute alone, or by the Home Mission Society only, or by both societies conjointly. It seemed undesirable to multiply national denominational societies. The work proposed came legitimately within the sphere marked out by the American Baptist Home Mission Society, namely: the preaching of the Gospel in North America.

It was an organization which had existed for many years and enjoyed the confidence of the Baptist churches; but the work being already entered upon by the National Theological Institute, having its seat in Boston, it was no easy matter to solve the questions involved, and for nearly two years it occasioned no little friction and deep anxiety to the friends of the Freedmen of all sections.

As the result of the instructions of the Society to its Board, given at the meeting in Boston, over fifty ordained ministers, or about one-sixth of the whole number employed by the Society during the year, besides fifty-nine teachers of day-schools, were commissioned to labor exclusively among the colored people. Thirty of these were colored preachers, and devoted themselves to the work in important cities and districts in the colored States.

The efforts to provide suitable accommodations for Dr. Binney’s school at Richmond failed, and it was a matter of great regret to lose the services of so able a teacher in this field. But in Nashville, Tennessee, and Washington, D. C., desirable grounds and buildings were procured for the schools, and schools were sustained during the year, also, at Alex-

andria, Culpepper, Fredericksburg, Williamsburg, Petersburg, Richmond, Portsmouth, Raleigh, New Orleans, Murfreesboro', Nashville, Albany and Ashland.


The teachers of these schools gave instruction to more than three hundred colored preachers and persons having the ministry in view. Exhorters, Bible-teachers and deacons in the colored churches received especial instructions, and no small good was accomplished by this means. To use the expressive language of these simple-minded people, "they have lighted their candles in our schools, and have gone forth to light up the surrounding darkness." The work of the teachers was not restricted to the school-room; they went from house to house, giving counsel and instruction in domestic affairs, and were the almoners of bounty sent to the aged and suffering. They gave to the needy from their own small salaries, and from their scanty wardrobes. The most extensive revivals of religion were apparently the results of these labors; many young men were converted and commenced to prepare themselves for the work of the Christian ministry.

The appropriations specifically for the education of Freedmen during the year amounted to the sum of \$36,925.

The Annual Meeting of the Society, in Philadelphia, in May, 1868, was the occasion of the reception of a delegation of Southern Baptists, in return for a similar delegation sent from ourselves, which augured well for the harmony of action between the North and the South in the work of evangelization. The large and influential delegation, headed by Rev. Dr. Jeter, of Richmond, expressed sentiments so practical and conciliatory, that there was evinced on both sides an affectionate desire to forget all differences of the past, and, as brethren, to live, love and labor together for the cause of a common Saviour.

MONTANA.

The Territory of Montana covers an area of over 143,000 square miles, and has a population of little if any less than 40,000. Its internal resources are so rich and vast as to insure, beyond any possibility of a doubt, a future commensurate in importance with its magnificent extent and boundless possibilities of wealth.

With the rapidly approaching facilities of railroad communication, will still further expand its population and its development; and its growth will be as rapid as its resources have proved substantial. Within the last few years the moral sentiment of its people has improved wonderfully. Since the fact of the Territory's permanent progress and immense internal resources has been recognized by its own people, *homes* have been established, and we are no longer nomads, but a settled, thriving, home-loving population. No Territory is more liberal in the maintenance of its public schools, many of which equal in character and appliances the best ones in the States. There are 85 public schools, with an attendance of 3,500 out of less than 6,000 children of all ages; and the school property is valued at \$75,000. The church property of all denominations in the Territory is estimated at \$120,000, and the membership only 1,000, or about equal to the membership of Masons and Odd Fellows, whose property is almost as valuable as the aggregate of that of the Churches. Helena, our chief city and money center, has a population of nearly 5,000, and a taxable wealth of about \$2,000,000, and contains Churches of the Roman Catholics, Methodists, Episcopalians and Presbyterians; but *nowhere in the Territory is there an organized Baptist Church*. There are perhaps a score of known Baptists in the city, but no denominational work is done by them.  I have worked with both Methodists

and Presbyterians, but am no less a Baptist than before, and should rejoice to see a standard raised here, around which we might gather as a denomination, and work with that heartiness which is characteristic of the Western people when enlisted in any enterprise that commands united effort and enlists their warmest personal feelings.

Among this generous people there is a most commendable spirit of fairness and "square dealing" that has notable exemplification in the fact that the 5,000 citizens of Helena govern themselves without any need of a municipal organization. We have no mayor, burgess or president of the town, no aldermanic maws to provide for, and yet in our isolation we have had peace and remarkable freedom from the class of evil-doers who infest the great thoroughfares of trade and travel. With the influx of wealth-seekers that will surely come with the establishment of railroad communication with the great outside world, the agencies of good in our midst ought to be multiplied and strengthened sufficiently to resist the tendency to laxity in morals which always becomes apparent with a large immigration into a new region, beyond the restraining influences of home and friends. Is not this an opportunity worthy the attention of our denomination? Was ever a field more inviting? Shall we enter it? It can never be better than now.

JNO. W. EDDY,
Helena, Montana.

MISSIONS TO THE INDIANS IN NORTH AMERICA.

The Examiner of July 3d contains a carefully prepared article on our Indian Missions, by Rev. S. F. Smith, D.D. The history is brought down to the time when the work of the Missionary Union was taken up by the

Home Mission Society. The essential facts of the article are transferred to our columns:

The Baptist General Convention and the Missionary Union prosecuted Missions among various Indian tribes of this country from 1817 to 1865, when, by direction of the Union, this part of their work was transferred to the American Baptist Home Mission Society.

The Indian tribes in which the missionaries of the Convention and the Union labored, in the order of time were as follows: Putawatomes and Miamies, 1817; Cherokees in North Carolina, 1818; Ottawas, 1822; Creeks, 1823; Oneidas and Tonawandas, including the Tuscaroras, 1824; Choctaws, 1826; Ojibwas, 1828; Shawanoes, 1831; Otoes, 1833; Omahas, 1833; Delawares, including the Stockbridges, 1833; Kickapoos, 1834. The missionaries employed, male and female, numbered upwards of sixty. The missions which bore the largest fruit were those among the Cherokees, the Choctaws, the Creeks, the Ojibwas, the Delawares and the Shawanoes. The whole number of converts baptized was about 2,000, of whom three-quarters were in the Cherokee Nation.

INDIAN BOOKS.

In 1843 there was a printing-press in the Cherokee Nation, with English and Cherokee type; and in 1833, among the Shawanoes, an alphabet invented for the Ojibwas, Shawanoes and Delawares, and elementary books compiled and printed. In the year 1835 works were printed there in seven Indian dialects—Shawano, Creek, Otoe, Choctaw, Putawatomie, Wea and Iowa. A Harmony of the Gospels was printed in Otoe, Iowa, and Delaware. The whole New Testament was translated into Cherokee, and portions of the Old. In Shawano the people had half of Matthew and John; in Creek parts of Matthew, and Mark and John; in Delaware, a Bible Summary and the Harmony of the Gospels; in Ottawa, Matthew and John; in Otoe, a Harmony and one half of John; in Putawatomie, Matthew, and in Ojibwa, part of the New Testament, including Mark and Luke.

Hymns were printed in Shawano, Delaware, Ottawa, Otoe and Ojibwa, as well as in Cherokee, so that these barbarous tongues were consecrated to the high praises of God.

SOME OF THE RESULTS.

In 1826 seven Indian young men from the Putawatomie tribe were placed for instruction in the Hamilton Literary and Theological Institution, N. Y., and two others were sent to Vermont as students in medicine. In 1830 John Wickliffe (Kaneeda), a Cherokee, was licensed as a preacher, and in 1833 ordained. In 1841

there were five native Cherokee preachers. In 1844 *Oganaya*, another Cherokee preacher, was ordained. In 1850 two more were raised up and ordained, and in 1852 still another. In 1833 there was a native Choctaw preacher, and in 1842 two others were approved as laborers in the Gospel. A Creek Indian, baptized in 1827 under the name of John Davis, afterwards became a herald of salvation to his countrymen; and James Cusick, a Tuscarora chief, was baptized at Tonawanda, N. Y., and was ordained pastor among the people of his own tribe in 1838.

At all the stations, among nearly all the tribes, the Gospel asserted its power over the hearts of the sons of the forest, sometimes in the conversion of here and there one, sometimes in extensive revivals, the latter especially among the Cherokees, where, in 1831, 37 were baptized; in 1833, 52; in ten months of 1837, 107 were baptized; in 1838, 170; in 1841, 150; in 1842, 218; in 1847, 122; in 1848, 121; in 1850, 118; in 1852, 48; in 1856, 92, and in 1860, 82. Among the Choctaws there was a revival in 1828, when 26 were hopefully converted, and again in 1841, when 57 were added to the church. In the Delaware tribe in 1852 ten were baptized, of whom eight were pupils in the mission school—and as many more in 1856. Among the Shawanoe Indians, the principal war chief, Capt. Blackfeather, was baptized in 1840, and the next year 27 of these children of the forest put off their heathen ornaments and put on Christ by an open profession. In 1846 in the four churches of the Shawanoe mission, embracing four tribes—the Shawanoes, Delawares, Ottawas and Stockbridges—56 were baptised. In 1839 ten Tuscaroras at the station in Western New York were baptized. The same year the church erected and dedicated a meeting-house, and sat down under the ministry of one of their own people—a chief laying his civil honors at the feet of Christ, and rejoicing to devote himself to the preaching of the Gospel.

CAREY, THE FIRST STATION—PUTAWATOMIES.

The first two stations at the North were in the States of Indiana and Michigan, and were called Carey and Thomas, in honor of the missionaries Carey and Thomas at Serampore, India. Rev. Isaac McCoy was the father of both these missions, aided afterward by others. Mr. McCoy began his labors among the Putawatomes, Miamies and Kickapoos, tribes residing near him in Indiana, in 1817, and baptized one convert. Then he removed to Fort Wayne, a central point for three or more tribes, where in three months he baptized six more converts, and in six weeks had a

mission school of forty-eight scholars. In 1822 he removed to Carey, built up a school of nearly seventy natives, and several professed publicly their faith in Christ. In 1829 there were several conversions, and a half-breed Putawatomie died in Christian faith—the first fruit of the mission stored in the heavenly garner. In 1831, in consequence of certain treaty provisions made with the United States, the station was relinquished, and arrangements made to remove the Indians farther west.

Mr. Simerwell, missionary, accompanied the people to their new location, and 250 of them settled among another tribe near Fort Leavenworth. The Putawatomie tribe, 1,000 or 1,500 in number, were finally settled in 1837 west of the Mississippi River. In 1841 there were two candidates for baptism; but there was little interest or encouragement in their new homes. The church dwindled to three members, and in 1844 the mission was suspended. Thus Carey, except as a matter of history, was blotted out.

THOMAS STATION—OTTAWAS.

At Thomas Station, among the Ottawas, on Grand River, Michigan, several Indians, having heard what had been done for the red men at Carey, desired earnestly to have a missionary also. Mr. McCoy visited them twice in 1822-23, organized a school of twenty-five pupils in 1826, and two fellow-laborers at once joined the mission, and subsequently two others. In 1831 one of the female scholars gave evidence of conversion. In 1832 a church was organized, which the next year numbered twenty-four members, and a revival interest was manifested. In 1833, at a State Convention of Baptist churches in Michigan, five natives were present—four of them converted chiefs. One of the latter, an aged man, addressed the assembly. "I have lived," said he, "many days in darkness. I am now a poor sinner; but the Good Spirit has pitied me. I think now death is near. Already my head is white. If God has mercy on me, I shall meet you all in our Father's home." He spoke with a glow of feeling and a visible solemnity which produced a deep interest, and called forth many tears of gratitude and joy.

Two female teachers joined the mission in 1835. In 1836 the Indians ceded their lands to the Government, and the station was broken up. Two or more Indian converts had died in faith. Rev. Mr. Slater continued to labor for the few Indians who lingered in the vicinity. There were 5,000 of them left in Michigan, and 135 were connected with Mr. Slater's new station near Richland. A school was opened for them in 1837

with twenty-nine pupils, and a church of forty-one members was formed in 1841. A temperance society was organized and a meeting-house dedicated in 1842. In 1845 the whole Indian community had renounced heathen customs, and resolved to adopt the habits of civilized life. In 1849 a hundred elementary books were distributed, and some interest was manifested in education. The church contributed to foreign missions a sum equal to about thirty cents per member. But the people gradually declined in numbers, some dying, some removing to the home of their tribe west of the Mississippi. In 1854 the school was relinquished, and the Thomas Station ceased to be.

THE CHEROKEES.

In 1818 Rev. Humphrey Posey visited the Cherokee country in North Carolina, and afterwards established a few schools and erected a mission-house near the Hiwassee River. About 1821 Mr. Evan Jones (ordained in 1825) and Thomas Roberts were appointed missionaries to the Cherokees. The latter retired the following year. Schools were established at three or four points, and there were tokens of religious interest. In 1830 the mission had the help of a licensed exhorter. From the beginning of the mission, 24 had been baptized to this date. On the 29th of August, 1830, a Cherokee woman eighty years of age walked twenty miles to be baptized—a beautiful example of zeal to tread in the Saviour's footsteps, and showing that neither the weariness of travel nor the weight of years are a barrier which a willing and loving heart cannot overcome.

In 1831 a revival of religion came, during which many were added to the church which the next year reported 149 members, two native preachers, and five exhorters. In 1833 another helper was added to the mission, and a native preacher ordained. Several Cherokees were baptized, among them a young woman who had travelled twenty-three miles on foot to tell the good news that she had found the Saviour, and to beg the privilege of being baptized like her Lord and Master. At the close of this year there were more than two hundred church members.

In 1836 the work was interrupted by measures designed to effect the removal of the tribe to the Western Territory. The mission had thus far gained largely in extent, and there were 40 preaching-places, some of them 150 miles apart. From March 19, 1837, to Jan. 10, 1838—a period of ten months—107 were baptized—56 of them at one time on a Sunday which seemed almost like a new Pentecost in the wilderness. "Man did eat angels' food." Of this ingathering, 104 were

Cherokees, and 39 of them were males. In 1838 the removal was enforced according to the treaty of New-Echota, and Mr. Jones, their missionary, removed with them. Religious services were continued during the progress of the journey, and notwithstanding the trials of the situation, this year 170 were baptized. Trials drove the people to Christ. The name of Valley Towns, by which the mission had long been known, was lost by this removal.

On the arrival of the Cherokees in their new home, Mr. Jones endeavored to collect again the scattered members. Temporary arrangements were made for preaching. There were six native preachers. A new church was organized. In two years 130 new converts were baptized, and in May, 1841, the members of the several churches were set down at 600. Only a part of the Scriptures existed at this time in Cherokee. A school fund was established by the Cherokee National Council for the purpose of maintaining a system of common school education, in which the Bible was to have the precedence. There were three stations and two outstations.

So great enlargement encouraged the Committee to send new helpers. Mr. Frye, a teacher, and Miss Hibbard joined the mission near the close of 1842. At this date there were ten public schools, and in twelve months 218 had been baptized, and the members of all the churches were estimated at 1,000. All the churches had meeting-houses; a printing office was furnished at the expense of the Cherokees, and a building erected for a Female High-School. Messrs. Willard and Hervey Upham joined the mission in July, 1843, a printing-press was added, with fonts of English and Cherokee type, a brick meeting-house and school building were erected, and additions made to the churches.

In 1844 a native preacher of great worth and efficiency died, but another was ordained and a second installed pastor, and Mr. W. Upham was ordained likewise. The churches grew, and new ones were formed. The territory occupied by the Baptist portion of the Cherokees extended one hundred miles north and south, and four or five miles east and west. A missionary periodical—*The Cherokee Messenger*—was commenced in July, 1844, in an edition of 1,000 copies, showing that the Cherokees were becoming a reading people. Genesis was translated by Mr. Bushyhead, the native preacher, besides other portions of the Scriptures and tracts. In 1846 the New Testament was completed and put into circulation. In nine months of 1847, 122 were received to the churches. The members were now estimated at 1,100. There

were fourteen stated preaching-places. The congregations numbered from 40 or 50 to 500 or 600, and the churches were approximating a condition of self-support.

Rev. John B. Jones, son of Rev. Evan Jones, who had studied at Hamilton, and was able to use the Cherokee language as a vernacular, was appointed to the mission in 1855, and devoted himself to the revision of the New Testament and translating portions of the Old, and to the training of Indian teachers. The first native preacher, John Wickliffe, died Nov. 22, 1857, after a faithful service of twenty-six years. In 1858, collectors were appointed in the churches to solicit contributions for missions, and a new printing-office was erected at the expense of the people.

In 1860 the spirit that culminated in the civil war began to rise into prominence, and Rev. John B. Jones was forced by persecution to leave the mission. Mr. Upham resigned in 1861, after a service of eighteen years, and Mr. Jones, senior, retired from the mission. The war of the rebellion interrupted the work. Many of the Cherokees entered the army of the United States, and the women and children were reduced to poverty and starvation. But the Cherokee soldiers remembered through whom they had received the Gospel, and did valiant service for the cause of freedom.

A brief work was done between 1824 and 1831 at Tinsawatee (Cherokee), where there were two churches and about forty-five members, and one missionary, Mr. O'Bryant. Also, another among the Cherokees west of the Mississippi, between 1833 and 1835, where there were three preaching-places and three missionaries, two of whom died, one in 1834, the other in 1835, and the third, meeting with opposition, left the station.

CHOCTAW INDIANS.

An academy for Indian youths of various tribes existed in Scott County, Ky., in 1826, which became the nucleus of the work for the Choctaws. In 1828, during a revival of religion, twenty-six were hopefully converted. In 1833 they received a missionary, Mr. Wilson, and a native preacher; but after two years Mr. Wilson removed to a point where he could prepare and print books in Choctaw for distribution. In 1835 there were four stations and four missionary teachers, who were supported by the United States. The first Baptist church in the Choctaw territory west of the Mississippi was organized with four members, Oct. 15, 1837. During a revival in 1841, fifty-seven were added. Two native brethren were empowered to preach in 1842, and in 1843 there were twelve preaching-places. But lack

of harmony in plans and counsel supervened, and in 1844 the mission was abandoned.

CREEKS—OTOES—OMAHAS.

A station was formed among the Creeks in 1823, on the borders of Georgia and Alabama, by Rev. Lee Compere. The station was named Withington. A few converts were raised up, including a native preacher, John Davis, who removed with his people to the Indian Territory on the borders of Arkansas. Here a church was organized Nov. 9, 1832, and two Creeks were baptized—the first baptism in the Indian Territory. In December, 1833, there were eighty members, and additions nearly every month. The mission was subject to vicissitudes and difficulties and temporary suspensions, and in 1839 was relinquished. In 1838 there were ninety-six members.

The Otoes and Omahas, numbering together about 6,000, and using nearly the same language, were visited in July, 1833, and desired a missionary. Mr. and Mrs. Merrill and Miss Brown commenced a station in Nov., 1833, with a small school. A little girl in the school, 12 years of age, was baptized, and Mr. Merrill translated into the language a few prayers and hymns. The station was removed in 1835 to another location. In 1837 a beginning was made of translating the New Testament into Otoe; but the translator died in 1840, leaving the work unfinished. In 1848, after much discouragement, the mission was discontinued.

DELAWARE INDIANS.

The mission among the Delawares commenced in 1833, with two preaching-places. The first baptism occurred March 7, 1837. The chiefs favored education, and the people showed an aptitude to learn. In 1839 they had forty hymns, and more than one hundred could sing them. A party of Stockbridges joined the Delawares in 1837, and in 1841 the church numbered 12 Delawares and 18 Stockbridges. The first missionary was Rev. J. G. Pratt, who joined the teacher, Mr. Blanchard, in 1848. In 1850 the church numbered only 21, the people being scattered and unsettled. In 1852 10 were baptized. In 1856, after a long period of apparently fruitless toil, several pupils and some adults were hopefully converted, and again 10 were baptized. In 1859 a deputation of the Nation, with their missionary, visited Washington, to promote the interests of the tribe. In 1863 the school numbered from 90 to 100, and the church 31. Another treaty with the Government was proposed in 1864; new land was selected for their removal, and the station was absorbed in the mission to the Shawanoes.

OJIBWA MISSION.

A mission was commenced among the Ojibwas at Sault Ste. Marie, at the southeast end of Lake Superior, in 1828, by Rev. Abel Bingham, who first preached to the citizens Oct. 15, 1828, when a hymn in Ojibwa was sung. About thirty Indians were present. In 1830, two female assistants arrived—one of them Miss Eleanor Macomber, who was a missionary to the Karens in Burmah, in 1830-35. A church of six members was formed Nov. 7, 1830. There was a religious interest the next year among the Indians, and five were baptized. The New Testament was partly rendered into Ojibwa by Dr. James, a surgeon in the United States army. In 1833 Mr. Cameron joined the mission, and the church numbered fifty, of whom nine were soldiers at the lonely fort now the city of Chicago. Mr. Cameron wrote twenty-four Ojibwa hymns. An outstation was begun in 1837, 120 miles distant, on the north side of Lake Superior, where a church was organized in 1839 with eleven members. Miss H. H. Morse, afterwards of the Siam Mission, joined the station in 1842, but after two years failing health compelled her to leave. In 1846 the church at the outstation numbered thirty-two. In 1849 the first Ojibwa convert died, a woman 80 years of age, in Christian triumph. In 1852 the church was feeble and scattered. Government aid was withdrawn from the schools. Mr. Bingham left the station after a service of thirty years, and in 1857 the work was discontinued.

SHAWANOEES AND OTTAWAS.

The mission among the Shawanoes in Missouri was commenced by Mr. Lykins, July 7, 1831. The station became the home of a promiscuous population of various tribes, and a mission of considerable importance. Here labored at different times Messrs. Lykins, Meeker, Pratt, Rollin, Barker and Willard, the latter previously a missionary in France, and Misses Brown, Churchill, Webster and E. S. Morse. Here a periodical, *The Shawanoe Sun*, was commenced in 1834 on a quarter-sheet, and in 1835 printing was executed in eight different languages. In December, 1833, an Osage woman was baptized, probably the first of her tribe ever baptized in the apostolic mode. Mr. Pratt joined the mission in 1837, and Mr. Barker in 1839. The church then numbered thirty-nine, of whom 19 were Indians; in 1841, 27 were baptized, and a total reported of 79. A printing-office was erected. Then for a season the church was broken by dissension and the school scattered. But in 1843 the old prosperity returned, and a noted chief was hopefully converted. In 1844 the Shawanoes and Ottawas were formed into

a new church of 22 members, which in 1846 had increased to 45. There were now four churches, Shawanoe, Stockbridge, Delaware and Ottawa, embracing 145 members. Baptized during the year, 56. In 1848 a new meeting-house was built, and the church supported a native helper. An old man, a pagan leader, was brought to Christ and baptized in 1851. In 1852 an elective government was formed by the Shawanoes, and the two chiefs elected and a majority of the Council were professors of religion. In 1855 Mr. and Mrs. Meeker died, Messrs. Pratt and Barker retired, and the mission had scarcely a nominal existence. Mr. Willard joined the Ottawa station in 1857, but his health failed and he left in 1859. In 1862 the Ottawa church numbered 60 members.

TONAWANDAS AND ONEIDAS.

The Tonawandas and Oneidas had their seat in western New York, near Niagara. In a period of about two years, 1824-26, \$645 were appropriated to the support of the Tonawanda school, of which \$175 were from mission funds, and the rest from the United States Government. Land was purchased in 1829 at Tonawanda for a school building, and a church of fifteen members was formed in June of that year. In 1836 the school numbered 40 and the church 18 native members. The pupils were Oneidas, Tuscaroras and Senecas. In 1841 there was a revival of religion. In 1845 the project of the removal of the Indians absorbed the attention of the people, the school was discontinued, and the church with their pastor, James Cusick, emigrated to the Indian Territory, and the agency of the Union in behalf of these tribes ceased.

A GRATEFUL REMINISCENCE.

We must not close these sketches without mentioning that among the Indian scholars at Tonawanda was that noble, stalwart man, Col. Parker, of Gen. Grant's staff in the closing portion of the civil war. In form and bearing he was one of nature's noblemen. On him, for his versatility, promptness, and sagacity Gen. Grant leaned for counsel and help, more than on any other officer. And when we contemplate the secret power of influence, the way in which the keynote of action or of a life is often struck by some unimportant circumstance, or by a casual advice or word—and how competency to meet the emergency of a great occasion may depend on and result from the methods of elementary education—who shall say that this beloved country of our own may not be indebted, directly or indirectly, for its institutions, its freedom, its very life, through Col. Parker, to the Baptist Indian Mission School at Tonawanda?

Editorial.

The rooms of the American Baptist Home Mission Society are at No. 28 Astor House Offices, entrance on Barclay Street, New York.

All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.

In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.

The subscription price of the Baptist Home Mission Monthly is fifty cents per year, payable in advance.

THE WOMAN'S NATIONAL HOME MISSION SOCIETY.

At the Annual Meeting of the Home Mission Society, in Saratoga, May 29th, the following resolution, introduced by Dr. George C. Lorimer, Chairman of the Committee on Women's Mission Societies, was unanimously adopted :

Resolved, That we instruct the Board of the American Baptist Home Mission Society to perfect a plan of organization for a Woman's National Home Mission Society ; that this new society shall assume the distinctive work now being prosecuted by existing women's organizations; and shall provide for a central Board of Administration in the City of New York; and that these societies be requested, after the adoption of this plan, to disband and then reorganize in accordance with the specific recommendations of the Board.

The following resolution, introduced by Dr. Lemuel Moss, was also adopted :

Resolved, That the Board of the Home Mission Society, in perfecting the plan for organizing women's work, is instructed to consult with, and seek the concurrence of, the women engaged in Home Mission work, especially those organizations affected by this movement.

The duty thus imposed on the Board received early attention. A Special Committee consisting of Rev. D. Read, LL.D.; Rev. J. F. Elder, D.D.; Rev. D. B. Jutten; Messrs. Wm. Phelps and Joseph Brokaw, was ap-

pointed to prepare and present to the Board the proposed plan of organization. On Monday, July 21st, a Special Meeting of the Board was called to act upon the report of the Committee. With slight modifications the plan submitted by the Committee was unanimously adopted by the Board as that which is best calculated to accomplish the ends proposed by the various existing organizations of women for Home Mission work.

In accordance with the second resolution, the Board has submitted its action to the representatives of existing organizations for consideration and concurrence.

It was deemed desirable also to publish the plan, in order that many who might not be reached by circulars should have the opportunity of considering it.

Absolute unanimity of views on this subject is not to be expected, but it is hoped and believed that the essential features of this plan will be generally approved by the devoted women who have been so deeply interested in Home Mission work.

PLAN OF ORGANIZATION.

I.—NAME.

This Society shall be called the Woman's National Baptist Home Mission Union.

II.—OBJECT.

The object of this Union shall be to promote the work of missions on this Continent, by the support of accredited Baptist missionaries, teachers, and Bible women, for the evangelization of the new settlements of the West, and for the Christianizing of homes with special reference to the women of the freed people, of the Indians, and of the immigrant population.

III.—MEMBERSHIP.

Any woman may become a member of this Union who contributes one dollar a year to its

funds, and a life member by the payment of twenty-five dollars (\$25) at one time, or in annual installments of not less than five dollars (\$5).

IV.—OFFICERS.

The officers of this Union shall be a President, and one Vice-President from each State and Territory in which State or Territorial auxiliary Societies may be formed (said Vice-Presidents to be nominated by the auxiliary Societies), a Corresponding Secretary, a Recording Secretary, and a Treasurer, all of whom shall be elected by ballot at the annual meetings of the Union, and shall perform the duties usually devolving upon such officers.

V.—MANAGERS.

There shall also be elected by ballot fifteen Managers residing in or near the city of New York, who shall be divided by lot among themselves into three classes of five members each. The term of service of the first class shall expire in one year, that of the second in two years, and that of the third in three years. At each annual meeting of the Union, after the first election, one class shall be elected for the term of three years; provided, however, that vacancies may be filled in any class for the unexpired term of that class.

VI.—EXECUTIVE BOARD.

The President of the Union, the Treasurer, the Recording Secretary, and Managers shall constitute the Executive Board to conduct the business of the Union during the intervals of its meetings, seven of whom shall constitute a quorum for that purpose. They shall have power to appoint their own meetings, elect their own Chairman and Recording Secretary, enact their own By-Laws and Rules of Order, provided always they be not inconsistent with this Constitution; fill all vacancies which may occur in their own body, or in the offices of

the Union during the year, and, if deemed necessary by two-thirds of the members, convene special meetings of the Union. They may direct the labors of the Corresponding Secretary, establish such agencies as the interests of the Union may require, appoint Agents and Missionaries, fix the compensation of all who may be in the employ of the Union, direct and instruct them concerning fields of labor and methods of work, make all appropriations from the Treasury, and present at each annual meeting a full report of the proceedings during the current year.

VII.—RELATION TO THE AMERICAN BAPTIST HOME MISSION SOCIETY.

In order to secure the greatest harmony in carrying on the Home Mission work of the two Societies, the fields of labor of Missionaries, Teachers, and Bible Women, and also the location of schools, if any shall be established, shall be determined only after consultation and agreement with the Executive Board of the American Baptist Home Mission Society.

VIII.—DESIGNATED FUNDS.

All moneys or other property contributed by any auxiliary Society, or by any individual, and designated for any particular missionary field or purpose, shall be so appropriated, or returned to the donors or their lawful agents.

IX.—TREASURER.

The Treasurer of the Union shall give bonds in such a sum as the Executive Board shall think proper.

X.—ELIGIBILITY TO APPOINTMENT.

All the Officers and Managers of the Union and all Agents, Missionaries, Teachers, and Bible Women employed by the Union, shall be members in good standing in regular Baptist churches.

XI.—TIME AND PLACE OF MEETING.

The Union shall meet annually at such time and place as the Executive Board may designate, elect its officers, hear the report of the Executive Board, through the Corresponding Secretary and Treasurer, and transact the business of the Union.

XII.—AMENDMENTS.

This Constitution may be altered or amended by a majority of the votes of the members present at any annual meeting, provided that the proposed alteration or amendment has been submitted in writing at a previous meeting of the Union, or has been recommended by the Executive Board.

THE ATLANTA BAPTIST SEMINARY.

The school at Augusta, Georgia, heretofore known as the Augusta Institute, having been transferred to Atlanta, will hereafter be known by its corporate name as the Atlanta Baptist Seminary. The Institution has been chartered under the laws of the State of Georgia. The Board of Trustees, seven of whom reside at the North and five in the State of Georgia, met for organization in New York, on the 18th day of July, 1879, the Southern members of the Board being represented by Rev. James H. De Votie, D. D., of Atlanta. The Charter was formally accepted by the Trustees and an organization effected by the election of James B. Hoyt, President, Joseph Brokaw, Treasurer, and Henry L. Morehouse, Secretary. The Northern members of the Board were constituted an Executive Committee, and the Southern members a Local Committee, charged with the duties of local administration under the direction of the Board or Executive Committee. We expect to publish the design of the new seminary building, already in process of erection, in the September MONTHLY.

From the Field.

"Watchman, what of the Night?"

MINNESOTA.

Rev. J. W. Riddle, General Missionary for Minnesota, writes under date of July 5th:

The quarter has been a busy one for the General Missionary. I have succeeded in attending the Annual Meetings of all our associations, (eight in number, including the Scandinavian Conference) though several of them came uncomfortably close together. At each of them I presented the cause of Home Missions, which was everywhere received with favor. Throughout the State the work looks encouraging, though we have need, *absolute need*, of twenty more missionaries than we are at present employing.

As items of special interest, occurring during the quarter, I may mention the public recognition of

A NEW CHURCH AT MOREHEAD.

Morehead is on the Red River, at the crossing of the Northern Pacific Railroad, and is a prosperous town of full 1,000 inhabitants. The church starts off under quite favorable auspices. It has 13 members, one of them a minister, Rev. C. T. Emerson, who has agreed for a time to act as pastor, and it has received from outside parties a liberal gift in the shape of lots upon which to build a meeting-house. Directly across the river at Fargo, D. T., is another Baptist church of 12 members, organized last fall, which is being supplied at present by Rev. Mr. Vosburg, recently of Bergen Heights, N. J. Both of these churches will no doubt require some aid for a time from the Home Mission Society. The fields are both very important.

A HAPPY DEVELOPMENT AT BENSON.

Benson is a pleasant and thriving town of five or six hundred inhabitants, situated on the main line of the St. Paul & Pacific Railroad, 134 miles west of St. Paul. Here for a year past we have had a little church of ten members, eight sisters and two brethren. During that time building lots have been bought and paid for; but owing to their feebleness, very little preaching has been enjoyed by the church until about six weeks ago. A little before that time, they reported to me, after a careful canvass of the field, that they were able to raise towards the support of a pastor only \$150 a year; were anxious, however, that I should send them a man, and that something should be done for them by the Home Mission Society. There was then no minister residing in the place. The Congregationalists, who have the only meeting-house, had had no pastor for six months, and the only regular religious service held there on the Sabbath was a monthly one, by the Episcopalians, and one every other Sabbath by the Norwegian Lutherans. About that time the editor of one of the town papers said in his sheet that he didn't know that he was becoming especially religious, but he did think it was a shame that some denomination did not maintain a regular minister in Benson;

adding that recently there had been no less than three corpses lying in the town during one week and not a minister to be laid hold of to officiate at the funeral. Under these peculiarly favoring circumstances, on the 29th of May, I sent Rev. A. B. Read as missionary to this field. Brother Read is a son of Rev. D. Read, LL.D., of Brooklyn, N. Y., and is a young man of ability and energy. The first Sabbath he preached to 45 in the morning and to 75 in the evening. The arms of the community were opened at once to receive him. Inside of the first week \$400 instead of \$150 were pledged for his support, and the first \$50 of it by a person outside of the church. Inside of the second week \$400 more, including \$100 by Mr. Read himself, were pledged for the building of a Baptist meeting-house, and the third week the people of the community said: If you Baptists will go on and put up a house of worship, and keep a pastor on the field for the whole of the time, we will put up a Baptist parsonage for him to live in. Since then Brother Read has been before the Baptists of Minneapolis and St. Paul with his cause, resulting in his securing additional pledges to the amount of \$300. And so under the blessing of God you may expect before many months to hear of a pleasant affair in the shape of a dedication at Benson. I mention this incident in order to show what grand opportunities there are before the Baptists in this State if only we are ready to seize them, for Benson is only one of very many towns where as grand results could be achieved, had we the men and money to enter and possess them.

WASHINGTON TERRITORY.

Rev. S. E. Stearns is our missionary in Western Oregon and Washington Territory, and Eastern Idaho Territory. He sends from Four-Mile P. O., Idaho, an earnest plea for Walla Walla. He gives some interesting facts concerning the progress of missionary work on his field:

"When I came here three years ago, there were only five churches on this large field. They were weak in numbers, and, though professing to be missionary, were as a whole thoroughly anti-mission. But one of them had ever practically taken hold of any form of Sunday-school work. None of them held Sabbath service oftener than once a month, and none thought of doing much of anything toward supporting a pastor or building a house of worship.

"Now look at the contrast. On this same field we have twelve organized churches, with several other points ready soon to band together; the new ones missionary to the core, and the old ones rapidly wheeling into line. Three of the five old churches have now distinctively denominational Sunday-schools, and the new ones are engaging in this work as far as practicable. One church, that at Dayton, employs a pastor the whole of his time. Four others employ a pastor one-half of his time. We have five neat houses of worship completed, and two more are to be built the present season.

"To this I should add that our school at Colfax is progressing and winning golden opinions from its friends and patrons."

HOME MISSION WORK OF THE CONGREGATIONALISTS.

The following "Summary of Results," taken from the Fifty-third Annual Report of the American Home Missionary Society, presents the home mission work of the Congregationalists for the year 1878-9.

This Society embraces in its statistics the work of the State Missionary Societies (corresponding to our State Conventions), which are auxiliary to the national society.

SUMMARY OF RESULTS.

The number of ministers of the Gospel in the service of the Society, the last year, whose names are found in the General Table, commencing on page 13, together with those engaged in superintending the work, is 946. Of these, 747 were in commission at the date of the last Report, and 199 have since been appointed.

They have been distributed in 34 States and Territories, as follows: In Maine, 86; New Hampshire, 49; Vermont, 55; Massachusetts, 71; Rhode Island, 7; Connecticut, 44; New York, 47; New Jersey, 6; Pennsylvania, 4; Virginia, 2; West Virginia, 2; Florida, 1; Texas, 1; Indian Ter., 1; Tennessee, 2; Kentucky, 1; Ohio, 23; Indiana, 7; Illinois, 43; Missouri, 28; Michigan, 75; Wisconsin, 56; Iowa, 86; Minnesota, 55; Kansas, 90; Nebraska, 49; Dakota, 12; Colorado, 10; Wyoming, 1; Utah, 1; Nevada, 1; California, 24; Oregon, 3; Washington, 3.

This distribution gives to the New England States, 312; Middle States, 57; Southern States, 10; Western States and Territories, including 30 on the Pacific coast, 567.

Of the whole number in commission, 416 have been *pastors* or *stated supplies* of single congregations; 274 have ministered to two or three congregations each; and 256 have extended their labors over still wider fields.

The aggregate of *ministerial labor* performed is 710 years.

The number of *congregations* and *missionary districts* which have been fully supplied, or where the Gospel has been preached at stated intervals, is 2,126.

Three missionaries have been in commission as pastors or stated supplies of congregations of *colored* people and 29 have preached in foreign languages: 15 to *Welsh* congregations, 10 to *German* congregations, 2 to *French* congregations, and 2 to congregations of *Swedes*.

The number of *Sunday-school* and *Bible-class scholars* is not far from 87,573.

The *contributions to benevolent objects*, reported by 565 missionaries, amount to \$21,122.62.

Sixty-one missionaries make mention of *revivals* of religion during the year, in some of which there have been 75, 67, 65, 60, 52, 50, and 48 hopeful conversions. In 86 instances, the number of reported converts exceeds 10; and the number reported by 385 missionaries is 3,245.

The *additions to the churches*, as nearly as can be ascertained, have been 5,232, namely: 3,049 on profession of faith, and 2,183 by letters from other churches.

Seventy-eight churches have been organized, in connection with the labors of the missionaries, during the year, and forty-seven have assumed the entire support of their own Gospel ordinances.

Sixty-one houses of worship have been completed; seventy-seven materially repaired or improved; and the building of fifteen others commenced. Thirty-eight young men, in connection with the missionary churches, are reported as in different stages of preparation for the Gospel ministry.

COMPARATIVE RESULTS.

A survey of this year's work, as compared with that of the preceding, shows the inevitable results of that depression of the Treasury which for most of the year embarrassed the plans of the Executive Committee and hampered movements in the field. The number of missionaries is fewer by 50. This falling off is partly due to the less free use of the vacation work of students; yet the aggregate of ministerial labor is less by 31 years; the number of stations occupied is smaller by 113. Though some portions of the wide field have been richly blessed with the visitations of the Holy Spirit, yet the number of revivals, conversions, and additions to the churches is materially decreased; not so many churches have come to self support; and fewer young men are reported as studying for the ministry.

Some of the material aspects of the work, however, show a brighter side. The contributions of the aided churches; their efforts to provide themselves with houses of worship free of debt, and with parsonages; and their undertaking a larger share of their ministers' support, are all most encouraging. Moreover, the receipts of the treasury—though less in the aggregate by \$10,754.56, owing to a decrease of \$17,902.75 from legacies—show an increase this year of \$7,107.84 in the gifts of living contributors over those of 1877-8, although in that year this class of receipts showed a gain of more than \$9,200 upon the year preceding. No sign could be more cheering than this steady increase in the gifts of living contributors, year after year, in times like these.

Contributions and Legacies.

FOR JUNE, 1879.

(Contributions and legacies not otherwise noted are for general purposes. Abbreviations **F. F.** and **C. E. F.** denote respectively FREEDMEN'S FUND and CHURCH EDIFICE FUND.)

U. S. Government, for Freedman Schools in Indian Territory..... \$1,166 66

MAINE, \$123 30.

Thomaston, C. Mitchell..... 2 00
Friend..... 1 00
Nobleboro', Rev. O. L. Leonard..... 10 00
Waterville, Frenchmen, per Rev. J. N. Williams..... 10 30
F. F. Corinna, Rev. David Stewart..... 50 00
LEGACY: St. Albans, Bequest of Mrs. Abigail Lyford, John Lyford, Executor..... 50 00

NEW HAMPSHIRE, \$93 22.

Claremont, First Church..... 43 00
Mrs. Caroline E. Dyer, for debt..... 10 00
Dover, Franklin Street Church..... 21 67
Antrim Church..... 18 55

VERMONT, \$85 75.

Mount Holly Church..... 15 00
Addison Church..... 6 00
Windsor, P. C. Skinner..... 1 50
Saxton's River Church..... 62 00
Fair Haven Church, in ad..... 1 25

MASSACHUSETTS, \$996 16.

Marlboro' Church..... 14 00
Mansfield Church..... 12 22
Haverhill, First Church..... 150 00
Malden, First Church..... 30 83
Middleboro', Central Church..... 61 00
South Attleboro', Miss H. B. Barrows..... 1 00
Belmont, Friend..... 1 00
Quincy, First Church..... 15 50
Reading, Miss Flint..... 5 00
Worcester, First Church..... 118 08
Ayer Church..... 9 32
Lynn, First Church..... 50 00
Somerville, Perkins Street Church..... 77 61
Haverhill Coll., per Rev. J. N. Williams..... \$4 50
Lowell " " " " " " 2 10
Salem " " " " " " 1 50
F. F. Haverhill, Mrs. J. H. Duncan, for Augusta Institute..... 10 00
Worcester, Pleasant Street Sunday-school, Richmond Institute..... 12 50
Worcester, Pleasant Street Sunday-school, Shaw University..... 12 50
Marlboro', Sunday-school, for Wayland Seminary.... 12 50
Boston, Dudley Street Sunday-school..... 45 00
Middleboro', Sunday-school, for Benedict Institute.... 50 00
LEGACY: Southbridge, Bequest Debeann Ammidown, for education of colored girls in Shaw University, John P. Stedman, Executor..... 300 00

RHODE ISLAND, \$205 58.

Providence, Friendship Street Church..... 41 65
Davisville, Quidnessett Church..... 20 13
East Greenwich, First Church..... 18 00
Newport, Central Baptist Sunday-school..... 20 00
Westerly, First Church..... 7 30
Central Falls, per Rev. J. N. Williams..... \$3 00
Cash, W..... 1 60
F. F. Providence, Central Church, Mrs. J. C. Hartshorne, for Nashville Institute..... 58 15
Pawtucket, Mrs. B. A. Benedict, desig..... \$3 00
Young Ladies' Miss. Circle, desig..... 1 65
Providence, First Baptist Sunday-school, " " " " 5 75
LEGACY: Providence, Trustees of Rev. Henry Jackson, D.D., deceased..... 30 00

CONNECTICUT, \$270 52.

Friends, per Dr. Murdock..... 160 00
Jewett City Church..... 17 00
North Stonington Church..... 4 00
Deep River Church..... 61 17
Putnam, per Rev. J. N. Williams..... 8 35
F. F. Groton Bank, Capt. E. Morgan, desig..... 20 00

NEW YORK, \$1,265 83.

Brooklyn, Central Church..... 7 14
Essex Village Church..... 5 66
Mexico Church..... 7 30
Lockport Church..... 42 00
Hoosick Falls Church..... 14 40
Corinth Church..... 3 00
Clarence Church..... 35 00
Mrs. Mary Schauby..... 1 00
Elmira, First Church..... 25 21
Troy, Fifth Street Church, Rev. C. P. Sheldon, D.D., 20 83
Albion Church..... 42 93
Hoosick Church..... 24 00
Hartford Church..... 5 35

Bottskill Church.....	19 25
West Rupert Church, Ladies' Circle.....	1 00
Hudson, First Church.....	16 28
Potsdam Church.....	3 00
Richfield Church.....	5 00
Exeter Church.....	2 81
Adams First Church.....	9 00
Belleville Church.....	27 00
Adams Centre Church.....	5 00
Lowville and Denmark Church.....	5 00
Franklin Church.....	9 00
Stillwater, First Church.....	7 00
Schuylerville Church.....	4 41
Burnt Hills Church.....	14 70
Clifton Park Church.....	22 50
Cooperstown Church.....	17 81
Mount Vision Church.....	11 45
New Lisbon Church.....	19 38
Springfield Church.....	2 19
Warren Church.....	5 25
Winfield Church.....	18 67
Le Roy, Baptist Sunday-school, per C. N. Keeney, Tr.....	5 00
Yonkers, Warbarton Avenue Church.....	428 60
F. F. Hartwick Church, for Natchez Seminary.....	4 00
Evans Church.....	2 25
F. F. Fairport, Mrs. D. B. De Land, Augusta Inst.....	50 00
State Colonization Soc., for Richmond Inst.....	225 00
" " Benedict Inst.....	11 05
St. Lawrence Convention.....	80 41

PENNSYLVANIA, \$5 00.

F. F. Philadelphia, Wm. P. Moore, M.D..... 5 00

MARYLAND, \$61 20.

F. F. Baltimore, Eutaw Place Church, for Wayland Sem'y.....	26 20
Joshua Levinger, for Wayland Sem'y.....	10 00
C. A. Keyser, " ".....	10 00
Miss Jackson, " ".....	2 00
Miss Davidson, " ".....	1 00
Miss Wheeler, " ".....	2 00
Miss Armstrong, " ".....	1 00
Macedonian Church, " ".....	4 00
Rev. J. H. Kerfoot, " ".....	5 00

DISTRICT OF COLUMBIA, \$171 00.

F. F. Washington, Calvary Church, Henry Beard.....	50 00
Archie Young, student.....	25 00
J. L. Usher, ".....	17 70
J. G. Price, ".....	10 00
H. Simpkin, ".....	15 20
Cash, Students.....	53 10

VIRGINIA, \$89 35.

F. F. Richmond, Students, dues.....	9 75
" board.....	08 00
J. J. Reed.....	5 00
L. H. Schavers.....	6 00
R. J. Adams.....	1 00
M. W. Braxton, Endow't Fund.....	5 00

SOUTH CAROLINA, \$184 36.

F. F. Columbia, Students, for Tuition.....	9 00
" Board.....	35 40
".....	139 05
Cash,.....	31

GEORGIA, \$29 20.

F. F. Augusta, Rev. J. T. Robert, L.L.D.....	7 00
Rev. D. Shaver, D.D.....	7 00
J. C. Greene.....	1 00
C. H. Brightharp.....	1 00
Public Exhibition.....	8 60
Thankful Church.....	4 60

MISSISSIPPI, \$74 30.

F. F. Natchez, Students, for Board and Tuition.....	50 80
Second New Hope Asso, for Natchez Sem'y.....	15 00
Rose Hill, Sunday-school ".....	1 00
Cash, for Bibles and Books.....	7 50

MICHIGAN, \$177 04.

Lenawee Asso.....	12 80
Hillsdale Asso.....	7 61
Adrian, Mrs. A. S. Crane.....	5 00
St. Louis Sunday-school.....	1 88
Williston Church.....	3 50
East Saginaw, Zion Church.....	75
Morrice, A. F. Quick.....	50
Salem, First Church.....	8 00
Adrian, Miss A. S. Crane.....	5 00
F. F. Women's Baptist Home Mission Society, per Mrs. S. Prentiss, desig.....	132 00

OHIO, \$126 15.

Jonah's Run Church.....	13 10
Sunday-school.....	3 20
Elyria Church.....	12 75
Canton Church, in part.....	27 50
A. B. Seiss.....	5 00
Medina Church, in ad.....	3 00
Chester Church, in ad.....	7 60
Twinsburg, James Lockert.....	10 00
F. F. Cleveland, Shiloh Church.....	1 50
Second Church, Rev. S. B. Page, D.D. First Church, Women's Home Mis- sion Society.....	12 50 30 00

INDIANA, \$121 00.

New Albany Church.....	5 00
Indianapolis, First Church.....	100 00
Aurora Church.....	16 00

ILLINOIS, \$148 64.

Aurora, First Church, in part.....	6 60
Galesburg Church, in part.....	34 11
Morgan Park, F. E. Morgan and wife.....	1 00
Quincy, Vermont Street Church.....	11 37
Berwick Church, in ad.....	2 51
Toulon, J. O. Weed.....	1 00
Chicago, University Place Sunday-school.....	38 39
Western Avenue Church.....	27 00
Robert Burgess.....	1 00
Wilcox Centre, Wm. M. Wright.....	1 00
Peoria, First Church.....	11 36
Peoria Church.....	2 20
Chandlerville, James Fielding.....	1 00
Dundee Church, in part.....	10 10

IOWA, \$58 87.

Muscatine Church and Sunday-school.....	28 00
Marshalltown Church.....	30 87

NEBRASKA, \$492 20.

Omaha Church, of which \$3 is from Girls' "Do Good Society".....	19 45
Seward Church.....	10 00
Palmyra Church.....	10 00
Sarpy Centre Church.....	2 25
Rock Creek Church.....	6 00
Salem Church.....	1 00
Marietta Church.....	3 50
Plattsmouth Church.....	6 00
Bethel Church.....	2 00
Omaha, Mrs. Bradford.....	1 00
Fairbury First Church.....	8 60
Riverton, per Rev. J. W. McIntosh.....	1 00
Ashland, Rev. J. N. Webb, D.D.....	420 00
Estina, First Swede Church.....	1 50

KANSAS, \$5 00.

Prairie City, James Carpenter..... 5 00

INDIAN TERRITORY, \$1 80.

Tablequah, Rev. Daniel Rogers..... 1 80

BURMAH, \$5 00.

F. F. Maulmain, Mrs. J. M. Haswell, desig..... 5 00

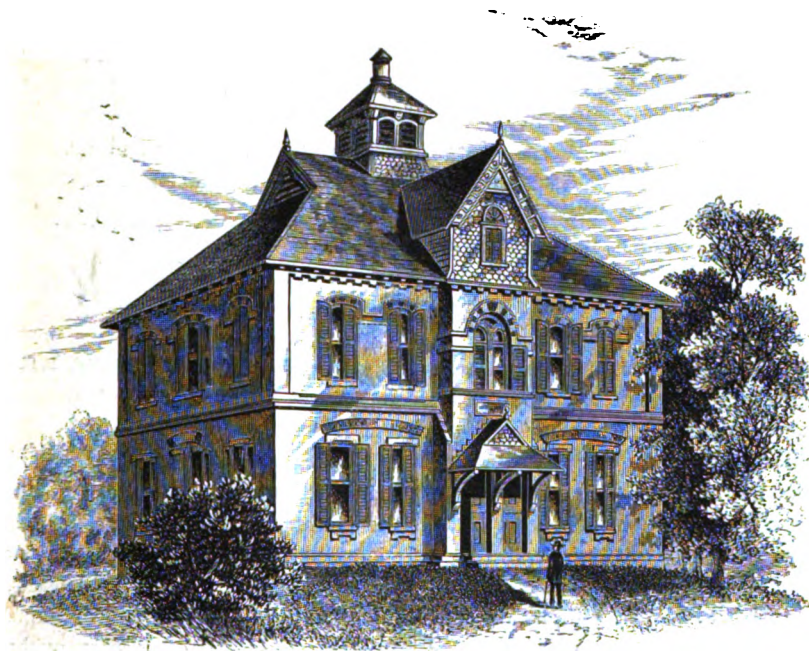
TOTAL..... \$5,957 13

THE BAPTIST HOME MISSION MONTHLY.

VOL. 1.

SEPTEMBER, 1879.

No. 15.



THE ATLANTA SEMINARY.

We are able to give to our readers an engraving of the new building, now in process of construction, for our school at Atlanta. The school, it will be remembered, is removed from Augusta. The property held for the Society's use in Augusta has been sold for \$5,000, and the avails go into the new building, the cost of which is \$7,500. For the remaining money required, there are special funds in hand or pledged to the amount of about \$2,000.

The site of this building, about four acres

in extent, is a commanding one in the city of Atlanta, which has been purchased at the cost of \$2,500. It was in contemplation to erect the building at the margin of the city, on grounds bought for school purposes, by our colored brethren of Georgia; but it was concluded by them, and by white friends who were their advisers, that a more central position was desirable; and they proposed, therefore, to sell their land, and contribute the avails for the purchase of the better site which this building is to occupy. Such sale it is supposed

will be effected, and such contribution be made.

A corporation, as already stated to our readers, has been formed, composed chiefly of members of the Executive Board, but in part, likewise, of white and colored brethren residing in Georgia.

To this corporation, according to the established policy of the Society, this property will be made over, on the completion of the building, on proper conditions.

This building, designed by Mr. W. S. Purdy, of 149 Broadway, New York, architect, is of brick, 45 by 60 feet on the ground, and is of two full stories. The first story contains a school-room, which occupies one-half the whole area of the story. A second room, about half the size of this, can by the aid of sliding-doors be used in connection with it, so that for chapel purposes, 200 to 250 students can be accommodated. There are on this floor, likewise, a library room, an office for the principal, two hat and cloak rooms, and the hall, 12 feet in width, in which are the stairs to the second story. The second story has five class rooms, besides a room for a tutor.

The building is to be heated by means of a furnace in the cellar, burning soft coal.

Thorough ventilation being particularly desirable for a school building in a warm climate, special pains were taken to secure it. The building has a central shaft opening from ceiling of principal school rooms, and running directly to roof. In this shaft is carried the chimney from furnace, which, in weather when ventilation is most needed—that is, when windows are closed—will be continually warming the air in the shaft, and causing an upward tendency. All the class and other rooms have separate means of ventilation—the registers opening into air spaces in the walls, which are warmed by the heat pipes from the furnace. Proper egress for this air is also given.

With the engraving before the reader's eye it is not necessary to say that the architect has accomplished a tasteful design; and it is certain that a very ample building for all the public purposes of the school will be furnished at moderate cost.

It will be seen that further funds are required for the completion and furnishing of this building, and it is certain that inexpensive cottages, more or less, will be necessary for living rooms for students. At present they will find their homes in families.

THE FREEDMEN.

THE INTEREST IN THE WORK BROADENING AND DEEPENING.

BY J. STANFORD HOLME, D.D.

No. 7.

The readers of this narrative will clearly see that the interest of the Baptists throughout the country in the welfare of the Freedmen increased year by year. And it is evident, to those who carefully observe the facts, that the enlarged plans of the American Baptist Home Mission Society, in this part of their work, only represented the rising tide of popular feeling among the Baptists of the country in behalf of the Freedmen.

It was hardly necessary for the agents of the Society to put forth efforts to stir up the Baptists to action. They were already prepared to take hold of the work in earnest, and to co-operate in great enterprises.

The doctrine that Mr. Carey preached at Nottingham, in England, at the commencement of the work of foreign missions in 1792, was in the work among the Freedmen singularly exemplified: "1st. *Expect* great things *from* God. 2nd. Attempt great things *for* God." It was clearly evident that the Baptists of the

North *expected* great things from God in behalf of the Freedmen. They had come to recognize more than ever the hand of God in the revolution that had thrown upon them such terrible responsibility, and had now come to look to God for strength and wisdom for the crisis. It was under this impulse that the Executive Board of the Society *attempted* greater things for God in behalf of the Freedmen than ever before!

Up to this time certain questions of policy in relation to work in the Southern field had not been definitely settled. The work of the hour had been performed, but no policy for the future had been determined upon in relation to certain important matters. There were those who thought that it would be unwise to establish separate and permanent schools for the colored people; that such a course would widen the breach between the races, tend to build up caste, and stir up those prejudices which Christianity ought to do away with. There were many who thought mixed schools desirable and possible. This was not only the view of those who were engaged exclusively in the religious education of the colored race, but it was at this time entertained by many of the friends of secular education.

The new Secretary, Dr. Simmons, had but fairly entered upon the work, when there came from a friend of the Freedmen in New England, a pledge of \$13,000 towards founding a school for the education of the colored ministry at some point in the South where he might determine. With this sum at his disposal, he started on an extended journey through the South to find the most suitable location for a school. As he went he inquired of the most prominent Baptists, of presidents and professors of colleges, of pastors and laymen in different States, whether there was not some way by which this money then at his disposal, and

the large sums that would in all probability be raised for the education of the colored ministry for some time to come, could be made available to the revival and re-endowment of the schools in the Southern States, which had been nearly destroyed by the war, and thus accomplish a double purpose; it being understood that these schools should in turn afford provision in some way for the education of colored Baptist preachers, say in separate rooms or buildings. In every case he received courteous and fraternal but firm and positive answers in the negative.

The Board was therefore compelled to adopt the policy of purchasing separate grounds and buildings, and of establishing independent schools for the colored people.

The times of which we are now writing were full of hope for the colored man, and yet there was one great obstacle to success—the lack of harmony and co-operation in the work among the friends of the Freedmen. As has been heretofore said, there were two societies among the Baptists actively at work in this field. This produced great friction, and often unnatural antagonism. It was owing to this cause mainly that the receipts of the Freedmen's Fund of the American Baptist Home Mission Society fell off in 1868 twelve thousand dollars, and the work was seriously crippled. But during this year the Society sustained thirty missionaries and assistants, who devoted themselves wholly or in part to the education of colored preachers. Some of them gave their entire strength to the work. As it is our intention hereafter to give a more particular history of each school separately, we can at this time only give a passing glance at what one or two of the principals say of their work, as indicating its general character.

Rev. D. W. Phillips, of Nashville, tells of the profound ignorance and extreme poverty of the students.

"As a general thing, when they commence study they are as ignorant of the world outside of the very narrow circles in which they have moved as if they had but lately arrived from the moon." As to their poverty, he says: "Such wretchedness and such want I never have imagined, and yet they are willing to endure all this if they can only be fitted to tell the story of a crucified Saviour to their race! They will not turn out great theologians, but I have heard some of them preach, and I have been amazed with what accuracy they reproduce in their own language the ideas that have been conveyed to them in the recitation room.

The apostolic character of the modes of instruction adopted in the schools of these colored disciples is set forth by Rev. S. B. Gregory, of the Wayland Seminary at Washington, D. C., who says: "I am glad to say also that the students grow in grace as well as knowledge—they teach in school or go among the poor every Sabbath afternoon."

It will be remembered that at this time the Society did little more than provide teachers and school-room accommodations. It did little or nothing in the way of scholarships, such as are usually given in our Northern theological schools to the students. These poor colored brethren had to work and support themselves while they pursued their studies in term time, and during the vacations!

Thus during this year the missionaries and teachers of the Society gave instruction to a larger number of theological students than were instructed in all the Baptist theological seminaries in the New England, Middle and Western States, and at the same time many of the men thus employed did full missionary duty as preachers, making missionary tours throughout the country as opportunity offered, and giving especial aid and instruction in practical pastoral work; as Rev. H. M. Tupper, of Raleigh, N. C., says of his

students: "They all report to me, and cooperate in every respect. In this way I extend a kind of watch care over the churches and give instructions to the brethren that have the churches in charge."

It would seem difficult to conceive of a work more apostolic in its aims and modes than this, and with more of the high-souled spirit of the Gospel in it, than this work of the American Baptist Home Mission Society among the Freedmen.

FREEDMEN SCHOOLS IN THE INDIAN TERRITORY.

BY REV. DANIEL ROGERS, GENERAL MISSIONARY.

The Freedmen in the Indian Territory were formerly the slaves of tribes which removed from the Southern States. Under the new treaties made with these tribes or nations at the close of the war, their slaves were freed. Among the Cherokees, Creeks and Seminoles, these Freedmen were made citizens and became entitled to limited school privileges; but among the Choctaws and Chickasaws, they are still outcasts without any of the rights of citizenship, political or educational.

As slaves, the colored people, here as elsewhere, had little care for their own sustenance or that of their families. The things that concerned them most were to eat, drink, sleep and have their working hours pass away as fast as possible. They carried with them, as they went out to act for themselves, all the evil propensities, vices, and degrading immoralities, associated with and growing out of their servitude.

A very few of them have comfortable homes, but the great bulk of them just make the two ends of the year meet. They live in rude log cabins, often without any floor, and with only

a door and chimney to let in light and air. Often in this single room, fourteen or fifteen feet square, father, mother, children and grand-children all lodge at night. Unlike the Indians, they congregate in neighborhoods. In many of these neighborhoods, none are able to read or write. To the writer's own knowledge, there are seventeen neighborhoods in the Choctaw and Chickasaw nations, where from twenty-five to seventy children of school age could be gathered, within a radius of five miles; yet they have no schools, and, with three or four exceptions, never had any.

The great need of these people is a Christian education; and what is more, they know it. Their children willingly walk, some of them, eight or ten miles a day through winter storms and summer heat to attend the few schools provided for them. The pastors of the churches, as leaders of their people, greatly need a clearer knowledge of God's Word. Only a few of them can read a passage of Scripture without grave mistakes. They have an experimental knowledge of religion, and know what God has done for them, but their ability to explain passages of Scripture is very limited. They realize this themselves, and are eagerly longing for more light, that they may more intelligently instruct their people.

In the Choctaw and Chickasaw nations, the Government schools are doing a noble work in elevating the Freedmen. Under an arrangement with the United States Government, our Home Mission Society has established and conducts six schools at the most prominent points, and expects to add another early next autumn. During the last year, 305 pupils were in attendance upon these six schools. The men and women who are teaching in them are well qualified for the positions they occupy. Their hearts are in the work. The moral influence exerted by these noble, self-sacrificing laborers in the day schools and Sun-

day-schools, in religious conversation and meetings for worship, is having its elevating and refining effect. The children are making commendable progress in their studies; some are doing remarkably well. The writer has visited these schools and has seen for himself the highly encouraging results of this work. Children and teachers are truly worthy of much praise.

Last year a school for Freedmen was established at Muskogee in the Creek nation, under the auspices of the Home Mission Society. It is designed to give a higher education than can be gained in the public schools taught in this nation. The results of the year's work are remarkably encouraging.

THE SELMA SCHOOL.

The following preamble and resolution relative to the School for Freedmen, at Selma, Alabama, were adopted at a late meeting of the Executive Board of the American Baptist Home Mission Society:

Whereas, This Board has communicated to the colored brethren of Alabama its inability to take their school at Selma under its patronage, and,

Whereas, Friends of the school in Indiana, who are contributing to its support, have signified their desire to make their contributions through this Society,

Resolved, That this Board, appreciating the endeavors of the colored brethren to found a school, by the purchase of property and the partial support of teachers, will with pleasure receive funds designated for this special purpose, and use them according to the expressed wishes of the donors."

We are indebted to Miss A. Hoyt, of Indianapolis, for the following account of the enterprise:

In 1877, the colored Baptists of Alabama, numbering 24 associations, 500 churches, and about 70,000 members, resolved to establish a

school for the education of their preachers. They had been hoping and praying for five years for such a school, and felt that they could wait no longer. A Board of Trustees was appointed by the State Convention, and Rev. H. Woodsmall elected Principal.

Mr. Woodsmall was formerly an attorney at Gosport, Indiana; then a captain in an Indiana regiment during the war; became deeply interested in the Freedmen, and resolved to consecrate his life to their spiritual and intellectual elevation. He studied and was graduated at a Southern theological school, entered zealously upon the work, and after expending in it his own little property, came North and appealed to the churches of his native State. Aided by their contributions and in part by the Home Mission Society, he continued his labors. When called to take charge of the Selma school, he at once appealed to the women of Indiana to send and sustain one of their own number as a missionary to aid in the work. Miss Emma E. Jordan, of Indianapolis, an experienced teacher, of rare and beautiful missionary spirit, was selected for this mission, Baptist women of Indianapolis assuming her support until the women of the State should be organized for that purpose. Miss E. Heustis, of Lawrenceburg, was subsequently selected to accompany her.

Mr. Woodsmall, aided by his wife, opened the school in January, 1878, in the colored Baptist Church at Selma. A most desirable school property has since been secured. The Fair Grounds, containing 36 acres of land and buildings, costing originally about \$50,000, were purchased for \$3,000. Of this, \$2,000 has already been paid, and the other \$1,000 will be paid the coming winter, all by the colored people themselves. They have also met the expense of remodeling the Fair buildings, and this summer are engaged in erecting a frame chapel and additional school-rooms. Last year 254 students were enrolled. Some of the younger will not be again admitted, as it is intended to make this school distinctly Normal and Theological, like those sustained by the Home Mission Society. Two additional teachers have been engaged, Mrs. J. M. Stone, whose husband recently died while a professor at Leland University, New Orleans; and

Professor Richel, of Lena, Illinois, a graduate of the Normal Department of Shurtleff College.

Thus the work has been auspiciously begun. How is it to be carried on? The women of Indiana have done nobly. A new impulse has been given to Home Mission work in that State, many churches now contributing which never before gave to Home Missions. The colored people of Alabama are aroused and enthusiastic, and out of their poverty are giving most generously. All who are connected with the work are sure it is the Lord's work. Let all who are called to give to this work give cheerfully and generously, as to the Lord.

THE IMPORTANCE OF OUR INSTITUTE WORK.

BY S. W. MARSTON, D. D., SUPERINTENDENT
FREEDMEN'S MISSIONS.

When I began work for the Society last February, I received the following instructions from the Board, viz: "A very important part of your work will be to aid the organization and maintenance of established methods for promoting the greater intelligence and efficiency of the colored pastors of Baptist churches who have not had the opportunity of education. This you are expected to do through the form of labor known as Ministers' Institutes. And in order to do this, it is desired and expected that you will call in the aid of Southern white pastors, to the largest extent to which you may find them ready to render co-operation. This department of your labor is so new, that its methods must be learned by experience."

At the same time it was suggested that I would be able to do but little more before the "May Meetings" than to survey the field and make the acquaintance of the white brethren.

Guided by these instructions, and seeking

the wisdom of God to protect and aid me, I entered the field. And although I was a New England man by birth and education, it was my privilege to enjoy a previous acquaintance with many of the leading white brethren of the South, of whose sympathy and cordial co-operation I felt personally assured. In this I was not disappointed. Nor do I think it out of place for me to say that I have learned, by the experience of the past few months, something of the inestimable importance of the work, and by what methods it can be successfully inaugurated and carried on.

The importance of our Ministers' Institutes, held for the special benefit of those Freedmen who are at present pastors of churches, cannot be over-estimated, for in them we aim—assisted by the white pastors—to impart such instruction as will lead to a better understanding of the Word of God, strengthen and build up the churches, and increase the moral, intellectual, and spiritual efficiency of the ministry.

And nothing has given us greater encouragement in the work, than to see how thoroughly the colored ministers seem to appreciate the privileges which are afforded them. The most of those who have had the opportunity of attending our Institute meetings, have gladly embraced it, and sometimes they have made great sacrifices to do so. They listen with marked attention and profit; and it is quite common to see them with pencil and paper in hand, carefully taking notes of what is said, for future use. As students, I have usually found them teachable, attentive, and particularly inquisitive to know the correct interpretation of such passages of Scripture as they do not clearly understand. Nor do those of them who have the most of the grace of God in their hearts appear to be afraid of exposing their ignorance, when by so doing they can learn the truth. As a general thing, I have found them very anxious to become

better qualified for the discharge of the duties and responsibilities that rest upon them as the leaders and spiritual teachers of their people.

And here lies in a large measure the great importance of the work—in the fact that the colored ministers, to an almost unlimited extent, mould and direct the social, political, and religious sentiments of the people, the majority of whom are exceedingly credulous and superstitious. It is truly marvelous to see what unbounded confidence the people have in those of their own race who exercise the functions of Gospel ministers. When, therefore, we correct the errors of the ministers, and instruct them in the doctrines and precepts of the Bible, by means of our Ministers' Institutes, we are indirectly, but certainly and most effectually, elevating the masses of the people, and making them better citizens, better husbands, better wives, and more intelligent Christians.

Again, the importance and benefits of our work may be seen in the fact that it enlists the sympathy and attention of the white pastors, and affords them the most favorable opportunity to do good to their colored brethren; an opportunity which they willingly improve. In our Institutes, the white and colored pastors who meet to impart and receive instruction, mutually bless each other. Old Christian fellowship is renewed, new attachments are formed, and all hearts blend in Christian love around one common mercy-seat, where every past difference of condition and present distinction of color and race, are forgotten.

I am therefore encouraged—by the earnest desire of the colored ministers to be instructed, and by the manifest willingness of the white pastors to assist in teaching them—to believe that our work will prove a success, and that in due time an effective system of Institute instruction for Freedmen, will be permanently established in each State where such work is needed.

Editorial.

The rooms of the American Baptist Home Mission Society are at No. 28 Astor House Offices, entrance on Barclay Street, New York.

All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morchouse, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.

In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.

The subscription price of the Baptist Home Mission Monthly is fifty cents per year, payable in advance.

This issue of the MONTHLY may be called, by way of distinction, the FREEDMEN'S number. It was deemed advisable to present in one number this general and comprehensive view of the whole field. Every article will richly repay perusal. The past of this work has been richly productive. The present is full of promise. What shall the future be? The answer to this question lies in no small degree with the stewards of Christ's treasures. Let the means be forthcoming, and the work of the Society in this direction shall be pushed yet more vigorously.

The November number will be devoted mainly to a presentation of Home Mission work in Western States and Territories. Original articles from men on the field may be expected.

We have eight school buildings for the education of Freedmen in the South. Generous friends of the work have given liberally for buildings. Their gifts have not interfered with donations to the general missionary work of the Society. There is a good amount invested in brick. These schools are monuments of Christian liberality. Now there is need

for investment in brains. By this, we mean money to help poor and worthy young colored men who are preparing for the ministry, to prosecute their course of study. They are made to depend on their own efforts as far as possible. In many cases \$25 will help a young man through the seminary year. For the lack of it he can stay but four months. He is then obliged to leave, just when he is best fitted to go forward most successfully. Who has \$25 or \$50 to invest in brain power?

Who will place at the disposal of the Society \$1,000, for the publication of a small work by Dr. Broadus, on "Preaching," for the use of colored preachers throughout the South? Dr. B. knows just what they need, and knows just how to prepare a work adapted to their wants. Such a treatise is greatly needed. Not all the colored ministers can attend our schools, but this book can be put into the hands of thousands, who will thereby be enabled to declare God's truth with greater power. It would not be wonderful if some white preachers might desire the work also.

These are days of noble giving. It is but recently that Rochester Theological Seminary received \$143,000, mainly from five gentlemen; and now the University of Rochester receives from three Baptists of New York City, \$100,000, and another \$100,000 is coming. These men have made investments which shall be productive in the best and highest sense, generations after they have ceased from their labors. They thus aid in shaping the thought of the rising generations and adding to the true manhood of the world. The largest giver to the University—his gift amounting to \$50,000—is an honored member of the Board of Managers of the Home Mission Society. It is well known in the

Society, that he believes that money is a gift of God, to be consecrated to God.

The *Journal and Messenger* says :

“The HOME MISSION MONTHLY, for August, contains a very interesting sketch of the life of the late Secretary, Rev. Dr. Backus, accompanied by a very poor likeness. It may be that the photograph from which the cut was made was a poor one, but certainly we have very little of Dr. Backus in the picture except that which is above the eyes.”

The HOME MISSION MONTHLY never enters into controversy. There is no question about the sketch. The *Standard* publishes it in full as the “best account.” It may be proper to add that the likeness of Dr. Backus was taken from a photograph furnished by a member of his family, and was executed by one of the great American masters of wood engraving ; and has had the very warm commendation of the members of Dr. Backus’ family, besides the praise of a great many other people. We have a few artist’s proofs of the portrait on plate-paper, which can be furnished at the nominal price of twenty-five cents.

Special wants : One of our faithful missionaries in Kansas, laboring among a poor people, inquires whether we have, or can procure for him, a box of clothing for the use of himself and family. We have nothing of the kind at our disposal. Perhaps some Mite Society will make up a box for him. When it is done, we will send you his address, and the letter, which you will receive in return, will make your hearts glad.

How delightful must be the reflections of those who wisely give while they live, and are permitted to behold the result of their benefactions :

“At least, not rotting like a weed,
But having sown some generous seed,
Fruitful of further thought and deed.”

Our Schools.

NUMBER OF STUDENTS IN ATTENDANCE
1878-9.

	Male.	Female.	Total.
Wayland Seminary.....	65	19	84
Richmond Institute.....	88	...	88
Shaw University.....	152	115	267
Benedict Institute.....	88	43	131
Augusta Institute.....	115	...	115
Leland University.....	63	27	90*
Natchez Seminary.....	27	32	59
Nashville Institute.....	128	79	207
Totals.....	726	315	1,041

* Decrease in attendance, as compared with 1877-8, in consequence of yellow Fever in New Orleans, 56 students.

Total attendance in 1877-8.....	1056
“ “ “ 1876-7.....	871
“ “ “ 1875-6.....	848
“ “ “ 1874-5.....	795
“ “ “ 1873-4.....	670

WAYLAND SEMINARY, WASHINGTON, D. C.,
REV. G. M. P. KING, PRINCIPAL.

This school occupies an important centre, situated as it is in the Nation’s Capital, and having a sacred trust to provide educational advantages for the Baptists of a large colored population in more than three States. Friends visit this school to see what is being accomplished by the Society in its work for the Freedmen, and often find a new interest awakened. The location has peculiar advantages for students ; the public libraries and museums of the city are made important helps in the practical work of the Seminary.

The work here has long ceased to be an experiment ; the question of its success has been most satisfactorily settled. For more than twelve years abundant harvests

have been gathered. Pastors and teachers have been prepared for usefulness, churches have been organized, Sunday-schools established, and more than fifty meeting-houses been built. One of the earliest graduates recently wrote thus: "I am happy to-day. Four years ago we commenced our meeting-house. It cost us \$20,000, and now only \$400 of the large sum remains unpaid." The same pastor says that he has become convinced that no Christian can be *too poor* to help the Lord in one way or another *if there be the disposition*.

Many of the graduates from the Seminary have become missionaries in destitute parts of the South; four have gone to labor among their own people in the Indian Territory. The one aim of the school is to prepare young men and young women for efficient Christian work, as teachers, missionaries and pastors.

In the prosperity of the past there would seem to be an obligation to make the work of the Seminary more effectual in the future by increasing its influence. More rooms are needed for students; a larger number of young women ought to be educated here. The homes of the Freedmen must have the influence of an educated womanhood. There should be an increase of contributions to aid poor students. Most of all, the Seminary needs to be brought nearer to the hearts of all the members of our churches, that it may rejoice in that prosperity born of faith and prayer.

RICHMOND INSTITUTE, RICHMOND, VA.,

REV. CHARLES H. COREY, PRESIDENT.

Since this school opened, it has sent out several hundred preachers and teachers. These students have subscribed \$10,000 towards an endowment. Of this, \$2,800 has been paid. The library contains twenty-three hundred volumes.

Nearly ninety students (all males) were in attendance last session. Nearly all profess to be Christians. Sixty are preparing for the ministry. During the year, one Rev. Sol. Cosby was sent as a missionary to Africa by the colored Baptists of Virginia. He is at Lagos with Rev. W. W. Colley, also from this Institution, sent about four years ago by the Southern Baptist Convention. Four more students are preparing for labor in foreign fields.

The colored pastors and churches and the white as well are in full sympathy with the Institution, and it has never stood higher in the estimation of both races than it does to-day.

In summer the young men usually engage in preach-

ing and teaching. During some vacations as many as a thousand persons have professed conversion under the labors of these student-preachers.

In the remoter places there is still much destitution of religious privilege and knowledge. A student recently writing to the President, says: "I visited three hundred persons, and found only three Bibles among them."

Another writes from West Virginia: "I met a Methodist minister here, who said that he had always supposed that John Wesley was one of the Twelve Apostles."

In Richmond last winter, the Catholic Bishop opened the Cathedral on Sunday nights to the colored people. On these occasions, special instructions in the Romish dogmas were given to the throngs that flocked to the church.

Professor Jones, an alumnus of Richmond Institute, (where he teaches) held a discussion in the Virginia *Star* with Bishop Kean, and this distinguished ecclesiastic was badly worsted by the youthful colored Professor.

BENEDICT INSTITUTE, COLUMBIA, S. C.,

REV. LEWIS COLBY, PRINCIPAL.

A matter of considerable importance and some difficulty, which claimed our attention early in the year, was the adoption of a general course of study. This has been effected, and the students have been arranged in classes accordingly, gratifying the more advanced scholars, and leading them to lay aside or postpone studies which they had taken up prematurely, and go back for the purpose of laying better foundations. The teachers, though pressed with a large amount of work, have successfully performed it.

From the circular which I enclose you, you will see that our course of study includes, besides the branches taught in the common school, those of the high school and college, intended to prepare common school teachers for their work, and others for the study of the several professions.

First and foremost among these stand the preachers and ministerial students, for the training of whom the school was established. For this class a course of some four years, in connection with other regular students, is recommended, preparatory to a two years' course of theological and Bible studies, making six years in all.

I have given instruction during the year in the critical study of the Old and New Testaments, Evidences of Christianity, Inspiration, Church History, Christian

and Pastoral Theology, the Preparation and Delivery of Sermons, Biblical Geography, Interpretation of Scripture, and Church Polity. I have given four familiar lectures or talks each week on practical subjects of a miscellaneous character, connected with the profession of a Gospel minister. I am happy to say, also, that my ministerial students have been much interested in a Bible class, conducted by Prof. Wooster in our chapel, at 5 P. M. every Lord's Day, and which is considerably patronized by outsiders from the town.

Our great need, is dormitory accommodations for girls. I am at present engaged in an effort to raise \$5,000 for the erection of a suitable building. The plan is this: To secure fifty subscriptions of \$100 each, one-half payable when the whole is pledged, and the balance as the building proceeds. Forty such subscriptions have already been received. Any person desiring to make a subscription, can send it to the Treasurer of the Society, at its Rooms, No. 28 Astor House Offices, New York, designated to this special object.

ATLANTA SEMINARY, ATLANTA, GA.,

REV. J. T. ROBERT, LL.D., PRINCIPAL.

The Augusta Institute, now the Atlanta Seminary, has had 287 pupils connected with it in the eight years of its existence. They were all males, and averaged about twenty-two years of age. Of these, 175 were either actively engaged in, or preparing for, the Christian ministry. Last year we numbered 113, of whom 72 were ministerial students. Others sought admission, but we had neither funds to help nor rooms to hold any more.

From those who have been in the school, and have gone out into active life, we hear the most favorable reports. One of them, Rev H. N. Bouey, has gone to Africa as a missionary. Three are vigorously prosecuting domestic mission work in Georgia. As they go from place to place, crowds of people throng to hear the words of life, and many are won to the service of Christ. Others have achieved merited reputation, both in Georgia and South Carolina, by their earnest and successful labors, whether as preachers or teachers of their race.

Our school is composed entirely of males over seventeen years of age. Many of them are young men of very decided talents. Enthusiastic in study, devout in spirit, determined in purpose, and buoyant in hope of a brighter future, they practise self-denials, and submit to privations truly affecting, as they press forward,

from day to day, in their eager pursuit of knowledge. Three of them are preparing for African mission work. Others see around them a wide field, waving with a rich harvest, ripened for the sickle, and waiting for reapers to come.

Our students are industrious men, who are able to support themselves by farm or other work; but if they go to school they lose their means of support. Those who venture can stay but a little while. Their exhausted means compel them soon to leave. With tearful eyes they plead for aid. We must help them; or, shall we send them back untaught, groping in darkness, and imploring for light and no one heed their cry? Roman Catholics are watching our movements with intense interest. They see our mistakes and neglects, and are preparing to seize the prey. There is no time for delay in our work.

Our pressing wants are, 1. Aid for beneficiaries—men of God, thirsting for divine knowledge to guide their people to heaven. 2. Religious books for our library—Commentaries, Bible Dictionaries, and whatever may throw light upon Scripture and human duty. 3. Means to complete the building and provide furniture for school-rooms of the Atlanta Baptist Seminary.

LELAND UNIVERSITY, NEW ORLEANS, LA.,

REV. S. J. AXTELL, PRESIDENT.

There are 400,000 colored people on our field. 250,000 in Louisiana, 100,000 in Texas. Louisiana has about 30,000 colored Baptists and Leland University is their academy, college and theological school. Christian education is *the* chief means for their present and future improvement. Only a part of the ministers can read, and few read well. Last year a brother preaching on baptism proved immersion from the story of Naaman; another christened a baby, using the baptismal formula. Temperance is none too prevalent; drunken ministers are sometimes seen. Romanism is a power, but its machinations are secret. We had several Catholic pupils, and three young men, converts from Romanism, were among our best students.

The school justifies its existence by its good effects. Said one of our ministerial students: "I have got a little drink of wisdom and it tastes good. I want more. I must come again next year." Another said: "How glad I am that I heard you explain that passage; I go home and tell my people all I hear in school." Five of our best students are doing colporteur work this summer. Many are preaching and teaching; all are anxious to return.

The disposition to help themselves is marked. One minister, whose money was stolen, made and sold cakes to keep himself along. A number worked on the land. One mended shoes, etc. We gave very little aid; not over twenty dollars to any one student. Their application to study was admirable, and progress excellent. Very little time was idled away.

The opening of the school last year was delayed until long after the usual time, by the terrible yellow fever scourge, and the numbers in attendance were thereby greatly reduced.

At commencement we graduated three from the Higher English Course. There was a large attendance. We were particularly pleased at the presence of the colored pastors, and the pastors and deacons, with their wives, of the white Baptist churches. The exercises received high praise. Things look hopeful for another year.

NATCHEZ SEMINARY, NATCHEZ, MISS.,

REV. CHARLES AYER, PRINCIPAL.

"We allow no drones here. Are you willing to work hard with your books?" "I am willing to do anything to get an education," is the reply from an honest face that looks us straight in the eye. Our field is 300 miles radius, and holds 800,000 freed people. Two men came 300 miles, bringing four pounds of clothing in one bag, and five dollars in money, hoping "to stay six months in school, if we can only have some work to do a part of the time." They are prime men. We can hardly recall the person who could bring ten dollars for school bills. "O Jesus of Nazareth! bless the poor colored people of these Southern States," was in a prayer. "Poor!" They are wretchedly poor, and not altogether to blame for it. Some of the men *beg to stay*, after it seems impossible to keep them longer, because we have no more means to put meat in their mouths. People of color, also, have to eat. We have an earthwork near our building, and some of the men have paid their bills, in part, by shoveling it into the ditch; others have worked in the garden. We have interesting prayer-meetings and preaching services; and nearly all are engaged in Sunday-school work. Our Bible study is a daily delight. The preachers get, daily, an hour's drill in interpretation, an hour in theology, an hour in sermon-making, and a great deal of other instruction.

Whatever money or labor is invested in this Christian work brings immediate and continuous good results. Immediate, daily, earnest communion with the

Bible by persons not previously familiar with it, must produce—does produce—divinely good results. We all live in the atmosphere of the Bible. Numerous old mistakes—and some awful mistakes—are corrected. A live conscience is awakened. Christian philanthropy is born. Christian consecration to a fight with sin and a work for souls becomes intelligent zeal. Foundations are laid for developing the organizing power.

NASHVILLE INSTITUTE, NASHVILLE, TENN.,

REV. D. W. PHILLIPS, D.D., PRINCIPAL.

I cannot better represent the purpose and the working of the Normal department of this school, than by giving you some extracts from a letter of a former student, who has been for about half a dozen years teaching in Winchester, Tennessee. The writer was a member of our Institute several years, and was converted while there. He is a noble fellow, and I esteem him highly:

"My school, which was very large last term, closed last Friday, June 13th. The interest in education is growing considerably in our town. The white people in this vicinity are beginning to speak very encouragingly concerning the elevation of the colored race. Let me tell you, my dear Professor, that when I compare the present time with a few years ago, I almost seem to myself to be living in a new world. Then, when I would pass along the streets, some one would always have some contemptible word to say about the negro teacher. But I took Jesus for my pattern, and put my trust in his holy word of promise, and he has brought me out of my trials, more than a conqueror. I have known the time when the white people would count it a disgrace to be caught visiting the colored schools. But what a change, a happy change, has come over this community! During my examination, we were visited daily by some of the best citizens of our town, and they spoke very encouragingly to our school. On the last day I was visited by one of our most distinguished doctors, who formerly was often heard to say, that I never could teach the negro—especially the pure-blooded—anything. Still skeptical, he went into a rigid examination of the students, and was greatly surprised. He published a notice of the examination in our daily paper, which I will send you.

"Now, my dear teacher, I trust that you will not deem me to be vainglorious—for I am not—but my heart is filled with joy as I witness the wonderful change. I know of no one who would be prouder to hear of this than yourself."

The notice referred to above is as follows:

"At the solicitation of Prof. Townsend, the writer visited the colored school of this place on Thursday evening last, and heard several classes examined. The spelling and reading classes acquitted themselves very creditably. The arithmetic class evinced a fair knowledge of the subject.

"Several of the students were examined in algebra, and were able to solve the problems given them in a

satisfactory manner. Questions in geography and the history of the United States were answered very intelligently. The declamations were as good as could be expected, and the singing was excellent. The audience was orderly, respectful and attentive. Altogether the examination was a credit to the colored people of the town.

"Prof. Townsend is doing a good work among his people—and they are fortunate in having the services of so competent a teacher as he is. Many of the colored people are evincing a laudable interest in the education of their children, in which they will receive the encouragement of all good people, as they will thereby be better able to discharge their duties as citizens of the country, and to work out the destiny of their race, whatever that may be."—*Southerner*.

Our aim at Nashville has been, and is, to provide such teachers as Mr. D. A. Townsend. Many such have gone forth, and the number of such laborers that go from us is yearly increasing. Wherever such men or women go and remain till they are known, and their power felt, the same results follow. The colored people are roused to an earnest zeal for education, and the white people, observing their laudable aspiration and orderly conduct, learn to respect them.

SHAW UNIVERSITY, RALEIGH, N. C.

Rev. H. M. Tupper, President, is busily engaged at Raleigh superintending the erection of a new chapel and dining-hall. This accounts for the absence of an article from his pen concerning Shaw University. Reason enough. He will soon be heard from, however. He has in mind great things for the Institution into which he has thrown so much heart and life.

Women's Work.

FOR FREEDMEN.

LOUISIANA.

The mission to the Freedwomen of New Orleans and vicinity, established and conducted by the rare wisdom and fidelity of Miss Joanna P. Moore, is justly regarded as the pioneer and model of all those missionary enterprises for the Christianization of homes, which have so powerfully stirred the hearts and nerved the helping hands of the Baptist women of the whole land. Dr. S. W. Marston, our Superintendent of Freedmen Missions, in a late report, speaks of this work as follows:

"I have taken some pains to learn what is being accomplished by the five Bible readers who are here under appointment of the Women's Home Mission

Society, and I must say, that in my opinion, they are doing a noble work for Jesus among the colored people—a work the results of which will only be fully known at the last great day. Miss Joanna P. Moore, the moving spirit in the work, is a religious heroine, to whom the Master has given much of His own spirit. And Misses Jennie L. Peck, Helen R. Jackson, Sarah P. Butler and Kittie L. Sherwood are young women of more than ordinary consecration and ability. These women go out every day with the Word of God, which is the sword of the Spirit, in their hands, into the hovels and homes of the families of the colored people, and there read the Word and pray for the perishing. Nor is this all. They organize Sunday-schools, hold teachers' meetings, and circulate the Word of God in places where it has never been found before. Yea, more; they visit the parishes out of the city where the greatest spiritual ignorance abounds, and there persuade the people to cease their intemperate and wicked ways, and become reconciled unto God. And finally I was glad to learn that they were engaged in the very work proposed to be done by our institutes—namely, teaching the colored pastors by reading and explaining to them the Holy Scriptures. But what can five Bible readers do among the two hundred thousand colored people in and around this city? Instead of five there ought to be fifty such workers—yea, five hundred."

SOUTH CAROLINA.

The following letter from Mrs. E. A. Wooster, teacher at Benedict Institute, Columbia, S. C., will serve to illustrate the character and extent of the missionary work which the teachers of our Freedmen schools are performing, in addition to their ordinary class-room duties:

"School closes at three o'clock, but we seldom leave the school-room before half-past three. At four o'clock we go calling upon those scholars who live in the city, and upon our Sunday-school scholars. This is the most trying part of our work, for in the homes we meet with much that is repulsive and discouraging. After a day's teaching it is very wearisome. But the results of such work are very important. We thus gain a knowledge of their condition, of which we would little dream if we met them only in the school-room. We always return from such visits aroused to greater realization of their need, and stimulated to greater efforts for their physical and spiritual improvement. We feel that we must help them. Then the longing fills our hearts, that Christians living in luxury and ease, and apparent unconcern about the "least of these," would feel the force of the Saviour's words: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me.' Oh, that they knew the luxury of giving! It is a great joy to us to give to the needy what has been kindly sent by Christian friends. We often wish that they might see the happiness they cause. During the year about forty dresses, over twenty hats, many underclothes, collars and handkerchiefs and much men's clothing have been distributed.

"Sunday morning Miss Sanders teaches a class of young women at one colored church, and I a class of older women at another church. In the afternoon we teach a mission school which is entirely under our supervision. Since taking the charge of the school it has increased from eight scholars to eighty. The room is very small, and we are most uncomfortably crowded. The want of room prevents further growth.

"This Sunday-school work and calling at the homes is very important; but our connection with the Institute gives us a far more important and extensive field of labor. One hundred and thirty-one students have attended school this year. Out of school hours we devote much time to personal work with the students, teaching them the way of salvation, correcting wrong views of conversion, helping them grow in grace and in the knowledge of the truth. We are often encouraged by conversions, and by manifest improvement in Christians.

TENNESSEE.

Miss Emma F. Adams writes of her missionary work among the colored people of Nashville and vicinity as follows:

"Of this life among the lowly I knew comparatively nothing until I came to Nashville, and can give no splendid record of service. I came to win souls to my Master, but had not the least idea where (spiritually) I should find those for whom I was to work and pray. Never can I forget the morning in December when, wending our way across the commons, we made our first call at the cabin home of one of the freed people. But destitute and miserable as we found them the first day, we soon learned that these lived far more comfortably than others; and during the next three months I witnessed more real suffering, wretchedness, and sin than I had ever thought could exist in our favored country.

"If 'the best corner-stone of the Republic is hearthstone,' then surely the colored people, are without the true foundation on which to build for useful or happy living. In the beginning of my work I had but few plans. Trusting each day for 'daily bread' to feed the hungry multitude, I went from house to house, becoming acquainted with my people, reading the Word and praying for them; and they were glad to listen. Many a time when I have laid down my little Bible I have seen the mothers look at it longingly, and after a while the request would come: 'Won't you give us some of the good words before you go?' Soon I was able to establish a Bible class among them, and each week mothers came, bringing their Bibles and their babies. For many of the Bibles I am indebted to kind friends at the North. This class grew in interest and numbers till the extreme heat rendered it impossible for me to cross the commons. We hope to resume in a few weeks, for the simple, practical lessons from God's Word, I think, gave those ignorant mothers a better idea of their own responsibilities and a longing to take the teachings of Christ into their every-day lives.

My next effort was a sewing-school for little girls. Two weekly meetings have been well maintained

through the summer, and here improvement is more manifest than in any other department of my labors. At first they came dirty and ragged, were rude and quarrelsome. Cleanliness and politeness are now the rule, for, as we often say, we have invited the Lord Jesus to stay with us, and unkindness cannot stay too. These little meetings are always accompanied with singing, Scripture verses and prayer, and the work done would be a credit to any children North or South. My work for the Sabbath has been teaching in a little Sunday-school in a wretched neighborhood quite near the College, and in the afternoon teaching a class of men in the State Prison. The little school at New Bethany had been conducted by students from the College, but when the summer vacation sent them to other fields of labor, there seemed no one to keep the little vine growing. With the help of the Master of the vineyard I determined to sustain it, and the promise, "I will not fail nor forsake thee," has been fully verified. We number over fifty, and each Sabbath brings some boy or girl who has always looked upon Sunday as a grand play-day. They grow lonely as their companions desert them, come up to the windows and listen to the singing. The next step is to slide in and sit awhile. An invitation to stay, accompanied with a little Scripture Card, is received with something like a look of pleasure. Next Sabbath the clean shirt or dress is donned and they come into my corner, looking as though they were half-ashamed of the act. But they stay. The old building fairly rings with: "Who's on the Lord's side," and "Dare to do right," and as we tell them of Jesus and His great love, the tears roll down their dark faces, and I know they want to come and be blessed. In my Prison class there is one earnest Christian, and all seem deeply interested in the study of the Word.

"In many of my letters to Northern friends I have already written of the evening school which I started when the last session of the Institute closed. As I said in a previous letter, the boys and girls come tired out, but anxious to learn, knowing that these few weeks may be their only chance for the year, and the weeks of labor have not been without fruit. Last night five boys told me the exact truth in regard to a wrong they had done, and I presume it was almost the first time in their lives. Also one young man who seems of unusual promise has told me that I may buy his first tobacco. This, where men, women and children smoke, I regard as deserving special mention. Still, I look, work and pray for better results than these, even the winning to noble, earnest Christian life.

"Now another word with regard to my visits in the homes. I have sought to gain influence in a few families rather than make many calls. In something over one hundred different families I am well acquainted. In many instances they are making good progress in learning to read the Bible. I have also taught a few to write. They send for me when sick or in trouble, and many a blessing have I received, kneeling in their little cabins with some one who was "almost home." Before closing my letter let me thank the friends who have sent books, clothing, etc., to my people. The gifts are bestowed only where there is need, and in many cases have relieved real suffering. Many of your donations still await the cold weather, when the poor find it hard to keep food and have almost no clothing.

Thanking the Lord for all His blessings in the past months, I look forward to better service in days to come, and hope to deserve truly the name of Missionary for Christ.

Contributions and Legacies.

FOR JULY, 1879.

[Contributions and legacies not otherwise noted are for general purposes. Abbreviations **F. F.** and **C. E. F.** denote respectively **FREEDMEN'S FUND** and **CHURCH EDIFICE FUND.**]

MAINE, \$600 00.

Corinna, Rev. David Stewart..... \$100 00
LEGACY: Sangerville, Legacy of Issachar Thissell; John Thissell, and T. M. Donnell, Executors..... 500 00

NEW HAMPSHIRE, \$10 00.

White Mountain Asso..... 10 00

VERMONT, \$31 20.

F. F. Lowell, Rev. H. N. Hovey and Friend for Richmond Institute..... 2 50
St. Johnsbury Church for Richmond Institute..... 10 00
Dansville Asso..... 18 70

MASSACHUSETTS, \$426 51.

Boston, Bowdoin Sq. Church..... 103 30
Rochdale Church..... 5 00
Holliston Church..... 12 00
Mansfield Church in ad..... 25
Billerica Church..... 7 96
Middleboro' Third Church..... 10 00
Belmont, Friend..... 1 00
Natick Church..... 2 00
Lowell, Worthen St. Church..... 40 00
LEGACY: Randolph, Legacy of Susan M. Gould, Rev. J. C. Foster, Ex..... 25 00
F. F. Salem, Rev. W. H. H. Marsh for Nashville Inst. Woman's H. M. Society, Mrs. Andrew Pollard, Tr..... 200 00

RHODE ISLAND, \$235 82.

Providence, Jefferson St. Sunday-school..... 25 00
Union Church..... 200 00
Phenix Church..... 10 82

CONNECTICUT, \$23 54.

Brantford Church..... 7 54
Williamantic Church..... 15 00
Lebanon, Rev. G. L. Putnam..... 1 00

NEW YORK, \$674 76.

Brooklyn, Judson Mission Band, Strong Place Church.. 50 00
" E. D., Boys' Home Mission and Temperance Band of 1st. Church..... 6 90
Sand Lake Church..... 3 00
Ithaca Church..... 21 81
Castile Church..... 28 19
Elba Church..... 4 00
La Grange Church..... 23 60
Perry Church..... 15 00
Pavilion Church..... 20 00
Adams Ch. Sunday-school..... 90
Livingston Asso..... 40 57
Leyden Church..... 3 50
Rochester, East Avenue Church..... 30 63
Lyme Church..... 12 50
Mansville Church..... 1 00
Philadelphia Church..... 2 00
Leesville Church..... 3 60

Worcester, 1st Church..... 8 75
" 2nd..... 6 70
Summit, 2d Church..... 2 00
Troy, 5th Church, Rev. C. P. Sheldon, D.D..... 20 83
Richmondville and Fulton Church..... 2 00
Stillwater, 2d Church..... 45 00
Castle Creek Church..... 8 86
Cazenovia, 1st Church..... 28 20
Canastota Church..... 1 60
Georgetown Church..... 4 00
R. Button..... 5 00
Orleans Asso., Paul Pratt, Treasurer..... 28 25
Franklin Asso., Coll..... 6 23
Wells Bridge Church..... 3 00
Delhi Church..... 5 00
Walton Church..... 6 50
W. Oneonta Church..... 3 00
Simon Bidwell..... 3 00
Unadilla Church..... 3 25
Newport Church..... 20 00
Norway Church..... 5 00
Oppenheim Church..... 5 00
Salisbury Church..... 10 00
Call Hill Church..... 2 09
Clarksville Church..... 1 50
Cuba Church..... 13 80
Hartsville Church..... 2 58
Richburg Church..... 3 68
Wellsville Church..... 21 30
Buffalo, Cedar Street Sunday-school, for Indian Miss.. 35 25
Greenville, Mrs. C. F. Bryce..... 2 00
Lima Church..... 5 00
Whitesboro', Church..... 13 80
New York, Judson Miss. Society, North Church..... 10 64
East Hillsdale Church..... 4 50
Schodack Church..... 8 00
Oswego Asso. D. Harmon, Treasurer..... 31 00
F. F. West Hoosick, Lucy Herrington..... 5 00
Mrs. Rev. John Smith..... 5 00
Livingston Asso., Coll..... 11 21

NEW JERSEY, \$204 89.

Mount Holy Church..... 43 00
Marlboro' Sunday-school..... 5 00
Kingwood Church..... 21 00
Manasquam Church..... 8 38
Jersey City, Summit Avenue Church..... 20 21
Plainfield, Central Church..... 50 00
Lambertville Church..... 25 00
Somerville Church..... 30 00
Eatontown Church..... 7 00
Vineland Church, in part..... 5 20

PENNSYLVANIA, \$1,104 25.

Philadelphia, Broad Street Church..... 58 45
Eleventh Church..... 17 58
Third Church..... 8 35
Germantown, 3d Church, bal..... 18 50
Frankford Avenue Church, in part..... 5 59
Lower Dublin Church, in ad..... 5 00
Chester, Crozer Theo. Miss. Society..... 9 46
Goshen Church..... 20 25
Cold Point Church and Sunday-school..... 19 69
Phenixville Sunday-school..... 15 00
Gwynedd Church..... 10 00
Bridgewater Church..... 20 40
Sunday-school..... 13 00
Hyde Park, Jackson St. Church..... 40 00
Sunday-school..... 6 34
Abington Church..... 12 41
Berean Church, (Clarion Asso.)..... 13 50
Tioga Church..... 7 50
Mansfield Church..... 4 00
Soldiers' Run Church..... 5 00
Newburg Church..... 1 35
Zion Church..... 1 20
Mount Pleasant Church..... 1 00
Westover Church..... 75
Burlington Church..... 2 00
Milesburg Church, bal..... 3 00
Unionville Church, in part..... 31

Canton Church.....	3 80
Monongahela City Church.....	5 00
Salem Church.....	5 00
Elizabeth, Dea. McClure.....	2 00
Banksville Church.....	1 35
Pleasant Grove, Dea. Ryan.....	1 00
Jefferson Church, in part.....	19 00
Bethlehem Church, in part.....	2 50
Waynesburgh Church, in part.....	4 00
South Ten Mile Church, in part.....	1 00
North Ten Mile Church, in part.....	50
Macedonian Church, in part.....	1 25
Purseley Church, in part.....	3 35
East Bethlehem Church, in part.....	6 00
Hyde Park, 1st Church.....	7 00
Mount Pleasant Church.....	20 50
Lower Providence Church, in part.....	30 33
Coatesville Church.....	25 00
Glen Run Church.....	11 00
Reading, 1st Church.....	45 00
Williamsport, 1st Church.....	19 83
Allentown Church.....	5 00
Carbondale Church.....	24 00
Scranton, Penn Avenue Church.....	41 00
Sunday-school.....	10 00
Clark's Green Church.....	5 10
Mount Bethel Church.....	1 80
Benton Church.....	2 00
Clinton Church.....	3 73
Carmel Church.....	2 91
Punxatawney Church.....	5 00
Mahoning Church.....	8 00
East Mahoning Church.....	9 10
Flatwoods Church.....	8 00
Bellefonte Church, bal.....	2 00
Jackson, 1st Church.....	1 35
Oil Creek Asso.....	5 00
F. F. Altoona, Sunday-school, in ad.....	9 45
LEGACY: Canton, Legacy of Rev. Ebenezer Loomis, bal.....	426 77
DELAWARE, \$25 00.	
Wilmington, Woman's H. M. Soc. for Missions in Delaware.....	25 00
WEST VIRGINIA, \$25 22.	
Charleston Church.....	6 00
Morgantown Church.....	7 72
Rev. D. F. C. Farron.....	1 00
Woman's H. M. Soc. Chicago, by the Morgantown W. H. M. Soc.....	5 50
Wheeling, Rev. T. F. Clancy.....	5 00
NORTH CAROLINA, \$408 30.	
F. F. Raleigh, Pupils Shaw University, for Board, Tuition, etc.....	408 30
KENTUCKY, \$25 00.	
F. F. General Convention of Colored Baptists, for Nashville Institute.....	25 00
TENNESSEE, \$1,083 21.	
F. F. Nashville Students for April.....	\$468 83
May.....	419 68
Board.....	888 51
Coll. in Institute.....	122 40
West Tenn., East Ark., and No. Alabama Colored Baptist Asso.....	20 30
LEGACY: Nashville, Interest from Legacy of J. P. Rexford for Nashville Institute.....	25 00
for Nashville Institute.....	27 00
MICHIGAN, \$18 50.	
Mason Church.....	5 00
River Church.....	2 50
Walled Lake, Sunday-school.....	1 00
Portland Church.....	10 00

OHIO, \$1,169 78.

Tiffin Church.....	16 00
Peru Church.....	5 00
Cincinnati, 1st Church.....	35 00
Columbia Church.....	17 37
Salem Church, in part.....	18 86
Akron Church, in part.....	30 00
Middletown Church, in part.....	5 70
Franklin Church, in part.....	16 85
Cleveland, 2d Church, in ad.....	5 00
F. F. Cleveland, 3d Church, Thomas Hobert.....	20 00
C. E. F. Willoughby, Martin E. Gray.....	1000 00

INDIANA, \$5 30.

Whiteley Church.....	5 30
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ILLINOIS, \$114 52.

Chicago, M. D. Williams.....	1 00
Father Parmelee.....	50
Aurora, 1st Church, in ad.....	2 00
Stirling, D.C. Jenne and wife.....	4 00
Mrs. Ferguson.....	1 00
J. W. Niles.....	1 00
Mr. and Mrs. T. Williams.....	6 50
Waterman Church.....	3 00
Newark, Mrs. L. H. Woodruff.....	1 00
Canton Church, in part.....	20 50
Galesburg Church, in ad.....	8 00
Mendota Church, in part.....	65 08
F. F. Canton, G. Creek.....	1 00

WISCONSIN, \$54 80.

Ripon Church.....	8 00
Woman's Circle.....	5 00
Milwaukee, Spring Street Church.....	10 30
Oshkosh Church.....	1 50
F. F. Milwaukee, Spring St. Ch., for Atlanta Sem'y.....	30 00

IOWA, \$17 70.

Livingston, Mrs. A. J. Parker, on debt.....	1 00
Cedar Rapids Church, in ad.....	15 10
Merion Church.....	1 60

MINNESOTA, \$1,050 03.

Parker's Prairie, Woman's H. M. Society.....	5 00
Sauk Centre, per Rev. E. B. Haskell.....	4 00
State Convention, per Rev. A. B. Orgren.....	59 81
St. James Church.....	2 50
Forest City Church.....	25 00
Granite Falls Church.....	2 00
State Convention, per Rev. J. W. Riddle.....	75 00
per D. D. Merrill Treasurer.....	876 77

KANSAS, \$13 74.

State Convention.....	5 24
Riverdale, Rev. H. A. Sutton.....	1 00
Osage Church.....	1 00
Kennekuk Church.....	4 25
Roxbury Church.....	1 00
Ebenezer Church.....	1 25

COLORADO, \$82 10.

Golden Church.....	11 00
LEGACY: Denver, Legacy of Rev. W. McDowell Potter, in ad.....	71 10

CALIFORNIA, \$10 00.

Alameda Church.....	10 00
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Total.....	\$7,414 77
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THE BAPTIST HOME MISSION MONTHLY.

VOL. 1.

OCTOBER, 1879.

NO. 16.

WHY THEY SHOULD BE HELPED.

The question is sometimes asked why Baptist Churches in the West need so much assistance from their brethren in the East. Some of the reasons may be thus stated :

1. Because the people who compose these new communities have gone thither, generally, with but little of this world's riches. Some are young, and go to make their fortune. Many, older, having met with reverses in the East, go West to begin anew the struggle for a livelihood. The average wealth of a new settlement is far below that of the same number of persons in the ordinary Eastern community.

2. Because the means in their possession, when they have reached their destination, have been utterly exhausted in making a small payment on their land, in erecting a cheap dwelling or store, in buying a team, together with necessary agricultural implements, or in stocking a little store. The expenses of the journey, and of getting established to commence operations, have consumed their resources. Literally, in many instances, they have nothing to give to the support of a pastor.

3. Because for the first two, three or five years after their settlement, their investment is usually non-productive beyond the point of meeting family living expenses, paying taxes and interest.

Where the forests have to be cleared, a few acres annually, several years must elapse before re-

turns of any consequence are enjoyed. Where the prairies are cultivated, the low prices of produce raised on a small tract of land, put but little money in the purse. If now, in such cases, the drouth or the grasshoppers destroy the crop, as in many districts where we expend missionary funds, the distress is great, not only for that year but for two or three years following.

4. Because taxation for public improvements eats into the year's receipts heavily in proportion to property values. Roads are to be made, bridges to be built, school-houses and meeting-houses to be erected. The things that are completed in our older communities are just begun, and for years must be carried forward to completion, in the newer settlements of the West.

5. Because of the small number of members who constitute the churches soliciting aid. The constituent members are usually from ten to twenty. About one third are men. Now, when we consider the difficulty which churches of one hundred members and over find in maintaining religious services in our Eastern communities, we may imagine the incomparably greater difficulty which these little companies of our brethren on the frontiers, whose condition we have described, meet in the attempt to support a minister, even on a meager salary. It is simply a financial impossibility for them to do it. Even where two or three such churches are served by one minister, as is frequently the case, their united con-

tributions are insufficient to give him a salary on which he can live.

6. Because, though feeble now, with a little assistance for a few years, (the amount from us diminishing as their strength increases,) they will be able to take care of themselves. Accessions by letter and by conversion will soon add to their ability. These little organized companies of Christians are the *nuclei* of the strong churches of the future. The sooner we give them the living preacher and pastor, the sooner they gather and hold the dispersed members of Eastern churches, who are going continually into these communities. It is not wisdom to despise the day of small things. Many churches, now strong and self-supporting, began with no more than ten, fifteen, or twenty members.

In confirmation of the foregoing statements, brief extracts from letters recently received may be added. One pastor writes: "The brethren of this church are *very* poor. They came here poor, and their wheat crop has nearly failed them now for two years. My members are mainly farmers. The yield of wheat this year averages only about seven bushels per acre, and is worth but seventy-five cents per bushel." Rev. Dr. Haigh, who a short time since visited Dakota, writes: "In a territory about equal to four counties, the wheat was utterly destroyed by the recent grasshopper visitation, and the vast fields, except where the people have taken fresh heart, and put in late corn, are now one stretch of towering weeds." Another pastor says: "My people generally have done all they are able to do. Three-fourths of them have not enough to live on for the next six months."

In these new settlements, living sometimes in "dug-outs" or earth houses, sometimes in unpainted and unplastered dwellings, with uncarpeted floors of unplanned and unmatched boards, are thousands engaged in a struggle for

life. They have been accustomed to better things; their appreciation of religious privileges is as great as ours; they ardently desire these blessings for themselves, for their households, and for their unconverted neighbors, who, otherwise, will increase unto more ungodliness. To aid these struggling interests for a short time, until they can go alone, is the great aim of the American Baptist Home Mission Society; and for this, in these days of remarkable emigration to the West, does it ask enlarged contributions from the more favored members of our churches in the older States.

EARLY MISSIONARY WORK IN NEW YORK.

We have beguiled the weary hours of a sick-chamber in looking over many volumes of the *Baptist Magazine*, commencing with 1803, for the purpose of tracing the missionary labors, of which the Baptist denomination spread over the great State of New York is the vast, accumulated fruits. The lines having their centre in Boston, might be followed through successive years across Vermont, to the County of Essex, in this State; thence northerly along the Western shore of Lake Champlain, and then circling westward around the great Adirondack Mountains to the Black River Country, and thence homeward by the same path. Another line of labor reached the same country from the South; another stretched along the southern tier of counties, much in the course of the New York and Erie Railroad, with various lateral branches into the interior. These missionaries covered the State with a network of stations, and the seed which they scattered sprung up in churches, large numbers of which are now powerful and influential bodies. We have not the materials for tracing the new centres of missionary operations which sprung up in this State at a later day, in this city in-

dependently as we suppose, and at Hamilton as an offshoot and fruit of the earlier labors to which we have adverted.

We wish we were able to present vividly to our readers the great Baptist denomination of the State, with its 800 churches, its consecrated wealth and learning, its social position and influence, its Universities and Theological Seminaries, its vast machinery of usefulness, extending over all the broad West, and afar to the East, in Europe and in Asia—all as the aggregated fruits of the missionary labors to which we refer. And those labors themselves—how simple, how full of faith, how humble, and yet how effective! It entered not into the hearts of Samuel Rowley and the men of his times, whose names are now scarcely recognized, that they were planting the seeds of such results. In simple faith, and in earnest love for Christ and for souls, they went among the new settlements, looking after the scattered ones of the flock, and gathering them into churches, and preaching a rich and free salvation to perishing sinners. God was with them, and their hearts were filled with joy at what they witnessed of the triumphs of His grace. They knew it not, but they were the founders of what we see in the wide and glorious growth of our Zion.

And would it not be well if we might recall somewhat of their spirit, and follow anew their primitive, apostolic example? The narratives of their labors seem like a continuation of the "Acts of the Apostles." No such power attends our stately worship in gorgeous temples, as that which followed them in road-side conversations, in school-house meetings, and in those precious week-day gatherings, when the rustic inhabitants gave up for the day their labors, and gathered around the Missionary to hear from his lips the words of life. O God, send upon us, in these days of wealth and splendor, the same humility, the same simple

faith, the same love of Christ, and of perishing souls, that we may see in our day the displays of thy power and mercy, of which our fathers were the happy witnesses!

And was there ever such argument for Home Missions? And surrounded with such a cloud of witnesses, are we to halt or hesitate, to the damage of such a cause? New States and Territories, vast enough in the aggregate to hold the population of a dozen States like New York, now springing towards their destiny just as New York did seventy years ago, are the fields which invite and demand our labors. With the precepts of Christ before us, with the history of the Baptists of New York as an example cheering us on, we cannot be indifferent, and look to the judgment in peace.

New York, Sept., 1879. * * *

THE FIRST OR LAST—WHICH?

This is the question concerning occupation of the new settlements of the West by the Baptist denomination. To be first is to have a great advantage every way. Western people especially admire religious enterprise; and the denomination which first enters the field obtains their sympathies and their help in sustaining a pastor and in building a house of worship. Even men of different beliefs unite in securing for their families needful religious privileges.

The last on the field have to be gleaners, and a hard time they have of it. Men say: "We have religious privileges already; have as many churches as we can well support; we can do no more at present." So the last comers are received coldly, are despised, and move forward slowly, crippled, embarrassed, and conscious that they are looked down upon by the community. Men and families that naturally belonged to this denomination have already been drawn into other churches, and cannot be got out again. "Two-thirds of the best paying

members of the Presbyterian Church, here, were originally Baptists," writes one of our missionaries in his account of the field. By bitter experience, therefore, the denomination last to establish a church learns that "a rear chase is a hard chase."

Now we know that thousands and tens of thousands are pouring into the Western States and Territories. Highways are lined with the white canvas-covered wagons of settlers, and railroads thronged with men seeking homes in the wondrous West. Shall Baptist churches be gathered in these new settlements at once, or only after years, when the ground has been preoccupied?

The answer to this question is to be found in the ability of our Home Mission Society to seize these fields as soon as other denominations do. And this ability of the Society depends on the liberality of Eastern churches in their contributions to its treasury. Give the means, and the work will be pushed with utmost vigor.

What other denominations are doing throughout the West should not only convince us of the magnitude and pressing demands of the field, but should provoke us to similar good works. Their activity is shown by the following extract from a letter of Dr. Haigh, of Chicago, who has just returned from a tour of observation to Dakota, under direction of the Home Mission Society. He says:

"A Methodist presiding elder has gone to the Black Hills to organize a Conference. The Congregationalists are at Deadwood, and seemingly everywhere; the Presbyterians also. Bishop Whipple has called a Conference of Bishops for October, to discuss the subject of border missionary work."

The Home Mission Society is doing all it can with the means at its command. It is anxious to do much more. It appeals earnestly for the means which shall enable it to do all that ought to be done.

A CRISIS IN HOME MISSIONS.

The present condition of our work here, imperatively demands a breaking forth of new efforts. We must move forward or be self-condemned. We are in the presence, not of an ordinary emigration, but practically, a revolution, whose influence is to endure for ages; and which to neglect, is to commit an error, with "no place for repentance, though we seek it carefully with tears."—Wm. M. Haigh.

These words were recently sent to the Rooms by our District Secretary, after he had made an extensive tour through Iowa, Minnesota, Nebraska, and Dakota. We wish they could be carefully read, and prayerfully heeded, by every Baptist in the land. They point out an impending danger; they present a powerful appeal for help; they declare that now is the decisive moment.

We do not believe the Baptist men and women of the land see the danger, or they would take prompt measures to avert it. They glory in Christ and in the coming of His Kingdom; they firmly hold to their creed, as embodying the fundamental principles upon which that Kingdom is to be founded; they believe in Home Missions as one of the agencies by which Christ's Kingdom is to come; but we doubt if they begin to realize the mortal danger which to-day threatens the cause they love. There is always, they say, a crisis in Home Missions. Is it anything more than the old story? We pray you carefully consider the facts, and judge for yourselves.

Here is one fact. Careful estimates, based upon the most reliable sources of information, show that within the last two years, not less than one million people from the East and "Old West," have crossed the Mississippi to find homes in the "New West" beyond. In this estimate, emigrants from foreign lands are not included. These are people, mostly Americans, who have abandoned their old homes in settled communities, and are

laying the foundations of new ones on the frontier. They are our friends and neighbors, and our brethren in Christ. They have left old associations, the homestead, the school-house, the church, for the wilderness. This rapid transmigration of a people, so vast and momentous, is without a parallel in history, and may well be called a "revolution."

Another important fact is that these people are very poor. By this we are as far as possible from meaning the helpless and besotted poor. The tramps and beggars and paupers, who feed upon the rich man's bounty, find no place in the far West. These people are the farmers and artisans, the clerks, the professional and business men, who, in years gone by, earned an honest and comfortable living in their old homes, but who, in the awful shrinkage of values which followed the era of inflation, have seen their farms and houses and stock and business, slip swiftly or slowly, but always surely, from their grasp.

Then followed the pressure of want, the baffled searchings, the prayer for help, and the high resolve; then came the breaking up, when household goods and effects were reduced far below what the "law allows," and a little money gathered here and there for the long journey, and for working capital in the new enterprise. Let the reader follow them out upon the prairie, and into the wilderness, and say if in all the wide world there are a people who, by their necessities, their moral worth, their certainty of future greatness; who by all the ties of neighborhood and brotherhood, of Christian fellowship and patriotism, appeal so powerfully to the sympathy and benevolence of American Christians.

But this is the saddest fact. In the face of this mighty revolution which has been going on for the last two years, Baptists have not moved forward in Home Missions. They

have not even held their ground. Look at these figures :

Receipts of Home Mission Society for General and Freedmen Funds, for fiscal year ending in 1877, \$158,565.43; in 1878, \$135,778.09; in 1879, \$128,808.42. It is not necessary to say that this showing means diminished missionary operations.

Here is another comparison which is suggestive, and which, it seems to us, ought to be "odious." In the three great Missionary States of Minnesota, Kansas, and Nebraska, the greatest as regards the number of missionaries employed in them by this Society, there were commissioned during the last year, by the Congregational Home Missionary Society, one hundred and ninety-four men; by the Presbyterian Board of Home Missions, two hundred and thirteen men; by the Baptist Home Mission Society, *eighty-five* men.

In the light of all these facts, we appeal to the Baptist men and women of the land to say whether there shall now be "a breaking forth of new efforts," and a movement forward; or whether we shall most shamefully neglect our clear and sacred obligations, and lose even a place for repentance.

WHAT WE OUGHT TO DO.

"Men who had understanding of the times to know what Israel ought to do"—such were the children of Issachar of old. More men of the same sort are needed now. How keenly politicians watch the political signs of the times to know what their respective parties should do! How business men watch the financial signs of the times, to know what business interests require to be done! Should not Christians endeavor to ascertain the significance of events, in order that the Church of Christ may be aroused to seize the golden opportunities that present themselves to a vigilant, militant host?

"How is it," said our Lord, "that ye cannot discern the signs of the times?" The dull, sordid, selfish soul, looking downward rather than upward, looking inward rather than outward, is devoid of this discernment. The listening soul hears the Lord's voice, and acquires an insight into the significance of events in their bearings on religious interests. Is it not plain that these times call for renewed activity on the part of Christians in the direction of meeting the religious destitution of the West, whither hundreds of thousands are going from our Eastern States and from the Old World? Should not the Churches of Christ bestir themselves, lest like weeds in a neglected garden, irreligion and infidelity become strongly rooted before the heavenly seed of God's truth is sown therein? Enlarged offerings to plant Gospel Churches in the new and needy communities of the far West, is the great want of the hour; is *the* thing which as *we* understand the times, *our* Israel ought to do.

THIS PICTURE AND THAT.

I. THIS.

"Like many a rich man of this city, he is ambitious to die a millionaire." The man who uttered these words was a successful business man, who has a wide acquaintance with wealthy men, but who, at the same time, as wealth increased, has not set his affections upon it. The man of whom they were spoken is about three score and ten years old. Accumulation of money has been the chief object of his life. The great goal of his ambition is to be known at death as the (late) possessor of a million of dollars! His will is made. In it there is no remembrance of any benevolent or educational institution. The whole sum is distributed to children and to relatives, near and remote, some of whom he has never seen. Being solicited to sell a mortgage or some

stocks amounting to about \$15,000, and give this sum to a worthy object where it would accomplish much good, he shook his head, saying coldly: "No; my family and relatives need it all."

"The fact is," said our friend, "he is ambitious to die a millionaire, and he fears lest the gift of this sum, and the accumulations thereof, may by so much defeat his aim." So he grips his wealth, that when he dies, when the funeral cortege passes through the streets, when the papers announce his death, it may be said: "He was worth a million!" What sordid ambition! To live, to get, to leave it all at last to be wasted by anxious and thankless heirs; God being forgotten, the responsibility of stewardship lost sight of, the appeal of needy benevolent organizations treated with unconcern—the ruling ambition being to die worth a million. Verily, that is all he is worth to the world—worth nothing as a helper to the highest interests of humanity; worth nothing as a noble example how to use riches; worth nothing as a factor in the great moral, philanthropic, educational or religious movements of the times.

"That man may last, but never lives,
Who much receives, but nothing gives;
Whom none can love, whom none can thank,
Creation's blot, creation's blank."

II. THAT.

"Husband, I wish you would give more largely to benevolent objects while you live, for I shrink from the responsibility of disposing of a large estate, should you suddenly be taken away. You have better means than I of knowing where the wealth with which God has blessed us can be best bestowed." The woman who said this was the Christian wife of a wealthy Christian man. Both are nearing their three score and ten years. That husband has long been known as a generous giver. In one place his name may be found for \$20,000, in

another place for \$25,000, while in smaller amounts he has aided many religious and benevolent enterprises. Without ostentation his gifts are bestowed. He has no ambition to have men say of him : "What a wonderfully benevolent man !" He is quiet, modest, unassuming in all he does ; feeling that he is entitled to no credit for his gifts, but that as God has entrusted him with wealth, he is sacredly bound to use it prayerfully, thoughtfully, for the promotion of the Kingdom of God in the earth. He feels that God's requirements will be according to His endowments.

Of the same opinion is that Christian wife. Would that there were more like her, and less who live to lavish for their own gratification their husbands' property, discouraging rather than encouraging the benevolent use thereof. Well may one shrink from the responsibility of dispensing great wealth. For wealth, rightly used, or misused, the possessors thereof must give account to God. "We are not our own,"—we are God's stewards. Wealth is not ours, it is God's gift, to be religiously employed as the calls of His providence require. "Both riches and honor come of Thee," said David when the people brought in abundance their gifts for the Temple, "and of Thine own have we given Thee."

BOXES OF CLOTHING FOR MISSIONARIES.

Cold weather is coming. Boxes of clothing for missionaries and their families in the remote West should now be made up. They are often greatly needed. We know a devoted missionary who declined an invitation to supply a church in a large village because he could not endure to publish his poverty by preaching to that well-dressed congregation. His best garments were soiled, threadbare and faded

from long and constant service. He could not buy a better suit. His scanty salary barely supported himself and family on the plainest fare.

There are many like him. In a letter just received from one of our missionaries, explaining the difficulties of his work, he says incidentally : "I have not had a new coat in seven years." One of our general missionaries, who recently made a tour of inspection through the frontier settlements, says : "Almost every minister that has come here has found it necessary, if he did not come on purpose, as most of them have done, to take a homestead and claim ; and, working as hard as the people through the week, has preached for them on the Sabbath. Many of these men have thus endured a good deal of hardship, receiving very little support from their churches, and that quite irregularly." One of our laborers writes in the midst of great personal afflictions : "If I have no experience like Paul's, besides, I know what he means in 2 Cor. xi. 27 : 'In weariness often, in *hunger* and thirst, in *fastings often*, besides the care of the Churches.' Brethren, pray for me."

How easy to procure a box of clothing for such a family as we have referred to ! An overcoat outgrown, garments but little worn, yet out of fashion and so laid aside, a few pairs of socks, a quilt or two—how welcome they would be !

Don't send anything you would be ashamed to give in the full blaze of day to a deserving friend. A few years ago, when the great forest fires raged through Michigan, consuming houses of settlers, boxes of goods were sent from the East to the destitute. By thousands they were welcomed. But the character of the donors appeared in the gifts. In some boxes were old boots, worthless with wear ; old hats, jammed out of all shape ; greasy coats, from which every good button had been cut off ;

patched pantaloons, dresses still odorous of the wash-tub and kitchen, and various other things to match. Well, of course, we do not expect that Christian people will disgrace themselves and insult Christ's servants in any such manner, or by sending anything but serviceable articles.

Notify us of your desire to provide a box of clothing, and we will furnish you a statement of what is needed for a particular case, or will give you the address of some missionary to whom you can write for the necessary facts. Pay the freight on the boxes, so that the missionary to whom you send it shall not have any burden to bear. Report to us the forwarding of the box, and its estimated value, and it will be acknowledged in the HOME MISSION MONTHLY. In case you select and supply the wants of any of our missionaries independently of us, please notify us of the fact, so that your gifts may not be duplicated.

Finally, do not let such work be a substitute for contributions of money to the Treasury. Let these donations be in addition to regular benevolence. Do it all for Christ's sake, who at the last day shall say to his faithful ones: "I was naked and ye clothed me." "When?" "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

If any of our missionaries, receiving a salary inadequate to the support of his family, would like a box of clothing, etc., which the good sisters in some of our churches are anxious to send, let him communicate at once to the Corresponding Secretary of the Society the number in his family, their ages and sizes, and what is most needed. The memorandum will be given to the women of some church, whose address we have, who will speedily obtain and forward what is needed.

American Baptist

HOME MISSION ROOMS,

ASTOR HOUSE OFFICES, NEW YORK.

All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.

In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.

The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.

The election of Rev. E. J. Goodspeed, D.D., as principal of Benedict Institute, at Columbia, S. C., gives special satisfaction to the friends of that Institution, and to all who are interested in our work among the Freedmen. Dr. Goodspeed hardly needs an introduction to our readers. After completing his studies at the University of Rochester, and the Rochester Theological Seminary, he became pastor of the Baptist Church in Janesville, Wisconsin. Thence he went to the Second Baptist Church of Chicago. This church enjoyed remarkable prosperity under his ministrations, which continued several years, until over-work compelled him at length to have an assistant, and then for a while to cease from pastoral work. For two years he has been pastor of the Central Baptist Church in Syracuse, N. Y. He had tendered his resignation, to take effect Oct. 1st, and was thinking of a home in a warmer latitude, when this position was offered him. We believe the hand of Providence is in it alike for him and for the Society and the people whom he goes to serve. In his letter of acceptance he announces his purpose to be on

the ground early in October. His experience as a teacher, his ability as a preacher, his extensive denominational acquaintance, and his lively interest in the welfare of the Freedmen, furnish ample assurance that under his administration, Benedict Institute will become a yet more efficient agency in the intellectual and religious elevation of the 450,000 colored people of South Carolina.

Rev. Lewis Colby, who at the close of the academical year, resigned the principalship of Benedict Institute, feeling that at the age of 72 he could not do all that ought there to be done, has devoted himself with wonderful patience and quiet persistence, through the hot summer months, to the work of completing the subscription of \$5,000, for the new building which is so urgently needed for school purposes. His whole soul is in the work. It is a noble way of spending life's closing years. His heart yearns for the Freedmen, and he anxiously waits for a few more subscriptions to make up the \$700 which is yet lacking. The money should come quickly, that the building may be commenced at once.

During September, Prof. Corey, of Richmond Institute, Prof. King and wife, of Wayland Seminary, and Prof. Wooster and wife, of Benedict Institute, called at the Rooms on their way to their respective fields of labor. All were full of zeal and faith and hope.

Mr. J. Q. Tufts, the newly appointed Indian Agent, at the Union Agency in the Indian Territory, was formerly a Member of Congress from Iowa, and during his term a member of the Congressional Committee to the Indian Territory. It is believed that his administration of the affairs at this important agency, will be characterized by wisdom and earnest endeavor to promote the civilization

and Christianization of the numerous tribes of Indians in that territory.

Mr. James E. Spencer, of Rochester, N. Y., who was nominated by the Board to the Government, for the charge of the Nevada Agency, received his appointment in September, and has departed for his service. His address is Fort Wadsworth, Nevada. Little has yet been done for these Nevada Indians. But Mr. Spencer, who was graduated at Rochester about 1853, who was for a time engaged in teaching, who for many years has been connected with large business interests, and who is known as a Christian man of undoubted integrity and piety, and a deacon of the church to which he belonged, will leave nothing in his power undone to bring these Indians to adopt the practices of civilized life. Schools will soon be established, and religious work inaugurated. We confidently expect a marked change for the better, in affairs at the Nevada Agency.

The September issue of the MONTHLY was the largest printed during the sixteen months of its existence. The demand for this number has been unusual. New interest has been awakened in Home Mission work by its dissemination. New subscribers are being added every week to our list. No Baptist of intelligence can afford to be without it. Single subscriptions, fifty cents per annum; clubs of ten, \$4.50; clubs of twenty, \$8.00. We have decided to offer single subscriptions to persons who have made themselves Life Members, or who become Life Members by the payment of \$30.00, at lowest club rates, *i. e.*, forty cents per annum. Swell the list, that the people may know of our great work in the religious conquest of our loved country for Christ.

Here is an important fact in connection

with our Freedmen Schools. Not only are the teachers who give instructions in these schools doing missionary work, but those whom they are training as teachers become also, in a true and practical sense, missionaries of the Gospel. At the conference of Principals, lately held at these Rooms, it was said that in the South the largest liberty for religious instruction was allowed in the public schools. The preachers, if they are competent, are usually teachers. They earn their livelihood by teaching; and the teachers, if Christian, are allowed and expected to give instruction in morals and religion. How important that these teachers should be well instructed in Christian schools!

The Missionary Baptist Convention of Georgia (colored) has its own "organ"—*The Watchman*, published at Albany, Ga., and now one year old. It is published monthly; is a very readable sheet; its compositors and contributors being almost entirely Freedmen. Rev. M. J. White, writing about "The Exodus," gives his brethren common sense advice when he urges them to have at least \$800 to begin with before going to Kansas. Every year the progress of this people is becoming more marked. What has been done for them has not been in vain.

"God loveth a cheerful giver." Ordinarily, when the contribution box is passed for offerings to carry on the work of the Lord in the earth, it is a very solemn time in a congregation. Faces wear a funereal expression. Rarely does a contributor deposit his "mite" with a smile which says, "I am glad of the opportunity to do something for this object." The average contributor's look is lugubrious. He gives from a sense of duty, or from the pressure of circumstances. This ought not so to be.

James Russell Lowell, in "The Vision of

Sir Launfal," represents the Saviour, disguised as a mendicant, saying to the nobleman who in the spirit of the Gospel, had willingly given to the hungry stranger:

"For the gift without the giver is bare;
Who bestows himself with his alms feeds three,—
Himself, his hungering neighbor, and Me."

From the Field.

"Watchman, what of the Night?"

FREEDMEN INSTITUTES.

Dr. S. W. Marston's August report is full of good tidings concerning his Institute work among the Freedmen. We should like to publish the whole of it. Of his work in Missouri, he writes:

"Our Institute Exercises held in connection with the meetings of the St. Louis City and County Association, which convened on the fifth day of August, and continued through six days, were highly appreciated, not only by the colored pastors, but by all the members of the body. All seemed anxious to receive instruction, and at the close of each lecture the ministers might be heard saying to each other, 'That is what we need.' 'We have had an intellectual feast.' 'That does us good.' 'I feel strengthened,' etc. Seldom has it been our privilege to address an assembly of people who manifested a deeper interest in the cause of education, or to lecture to a class of ministers more anxious and willing to learn.

"*Items.*—1. A 'Ministers' Union' was organized, the prime object of which is to get the pastors and preachers together once a quarter to receive instruction from the white pastors of the city. And as this movement is inaugurated by the colored brethren, and is in keeping with the wishes of the white brethren, I feel confident that it will prove a success, better even than a formal Institute meeting.

2. The colored Baptists of Missouri have in view the establishment of an institution of learning for the special benefit of preachers and teachers.

3. During all the sessions of the Association, a sergeant, whose duty was defined by the body at the beginning of the meetings, collected a fine of twenty-five cents of each member who failed to answer the roll-call at the opening of each session. This rule was rigidly enforced, and no one could retire from the meetings without permission of the moderator.

4. One of the best men of the body was appointed General Missionary upon a stipulated salary, which is to be raised by the churches and paid into the treasury quarterly."

Another Institute was held at Bryan, Texas, beginning August 21, 1879, and continuing nine days—three sessions each day. Rev. J. B. Hardwick, D.D., and Rev. F. M. Law, D.D., by their lectures and presence, rendered very valuable assistance. We insert the programme as illustrating the scope of the instruction given.

Aug. 21.—The Existence of God. The Attributes of God. Inspiration.

Aug. 22.—Names and Titles of Christ. The Divinity of Christ. Nature of Salvation.

Aug. 23.—The Holy Spirit. Miracles. Prayer.

Aug. 24.—Christ the Foundation of the Church. The Sunday-school an Educating Power. Eternal Death.

Aug. 25.—The Authenticity of the Scriptures. The Efficacy of the Bible. How to Study the Bible.

Aug. 26.—The Duty of the Minister to care for his Heart. The New Testament Minister. The Dignity of the Ministry.

Aug. 27.—Immersion essential to Baptism. Baptist guard of Communion. Objections to Baptist terms of Communion.

Aug. 28.—The Scripture Rule of Giving. Things about which Scriptures are Silent. Licentiates and Deacons.

Aug. 29.—The duty of Church members to each other. What is expected of the colored Baptists. The Law and the Gospel.

Dr. Marston reports a large and constantly increasing attendance and interest throughout the exercises.

"The following verbatim remarks of the brethren during the closing exercises of the Texas Institute may serve to illustrate the good it has done. It is truly wonderful to see how anxious the preachers are to learn.

"Rev. A. T. Thompson, pastor of First Colored Church, at Bryan, said: 'I've not got the zeal to express my thankfulness for the benefits I have received from this Institute.'

"Rev. A. B. Moore, of Marlin, said: 'I can preach and teach better. I have learned what a fool I have been. I shall attend every Institute held in the State.'

"Rev. M. W. Eaton said: 'I feel that I have been ably instructed and that I can preach better; that I stand more firmly on Christ and am a better Baptist.'

"Rev. H. C. Collins, of Wheelock, said: 'Things that were dark to my understanding I have been able to see. I am a child in the ministry, but I thank God for the wonderful truths I have learned.'

"Rev. J. H. Diggs, of Hamner, said: 'I am glad that light is coming to our people. I am pleased and filled with truth; and I mean to study and pray more, that I may not misconstrue the law.'

"Brother Turner said: 'I tell you my understanding has been opened concerning ministers and deacons, and I can go and teach the people better.'

"Brother E. D. Washington, a young preacher, said: 'I have learned how to be a better Christian, and the power of prayer. I want to go to school, and I am going to pray God to open the way.'

"One of the deacons said: 'I hope we shall all

know hereafter that we are Baptists and not packing two faces under one hat—not a Baptist in one place and a Methodist in another.'

"Rev. J. B. Hardwick, D.D., pastor of the white Baptist Church in Bryan, said: 'I have attended many Institutes, but never one more interesting and profitable than this one.'

"The white brethren of Texas are alive to the importance of our work, and would, I believe, pay half the support of a good man to give all his time to Institute and missionary labor among the colored people."

TENNESSEE.

Rev. L. B. Tefft writes from Nashville Institute:

"We have as yet but touched the fringe of our work. The unmeasured and almost despairing mass of ignorance has been stirred only at the edges and shallows.

"Here is a letter from Cotton Plant, Ark., a point seventy-five miles west of Memphis, in a region full of colored people—the writer wants to know upon what term he and his friend 'can come in to be made fit to preach the Gospel. Our people here are in a state of deep despair, and we being as able young men as are in this part of our country, our brothers and sisters in Christ have chosen us to go and make men out of ourselves for the upholding of the Gospel in our wild wilderness of Arkansas. We feel it our duty to do this, for we are young, and have no family to bother us, and our people in this part of the country are going astray for the need of the Gospel. We have but two men in our country who are able to hold up the Gospel as it should be."

"Perhaps you may query how I shall answer such a letter. It does not tell me what I want to know. I shall say: 'If you come the first week in September, and remain till May, how much can you do for yourselves? How much can your friends, who have chosen you to come, do to help you? We have many asking for help, and we expect every one to do the best he can to help himself. Tell me the best you can do for yourselves, and then I will write you again.' Then, if they can pay one-half or more of their bills, I shall tell them to come.

"I receive such appeals as this almost daily. We cannot say to such persons we cannot receive you, even though they can do only a little for themselves, and even if we have to tax heavily the good Providence of God to help us through."

The school year of Nashville Institute commences September 1st, 1879. Bro. Tefft writes under date of September 20th:

"Notwithstanding the emigration excitement, and some disturbing discussions, we have an increase of students over last year, at same date. Students last year, 77; this year, 80. Boarding students, last year, 55; this year, 59. Cash received from students to this date, last year, \$976.95; this year, \$991.12. I think now, that three weeks hence, the comparative showing will be still more favorable."

An important colored convention was lately held in Nashville. As showing how the current runs, the fol-

lowing extracts from some of the speeches will be of interest :

Mr. Theodore H. Greene, of Mississippi, said :

"Of all the agencies that serve to further advancement and produce happiness and refinement, education stands first and foremost."

"Liberty has always been dependent upon intelligence. Freedom, duly balanced, properly regulated, and happily enjoyed, has no other foundation for a perpetual existence except in the intelligence of the people."

"To the education of our people let us consecrate and dedicate the hours of our existence, realizing the fact that liberty, freedom and happiness have no other bulwark for their enjoyment and perpetuity but in education."

This is good advice and it was emphasized by other delegates. The speaker also said :

"In matters of a secondary importance, substitution and dependence may be practised ; but in the all-important duty of making a creditable and honorable history we should fit ourselves in such a manner as to be self-reliant. I mean that spirit of independence which will prompt us to rely upon our own industry, depend upon our own resources and work out such a history as will demand the appreciation and admiration of those who righteously desire to see the race prosper. 'The gods help those who help themselves.' Let us realize this fact, govern ourselves accordingly, and it cannot fail to be a grand step toward advancement."

OREGON.

We are pleased to learn from *Home Work*, a paper issued by the Young People's Association of the First Baptist Church of Portland, that a chapel for the use of the Chinese Mission is in process of erection on the church lot. The building is to cost one thousand dollars, four hundred and fifty of which have been subscribed by the students of the mission.

Too much cannot be said in praise of the noble work which the First Baptist Church of Portland is doing for the Chinese in that city. The Rev. Dong Gong, our Missionary to the Chinese in Oregon, is a member of that church.

WASHINGTON TERRITORY.

The city of Walla Walla lies in the southern part of Washington Territory, east of the Cascade Range. It numbers about 5,000 inhabitants, and is described as the "Gate City," and "Commercial Metropolis" of a vast region of country, extending from The Dalles, Oregon, 300 miles northeastwardly across the Great Plateau of the Columbia river, to the Spokane Falls; a country of wonderful fertility and rapidly increasing population.

The Rev. J. L. Blitch, D.D., visited Walla Walla

last winter, and on the 11th day of May, 1879, organized a Baptist Church, which numbers twenty-four members. It is the only Baptist Church ever organized in the place, and there is no other within eighteen miles.

Dr. Blitch is partly supported by the Home Mission Society and partly by the Baptist Missionary Board of the North Pacific Coast. He is considered the right man in the right place. He says he has gone there to stay; and, with financial aid for a short time, and the blessing of God on his labors, feels sure of success.

GLEANINGS.

"I should like 25 more copies of the September MONTHLY. This one number is worth more than the price of the MONTHLY for a year. I think it will give it a new start. Why do you say Vol. I. No. 15. How many numbers do you propose for a volume?"

—A. P. Mason.

Volume II. will commence with January, 1880.

"Have just organized a 'Home Mission Band,' of 74 members. Will you please send me last Annual Report of Society, and any information helpful to our meetings?" — S. H. Greene, *Cazenovia, N. Y.*

The very best help is THE BAPTIST HOME MISSION MONTHLY. Club of ten, \$4.50.

"The Church has unanimously adopted a resolution making a permanent arrangement for taking collections for mission and other benevolent work, the first Sabbath in each quarter, commencing Oct. 1, and making the Home Mission Society first in order. Is there any way in which I can be supplied with tracts for distribution? I have given out about 3,000 pages, and the people are eager to get them; but I am out, and am not able to buy them." — Geo. Scott, *Missionary, Beatrice, Neb.*

Who will send us five dollars to invest in Publication Society's admirable tracts, for people who are eager to get them?

"Enclosed please find P. O. order for sixteen dollars, which please credit on Bond of "Macedonian Baptist Church" to your body. I expect to make larger remittances in the future, but will always forward moneys as fast as collected, without regard to amount." — J. P. Brockenton, *Darlington C. H., S. C.*

An example worthy of imitation. We have eight remittances from this colored church since September 1st, 1879, aggregating \$125.50.

"Your help came just at the right time, and has lifted us upon solid rock. The first of October we will send half of what remains to be paid, and on January 1st we will remit the remainder, the Lord willing. Then we will owe no man a cent. I need not tell you we are a glad company. May our Heavenly Father's benediction rest on the Home Mission Society in all their present and future work." — T. F. Thickstun, *Council Bluffs, Iowa.*

"Please send me the address of the Woman's

Home Mission Society, and tell us how we can become particularly interested in some Freed person."—*F. B. B., Sec'y, Southington, Ct.*

The Lord will always find work for those who are eager to do it. A Freedman writes to Principal J. T. Robert, of Atlanta Seminary: "Honored Sir: I write you this letter asking if I can get assistance in school this winter. I was disappointed in getting a school this summer, and when I found out that, I sought other employment, but found none. Without assistance I will not be able to enter school this winter, and I beg to be a beneficiary. Write me if you can possibly make arrangements for me to enter school."—*James H. Bugg.*

—"Please name some object in connection with our Western field, for which our Sunday-school may make a small contribution. I am seeking to get our general objects of denominational benevolence before the school in some definite form, to awaken interest."—*E. B. P., Bridgeton, N. J.*

Excellent plan that, of getting the children interested in benevolent work. An answer to the above was already in hand, from a good brother in Kansas. "I preach twice each Sabbath; go thirty miles to one appointment; have organized one church this year; baptized 12, and do not receive a single dime of salary. Frequently do not know where the next supply is to come from. Can you do anything for us?"

—"The five baptisms reported this quarter are all cases of more than usual interest—all being adults, intelligent, heads of families. One of the converts, writing for herself and husband, says: 'I cannot fully express the joy of our experience; it seems to us that a new life is opened before us. You have helped open the eyes of two blind ones. Help us to thank God that he has delivered us from the errors of the Church of Rome.' Immigration of French from Canada is on the increase, and more than ever the purpose of the French Canadian immigrant is to make his home in this country."—*J. N. Williams, Missionary to the French in New England.*

—"Sometimes the way has looked dark and dreary, for there are many here who work against me, but so long as I have the dear Lord on my side, I do not fear. When I commenced the work here, we were eight who had received Jesus Christ as our Saviour. Now, we are thirty-six; so I can say with my whole heart, the Lord has richly blessed us. But there are 75,000 Norwegians in this State. Dear brethren, please pray for us, and send some more laborers."—*J. A. K. Johnson, Minneapolis, Minn.*

—"The September MONTHLY is the best thing on our great work among the Freedmen that we have had. It will help that work, and also the circulation of the MONTHLY."—*C. P. Sheldon.*

We record with sorrow the death of Rev. Roger J. Reynolds, a faithful missionary of this Society, at his home in Ames, Iowa, on August 8th, 1879.

Brother Reynolds was appointed missionary to Exeter and Geneva, Nebraska, March 1st, 1879. It was a field calling for arduous labors, and he entered

into his work with all the energy and enthusiasm of youth. There was a church to be built, and financial difficulties to be adjusted. He had preached every night for weeks, and several times on each Sabbath, riding many miles to meet his appointments. Just when his untiring efforts were crowned with success, and he was about to remove his family to his new field, health and life gave way. His dying words were: "The way is clear, heaven is near, Christ is dear."

Brother Reynolds was born in New York, January 15th, 1830; was educated at Madison University; ministered to churches in Western New York until 1877, when he removed to Iowa. He leaves an invalid wife and two children.

MULTIPLYING RELIGIOUS INFLUENCE.

To religiously influence, day by day, one hundred persons, gives a wide field of labor; but we go farther, and work through them, thus multiplying ourselves and reaching hundreds in many places whom it would be impossible to reach in any other way. We plan work for the students, and then attend to their execution of it. It is our aim to make an efficient worker of each scholar. We first inquire about the condition of the people in their neighborhoods, what Christian work they themselves are doing, and make suggestions and plans for future work. As a result of this, Sunday-schools have been organized in some places where they knew not even the name of Sunday-school. Destitute schools have been supplied with suitable books. Catechisms and Testaments have taken the place of spelling-books. Question Books and Teachers' Helps are used instead of a mere repetition of Scripture without ever a question or explanation. 640 Testaments, 300 Question Books, 250 Catechisms, 200 Gospel Hymns, without notes, have been used by our students in their Sunday-school work. These were sent out directly from the Institute. Some were given by Northern friends; the larger number were bought. Ten Sunday-schools had from twenty to forty library books given them. Religious papers have been sent to schools all over the State—some have been sent even to Africa.

This is a general summary of the missionary work done at Benedict Institute; but the daily Bible class, the daily prayer-meeting, the weekly Bible class for girls, the monthly missionary meeting, the Sunday evening Bible class for all, whether belonging to the school or not—these, too, are strong religious influences which are producing a permanent and lasting good.—*E. A. W., Columbia, S. C.*

HOME MISSION CONCERTS.

The Standard, which always comes to us well laden with the freshest of news from our Western mission fields, proposes to introduce a new feature into its columns, which we feel sure will help to awaken greater interest in Home Mission work.

"We expect to begin, next week, a monthly installment of matter having especial reference to Home Missions. Readers will remember that some months since an Illinois pastor made mention of a concert, somewhat after the manner of that so long held in the interest of foreign missions, observed by his church with reference to the home field. The matter has been in mind since, and has more than once been a subject of consultation with the Western Secretary of the Home Mission Society for this District. With his good help it is now our purpose to supply, about the middle of each month, extracts from correspondence, with other matter suited for use in connection with a Monthly Concert for Home Missions. Our hope is that churches and pastors will act upon the suggestion so made, and will institute such a concert as a regular appointment.

One thought has been often in mind, of late—the very great importance of a revival of Home Mission interest in the Western States themselves. The needs and the promise of the home field should come home to Western Baptists with a peculiar force of appeal. None know so well as they do the immense value of the present opportunity and the immense moment of what is now more than ever at stake. There can be no better way to "fire the heart" of Eastern Baptists than for Western Baptists themselves to get on fire. If the churches and pastors this way will lead off in a monthly Home Mission Concert, and in other indications of thoroughly awakened interest in behalf of the home field, the example, we may hope, will be followed. If our Eastern brethren object to Western leadership in other things—which we cannot believe they do to any extent—they will surely not object to such leadership in zeal and good works in behalf of Home Missions.

The State anniversaries are now soon to begin. May we ask the attention of brethren to the practical matter here proposed, and urge that steps be taken to inaugurate a monthly service of the kind in question as widely as possible?"

We are glad to follow the *Standard's* article, with a Home Mission Bible Reading, prepared for the MONTHLY, by Dr. Holme, some time ago.

A BIBLE READING FOR A HOME MISSION MEETING.

BY J. STANFORD HOLME, D. D.

Joshua i. 10-18.

10 Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals; for within three days

ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.

12 And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember the word which Moses, the servant of the LORD, commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you, on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valor, and help them:

15 Until the LORD have given your brethren rest, as he hath given you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD'S servant gave you on this side Jordan, toward the sunrising.

16 And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses.

18 Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

I. What peaceable possession of the Land of Canaan was to the Israelites, our religious privileges, our churches, the ministry, the Sunday schools, and our Christian home circles are to us (verses 12-18). See Gen. xii. 7; Gen. i. 25.

II. If we enjoy "rest" in these privileges, while those whose lot is cast in new and more distant parts of our country do not, it is God that has given it to us (verse 13).

III. Our responsibilities are not limited to our States and immediate neighborhoods. It is also ours to see that our brethren in the remote parts of our country have rest as well as ourselves (verse 15).

IV. It is only when we have helped our brethren to possess the land, that we may return and enjoy our rest to the full (verse 15).

V. If we must share our brethren's conflicts and toils in new and unsubdued regions, is it not some compensation to us that our wives and children are the while resting in peace (verse 14)?

VI. Now, as of old, it is the East—the land towards the sunrising—that is to help in evangelizing the West. "Westward," the Star of Bethlehem, as well as "the course of Empire, takes its way" (verse 15).

VII. A hearty response to these obligations on the part of those to whom God has already given rest, is especially fitting and pleasing to God (verse 16).

VIII. To neglect this duty and these obligations, is to bring condemnation on us (verse 18).

COMMITTEES OF EXAMINATION AND RATES OF TUITION IN FREEDMEN SCHOOLS.

At a meeting of the Committee, appointed by the Executive Board, on Committees for Examination of Ministerial Students and uniform rates of tuition in our Freedmen Schools, held in these Rooms, September 15, 1879, the following preambles and resolutions were adopted :

Whereas, The reputation of our Freedmen's Schools demands that judicious measures be employed in the reception of students for the ministry, and

Whereas, The donors to these Institutions should feel assured that their gifts, whether for endowment, for buildings, or for beneficiary aid, are wisely employed, and

Whereas, The responsibility for the entire internal management should not rest on the Principal alone, and

Whereas, It is most desirable to secure for our schools local sympathy and co-operation, especially of the colored people, by giving them some representation in the management of affairs ; therefore

Resolved, That in each of the Freedmen's Schools under the control of this Society, a *Committee of Examination and Oversight* be appointed, whose *duties* shall be to examine all applicants for admission who have the ministry in view, concerning their Christian experience and life, their call to the ministry, and their views of Christian doctrine ; *also* to decide on all applications for aid to prosecute the course of study. Said Committee to consist of the Principal and not less than two others, one of whom at least shall be a colored pastor of the vicinity, these members of the Committee to be nominated by the Principal and approved by this Board.

Resolved, That we invite the several Boards of the Schools, not under our direct control, to appoint similar committees in the schools under their care.

Resolved, That an established rate of tuition in our Freedmen's Schools is demanded, both because of financial considerations, and because the colored people of the South should be educated into a sense of obligation to maintain these Schools by contributing, in part at least, to the support of approved young men studying for the ministry.

Resolved, That the rate of tuition be fixed at one dollar per month for the time a student is in attendance, and that the principals be authorized to collect the same.

Resolved, That we invite the several Boards of the

Schools, not under our direct control, to adopt a similar rate of tuition therein.

MISSIONARIES APPOINTED IN SEPTEMBER, 1879.

The following new appointments were made:

Rev. C. W. Hewes, Fifth Church, San Francisco, Cal.

Rev. B. L. Aldrich, Nevada City, Cal.

Rev. Madison Harry, Loveland and Fort Collins, Colorado.

Rev. James D. P. Hungate, El Dorado, Kas.

Rev. Nahum Hines, Olathe, Kas.

Rev. J. S. Henry, Norton, Graham, and Rooks Counties, Kas.

Rev. H. B. Turner, Butler, Mo.

Rev. C. F. Jensen, Germans in Washington, Tex.

The following missionaries have been re-appointed :

Rev. George R. Read, Alameda, Cal.

Rev. Nic Tychsen, Danes in Daneville and vicinity, Dakota.

Rev. Theodore Klinker, Germans in Ellsworth and Mitchell Counties, Kas.

Miss Carrie R. Vaughan, Natchez and vicinity, Miss.

Rev. D. F. Leach, Mecklenberg, Lunenburg, and Charlotte Counties, Va.

Rev. William Papenhausen, Germans in Richmond, Virginia.

Rev. S. B. Page, D.D., District Secretary for Michigan, Ohio and Indiana.

Rev. Daniel Rogers, General Missionary to the Indians in the Indian Territory.

Rev. J. N. Williams, General Missionary to the French in New England.

Rev. E. J. Goodspeed, D.D., Principal Benedict Institute, Columbia, S. C.

Contributions and Legacies.

FOR AUGUST, 1879.

[Contributions and legacies not otherwise noted are for general purposes. Abbreviations **F.**, **F.**, and **C. E. F.** denote respectively FREEDMEN'S FUND and CHURCH EDIFICE FUND.]

MAINE, \$105 00.

Yarmouth Church.....	\$ 11 00
Jefferson, First Church.....	9 00
Livermore Falls Church.....	20 00
Rockland, First Church.....	25 00
Searsmont, Rev. T. B. Robinson.....	15 00
Mrs. E. C. Frye.....	20 00
F. F. Corinna, A. Young, for Atlanta Inst.....	\$4 00
" Earnest Workers," girls, ".....	1 00— 5 00

NEW HAMPSHIRE, \$410 84.

Hudson, First Church.....	23 50
West Swanzey Church.....	5 00
New Salem Church.....	5 00

F. F. North Conway Church, for Richmond Inst.....	1 43
Rev. W. Gleason, " "	2 00
Jefferson Hill Church.....	3 91
LEGACY: Melford, Legacy of Miss Mary Towne, Ezra Towne, ad.....	370 00

VERMONT, \$24 50.

Sharon Church and Sunday-school.....	5 00
Montgomery Center Church.....	2 50
Groton, J. Kenfen.....	5 00
Lunenburg, J. C. Webster.....	2 00
F. F. East Hardwick Church, for student at Richmond	10 00

MASSACHUSETTS, \$2,392 59.

Mansfield, Rev. John Blain.....	35 00
*Boston, Clarendon Street Church.....	147 77
Friend.....	5 00
Dearborn Street Church.....	37 30
Brookline Church.....	269 31
Adams Sunday-school.....	11 22
Billerica, Cont., per G. W. Wilson.....	5 32
Worcester, First Church, in ad.....	50 00
Marblehead, Miss S. R. S. Doak.....	5 00
Wakefield, Mrs. B. B. Wiley.....	4 50
Rock, Friend.....	2 00
Charlestown, Boardman Miss. Soc.....	100 00
So. Yarmouth, Miss M. Crowell.....	2 50
Southbridge Church.....	25 00
Chelsea, First Church.....	60 11
Weston Church.....	11 00
Salisbury and Amesbury Church.....	21 00
Methuen Church.....	15 00
Haverhill, Portland Street Church.....	82 25
North Leverett Church.....	22 00
Beverly, First Church Miss. Band for Indian Miss.....	18 25
Littleton Church.....	8 85
Prescott, Miss Fanny Gilbert.....	350 00
Fiskdale Church.....	5 00
Newton, First Church.....	53 81
Belmont, Friend.....	1 00
Wakefield Church.....	47 31
Somerville, Perkins Street Church.....	26 75
Clinton, First Church.....	50 00
Grafton, First Church.....	10 00
Hancock Church.....	11 00
Lynn, Friend.....	30 00
Malden, First Church.....	20 00
Beverly, First Church.....	120 00
Merrimac Church.....	5 38
Hyde Park Church.....	35 87
Belmont, Friend.....	1 00
F. F. So. Abington Church, towards supporting girl in Nashville Inst.....	12 27
Beverly, First Church, for Nashville Inst.....	40 00
Worcester, Main Street Sunday-school.....	30 00
North Leverett Church.....	25 00
Salem, Mary E. Godden, for Richmond Inst.....	50 00
Cambridgeport, Rev. C. H. Rowe, for Richmond Inst.....	25 00
Amesbury, S. Goodman, for Richmond Inst.....	50 00
West Newton, Mrs. D. R. Griggs, for Richmond Inst.....	20 00
Mrs. Bacon, for Richmond Inst.....	5 00
Friend, " "	50 00
West Acton Church, " "	9 00
Charlestown, Chas. E. Daniel, " "	12 50
First Church Boardman Miss. Soc., for Richmond Inst.....	70 00
So. Abington Sunday-school, for Richmond Inst.....	30 00
Woman's H. M. Soc., per Mrs. A. Pollard, Treas.....	170 74
LEGACY: Dracott, Bequest of Miss M. Atwood, C. L. Eastman, ad., bal.....	10 00
Southbridge, Interest on Legacy of John Edwards, per Rev. A. G. Upham.....	26 25
Boston, Interest on Estate of the late John Woods, Rev. A. P. Mason, D.D., Trustee.....	51 33

RHODE ISLAND, \$376 91.

Wickford, First Church.....	15 54
Providence, Jefferson Street Church.....	11 37
F. F. Pawtucket, Mrs. B. A. Benedict, for Endowment Fund, Benedict Institute.....	350 00

CONNECTICUT, \$53 95.

New Haven, First Church, in ad.....	8 00
Mansfield Church.....	20 00
Clinton Church.....	17 00
New Hartford Church.....	1 00
F. F. Meriden, Ladies' Circle, for Benedict Inst.....	7 95

NEW YORK, \$202 63.

Troy, Fifth Church, Rev. C. P. Sheldon, D.D.....	20 83
Nicholville Church, per R. Smith, Treas.....	6 30
Rochester, First Church Sunday-school.....	25 00
Otselic Church.....	17 00
North East Church.....	3 50
Kennedy Church.....	2 00
Decatur Church.....	50 00
New Rochelle Sunday-school.....	10 50
Fort Ann Village Church, per Jason Corning.....	50 00
LEGACY: Schenectady, Interest on Legacy of Eva C. Clute, deceased.....	17 50

NEW JERSEY, \$27 20.

Morristown Church.....	13 00
Paterson, Woman's Circle, Union Avenue Church.....	14 20

PENNSYLVANIA, \$10 00.

Condersport Church.....	10 00
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VIRGINIA, \$12 50.

Williamsburgh, colored people, per Rev. J. M. Dawson.....	12 50
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SOUTH CAROLINA, \$44 91.

F. F. Columbia, Students Benedict Inst.....	12 59
" " " " for Tuition.....	25 00
Laurens Co., Colored Ministers Union No. 3.....	7 32

FLORIDA, \$2 51.

Fernandina Church and Sunday-school.....	2 51
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MICHIGAN, \$81 00.

F. F. Woman's H. M. Soc., desig., per Mrs. S. Prentiss, Treas.....	81 00
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IOWA, \$11 25.

Cherokee Church.....	11 25
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MINNESOTA, \$9 53.

Montevideo Church.....	5 00
Silver Creek Church.....	4 53

DAKOTA TERRITORY, \$1 00.

Yankton Church.....	1 00
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INDIAN TERRITORY, \$500 00.

F. F. A Lady.....	500 00
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CALIFORNIA, \$6 25.

Santa Cruz Church.....	6 25
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WESTERN GERMAN CONFERENCE, \$2 25.

Germans, Elsworth, Kansas, per Rev. T. Klinker.....	2 25
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EASTERN GERMAN CONFERENCE, \$500 00.

Eastern German Conference, per J. A. Shulte, Treas.....	500 00
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Total.....	\$4,774 82
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THE BAPTIST HOME MISSION MONTHLY.

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No. 17.

RELIGION OUR NATION'S LIFE.

BY REV. WILLIAM M. HAIGH, D.D.

The call of Abram from Chaldea to Canaan was a religious call. He was selected to found a nation to whom the Word of God should be revealed; among whom the worship of God should be maintained; and from whom the knowledge of God should go forth to all lands. His first act in his new home was significant of the spirit in which he accepted his high destiny. "He builded an altar unto the Lord." Through his long life, amid changes of residence and condition, God's altar remained the foremost figure, and the religious instruction of his household the foremost duty.

This religious spirit, in which the nation was founded, was the pivot on which its destiny turned. The men under whom it flourished, Moses, Joshua, David, Hezekiah, were men imbued with Abraham's spirit; they recognized the one necessity of the nation's life. The men who brought disaster and destruction to it, Saul, Jeroboam, Ahab, Hoshea, were men of godless mind, who found when it was too late that Israel must worship God or cease to exist.

Our nation has had a religious origin, and religion is her life. Our fathers were not allured across the seas by visions of treasure, or commerce, or empire. They left the shores of Europe amid the tears and supplications of

religious heroes. They formed the framework of colonial government on the "Mayflower," with prayer and songs of praise, and when their feet first pressed these shores, they bowed before God, seeking His guidance and blessing. Short as has been our history, it has been long enough to demonstrate that we must be a religious nation or nothing; that whenever we have forgotten God and His word, disaster has overtaken us, and we have found deliverance only as we turned to the Lord, and sought his way. China may exist for ages in superstition and darkness, but our nation will perish when it forsakes God.

A GRAND OPPORTUNITY.

Though the fathers were not dazzled with visions of wealth, yet they were absorbed by a grand and all-mastering purpose, for the sake of which they encountered the rocky coast, the wintry storms, the impenetrable forests, the cruel savage and the noisome pestilence. That purpose was to found a nation fearing God; to penetrate the first germs of society with a godly spirit. To be sure, some of their ideas were yet crude, and they needed much that fresh light should break forth from God's Word, but the one thing they came to do, make religion supreme in a new land, they did with a heroism and self-sacrifice which have never been surpassed. It seemed to them a grand destiny to be permitted to direct the life of a people at its fountain head.

To us is given the task of founding States,

each of which has extent and resources far surpassing those of all the New England colonies combined ; and for a people possessed of the same spirit as our fathers, for a people longing to give to Christ and His kingdom the pre-eminence they should have, no grander opportunity could be asked. The first years of a city's life, like the first years of a child's life, fix the scope and character of its future ; and to-day all through the Mississippi valley may be seen towns and cities and regions that bear in their present condition the traces of that care or lack of care, religiously, they had in their early settlement. And so now, while hundreds of thousands every year are taking possession of the New West, an opportunity is created for laying religious foundations the like of which has not been seen in modern times. O for the spirit of the fathers to conquer these new lands for Christ and His church !

A GRAVE RESPONSIBILITY.

There is one aspect of the emigration now filling up the New West, which is in marked contrast to the emigration which founded New England. That was conducted by religious men, and controlled for religious ends. This, attracted by the richness of the soil, the wealth of mines, the prospects of unlimited prosperity, seeks chiefly material advantage and worldly good. Here and there are spirits pure and lofty, who in their Western life "seek first the kingdom of God and His righteousness ;" here and there souls are banded to see to it that God is worshipped and religion is made supreme ; but a vast proportion of those westward bound think first and chiefly of temporal good ; and far too often even religious men sink for a time their devotion, if not their character, in the struggle for competence and wealth. The land to which they go may indeed be broader, the skies brighter, the sea-

sons more generous, the harvests more abundant, the minerals more precious than the fathers knew, but if all these are gained, and that which they sought most is overlooked or forgotten, and States are founded with religion spiritless, God's word neglected, His altars thrown down or unbuilt, we shall prove ourselves unworthy of the unparalleled opportunity which is ours, unworthy of the heroic men whose names we bear, but whose memory we dishonor. And what shall it profit a nation to gain the world and lose its LIFE ?

Grave, indeed, then, is the responsibility which this emigration devolves on Christian hearts. When families go forth from our churches to the far West, how earnestly should pastors, like the venerable Robinson, seek the favor and the presence of God to accompany them ! How should men whose hearts the Lord has touched go forth with them and to them, to care for the flock in the wilderness, and gather them that have no keeper ! How should the churches at home wrestle in prayer and in every form of wise endeavor, that that which is the life of individuals and communities and States may not be overborne in these new lands, but, ruling and controlling by Divine right, may make the "wilderness and the solitary place to be glad, and the desert to rejoice and blossom as the rose !"

MONTANA TERRITORY AS A FIELD FOR HOME MISSIONS.

BY REV. WAYLAND HOYT, D. D.

It is an immense territory. You could carve out of it a half dozen New Englands. You could have chance to make out of it three States as large as the Empire State, and then have margin sufficient for another still, as big as Ohio.

There are in it 20,000,000 acres adapted to

the purposes of farming, and classed as agricultural land.

There is no healthier country in the world. From that high, dry air, sweeping down pure and clean from the mountain ranges, usual diseases flee away. Said a ranchman once to me: "Nobody dies here except in his boots." He meant that murder was the only taking off of people in that country. Here lies an argument for the necessity of Home Mission Work.

Take the climate of this territory. What the gulf stream does for England, holding it in its warm embrace, and making of that a garden which would otherwise be a Labrador, the same does the genial breath of the great Japanese current do for this Northwest. It impinges on our northwestern coast, and the winds catch up and carry its softer airs, and the mountains open themselves for their easy inflowing. And so, though the latitude of this portion of our land is far up toward the pole, its climate is that which belongs to a more southern zone. Even the sting of the winter weather is abstracted. Cattle range the winter through barnless and shelterless, and come out in good condition in the spring.

Think of its inexhaustible mineral resources. As far back as 1872 its placer mining simply had yielded \$125,000,000 in gold. All its mountains are seamed with quartz veins yielding gold and silver. Other minerals are affluently there as well. Coal crops out in great abundance. I have seen the long black lines of the coal deposits pushing out from the denuded river banks as I passed along the rivers in a steamboat.

How rapidly population is flowing in there, and how swiftly land is rising in value, may perhaps be best seen by a single incident. A year ago last summer I was riding with a ranchman along the shores of the Yellowstone river. Two years before, all that country was the hunt-

ing ground of Sitting Bull. It was only a year since, that this ranchman had pre-empted the land, put up his "shack," or house of logs, planted his crops and gathered them. His ranch was thirty miles away from Fort Beaufort, the nearest settlement of any size. And yet he told me that he had been offered for his patch of land \$2,500 in cash. I have ridden through that country on horseback for more than a thousand miles. I have seen stretched along its wonderfully fertile valleys ranch after ranch, and then in places knots of ranches, which will grow surely into towns. The whole white population of the territory numbers now between thirty and forty thousand.

But there have been rapidly gathered in that territory cities, also, which stand on the threshold of a boundless future, and from which there is the most crying call for Home Mission work.

Think of Helena. It lies in the Last Chance Gulch, between the mountains. Some prospectors, about seventeen years ago, were seeking gold. They had camped after a day of fruitless toil. One said, "Let us try this gulch in which we lie, as a last chance." It was tried, and gold was found in great abundance. So the Gulch took this "Last Chance" name. There sprang up the chief city of this great territory — Helena. At its feet opens the magnificent valley of the Prickly Pear. It is the center of a vast agricultural region. It is the young center, also, of many manufacturing interests. Its feverish life as a mere gold camp is gone, and it has taken to itself the steady feeling of an established city. It numbers nearly five thousand people. It is a young New York. "There is a wonderful stir and bustle in its streets; they are beautiful, too, with some noble buildings. Toward Helena from the Union Pacific Railroad there is pushing upward a branch to bind this city to that great artery of commerce. Meanwhile,

long lines of prairie wagons are coming to it and going from it, the carriers of a mighty commerce. All is hope and enterprise. In that city, destined at no distant day to be a most controlling one, we have no Baptist church. There are Baptists there. When I alighted from the wagon, in company with General Miles, to enter the hotel, some one touched me on the shoulder. I turned about, and saw the familiar face of one of the members of my own church—a man who is a church almost in himself; who can be superintendent, Sunday-school teacher, chorister, deacon, trustee, minister—almost anything. I was delighted to see him. Almost his first word to me was, "Pastor, here we ought to have a Baptist church. I am just now superintendent of a Methodist Sunday-school, because there is no Baptist Sunday-school which I can lead. But if we had a good man here, who could gather the straggling Baptists in, we could soon found and sustain a strong and vigorous Baptist church.

Then there is Boseman at the head of the Gallatin Valley—a city which will probably always depend for sustenance upon the agricultural country round it; a city which must always be the chief furnishing place for travelers, who, as the years go, will more and more numerous come to see the wonders of the Yellowstone National Park. Already it numbers perhaps 1,200 people. It is to be, surely, an important place. Nor have we there any Baptist church.

So also there is Virginia City, a mining town, numbering perhaps 2,500 people, where as yet the Baptists have planted no seed for the Lord Jesus. Indéed, when I was there, throughout that whole territory there could not be found a single Baptist church.

Other denominations are already there. The Romish Church is, as usual, beforehand, and is beginning to cast its blighting shadow

over the fair land. Now is the time for us to enter. Three good men in Montana will do work which will tell on the centuries. They can do it more easily now in the fluid and transition period of the people than they can ten years hence, or five, or even three. They can do this telling work now a hundred per cent. more easily and more vigorously. If we ever expect to take North America for Christ, we must push on along the lines of providential indication. Here in Montana is the best of chances. Let us not dally. Let us not wait. Let us go in and possess the land for our Lord Christ and his truth.

KANSAS.

BY REV. A. L. VAIL, WICHITA, KANSAS.

Kansas is such a prodigy of progress, that one who values his reputation for sobriety hesitates to tell of the reality. It is hardly possible for a resident of the East to understand the sweep of improvement across these prairies, where modern facilities find a peculiarly unobstructed field of operation. What is true of this State is essentially true of several others between the Mississippi and the mountains. Still circumstances have recently combined to give Kansas prominence in the emigrant's mind, and consequent leadership in development. Allow me, without designing disparagement of any other home mission field, to suggest a few facts indicative of the strong, and in some aspects special, appeal of this State for Baptist mission work.

Kansas is the geographical center of the United States. It is also the climatic and productive center. Its air combines the strength of the lowlands with the purity of the highlands, while over its surface the winds of the north and the south mingle to modify each other. Its soil produces with but small exception and in almost uniform perfection

the products of all sections of the nation. Last year it had only one superior in yield of wheat. Nearly its entire surface is tillable. With the incoming of population, railroads and forests, the rain area steadily moves westward. Already its great "grain belt" sweeps the center of the State, but the other day called a desert. Last year over one hundred thousand people settled here. Of these, fifty-five thousand found their homes on the Arkansas river and its tributaries; and be it remembered that the Arkansas, entering the State on the south-west and nowhere touching its northern half, leaves it midway its southern border. The census of next year will give us one million people.

Perhaps no single item so fully and briefly shows the pith and push of Kansas as the growth of its railroads, for these largely make and measure the enterprise of a commonwealth. The first railroad iron was laid in this State in 1864. Now two great roads traverse it from east to west. In addition, six trunk lines are building steadily in the same direction, and eight branch extensions are in process of construction. By next spring, sixteen years from the first rail, we will have over three thousand miles of railroad. After that, the plans of all these roads, starting from five cities, are yet onward to the West, most of them now terminating in the eastern half of the State. These roads, present and prospective, affirm the confidence of capitalists that an immense population will soon dwell here. Ten years hence Kansas, it is estimated, will contain two million people.

But multitude is not power. What kind of people will they be? We believe they will be more thoroughly American than any other two millions then assembled on an equal area. The rapidity with which the Northern States, including very prominently the older northwestern, are pouring their people into this

State, makes the observer's head swim. The migration of Southern whites divides largely between Texas and Kansas, with an increasing tendency this way. I have recently conversed with an old Texan who is now moving here, who, when asked why he changes, replies, "This country is alive." The recent exodus hitherward of colored people from the south-west, has arrested the scrutinizing attention of the whole nation. The future of that movement no man knows. The best informed predict that it has but begun. The population of Kansas, then, will be extremely American. And from the nature of the country it will be distributed in multitudes of small cities, villages, and agricultural neighborhoods. The reader's own reflections will argue the importance of promptly establishing here strong religious influences.

The Baptist situation remains to be noticed. In 1864 we reported about twelve hundred members. Now we have not far from eighteen thousand, of whom, perhaps, one-sixth are colored. The denomination has met many discouragements and endured many disasters, as indeed all have. To write of these, and those various conditions rendering large giving by us now impossible, would transcend the limits of this article, and be saying what is almost equally true of all the newer States. If we accept the testimony of many most competent witnesses, the situation has greatly improved of late, and the outlook is full of hope, if—and here hinges this writing—if we are able to use the opportunity. We have many devoted members, and a ministry who appreciate the crisis, and are resolved, with God's help, to face it as best they can. But while we are as an infant in resources, the burdens of five men are on us; the very rush of the tide itself strikes our hands from the work we grapple, and leaves us encompassed with distressing perplexities.

What do we want? Money! How much? I think the wiser brethren would endorse this statement: We are in pressing need this year of ten thousand dollars from the Home Mission Society; and we could use that amount to as good advantage as the Congregationalists, for instance, use their, fully forty thousand dollars. It is a question of to-day, and must be answered to-day, for to-morrow this ponderous train of destiny will be away to the West, leaving behind hundreds of thriving communities with their ruling influences fixed for a century. Other denominations see this, and are working to their sight. Congregationalists and Presbyterians combined in Kansas number slightly fewer than Baptists. Their church property, indicative of financial ability, is worth two and a half times as much as ours. But they receive from their Home Mission Boards four or five times as much as we do. I have not the figures for an accurate statement of the last item, but think it moderate.

Brethren of the Pocket Book! next time you sleep, dream that a man from Kansas stands by you, calling: "Come over into Kansas and help us!" and when you wake, act. We cannot wait for you. If you do not come, we will do the best we can without you. But with your help we shall do a hundred fold better. Help us!

THE GREAT NORTHWEST.

BY REV. A. S. COATS, PORTLAND, OREGON.

We frequently hear Minnesota and surrounding territory spoken of as "the great North West." A greater geographical blunder it would be hard to make. *The* great North West lies north of California, between the Rocky mountains and the Pacific Ocean. It embraces Oregon, Washington Territory, and

Idaho, covering 251,562 square miles—an extent of country nearly four times that of all New England. This, be it known, is the great North West, rich in mines, rich in pasture lands that yearly send thousands of fat cattle to the Chicago market, rich in wheat fields that yearly send great cargoes of flour to England, rich in rivers that supply the world with salmon, rich in exhaustless forests of fir and spruce and cedar. The population of this immense territory numbers something over 200,000 souls. Of this number about 4,500 are gathered into some 80 Baptist churches. These churches owe their existence largely to the American Baptist Home Mission Society. As early as 1845 this Society dispatched Rev. Hezekiah Johnson and Rev. Ezra Fisher with their families across the plains to this, then, *terra incognita*. In the midst of great deprivation and suffering there were laid broad and deep the foundations upon which have been reared many strong and prosperous churches. The Society has never lost its interest in the field it so early began to cultivate; and to-day it is giving help to a few weak churches occupying important centers, and contributing to the support of a Chinese Missionary.

During the past few years a great tide of immigration has been rolling into this country, laying new burdens upon all lovers of the Lord Jesus, and burdens which the Baptist brotherhood find it impossible to bear without more help from the East. Perhaps the following extract from a letter lately received by the writer from Boise City, Idaho, will give some idea of the destitution which is rapidly growing alarming: "There is now within a radius of sixty miles of this place (Boise City) seven or eight towns with a population of from 300 to 1,000 souls, in which no Baptist has ever preached. Besides this, we have a country here 150 miles long by 75 miles wide, dotted all over with settlers, and

heavy settlements that are destitute entirely of preachers. One valley which contains fifty families, and which has been settled twelve years, has never had but one sermon preached within its bounds." Think of it, O ye to whom two sermons a day, a Sunday School and prayer-meeting, are matters of course, fifty families, containing doubtless five hundred souls (for this country is prolific in children as well as in grain and wool) and but one sermon in twelve years! This land contains hundreds of just such valleys. Satan is very busy in these settlements. *The Boston Investigator* is the people's Bible, and it brings forth abundant fruit—such as grew in Sodom.

Besides these scattered settlements, numerous towns and cities are springing up, almost as by magic, containing a fair share of Baptists, who are waiting to be gathered into churches, and set to work for the Master.

Other denominations are awaking to the necessity of doing something for this rapidly developing Empire. The Home Mission Board of the Presbyterian church has sent some ten or twelve young men into Oregon and its tributary territories during the past two years. These young men, settled in important centers, will make their influence felt in moulding the future religious character of the people. The Baptists of the great North West believe thoroughly in the principle of self-help. The Baptist Convention of the North Pacific Coast is supporting one general missionary, one colporteur missionary, and three resident missionaries.

We need, above all things else, men—good men, safe men, self-sacrificing men. Moreover, these men must be sent here by the American Baptist Home Mission Society, and in part supported for the first year or two, till the little churches awaiting them can walk alone.

American Baptist

HOME MISSION ROOMS,

ASTOR HOUSE OFFICES, NEW YORK.

All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.

In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.

The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.

WESTERN CONVENTIONS—NOTES BY THE WAY.

In Minnesota is a band of as public-spirited Baptists as can be found on the continent. The pastors are active and enthusiastic, while leading members of the churches—stirring, successful business men—are prominent in the Convention. The President of the Convention is of the latter number, and an excellent presiding officer does he make. This is the way it should be everywhere. Bring the best business talent of our land into our boards and general meetings.

As showing the stuff of which the Board is composed, it may be mentioned that on Wednesday evening, after the discussion of Home Mission work, the Board went into business session, and with the Corresponding and District Secretaries of the Home Mission Society, remained together, considering applications and other matters, until about four o'clock in the morning. Sandwiches and coffee were served about midnight. The ut-

most harmony and good feeling prevailed throughout.

The 6,500 Baptists of Minnesota have contributed for Home Missions during the year \$3,300, or fifty cents per member. This is a grand record. They are sure they will bring the amount to \$4,000 next year. And yet the churches of Minnesota are neither strong nor numerous. The secret is that the work is systematized, and all heartily pull together. If the Baptists throughout the country would give at the same rate, there would be no lack of funds for our work in the West.

As will be seen by the Report of the Minnesota Convention, the plan of co-operation between the Home Mission Society and the Convention gives complete satisfaction. Instead of impairing interest in the meetings of the body, an increase of interest is the result. Without a dissenting word or vote it was decided to continue in co-operation with the Society for the year to come.

After the adoption of the Report of the Board, the Minnesota Convention passed a vote entreating the Home Mission Society, if possible, to appropriate to missionary work in the State an amount larger than the "dollar for dollar" plan would furnish. There is no question whatever but that more is required. Shall there be such generous contributions that the Society may respond, as it is anxious to do, to this request? Will the reader of this paragraph give a little more for our work than was given last year?

It came out in the discussions of the Minnesota Convention, that several missionary pastors have received from their respective fields of labor hardly a dollar in money, but have been obliged to accept provisions in lieu of the regular salary. Some of these men are

thoroughly educated and could command better positions; but, following the apostolic precedent and precept, "endure hardness as good soldiers of the cross," they remain with struggling churches until the tide turns, rather than leave their loved flocks shepherdless, the prey to discouragement and dissolution. One of these pastors—a noble character—has stood by his church at a central point, though the grasshopper scourge visited them seven years, while this year the spring drouth so nearly destroyed the wheat crop that it averages not more than three or four bushels per acre. If true moral heroism and loyalty to Christ are found anywhere, they are found among these frontier pastors.

The following incident was related by a pastor, during a conference on missionary work, at the Minnesota Convention. The facts came under his personal observation, the name and place being given. In a locality where a few Baptists had settled, one of the number, with great faith in God, became the leader in an attempt to build a meeting-house. None of the number were wealthy. This man lived in a "shanty" about twelve by fourteen feet. He owned eighty acres of land. Eighteen acres were sowed with wheat. He sacredly set apart six acres, the product of which should go toward the erection of the Lord's house. He further set apart two and a half acres for general benevolent purposes. To men who walk by sight, rather than by faith, this man seemed to have done more than he should do.

But the blessing of God rested on him in a remarkable way. When harvest came, though the average yield of wheat in that section was but seven bushels per acre, his average was sixteen bushels per acre. To make matters worse, generally, a great hail storm came and wrought immense damage to the wheat crop; but, while it swept with fury a wheat field just

across the road, this man's field was untouched. And so the house was begun and will be built. The fact is unquestionable; explain it as you may. Believing in God's providence and care for his people, who dare say that His hand of protection and blessing was not in this thing? Of old there was a divinely declared relation between the bringing in of tithes, and temporal prosperity. Is not distrust of God the real secret of withholding, for personal uses, what He ought to have; and may we not believe that according to our *unbelief*, God often deals with us even in temporal concerns? "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you," has its application to the people of God for all time.

"Do you know that you are burning up a New Testament every time you smoke a cigar?" This was the question which a missionary of the Wisconsin Convention kindly put to a puffer of "the weed," whom he one day met. "What do you mean?" was the response. "Burn up a New Testament every time I smoke a cigar! of course I do nothing of the sort." To which the missionary said: "The five cents which that cigar cost would buy a New Testament which would be gladly received by many whom I meet on my field." A third man, standing by, and hearing the conversation, remarked: "I don't burn it up, but I guess I spit it out." The first man addressed, after a moment's silence, said: "By the grace of God I will not do this any more." Perhaps there are others who might consider whether it would not be more to the good of men and the glory of God, to devote the money which ends in smoke, to the nobler purpose of meeting the religious destitution of our land and of the world.

The population of Wisconsin is not far

from 1,400,000, nearly 1,000,000 being foreigners. Baptist churches generally throughout the State are not strong, though there are a few exceptions. Many churches have been greatly weakened by emigration to the farther West; hence there is need of a large amount of missionary work in the State, not only among new settlements, but in the older fields as well.

What one earnest woman can do was well illustrated at the Wisconsin Convention. In a missionary meeting Brother Churchill, who has been in the service of the Convention among the scattered people inhabiting the peninsula in North Eastern Wisconsin, spoke of the long and wearisome journeys he was compelled to make on foot in meeting his appointments in that region. His story, told with simplicity and great sincerity, touched all hearts. But had it not been for an earnest Christian woman, the sympathy which was excited would have resulted in no practical benefit to the young brother. Soon after adjournment, this sister was quietly but busily moving among those present, soliciting funds to purchase a pony for the missionary. At the conclusion of the evening's session the Moderator of the Convention presented to the young man, as the result of this lady's solicitations, the sum of fifty dollars, which would enable him to purchase the pony he had procured, and on which he rode 140 miles to attend the Convention. His response to this unexpected gift was most appropriate and touching. It was a delight to find so many women warmly enlisted in Home Mission Work. There is ample room for the labors of all. One devoted woman may accomplish great results in any church in awakening deeper interest in missionary work. Let there be a new putting forth of power in this direction. The times demand it.

BETTER THAN YOUR WILL.

An aged sister in Adrian, Michigan, who signs herself "a friend of Missions," writes to the Corresponding Secretary: "Please find, enclosed, \$30.00. You may think it a trifle, but it is not given out of an abundance, though from a cheerful heart. I think it may be better than to wait for a will, although I am near 76 years; for, even if I should possess property when the earthly casket is laid aside, souls might perish for the bread of life before you would get this money. * * *

P. S.—The thought has occurred to me that the American Indian Mission belongs to your department, so I add \$20.00 more to support missionaries among the Indians."

On the evening of the day we received the above, Assistant Treasurer Whitehead found, on his return home, an aged saint awaiting his arrival. She handed him \$500.00 as an *extra* donation to our treasury, saying she was anxious to dispose of this, as probably her last gift; that her age and feebleness (she is near four score years) admonished her that what she would do for the Lord Jesus, she must do quickly. She had waited for the usual social call of the Assistant Treasurer, but it had been delayed, and she could wait no longer.

AN EASY WAY TO INCREASE CONTRIBUTIONS FOR HOME MISSIONS.

Without burdening any one, this could be very largely done. System and regularity in giving would accomplish it. Where is there a member of a Baptist church, however poor, that could not give a *penny a week*, to aid the work of Home Missions? And yet so small a contribution from each of the members of

our churches, would largely increase the aggregate amount of contributions.

Take the State of New York for instance—a penny a week from each of its 113,367 Baptists, would amount to the sum of \$58,948.24 in a year. This is more than double what the Baptists of that State gave last year for Home Missions. It would increase the amounts contributed by other States, in like manner. Thus the contributions for Home Missions could be doubled, and no church or individual be burdened.

From the Field.

"Watchman, what of the Night?"

OUR WORK IN MINNESOTA.

The annual Report of the Board of the Minnesota Baptist Convention, prepared by Rev. H. L. House, Corresponding Secretary, contains a survey of the field which cannot fail to be of interest to all friends of Home Missions. We are permitted to present to our readers the following extracts:

POLICY OF THE BOARD.

Your Board has very much regretted its inability to render all the help asked by the different churches. Applications for aid have been refused, when the Board knew well that the applications were founded on actual needs. Important fields have been left uncultivated, and that, too, when ministers from other States, adapted to the work, have asked to be sent to these fields. It is safe to say that there is not a growing village in the State that might not have Baptist preaching if your Board had the means furnished it, so that it could encourage ministers from other States to come here and locate. Often it has been difficult to know what applications to grant and what to refuse, when it was well known that a discrimination must be made from a lack of funds. The question of deciding which are the most needy fields is one surrounded with vexing problems. In general, it has been the policy of your Board to appoint men to labor at central points. Nearly every County has some village to which all other parts are made tributary. Once occupy these villages, permeate them with Gospel truth, and the influence must be felt through all the neighboring towns.

NEW FIELDS.

Such villages, now unoccupied by the Baptists, are springing up all over the western and southern portions of the State. Perhaps it is not best to abandon any of the older fields now furnished with help from the Home Mission Society. Still, it is certain that there are new fields just opening which promise far greater results than we can hope for in some places where the Society is now sustaining its missionaries.

One trouble with the Baptists in the past, has been their slowness to enter new territory, often waiting until it was occupied by other denominations before thinking of moving in that direction.

Bishop Peck has just visited this field, and thus he writes: "The truth must be owned, the Methodists are behind in this part of the great northwest, and are feebly struggling against great odds of men and money to begin our work in the rising settlements of this coming Empire. I tell the Methodist people it is a shame, while others have sown good seed, and yet others abundance of tares, that we have done so little. I have traveled and talked and prayed and preached from St. Paul to Bismark, and north into the region bounding the British possessions, and I am pained, I am filled with indignation at our tardy, inefficient, half-dazed, snail-like movement in this competitive race of world-wide interest."

The Bishop doubtless spoke the truth. But had he said the same of the Baptists, he would not have been far out of the way. It is seldom that we are first to get a foothold in these growing towns. We wait until others have possessed the land; then we must struggle long years for a mere existence.

The reason for this is not hard to find. Our resources are limited. Old fields are pressing us for aid. New fields seldom present their claims until urged to do so, while the calls upon us are so numerous that we hardly dare glance at the "regions beyond." What a wise policy would seem to demand is this: That in entering upon new ground we go to these places centrally located, that are almost wholly devoid of Gospel truth, and be the first to establish mission interests.

There are such places as these in great number. Brother Orgren pleads for no less than ten extra men to labor among the Scandinavians, and locate the fields where he would have them placed. You can travel for miles and miles, over prairies thickly inhabited by Norwegians, Swedes and Danes, and find no preacher but the Lutheran priest, whose teachings differ but little from the teachings of Rome. Other denominations are doing but little for these nationalities. The struggle is between the Lutherans and the Baptists—and yet how little the Baptists are doing for the evangelization of these foreigners! You may go two hundred miles from Willmar northward, meeting these people on their farms, and in little settlements on every side, and in all that region there is but one Baptist minister, and he, having no outside help, is able to devote only a portion of his time to the work.

Brother Orgren, in his last quarterly report says: "That all along Minnesota river, from Granite Falls to Big Stone Lake, there are large settlements of Norwegian people, accessible to the truth, hungering for

the Word, blindly groping for light, and in all this region we have but one man, and he is left to cultivate his farm a large portion of his time in order to support his family. It has been demonstrated beyond a doubt, that the Baptists, with their peculiar doctrines, can reach these Scandinavians as no other evangelical denomination can; and we cannot see how the Baptists can neglect this work thus thrust upon them, and at the same time escape the consequences of neglected responsibilities."

After referring at length to the new fields among our American population needing attention, the Report continues:

When the East fully appreciates the needs of the West, money will be forthcoming to cultivate these new and promising fields. We cannot charge the Home Mission Society with neglect of our interests. Strong, sympathetic, encouraging words come to us from the brethren of the Home Board, together with their more substantial aid. The relation between the State Convention and Home Mission Society is exceedingly pleasant, and the new arrangement entered into at the beginning of the year has met our fullest expectation—making them better acquainted with our needs; helping us better to understand the great work being done elsewhere. And yet we cannot but feel that more money should be sent into the State from outside sources than the State has received the past year. At present, Minnesota is receiving from the Home Mission Society two dollars for every dollar paid by Minnesota into the treasury of that Society. The amount which we receive is thus made dependent upon the amount which we raise.

The following recommendations are offered in conclusion:

First. In view of the increasing demands made upon us for aid, we pledge ourselves this coming year to do our utmost in raising \$5,000 in the State for Home Missions.

Second. That the churches take immediate steps toward raising their apportionment.

Third. That the Home Mission Society be asked to continue doing for us the coming year what it has done in the year past, unless it has some plan more favorable to us to offer.

NORTHERN WISCONSIN.

Rev. H. W. Stearns, of Appleton, Wis., the efficient and highly esteemed Missionary of the Convention, furnishes the following facts about northern Wisconsin—his field of labor: "It is found that this part of the State has resources, not only in its immense pine forests, but water power and minerals, and a productive soil. It is steadily settling up with people from other lands and States. This is furthered by building different lines of railway, as the Wisconsin Central, Wisconsin Valley, Milwaukee, Lake Shore and Western, and Northern Wisconsin. Three new counties were formed last year. Many villages of 100 to 500 inhab-

itants are springing into existence. In 1854 the counties of Pierce, St. Croix, and Polk, had *three* district schools; in 1879, they had *two hundred and fifty-four*—showing a gain of ten per year. In this region are some sixty or more pastorless churches; and scores of points which should be occupied at once for Christ. We have plenty of work for earnest, godly men."

NEW FIELDS IN MINNESOTA.

BY REV. J. W. RIDDLE, MINNEAPOLIS, MINN.

During no period, perhaps, in the history of the Home Mission Society's work in this State, has there ever been a time when there were so many inviting and promising fields lying open for our denomination to enter as at the present hour.

The unparalleled tide of immigration which has been pouring into the State during the past eighteen months, pushing its way into every nook and corner of our great frontier, has been giving rise to new towns and villages along the several lines of railroad, and peopling the country both near and remote from these at so rapid a rate that the energy of all the evangelical denominations combined has not been able, seemingly, to keep pace with the progress.

The consequence is that in many portions of the State—the western, northwestern and southwestern portions—very many places of importance are found where, as yet, not only no church building has been erected, but where no organization of any kind has been formed, and where there is no regular preaching of the Word of Life. Only a short time ago, I spent a Sabbath in a town of two or three hundred inhabitants, situated on an important line of railroad, and surrounded by a charming and fertile region of country, and yet, from week to week, there were no religious services held in the place, not even a Sunday-school or a prayer-meeting.

In want of such places, too, the people generally, even those who make no pretensions to religion, are greatly pleased to have some Christian minister come and settle amongst them. They have been accustomed to have the influences of the Gospel thrown around them in the places where they have lived before coming to the State, and they do not now feel at home without them. They want the society also which religious institutions invariably bring with them, and often they are ready to contribute quite liberally in order that these may be established and maintained. In another important town, a county seat, where there is no settled minister, a lawyer, who professes himself to be an infidel, said to me that if I would send them

an active and wide-awake man as a missionary, he would give from twenty-five to fifty dollars a year towards his support, and not only that, but would take him around and introduce him to his friends, and do what he could towards raising his salary.

With such persons, of course, it does not matter so much what denomination the minister belongs to; hence the first on the ground is the one who is likely to receive the heartiest welcome and most general support.

Two or three weeks ago I introduced a young minister into a field of this kind—a town less than a year old, of over one hundred inhabitants, with no church organization, and no minister—and in less than two weeks nearly three hundred dollars were subscribed towards retaining him among them, and the further prospect is that by spring-time the place will contain a Baptist meeting-house. This town has a school-house, which has been built at an expense of \$3,000, besides many other excellent buildings, and in a very few months it is likely to become the seat of the county in which it is located. Scores of just such places are open to us at the present time, if only we had the men and money to take possession of them.

In all of these, moreover, a few members of Baptist churches will be found sufficient to form a nucleus for a church organization.

They are from sister churches in the Eastern States, and the older portion of our own State, and in most cases they are ready to make great sacrifices in order that the privileges of the Gospel may be given to their communities through a church of their own faith and order.

And yet it is impossible for them to take and hold the ground for the Master and for the denomination, unless they receive aid and encouragement for a time from their more favored brethren in the churches they have left. The question then is: What shall be done for these new fields? Shall we rally to the support of our few brethren who at present are found upon them, and who are anxious to secure them for the glory of the Master and for the strengthening of our common Zion? Or shall we turn a deaf ear to their appeals for aid, at the time when aid would be of the most advantage to them, and allow such grand opportunities for spiritual conquest to escape our grasp? It must not be forgotten that other denominations, though laboring under the same pecuniary difficulties with ourselves, are earnestly bending their efforts towards securing a favored foothold in this rapidly-filling frontier. Hence, to neglect these fields for a single

day, is to run the risk of shutting ourselves out of them for years to come, and even then to render the work of securing a foothold in them five times the task that it would be now. To be sure, as Baptists, we can rejoice, and do rejoice, at the planting of the standard of Christ in these destitute regions by his followers, of whatever name; but the question comes, can we be thoroughly loyal to our blessed Lord and to the truth which we hold as his disciples, if we allow these many open doors to be entered first by other than Baptist missionaries?

“THE GREAT AMERICAN DESERT.”

BY REV. JAMES FRENCH, DENVER, COL.

We can well remember the time, when, if a person suggested that the Grand Prairie of Illinois would at some time be occupied as a farming country, he would be regarded as very visionary. Now Illinois is called the “Garden State,” on account of the productiveness of its vast prairie lands.

But the country beyond the Missouri River was called “The Great American Desert,” and was regarded as destined to perpetual barrenness, principally on account of its dry climate. Kansas was designated as “*Droughty Kansas*.” How much its first settlers in the eastern part of the State suffered from lack of rain, is a matter of history. Starvation several times stared them in the face, and they were helped by their Eastern friends, and encouraged to persevere in cultivating the soil, till now Eastern Kansas is no more subject to drought than Ohio or Illinois. Owing to climatic changes in that vast region once known as “The Great American Desert,” the characteristic name is changed to that of “The Plains.” These comprise large portions of Kansas, Colorado, Nebraska, Wyoming, Dakota, and Montana, and extend south into the western portions of Texas and the Indian Territory, and into much of New Mexico, covering an area as large as Illinois, Indiana, Ohio, Pennsylvania, New York, and all New England. *The climatic changes on the Plains* have opened this entire country into a missionary field. It is amazing to see how, as a nation, we have advanced and spread out within a quarter of a century.

The Rocky Mountains are not approached over a succession of hills, as we approach the Blue Mountains or the Alleghanies, but gradually over extended plains. These plains extend to what are called the

“foot-hills,” which are themselves mountains; and then the fitness of the name “Rocky” is apparent at first view. From these foot-hills, east to the Mississippi River, where I have been traveling the last year, as a district secretary of the Baptist Home Mission Society, is one vast, extended, inclined plain, sloping east and south, having an elevation on the western side, at the foot-hills, of over 5,000 feet, and on the eastern edge about 650 feet at Kansas City. Much of this country is traversed in nearly parallel lines, by rivers flowing, of course, in the direction of the slope, both east and south. These rivers rise in the mountains, and are supplied by their rains and melting snows. The vapors at the summits are constantly collecting in clouds, and the moisture is precipitated in rain, which, added to the melted snows, make the rivers of Kansas of very respectable size before they leave their mountain sources. One of the strangest sights to me when I arrived here years ago, was to see these clouds, which formed in full view on the summit of the “Old Rockies,” leave their native fastnesses, and move easterly over the plains, as though they intended to give us such drenchings as I was accustomed to experience from similar cloud visits in the East. But after coming over us and threatening us, they either passed on or scattered, and returned without accomplishing their apparent design. In my opinion the reason for the dissipation or departure of the clouds without precipitating in rain, arose from the want of any considerable amount of green vegetation on the plains, which at that time were covered by a peculiarly low grass, known as buffalo grass. This in consequence of its height (averaging less than three inches), and being partially dried up from lack of rain, afforded but a small amount of verdure to come in contact with the prevailing dry atmosphere. But this all changes on extended fields of green crops, as of wheat or corn, which afford such a mass of green verdure as to give a cooling stratum of atmosphere; and this, condensing the moisture in these clouds, causes rain to fall then and there. The principle is the same as the condensation of the moisture in the air on a pitcher filled with cold water. Thus as the low buffalo grass gives place to crops, by reason of the advance of cultivation, rain through these causes becomes more frequent and falls in seasonable showers. These phenomena in nature are changing each year with the increase of irrigation and cultivation of the soil, so that to-day there is a great deal of what is called “dry-farming” on the plains in the neighborhood of the foot-hills, where farmers would not have ventured a few years ago to trust seed in the earth

without irrigating ditches. There are very many places where farmers do not need to irrigate more than once or twice, and the theory is entertained by many, that, owing to the causes which we have named, much of Colorado which is now dependent on irrigating ditches, will ultimately be cultivated without any other dependence for water than the clouds. If partial cultivation is followed by a sufficiency of rain over some favored acres, is it not reasonable to conclude that largely extended cultivation and verdure, will be followed by still more abundant and seasonable rains?

But the changes further East, in Central Kansas, are more noticeable than in Colorado. No longer ago than in 1867, in the report of the Commissioner of Patents, we read as follows: "The whole space to the West between the 98th meridian and the Rocky Mountains, is a barren waste, over which the eye may roam to the extent of the visible horizon, with scarcely an object to break the monotony." This meridian cuts the Kansas and Pacific Railway not far from Brookville, and it cuts the Atchison, Topeka and Santa Fe Railroad near Hutchinson. I can bear witness to the truthfulness of the report just quoted so far as it relates to the prevalent opinion in vogue at that time, and as I entertained it myself. But now what do we see? Fine farms and luxuriant vegetation far west of this line. And the apparent line that separates farming lands from those which are only fit for grazing is extending farther west every year. I do not hesitate to say that some of the very best farms in the whole country are seen where a few years ago it did not seem possible that they would produce anything. And this I believe is attributable to the climatic changes which I have referred to, causing more frequent and abundant rains.

As the line of agricultural limit extends, it is marked by a new, natural, nutritious grass called "blue stem," taking possession of the soil, and rooting out the buffalo grass. First it is seen in small spots, which widen year by year. Lands which will produce this new grass will grow wheat, surpassing in quality and quantity any that is produced in the old States. Kansas, the last year, produced, with a single exception, more wheat than any other State, and these *newest* portions were the most productive, *averaging* twenty-four bushels to the acre.

How grand it is to behold this once desert literally blossoming as the rose. But grander still it is to behold it being dotted over with churches and schools. If the churches do their duty, missionary work will keep pace with immigration, and wherever the herdsmen have their "round-ups," missionaries will "round-up" the scattered ones of Christ's flocks.

MISSIONARIES APPOINTED IN OCTOBER, 1879.

The following new appointments were made:

Rev. A. W. Hilton, Finlay and Parkers, Dak. Ter.
Rev. V. B. Conklin, Lincoln, Canton, and Lennox,
Dak. Ter.

Rev. J. K. Eldredge, Bloomingdale, Dak. Ter.
Rev. G. Koopman, Germans in Erie, Pa.
Rev. Ferdinand Heisig, Germans in St. Paul, Minn.
Rev. John Engler, Germans in Wausau, Wis.
Rev. J. F. Hoefflin, Germans in Elgin, Iowa.
Rev. J. D. Rossier, French in Burlington, Vt.

The following missionaries have been re-appointed:

Rev. T. C. Johnson, Charleston, West Va.
Rev. Reinhard Hoefflin, Germans in Syracuse, N. Y.
Rev. H. Trumpp, Germans in Albany, N. Y.
Rev. H. Griep, Germans in Scranton, Pa.
Rev. James Wells, Gervais, Oregon.
Rev. John Kernal, Creek Indians, Indian Territory.

Rev. A. P. Mason, D.D., District Secretary for
New England.

Rev. C. P. Sheldon, D.D., District Secretary for
New York and Eastern New Jersey.

Contributions and Legacies.

FOR SEPTEMBER, 1879.

[Contributions and legacies not otherwise noted are for general purposes. Abbreviations **F. F.** and **C. E. F.** denote respectively FREEDMEN'S FUND and CHURCH EDIFICE FUND.]

MAINE, \$44 10.

Cornish Church.....	\$4 00
Kennebunk, Rev. E. Worth.....	5 00
East Hubbardton Church.....	8 50
F. F. , Hallowell, Sunday-school, for Richmond Inst.	12 50
LEGACY: Windsor, Interest on Legacy, J. P. Skinner.	14 10

NEW HAMPSHIRE, \$635 24.

West Swansey, Joseph Hammond.....	13 50
Sanbornton, Second Church.....	1 50
North Church.....	2 00
Rumney, Baker's River Church.....	3 13
Greenville Church.....	7 76
Manchester, Merrimac Street Church.....	5 00
Exeter Church.....	50 00
F. F. , Friend.....	2 35
LEGACY: Windham, Bequest of Jane Freeland, Horace Dodd, Executor.....	500 00
Dover, Bequest of Solomon H. Fuller, John Kirch, Executor.....	50 00

VERMONT, \$100 00.

Burlington, First Church.....	100 00
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MASSACHUSETTS, \$3,605 14.

Haverhill, per Rev. J. N. Williams.....	6 10
G. O. Harmon.....	5 00

Salem, per Rev. J. N. Williams.....	75
West Quincy, per Rev. J. N. Williams.....	1 50
Worcester, Rev. D. F. Samson, per Rev. J. N. Williams.....	1 90
Lowell, per Rev. J. N. Williams.....	2 00
Wallston Heights Church, per Rev. J. N. Williams..	1 70
Grafton.....	3 00
Cochesett Church.....	1 00
Worcester, Hon. Isaac Davis, in 31 Shares of Nashua & Rochester Railroad, on account of Isaac Davis Fund.....	2 61
Westboro Church, Richard Montague, L.M.....	3,100 00
West Acton Church.....	38 74
Monchaug Church.....	10 00
BillERICA, Friends, per G. W. Wilson.....	3 75
Miller's River Asso., G. W. Dexter, Tr.....	5 21
Shelburn Falls Church.....	10 00
Fitchburg Church.....	15 00
South Gardner Church.....	34 00
Sterling Church.....	41 21
Harvard Church.....	6 00
Westminster Church.....	37 00
Agawam Church.....	6 00
Reading Church.....	24 00
Belmont Church.....	5 00
Worcester, Dewey Street Church.....	1 00
Winchendon Church.....	5 00
Franklin Asso., J. B. Bardswell, Tr.....	25 00
North Uxbridge Church.....	14 35
F. F. Woman's American Baptist Home Mission Soc.	20 00
South Gardner Church, for Shaw University.....	98 32
Arlington Church, for Richmond Institute.....	5 00
Newton, Mrs. E. H. Train, for Richmond Institute...	50 00
.....	25 00

RHODE ISLAND, \$505 26.

Woonsocket Church, per Rev. J. N. Williams.....	5 36
Central Falls, A Friend.....	4 15
East Providence, Second Church.....	10 00
Pawtuxet Church.....	5 00
Providence, Fourth Church.....	15 00
..... First Church.....	125 00
Burrville Church.....	327 45
.....	13 30

CONNECTICUT, \$52 75.

Putnam, per Rev. J. N. Williams.....	4 75
Southington, First Church.....	8 00
F. F. Groton Bank, Capt. E. Morgan, desig.....	40 00

NEW YORK, \$1,373 84.

New York, Trinity Church.....	16 37
Trumansburg Church.....	16 32
Masonville Church.....	5 50
Cascade Valley Church.....	50
Friends.....	75
Binghamton Church.....	3 50
Beekman Church.....	5 00
Dover, First Church.....	20 00
North East Church.....	10 00
Shenadoah Church.....	5 31
Dutchess Asso.....	18 83
Carmel, Church.....	11 36
De Wittville Church.....	75
Frewsburg Church.....	8 63
First Portland Church.....	3 00
Harmony Church.....	7 43
Mayville Church.....	5 00
North Harmony Church.....	1 50
West Portland Church.....	6 00
Jamestown Church.....	35 50
Westfield Church.....	1 00
Mrs. J. C. Ward.....	50
Harmony and Chataqua Asso. Coll.....	12 38
Lansing and Groton Church.....	10 25
Milan Church.....	2 31
Truxton Church.....	7 00
John Boutwell.....	1 00
West Somerset, R. W. Noble.....	25 00
Ashford Church.....	3 00
Bradford Church.....	1 00
Franklinville Church.....	4 00
Haskell Flats Church.....	2 00

Hinsdale Church.....	4 52
Ischua Church.....	5 00
Olean Church.....	5 00
Port Allegany Church.....	65
Rushford Church.....	13 75
Rochester, Sunday-school of First Church.....	100 00
Auburn Church.....	30 00
Port Byron Church.....	7 80
Throopville Church.....	45 50
West Somerset Church.....	9 60
Cherry Creek Church.....	26 25
Dunkirk Church.....	5 62
Leon Church.....	5 25
Ruth Scofield.....	2 00
Samuel Cressy.....	1 00
Yates Asso.....	44 74
Rensselaerville Asso.....	21 85
Clay Church.....	6 12
Fayetteville Church.....	40 00
Marcellus Church.....	4 00
North Manlius Church.....	7 50
Vesper Church.....	2 00
Buffalo, Washington Street Church.....	101 54
Gorham Church.....	3 00
Bethel Church.....	27 50
Benton Church.....	30 00
Olive Shokan Church.....	1 75
Peekskill Church.....	15 00
Unionville, Orange Church.....	24 12
Rhinebeck Church.....	7 05
Le Roy Church.....	26 22
Pine Plains Church.....	2 62
Cayuga Asso.....	32 00
Lebanon Springs Church.....	11 00
East Avon Church.....	2 00
F. F. Rusford Church.....	2 00

LEGACIES: Rushford, Legacy of Sophia Goff, A. M. Taylor, administrator.....	100 00
Churchville, Legacy of Anna Elizabeth Bliss, per J. M. Randall, Executor, in part.....	250 00
Plymouth, Avails of Legacy of J. C. Avery deceased.....	100 00

NEW JERSEY, \$140 10.

Jacobstown Church, in part.....	12 60
Vineland Church, bal.....	10 00
Cohansey Church, bal.....	11 25
Cape May Calvary Church, in part.....	18 10
..... Second Church.....	22 55
Marlton Church.....	26 35
Freehold Church, bal.....	14 25
Bloomfield, Sunday-school of First Church.....	25 00

PENNSYLVANIA, \$399 00.

Philadelphia, Spruce Street Church, W. E. Garnett.....	50 00
..... Fiftieth Church.....	5 07
Upland, Sunday-school.....	25 00
Marcus Hook Church.....	13 50
Harrisburg Church.....	25 00
..... Sunday-school and Infant Class.....	6 00
Pottstown Church.....	20 00
Beakleyville Church.....	4 00
Covington Church.....	5 00
Rutland Church.....	1 50
West Jackson Church.....	2 50
Sullivan State Road Church.....	2 75
Wellsboro Church.....	7 50
Middlebury Church.....	2 17
Cherry Flats Church.....	2 50
Charlestown Church.....	2 53
R. H. Dowd.....	5 00
W. E. Brace.....	1 00
Pittsburgh, Union Church.....	8 50
Waynesburg Church.....	11 72
Pittsville Church.....	8 06
Turbitville Church.....	7 00
Berwick Church.....	5 25
Madison Church.....	1 50
White Deer Church, in part.....	15 01
Elimsport Church.....	7 37
Pleasant Grove Church.....	11 00

Rochester Church.....	10 00
Providence Church.....	7 50
Unity Church.....	5 20
Amana Church.....	4 50
Sunday School.....	4 00
West Salem Church.....	5 00
Zoar Church.....	10 30
Sunday School.....	3 00
New Castle Church.....	7 30
Harmony Church.....	5 00
Beaver Association, coll.....	19 60
Cordico, I. Howe.....	1 44
Union Sunday School.....	30 00
Clarion Association, coll.....	5 00
Mrs. M. Hollingsworth.....	17 40
Factoryville Church, in part.....	2 00
Atburn Church.....	1 30
F. F. Harrisburg Second Church.....	4 03
Altoona Sunday School, desig.....	

VIRGINIA, \$39 28.

Abingdon (colored) Association, per Rev. C. H. Carey.....	18 00
F. F. Harmony Association for Richmond Institute.....	16 28
Richmond, J. D. Smith, on Endowment Fund for Richmond Institute.....	5 00

MICHIGAN, \$207 08.

Penanwee Church.....	7 70
Bay City Church, in part.....	19 79
South Bay City Church.....	2 21
Hickory Corners Church.....	9 60
First Ganges Church.....	2 70
Blainville Church.....	4 09
St. Johns Church.....	1 50
St. Louis Church.....	3 15
Breckenbridge Church.....	3 92
Port Huron Church.....	20 00
Flushing Church.....	11 00
Quincy Church.....	5 00
Birch Run Church.....	1 00
Atlas Church.....	5 00
Grand Blanc Church.....	56
Fenton Church.....	4 00
Flint River Association.....	5 30
Pewamo Church.....	5 00
Almont Church.....	1 00
F. F. Women's Home Mission Society.....	94 56

OHIO, \$354 37.

Cleveland Third Church, Alfred Eyears.....	25 00
Clyde Church.....	16 06
Colebrook Church.....	8 50
Centreville Church.....	4 80
Sunday School.....	5 70
Avon Church.....	10 50
Brimfield, Edwin Barber.....	25 00
Akron Church, in ad.....	6 00
Middletown Church.....	10 00
Mt. Vernon Church.....	7 18
Salem Church, in ad.....	75
Sunday School.....	2 00
Marietta Association, J. H. Barker, Treas.....	13 21
Norwalk Church.....	35 00
Franklin Church.....	8 00
Urbana Church, Sunday School.....	5 00
East Townsend Church.....	3 30
Deacon E. C. Griggs and wife.....	2 50
North Fairfield Church.....	15 50
Monroeville Church.....	4 00
Plymouth, Elder Carlile.....	1 00
Republic, Home Mission Circle.....	2 61
Orangeville Church.....	2 07
Mecca, J. M. Brown and family.....	2 00
Garrettsville Church.....	1 00
Sunday School.....	1 00
Trumbull Association, part of coll.....	3 05
Mt. Washington Church.....	20 00
Bellefontaine, J. F. Mangins.....	75
F. Boyd.....	50
I. Scott.....	50
Canton Church.....	57 50
Clinton Association, one-fourth coll.....	4 38
Lorain Association, one-fifth coll.....	4 19

Sullivan Church.....	2 60
J. Chamberlain.....	5 00
Camden Church.....	4 00
Henrietta Church.....	4 00
La Grange Church.....	5 08 1
North Amherst Church.....	2 97
Huntington, Mrs. Kitchen.....	50
McKean Church.....	5 00
Kirkersville Church.....	1 50
Peru, Mrs. L. J. Warren.....	1 00
Atburn Church.....	1 75
F. F. Cleveland, Euclid Avenue Church, Rev. S. B. Page, D.D.....	12 50

INDIANA, \$20 14.

Valparaiso Church, in part.....	6 20
W. E. Pinney.....	10 00
Big Cedar Creek Church.....	3 44
Richmond Church.....	50

ILLINOIS, \$159 05.

Kankakee Church, in part.....	12 86
Sunday School.....	2 00
Cambridge Church, in ad.....	3 00
Batavia Church, in ad.....	2 00
Elgin Church.....	53 04
Moline Church.....	15 00
Waukegan Church, in part.....	10 45
Galva Church.....	19 30
Hudson Sunday School.....	7 90
Toulon, Mrs. Stickney.....	50
Amboy Church, Wm. E. Ives.....	5 00
Sublette Church, in part.....	18 00
York Sunday School.....	10 00

WISCONSIN, \$16 55.

Whitewater Church.....	3 90
Lowville Church.....	2 50
Darlington Church.....	9 00
Jefferson, Mrs. Geo. W. Bird and son.....	1 15

IOWA, \$30 50.

Marengo Church, for Indians.....	3 00
Waterset Church, in part.....	19 50
Richmond Church.....	8 00

MINNESOTA, \$34 15.

Winona, Rev. T. G. Field.....	1 00
T. A. A. Robertson.....	1 00
C. L. Bonner.....	30 00
Cokato, Swedes, per Rev. O. S. Lundberg.....	2 15

NEBRASKA, \$70 19.

Pawnee City Church.....	5 00
Mayflower Church.....	4 23
Silver Creek Church.....	8 36
Nebraska City Church, in part.....	40 00
Lincoln Church.....	11 40
Palmyra Church.....	1 20

MISSOURI, \$3 50.

Fredericktown Church, per Rev. V. T. Settle.....	3 50
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LOUISIANA, \$10 00.

New Orleans, Rev. S. J. Axtell, Jr.....	10 00
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KANSAS, \$4 00.

Concordia Sunday School, per C. H. Nash.....	1 50
Mound Valley, H. W. Savage.....	2 50

INDIAN TERRITORY, \$5 00.

Lightning Creek (C. N.), Delaware Church.....	5 00
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OREGON, \$2 50.

French Prairie Church.....	2 50
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GERMAN CONFERENCE, \$1,000 00.

Western German Conference.....	1,000 00
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Total.....\$8,811 74

VOL. I. No. 18.

DECEMBER, 1879.

The
BAPTIST
HOME MISSION
MONTHLY.

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FORM OF BEQUEST TO THE SOCIETY.

"I give and bequeath to the American Baptist Home Mission Society, formed in New York in the year eighteen hundred and thirty-two, the sum of — dollars for the general purposes of said Society."

Three witnesses should state: "We witness to this instrument, consisting of one sheet (or two), as the last will and testament of —, by his (or her) request, in his (or her) presence, and in presence of each other."

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28 Astor House Offices, New York.

THE BAPTIST HOME MISSION MONTHLY.

VOL. 1.

DECEMBER, 1879.

No. 18.

THE FREEDMEN.

DENOMINATIONAL HARMONY IN THE EDUCATIONAL WORK ATTAINED.

BY REV. J. STANFORD HOLME, D.D.

No. 8.

Organizations other than the American Baptist Home Mission Society, as has already been stated, claimed to represent the Baptists in the work among the Freedmen. The hindrances and embarrassments arising from this conflict of claim and action in the work of the denomination had now become so serious that a general effort was made to unify and harmonize our labors in this field. A joint committee, representing the American Baptist Home Mission Society, and the National Theological Institute chartered by the Congress of the United States, was appointed in May, 1868, with a view to a proposal of some plan for the unification of our denominational work in educating Freedmen preachers. Rev. Dr. Hague, a member of this joint committee, at the request of the Chairman, published a letter in advance of the report of the Committee, in which he says :

“The chief objections entertained by those who have co-operated with the Institute against committing the whole work of training Freedmen preachers to the Home Mission Society has been this two-fold conviction : First, that to the present generation of Baptists this work is of *primary* importance; then, secondly, the

trusts already committed to that Society are so vast, embracing such an immense aggregate of details in relation to missionaries and church edifices, extending over the continent, that this new educational enterprise would necessarily transcend its organic capacity, and would therefore be treated as a matter of secondary consideration. By the plan now proposed this main objection is removed, and such a unity of aim and effort provided for as will guarantee enlarged success.”

The report of this committee, made at the anniversary at Boston, May, 1869, was as follows :

“That, after a full investigation of the subject in all its aspects, your Committee unanimously recommend the following preamble and resolutions for your adoption :

In view of the magnitude of the work which Divine Providence has committed to the Baptists of America by the emancipation of more than two millions of people sustaining denominational relations to us, and the necessity of educating preachers of the Gospel as a Christian leadership, it is

Resolved, 1st, That we recommend to the Society, at its next annual meeting, to organize a special department in its Board, and to elect a Secretary for the prosecution of this work ; and that the Secretary so elected shall transact the business of the department at the rooms in New York, and devote all his time and energies to this new department, under the direction of the Board.

Resolved, 2d, That hereafter, in electing members of the Board, three brethren shall be chosen from Boston or vicinity, with special reference to service on a Standing Committee

of five, to be appointed by the Board; and that said committee meet as often as they may deem necessary, and report to the Board, at least once in three months, all measures that relate to the working of this department.

All of which is respectfully submitted,
 S. R. MASON, THOS. ARMITAGE,
 THOS. D. ANDERSON, SOLOMON PECK,
 NATHAN BISHOP, JUSTIN D. FULTON,
 WILLIAM HAGUE."

These recommendations were passed unanimously, and it will be observed that they did away with the separate and distinct work of the National Theological Institute, and transferred its work to the Board at New York. There was great rejoicing over the settlement of this very troublesome matter by the whole Baptist fraternity throughout the country. Instead of two organizations for doing substantially the same work, the Freedmen were to be regarded as a part of the Home Mission field, and the Home Mission Board was to adjust its agencies to the vigorous doing of all that needed to be done in the comprehensive service of Freedmen evangelization. From this time the interests of Freedmen were greatly advanced, inasmuch as from this action of the Society the Board did not feel themselves restricted in appropriations for Freedmen to moneys especially contributed for this object, but might use undesignated funds in the treasury for this as for other objects generally, of the Society. Thus a new and very encouraging prospect was opened for the cause of the Freedmen, for with a separate department, a separate secretary, and with the Treasury of the Home Mission Society and the good will of the whole denomination back of them, the interests of the Freedmen might well be considered in the ascendent.

The United States Government had been making use of the missionary organizations of the different denominations of Christians to promote the work of secular education among the Freedmen by dividing among their duly

accredited societies the governmental appropriations for this object. But although the Baptists represented by far the largest numbers among the Freedmen, and had by identity of religion the freest access to these people, and greatest opportunity of usefulness among them they had, by their lack of unity in their denominational work, lost almost entirely their share of governmental appropriation. We regret to say that these arrangements for uniting the denomination in this matter were made at so late a period that but little advantage accrued to us in this direction, as the appropriations made by the Government were already in great part disbursed.

But as Baptists have never been the recipients of governmental patronage to any great extent in any form, this perhaps was the least serious of the calamities incident to a lack of harmony. And the harmony itself when restored produced so many and so great advantages in other directions that the loss of our share of governmental aid occasioned by it was soon forgotten by all, and by not a few enumerated among our blessings.

As documentary evidence of the harmony now existing among the Baptists in the Freedmen work, it is pleasant to find the Third Annual Report of the Executive Committee of the "National Theological Institute and University" embodied in the Thirty-seventh Annual Report of the American Baptist Home Mission Society, as part and parcel of the same; and a noble tributary was this organization indeed, to the work of the Society in this great field.

At the following anniversary, held in Philadelphia, May, 1870, a preamble and resolution were unanimously adopted, "asking Congress to annul and declare void the charter of the National Theological Institute and University." And this request being granted, the two societies became one and inseparable, and the American Baptist Home Mission Society

was the only organization known to the Baptists in their work among the Freedmen. As one of the happy results of the harmony and vigor of the denomination in the work for the Freedmen, and of the efficiency of the new organization of this department of the Society's work, at the annual meeting the Executive Board reported cash receipts for this department alone of \$38,000, and nearly \$100,000 as prospectively secured for the interests of the Freedmen, while valuable school properties were purchased at Richmond, Va., and New Orleans, La.

Thus the labor in behalf of the Freedmen now first began to assume proportions and efficiency worthy of the Baptists of North America, and of the work in which they were engaged.

CO-OPERATION WITH WESTERN STATES.

Five of the Western States are now in co-operation with the Home Mission Society—Minnesota, Iowa, Kansas, Nebraska and Illinois. The latter State is not missionary territory in the sense that the other States are, hence the plan for Illinois differs in several particulars from that elsewhere. Missionary operations, except among the Germans and Scandinavians, are under the control of the General Association. The representatives of the Home Mission Society and of the Association, in their appeals to the churches, are to fairly present the claims of the entire work, State and national. Designation of money to the Church Edifice Fund and to the Freedmen's work is permitted. The District Secretary of the Society is to devote three months annually to work in the State, and the Society is to receive one-fifth of the receipts after expenses of the State Agent are deducted.

In the other States the substantial features of the plan are the following: All moneys to

be raised in the joint name of the two Societies; the Convention to pay all money thus raised into the Treasury of the Home Mission Society, quarterly; the Society to add to every dollar thus received an additional amount for missionary operations in the State; the Convention to superintend the work in the State, to nominate missionaries, etc.; the Society to appoint and pay such missionaries so far as it approves the nominations and terms. Duplicate reports of all missionaries are to be made to the Society and to the Convention quarterly. The General Missionary (if one be appointed) is to promote the interests of the whole work of the Society and the Convention. The Society is responsible, pecuniarily, only for its *pro rata* share, according to the basis of co-operation.

Financial promptness on the part of the Convention, as well as on the part of the Society, is emphasized. Minnesota, in a truly manly way, says to the Society: "If our proportion is not forthcoming at the appointed time draw on our Treasurer for the amount that is lacking." Nebraska authorizes the Treasurer of the Convention to procure the amount of any quarterly deficiency from the bank, replacing it with the first moneys received during the next quarter. This is the only right and reasonable course to be pursued. It is the business way of doing the thing. For it would be unreasonable to ask the Society, with an overdrawn Treasury, to be responsible for its share and also for deficiencies of the several Conventions. The law of responsibility should be the same in both cases. This being agreed upon, it is believed that a good understanding will exist between the Society and the Conventions co-operating. "Short settlements make long friends."

The advantages of wise co-operation may be summarized as follows:

1. It incites the churches in co-operating

States to enlarged missionary contribution ; for the more a State does for itself, the more it receives.

2. It incites the churches of contributing Eastern States in a similar manner ; for men like to help those sections which are doing the most they can to help themselves.

3. It educates the Churches of the newer States in broader views of Christian obligation, and benevolence, than they would have were they appealed to merely on the ground of local interests. Thus the foundations of true Christian benevolence are laid all over the States.

4. It is economical, dispensing with double agencies to present claims naturally related.

5. It is efficient in securing increased contributions for missionary purposes, by as much as the needs of the whole Continent constitute a more powerful appeal than the need of a small fraction.

6. It is a guarantee that the missionary appointments will be judiciously made. The recommendations of a good Board, located on the field and knowing the characters of applicants and the necessities of fields, added to means of information which the Society may possess, furnish reasonable security against improper appointments.

NORTHWEST MINNESOTA.

BY REV. I. N. CARMAN, CHAMPAIGN, ILLS.

Although of late attention has been attracted by the enterprise of Mr. Dalrymple and others, chiefly to that part of the Red River Valley lying in Dakota, there is, I am sure, quite as great reason to look to the Minnesota side of that valley as a land of peculiar promise. True, in my vacation visit of a few weeks to that region the past summer, I spent but a day or so west of the river. But both my brief

observation and accounts from many sources convinced me that the east side has the same attractions to the cultivator of cereals as those which the "Northern Pacific's" famous editorial excursion to the Dalrymple wheat-fields in Dakota has made so widely known, and which knowledge, I trust, our Home Mission Society will not be slow to utilize—a trust heightened by the wise and weighty words of Dr. Haigh in the October number of this MONTHLY.

I desire to call the attention of all whose hearts are in our great Home Mission work to a few facts of which I was more immediately cognizant the present season. At our northernmost railroad station in Northwest Minnesota, St. Vincent, I found a village of some 200 inhabitants had sprung into existence in the preceding two months. It must soon be a large place. To seize the nick of time for planting our cause there will be the highest wisdom. It is the very corner of the State. Just across the Dakota line, that is, across Red River, is the old village of Pembina, with Fort Pembina adjacent, while just over the British line is the now flourishing town of Emerson, Manitoba. But settlement is far more rapid on the United States than the Canada side, as the growth, in turn, of St. Vincent far outstrips that of the old Hudson Bay Company's trading post, Pembina.

The great point of interest in the Red River Valley, however, is Crookston, the county seat of Polk, 25 miles east of the river, and where its chief tributary, Red Lake River, is crossed by the railroad stretching from St. Paul to St. Vincent, now called the "St. Paul, Minneapolis and Manitoba," but better known as the "St. Paul and Pacific." The pineries about Red Lake must give Crookston, and all that wonderful wheat region adjacent, cheap lumber for many years, while the river itself will furnish transportation and ample water power. A branch railroad from Crookston to Grand Forks,

where Red Lake River empties, is just being completed. Thus Crookston is a key point. It has but one church, Methodist Episcopal. That is about to build, thanks to Bishop Peck's recent looking after Crookston in person. But the strikingly promising opening for Baptists is in the village springing up south of the river, which has several stores and warehouses already, and a perpetual barring out of saloons. It has a few noble Baptists, besides some business men not Baptist, but so friendly they have made very generous offers to aid in putting a church edifice there, on land which they will donate, and to help in sustaining Baptist preaching in it. Hon. Jas. Hill, of Wis., who has large business interests about Crookston, has a strong sympathy with Baptists, and pledges large help to start and sustain our cause. Now for the results of Bishop Morehouse's visit to the Northwest!

DAKOTA.

That part of the Territory of Dakota which lies west of the Missouri River is chiefly occupied by Indian reservations. The eastern section is rapidly filling up with an intelligent agricultural population, and will doubtless be admitted to the Union within the next year or two as the State of Dakota. This State will have a geographical outline similar to that of Illinois, but will embrace a considerably larger territory, extending over 400 miles from Manitoba on the north to Nebraska on the south, and about 200 miles from Minnesota on the east to the Missouri River on the west. The Dakota or James River flows through the centre and whole extent of this region from north to south, and empties into the Missouri at Yankton, the present Capital of the Territory. It is intersected by six railroads, already constructed or in process of construction, running east and west. These roads are largely pioneer,

but by no means speculative, enterprises. They receive no land grants from the Government, nor do they burden the districts through which they run with those oppressive loans which have impoverished and well-nigh ruined so many communities in the New West. In Dakota the unsettled lands belong to the Government and are all open to purchase or settlement under the Homestead law. But the men who are investing their capital in these roads are sure that they are opening up a land of wonderful fertility, the finest grain-growing country that the sun shines upon. They see the swift incoming tide of settlers pressing in upon and beyond them, and they know that in the near future these roads will be the profitable channels of commerce of a great and prosperous State.

A moment's reflection will show the reader how vast is the opportunity and how pressing the need, which Dakota at this moment presents for missionary labors. Gov. Howard, the Christian Governor of the Territory, recently declared before the Association of Congregational Churches in Yankton, that the population was at least 150,000, and many thought more; that one-third of these had come in within the last eight months, one-half within the last eighteen months; and that if every church would quadruple its efforts in Dakota, the needs of the new-forming communities would only fairly be filled.

The Baptists stand well in Dakota. Except in one or two large towns they seem to be as strong as any denomination; they claim to be stronger. There are over twenty churches, with seven or eight hundred members. They are all missionary churches, and all need and ought to have missionary oversight and aid. Of the ministers who supply the churches, not more than one or two even profess to derive all their support from the ministry. They have nearly all taken homesteads, and are en-

gaged in secular labors during the week. Six of these are under appointment, at small salaries, from the Home Mission Society. This feeble measure of missionary operations has enabled our brethren in the field, through great sacrifices, to uphold our banner in the past; but it will serve no longer. We need to double the number of our missionaries at once. We need especially to send out two or three men who shall give their services exclusively to pioneer work. The coming of the railroads is not only opening up the unsettled portions of the Territory, but is working a revolution in the older portions. New and permanent centres of population are now rapidly forming, and these are often different from the old ones. While holding the old forts, it is all-important that these strategic points be occupied and strongly entrenched at once.

Brethren and sisters of the churches! this field has been carefully reconnoitered. Unless our present forces there are speedily succored and largely augmented, our position in the front rank of Christ's advancing hosts will be irretrievably lost. The Board appeal to you to hasten the supplies for the aggressive movement.

THE SOCIETY AND THE CHURCHES.

“Thirty-five missionaries appointed to the Western States at the November meeting of the Board.” This is a large augmentation of laborers, and though not nearly large enough to meet the pressing necessities of the case, yet it is a grand advance, and justifies an urgent appeal to the sympathies and contributions of the churches of the denomination. Christians do not always bear in mind that opportunity to assist a good cause creates a responsibility proportionate to the means at command; that the widow's mite and the poor

man's limited offering are as acceptable to Him who sits over against the treasury, as are the large contributions of their rich neighbors.

It may be well to consult the record on this subject as contained in the New Testament, where the Church of Christ is set before us in the character of a missionary Church. Here one thing of vital importance may be learned, namely, that Missions are an institution of the *Church*. They are as essential a part of its work as the maintaining of Christian ordinances or the making provision for evangelization within its own immediate limits. The work belongs to Christians in their *united* capacity. This fact is of great importance at this day, when the energies of the entire Church are needed to meet the spiritual wants of the thousands of our fellow men now rapidly populating our extensive territories.

To the superficial observer it may sometimes appear as if societies, and not churches, are undertaking the evangelization of the world. It may seem, at first sight, that the constituents of our missionary institutions have become such, not by virtue of their Christianity, but of their subscriptions. The case, however, is in reality different. True, the Society is the agent for the distribution of the funds contributed, but its chief value is in its being a means of economically combining the strength and giving effective expression to the zeal of the separate churches. The Society is a central management acting on behalf of the aggregate communities. Its constitution was devised to accomplish this end in the way that seemed best to those who framed it, and it is only as our missions in truth represent the devotedness of the whole body that we can be sure of their prosperity and success. But it is well to remember that if they fail herein, the fault is clearly with the churches.

The machinery for vast and useful work in Home Missions is ready, and in view of the

aggressive action referred to at the commencement of this article, let every church in our extensive and growing Zion, *as a church*, determine to do its part, and the result is as sure as the word and promise of God can make it.

W. H.

WILLIAMSBURGH.

HOME MISSIONS AND OUR COUNTRY.

The question of Home Missions is not alone one of the evangelization and salvation of the people of our country, but it is one of the perpetuity of our institutions, and the endurance of American civilization.

Over five and a half millions of people are in our country to-day, who were born in a foreign land. It is the great reservoir, into which are constantly flowing the surplus populations of the globe. The tide of immigration is increasing, and the people are coming to us by hundreds of thousands; most of them are ignorant of our institutions, and strangers to evangelical religion. They come with their paganism, and superstition, and infidelity, and communism. Most of them soon become citizens and voters. By thousands they are pouring into our western and newer States and Territories, mingling with our native-born people, who are rapidly emigrating thither, and exerting a mighty influence upon the character of the settlements and communities that are being founded there.

Add to this foreign element in our country the millions of ignorant freedmen in the South, endowed with the rights and responsibilities of citizens, yet most poorly qualified to exercise them—and to these, add the tens of thousands of semi-pagans in New Mexico and Arizona, all citizens, and clothed with political power—and the question comes to us, can our institutions and government carry this burden and stand this strain? Can our civili-

zation survive this perilous test? Can we Americanize and assimilate these people? The only affirmative answer, and the only hopeful prospect, is in the *evangelization* of these people. Only *this* can Americanize them, and mould them to our institutions and civilization. Our country is launched upon the gravest of experiments, and its institutions are undergoing the severest of tests. Hence our Home Mission cause appeals by the weightiest considerations, not only to the Christian, but to the patriot and citizen. In sympathy, contributions and support, it should stand side by side, on an equality with our Foreign Mission cause. C. P. SHELDON.

TROY, N. Y.

During October, the Corresponding Secretary made a trip through the Western States, attending and addressing the Conventions of Minnesota, Wisconsin, Michigan, Illinois, Iowa and Nebraska, besides attending a special meeting of the Board of the Kansas Convention at Topeka. The distance travelled was about 5,000 miles. The West is a land of "magnificent distances." No wonder that the man accustomed to them remarked, when in England, that he was almost afraid to walk out at night, lest he should unconsciously step off the edge of that little island and be drowned! The frequent all-night rides in order to get to the meetings, the delivery of nearly twenty addresses and sermons, the meetings with Boards, sometimes until long after midnight, the conferences with missionaries, and committees from embarrassed churches, and other committees, and with the District Secretaries, and last, but not least, with the Women's Societies, were quite sufficient to keep the Secretary from rusting out. The trip, with all its toil, is full of pleasant memories, and we hope will bear much fruit, in various ways, for the Society.

American Baptist

HOME MISSION ROOMS,

ASTOR HOUSE OFFICES, NEW YORK.

All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.

In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.

The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.

ABOUT THE MONTHLY.

ITS VALUE TO PASTORS.

The MONTHLY, with its fresh and able articles, covering a wide range of topics, is a treasury of information concerning Home Mission matters, that no pastor can afford to be without. It is invaluable in the preparation of the annual discourse on Home Missions—a discourse which every pastor should deliver. Pastors frequently write, requesting us to furnish them facts about the Society's operations, for such a sermon. The MONTHLY is full of the needed facts, and *facts about the work* are what the people want—not mere “glittering generalities.” Give the people incidents and statements fresh from the field, and they will be wondrously stirred.

ITS VALUE TO THE MONTHLY CONCERT.

In many churches it is becoming the custom to have a union mission circle, embracing the work both of foreign and of home missions. One month is devoted to the foreign work,

another to the home work. The contributions are divided between the two. Variety and increased interest is thus given to the meetings. In all such cases the MONTHLY will be found of the greatest value in quickening the missionary pulse of the meetings. Where there are distinctively Home Mission circles, the MONTHLY will be found a real necessity.

ITS VALUE TO EVERY CHRISTIAN.

The MONTHLY will contain facts and discussions of living questions concerning church and missionary work, not obtainable through any other channel. It will be helpful to church work everywhere. Its large and able corps of contributors, selected generally because of their fitness for the special topics on which they will write, makes the MONTHLY more than a mere chronicle of current events. It will be of interest to every intelligent and wide-awake Baptist.

CHEAPNESS OF THE MONTHLY.

Think of it! *An annual volume of 250 large pages, for only forty cents, postage prepaid!* Look at the subscription rates; mention them to others, and see if you cannot get up a club at once. The MONTHLY should have 50,000 subscribers within a year.

HOW TO GET UP A CLUB.

This is the way one pastor did it. At the close of the “Monthly Concert for Missions,” he called attention to the HOME MISSION MONTHLY, speaking of its character, and commending it to his people. Then, announcing the rates to clubs, he asked those who would subscribe to hold up their hands. Very quickly about forty hands went up. A club of fifty or more is the result. The advantage of this way is that many are reached at once by the remarks which otherwise would have to be repeated over and over again to individuals. It is a labor-saving method.

Sometimes the pastor appoints a member to receive and solicit subscriptions. He calls public attention to the fact, heartily commends the MONTHLY, and so a club is easily raised.

Sometimes a member interested in Home Missions volunteers to get subscriptions, and asks the pastor to assist by a few timely words uttered on the Sabbath, or in the prayer or covenant meeting.

BEGIN AT ONCE.

We wish to know, about the middle of December, how large an edition will be required for January. Show the prospectus to your friends. Send on the names as soon as possible, either to the District Secretary of the Society for your State, or directly to New York. Let every present subscriber help swell the list for 1880, and so assist in developing a deeper and more wide-spread interest in the great work of winning North America to Christ. Any one desiring a copy for canvassing will please notify us by postal card, and it will be sent at once.

WESTERN CONVENTIONS—NOTES BY
THE WAY.

Michigan has a royal company of men to manage its Convention affairs. The President of the Convention this year is Rev. A. E. Mather, formerly District Secretary of the Home Mission Society for Michigan and Indiana. He is full of enthusiasm in all Home Mission work.

Michigan reports twenty-four new Baptist churches, organized during the last year. This indicates a development in that State which requires careful attention. It is doubtful if at any time within the last ten years there has been such an influx into the newer regions of Michigan as is now taking place. Fully one-third of Michigan is yet unsettled, and there is

no doubt but that this region requires to-day more missionary labor than is bestowed on it. A brother who had carefully looked over the new fields on the line of the railroad running from Bay City toward Mackinaw, says that three or four churches ought to be organized in that locality at once. And yet for more than a hundred miles there is not even a Baptist missionary on this field. The Methodists are planting their men and churches at many points.

That Northern Michigan is destined to furnish homes for a vast population in a few years may be regarded as settled. It has been thought that this section of the State is sandy and unproductive. But we saw at Sterling, in Bay County, on the line of the Mackinaw Railroad, a potato weighing two pounds and fifteen ounces, and several others of nearly the same size. These were raised in the very heart of what was formerly the finest pine region in the State. An excellent soil is sure to attract emigration. Baptist churches should be planted early to meet the religious wants of the people going thither.

At Kalamazoo Rev. Dr. Hall gave some interesting personal reminiscences of Home Mission work. He was the first missionary under appointment by the Home Mission Society who came to Kalamazoo. Being the first minister on this field, the result was that he obtained the choicest location in the place for the Baptist Church. The early establishment of this church led to organization of educational work, with Kalamazoo as a centre; and so sprang into being an excellent college at Kalamazoo. This illustrates the importance of an early occupation of new fields.

Rev. Thomas Powell, of Ottawa, Ill., a veteran Home Missionary, now about eighty-

five years old, was present at the Illinois Convention and spoke with great energy concerning his early labors in the State. His remarks were listened to with the deepest interest. The Baptists of Illinois appreciate how greatly they are indebted to the Home Mission Society for that foundation work of former days, on which they are now building so beautifully and well. Brother Powell has promised us an account of his missionary labors, a generation ago, for the MONTHLY. These reminiscences will be highly prized.

At the Illinois Convention we heard of a man, worth about a hundred thousand dollars, who several years ago listened to an appeal for missionary contributions. Meeting the preacher of the sermon, some seven years after, the following conversation ensued:

"I am glad to see you; do you remember me?"

"No, I believe not. Where did we meet?"

"My name is ——. You remember preaching a sermon at ———, on missions."

"Yes, I remember that."

"Well, I have never forgotten it. I gave twenty-five cents then toward the object, and have felt good over it ever since."

How little it takes to make little souls happy for years!

The Iowa Convention at Dubuque was largely attended. The Dubuque church is yet struggling with a debt incurred by its former pastor, who was either too sanguine or too rash in his undertaking to build so large a house. But the church, under the leadership of its stirring pastor, Brother Kimball, hopes to weather the storm, especially if the Home Mission Society can extend assistance for two or three years.

The Nebraska Convention is yet in its in-

fancy, being now in its second year. But it is a vigorous infant, with a good sound constitution, as the following article proves: "The object of this Convention shall be to conduct Domestic Missions in the State of Nebraska, in connection with the American Baptist Home Mission Society, and in all legitimate ways promote the interests of Christ's Kingdom." It may be said still further, that this infant is uncommonly bright and active, and is destined to make its mark on the great West.

Throughout all the Western States there is a genuine enthusiasm in Home Missions. It is felt that now is the critical time in our work in the West. Brethren in the West will bend their energies to do all they can to occupy the new fields. Let them receive the hearty and generous response of enlarged contributions from brethren in the East. *A strong pull, and a pull all together!*

At the November meeting of the Board thirty-five missionary appointments were made. By consulting the list it will be seen that a number of these are in new and important localities. All are in the Western States and Territories. This is enlargement of our Western work. The thing that follows is this: more men for the West means more money from the East. Shall the contributions of Christians be on the same scale as last year, or larger, and in proportion to the larger work thus undertaken by the Society, a work imperatively demanded?

The whole number of missionaries appointed since the annual meeting at Saratoga, is one hundred and five. In addition there are forty-two teachers in the Freedmen's Schools. Several missionaries beside, who were appointed early in the year, are still at work. Some twenty applications are already at hand for the action of

the Board in December. The aggregate is about two hundred and fifty. This is a large number to be provided for every quarter. And yet were it proposed, in the interests of economy, to drop even ten of these, we should be perplexed and pained to select the ten thus to suffer. Careful examination concerning the laborers and the fields has been made in every case before appointment, and where doubt exists concerning the laborer or the field, appointments are deferred for more accurate information, and occasionally applications are declined, so that the appointments made may be regarded as required by the exigencies of the case in each instance.

The Treasurer's books show that the receipts from April 1st to November 1st have been \$42,088. The amount received for the corresponding period last year was \$42,910. This shows the slight decrease of \$822. The balance is on the wrong side. Shall it not be on the right side and the bright side before January, that a cloud of anxiety and gloom may not then rest on the Society, but rather that it may have a "Happy New Year," as it contemplates the prospect of conducting its enlarged work without embarrassment? The Treasurer, on behalf of the Society, will be prepared to receive, on or before the first of January, compliments of a practical kind from the friends of the Society. Please remember this when making up your holiday gifts.

The following action was taken by the Board at the November meeting :

Resolved, That the Board of the American Baptist Home Mission Society hereby expresses its thanks to the Rev. Lewis Colby, for his faithful and assiduous labors during the summer and fall of 1878 and 1879, in securing \$5,000 for a girls' dormitory and other needed improvements at Benedict Institute, Columbus, S. C., of which, for three years, he was

the esteemed Principal ; and further, that the gift of his travelling expenses and of no small amount of time, while thus engaged, denote his unselfish devotion to this service, and likewise deserve our thankful recognition. May his "work of faith, and labor of love and patience of hope," be an example to others ; and may the consciousness of God's approbation in thus toiling for the uplifting of the lowly, fill the later years of his life with peculiar peace and joy.

Rev. S. S. Cutting, D.D., concluded his special services for the Finance Committee, November 1st, and on the 13th of November, accompanied by his estimable wife, sailed for Europe, where he purposes to remain several months. The following resolution, presented by the Finance Committee, was adopted by the Board :

Resolved, That the thanks of this Committee are due, and they are hereby tendered to the Rev. S. S. Cutting, D.D., for his special and valuable services as the Committee's Agent ; and that we hereby express our high appreciation of his careful and thorough examination, and detailed report, of the condition of the Society's property and finances.

Have you made a personal contribution to Home Missions during the past year? Has a contribution been taken in your church for this purpose? Only four months remain until the end of our fiscal year. We need money now. We are compelled to hire money, and thus add to our expenses, because contributions are insufficient to meet appropriations to our most worthy missionaries and teachers. If your church has taken no contribution will you not endeavor to have one taken this month?

"Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea."—Acts xi. 29.

From the Field.

"Watchman, what of the Night?"

NEBRASKA STATE CONVENTION.

We furnish below interesting extracts from the Annual Report of the Board of the Nebraska State Convention. The report was prepared by the Secretary, Rev. E. H. E. Jameson, of Omaha. It will well repay perusal, showing, as it does, how much more needs to be done in that great State, whither emigration is pouring in a large and constant stream.

It was the desire of the Board, at the beginning of the Conventional year, to enter upon an active and vigorous work in the interest of the feeble churches, and in giving the Gospel to destitute portions of the State, but there was no money in its treasury, and no way seemed to open for securing means for this purpose. The policy for some years had been for the Home Mission Society to grant aid to such churches in the State as seemed to its representatives most in need, and to send missionaries to such points as were deemed most important. The responsibility of raising money to pay for this work and also of directing it, seemed to rest almost entirely with that Society. Your Board held the opinion that some new methods should be adopted, under which there should be real co-operation and more mutual burden-bearing. Although the churches were weak, and not able to carry on independent missionary work, it was thought they should begin to depend more upon their own efforts, and share the responsibility of giving the Gospel to others. No definite plans of co-operation were adopted during the first quarter of the year, further than for the Board to urge upon the churches the duty of giving all in their power to aid the Home Mission Society in the work it was prosecuting. At the first quarterly meeting in Lincoln on the first Wednesday in February, the Secretary of the Board was instructed to prepare a circular, and send to the churches, asking a contribution at the rate of fifty cents per member. This he did in accordance with instructions, but only a few churches responded.

At the second quarterly meeting, held at Peru, on the first Wednesday in May, Rev. Wm. M. Haigh, D.D., District Secretary of the American Baptist Home Mission Society, was present, and informed the Board that he had been appointed to represent the Society in Nebraska, and should be glad to co-operate with the brethren in any way that would best serve the

interests of the Master's cause. Dr. Haigh was cordially received, and the meeting at Peru was most satisfactory and profitable. It was then and there agreed that henceforth there shall be mutual consultation and mutual responsibility in missionary work in the State Executive Board, representing the Baptists of Nebraska.

The question seems to be, Will each church do mission work independently, or will it work with other churches through some organization? If the churches unite their efforts they must of necessity entrust the direction of the work to a committee or board. This they have agreed to do, and now it remains for them to place whatever money they can contribute in the hands of their agents, and trust them with its proper disbursement. ***

There are scores of towns springing up along the lines of new railroads which should be watched and cared for with a view to planting the standard of our faith when the proper time arrives.

During the year there has been a large immigration to the State—not less than one hundred thousand souls, thus increasing our population to nearly half a million. Of these newcomers, many profess to believe in Baptist doctrines, yet are slow to identify themselves with our churches. They would do so, perhaps, if the churches had life enough to invite and encourage them to become members. In some localities the new inhabitants are like sheep without a shepherd. To supply shepherds for these stray sheep, and gather them into flocks, as well as for the flocks already gathered, is the work for this Convention to consider. Other denominations are active, vigilant and aggressive. Their Mission Boards are expending large sums of money in the State to mould the incoming population to their own way of thinking, and to establish churches and Sabbath Schools at points considered important. ***

While we regret the small amount contributed for the support of our missionaries, and urge upon the churches to give more in the future, it is but fair to state that many of these churches have borne burdens which have rendered it well-nigh impossible for them to contribute for the help of others as they desired. Some of them have built new houses of worship, others have made necessary improvements, and paid debts which for years hung with crushing weight upon them, while others still are paying heavy interest to the Home Mission Society for money loaned in building. How, under such circumstances, can these churches be expected to give adequate support to their pastors, or to give largely to build up other interests?

Of the churches thus mentioned, the following will serve to illustrate this statement: Omaha has paid \$500 to the Home Mission Society during the year, besides expending from two to three thousand dollars in finishing its house of worship. Blair has paid a long-standing debt of nearly three hundred dollars, besides building a parsonage at an expenditure of several hundred dollars. Lincoln has built a comfortable parsonage at an outlay of \$1,000; Fremont has paid \$166 on an old debt, besides \$125 on repairs; Peru has built a house of worship at a cost of \$1,630; Palmyra has built a house of worship, and paid for it \$1,200; Wahoo has built and paid for a house of worship costing \$2,000; Albion has built a house costing \$2,200; Juniata built at the close of last year a house costing \$1,300, and other churches have expended various sums in repairs. In view of all this, is it too much to ask of the Home Mission Society to give the larger part of the amount necessary to support our missionaries, and to appropriate even more the coming year than in the past? * * *

TENNESSEE.

Under the heading, "My Summer Vacation, What I Saw, Heard, and Attempted to Do," a pupil of Dr. Phillips, of Nashville Institute, gives a long and deeply interesting account of affairs relating to the Freedmen. During a portion of his "vacation" he taught a school of about 112 pupils, "away back in the country," in Western Tennessee.

After stating that our hope is the younger elements of the colored race, he presents the following graphic description of religious life as it exists in many sections of the Southwest. What an appeal in these facts for redoubled endeavor to furnish these poor people with a better ministry, which shall instruct them in the way of the Lord more perfectly!

In the month of August, the Baptist churches—yes, all churches—have their "Big Meetings," as they are called. These "Big Meetings" are a fixed institution. They begin them on the same Sabbath of the same month, every year. They last a week, and sometimes two weeks, and even longer, if the people are not worn out. There is little or no effort put forth to save sinners between these yearly meetings. If you should endeavor to persuade a sinner to turn to the Lord, the answer invariably is that he is going to get religion when the big meeting comes. They do not seem to understand that Jesus Christ is an ever-present Saviour, and that there is salvation for any one, except at the big meetings.

The Sabbath on which these big meetings begin, is a grand gala day. Such killing of fatlings, and such baking and cooking of every description in order to

carry to church, as cannot be imagined without seeing. After a short morning sermon, beginning about eleven and continuing until one, each family or person spread out what they have brought, and invite whatever friend they want to partake with them. Then the gay time begins, the old folks talking about their crops, while the young are courting and engaging in general frivolity. Then the preacher goes into the church, which on such occasions can hardly accommodate a fourth part of the congregation, and calls the people together by a horn, or by singing. He usually announces that pleasure time is over, that now we must go to work for God. In most cases a wagon load of straw is brought and spread upon the floors for the mourners to wallow upon. Then the "revival" begins. Such awful, disgusting, unchristian and heathenish practices are carried on, that the strongest words in the English language are perfectly tame and meaningless when one would attempt to describe the scene. * * * This is true not only of the locality where I was. My fellow-students from all parts of the Southwestern States, say that the same practices prevail wherever they have been. Some places are not so bad, but some are even worse than I have witnessed.

INDIAN TERRITORY.

The Choctaw and Chickasaw Baptist Association numbers 30 churches, which report about 1,100 members. It last met in Convention with the Hebron Church, Choctaw Nation. Rev. J. S. Murrow writes from Atoka, J. T.:

Our Indian Association was held in September among the full-bloods. It was one of the sweetest meetings we have ever had. Jesus reigned. The place was baptized with prayer and with tears by the little church before we had gathered. We went into an atmosphere of prayer, and it continued throughout. We did some important work. Among other things we appointed a dear young preacher to go back to the State of Mississippi, and preach to some twelve or fifteen hundred Choctaws, who have never emigrated, and who are in heathenism and poverty. I send you a letter sent up to the Association by one of the native churches.

We print the letter entire:

COUNCIL HOUSE, SCULLYVILLE CO.,)
Aug. 10th, 1879.)

Report of the Goodland church to the Associated Baptist Churches of the Choctaw and Chickasaw Nations, in Convention at Hebron Church, Jacks Fork Co., Sept. 19th, 1879.

DEAR BROTHERS: To-day we have elected Brothers Noel James, Cusar Boyd, and Lewis James to represent our church in the Convention. Our Moderator was Brother Squire Riddle, and our Clerk, Brother Lewis Cass. During the past year God has blessed our labors, especially in our Sunday School. Our church now has twenty-three members, two being admitted the past year. We have no backslidings to report.

Our Sabbath School, organized only four months ago, now has fifty-nine members. Hardly a Sabbath passes without new accessions. Our four teachers have more than they can do. For the first quarter our average attendance has been fifty, and the deportment of the children is steadily improving. A prayer-meeting in connection with the school was kept up on Wednesday and Sunday evenings until the hard work and hot weather of summer obliged us to stop. We are in hopes of soon having a library. The opposition to us has been strong, and our discouragements many, but with God's help we will go on with the good work. "He will not forsake his own." Trusting that in the future, as in the past, we will not be forsaken by Him who has promised to be with his church "always, even unto the end of the world," we remain, yours fraternally in the Lord. We send one dollar to the Association.

LEWIS JAMES, *Clerk.*

PLAN OF ORGANIZATION

FOR THE WOMAN'S NATIONAL BAPTIST HOME MISSION UNION, AS RECOMMENDED BY THE EXECUTIVE BOARD OF THE AMERICAN BAPTIST HOME MISSION SOCIETY.

CIRCULAR AND SPECIFIC RECOMMENDATIONS.

The Board of the American Baptist Home Mission Society herewith respectfully submits the revised plan for the organization of a Woman's National Baptist Home Mission Union. In response to the previous communication of this Board, suggestions were received from several Societies to which it was sent. To these suggestions—in some cases conflicting—due consideration has been given, and a few modifications of the original plan have been adopted. In order to unification, extreme views must be surrendered, and a middle ground sought on which all existing organizations can meet and prosecute their work in harmony.

The Board finds a very general disposition to accept the plan, and hopes that the revision herewith submitted may be approved by all concerned. On many accounts it is deemed desirable that the new organization come into existence on or about Jan. 1, 1880. Immediate action is therefore asked of the Societies receiving this plan, that at the meeting of the Board, December 8th, proper steps may be taken in reference to the organization of the new Society.

Inasmuch as there is no general Woman's Society to issue a call, while no local or district Society would as-

sume or has the authority to do so, the call for a meeting to organize the new Society will naturally devolve on the Board, when it has information to justify it in making such a call. This course, it may be added, has been suggested and approved by women identified with present organizations.

The Board, in accordance with instructions to this effect, makes the following specific recommendations:

1. That the call for a meeting to organize the Woman's National Baptist Home Mission Union be extended to all women identified with existing Societies, and to all others who shall conform to the terms of membership prescribed in the Constitution.

2. That notice of the time and place of such meeting be published in the religious journals two weeks previously.

3. That upon the organization of the new Society, all Societies embracing more than one State, disband and reorganize as State Societies auxiliary to the National Society; that all existing State Societies either disband and reorganize in a similar manner, or, if the intended object can be reached by amendments or modifications of their present constitutions, that this be done. It is further recommended that the local "circles" in any State where no State organization exists, unite in a common call for a meeting at some central point, for the purpose of organizing a State Society, when the General Society has been duly organized.

4. That the several Societies interested be requested, directly or through their branch organizations to nominate to the meeting called to organize the new Society, the name of a suitable person in each State for the positions respectively of Vice-President and Member of the Board.

CONSTITUTION.

I.—NAME AND LOCATION.

This Society shall be called the Woman's National Baptist Home Mission Union, located in the city of New York.

II.—OBJECT.

The object of this Union shall be to promote the work of missions on this Continent, with special reference to the Christianization and education of the families of the freed people and the Indians, and the evangelization of the immigrant population and the new settlements of the West.

III.—MEMBERSHIP.

Any woman may become a member of this Union who contributes one dollar a year to its funds, and a life member by the payment of twenty-five dollars (\$25) at one time, or in annual installments of not less than five dollars (\$5). Also any accredited member of Societies auxiliary to this, shall be entitled to all the privileges of membership in the parent Society.

IV.—OFFICERS.

The officers of this Union shall be a President, and one Vice-President from each State and Territory in which a State or Territorial auxiliary Society may be formed (said Vice-Presidents to be nominated by the auxiliary Societies), a Corresponding Secretary, a Recording Secretary and a Treasurer, all of whom shall be elected by ballot at the annual meetings of the Union, and shall perform the duties usually devolving upon such officers.

V.—MANAGERS.

There shall also be elected by ballot thirty Managers, fifteen of whom shall be residents of New York and vicinity, who shall be divided by lot among themselves into three classes of ten members each. The term of service of the first class shall expire in one year, that of the second in two years, and that of the third in three years. At each annual meeting of the Union, after the first election, one class shall be elected for the term of three years; provided, however, that vacancies may be filled in any class for the unexpired term of that class.

VI.—EXECUTIVE BOARD.

The President of the Union, the Treasurer, the Recording Secretary and Managers shall constitute the Executive Board to conduct the business of the Union during the intervals of its meetings, seven of whom shall constitute a quorum for that purpose. They shall have power to appoint their own meetings, elect their own Chairman and Recording Secretary, enact their own By-Laws and Rules of Order, provided always they be not inconsistent with this Constitution; fill all vacancies which may occur in their own body, or in the offices of the Union during the year, and, if deemed necessary by two-thirds of the members, convene special meetings of the Union. They may direct the labors of the Corresponding Secretary, establish such agencies as the interests of the Union may require, appoint Agents and Missionaries, fix the compensation of all who may be in the employ of the Union, direct and instruct them concerning fields of labor and methods of work, make all appropriations from the Treasury, and present at each

annual meeting a full report of the proceedings during the current year.

VII.—ESTABLISHMENT OF MISSIONS AND SCHOOLS.

In order to secure the greatest harmony in carrying on Home Mission work, the fields of labor of Missionaries and Bible Women, and also the location of schools, if any shall be established, and the appointment of Teachers therein, shall be determined only after consulting with, and seeking the concurrence of, the Executive Board of the American Baptist Home Mission Society.

VIII.—DESIGNATED FUNDS.

All moneys or other property contributed by any auxiliary Society, or by any individual, and designated for any particular missionary field or purpose, shall be so appropriated, or returned to the donors or their lawful agents.

IX.—TREASURER.

The Treasurer of the Union shall give bonds in such a sum as the Executive Board shall think proper.

X.—ELIGIBILITY TO APPOINTMENT.

All the Officers and Managers of the Union, and all Agents, Missionaries, Teachers and Bible Women employed by the Union, shall be members in good standing in regular Baptist churches.

XI.—TIME AND PLACE OF MEETING.

The Union shall meet annually at such time and place as the Executive Board may designate, elect its officers, hear the report of the Executive Board, through the Corresponding Secretary and Treasurer, and transact the business of the Union.

XII.—AMENDMENTS.

This Constitution may be altered or amended by a majority of the votes of the members present at any annual meeting, provided that the proposed alteration or amendment has been submitted in writing at a previous meeting of the Union, or has been recommended by the Executive Board.

MISSIONARIES APPOINTED IN NOVEMBER, 1879.

The following missionaries were re-appointed :
Rev. George W. Read, Peru and Brownsville, Neb.
Rev. J. C. Read, Tecumseh and Sterling, Neb.

The following new appointments were made :
Rev. J. Kohrs, Germans in Kekoskee, Wis.

Rev. Henry Wernick, Germans in Bloomington, Ills.
 Rev. R. A. Windes, Prescott, Arizona.
 Rev. N. J. Nylander, Scandinavians in Wood River, Wis.
 Rev. A. E. Simons, Parkersburg, Iowa.
 Rev. J. D. Burr, Creston, Iowa.
 Rev. T. H. Judson, Sibley, Iowa.
 Rev. E. G. O. Groat, Grand Junction, Iowa.
 Rev. E. B. Porter, Carroll, Iowa.
 Rev. M. W. Akers, Mechanicsville, Iowa.
 Rev. A. V. Bloodgood, Spencer, Iowa.
 Rev. S. H. Mitchell, Grundy Centre, Iowa.
 Rev. H. C. Nash, Clear Lake, Iowa.
 Rev. H. N. Millard, Boone, Iowa.
 Rev. Demas Robinson, Sheridan, Grant City, and Lake City, Iowa.
 Rev. C. H. Kimball, Dubuque, Iowa.
 Rev. C. W. Gregory, Wellington, Kansas.
 Rev. C. G. Manley, Augusta, Kansas.
 Rev. Milo Smith, Minneapolis, Kansas.
 Rev. W. S. Higgins, Rooks Co. and vicinity, Kansas
 Rev. G. W. Melton, McPherson, Kansas.
 Rev. George Swainhart, Ellsworth, Kansas.
 Rev. E. D. Tucker, Hutchinson, Kansas.
 Rev. Aug. Johnson, Swedes in Concordia, Kansas.
 Rev. F. L. Walker, Oswego, Kansas.
 Rev. J. C. H. Read, Blair, Neb.
 Rev. John M. Taggart, Palmyra and vicinity, Neb.
 Rev. A. Pratt, Exeter and Geneva, Neb.
 Rev. A. Weaver, Loup Valley, Neb.
 Rev. Joseph Carson, Edgar, Neb.
 Rev. G. Peterson, Swedes in Esteina, Neb.
 Rev. J. Gunderman, Central City, Neb.
 Mr. Chu Yow to labor among the Chinese in connection with the First Baptist Church of Oakland, Cal.

Contributions and Legacies.

FOR OCTOBER, 1879.

[Contributions and legacies not otherwise noted are for general purposes. Abbreviations **F. F.** and **C. E. F.** denote respectively FREEDMEN'S FUND and CHURCH EDIFICE FUND.]

MAINE, \$20 00.

Livermore Falls Church..... \$12 00
 South Norridgewock, Sunday-school..... 5 00
 Nobleborough Church..... 3 00

NEW HAMPSHIRE, \$12 00.

Campton Church..... 5 00
 Brentwood Church..... 5 00
 Chester Church..... 2 00

VERMONT, \$30 50.

East Dover Church..... 5 50
 Rutland Church..... 25 00

MASSACHUSETTS, \$820 71.

Leominster Church..... 42 25
 Hyannis Church..... 25 00
 Brewster Church..... 5 50
 Nantucket, Summer Street Church..... 4 25
 Osterville Church..... 2 00
 North Tisbury Church..... 5 00
 Vineyard Haven Church..... 5 00
 Mashpee Church..... 2 00
 Ponds ville Church..... 5 00
 Harwich Church..... 10 00
 Athol Church..... 200 00
 Salem, First Church..... 7 50
 South Framingham Church..... 26 46
 Medfield Church..... 12 00
 New Bedford, North Church..... 1 00
 Belmont, Friend..... 23 57
 Amesbury, Salisbury and Amesbury Church..... 2 50
 Bellingham Church..... 40 00
 Lowell, First Church..... 1 00
 Boston, Friend..... 16 25
 South Chelmsford Church..... 4 00
 West Sutton Church..... 6 25
 Old Colony Assn., D. B. Gurney, Treas..... 17 00
 Beverly, 2nd Church..... 7 00
 Mauchaug Church..... 10 00
 East Brookfield Church..... 14 00
 Marblehead Church..... 25 00
 Andover Church..... 39 00
 Newton, 1st Church..... 3 00
 Merrimac Church, in ad..... 10 85
 Salem Assn., A. G. Sweetser, Treas..... 1 90
 Norwood Church..... 6 00
 Marshfield, 1st Church..... 12 00
 Wenham Church..... 6 26
 Rochdale Church.....
F. F. Woman's A. B. H. M. Society, Mrs. A. Polard, Tr..... 105 82
 Cheshire Church..... 5 00
 Boston Highlands, Dudley Street Church, for Nashville Inst..... 100 00
 LEGACY: Newburyport, Interest on bequest of Mary Elwell, A. L. Sawyer, Treas..... 10 05

RHODE ISLAND, \$276 39.

Providence, Jefferson Street Church..... 11 11
 Friendship Street Church..... 37 59
 Pawtucket, 1st Church, per E. W. Barrows..... 88 00
 Pawtuxet Church..... 4 00
 Sunday-school..... 6 15
F. F. Providence, India Point Miss., for Benedict Institute..... 50 00
 Miss Abby G. Beckwith, for Benedict Institute..... 25 00
 Mrs. J. L. Lincoln, for Benedict Institute..... 1 00
 Mt. Pleasant Mission, for Benedict Institute..... 3 04
 Button Woods Beach, ladies, per Miss Lizzie C. Paine, for Benedict Institute..... 50 50

CONNECTICUT, \$103 60.

West Meriden Church..... 28 10
 Bloomfield Church..... 4 00
 Waterford, 1st Church..... 20 00
 Thompson, Central Church..... 36 00
 Stratfield Church..... 10 00
 Groton, Miss Emma W. Mathews..... 3 00
 Danbury, 1st Church..... 2 50

NEW YORK, \$1,690 15.

Sherburne Sunday-school..... 15 00
 Friends..... 1 25

Branchport Church.....	2 38
Elmira Church.....	4 77
Brooklyn, a Friend.....	500 00
Sixth Ave. Church.....	15 00
Romulus Church.....	8 55
Covert Church.....	3 00
Bennetsburg Church.....	5 75
Ithaca, Tabernacle Church.....	1 92
Trumansburg Church, in part.....	4 00
Palmer Village Church.....	11 00
North Hector Church.....	22 35
Mecklenburg Church.....	10 00
Watkins Church.....	5 40
Ithaca, 1st Church, in part.....	2 00
Buffalo, Cedar Street Church.....	97 68
Elizabethtown Church.....	10 00
Bainbridge, 1st Church.....	11 00
2d Church.....	1 00
South New Berlin Church.....	5 64
North Norwich Church.....	3 00
Oxford Church, bal.....	3 52
East Pharsalia Church.....	3 61
Preston Church, bal.....	14 00
Sherburne Church.....	18 34
Triangle Church.....	5 30
Smyrna Church Sunday-school.....	5 00
Miss Maria McMasters.....	1 00
Dundee Church.....	3 63
Wayne Village Church.....	7 00
South Bradford Church.....	6 00
Mumford Church.....	32 00
Buffalo Asso., H. C. Spindelw, Treas.....	79 24
Brooklyn, Central Church, Mon. Con.....	3 25
Morris Church.....	22 00
Fenner Church.....	10 00
Rochester, Lake Ave. Church.....	24 29
Ogden Church.....	34 25
Pittsford Church.....	10 75
Parma, 2d Church.....	30 85
1st Church.....	5 57
Greece Church.....	8 50
Penfield Church.....	51 00
Bergen Church.....	6 00
Churchville Church.....	5 50
Henrietta, United Church.....	6 20
West Church.....	16 05
Brockport Church.....	116 30
Clifton Church Sunday-school.....	8 21
Woman's Miss. Circle.....	12 75
Bergen, Horatio Reed.....	3 00
Rev. W. Holt.....	2 50
Austin Goss.....	2 50
Webster Church.....	12 50
Buffalo, Mrs. Louisa Lepp.....	25 00
Bedford, Industrial & Miss. Society.....	9 61
Kent, 2d Church.....	8 72
Union Asso. Coll., per J. K. Smith, Treas.....	9 65
Keeseville Church.....	27 00
Babylon Church.....	2 00
Oneida Asso., G. C. Law, Treas.....	84 93
Oswego, West Church.....	30 18
F. F. Webster Church.....	32 70
Brooklyn, Sixth Ave. Church.....	15 00
LEGACY: Plymouth, Estate of Ichabod D. Avery, per H. I. Montgomery, in ad.....	32 00
Utica, Legacy of Mary E. Paddon, John Thorn, Executor.....	100 00
NEW JERSEY, \$123 63.	
Bordentown Church.....	25 50
Canton Church.....	12 06
Woodstown Church.....	6 10
Cape May, 2d Church, bal.....	5 00
Vineyard Church, bal.....	2 90
Jacobstown Church, bal.....	8 75
Bridgeton, Pearl Street Church.....	10 78
Pastor's Bible Class.....	9 50
Hammonton Church.....	1 14
Cape May, Calvary Church, bal.....	11 00
Ringoes Church.....	5 00
LEGACY: Moorestown, Estate of Mary Heaton, per Charles Heaton.....	25 00

PENNSYLVANIA, \$1,223 87.	
Philadelphia, Angora Sunday-school.....	22 00
Bethany Church.....	7 54
Lower Dublin Church, bal.....	3 00
Lower Providence Church, bal.....	4 30
Fifth Church.....	86 00
Beth Eden Church.....	52 68
Dr. H. L. Wayland.....	10 00
Centennial Church.....	18 92
Manyunk Church.....	31 00
Sunday-school.....	10 00
Roxboro' Church.....	33 00
Chestnut Hill Church.....	14 00
East Church.....	5 00
Angora, Robert Callaghan.....	100 00
Geo. Callaghan.....	50 00
Frankford Ave. Church, bal.....	18 73
Shiloh Col'd Church.....	3 00
Union Col'd Church.....	5 27
Mantua Church.....	33 50
Sunday-school.....	8 20
Philadelphia Asso., Coll.....	24 18
Rev. T. A. Gill.....	1 00
South Chester.....	5 50
Doylestown Church, Chas. Rotzell.....	100 00
Windsor Church.....	5 00
Mt. Bethel Church.....	4 00
Meadville Church.....	10 00
Georgetown Church.....	5 00
Steuben Church.....	1 50
Randolph Church.....	1 50
Enterprise Church.....	1 00
Colorado Church.....	3 81
Sharon Church.....	7 37
Wilkes Barre, Centennial Church.....	12 50
Connellsville Church, in part.....	21 66
Greenboro' Church.....	6 80
Hazel Run Church.....	2 00
Monongahela, Union Church.....	4 50
Woman's Society.....	5 00
Mount Moriah Church.....	2 70
Mount Braddock Church.....	1 00
Dawson Church.....	1 30
Monongahela Asso., Coll.....	10 00
Warrior's Mark Church.....	3 00
Centre Union Church.....	2 00
Tyrone Church.....	1 00
Liberty Church, bal.....	1 00
Waynesburg Church, bal.....	3 50
Jefferson Church, bal.....	18 00
Woman's Society.....	10 50
Sunday-school.....	55
Bates Fork Church.....	4 00
Bethlehem Church.....	9 00
Sugar Grove Church.....	8 50
Enon Church.....	5 33
Goshen Church.....	15 73
Macedonia Church, bal.....	12 15
Mount Herman Church.....	5 00
Mount Zion Church.....	9 25
New Freeport Church.....	8 50
North Ten Mile Church, bal.....	10 00
Pursey Church, in ad.....	10 05
South Ten Mile Church, bal.....	8 50
Sunday-school.....	25
Beulah Sunday-school.....	18 30
Joseph Filton.....	1 00
Ten Mile Asso., Coll.....	8 21
Brookville Church, in part.....	10 00
Bloomsburg Church.....	15 45
Clinton Church.....	8 55
White Deer Church, bal.....	4 25
Danville Church.....	6 55
Muncy Church.....	13 00
Jersey Shore Church.....	17 10
Picture Rocks Church.....	9 12
Sunbury Church.....	3 75
Northumberland Church.....	3 15
Rush Church.....	3 54
Loyolock Church.....	8 00
Eaglesmore Church.....	3 25

Milton Church, in part.....	8 00	Dayton, 1st Church, E. E. Barney.....	100 00
Honesdale Church.....	4 19	Colebrook Sunday-school.....	5 40
Dyberry Church.....	1 00	Cleveland, Woman's H. M. Society, Mrs. C. B. Bernard, Treas., towards paying debt.....	100 00
Abington Asso., Coll.....	8 50	INDIANA, \$31 34.	
Clifford Church.....	3 19	Bethel Church.....	3 25
Great Bend Church.....	3 50	Logansport Church.....	25 00
Easton Church.....	6 72	Tippecanoe Asso.....	3 09
Elk Creek Church.....	2 50	ILLINOIS, \$100 32.	
Cambridgeboro' Church.....	8 55	Jerseyville Church.....	2 05
Richmond Church.....	2 00	Roseville, Cash.....	2 50
Transfer Church.....	5 00	Pigeon Grove Church.....	11 15
Linesville Church.....	3 45	Kinderhook, Cash.....	1 50
Springfield Church.....	21 04	Saxton, S. Bennett.....	10 00
Carmel, Ida Rhoads.....	1 00	East Lynn Church.....	2 00
McKean Church.....	1 00	Waukegan Church, in ad.....	90
Hatboro' Church.....	13 32	Belvidere, South Church, in part.....	19 00
Fairview Church.....	4 10	Girard, Woman's Miss. Society.....	5 25
Pine Flat Church, bal.....	65	Upper Alton Church.....	6 97
Shiloh Church.....	2 27	Alton Church.....	26 00
Two Lick Church.....	35	F. F. Galesburg, J. Purdy and wife, for Shaw University.....	13 00
Crooked Creek Church.....	2 53	WISCONSIN, \$10 50.	
West Lebanon Church.....	3 15	Darlington Church, bal.....	50
Logan's Valley Church.....	10 00	Bloomington Church.....	10 00
Shamokin Church.....	50	MINNESOTA, \$444 63.	
Wyoming Asso., Coll.....	23 85	Cokato Church.....	2 15
Braintview Church.....	75	Parker's Prairie, Woman's H. M. Society.....	5 00
Union Church.....	4 00	Sauk Centre, per Rev. E. B. Haskell.....	5 00
McEwansville Church.....	2 00	Lake Amelia Church, per Rev. P. W. Fuller.....	10 00
Purseley Church, in ad.....	2 00	Granite Falls Church, per Rev. S. Adams.....	6 00
Bethel Church.....	10 00	Montevideo Church.....	5 00
Peters Creek Sunday-school.....	5 00	State Convention, D. D. Merrill, Treas.....	411 48
F. F. Philadelphia, Rev. Dr. Warne, for Ed. of Col'd Preachers.....	10 00	IOWA, \$69 58.	
Three Springs, S. McVitty, for Atlanta Sem'y.....	5 00	Winterset Church, in ad.....	16 00
Athens Church.....	2 30	Riverton Church.....	2 05
Jackson Church.....	4 14	Des Moines Church, in part.....	30 50
Altoona Sunday-school.....	3 81	M. J. Vail.....	1 00
DELAWARE, \$122 85.		Mrs. J. A. Wood.....	5 00
Dover Church.....	6 00	Council Bluffs Asso.....	4 25
Wyoming Church.....	1 85	Richmond Church, in ad.....	1 60
Woman's Miss. Society.....	5 00	Bedford, J. Evans.....	1 50
WEST VIRGINIA, \$9 35.		Washington Asso.....	3 18
Ebenezer Church.....	1 85	Riverside Church.....	2 30
Wheeling Asso., Coll.....	4 25	New Hartford Church.....	2 20
Treas. of Asso.....	3 25	NEBRASKA, \$52 35.	
TENNESSEE, \$1,586 60.		Central City Church.....	8 00
F. F. Nashville, Students of Institute.....	1,252 42	Kearney Church.....	3 32
From other sources.....	334 18	Lincoln Valley Church.....	50
GEORGIA, \$12 71.		Hastings Church.....	2 30
F. F. Atlanta, two ladies, per Miss Robert.....	10 00	Juniata Church.....	10 33
Cash.....	2 71	Gibbon, Dr. I. P. George and wife.....	2 00
LOUISIANA, \$10 00.		Beaver Creek.....	1 70
New Orleans, Miss Joanna P. Moore.....	10 00	Aurora Church.....	11 50
MICHIGAN, \$424 44.		Maggie McLaen.....	5 00
Adrian, A Friend to Missions, of which \$20 for Indian Missions.....	50 00	Tecumseh and Stirling Churches.....	7 50
Romeo Church, per Rev. A. E. Mather.....	6 75	KANSAS, \$165 68.	
Rochester Church.....	10 00	Central Asso., per Rev. A. S. Merrifield.....	27 58
Sunday-school.....	5 00	Lawrence, Rev. James French.....	125 00
Wales Church.....	1 00	Asso. James McDermott, Treas.....	8 10
Okemos, Mrs. Young.....	50	Independence, 1st Church.....	5 00
Detroit, Lafayette Ave. Church.....	250 00	DAKOTA, \$4 11	
F. F. Woman's H. M. Soc., desig., Mrs. S. Prentiss, Treas.....	101 19	Sioux Falls Church.....	4 11
OHIO, \$264 23.		Total.....	
Fairfield Church.....	2 00	\$7,499 74	
Columbia Church.....	6 92	CORRECTION.	
Sunday-school.....	3 00	In the MONTHLY for last month the contribution from the East Hubbardton Church, and interest on legacy of J. P. Skinner, deceased, was credited as coming from the State of Maine: it should have been Vermont.	
Anglaze Asso., Coll.....	4 25		
Kenton Church.....	5 05		
Madison Church.....	12 00		
Perry Church.....	15 00		
Richmond Church.....	2 00		
Ashtabula Church.....	5 00		
Sunday-school.....	3 61		

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THE BAPTIST HOME MISSION MONTHLY.

VOL. 2.

JANUARY, 1880.

No. 1.

EVERY CHRISTIAN A HOME MISSIONARY.

“*Go home to thy friends* and tell them how great things the Lord hath done for thee, and hath had compassion on thee.” So said our Lord to the Gadarene out of whom he cast the unclean spirit. This restored man had prayed earnestly, and, as it seems to us, properly, that he might be with Jesus, his great Benefactor. Dearer than all else to him was the sight of that Face, and the sound of that Voice. Needful for him were the truths which this Teacher proclaimed. “Howbeit, Jesus suffered him not” to accompany him across the sea, away from his own friends. To them he was directed to go and tell about the Divine power and pity of which he had such blessed experience. In fact, he was to become a Home Missionary.

And is not this just the service which Christ desires of every spiritually restored man and woman and child? Is it not the common law of his kingdom that every believer should be a Home Missionary, telling first his own friends what great things Christ has done for his soul? Is not that common impulse of the new convert to tell others of the change he has experienced, the voice of Christ in the heart directing to this duty? “Ye are my witnesses,” saith the Lord. Not all are called to preach, but every one is called to declare to his friends what he knows of Christ’s compassion to penitent sinners. No greater

talent is required for this than for the usual conversation of life. Obedient, as loving, grateful souls ever are to the heavenly bidding—pausing not to frame excuses, or to plead lack of preparation, or inexperience, or inability—the man of Gadara went at once to his mission. His neighbors and countrymen had besought Jesus to depart from them; nevertheless this man went into Decapolis, among this very people, and there, on the streets, in the stores, in the homes of the city—waiting not for some public meeting which he might address—related in a straightforward, earnest way the wonderful story of his salvation from the awful power that held him captive so long. As they heard it, “all men did marvel.”

In the simple, sincere, tender relation of one’s own Christian experience there is strange power over other hearts. Strong men, stern men, who withstand argument, exhortation, admonition, appeal, are touched by this. They melt under it. They marvel at it. Have you never tried it? Have you supposed you possessed no power over anybody in this respect? Go to an impenitent friend, and say: “Let me tell you some facts in my own experience,—what I have felt and known of Christ’s ability and willingness to save a sinner like me.” Tell it all—what you were, and whither tending, when Christ revealed himself as your compassionate and sufficient Saviour. Tell of the change that came. Tears may creep into your eyes as you

tell it. Moisture will gather in his eyes. Your tearful tone will touch a tender place in his conscience, and not unlikely he will confess that, as you needed such a Saviour, he needs him too.

"I love to tell the story,
Because I know it's true."

So we sing—do we sing the truth? Let each ask himself: "*Do* I love to tell the story of the Saviour's love to me? Do I know it's true?" Too many, too often, tell it in accents sad and slow, as if they were yet in the shadow of death, rather than in the light and liberty of the new life. Believer, if you know, in your own experience, that Christ can save, then tell it, for the soul-thrilling truth honors Christ, and directs the attention of men to him as their Hope.

Among your friends are there not some who never heard the story? Is there not abundant work in the home field for every willing soul; some wayward one to be won to Christ; some soul to be saved from death; some sorrowing one to be comforted, as only the Gospel gives comfort; some child in whose heart the seed of truth may be planted; some struggling one helped to a higher life? There is need of ten times as many home missionaries in our nominally Christian communities, as are actually at work.

In these oft-trodden, familiar home fields lies undeveloped and unsuspected spiritual wealth, awaiting the touch of the Christian toiler. Things far away, or in the future, engage our thoughts, and so we fail to find the wealth in the field at our feet.

Years ago, on the coast of Maine, lived an only son with his widowed mother. From a child he had traversed the little farm whose thin soil was frequently broken through by the upheaved rock. Life became dull to him there. Anxious to acquire wealth, as a stu-

dent he applied himself especially to the study of mineralogy, that in the far West he might find his fortune. "If there is silver-bearing rock to be found," said he, when his course was completed, "I know I can find it." After much persuasion he induced his mother to sell the old homestead, and with his portion he went West. What became of him we do not know. But on that same old homestead, not many rods from the door out of which he had so often gone, a few years later was discovered silver-bearing rock exposed to view; and there to-day capitalists are profitably engaged in obtaining the rich ore.

Look about you! Is there not near your door a soul long passed by, a soul accounted as of little consequence, yet containing riches of usefulness for Christ, equal to what exists in others far away? There is "a gold mine" in India—few of us can work there; but in our own homestead, at our own doors, is many an undeveloped silver mine in which all can work. If God does not call you to be a foreign missionary, he calls you to be a home missionary. What positive spiritual work are you doing in this home field?

WHO GO WEST?

BY REV. A. K. POTTER, SPRINGFIELD, MASS.

Not wild, rattle-brained young men; not alone the restless, the rolling stones that gather no moss, nor those who have failed in everything at the East. Men go West, vigorous, keen-minded, with energy surcharged with hope, with will-power, with pluck and indomitable grit. Men with families, men without families, are daily leaving to make homes beyond the Missouri—men of education, of influence, men well read in all the movements of the day, in every department of mental and ma-

terial activity, and men who all their lives have been within the range of our ablest pulpits, and in contact with our best teachers and schools.

WHAT DO THEY FIND?

They find sin there, rooted and strong; they find infidelity far more bold and outspoken than at the East, advocated by sharp, active minds. They find many who, at the East, were earnest in some forms of Christian work, all absorbed in desperate efforts to achieve success. They find the Lord's Day a far different thing from what it was in the quiet of their eastern homes. They find the religious privileges few, and religious influences weak. It is a new world to them, and, alas! is it strange so many drift out upon the sea of unbelief, farther and farther away from their better past?

WHAT IS THE NEED?

They need, especially in the first weeks of a somewhat lonely life, while homesickness makes miserable many hours, those things which will not only remind them of home, but which will in some measure replace home. To the wife and children a Sunday-school and a church will brighten how many dark days! But fathers and husbands and young men need and deserve the contact and influence of minds no whit less able and no less keen than those which moved them, or which they at least respected, in the East. If educated men are needed anywhere, education baptized in Christian zeal, it is west of the Missouri, which is called the unsettled portion of our land—an education consecrated to Christ and his Gospel.

WHAT IS SOMEBODY'S DUTY.

Is it not to call loudly next summer for the best and the brightest talent leaving our theological schools to lay itself upon the altar of the far West? In any of the central points con-

gregations could be gathered, that for mental activity and positiveness cannot be excelled at the East. Ignorance has not been carried to the territories, whatever else was taken along. If our young ministers would forego matrimony for a little time, if absolutely necessary, till they made a place for themselves, a church and a field, how soon would the Home Mission Society report wonderful progress! We can reach this, perhaps, by so increasing our contributions that the Society shall be able to lay its hand on this talent. They told us long ago that it is no use to send the man West who is a failure at the East. The elements of success are the same everywhere.

WESTERN MISSIONARIES.

BY PROF. T. J. MORGAN, CHICAGO THEOLOGICAL SEMINARY.

I cannot hope to say anything new on this topic, but I would be glad to re-say with emphasis some old things that are worth saying. My father was a missionary in Indiana more than fifty years ago, and subsequently in Illinois and Iowa. I have done missionary work in Nebraska, and know something from personal observation of missionary work in Kansas, Colorado, and Minnesota. The subject is not new to me. I would like to ask, for what I am about to say, the special attention of the ablest and most godly young men in the Theological Seminaries at Newton, Hamilton, Rochester and Crozer.

There is a vast field in the West of truly missionary ground, calling most earnestly for laborers. Minnesota, Dakota, Western Nebraska and Kansas, Colorado, Wyoming, and the vast regions beyond, are as much missionary ground as Ireland was in the fifth century, or England in the sixth, or Germany in the eighth, or Scandinavia in the ninth, or Japan

in the nineteenth, and they call as earnestly for men like Bunyan, Boniface, Augustin and Patrick, to preach the Gospel, found churches and organize Christianity.

Men should consecrate themselves to this work with the same spirit as that with which they are called upon to enter the foreign service. The sacrifice demanded of a missionary in Colorado, is to be met in a different way from that in which the missionary in Burmah makes sacrifices, but is no less real. Western missionaries should be men of heroic spirit. Their heroism will be tested. There is need in these regions of young men full of physical and intellectual strength. The labors required are severe, and will tax the stoutest frame. The intellectual demands are for men of the highest order of talent, culture, and power of independent thinking. Infidelity in all forms is to be encountered; foundations are to be laid; men of force, culture and energy are to be moulded by Christian truth. Our cause in the West has suffered and is suffering irreparable loss by incompetency. There are grand and successful workers in this great field, men aggressive, bold, yet conservative; men of piety, good sense and ability seasoned with humility. We need a hundred more at once. The feeble, the worn-out, the sleepy, the indolent, had better drop into some comfortable place in the East, where they will be tenderly cared for by churches so well established that they can, without serious risk, assume to help them out of their large poor fund, of faith, hope and charity. Western missionaries have no such fund to rely upon.

Western missionaries need to be men of broad views, comprehending the complex relations of the preached Gospel to all the varied interests of human life, personal, social and political, and be able to adapt themselves to the demands of the church, the school, the community, the State. They need to be men

of exhaustless patience. The West, as a whole, grows rapidly, but Christian work, in any given place, moves slowly. How many facts of colleges struggling for half a century (ask Dr. Stott, at Franklin, Dr. Kendrick, at Shurtleff, Dr. Nash at Des Moines), of churches toiling for decades (ask Brother Jameson at Omaha, Brother Taggart at Palmyra, worthy from thirty years of noble labor and ministry to be called Bishop of Nebraska), crowd into my mind to give force to the statement that men must have patience! It took a thousand years to convert Europe to Christianity.

I will not specify any other qualities needed, for fear it may be said I seek the impossible. Not at all. I ask simply that this call may be heeded by the choicest men in our seminaries, and that they may deliberately, intelligently, gladly and irrevocably devote themselves to one of the hardest, grandest, most hopeful and most imperative forms of missionary service. If anybody asks you, dear brother, as a prominent Eastern pastor did me, some years ago, "Why are you throwing away your life in the West?" tell him that you do it for the same reason that Judson threw away his in Burmah, or, rather, for the same reason that Christ threw away his life in Palestine.

HOW WE BUILT OUR CHURCH AND HOW WE PAID OUR CHURCH DEBT.

BY REV. J. P. BROCKENTON, DARLINGTON, S. C.

I.

When, in 1866, we separated from the white Baptists, we had no house of worship, and were, of course, anxious to secure a place of our own. After many ineffectual efforts, a colored man, whose wife was a Baptist, living on the suburbs of the town, gave us leave to worship on their premises. The house had

a piazza in front, which served as a pulpit, and the yard being large enough to "stand" four or five hundred persons, we worshipped there for about four months. On this piazza I was ordained, March 25th, 1866, by a Council, of which Rev. C. H. Corey was Moderator, and Rev. James Hamilton, Clerk. Bro. Corey preached the ordination sermon, from Exodus iv., 12: "Go, and I will be with thy mouth, and teach thee what thou shalt say."

Soon after this a school-house was built by the joint subscription of the colored Methodists and Baptists, aided by the "Freedman's Bureau," in which building both denominations worshipped until May 12th, 1867, when we had completed, and on that day dedicated, the building in which we still worship. This building cost us about \$2,000, and we raised it when we were in deep poverty. One good old brother arose in the midst of the congregation, and said that "people had better get some place to live in themselves before they took their money to build churches."

But we determined to have a house of worship. The plan was that each member should pay so much a month, and the church responded nobly to the call. They agreed to pay one dollar each per month, and this amount my poor and almost naked congregation paid by many sacrifices. Some of the sisters, cooks and nurses, whose wages were five or six dollars per month, gave as much as fifteen dollars the year we built. We then numbered three hundred members. After a few years, as the congregation had increased to about seven hundred, this building became too small, and the location too much isolated. I commenced to broach the subject of a larger house of worship and better location, and, as they could see the importance of it, the Church finally agreed to purchase another site, and erect a new building. But the main question was,

How were we to do it? My congregation is composed entirely of laboring people, only a few owning land, and with no wealth whatever, but the value of their daily labor, and the major part earning but a bare subsistence, and living hard—you would have to see to believe the real facts; in short, the outlook was gloomy in the extreme. But we resolved, with God's help, to go forward.

We selected a site which would cost us \$900 and each male member was assessed one dollar per month, and each female fifty cents; and in this way we raised \$400, which was paid on the lot, and a bond and mortgage given for the balance, with interest at 7 per cent, payable annually.

We immediately went to work on the building. My plan was, that each summer, between "laying-by" and "harvest-time," a period of about four weeks, the male members of the church should assemble at a given point in the woods, one day in each week, with proper tools and implements, and fell trees and hew out timber for the church frame. At the first appointment I could not be present, and but little work was done, and that so poorly, that the venture thus far was a failure. The people had no one to direct them how or what to do. We met again the following week, and I had meanwhile prepared a statement as to the size, length and number of pieces required, which I took with me, and we went to work in earnest, and did a successful day's labor. I continued to meet with them, one day in each week, for three successive seasons, and worked, myself, too, measuring and directing, and hewing between times, until we had our entire frame, 90x50 feet, with two robing-rooms in the rear, 15x30 feet, and all the timbers for a spire 100 feet high, ready for putting up, without one dollar of expense; for, although the timber had to be hauled generally about four miles, the church people procured wagons,

and removed it as fast as it was hewn and ready. Good architects valued this timber at \$1,500, and pronounced it all as *first class*. The trees out of which our timber was gotten, were invariably given by the owners—the white people giving a very large proportion—and one good old colored brother, about sixty-five years old, gave us 140 trees, worth about 50 cents each, and also worked with us nearly every day.

The men, while at work, were provided with food by the women of the church, who prepared, and carried on their heads for miles, large baskets of food, our generous old brother's wife being usually one of the party. I might add here that to the noble women of the church too much credit cannot be given, for to the substantial dinners which they prepared and served, can be traced the true secret of my success in this part of the undertaking.

We raised our frame on the same plan. Two master mechanics were employed to direct the work, and the male members of the church worked daily in squads as laborers or mechanics, as they were able, and the ladies provided for the *inner man*, as before.

Money was also collected every Sabbath for incidental expenses, and to buy lumber for weather-boarding, flooring, etc., so that when the building was framed, lumber was already on hand to proceed with the work, which, when completed, cost us, with the materials, about \$1,200. After inclosing and flooring the building, we had to paint and insure, which cost together about \$400 more, and as our steeple needed a vane, the "Ladies' Benevolent Society" of our Church sent to New York and purchased a beautiful design for \$137.50, which they presented to the congregation, and it now adorns our steeple.

We were now out of funds and considerably in debt, and had to stop work. Right at this

time the mortgage on our lot became due, and the mortgagee, as well as other creditors, were loudly clamoring for payment. In the midst of these troubles, I was invited to Providence, R. I., to attend the annual meeting of the Baptists, and while there spoke on the subject of our condition, hopes, and objects, and was encouraged to solicit a loan from the Baptist Home Mission Society, which, I was informed, could be secured on certain conditions. These conditions were complied with upon my return home, and we procured a loan of \$600, which, with what I collected from the members, enabled us to pay up the mortgage on the lot, and appease our most clamorous creditors. We continued to pay as fast as we could, until all debts due were paid; and then I fully resolved to contract no debts until we had the money on hand to pay them with, and this rule we have steadfastly followed up to this time.

To be Continued.

NOTHING VENTURED NOTHING WON.

BY REV. A. J. ROWLAND, PHILADELPHIA, PA.

I was talking some years since, to a Director of one of our Street Railways. The track of this railway had been extended beyond the densely populated parts of the city, into the thinly settled suburbs, and the cars were running regularly the entire length of the line. I asked my friend whether this extension paid. "No," he replied, "it does not pay now, but it soon will. The single fact that our track is laid, and that our cars are running regularly all the way out, will soon draw people from the crowded parts of the city. In a little while, unless we are greatly mistaken, the ragged streets of the suburbs will be solidly built up, and the population be as dense as it now is further in. Being first on the ground, we will reap the richest harvest of patronage, and

secure both the gratitude and favor of the people; so, while the extension does not pay just now, it soon will, and the future more than make amends for present anxiety and loss. It is wise policy always to take time by the forelock."

I have lived long enough to find that my friend was a true prophet. There is probably no part of the railway which pays better now than the extension. The forecast of the Board of Directors has been fully proved, and the early losses more than made up. A constantly increasing population along the line, ensures an increasing profit to the road for the future. Everybody praises the wisdom of the company in venturing to extend their line, and the stock commands a higher price than ever before.

How different the case would have been if the railway company had been content with their business as it was, and had taken no pains to pre-empt the future. Other roads would doubtless have occupied the growing territory. Large sources of supply would have been cut off. The people would have been badly accommodated. The company itself would have been blamed for its short-sightedness. Since the population is constantly pushing outwards in cities, the business of the road would have suffered. The stock would have depreciated. Public confidence in the wisdom of the management would have been shaken. In a word, the policy would have been short-sighted and foolish, and productive of results which, to say the least, would have been both unsatisfactory and small.

Our Lord says, "The children of this world are in their generation wiser than the children of light!" Surely this is not necessarily the case. The same principles which underlie business success, should be carried into church work. If men have faith enough in their own foresight to undertake present risks, and sub-

ject themselves to present losses in order to secure the future, Christian people should surely have faith enough in God and his promises, to grasp the future in the same way.

And this, as I understand it, is the work of the Home Mission Society. The motto of this Society should be, "Nothing ventured, nothing won." Investments are made now which are not expected to pay at once, but which, at no distant day, will yield an hundred fold to the glory of God and the salvation of souls. Growing cities in the far West are pre-empted for Christ and the Baptist denomination, and held in spite of present discouragement and loss, with firm faith in future success. The Freedmen of the South are being educated in the expectation that in a few years they will more than repay the time and money expended upon them, and, by a noble Christian manhood, justify the wisdom of the course pursued in their case.

The results of such a policy must be grand. God will honor a faith which thus marches in even step with his purposes. The denomination will seize hold of, and attract to itself the masses of people who are pushing to the frontier. Venture will constantly be changing into success. Public confidence will be gained, and denominational enthusiasm aroused. As in the case of the railway, the end will crown the work, and everybody rejoice in what has been achieved.

May God grant Baptists everywhere faith to undertake great things for, and expect great things from Him!

ENDOWMENT AND RESPONSIBILITY.

BY REV. C. J. BALDWIN, ROCHESTER, N. Y.

It is a law of Nature as well as of Grace, that "unto whomsoever much is given, of him shall be much required." The converse is

equally true—from little only the little can be drawn.

We soon discover this in our social relations. As long as one is poor or supposed to be poor, the world lets him alone. But as soon as he acquires a reputation for wealth he becomes the object of its incessant appeals—to such an extent, indeed, that many a rich man has asked himself seriously whether he did not enjoy life more in his humble days than now when he is exposed to perpetual and pitiless taxation.

It is the same with reputations for wisdom, wit, philanthropy. Ah how costly they are! "Give a dog a bad name, and kill him," says the proverb; but it might as justly be said, "Give a man a good name, and you might as well kill him"—so surely must he suffer to the extent of his supposed abilities. If there is a person to be pitied it is the reputed wit whom people expect to be funny at the shortest notice, or the celebrated orator who must strike twelve on every occasion, or the famous philanthropist who must come up to his ideal standard invariably. Of course human nature cannot satisfy these demands—but no matter: the world makes no allowances.

For a pleasant, healthy life, give us *mediocrity*, of which little is asked because little is thought.

But, on the other hand, reputation has its compensations. It gives to life a great reinforcement. It magnifies the rich man's dollar a hundred fold. It gives to commonplace words in the wise man's mouth the savor of wisdom. How easy it is for Dr. Holmes to raise a laugh or for Dwight Moody to draw a crowd! You and I could not do as much with a thousand times the effort.

Yes, Nature holds an even scale in her hands, and all oscillation of the beam results in equilibrium at last. As much on one side—so much on the other. The doctrine of equiva-

lents embraces all life. As we rise in the grades of power, we find the slopes of duty rising with us. The greatest men are always those who not only are, but *do*. Moses, David, and Paul are types of self-sacrifice commensurate with emoluments. The angels excel us in their ministry as well as in their dignity. Jesus the Christ owes his present pre-eminence to his past humiliation. And if Jehovah is on the throne of this universe, it is because creation *owes* more to Him than to any one else.

This rule of responsibility determined by endowment, is sometimes ignored by us in our judgment. How frequently is genius regarded as an excuse for delinquencies! Let a man be eminent as a poet, artist, musician, philosopher, and the world seems to exonerate him from the ordinary obligations of life. It will thus apologize for the dissipation of Burns, the malice of Voltaire, the orgies of Byron, the misanthropy of Turner, the recklessness of Poe, the passions of Webster. These men were too highly gifted to be amenable to the regulations of common humanity, it seems. And a like tolerance is continually spread over the blemishes of society's favorites. A successful financier may be a hard-hearted man; an eminent musician may be an unfaithful husband; a beautiful woman may be selfish, vain, or corrupt; nevertheless, the world cannot bring itself to condemn them, as it treats ordinary offenders.

Now all this is a curious reversal of the true rule of judgment. Instead of regarding any special endowment as an excuse for remissness in duty, it should be held to be the highest reason and strongest stimulus toward rectitude. Just *because* a man is gifted with a fine sense of the beautiful, or a keen appreciation of the ideal; just *because* he is eminent in a poet or a pleader's power over men; just because a woman is crowned with the tiara of

beauty, or robed with the attractions of winsome influence—he or she ought to be better and not worse than their kind. By as much as they have special endowments, by so much are they under proportionate obligations to the good and the true. This is the rule by which they will be judged at last, and their eternity awarded them. God is a strict accountant. Every servant is a steward who must at last submit to inspection. Well for men if the judgment were being perpetually rehearsed in the verdicts of society.

The application of this principle to the religious life is direct and plain: "To whom much is given!" Surely that means the Christian Church of to-day if it means any one. And we Christians do well to take an inventory of what is committed to us, that we may know what will be required of us. Think of our position, our numbers, our social standing, our intelligence, and wealth. Think of the means of grace at our command in church edifices, theological seminaries, missionary societies, and all kinds of philanthropic institutions. Then raise these elements to the infinite power by reason of the Divine attributes pledged in their behalf, and the very Trinity engaged on their side. Consider all this lying at the door of every believer in Christ as a system of which he is at least a vital member, and what shall we say?

Truly it is a great and fearful thing to live where we are living now. Life on such a height of privilege is almost terrifying in the magnitude of its opportunities. If every duty involves a blessing or a curse, then may God have mercy on the Christian of to-day! for he stands on the verge of heaven or the brink of hell. Never before was the world so open, the harvest so plenteous, the calls so numerous, the means so ready, the work so easy. Never before was there so great a reward or so dire a penalty awaiting the workman. O that we

may be able to say at last, "Thou deliverest unto me ten talents, behold I have gained other ten."

WINNOWNED WORDS.

AMERICA FOR THE WORLD. — One of the Secretaries of the American Home Mission Society, (Presbyterian) says:

Already we are told by the secretaries and missionaries of our Foreign Board that "all over the Mohammedan world there is the greatest confidence in the English-speaking people, and that Anglo-Saxon Christian power encircles the globe." There can be no doubt, therefore, that, in view of its prospective growth and resources, our country, once thoroughly evangelized, will be by far the mightiest instrumentality on earth for the world's conversion. And this should be one grand stimulus to Home Missionary effort. Our motto may well be, "The evangelization of America for the sake of the world."

Nearly fifty years ago, Jeremiah Evarts, the able Secretary of the American Board, said in an official paper, "There is no way in which we can so powerfully aid the cause of God in our own land, as by doubling and quadrupling our sacrifices for the salvation of distant pagans." True as we admit this to be, it is equally true that *there is no way in which we can so powerfully aid in the ultimate salvation of distant pagans as by increasing many fold our sacrifices and efforts for the thorough Christianization of our own land.*

In very truth, there is not in acreage, either great or small, a reason why nations stand upon a pedestal of power, or start staggering toward the grave of oblivion. Neither does time, long or short, account for decrepitude, nor effect their decay. As Charles Sumner once said in the American Senate, when his flaming lips were leading this nation out of the blackest Egypt it ever was in: "Nations have decayed, but never with the imbecility of age. Righteousness exalteth a nation, and sin is the reproach of any people."—*Rev. J. L. Withrow, D.D.*

American Baptist

HOME MISSION ROOMS,

ASTOR HOUSE OFFICES, NEW YORK.

All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.

In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.

The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.

AN APPEAL.

We ask your careful consideration to the following facts: The Home Mission Society is within three months of the close of its fiscal year. By April 1st, \$90,000 is needed. This is \$18,000 more than the receipts of the same period last year. Hence the Board now urgently appeals for increased contributions for our home work. And we do this—

1st. Because our work, on the present basis, cannot be carried on until April without bringing us heavily in debt.

2nd. Because immediate enlargement of our work in the South and West is imperatively required. Golden opportunities are slipping from us every month because of financial inability to occupy the fields.

3d. Because this increase of contributions for the religious welfare of our country is but the proper recognition of the Divine blessing in bringing to our land a return of prosperity. Shall not God be remembered in special offerings of the "first fruits" of this increase? Of

Him, and through Him, and to Him are all things.

Now is the time to lengthen our cords and strengthen our stakes. Never in their history has there been such a wonderful hungering and thirsting for the knowledge of God's Word as to-day among the Freedmen of the South. They flock in overwhelming numbers to our schools. Pastors, many of them wholly illiterate, come long distances to partake of the instruction imparted at our "Ministers' Institutes." From Virginia, Florida, Tennessee, Georgia—in short, from every quarter of the South they are asking for more.

The West beseeches us to do more. Tearful appeals reach us. Many new appointments have been made. Good men are ready to preach the Gospel in these new fields, but "how shall they preach except they be SENT?"

Thirty missionary appointments were made at the Board meeting in December. Read the list and see what fields they are cultivating. The whole number of missionaries and teachers now under appointment is 210. Other urgent applications are before us. Shall we, for want of funds, say to all others, "Thus far, and no farther can we go"? Our answer to them, brethren in the churches, depends upon your answer to our appeal for enlarged contributions to this grand work. We anxiously await it.

From December 15th to April 1st—the close of our fiscal year—\$86,896.40 are required to meet the demands upon our treasury, on the present scale of operations. These are the Treasurer's exact figures: Fully \$4,000 more should be added for new work which ought to be taken up at once. This sum is about \$18,000 more than was received by the Treasurer during the corresponding period last year. Thus it will be seen that fully twenty

per cent. larger contributions above those of last year are needed to close the year without debt. Let every church—every person, for this is a personal matter—increase its contributions to this amount, thus making a happy new year for the Society and for the remote and needy fields looking to it for aid.

A careful examination of our records for the past ten years shows that the average number of members in churches applying to this Society for aid is forty-eight. If this is the average number, fully one-half must have less; many churches have but fifteen to twenty-five. These are the constituent members, perhaps. According to the usual proportion, about sixteen of this number are males, of whom, it may be, ten are heads of families and engaged in some business. A moment's thought shows the need of aid to such struggling organizations, which have to build their meeting-houses while striving also to have preaching; and all this while the members are barely able to provide for themselves and their families the necessities, not to say the comforts, of life. With proper and timely aid they grow into strong and vigorous churches. It is for such churches that we ask assistance; are they not worthy of it?

“Several weeks ago I was deeply impressed that I should give \$1,000 for a certain benevolent object. Returns from my distant business had not been received, but I presumed they would be as large as last year; so I gave this sum. I was astounded to learn soon after that the business had been unprofitable, entailing upon me a loss of some \$4,000. I said: ‘Dear Lord, what does this mean?’ But I was sure that it was the Lord's call to me to give that \$1,000; and so I said, It is all right—the Lord knows all about it. Well, do you believe it, in a short time after this I was

notified that an investment which had paid but a small per cent. profit, and from which I had no idea of receiving another dollar, had really been so productive, that the handsome sum of \$9,000 stood to my account! I tell you it is safe to give to the Lord when he calls. He never lets his servants suffer on his account.” That is the way a worthy servant of Christ talked to us a few days since, his face radiant, his manner intensely earnest, as he declared afresh his faith in God, and the duty of doing what God asks, at the time and to the extent asked. And what did he do before leaving the rooms but give us \$500, for three features of our Home Mission work!

“A business man in this city told me a few days since that he read the November number of the MONTHLY with such interest that he felt he must do more for the cause of Home Missions than he had ever done, and he resolved to give up smoking cigars—a habit which cost him about fifty cents a day—and give the savings to our Home Mission Society. He requested me to call on him about the first of January for his first remittance.” So writes Dr. Page, from Cleveland. Capital! Fifty cents a day—Sundays excepted, or not? Well, for 312 days, that amounts to \$156! That's a handsome thing from one man. Who will go and do likewise? Who else will “turn over a new leaf” after the same fashion with the beginning of the new year? Think of it! That amount will help three young colored preachers through a full year's course of study in our Freedmen's schools; or will enable a minister, with what his church gives, to preach the Gospel for a whole year in a thriving town in the far West. We venture the remark that this Christian brother will have more real happiness and peace of soul in thus using his money than if it were whiffed away into smoke.

Dr. Page gives another fact which is worthy of consideration in these days when chronic grumblers and parsimonious characters withhold their gifts because, as they say, so much is spent on Society machinery. Ponder this: "I noticed in a Detroit daily last Saturday that the Custom receipts in Michigan for the fiscal year of 1879 were \$261,564, and the cost of collecting the same was \$90,787, or nearly thirty-five per cent.

The contributions for Home Missions, from all sources, reported to your Treasury, for the year past, from Ohio, Indiana and Michigan, amount to upwards of \$18,000, at a cost for collection of less than eleven per cent., including all the labor and expense of travelling more than 15,000 miles!

Why should any one complain of the cost of our mission work, or of agency labor in the collection of funds?"

Dr. Page makes another comparison, which furnishes food for reflection concerning our "Christian civilization." "Ex-President Grant said in one of his messages that some of our wars with the Indians had cost the Government a million of dollars for every Indian killed. I have seen it stated, on a careful estimate, that our missions among the Indians in the Territory had cost the Society less than sixteen dollars each for the converts added to Baptist churches there by the labors of their missionaries."

The Rev. S. B. Page, D. D., of Cleveland, Ohio, having tendered his resignation as District Secretary of the Society for Ohio, Indiana, and Michigan, the Board with regret have accepted the same to take effect on the appointment of his successor. Dr. Page relinquishes his position partly because of his wife's impaired health, and partly because his powers of endurance are now unequal to the requirements of this service, though equal to

the ordinary demands of a quiet pastorate. He writes: "I love the work, and my whole soul is in it; and were I ten or fifteen years younger, and not so worn down by labor, I should rejoice to work on the tidal wave of advance, which I think I see now rising for our Home Mission Society." Dr. Page promises to furnish a statement of his work for the Society during the eleven years he has been zealously and successfully engaged in its service.

The Rev. James Cooper, of Flint, Mich., has been appointed to succeed Dr. Page, to enter upon his duties February 1, 1880. His appointment receives most emphatic endorsement from leading brethren on his new field of labor, where he is widely known.

It will be remembered that in September the Board passed a resolution to have committees of examination in our Freedmen's schools; these committees to examine all students intending to study for the Christian ministry, concerning their Christian experience and character, call to the ministry, and views of doctrine; also to determine who should receive beneficiary aid. The happy results of this course are thus set forth in a letter written by Dr. Robert, of the Atlanta Seminary, Dec. 10th:

"Our Committee to examine beneficiaries had a meeting about the middle of the month (November), and after a careful examination of applicants for aid, resolved to prepare a paper, to be published in the leading denominational newspapers, both North and South, expressive of their high admiration of the character, piety, and talent of our students, and of the thorough training they had received under our care, and warmly commending our Seminary to the confidence and support of our churches everywhere. I was very much gratified at their expressed appreciation of our work. The appointment of this committee was a wise movement. We have thus brought

two influential pastors of white churches, and one of a colored church, into close relation with our school, and they have publicly and most favorably endorsed our work, and have furthermore relieved me of a heavy responsibility."

The following annual reports of the American Baptist Home Mission Society are required in order to complete bound volumes for use at the rooms: The thirty-sixth (1868), thirty-eighth (1870), and forty-first (1873). Any person having these numbers, or either of them, will confer a favor on the Society by informing us of the fact.

In reply to a question frequently asked, we will state that the MONTHLY is under the management of the Corresponding Secretary, while receiving attention also from the Secretary's general assistant, W. W. Bliss, Esq.

Are you accustomed to give the *first fruits* of the increase with which God blesses you, or merely the *last scanty gleanings*?

THE ATLANTA SEMINARY.

The new school building, for the Atlanta Baptist Seminary has been completed, and was formally opened with appropriate ceremonies December 18, 1879.

From October 1, to the time of opening the present edifice, the regular exercises of the school were conducted in the Friendship Street Church, the use of which had been kindly given for this purpose.

The new Seminary building, an engraving and description of which may be found in the September number of the MONTHLY, was constructed by Messrs. Longley and Robinson, of Atlanta, contractors, after designs by W. S. Purdy, of New York, architect. The

thanks of the Society, and of all friends of the institution, are due to Sidney Root, Esq., of Atlanta, Chairman of the Local Committee, for much valuable time and sound discretion devoted to the details of construction.

Mr. Root writes to the Corresponding Secretary under date of December 16:

The building is done, and is in every respect highly creditable to Mr. Purdy and the contractors, and especially to the Society, whose liberality has carried it through. It is the best building of its size in the State for educational purposes, and could not now be built for less than \$2,500 above its present cost.

THE MONTHLY.

Notice was published in the October number of the MONTHLY that pastors who secured for Home Missions an annual collection might receive a copy free. The enlargement of the MONTHLY and the introduction of reduced club rates compel us to restrict our free list as far as possible. We offer now a monthly magazine of twenty pages, with double columns and extra width, at 50 cents a year to single subscribers; in clubs of ten, at 45 cents a year, and in clubs of twenty, and to pastors and life members, at 40 cents a year. To all our missionaries it is sent free. Pastors and others who send us the names of fifteen new subscribers and \$6.75 will receive a copy free. These rates are so low that we must have a large subscription list to pay the bare cost of the press-work and paper, which, our friends will observe, are of the finest quality. We believe we shall have it. We are daily receiving letters from our readers expressive of their delight in the MONTHLY and purpose to extend its circulation. We mean to make it a necessity and a luxury to every Baptist who cares to know what the Lord and His Church are doing for our country.

CALL FOR A MEETING

OF WOMEN TO ORGANIZE "THE WOMAN'S
NATIONAL BAPTIST HOME MISSION UNION."

To the Baptist Women of the United States:

At the annual meeting of the American Baptist Home Mission Society at Saratoga in 1879, at the solicitation or by the consent of women representing different Societies, the Home Mission Society adopted measures looking to the formation of one national organization. To this end the following resolution was passed:

RESOLVED, That we instruct the Board of the American Baptist Home Mission Society to perfect a plan of organization for a Woman's National Home Mission Society; that this new Society shall assume the distinctive work now being prosecuted by existing Women's Organizations, and shall provide for a central Board of Administration in the City of New York; and that these Societies be requested after the adoption of this plan, to disband, and then reorganize in accordance with the specific recommendations of the Board.

The Board of this Society has endeavored to discharge its duty according to the spirit of this resolution. Its original plan was sent to the various Societies for consideration, in July. Answers were received and suggestions weighed. The revised plan with specific recommendations for the formation of the new Society was sent forth in November. Responses to this communication were considered December 8th. Special requests being received for further changes, the Board, willing to have full discussion of the subject, voted to reconsider the revised plan, and made it the special order of an adjourned meeting on December 15th. At this meeting, largely attended, after a full discussion, it was decided that no changes in the plan were advisable, and, after its re adoption and a careful survey of the field, the Board voted to empower the Committee,

heretofore appointed, to issue a call and to make all necessary arrangements for a meeting of women to organize the new Society.

The Board therefore announces that a meeting of women interested in the work of Home Missions, will be held in the City of New York, at the Calvary Baptist Church (Twenty-third street, near Broadway), on January 14th, at 2 P. M., for the purpose of organizing The Woman's National Baptist Home Mission Union, on the basis of the "revised plan" for such organization, and for the transaction of other business that may be deemed necessary for the efficient prosecution of the Society's work; and that all women identified with existing Societies, and all others who may conform to the prescribed terms of membership (\$1 per annum) are invited to participate in the exercises of the occasion.

Existing Societies are requested to present to the meeting, either directly or through their branches, the name of a suitable person from each State in which their work is prosecuted, as a member of the General Board of Managers.

The Board has sought to do what seemed best, all things considered, and now commends the result reached to the respectful consideration of all concerned, expressing the hope that the new Society may assume with enthusiasm the work now being prosecuted, and that the interest heretofore shown may be transferred to it, and through it to the poor souls so greatly needing Christian care and instruction; in short, that love for the work may prove paramount to attachment to methods of doing it.

Indeed, from assurances already received, the Board confidently expects this result.

D. READ, D. B. JUTTEN,
J. F. ELDER, WM. PHELPS,
JOSEPH BROKAW,

Committee.

H. L. MOREHOUSE,
Corresponding Secretary.

From the Field.

“*Watchman, what of the Night?*”

THE PORTLAND CHINESE MISSION.

We extract the following from an Oregon paper :

The Baptist Church of Portland has the honor of taking the lead of all organizations north of San Francisco in Christianizing the heathen in our midst. On the 11th November, 1874, Rev. E. J. Simmons, a recent returned missionary from China, and Dong Gong, a Chinese convert of the San Francisco Mission, arrived in Portland by invitation of the Church. The policy that has been styled by Joseph Cook as “baiting the Gospel hook with the English alphabet” was immediately entered upon. A hall was rented, and a night school started with forty-five pupils. Classes were formed, containing from four to eight pupils, and taught by young people five nights per week, receiving one dollar per month from each pupil. On Thursday evenings and Sunday mornings, Dong Gong, who has since been ordained as a minister of the Gospel, conducted religious services in the Chinese language, and on Sunday evenings a Sabbath school was held. These religious exercises elicited nearly as large an attendance as the English school. With a few changes in details and a gradual increase in attendance and interest, the Mission has continued to this day, planting the seeds of Christian faith in many hundreds of darkened souls, while an encouraging number have been led to renounce idolatry and embrace the Christian religion. Thirty-two have professed Christ in the significant ordinance of baptism, and of these, all but one have given evidence by their transformed and consistent lives, that they have indeed found Him whom to know aright is life everlasting. One of these is a woman — the wife of a prosperous, Christian Chinese merchant of this place ; and one is a young man who is in preparation for the Christian ministry in Kalamazoo College, Michigan, where, as formerly in Pacific University at Forest Grove, he stands at the head of his classes, and elicits the highest commendation of his instructors. The expense attending this Mission has been liberally shared by the Christian Chinese and by prominent citizens of Portland, representing all denominations. The Baptist Home Mission Society of New York, and several churches and individuals in the East have contributed to the support of the Mission.

The fact that business men of Portland are willing to give, year after year, from twenty to one hundred and twenty dollars yearly to this object, is proof sufficient of their confidence in the thoroughness and beneficence of the results accomplished.

A beautiful chapel has just been erected upon one corner of the church lot for the use of the Mission, at an expense of \$1,000, of which the Chinese Christians gave \$450. The history of the Mission proves that the Chinese can be Christianized in America at better advantages than in their own country.

INDIAN TERRITORY.

The following from Rev. Daniel Rogers, will give some idea of his work in the Indian Territory:

“I expect to start on a trip of about 190 miles, in a buggy, to-morrow morning, to attend a ministers' meeting, and also visit churches, and fill appointments on the way. I shall also endeavor to go down on the cars from Vinita to Muskogee, and see how Bro. Leslie is getting on with his school, and, if time will admit, to Atoka, to visit the Freedmen's school there. I have an appointment for a Ministers' Institute in the Creek Nation on the 18th of December. We expect a large gathering there. The Freedmen in the Creek Nation are very enthusiastic in these Institutes. I have also an appointment for an Institute for Cherokee preachers and deacons on the 25th of next March. I realize more and more the importance of this phase of missionary work in the Territory. My work thus far, since my return, has permitted me to be at home but little. Considerable of my preparation for meetings has to be made on the road.”

Who will assist in the publication of the “Baptist Church Manual” for these Cherokee Churches? Bro. Rogers writes about it thus :

“The interpreter who has been engaged in the work, has just completed the translation, into Cherokee, of the “Baptist Church Manual.” When printed and placed in the hands of the pastors and lay members of our churches, and circulated throughout the Nation, I trust it will be a means of much good. The best translator in this Nation has done the work of translating. I have examined the work in company with the translator and two of our best educated preachers who speak and read in both languages, and with a few slight changes we have found the work well done. The printing of 500 copies of these will cost \$75.00. I have on hand \$15.00 donated for this purpose. I do not know yet where the remaining \$60.00 will come from, but I trust the Lord will in some way provide.”

Rev. Wm. McComb, who has been a missionary of our Society among the Creek and Seminole Indians, has been elected member of the Council of that nation. They did this against his protest, and though he absented himself from the polls. In the circumstances he feels he should accept, and he therefore tenders his

resignation as our missionary, but says: "Of course I will preach when I can, and do all I can for the cause, but I cannot give my undivided attention to the missionary work." Though sorry to lose so good a laborer, we are glad that the Creek Nation has such a man among its law-makers.

James E. Spencer, Esq., our Indian Agent in Nevada, writes from Pyramid Lake: "The Indian children learn as rapidly as white children; the most striking example being a boy about nine years old learning all the letters and to spell words of two or three letters in two weeks."

FREEDMEN.

ALABAMA.—Dr. Marston, writing from Demopolis, Ala., Nov. 25th, says: "Thus far the Lord hath led me on. I came here yesterday and found a church of 600, with a pastor, Rev. J. Scott, about 40 years old, who is unable to read, and other ministers from the surrounding country who know but little more, and about 150 Baptist Church members who had left their cotton fields to receive instruction. I gave them two lectures last evening, and will teach them again today from 10 to 12 M., and then I shall leave them to be instructed during the rest of the meetings by Rev. Wm. H. Robert, who will also conduct the Livingston Institute."

GEORGIA.—Rev. C. H. Lyons, a recent pupil in the Augusta school, and now a missionary of this Society, writes: "In all the churches I visited I organized Sabbath schools; and they write me very interesting and encouraging letters about them. I can't leave them without much constraint both by their tears and words. I believe it ingratitude to say that the colored people are not making rapid progress in this part of the State as well as others. I wish I could encourage and make glad the hearts of the officers and supporters of the A. B. H. M. Society by stating that their money and arduous efforts are effecting great and lasting good among the Baptists. To say in words what it has accomplished and is accomplishing for the colored people is impossible. Rest assured that the recipients highly appreciate and most gratefully receive it. I don't say this to flatter the noble Society, nor to increase its contributions, but as facts which should be known by you as they do exist here."

TENNESSEE.—Miss Emma F. Adams writes from Nashville: "An ever-increasing love for the Word of God, instead of a desire for excitement, as in their own meetings, is a marked characteristic of the Christian women who attend the Bible classes. The mothers are taking a greater interest in sending their children to Sunday-school, and the Lord's Day is better observed in the neighborhood of my school. Of cleanliness I cannot say all I could wish. The children have improved greatly in that respect for Sundays and my little meetings, but their homes and themselves are wretchedly dirty at other times. But when we see the mothers toiling from morning till night to obtain bread for the family, we cannot wonder that the home is neglected."

FLORIDA.—Rev. John Alston (missionary among the colored people) writes: "We met last Lord's Day on

the Cumberland Island. Some of the brethren came seventeen miles to meet us—one old brother, near eighty years of age, whom I rejoiced to meet. I baptized him nearly two years ago. He used to be a great drunkard and swearer, but since he was converted he has become a new man. I often wish I could describe the needy condition of the people among whom I labor. Sometimes we have to preach under trees—no house of worship."

MISSISSIPPI.—Dr. Marston (Dec. 8th) writes: "There is a very strong sentiment being awakened all over the South in favor of institute work for the benefit of colored preachers. Our white brethren are just waking up to its importance, and I think some of them feel a little ashamed that they have not assisted their colored brethren more than they have. But even now it is not too late for them to take hold of the work, for it is not only important, but unlimited—*infinite*."

"My institute (at Grenada) opened grandly here today, with thirty-seven ministers and twenty-eight deacons present; and a more hungry company of Christians for the bread of life I never saw. Several of the ministers cannot read the Word of God, and I assure you I have to break up the loaves of Truth into very fine crumbs, in order that they may receive and digest it."

VIRGINIA.—One of the most hopeful features of our work among the Freedmen is the growing appreciation of the importance of a liberal education, and their urgent calls for help in this direction, coupled with their willingness to help themselves to the best of their ability. Special prominence was given to this subject at the last Virginia Baptist State Convention (colored). The report of the Committee on Education closes as follows:

Feeling certain that it is within the province of the Convention to determine upon some plan which will prove effectual, we close our report by asking the pastors and churches composing this Convention to consider it a duty laid upon them, according to their capacity and opportunity, to do their very best in providing means for the support and enlargement of the work in the institution in our midst (Richmond Institute); for the aiding of young men who are desirous of preparing themselves for the ministry; for the establishment of an institution for the training of females, and for the general spreading of our denominational literature. Therefore we recommend that a Sabbath be set apart in each year on which a special collection shall be taken for educational purposes.

The following resolution was also adopted:

Resolved, That we hereby most earnestly and devoutly urge the American Baptist Home Mission Society to so increase the facilities and accommodations of the Richmond Institute that female students may be admitted to that institution, and to so change, modify, and extend its course of study that its graduates shall *merit* and receive the rank and dignity of the ordinary college degree, and that such of its graduates as shall be looking to the ministry, may thereafter the better and more successfully pursue their studies in theology.

SOUTH CAROLINA.—Dr. Goodspeed (Dec. 14) writes: "I take pleasure in reporting to the Board of the American Baptist Home Mission Society, that all moves on swimmingly at Benedict. Students are behaving admirably, and the numbers crowd and overwhelm us. We shall have to turn away students unless we have larger accommodations for school-room purposes."

LOUISIANA.—Rev. S. J. Axtell, Jr., of New Orleans, writes (Dec. 4th): Our school this year is moving on pleasantly and prosperously. We now have about 70 scholars, a larger number than usual at this time of year. After Christmas we are expecting an influx from the country which will put our numbers above one hundred. We know of many who are at work earning the money to come with, and who will the better appreciate the advantages of school for having worked hard to secure them.

Last week I attended the Baptist State Convention of Mississippi, which met at Grenada. I went expecting a cordial reception, and was not disappointed.

The brethren gave me an opportunity to speak of Leland and its work, and listened with manifest interest as I briefly set forth our condition and aims, the spirit of our scholars, and our desire for the sympathy and co-operation of Southern Baptists.

The same kind reception was accorded to Dr. Marston. The expression of interest and sympathy did not stop with the formal invitation to address the Convention, but was more strikingly and convincingly given in cordial hand-grasps and words spoken face to face. Old men and young joined in such fraternal greetings, more however of the latter than of the former. I am sure I am right when I affirm that the coming leaders of the Baptist cause in Mississippi and East Louisiana are now friends, and soon will be ardent promoters of Christian education among the colored people. Many times of late have I heard the expression, "There has been a great change among us upon this matter." Surely the Word and the Spirit of Christ should make us one in all Christian enterprises. A people who give money out of their poverty to send missionaries to Africa are not going to stand aloof always from the ignorant and degraded sons of Africa at their own doors.

GERMANS.—Rev. H. Trumpp, a missionary among the Germans, says: "We endeavor to give according as the Lord has given us, and I, for my part, show my people by my own action to give richly—not to praise myself, but 'to provoke to love and good works.' Our annual contribution for the Home Mission Society is larger than that of many of our larger and wealthier churches. We consider the Home Mission Society as our best friend and benefactor. We only regret that we cannot do more."

KANSAS—Rev. J. S. Henry (Dec. 1st): "The question is often asked by the papers, What becomes of the large numbers dismissed by letter from our churches farther East? In answer I would say that large numbers of young members, in absence of Baptist Churches and ministers, unite with other denominations, and are thus lost to us, many of whom would have made good Baptist members if retained with us."

DOINGS OF OTHER DENOMINATIONS.

The annual report of the American Missionary Association (Congregational) is just published. The character and scope of its work may be judged from the following paragraphs.

Under its care are eight chartered literary institutions for the Freedmen, one each in Virginia, Kentucky, Tennessee, Georgia, Alabama, Mississippi, Louisiana, and Texas. It has also twelve normal schools, and has aided twenty-four common schools. Its teaching force has been 190; the whole number of pupils 7,207; of whom 2,739 were in the Primary department; 1,495 in the Intermediate; 633 in the Grammar; 2,022 in the Normal; 169 in the College Preparatory; 63 Collegiate; 28 Law; and 86 Theological students.

The colored people of Athens, Alabama, have raised \$2,000 for a school-house, and are giving personal service in its erection. A blind man, unable to do anything else, offered to turn the crank to draw the water required.

Mrs. Daniel P. Stone, of Malden, Mass., has informed the Association of her intention soon to give \$150,000, from the estate of her late husband, for school purposes at Atlanta, Nashville, New Orleans, and Talladega.

The Association appeals strongly for professorship and scholarship endowments.

In 1877, 108 students from Fisk University taught 9,332 pupils; and in 1878 students from Atlanta taught about 10,000. Probably 150,000 pupils have been reached by the present and former students of the schools during the year. Students from Talladega instructed 1,200 Sunday-school scholars last year.

Theological instruction is given in the four schools at Nashville, Talladega, New Orleans, and at Howard University. Of 86 ministerial students nearly one-half are at the last institution.

Sixty-seven churches are under the care of the Association. Three new churches have been established within the year. The members number, all told, 4,600. Additions during the year, 745. Congregationalism is a plant of slow growth among the colored people.

The "Field Superintendent" says: "Too many churches, both North and South, die early, because born too soon."

There is no general woman's organization in the North to carry on work in families and neighborhoods in the South. Scattered circles for this purpose exist.

The Association is offered 3,000/ by Mr. Robert Arthington, of Leeds, England, for the establishment of a mission in Eastern Africa. The probability is that \$20,000 will be raised and the mission undertaken.

Complaint is made that the Association is not dealt with fairly by authorities connected with the Department of Indian Affairs. In four of the six agencies assigned to this body, changes have been made the past year, though with one exception for many years the agents have sustained an excellent character. Two agents have been appointed by the Department without the nomination or approval of the Association. This is contrary to the original understanding. The Report says: "Under these circumstances we have

not the same motive as at first, to secure good men for these places, when they may be so easily removed, or our nominations thrown aside for others backed by another kind of influence."

There are 77 Indian boys and 9 Indian girls in the Hampton school.

Twelve schools are sustained among the Chinese, having the last year an average attendance of 252; total attendance, 1,487. There are 21 teachers and five native helpers. Reported conversions, 84; while 137 renounced idolatry.

Receipts for the year were \$215,431.17, nearly \$20,000 more than last year, this increase coming from bequests which amounted to \$50,000.

In 1875 the debt of the Association was \$96,000; in 1877, \$62,800; in 1878, \$37,389; in 1879, nothing, over \$28,000 having been given to cancel the debt.

METHODIST.

Ex-Gov. Claflin, of Massachusetts, has given 31 acres of land and the buildings thereon, the whole valued at \$8,000, at Orangeburg, S. C., to the Freedmen's Aid Society of the M. E. Church.

MISSIONARIES APPOINTED IN DECEMBER, 1879.

The following new appointments were made:

- Rev. E. A. Cooley, Main Prairie, Minn.
 Rev. O. B. Read, Benson, Minn.
 Rev. Frank Peterson, Swedes in Lincoln and Worthington and vicinity, Minn.
 Rev. W. H. Randall, Bird Island, Minn.
 Rev. F. A. Bostwick, Correll, Big Stone Co., Minn.
 Rev. Martin Dahlquist, Swedes along the Hastings and Dakota R. R., Minn.
 Rev. C. H. Johnson, Norwegians in St. Peters and vicinity, Minn.
 Rev. Jacob A. Modahl, Scandinavians in Rolling Fork, Pope Co., Minn.
 Rev. Z. C. Rush, St. Edwards, Boone Co., Neb.
 Rev. E. H. Hurlbutt, Centreville and Sunny Side, Dak. Ter.
 Rev. Charles Sandquist, Scandinavians at Big Spring and vicinity, Dak. Ter.
 Rev. O. F. Zeckser, Germans in Mill Creek, Wa-baunsee Co., Kas.
 Rev. A. Haensler, Germans in Lavaca and Fayette Cos., Tex.
 Rev. David King, Sac and Fox, Delaware, Shawnee and Kickapoo Indians, Ind. Ter.
 Rev. F. A. Licht, Germans in Boston, Mass.
 The following missionaries have been re-appointed:
 Rev. S. Adams, Granite Falls, Minn.
 Rev. C. H. Richardson, Marshall, Minn.
 Rev. R. A. Clapp, St. James, Minn.

- Rev. Adam Chambers, Forest City, Minn.
 Rev. A. B. Nordberg, Swedes in St. Paul and Lake City, Minn.
 Rev. Peter E. Edmund, Swedes in Lake Elizabeth and Greenleaf, Minn.
 Rev. J. A. H. Johnson, Norwegians in Minneapolis, Minn.
 Rev. F. S. Ashmore, Montevideo, Minn.
 Rev. B. F. Lawler, Falls City and Rulo, Minn.
 Rev. H. E. Norton, Sioux Falls, Dak. Ter.
 Rev. U-yu-sa-da, Cherokee Indians, Ind. Ter.
 Rev. Adam Lacie, Cherokee Indians, Ind. Ter.
 Rev. George Swimmer, Cherokee Indians, Ind. Ter.
 Rev. J. W. Riddle, General Missionary, Minn.
 Rev. Wm. M. Haigh, D.D., District Secretary for Illinois, Wisconsin, Minnesota, Iowa, Nebraska and Dakota.

Contributions and Legacies.

FOR NOVEMBER, 1879.

[Contributions and legacies not otherwise noted are for general purposes. Abbreviations **F. F.** and **C. E. F.** denote respectively FREEMEN'S FUND and CHURCH EDIFICE FUND.]

UNITED STATES, \$1,166.66.

U. S. Government, for Indian Schools..... \$1,166 66

MAINE, \$269 00.

Livermore Falls Church.....	10 00
Hancock Asso., J. M. Butler, Treas.....	10 00
Mechanics' Falls, Miss Lucy Chase.....	4 00
F. F. North Livermore, Mrs. Carlton Parker, for Wayland Sem'y.....	\$25 00
Belfast, Mrs. C. Carter, for Wayland Sem'y.....	\$5 00
East Vassalboro', U. Marble, ".....	2 00
Turner, Mrs. Smith, ".....	1 00
Norway, N. W. Millett, ".....	5 00
East Sumner, Mrs. Bonney, ".....	5 00
Portland, Miss Georgia McKenney, ".....	5 00
Hanson Hart, ".....	20 00
Dea. Morse ".....	2 00
H. M. Hart, for Benedict Building Fund..	100 00
Free Street Sunday-school, per H. M. Hart, for Benedict Building Fund.....	50 00
LEGACY: North Livermore, bal. of Legacy of Rev. Carlton Parker, Mrs. C. Parker, Executrix.	25 00

NEW HAMPSHIRE, \$399 13.

Lebanon Church.....	8 00
Meriden Church.....	5 00
Lyme Centre, Rev. E. P. Merrifield.....	253 13
Milford, Friend of Missions.....	100 00
Hopkinton Church.....	13 00
Warner Church.....	10 00
Bradford Church.....	10 00

VERMONT, \$98 75.

Pittsford, Mrs. Rev. M. M. Mills.....	2 00
Perkinsville Church and Cong.....	16 00
Jericho Church.....	4 45
Fern Mission Society, Mrs. Julia A. Balch, Tr.	5 75
F. F. Passumpsic Church, for Richmond Inst.....	10 55
Perkinsville Sunday-school, for Shaw University.....	5 00
Windham Asso., for Wayland Sem'y.....	\$ 5 00
Ryegate, Mrs. Wm. Nelson ".....	50 00

MASSACHUSETTS, \$2,292 75.

Table listing Massachusetts contributions including Worcester, Dividend on R. R. Stock, Isaac Davis, Southbridge Church, Weston Church, Boston Highlands, Dudley Street Church, Northboro' Church, Malden Church, Hyde Park Church, Worcester, First Church, Mon. Con., Lowell, Branch St. Church, Boston, Clarendon Street Church, Friend, Billerica Church, Belmont, Friend, Newton, Friend, F. F. Boston Highlands, Dudley Street Church, for Wayland Sem'y, Marlboro' Sunday-school for Richmond Inst., Roxbury, Mrs. N. and Friend, Boston, H. L. Chase, for Wayland Sem'y, Woman's American Baptist Home Mission Society, Mrs. A. Pollard, Treas., Weston, J. A. Penfield, for Benedict B'ldg F'd., Joseph Sawyer, Geo. S. Dexter, C. W. Dexter, T. Watson Merrill, C. W. Kingsley, E. S. Converse, Geo. D. Edwards, Joseph Goodnow, J. W. Converse, Geo. K. Pevear, Chas. S. Kendall, I. O. Whiting, B. E. Cole, Worcester, Hon. Isaac Davis, Lyme, H. A. Pevear, Roxbury, Sam'l C. Davis, Newton, Mrs. Gardner Colby, Cambridge, J. Warren Merrill.

RHODE ISLAND, \$530 00.

Table listing Rhode Island contributions including Providence, Interest on Bequest of Rev. Henry Jackson, D.D., per Trustees State Convention, F. F. Pawtucket, Mrs. B. A. Benedict, for Benedict Building Fund.

CONNECTICUT, \$1,463 71.

Table listing Connecticut contributions including Danbury Second Church, Norwich, First Church, Sterling Church, Plainville Church, Danielson Church, Easton, Mrs. N. D. Benedict, Chesterfield Church, F. F. Groton, Capt. E. Morgan, desig., LEGACY: West Meriden, Mrs. Eliza Hooker, Henry C. Hooker, Executor.

NEW YORK, \$674 02.

Table listing New York contributions including New York City, Nathan Bishop, desig., Potsdam Church, in part, Castle Church, in part, Putney Church, in ad., Hamburg Church, Palmyra Church, in part, Horseheads Church, in part, Big Flatts Church, Sterling Church, Butternuts Church, Hamilton, First Church, Cassville Church, Holland Church, Sunday-school, Elbridge Church, Pike Church, Medina, Mrs. James C. McCormick, St. Lawrence Assn., J. E. Fisk, Treas.

Table listing Pennsylvania and Maryland contributions including Massena Church, per Rev. J. D. Merrill, Westport Sunday-school, F. E. Smith, Sup't., F. F. New York City, N. Bishop, Benedict Building Fund, John H. Deane, Benedict Building Fund, Gardner R. Colby, Elmira, Mrs. S. Kelly, for Wayland Sem'y, LEGACY: Churchville, Ann Elizabeth Bliss, Ira M. Randall, Executor.

PENNSYLVANIA, \$5 00.

Table listing Pennsylvania contribution: F. F. Philadelphia, Mrs. Adams, for Wayland Sem'y.

MARYLAND, \$52 43.

Table listing Maryland contribution: F. F. Baltimore, C. West, for Wayland Sem'y, Cash.

DISTRICT OF COLUMBIA, \$640 91

Table listing District of Columbia contributions including F. F. Washington, Students of Wayland Sem'y, for Board, Students of Wayland Sem'y, for Tuition.

VIRGINIA, \$278 00

Table listing Virginia contributions including F. F. Richmond Sem'y, Students for Board, Tuition, Rent of Rooms, West Bottom Church, for Richmond Institute, Chestnut Grove Church, Fluvanna Co. Union Church, Richmond, A. Wells, Student, on Endowment Fund, Chas. Faries, H. E. Duers, J. P. Walker, L. H. Schavers, A. M. Moore, M. W. Braxton, Elias Watts.

WEST VIRGINIA, \$6 00.

Table listing West Virginia contribution: Charleston Church.

NORTH CAROLINA, \$157 99.

Table listing North Carolina contribution: F. F. Raleigh, Students Shaw University, for Board, Tuition, Rent of Rooms.

GEORGIA, \$5 75.

Table listing Georgia contribution: F. F. Atlanta, Students, for Tuition.

MICHIGAN, \$358 81.

Table listing Michigan contributions including Detroit, First Church, W. H. Brierly, Tecumseh Church, Sunday-school, Novi, H. B. Johns, Bedford Church, Hightown, Baptist Sunday-school, Loyalty Class, Wayne Assn., one half Coll., Flint Church, Sunday-school, Palo Church, Litchfield Church, Sunday-school, Allegan Church, in part, State Convention, Davisville Church, F. F. Woman's Home Mission Society, Mrs. S. Prentiss, Treas.

OHIO, \$407 17.

Table listing Ohio contributions including Cincinnati, Mt. Auburn Church, Mt. Gilead Church, Cleveland, First Church, coll. in part, C. P. Leland, R. P. Myers, G. B. Christian, R. Christian, J. P. Stannard, Dayton, Lincoln Ave. Church Sunday-school, West Richfield, D. L. Oviatt.

Mecca, J. M. Brown and family.....	2 00
F. F. Dayton, Rev. Henry F. Colby, Benedict Building Fund.....	25 00
C. E. F. Pomroy, J. W. Thomas.....	60 00
INDIANA, 24 35.	
State Convention, coll.....	20 20
Kokomos Church.....	1 00
Goshen, Mrs. F. Jackson.....	1 00
Richmond Church.....	2 15
ILLINOIS, \$108 11.	
Morgan Park Church, in ad.....	10 00
Pavilion Church, in part.....	9 90
Bristol Church.....	11 96
Sunday-school.....	4 00
Wheaton, Rev. H. B. Waterman.....	5 00
Waukegan Church, in ad.....	1 00
Sandwich Church, in ad.....	75
Mt. Carroll Church.....	12 00
Dixon Church.....	9 00
Kankakee Church, in ad.....	2 00
Tampico Church.....	2 50
Deer Creek Church.....	10 00
Chicago, Mrs. S. M. Sheed.....	5 00
F. F. Stillman Valley, Sunday-school, for Shaw University.....	25 00
WISCONSIN, \$70 00.	
Spring Prairie Church.....	4 00
Ripon Church.....	5 50
Mt. Ida Church.....	14 00
Boscobel Church.....	6 00
F. F. Milwaukee, Major H. M. Robert.....	40 50
MINNESOTA, \$71 78.	
State Convention, including \$10 25 from Wilmar Church.....	50 00
State Convention, D. D. Merrill, Treas.....	21 78
IOWA, \$45 37.	
Emerson Church.....	19 00
Marion Church, bal.....	2 00
Dubuque, A. F. Glover.....	5 00
Dubuque Asso.....	3 40
Cherokee Church.....	10 37
Spirit Lake, Rev. J. L. Coppoe.....	6 00
NEBRASKA, \$145 48.	
Omaha Asso.....	14 95
Ladies' Miss. Circle.....	4 00
Republican Valley Asso.....	6 50
Seward Church.....	10 00
Fremont Church.....	25 00
Blair Church.....	6 25
Exeter, Woman's Society.....	5 00
David City Church.....	2 00
Weeping Water Church.....	3 00
Firs Nebraska Asso.....	6 55
Prairie Union Church.....	14 00
Salem Church.....	5 00
Peru Church.....	5 00
Falls City Church.....	1 00
Rulo Church.....	5 50
Nemaha Valley Asso.....	5 45
Lincoln Church, in ad.....	18 60
First Thayer Co. Church.....	8 48
J. Wands.....	4 20
KANSAS, \$10 10.	
Greenwood Church.....	4 25
Easton Church.....	85
F. F. Atchison, O. S. Sheffield, for Natchez Sem'y.....	5 00
WESTERN GERMAN CONFERENCE, \$12 50.	
Ellsworth, Kansas, per Rev. G. Klinker.....	11 50
Sunday-school.....	1 00
TOTAL.....	\$9,293 59

THE AMERICAN BAPTIST HOME MISSION SOCIETY.

ITS OBJECTS.

To promote the preaching of the Gospel in North America.

To aid feeble Baptist Churches in the erection of houses of worship.

To establish and maintain schools in connection with its missionary work among the Freedmen of the South and the Indians of North America.

ITS PRESENT WORK.

It is sustaining among the English-speaking populations in the frontier States and Territories one hundred and one missionaries; among the Freedmen, fifty-five teachers and missionaries; among the Germans, twenty-eight missionaries; among the French, four missionaries; among the Scandinavians, thirteen missionaries; among the Chinese, two missionaries; among the Indians, seven missionaries.

It is aiding by loans from its Church Edifice Fund two hundred and twenty Baptist Churches.

It is maintaining four chartered and four unincorporated theological and normal institutions for the education of Freedmen in the South, and six elementary Government schools for children of Freedmen in the Indian Territory.

ITS NEEDS.

A regular collection in every Baptist Church and Sunday-school in the land.

Greatly enlarged contributions to meet the overwhelming demands upon its treasury from every department of its work.

SPECIAL CONTRIBUTIONS

to liquidate its debt of several years' standing; to meet the urgent calls for new schools in Florida, Alabama, and the Indian Territory; to increase facilities of instruction in Richmond Institute and Atlanta Seminary, so as to include female students; and particularly to extend its missionary operations in the new West, where to-day are hundreds of thousands of our brothers, in Christ and out of Christ, without the blessings of His Gospel.

The prevailing prayers of God's people in its behalf.

THE BAPTIST HOME MISSION MONTHLY.

VOL. 2.

FEBRUARY, 1880

No. 2.

THE GERMANS IN AMERICA.

BY PROF. H. M. SCHÄFFER, ROCHESTER THEOLOGICAL SEMINARY.

WHAT IS THEIR NUMBER?

There are about six millions of German-speaking people in our country. New York, New Jersey, Pennsylvania, Ohio, Michigan, Indiana, Illinois, and the great Northwest, Texas and California, are largely populated by the teeming millions of the fruitful children of the Teutonic race. Besides the hundreds of thousands in New York city and Philadelphia, there are fifteen cities in the States named, with from 20,000 to 100,000 Germans. The rural districts of many of our States and the wide prairies of the West are tilled by German hands. Industrious German mechanics and hard-working, thrifty, German farmers, enrich our country. Thousands of enterprising merchants and manufacturers, a host of successful physicians and lawyers, many preachers, teachers and lecturers, and quite a number of influential statesmen, all Germans or of German extraction, and speaking the German tongue, are at work to shape the destiny of this nation. We have indeed in this country not only a New England, but also a New Germany, with the habits, customs, tendencies, and the language of the old country.

WHAT IS THEIR RELIGIOUS CONDITION?

One-half of the Germans are by birth

Romanists. Most of them are faithful adherents of the doctrines of popery. The persecutions endured by the Bishops and other clericals, especially the banishment of all monastic orders in the old country, have increased remarkably the number of Romish priests and religious teachers here, within the last decade, and have made the German Catholics of our land extremely fanatical. The number of German Catholics is estimated to be two millions. They support a large number of colleges and high schools, many seminaries for the education of priests and teachers, numerous convents and orphan asylums. Every German Catholic church supports also a school, as the parochial schools are looked upon as the mainstay of the papacy. Fully aware that our public schools tend to liberate the rising generation from the influence of the Romish priesthood, they bend every energy of the Church to the work of education. Thus the young are rooted and grounded in the superstitious doctrines of Rome by a host of monks and nuns, thoroughly disciplined, and inspired with a fiery zeal to promulgate ideas dangerous to the good of our commonwealth. All this is done in the German language, which by these schools is perpetuated, thereby making those educated in this manner all the more inaccessible to the leaven of truth taught by the agencies of American evangelical Christendom in the English tongue.

The larger part of German Protestants are Lutherans. They count nearly 700,000 com-

municants, 5,282 churches, 3,011 ministers. They support 14 German colleges, 19 seminaries for educating preachers and religious teachers, 17 academies, 13 high schools for girls, 11 orphan asylums; and they publish 25 religious weeklies. It is clear these Germans believe most thoroughly in education. Almost every Lutheran church has its parochial school, where the children are daily instructed in the German language by the parish minister, as well as by the parochial school teachers, in the doctrines peculiar to Lutheranism. Sacramentarian views of the ordinances are enforced in the pulpit and in the schools, hence formalism prevails, vital piety is scarce, and the young and old are publicly and privately warned against attending upon the means of grace in evangelical American churches, by stigmatizing prayer-meetings and revivals as the work of fanatical enthusiasts.

WHAT ARE THEIR PECULIAR MORAL DEFECTS?

The German Methodists, Evangelical Association, United Brethren, German Presbyterians and Baptists, numbering altogether about 300,000, are one in spirit with American Christians in building up the spiritual kingdom of our Lord. The ministry of these denominations is usually frank and outspoken in regard to the vice of intemperance, and the evil of Sabbath desecration. Their leading religious papers are mostly advocating the temperance cause. This is not the case with the Catholics and Lutherans, who are more numerous and influential, and this fact explains the fierce opposition of the German people against any law for the suppression of the liquor traffic, and their hostility against the Sabbath laws.

Americans often wonder why it is that these Germans, these thrifty, peaceful, law-abiding citizens, should continually fight against one of the best God-given laws of the land. The re-

cent defeat of the party supporting the Sabbath laws in Newark, N. J., by the 40,000 Germans of that city, has brought dismay into the hearts of millions of American Christians. Similar occurrences have given the impression that the Germans are a race of atheists; rank infidels, and godless people. But the fact is, that the majority of them are members of churches, who attend at times upon divine services, and have their children educated religiously. To be sure, there are infidels among them, but they are not very influential; they are not the leaders of the people in moral and religious questions. The opposition to the Sabbath laws is the result of their peculiar religious training. The fact is, that the Lutheran Church declares before the world by its Articles of Faith, as contained in the Augsburg Confession, that it is optional with the individual Christian to spend the day of the Lord as he chooses. "Those who hold that the Lord's Day is a substitute for the Sabbath err gravely, for the Scriptures have done away with the Sabbath, and teach that all ceremonies of the old law after the revelation of the Gospel may be put away, and that neither the observance of the Sabbath nor any other day is necessary." As long as the German people are taught and led by a ministry advocating such views of the Sabbath, there is no hope that they will become law-abiding citizens in this respect. Unless the rising generation is taught a different doctrine, unless these people are saved from formalism and imbued with vital piety by men filled with higher and holier aims, and purer views of Christian life, the best laws of our land will continue to be trampled under foot by them.

WHAT ARE BAPTISTS DOING FOR THEM?

At present there are 8,665 members, 120 churches, 115 ordained ministers in connection with the Eastern and Western German Baptist

Conference. They sustain a theological school, with twenty-one students for the ministry, and also an academy at Rochester, N. Y. An efficient publication society, located at Cleveland, O., is disseminating a Baptist literature, publishes one religious weekly and one monthly, also a Sunday-school paper. These German churches have contributed last year for the support of the Gospel; including all benevolent purposes, \$79,518.44, which is over \$9 per member; for Home Missions alone, \$3,580.60, nearly 44 cents per member. If our American churches of this State contributed at the same rates, the State of New York, with its 113,000 Baptists, would have given to the Home Mission Society \$49,720, instead of \$25,225.07 during the last fiscal year.

The Home Mission Society has paid the past year, for the support of German missionaries, \$2,487. Shall this Society go on to enlarge its work among the Germans? We have the right kind of men in the field, but we need more for the six millions of Germans in America. Earnest prayers and larger sacrifices should be offered for this part of our Lord's vineyard.

THE SCANDINAVIANS.

BY PROF. J. A. EDGREN, CHICAGO THEOLOGICAL SEMINARY.

It is well known to the readers of this paper that the Scandinavians, *i. e.*, Swedes, Danes, and Norwegians, are emigrating to America in large numbers. Here they are already found from Maine to California, though mostly in Illinois, Wisconsin, Iowa, Minnesota, Kansas, Nebraska, and Dakota. The last-named State and the belt of country extending westward along the Northern Pacific Railroad, there is reason to believe, will be settled largely by Scandinavians before many years. Immigra-

tion is again on the increase, and will be much more so as better times return.

The Scandinavians are in general a sturdy, industrious people, and capable of making good citizens, but bring with them a form of Lutheranism not much in advance of Catholicism itself. Here they plant their institutions of learning—quite a number are already in full operation—and here they print industriously their Lutheran literature, send out their “priests” in every direction, and do all they can to retain and propagate their ancient belief, resting upon the symbols of the Reformation. To this belief belong the doctrines of baptismal regeneration, eating of the Lord's body in the supper, and the power of the priesthood to forgive or retain sin—doctrines which cannot but produce a dead, nominal Christianity, and keep the people in ignorance of revealed truth. But the Scandinavian mind has for some time been considerably open to the influences of God's Spirit and Word. For some thirty or forty years a powerful revival of religion has been going on in the old countries, and the effects are felt here also. God, in these latter times, has raised up faithful men to preach the Gospel to this people, and some of these men we have here. Especially have our Baptist missions been blessed in Sweden, and not a little among the Swedes, Danes, and lately also among the Norwegians in this country. In that people, we think, a wide and effectual door has just been opened. Indeed the land is open before us; we should go up and possess it. It has its giants and its strongholds; but in the name of the Lord and with His truth, we shall conquer in due time.

When I came to Chicago ten years ago, I saw the great need of strengthening our mission forces, and began to lay plans accordingly. A monthly denominational paper was started, and a school for preachers was planned

and opened in the fall of 1871. The course in this school has been chiefly Biblical and theological. The first attention has been given to the development of the spiritual life and the Bible knowledge of the students, then to their intellectual and theological training. The school has been entirely a mission work, such a work as we feel assured no mission can be long without and succeed. From this school twenty-four preachers have gone into the field, and God has greatly blessed their faithful labors. By them, through the grace of God, already about 500 persons have come into the churches, several houses of worship have been built under their supervision, and churches and Sunday-schools have been formed.

Some of the incidents have been remarkable. Thus an elderly man, once a drunkard, was led to Christ through the earnest preaching of one of the students. This man, Bro. Johnson, subsequently became deacon of the Second Swedish Church in Chicago, formed by that student. Soon he desired to devote his remaining days as much to the Lord as he had before lived unto sin. He came to school, took a select course, and went to Kansas, where, with carpet-bag in hand, he travelled from place to place seeking his countrymen, and asking to be led to some field where God could use him to His glory. He came to Concordia, Kansas, and brought with him from a neighboring post-office a letter from me in answer to a request for a missionary from Chicago. I had none to send; but Bro. Johnson had providentially been led that way. He was kindly received, and God wonderfully blessed his preaching. Souls were converted—some who first greatly resisted him; and two sons of one of these, an intelligent Swedish officer, have since become members of the Church, students of our school, and ministers of the Gospel. Yes, thanks be to God, there

has been no lack of just such incidents as have again and again proved to us God's gracious presence in this work, and urged us onward.

Publication has also been going on all the time. Papers, books, tracts, etc., have been printed and circulated, and more are being prepared. Missionaries have also worked faithfully in other parts of the field, some old and excellent men, who were here long before me, and before the existence of the school. This whole work has often been done with scanty supply of means. It is astonishing to see with what self-sacrifice many brethren have worked and are still working in some parts of our field.

Means are needed for this whole mission work. God is evidently calling excellent brethren here to enter it, and others are coming from Sweden, driven thence by poverty. The fields are crying out for preachers. There should be a missionary in New York, another in Boston, where our church is going to pieces through false teaching from without; and there should be a good travelling missionary in the East, to visit the many Scandinavians there. Now we have not one in that whole field. Illinois also needs a travelling and one or two more stationary missionaries at once. The forces of Iowa, Wisconsin, Nebraska, Kansas, and Dakota should be increased. A preacher wrote from Minnesota some time ago that if he had twenty tongues he could use them all; and yet Minnesota is best supplied with missionaries. The school needs a preparatory department and two more teachers. Our publication fund needs strengthening in order to get out some important works. The people are largely open to the truth. Is the work among them of any value? What will you do to help it on?

I read the other day Dr. Hayes's intensely interesting Polar expedition, and I

thought, for I too have been a navigator, what a delightful object to devote one's life to—the exploration of the Polar Basin—to the Pole itself, if possible. With what intense interest the whole civilized world would watch such an undertaking! I thought again: which is of most real value—to reach the Pole or to evangelize a great and sturdy people settling on this continent? One has reference to time only, the other to both time and eternity. I counted myself happy to be engaged in the latter enterprise, willing to be so at any cost. With what great readiness at last that Polar expedition was fitted out; how the stores needed for it came from all quarters! Brethren, churches of the Lord, where is your readiness in this far more interesting and important work?

FRENCH CANADIANS IN NEW ENGLAND.

BY REV. J. N. WILLIAMS, GENERAL MISSIONARY,
CAMBRIDGE, MASS.

The number of French which emigration from Canada has cast upon New England soil cannot perhaps be stated with perfect accuracy; 200,000 has been our usual estimate, from knowledge derived by observation, reference to State census, and statistics gathered in large centres for educational or ecclesiastical purposes.

This foreign element in our population is largely on the increase. During the month of November it was stated in the French papers that emigration from Canada to New England averaged 500 persons daily.

Their purpose in coming to a country which they have always been taught is full of peril to their souls, is simply to get a living.

It was at first an immigration of young people; young women tempted by the prices paid in the factories, especially of young men with

no *future* in their own land, many of them enterprising, and the more educated of their nation.

For work requiring skill, French Canadians are preferred above the Irish, and are superseding them in industries and positions demanding taste, nicety, precision, workmanship. As employees they are prized also, being more tractable and more under the control of reason and self-interest, and less under sway of blind passion than their Celtic co-religionists. They are never leaders, and only followers afar off in strikes.

But this French Canadian immigration has been mainly, in later years, that of large families who have left their mortgaged homesteads and their little farms let out, or intrusted to some neighbor or kinsman, with the hope of earning in our factories enough to pay off the accumulated debts, and then returning to the dear old home, and living the gay, social, uneventful and unprogressive life of the Canadian *habitant*. With this in view, they work and economize while here. All work; there is a complete muster of all hands that can gain a penny, from the seven-year-old "Pierre" to the twenty-five-year-old "Baptiste," almost a baker's dozen of them frequently. The conscription of our school laws, which they are taught to abominate, is evaded by every possible means—change of residence, frequently by deception—and children who should be in the nursery, or at their A B C's, are kept in the mills, exposed to the merciless clutch of machinery. Too young to care properly for life and limb, there are frequent maimings for life; no less than three the very week I recently visited Biddeford, Me., all children under age for factory work, and who under law should be at school.

The one object, however, of their coming is attained. Despite the young men's drinking, a vice which grows upon them as they come

from Canadian rural districts to our crowded manufacturing cities and towns; despite the young women's extravagance in dress, a weakness that grows strong with their facilities here for gratifying it; despite the constant drain upon their earnings for ecclesiastical purposes—five dollars the tariff for the baptism of a child, twenty dollars for a marriage service, ten cents each every Sunday for a seat in church at mass, and as many dollars as their priests can coax or scare out of them for souls in purgatory, for church rites, and for building their large churches—despite all this, they usually succeed in gathering a few hundred dollars, with which they return to Canada. Usually one inadequate harvest and one cold Canada winter suffices to send them back to the factories, this time with the intention of staying, buying their houses, and settling permanently in the land of the Pilgrims. What shall be their influence for weal or for woe is a question to which their rapidly increasing numbers and their religious and social training give a national importance.

The purpose of their clergy is not disguised. "French Canadians," we heard one of their priests say, at the laying of the corner-stone of a French Catholic Church, "Providence has sent you here to do, in New England, what you have so grandly done in Canada, to bring everything into subjection to our Holy Father the Pope." As fitting them for this destiny, a movement has been set on foot, in which, this last year, their priests have taken a most active part, to secure their naturalization with least possible delay. Among the reasons urged, the school question has been made prominent this fall. "By being voters we shall sooner or later succeed in getting our share of the school fund for our own schools," has been the cry in these French gatherings. Their priests, many of them Jesuits from Belgium, France, etc., outdo Father Scully in their op-

position to our public schools. Father V., of Putnam, Belgian Jesuit, placed two little French Canadian boys, aged respectively nine and eleven, *en penitence*, at the railing of the altar on their knees for two long hours of Sunday morning mass, till the little fellows grew pale and trembling under the fatigue of the posture and the gaze of the multitude, and all because, in obedience to their own father's command, they had attended the common school instead of the priest's school!

The evangelization of this people will alone emancipate them from the thralldom which has long been their great misfortune, and which may, in a degree, become our own or that of our children; as these foreigners, with their Irish co-religionists, form in New England alone, an army of one million to war against our schools and other of our republican institutions.

The only victories against priestly power, so far as this nationality is concerned, have come from our evangelistic efforts.

Take as an illustration the case of Putnam, Conn. Nowhere could Rome have better appliances to hold her people. A refined, plausible, talented priest, a fine church, a convent of grand proportions. The Gospel has been preached in that large centre of French Canadians. Over a hundred have been brought out from the thralldom of Romish error and superstition, among them some of their best men. A former chorister in the Catholic church is one; another so well endowed by Nature, that, with his somewhat broken English, he is hardly second to any one in a large church of which he is a member, in ability to interest and edify his brethren; another, the very head man in the Romish church, extensively connected and universally respected in the community.

* * * We could more than fill the MONTHLY with accounts of other victories, like the glorious work at Waterville; at Grafton, where our

last two baptisms took place; at Fall River, where forty-one more have been baptized; at Burlington, where fifty or sixty have been reclaimed from the thralldom of popery. But fearing that we have already trespassed upon your space, we will only venture to add, that after all that is said of the fruitlessness or difficulty of work for this people, missionary labor among them, within the last fifty years, has added to our common Protestant forces as many Frenchmen to help us in the conflicts of the future as would make *three* armies like that which, under the leadership of the gallant Lafayette, so effectively helped the United States to gain the victory in the struggle for national life and liberty. And Protestantism in North America, if we mistake not, may need, in the future, this French reinforcement also. God grant that it may have it, greatly strengthened by the successful missionary labors among the French in Canada, where nearly all our evangelical denominations have flourishing missions.

WHAT WE NEED IN OUR WORK AMONG THE GERMANS IN THIS COUNTRY.

BY REV. J. S. GUBLEMANN, PHILADELPHIA, PA.

In this article I shall confine myself to but one need in our work. It is needed that Baptists should more thoroughly appreciate its importance. We need not only a full conviction that it is our duty to give the Gospel to the Germans who come among us, but we need also to be convinced that this can only be done *by preaching to them in their own language*. If the question which is constantly put to German Baptist ministers, "Do you preach in the German language?"—if this question is any indication, it shows the ignorance prevalent among our English-speaking brethren,

concerning the nature, the demands, and peculiar needs of the German field.

The question whether German preaching is needed, to meet the special wants of an American-German population, must be largely answered not by theorizing, but by an appeal to facts. Consider then the following simple statements:

We have in our land millions of Germans, who have come into this country at such an age, and whose condition, associations, and surroundings are such, that they can only be reached by German preaching. Take as an example the members of my own church, gathered from among the Germans in Philadelphia. Of these the great majority would *never* have become Baptists if our views of truth had not been presented to them in their own language; nor would they have been reached by any other denomination that failed to furnish them with German preaching. I do not exaggerate when I say that two-thirds of my church and congregation would not be capable of understanding and appreciating an English sermon in the way in which a sermon ought to be understood and appreciated. And I am sure that, in this respect, they are fair representatives of the vast majority of Germans not only in Philadelphia, but all over the land. Are these thousands in Philadelphia and these millions throughout our country to be left untouched, unsaved?

Take another fact. While we Baptists are forever deliberating whether it is necessary to furnish German preaching to Germans, other Christian denominations are acting, and are constantly reaping the fruit of their activity. The Lutherans, for instance, have a very large number of German churches, and a strong German ministry. Perhaps one-half of their membership in Pennsylvania alone is German, making about 40,000 German Lutherans gathered under German preaching, while in

some other States their membership is almost exclusively German. They publish in this country, in the German language, twenty-five periodicals, by which the mind and thought of the German population is strongly influenced. They have at least four or five German theological schools sending forth German pastors and missionaries annually. Similar things might be said concerning the German Reformed Church. The Methodist Episcopal Church, far-seeing and progressive, commenced years ago to send out German missionaries for the purpose of establishing German churches in this land. God has richly blessed their foresight and sacrifice, and to-day they have, I believe, at least 25,000 converts gathered in German churches through a German-speaking ministry. The same may be said of the Evangelical Association, a Methodist body which to-day fills not only Pennsylvania, but all the Western States with German churches. This active body numbers to-day 107,732 communicants, and more than one-half of this number, 53,000, are Germans worshipping God in their own language, converted by means of German preaching.

Meanwhile our good old Baptist chariot is slowly lumbering along, and while other denominations are reaping the rich grain, we, in the year of our Lord 1880, are still considering the question whether it is necessary to furnish German preaching to the Germans; whether it is necessary to make a special provision for a special need. I am afraid that by the time when we shall have reached a conclusion, the field will be lost, and there will be nothing left for us to reap. If we Baptists had shown half the wisdom and made half the sacrifice that some other denominations have done, we might to-day have a strong German membership; whereas, toiling in the face of apathy, lacking that inspiration and encouragement which the cause demands, the German Bap-

tist ministers who have this cause at heart are compelled to labor under great disadvantages. As it is, much good has been done by the blessing of God. It must be gratefully acknowledged that the officers of the Home Mission Society have sympathized with us in our need, and have aided us freely in sending forth German laborers into the German field. But can they do what ought to be done, to supply this crying demand, unless they are backed by the intelligent sympathy of the denomination in reference to this German work? As long as Baptists will not sufficiently acquaint themselves with our work, to see and comprehend its peculiar nature and necessities, our cause is comparatively hopeless.

As Baptists, have we not guilt lying at our door in this matter? If these millions of emigrants were only falling into the hands of other denominations we might rejoice, although we should greatly prefer to see them Baptists; but while we have been neglectful, Satan has not been slumbering. He evidently seems to have studied this question, if we did not. He thinks it proper to train up a *German* ministry of scepticism and infidelity to meet the special wants of the Germans in this country. By specious eloquence as well as by a deceptive literature Satan's emissaries seek to poison the minds of thousands, and that continually. And, let me assure you, that the chief element of Satan's success is the fact that this ministry of destruction is a German-speaking ministry. Our sceptical agitators never think of reaching the German people in any other way than through the medium of that language which best unlocks to them the avenues of the German heart. Should we be less wise?

I have been gravely asked whether it is wise policy to have German preaching in this land. It is always wise policy in Christ's kingdom to do what is needed to be done; it is always wise

policy faithfully to perform an obvious duty. What should render such a policy unwise? Are we afraid that, by thus fostering a foreign language, foreign institutions will be unduly perpetuated? I think not. On the contrary, I believe that to fill the minds of emigrants at once with the principles of the Gospel will be the most effective way to make them good American citizens. But even if it were so, if the unification of our nation were thus retarded, what argument is that against giving to them the Gospel in the only way in which it can be given to them? Our first duty is not to the country in which we live, but to God and to the souls of men. We are Christians first and Americans next, and we should, in allegiance to our King, seek to win Him souls in whatever way it can best be done. Is it wise policy to try to save by a German ministry those people who cannot otherwise be saved? I can hardly command patience to discuss such a question. If it is not, can any one suggest a better method—a wiser policy which will accomplish the object? Do you tell me that the Germans must be Americanized? But while you are slowly adjusting your civilizing apparatus time is flying, souls are perishing. While you may succeed in “Americanizing” a dozen, other denominations are securing adherents by the hundreds, and, what is extremely to be deplored, Satan’s instruments have free scope to poison the minds of the people. While you delay, thousands annually are coming to your shores whom you cannot thus reach, and when at last you can touch them, you will find the ground preoccupied by those who labored while you dreamed of Americanization. Why were the strangers at Jerusalem on the Day of Pentecost constrained to say concerning the preaching of the Apostles: “We do hear them speak *in our tongues* the wonderful works of God”? Was that wise policy? Brethren of the Baptist

Churches, before God I ask you: Is it right to become all things to all men? Is it wise to do a work in one way which can be effectually done in no other way? If so, then let us not sacrifice immortal souls upon the altars of a national prejudice, but rather let us do, faithfully and earnestly, that which we cannot leave undone without bringing upon ourselves the charge of guilty neglect.

HOW WE BUILT OUR CHURCH AND HOW WE PAID OUR CHURCH DEBT.

BY REV. J. P. BROCKENTON, DARLINGTON, S. C.

II.

The debt on our property to the Church Edifice Fund of the Home Mission Society was \$600. The loan had been a great blessing to us for it had enabled us to save our building at a time when we were greatly straitened; but still it was a debt, and so a burden to us, and I determined it should be paid off before we took the satisfaction of worshipping in our new house. During the last summer I went round among the people, visiting them at their homes, and working beside them in the field, and talking the matter up, so that when we met to take action, I found most of the people ready to enter into my plan. My plan was this: that all should give according to their ability, and that every one should give something. Every one was pledged to pay so much each month, and to pay it over just as fast as he got the money. Some needed to be urged up to their duty, and some perhaps needed to be held back a little; but I preached Bible promises to them, and it doesn’t seem to me that a man can give too much to the Lord. But you would have been astonished to see how grandly these poor working-people responded. When their hearts were fully enlisted in the work, they cheerfully put the Lord

and His House, not only before their pleasures, but even before what most people would call their needs. But I never heard any of them complain, and I know the Lord will not let them suffer because of what they have done for Him.

My church now numbers about seven hundred members, so I divided them up into sections, and appointed a secretary to each. On the fourth Sunday in each month the members of the church were called upon to pay whatever they could, and the secretaries were on hand to credit the amount paid on each subscription.

I found that the greatest incentive to payment was this feature of the plan: that whatever money was collected, no matter *how small the amount*, was to be immediately turned over to me, and I was to send it forthwith to the Home Mission Society until the borrowed money was paid; and, as you remember, I have sent you as little as \$4.17, and this was the reason. People generally like to know, too, all about their money, and so I invariably mentioned to the church at each meeting the amount I had collected in the various ways above stated, and when it was sent off, always turning over to our Treasurer your receipt therefor, and this greatly encouraged and stimulated the people in their efforts. I found, too, that the fact that ALL the money collected was actually applied to the purpose for which it was raised, had a powerful effect, and did more to *force* the people to pay than anything else. Early in September last, one young brother, in the presence of the congregation, paid his \$10 subscription in full, and this excited others to jealousy in good works, and many came forward that month and the next, and paid up in full, and a very large number paid in part. This of course caused large collections, and on one certain Sabbath we raised \$171.51, most of which was on the debt, and

the balance for current expenses and incidentals. In furtherance of my plan, we had several "hot suppers" and "ice-cream festivals"—not fairs and raffles—and in that way we raised about \$110 more. This I regarded as the only way to succeed, as our deacons were too busy with their crops to do anything, and the entire burden was upon me.

I think, in conclusion, that the true secret of my success thus far, lay in the fact of my endeavoring to see each member personally, collect what I could, and get a promise as to the shortest time for paying the balance; and in *satisfying* the people that their money was and would always be properly applied and accounted for; for, after the people were satisfied, they became interested and worked up on the subject. They would often hunt me up to pay their subscriptions.

Thus, you observe, my plan so far has succeeded admirably, and I am still pursuing it, so that, if as successful in the future, I expect to dedicate our new house of worship by or before July, 1880, and not dedicate any debt either. Since August last, when my plan went into operation, we have paid the \$550 balance due on amount borrowed from the Home Mission Society, paid our current expenses promptly, raised \$37 for African Missions, \$30 for Association, and several smaller amounts for other charities, and will soon be ready to resume work on the new building.

The foregoing article by the pastor of the colored church at Darlington, S. C., would be incomplete without a detailed statement of the payments made by the church on account of their debt. We therefore give an exact copy of the account as it appears on our interest book, to which we call the attention of all churches indebted to our Church Edifice Fund.

An examination of this account shows:

First, that the church was very prompt in the payment of the interest; in fact, they were so careful not to be behind time, that they sent it several days before it became due in every instance.

Second, they did not wait until they had collected large sums of money, but sent as often as they had gathered a few dollars together, not regarding \$4 as too small or insignificant a sum to send. They did not despise the "day of small things," and in this they were wise. Their course in pursuing this method, and keeping the church informed of the results, is an example worthy of imitation by every church indebted to the Society, white as well as colored.

Third, they kept their house insured, and the policy of insurance lodged with the Society as collateral security—a requirement too often overlooked and neglected by churches borrowing our funds. They fulfilled to the letter every requirement, and have made for themselves a record of which they may justly be proud.

Will not the more than 200 churches now receiving the benefits of this fund, many of which have been saved from ruin by the help thus gladly bestowed, read carefully the history of these poor, self-sacrificing, but noble-hearted, disciples of the Lord Jesus, and then "go and do likewise"?

DARLINGTON, S. C.

MACEDONIA

COLORED CHURCH.

Insurance Policy expires February 6th, 1880.		Dr.	Cr.
1877.			
July 14	Loan on Bond and Mortgage.....	\$600 00	
1878			
Jan. 14	Six months Interest on \$600.....	21 00	
" 7	Paid Interest.....		21 00
July 14	Six months Interest on \$600.....	21 00	
" 6	Paid Interest.....		21 00
1879.			
Jan. 14	Six months Interest on \$600.....	21 00	
" 13	Paid Interest.....		21 00
June 13	" account of Principal..		50 00
July 14	Six months Interest on \$600. Less 1		
" 7	mo. 1 day on \$50.....	20 70	
Sept. 3	Paid Interest.....		20 70
" 8	" account Principal.....		16 00
" 10	" " " ".....		12 00
" 15	" " " ".....		18 00
" 17	" " " ".....		11 00
" 20	" " " ".....		11 00
" 22	" " " ".....		15 00
" 26	" " " ".....		24 50
" 27	" " " ".....		18 00
Oct. 1	" " " ".....		16 20
" 6	" " " ".....		154 51
" 8	" " " ".....		15 10
" 11	" " " ".....		26 33
" 16	" " " ".....		6 15
" 18	" " " ".....		29 50
" 22	" " " ".....		4 17
" 23	" " " ".....		65 00
" 27	" " " ".....		10 00
" 29	" " " ".....		10 40
" 29	" in full ".....		86 97
" 29	" Interest on account.....		30
Nov. 7	Interest on balance to date.....	9 05	
	Paid Interest in full.....		8 75
		\$692 75	\$692 75

A MODEL CHURCH, COMPOSED OF FARMERS AND MECHANICS.

BY REV. JAS. FRENCH, DENVER, COL.

The Baptist Church at North Topeka, Kans., has a history worthy of being recorded and read. In the fall of 1868 a few brethren (farmers), members of the Topeka (city) church, living on the other side of the Kansas River, about five miles north, took letters for the purpose of organizing a church in their neighborhood. They invited Rev. Joshua Barratt, who had just moved to Topeka from Rochester, Ind., to preach for them, and proposed, on condition that he would serve them as pastor, that they would locate their church at North Topeka. He accepted their call, and lots were secured in the year 1870. Then, with only thirteen members, a building was commenced, 40x60 feet, which was covered with a tin roof, and finished at a cost of \$3,144, all of which was paid when the lower story of the present building was dedicated. From that time to 1876 the membership of the church increased to 150 persons, when the room was found too small for the large congregation that assembled on Sabbath evenings. Then the foundation story was lengthened fifteen feet, and the walls run up for another story, which was covered with a new tin roof, at an additional expense of \$3,880, all of which was paid for at the time. During the last three years the main auditorium has been gradually finished and furnished, at a cost of \$4,476, all but about \$400 of which has been provided for, making in all about \$11,000 which this church has raised and paid on their church property since January, 1871. This church has been aided by the Home Mission Society during its hardest struggles.

This church now has 217 members, with but few drones in it. As evidence of their aggressive work, they have no less than *six mission stations*, where they have regular preaching and Sunday-school, at one of which an independent church is now to be organized with nearly fifty members, and arrangements are in progress to secure a pastor; and the other five stations appear likely to become locations of self-maintaining churches in the not-far-distant future. The influence of this church is so great that a majority of the Christian element in this whole community is permeated with Baptist principles.

If any other Baptist Church in Kansas has a better history than this, we hope to hear from it.

American Baptist
HOME MISSION ROOMS,
ASTOR HOUSE OFFICES, NEW YORK.

All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.

In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.

The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00: payable in advance.

The additions to our subscription list during the last month have been very gratifying and encouraging. The MONTHLY is evidently growing in favor. There is abundant reason for this. Look at the array of talent as presented in the names of our distinguished contributors. What similar publication can make such a showing? These names stand for something—they signify that the readers of the MONTHLY for 1880 will have fresh, thoughtful, interesting, timely articles for their perusal. The January and February numbers indicate the kind of repast that may be expected the whole year.

Better things than were promised in the December prospectus are coming. New names have been added to our list of contributors. Woman's thoughts will also grace and enrich our columns. Facts relating to woman's work in Home Missions will be furnished by the Secretaries of the Societies, whose headquarters are respectively at Boston and Chicago. So the Home Mission work of American Baptists will be presented in its wholeness in the MONTHLY.

Push forward the subscription lists. Get the people to read the MONTHLY. They never will be greatly interested in Home Missions till they know the facts about the work. Here the facts will be found in an attractive form, and in amount as nowhere else. Let new subscribers, for the next two or three months at least, begin with the January number. They cannot afford to deprive themselves of the first two numbers for 1880. In addition to other matters of interest these numbers contain information of great and permanent value.

If any one is sceptical about the prosecution of Home Mission work among our foreign population, let him carefully read what is written upon the subject in this number. He must be a curious Christian who, having perused these articles, does not feel an inclination to loosen his purse-strings for larger contributions, that this feature of the Society's operations may receive greater attention.

For the information of those who inquire what the constitution of the Home Mission Society formerly contained, in reference to auxiliary Societies, and when the change was made, we present the three articles which were in the printed constitution previous to 1846:

ARTICLE VII.—Any Baptist Missionary Society may become auxiliary, by agreeing to pay into the treasury of this Society the whole of its surplus funds, and sending to the Corresponding Secretary a copy of its constitution and annual reports, mentioning the names of its missionaries, and the fields of their operations.

ARTICLE VIII.—Every auxiliary Society who shall agree to pay the whole of its funds to this Society shall be entitled to a missionary or missionaries, to labor in such field as it may designate, to an amount at least equal to that of its contributions, provided such designation be made at the time of payment.

ARTICLE IX.—The officers of auxiliary Societies shall be, *ex officio*, Directors of this Society, and their members shall be members of this Society.

In May, 1846, at the annual meeting in

Brooklyn, as the records from which we quote state :

The Corresponding Secretary read a document exhibiting some alterations in the constitution proposed by the Executive Board. The Society went into Committee of the Whole to consider the amendments to that instrument, which were before the body, Rev. S. H. Cone, of New York, in the chair. After much discussion the Committee rose and reported, and the President resumed the chair.

The report of the Committee of the Whole was referred to the Executive Board. The Board retired and soon returned, and recommended alterations of the constitution, so as to make it read as appears on page 3 of these printed minutes.

The Society then agreed to the alteration of the constitution thus proposed by the Executive Board, by an affirmative vote of more than two-thirds the members present.

Thus the constitution was altered to terminate the organic auxiliary arrangement, and instead of the three foregoing articles expunged, the present article on designated funds was inserted, as follows :

ARTICLE VII.—All moneys or other property contributed and designated for any particular field shall be so appropriated, or returned to the donors, or their lawful agents.

During February and March we shall need over \$78,000. Shall we have it? It is a large sum. Our work is large, and must be yet more enlarged at once. Men of large means, we appeal to you to make an offering as the Lord hath prospered you. We want \$4,000 extra to increase our work in Colorado and New Mexico. Let everybody help.

This is what a wide-awake pastor says of the MONTHLY for January: "I think it by far the best number I have yet seen. It is very stimulating and full of life and vigor." We propose that it shall be of this character all the year through. "May this increasingly interesting monthly be read by every Baptist in our

country," writes another. To which we say AMEN.

The meeting of women called by the Board of the American Baptist Home Mission Society, "to organize the Woman's National Baptist Home Mission Union," was held Jan. 14th, at the Calvary Baptist Church in this city. About 250 women were in attendance, largely from New York and vicinity, though nine States in all were represented. Mrs. M. A. Ehlers, of Auburn, Ind., was elected President *pro tem.*, and Mrs. M. T. Richards, of Providence, R. I., Secretary. As it proved, the selection of presiding officer was a most admirable one. After the customary preliminary exercises, an expression of the meeting was taken on the motion to proceed to organize the new Society on the basis of the revised plan. This was taken by a rising vote, and lost by an overwhelming majority, not more than ten voting in the affirmative.

To many this will come as a surprise. The result was the consequence of a Conference the day before, between representatives of the Boston and of the Chicago Societies, whose views may be gathered from the resolutions published below.

After this motion was lost, and after considerable discussion the meeting by vote resolved itself into a Convention to consider plans for unifying and harmonizing women's work in Home Missions. It was finally decided to appoint the leading representatives of Societies present a special committee to recommend to the Convention a definite plan of action, after which the meeting adjourned until 10:30 A. M. on Thursday, when the resolutions which had been agreed upon were presented, and, with a few changes, were adopted by the Convention. An explanatory statement of reasons which led the Convention to this conclusion was adopted, as also a vote of love and

loyalty to the American Baptist Home Mission Society, and another vote which modestly forbids our mentioning.

It is but just to say that the meetings throughout were pervaded by an earnest, kind and prayerful spirit, and by a common desire to forget and forgive whatever had been wrong in the past, and to mingle in love in the great work of giving the Gospel to the degraded of our land. While some may be disposed to criticise the course taken, our opinion is that further agitation of this subject at present should be ruled out, while attention and effort should be concentrated upon the work to be done. The "Statement" and "Resolutions" are as follows :

STATEMENT.

First, After an informal conference between the representatives of the Chicago and Boston societies, it was believed that a harmonious adjustment of the methods of work could be effected without uprooting and destroying organizations already in existence, prosecuting the contemplated work of the proposed new organization; and that the work could be more efficiently carried forward through a union of existing and experienced organizations, than by committing the work to untried hands.

Second, Inasmuch as it was found unconstitutional for the American Baptist Home Mission Society to have auxiliaries, the Woman's American Baptist Home Mission Society, located in Boston, found itself an independent body, and could support its missionaries through the Woman's Baptist Home Mission Society, located in Chicago, thereby avoiding collisions.

Third, Therefore, hoping that such union might be effected, the women assembled to organize a Woman's National Baptist Home Mission Society on the basis of the Revised Plan decided, after due deliberation, not to form a new society; being held under no obligation by the Saratoga resolutions to such action, when it was found that the plan would not secure unity.

RESOLUTIONS.

Whereas, The existence of two Woman's Home Mission Societies, doing a similar work and occupying the same field, has created unfortunate complications in our beloved Zion; and

Whereas, We must sincerely and deeply deplore these complications, and earnestly desire that the Bap-

tist sisterhood be of one heart and one mind in the prosecution of their Master's work; therefore

Resolved, That the two societies, located respectively at Chicago and Boston, shall each retain its distinctive existence. That the society located at Boston shall have New England for its territory—each society prosecuting the work embraced in its Constitution. That the missionaries appointed by the society located at Boston shall be commissioned by the society located in Chicago, and their salaries be paid through its treasury. Also, that all missionary supplies be reported to the society located at Chicago.

Resolved, That in effecting these relations we pledge ourselves to the following: Each society will relinquish the auxiliaries it now has, and will organize no new ones on the territory of the other. The society located at Boston will incorporate a clause in its Constitution, defining its relations to the society located at Chicago, in accordance with the first resolution. Each society will hold its own annual meeting, and a yearly anniversary of the two societies shall be held at such time and place as may be agreed upon by their respective boards.

Resolved, That in effecting this organic relation we do it with the one great desire and purpose of healing the breaches in Zion, bringing harmony into our Baptist ranks, and "working together in love" for the upbuilding of the Kingdom of Christ, doing it "heartily as unto the Lord."

Resolved, That as we hope God will blot from His record our sins in the past, remembering them against us no more forever, so would we in the consummation of this union efface from our hearts the memory of all the mistakes and errors of the past, and unitedly press forward in the great work committed to our hands.

Resolved, That in the union thus effected, we recognize a renewed expression of our Heavenly Father's loving care of this department of His work; and we hereby express our deep gratitude to Him, that He has thus dispelled the clouds which have hung so heavily over our pathway, and revealed so clearly His guiding hand.

The following was also adopted :

Resolved, That we hereby give to the Board of the American Baptist Home Mission Society an assurance of our fullest and heartiest sympathy in their work, and express to the committee appointed at Saratoga to draft the Plan to unify woman's work in Home Missions, our appreciation of the arduous task assigned them, and of the impartial manner in which their work was performed.

From the Field.

"Watchman, what of the Night?"

THE GERMAN BAPTISTS OF KANSAS.

1st. The oldest German Baptist church in Kansas that I have any knowledge of is one in Dickinson County, about 18 miles south of Abilene, containing about 80 members. The church is now building a house of worship, and are supplied with preachers by two of their members, who are ordained ministers.

2d. There is a very prosperous German church about one and a half years old, at Green Garden, fourteen miles south west of Ellsworth. They began with twenty-five members, and now number sixty five, and have a substantial house of worship and parsonage, with eighty acres of land, given them by the Kansas Pacific Railroad Company, of whom they purchased the lands on which they have settled. David Zwick, a Rochester graduate, is pastor, who is assisted much by Prof. Jansen, who preaches occasionally in English at Ellsworth and other places. Their house, which is 30x65 feet, has a parsonage of seven rooms, partitioned off in the back end. It is built of magnesian limestone, and has cost, including labor, \$3,750, on which they now owe \$800. This church has been aided by the Home Mission Society \$400 last year and \$300 this year. They expect to be self-sustaining after this year.

3d. There is a German Baptist church at Ellinwood, in Barton County, on the Atchison, Topeka and Santa Fe Railroad, which was organized May 26th, 1879, with about twenty members. A. Stern is pastor.

4th. A German Baptist church was organized in Mitchell County, with from twenty to twenty-five members, last spring. Their pastor is Theodore Klinker.

5th. Another German Baptist church is located in Marion County, near Florence. A colony of Germans is settling in that vicinity.

These churches, not very far from each other, propose soon to organize an Association. Judging from the work done at Green Garden, the German Baptists of Kansas already have become an important part of our denomination in Kansas. This church is located on what is now known as the Golden Belt, very productive in wheat and corn, and in a very healthy climate.

JAMES FRENCH.

LAWRENCE, KANS.

ATLANTA, GA.—Messrs. J. Estey & Co. recently presented to the Atlanta Baptist Seminary a fine chapel organ. The officers and students unitedly sign a paper expressing their thanks to the donors for the fine instrument. S. Root writes, January: "The school is rapidly filling since opening the new Seminary building. We have now 75 students, and shall have 100 next week; by next month, I think 150."

NATCHEZ, MISS.—Jan. 12, Principal Chas. Ayer telegraphs: "Eighty students; fifty males; twenty preachers; fifty boarders. We must have another male teacher at once."

RALEIGH, N. C.—The *African Expositor* for January, 1880, says, in regard to the Medical Department of Shaw University:

Only this much can be said to those making inquiries, that the students are digging clay every Saturday, and that the writer has offered the trustees to make the brick at his own expense for the proposed Medical Building; also, J. Estey & Co., of Brattleboro, Vt., have offered to give a site for the Medical College just south of the University grounds. The principal question now remaining is, whether the money can be raised in the North to complete the building. This, we suppose, depends upon the "boom" in the North, how long it is to last, and *whether it is to be a benevolent boom*. If some friend would pledge \$5,000, conditioned upon \$5,000 to be raised in addition, we would then see *light*. One thing we are not prepared to do, and that is to have any hand in establishing a second-rate medical school, where graduates would be inferior men—mere quacks.

President Tupper writes, January 16th:

Have just received a pledge of \$5,000 towards a Medical Department, conditioned on my raising \$5,000 additional in six months. Parties, a mother and children living in the central part of Massachusetts.

We have purchased a \$400 organ from Estey & Co. for \$100—a very large, fine instrument—for our new hall, and have raised \$50 to pay first installment.

The school is full, and there is quite a deep religious interest in our meetings, which are held every night. Already six conversions and about 15 earnest inquirers.

NASHVILLE, TENN.—Professor L. B. Tefft writes from Nashville Institute:

We must furnish at least ten additional rooms for young men at once. As for girls, we have no rooms to furnish. Two rooms in the corridor, heretofore used for store rooms, have been fitted up for girls. We are obliged now to refuse applications. Some of the rooms are occupied by four girls.

SOUTH CAROLINA.—Rev. Lewis Williams writes to the Corresponding Secretary:

I am in great trouble. I have a large family; I had to stop school myself, to give my children a chance; I have given them all a schooling. I have a son, sixteen years old; he has been a member of the church five years, and is a great help to me in the cause of Christ; I have a school in my church, and he is my teacher. He wants to go to Mr. Robert, and I am not able to send him. In the name of the good

Lord will you help me? He is a smart young man; there is more in him than I am able to bring out; he is begging me to send him to college. I want to go myself, but am not able; I am a hard laborer, but do not get my pay; I have a church of 1,200 members, but I don't get but ten dollars—sometimes fifteen dollars—a month. I have a daughter I want to send, and she is ready and wants to go. Please let me know what you can do for me, and I will help all I can.

The son, Harry M. Williams, adds to this an appeal in his own behalf, written in an excellent hand, with every word correctly spelled.

DAKOTA.—The Southern Dakota Baptist Convention, at its late anniversary, adopted the following report of its Committee on Home Missions:

Recognizing the importance of the great work of the Home Mission Society throughout our country, and in view of the rapid growth of our Territory, we feel imperatively called upon to make earnest and sacrificing efforts in support of Home Missions, especially in our Territory. And we recommend that this association appoint an Advisory Missionary Committee of five, centrally located, who shall be in constant communication with the churches, to receive application for aid to and recommend such to the Home Mission Board, and do such work as properly belongs to such committee. And we further recommend that our brethren take the HOME MISSION MONTHLY, that they may comprehend the better the vastness of the work before us.

Rev. J. K. Eldredge, Bloomingdale, Clay Co. :

The people have nothing to give for benevolence, on account of the desolation wrought by the grass-hoppers. They have nothing left to support their families but part of a crop of corn and potatoes that were raised after the "hoppers" left. So severe a scourge has never been experienced since the first settlement of this country. There is not wheat, barley and oats enough raised in this county to support one family; hence the people can hardly get bread. I intend to call on them to do something for me, and a little for the Home Mission Society, if possible.

KANSAS.—Rev. W. S. Higgins, Igo, Rooks Co., December 11:

I have just returned from a trip of 100 miles, having organized my fourth church since March 1, 1879, viz. : Bethel, March 1, with sixteen members; Olive Branch, November 18, with ten members; Lone Tree, November 29, with nine members; and the First Baptist Church of Roscio, with seven members.

Rev. J. V. Allison, Pawnee Rock :

It is a sad fact that in our entire association, which embraces thirty-two churches, we own but one house of worship—that at Hutchinson. But the promise of a wheat crop next summer is now very good, and we are looking forward with hope.

MINNESOTA.—Rev. Wm. H. Randall, Bird Island :

The town of Bird Island is only a year old, yet it

shows a growth and energy that is surprising. We have two large elevators, four stores, four hotels, a newspaper, and a railroad round-house, costing \$30,000. In the spring there is to be built a steam flour mill with six run of stone, three stores, and a number of dwelling-houses. Our great drawback is a place to worship in. We use the school-house now, but must share this with the Methodists. Our weekly prayer-meeting is held from house to house. We have \$250 pledged for a church. Our method of raising my salary is the weekly envelope system.

Dr. T. Swain, District Secretary, writes from Philadelphia:

The MONTHLY for January, 1880, is read, and is still steadily improving. Some of our pastors speak of it in high terms. One has acknowledged what I have often claimed as to its *historic* value, and has subscribed for the year past and the year to come, saying he intends to have them all bound. This is a view we hope will become general. One pastor took it into his pulpit and read from it in making his annual appeal for contributions, and afterwards said he never before saw the grandeur of our Home Mission Work. If all the pastors would take it, and so use it, how soon our cause would advance and stand where it ought to stand in all our churches! Doubtless it will be so.

A GOOD EXAMPLE.—A sister in Vermont writes :

Inclosed are two dollars—fifty cents to pay for my HOME MISSION MONTHLY another year, and \$1.50 for three more copies, to be sent to my address. I want them to distribute among the members of the church, as they feel too poor to take the MONTHLY.

MISSIONARIES APPOINTED IN JANUARY, 1880.

The following new appointments were made :

Rev. Ludwig Hein, Germans in Hall and Clay Cos., Neb.

Rev. A. Stern, Germans in Ellingwood, Barton Co., Kan.

Rev. Joseph Beaven, Salinas, Cal.

Rev. J. W. Kermott, South-western Wis.

Rev. Samuel S. Utter, Goodwin, Dakota Ter.

Rev. John Engler, Germans in East Castle Rock, Minn.

Rev. C. T. Floyd, Chetopa, Kan.

Rev. P. P. Shirley, Petaluma, Cal.

Miss Alice S. Johnson, teacher in Wayland Seminary.

The following missionaries have been reappointed :

Rev. J. C. Schmitt, Germans, South Philadelphia, Pa.

Rev. J. D. Rossier, French, Burlington, Vt.

Rev. J. A. Trenchard, McAlester, Ind. Ter.

Contributions and Legacies.

FOR DECEMBER, 1879.

[Contributions and legacies not otherwise noted are for general purposes. Abbreviations **F. F.** and **C. E. F.** denote respectively FREEDMEN'S FUND and CHURCH EDIFICE FUND.]

MAINE, \$66 56.

Waterville, French, per Rev. J. N. Williams.	\$9 00	
Mr. Vigue.....	1 00	10 00
West Waterville Church.....		10 00
Hampden, First Church.....		5 00
Charleston Church.....		86
Corinna, "Little Earnest Workers,".....		2 00
Alvin Young.....		2 50
F. F. Portland, Free Street Church, for Wayland Seminary.....		20 00
Bangor, Second Church.....		5 00
Sunday-school.....		11 20

NEW HAMPSHIRE, \$75 00.

A Christian Friend, per Rev. J. Clement.....	75 00
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VERMONT, \$43 55.

North Springfield Church.....	20 50
Townshend Church.....	12 56
West Cornwall Ladies' Miss. Society.....	10 00
St. Albans, Mrs. J. Douglass Boule.....	50

MASSACHUSETTS, \$2,649 26.

Haverhill, per Rev. J. N. Williams.....	\$4 68
Cambridgeport, Rev. Mr. Rowe, per Rev. J. N. Williams.....	5 00
Worcester, Friends, per Rev. J. N. Williams.....	2 55
Grafton, Coll. " " " ".....	1 25
S. & Q. " " " ".....	1 25
New Bedford, First Church, Ladies' Home Miss Soc..	40 20
Friend.....	6 00
Springfield, First Church.....	13 86
South Chelmsford Sunday-school.....	3 60
South Sudbury, L. Coodenough.....	10 00
Manchester Church.....	22 00
Newton Corner Church.....	52 00
North Scituate Church.....	23 24
Cambridge, North Ave. Church.....	250 00
Shelburne Falls Church.....	10 00
Lowell First Church.....	35 00
Boston Highlands, Dudley Street Church, in ad.....	1 00
Be. mont, Friend.....	1 00
Southbridge Church.....	17 00
Newton Centre, Soc. of Inq. Theo. Inst.....	3 09
Framingham First Church.....	40 01
Boston, Harvard Street Church.....	14 37
F. F. Brookline Baptist Sunday-school, for Richmond Institute.....	24 18
Salem, C. J. Pickford, for Richmond Institute.....	50 00
Woman's American Baptist Home Mission Society.....	\$246 53
Woman's American Baptist Home Miss. Soc., per Ladies' Home Miss. Soc. of Lowell.....	38 45
Miss E. T.....	2 00
Lynn, C. K. Pervear, for Wayland Seminary.....	25 00
S. J. Fosdick, for Natchez Institute.....	50 00
Framingham, Mrs. B. Rice, for Natchez Institute.....	5 00
Fayetteville, Mrs. A. Jones.....	5 00
Southbridge Church.....	5 00
Boston, S. P. Hibbard, Benedict Building Fund.....	25 00
Robert O. Fuller, " " " ".....	100 00
Henry R. Glover, " " " ".....	50 00
Mrs. Henry Wood " " " ".....	50 00
Mrs. J. A. Penfield " " " ".....	50 00
H. S. Chase, " " " ".....	100 00
Chelsea, E. C. Fitz, " " " ".....	25 00

Cambridgeport Sunday-school of First Church, for Benedict Building Fund.....	50 00
Josiah Cook and others, Benedict Building Fund.....	25 00
LEGACIES: Southbridge, Interest on Bequest of John Edwards, per Trustees.....	26 25
Beverly, Bequest of Mrs. Sarah Chase, John B. Hill, Esq.....	1,139 15

RHODE ISLAND, \$2,8 18.

Woonsocket, H., per Rev. J. N. Williams.....	1 00
Providence, Central Church.....	163 02
Friendship Street Church, Dr. Chas. D. Wiggins.....	37 82
Pawtucket, Calvary Church.....	2 50
Sunday-school.....	6 15
Narragansett Pier, Mrs. J. K. Brown.....	1 50
F. F. Providence, Broadway Sunday-school, for Benedict Institute.....	1 00
Stewart Street Church, a lady, for Natchez Seminary.....	10 00
Pawtucket, Mrs. E. B. Ayer.....	1 00
LEGACY: Providence, Mrs. Emily A. Gray, bal., J. H. Read & M. E. Torry, Ex.....	12 19

CONNECTICUT, \$3,324 69.

Putnam, Coll., per Rev. J. N. Williams.....	3 25
South Norwalk Church.....	53 44
Norwich Central Church.....	100 00
Colored Church.....	6 00
Danbury, G. M. Hoyt.....	500 00
Middletown Church.....	30 00
Norwich, "From Contributors".....	542 00
Preston Church.....	15 00
F. F. Groton, Capt. E. Morgan, for new Building, Shaw University.....	250 00
Capt. E. Morgan, for school at Selma, Ala.....	200 00
Capt. E. Morgan, for Benedict Building Fund.....	50 00
Stamford, J. B. Hoyt, for Atlanta Building.....	1,500 00
Groton, Capt. E. Morgan, desig.....	25 00
LEGACY: Columbia, James Perry, Joseph Hutchins, Ex.....	50 00

NEW YORK, \$1,508 67.

New York, Madison Ave. Church, Dr. Bridgman, Pastor.....	364 26
Tabernacle Church.....	75 00
Brooklyn, Central Church (Bridge Street).....	5 61
Marcy Ave. Church, in part.....	500 00
Dundee Church.....	8 00
West Plattsburgh Church.....	8 00
Patterson Church.....	9 00
Busti Church.....	5 00
Troy, Fifth Street Church, in part.....	70 11
West Troy Church.....	20 00
Fredonia Church.....	29 58
Hannibal Church.....	10 00
Au Sable Forks, J. S. Boynton.....	5 00
F. F. N. Y. State Colonization Soc. for Richmond Inst. Smyrna Church, for Natchez Seminary.....	150 00
Clinton, Mrs. S. Stearns.....	5 00
Italy Hollow, Mrs. E. C. Greene.....	2 50
Butternuts Sunday-school.....	8 32
New York, I. A. Bostwick, Benedict Building Fund.....	100 00
S. S. Constant " " " ".....	50 00
LEGACY: Buffalo, Mrs. Betsey Hoyt, in ad.....	82 29

NEW JERSEY, \$377 62.

Trenton, First Church.....	47 75
Millville Church.....	4 58
Rocklesstown Church.....	2 25
Allentown Church, in part.....	3 15
West Creek Church.....	3 62
North Orange Church.....	241 93
Newark, South Church.....	34 74
Bloomfield Church.....	31 23
New Durham Sunday-school of Piscataway Church.....	8 27

PENNSYLVANIA, \$459 37.

Philadelphia, Spring Garden Church.....	46 13
Frankford, Young Men's Miss. Soc.....	8 05
Lower Dublin Church, in part.....	3 83

Upland Church.....	37 57		
Phenixville Church.....	33 20		
Doylestown Church, bal.....	14 22		
New Britain Church.....	45 84		
Sunday-school.....	5 00		
Montgomery Church, in part.....	17 50		
Brandywine Church, ".....	7 75		
Ladies' Society.....	5 00		
Chester, Ladies' Missionary Society.....	6 04		
Lewisburg, Mrs. M. G. Tucker.....	25 00		
Prof. Phillips.....	2 00		
Titusville Church.....	30 00		
Milesburg Church, in part.....	3 75		
Eagleville Church ".....	56		
Tyrone Church ".....	2 00		
Philipsburg Church, ".....	2 08		
Salisbury Church, ".....	12 00		
Loyalhanna Church ".....	7 00		
Sunbury Church, bal.....	50		
West Springfield Church, bal.....	6 00		
Rev. J. T. McNair.....	2 00		
Meadville Church.....	17 75		
F. F. , Upland, Mrs. J. M. Pendleton, for Atlanta Seminary.....	20 00		
Rev. J. M. Pendleton, D.D., for Atlanta Seminary.....	6 00		
Sunday-school, for Atlanta Seminary.....	34 00		
Philadelphia, Mrs. W. Butcher, Richmond Inst.....	50 00		
Altoona Sunday-school, for Atlanta Seminary.....	8 00		
DISTRICT OF COLUMBIA, \$33 25-			
F. F. , Washington, Students for Board.....	30 25		
Tuition.....	3 00		
VIRGINIA, \$596 85.			
Williamsburgh, colored people, per Rev. J. M. Dawson.....	12 50		
F. F. , Richmond, Miss M. E. Knowles.....	3 00		
John A. Taylor.....	6 25		
Students for Board.....	128 00		
Tuition.....	67 50		
Rent of Rooms.....	21 25		
The following on Endowment Fund, viz.:			
Richmond, A. Wells.....	2 00		
M. W. Braxton.....	3 00		
E. Watts.....	16 50		
Coll., by Prof. J. E. Jones.....	134 60		
For Library Fund.....	9 75		
Students for Board.....	130 00		
Tuition.....	49 00		
Rent of Rooms.....	13 50		
NORTH CAROLINA, \$373 51-			
F. F. , Raleigh, Students of Shaw University, Avails of Exhibition.....	50 00		
Students for Board.....	173 51		
Tuition.....	120 00		
Rent of Rooms.....	30 00		
SOUTH CAROLINA, \$175 95-			
F. F. , Columbia, Students for Board.....	105 37		
Tuition.....	37 50		
".....	6 00		
Rent, etc.....	5 78		
J. F. Floyd.....	21 30		
GEORGIA, \$16 86.			
F. F. , Atlanta, Students for Tuition.....	16 86		
TENNESSEE, \$1,135 03-			
F. F. , Gadsden Colored Church, for Nashville Inst.....	41 00		
Nashville, Students.....	1,054 93		
Other sources.....	39 10		
MISSISSIPPI, \$213 61-			
Hazelhurst, F. E. Hieway.....	10 00		
F. F. , Natchez, Students for Board.....	132 61		
Tuition.....	47 50		
Rent of Rooms.....	14 00		
Friends.....	9 50		
MICHIGAN, \$169 88.			
Holley, E. L. Tenney.....	6 75		
Tecumseh Church, in ad.....	3 50		
Bay City Church.....	20 00		
for missionary in Leadville, Colorado.			
F. F. , Woman's Baptist Home Miss. Soc., Mrs. S. Prentiss, Treas.....	14 03		
Adrian, Mrs. Harvey Smith, for Nashville Inst.....	100 00		
OHIO, \$193 92-			
Circleville Church.....	7 50		
Salem Church, in ad.....	1 00		
Seville Church, in part.....	17 00		
R. J. Hastings.....	10 00		
Xenia Church.....	16 67		
Franklin Church, in ad.....	2 00		
Marietta Church.....	39 25		
Cleveland, First Church, Sunday-school.....	5 00		
Wauseon, Dea. Amos Taft.....	50 00		
Middleton, Baptist Sunday-school, for Ind'n Miss'ns.....	5 90		
F. F. , Cleveland, Coll. Union, Thanksgiving services, designated for Nashville Inst.....	39 60		
INDIANA, 4 87-			
Clear Lake Church.....	4 87		
ILLINOIS, \$199 50-			
Shabboni, Mrs. E. S. Barley.....	50		
Chicago, Second Church, A Friend.....	1 00		
Geneseo Church.....	10 00		
Sheffield, Robert Jones.....	10 00		
De Kalb Church.....	8 00		
An Aged Sister.....	1 00		
Berwick Church.....	9 00		
Chicago, First Church.....	160 00		
WISCONSIN, \$25 62-			
Lodi Church.....	12 37		
Milwaukee, South Church, in part.....	12 25		
F. F. , Milwaukee, South Church.....	1 00		
IOWA, \$24 85-			
Oskaloosa Church.....	4 00		
Keokuk Church.....	20 85		
MINNESOTA, \$5 50-			
F. F. , Dodge County, Friends.....	5 50		
MISSOURI, \$10 00-			
F. F. , St. Louis, "For the Lord's Work," for Natchez Seminary.....	10 00		
NEBRASKA, \$2 00-			
F. F. , Red Cloud, G. H. Hartsurgh, for Benedict Institute.....	2 00		
KANSAS, \$47 16-			
Emporia Church.....	31 16		
Concordia Church.....	6 50		
Sunday-school.....	2 00		
F. F. , Lancaster Church, for Natchez Seminary.....	7 50		
INDIAN TERRITORY, \$15 95-			
Tahlequah, Indians, per Rev. D. Rogers.....	15 95		
COLORADO, \$76 03-			
Greeley Church.....	24 12		
O. H. Gallup.....	25 00		
Southern Colorado Asso., per M. G. Bradford.....	18 85		
Colorado Springs Church.....	8 06		
OREGON, \$5 00-			
The Dalles Church.....	5 00		
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THE BAPTIST HOME MISSION MONTHLY.

VOL. 2.

MARCH, 1880.

NO. 3.

“DEBTOR TO THE BARBARIANS.”

Indians—many of them, at least—are barbarians. Are we debtors to them? Paul avowed himself “a debtor to the barbarians” of his day, “both to the wise and to the unwise.” True, the word “barbarian” was not then exclusively applied to uncivilized races, though including them. The Indians of North America, numbering some 300,000, embrace civilized, semi-civilized and wild tribes. It is estimated that about 250,000 of these are pagans. Were Paul living to-day, as we live, in proximity to them, would he say, “I am debtor to these barbarians”? Undoubtedly. He says this as a Christian, commissioned to give the Gospel to those without it. Thus are we to view the subject.

Now, a debtor is a person who owes something to another. This obligation may arise from what the second has done for the first, as in labor requiring an equivalent, as in favors shown requiring gratitude or other compensation in return. Obligation arises also from vows which a man voluntarily assumes, to the performance of which he feels himself morally held. It may arise from some natural relation, as when we say the parent is under obligation to properly train up his child.

The grounds of moral or of Christian obligation are different from these. Though men

have conferred on us no benefit, though they have done nothing to bring us, commercially speaking, into their debt, we may yet owe them something. “Duty” suggests something “due” from one to another. He from whom it is due is, therefore, debtor to him to whom it is due.

The Christian law of duty, governing all believers, is that the strong shall help the weak; the rich care for the poor; the enlightened teach the benighted; the saved stretch out the helping hand to the perishing. Moreover, the command of our Lord, that the Gospel should be preached to every creature, makes it obligatory to give the Gospel to “barbarians.” The Christians of this land owe it to the Indians to tell them of the Lord Jesus Christ, through whom alone, as mediator, men have access to God the Father; to tell them of life eternal through Him; and to persuade them to yield themselves to Him. There can be no Christian doubt about this.

Considered in the abstract, our duty to give the Gospel to the perishing allows of no discrimination; and yet circumstances may have arisen which place us under peculiar obligations to a given people. Is not this true of the Indians inhabiting our own country? Are they not at our very doors, and have they not, therefore, a first claim on us? Have they not been most unjustly treated by our civil and military authorities? And is there not, there-

fore, a special duty devolving upon the Christians of this land to establish schools, to build churches, to support missionaries, and, by these aids, to help them to become the possessors of the better blessings pertaining to Christian civilization? When the devil is diligently seeking to destroy, the people of God should redouble their efforts to counteract his influences. For this reason there is special obligation on us to do more Christian work at once for the Indians.

This question remains to be considered: Is what we are now doing any proper attempt to discharge this debt? We wish the question could be honestly answered in the affirmative. The work of Baptists among the Indians is confined almost exclusively to the Indian Territory. We are supporting there, four white and four native missionaries, at an annual expense of about \$2,500. We are sure this is not our whole duty. God has richly blessed our past labors. The Territory contains (including nearly twenty thousand wild Indians) about seventy-five thousand people. Of these five thousand eight hundred and twenty-three, or more than one in every thirteen, are members of Baptist churches. There are also a large number of Methodists and Presbyterians. But it must not be forgotten that of this church membership a large proportion, larger even than among the Freedmen of the South, are *benighted Christians*. Our duty to them is not done until by Christian training and education we have brought them into a more advanced Christian civilization.

Brethren, the dear Lord who has redeemed us and paid all the debts *we* owe, has, by His blessed command, made it our duty to give His whole Gospel to these "barbarians." Unless we discharge this duty honestly and fully, we have no right to expect his welcome, "Well done!"

THE INDIAN TERRITORY AS A MISSIONARY FIELD.

BY REV. DANIEL ROGERS, TAHLEQUAH, IND. TER.

That portion of the Great West, known as the Indian Territory, comprises an area of about 69,000 square miles. This is considerably more than that of all the New England States combined. From the Report of the Commissioner of Indian Affairs for the year 1878, the Indian population of the Territory was 75,460, a little more than one-fourth of all the Indians within the limits of the United States, excluding Alaska. Thirty-eight different tribes, or portions of tribes, have their homes here. The five civilized nations—the Cherokees, Creeks, Choctaws, Chickasaws and Seminoles—numbering about 57,000, occupy nearly one-half of the Territory. In addition to this number, there are among them a large number of whites, on permits.

Over 18,000 of the Indians residing in the Territory are uncivilized, or, at least, have made but little advancement. One year ago, only 1,865 of this number were reported as having adopted citizen's dress. A few are beginning to cultivate the land, but the larger portion are still savages. Of the way of salvation, they know nothing. No one declares to them the glad tidings of peace and reconciliation. One after another they pass away, and are silently borne to their lonely graves. They die as they have lived—in darkness.

Yet the need of missionary work is by no means limited to these uncivilized tribes. The progress of the five civilized nations has been great and truly praiseworthy. When we contrast their condition with that of the Indians on the plains, we rejoice and thank God for what He has done for them. The seed of Gospel truth, sown in the past by faithful laborers, has germinated in penitent.

believing hearts. Many have died in the triumphs of faith. About 5,500 are now gathered into Baptist churches in this Territory. Many of these understand only their native language, into which only a small part of the Bible has been translated. The pastors of these churches are, for the most part, consistent, faithful, self-sacrificing laborers; but they need a clearer and more comprehensive knowledge of divine truth. Many can with difficulty read in their own language. They have no help, by way of translated literature, to aid them in acquiring a more definite knowledge of the Scriptures.

In some of the churches an increasing interest in missionary work is manifested; but their working force is not systematically organized. The willing ones do not know what they can do, or how they can work. They need to have plans suggested, and counsel in carrying them into effect. Financially, the people here can do but little. Nearly all are poor.

The Freedmen in these nations number several thousand. Among them there are about the same number of churches as among the Indians, though not as large membership. Ignorance and superstition prevail with them to a great extent.

The needs of this field are: First, more missionaries to work with native preachers, and also to supply the many destitute places where the English language is spoken. A dozen earnest, active men could find more work than they would be able satisfactorily to perform. There are important points which should no longer be neglected. One of the many is Vinita, a town in the Cherokee Nation, situated at the junction of the Missouri, Kansas and Texas, and the St. Louis and San Francisco Railroads. It has a population of about 300 inhabitants, and is increasing quite rapidly. Within a radius of twenty-five miles are four

Baptist churches, and several important outstations. From many parts of the country the people are earnestly calling for Baptist preaching.

Another great need in this Territory, where so many tribes are located and represented by portions of tribes that have been removed here, is an Indian university, where young men and young women from these Indian churches may prepare for active Christian work in these civilized nations, and also to go as missionaries to the Indians west. These wild Indians can be more successfully reached through the instrumentality of Indian preachers. They have strong prejudices against white men, and keenly realize the wrongs they have experienced at their hands. Let one of their own race bear to them the Gospel message, and they will listen to it. Had a literary and theological school been established for the Indians in this Territory when the first Freedmen institutes were established in the Southern States, there now would have been a much more efficient working force in these churches, and, we believe, Indian missionaries among the uncivilized tribes.

THE SOCIAL CONDITION OF THE FREEDMAN OF THE SOUTH.

REV. A. BINGA, JR., PASTOR, MANCHESTER, VA.

It is well known to all who are acquainted with the habits of the negro, that he is exceedingly fond of association. In reaching his associates, he defies alike the intervening space, the grim face of night, and the dissolving heat of day. With him the desire for one's company is quickly followed by the enjoyment of it. Under the old régime his ideas of the social relations were much demoralized. Any one who is acquainted with the social habits of the negro in Africa, can observe a deterior-

ation, socially, here. This I have learned from Rev. W. W. Colley, and Rev. Mr. David, recent missionaries to Africa.

Among us vice has been enthroned, and virtue debased; vice dwelling in castles, while virtue walks homeless in the street. Our people have not been taught to regard the marriage vows sacred, or the protection of their wives and daughters a duty. While power was law, passion was licensed; and its baneful influence is felt to a large extent yet.

The American Baptist Home Mission Society has done much to repair the breach, by its work of education. As the elm by its sap repairs the incision made in its trunk by the ax; and as the broken flesh knits upon the bone with its own salve, the blood, so negro society must be repaired and improved by elements from within, rather than by influences from without. The influence of example is not enough; but there must be awakened within them by Christian education, lofty ideas of morality, and these ideas must so permeate their whole social structure, and their entire moral being, that they will regard a thing as wrong, not only because some one else thinks it wrong, but because they themselves *feel* it is wrong. In order to accomplish this it is absolutely necessary to educate the female element of society, as well as the male. The *mothers* will give caste to society. An uneducated mother may be affectionate, faithful and true; but she must ever feel her deficiency in rearing children to meet the demands of this age. If I am not regarded as ungrateful for the invaluable aid already rendered by the American Baptist Home Mission Society, I would suggest the absolute necessity of establishing, as soon as possible, a school where the young women of my race in this State may secure a higher education, without which our social condition cannot be permanently improved.

MISSIONARY REMINISCENCES.

BY REV. THOMAS POWELL, MT. CARROLL, ILL.

I.

FROM SARATOGA TO CHICAGO, VIA MACKINAW, IN 1836. AT VERMILLIONVILLE. HARDSHIPS. FIRST BAPTIST CHURCH OF CHICAGO. THREE YEARS ON HORSEBACK. SPECIAL PROVIDENCES.

It has been suggested to me (by brethren whom I greatly respect and love), as the last and oldest missionary of the American Baptist Home Mission Society in Illinois, that it would be well to record some reminiscences of the early work of the Society in the State so far as the writer is concerned. He was commissioned by the Board in the year 1836, when the Rev. Jonathan Going, D.D., officiated as Corresponding Secretary. Previous to his appointment as a missionary, the writer had been for nearly ten years pastor in Milton, Saratoga County, N. Y. The church had become strong and efficient by the blessing attendant on his labors there. They had erected a substantial stone church and parsonage, and punctually paid a salary of \$500 per annum, together with the use of the parsonage premises and all necessary supplies of fuel. To leave this prosperous and flourishing church and go to so distant and new a field of labor was, at that period, regarded as far more trying and difficult than it is now to go to the Pacific coast. Beyond the Western boundaries of New York there was neither canal nor railroad at that time, and only once a month, by steamboat, was passage to be had from Buffalo to Chicago. So few in number were the Baptists then in the northern half of Illinois, so widely apart the settlements, and so comparatively poor the people, that the aspect of the field was to many ministers discouraging rather than inviting. Some who ventured to come and look at it speedily returned, and

others who remained turned their attention to agriculture or secular labor to eke out the support of their dependent families. I was obliged to embark from Schenectady to Buffalo in a canal packet, consuming seven days, and from there to Chicago in a brig, which occupied twelve days. The weather was stormy and unfavorable, which contributed to distress my family, consisting of eight persons, including myself and wife, and induced sickness, so that I had to employ a physician at Mackinaw and to remain a number of days in Chicago for medical aid before proceeding in an open rough stage 100 miles, to LaSalle County.

The Home Mission Board had been requested by a good brother, who was about to remove from New York to Tremont, to appoint me to labor in Peoria and Tazewell County. After personally surveying the proposed field, I decided not to locate in either of these places; but to occupy LaSalle and Putnam Counties. The Board concurred in my decision, and the great Head of the Church graciously ratified it with His abundant blessing upon my labors. I located at Vermillionville on the Big Vermillion River, having another village across the stream called Lowell. It was supposed at that time that the river would afford ample water power to render these places noted manufacturing points, which was not eventually the case. The number of Baptists within an area of ten miles was only nineteen, and they were comparatively poor, and therefore not able to do much to assist in the support of a pastor, and some of them had not been educated to feel much responsibility in regard to it. We were obliged to reside in an unfinished part of a house having no ceiling, lathing or plastering, and only loose boards laid down for flooring and over head. The winter proving to be severe, my family suffered much, and our little two-year-old daughter had her feet badly frozen without any

out-of-door exposure. The great change from the comforts of our home in Saratoga County to this place affected the spirit of my good wife to a distressing degree, for she had not as yet perceived the necessity of our making so great a sacrifice, and she never fully approved of our migration to this new country until we had a precious revival in the winter and our two eldest little girls were converted, when she said, "Now I am perfectly willing to suffer, since my Saviour is with us with His presence and converting power."

In 1836, when I came to Illinois, I found Rev. I. T. Hinton, D.D., operating as missionary, in Chicago, and occupying the field made vacant by the death of the beloved brother Freeman, who was, I believe, the pioneer laborer, under the appointment of the Home Mission Board, in northern Illinois. The Baptist Church was exceedingly small, and the building they occupied for worship (if it may be called a building), was a low, narrow frame structure, more resembling a rope-walk than a place of worship, surrounded with unsightly puddles of mud and water. Such was the *beginning* of the first Baptist Church of Chicago. There were a few churches scattered over the region extending from Chicago to Springfield, at long distances from each other, and having no pastors exclusively occupied in the work of the ministry, excepting at Plainfield, then a station where a missionary was located. Having expended all my income from the Home Mission Society, in conveying my family and effects to Illinois, I was soon called to recognize a merciful interposition of Divine Providence to aid me in my work; for I was obliged to purchase a horse, and give a note running ninety days to pay for it. My good wife was alarmed by seeing no way of paying the debt. I did not myself perceive how the amount due should be secured; but I felt justified in the purchase, as my furniture and effects, if sold, would meet

the demand. In a few days after the purchase, I met an eccentric individual belonging to the Methodist Church, who heard me preach, and who came to my house, and placed in my hand, payable at sight, his note for an amount equal to my note given for the horse. As it was wholly unexpected, and from a quarter hitherto unknown, it impressed my mind deeply, and led my good wife to seize my hands, and exclaim, as she knelt down with me to thank God: "I feel as though I could never distrust my heavenly Father any more." Thus were we relieved of a burden of uneasiness. From Vermillionville, I ranged over the adjacent country on horseback for three years, looking up Baptists, and avenues which might afford opportunities for preaching to the people "all the words of this life." The first avenue opened before me, was at a new village named Granville, in Putnam County, where no one heretofore had ever preached, and no place of worship existed. I preached, therefore, the first sermon in the place, in a new unoccupied and unfinished store building. The incidents connected with the origin of this little church, illustrate the guiding hand of God in a somewhat marked degree.

In riding from Peru to Hennepin, the county seat of Putnam County, I became alarmed by the near approach of night, with a strange road, and a heavy body of timber before me, when I saw a welcome ray of light from a good-looking house. I inquired if I could remain through the night, and was invited to do so. The good man of the house asked me to conduct family worship, and subsequently asked, if I was not a Presbyterian preacher. I then informed him my name and location, and missionary character. Next morning he told me his wife was a sort of Baptist; and she explained the matter, by informing me of her being converted thirteen years previously, in the southern part of the State, at a meeting conducted by

I. M. Peck and Joshua Bradley; and having refused to unite with the neighboring Pedo-Baptists, praying that a Baptist minister might be sent that way. I informed her that I was attracted to her home by the light in the window, and I knew not why, unless it was to baptize her. She replied, "I told John last night, when he told me you were a Baptist minister, God has sent that man here to baptize me."

NEVADA AND THE PAH UTES.

BY JAMES F. SPENCER, ESQ., WADSWORTH, NEV.

I.

STRANGE PECULIARITIES.

To your New England, or Empire State "Eastern Man," Nevada is a veritable *terra incognita*, conceived of, perhaps, as like other parts of the great West; but, in fact, possessing but few points of resemblance in general features, soil, climate, or pursuits of its inhabitants.

Speaking in general terms of this State as it appears to a traveller gliding through it on car, or surveyed from its lofty observatories, in summer or autumn, it *seems* to consist of mountains without forests, of prairies without soil or verdure, of water courses without water, of numberless map-towns and railway stations without inhabitants. Blindfold any man who has never been farther west than the "Rockies," hurtle him, witch-like, through the air, drop him down in Nevada on a sage brush plain or alkali flat from two to ten miles wide, begirt by treeless mountains that seem like sections of Sahara's Desert, piled thickly and high in endless colonnades, undo the bandage from his eyes, let him gaze around, and he might guess he had landed in far-off Africa, but would never mistrust he was still in the United States of America. He might stand there, too, six months without an umbrella over his head, and never get more than

a Pede-Baptist sprinkle ; or he might travel all day and not find a drop of water to slake his thirst, and on that day's journey never see a house, or barn, or fence, or grain field, and lie down at night on the grassless soil, without ever recognizing the " Land he loves most and best."

FAR AWAY.

But the long distance intervening between the American Orient and Occident, is as little comprehended as the country itself, by one who has not taken Greeley's advice in its broadest extent of meaning. The old overland '49ers with ox team propellers, and canvas-decked land schooners, were the only men who fully appreciated how far away reposed the golden shore of their destination ; for, the hardships and privations of their six months' journey brought premature old age and death to many yet in middle life. But times have changed. New York now loads your western-bound traveller into a palace car, as an old artilleryman loads a shell into a howitzer, and takes aim at Chicago. Chicago picks him up and hurls him dry-shod over the Father of waters on to the farther shore of the riled Missouri. Young Omaha springs to catch him, and vaults him clean over the Rockies into Utah. Before he can take breath, bathe in Salt Lake, or see the Mormons, Ogden sends him whistling over the Great American Desert ; and falling three hundred and forty miles short of the Golden Gate, our traveller finds he has been ricocheted three thousand miles over prairie and plain, through tunnel, and cañon, and desert, during the whole six days allotted to labor, has done impious violence to the holy seventh, and now, as he alights in Nevada, on the shores of Pyramid Lake, begins to wonder if he hasn't strayed a long way from home.

VAST AREA.

Once here, and senses recovered, he begins

to realize that this young State, born into the State family a dozen years ago, is " very large of its age." Not, indeed, in the swarming tide of its populous cities, running up into the millions, not in its white-winged commerce or whirling spindles, nor yet in its fields of waving wheat and golden corn, but in the one hundred thousand square miles of its vast domain. In area it is a full pattern for two States of the size of New York, with a remnant left large enough to cut a full-length ulster for Massachusetts. But in population, Nevada is outranked by most, if not all, of her sisters. While the Empire State has over ninety inhabitants to the square mile, Nevada, in 1870, had little more than one-half an inhabitant. But though thus outranked in numbers, she is second to none in the marked intelligence and heroic enterprise of her fifty thousand people, most of whom are stalwart sons, exploring her countless outcroppings for hidden Ophirs, or tearing out the very bowels of her mountains with diamond drills and giant powder, in search of " the dollars of our fathers."

A BIRD'S-EYE VIEW OF NEVADA.

Do you see that big hill right in front of my window? Do you suppose you can go on foot to the top of it in two hours? Why, my dear sir, that is no hill, but a genuine mountain, whose summit is ten miles distant, and three thousand feet higher than this sagebrush plain, where we now stand, while the plain is four thousand feet higher than tide water. But some fine morning—and we have about three hundred and sixty-five of them every year—we will take an early start, and possibly, we may reach the top by noon. Once there, and what a sight! Mountains are on every side of us. File on file, rank on rank, long limitless ranges, bathed in the sunlight and robed in a gauze of blue, and far away at the utmost limit of vision, aspiring summits, and

bending sky, apparently blending into one. It is not the scenery of the Yellowstone or the Colorado. We see not the beetling walls overhanging dark cañons; the rough ramparts of masses piled on masses, by Titan engineering; the towering pyramids of Egyptian pattern, built far up into the vaulted blue; the roaring torrents flashing in the sunlight, or muttering their plaints in the listening ear of night. Here and there, we discern a beautiful lake of crystal water, casting its brightest reflection on you, as if beseeching you to cast no base reflection on it, by calling it a "sink," as all geographers do. Here and there, a small river, fed by the melting snows that fall to a great depth in the highest mountain ranges, winds its rapid current down the valley, whose fertile soil, irrigated by means of artificial conduits, constitutes the only farming land in all the vast domain of Nevada.

"Moses, Luther, Cromwell, every one of them dallied with the corners of the napkin, and almost folded up the talent; but the call was too strong, and each forgot his weakness, and went and worked his fragment of the world's salvation. . . . If you are hiding yourself behind your commonness and littleness, come out! That shelter is a citadel of pride—come out and take the work that God has given you. Do it for Him and by Him. Cease to parade your feebleness. Work in His light, and so escape the outer darkness."—*Rev. Phillips Brooks.*

Can we throw over on a substitute, be that substitute ever so competent and faithful, the piece of Christian work lying at our own doors, and calling out for our own exertions and self-denial to accomplish it? Will there be a valid excuse to twelve, or twenty, or fifty church members, who leave undone their twelfth, or twentieth, or fiftieth portion of a piece of district visitation, or Gospel distribution, or comforting of the sick, that they paid their twelfth, or twentieth, or fiftieth portion of the salary of a city missionary, or Bible-woman, or colporteur?—"An Elder," in the *Cath. Presb.*

American Baptist HOME MISSION ROOMS,

ASTOR HOUSE OFFICES, NEW YORK.

All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.

In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.

The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.

The forty-eighth annual meeting of the American Baptist Home Mission Society will be held at Saratoga Springs, New York, commencing on Wednesday, May 26, 1880, at 2:30 P. M., continuing through Wednesday evening, Thursday forenoon, and concluding on the afternoon of May 27.

We shall cease to send the MONTHLY to subscribers who are in arrears for six months, unless their subscriptions are renewed by April 1st, 1880. Please renew. To drop your name would give us pain. And you cannot afford to do without the MONTHLY.

"The MONTHLY grows better and better. The February number is a grand one." So says Dr. Sheldon. So say all.

Let every pastor read this. It shows how the pastor can develop the liberality of his people. An aged minister in Pennsylvania writes: "When I was pastor of ——— Church, a wealthy brother of that town gave to my salary, for himself and wife, \$1 a month, and he gave \$1 for every benevolent collection—say \$4 or \$5 in the year. I determined, if possible, to 'school him up,' and, therefore, often left leaflets, papers, etc., for him to read. Before the year was out he gave \$100 to the Ohio Baptist State Convention. This was in May. In June we took a collection for Foreign Missions. His wife's envelope had \$20, and his \$30. I am certain that the appeals in the papers, in answer to prayer, caused him to advance." Get the people everywhere to read the MONTHLY.

By the time the next issue of the MONTHLY is in the hands of our readers, the current fiscal year of the American Baptist Home Mission Society will have ended. For the four years last preceding there has been a large and steady decrease in the receipts of the Society. To-day we rejoice in hope that the tide has turned. Slowly, but steadily our receipts have advanced upon those of last year; and if at the close of the year the promise of the past months is fulfilled, a gain of several thousand dollars will gladden the hearts of those who have eagerly watched for the change. Let those who have yet to give make sure that the promise fail not.

Brethren, the change has come none too soon, and cannot be too sweeping. If every Baptist in the land could stand for a little while where his vision could sweep a tithe of the whitened, *wasting* field, \$100,000 would not measure our receipts in the next six weeks.

We have ten missionaries in Dakota, double the number we had last year, and thought we were doing pretty well. Judge by this extract from a letter just received from Dr. Haigh, how well we are supplying the field:

"Our work in Dakota is assuming such proportions, that it is important I go up this Spring.

"The Presbyterians, who two years and a half ago had only one Presbyterian Church in Dakota, and not one Presbyterian member in active work, now have 21 churches, and nearly, if not quite as many missionaries—not including the churches or missionaries among the Indians. They do not wait for churches as we are compelled to do, before they send a man to some point. Oh that our people would 'let go that stern line' in missionary work, and tell us to possess the land!"

Again, Principal Ayer writes from Natchez Seminary: "The influx of students has been unexpectedly large. We have now 95. The health of all of us is tried by the crowded condition of our room. When the desks were put in 52 seemed to be all we could seat; but I took them up, turned them around and crowded in 66. Now I have put six more seats on my platform, and then I have 20 students in an adjoining room, whom I am compelled to leave to self-discipline. I must send away all under 16, even though sufficiently advanced to be taught with the men without detriment. I took in two younger ones who had come 200 miles (I had not the heart to say nay), but I intend to send them home again next week."

In January the Board of Indian Commissioners held

their annual meeting in Washington. By invitation, the Secretaries of the principal religious societies which co-operate with the Government according to the provisions of "the peace policy," were present, and made their reports both of the educational and the religious condition of the Indians, and discussed the difficulties in the way of the efficient prosecution of their work. The two bodies also jointly met the President and the Secretary of the Interior, at the White House, for a conference on the general subject. Subsequently an interview with the Secretary and the Commissioner of Indian Affairs was held. Matters were in a condition very unsatisfactory to the representatives of the religious organizations, who were almost unanimous that unless political interference with the appointment of agents ceased, these bodies would cease to co-operate. They were unwilling to be held responsible for the conduct of men whose nomination for agencies never originated with them, but to whose appointment a reluctant consent was given on the assurance from Washington that these appointments were fit and urgently required.

The societies had been saddled with unworthy men, who had no special sympathy with the Christianizing efforts of the religious bodies to whom was assigned the care of these reservations. The rupture, apparently imminent, was avoided, however, on the assurance that there would be a return, in the main, to the original plan of the peace policy. The Secretary of the Interior seemed anxious to do the best thing possible to carry out that policy effectively. The general feeling among the representatives of the societies was that the difficulties which had been encountered, originated with the Commissioner of Indian Affairs—a feeling which was strengthened by his summary dismissal from office soon after.

There are many difficulties of one sort and another in the way of effective work among the Indians. Not the least of these is the perpetual agitation about turning over the Indians to the War Department, because, forsooth, out of some seventy-two agencies, men occasionally prove unfit for their place—these men, be it remembered, in several instances not the choice of the societies, but rather favorites of somebody who secured them their place. Then again, to appease Moloch, or the war-god of some politicians, the powers that be yield to their clamors or threats, by offering to some Senator or Representative a clerkship at an agency—the position to be filled by a man who has rendered or will render the Senator or Representative political service. Thus the "Honorable" member is kept from advocating a transfer of the Indians to the War De-

partment. This statement we make on authority of persons who are on the "inside." So, incompetent men, and men between whom and the agent there is little in common, are made clerks, and the progress of the work is crippled. But facts show that commendable progress has been made in the civilization of the Indians, and notwithstanding all the difficulties encountered, the Christian sentiment of this land should insist upon the continuance of the peace policy.

The Board of Indian Commissioners are rendering most substantial aid in strengthening the hands of those who are committed to this course. We hope in our next issue to present some facts of interest from their annual report.

The following table gives the present attendance (February 1, 1880) at our Freedmen schools, compared with the attendance at same date last year. It shows a large and uniform increase. The principals also generally report decided improvement in the character and standing of the students. The schools of other denominations show a like advance.

These simple facts are rich in suggestions. They are conclusive proof of the material and intellectual progress of the black. They furnish another strong proof, added to the many already gathered, of a revival of interest among the Freedmen in higher education. Our schools are crowded to their utmost capacity, and in many instances the principals are compelled to send worthy and promising applicants away. There is an imperative demand for great and immediate enlargement in this department of our work.

	Whole No. of Students.	1879.	1880.
Wayland Seminary.....		84	87
Richmond Institute.....		85	92
Shaw University.....		181	184
Benedict Institute.....		102	133
Atlanta Seminary (late Augusta Institute)....		99	90
Nashville Institute.....		200	224
Natchez Seminary.....		49	103
Leland University.....		75	124
Total.....		875	1037

We take pleasure in chronicling the gift of \$1,000 by Mr. Wm. Bucknell, one-half to go for the purchase of suitable books and tracts for our missionaries in the West, and to be distributed by them among their people; the other half for books suitable for the graduates of our Freedmen's schools. This is excellent. Books and tracts in the new settlements are read with a thoroughness and avidity unknown to those who live in Eastern cities, where daily papers and literature and lectures and sermons are so abundant. Such things are

helps to the pastor in his work. Every church ought to have a literature fund in order to furnish the truth to converts and to others, in permanent form, for continual reference. Our large number of missionaries thus become colporteurs without special additional expense for their maintenance. Moreover, they scatter the seed of truth where its fruitage is to be gathered into the already organized church, or churches soon to be organized. The eager Freedmen who are too poor to buy books will hail this gift with joy, and they will become the better preachers on account of the one or two good books they thus possess. "Beware of the man of one book," said a wise man.

Apropos to the foregoing we give the following receipt, which has just reached us from Natchez, and which speaks volumes for itself. Brother Sheldon is in the habit of surprising us in this way :

\$339.65.

NATCHEZ, MISS., Feb. 10, 1880.

RECEIVED of Smith Sheldon, Esq., of New York, books donated to Natchez Seminary, valued at three hundred and thirty-nine dollars and sixty-five cents.

CHARLES AYER, Principal.

The Woman's Home Mission Society of Boston recently did a very handsome thing in sending \$500 to our Treasurer to apply on the debt of the Society. Excellent!

From the Field.

"Watchman, what of the Night?"

INDIAN SCHOOL AT TAHLEQUAH.

A Baptist Educational Board, for the Indian Territory, has been organized, of which Rev. J. S. Morrow, of Atoka, is the President, and Rev. Daniel Rogers, of Tahlequah, the Secretary and Treasurer, and to this Board has been assigned by the Baptist Association of this Territory the duty of establishing such a school. The Executive Board of the Home Mission Society has granted, for the present, the use of spare room in the mission house at Tahlequah for this object. The school will commence on the 9th of the present month.

How will it succeed? As every undertaking succeeds that engages the Baptist heart. If the heart is enlisted in this undertaking, it will command the purse. The school will commence with a small number of students, as we are at present in a condition to receive only

those who are able to pay their expenses. Many who are anxious to attend will not be able to do so, because they have not the means. There will be no doubt about our having all the students that can be provided for, if means are placed at our disposal for the assistance of Christian young men and women. I am sure the fate of the Indian race lies too near the Christian heart for *it* not to feel a deep interest in this educational work. This undertaking—which promises, instead of extermination, a Christian civilization for the remnants of the once powerful tribes, whose former homes are now covered with thriving cities and towns of the white man—must be carried forward out of duty to this race, and in exemplification of the spirit of the Gospel, which enjoins a rescue of the perishing. A. C. BACONE.

TALHEQUAH, I. T., Feb. 4th, 1880.

Rev. R. A. Windes was appointed to Prescott, Arizona, in October last, being the first missionary sent by this Society into that Territory. He writes us Dec. 11th, as follows:

I came here three months ago. The only chance I could get to herald the Baptist cause was in a private house a mile out of town. The building had two rooms, with a double chimney in the centre; I think they call it a stack chimney. We held our services in one end, in a room 12 by 16. During the first meeting I had to preach and pray the time away, on account of poor singing ability. Thank God, I was never once discouraged. How things have changed in three months! Our congregation then counted about half a dozen—it is now counted by scores. Instead of that stammering, disastrous effort I made to lead our first singing, we have now a good singing-school, with an excellent teacher to lead our congregation in singing. Such a thing as a Sunday-school had never been thought of in this neighborhood; now we have a hearty and thriving little school. Instead of that little room, which I could almost reach across, we now have, over on the hill, a new, neat, and commodious chapel, that will seat 400 people. Instead of those pleasant smiles from the saloon-keepers with which I was at first greeted, I am now met with scowls, and even personal vituperation. Brethren, I can scarcely realize what God has wrought. Let us thank Him above all things. A great change has taken place. We have been blessed, and expect greater blessings. But all this was not gained without suffering. I had to pass through a severe ordeal. I had to appeal to the generosity of the people of Prescott. I was many times repulsed, but I resolved that I would go through the fire, and see every man in Prescott, if I didn't get five dollars. Then all at once the people began to subscribe, and I soon raised \$400. The money gave out, the work stopped, and it seemed as if the whole would fall through. Then I turned carpenter myself. I nailed the last shingles on that house when the bleak, cutting winds of this altitude so chilled me that my

teeth chattered, and I could scarcely descend from the giddy height. Thank God, we worried through. We held our first service in the new building last Sunday, and it is virtually free from debt.

I have bought the house in which we held our first meeting, and have determined to settle here permanently. I am now writing on the very spot where I stood to preach my first sermon.

My great desire now is to secure a place in town as soon as possible, and open a mission school. There are several hundred children who do not attend any Sunday school. Brethren, pray for us and help us.

MINNESOTA.—Rev. J. W. Riddle, Gen'l Missionary, writes from Minneapolis, Dec. 31st: "The three churches alluded to, at whose organization I assisted, are the churches at Carrell, Bird Island, and Balston, all of which were among the new fields spoken of, at the State Convention. All are excellent points, and the little churches start off under favorable auspices, each being supplied with a missionary pastor. During the quarter, also, a Norwegian church has been organized in the vicinity of Granite Falls, at a place called Wedgedahl, where our missionary, Bro. Johnson, has been laboring since the convention.

"There are many, many more places in the State, where an organization full as large as either of the foregoing could be effected at once; but the question arises, is it wise, excepting in extraordinary cases, to form the organization until there is a fair prospect of its being supplied, at no distant day, with the living ministry.

"I am very happy that some of the new fields mentioned at the Convention have thus been taken possession of; but how depressing the thought that with so many more inviting ones to enter, and plenty of good men to send to them, we are obliged for the lack of money, to consider the larger portion of our conquests for the year as already made. May the Great King richly provide the means necessary for the extension of His Heavenly Kingdom."

Rev. S. Ashmore, Granite Falls, Dec. 31st: "I accept my commission, though I doubt whether I can live and support my family on the reduced amount, especially in view of the amount I have pledged to our church building enterprise. During this quarter, we have erected and enclosed a very neat church edifice modeled after Mr. Purdy's plan in the HOME MISSION MONTHLY, for August, 1878. It is very centrally and favorably located. The reason why I have not preached more sermons and made more pastoral calls, is, that I was made chairman of the building committee, and placed on the committee for soliciting and collecting funds, and moreover, have worked with the carpenters for most of the six weeks since we commenced building."

NEBRASKA.—Rev. J. E. Rockwood, Hastings, Jan. 26th: "The Hastings church has purchased lots for building, in as good a location as is in the city, at a cost of \$300; of which \$200 has been paid in cash and \$75 of the balance is pledged to be paid in twelve months. The Glenville church has selected, and will purchase lots soon, and probably erect a house within a year, in which services will be held both in English and German."

We here give extracts from the quarterly reports of three brothers—Read—all missionaries in Nebraska; a noble and zealous band of workers for Christ.

Rev. J. C. Read, Tecumseh, Jan. 30th: "I am holding protracted meetings here. Our congregations are large, and there is a deep interest. Five have been received for baptism. We will begin the erection of a meeting-house next week."

Rev. J. C. H. Read, Blair, Jan. 31st: "In November and December, I assisted at meetings at Herman, a town to the north of us. Much good was done, and a church of twenty organized. At Blair our attendance is all we could wish. This is a stronghold of infidelity, but the truth will triumph. Every Sunday evening the house is packed full, and many times, people have to go away because there is no more room. Our Sunday-school is excellent, averaging nearly 100."

Rev. G. W. Read, Peru and Brownsville, Jan. 31st: "Seventeen have been received into the church at Peru—fourteen for baptism. We organized at Brownsville, last Saturday, with twenty members, shall soon have thirty. A revival spirit is manifest there—one received for baptism last Saturday, and several others wish to be.

"Besides regular pastoral work, I have traveled nearly 300 miles in my buggy in all kinds of weather, and am about worn out. I hope the Lord will give me strength to hold out to the end of the year at least. The work *must* be done, and there is no one to do it but myself. I have to refuse the most urgent appeals for help in destitute localities. Oh, what a harvest! What a harvest—and what a waste!"

Rev. Dr. Haigh writes from Lincoln, Neb.: "At the State Board meeting, several new and renewed appointments were made. We tried to be extremely cautious, but these seemed imperative. After them, there remained a dozen, at least, of prominent points, where, if we could, we should put men to-day. (Quite a number of young men are preparing to graduate from our seminaries this Spring; these are just the places for them. The question is, shall we lay our hands on them for this service? which raises still another question, will the churches sustain us if we do? God has sent a wave of emigration over this region. O for a wave of liberality, by which we may take these high places for His name."

Rev. John M. Taggart, of Palmyra, writes, Feb. 2: "The founding of a Baptist Sunday-school was the signal for a combination of the forces opposed to Baptist principles against us. But the elements composing the combination failing to agree among themselves, and the Lord, the Truth, and Dean Stanley, being on our side, we have not given place by subjection, no not for an hour;" but on the contrary, are systematically and regularly making progress, growing, I trust, not only in numbers, but also in grace, and in the knowledge of the Lord Jesus Christ.

"The February MONTHLY is just to hand—it is simply superb. It is meeting with the warmest praises from all who read it. Pastors are finding the magazine just what they need, and they speak and write earnest

words in its praise. No one can be indifferent to the cause, who reads its stirring pages."

KANSAS.—Rev. N. P. Hotchkiss, Pawnee City, Jan. 1st, writes: "With this report I close three years of labor, to the best of my poor abilities, on this field. Our town numbers about 1,000 population, and our nominal church membership is about eighty. The church is struggling hard to reach a self-sustaining point. Next Sunday I go possibly for the last time to the little band on Mission Creek, 18 miles west—they greatly need help. Blue Springs is also an inviting field. Some twenty Baptists are scattered there, but they are too weak to raise the standard.

"The Macedonian cry is heard on every hand. The fields are whitening for the harvest; doors are opening all around for the heralds to enter with the pure water of life; but the heralds are not sent. Here in this great valley is the future store-house of the United States, and commercial emporium of the Continent. Baptists ought to see the 'shadow of coming events,' and go in and possess the land, and cover it with the truth—the *whole truth*, which they alone can do."

Rev. W. S. Higgins, Igo, Rooks Co., Feb. 2nd, writes: "I am now carrying on a very interesting series of meetings at the Twin Mound Church, in this county. I organized this church out of raw material, Dec. 25, 1879, (the fifth church organized by Brother Higgins, last year). Last night, fourteen rose for prayers."

Rev. Aug. Johnson, our successful missionary among the Swedes, at Concordia, has been exploring other fields in the State, and writes, Jan. 30th: "Here in Kansas City is an important field for our mission. About 1,000 Scandinavians (some Baptists) are here, and the emigrants going West, pass through this city. Many Baptists come from Sweden, whom we lose, as there is no one to look after them. A good man with a little aid from your society, could do a good work here."

Rev. J. S. Henry, Long Branch, Norton Co., writes: "Thus far, we have received comparatively nothing upon the field. The people are not able to assist. Most of them came to the county within the last year—no crops raised, save some sod-corn; everything to buy—the result is, they have no money, and we can't expect much this year."

DAKOTA.—Rev. A. W. Hilton, Centreville, writes: "So far as we are concerned, we will take the exposure, including the frozen fingers, noses, toes and cheeks (and these are all here in my family), cheerfully, but you know you can't depend upon all to thus set self aside. Indeed one can't ask it of people that have lost one, two, and many even three crops on the same ground, the same season; just getting started on the naked prairie, having to go thirty and thirty-five miles for all their fuel, (except hay), and with almost no possibility to command the means to pay, etc., etc. You at New York can hardly justly conceive the situation. But the people have indomitable will and strong regard for the cause of Christ, and are bound to 'hold on,' and they will, and will succeed.

"You at New York can't guess how much we are straitened by the destitution. Our own wood pile is

low; thirty miles from timber and I am in debt for the last load. I needn't name it—but that is a sample for you. There are plenty of such, and some worse. We burn hay, what is consistent, when the wind is not too strong.

"I could take a comfortable salary in the East—have just received an earnest call to go further East, where there is a nice little church edifice and a live town. But *this work is very important*, laying foundations here, and it does seem to me that the Master has nowhere a department that more imperatively needs talent, skill, self-denial, consecration, than this."

Bro. H. goes in one direction from four to nine miles, to hold neighborhood prayer meetings, on Thursday evenings; and from ten to seventeen miles in another direction to hold them on Wednesday evenings. He says: "These meetings are of thrilling interest."

GERMANS.—Rev. Theodore Klinker, Ellsworth, Kan., Jan. 29, writes: "Dec. 22 our German Baptist Churches, of Kansas, six in number, met with the Green Garden Church, and organized a German Baptist Association, of Kansas. Our next Association meeting will be held July 22, with the Church at Ellingwood, Barton Co. Our young church at Battle Creek is doing finely. Three have lately joined by experience."

Rev. Reinhard Hoefflin, Syracuse, N. Y., Feb. 2: "We have had meetings every week since the Week of Prayer. Seven profess conversion, of whom three are already baptized, and others are expected to be next Lord's Day. Our general outlook is very encouraging. I wish there might be some Bibles and Testaments sent me for distribution."

FREEDMEN.

Rev. Jos. E. Jones, of Richmond Institute, who has been among the churches and associations representing our Educational work at Richmond, and receiving contributions, writes Dec. 22: "All over the State the people seemed inclined and willing to give, but could not, in many cases, in consequence of a heavy debt, brought about from having had new church edifices erected within the last few years. They, in consequence of small wages, cannot pay off their debts as rapidly as others. Taking all things into consideration, I must say that I think the colored people are doing exceedingly well. *They have in this State five missionaries in the field, who labor from the beginning to the end of the year. They also have one in Africa. Hence, they spend annually more than \$3,000 in paying the salaries of missionaries.* When you consider that all over the State, the different congregations are either having new houses of worship erected, or paying off the debt contracted for buildings already erected, and that many connected with our churches receive only nominal wages, you must conclude with me that they are doing remarkably well. Many of the church edifices to which I refer, certainly reflect much credit on the congregations which have had them erected.

"Besides attending the associations for the objects

named in another part of my letter, I had another object in view, viz: For the express purpose of comparing the manner in which these bodies conduct business with like ecclesiastical bodies of white people. I found very large assemblies of colored delegates going through the usual routine of business, in an orderly manner, under the control of moderators, more efficient in my opinion, than many a presiding officer I have seen in the chair, in conventions of whites. Several of the Conventions and Associations of the State are officered and presided over by former students of the Wayland Seminary and the Richmond Institute. They, too, reflected credit upon themselves and the institutions with which they have been connected."

GEORGIA.—Rev. G. B. Mitchell writes, Jan. 12: "I have no doubt that you have been anxious to hear something from me, in regard to my work; but you must remember that when a man is at work, he has but little time to talk. I am trying to preach the crucified Jesus to the people; and to do this, I frequently have to root out erroneous, impious, and irreligious doctrine, which has been heeded as one should the truth. I will send you the news as soon as I can accomplish the work which I have before me. The doctrine of some of my brother ministers is too bad to publish, and too painful to mention. Some of them are trying to make amends, but there are others who seem to think that if they begin to pull down their wrongs and build up the true doctrine of the Scripture, it would impair their eligibility. Those who are trying to make amends are uniting with me in my work, and I am glad to say that much good is being accomplished.

"Gladly would I take my seat, fold up my arms, and be silent for the want of speech, sooner than I would preach the doctrine that is against the Bible, against my own conscience, against light and knowledge, and the *Will of my God.*

"I am glad to say that the Colored Baptists of Forsyth and vicinity are being much aroused to the work of missions in the State. I am happy to state that I organized a society on the 12th Nov., to aid the State Convention, and the State Mission Board, in the missionary work of the State. The name of this Society is Monroe Baptist Missionary Aid Society. The President is Prof. W. F. Jackson, one of the graduates of Atlanta University. We held our second monthly meeting, last Sunday, in the Forsyth Baptist Church, with good success.

"I am doing all I can to encourage young ministers to take the advantage of our recently dedicated institute in Atlanta."

Rev. Edwin Johnson, missionary among the colored people of Georgia, sustained jointly by this Society and the Georgia Convention, reports for the quarter ending Jan. 31st: 34 sermons and 20 addresses, while under his care are 21 Sunday-schools with 106 classes and teachers, and 1,519 pupils.

WAYLAND SEMINARY.—Rev. G. M. P. King, Principal, writes: "The demand for more room for women is pressing itself. This is the only school between New York and Raleigh, N. C., where the Baptist young women of these States can be educated under Baptist influences. If the Baptists are to hold their ground,

they must educate the colored women as well as the men. Too often *other* schools so dilute the Baptist principle, that it becomes of little service in our churches. I think we *must move* in this direction soon. We want more room for recitations, and also for the young women. Would not a building costing about \$10,000 be practicable? I am already asking for helpers.

"The students have done more mission work the past month than has been usual. There have been a number of conversions. Miss Webb has a class in one of the Sunday-schools; Miss Johnson has a class, and also a sewing school, on Saturdays, in one of the poorest neighborhoods in the city. If the men employed can be blessed of God, we shall see happy results from all this labor."

Professor J. Storoni, writes: "The examinations for the last three months have just closed, and on the whole, were very satisfactory. There is one disadvantage under which our colored people labor, and that is this: We have not been accustomed to express ourselves on paper, and whenever the attempt is made, there is a lack of clearness. This is the case as a rule; but I have no doubt that in time the difficulty will be overcome. Every month the students are required to write out their examinations, and this experience will be invaluable to them.

"The services at the ordination of one of our old students, which lately took place, were the most interesting I ever attended. This young man has gone to assume the pastorate of the Church at Lawrence, Mass., where we trust he will do valiant service for the Master. So the bread cast upon the waters, returns after many days, to bless the faithful."

ATLANTA SEMINARY.—Rev. Dr. Shaver, writes: "The large influx of students has rendered the grading of the classes a matter of some difficulty. The number of applications for beneficiary aid has necessitated frequent meetings of 'the Committee of Examination and Oversight,' and many hours of conference with the students themselves, and between members of the faculty. The prospects for an effective term are cheering. There are among the new students an unexpected proportion of cases in which intellect and moral character give marked promise of future usefulness, and justify continued aid for a series of years. If those who have the Lord's money could only know these poor of the Lord, they would render help, I am sure, with readiness and with joy. May all see what lies before them as duty, and do it."

NATCHEZ SEMINARY.—Rev. Chas. Ayer writes thus about his sermonizing methods with his students: "My twenty ministers are on the road and are well worked up. You could not help feeling interested in them. They are in the drill of sermon-making as the most practical thing I can do for them. I assign a subject—'Repentance,' for example. They each get a text on repentance, and a plan to preach from on repentance, as taught by the text chosen. So the man gets his points—the men all get a variety—they see how rich the variety the Bible provides; and the whole subject gets discussed in general, and from various points of view in the course of two or three days or a week."

"While I was musing, the fire burned." The fol-

lowing words from a veteran minister in Pennsylvania, show how he has mused, and how the fire of holy desire to serve God burns in his breast.

A few weeks ago, a letter from a missionary in Dakota was published, stating that he had returned from worship, nine miles distant, and it was then twelve at night; that some of the members went three, some six, and some nine miles to prayer meeting; and that owing to drought and insects, many must live this winter on "johnny cake and potatoes." Though I am a little over seventy, I felt as though when Spring opens up, if *young men* will not go to the aid of those noble brethren, in trying to *take and keep* the west for Christ and Baptist principles, I would go, old as I am. How I wished for \$50 or \$100 to send out to that brother. How my heart was moved, when in the barns of our rich farmers, to find from 100 to 500 bushels of wheat, waiting for a "rise in the market"; 100 to 400 sheep ready to bring in from \$400 to \$1,600 next June; 4 to 8 horses, 2 to 4 for sale; and these owned by members of the Baptist Church, while faithful servants of Christ go nine miles to church, and live on corn and potatoes. (Oh! that our wealthy members only knew (some of them do, praise God) the joy of aiding these self-sacrificing, devoted brethren. * * * We must take the South and West. \$100 in a new place West, where there is no church, will do more than \$1,000 or \$5,000 in an old place in the East.

A veteran missionary, writing from Nebraska, gives some facts concerning his work, which are of general interest, and full of excellent suggestions to fellow-laborers.

Feeling sure that the Sunday-school is the grand agency for *training*, I have felt it my duty to bestow as much time and labor upon that branch of work as was consistent with other duties; and have given to the preparation of the lesson, and its recitation by an adult class of intelligence, numbering an average of a dozen men and women, as much as I would bestow upon the preparation and delivery of a sermon; besides attending the weekly teachers' meeting for the study of the lesson, and giving them the benefit of my reading and study. The effect of this is evident. Our school is regularly increasing, and the interest is growing from week to week, so that the church is encouraged to work earnestly in this direction, and are looking prayerfully for blessed results.

We observe the first weekly prayer meeting in each month as a missionary prayer meeting. A topic is chosen, divided into sub-topics, distributed a week before among a few of the members. Then we read Scriptures, give comments and illustrations, each occupying not over five minutes, pray, sing, read missionary intelligence, home and foreign, and take a collection. This is our plan of work, though as yet we have had but one such meeting. The collection amounted to \$4.31, which was voted to the Home Mission Society. A public collection on a subsequent Lord's day yielded \$5.69; total, \$10.00, for which find my receipt enclosed.

A New England pastor sends \$350 for Home Mis-

sions, and says: "I have heretofore thought that the division of our contributions for missions should be 60 per cent. for foreign and 40 per cent. for home missions. But my present judgment is, that this proportion ought to be reversed, and in sending this \$350 to you it is reversed." While we fully agree in judgment with this pastor, we would not say to pastors and churches give 20 per cent. less to foreign missions, but we do say, for the sake of foreign missions, for the sake of the millions in our Great West, who are destitute of the Gospel, for the sake of pagan Indians and heathen Chinese in our country, and for the sake of five millions of Freedmen, give the Home Mission Society 20 per cent. more.

A. P. M.

BOOK NOTICES.

A TRIBUTE TO THE MEMORY OF GARDNER COLBY.
PRINTED FOR PRIVATE DISTRIBUTION.

"No man is a man, who does not make himself so much a man as to be needed by his fellow men," were words frequently on the lips of Gardner Colby. He was in demand, among men identified with great benevolent enterprises, that needed wise counsellors, energetic administrators, firm friends, and generous givers in time of trial. He began life as a poor boy and worked his way to a competency. Becoming a Christian at the age of 20, he at once consecrated a portion of his earnings to the Lord. "He always insisted in after life, that small means are no excuse for not giving, and that, if young men do not begin to give away money when they have little, they will not be likely to do so when they have acquired much." In the delineations of his life, it is said, that "he began to give when he began to gain; and in his later years, he sometimes expressed the belief, that if he had refused to give in his early life, he would probably have continued to do so to the end." "He began to give freely, as a clerk, with a small salary, and gave freely from that time till his death. He gave on principle, not from impulse, and no worthy claimant was turned from his door." Not only did he give; "he made it a study to influence others to benevolent deeds. If he saw a young man prosperous in business, or an old man who had made money, he made it in his way, whenever an opportunity occurred, to interest him in some good object, and gradually lead him to know the blessedness of investing in it." How powerful are such suggestions from a man of business, whose example points his appeal! "He often testified that his greatest satisfaction was in what he had

given, and not in what he had acquired." Hence, his remark at the age of 57, "I do not care to make more money for myself, or for my family; but it is pleasant to have it to give away."

One characteristic of his giving, was that "he gave *foresightedly*. All his larger gifts assumed that type. Where will my work do the most good in the rolling of time? How may I by Divine help stretch myself into the future?"

In answering these questions, he looked forward to the future of our country, to the urgent need of establishing churches, throughout the rapidly settling West, where a few thousands of dollars, wisely invested for this purpose now, will produce glorious results in the days to come; and so, as a lover of his country, a lover of the souls of men, and a faithful steward of God, among his last gifts was one of \$50,000 to the American Baptist Home Mission Society. Such a man is a benefactor to his denomination, to his land and to his race. Oh, for a multitude of foresighted and farsighted men like him—men with Christian concern

"For the world that rolls
With all its freight of troubled souls,
Into the days that are to be."

ONE HUNDRED ARCHITECTURAL DESIGNS.—A. J. RICKNELL & CO., N. Y., 1879; \$1.00.

This is a specimen book of architectural designs, being mainly a compilation from other works. It contains front elevations of six church edifices, the volume being devoted, principally, to designs for dwellings.

COMMON SENSE IN CHURCH BUILDING—BY E. C. GARDNER. BICKNELL AND COMSTOCK, 1880; \$1.00.

This little volume is a plea for semi-circular or elliptical auditoriums. It contains seven original designs for the ground plan of churches, thus arranged, and a novel, but in many respects excellent plan of a Sunday-school room, on the same general principle. No elevations or specifications are given. The book is written in a sprightly manner, in the form of correspondence between the "architect," on the one hand, and "Job," the chairman of the building committee, and his friends of various opinions, on the other. It is to be regretted, that the author has marred his work by indulging in "smart" sayings, at the expense of good men, who conscientiously hold to stricter religious views than he evidently does. In general, we agree with the views presented concerning church building, believing that the amphitheatrical arrangement, especially for large churches, is the best.

Women's Work.

THE WOMAN'S BAPTIST HOME MISSION SOCIETY.

The Woman's Baptist Home Mission Society is now supporting twelve missionaries—ten among the freed people, one among the Indians, and one among the Scandinavians. Of those laboring among the freed people, Misses Moore, Peck, Jackson, Butler, Wilson and Cassidy are connected with the Mission at New Orleans; Misses Barker, Waugh and Wilmarth, at Newbern, N. C., and Miss Jones is just establishing a new mission at Columbia, S. C. Miss Cassidy and Miss Jones have been appointed and sent to their fields, also Mrs. Shaw Ingalls, re-appointed to the Indian Territory since the meetings recently held in New York city.

From much that is interesting in recent correspondence, we make the following brief extracts. Miss Wilson, of New Orleans, writes :

As we look out upon this whitening field, how often we exclaim, "Who is sufficient for these things?" So many lines of work ought to be taken up *at once*, which cannot be touched for want of workers. Last Sabbath morning we read the lesson of the day together, and each presented her method of teaching it. Then we knelt and sought in prayer the guidance of the Holy Spirit, after which we separated, each to find her work.

I went to the "Old Baptist Church," so called because it is the oldest in the city. The "first deacon" tells me that it numbers over sixteen hundred, and I do not doubt it, for we find members everywhere in the city and in the parishes.

Last year we did not work in this church, because the pastor does not favor the Sunday-school; but a few faithful ones are trying to carry on a school as best they can, and, as there are in the vicinity a mass of young people and children, we believe that, notwithstanding the obstacles, God would have us work there. Miss Moore worked in this school several years ago, and, from among the young men and women whom she instructed then, come the few competent leaders to-day. I have also found several children, who, as a result of her teaching, will not use stimulants even as a medicine. This morning I took charge of the school, and was able to make some changes which decidedly improved the order of it.

In our mothers' meetings in this church we have gathered in many unconverted women, several of whom are inquiring the way to Christ. One woman, who was once a member of the church, but who had "laid down her religion" and taken up a life of intemperance and shame, told me that she was *so tired of her life*. She has stopped drinking, and expects soon to marry the man with whom she is living.

On my way to another church, to help them reorganize their Sunday-school, which had been broken up by an unfaithful superintendent, as I passed the depot, where a crowd of people were seeing a circus off, I met a girl, in whom I was greatly interested last year, but could not find since my return. Her mother is a drunkard, and her father aged and crippled.

I had only time to speak a few kind words to the poor, discouraged child, and promise to call at her home.

At 1 P. M. I visited a school in which Miss Moore worked about three years ago. The pastor and his wife worked with her, and were so well trained that they now carry on the school well without help. He cannot read well, but is a good man.

One Monday morning I met two women of his church out hunting Sunday-school scholars, and doing real Christian work. They had been associated with Miss Moore, and still carry on the line of work in which she trained them. We are introducing this work among the women of all the churches.

At 2 P. M. I met Miss Jackson, who went with me to the parish prison. Here we met Mr. and Mrs. P., of New Jersey. We were so glad to meet persons who can sympathize with us in pity for these poor people. Mr. P. talked to about 200 men. Mrs. P. went with us to the women, but could only look in tearful silence upon the strange, sad scene. Many wept aloud as they listened to the Gospel invitation and the promises of our glorified Saviour.

The thinly clad and almost destitute inmates are crowded together in dark cells, entirely destitute of furniture, heating apparatus, ventilation and cleanliness, their only couch consisting of a blanket spread upon the cold floor.

One white woman, who had been set at liberty twice, but arrested again in a few hours for drinking, said she was ashamed to go to her home, and seemed greatly touched when we pointed her to Jesus as able to save her from sin. She has returned to her home, and is trying to lead a better life. One colored woman also is hopefully reformed, and expressed great joy on meeting Miss Jackson, who had spoken kindly to her in time of need.

Miss Jackson, writing of this work in the prison, adds: "I think it is a very important part of our work. There are a few white-haired old women, but many of them are young girls. God pity the poor creatures! One young girl said, crying, 'If I had heard all this before, I should not have been here.' As I go out into the homes, I cannot but see how they are just the places to prepare these people for such prisons. I asked them before I offered prayer what they would have me ask of God. Would it be the pardon of their sins? They all said yes, and their hearts seemed to respond to the prayer."

Miss Wilmarth, of New Berne, writes: "I feel greatly encouraged on returning and looking over the field. Some portions of our mission work have gone steadily forward, even during my absence. One of the Sunday-schools I organized is in an especially prosperous condition, and many homes that were very filthy and destitute when I came last year, I now find in a decent condition.

"As I visit from house to house I find many who

have not heard the Bible read since I went away. I shall need work for my sewing-schools, which I shall establish in different parts of the city as soon as I can get some work for them. Underclothes of all kinds are acceptable, and I have many times wished I had a sheet, for I so often find them sick, with no fire, food, or medicines, lying on a filthy tick, with no sheets or pillowcases. You know there is something to do besides reading the Bible and praying with such. James ii., 15, 16."

Miss Waugh, of New Berne, in writing of one part of their work from house to house, says: "In one house a large hen was walking across the floor. Said I, 'Your hen is very tame.' 'Yes, laws, honey, dat hen is 'ticular -won't lay nowhar but on the best bed!' But the lessons of neatness are not all lost, and as they see us coming down the street they will hurry to sweep their floors, and the mothers may be seen washing the children's faces.

"So we go forth, in the morning sowing the seed, and in the evening withholding not our hand, knowing that our labor shall not be in vain in the Lord."

The Board are desirous to redeem, as far as possible, the time lost while waiting for the adjustment of complications, and the decisions of the meeting in New York.

The Branches of the Society will note that the books will close April 30th.

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

As defining the position of one of the auxiliaries, relinquished to this Society by the late compact in New York, we have received the following announcement:

Promises have been given and received for the marriage of Rhode Island Branch, an elder daughter of Home Mission Society of Chicago, to Home Mission Society of Boston.

This marriage was contemplated in the hope of harmonizing the conflicting interests of the families represented; and proposals were formally made, on Tuesday evening, January 13th, at the Grand Union Hotel, New York city.

The position was a most trying one for both mother and daughter. They have been bound to each other by peculiarly strong and endearing ties. Each shrank from sundering their immediate relation, and would fain have been spared from the sacrifice. But the mother, for the advancement of the work that had bound them together, resigned the daughter to labor in another home. And the daughter, considering her many sisters in danger of being deprived of the strong and consecrated leadership of the mother; and trembling at the impending peril, even of the mother's life, could not withhold her consent.

The result of these pledges was a most cordial desire for general union among those who had come from afar, as representatives of different branches of the widely spread families, both from the East and the West. Large gatherings were held the ensuing day, in which the several plans of future harmonious action were discussed; and on Thursday, January 15th, the betrothal of the New England daughter, and the more comprehensive consummation of this general family alliance, were publicly solemnized, at the Calvary Church, New York, with congratulations and thanksgiving.

The Rhode Island Branch will seek to enter upon the duties of her new relation with fidelity and earnestness. If she come to the altar as a sacrifice, she also comes in all faith, and honor, and devotion. In prosecuting her distinctive work, which is also a part of the acknowledged mission of her prospective home, she will share the labors and trials of those among whom her lot is now cast, and rejoice in the fruits of the work which is the bond of her alliance.

She will also sacredly cherish the honor of the mother who sanctioned her espousals, and her filial love will keep fresh and green as in the days of her youth. In sending forth light to women sitting in darkness in her own land—the specific mission to which her mother called her—she will still be united to the beloved household of her birth. She will pray to become the bond of a more complete and vital union among those in whom she has a common interest, and with all—both of her early love, and her later vows—she would humbly hope for an eternal home with "the whole family in Heaven."

PROVIDENCE, Feb. 6th.

M. T. R.

LETTERS FROM BENEFICIARIES.

LELAND UNIVERSITY, N. O., LA., Jan. 17, 1880.

MRS. R. H. COLE,

DEAR SISTER: Having received from our President, Rev. S. J. Axtell, the sum of \$25 as a gift of yours, I write to return you thanks.

When I left school to go home to spend the holidays, I was quite doubtful whether I would return or not, but the Lord has provided for me. Though I may never be able to render you any favors for your kindness, I shall try to pay all the blessings received to the world, by laboring for the good of others, and bearing the word of truth to those who never had the blessing.

Perhaps you would like to hear something of our school. We have quite a full school, both day scholars and boarders. This school is a great blessing to our people, as it is the only Baptist school in this city. I have been here, this is three sessions, and am studying

in the High English course. It is expected that I shall finish next session, if I am able to return.

May the Lord reward you abundantly.

Yours in Christ,

JONAS HENDERSON.

NASHVILLE INSTITUTE, Jan. 13, 1880.

MRS. A. POLLARD,

DEAR FRIEND: I promised to write you a long time ago, but feeling very sad since my mother's death, I have put it off until now.

I have been a student in this school two years, this being my third year. I spent last vacation teaching among my people in Alabama. It being my first attempt to teach, I found it quite fatiguing at first, but by persevering, and with the aid of my kind Heavenly Father, I was enabled to finish my vacation work very successfully. I had a school of seventy-four pupils, and about sixty-three in the Sunday school. My school closed the last of August, and I returned to Nashville, but was not permitted to stay long. My mother was very ill, and sent for me to come and take care of her. The yellow fever was raging there, and my way was blocked up, and I could not get to her. After waiting a few weeks the quarantine was removed, and I was enabled to reach her. I was with her only two weeks before she died. It was *very, very* hard for me to give her up, for she was a good, loving, Christian mother, and I her only daughter. Her death has left me alone; she was the last relative I had. Once we were a happy family of seven brothers and sisters, but they passed away before her, and to have her leave me seemed more than I could bear. But as I feel that I have a Father who has promised to be a Father to the fatherless, and that it was He who has taken my mamma to Himself, I give her up freely, and say, with a submissive heart, "Thy will be done."

It was while I was away that Dr. Phillips received my scholarship, and wrote me accordingly. This helped me very much, and I felt that God was fulfilling His promise even so soon, and my heart went up to Him in gratitude and praise, that He had put it into the hearts of His children to help me; and I prayed that He might bless them and reward them tenfold.

And, dear friend, as I write this my heart pours forth its thankfulness to my benefactors, and I trust God will bless me in my preparation for His work, that I may be able to do much good, and be the instrument of bringing many souls to Him.

I remain Most Respectfully Yours,

DAISY MILLER.

Contributions to the Woman's American Baptist Home Mission Society for January, 1880:

Young Ladies' Home Mission Society, Jamaica Plain, \$90; Home Mission Society, Leominster, \$15; Home Mission Society, Clarendon Street Church, Boston, \$42; Home Mission Society, Southbridge, \$26; Mrs. Annie L. Ray, Tremont Temple Church, \$10; Miss Sallie Clark, So. Framingham, \$5; Mrs. Henry Safford, So. Boston, \$5; Miss Susan Weld, Jamaica Plain, \$20; Mrs. H. R. White, Jr., Roxbury, \$1; Mrs. S. N. May, Dudley Street Church, \$1 50; Mrs. Robert Newman, \$1; Mrs. John Clark, \$1; Mrs. G. S. Hoyt, \$1; Charlie Hoyt, 10c.; Mrs. Charles Perkins, Clarendon Street Church, \$1; Mrs. Mary A. Wheelock, Medford, \$10; Home Mission Society, Rockland, Mass., \$10; Home Mission Society, North Adams, \$5; Home

Mission Society, Mystic River, Conn., \$28; Home Mission Society, St. Johnsbury, Vt., \$25; Collection at meeting of Society, January 27, \$6; Union Temple Church, Boston, \$25; "Shawmut Branch," Boston, \$25; Mrs. Thomas Nickerson, Newton Centre, \$500. Total, \$883.60. Mrs. ANDREW POLLARD, Treas.

MISSIONARIES APPOINTED IN FEBRUARY.

The following new appointments were made:

Rev. J. C. Bryan, to Colored People of Georgia.

Rev. Henry N. Herrick, Forest City, Minn.

Rev. Joseph Rockwood, Winnebago City, Minn.

Rev. F. K. Roberts, Crookston, Minn.

Rev. Theo. C. Coffey, Burlington, Kansas.

Rev. J. W. Vincent, Kansas City, Kansas.

Rev. Geo. A. Hutchinson, Monument, Colorado.

Rev. H. S. Westgate, Southern Colorado, and Northern New Mexico.

Rev. H. W. Read, Virginia City, Nev.

Rev. T. F. Babcock, Eldora, Iowa.

Rev. E. W. Greene, Cresco, Iowa.

Rev. J. Sunderland, General Missionary, Iowa.

Rev. T. C. Koehler, Germans in Nashville, Barry Co., Mich.

Rev. H. Gellert, Germans in Newport, Ky.

The following missionaries have been re-appointed.

Rev. J. S. Miller, Germans in Warrensville, Pa.

Rev. J. Wichser, Puyallup and White River, Oregon.

Rev. C. W. Rees, The Dalles, Oregon.

Rev. J. L. Blitch, D. D., Walla Walla, Wash. Ter.

Miss Emma F. Adams, Freedmen in Nashville, Tenn.

Miss Mary Abercrombie, Freedman in Nashville, Tenn.

Rev. S. W. Marston, D. D., Supt. of Freedmen Missions.

Rev. J. L. A. Fish, Teacher at Natchez Seminary, Natchez, Miss.

Rev. R. A. Leslie, Teacher Freedmen School, Muskogee, Ind. Ter.

Appointed in December, 1879.

Rev. A. S. Bastian, Milford, Del.

Contributions and Legacies.

FOR JANUARY, 1880.

[Contributions and legacies not otherwise noted are for general purposes. Abbreviations **F. F.** and **C. E. F.** denote respectively FREEDMEN'S FUND and CHURCH EDIFICE FUND.]

MAINE, \$101 35.

Livermore Falls Church..... \$11 00

Auburn, Court Street Church.....	\$25 00
Greene Church.....	6 35
Alfred, Rev. A. Dunbar.....	1 00
Biddeford Church.....	30 00
Saco, Main Street Church.....	15 00
F. F. Brunswick, Ladies' Home Mission Circle, Baptist Church, for Wayland Seminary.....	3 00
Portland, Miss Martha McKenna, for Wayland Sem'y.....	10 00

NEW HAMPSHIRE, \$49 00.

Franklin Falls, First Church.....	20 00
Littleton Church.....	21 00
Hampton Falls Church.....	3 00
F. F. Meredith, L. Plummer.....	5 00

VERMONT, \$52 50.

Burlington, First Church.....	40 00
Perkinsville Church, in ad.....	3 50
Bakersfield, Mrs. J. K. Maynard.....	2 00
Georgia, Mrs. E. P. Jones.....	3 00
Burlington, per Rev. J. D. Rossier.....	4 00

MASSACHUSETTS, \$2,828 36.

Chicopee, Central Church.....	6 00
Lynn, L. J. Fosdick.....	25 00
Cambridge, Old Cambridge Church.....	403 44
South Hadley, A. E. Greene.....	5 00
Boston, Miss Julia Adams.....	2 00
South Church.....	3 25
Charles H. Nichols.....	500 00
Newton, First Church.....	34 00
Foxboro' Church.....	62 33
Billerica Church.....	5 23
North Chelmsford Church.....	10 00
Taunton, S. D. Godfrey.....	15 00
Winthrop Street Church.....	75 00
Hancock Church.....	5 25
Swansey, Sunday-school.....	5 22
Wareham, Friend.....	10 00
Middlefield, Miss Susie A. Rockwood.....	50
Holyoke, First Church.....	37 72
Amesbury, Salisbury, and Amesbury Church.....	25 00
Frammingham, Friend, for Bible distribution.....	4 00
Cocheset Church.....	3 11
Southbridge, Central Church.....	35 00
Dorchester, Friend.....	20 00
Jamaica Plain, Sunday-school, desig.....	50 00
Boston, Woman's American Baptist Home Mission Society, Mrs. A. Pollard, Treas., acct. of debt of Society.....	500 00
F. F. Boston, Woman's American Baptist Home Mission Society, desig.....	177 78
Woman's American Baptist Home Miss. Soc., desig.....	42 00
Northboro', C. H. Winn, for Nashville Inst.....	30 00
Lynn, Mrs. C. J. Pickford, " ".....	50 00
Reading, Rev. Mr. Fwer, " ".....	1 00
Boston, E. P. Sargent, " ".....	5 00
Haverhill, Mrs. R. Hale, " ".....	40 00
F. F. Newton, First Church.....	5 00
Southbridge, Central Church.....	20 00
Marlboro, Sunday-school, for Richmond Inst.....	25 00
Haverhill, Sunday-school, of First Church, Nashville Inst.....	25 00
Miss Sarah A. Whitler, Nashville Inst.....	58 00
Boston, Chas. S. Butler, for Benedict Building Fund.....	100 00
N. A. Fitch, " ".....	25 00
Medfield, Geo. Cummings, " ".....	100 00
Worcester, J. H. Walker, " ".....	100 00
LEGACY: Danvers, Annuity of Benj. Porter, deceased, Chas. Davis, Trustee.....	48 00
Boston, Semi-Annual Interest on Bequest of the late John Wood, A. P. Mason, D. D., Trustee.....	51 33
Gardner, Income from Estate of Susannah Stone, deceased, L. H. Bradford, Trustee.....	81 00

RHODE ISLAND, \$207 00.

Newport, Central Church.....	150 00
East Providence, Rev. John W. Dick and wife.....	2 00
F. F. Providence, "A Sister in Stewart St. Church," for Natchez Seminary.....	5 00
C. G. Burrows, for Nashville Inst.....	50 00

CONNECTICUT, \$624 82.

South Norwalk Church, Judson Missionary Society, A. J. Crofut, Treas.....	\$25 00
Stamford, Sunday-school.....	102 90
Hartford, Asylum Ave. Church.....	36 48
First Church.....	154 84
Bridgeport, First Church.....	173 10
New London, First Church.....	60 00
Danielsville, Mrs. H. N. Clemens.....	1 00
Packerville Church.....	5 50
Willington Church.....	5 00
F. F. Norwich, "Vineyard Workers," per Miss A. E. Case, Benedict Inst.....	25 00
Groton, Capt. E. Morgan, desig.....	25 00
LEGACY: Uncasville, Annuity of Mrs. Polly Browning, deceased, G. D. Jerome, Trustee.....	11 00

NEW YORK, \$3,322 24.

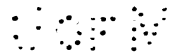
New York City, Fifth Ave. Church, in part, per G. H. Hansell, Treas.....	898 94
North Church.....	15 00
Tabernacle Church, in ad.....	292 01
Pilgrim Church.....	14 42
Sixteenth Church.....	243 00
E. L. Roberts.....	100 00
Brooklyn, Marcy Ave. Church, in ad.....	190 00
Tabernacle Church.....	96 85
Albany, First Church.....	51 94
Plymouth Church Sunday-school.....	2 62
Cortland Church.....	42 23
Mrs. Cady.....	5 00
Fredonia Church, bal.....	6 50
Troy, John Taylor.....	1 00
New Rochelle, Sunday-school.....	10 50
Elmira, First Church.....	20 00
Sunday-school.....	5 00
Albion, E. F. S.....	9 50
Watertown Church, per J. P. Morgan.....	75 00
Winfield, Baptist Sunday-school, of West Winfield.....	6 50
Rochester, Judson Miss. Soc., of Theo. Sem'y, desig.....	13 00
Painted Post Church.....	20 00
Rochester, Second Church, in part.....	107 73
F. F. Butternuts, Miss M. Mirich, Natchez Sem'y.....	2 00
Perry Baptist Benevolent Society.....	1 00
Waverly Church.....	3 00
State Colonization Society, for Atlanta Seminary.....	225 00
Nashville Inst.....	150 00
North Chatham, Mrs. Hannah Packard, desig.....	4 50
LEGACY: Millerton, Legacy of Mrs. Mary A. Bagley, first installment, Geo. W. Bagley, Ex.....	10 00
Albany, Mrs. Ann James, in ad., per G. L. Stedman.....	700 00

NEW JERSEY, \$1,197 22.

Trenton, Central Church.....	27 00
Pemberton Church.....	36 50
Miss Reulah Edmon.....	10 00
Camden, Third Church.....	10 00
Dividing Creek Church, in part.....	7 39
Newport Church, in part.....	1 85
Pittsgrove Church, in ad.....	2 00
Flemington, Mrs. Ann E., and Mary R. Higgins.....	10 00
Jersey City, North Church.....	17 96
Bridgeton, Sunday-school of First Church.....	24 52
F. F. Bricksburg, Rev. G. W. Waterhouse, for Student at Richmond Inst..... \$50 00	
Rev. C. W. Waterhouse.....	1,000 00 = 1,050 00

PENNSYLVANIA, \$2,501 88.

Philadelphia, Dr. M. R. and Mrs. Trevor.....	200 00
Gethsemane Church.....	47 69
Spruce St. Church.....	34 13
Tabernacle Church, in part.....	25 00
Frankford Church.....	84 28
Sunday-school.....	10 00
Oak St. Church, in part.....	1 81
Lewisburgh, Dr. G. M. Spratt.....	2 50
New Castle Church.....	5 30
Lawrenceville Church.....	8 00
Brandywine Church, in ad.....	6 50
Upper Brandywine Church.....	9 03



Monongahela City Church.....	\$5 00
Philpsburg Church, bal.....	2 92
Muddy Creek Church.....	4 00
Indiana Sunday-school.....	1 50
Upland, Mrs. John P. Crozer.....	1,000 00
Samuel A. Crozer.....	1,000 00
F. F. Philadelphia, Dr. M. R. and Mrs. Trevor, for Wayland Seminary.....	100 00
Miss Susan W. Trevor, for At- lanta Seminary.....	10 00
Altoona Sunday-school, for Atlanta Seminary.....	4 22
DELAWARE, \$8 00.	
Milford, Ladies' Mission Society.....	8 00
DISTRICT OF COLUMBIA, \$21 50.	
F. F. Washington, Students for Board.....	20 00
Tuition.....	1 50
NORTH CAROLINA, \$410 70.	
F. F. Raleigh, Students for Board.....	250 70
Tuition.....	125 00
Rent of Rooms.....	35 00
GEORGIA, \$25 70.	
F. F. Augusta, Mr. Greene, for Atlanta Seminary.....	1 00
Coll., by A. Maddox, ".....	1 00
Atlanta, Cash, ".....	50
Students for Tuition.....	23 20
TENNESSEE, \$1,249 75.	
F. F. Nashville, from Students.....	617 90
Female Pupils.....	12 95
Miss May E. Abercrombie.....	6 00
Mrs. D. W. Phillips.....	25 00
Miss Emma F. Adams.....	6 00
Miss Mary C. Abercrombie.....	6 00
Students.....	535 95
Female Pupils.....	12 95
LEGACY: Nashville, Interest on Bequest of J. P. Rex- ford, for Nashville Institute.....	27 00
MISSISSIPPI, \$245 64.	
F. F. Macon, Baptist Gen. Asso., Col., for Natchez Seminary.....	30 00
Natchez, Rose Hill Sunday-school.....	1 00
Student, for Board.....	118 64
Tuition.....	66 00
Rent of Rooms.....	29 00
Port Gibson, Robert Woolidge.....	1 00
MICHIGAN, \$72 74.	
Clinton Church.....	13 43
Saginaw Church.....	20 31
Three Rivers Church.....	14 00
F. F. Woman's Home Mission Society, desig., per Mrs. S. Prentiss, Treas.....	25 00
OHIO, \$640 54.	
Cleveland, First Church, H. A. Sherwin.....	25 00
J. W. Taylor.....	15 00
Dayton, First Church, in part.....	167 06
J. B. Thresher.....	100 00
Loudenville Church.....	25 28
Richfield Centre Church.....	7 75
Youngstown Church.....	11 31
Rev. D. B. Simms.....	5 00
Cleveland, Euclid Ave. Church.....	10 00
Dayton, First Church, desig.....	50 00
Cleveland, Woman's Missionary Society of First Church, Mrs. C. B. Bernard, Treas., to be applied in liquidating the principal of the indebtedness of the American Baptist Home Mission Society.....	100 00
Ashland, Mrs. John Thomson.....	1 00
Xenia, Sunday-school of First Church.....	15 14
Rosedale, Horace Sanford.....	1 00
F. F. Constantia, Berlin Missionary Circle, desig. for Selma, Ala.....	11 50
Anwell Church, for Selma, Ala.....	3 00
Springfield, Second Colored Church, for Selma, Ala.....	10 00

Mansfield, A. Scattergood.....	\$20 00
Cleveland, Rev. S. B. Page, D. D.	12 50
Euclid Ave. Church, Judson Miss'y Society, Wayland Seminary.....	25 00
Judson Miss'y Society, Nashville Inst.....	25 00

INDIANA, \$51 30.

Manchester, Silas Wicks.....	35 00
Franklin, Flat Rock Church, per Rev. S. H. Thompson.....	16 30

ILLINOIS, \$149 09.

Jacksonville, I. D. Rawlings.....	4 00
Pavilion Church, in ad.....	9 75
Marengo Church, in part.....	92 50
Mt. Carroll Church.....	6 00
Mendota Sunday-school.....	8 95
Decatur, Mrs. D. L. Allen, (25 cts. for Indians).....	75
Marsailles Sunday-school.....	8 89
Georgetown, Mrs. C. A. Hawes.....	3 00
F. F. Galesburg, Mr. & Mrs. J. Purdy, for Shaw University.....	13 00
Decatur, Mrs. D. L. Allen.....	25
Pecatonic, Mrs. E. C. Greene.....	2 00

WISCONSIN, \$23 64.

Clinton Church.....	2 35
Geo. Turneure.....	2 00
Richland Centre Church.....	2 04
Fort Howard, Joseph Taylor.....	2 00
Sheboygan Falls Church.....	12 25
F. F. Clinton, Rev. C. C. Marston.....	2 00
C. E. F. Clinton, Geo. Turneure.....	1 00

MINNESOTA, \$525 70.

State Convention, per D. D. Merrill, Treas.....	500 00
Granite Falls Church.....	2 50
Swedes, per Rev. M. Dahlquist.....	15 00
Greenleaf, Swede Church.....	1 25
Lake Elizabeth, Swede Church.....	95
Woman's Missionary Circle.....	4 00
E. P. Edmund.....	2 00

IOWA, \$921 68.

Council Bluffs Church.....	11 61
Grant City Church, per Rev. D. Robinson.....	5 50
Cedar Junction Church.....	2 00
State Convention, N. Litcher, Treas.....	357 07
Ashana, Sam'l Brainard.....	5 00
Epworth Church.....	18 70
Creston Church, per Rev. J. D. Burr.....	16 80
F. F. Ashana, Samuel Brainard, for Nashville Inst.....	5 00
Red Oak, a Friend.....	500 00

MISSOURI, \$5 00.

Georgia City, Mrs. Loud.....	2 50
Miss C. H. Loud.....	2 50

NEBRASKA, \$20 00.

St. Edwards, Waterville Church.....	5 00
Pawnee City Church.....	5 00

DAKOTA TERRITORY, \$6 82.

Finlay, per Rev. A. W. Hilton.....	5 32
Southern Dakota Asso.....	1 00
Sioux Falls, Ed. Brown.....	50

KANSAS, \$10 00.

Concordia, Swede Church, per Rev. A. Johnson.....	5 00
Parsons Church.....	4 00
Rev. F. M. Iams.....	1 00

CALIFORNIA, \$10 00.

Carpenterea Church, per Rev. T. G. McLean.....	6 00
Sunday-school.....	4 00

Total.....\$15,272 17

ERRATA: The credit in the MONTHLY for December last to the Woman's Home Mission Society of Cleveland, Ohio, should have been to the Woman's Home Mission Society of the First Baptist Church in that city.

THE BAPTIST HOME MISSION MONTHLY.

VOL. 2.

APRIL, 1880.

No. 4.

THE CHINESE IN THE UNITED STATES.

BY REV. GRANVILLE S. ABBOTT, OAKLAND, CAL.

The Chinese are in the United States to stay, because of that divine ordering of human events men are accustomed to call the Providence of God, and which the finite reason is, for a while at least, manifestly incompetent to interpret. They came to the Pacific coast after it was opened by the thirst for gold, and occupied by the adventure of pioneers, whose children are yet young. They came, because, in its incipiency, Chinese emigration was thought to be eminently desirable. Governors and mayors twenty-five years ago welcomed them in behalf of a nation, whose prestige for upward of three-quarters of a century had been heralded in poetry and prose as free soil for all the peoples of the earth. They were believed to be at that time quite a necessity of the hour, in the multiplicity of the opportunities of enterprise, conditioned upon an abundance of cheap labor. Their presence on the Pacific coast a decade and a half ago, unquestionably relieved many difficulties of the situation, associated with the gratification of an honorable business ambition. They helped to solve the problem of improved farms and ranches, of mills and water-courses, of mining and railway building in the mountains and over the plains. Their readiness in learning the trades made their cheap labor available,

and, whether right or wrong, that cheap labor was sought in not a few of the industries of the people. It was a temptation to profitable business that little business life anywhere has ability to resist. Competition with it on the part of American labor seemed at once and forever out of the question, for the reason that a Chinaman can afford to work at any business at twenty-five cents a day, and then have higher wages than a boss workman among the Chinese in his native land.

The antagonism of American labor on the Pacific coast, therefore, with Chinese labor is not to be regarded with surprise. It is to be numbered by all thinking men among the *inevitables*. And, although the expression of this antagonism has, in not a few instances, been quite unworthy of the apology that is offered for it, the inevitableness of the situation may not be fully appreciated by those whose inheritance or acquisition of wealth, or whose attainment in learning secures to them continual support in the world or at its hands. Nor will any one be just in his theory of the unrest of American laborers in the presence of Chinese, except as he reasons in part from the due recognition of their unequal, and, as it would seem at times, quite remediless competition. After studying this question in the presence of native-born Americans and of Chinese emigrants, we are constrained to admit that the little knowledge we have of political economy, does not as yet suggest to us a remedy that would hang evenly as be-

tween American protection and universal humanity ; and all we can do, is to regard this competition for the present as largely inevitable, in the hope that before many years pass, an adjustment will come that will be fair to all interests involved.

And now, having conceded the difficulty of the question as related to the cheap labor of the Chinese, we believe it to be due to the Baptists of the country, in this opportunity given to us, to affirm that the laboring classes of California have probably been impoverished more by illegitimate mining operations than by scarcity of labor. There were paid in assessments on mining stocks in 1879 sixteen millions of dollars, an excess of eight millions upon receipts. In this we see the source of the robbery of the people, as we see it in nothing else in California ; and if men who waste their rhetoric quite exclusively on the variations of the shibboleth, "*The Chinese must go,*" would turn their patriotic zeal on stock gambling, thousands of incautious workingmen and women might be saved in time to come from the snare of the *unconscionable*, who live, as it would seem, in a world without a conscience or a heart. The desert of such rascality, if commensurate with the light of the age, would be among the murderers of Newgate, or among the reptiles in a serpent's house, with the doors locked.

Then again, there seem to have been hundreds and thousands who have come from all parts of the world to California as to an El Dorado. They reach San Francisco with their money gone, and look about vainly for work ; not finding which, they begin their first lessons in the literature of the sand-lot, not to know and speak which, with not a few of their leaders, argues one unknown. And yet John Chinaman has probably no more to do with the ill-fortune of one out of a hundred of them than has Her Majesty, Queen of England and

of India. Their leaders are real Nihilists, oftentimes, and esteem the act of murder a most excusable deed. They say in their rage, as in the Assembly of California, that Chinamen may as well as not regard their lives in the mountains as unsafe. They urge the passage of laws that carry barbarism and "inhumanity to man" on their very face. They say "Shut up your mouth" to women who plead with them to call off vicious dogs they have themselves set on to peaceable and frightened Chinamen. Now and then they are counselled to be careful of their acts, and yet for all the punishment they will receive, they act as under a license to do whatever they please. They put the better classes under tribute of silence respecting their deeds, and professional men of all grades, and particularly clergymen, under *espionage*. The pulpit that echoes the sand-lot the loudest is most honored, and the pulpit that dares speak a word in favor of the Chinese is cautioned against meddling with politics. And so history repeats itself. When Congressional and Legislative sessions are over, the public sentiment comes to an observable rest ; but during their progress that sentiment, as during this spring of 1880, is greatly disturbed. Party affiliations, especially if they be honorable, are taxed to their utmost to furnish the minimum of concession to the demand of unreasoning men. All seem to agree that unlimited emigration of the Chinese as the existing treaty now makes it possible, is manifestly undesirable ; and all of the better portion of the people as firmly hold that the primary questions involved are governmental, and not sectional, nor local. They protest respectfully, as Dr. Thomas Guard of the First Methodist, Dr. McLean of the First Congregational, Rev. Mr. Sprecher of the First Presbyterian, and the writer, of the First Baptist Church in Oakland, with many others, have done, against all discriminating class

legislation, but with little hope of satisfactory results. For, California last year accepted a Constitution whose provisions on the Chinese are confessedly unconstitutional, and her legislators, elected largely on the same issues, will fail to answer the wish of their constituents, save by some special legislative enactments bearing on the ostracism of the Mongolians. It will be quite a miracle if such is not the result. As a beginning of the end, Chinatown in San Francisco has been declared a nuisance, to be dealt with accordingly, which means its removal. But where? And when Chinatown is elsewhere placed, will it be declared a nuisance in turn? And what will be the end of this ostracising logic? And shall all this action furnish a battle-ground for the defeat of Christian civilization? Shall our ports be quite closed to Asiatics, and the American nation confess that its founders built unwisely in proclaiming equality and fraternity of welcome to all lands under the stars?

All reports to the contrary notwithstanding, official documents prove that the departures of the Chinese have been for months in excess of the arrivals. Since 1852, two hundred and thirty-two thousand Chinese have arrived at the port of San Francisco. There are in this country now ninety-eight thousand only, scattered chiefly through California, Nevada, Oregon and adjacent Territories. Several thousands are in the Eastern States. In California alone their number is about fifty thousand, against a resident population of nearly a million. What a handful of heathen for a great American nation of fifty millions to make so much ado over! What an inspiration they furnish to so much motiveless malignity!

In direct mission work among the Chinese of the Pacific coast the Presbyterians took the lead in 1852. Since then, under their Board, twenty-seven missionaries have labored among

the Chinese here, not including teachers in evening and day schools. They have trained men for similar work elsewhere in America and in their native land. Their helpers are now doing faithful work all over the State, in Oregon, the Sandwich Islands and in China. They have two Chinese Presbyterian churches—one in San Francisco numbering about *eighty*; and one in Oakland, about *fifty*. The work of the Methodists is probably the most elaborate of all in San Francisco, under the superintendence of Rev. O. Gibson, D.D. An appropriation is made to Chinese work under his care of ten thousand dollars annually. About half as much, we believe, is appropriated by Congregationalists to the same work. The arrival of Rev. J. B. Hartwell from the Southern Board is hailed by all Baptists. His work in San Francisco opens well. The aid furnished by the American Baptist Home Mission Society to Rev. Dong Gong of Portland, Oregon, and to Bro. Chew Yow of Oakland, Cal., is gratefully acknowledged. The work in Portland and also in Salem, Oregon, is in a prosperous condition, and that of the Chinese day, evening, and Sabbath-schools in Oakland cannot be too warmly commended. The Chinese Baptists of the Pacific coast are a credit to the evangelization of any denomination. Though few in number their character is excellent, their doctrinal knowledge is far advanced, and their private life is most exemplary. Chinese mission work in the United States, inclusive of all denominations, has been summarized as follows:

Total average attendance at evening schools.	825
Total roll-call.	2,750
In Sunday-school on the average.	1,100
Roll-call of Sunday-schools.	3,300
Chinese baptized in United States.	400
Members of Chinese Young Men's Christian Associations.	5,000

The amount sent to yellow fever sufferers by Chinese was \$12,000.

So much money at least did not return to

China, nor does anything like the amount that is alleged. They must spend not a little money here.

The benefits derived by the Chinese here from our methods of evangelization are three : *first*, a knowledge of the English language through the Bible ; *second*, a respect for our Christian civilization ; and *third*, a belief of the Christian religion. The benefits derived by those who engage in this work are a continuous opening and enlarging of the heart, an increase of loyalty to their native land, but ever more and more uplifted to the realm of that charity that begins at Jerusalem, for a beginning only, whose end is the limit of the world.

HALF AN ANSWER.

BY REV. ELIAS H. JOHNSON, D.D., PROVIDENCE, R. I.

What is a proper denominational rivalry in Home Missions? Denominational boards would hardly agree upon an answer ; and no agreement between boards could control the mission churches. Familiarized during service as a home missionary with the evils of unrestrained competition, the writer has had to accept unwelcome conclusions about a remedy. Those evils are certainly grievous. An attempt was made to crowd his own church to death, when it looked as if crowding might kill it. The same enterprising agent of another denomination who attempted this, secured in a near village the services for one summer vacation of an able and high-minded theological student ; but not for a second season, because the business too plainly proposed was to break down a church of the United Brethren. In other cases perhaps ourselves have been the aggressor. At any rate, to build up a church from members of another denomination would be, West or

East, something to boast of near and far. And complete success might do less mischief than the embittered rivalry of many surviving contestants.

It is true that the stalwart and rugged temper of new settlements is not greatly scandalized by a free fight. If churches will stay by the ears, the ungodly are ready to pay for their part of the entertainment. Some queer Christians reckon this among the advantages of competition. Meanwhile, a village divided against itself is not an attractive field ; and, after taking sides in sectarian strife, its inhabitants cannot be united for the adequate support of any pastor. The friction and the waste go on indefinitely.

Is there any remedy? Can such agreement as the Presbyterian and Congregational Boards abide by be extended far enough to end these hurtful strivings? With God all things are possible ; but with men it is impossible. If no treaty may be hoped for, by what rule may our own denomination keep itself free from blame? Shall we say that there should be no intruding upon ground already occupied? This would be to renounce the frontier to the Methodists, who rarely fail to be the first in the field. The writer well remembers how, during a long journey with Rev. Amory Gale, our late general missionary in Minnesota, that zealous apostle chuckled over his success in for once getting the start of the Methodists. For had he not baptized two or three persons and planted a church of half-a-dozen members by a lake-side in the forest?

Should then a neighborhood be reserved to those denominations which are represented among its inhabitants? A good rule for multiplying churches ; for there are enough settlers of every denomination to start a church in every clearing.

Or shall we say that no new church ought

to be attempted in a region already amply provided with "gospel privileges!" A familiar proposal, which might serve in the East, where villages have got their growth; but not in the West, where every village can show that it ought and is to become the county-seat, and expects to be at least the junction of two railroads and a navigable river. "Out West" accommodations never seem ample to those whose denomination has no accommodations. Further, it is clear that Episcopalians and Baptists are debarred by their convictions of church order from membership in other churches; and their consciences will not always permit them to miss even a poor opportunity for setting up a church of their own.

But after all, Baptists, as well as some others, have found ways to avoid part of the evils complained of. A handful may and often do maintain a church organization without maintaining public worship or attempting to build a meeting-house. They may meet now and then to hear a preacher of their own, to receive the Lord's Supper, to admit members, or to administer discipline, meanwhile coöperating with churches which they cannot join, and awaiting the signal to "arise and build." That signal may never be given; but this will not be by fault of theirs. They may gradually be absorbed in other churches; but that is not in all cases an event to be deplored.

The "hard times," too, have taught wholesome lessons of moderation and economy even in church extension. Western villages have suffered an "arrest of development." State Boards in correspondence with Central Boards judge more calmly about chances of success. The multiplying demands for aid compel the parent societies to limit their disbursements to the most promising fields. Finally, the uncomfortable habit these great societies have, of forcing their wards to

bear more and more their own burdens, tests, after a fashion, whether a church is needed, by testing its capacity for growth. For it may be assumed that churches are rarely too numerous, or rivalry too hot, where the competitors can hold their own.

To recommend "fighting it out" is a rude answer to the anxious question how unseemly quarrels may be stopped; and only a little less distasteful is the advice not to begin the contest without fair prospect of success. But the latter answer has this merit, that where there is room for success there is little danger from rivalry; and, though but half an answer, this is the only one likely to be listened to.

A BAPTIST INDIAN SCHOOL.

BY PROF. A. C. BACONE, TAHLEQUAH, IND. TER.

CAN THE INDIAN BE CIVILIZED?

This question, so often asked, can be rightly answered only in the affirmative.

The wonderful progress made in the course of a few years by the tribes first settled in this Territory has decided the question. In this great advance, the Cherokees may fairly be said to have taken the lead; and what has been accomplished among them, under the blessing of God, surely gives promise of a better future for the Indian race.

Not long since, they *were* the savages of Georgia and North Carolina. To-day, they have one hundred and two primary schools, an orphan school, and a male and a female seminary. These are all maintained by using for educational purposes a portion of the annuities paid them by the Government, in accordance with treaty stipulations. The amount appropriated for the present year is \$68,770. The buildings used for the seminaries are large and substantial; the studies pursued in them embrace such branches as

are ordinarily pursued in high schools, East. A large proportion of the advanced students are of mixed blood, although many of full blood have made quite a good degree of advancement. Most of the primary schools are now taught by young men and women who have been educated at these seminaries; and with such a band of young Cherokees engaged in so noble a work, there is much for encouragement and hope.

WHAT MORE, THEN, IS NEEDED?

A sound *Christian* education. The institutions in which these teachers receive their training are public schools; and, though devotional exercises are held in them, special religious instruction, preparatory to future usefulness, is not expected to be given. The Board of Education having control of these schools are not always religious men, and instructors holding positions under them are not selected because of the religious influence they will have. Hence, skepticism, which prevails to such an alarming extent among those of mixed blood, the best educated and most thrifty, creeps into the schools to blight and mar the otherwise great work that is being accomplished. If in the States—where students are gathered from Christian homes, with hearts saturated with religious influences, received at the fireside and the Sunday school—there is felt the need of Christian and denominational schools, how much more they are needed here, where the youth, almost universally, have no religious training at home, and the advantages of the Sunday school are enjoyed by so few.

WHAT SHOULD BE THE AIM OF SUCH A SCHOOL?

To perpetuate and extend, through native preachers and teachers, among this people and neighboring tribes, the great work of Christian civilization, to which our missionaries have so faithfully devoted their lives. Of the Cherokee

preachers, only a very few are able to speak English. The membership of the Baptist churches is made up principally from the full-blood population. In the Cherokee language there is no literature except portions of the Bible and a hymn book. There is not one of these native preachers who is not sadly in need of religious training, in order to prepare him for a more efficient work. A few Baptist young men are coming up, who are desirous of preaching the Gospel. There are no schools here adapted to their wants, and they are too poor to go to the States, in order to obtain the needed preparation. Again, if truly Christian teachers would be placed in these 102 primary schools, or even in a considerable proportion of them, how vast would be their power for good!

So, too, a like work could be extended among the less civilized tribes. Though the Cherokees have taken the lead in all that pertains to a Christian civilization, as yet I know of not one who is engaged in preaching or teaching outside the limits of his own nation. Their public schools are not the places where a missionary spirit is begotten or fostered. It is only in a Christian school that these Indian youths can be made to see the debt they owe, because of the sacrifices made on their behalf, and can be induced and adequately prepared to repay that debt by giving themselves in a like sacrifice for the benefit of their less enlightened brethren. And they would make the best possible missionaries to the western tribes. It was at the International Fair at Muskogee, in October last, that Mr. Asahabby, the chief of the Comanches, and a noted warrior, said, "For fifteen years I roamed over the plains, engaged in fight, but I got no good. At length, a Cherokee told me to go to my friends, make me a house, get me a cow and some hogs, and make me a home. The white man had told me so before, but I

thought nothing of it. I have done as my Cherokee brother told me. I have a home, and now my heart is changed. I love all my brothers and am glad to see you all." An Indian will trust the word of an Indian, and listen to his advice, when the words of a white man have with him but little influence.

A Baptist school in this Territory will have a powerful influence for good in another respect. Students coming to such a school from the western tribes, will have an opportunity of seeing what has been done by people of their own blood. When they go to the States, and witness all the grand achievements there, they are too apt to think: "This is what the white man has done. It is not for the Indian to accomplish so much." And so, despairing in the face of the vastness and grandeur of the white man's achievements, they return to their homes, not having the heart to put forth any great amount of effort for their own improvement. But place these students in a Christian school, among the most civilized of their own race, and they will be encouraged and inspired with a desire to equal or excel their brethren in the things pertaining to civilized life.

MISSIONARY REMINISCENCES.

BY REV. THOMAS POWELL, MT. CARROLL, ILL.

II.

SMALL BEGINNINGS—WORLD-WIDE RESULTS—GRANVILLE CHURCH—MT. PALATINE CHURCH AND ACADEMY—TONICA CHURCH.

I have already stated that I became settled first at Vermillionville, and that my attention was called to Granville, a new village in Putnam County, by providentially seeing a light, while uncertain in the dark as to the road. For I thereby formed acquaintance with a woman who had prayed and waited thirteen years for a

Baptist minister to be sent to the place to baptize her. This woman—who was baptized by me—and her three daughters, and their husbands and families, in subsequent years emigrated to Oregon Territory and were organized into a Baptist Church at Clatsop Plains, near the mouth of the Columbia River, and thus *probably* became the first Baptist Church on the Pacific coast, as their arrival in Oregon preceded the discovery of gold in California. The church at Granville which was thus originated by my opportune arrival and the blessing of God, became a live and fruitful branch of our Zion which continues until this day, having a comfortable place of worship and a stated pastor holding fast the truth and ordinances of the Saviour's kingdom. At an early day the Rev. Otis Fisher settled in Granville and became the preceptor of an academy, and afforded seasonable and valuable aid in promoting the interests of the church. From this church a number of acceptable and useful ministers have been sent out to labor, one of them occupying a prominent position in Wisconsin at this time; another, who, after officiating as a pastor several years, died in the defense of our country during the recent civil war. Still another laid down his life in Burmah as an approved missionary of the Foreign Mission Board. Principally by the members of Granville Church, a new village was settled about eight miles distant on the prairie, named Mount Palatine, where a church was organized by the writer, who removed his residence to this new place. An academy was erected by a Brother Winters whom he had baptized into the before-named church. A flourishing seminary was opened and conducted by Rev. Mr. Fisher for a series of years, and under his tuition a number of useful ministers received their preparatory instruction. The church and seminary at Mount Palatine, during their continuance, shone

forth a light in a dark place, and were an attractive centre of influence to the Baptist brethren far and wide. By the location of the railroad remote from the place, many of the first settlers removed, and a large tide of foreign emigrants settled around it and thus terminated its labors and usefulness. But its value and importance still live in the Christian converts which it has furnished to other churches, and in the teachers and ministers whose lives and labors are benefitting other localities in our country. By the location of the railroad at a distant point, the church at Vermillionville also had to be removed to Tonica, where it still exists prosperously. From it also useful ministers were commissioned to preach. One of them went out as a missionary to Burmah, another to Western Kansas. In the before-mentioned churches seasons of precious revival and ingathering of souls were repeatedly enjoyed, and much good accomplished to the praise and glory of divine grace. And in view of their small and apparently unpromising beginnings, the exclamation should be uttered: "Who hath despised the day of small things?"

THEN AND NOW.

BY REV. S. B. PAGE, D. D., CLEVELAND, O.

[It is not certain that Dr. Page wrote the following statements with the expectation that they would get into the MONTHLY; but they are too valuable and interesting to be lost. They are very suggestive in showing how wise seed-sowing secures abundant harvests at length.]

When the American Baptist Home Mission Society was organized in the city of New York in 1832, the total number of Baptist churches in the United States was 5,320; ministers, 3,618; and members, 384,926; of this number, 144,307 were in the Eastern and Atlantic

States, and 140,619 in States and Territories west of the Alleghany Mountains.

In 1878, the total number of churches was 23,908; ministers, 14,596; members, 2,024,224, of whom 813,000 were in the Eastern and 1,211,224 in the Western States and Territories. An increase in the East of nearly three fold, and in the West of about nine fold in forty-six years.

In the three Central States of Ohio, Indiana, and Michigan, where the first missionaries of the Society were sent in 1832, there were in Ohio 10,493 members in Baptist churches; in Indiana, 11,334; and in Michigan, only 667—a total of 22,494. In 1878, there were in Ohio, 47,645 members; in Indiana, 41,611; and in Michigan, 24,839—making a total of 114,015, a gain in forty-six years of 91,601.

Contributions to the treasury of the Home Mission Society from all the States in the first ten years amounted to \$124,534. During this period, the Society expended on the support of missionaries in Ohio, \$17,448, and received in contributions, \$995; in Indiana, \$11,325 expended, \$18 received; in Michigan, \$10,161 expended, \$265 received; being a total appropriation of \$38,933, or nearly one-third of all the money raised by the Society; while the total of contributions for ten years was only \$1,378.

During the last ten years these States have contributed to the treasury of this Society as follows: Ohio, \$73,733; Indiana, \$10,877; Michigan, including six years in which the Society and State Convention coöperated in the missionary work of the State, \$45,882; making a total for the three States of \$130,492, or \$5,758 more than all the States contributed for the cause of Home Missions in the first ten years.

Then, it should be added that the churches in these States have greatly increased their contributions to other benevolent causes dur-

ing these later years, as foreign missions, ministerial education, and the endowment of educational institutions, and objects of which we cannot here speak. The advance is encouraging, and proves that the funds expended in these States in sustaining missionary and pastoral labor have been well invested. These States are now able and willing to aid in carrying on the work of the American Baptist Home Mission Society in the regions beyond, in the new States and Territories.

I have very great reason to acknowledge with gratitude the goodness of God to me during the eleven years and five months in which I have acted as District Secretary of the Society. I have travelled in this service, on an average, 14,000 miles a year, at all seasons, often at night, and have met with no serious disaster, enjoyed almost uniformly good health, been kindly received, both by my brethren in the ministry, and the churches I have visited. I have pleasant recollections of Christian interviews, not soon to be forgotten—with many, too, who have crossed the river.

The whole amount paid into the Home Mission Treasury since my appointment, 1868, 11 years and 5 months in Ohio.....	\$77,733
Various boxes of goods, and special contributions to families of Missionaries, Freedmen, Indians, &c.—a low estimate.....	8,000
Contributed by Churches in Michigan, in 4 years of my service.....	10,569
Many boxes of goods, not estimated.....	
Contributed by Churches in Indiana.....	2,877
	<hr/>
	\$99,179

For my labor in Indiana and Michigan there was no increase of salary (I desired none). For seven years the church of which I was formerly pastor (Euclid Avenue) has contributed more to this Society each year than the amount of my salary from it.

My greatest trial, in all these years of labor, has not been in what I have *done* or *endured*, but in the constant grief and sorrow that I could not *do more*. I hardly dare say I have done what I could, but, with *God's help*, what I have. To Him be all the praise.

American Baptist HOME MISSION ROOMS,

ASTOR HOUSE OFFICES, NEW YORK.

All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.

In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.

The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.

This is the last number of the HOME MISSION MONTHLY which subscribers owing us for six months or more will receive, unless subscriptions are renewed from date of their expiration. That date is printed on the cover to refresh the memory of any who have forgotten it. Will not each one at once enclose the amount due for the past, and add thereto a sum sufficient for 1880? A dollar bill in some instances would cover the past indebtedness and secure the continuance of the MONTHLY until some time in 1881. Please renew. We wish to balance our subscription books by April 15. Send on the amount before that date. Those who now renew will receive the Annual Report of the Board to the Society at the Saratoga meetings in May.

An excellent pastor thus writes: "That our pastors and churches ought constantly, enthusiastically, and liberally to help on the work of the American Baptist Home Mission Society, is as plain to my mind as that it is our duty to pray and labor for the salvation of sinners. How pastors, especially of well-to-do churches, can satisfy their con-

sciences without hearty coöperation in this blessed work, is a mystery to me. My own conviction from long observation and experience is, that the chief responsibility of this sad delinquency of our churches lies at the door of our pastors. *They* are mainly to blame. The faithful, intelligent, and persistent presentation of the claims of benevolence by *them* is sure to interest the churches and call out their benefactions."

This is the way to train up young converts, who, when thus trained in their youth in the way of benevolence, when old will not be likely to depart from it. "Yesterday," writes an excellent pastor in the State of New York (Broadalbin is the place), "I gave the hand of fellowship to twenty-seven most excellent new members. When I had given the hand of fellowship, I welcomed them to the cares and burdens of the church, and proposed that they begin their new relation with a little offering for missions—enclosed are \$10 for you as a little love offering from my new disciples."

Recently a gentleman from the "State of steady habits" called at the rooms unsolicited, and left his check for \$500, payable to the American Baptist Home Mission Society. The donor, until then unknown at the rooms, had been prospered in business, and this was a thank-offering to the Lord, and an expression of his declared purpose to be his own executor in benevolent matters, so far as possible. Are there not others who would like to make our acquaintance in a similar way? Who'll be the next?

It is not by any means unusual for children of a deceased parent to ignore verbal directions about the disposition of property to benevolent purposes; and even where a will is made, to seek for some flaw, some legal tech-

nicality, whereby it may be set aside and the money sacredly devoted to religious uses be secured for selfish and secular ends. In refreshing contrast to this mean method of cheating the Lord of his due and defeating the will of one of his followers, is an instance which recently came to our notice. We give an extract from the letter addressed to the Corresponding Secretary. The writer lives in New Jersey.

"DEAR SIR: My mother died last June, without a will; but left directions as to the distribution of her property, which her children take pleasure in carrying out. Among other bequests, was one to the American Baptist Home Mission Society for two hundred dollars, one hundred to be used for the general purposes of the Society, and one hundred for the Church Edifice Fund."

We yet require \$60,000 in order to close the year without owing any missionary or any other person anything. The Treasurer's books will be held open until April 15, in order to receive contributions that could not be gathered and forwarded by April 1. Let every dollar of these contributions be sent at once.

A New School at Live Oak, Fla.

In October, 1879, "The Florida Bethlehem Baptist Association" formally requested the Home Mission Society to assist in establishing a school at Live Oak "for the education of young men for the ministry in the Baptist Church." In 1876 the Association had purchased at this place about five acres of land, on which stands a building originally intended for a court-house, forty feet by fifty-four, and two stories high, the interior of the upper story being unfinished. For this they have paid some \$2,000. They owe nothing on the property. Trustees were elected, and a legal incorporation secured. Unable to complete the building and open the school, they sought the assistance of the Society.

The petition received respectful attention, and the Corresponding Secretary was directed to investigate the case more fully while on his visit in February to some of the Freedmen's schools. After hearing his state-

ment and the report of a Special Committee on this subject, the following action was taken.

1. That the Board of this Society regard with favor the proposition of a people who have struggled so manfully to help themselves, and who in their poverty and spiritual need appeal to us for aid.

2. That, however, in view of the large amount already expended annually for Freedmen's work, and in view of the urgent call for more means for the Western field, the Society can assume financial responsibility in this matter only so far as funds are provided for this object, by those who are or who may become interested in the establishment of the school.

3. That the school be conducted in coöperation with the Florida Baptist Association, the Board of this Society having the general educational and financial control, the details of which shall be arranged hereafter.

4. That so soon as a satisfactory understanding is reached with the Board of Trustees of the "Bethlehem Baptist Literary and Theological Institution," and the necessary funds are raised for the purpose mentioned, the Board of this Society proceed to prepare the building and make other arrangements for the opening of the school October 1, 1880.

No section of the South needs such a school more than Florida, and Southern Georgia which also would be tributary to it. There are no Normal Schools in Florida for either white or black. There are some 250,000 colored people who will be benefited by the establishment of this school. Live Oak is the best location for it. All our other schools are so remote from this locality as to be practically inaccessible to these poor people, whose scanty earnings would be consumed by a long trip on railroads where the usual passenger rate is five cents per mile.

Adjacent to the school property is a large lot, on which stands a good dwelling, suitable for teachers' residence. This is indispensable, as the school building contains no family accommodations. Since the Board meeting, information came that it could be obtained for \$1,000—a bargain. A generous brother and warm friend of the Freedmen, who has had no little interest in this matter, called the day after the information was received, to inquire about the prospects. The action of the Board was stated, also the facts about this property. As he arose to depart, he extended his hand, saying, "I will give \$1,000 to purchase that house and lot for this purpose." That was very cheering.

Now, just \$1,000 more is needed to finish the upper story for student's rooms, and to put the building in

condition for school purposes. Is there not some one who reads this account who would esteem it a privilege to assume a large part or the whole of this expense? A better investment for the minds and the souls of men could hardly be made.

"Oklahoma."

"A Bill to provide for the organization of the Territory of Oklahoma" is before Congress. It ought to be killed. To say nothing of the awkward name of Oklahoma, which should never be foisted on an innocent people, our objection to the bill is that behind the excellent features of the mask lurks the same greedy old demon of ungodly gain, which has ever been eager to devour Indian rights and interests for its own enrichment. The bill proposes a radical change in the whole status of things in the Indian Territory, which is the district in question. This Territory belongs to the Indians therein, not by virtue of its assignment to them as a "reservation," but by purchase, an equivalent having been rendered therefor, on account of which the Government granted a patent to these tribes to have and to hold these lands "in fee simple" "so long as grass grows and water runs." Their title is clear and absolute; as good as that of any man who has paid for his land and received a sound warranty deed.

The Government also solemnly covenanted in this conveyance "that no part of the land granted them shall ever be embraced in any Territory or State," and "that no State or Territory shall ever have a right to pass laws for the government of such Indians," but "they shall be allowed to govern themselves," with only such general jurisdiction as Congress may consider constitutionally necessary.

And now, without their consent, nay, against their vehement protest, it is proposed to thrust on them a form of territorial government, furnishing places for office-seekers, and arbitrarily disposing of these lands. Each member of a tribe or nation may select 160 acres wherever he pleases, only that actual possessors of improved land shall have priority in selection of their tract, and to them shall be given a patent by the Government, with "a condition prohibiting the alienation or sale of the same by the patentees or their heirs for the period of twenty years."

And now comes the cloven foot of the bill, in Sections 19 and 20, which provide that all Indians who have not selected land shall be enumerated, and to these shall be allotted in severalty a certain amount of land

presumably no more than 160 acres, as to others; and a patent likewise given to them; but "no condition restricting the alienation or sale of said lands shall be contained in said patent, except that any sale made by the patentees shall be subject to the approval of the Secretary of the Interior." What is this exception for but to give opportunity for land sharks, who obtain the list of names of this class and the lands allotted them, to buy for a bauble the best lands in the Territory, on which they may at once settle, or which they may sell at enormous profit? The consideration mentioned in the contract may seem fair to the Secretary of the Interior, while the article for which the exchange is made by the Indian may not be really worth a tenth of that sum.

Furthermore, what is to be done with the untaken and unallotted lands? This iniquitous bill is silent about these lands, which would comprise the larger part of the Territory. For, when 160 acres have been granted to every one of the 75,000 people in that Territory, only 12,000,000 of acres have been disposed of, while the Territory embraces 47,441,480 acres, leaving over 35,000,000 of acres for—whom? To be disposed of by whom, when tribal titles are extinguished, and only individual titles to 160 acres are known? There is significant and suspicious silence on this point.

Railroad corporations, with great land grants, conditioned on the extinguishment of the Indian title, are also anxious for the passage of this bill. Though the bill itself abolishes such grants, yet it is understood that these corporations, on the claim of "vested rights," will doubtless secure a decision of the Supreme Court in their favor.

An influential metropolitan journal, the *Evening Post*, has truly said that "the Government has no more right to 'open the country,' or to do or permit any other act of trespass upon it, than it has to seize the shop of Tiffany & Co., and distribute its contents to prospectors and squatters; or to turn the Astor House into a free soup kitchen. Two courses only are open to us: we may respect the property rights which these red people have bought of us and paid us for, or we may commit a downright robbery."

An intelligent native Cherokee lady, writing to a friend in Washington, says: "There is not one Cherokee of my acquaintance but will fight against an enforced government to the death. The Choctaws, Chickasaws, Creeks, and Seminoles are unanimous in opposing a territorial government."

May the Lord mercifully save this Government from the disgrace and the retribution which would follow such an outrage!

From the Field.

"Natchman, what of the Night?"

DR. MARSTON'S WORK.

EXTRACTS FROM HIS JOURNAL FOR FEBRUARY.

At New Orleans: Lectured before the "Free Mission Baptist Association." All three of the white Baptist ministers of the city were present, also Miss Moore and some of her co-laborers, and Rev. J. J. Walne, Superintendent of State Missions in Mississippi. Bro. W. filled my engagement at 1 o'clock and preached a missionary sermon. A collection of \$10 65 was taken for African missions, and \$10 was appropriated to the Home Mission Society for the support of my work.

The Committee appointed by the Association to examine candidates for ordination has decided not to recommend any man for ordination who is not far enough advanced to read the Bible, write his own name, and work an example in the first four rules of arithmetic. One applicant was rejected.

President Axtell, of Leland University, was present, and addressed the body upon the subject of ministerial education.

The interesting fact that about two-thirds of the churches in this Association have Sunday-schools, brings to light the importance and success of the labors of Miss J. P. Moore and her untiring assistants, for these schools are the direct outgrowth of their labors.

Writing of another Association, he says:

"A better educated ministry is what is needed more than anything else, to secure the effective organization of the churches. Nothing can be more apparent than the fact that the elevation and salvation of the Freedmen depends upon the education of a colored ministry."

At the Institute at *Natchez*, there were present about seventy ministers and eight or ten deacons; evening attendance, about two hundred and fifty visitors additional. "The acting pastor took up a collection for our Society of \$5.35."

He mentions a pastor of an adjacent church of four hundred members who is "very ignorant and made an excuse for absenting himself from the meeting for fear of exposing his ignorance."

Meridian, Miss.: "The brethren seemed wonderfully pleased when I taught them how to use the Reference Bible and the Concordance in finding what was said about Melchisedec."

Chattanooga, Tenn.: In answer to the question, "Can you tell me what position the deacons occupy in the church?" one of the ministers said: "Deacons are the pillar and ground of the truth." And after I had explained to the members of the Institute the office and work of the deacons, this same pastor said: "It is no use in our trying to cover up our ignorance; we all know we have preached that the deacons were the pillar and ground of the truth." This remark plainly shows where the deacons get their power to receive and exclude members, and attend to nearly all the business of the church.

Knoxville, Tenn.: Rev. George B. Eager, pastor of the white church, made Dr. M. his guest, attended the Institute with some others, and was much interested in the work. "Hereafter these brethren, with other pastors, propose to hold an Institute every month that has a fifth Sunday in it, for the benefit of the colored ministers and deacons of East Tennessee. Now that they have seen how to conduct an Institute, they say they will have no trouble in doing it.

"I have been much pleased with the Knoxville Institute on account of the disposition of the colored brethren to do all they can for their own improvement, and to build up their churches in the truth."

Dr. M. found here a Presbyterian school, and the first Presbyterian Church he had met with.

Calling at *Nashville*, Dr. M. says: "The school is in excellent condition, and from all I could see, I judge that the management throughout is all that could be desired.

Concerning his work in general, he says this: "I wish I had the means to publish a synopsis of some of my lectures, to give to the brethren who are continually asking for them.

"Our Institute work is taking hold of the minds of our Southern brethren more and more every day, and the alienation of the colored brethren is gradually giving way, so that the two races are coming nearer to each other—the one to instruct and the other to receive instruction. At least this appears to be the case with those who are Baptists, as well as I can judge, and I have a very good opportunity of knowing, for I am with them most of the time. There appears to be a strong desire on the part of the white brethren to see the colored Baptists prosper; to see them better educated, and specially that the ministers should be educated good men, and to this end many of the white pastors are personally engaged, as far, perhaps, as their other duties will permit, in giving instruction to their colored brethren in the ministry.

"And I may say that this Institute work is assuming a definite shape in my own mind. I am learning how best to impart instruction to make it lodge in the minds of the preachers, so that they can reproduce it before their own people. The work is full of promise, and though in one sense I am lifting at a mountain, yet the results of my efforts will be to inspire to more study and consecration, and to enlist the best of the young preachers in an effort to secure an education in the Freedmen's schools of the Society.

"It is encouraging to find already, as I visit our schools, those in attendance who have been prompted to go to school by what they have learned in our Institute meetings. And it is my honest opinion that the day is not far off when all our schools will be full of those who have the ministry in view, and when there will be no room for any others.

"O, how much I need a few well-prepared tracts on some of the subjects that seem to trouble the colored preachers. A small book of Bible Doctrine, and another on Church Organization and Discipline, ought to be placed in the hands of every pastor who can read."

Dr. Marston sends us the following list of his appointments for portions of March and April, which will serve to indicate the extent of his work.

"The undersigned will hold *Minister's Institutes*, for the benefit of Colored Baptist Ministers, as follows:

South Carolina—Beaufort, Tuesday, Wednesday and Thursday, March 9, 10 and 11; Charleston, Friday, Saturday and Sunday, March 12, 13 and 14; Columbia, Tuesday and Wednesday, March 16 and 17; Florence, Thursday and Friday, March 18 and 19.

North Carolina—Wilmington, Saturday and Sunday, March 20 and 21; Raleigh, Tuesday and Wednesday, March 23 and 24; Weldon, Friday and Saturday, March 26 and 27.

Virginia—Petersburg, Sunday and Monday, March 28 and 29; Richmond, Tuesday and Wednesday, March 30 and 31; Fredericksburg, Friday, Saturday and Sunday, April 2, 3 and 4.

Washington, D. C.—Tuesday, Wednesday and Thursday, April 6, 7 and 8.

Maryland—Baltimore, Friday, Saturday and Sunday, April 9, 10 and 11; Cumberland, Monday, April 12.

West Virginia—Grafton, Tuesday and Wednesday, April 13 and 14."

IOWA: Rev. C. Jensen writes from Council Bluffs that "Four more souls confess to have found peace with God through Jesus Christ. One of them is a man who has been one of the worst enemies of the Church—a man with great influence in the Lutheran Church. God broke him down so that he could not help crying for mercy."

Rev. A. E. Simons writes from Parkersburg: "We are beginning a house of worship substantially after a

plan in the HOME MISSION MONTHLY of August, 1878. Shall begin work next Monday. Shall pay as we go. Have adopted the rule to incur no debt. It will be a hard struggle, but with the help of the Lord I think we can do it."

Rev. T. F. Babcock, Eldora, says: "I have found, in visiting, upwards of twenty persons who have been members of Baptist churches, but for various causes are now as sheep astray upon the mountains. I have been laboring hard to bring them in."

How many sheep are straying uncared for in other localities where a missionary cannot be sent for lack of funds. Like the Saviour, we must go after these wandering ones, and bring them back to the fold. Denominational economy also requires us to hold in the West those who were gathered in the East into our churches.

Brother B. adds: "When I came here, the pulpit was without a Bible; the Superintendent of the Sunday-school was without a call-bell; the school was without a blackboard; the singers were without an instrument, save as we hired one. But now we have them all and paid for. There is a determination of effort, but the load for pastor and people seems far too heavy for the team."

The indications are very good that this "team" will pull through, especially with a little "lift" on the load by the Society.

KANSAS: Rev. G. Gates, of Emporia, writes: "Six have been baptized during the quarter, and it is hoped that others who have professed conversion will obey this command. The church now numbers sixty-three. At their business meeting last evening they voted not to apply for aid, but to raise their pastor's salary on the field. The step is a bold one, but we have strong hopes of complete success. I trust the Society will still stand ready to extend a helping hand if we should be unable to walk without it. By the wise efforts of one of your missionaries, excellent lots for a church were secured here in 1859, while Kansas was yet a Territory. By the counsel and exertion of other missionaries of the Society, a house of worship was erected on these lots in 1870. After a time the cause languished, and the house was closed. The resident membership of the church was reduced to about twenty. In 1877 this little band, who had experienced many discouragements, began their work anew. The following spring the Home Mission Society again came to their aid. Now, after receiving assistance for two years, the church, with many thanks for past favors, hopes to be able to bear the expense of their own housekeeping. Emporia now has a population of between five and six thousand, and is growing rapidly."

This is the joy of Home Mission work, to help churches to become strong and self-supporting, and to know that they appreciate what has been done for them. It is not all theory, when we say that good leadership on the part of the pastor has had much to do with this result.

Rev. Geo. Swainhart of Ellsworth recently "assisted in a meeting held with the Mount Zion church, twenty miles southwest of Ellsworth. Five were added by letter and experience; three by baptism, whom I baptized last Friday, the first that have ever joined the church by baptism. Fifteen two-horse wagons were driven three miles to the baptismal scene. * * * We have the best Sunday-school and the best choir in town. The Methodist and Presbyterian brethren give the Baptists credit for making rapid advancement since the church organized."

That was a regular old-fashioned baptism, such as they had when Jerusalem and all Judea went out to be baptized of John in Jordan. It honors the divine ordinance to make something of it after this fashion. Think of that procession of fifteen two-horse wagons going three miles to the baptismal scene!

Rev. C. W. Gregory, of Wellington, has "baptized three young men; and the church is gathering strength and influence, and hope to build this year if the Home Mission Society can only help to the amount promised."

Rev. A. S. Merrifield, of Newton, who has labored two years as a missionary there, says if it is possible for them to get along without further aid they will do so. For the present, at least, no further aid is asked. "I am very thankful for the aid received from the Home Mission Society during the past two years. The Lord has blessed us here, and especially during the present winter. Besides the forty-two received into the church, two more stand ready for baptism, and others will soon come in by letter and experience. But all this does not bring in very much financial strength. Besides the meetings here, I have assisted a little church in the country, which will doubtless double its membership, build a meeting-house, and call a pastor. My country appointments are still continued every Sabbath at the same place that I have held for over two years."

That is cheering news again. How encouraging it is to friends of Home Missions to know of spiritual work and spiritual results like these, accomplished through the instrumentality of devoted men who have been enabled to do this work through the timely assistance they have received from the Society. One church nearly or quite able to stand alone; another ready to build and to call a pastor! Of the pastor of the Newton church we need only say, his works are his commendation.

NEBRASKA.—Rev. George Scott, in closing his first year of service at Beatrice, exclaims, "What hath God wrought? *Then* the outlook was very dark, and everything seemed against us. No walk to the house of worship nearer than half way around the square; the house itself sadly in need of repair inside and out; no suitable light for the pulpit; no organ; no Sunday-school; no prayer meeting; no congregation—the church itself almost, if not quite, in disrepute in the community. *Now*, we have a good walk to the house, and the house itself has been repaired within and without, so that it

is admitted to be one of the neatest rooms in this or any other town in the State. The organ (one of Estey's best chapel) is there; the pulpit is lighted; the Sunday-school, prayer meeting and congregation are well sustained; the pastor's salary for the year is paid, and so are all the incidental expenses of the church. Home and Foreign Missions have been liberally remembered. The membership of the Church has been doubled. Then we had only three resident numbers; now there are twenty-six. Then we were disheartened; now we say, with David, 'The Lord hath dealt bountifully with us.'

MINNESOTA.—Rev. S. Adams, Granite Falls, writes: "We have during the quarter completed our house of worship externally, have seated it temporarily, and for three Sabbaths used it for public worship. We have expended thus far \$1,120, and this is all provided for except \$150, which we hope soon to see canceled. The church has now a good property worth not less than \$1,700, including lot and the organ, all accumulated within a year and a half. We feel that we have special reason for gratitude to our Heavenly Father.

"You quoted from my letter last month, but credited it to S. Ashmore. Rev. F. S. Ashmore is at Montevideo."

Rev. F. Heisig in sending his report of his second quarter's labor among the Germans in St. Paul, writes: "At the beginning of the year for nearly three weeks we kept up our evening meetings of prayer and preaching. The Lord has blessed our efforts in the upbuilding of the church, and in the conversion of four persons, and the reclaiming of one who until then wandered without the fold."

CONNECTICUT.—Rev. J. H. Moehlmann, missionary among the Germans at Meriden, reports the baptism of six Sunday-school children recently converted.

DAKOTA.—Rev. E. J. Brownson is doing excellent service at Yankton. He writes, February 6th: "I have had extra meetings for the past few weeks, and quite a number, largely from the Sunday-school, have found Christ. I baptized six last Sabbath, and there will be six or eight, possibly more, to follow. Additions are constantly made to our church and congregation, and we are greatly encouraged.

"The German Baptists here have built them a small, but comfortable house of worship. They are not strong—only ten members—but one of their number told me there were some thirty families of Baptists in Yankton and the vicinity. The church is so nearly finished that they can now worship in it. It cost them about \$650, of which amount they have themselves raised and paid \$350."

COLORADO.—Rev. Charles M. Jones of Golden: "There has been very blessed revival work accomplished during the past quarter. Three have been baptized; two more await baptism; and two men have been reclaimed—once Baptists, but fallen away, and now heartily entering on duty. We are much encouraged. We have one brother preparing for the ministry."

Mr. Samuel Roberts, Treasurer of Baptist Church at Greeley, writes to the Treasurer of Church Edifice Fund, February 17:

"We return many thanks for assistance rendered in

our time of need. We are this year for the first time out of debt and self-supporting. Our present prospects are bright, for which we thank the Master, while we trust in Him for the future as in the past."

ARIZONA.—Prescott: Rev. R. A. Windes announces that, "Through the energies of Mr. Sherman, we have secured a charming lot worth \$500 in the most beautiful location in town. It is on a hill, and from it you can see almost every house in town." About three-quarters of this was given by the proprietor of the lot, a very benevolent man. So much for getting into a place early in its history. A Baptist church ought to have the best location in a city. They hope to begin to build by June. Congregations good, and Sunday-school encouraging; one conversion reported, others inquiring.

INDIAN TERRITORY.—Rev. Isaac McCoy, writing from Eufala, says: "A white man missionary will never do much among Blanket Indians. Indian preacher is received more respectfully by the Blanket Indians. But they are afraid of white man. I know all the ways of Indian, and I say it is hard to bring him in the light; and as I claim to know something about Indian, I say it is better to appoint native preachers to labor among the Blanket Indians."

This confirms what is elsewhere said in favor of appointing and raising up native preachers for the wild tribes in that Territory. The Blanket Indians are those who have not adopted the apparel of the whites.

Rev. D. Rogers, March 16, announces the organization of a Baptist Church with fifteen members at Tahlequah. Others residing near will soon unite. They are looking forward with much interest to the erection of the new meeting-house, which has been promised the Home Mission Society by a lady who stands ready to pay \$700 for this purpose as soon as suitable plans have been decided upon. About \$150 will be raised on the field.

Rev. J. A. Trenchard, our missionary at McAlester, writes, March 20: "The whole number of Sunday-schools under my supervision is ten, with an aggregate attendance of 537 scholars. I have organized three new schools during the year. Some of the schools are very interesting, and are doing well. It is a great sight, my dear brother, to see in our Sunday-school here at McAlester, as you could see any pleasant Sunday while our day-school is running, one hundred Indian children, seated in their classes under their loving teachers, learning to lip the name of Jesus, and drink into their young hearts the love of Him who deigned to bless the little children. When we take them into the day and the Sunday-school here, coming from away back in the country, fifty to seventy-five miles, they know nothing of Jesus. Many of them do not know whether they have a soul or not. In the day-school they are taught daily lessons from the Bible, and in the Sunday-school we try to teach them more perfectly of Jesus and his great love for them. The rainy season will soon be over, and then I shall extend my work further into the interior. The great hope for these

people is in training their children, and the missionary must do it. The older native people, who know considerable themselves, do not know how to teach others. There is a wide field open before me, both among the Indians and among the Freedmen."

INDIANA.—Rev. Wm. Hildreth, of New Albany, Ind., writes: Our new church is completed and paid for, and our congregations are large—mostly young people. It has been hard work, but thank God, victory is ours at last. We are hoping to go on to conquer. The Jeffersonville church is without a house of worship, and is using a house that formerly belonged to them, but was sold some years ago under mortgage; and a year ago I secured the use of it for them, and they have been using it since.

"The property is worth \$4,500; and I have got the parties to agree to sell it back for \$2,000, they contributing \$300, leaving \$1,700 to raise. A good brother gives \$500, and loans \$500 for as long time as they wish; and now I am at work raising the last \$700. Have you a good brother there who will help us \$100 or so? Then Jeffersonville will be on its feet. Now is the time to strike for Baptists here in Southern Indiana. Pray for us and help us if you can at Jeffersonville. It is a city of 12,000 people."

FREEDMEN.

MISSISSIPPI.—*Natches Seminary*: Rev. J. L. A. Fish, who has been recently appointed assistant to Bro. Ayer, reports: "Twelve recitations daily occupy my time for seven or seven and a half hours. From one to two hours each day are devoted to domestic work. Much of the remaining time of each day is also occupied in helping such as may seek aid at my room. I have enjoyed the work, and hope to be increasingly useful in it. Permit me to add that I found Bro. Ayer and wife both overtasked and almost overwhelmed with their work. Indeed, another teacher would not make our working force equal to the necessities, much less to the opportunities of the case."

A letter from Bro. Ayer, received just as we go to press: "Twenty dollars have come from a colored association; one hundred from the State Convention; a fine box of bedding, enough for four beds; a barrel from another quarter, etc."

This is the beginning of practical co-operation by the Freedmen, to support schools established for the education of their young men and women. We expect to see an increasing contribution yearly for this purpose. It is one of the good signs of the times in connection with our educational work.

DISTRICT OF COLUMBIA.—*Wayland Seminary*: Principal King writes, March 2: "Letters from old students have thrilled us. At Topeka, Kansas, one of our last class has commenced work among the poor Refugees. He has found a great field, but poverty hinders him. He calls to us to help him to put up a *shelter* for his congregation. Another student writes that the debts are all paid, and then adds: 'Now, will you come and help us dedicate our house.'"

TENNESSEE.—*Nashville Institute*: Prof. L. B. Teft writes: "It seems to me we ought to plan our educational work with a wise foresight. The colored people are not going to die out. There are too many children among them, and the children are too plump to indicate decay. They are not to be transplanted to Africa. They are not going off *en masse* to Kansas. They are to flourish where they are. They are to become intelligent, and have their schools of high grade and their own educated leadership."

SOUTH CAROLINA: Miss Ella C. Saunders, a teacher with a thorough missionary spirit, in Benedict Institute, writes that a pupil says "The people are beginning to realize the necessity and privilege of studying their Bibles, and no one knows how much they appreciate being taught. Many, however, agree with the old pastor, whose belief in the Holy Spirit witnessing in their hearts, and in the sinfulness of 'book knowledge' is entirely opposed to the belief of the more intelligent. Indeed, while Rev. Mr. B. was addressing a company of them, one woman exclaimed several times in an undertone that she 'didn't need books; she knew religion in her heart.'"

This is a prevalent error among the Freedmen Christians, that they regard the promptings of their own hearts an all-sufficient guide in matters of faith and in practical life. Hence the lamentable practices which exist when the Word of God is not taken as the lamp to their feet and the light to their path.

SUBSCRIBERS TO THE MONTHLY,

who are six months or more in arrear, are reminded that this is the last number that will be sent them, unless their subscriptions are promptly renewed. We are sure no friend of our Home Mission cause can afford to do without the MONTHLY. We are daily in receipt of letters of appreciation and commendation like the following:

A lady in Michigan writes: "Enclosed please find one dollar to apply on my subscription to your excellent magazine. I consider myself a subscriber for life, and hope I shall not be so delinquent hereafter in re-mitting at the proper time."

Another from Ohio, writes: "Enclosed you will find sixty-three cents in stamps to pay for the MONTHLY until January 1, 1881. We commenced taking it October 1, 1878, and ought to have renewed before, but Mr. H. was short of money and thought he would stop it; but I like it so well I could not bear to have it discontinued."

Rev. D. Thos. MacClymont, Hackensack, N. J., writes: "Thanks for REPORT and MONTHLIES. Collection yesterday one hundred per cent. better than last year, and twenty subscribers to the MONTHLY in five minutes."

There are a thousand Baptist pastors in the United States who could easily do the same thing with untold profit to their churches and the great cause of Home Missions. *Brethren, try it.*

Women's Work.

THE WOMEN'S BAPTIST HOME MISSION SOCIETY.

The following beautiful hymn was written for a recent Home Mission meeting of the Women's Missionary Society of the Second Baptist Church, Chicago, Ill.

OUR SAVIOUR-KING.

BY MRS. GALUSHA ANDERSON.

TUNE: "Sing of His Mighty Love."—Gospel Hymns, p. 47.

Of Jesus, our Saviour, we joyfully sing,
And humbly adore Him, our Ruler and King.
O, happy the land that submits to His reign;
His service is freedom; He breaks every chain.

Chorus.—O, sing of our Saviour-King,
Sing of our Saviour King,
Sing of our Saviour-King,
Mighty to save.

O, crown Him with praises, the Friend of the weak;
He sends forth His servants, the erring to seek;
No soul He created shall e'er be forgot,
No creature so poor that the Lord knows him not.
Though seated in glory, the Lamb on the throne
Is with us forever to succor His own;
His power and His goodness shall carry clear through
The work He has chosen His children to do.
O, trust in His mercy, take hold on His strength;
He has led us thus far, we shall triumph at length,
And the land that we love, from sea unto sea,
The Land of Immanuel, our Saviour, shall be.

Rev. E. M. Brawley, Secretary of the Colored Baptist Convention of South Carolina, sends us these cheering words:

In behalf of the colored churches of Columbia, I write to thank the Women's Baptist Home Mission Society for sending Miss Jones to labor as a missionary among them. You have sent an excellent Christian worker to a very needy field. Already she has begun a work which cannot fail to benefit a very large number of the Freedmen and women.

Among the fruits already being gathered at the New Orleans and New Berne Missions, are missionary societies formed in several of the churches, both to raise money and also to do a similar work to that the missionaries are doing. Members of these societies visit from house to house, gathering children into Sunday-school, inducing people to go to church, reading the Bible, talk-

ing and praying with the families. Miss Moore furnishes them with blank reports, which they fill out at the end of every month and return to her; and some of them are doing very good work. One old sister, who cannot read, related to Miss Moore a beautiful incident in her experience:

One of my neighbors had a terrible quarrel with her husband. After the husband went away and all was calm, I went in to see her, and took my little granddaughter with me, and *she read* the lesson you read to us at the meeting about the duty of the old women to teach the young women to love their husbands and children, and to help them to be good.—Titus ii.: 3. She promised to do better and try to bear her trials patiently.

Miss Willmarth, of New Berne, also writes of the excellent work done by two of her Bible women:

They are noble, Christian women, and have been a great help to me in my work. They go out on to the plantations and into the little settlements and work in the homes of the people, and often bring me very interesting reports. One of them cannot read; but she has learned several verses from the Bible, and she teaches these to those who are anxious to hide the word of God in their hearts.

Recently a saloon-keeper unwittingly bore testimony to the fruits of the work at the New Orleans Mission:

It is these women going round with their Bibles, preaching temperance, that make us have this law to shut up saloons on the Sabbath.

The following touching appeal from Miss Moore has just reached us:

I have just returned from the country. The poor, dear people in the country have my sympathy more than those in the city. I believe in caring for the most destitute. Others may perfect the work; but let me go out into the forest and fell the trees and break up the fallow ground, and into the highways and hedges.

"It may be the briers standing thick against the wall,
May hide the heaviest wheat of all."

It is not much that I can do, but the little I have shall be spent in giving bread to the starving. I wonder that at least one-fourth of the Christian world does not rise up in mass and go to heathendom! If they only would, the remaining three-fourths would do six times as much as they all do now. I am not satisfied with the way that millions are left to sink into a Christless grave every day. As I write, the tears blind my eyes. Oh, what will we say at the judgment? What excuse can we make for the way we have let the heathen die, and have neglected these poor, ignorant colored people? I tremble as I think of it all. During a famine, if a man has bread and will not give it to the starving ones, it is thought to be right to break in and take it. Then, what of starving souls? Oh, God, have mercy, and pity, and pardon us all!

On one plantation I found forty families, and only three had a Bible. I could not find one child under twelve years who could read, and only a very few of

the older ones. The young girls and most of the women were in the field, working side by side with the men, and as rude and ill-behaved, if not worse, than any of the men. This plantation life is awful. I would like to tear it all to pieces—I mean the plantations—and give a piece to each of the laborers.

THE WOMEN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

OUR WORKERS IN INDIAN TERRITORY.

Mrs. Sarah A. Kelly, missionary at Council House, I. T., reports to the Boston Women's Home Mission Society that with improved health she is visiting with good effect, finding her way on horseback, by rough roads or none at all, to homes lacking almost everything but a glad welcome for the missionary. She receives many calls to visit far and near, among the poor and sick, for Bible reading, religious instruction and prayer. She says:

"This month I have been *very busy*, making, cutting, refitting, garments for the poor. Twenty to twenty-five girls come every week to sew. Wants seem to increase; the interest deepening, widening. Last Sabbath white children came seven miles to attend the afternoon school. Over forty colored attend the morning session. The latter are much improved. They sing nicely, read better, at least look more intelligent, are *much better clothed*, and behave quite respectably. Such a contrast with one year ago! Let us bless God for these benefits to these poor benighted creatures."

Miss Sarah H. Champney, a teacher, and the companion of Mrs. Kelly, asks that she may have an assistant. She writes:

"I have prayed earnestly to know what my duty is in regard to teaching this school the rest of the school year, but do not feel as if my strength was sufficient. I have had seventy different pupils this month, and probably more will be coming in. The schoolroom is poorly arranged for seating—benches without any backs—and as there are but four desks for writing, it makes great confusion. There should be two teachers all the time; the scholars need so much discipline. More people are moving into the settlement, and our influence is extending. Our Sunday-school increases. Friends from the East have been very kind when sending barrels and boxes, to put in books and papers, which are a benefit to the school. We opened a Sunday-school for the whites and Indians early in the year. It is very sad that so few can read. We teach reading and spelling, with religious instruction. * * * We have received another barrel, in which were a dozen slates for the school, besides writing-books, crayon, slate and lead pencils, paper and envelopes, etc., bedding, towels, socks, dresses, boys and men's clothing. For all we distribute so much clothing, some of the children are hardly decent to come to school. They are hard on their clothes, and not many of the mothers mend, although I talk to them about it."

MISSIONARIES APPOINTED IN MARCH.

The following new appointments were made:

Rev. J. E. Kellogg, Burnett and vicinity, Neb.

Rev. George O. Yeiser, Red Cloud and Guide Rock, Neb.

Rev. L. B. Wharton, Kam and Firth, Neb.

Rev. C. J. Chader, Scandinavians in Hamilton Co., Neb.

Rev. A. H. Post, Harmony and Salt Creek, Kan.

Rev. J. G. Henshall, Fort Howard, Wis.

Rev. James L. Carmichael, Knobnoster, Mo.

The following missionaries have been reappointed:

Rev. George Scott, Beatrice, Neb.

Rev. W. A. Briggs, Blue Rapids and Waterville, Kan.

Rev. E. J. Brownson, Yankton, Dakota Ter.

Rev. R. A. Windes, Prescott and vicinity, Arizona Ter.

Rev. T. G. McLean, Carpenteria and vicinity, Cal.

Rev. L. Glasser, Germans in White River, Mich.

Mrs Sarah A. Kelley, Freedmen, Council House and vicinity, Ind. Ter.

Contributions and Legacies.

FOR FEBRUARY, 1880.

[Contributions and legacies not otherwise noted are for general purposes. Abbreviations **F. F.** and **C. E. F.** denote respectively **FREEDMEN'S FUND** and **CHURCH EDIFICE FUND.**]

EASTERN GERMAN CONFERENCE, \$200 00.

Eastern German Conf., per J. A. Schulte..... 200 00

WESTERN GERMAN CONFERENCE, \$2 50.

Germans, Ellsworth, Kansas, per Rev. T. Klin-ker..... \$2 00
Sunday-school..... 50 — 2 50

MAINE, \$148 09.

East Corinth Church..... 10 00
Blue Hill, Mrs. Zilpah Trenorgy..... 4 00
Searsmont, Rev. T. B. Robinson..... 15 00
Waterville Church..... 66 09
F. F. Sheepscott Bridge, Emma G. Donnell..... 3 00
Paris, First Church, for Wayland Seminary..... 50 00

NEW HAMPSHIRE, \$245 97.

Danbury Church, per Dr. Murdock..... 6 00
Amherst, Geo. M. Shaw..... 5 00
Nashua Church..... 107 07
Salisbury Centre, Mrs. Aimee G. Bailey, for Bibles and Testaments..... 8 00
New London Church..... 78 50
Goffstown Centre Church..... 4 25
F. F. Salisbury, Mrs. M. D. Searle..... 8 00
Nashua Church..... 41 15

VERMONT, \$438 11.

Passumpsic Church.....	\$ 5 75
Miss Lydia Harvey, per Rev. N. W. Alger..	405 00—\$410 75
Johnson Sunday-school.....	9 36
Pittsford, Mrs. M. M. Mills.....	3 00
Readsboro' Church.....	3 00
Wallingford, First Church.....	12 00

MASSACHUSETTS, \$2,598 50.

Boston, Clarendon Street Church.....	292 28
Mrs. Jane Masters.....	2 00
Charlestown, First Church, Monthly Concert.....	40 00
Boardman Miss. Soc.....	75 00
Bunker Hill Church.....	62 88
Belmont, Friend.....	1 00
Friend.....	1 00
Groton, Mrs. S. H. Chase.....	1 00
Greenfield, Friend.....	5 00
Worcester, Pleasant Street Church.....	16 20
Main Street Church.....	209 29
First Church Concert.....	8 84
East Granville Church.....	31 31
Middlefield Church.....	23 25
Huntington Church.....	5 00
West Acton Church.....	15 00
Jamaica Plain Church.....	89 95
Fall River, First Church.....	270 69
Westboro' Church.....	21 39
Waltham, First Church.....	22 94
Millbury Church.....	27 25
Priaceton, Asa H. Goddard.....	466 00
Methuen Church.....	26 76
Holyoke, Second Church.....	100 00
Mansfield Church.....	6 81
South Hansen Church.....	20 00
Newton, First Church.....	202 77
Richdale Church.....	5 04
Malden Church.....	20 24
Weston Church.....	12 17
Lynn, "A Washington Street Baptist".....	4 00
Southbridge Church.....	23 00
F. F. Boston, S. N. Brown, Benedict B'lg. \$ 51 00	
John H. Sanborn " " 100 00—	151 00
West Acton Sunday-school, for Rich-	20 00
mond Inst.....	
South Abington Sunday-school, for	
Richmond Inst.....	45 00—65 00
Boston, Woman's American Baptist Home	
Mis. Soc., desig.....	191 98
Miss S. Packard, Sec., for	
Natchez Seminary.....	\$ 3 00
Amherst, coll., by Rev. D. W. Hoyt, for	
Natchez Seminary.....	34 00
Southbridge, per Mrs. M. Fay, for Natchez	
Seminary.....	4 38—41 38
Natick, Mrs. M. A. Hayward, for Wayland	
Seminary.....	1 00
Southboro', Mrs. S. Rice.....	1 00—2 00
Jamaica Plain Church.....	9 10
Westboro' Church.....	5 00
Worcester, Pleasant Street Church, for Richmond	
Inst.....	12 50
Pleasant Street Church, for Shaw Sem'y..	12 50

RHODE ISLAND, \$608 78.

Providence, Friendship Street Church.....	48 08
East Providence Church.....	27 70
Warren Church.....	32 00
Kingston, a Baptist Sister.....	1 00
F. F. Pawtucket, Mrs. B. A. Benedict, for Endow-	
ment Benedict Inst.....	500 00

CONNECTICUT, \$367 64.

Thompson, Mrs. M. L. Randall.....	5 00
West Sheffield, Miss L. J. Hanchett.....	69 50
Meriden, First Church.....	100 00
Wallingford Church.....	88 54
North Ashford, Rev. P. Mathewson.....	16 00
Pendleton Hill, North Stonington, First Church.....	5 00

Clinton, Mrs. A. H. Farnham.....	\$5 00
Mystic River, Mrs. Adela H. Randall.....	5 00
East Cromwell, College Baptist Church.....	10 00
Rockville, Friends, by Mrs. Wm. Butler.....	14 00
New London, First Church, in ad.....	21 00
Preston, Baptist Sewing Circle, for Indian Missions..	20 60
Noank, a Lady, Annual Offering.....	5 00
F. F. Rockville, Mrs. Wm. Butler.....	3 00

NEW YORK, \$3,870 58.

New York City, Nathan Bishop.....	1,000 00
Mrs. M. J. Rounds.....	1 00
Sixteenth Church, in ad.....	7 00
Central Church.....	77 41
Tabernacle Church, in ad.....	6 00
Brooklyn, E. D., Central Church.....	200 00
Washington Ave. Church.....	1,200 00
Sunday-school.....	25 00
Albany, Emmanuel Church, C. R. Knowles, Treas.....	150 00
Troy, Fifth St. Church.....	110 50
Gilbertsville, Mrs. M. F. Brundige.....	4 00
North Hebron Church.....	24 50
Fulton Church.....	12 00
Eaton Church.....	13 21
Albany, Calvary Church.....	75 00
Sunday-school.....	10 00
Auburn, First Church, O. F. Knapp.....	15 00
Portage Church.....	19 00
Potsdam Church, in ad.....	5 90
Shelby, First Church.....	12 50
Sunday-school.....	3 00
Bartlett Church.....	4 00
Walesville Church.....	2 00
Plymouth, Mrs. Betsey King.....	190 00
Gloversville Church.....	112 07
Schuylerville, Mrs. S. E. Smith and Mrs. Seeleye.....	5 00
F. F. Troy, Fifth Street Church, Mrs. Sam'l Shepard,	
for Shaw University.....	25 00
Butternuts, Mrs. Wm. Manson, for Natchez Sem'y..	25 00
Potsdam Sunday-school.....	6 25
New York City, Calvary Sunday-school, for Rich-	
mond Inst.....	50 00
Troy, W. and L. G. Gurly, for Benedict B'lg Fund.	50 00
LEGACY: Albany, bal. of Legacy, Mrs. Ann James,	
per G. L. Stedman, Ex.....	430 24

NEW JERSEY, \$896 92.

Newark, Roseville Church.....	11 06
New Brunswick, First Church.....	183 85
A Friend.....	10 00
Keyport Church.....	79 65
Hamilton Square Church.....	10 50
Burlington Sunday-school.....	35 00
Camden, Trinity Church.....	22 37
Vineland, Mrs. P. R. Russell.....	80 00
Piscataway Church.....	105 87
Jersey City, First Church, per Dr. Parmly.....	\$63 42
Monthly Concert.....	5 20—68 62
Plainfield, First Church.....	350 00

PENNSYLVANIA, \$1,768 40.

Philadelphia, South Bond Street Church.....	35 00
Tabernacle Church, bal.....	166 83
First Church, in part.....	273 68
Spring Garden Sunday-school.....	25 00
Fiftieth Church Sunday-school.....	5 00
Olivet Church.....	15 00
Angora Church.....	23 00
Oak Street Church, bal.....	25 00
Mrs. J. V. Ambler.....	15 00
Radnor Church.....	1 95
Hatboro' Church, bal.....	1 50
Willistown Church, in part.....	21 00
Davisville Church.....	23 60
Columbia and Wales Church.....	3 00
Tunkhannock, A. B. Mott.....	5 00
Pleasantville, Mrs. L. A. Matteson.....	5 00
Brady's Bend, J. P. Wassell.....	10 00
Cherokee Church.....	2 00
West Liberty Church.....	5 50
East Smithfield Church, in part.....	8 50

Barclay Church.....	\$4 00
Leroy Church, in part.....	1 05
West Franklin Church, in part.....	3 55
Albany Church, in part.....	5 00
Towanda Church.....	4 66
Philadelphia, Wm. Bucknell, desig., as follows: \$500 00 for books and tracts for distribution by our missionaries; \$500 00 in books to pupils in our schools.....	1,000 00
F. F. Altoona Sunday-school, for Atlanta Sem'y..	4 33
Philadelphia, Miss M. L. Bonney, for Richmond Inst.	50 00
Miss E. P. Shields, " " "	50 00
MARYLAND, \$50 00.	
F. F. Baltimore, C. West, for Wayland Sem'y.....	50 00
DISTRICT OF COLUMBIA, \$29 25.	
F. F. Washington, Students for Board.....	28 50
Tuition.....	6 75
VIRGINIA, \$248 00.	
Williamsburg, colored people per Rev. J. M. Dawson.	12 50
F. F. Richmond, Students, for Board.....	127 00
Tuition.....	74 00
Rent of Rooms.....	24 50
A. M. Moore, on Endowment Fund.....	5 00
H. L. Shavers, " " ".....	3 00
A. Wells, " " ".....	2 00
WEST VIRGINIA, \$10 00.	
Charlestown Church.....	4 00
Grafton Church.....	6 00
GEORGIA, \$73 30.	
F. F. Atlanta, Students for Tuition.....	71 30
Rev. A. T. Spalding, for Atlanta Seminary..	1 00
James H. Lowe.....	1 00
FLORIDA, \$3 10.	
Fernandina, Colored Church.....	2-10
Sunday-school.....	1 00
MISSISSIPPI, \$473 25.	
F. F. Natchez, Students for Board.....	279 25
Tuition.....	112 50
Rent of Rooms.....	54 50
Books.....	27 00
MICHIGAN, \$49 27.	
Galesburg Church.....	7 27
Walled Lake Sunday-school.....	1 00
Grand Rapids, J. M. Edwards.....	1 00
F. F. Women's Baptist Home Mission Society, desig.	40 00
OHIO, \$1705 85.	
Oberlin Church.....	9 41
Granville, Rev. D. Shepardson.....	30 00
Columbus, Mrs. S. P. McElvain.....	5 00
Newark Church, bal.....	9 25
Zanesville, Market Street Sunday-school.....	10 00
Dayton, Linden Ave. Church, W. P. Huffmann.....	50 00
Norwalk Church, bal. for 1879.....	12 17
Ravenna, Mrs. L. L. Horr.....	5 00
Troy Church, Sunday-school.....	9 80
Springfield Church.....	33 10
Sunbury Church.....	5 13
Berlin Church.....	5 87
Elyria Church.....	15 00
Jefferson Church.....	30 00
Columbia Station Church.....	30 00
Mrs. John Cole, on debt.....	1 00
Cleveland Colored Church.....	31 00
Wilson Ave. Church.....	30 11
First Church, J. H. Mansfield.....	5 00
Euclid Ave. Church, Henry Chisholm.....	200 00
Women, for debt.....	50 00
Granville Church and Sunday-school.....	105 30
Delaware Church.....	22 35

Cincinnati, Mt. Auburn Church.....	\$25 00
Geneva, S. Seymour.....	10 00
Dayton, First Church, E. E. Barney.....	60 00
Salt Creek Church.....	4 00
Duncan's Falls Church.....	1 50
F. F. Dayton, First Church, E. M. Thresher, for Atlanta Seminary.....	50 00
Cleveland, Euclid Ave. Church, Mrs. J. D. Rocke- feller.....	50 00
Mrs. Henry Chisholm.....	50 00
Mrs. Wm. Chisholm.....	50 00
Gallipolis, G. P. Brosius, Jr.....	85
Dayton, Mrs. Sara B. Thresher, for Atlanta Sem'y..	50 00
J. B. Thresher, " " ".....	50 00
Mrs. Eben Thresher, " " ".....	50 00
Granville, Rev. D. Shepardson, desig.....	20 00
INDIANA, \$8 00.	
Valparaiso Church.....	7 00
Franklin, Rev. J. Essex.....	1 00
ILLINOIS, \$315 79.	
Marengo Sunday-school.....	51 91
Pavilion Church, in ad.....	1 00
Elgin Church, in ad.....	2 00
Evanston Church.....	16 94
Newark, Seth C. Sleezer.....	25 00
Sublette Church, in ad.....	3 50
Chicago, Second Church, in part.....	162 44
First Church, in part.....	53 00
WISCONSIN, \$41 68.	
Fond du Lac Church.....	10 13
F. F. Beaver Dam, Ladies' Soc., for Nashville Inst.	20 00
Thompsonville Church.....	11 50
MINNESOTA, \$36 70.	
Elk River, Geo. Keasling.....	1 00
Lake Elizabeth, per Rev. P. E. Edmunds.....	30 70
Montevideo Church.....	5 00
IOWA, \$28 00.	
Portlandville Church.....	1 00
Stuart Church.....	5 00
Mechanicsville, Friend.....	12 00
F. F. Osage, Mrs. D. Rice, for Atlanta Seminary..	10 00
NEBRASKA, \$180 65.	
Central City Church, per Rev. J. Gunderman.....	7 50
Palmyra Church.....	10 00
Beatrice Church.....	15 00
State Convention, per W. B. Smith, Tr.....	148 15
MISSOURI, \$5 21.	
Butler Church, per Rev. H. B. Turner.....	5 21
DAKOTA TERRITORY, \$8 30.	
Elkpoint Church.....	5 00
Daneville, Danes, per Rev. N. Tychsen.....	3 30
KANSAS, \$274 25.	
Newton Church.....	20 75
Ebenezer Church.....	3 50
Emmott Creek Church.....	3 00
Lawrence, Rev. James French, desig.....	125 00
Igo, Ira McNutt.....	5 00
S. S. Higgins.....	2 50
Ash Rock, A. L. Kincaid.....	5 00
Wilmington Church, per Rev. C. W. Gregory.....	10 00
Delphos Church.....	5 00
Minneapolis Church.....	3 00
McPherson Church.....	5 00
Lawrence, First Church, per J. B. Watkins.....	87 50
INDIAN TERRITORY, \$9 75.	
Tahlequah Church, for Indian Missions.....	9 75
Total.....	\$14,695 84

THE BAPTIST HOME MISSION MONTHLY.

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MAY, 1880.

No. 5.

A FRATERNAL WORD WITH SOUTHERN BAPTISTS.

At the meeting of the Southern Baptist Convention in 1879, a resolution was introduced looking to a representative meeting of Baptists from all sections, to devise and propose plans of co-operation between the various benevolent organizations. After much discussion, an amendment was adopted, which provided for the appointment of a committee "to bear to our Baptist brethren of the Northern States, at their approaching anniversaries, expressions of our fraternal regard, and assurances that, while firmly holding to the wisdom and policy of preserving our separate organizations, we are ready, as in the past, to co-operate cordially with them in promoting the cause of Christ in our own and foreign lands."

Just how much this resolution means, we are not quite clear. "In the past," may refer to the remote or to the recent past. Readiness to co-operate is rather general, so long as no definite field or plan of co-operation is proposed. The resolution, however, may be taken as an expression of a feeling more or less prevalent, that Baptists should join their forces in Christian work in which there is a common interest, and from which must come results beneficial to all who engage in it.

It does not necessarily follow that present Society organizations must be abandoned, and all sections be organically united in one new Society. Two organizations may join hands in

a common work—each formally commending it to the churches; each appointing its agencies according to mutual arrangement for the collection of funds and for the care of the interests in question; each giving place for the consideration of the work in its annual deliberations. This method—perhaps as effective as any—would be actual, practical co-operation. Anything short of this is *vox, et præterea nihil*.

Now, in the spirit of the resolution referred to, individuals here and there throughout the South have co-operated with the Home Mission Society in its educational and missionary work among the Freedmen; excellent brethren are instructors in some of our schools; others are on the boards of trustees, and on committees of examination and oversight; others have rendered valuable service in connection with the erection of buildings for school purposes. Brethren in the ministry, if not generally, in several instances have cheerfully responded to Dr. Marston's request to co-operate with him in conducting Ministers' Institutes for the colored people. We take pleasure in presenting the following from a prominent pastor of a strong church in one of the Atlantic States, addressed to Dr. Marston: "I am in full sympathy with you in your excellent and most needful work, and ready in any way in my power to help you in 'lifting the mountain.' Command me! What subjects would you wish me to talk on? Am quite sure you will find all of us in full sympathy with you, and ready to comply with any request you may

make of us. We are one in Christ Jesus. May God have you in His holy keeping, and cheer your heart in this good work." Proffered service like this, prompted by individual interest, rather than by considerations of obligation to an organization which may have recommended such a course, is all the more gratifying, and indicates a readiness on the part of some for more formal and general co-operation through the agency of existing organizations.

The only approach to this is in Georgia, where the State Convention has co-operated with the Home Mission Society for the last two years, in supporting four colored missionaries, graduates of the Institution formerly at Augusta, now at Atlanta. This year the Convention becomes responsible for one-half of their salaries, and the Home Mission Society for the other half.

Has not the hour arrived when our brethren at the South are prepared for like practical co-operation on a broader scale, through State Conventions, and through the General Convention, with the Home Mission Society, in its educational work among the Freedmen of the South? The necessity of this work is conceded by all. The moral and religious benefits flowing from it, together with its indirect and incidental benefits in other respects, will be reaped by the South more than by any other part of our country. Apart from all this, there is a common Christian obligation resting on the Baptists of the North and of the South to do something—each according to their ability—in this direction. And the reasons which prevail to give other departments of missionary work a formal recognition and a place in the deliberations of Conventions, should likewise secure for this missionary educational work among the Freedmen the same recognition and a suitable place in the deliberations of these bodies—for where on this continent is there a field more needy than this?

The following resolution, adopted by the Southern Convention at Nashville, in 1878, is good so far as it goes—is complimentary to the Home Mission Society—but it hardly goes far enough to bring anything to pass: "Resolved, That the wise and suitable education of colored ministers is a matter of very great importance, and it is hoped that Baptists in every Southern State will interest themselves in seeking out young colored men who seem called to preach, and encourage them to attend some one of the excellent schools sustained by the American Baptist Home Mission Society." Financial co-operation in providing the means requisite for the support of this educational work is not referred to. Yet it is precisely here, in the matter of finances, that the strain comes. The difficulty is not to find young men who will attend these schools—the difficulty is how to secure the means requisite to maintain the corps of instructors in these schools, to which increasing throngs are coming.

Does not the present situation, therefore, suggest to our brethren in the South that the time is at hand when measures should be inaugurated to do something in the way of *organized financial co-operation*; when they should devise ways and means for presenting this work to the churches and securing contributions for it; when they should bear a portion of the burden now resting so heavily on the Home Mission Society, by assuming the support of one or more teachers in each of these Christian Institutions, the primary object of which is to raise up a better class of ministers for the colored people?

If, as stated in the resolutions of 1879, our brethren at the South "are ready to co-operate cordially with" the Home Mission Society "in promoting the cause of Christ in our own land," we respectfully submit the question, whether the opportunity is not presented for

hearty, real co-operation as we have indicated? The *word* has been spoken; now for the *deed*; now for co-operation financially, as well as verbally. To co-operation of this tangible, specific character the American Baptist Home Mission Society cordially invites our brethren of the South. Shall we have it? Will not God be greatly glorified thereby?

SOMETHING ABOUT DISTRICT SECRETARIES.

We have a few words to say about District Secretaries in general, and about the District Secretaries of the Home Mission Society in particular. We do it in simple justice to them, not because there is any grave occasion requiring argument in their behalf. It is the class who are least acquainted with the work of benevolent organizations and most uninformed about ways and means of prosecuting benevolent enterprises, who would abolish such agencies, and "throw the responsibility on churches and pastors, where it belongs." Only recently, a man of this stamp, and a man of some means, warmly advocated this course, saying that too much money was expended for "agency work." He thought that "economy" required the Societies to dispense with all agencies. To him, and to others like him, it seems proper to say, that facts do not support this view.

Certainly it is not economy to save \$1,500, or \$1,800, or even \$2,000, by dispensing with the services of a District Secretary, whose field embraces from 600 to 900 churches, with from 75,000 to 125,000 members, and as a consequence of so doing, lose in receipts double that amount the first year, with the certainty of diminution of interest and yet greater diminution in receipts for succeeding years, until the minimum of penuriousness is reached. It is all very well to say that this ought not to be

the case. Nevertheless, it is the case, as a general rule, whatever may be the scattering exceptions. The fact is, very few good things run themselves in this wicked world. Thorns grow spontaneously, and thistles perpetuate themselves with no care from man; but whoever expects a bountiful crop of wheat, must plough and sow and fertilize, and be on hand to gather the grain. Year after year the husbandman goes through the same process.

It is so in religious and benevolent work. Somebody must sow and plant and water, in order to the increase. God disposes men to act through truth and facts and argument, applied by human agents. Few individual Christians, left utterly without religious privileges, maintain a vigorous, productive Christian life. It ought not to be so, but it *is* so. Few are the men who do not need to be stirred up to the performance of duties neglected.

Without a pastor, it is a rare church that thrives. There is thin attendance at prayer-meetings; the congregations "grow small by degrees," though not "beautifully less"; receipts for current expenses dwindle, and the treasurer mourns. Christians, in their associated relations, as churches, should need no looking after. But they do need it. Hence, all over the land, thousands of churches engage pastors to assume spiritual oversight of these flocks, understanding that it requires about as much time to look after the "sheep" as after the sinners of the parish. It is necessary for some one to stir up the pure minds of the brethren on a variety of subjects, about which, otherwise, they would become apathetic. Churches occasionally have a fit of "economy," and attempt to live on "supplies," or content themselves with preaching "once't a month" —with what results, everybody knows.

Now, if, in order that churches may do their home work properly, spiritual overseers and leaders are necessary; how much more neces-

sary are they for those religious interests and fields of missionary labor more remote! A few considerations will show that the great Societies, to which is committed the care of these outlying fields, must have their proper representatives to present their work to the churches.

Hundreds of pastors—even of strong churches—“who ought to present these claims” to their congregations, neglect to do it for years together, until they and their people become, if not Anti-Mission Baptists, at least “Omission Baptists.” Some pastors, absorbed in their work, give no heed to outside interests; others, like the talented pastor of a leading church in one of our largest cities, have no relish for the preparation of discourses bearing on benevolent subjects. “I am *so* glad you have come,” said he, “for I do *so* hate to preach begging sermons; and, moreover, I have about preached out on these subjects, while you have something fresh and interesting.” Some ministers have not at hand the data for a suitable presentation of the subject, and so preach a sermon on benevolence in general, adding at the conclusion: “A collection will now be taken for Home Missions.” Nobody has been warmed; nothing has been learned about what has been done or what ought to be done, and the indifferent congregation, from custom, or from a sense of duty, drop their scanty pennies into the contribution-box passed by mournful-looking men.

Yet others are like the pastor of whom we heard to-day, who protested against any presentation of the subject of Home Missions to his people, saying: “Every dollar that goes to Home Missions from my people will be so much bread taken out of the mouths of my family, who need all the church can raise.” Thus they neither preach about missions themselves, nor suffer those who would, to enter their pulpits for this purpose.

The fault of inattention to the world's great needs does not rest solely with the pastors of whom we have spoken. The churches themselves are at fault, in that they so rarely adopt systematic plans of benevolence, and stick to them, with or without a pastor. The frequency of pastoral changes has a tendency to derange the systematic benevolence of churches which profess to have a method. The interim between the going of one pastor and the coming of another is usually characterized by benevolent repose. When the new pastor comes, the methods of his predecessor are often overlooked or discarded, and, until he is acquainted with the temper of his people, he deems it a delicate thing to press them for contributions to outside objects.

Thus, from various causes, it happens that comparatively few churches can be relied upon for voluntary, regular, generous contributions to home or to foreign missions. Take the following illustration as proof of this statement. During the fiscal year closing April, 1876, out of more than 800 churches in the State of New York, only some 175 contributed to Home Missions. This was when they had not been “troubled” much with “agents,” when the “responsibility was thrown on the churches and pastors, where it belongs.” This is a full average ratio of contributing churches throughout the country, where they are left to follow their own inclinations, without a “Secretary” to molest or make them afraid. Three years later, after a faithful Secretary had been at work with pastors and churches, the number of contributing churches had increased to 329; the number for the year just closed being still greater. Yet, is it not a humiliating thought, that after earnest individual appeals to all the pastors and churches, less than half of the churches of the Empire State do nothing for Home Missions?

These facts speak for themselves concerning

the value of District Secretaries to a Society like our own. They are needed to stir up the minds of both pastors and people to proper attention to Home Mission work. They are needed to disarm fears, as in the case of the pastor referred to, who was told by one of our Secretaries that he would become personally responsible for any loss that the pastor might meet in consequence of a collection for Home Missions, thus securing a hearing. When the year came around and inquiry was made about shrinkage of salary, the pastor replied that his people had never before done so well by him, and he invited the Secretary to present his work again to the church! "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." District Secretaries are called to develop "this grace" of benevolence in the churches—a grace in which Paul exhorted the Corinthian Church to abound. They come to the churches with facts fresh from the field, to tell the people about the progress of Christ's kingdom, to lay before them what more should be done, and to give them the privilege of participating in the work. They are engaged in a noble service, and are worthy of a warm welcome and due honor. For their service, which extends over districts each embracing over 100,000 Baptists, they receive less than many a pastor whose congregation numbers less than a thousand persons all told—often not half as many. It may be added that the Home Mission Society—considering the magnitude of its operations—will bear most favorable comparison with similar Societies of other denominations in respect to the number, the character, or the amount expended for the maintenance of District Secretaries, which, as we have shown, are indispensable to all such organizations, and invaluable to pastors and churches in the prosecution of our benevolent work.

MISSIONARY REMINISCENCES.

BY REV. THOMAS POWELL, MT. CARROLL, ILL.

III.

LABORS AT TISKILWA, LASALLE, PEORIA—SEVEN MEETING-HOUSES ERECTED UNDER THE AUSPICES OF THE AMERICAN BAPTIST HOME MISSION SOCIETY—LABORS AT LAMOILLE—BAPTISM AT MIDNIGHT.

Soon after the commencement of my labors on the Big Vermillion river, in Illinois, I visited on the north side of the Illinois river a small village then called Indian Town, now known as Tiskilwa, and aided the few Baptists resident there to organize a church. A few of the number I had known in Saratoga County, New York. The church, after struggling along in much weakness for a number of years, was resuscitated by the efficient labors of Rev. Franklin B. Ives, who became its pastor, and succeeded in having a good church edifice erected, and stated preaching and Sabbath services, which are continued usefully until this day.

I visited and frequently preached at another place on the north side of the Illinois, and near the mouth of the Big Vermillion and the *débochure* of the Little Vermillion river. Eventually, by encouraging the members of the Vermillion and Granville churches, who were located here, a church was organized. It is known as the Lasalle Baptist Church. The location of this church ought to be regarded as an important measure, since it occupies the ground now covered by the twin cities of Peru and Lasalle, comprising a population of over 12,000 persons. It is at the intersection of two railroads, the Illinois Central and the Rock Island & Pacific, and where the former road crosses the Illinois river by a magnificent bridge. It is likewise at the *terminus* of the Lake Michigan and Illinois River Canal, having a canal basin at its entrance into the river. It is also the site of coal-shafts, where capital and labor are

largely expended in bringing up the rich supplies of coal lying beneath the towns referred to. Furthermore, it has extensive zinc furnaces and glass manufactories, employing many laborers. That it is an important locality, may be inferred since the Romanists have, with their customary foresight, selected it as the site of a cathedral, and a monastery, or "home of the brothers." By the advice of the exploring agent of the Home Mission Society, a missionary was stationed here expressly to secure the erection of a suitable place of worship, which was accomplished. The church is comfortably housed and well attended, and under the faithful labors of the present pastor, Rev. J. H. Storms, is sustaining a good prayer-meeting, a good Sabbath-school, and the stated dispensation of Gospel truth.

By the recommendation of the Home Mission Agent, also, a missionary was appointed for one year at Peoria, for the express purpose of securing the erection of a meeting-house in that important city, where 40,000 people are located, and where the Rev. H. G. Weston, D. D., now President of Crozer Seminary, labored successfully for a series of years. Subsequently *another* meeting-house was erected for the Second Church, on the condition of the Home Mission Society appointing temporarily a missionary to preach in it. It was done accordingly. Under the auspices of the Society, also, a meeting-house was erected at Dixon, on Rock river; at Vermillionville; at Tonic; at Granville; at Rock Island; at Tremont, in Tazewell County; and at Belvidere an enlarged building was erected to meet the increased membership of the church, resulting from a successful protracted meeting held in that place. These references to the erection of meeting-houses in so many important localities, and at so early a period, illustrate the value of Home Mission labors in Illinois.

At an early stage in my labors, I also visited a place now known as Lamoille, then called Greenfield. I found a number of Baptist families located there, to whom I preached repeatedly, especially in seasons of sorrow, occasioned by death and bereavement. Eventually a young minister, newly ordained (from Ohio), came and located in the place. He was a good, exemplary man, but quite limited in education and experience. At the earnest request of this brother and the resident Baptists, I went and held a protracted meeting there with blessed results, for the Lord was pleased to manifest His presence and grace on the occasion. A goodly number were awakened and converted, and gave clear and scriptural testimony of the influence of converting grace in their hearts. I organized them into a church when the new converts had been baptized, and that church became a potent agent in promoting the cause of Christ in an extensive portion of surrounding country. It has a good church edifice, has *uninterruptedly* sustained a succession of able ministers, and paid them justly, has labored effectively in Sabbath-school work, and has contributed steadily to sustain our denominational work at home and abroad. One of the converts brought out at the protracted meeting became the pastor of a church in a neighboring settlement, and one became a missionary among the Indians. From this church, also, a colony of members removed their church relation to Mendota, and contributed their presence and influence to make that church the most prominent in the Ottawa Association as to numbers and contributions for good objects.

It perhaps ought to be mentioned, that two members of the Lamoille church first loaned and next gave \$1,500 towards the erection of the meeting-house in LaSalle—a seasonable and liberal donation to a needy church.

There was a small church organized in Washington, Tazewell County, about twelve miles east of Peoria, where the Van Meter family resided. I was earnestly requested to visit them and preach to them during a succession of days. A precious revival was enjoyed, and a goodly number converted and baptized. After the meeting closed, a Pede-Baptist sister of marked piety and devotedness, informed the church if I could be induced to again come there, she would come forward and be baptized. The church sent brother Van Meter to urge me to do it. I went, baptized the good woman, preached again in the afternoon, and administered the Lord's supper, and then preached at night.

I repaired subsequently to the house of the newly baptized sister. I was tired, but after supper and family prayer, the husband of the woman insisted that I should explain why he must be hereafter separated in communion from his wife, having been a member with her fourteen years. I explained the subject to him, and after long conversation, extending to the midnight hour, he made a powerful confession of his convictions as to his personal duty, and sorrow for neglecting to perform it, and insisted on not postponing it, even until day-light, asking to be baptized the same hour of the night. I did not feel willing to assume any unauthorized responsibility, so I called for a light, and proceeding to the dwellings of the members of the church, called them to go to the water. They voted to receive the brother, and I baptized him. It was one of the most delightful seasons I ever enjoyed or witnessed, in the surrounding darkness and stillness of that midnight hour—while the rays of light of many lanterns gleamed over the water and people—to pray and sing, and baptize that good brother in the Lord. He literally "went on his way rejoicing."

American Baptist

HOME MISSION ROOMS,

ASTOR HOUSE OFFICES, NEW YORK.

All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.

In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.

The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.

ANNUAL MEETING.

The annual meeting of the Home Mission Society, at Saratoga, beginning Wednesday afternoon, May 26th, and continuing through Wednesday evening, Thursday forenoon and afternoon, will be of special interest. On Wednesday afternoon, after the reading of the Annual Report by the Corresponding Secretary, it is expected that the Committee on Chinese Missions will report through Rev. B. S. McLafferty, Chairman; the report to be followed by an address of fifteen minutes from Rev. J. B. Simmons, D.D., whose church is engaged in Chinese mission work in New York City. Volunteer five-minute speeches are to follow.

Wednesday evening will be devoted to the Freedmen. After the report of the Committee on Work among the Freedmen, through Nathan Bishop, LL.D., Chairman, addresses will be delivered by President Chas. H. Corey, of Richmond Institute, Virginia, on "What our Schools are doing;" by Prof. J. E. Jones, (colored), of Richmond Institute, on "The

Desire and the Need of the Freedmen for these Schools;" by President G. M. P. King, of Wayland Seminary, D. C., on "The importance of Christian Education for the young women." Seven students of Wayland Seminary, three young gentlemen and four young ladies will furnish music for the evening.

On Thursday forenoon, the Committee on Enrollment will report; followed by a report of the Committee on Obituaries, through Rev. Franklin Johnson, D. D., Chairman. Commemorative remarks concerning Dr. Backus, and others, may be expected. The Committee on Indian Missions will report through Hon. J. M. S. Williams, Chairman, followed by addresses.

After the election of officers for the ensuing year, Rev. S. L. Caldwell, D. D., Chairman, will present the Report of the Committee on Missions among non-English-speaking people. This will be followed by addresses from Rev. J. S. Gublemann, of Philadelphia, on "Our Work among the Germans," and by Prof. J. A. Edgren, of Chicago, on "Our Work among the Scandinavians."

On Thursday afternoon there will be a report of a Committee to be appointed on the Church Edifice Fund; also of a Committee likewise to be appointed on Western Missions. The concluding exercises will consist of an address by Rev. E. H. E. Jameson, of Omaha, Nebraska, on "The next Ten Years in our Western Work;" followed by Rev. A. K. Potter, of Springfield, Massachusetts, on "The Duty of the Hour for American Baptists."

Professor W. F. Sherwin will have general charge of the musical exercises.

The addresses in no case are to exceed thirty minutes, some less, so that there will be ample time for the transaction of all business, and for general discussion of subjects presented, or of others that may come before the Society. We believe that all the friends of Home Missions

will be richly repaid in closely attending these meetings.

The receipts from contributions and legacies during the year just ended were \$118,549.07; from other sources, \$37,072.66, which includes \$16,512.95 from students for board and tuition. The indebtedness of \$30,597.67 at the beginning of the year has been reduced to \$18,373.75. Considering that our work has been enlarged during the last year, and the debt reduced over \$12,000, there is reason for thanksgiving to God. More must be done next year, or golden opportunities will be lost to us forever.

The Executive Board has authorized Rev. G. M. P. King to undertake the raising of funds for the erection of a new building at Wayland Seminary, Washington, D. C., which shall furnish accommodations for at least fifty female students; it being understood that the whole amount necessary to complete the building shall be raised before the work of construction is commenced.

The need of such a building has long been felt. In the judgment of Brother King, who has for many years conducted this school with great success, the building has now become an imperative necessity. The amount required is ten thousand dollars; and we are informed that three thousand dollars of the amount has already been pledged. This school has ninety-two students preparing to teach, thirty-nine preparing for the ministry; and the present building is filled to its utmost capacity. Its graduates are teaching and preaching in every part of the South. Such schools as Wayland Seminary are the best gifts that Christians can make to the millions of blacks in this country, and sources of blessing to the tens of millions of Africa.

Rev. S. W. Marston, D. D., Superintendent of Missions for the Freedmen, and Rev. Lemuel Moss, D. D., President of the Indiana University, are appointed by the Board to convey the fraternal greetings of the American Baptist Home Mission Society to our brethren of the Southern Baptist Convention, which meets at Lexington, Kentucky, May 6th, 1880. Rev. Edward Lathrop, D. D., will represent the Society at the Georgia Baptist State Convention, to be held at Savannah.

The ladies of the Baptist churches in Cleveland, Ohio, have assumed the payment of \$500 of the salary of Rev. R. A. Windes, missionary to Arizona Territory. The work in that distant field, which was undertaken with some solicitude, has opened auspiciously. Brother Windes has been well received in Prescott, the capital of the Territory, a city of 4,000 inhabitants. Very desirable lots have been secured, and a church edifice is soon to be erected. The generous action of the Baptist women of Cleveland will furnish most timely aid to this new and promising mission.

We desire, have long desired, to send a man to Montana. That great Territory embraces an area of 143,000 square miles, and a population of over 50,000. There is not a Baptist missionary nor an organized Baptist church in the whole Territory. Who will pledge \$500, or any part of that sum, to send a missionary to Montana? Send the pledges before June 1st, payments to be made quarterly.

It is gratifying to receive expressions of appreciation like the following, from an estimable Christian lady, the wife of one of the best pastors in Ohio: "Yours is by far the most interesting, readable missionary magazine I have ever seen, and we hope soon to secure a much larger circulation in our church."

Hereafter we shall give credit to individuals and to churches for boxes or barrels of goods sent to missionaries and to students in our Freedmen's Schools; also for Sunday-school books that may be sent to aid destitute Sunday-schools connected with our missionary churches. All who send such contributions are requested to inform us of the character and value of the same, and mention thereof will be made in the MONTHLY.

Our Schools.

The following comparative statement of the number of students in attendance at our Freedmen Schools during the last and next preceding years, will be read with satisfaction by all who are interested in these institutions.

	1878-9.	1879-80.
Wayland Seminary, Washington, D. C.....	84	93
Richmond Institute, Richmond, Va.....	88	92
Shaw University, Raleigh, N. C.....	267	277
Benedict Institute, Columbia, S. C.....	131	140
Atlanta Seminary, Atlanta, Ga.....	115	100
Nashville Institute, Nashville, Tenn.....	207	232
Natchez Seminary, Natchez, Miss.....	59	113
Leland University, New Orleans, La.....	90	144
Totals.....	1,041	1,191

The school now known as Atlanta Seminary was last year located at Augusta, and known as Augusta Institute. The new building at Atlanta was not ready for occupation until about the 1st of December. Considering this fact, and the change of location, the attendance at this school is all that could be expected. The other schools all show an increased attendance, the aggregate increase being 150 students. The number of teachers is 38, against 44 reported last year.

About 400 of the students in our schools are either ordained ministers, or studying with the ministry in view.

In addition to the Atlanta Seminary building, erected at a cost of about \$8,500, a new Chapel and Dining Hall has been built for Shaw University at an expense of about \$5,000, and \$5,000 has been pledged for a Medical Department in that institution, provided \$5,000 additional be raised for the same purpose. Subscriptions to the amount of \$5,000 have been secured for

the new dormitory for girls at Benedict Institute, which is to be erected immediately.

The students of seven of these schools (Leland University excluded) have paid for board, room rent and tuition, during the last year, \$16,512.95, being an increase over last year of \$4,049 21.

"Who Needs Us Most?"

The *Standard*, of Chicago, referring to a tract entitled, "Who Needs Us Most?" prepared and circulated by zealous friends of foreign missions, after deprecating such comparisons as are therein made, presents some thoughts so well put, that we cannot resist the temptation to transfer them to our columns. We bespeak for them thoughtful perusal.

"It is scarcely possible to find room for such a question as, 'Who needs us most?' in any comparison of our own with heathen countries as fields of evangelical labor. The conditions of the case in each instance are so different from those in the other, that such a balancing of claims is very difficult. Granting that the number of souls needing salvation in heathen lands is by many millions greater than those in our own so called Christian land, and granting that in itself an immortal soul in the former is just as precious as in the latter, other considerations at once enter which adjust the balance. A person converted to Christianity becomes an element of power in the moral and spiritual force of Christianity itself. One can easily conceive of a single such convert in a country like our own as of more account in that force than a thousand in China. Then, as regards the comparative value of a Christian and a heathen nation, with reference to the world's progress and the whole future of the race, numerical estimates are scarcely to be thought of. A single little island in the north of Europe is of more account, in that respect, than the whole continent of Asia. To have the United States thoroughly *Christian*—how much must that mean, in the interest of all that is of most importance to mankind? And then, upon what does work abroad depend for its own resources, but upon work at home? If Christian growth in America should suddenly cease, how long could Christian missions throughout the world be kept spreading and growing? Yet, upon the other hand, the heathen world has its own especial claims, suggested by conditions peculiar to itself."

"The Future of Africa."

The *Scientific American* contains an article with this heading, which furnishes material for Christian re-

flection. What the *religious* future of that land shall be, is one of the living questions of the day. What American Christians, especially American Baptists, should do toward shaping that future, admits of hardly a doubt. The great approach to Africa must be through the Christian colored people of America. The kind of work this people shall do there, must depend upon the kind of Christian characters and the kind of Christian education they acquire here. And these things, in turn, depend very largely upon the foresight and generosity of American Baptists, in providing for them educational and Christian institutions, which are indispensable to the development of a true manhood. In short, the religious future of Africa is to be determined more by what we do or fail to do, than by any other nation on the globe. "The fullness of the time" has come for the evangelization of Africa. Are we doing all we should to prepare God's evidently intended agents—the Christian Freedmen of America—for this important work? The times are hastening to some grand goal in God's plans; let us hasten our work accordingly.

The article referred to says: "What the eighteenth and nineteenth century has done for America, the twentieth is likely to do for Africa. Civilization is attacking her ancient fastnesses from all sides. Europe is especially alive to the enormous capacity of the continent for trade. A score of more or less powerful missionary societies are bent upon the evangelization of its swarming millions; and with the facilities of rapid progress furnished by steam and electricity, the speedy conquest of the interior, by Christianity and the arts of peace, is all but assured. Unlike the Americas, when first discovered, Africa is well peopled by nations for the most part well advanced in civilization, and ready to become important factors in the industrial and commercial world. They are far enough advanced to be large producers of many things that the industrial world has need of, and are equally well calculated to become large consumers of industrial products.

"What with telegraphs along the coast, steamers and railways pushing inward along its ancient lines of traffic, the suppression of its slave trade, the pluck and energy of scientific, missionary and commercial explorers, and the great wealth of the national and international societies bent upon the early evangelization of the African peoples, and the commercial development of the enormous natural capacity of the country, we may reasonably expect in the near future an awakening in Africa as marvellous as anything the world has yet witnessed. Dark as its present condition is, Africa is a land of splendid possibilities.

From the Field.

“Watchman, what of the Night?”

FREEDMEN.

Rev. G. W. Dallas, a graduate of Wayland Seminary, has been for several years a successful teacher and zealous Christian laborer among the Freedmen of the Choctaw and Chickasaw nations, I. T. These Freedmen are not citizens, and hence have no right to share in the public school instruction. Mr. Dallas has made himself thoroughly acquainted with their condition and needs, and has thoroughly identified himself with the cause of their temporal and spiritual advancement. He writes from Okshawali, Choctaw Nation.

When the census has been taken this year, it is believed that it will show that there are from 2,000 to 3,000 black children, between the ages of six and twenty-one years, living in the Choctaw and Chickasaw nations. These children are scattered over a vast territory, and in many places there are but one or two families. There are, however, at least twenty-five neighborhoods, having from 20 to 80 children of school age, within a radius of three or four miles. Over ten of these neighborhoods have never had a free school, while some have never had a school of any kind. We have now six free schools where we should have twenty-five.

I beg to call your attention again to the great need of establishing a Baptist Industrial School for these people. We are but a drop in the great ocean of population, yet we feel that in the efforts which are being put forth to educate and Christianize our race we should not be overlooked. And it is not only intellectual instruction which these people need. They must be taught morals; good habits and manners must become second nature; industry, economy and the trades are also essential. This cannot be done in the elementary secular schools. Unless the children can be taken from the immediate influence of their parents and homes, they may get the shadow but never the substance of elevation. As a rule, my race here are most lamentably devoid of good habits in morals and industry. Among all the black women here, I have not found one house-keeper of ordinary skill. They do not know how to cook nor how to wash. My wife must wash my shirts when she is out of school or they are not made fit to wear.

The importance of such a school has been, and is being, thoroughly canvassed among the people here, and there is a growing interest in this direction. I am sure a Christian training given to the children in such a school will do more for our people than anything else. If we would have a symmetrical building the foundations must first be firmly laid. These people are very, very anxious for elevation and will do all they can for their children; but they cannot lift themselves; a strong arm must reach down and draw them up. We are going

ahead to lay the foundations for such a school, and shall wait patiently and hopefully on God and His people for help.

DISTRICT OF COLUMBIA.—*Wayland Seminary*: Principal King writes: “The month of March was in some respects eventful with us. A demand came for a preacher and teacher to be sent immediately to Texas. It was an important point, and we felt that we must secure it and hold it. T. J. Clements was examined for ordination the 4th of March, ordained at the North Street Church, Baltimore, the 7th, and left us for Texas the 9th. We were much interested in sending this student, who has been with us more than five years, to this distant field.”

It is one of the most encouraging features of our educational work among the Freedmen, that demands like the above for educated preachers are more numerous and imperative than ever before. We must enlarge our educational facilities if we would supply these demands.

GEORGIA.—C. S. B. writes from Atlanta: “Nothing I can say will probably affect one way or the other the great work of the Home Mission Society among the Freedmen of the South; but my heart is so full I want to thank the Society through your excellent MONTHLY for what it is doing through the agency of Dr. S. W. Marston. It was my good fortune recently to meet the Doctor in Chattanooga, and learning he was then holding a Colored Ministers’ Institute, I felt a curiosity to attend and see for myself what such work amounted to. What I saw cannot be described. It must be seen to be appreciated. There sat the Doctor, surrounded by dozens of eager listeners, quietly but earnestly feeding them Gospel truths; opening up to their dark minds the simple teachings of Scripture. By the questions they were allowed to ask, from time to time, they laid bare their total ignorance of some of the plainest teachings of the Bible, yet in no case did they show any disposition to hold on to their superstitions and false notions, but freely and gladly embraced the truth. Some could not restrain themselves, and at times would grasp each other by the hand, while tears rolled down their faces, and cry out, ‘Bless the Lord for the truth!’ The Doctor preached to the white church Sunday morning, and to the colored church at 3 P. M. and at night. At night, when the Doctor closed his sermon, from fifty to seventy-five rose for prayers. The house was crowded (some 900 being present), and the scene, bidding the Doctor good-by, beggars all description. ‘Hand-shaking’ occupied some half an hour, and as they surged past the Doctor, they sang with the spirit, while tears of joy in every eye spoke volumes for the great and glorious work of the Home Mission Society among the Freedmen of the South. Send more *Martons*, for the work is far too great for any one man.”

President Roberts, of Atlanta Seminary, writes: “We have received recently a box of valuable books from Rev. Dr. Lathrop, of Connecticut, for our library; also \$25 worth of books from Dr. Pendleton, of Upland, Pa., for use of Seminary. During the winter and fall Rev. B. Emerson Andrews, of Saratoga, N. Y., sent us two boxes of books, which have made considerable

addition to our library. From Dayton, Ohio, the ladies of the First Baptist Church sent a large box of excellent clothing, which has replenished the wardrobe of many of our ministerial students. This is the third year those ladies have sent such token of their interest in our work. The recipients are warm in the praise of the Dayton Baptist ladies."

And doubtless "warm" also in the clothing received!

Rev. E. P. Johnson, missionary among the colored people, says: "There are belonging to the State Sunday-school Convention 108 schools, with 805 teachers and 12,173 pupils. These teachers, except in the cities, have little or no instruction. The great present need is competent teachers and suitable books. As I go among the people I preach the Gospel; I urge upon them the importance of attending the Sunday-school themselves, and sending their children for the study of the Bible. I urge them to educate their children. In each community I endeavor to impress on the leaders the importance of having an educated minister. It is quite encouraging to know that many of the preachers are asking the people for time and means to prepare themselves for their great work. The people generally are becoming more and more anxious to have their children educated, and more earnest in their desire to have educated ministers. They are also giving more attention to the acquisition of wealth. Many are owning homes in the cities and villages and small farms in the country."

SOUTH CAROLINA.—*Benedict Institute*: Mrs. E. A. Wooster writes: "Since last year, I have taken special interest in getting the students to supply their home schools with suitable books. One thousand and forty Testaments, four hundred seven Gospel Hymn Books, two hundred seventy-six Catechisms, and four hundred ninety Question Books have been distributed. I have the oversight of four schools, and attend to their being regularly supplied with teachers' lesson papers, hymn books, etc. I have a Bible class Tuesday afternoons, at Zion church. I have organized a missionary society in Calvary church. There are now over sixty members. The society has given ten dollars thirty cents to State missions, and the next six months the money collected will be given to Foreign Missions."

MICHIGAN.—The church at Alma, which had a loan from the Church Edifice Fund of \$500, and from various causes had become so disheartened that it was proposed to sell the house to the Congregationalists, are encouraged by the labors of Rev. H. C. Beals, General Missionary of the Michigan Convention, who has secured on the field nearly enough to remove the debt and secure the house to the Baptists forever. This shows what one earnest, resolute man can do with a church debt. Let others in similar circumstances take heart and do likewise.

IOWA.—Rev. E. B. Porter, who has been laboring in a new field in Carroll, Carroll Co., reports at the close of his second quarter: "On the evening of March 23d I organized a little church of thirteen excellent members, to be known as the West Side Baptist Church. It is

located in a village of about 600 inhabitants, on the line of the Chicago and N. W. R. R., surrounded by as fine a farming country as can be found in all the West. The people are mostly English-speaking, and there is a heavy tide of immigration coming into the neighborhood this spring. I have baptized six, and others are awaiting baptism. The little church starts off with the best wishes of almost all, and will have the support of most of the people of the place. Its future prospects are bright."

Rev. H. N. Millard writes from Boone that the present outlook is more encouraging than at any time during his pastorate. "January 20th began meetings at one of my outstations, four miles north of Boone, and continued three weeks, upwards of twenty professing conversion. February 17th commenced meetings at Boone and continued nearly three weeks. Four professed conversion, and the church was greatly revived. Seven have been received for baptism, and others will be soon. March 1st we made the last payment of \$200 on our church edifice, purchased from the Presbyterians. The Sunday-school is prospering, with an average attendance at present of ninety."

WEST VIRGINIA.—Rev. T. C. Johnson, Charleston: "Since my last Quarterly Report we have had fifty accessions to our church, forty-one by baptism, and nine by letter and experience. Our special meetings lasted eight weeks. Our congregations are considerably larger, and our Sunday-school has increased beyond our highest expectations. It now numbers over two hundred. All doubts of our success here are fast vanishing away, and I trust the day is nearer than we thought, when we shall be able to stand alone."

GERMANS.—Rev. J. F. Hoefflin writes from Elgin, Iowa: "The cause at Elgin is prosperous. Yesterday I baptized six new converts, one of them from Clermont, an outstation three miles west of Elgin. Lately, while at Clermont, I visited the death-bed of an aged lady. I asked the gentleman at the door if I could speak with her, and he said, 'Yes, if you will speak to her *from the Bible.*' As soon as she saw me she asked in a very anxious manner: 'May I trust in the promises of God as given in the Bible?' I assured her that she might, and preached to her the blessed Gospel of our Lord Jesus. When I had prayed with her, with deep emotion she expressed herself relieved in mind and prepared for death. She died that night. Her friends called in a Lutheran minister to officiate at the funeral, because the lady had belonged to the Lutheran Church. I was present at the services. The officiating minister, after a few generalities, said that he had never seen the lady while living, but the fact that she belonged to the Lutheran Church was sufficient guaranty to him that she was saved!"

Rev. A. Haensler, writing from Hallettsville, Texas, says: "In my efforts to bring the Gospel to the many thousands of Germans in this vicinity, I find I can do most in visiting families. In these I am nearly always well received, but I meet with a great deal of opposition from Lutheran ministers and free-thinking school boards in obtaining places for regular public meetings. One such board asks two dollars for the preacher and twenty-five cents for every hearer as a condition for the use of the school-house."

THE WOMEN'S BAPTIST HOME MISSION SOCIETY.

Corresponding Secretary. MRS. C. SWIFT, 71 Randolph St., Chicago, Ill.; *Treasurer.* MRS. R. R. DONNELLEY, Lakeside Building, Clark and Adams Sts., Chicago, Ill.

MISSION BANDS.

An interesting feature of woman's work in missions is the missionary education of the children in Mission Bands. In these bands the children are trained to love the missionary cause, and to feel a responsibility in sustaining it—imbibing principles that will influence all their future lives. The annual report of the Star Mission Band of Mt. Holly, N. J., has just been received, and as this is the banner Band of this Society, having raised \$159.13 the last year, we are glad to be informed concerning their plan of work, which has been so successful, and present it here, hoping that other young workers may find in it some helpful suggestions.

"The Star Mission Band, whose first anniversary we celebrate to-night, was organized under the supervision of Miss Burdette, the authorized agent of the Women's Baptist Home Mission Society, January 26th, 1879. We come after a year's labor to tell our friends what we have done in missionary work. When we first organized, our band consisted of thirty-two members, but now we find that we have seventy-eight active, and ninety honorary members. The meetings have been held once in two weeks, immediately after Sabbath-school. These meetings have been well attended. After other matters pertaining to our work had been disposed of, at the call of the roll the members came forward and paid their dues, and the collectors paid over the amount collected from the honorary members. Every other Saturday afternoon the girls have met to sew, and succeeded in completing one quilt, which was sent to the Indians. During the year we have held two festivals, both of which were a success. Aside from the money sent to Chicago for the Women's Baptist Home Mission Society, the amount of which the Treasurer's report will show, we have done something in foreign missions. We have sent Mrs. H. H. Rhees, who is laboring in Japan, a present of fifteen dollars; and twenty-five dollars to help support Rev. W. J. Price, who is laboring among the Teloooons.

"Thanking God for his past blessings, we now enter on our second year of labor, remembering that He will be with us and support us in all that we do.

"F. A. VANSANT, Sec."

SCANDINAVIANS.

Miss Elizabeth Johnson has been transferred to Minnesota, and Miss Annie E. Nelson appointed to the work in Illinois.

A prominent Scandinavian pastor writes concerning Miss Johnson's work :

"It has been very satisfactory to us who are in a position to know all its particulars. Some of the conversions resulting from her labors have been of women belonging to the unfortunate ones whose husbands are drunkards, and whose hearts and minds were in deep distress, counting themselves forsaken both of God and men. Others are inmates of the County Hospital, though some have already left this land of suffering for a 'better country,' where there is no distinction of persons, but Christ is 'all in all.' Several children belonging to her mission bands have been converted. She has also done much good indirectly, in bringing children into Sunday-school and people into meetings. The nature of her work is such, that all the good done cannot be seen in one year. It is a foundation work—a beginning at the right end. If we can save the mothers and the children, I shall not despair of the salvation of our people. There are Scandinavian Baptist churches in eight of the Northwestern States. In Minnesota alone there are 200,000 Scandinavians. Chicago has 50,000, and next to it in importance as a missionary field stand St. Paul and Minneapolis."

Miss Johnson reports: "I have wandered around the city with Bible in hand, and God has blessed its truths. One Monday I visited a woman, and was deeply touched when listening to how she had for two years been trying to find Christ, not knowing that He was seeking her. I opened the Bible and read a few verses to her, after which we had prayer, and God was near to hear us. Wednesday evening she came to our prayer meeting, and told us she had found Christ. In one visit, two women with whom I had labored told me of their conversion. Another called me to her bedside, and asked me to tell her how she could be saved. I told her about that Saviour that can save to the uttermost, and who has said, 'Whosoever cometh unto me I will in no wise cast out.'" Again: "I have been trying to help the sick and needy this month, and God has blessed the work, so that many a heart has been made glad. Pastor O. said to me the other day, 'It is not possible that God will let this work stop;' and as I do not believe He will, I pray and labor, expecting His blessing."

INDIAN TERRITORY.

Miss Annie E. Allston (colored), educated at Wayland Seminary, who has been teaching for a few months in the Chickasaw Nation, will devote half her time to the work of this Society among the colored people and Indians near Tishomingo, until the close of her school in June, after which her whole time will be given to it. She writes of the impoverished condition of the people, because of the failure of crops for two years, and designates a portion of her pupils as her poor "little half clads." She needs all kinds of basted work, and thimbles, needles, thread, pins, etc., for her industrial schools, as well as second-hand clothing for her half-clad children. Supplies for Miss Allston can be addressed to Rev. J. S. Murrow, Atoka, Choctaw Nation, Indian Territory.

FREED-PEOPLE.

Misses Waugh and Barker have just returned from a trip to Greenville and Washington, N. C., in which they visited nine churches, instructing them in the conduct of their Sunday-schools, holding Gospel, temperance and mothers' meetings, and visiting from house to house. In one of their meetings, two out of the five ministers present were led to declare themselves converted to temperance principles, both as to the use of tobacco as well as of strong drink.

Miss Waugh writes: "The ministers and people all gave us a cordial welcome. Our meetings were crowded, and as we looked upon the eager, upturned faces of the multitude, our hearts went up to the Great Teacher that He would give us a message to them, and He truly did send the truth home to their hearts. The cry at every place was: 'Oh, if you would only stay six months with us! Don't forget to come and see us again, for we is mighty ignorant.' The country we visited is one *great mission field*. We shall send papers and tracts to them, and our prayers up to God to furnish the missionaries and the means for the enlargement of this work. On our return we found one of our old pupils waiting, with a sail-boat, to take us twenty-five miles down the Neuse river, where he is laboring."

WOMEN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

Our missionary at Council House, I. T., Mrs. Kelly, wrote in March that her health continued to improve, and promised to be perfectly restored before another hot season; that the winter had been short and mild, which was a mercy of Providence, as the drought caused a limited harvest. "The past month has been fraught with great blessings to this people. Two missionaries and a native Indian preacher held a series of meetings at our school-room and house. Three of our most interesting young Indians have publicly professed anxiety for salvation. One has been reclaimed, one baptized; others have felt the power of the truth to comfort, quicken and convict. This season has been very *richly*. One young man died on Friday last. I visited him soon after he was taken sick, and talked with him concerning the interests of his soul. He seemed deeply moved, and prayed with me the first prayer he ever uttered. Wednesday evening he seemed dying, but there was little change up to Friday afternoon, when, as I approached the bed, he recognized me, and raising his trembling hand, pointing upward, said, 'Our Father.' In obedience to his wish, I knelt and pleaded for his admission into heaven through the merits of a crucified and risen Saviour. He looked satisfied when I rose, and soon died.

"During the month I have travelled thirty miles and made twelve visits. We have had no clothing to unpack and distribute this month. We hear that two barrels are at the depot, but the heavy rains will prevent

them from reaching us for some time. The girls are giving good satisfaction with the needle. They are learning to prepare and baste their own work. I should like more remnants of calico for their use, and garments *only cut*."

Miss Alice G. Johnson, at Wayland Seminary, writes: "Saturday had a pleasant sewing-school. My poor little river waifs are learning to sew quite fast, considering many of them could not hold a needle when they began. After school I went among the mothers. I fear much sin is practiced in these homes. In one house was a sick baby, also a great many black bottles. I think the mother had been drinking. The following Saturday was rainy. Found three children waiting for admittance to the school-room. I opened the door, and began to play on the little organ. Soon more came, and we commenced by singing 'I love to work for the Master.' Five or six boys came—one a mass of rags and filth. I had them go out to the pump and wash; then, having placed them in a corner by themselves, gave them a little lecture and a block of patch-work apiece. Poor little awkward fingers, rough with picking cinders! they trembled with eagerness. How proud they and I were, when the dirtiest, raggedest of the group at last sewed a block as good as the little girls' work. After an hour and a half of sewing the children were tired, so I gathered the work, and with every hand folded, we repeated the Commandments, the Creed, and the special verse for the day. I then taught them a new hymn, and we sang for half an hour. How my heart warms to these poor little ones I cannot tell you; poorly fed and poorly clothed. Their parents are often very rough with them. What a life! When school finished, a nice little girl came coaxingly up to my side and said, 'Won't you come home with me?' I said, 'Yes, if it is not too far,' for it was raining hard. She led me through a dark, dirty yard, into a filthy room, and was going up the stairs, when a gruff voice called out, 'Your mother is out—stop here.' No one appearing, I went into the room from which the voice came, and saw an immense black woman and a newborn babe, and for nurse a little tottler of three years old. Everything was in disorder—dirt, dirt, dirt. I never saw *dirt* until this winter, I think. I left, promising to call again. Little Mary, waiting at the door, said: 'I did not mean to tell a lie; I *thought* my mother was here.' Sunday I listened to a missionary from Alaska. He said that was the most neglected field in the United States. No government, no schools, few missionaries; yet the country brings large revenues to government in fish and sealskins. The natives worship demons and offer human sacrifices. Women are sold as slaves, especially young girls, in the market, to white traders for blankets. When a house is built, women are killed and placed under the four posts. Mothers destroy their female infants by abandoning them in the woods, after filling their mouths with grass, lest living, they come to a worse fate. This, in Christian America, is indeed home mission ground. 'For thirteen years,' said the missionary, 'there has been no law to punish murder, and murderers are at large, like other people.' When Russia owned Alaska, she gave them schools, missionaries and government, 'and,' said the missionary, 'I have come to beseech Christians

and Senators in Washington to help in giving to Alaska the Gospel, schools, and a good government.' I pray the Home Mission Society to examine the field and see if an opening wedge cannot be put in now in that needy part of our land. I would count five years spent there a longer life than fifteen in an easier place, if I might gather a school of these castaway children, and help them out of their darkness. One woman, a Mrs. McFarlan, has been, or is still doing this work. I have seen nothing but Alaska since hearing this lecture."

Contributions to the Women's American Baptist Home Mission Society for February and March, 1880:

First Baptist Church, Medford, Mass., \$50; Mrs. N. W. Alger, Passumpsic, Vt., \$1; Judson Missionary Society, First Church, Charlestown, \$12; Home Mission Circle, Southbridge, \$11; Miss Susan ——— Boston, \$1; Women's Missionary Society, Nashua, N. H., \$38; Ladies of State St. Church, Springfield, \$50; Ladies of Clarendon St. Church, Boston, \$42; Mrs. S. E. Allen, Worcester, \$20; Mrs. S. Richardson, Worcester, \$5; Mrs. S. Forgans, Clark's Green, Pa., \$1; Mrs. Weatherby, Clark's Green, Pa., \$1; Mrs. Mary L. Bevan, Clark's Green, Pa., \$1; Miss Mary F. Bevan, Clark's Green, Pa., \$1; Mrs. N. M. Taylor, Allston, Mass., \$25; Mrs. I. H. Loveland, Chatham, \$5; Mrs. M. I. Chase, Still River, \$5; Miss Sylvia Jackson, Union Temple, Boston, \$5; Miss Ellen L. Kimball, Salem, N. H., \$2; Infant Class, Fourth St. Church, South Boston, \$1; Mission Band, Sunday-school, Amherst, N. H., \$2 30; Ladies' Home Mission Society, Waltham, \$12 50; Mrs. E. A. Whittier, Lawrence, \$5; Ladies of West Medway Baptist Church, \$7 35; Ladies' Home Mission Circle, Arlington, \$17; Zillah Burbank, Durham, N. H., \$2; Women's Mission Society, Ludlow, Vt., \$24; Mrs. George Chipman, Union Temple Church, Boston, \$20; Home Mission Society, Branch St. Church, Lowell, \$10; Ladies of Baptist Church, West Newton, \$19; Mrs. J. Tibson, Northboro, \$1; Mrs. T. M. Merriman, West Dedham, 5c cent; Ladies' Sewing Circle, Watertown, \$20; Women's Missionary Society, Central Square, East Boston, \$22; Ladies of Clarendon Street Church, Boston, \$25; Women's Missionary Circle, Central Church, Middleboro, \$25; Women's Missionary Society, West Hanover, \$24; Juvenile Missionary Society, Stonington, Conn., \$14 50; Ladies of Whiting, Vt., \$1; Mrs. Holbrook, Fourth Street Church, South Boston, \$5. Total, \$362 24. MRS. ANDREW POLLARD, Treas., No. 4 Beacon Street, Boston, Mass.

MISSIONARIES APPOINTED IN APRIL.

The following new appointments were made :

- Rev. E. P. Haskell, Fargo, Dakota Territory.
- Rev. J. P. Way, Longton, Kansas.
- Rev. I. N. Winan, Erie, Kansas.
- Rev. F. M. Iams, Salinas, Kansas.
- Rev. J. C. Post, Sedgwick County and vicinity, Kansas.
- Rev. D. B. Gunn, Evangelist to destitute fields, Kansas.

CONTRIBUTIONS OF CLOTHING, BOOKS, Etc.

	Valuation.
Amherst, Mass., Ladies, Baptist Church, two barrels.	
Bangor, Me., barrel	
Boston, Mass., Women's Home Mission Society, three barrels	
Boston, Mass., per Miss S. B. Packard, two barrels.	\$70 00
Brookline, Mass., Ladies' Sewing Circle, two barrels.	165 00
Butternuts, N. Y., Ladies, Baptist Church, two barrels.	58 00
Chelsea, Mass., barrel, per Dr. Mason	

Clinton, N. Y., Mrs. W. Hubbard, package	\$25 00
Dayton, O., Ladies, First Church, two boxes and cash.	
Hamilton, N. Y., Ladies' Society, barrel	
Madison, N. Y., Mission Band, barrel	48 50
Medford, Mass., Mrs. M. L. Clough, two barrels	
Mt. Morris, N. Y., Ladies' Baptist Church, two boxes, one barrel	
N. Y. City, Calvary Church Sewing Society, three barrels	
N. Y. City, Smith Sheldon and James Somerville, books	61 50
Newton Centre, Mass., two barrels	85 00
Oswego, N. Y., Ladies, West Baptist Church, four boxes	
Oswego, N. Y., Ladies' Baptist Church, box	
Perry, N. Y., Baptist Benevolent Society, barrel	72 65
Perkinsville, Vt., Ladies, Baptist Church, barrel	37 67
Providence, R. I., Mrs. E. H. Ayer, barrel	
Providence, R. I., Ladies, Stewart St. Church, barrel	
Saxton's River, Vt., Baptist Church, two barrels	
Somerville, Mass., barrel	
Southboro, Mass., two barrels	
Southbridge, Mass., Ladies' Society, barrel	20 00
St. Louis, Mo., A. P. Dodge, barrel	
Stamford, Ct., Baptist Church, box	125 00
Taunton, Mass., Ladies' Society, box	20 00
Waterford, N. Y., Baptist Church, box	23 14
Waverly, N. Y., Ladies, barrel	26 15
York, N. Y., Mrs. A. V. Eddy, barrel	12 75
Major H. M. Robert, U. S. A., books	

Contributions and Legacies.

FOR MARCH, 1880.

[Contributions and legacies not otherwise noted are for general purposes. Abbreviations **F. F.** and **C. E. F.** denote respectively **FREEDMEN'S FUND** and **CHURCH EDIFICE FUND.**]

MAINE, \$174 59.

Biddeford, coll., per Rev. J. N. Williams	\$4 70
Portland, Free Street Church	82 02
First Church, Sunday-school	22 22
Damariscotta, Rev. M. J. Kelly and wife	15 00
Friends, per Rev. C. V. Hanson	3 00
Cherryfield, Rev. F. D. Blake	5 00
Mechanic's Falls, Mrs. E. Drake	1 00
Mrs. Lucy Chase	1 00
Hebron Church	5 00
F. F. Skowhegan, First Church, Wayland Sem'y.	30 25
Owl's Head, Rev. E. H. Emery and wife	1 00
Parkman, Mrs. E. M. Clark	5 00

NEW HAMPSHIRE, \$235 40.

State Convention, per Rev. J. N. Williams	6 40
Hudson Centre, Rev. G. W. Kinney	15 00
North Sanbornton Church	1 00
Canton Church	5 00
North Stratford Church	5 00
Fisherville, Mrs. L. Hoyt	3 00
North Sutton, Rev. Wm. Libbey	3 00
Claremont Church	70 00
Exeter, Jos. Moulton	15 00
Lebanon Church	5 00
Lake Village, Rev. K. S. Hall	5 00
Newport Church	9 00
Goffstown Centre Church	6 00
Keene Church	17 00
Brentwood Church	15 00
Meriden, Rev. A. Heald	5 00
F. F. Great Falls Church and Sunday-school, for Richmond Inst	50 00

VERMONT, \$2,085 98.

Burlington, French, per Rev. J. D. Rossier.....	\$2 50
Fairhaven Church.....	37 00
Burlington Church.....	40 00
Addison, Mrs. Lucy C. Thompson.....	5 00
Miss Fannie Hazard.....	10 00
Ludlow Church.....	56 00
Enosburgh Church.....	2 12
Essex Church.....	8 23
Passumpsic, Miss Lydia Harvey.....	50 00
(Georgia Plain Church, of which \$10 desig.....	30 00
West Topsham, Aaron Sanborn.....	1,700 00
Brattleboro, Windham Co. Asso.....	3 25
Londonderry, S. A. Baxter.....	1 00
Read-boro Church.....	3 00
Cavendish, Hon. Ryland Fletcher.....	20 00
Brandon Church.....	26 80
Addison Church.....	7 00
Newport Church.....	7 71
St. Alban's Church.....	10 52
F. F. Saxton's River Church, for Natchez Sem'y..	2 75
Perkinsville, Mrs. C. Rugg, ".....	2 75
St. Johnsbury Church, Richmond Institute.....	17 00
Ludlow Sunday-school, " ".....	25 00
Passumpsic Church, " ".....	4 00
Newport Church, " ".....	9 30
Sunday-school, " ".....	5 00

MASSACHUSETTS, \$5,151 43.

Ludlow, coll., per Rev. J. N. Williams.....	\$3 50
Mr. Gregoire.....	75
Mr. Bousquet.....	1 00
C. and C.....	1 50
L.....	1 00
Lowell, coll.....	2 70
Haverhill, coll.....	11 05
Contributed.....	20 00
J. Rainhard.....	2 00
West Quincy, D. D. M.....	1 00
Grafton, Mr. Pettier.....	3 00
Worcester, coll.....	1 25
Westfield, Central Church.....	6 50
Boston, Woman's Home Mission Society, acc't debt..	7 35
Wakefield, Mrs. B. B. Wiley.....	20 00
Littleton Church.....	5 00
Springfield, State St. Church.....	153 00
Newton, Society of Inq. Theological Institution.....	5 45
Belmont, Friend.....	1 00
Weymouth Church.....	72 00
Nantucket, Mrs. M. F. Green and daughter.....	4 00
Westboro, Mrs. S. F. Leonard.....	30 00
Winchendon, Young People's Home Mission Society.	10 00
Worcester, Dewey Street Church.....	8 00
Holyoke, Second Church, per Mrs. O. E. Merrick..	37 83
Southwick Church.....	1 50
Natick Church.....	13 84
Mansfield, Rev. O. L. Leonard.....	5 00
Webster Church.....	18 46
S. Robinson.....	10 00
Sudbury, L. Goodenough.....	10 00
Boston, C. A. Rounds.....	10 00
Two Sisters Tremont Temple.....	1 10
Friend.....	10 00
Ruggles Street Church, per Rev. R. G. Sey- mour.....	200 00
First Church.....	403 32
Clarendon Street Church.....	253 80
Everitt Church.....	5 01
Littleton Church.....	10 00
Newton Centre Church, M. R., per Dr. Mills.....	20 00
Cambridgeport, Broadway Church.....	54 92
Groton Church.....	15 00
Wuburn Church.....	60 00
Rockport Church.....	10 00
Folton, Friend.....	5 00
Rehoboth Church.....	1 65
West Dedham, a Sister.....	50 50
Clinton, First Church.....	70 00
Framingham, First Church.....	50 99
Watertown Church.....	57 05

South Yarmouth Church, per Rev. F. B. Joy.....	\$5 00
West Acton Church, per Rev. J. R. Haskins.....	10 00
North Hampton Church.....	31 24
Lawrence, First Church.....	75 00
Cohasset, Mrs. Mary A. Lewis.....	2 00
Sharon Church.....	19 33
Bolton Church.....	15 00
Somerset Church.....	20 00
Chelsea, Carey Ave. Church.....	72 64
West Medway Sunday-school.....	6 50
Fayette Church, Mon. Con.....	2 23
Northboro Church, Mrs. J. Tilson.....	4 00
Kaynham Church.....	12 00
Arlington Church.....	80 22
Holyoke, Second Church.....	112 12
Billerica Church.....	5 75
Chicopee Falls Church.....	55 25
South Framingham Church.....	38 05
Mansfield Church.....	6 95
Cambridgeport, Charles River Sunday-school.....	14 84
Hanover Church.....	48 00
Scituate, John Brown.....	1 00
Winchester Church.....	13 44
Fall River, First Church, Meshwayee Soc.....	15 00
Jamaica Plain, Susan Weld.....	30 00
Westminster Church.....	14 00
Amherst, C. B. Biglow.....	3 00
Amesbury and Salisbury Church.....	40 00
Cambridgeport, First Church Cambridge.....	567 36
South Gardner Church.....	47 12
Pittsfield Church.....	51 60
Royalston, Jos. W. Pierce.....	35 00
Taunton, Women of Winthrop Street Church.....	25 00
North Leverett, an aged Brother.....	2 50
New Bedford North Church.....	13 00
Hancock Church.....	10 00
Gloucester Church.....	114 00
Newton Centre Church.....	76 49
Worcester, Hon. Isaac Davis Fund, Div.....	121 50
Lowell, First Church.....	25 00
West Townsend Church.....	8 00
Cambridgeport, First Church Cambridge, in add.....	30 00
Charles River Church.....	35 00
F. F. Lynn, Rev. D. W. Faunce, for Benedict Inst.	50 00
Fairhaven, Sciticut Sunday-school ".....	8 00
Boston, Woman's A. B. M. Soc., Mrs. A. Pollard, Treas., of which \$50 for Natchez Inst.....	242 01
Plymouth, Rev. L. Holmes, for Nashville Inst.....	3 30
Fayette, Mrs. W. R. Duvey, ".....	8 00
Hyannis, Susan P. Doane, ".....	1 00
Middleboro Sunday-school, " ".....	50 00
Beverly, Mrs. A. B. Cross, " ".....	6 00
Hamden, Mrs. Jacob Leonded, for Chapel and Hall for Shaw University.....	50 00
Brookline, E. C. Wilson, for Benedict Building.....	100 00
Southbridge, Woman's H. M. Soc., for Natchez Sem'y	2 00
Watertown, Mrs. G. N. March, for Richmond Inst..	25 00
Brookline, Thomas Griggs, ".....	50 00
Springfield, O. H. Greenleaf, for Shaw University..	250 00
Charlestown, First Church, Judson Soc., for Benedict Inst.....	1 35
Charlestown, Friend, 50 cts. Friend, \$1 50.....	9 00
Middleboro Church, for Benedict Inst.....	3 00
Lowell, Mrs. Mallory, ".....	2 00
Boston, Woman's H. M. Soc.....	215 98
Amherst, Rev. D. N. Hoyt, for Natchez Sem'y.....	8 00
Holyoke Sunday-school, for Shaw University.....	37 50
Northboro, Mrs. C. H. Winn, for Nashville.....	25 00
Mrs. H. M. Corey, ".....	50 70
Newton Centre, N. H. Ensley, ".....	64
Beverly Sunday-school, ".....	17 74
North Leveritt, Chas. McMasters.....	10 00
An aged Brother, for Bibles.....	5 00
Boston, E. B. Bidger, of First Church.....	25 00
Worcester, Man Street Sunday-school, W. E. Laws, Treas.....	100 00
Cambridgeport, First Church, Cambridge.....	25 00
Charlestown, L. L.....	5 00
Web ter Church.....	9 62
S. Robinson, Natchez Sem'y.....	10 00
Worcester, Pleasant St. Sunday-school, Shaw Univ..	12 50
" " " Richmond Inst.....	12 50

Weston Church, Atlanta Sem'y..... \$5 00
 LEGACY: Billerica, Susan D. Hamilton, E. A. Stowell,
 Executor..... 100 00

RHODE ISLAND, \$911 41.

Woonsocket, coll., per Rev. J. N. Williams..... 83
 Central Falls, coll.,..... 3 05
 Pawtucket, First Church, E. W. Barrows, Treas..... 55 24
 Providence, Cranston Street Church..... 110 00
 First Church, Friend..... 73 70
 First Church, in add..... 25 00
 Fourth Church..... 111 10
 Sunday-school..... 54 37
 South Church..... 27 58
 Friendship Street Church..... 4 00
 Stewart Street Sunday-school..... 30 43
 Tiverton, Rev. P. G. Wightman..... 27 42
 Anthony, O. E. Bitgood..... 10 00
 Newport, Mrs. A. A. Wilbur..... 5 00
 Friend..... 5 00
 First Church..... 1 00
 Bristol Church..... 85
 Sunday-school..... 12 12
 Warwick Neck, Shawomet Church..... 3 22
 Lonsdale Church..... 20 40
 F. F. Providence, Cash, for Benedict Inst..... 15 00
 Pawtucket, Cash, "..... 1 00
 Woonsocket, Baptist Missionary Circle..... 1 25
 "The Busy Bees," S. Fannie Bryant, Sec., for Bened-
 ict Institute..... 20 00
 Providence, First Church Sunday-school, for Nash-
 ville Institute..... 50 00
 Pawtucket, Woman's Home Mission Society, per
 Mrs. B. A. Benedict, Treas., for Benedict Inst..... 50 00
 Providence, Stewart Street Church, A Sister, for
 Natchez Seminary..... 3 00
 Friend, for Benedict Inst..... 5 00
 Ladies, Friendship Street Church, for
 Benedict Institute..... 25 00
 Friend \$5, Friend \$1, Friend \$5, for Natch-
 uez Seminary..... 11 00
 Thos. Sampson, for Benedict Inst..... 11 00
 Woonsocket, "Busy Bees," "..... 6 00
 Providence, Miss Sarah C. Duffee, for Nashville Inst.
 Ladies of Friendship Street Church,
 Benedict Inst..... 32 00
 15 00

CONNECTICUT, \$2,232 36.

Putnam, coll., per Rev. J. N. Williams..... 2 00
 Rockville, Mr. and Mrs. Wm. Butler..... 200 00
 Suffield, Second Church..... 20 00
 Stamford Ch., of which \$6 desig. for the Western field
 Ladies' Missionary Society..... 577 25
 East Cornwall, two members of College Street
 Church..... 29 00
 Brooklyn Church..... 2 00
 Mystic River, Abby Miner..... 9 65
 Middletown, David Stevens..... 2 00
 South Windsor Church..... 2 00
 Jewett City Church..... 6 19
 New Haven, Calvary Church..... 19 10
 First Church..... 93 07
 Bridgeport, East Washington Ave. Church..... 123 00
 Easton, Mrs. A. Gregory..... 45 50
 Mrs. C. Silliman..... 10 00
 Stafford Church..... 10 00
 Voluntown Church..... 25 00
 Friends, per Dr. Murdock..... 60 00
 Haddam Church..... 8 00
 Suffield, First Church..... 20 00
 Bristol Church..... 50 60
 F. F. Still River, Mrs. T. Chace, for Wayland
 Seminary..... 5 00
 Stonington, Q. B. Grant, for Shaw University..... 200 00
 Waterbury, Sunday-schools, for Benedict Institute..... 25 00
 Groton Bank, Capt. E. Morgan, desig..... 75 00
 Friends, per Dr. Murdock..... 100 00
 C. E. F. LEGACY: Middletown, Martha Rogers,
 per Alfred Hubbard, Ex..... 500 00

NEW YORK, \$12,140 81.

New York City, Calvary Church..... \$2,312 08
 Jno. H. Deane..... 5,000 00-\$7,312 08
 Sixteenth Church, J. G. Du Bois..... 100 00
 Mt. Morris Church..... 102 37
 First German Church..... 71 77
 Nathan Bishop, desig..... 268 33
 Geo. T. Hope..... 100 00
 Cash..... 2 00
 Trinity Church..... 29 06
 Madison Ave. Church..... 950 00
 Brooklyn, Herkimer Street Church..... 54 64
 First Church, Pierrepont Street..... 160 00
 Strong Place Church..... 891 86
 Rochester, Woman's Mission Soc. of Second Church,
 \$32 of which for Indian Missions..... 44 50
 Mayville Church..... 10 00
 Palmyra Church, in ad..... 13 15
 Batavia Church..... 20 00
 Sandy Hill Church..... 50 00
 Saratoga, First Church..... 70 00
 Berlin Church..... 8 87
 Brocton Church..... 9 13
 Lebanon Church..... 2 00
 Greece, a Sister who loves the cause, per Mrs. L. J.
 Wilkins..... 10 00
 Albion, Rev. Conant Sawyer, D.D..... 15 00
 Madison Church, less Exchange, per R. Smith, Treas..... 21 40
 Brookfield Church..... 14 09
 Hamilton, Second Church..... 6 00
 Broadalbin Church..... 10 00
 Earlville Church..... 8 00
 Salem Church..... 2 00
 South Canada Church..... 5 25
 Oswego, First Church..... 17 71
 Medina, Mrs. J. S. McCormick..... 50 00
 Oswego, First Church..... 41 17
 Auburn, Mrs. E. Smith..... 50 00
 Sunday-school of First Church, per W. S.
 Everts..... 55 51
 Randolph, Rev. B. C. Willoughby and wife..... 5 00
 Geneva Church, J. Philpott, Treas..... 37 00
 North Gate Church..... 3 50
 Lafayette, Mary G. Hall..... 5 00
 Harmony Church..... 16 65
 Lattingtown, Mary Ann Staples..... 5 00
 North Greenbush Church..... 7 00
 Ballston Spa Church..... 18 35
 Yates Church..... 18 55
 Norwich, B. Barker, an "Easter Offering"..... 5 00
 Botskill Church, in part..... 41 15
 Troy, Second Church..... 25 00
 Fifth Street Church..... 10 00
 Holly Church..... 32 00
 Port Richmond, Park Church..... 35 00
 Annsville Church..... 8 55
 Pulaski Church..... 12 50
 Cooperstown Church..... 16 78
 Lima Church..... 19 00
 Galway Church..... 19 00
 Jamesville Church..... 6 00
 Troy, First Church and Sunday-school..... 120 00
 Albany, Fanny S. Patton..... 100 00
 Nunda Church..... 15 19
 Sunday-school, for Indian Missions..... 13 53
 Poughkeepsie Church..... 34 36
 Croton Church, per Rev. David Silver..... 10 21
 Spencerport, Eunice W. Matthewson..... 5 00
 McGrawville Church..... 17 50
 Glens Falls Church..... 34 66
 Oxford Church..... 10 00
 Ticonderoga..... 6 15
 A Friend..... 100 00
 F. F. State Colonization Soc., I. T. Smith, Treas.,
 for Benedict Inst..... 75 00
 Rochester, J. W. Goss, for Wayland Sem'y..... 25 00
 Cazenovia, W. S. Faulkner, Nashville Inst..... 50 00
 Georgetown, Mrs. S. R. Mudge..... 1 00
 Albany, Emmanuel Church, for Benedict Inst..... 50 00
 Sheldon & Co., in Books for Natchez Sem'y..... 61 50
 Philadelphia, Walter Colton, Atlanta Sem'y..... 5 00

Buffalo, Mrs. Millard Filmore, Benedict Inst.....	\$10 00
Washington Street Church, ".....	15 50
C. E. F. LEGACY: Elbridge, J. Q. A. Stockwell, per E. P. Glass.....	513 29

NEW JERSEY, \$2,694 49.

Paterson, United Workers, Union Ave. Church.....	20 00
Hightstown Church.....	40 00
Elizabeth, Central Church.....	58 00
Camden, North Church.....	38 46
Trinity Sunday-school.....	7 86
Manahawkin Church.....	5 10
Flemington Church, in part.....	59 23
New Brunswick, First Church, bal.....	1 00
Bridgeton, Miss Hannah Mulford.....	100 00
Port Monmouth Church.....	32 00
Hoboken, First Church.....	30 00
Passaic Church.....	100 00
Newark, Sherman Street Church.....	29 89
New Market Church, per N. Blackford.....	13 50
Glenwood Church, per Rev. T. M. Grenell.....	5 23
Hackensack Church.....	38 67
Bethlehem Church.....	21 17
Frenchtown Chu. Ch.....	15 91
Camden, Fourth Street Church.....	12 40
Sunday-school.....	16 00
Second Church.....	10 00
Croton Church.....	10 00
Moorestown Church.....	53 00
Montana Church.....	3 00
Blackwoodtown Church.....	20 27
Belvidere Church.....	2 00
Allowaystown Church.....	3 03
Salem, First Church.....	24 85
Greenwich Church.....	31 25
Cape May, First Church.....	22 00
Vineland, South Church.....	7 00
Howell Church.....	6 00
Trenton, Clinton Ave. Church.....	5 00
Central Church, Sunday-school.....	8 00
Bricksburg Church.....	12 06
Upper Freehold Church.....	24 78
Princeton Church.....	7 50
Hamilton Square Mission Band.....	14 00
George's Road Church.....	8 50
Samptown Church.....	20 00
Flemington Ch., of which \$12 10 for Woman's Work. Sunday-school.....	91 35 10 10
Cherryville Church.....	25 00
Clinton Church.....	5 00
Elizabeth, First Church.....	17 34
Holmdel Church.....	80 00
Bridgeton, First Church.....	71 20
Haddonfield Church, in part.....	26 55
Hamilton Square Mission Band, bal.....	4 15
Camden, North Church, Sunday-school.....	20 00
Ladies' Mission Society.....	12 00
Newark, First Church.....	65 00
New Brunswick, Remsen Ave. Church.....	105 00
North Orange Church, \$60 of which desig. for man- uals for Indians.....	1,005 62
F. F. Newark, Sherman Street Church.....	20 00
LEGACY: Bridgeton, Estate of Mrs. Mary T. Mulford, H. J. and J. W. Mulford, ad., \$100 of which for Church Edifice Fund.....	200 00

PENNSYLVANIA, \$3,094 16.

Philadelphia, First Church, of which \$20 for Indians.....	110 00
First West Church.....	245 00
First Germantown Church, in part.....	33 00
Second ".....	60 00
Frankford, Young Men's Bible Class.....	8 27
Olivet Church, bal.....	1 00
(Bustleton), Benj. M. Dungan.....	1,000 00
Tabernacle Church, bal.....	10 00
Angora Church, bal.....	100 00
North Church, Ladies' Society.....	26 88
Roxboro Sunday-school.....	35 00
Nicotown Church.....	37 40
Sunday-school.....	10 00

Philadelphia, First Germantown, bal.....	\$4 00
Sunday-school.....	5 00
Haverford Mission.....	10 00
Rev. T. A. Gill, U. S. N., \$5; C. L. P., \$5; Rev. G. T. McNair, \$2.....	12 00
Second Church.....	126 00
Calvary Church.....	8 11
Passyunk Church.....	15 23
Sunday-school.....	4 35
Berean Church.....	64 61
Sunday-school.....	20 00
Upland, Mrs. Emma C. Kuowles.....	500 00
Northchester Church.....	23 42
Norristown Church.....	33 70
Willistown Church, bal.....	5 15
Sunday-school.....	13 21
Montgomery Church, bal.....	17 00
Three Springs Church.....	15 83
McKeesport Church.....	13 34
Elizabeth, Mrs. Sinnie Roberts.....	5 00
Monongahela City Church, bal.....	13 01
Peter's Creek Church.....	16 00
John Maite, Jr.....	5 00
Carmel Church.....	13 24
New Bethlehem Church.....	3 25
Red Bank Church.....	4 39
Amana Church.....	5 30
Centre Union Church.....	1 50
Minersville, Welsh Church.....	5 00
Phenix Church.....	1 80
Honesdale Church.....	5 35
Hawley Church.....	6 00
Upland, Robert H. Crozer.....	1,000 00
J. Lewis Crozer.....	500 00
Ridley Park Church.....	14 35
Woman's Society.....	7 00
Bristol Church.....	10 85
Sunday-school.....	14 26
Lower Merion Church.....	34 02
Sunday-school, for Indian Missions.....	20 00
Hilltown Church.....	4 00
Balligomingo Church.....	22 50
Willistown Church, bal.....	13 00
Westchester Church, bal.....	12 00
Vincent Church, in part.....	20 60
Bridgeport Church.....	7 00
Lewisburg Church, bal.....	22 38
Shirleysburg Sunday-school.....	11 30
Holidaysburg Church.....	10 51
Three Springs Church, bal.....	6 47
Pittsburgh, Penn. Ave. Church.....	16 55
Mt. Washington Church.....	25 00
Sunday-school.....	5 02
Allegheny City, Sandusky Street Church.....	33 79
Sunday-school.....	25 00
Sharpsburg Church.....	11 00
Rochester Church.....	31 00
Washington Church.....	16 60
Mt. Pleasant Church (Monnega. Asso).....	19 50
West Salem Church.....	5 00
Cambridgeboro Church.....	22 40
Randolph Church.....	2 00
McKean Church.....	1 00
Canton Church.....	4 50
Alba Church.....	3 50
Westover Church.....	5 00
Zion Church.....	8 60
Newbury Church.....	2 50
Great Bend Church.....	5 00
Auburn Church.....	2 95
Warren Church.....	2 85
Forest Lake Church.....	1 10
Peckville Sunday-school.....	8 00
Kirg-ton Church.....	8 00
Hyue Park, First Church, in part.....	29 00
Welsh Church.....	28 25
Chester Church.....	11 00
Norristown Sunday-school.....	1 16
Bristol Sunday-school, bal.....	5 00
Greenville, First Church.....	11 00
East Mahoning Church.....	8 50
Wiconisco, Welsh Church.....	8 50

Clinton Sunday-school (Northumberland Asso.).....	\$3 35
Uniontown Church.....	6 56
Alderville Church, in part.....	13 59
Clinton Church, in part, Wayne Asso.....	6 29
Salem Church, ".....	3 07
Preston, East Church.....	2 00
Westover Church, bal.....	1 00
Warrior's Mark, Miss Annie M. Funk.....	1 00
F. F. Philadelphia, First Church, Mrs. Foster, for Wayland Sem'y.....	25 00
Women's H. M. Union, desig. Dr. H. L. Wayland, for Way- land Sem'y.....	30 00
Westchester, J. E. Jones, M.D., for Wayland Sem'y.....	5 00
Altoona Sunday-school, for Atlanta Sem'y.....	50 00
Upland, J. L. Crozer, ".....	3 50
G. K. Crozer, ".....	60 00
Rob't H. Crozer, ".....	60 00
J. Wm. Lewis, ".....	30 00
Altoona Sunday-school, ".....	4 55

DELAWARE, \$192 49.

Bethany Sunday-school.....	15 00
Wilmington, Second Church.....	35 80
Wyoming Church.....	20 00
Wilmington, Delaware Ave. Church.....	50 00
Bethany Church.....	21 69
Woman's H. M. Soc., for Delaware Missions.....	50 00

DISTRICT OF COLUMBIA, \$407 42.

Washington, Calvary Church.....	45 27
Wm. Stickney.....	100 00
Calvin S. Mixer.....	20 00
F. F. Washington, a Friend, for Wayland Sem'y... Students, for Board.....	7 50
Tuition.....	4 00
Calvary Church, Wayland Sem. Students, for Board and Tuition.....	12 00
	159 50
	59 15

VIRGINIA, \$371 18.

F. F. Concord, Colored Sunday-school, per Rev. D. F. Leach.....	11 18
Richmond, Students, for Board.....	210 00
Tuition.....	105 00
Rent of Rooms.....	33 00
For Endowment Fund Richmond Inst., viz. : Richmond, Aaron Wells.....	4 00
L. H. Shavers.....	4 00
M. W. Braxton.....	1 00
John D. Smith.....	3 00

WEST VIRGINIA, \$38 40.

Parkersburg Church.....	30 32
Phillipi Church.....	4 38
Mt. Olive Church.....	1 70
Charleston Church.....	2 00

NORTH CAROLINA, \$1,841 00.

F. F. From England, for Shaw University.....	54 00
Friend in the West ".....	2 00
Raleigh, Students, for chapel and dining hall, Miss M. J. Powell.....	116 77
Students, Account of 1878-79.....	2 00
For Board.....	75 87
Tuition.....	490 91
Rent of Rooms.....	120 00
Account of 1878-79.....	80 98
For Board.....	302 66
Tuition.....	70 00
Rent of Rooms.....	70 00
Account of 1878-79.....	60 00
For Board.....	175 81
Tuition.....	50 00
Rent of Rooms.....	50 00

SOUTH CAROLINA, \$1,006 46.

F. F. Columbia, Students, for Board.....	\$259 11
Tuition.....	113 47
Students, for Board.....	167 35
Tuition.....	14 50
Rent of Rooms.....	80 00
Students, for Board.....	89 69
Tuition.....	10 00
Rent of Rooms.....	65 00
Rent for Land.....	6 00
Students, for Board.....	118 84
Tuition.....	15 50
Rent of Rooms.....	63 00
Sale of Hay.....	4 00

GEORGIA, \$132 15.

F. F. Atlanta, Rev. V. C. Norcross, for Atlanta Sem. Rev. J. S. Lawton, ".....	1 00
Students, for Tuition.....	1 00
Rome, Rev. G. Nunnally, for Atlanta Seminary.....	66 65
Cartersville, Rev. R. B. Hedden, ".....	1 00
Griffin, Rev. J. H. De Votie, D.D., ".....	1 00
Atlanta, Students, for Tuition.....	60 50

MISSISSIPPI, \$873 81.

F. F. Sardis Church (colored), for Natchez Inst.....	27 00
Natchez, Rose Hill Sunday-school, ".....	1 00
Students for Board.....	228 15
Tuition.....	66 00
Rent of Rooms.....	34 00
Books.....	36 70
Ministers' Institutes, per Dr. Marston.....	5 35
Macon, Gen. Asso., per Rev. A. W. Muse, for Natchez Institute.....	30 00
Columbus, Rev. T. L. Jordan, for Natchez Inst.....	10 00
Macon, Second New Hope Asso., per Rev. A. W. Muse, for Natchez Inst.....	20 00
Natchez, Con. La. and Miss., Rev. S. N. Johnson, Tr., for Natchez Institute.....	100 00
Students, for Board.....	194 36
Tuition.....	66 00
Rent of Rooms.....	34 00
Books.....	21 25

TENNESSEE, \$2,497 35.

Nashville, Rev. Lyman B. Tefft.....	20 00
F. F. Nashville, Cash, for Nashville Inst.....	20 65
Miss Maria Herrick, for Nashville Inst.....	24 00
Miss Emma F. Adams, ".....	6 25
Students, for Board, ".....	1,133 10
" in work, ".....	22 15
West Tennessee Association (colored), ".....	50 00
Chattanooga, Ministers' Institute, per Dr. Marston... Nashville, Miss Adams, for Nashville Inst.....	10 60
Students, for Board, ".....	6 00
Shelby Co., Canaan Colored Church.....	673 95
Nashville, P. H. Edwards.....	17 00
Students, for Board, Tuition, etc.....	5 00
	508 65

MISSOURI, \$10 00.

Moberly, W. F. Elliott.....	10 00
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LOUISIANA, \$55 50.

New Orleans, Baptist Church of Leland University.. Sunday-school.....	15 00
H. B. Weasandoff.....	15 00
F. F. New Orleans, Free Miss. Ass., per Dr. Marston. Austerlitz Church.....	4 00
Southern Baptist Association.....	10 00
	1 50
	10 00

ARKANSAS, \$20 00.

F. F. Lagrange, Colored Church, for Nashville Inst.....	20 00
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MICHIGAN, \$424 75.

Alta Church.....	7 88
Grand Blanc Church.....	6 10
Albion Church.....	12 50
Hillsdale Church.....	2 00
Rollins Church, F. French.....	6 00
Portland Church, in part.....	9 85
Lansing Church.....	17 00
Reed City, E. S. Richardson, M.D.....	10 00

New Haven, Amelia B. Cranford.....	\$40 00	Morrison, H. B. Chamberlin and wife.....	\$2 50
Ann Arbor, First Church, in part.....	30 44	Chicago, Second Church, in ad.....	2 00
Adrian Church.....	35 00	Springfield, J. W. Brooks.....	20 00
Cleon and Marilla Church.....	1 00	Chicago, Fourth Church.....	11 00
Detroit, 12th Street Church.....	9 00	T. Pattison.....	5 00
18th ".....	6 22	F. F. General Association.....	22 57
First Church.....	75 29	Stillman Valley Sunday-school, for Shaw	
Emerson Church.....	4 75	University.....	12 50
Grass Lake Church.....	2 55	Galesburg, J. Purdy and wife, for Shaw Un'y.	13 00
Highland Church.....	24 00	Morrison, A. B. Chamberlin and wife.....	3 50
Howell Sunday-school.....	5 31	Chicago, Second Church, in ad.....	12 00
Kalkaska, A. S. Abbott.....	2 00	Rev. I. N. Hobart, D.D.....	10 00
Kensington Church.....	5 70	C. E. F. Illinois Baptist General Asso.....	148 90
Mt. Morris, First Church.....	8 16		
Muskegon, Mrs. L. J. Snyder.....	1 00	IOWA, \$590 98.	
Port Huron, Mrs. Betsey Davis.....	10 00	Council Bluffs, Scandinavians, per Rev. C. Judson...	4 35
Portland, First Church.....	18 50	Eldora, L. M. Adams.....\$1 00	
Rochester, First Church.....	10 00	T. H. Adams.....	50 1 50
Rockford, First Church.....	8 00	State Convention, per Rev. T. H. Judson.....	12 00
Walled Lake Sunday-school.....	2 00	Sibley Church.....	8 00
F. F. Woman's Bapt. H. M. Soc., desig., for Nash-		Clarence, Mrs. J. Wightman.....	1 00
ville.....	35 00	Correctionville, Miss Carrie H. Moffat, desig.....	2 00
Detroit, Twelfth Street Church.....	1 50	Spencer Church.....	5 00
First Church.....	9 00	Carroll Church, per Rev. E. B. Porter.....	5 00
C. E. F. Detroit, First Church.....	9 00	State Convention.....	522 38
		Grand Junction Church.....	3 00
OHIO, \$1,248 21.		Gowrie Church.....	2 00
Oil Creek Church, per W. H. Sellers.....	16 47	Coon Valley Church.....	3 00
Kirtland, Mrs. Harriet Martindale.....	100 00	People's Church.....	7 00
Dayton, Central Bap. Miss Soc., in part.....	8 25	Clear Lake Church.....	1 25
Cincinnati, Ninth Street Church, in part.....	163 00	Maquoketa, Mrs. J. S. Martin, desig.....	4 00
Cleveland, Woman's Miss. Soc. of First Church, per		Livingston, Mrs. H. I. Parker.....	2 50
Mrs. C. Barnard, Treas., to be applied toward the		Sheridan Church, per Rev. D. Robinson.....	5 00
liquidating the principal of our debt.....	100 00	F. F. Clarence, Mrs. S. S. Camp.....	2 00
Salt Creek Church.....	1 50		
Kingsville Church.....	21 32	WISCONSIN, \$190 48.	
Huntington Church.....	2 70	Menomonee, L. L. Larkham.....	1 00
Sullivan Church.....	3 88	Whitewater, Mrs. E. A. Comstock.....	1 00
Joseph Chamberlain.....	5 00	Neenah, H. Shoemaker.....	2 00
McConnillsville Church.....	12 82	Fond du Lac, Friend.....	50
Cincinnati, Ninth Street Church.....	34 00	Lodi Church, in ad.....	3 55
Columbus, First Church, in part.....	15 27	Lamartine Church.....	5 00
Dayton, Central Church, Miss. bal.....	10 80	Milwaukee, First Church.....	156 43
Euclid Church.....	11 25	F. F. Middleton, Richard Green.....	20 00
Sunday-school.....	1 75		
Van Wert, Harrison.....	6 16	MINNESOTA, \$985 00.	
Mt. Washington Church.....	10 00	Forest City Church.....	3 00
Madisonville Church.....	11 00	Granite Falls, per Rev. C. J. Johnson.....	12 50
Norwalk Church, of which \$25 as a thank offering for		Minneapolis, Norwegians, per Rev. J. A. H. Johnson.....	1 75
dedication of their Church free from debt (in part).....	34 15	Marshall Church.....	6 50
Peru, Mrs. Jesse Kingsbury.....	2 00	Ballston Church.....	3 75
Toledo, First Church.....	59 61	Bird's Island Church.....	2 00
Sunday-school.....	3 39	Granite Falls, Swedes.....	5 00
Bryan Church.....	8 80	Lake Elizabeth, E. P. Edmund.....	50
F. F. Belleville, Mrs. Mary Connors.....	5 00	State Convention.....	950 00
Cleveland, Miss Lizzie P. Beecher, for Nashville Inst.			
LEGACY: Aurora, Mrs. Marietta Eldredge, in part,		NEBRASKA, \$7 00.	
per Rev. S. B. Page, D.D.....	500 00	Glenville Church.....	3 50
Granville, Estate of Rev. Ezra Going, in		Hastings Church.....	3 50
part, F. O. Marsh, Executor.....	75 00		
		KANSAS, \$92 17.	
INDIANA, \$658 82.		Sabetha Church, per Rev. James French.....	47 50
Richmond Church.....	2 25	Concordia, Sunday-school.....	2 00
Walcottville, C. H. Blanchard.....	1 00	Burlington Church.....	16 07
Mrs. L. L. Wildman.....	50	Pawnee Rock, per Rev. J. V. Allison.....	12 00
Fort Wayne, First Church.....	33 00	Wichita, per Rev. J. C. Post.....	12 50
Ladies' Miss. Circle.....	7 50	Eldorado Church, per Rev. J. D. P. Hungate.....	1 50
Roanoke, a Friend.....	1 00		
Seymour Church.....	11 00	DAKOTA, \$3 00.	
F. F. Woman's Baptist Home Mission Union, for		Southern Asso., Big Spring Church.....	3 00
Selma, Ala.....	600 57		
Roanoke, a Friend, for Atlanta Seminary.....	1 00	EASTERN GERMAN CONFERENCE, \$175 00.	
Indianapolis, Wm. Rowley, ".....	1 00	Eastern German Conference, per J. A. Schulte, Treas.....	175 00
ILLINOIS, \$310 70.		U. S. GOVERNMENT, \$1,750 00.	
General Association.....	30 38	F. F. Indian Department, for schools.....	1,750 00
Sadorus, Mrs. H. L. Griffing, for Indians.....	6 00		
Farmington Church.....	11 10	Total.....	\$44,602 50
Dundee Church, in ad.....	1 25		

THE BAPTIST HOME MISSION MONTHLY.

VOL. 2.

JUNE, 1880.

No. 6.

THE AMERICAN BAPTIST HOME MISSION SOCIETY.

—
FORTY-EIGHTH ANNUAL MEETING.
—

Report of Executive Board, May 26, 1880.

In presenting their forty-eighth Annual Report, the Executive Board of the American Baptist Home Mission Society would first refer to those Life Directors and Life Members who were wont to meet with us on these occasions, but who live with us, save in our memories, no more.

OBITUARY.

Thirteen Life Directors and twenty Life Members, seven devoted women among the number, have entered into rest. Conspicuous in this roll are the names of Rev. Jay S. Backus, D.D., through whose ability, energy, enthusiasm and devotion during twelve years service as Corresponding Secretary of this Society, its influence was developed to an extent before unknown; Rev. Rollin H. Neale, D.D., eminent among Boston pastors; Rev. J. B. Jeter, D.D., who, as Editor of the *Religious Herald*, and in other responsible positions, was so well known and revered; Rev. Robert Boyd, D.D., whose soul revelled in "the Gospel of the grace of God," and who by tongue and pen led many to Christ; Rev. John Blain, Rev. N. E. Shailer, Rev. J. B. Pixley and other valued pastors who were staunch friends of this Society; Runyon W. Martin, for twelve

years its Treasurer, Henry P. Freeman and Abram Denike, former members of the Board, Chas. C. Colgate, Abraham C. Burke, M. D., and other business men, the savor of whose godly influence yet enriches the world. To the Committee on Obituaries the Board leave the duty of the more extended notice which else it would feel called to make concerning these noble Christian characters.

CHANGES.

The Corresponding Secretary, elected at the last annual meeting, entered upon his work in July, until which time the duties of this position were discharged by the retiring Secretary, Dr. Cutting, who, until November, under the direction of the Finance Committee, was engaged in special examination of investments and of the property held by the Society. Rev. S. B. Page, D.D., for more than eleven years District Secretary for Ohio, and during the latter years of his service for Indiana and Michigan also, resigned in February last. His faithful and efficient labors greatly promoted the development of the missionary spirit in that district. His successor, Rev. James Cooper, of Michigan, whose selection is received with general favor by the brethren of those States, entered upon his labors in February. Rev. Lewis Colby, for three years the President of Benedict Institute, deemed it prudent, on account of his years, to retire from the duties of that position. The Board were gratified in being able to secure as his

successor so well-known and competent a man as Rev. E. J. Goodspeed, D.D., who assumed charge of the institution in October.

FINANCES.

The Society's financial condition is much more satisfactory at the close, than it was at the beginning of the year, as appears from the following statement :

Total receipts from all sources.....	\$213,821 81
Total expenditures.....	182,998 72
Present indebtedness.....	18,373 75
Less than last year.....	12,223 92
Total of general contributions and legacies	118,334 89
More than last year.....	5,936 72
Decrease in legacies.....	9,386 71
Increase in general contributions.....	15,323 43
Paid to missionaries.....	39,030 79
More than last year.....	6,222 25
Paid to teachers in Freedmen's schools..	24,829 22
Less than last year.....	162 72
Contributions for Freedmen's work, including endowments, buildings, etc...	22,397 44
More than last year.....	6,137 30

These figures are given for general information concerning leading features of the Society's work. The gross receipts include money returned to the treasury from mortgages and other investments, as well as repaid loans from the Church Edifice Fund, the detailed statement being presented in the Treasurer's Report. Hereafter the Treasurer's Report will exhibit the receipts available for the general purposes of the Society in one account, and the condition of the Permanent and Trust Funds in a separate account.

CLASSIFIED MISSIONARY TABLE.

The aggregate of laborers, how they are distributed, and a comparison in these respects with the last ten years, are presented in the following classified missionary table :

The increase of 39 missionaries is partly due to the system of coöperation with more States than last year, although decided advance has been made in other States and Territories,

CLASSIFIED TABLE OF MISSIONARIES, ETC., OF THE AMERICAN BAPTIST HOME MISSION SOCIETY.

FROM 1870 TO 1880.

YEAR.	† Total No. Missionaries & Teachers.	Missionaries among Americans.	Missionaries among Germans.	Missionaries among Scandinavians.	Missionaries among French.	Missionaries among Indians.	Missionaries among Freedmen.	Missionaries among Chinese.	Freedmen Schools.	Teachers in Freedmen Schools.	Scholars in Freedmen Schools.
1871.....	352	202	25	15	4	10	73	3	7	20	\$—
1872.....	424	269	29	14	7	7	75	4	7	19	831
1873.....	435	292	20	6	6	7	68	2	7	25	695
1874.....	330	231	38	9	8	8	†13	2	7	21	670
1875.....	334	220	40	12	6	6	20	4	7	26	795
*1876.....	260	129	54	10	6	11	17	2	7	31	848
1877.....	230	110	37	10	4	13	15	—	7	41	871
1878.....	215	100	32	11	4	12	19	1	8	36	1,056
1879.....	236	108	32	15	4	10	21	2	8	44	1,041
1880.....	281	158	36	18	5	9	15	2	8	38	1,191

* The plan of coöperation in the States of New York, Michigan and Illinois, terminated in 1875, and 73 missionaries in these States were transferred to the care of their respective State Conventions.

† Not including Secretaries and Agents.

‡ The decrease of missionaries among the Freedmen after 1873 is largely accounted for by the fact that Students were no longer commissioned as teachers and missionaries during their summer vacations.

§ Not reported.

especially Colorado, Dakota, Arizona and California.

RESULT OF THE YEAR'S WORK.

Weeks of labor.....	9,096
Sermons preached.....	20,762
Preaching stations.....	836
Religious visits.....	54,275
Persons baptized.....	1,160
Churches organized.....	67
Sunday-schools under care of missionaries.....	461
Sunday-school attendance.....	27,031
Benevolent contributions reported.....	\$6,844 03

The baptisms are twelve less than last year. Though no extensive revival of religion has characterized the year, the missionary churches are generally in a good condition. During the year several have become self-supporting.

COÖPERATION.

In October the Corresponding Secretary, with the District Secretary for the West, met with the Conventions and Boards of seven Western States. The plan of coöperation which had proved so satisfactory in Minnesota was continued. Four other States, viz.: Illinois, Iowa, Kansas and Nebraska, entered also into coöperative relations with the Society, and new interest has been awakened thereby in Home Mission work. California, Colorado, Oregon and Delaware desire to sustain similar relations to the Society, and it is expected that early in the coming year this will be accomplished. The Georgia State Convention coöperates with the Society in the support of four missionaries among the Freedmen of that State. The advantages of judicious coöperation between the Home Mission Society and Western State Conventions, both of which are doing the same kind of work on the same field, are so obvious, and have been so fully stated heretofore, that no argument in support of the measure is needed now.

WOMEN'S HOME MISSION SOCIETIES.

In accordance with the Society's instructions,

last year, the Board prepared a plan for the organization of one general Woman's Home Mission Society. The meeting to organize this Society was called Jan. 14th, 1880. In a preliminary conference between representatives of the Women's Societies located respectively at Boston and at Chicago, plans for harmonious and efficient action, which would not require the disbanding of these organizations, were thought practicable. It was therefore decided not to organize a new Society. The well-known result of this meeting was regarded by those actively engaged in it, as the Providential solution of a vexed question. To your Board it seems best that the present arrangement have a full and fair trial, without interference from any quarter, or the adoption of measures by the Society looking in any wise toward a re-opening of past discussions on this subject.

Harmony exists between the several Women's Home Mission Societies and the American Baptist Home Mission Society. The New England Society has sent large designated contributions to our treasury for the payment of the debt, and for the support of teachers in our Freedmen's Schools. The Society at Chicago, while devoting itself mainly to Christian work in the homes of the degraded, has at the same time stimulated women in the States beyond to organize for the purpose of cultivating more thoroughly the mission fields in their own borders, thus strengthening the work of this Society therein. The women of Cleveland spontaneously pledged \$500 to the support of a missionary in Arizona. The women of many churches have sent valuable boxes of clothing to our frontier missionaries, whose meagre salaries barely suffice to procure for their families the ordinary comforts of life.

THE HOME MISSION MONTHLY.

The BAPTIST HOME MISSION MONTHLY, now

in its second volume, is steadily growing in favor, and is a valuable agency in awakening intelligent interest in Home Mission work, as the contributions from its readers prove. The low price at which it is furnished, viz.: fifty cents per year—barely covering cost of paper and printing—should secure an entrance for it in thousands of households. The editorial work is without expense to the Society, being done by and under the direction of the Corresponding Secretary.

THE GERMANS.

Coöperation with the Eastern and the Western German Conferences is continued as heretofore; these conferences being responsible for one-half of the sum appropriated to German missionaries. There are now 120 German Baptist Churches, with 8,665 members, in the United States. They have given through the conferences \$2,023.52 for Home Missions during the year. Besides this they sustain a German Baptist Publication Society, and have a Theological school. Thirty-six missionaries have been under appointment the last year. These are too few for the 6,000,000 German-speaking population of this country, and for the multitudes more coming every month, most of whom are in the bonds of a fatal religious formalism or open infidelity, needing, as truly as the Pagan, spiritual guides to instruct them in the truth about the new birth and the way of salvation. This is most effectively done through German-speaking missionaries who have been brought from the darkness and deadness of formalism into the life and the light of the Gospel.

THE SCANDINAVIANS.

Perhaps no part of the work among our foreign population is more promising than that among the Scandinavians. As a class, they average high for intelligence, industry and temperance. Moreover, they Americanize

more rapidly than almost any other nationality. They constitute a very large element of the population in the Northwest. It is estimated that quite 1,000,000 have already found homes here, while the stream of immigration from Sweden and Norway and Denmark was never so large as now. Scattered among these are not a few who have become Baptists in Sweden and should receive our care here. This people generally, are quite accessible to the truth as we hold it, so that there is especial encouragement in our work among them. During the year, eighteen Scandinavian missionaries have been under appointment at an expense to the Society of \$1,820. This number should be increased to twenty-five the coming year.

THE FRENCH.

The French population flocking into this country from Canada constitutes a field of missionary labor at our own doors not to be disregarded in this time of the great Protestant revival in France. While Protestantism displays such vigor and makes such inroads into the ranks of Romanism there, we surely should not relax our efforts here. With this view, the Board has had under appointment five missionaries who have labored among the French of New England, at an expense of \$2,600.90, a portion of which is specially designated by churches which are eye-witnesses of their labors.

THE INDIANS.

Nine missionaries have been under appointment in the Indian Territory during the year. Rev. Daniel Rogers continues as general missionary. To the religious culture of the youth he gives special attention, saying: "I urge the importance of Sunday-schools wherever I go, instruct in conducting them, and urge the importance of organizing new schools in neighborhoods where it is thought advisable." In addition to his other labors he has

organized 4 schools and has under his special supervision 14 schools with 500 scholars. About 5,500 Indians are members of Baptist Churches in the Territory. These are served chiefly by native pastors, "for the most part," says Mr. Rogers, "consistent, faithful, self-sacrificing laborers, needing, however, a clearer and more comprehensive knowledge of divine truth." A lady has given \$700 for the erection of a chapel for the Baptist Church recently organized at Tahlequah, the capital of the Cherokee nation. The house will be built this summer.

The Board have granted the use of a portion of the mission building at Tahlequah for a literary and theological school of a higher grade, in which the Indian youth, especially those who feel called to the ministry, may obtain a Christian education for their life-work, escaping the skeptical tendencies which are sadly prevalent in the common schools of the nation. This school is the outgrowth of the Christian churches in the Indian Territory. Formal application has been made to this Society to aid in sustaining it; but the financial condition of the Society has not yet enabled it to do so. The opportunity is here presented for some man of means to do a grand thing not only for this people, but for other Indian tribes, who may be most successfully reached through preachers of their own race. The time has come when the religious development of these Indians demands that this advance step be taken.

The religious peace of the Territory is seriously threatened by the bill before Congress, providing for the establishment of the Territory of Oklahoma—a measure which looks to the radical overturning of the present order of things in the Territory, and the substitution of another order, without the consent of the Indians who own the Territory in fee simple, and in direct violation of the sacred guaran-

tees of the Government that this should never be done.

Hon. J. Q. Tufts is the agent at the Union Agency. He was not the nominee of the Board for this position, though the Board consented to his appointment at the urgent request and upon the strong recommendation of the late Commissioner of Indian Affairs. We are assured that he is well qualified for the position.

Jas. E. Spencer, Esq., nominated by the Board, was appointed to the charge of the Nevada Agency last September. Already, under his administration, a marked improvement in affairs at the three reservations of which he has charge is visible. His services have been commended by the authorities at Washington, and steady advance in the civilization and Christianization of those sadly neglected tribes is confidently expected.

In January an important meeting was held in Washington, between the Board of Indian Commissioners and the Secretaries of most of the Societies coöperating with the Department of the Interior in the appointment of suitable Indian Agents, according to the understanding of the Peace Policy. General dissatisfaction was felt by the Societies because competent men whom they had nominated, were often set aside for unknown men, who, in many instances, had no sympathy whatever with the Societies in their efforts to evangelize the Indians. If these men turned out badly, as sometimes happened, the Societies, whom it was popularly supposed they represented, suffered reproach. For this, it should be said, the Board of Indian Commissioners were in no sense responsible. There was danger of entire withdrawal of the Societies from further participation with the Government in this respect, but after interviews with the President, the Secretary of the Interior, and the Commissioner of Indian Affairs,

and assurances of a return to the original methods, the threatened rupture between the Societies and the Government was averted.

Your Board lament the attempt in Congress, to abolish the Board of Indian Commissioners, and to transfer the Indians to the control of the War Department, believing that under the Peace Policy more has been done in the civilization of the Indian than in any two score of years under the War Department ; and believing, furthermore, that it is the only humane and Christian policy for a Christian nation to pursue.

CHINESE MISSIONS.

Dong Gong is still our missionary among the Chinese of Portland, Oregon. This mission, under the immediate care of the Portland Baptist Church, is in a prosperous condition, three having been baptized during the year, and a Chinese Young Men's Christian Association being well sustained. A chapel for the mission has been erected during the past year at a cost of \$1,000, the Chinese themselves, contributing \$400 of the amount. Last November Chew Yow was appointed to labor among the Chinese in Oakland, Cal., the First Baptist Church of that city having special oversight of this work. Christian effort for the salvation of this people has been made doubly difficult by the foolish frenzy against them which has prevailed on the Pacific Coast. There is danger that the Chinese on our own shores, and multitudes with whom they are in communication in their native land, will become so prejudiced against Christianity, because of their barbarous treatment by a nominally Christian people, that the hand on the dial of Christian missions in China will be turned back many degrees, and the labors of a generation will not undo the mischief wrought. It is hoped that a healthy reaction in popular opinion has set in. Whether it has

or has not, the path of Christian duty before this Society is plain. It must not cease its efforts for the evangelization of the Chinese in our land.

THE FREEDMEN.

Rev. S. W. Marston, D. D., was re-appointed in February as Superintendent of Missions among the Freedmen. Within the year he has held 33 Ministers' Institutes, having an aggregate attendance of 1,119 Ministers and Deacons. "A more hungry and eager company for the bread of life I never saw," is his description of those who attend. These Institutes have been held in every Southern State, lasting usually about three days each. Errors concerning Christian doctrines, church order, ministerial duties, deacons' prerogatives, powers of associations, modes of worship, evidences of conversion, and Christian ethics, have been corrected ; preachers who never attended any school have received valuable Biblical instruction, while among the younger preachers and licentiates a livelier interest in education has been awakened, resulting in larger attendance at our schools. Pastors of white churches have cheerfully coöperated with Dr. Marston, and have borne testimony to the wisdom of his method, and the value of his work. In several instances, Institutes held quarterly and maintained by local talent have been a product of these meetings. This branch of missionary service among the Freedmen is in a very encouraging condition.

The schools controlled or fostered by the Society were never more efficiently conducted.

As intelligence increases, the educational results must become each year more satisfactory. In these 8 schools, 38 teachers have been employed, and 1,191 pupils enrolled. This is 150 more than last year. About 400 are ordained ministers, or studying with the ministry in view. While a portion of the students remain in school through the whole year,

many, unable to do this, enter after the Christmas holidays, remaining but three or four months, as their circumstances allow. This mid-winter influx taxes school accommodations and the powers of the teachers most severely.

The need of enlarged accommodations in some of the schools, so that young women may share in the benefits of a higher Christian education, is felt by the colored people, and admitted by all who even casually consider the subject. At Benedict Institute, a girls' dormitory with recitation rooms is contracted for, to be finished in September, \$5,000 having been raised for this purpose by Rev. Lewis Colby, the late President of the Institution. A wing is projected at Wayland Institute for the same object, over \$3,000 being pledged by friends of the enterprise, about \$6,000 more being required, which it is hoped President King with his "Jubilee Singers" from this Institution will readily secure during a tour in the North this Summer.

President Tupper, of Shaw University, has received an offer of \$5,000, provided \$5,000 more be added, to establish a medical school for the education of colored physicians. Next to no advantages in this direction are available to the colored people; hence, skilled physicians, so much needed among them, are almost unknown, and the consequences to the race may be easily imagined. The project, which involves the Society in no expense, has the approval of your Board, and the Board of Trustees of the University.

The building for the Atlanta Baptist Seminary, begun a year ago, was completed in December at a cost, including land, of \$11,171.43, of which \$4,864.84 was realized from the sale of the Augusta property. The Georgia Baptist Convention (colored) are to devote the proceeds of the sale of a site which they had selected toward the payment of the present site.

The estimated value of their property is \$2,500. The new building is admirably adapted for the purpose intended, and the location is desirable.

A new site for the Richmond Institute, consisting of about two and a half acres, lying a short distance northwest of Hollywood Cemetery, has been secured at a cost of \$5,000. Owing to the impossibility of increased accommodations in the present contracted location, and its close proximity to an extensive tobacco factory and phosphate storehouse, together with the noise incident to its position on the corner of business streets, it became a necessity to seek a site elsewhere. It is anticipated that the sale of the present property will go far toward meeting the expense for the erection of new buildings. Buildings will not be commenced immediately unless liberal friends furnish means for this purpose, or an early sale of the present property is made.

The Colored Baptists of Florida last fall petitioned the Board to assist in establishing a school which they had undertaken to start at Live Oak, "for the education of young men for the ministry in the Baptist Church;" and into which they had put over \$2,000 for land and a building. The request of these brethren, who had struggled so manfully to help themselves, and will do still more; who greatly need such a school, on account of the imperfect school system of the State, and their remoteness from other schools of this character in the South, has been favorably considered. A gentleman has pledged \$1,000 for this purpose, and the Board have engaged to put the building in condition, and to maintain two teachers therein, as soon as designated means are provided, but not to draw upon its general funds. The school should be opened next October.

The "Trustees of the Alabama Baptist Normal and Theological School," at Selma,

have also requested the Board to coöperate with them in carrying on this flourishing school, which for several years has been under the charge of Rev. H. Woodsmall. They own about 35 acres of land, which formerly comprised the agricultural fair grounds, in the suburbs of the city. During the past year they have added to the building previously used for school purposes, a spacious chapel and general school-room, at a cost of \$1,000; in addition to which they have contributed nearly \$1,000 more for teachers' salaries. The property is valued at \$10,000. In the past three years the colored Baptists of Alabama have raised nearly \$9,000 for this school. Funds for this school have been contributed in an irregular manner, unsatisfactory both to the Society and the friends of the school. During the last two years, over \$2,000 were given mainly through the efforts of Indiana ladies. The school has numbered 250 pupils the last year. Its general aim and standard, and character, coincide with other schools under our care. The colored people of Alabama have done nobly thus far. There is no reason why their request should not be granted. The Board, therefore, have decided to coöperate with the Alabama Convention to the extent of \$2,000 in conducting the school during the coming year, it being expected that friends of the institution who have hitherto sent their designated contributions to quite half this amount through our treasury, will do even more in the future. The 500,000 colored people of Alabama need and deserve the Society's recognition and aid in this enterprise.

Last September, the Board decided to establish in each school under its care "a committee of examination and oversight, whose duties shall be to examine all applicants for admission who have the ministry in view, concerning their Christian experience and life, their call to the ministry and their views of

Christian doctrines; also, to decide on all applications for aid to prosecute the course of study." This relieves the head of each Institution of two great responsibilities, and constitutes an assurance that due care is exercised in these respects. The measure has met the hearty approval of the Presidents of the Institutions. It was also determined to fix the rate of tuition at one dollar per month so far as would be consistent with terms previously announced. It is believed that the improved and the improving condition of the colored people fully warrants this attempt to cultivate a sense of the worth of these educational privileges, and to place upon them a light share of the financial burdens in conducting these schools.

The average rate for board, room and tuition is about \$7 per month. The amount thus paid by students for the year is \$16,512.95, as against \$12,463.74 the previous year. The amount paid for teachers' salaries is slightly less than last year. Contributions for Freedmen's work, including sums for buildings, are \$6,137.30 more than last year.

The policy of the Board is to secure, as rapidly as practicable, the coöperation of churches, associations and conventions of the colored people in providing means for buildings, for the support of teachers, and to aid worthy and needy students for the ministry. There is gratifying progress in this direction and the outlook is that each coming year will witness a larger proportion of these financial burdens borne by them. Quite as gratifying are indications of the collective coöperation of a similar character on the part of white brethren in some of the Southern States.

It should not be forgotten that *these schools are great centres of missionary influence*—that the teachers who have devoted themselves to this work have the true missionary spirit; that their energies are expended in no small measure in the cultivation of the Christian

character of their pupils ; that most of them preach, teach in Sunday-schools, or engage in family visitations ; that large numbers of students at the same time, and through vacations, engage in similar work, resulting in many conversions ; that the missionary spirit for African evangelization is fostered in the schools by means of missionary societies, so that young men and women are offering themselves for missionary service in Africa, and the sympathies, and prayers, and contributions of the Freedmen are being evoked for their pagan kin across the sea.

THE CHURCH EDIFICE FUND.

Two hundred and thirteen churches, in thirty-four States and Territories, have loans from the Church Edifice Fund. Seven churches have obtained loans during the year. Twenty-four churches have paid their loans. In many instances the money has been returned with hearty thanks to the Society for the aid thus extended—aid which could have been obtained only with great difficulty and at higher rates of interest in other quarters, especially years ago, when money in the West was worth from 12 to 30 per cent. per annum.

But, in general, loans drag their slow length along through years ; the churches often at the same time dragging out a miserable existence. In short, it must be said that the Church Edifice Fund is not fulfilling the expectations of its founders. In 1871, the Annual Report said : "The Board expect these loans to accomplish their mission, and to be returned within three years, and as much sooner as possible." The facts are, that of the 213 churches mentioned, 63 have had their loans for less than five years ; 111 over five and less than ten years, and 39 ten years or longer. And this, too, though urgent calls for the loans had been made by the Board. There is a diminishing demand for loans from

this Fund, not because money for the erection of churches is not needed, but because of the well known embarrassments under which many churches have labored in carrying or in attempting to rid themselves of their burdens. No little difficulty has been experienced in securing semi-annual interest on loans, and even more in calling in the principal, though long overdue. This state of things is owing to several causes. The general financial reverses of the country during the past six years have seriously impaired the ability of young and weak churches which, just prior to this period, had erected houses of worship on which rested indebtedness. Many church members in the older West, being unfortunate in business, went into newer regions, thus depleting churches in debt to the Church Edifice Fund. As those who were instrumental in procuring the loan moved away or died, the church feeling of responsibility for the debt decreased, their successors often asserting their exemption from special obligation to pay it. Sometimes, where moderate ability exists, no resolute effort is made to pay the debt, on account of the lack of leadership in the pastor, or the lack of one or two men of faith and of will in the church, and so, at last, the people, afflicted with chronic inactivity, sincerely believe in their inability to pay. Compromises, which the Society two years ago instructed the Board to make in extreme cases, have had the effect to lead other churches, which were not financially *in articulo mortis*, to ask for similar compromises, amounting in some instances to a remittance of the interest and a large portion of the principal. It is not uncommon for the Board to receive applications for the cancellation of the entire indebtedness to a church ; although it has been published repeatedly that this Fund cannot be administered in the same manner as the general missionary funds, but only as interest-

bearing loans. Our District Secretary for the West, Dr. Haigh, has devoted no little time and energy in stimulating churches thus embarrassed, discouraged and inert, to clear off their indebtedness to this Fund. In this he has been successful above the expectations of the people among whom he went. But it is very unsatisfactory and unbusiness-like to loan money, and then be compelled to employ agencies to induce churches to pay their loans. The perplexities in the administration of this Fund force upon the attention of the Society whether a better way cannot be devised.

An additional consideration is the fact that other denominations with a more flexible fund, loaned at lower rates of interest, or without interest, or given outright, are dotting the new towns of the West with neat church edifices, to which religious people of all classes are drawn, and in which not a few Baptists find their church home. The denomination first to build is the first to get the people. The truth is, we are being distanced in this respect by others, and opportunities are lost to us forever.

What now can be done? If the terms and conditions on which the Church Edifice Fund is administered are unalterable, either by act of this Society or by act of the Legislature, then it becomes a necessity for the immediate establishment of a benevolent department of this Fund, so that feeble churches may start on their career without the incubus of a church debt; grants from the Fund to be made on condition that at least double the amount be contributed in the community; not more than \$500, as a rule, to be granted to any church, and this on condition that it is built free of debt.

At least fifty church edifices, costing from \$1,200 to \$2,500 each, should be erected annually in the West for the next five years. For this purpose a benevolent fund is needed that can

be used now; not a fund with a comparatively small income to be doled out from year to year when the exigency for it is past, but a working fund for TO-DAY; not merely the income, but the whole amount, to be thrown into active service as speedily and judiciously as possible in the rapidly crystallizing West. Throw ten thousand dollars into service now, and twenty struggling churches are started on their career, hopefully and unhampered, to become in ten or twenty years strong, vigorous, contributing organizations; but lock up the same amount in a perpetual investment, using only the interest thereof, and fifteen or twenty years elapse before a sum equal to the principal is expended; only one church per year can be aided, and the process of building up Baptist churches in the West will be painfully slow—so slow as to become a byword and a disgrace to a denomination with ability to do grander things; so slow that golden opportunities will be lost every year—lost never to be recovered! Twenty years hence the demand for this Fund will be comparatively small. The *great crisis* that called for it will have passed. In large districts of the West it will have passed in the next five years. What we do in this direction must be done quickly.

SCOPE OF THE SOCIETY'S WORK.

Societies are organized on the principle of the division of labor. Each Society has its distinct and definite work. To this it should confine itself. To depart from this, is to encroach on the work of another Society and to produce confusion in the popular mind. No denomination establishes two Missionary Societies for the same field. The leading denominations of this land have three general Societies: one for Foreign Missions; one for Home Missions; one for the Publication of religious and denominational literature; each having its own specific work.

The *name* of a Society expresses the *aim* of a Society. The American Baptist Home Mission Society, as its name announces, is a Missionary Society for North America. Its general title, and the general terms of its Constitution, clothe it with full power to engage in every kind of missionary work. The sole and simple and significant sentence in its Constitution defining its object is this: "The object of this Society shall be to promote the preaching of the Gospel in North America." There is no limitation as to race, color, condition or age; no limitation as to the agencies to be employed, whether by means of settled pastors or general itinerating missionaries—whether by ordained or unordained men; no limitation as to kinds of missionary work, allowing the Society, therefore, to assist in the organization of churches, in the erection of church edifices, in the organization and the care of Sunday-schools, and in the raising up of a qualified ministry among the Freedmen, so that the *Gospel*, instead of the vagaries of visionary men, may be preached to this people; no limitation as to place, whether in consecrated churches, or in school-houses, in the log cabin, or from house to house. The original design was to make this Society the comprehensive Baptist Missionary organization of the denomination for North America. Not a segment, but the whole circle of missionary work, is committed to it.

The missionaries of the Home Mission Society are not specialists, but men of all work, embracing in their service every feature of missionary labor. If the Home Mission Society appoints no colporteurs, it is because all its missionaries are expected to do this kind of work just as far as they are supplied with religious literature for this purpose. They are most anxious to do this, and as a matter of fact, have disseminated during the past year, and are now disseminating, hundreds of thou-

sands of pages of religious literature among the people who most need it. They are the natural agency for the distribution of denominational literature, without a dollar's additional expense for this service. Every missionary of the Society is by virtue of his appointment a colporteur.

In like manner the Home Mission Society, through its missionaries, devotes particular attention to Christian effort in the Family and in the Sunday-school. Family visitation has been required of its missionaries from the beginning. They are instructed "to preach publicly and *from house to house*." Their quarterly reports give the number of religious visits they make. Many of these frontier missionaries having from two to twelve preaching stations, travel over vast districts, engaged, as they go, in this house-to-house service. During the last year the missionaries of this Society report 54,275 religious visits to families or individuals. The whole number reported during the last 40 years, is 1,667,813. It is therefore eminently a *Family* Missionary Society.

It is also a *Sunday-school* Missionary Society. Indeed, were it to be otherwise, it would be unworthy the confidence and the support of the denomination. If the Society does not appoint "strictly Sunday-school missionaries," it is because such specific appointments are unnecessary, inasmuch as every missionary is a Sunday-school missionary, an important part of whose regular duties is to look after the religious training of the children, by organizing and maintaining Sunday-schools wherever practicable. Our local and general missionaries are heartily engaged in this service; no duplication of agencies for this feature of Christian work is needed on their broad fields. Frequently from three to seven schools are under the supervision of one missionary. The reports for the past year show 461 schools with an attendance of 27,031 scholars.

The average attendance in the Sunday-schools under the supervision of our mission-aries during the last 40 years is 13,084.

Thus it appears that the Home Mission Society is a Missionary Society in the broadest sense, for North America ; a Society which includes every variety of missionary service and excludes none ; a Society which gives particular attention to the Family and to the Sunday-school ; *aiming ever to so conduct its labors that tangible and abiding results may be secured thereby.*

Figures fail to present fully the work of such an organization, yet as helpful to an estimate of the extent of its work we submit the following summary :

Number of Commissions to Missionaries and Teachers.....	8,301
Weeks of service reported.....	275,433
*Sermons preached.....	718,217
*Prayer Meetings attended.....	385,141
*Religious visits to families or individuals....	1,667,813
Persons baptized.....	8,177
Churches organized.....	2,704
*Average annual number of children in Sunday-schools.....	13,084

*During last 40 years.

A great work has been done by this Society. A great work yet remains to be done.

THE FUTURE.

Immediate and decided enlargement of our work is strongly recommended. This is imperatively demanded if we are to keep pace with the new development of the West, where there is a great revival in the building of railroads, along which thriving towns are springing up, and whither an immense tide of population is moving. "We may safely say that the present influx of immigration to the United States is something unprecedented in our generation."* Five hundred thousand foreigners will undoubtedly find homes here

*The New York Statistical Review.

this year. Only a small per cent. remain in the East. The multitude push on to the West. From the Eastern and the Middle States thousands are likewise going thither. Among them are many of our own "household of faith." They are poor, and in any given locality few—too poor and too few to build a meeting-house, support a pastor, and meet other expenses of Church and Sunday-school. These numerous groups of from 15 to 50 believers, if aided now, will become the strong churches of the future. To neglect them now, is to surrender that West to others, and to leave us years hence crippled in power and resources. Catholic colonization schemes are vigorously prosecuted in the new Territories. The question of the religious mastery of the West must be virtually settled in the next ten years. It is a momentous question for the West that is, and the West that is to be ; for the nation, and for the world.

Hardly less pressing is the work among the Freedmen. There is danger of the decadence of the religious feeling among this people, in their change of condition. There is a peril that the more intelligent rising generation will utterly swing away from the crude preaching of woefully ignorant men, and so from religion altogether, into skepticism and godlessness. There is dread that unless our work among them is accelerated, the demand of opened Africa for qualified missionaries from this people cannot be met, and so error will have the vast field.

It is in the power of American Baptists who work through this Society to do more than \$100,000 annually for these purposes. Not less than \$135,000 should be thought of for the coming year. We recommend that this sum be asked for, to be expended as follows : for the Freedmen's educational work, \$40,000 ; for general missionary work, \$95,000, apportioned as follows : \$50,000 to English-

speaking Missionaries in the West ; \$8,000 to the Germans ; \$5,000 to the Scandinavians ; \$3,000 to the French ; \$7,000 to the Freedmen ; \$3,000 to the Indians ; \$1,000 to the Chinese ; for the debt, *i. e.*, for services already rendered, \$18,000.

We also recommend that immediate efforts be made to establish a Benevolent Department of the Church Edifice Fund on a plan that will yield at least \$15,000 annually for the next five years, in accordance with the previous suggestions of this report.

We further recommend that an endowment fund of not less than \$100,000 be raised, the income thereof to be used for the support of teachers in Freedmen's schools. A friend of this measure offers \$10,000 on condition that this amount be secured. We most heartily commend this object to men of means who would invest some of their wealth where it is greatly needed, and where it will be productive in the highest and the broadest sense for humanity and for God.

Finally, as the anniversary of our National Independence falls this year on Sunday, we recommend that on the first Sunday in July, the pastors throughout our land be requested to preach on topics showing the relations between religion, and national stability and greatness, and that the churches be requested to make a special contribution to the Home Mission Society, so that in its endeavors to lay religious foundations in the new West, it may keep pace with the marvellous material development now in progress there. Does not Christian patriotism heartily endorse such an observance of the day?

With these recommendations, your Board place at the Society's disposal their report, hoping that a new impulse may be given to the Society's work, whose object is North America for Christ, for its own sake and for the world's sake.

THE HOME MISSION MINE.

BY HON. E. C. FITZ, CHELSEA, MASS.

The recent improvement in the business of the country has been accompanied by the usual disposition to embark in new enterprises that promise speedy and large returns. Among others, the mining interest has been stimulated to an extraordinary degree. Literally, from Maine to California, companies have been formed for the purpose of excavating the earth in search of the precious or useful metals, including the whole line, from the antimony of Nova Scotia to the zinc of Missouri.

The shares in these companies have been placed upon the market with enthusiastic prospectuses, and have found their way into the hands of persons in almost every class of society. Clergy and laity, men in business and men of leisure, employers and their clerks, widows and spinsters, doctors, lawyers, and scientists, have suddenly become deeply interested in the daily reports of the stock markets, watching the fluctuations with intense eagerness, and becoming elated or depressed, as prices advance or recede.

While, in some few cases, the high expectations of these speculators are realized, in the majority they are doomed to disappointment. Many of the "mines" yield nothing richer than promise ; in many instances the "mines" are never worked.

The *schemes* are worked, but the "mines" are not ; and it frequently turns out that the pockets of the unwary constitute the real mining territory, which is successfully operated upon by the "ring," to the lasting disgust of those who realize, too late, that they have joined the long and melancholy procession of the "shorn lambs."

The mention of "Little Pittsburg" and other modern "enterprises" that might be

named, will long be the occasion of saddening reflections in the minds of many who mingled with the eager crowd of those who made haste to be rich.

To the Christian capitalist, who desires to place his money where it is at once secure and dividend-paying, the "HOME MISSION MINE" presents an opportunity for safe and profitable investment. The stock in this "mine" has no par value or market price that can be expressed in dollars and cents.

The "cheerful giver," whom "the Lord loveth," can have a share at his own price, *provided* it is "according to his ability." The dividends are unceasing. They are promised on divine authority, and are payable on every such share, without regard to its cost in money. The *assessments* are only such as will enrich the holders, for they call for their hearts and prayers to follow their treasure, and make more sure the increase of their dividends.

The *security* is perfect. He who honoreth the Lord with his substance, will find that no anxious days or sleepless nights attend on such investments. That which he "lendeth to the Lord," is more secure than if placed with any "safety deposit" company, to be kept under guard behind the most improved locks, and encased in the hardest steel.

The camp fires of our Home Mission miners are lighting up the forest clearings and the vast prairies, the valleys and the hillsides of our wonderful country. Around them are multitudes of souls that are to be saved or lost, men and women and children for whom Christ died.

The opportunity and the duty are at once presented for such labor as the Master himself was wont to do.

Of infinitely more value than gold or silver, these precious souls wait for the purifying influence of the Gospel, which must be carried to them by those to whose hands God has

committed this important trust. Rich specimens of ore, in the form of regenerated human hearts, refined by the processes of God's converting and sanctifying grace, may be seen in many of the churches and Sabbath-schools which have been organized and nourished into vigorous life by means of this Home Mission enterprise. Many more are to be gathered by the faithful ones in Christ's service, "and they shall be mine, saith the Lord of hosts, in that day when I shall make up my jewels," while they who gather them shall shine "as the stars forever and ever."

It is a great *privilege* for Christian laymen, whose calling does not admit of their literally "preaching the gospel," to be permitted to assist in this noble work. With hearts full of love for God, and for the souls of their fellowmen, and duly impressed with the importance of earnest Christian effort, as it bears upon the future of our beloved country, they will find it a means of grace, and for the enlargement of their own souls, to give enthusiastically and liberally of that which they hold in trust for the Master (and they should hold it all so) for the promotion of such an enterprise as the American Baptist Home Mission Society.

Since the annual report was printed an official letter has been received from Rev. Wm. J. White, Corresponding Secretary of the Missionary Baptist Convention (colored) of Georgia, stating that at their Board Meeting, April 7th, it was voted to appropriate \$200 for fencing the lot on which the Atlanta Baptist Seminary stands; \$200 toward beneficiaries in the school; \$65 for the purchase of school furniture, and \$50 for incidental expenses, making \$515, which, with \$100 previously expended on the grounds, makes a total of \$615. They also voted to sell their old site as soon as practicable and turn the proceeds over to the Home Mission Society.

American Baptist
HOME MISSION ROOMS,
 ASTOR HOUSE OFFICES, NEW YORK.

All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.

In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.

The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.

Readers of the Monthly have been promised the annual report in its columns. Here it is. Do not call it "dry" reading until you have carefully perused it from beginning to end. Those interested in the progress of Christ's Kingdom will read the report with interest—others will not.

The space occupied by the report prevents the appearance of more than one original article from our contributors this month. But that one will repay perusal.

In the next number of the Monthly we expect to publish the cream of the addresses delivered before the Home Mission Society at the meetings in Saratoga. Thus the good things said will be preserved in a permanent form. Now is a good time to subscribe for the Monthly and to get subscribers for it.

Would it not be a grand thing, if at the annual meeting a few men of means were to put their heads—and their pocket-books—together, saying: "Come now! Let us clear off the debt of the Home Mission Society." We do not mean that they should do the

whole of this blessed work—for "it is blessed to give"—but to start it finely and let all who will, have a share in it. No wires have been laid to do this. If the Lord wants it done He will stir up somebody to do it. The removal of the debt would be like pulling up the anchor of a vessel when a fresh breeze is blowing. How the Home Mission Society would bound forward then!

"Spare not! Lengthen thy cords and strengthen thy stakes!" Is not this the bidding of Divine Providence to us to-day in our Home Mission work! Too sparingly have we put forth our efforts. Unsparringly should we toil for the honor of Him "who spared not his own Son" that we might be saved.

"He who soweth sparingly shall reap also sparingly, and he who soweth bountifully shall reap also bountifully." Ten bushels of wheat are insufficient to sow a hundred acres. Fifty thousand dollars are insufficient for Christian sowing in the Great West, to-day.

"What shall the harvest be?"

More than 105,000 immigrants have landed at Castle Garden, New York city, since January 1st. 46,821 came in April. The arrivals in May have been about 12,000 a week. 4,836 landed in one day in May. The present indications are that the exodus from Europe will exceed all previous calculations, reaching more than 500,000 for the year 1880. One gratifying feature is, that but about one-sixth of the number are Irish, and that the Germans and Scandinavians together with many from England, constitute the bulk of the emigrants. These are generally people with some means who push on to the West, where they and their children are to hold influential positions in the future. Shall that influence be for Christ or against him? The

physical and mental vigor of the world is drifting to our great West. The Home Mission Society seeks to secure it for Christ.

Every State in the Union bears the impress of the Home Mission Society's work ; from every State contributions have come and are coming into its Treasury. For what has been wrought, to God be the glory ; for of Him was this Society ; through Him has it been prospered ; to Him does it seek to bring ever increasing revenues of human gratitude, love and service.

The Annual Report of the Publication Society for 1879, says : "The missionary work of the Publication Society is radically different from that of the other great missionary organizations. The Home Mission Society, for instance, directs its efforts, in the main, toward the support of local pastors laboring with feeble churches. It does not employ colporteurs, or strictly Sunday-school missionaries. It is a Church Missionary Society, doing a vast and blessed work. This Society, on the contrary, is preëminently a Family and Sunday-school Missionary Society."

The attempt thus to partition off the missionary field hardly seems just to the Home Mission Society ; for the impression is certainly conveyed that somehow its work is so local, and special and churchly, that little or no attention is given to Family and Sunday-school work, whereas the fact is, as all Reports show, that Family and Sunday-school work is, and ever has been, an essential and extensive part of its operations. It has been commonly supposed that the distinctive features of these Societies are that the one is "preëminently" a *Publication* Society, while the other is preëminently a *Missionary* Society ; and that in these respects were they intended to be "radically different."

"I have chanced to notice that the Fourth of July this year falls on Sunday. How could the day be more appropriately observed, than by devoting it to a consideration of *the claims of Home Missions upon Christian patriots* ? The collections which could be taken would be something. The permanent interest awakened if the day were thus universally observed, would be more.

The HOME MISSION MONTHLY has of late suggested appropriate themes without number, such as 'The Present Crisis in Home Missions ;' 'The Evangelization of New Commonwealths, the Hope of the Nation ;' 'Present Opportunity and Future Accountability ;' 'The Evangelization of America for the Sake of the World.' There needs to be a better appreciation of the needs of our Home Mission work, whose day of opportunity is so swiftly flying, and upon the faithful prosecution of which, the future of the foreign work so largely depends. For one I should be glad to join in such an observance of the coming Fourth of July."

So writes one of the most successful pastors in the State of New York. The hour is ripe for such a measure.

Save some of the money usually spent on "the Glorious Fourth" for fireworks, ice cream, and general dissipation ; with it make a special offering, in the spirit of high Christian patriotism to the work of Home Missions, and the day thus generally observed by our Baptist brotherhood will be a red-letter day in the year, and new significance will attach to "the Glorious Fourth," because of the glorious results to follow from such concentrated Christian action. Our fathers fought that they and we might enjoy the blessings of civil liberty ; we are to complete and establish their work by pervading the nation with the religion of the Lord Jesus Christ, without which liberty degenerates into license and lawlessness.

President Tupper, of Shaw University, says : "We are receiving letters of inquiry, from Louisiana to Virginia, in reference to the Medical Department. I never have witnessed so much enthusiasm among the colored people in reference to any school matters." No wonder, for it opens an avenue to one of the professions, affording thereby an opportunity for the young men to rise to positions of honor and wider usefulness, while the people who are now so largely the subjects of the grossest quackery and imposition, rejoice that they are to have physicians who know something of the human system and the nature of diseases.

The Wayland "Jubilee Singers" gave an entertainment at the Calvary Baptist Church in Washington, on Friday evening, May 7th. The exercises afforded great satisfaction to the large and refined audience present. The following was the programme:

PART FIRST.—"Steal away to Jesus, with Lord's prayer;" "I'm Rolling Through an Unfriendly World;" "Children, We All Shall be Free;" "My Way's Cloudy; Go Send Them Angels Down;" "Home by the Sea;" "Oh! Wasn't that a Wide River?" "Go Down Moses;" "He's the Lily of the Valley."

PART SECOND.—"I've Been Redeemed;" "Don't You Grieve After Me;" "Wake up dem Lazy Bap-tisses;" RECITATION; "Only Come;" "We are Almost There;" "Keep Me from Sinking Down;" "Going Home."

Under the direction of Brother King and wife, they will make a singing tour in the North during June and the early part of July, for the purpose of raising funds to erect the new building for girls at Wayland Seminary. Ask Brother King to visit your church and give him a full house. He needs some large donations however, in addition to what he may thus obtain, for the \$6,000 yet needed cannot be secured in twenty-five or thirty entertainments to be given.

The classified missionary table presented on page 2 of the Report, appears for the first time, and shows at a glance the relative proportions of the several departments of Home Mission work. The proper balancing of claims from these different fields, is not always an easy task. Circumstances modify these proportions every year, so that the field which requires chief attention this year may be secondary next. Were they, who are often free to criticize the proportion in which money is distributed to the several objects, placed where the details of every field are at hand, they would most likely agree substantially with the Board in its apportionments.

Life Directors and Members Deceased,
1879—80.

LIFE DIRECTORS.

Backus, Rev. Jay S., D.D., Groton, N. Y.
Blain, Rev. John, Mansfield, Mass.
Burke, Abraham C., M.D., Brooklyn, N. Y.
Colgate, Chas. C., New York.
Freeman, Henry P., Brooklyn, N. Y.
Gibbs, Rev. John W., Providence, Pa.
Holme, Mrs. Anna M., New York.
Jeter, Rev. J. B., D.D., Richmond, Va.
Martin, Runyon W., Brooklyn, N. Y.
Neale, Rev. Rollin H., D.D., Boston, Mass.
Shailer, Rev. N. E., Deep River, Conn.
Thomson, John, Ashland, Ohio.
Waterhouse, Mrs. Sarah S. K., Bricksburg, N. J.

LIFE MEMBERS.

Angell, Rev. Henry, Los Angeles, Cal.
Balcom, Rev. Geo. B., Cawker City, Kan.
Boyd, Rev. Robert, D.D., Waukesha, Wis.
Bromley, Mrs. Jane M., New York.
Brusle, William A., Port Richmond, N. Y.
Caldwell, Mrs. Ann, Whitesboro, N. Y.
Cheshire, Mrs. Philenah, Brooklyn, N. Y.
Corwin, Rev. David, Detroit, Mich.
Chamberlain, Rev. J. A., South New Berlin, N. Y.
Davies, Rev. John, Norwich, Conn.
Denike, Abram, New York.
Houghton, Rev. G. W., Poughkeepsie, N. Y.
Hurton, Miss Ann M., New York.
Magoon, Frank L., Philadelphia.
Moxley, Rev. O. W., Canton, N. Y.
Perry, Valentine, Macedon, N. Y.
Pinney, Mrs. Mary, Owego, N. Y.
Pixley, Rev. Joseph B., Preston Hollow, N. Y.
Reynolds, Rev. R. J., Exeter, Neb.
Van Slyke, Rev. Frederick M., New York.

Western Missions.

From Eastern Dakota comes this appeal: "Towns are starting up in all directions, having from 100 to 800 inhabitants. We can muster a membership of about 30 at this point, and it is proposed to organize two weeks from next Sunday. The members are intelligent, and with assistance here for a term of two or three years, there would be a strong Baptist Church without doubt. Without assistance they cannot build, or pay a pastor one-half the time at present. The situation here is, no doubt, the situation in numerous towns in the territory, and while we see the Presbyterians, Congregationalists, and Methodists by their Societies pushing things right along, the Baptists are doing very little or nothing, only what those on the ground are able to do.

Emigration here is immense, and the development beyond anything you can conceive of without once witnessing it. This territory is being thickly inhabited, whole counties being taken possession of in a few weeks' time, and a family located on at least every half section. This town of 300 inhabitants is only five months old, and the lands in the county are all taken.

A strong, vigorous, pushing man should be placed in the Baptist pulpit here to take charge of it, hunt up Baptists and gather them in. He could preach here once a Sabbath and supply two or three other towns. The work should be started at once and not delayed 30 days."

There are scores of places like this—equally urgent. We have eleven missionaries in Dakota; we need to double the number. Besides we *must have a general exploring and superintending missionary for Dakota and Nebraska at once.*

D. B. Gunn, missionary to destitute fields in Kansas, writes from Holton, May 15th. "I wish you all could look upon the fields where I have toiled, and see the change which has taken place, and at the many more fields, equally needy and promising, and see how a dozen men would be well employed in this very work. We are losing so much, because we cannot or do not take these places for Christ and His truth. These needy fields draw out all the anxieties of my heart. We ought to take possession of at least one hundred places in this destitute State to-day, where no Baptist institution or order exists. All the while we are losing these fields, and they are being taken by other denominations, and hereafter we shall take them, if at all, only by the hardest work."

Rev. A. Weaver, missionary in the Loup valley (central Nebraska), writes that he organized a church at Loup City, the county seat of Sherman Co., April 11th, with 20 members, and on the same day, after riding 28 miles in his buggy, and preaching, organized another church at Ord. This has only 8 members, but more will unite soon.

Very truly does Brother W. say: "Those who are now coming are laying the foundations in every department, both secular and religious, for the future generations of this section. It is no more true that 'the child is father of the man,' than it is that the childhood of communities, to a great extent, determines what their mature manhood shall be. The present has in it both a prediction and an earnest of the future."

Read the following, if you would know how we are losing ground denominationally, because the Society has not means to send men into these new settlements as soon as the people get there: "Some of these doubtful Baptists have been away from Baptist influences for years, in which time they have never heard a sermon or read a tract upon our 'peculiar' views. Meantime they have become familiar with thrusts at and ridicule of our denominational position, particularly in regard to the subject of communion. The consequence is, in many cases, they are lost to us, even when they do not join a church of another denomination. Then some have gone, or promised to go, to other communions, being told that when there is a Baptist church organized, they will be at liberty to go to that.

Indeed, I think that in a short time there would have been little use in any one's laboring here to build up our interests, for I found some had gone, others were going, and others still were debating the subject, while there were only a few remaining firm. We shall lose most of our people who are coming out here, and as a result, in time to come, have no cause in this country, unless we enter in and possess the land *now*."

Rev. Geo. O. Yeiser, at Red Cloud, Nebraska, writes that \$800 have been raised for a house of worship there. "I doubt not but that we will go on and put up just such a house as we can pay for. \$200 or \$300 more would complete and furnish it."

For reasons that will be readily understood, we withhold names of persons and places in giving the following extract from a missionary's letter, which discloses the temporal circumstances of the people in many a new field on the frontier: "With exception of two or three members, there is scarcely one of the church that can ever at one time command in money \$10, or even \$5, in the course of the year. Poor people in this country have *very few* comforts. Many, very many, have no change of clothes for Sunday, and are ashamed to come out on Sunday. I deeply sympathize with them, for it has been the case, and is in my own family, that some of my children cannot go to church, on account of ragged clothes."

Such facts show the need of the helping hand of the Home Mission Society, until the temporal condition of the people, after a few years, is improved.

Brother Westgate, General Missionary for Southern Colorado and New Mexico, states that he has received a request for aid from Rev. M. H. Murphy, at Las Vegas, New Mexico. The place numbers about 6,000, has mineral springs which are becoming famous, and is a place of importance. Brother Murphy came out from the Catholic Church, and so is well adapted to labor among that people. Some excellent Baptist sisters have recently gone to Las Vegas, and are zealously at work there. There is hope for the church if this is the case.

Brother W. adds: "The Mexicans are numerous in Southern Colorado—about 20,000; and I know not how many in New Mexico. We ought to have a Spanish-speaking missionary among them. The Presbyterians are doing a glorious work among them." The Presbyterians say that they are reaping where years ago our missionaries sowed. We should have reapers there too.

Scattered all through that country are children whose parents live in the East. One of these mothers, whose son is in New Mexico, without any gospel privileges whatever, came to us at the close of a recent sermon on Home Missions, and asked, with much anxiety, what it would cost to support a missionary there. We told her. She cannot give the whole amount, but with her friends would raise, perhaps, \$150 towards his support. Her heart is heavy as she thinks of that son utterly cut off from Christian influences. There are many fathers and mothers like her. There are many sons in that land like this son. We should have missionaries there for their sake, as well as for the sake of the benighted Catholic population. Where is the man, or where the church, that will support a missionary in New Mexico?

Rev. C. T. Floyd reports from Chetopa, Kansas: "I have three Sunday-schools under my supervision. These are all well attended and interesting. They are continued from year to year, without going into winter quarters, as some of our Sunday-schools do."

It is a common thing for our local missionaries in the West, to report from three to five Sunday-schools under their supervision. These nurseries of the church are the blessed fruitage of all successful missionary labor.

J. Sunderland, General Missionary in Iowa, writes: "Had a regular field day last Sunday. Rode 22 miles through the mud on a mule; preached three times, raised on hitherto almost a non-producing field, cash \$15.80—two life memberships, of which \$30 unpaid, other pledges, \$6.75, and got a good promise of \$12 more before the year closes."

Rev. J. C. Read, writing from Sterling, Neb., April

27th, says: "The most discouraging part of my work is my inability to perform it as I desire. *My field is large, containing the whole of Johnson County, in which are five Baptist Churches and I the only minister.* Last Sabbath I drove 41 miles, preached three times and administered the ordinance of baptism. This is too much for one man. What then must be done? The Lord's work must be advanced, and it is evident that those on the field must do it if done at all; but it requires almost superhuman strength. *I drive over 500 miles each quarter.*"

Let no one suppose that the missionaries of the Home Mission Society settle down in an easy-going way, each one confining himself to one church. Many of them, as in the foregoing instance, have the care of several churches, traversing extensive districts, looking up Christians, organizing Sunday-schools, visiting families, building meeting-houses, &c., &c.

Rev. B. A. Yerkes, under date of April 22d, writes of the church at Greeley, Col.: "Our church is self-sustaining. We are very grateful for the timely help of the Home Mission Society. The church is now paying their pastor \$1,000 salary, in monthly installments. There are many new coming Baptists, so that we are hopeful of good growth in the future." This is good tidings.

Rev. D. Robinson, of Lake City, Iowa, writes April 20th: "The good Lord is granting us some special blessings at two or three of my preaching places—16 additions to the church organized March 11th, with 11 members; and 5 additions to the Sheridan Church, 12 of the above by baptism. The end is not yet."

Rev. D. C. Hewes, of San Francisco, Cal., writes of "Several conversions in the last few months among the older scholars, all of whom have united with the church. Teachers' meeting every week. Our motto is: The children for Christ, and *now* for Christ!" Every missionary a laborer for the children!

Rev. J. E. Rockwood of Hastings, Neb., states that this church has purchased lots costing \$300, of which \$200 is paid and \$70 of the balance pledged. Glenville, another church under his care, has secured lots for which full payment has been made.

Rev. W. S. Higgins, of Igo, Kansas, reports April 30th, that during the last quarter he has labored in eight counties, and in two of them organized Gospel Churches, baptizing eleven converts. The churches organized are at Vernon, in Ness Co., and at Star, Graham Co. He expects shortly to organize a church in Rush Co. under favorable circumstances. He says: "I have no knowledge of any other Baptist minister having ever labored so far to the Southwest in this State before, and believe we should follow very closely on the pioneer's footsteps."

Rev. G. W. Melton writes from McPherson, Kansas: "The Lord has been good to us since my last report. I have baptized nineteen, and four have been received by letter and experience, and there are others who will unite with us at our next covenant meeting."

Rev. C. J. Chader (Scandinavian), writes from Central City, Neb., that since New Year's day he has baptized twenty-five. "I have to the glory of God to say that they are growing in Christ, standing steadfastly in the faith they confessed, doing well in both spiritual and holy manners."

Prof. J. A. Edgren, of Chicago, writes: "There will be a large emigration from Sweden this year, including many Baptists, who, sick of oppression, seek a country where they may worship God, free from interference of governmental 'priests.' Our missionary forces and missionary work will, we trust, be largely increased." A valuable addition to the ranks of the Swedish Baptists of this country, is Prof. Wingren, who came to this country this spring, and is editor of the Scandinavian paper in Chicago, besides serving a church as pastor.

Rev. David Zwink (German), in Greengarden, Kan., reports nine persons brought to Christ, and nine others lately received by letter. He has a second preaching station 30 miles away, where there is much encouragement.

Church Edifice Department.

"One great difficulty of the situation here," writes a missionary in Nebraska, "is the lack of suitable places in which to hold meetings. Not a church edifice in all this region of country! Other denominations, however, are moving in this direction. In some places the School Directors and County Commissioners are not in favor of letting religious services be held in school houses and court rooms."

Nor can the people themselves build, for "the new comers have as yet all they can do to live, at least in most cases. Many of the people have very hard work to live at all. I have not yet received one dollar in money and only about two dollars worth of anything." Yet he is an excellent man and preacher, and the years are coming when this section will be filled with prosperous land holders. "In a short time if right influences are given, and they are reasonably prospered, they will be disposed and able to do much better than now."

Rev. J. C. Read, in writing about the church at Te-

cumseh, Neb., (one of the five he elsewhere mentions as embraced in his field), says: "We will begin building in a few weeks. Want to build a \$1,500 house. We have the largest congregation in town, and will need a larger house than we can build. The Presbyterians have a house that will seat 300 persons. They received as a gift \$700 from their Church Edifice Fund. The Methodists are now erecting a large house. *When I see the money expended by other denominations in building meeting-houses, and look at our own denomination and its inactivity in this respect, I get the heart ache and feel like leaving the West, that I may not know of its great need and destitution.*"

The italics are ours, for we wish everybody to read the feelings of a royal laborer working at great disadvantages. Oh! for a benevolent department of the Church Edifice Fund! We must have it or go to the rear.

Rev. Theo. Klinker (German), of Ellsworth, Kansas, writes encouragingly of the liberality of his people, saying that one brother has given three acres as a site for a meeting-house, and another three acres for a graveyard. "The church did in their meeting resolve to build a frame house for worship in this fall, when the Lord does give a harvest to them." He preaches also at the Battle Creek Church, where he recently baptized four persons, going five miles with thirteen two-horse wagons to the baptismal waters. That, however, is not so far as the Saviour went to be baptized of John.

Churches in debt may get some hints how to remove their indebtedness by reading the following statement:

How a Church Paid Its Debt.

The First Baptist Church of St. Paul, Minn., have a beautiful house. Until very recently a heavy debt was upon it. The annual interest amounted to \$2,400. One member of large means, and a large heart, had relieved the church from the payment of this interest, by paying it for several years himself. He died. The burden then came on the church. The trustees felt that the prosperity of the church would be seriously affected were the debt, with its ever-accumulating interest, to remain. They determined, if possible, to remove it. It seemed a great undertaking. They went to work courageously.

A circular was prepared and sent to all the members and friends of the congregation. It gave the conclusion of the trustees, and an exact statement of the financial condition of the church. Accompanying each circular was the following card:

For the purpose of paying the debt of the First Bap-

tist church and congregation, of St. Paul, which amounts, with interest to May 1, 1880, to \$31,200, the following pledge is made, on condition that the whole of the amount is subscribed by the 20th day of April, 1880. This pledge includes any amount which may remain unpaid on any subscription heretofore made to the building fund of said church.

I hereby promise to pay, to the treasurer of the First Baptist church and congregation, of St. Paul, for the purpose above specified, on or before the 24th day of April, 1880, the sum of — dollars.

These individual pledges were requested to be returned in sealed envelopes, provided for the purpose, to the treasurer, by April 7, the signer's name in every instance being kept a profound secret.

Hear what the pastor, in his sermon, says about the result :

The actual work of subscribing and paying the debt was all begun and completed between the 28th day of March and the 27th day of April. No opportunity was given to subscribe before noon of the former date, and before noon of the latter date the money was on its way to New York. Inside of thirty days, more than \$30,000 were pledged and actually paid over. The swiftness with which the work was accomplished can be rightly appreciated only when we remember that it depended on the individual promptness of over two hundred persons, representing every grade of financial resources and available means.

Two hundred and thirty-seven persons participated in the effort. There was no high-pressure method; no imported debt-raiser to arouse the people to a high state of excitement. The work was done in an earnest, determined, Christian spirit, which laid its offerings on God's altar cheerfully, even when the act was attended with self-denial and sacrifices. They are glad beyond expression that they made this heroic effort, rather than to have removed the debt by compromise, effected by pitiful and humiliating pleas of poverty. There is no telling what can be done till men TRY.

"The wonderful effects seen from the working of the Presbyterian, Methodist and Congregational gift plans, are producing such a feeling that something must be done. There is no doubt that the embarrassments which have attended our Loan Fund, of late years, have produced a misgiving, not to say prejudice, in many minds about it; and a movement which promises more immediate results will win a good deal of favor." So writes one of the best informed, most observant friends of the Home Mission Society in the West.

How Another Church Did It.

They had a debt of about \$4,500. They were not strong financially. The bulk of the members were young people just starting in the world. The congregation had suffered its share of the late financial re-

verses. The debt seemed too large to be handled. There was talk of selling the property for business purposes, and going elsewhere to build with what might be left after paying the debt. Some talked of an exchange for a less desirable property. Things were getting desperate. Something had to be done.

This is about what was done. The leading members of the church talked over the situation. They finally determined to go at that debt and be the death of it; otherwise it might be the death of the church. They hit upon this plan. They divided the amount of the debt up into 450 shares of ten dollars each. Then they made an estimate of the number of shareholders who could be induced to take from one to ten shares. Twelve men started the movement with ten shares each. The committee wrote to an absent member, and he took ten shares. (N. B.—Always look after the absent members of a church on these occasions.) So they went at it and kept at it, getting ten shares, eight shares, six shares, five shares, and so on, down to one share, or half a share. The subscriptions of this sort were to be binding when \$3,000 in reliable pledges were secured. After the plan had been thoroughly started, the matter was brought before the congregation one Sunday, the facts stated, and the opportunity given for all to participate in the glorious undertaking. The latest intelligence was that \$4,000 had been secured, and the good work was still going on. This was in the East Avenue Baptist church of Rochester, N. Y. With a little holy enthusiasm, a little self-denial and self-sacrifice, many a church might go and do likewise.

Little Faith says, "We can't pay it." At-ease-in-Zion is especially averse to paying it. The whole Pennypincher family think the measure very untimely. These characters will be encountered in every such enterprise. But they are not the ones to take counsel of. Take counsel of Him who said: "If ye have faith, and doubt not, ye shall say unto this mountain, Be thou removed and be thou cast into the sea, and it shall be done." So by men of great faith and resolute purpose may these mountains of debt be removed. Now is the best time known in years to do it.

This item from Goodwin, Dakota, shows the advantage of being first on the field: "A Mrs. Goodwin, after whose husband (now dead) this town was named, and she not a Baptist, nor living here, has given the church \$50 towards fitting up the room for church services, and will soon send us a communion service, which she promised to give to the first church organized in the town."



NEW BUILDING FOR BENEDICT INSTITUTE, COLUMBIA, S. C.

This building referred to in the Report is 42x64 on the ground, and as shown by sketch, 3 stories high. It has a full foundation but no cellar. The wood used throughout is Georgia pine—except cypress shingles on roof—to be painted outside and shellac-finished inside.

The first story is to be devoted to class and lecture rooms, there being one large and two small rooms on this floor. The entrance to the general school room is at the front. There are wide folding doors between this room and the two recitation rooms, so that on special occasions, as at "commencement," a large audience can be accommodated. The hall may be used in like manner, if occasion demands.

The second and third stories are to be used entirely for sleeping apartments for female students, and the

dormitory entrance is separate from the one leading to large lecture room—being at the end of the building as shown. This door is also to be used by the girls on their way to their class rooms adjoining the large one. Ten rooms are provided in each story above the first, each room being intended for two scholars. The interior finish is to be plain, but neat throughout, nothing having been expended on useless ornamentation.

The house is to be built under the supervision of the Principal of the Institute, Rev. E. J. Goodspeed, DD.; the contractor being Mr. C. Waring, of Columbia. Mr. W. S. Purdy, of New York, is the architect. The building is to be completed in September. The colored churches in South Carolina have agreed to furnish the rooms.

Freedmen Work.

The policy of the Home Mission Society, as stated in the Report, is to have the colored people assume, so far as they are able, some of the financial burdens of the work. It was suggested to Dr. Goodspeed, that a proposition to furnish rooms in the new girl's dormitory at Benedict Institute, be submitted to the recent State Convention of colored churches in South Carolina. Dr. G. presented the matter so well that on the spot pledges were made, which have been voluntarily renewed since, to furnish 13 rooms in the building. The people "were eager to do this thing."

Mrs. E. A. Wooster, of Benedict Institute, gives a glimpse of the missionary spirit and services of the students, while at school and afterward at their homes. Her example has had a powerful influence upon her pupils, as may be imagined by the statements of her own labors also. Read and see.

"One of the students has commenced an effective work among the idlers and loiterers around the street corners and bar-rooms. He is in earnest and is evidently led by the Spirit of God. Several have turned away from the rum-shops, quite a number have bought Testaments of him, many have been deeply touched by his seriousness. He spends Thursday and Saturday afternoons and Sunday mornings in this work. This student is preparing for mission work in Africa. His present labors seem to indicate his fitness for such a calling.

One Saturday, Miss Jones, Miss Sanders and myself went to Arthur's, a settlement of about sixty houses. It is four miles from Columbia. Two of our students teach Sunday-school in this settlement. They walk there and back every Sunday. Each of us visited different houses, so that we might accomplish the more.

In all the houses I visited, I found only two who could read, and these were both former students of our school. Both are actively engaged in Sunday-school work.

Two weeks after, we visited a settlement eleven miles from Columbia. I found the people in the same condition, all who could read formerly belonged to our school.

We called on the minister of the white church. He has preached in that neighborhood twenty years, and has received from the people for his services two dollars and fifty-five cents. We talked with him about starting a Sunday-school, and gave him Testaments and books for that purpose.

I was glad that I visited these country places, because it showed me just the *position our scholars occupy in their communities. They are the leaders, they are the Christian workers. Nearly every student who goes out from our school is just such a centre of influence in his own circle.*"

Miss E. C. Saunders writes from Benedict Institute, Columbia, May 11th:

"On the 1st inst. Miss Jones, Mrs. Wooster and I, went into the country about 18 miles, hoping to visit many homes and stimulate the people to greater earnestness.

We arrived just in time to attend the meeting of the church council, and after the session were obliged to come home. Although our plans were thwarted, we may have been enabled to do more good, as we were able to talk with the leaders of the people.

One odd incident occurred. A deacon failed to appear at the proper time, and not apologizing properly, was obliged either to do so or be excluded from the church.

After distributing tracts, books, papers, &c., among those who could read, and promising to remember their Sunday-school, we came away.

Last Sunday morning, much to my surprise, the Sunday-school voted to send me as a delegate to the State convention. Dr. Goodspeed kindly consented, and after satisfactory arrangements had been made about my classes, I left for Greenville. I remained three days, and was cheered in my work by the interest manifested in Benedict, and also by the orderly, dignified manner in which the convention was conducted. Mr. Brockenton, of Darlington, presided, and by his able and timely remarks, showed himself well adapted to lead.

Dr. Goodspeed's address was delivered before I arrived. I was very sorry to miss the opportunity of hearing him. The people were very well pleased, and quoted from it several times during the subsequent meetings.

On Saturday, the convention voted that each of the 13 associations connected with it should furnish a room in the new building at Benedict Institute.

Between the meetings I had the privilege of interesting many in the school, and as many as 25 women said they would come to Benedict in the autumn. Indeed, the numbers expecting to come bid fair to fill all the rooms at once.

The receipts of the convention during the past year were over \$2,000. Considering the poverty of the people, and the short time since their organization (about 3 years), I think they have done remarkably well.

Mr. Brawley told us to-day that he feels sure the Institute has gained a greater hold than ever by the presence of Dr. Goodspeed and myself at the convention."

Prof. James Storum (colored), in Wayland Seminary, in a recent report of his work, says: "There are several students who have not expressed a hope in the Saviour, and we are very solicitous that they should. There is no part of the work that requires more solicitude on our part, or is more essential than the consecration of the talent and powers that are being cultivated here. At times I fear that my zeal for the scholarship of the student rises above my anxiety for his spiritual welfare. I desire, however, that I shall be as zealous in the one, as I am solicitous for the other. Pray for us, that ere the year closes, every student shall come out on the Lord's side."

The Selma School.

The following action of the Executive Board taken at its last meeting will be read with special interest by the many friends of this excellent institution :

Whereas, On the 31st of March, 1880, the Board of Trustees of the Alabama Baptist Normal and Theological School, at Selma, Alabama, formally petitioned the American Baptist Home Mission Society to cooperate with them in conducting said school ; and

Whereas, The colored Baptists of Alabama have shown commendable zeal in raising among themselves during the last three years over \$9,000 for the maintenance of the school and for the improvement of property now valued at \$10,000 ; and

Whereas, This school is needed for the 500,000 colored people of Alabama, and coincides generally in its aim and methods and standing with the schools conducted by this Society ; therefore

Resolved, That this Board do hereby respond to the request thus made, by pledging the sum of \$2,000 for the ensuing year for the support of teachers in said school ; all teachers to be appointed with the Society's approval, and to make usual teacher's reports to this Board ; and the money thus pledged to be applied under the direction of this Board in consultation with the Board of Trustees of said School.

The City of Nashville, Tenn., has just held a Centennial Exposition at which educational as well as other institutions were represented. Rev. L. B. Tefft, of the Nashville Institute, in forwarding a copy of the "Nashville Daily American" says : "You will see that they say we stand equal to the best—white or colored. Very marked praise is given to our papers in comparison with those of our two competitors, Fisk University and Central Tennessee College."

The "American" says : "The Nashville Normal and Theological Institute, founded and sustained by the American Baptist Home Mission Society, for the education of colored pastors, preachers and teachers, is doing a work second to that of no institution in the country. Nor is the display excelled by any in the department.

In a large volume are maps of first class merit, and the largest and most perfect analytical diagrams that are shown. Thorough knowledge of grammar alone could produce such results. In the volume of maps is one by A. A. Lott, representing South America, which is remarkable not only for its merit but for its picturesque treatment."

Indian Missions.

We publish here some statistics taken from the Report of the Board of Indian Commissioners for the year 1879, which will be found of general interest as illustrating the progress of Indian civilization.

The following table shows substantial progress and improvement in farming, notwithstanding the disadvantages under which many of the Indians labor :

	1878.	1879.
Number of acres broken by Indians.....	22,319	24,270
Number of acres broken by government..	2,072	2,861
Number of acres cultivated by Indians..	373,018	430,056
Number of bushels of wheat raised by Indians.....	760,500	894,037
Number of bushels of corn raised by Indians*	3,613,303	2,658,286
Number of bushels of oats and barley raised by Indians.....	373,967	389,054
Number of bushels of vegetables raised by Indians.....	635,585	727,398
Number of tons of hay cut by Indians...	153,442	224,833
Number of Indian apprentices at mechanical trades.....	104	185

* The falling off in the corn crop is owing to the severe drought which prevailed last year in the Indian Territory.

The following condensed statement, in which the five civilized tribes in the Indian Territory are included, shows the present condition of educational work among the Indians :

Number of children of school age, about.....	46,000
Number who can be accommodated in schools.....	17,901
Number of teachers, about.....	500
Number attending school one month or more.....	13,443
Average attendance, about.....	8,000
Number of Indians who can read.....	44,711
Number who have learned to read during the year.....	4,307
Number of church buildings.....	240
Number of missionaries, not including teachers.....	154

The amounts expended by the several religious societies in the Indian service, so far as reported, are as follows :

Protestant Episcopal.....	\$48,690 10
Presbyterian Foreign Mission Board.....	11,610 35
Presbyterian Home Mission Board.....	16,866 27
Friends.....	5,000 00
Friends, Orthodox.....	6,450 00
Baptist.....	8,041 00
Baptist, Southern.....	1,000 00
Methodist.....	3,500 00
Congregational.....	12,558 60

The Board of Indian Commissioners close their report with the following recommendations :

1. Legislation to confer titles in severality, with limitation as to alienation.
2. Legislation for protection of rights of Indians as between themselves and others.

3. Liberal appropriations for educational and industrial schools.

4. Appropriation for employing competent farmers and matrons, with adequate compensation, upon each reservation.

5. A stringent enforcement of the law prohibiting the sale of spirituous liquors to Indians.

"Capt. Pratt says that he has been offered Indian girls enough to more than fill Hampton Institute from Dakota, the Indian Territory, Nebraska and from the Six Nations of New York. We could fill a school with 300 girls in this Territory alone if the means were only provided for their education and partial support. They would all work at whatever they could be taught to do to advantage. Why can not a portion of the proceeds of the sale of public lands (purchased from the Indians' ancestors at a merely nominal price) be devoted to their education? They are willing and anxious to be educated, but they have no means and no way by which they can earn money. Will not the women of the states devise some plan for an industrial school for girls of the Indian Territory."

Rev. D. Rogers, our General Missionary in the Indian Territory, sends us a long and exceedingly interesting letter, giving an account of his visit to the small tribes in the northeastern part of the Territory (once they were numerous and powerful, owning broad and fertile lands in Ohio, Michigan, Indiana and Illinois), and closes with these words: "It seems to me very important that at least two more missionaries should be appointed to this Territory at once. The people are calling, pleading for the gospel. Must it be denied them? God raise up laborers and send them forth into this field."

"The church among the Ottawas and that among the Miamis and Peorias especially need help. Vinita is another very important place. I have written respecting it before.

It seems to me of the greatest importance that a man be sent to this part of the field soon as possible. With a good man at this point, I believe a Baptist Church could soon be profitably organized. There are a few members there. Others seem to be almost decided. I have an appointment there for the fourth Sunday of this month. There are six or seven neighborhoods within a radius of fifteen miles, where there would be good fields of labor. I feel this to be a field which ought not longer to be neglected.

I had another appointment about thirty-five miles from Vinita where I spent the first Sunday in this month, and also Saturday preceding. A heavy rain had swollen the creeks and in crossing one of them I came very near losing my team and also imperilled my own life. I was not acquainted with the ford and was not aware that the water was so deep. My buggy

went entirely out of sight, and the water came up near my arm pits. My ponies had to swim about fifteen yards. My books and change of clothing were thoroughly soaked with water. Had I not taken the precaution to tie my traveling bags to my buggy before going down into the creek, they would have floated off. After reaching the shore I wrung out my clothing and then rode twelve miles in a cold wind before reaching a stopping place where I could warm and get dry. I survived it all, however, without taking cold. At the place where I went—a large settlement—there is no regular preaching in English, although nearly all understand only this language. The one who has been preaching in Cherokee was intending, in a few days, to move away, and then they will be left destitute again. The people wanted me to leave another appointment, but I could not do so, as my time will be occupied in other destitute places."

In another letter dated April 21st, he writes:

"Have just returned from a trip of one hundred and fifty miles in a buggy to a place in the Creek Nation on Deep Fork Creek. I have not found more eager listeners since I came to the Territory than I found there. The preachers and deacons especially, were hungering for the bread of life. I spent all day Saturday and a part of Sunday in explaining to them passages of Scripture. One would want a parable explained, another one or two verses, another a paragraph in which some doctrine was taught, and another, perhaps, nearly a whole chapter. I did enjoy sitting down with those Creek brethren and helping them to a clearer knowledge of divine truth. None of them could understand English. My teaching was interpreted. One of the preachers said to me, 'You are the first one that has ever been here' *i.e.*, in that neighborhood and vicinity—'to teach us Baptist doctrine.' They were very desirous that I should leave another appointment, but my work for the coming weeks, previous to the hot season, is so planned that I could not consistently do so. I told them, however, that I would visit them again as soon as I could, and write to them before hand when I would be there. Four churches were represented at the meetings which I attended, by their pastors, deacons and lay members. I gave each of the pastors a copy of the Baptist Catechism, which they said they could get interpreted. They have only a small portion of the New Testament translated. The preachers especially need to have some one sit down with them, and in a simple, intelligible manner, explain to them the word of God."

In a still later letter, he says:

"A very good degree of interest is manifested in the Sunday-schools of this Territory. Some are doing finely. In most of the schools there is, of course, need of good teachers, but still much good is imparted. I have been introducing the "Baptist Catechism" in our Sunday-schools, also the "Helps for Children." These, I have felt, would in part, supply the place of teachers. These little catechisms are good teachers themselves, if committed to memory. A few days ago I sent fifty copies of these to the Long Prairie Church Sunday-schools. Another school has ordered three dozen copies. I think they will soon become

very popular in this Territory. Some of the schools are needing supplies of Cherokee Testaments, but are not able to pay much for them, though they would be willing to do something. In some of our schools the children commit to memory and recite portions of Scripture. I have heard them repeat, without being prompted, fifteen to twenty-five verses at a time. The children enjoy singing very much. The young men and young women in the full-blood Cherokee schools, sing *splendidly*. Whenever a new Sunday-school song book is advertised they learn of it, and some will send for copies. They sing by note very readily, and some who understand both languages translate some of the songs. It would be a good thing if the Baptist Catechism could be translated into Cherokee. There are, however, in several of its full-blood schools, those who can translate portions for lessons from Sunday to Sunday. Our Sunday-school Conventions, I think, are a great help in awakening enthusiasm.'

It is gratifying to note that the simple publication of an item in Brother Roger's letter last fall expressing a wish that money might be procured for publishing in the Cherokee language, a Baptist Church Manual, has resulted in designated contributions about sufficient for this purpose. The printing will be done in the Cherokee Nation. So the good work advances.

Sunday-school work is vigorously prosecuted in the Indian Territory. Our ten missionaries there report 56 Sunday-schools under their immediate supervision. Our General Missionary writes: "The further organization of Sunday-schools in the Cherokee Nation will be in small neighborhoods, as all of the churches now have schools. These are organized from time to time by the working ones residing in these neighborhoods. I have encouraged this and aided them as I have been able."

THE WOMEN'S BAPTIST HOME MISSION SOCIETY.

Mrs. C. Swift, Corresponding Secretary, 71 Randolph Street, Chicago, Ills.; Mrs. R. R. Donnelly, Treasurer, Lakeside Building, Chicago, Ills.

SUMMARY OF SECRETARY'S REPORT.

In the brief space which is kindly allotted to contributions from this Society, we can give very little idea of the year's work, and shall only attempt to touch upon that portion relating to

FIELDS AND MISSIONARIES.

Seventeen Missionaries have been in the service of the Society, at seven different stations, during some portion of the year. Of these stations, five were among the Freedpeople, one among the Indians, and one among Scandinavians.

MISSIONARIES TO FREEDPEOPLE.

New Orleans, La.—Misses J. P. Moore, J. L. Peck, H. R. Jackson, S. T. Butler, R. A. Wilson and E. Cassidy.

New Berne, N. C.—Misses M. Barker, C. E. Waugh and J. Willmarth.

Beaufort, S. C.—Misses M. J. Dennis and E. S. Bishop.

Columbia, S. C.—Miss M. Jones.

Chickasaw Nation, Ind. Ter.—Miss A. E. Allston.

TO INDIANS.

Seminole Nation, Ind. Ter.—Mrs. E. A. Ingalls and Miss L. A. Elder.

TO SCANDINAVIANS.

In the Northwest.—Misses E. Johnson and A. B. Nilsson.

Their work has consisted in making religious visits, organizing Sunday-schools, preparing and assisting the teachers in their work, establishing and conducting Industrial Schools and Temperance Societies, and holding meetings for the moral and spiritual improvement of the people. They have prosecuted their work regularly in forty different churches, and have organized and supervised some departments of it in nearly one hundred and fifty others.

They name among the fruits of their labors, homes improved in cleanliness, order and sobriety, mothers brought to realize their responsibility to their children; Sunday-schools strengthened and built up; a growing conviction among pastors, teachers and scholars that Sunday-schools must be sustained; a marked progress in temperance principles and practice; an awakening of desire for intellectual and industrial pursuits; a longing after holier lives; a number, from several of the churches, entering upon a line of Christian work for their more degraded sisters, similar to that the missionaries have done for them; and hopeful conversions in most of the schools.

STATISTICAL SUMMARY.

Missions.....	7
Missionaries.....	17
Weeks of labor.....	390
Religious visits.....	21,070
Bible Readings and Teachers' Meetings conducted.....	696
Industrial Schools and Childrens' Meetings conducted.....	1,106
Sunday-schools and other meetings.....	1,165
Sunday-schools organized.....	27

SUMMARY OF TREASURER'S REPORT.

Cash receipts.....	\$ 9,098 66
Expenditures.....	\$6,506 28
Balance in Treasury.....	2,592 38
	<hr/>
	\$ 9,098 66
Goods, donations to missionaries and pastors on frontiers.....	2,601 81
	<hr/>
Total receipts.....	\$11,700 47

WOMENS' AMERICAN BAPTIST HOME
MISSION SOCIETY.

Miss S. B. Packard, Corresponding Secretary; Mrs. Andrew Pollard, Treasurer.—Office No. 4 Beacon St., Boston, Mass.

SUMMARY OF RESULTS FROM SECRETARY'S REPORT.

Considering the difficulties which we have had to encounter in the prosecution of our Home Work, the total amount of contributions, as reported by our Treasurer, is exceedingly gratifying, and furnishes an encouraging indication of what may be done when these difficulties are removed.

Since the last annual report presented in November, 1878, the number of Life Members has increased from 43 to 137. The Corresponding Secretary has visited churches and associations in all the New England States, addressing 123 public meetings. Branch Societies have been organized in each of these States, and State Societies have been formed in Maine and Vermont. Nearly 200 churches are contributing to the work of the Society.

WORK ON THE FIELD.

The four missionaries appointed in November, 1878, are still toiling in their respective fields. We are able to report faithful and efficient service in the establishment of Sewing Schools for girls, Bible Readings, Temperance Meetings, Sabbath-schools and also in their teachings and visits from house to house.

Indian Territory.—Missionaries, Miss S. H. Champney and Mrs. S. A. Kelley.

Miss Champney established a school for the children of the former slaves of the Indians, into which she has gathered over 80 pupils. She found them very destitute and degraded, but a wonderful transformation has already been made in their general appearance. "Some of my pupils" she writes, "walk from one to seven miles to attend school. There is great need in

this place of a house where the children can board and be under the direct influence of the teacher. * * * *

The people are imitative and we can see an improvement in their cabins both outside and in." She is doing a good work, and it is greatly to be regretted that she cannot endure the climate and must therefore leave her school for some other field of labor. Her place should not be left vacant.

Mrs. Kelley is doing general missionary work in personal visitation, Bible readings and Sunday-schools. In her letter of May 3d, she says: "Yesterday the Sabbath-school morning session was one of unusual interest. The Spirit of the Highest seemed to be present. In the afternoon, nineteen white and Indian children with three mothers came to our home, and under the piazza we read God's word, prayed, sang, and heard the lessons recited which they had prepared during the week. It would do your hearts good to see with what eagerness they drink in the words we speak to them."

These missionaries have won the love and confidence of all classes of the people, and their faithful seed sowing must, by the blessing of God, be followed by a good harvest.

Nashville, Tenn.—Missionaries, Miss Emma F. Adams and Miss Mary E. Abercrombie.

These missionaries have been unwearied in their efforts and report good interest and progress in every department of their work. In a letter of April 13th, Miss Adams writes: "Yesterday afternoon, one whom I taught in the home visits was baptized, and there are many others, who, I believe, have passed from death to life. But all this is *so little*, just as a drop of purity in the great sea of vice, sin and misery which God, by His workers, must purify.

Miss Abercrombie, speaking of the ignorance of colored pastors says: "Many of them know little of the Bible, and when I ask them if they can read it, they tell me 'No, I cannot read the book, but I have it written here,' laying their hands on their breasts. I feel that the main hope of eradicating the errors which have been so long taught them, is by educating the children."

Miss Mattie A. Roach, a student from the Nashville Institute, intelligent and well educated is doing an excellent work among her people in Bellefonte, Ala.

Miss Alice G. Johnson commenced work in January last as teacher in Wayland Seminary, and besides her full number of hours in school has done much missionary work among the people.

We have continued the support of two colored teach-

ers in Shaw University, Miss Susan B. Fuller and Miss Cora Person. We have also 18 beneficiary students in the Freedmen's schools.

SUMMARY OF TREASURER'S REPORT.

RECEIPTS.

Contributions in cash.....	\$5,487 39
From former Treasurer.....	193 28
Trust Fund.....	400 00

\$6,080 67

Value of boxes, &c., sent to the South and West from New England.....	\$3,413 10
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DISBURSEMENT.

Salaries of Missionaries, Teachers, Students and Corresponding Secretary.....	\$4,185 35
Rent of office, traveling expenses, stationary and postage.....	583 60
Mrs. Thickstun, Iowa.....	100 00
Toward debt of Home Mission Society.....	507 35
To Foreign Mission Society.....	25 00
Freight on boxes sent South and West.....	40 38

Total Disbursements.....\$5,441 68

Balance..... 638 99

\$6,080 67

MISSIONARIES APPOINTED IN MAY, 1880.

The following new appointments were made:

- Rev. J. W. Daniels, Ida Grove, Iowa.
- Rev. D. C. Ellis, Belle Plain, Iowa.
- Rev. I. N. Earle, Detroit, Minn.
- Rev. Charles Ohlgart, to Germans in Marion Co.,

Kan.

- Rev. S. Cornelius, Pueblo, Col.
- Rev. G. B. Hutchinson, Canon City, Col.
- Rev. J. A. Wirth, Seattle, Wash. Ter.

The following missionaries were reappointed:

- Rev. B. F. Mace, Chariton and Osceola, Iowa.
- Rev. C. Jensen, to the Scandinavians in Council Bluffs, Iowa.

- Rev. C. J. Johnson, to Norwegians, in Wegdahl, Minn.

- Rev. C. H. Lyons, to colored people in Georgia.
- Rev. G. B. Mitchell, to colored people in Georgia.
- Rev. E. P. Johnson, to colored people in Georgia.
- Rev. J. C. Bryan, to colored people in Georgia.
- Rev. Thomas Swaim, D.D., District Secretary for Northern New Jersey, Pennsylvania, Delaware, Maryland, West Virginia and District of Columbia.

Contributions and Legacies.

FOR APRIL, 1880.

[Contributions and legacies not otherwise noted are for general purposes. Abbreviations **F. F.** and **C. E. F.** denote respectively FREEDMEN'S FUND and CHURCH EDIFICE FUND.]

MAINE, \$15 00.

Livermore Falls Church..... \$15 00

MASSACHUSETTS, \$55 00.

East Longmeadow, Mrs. Larone Hills..... 5 00
F. F. Salem, Miss M. E. Godden, for Richmond Inst. 50 00

RHODE ISLAND, \$2 00.

F. F. Providence, Miss P. A. Mason, for Atlanta Sem'y..... 1 00
 Miss M. E. Mason, for Atlanta Sem'y..... 1 00

NEW YORK, \$518 48.

New York City, Madison Ave. Church, in ad..... 100 00
 Brooklyn, Central Church (Bridge St.)..... 95 52
 Brooklyn, E. D., Second Church..... 4 75
 Mt. Vernon Church..... 70 00
 Sunday-school..... 50 00
 Wilson, Curtis Pettit..... 30 00
 Cohoes Church..... 20 00
 Weedsport Church..... 28 50
 East Marion Church..... 4 00
 Massena Church..... 7 50
 Albany, Emmanuel Church..... 100 00
 Busti Sunday-school..... 3 21
F. F. West Hoosick, Mrs. L. F. Abbott..... 5 00

NEW JERSEY, \$285 60.

East Orange Church..... 15 00
 Wantage, First Church..... 5 35
 Jersey City, Summit Ave. Church..... 15 25
 Miss Elizabeth J. P. Shields, for Church Edifice in Tahlequah, Indian Ter.... 250 00

VIRGINIA, \$155 21.

F. F. Richmond, Proceeds of Exhibition for Library for Institute..... 4 95
 Students, for Board..... 70 00
 Tuition..... 50 00
 Rent of Rooms..... 16 00
 Brockingham Co., Union Church, for Richmond.... 1 00
 Liberty Church..... 2 00
 Petersville Church..... 1 00
 Cumberland Co., Pleasant View Church..... 4 26
 For Richmond Endt., Richmond, L. H. Shavers.... 1 50
 John D. Smith.... 1 00
 M. W. Braxton.... 3 50

MICHIGAN, \$100 00.

LEGACY: Dexter, Mrs. Rebecca Walker, George C. Page, Executor..... 100 00

OHIO, \$17 63.

Huntington Church, in ad., per Rev. A. L. Fox.... 2 53
 Zanesville, First Church..... 15 10

INDIANA, \$10 00.

South Bend, Peter Stocker..... 10 00

WISCONSIN, \$2 21.

Wood River Church, per Rev. N. J. Nylander..... 2 21

MINNESOTA, \$3 40.

Benson, per Rev. J. C. Modahl..... 3 40

Total..... \$1,164 53

THE BAPTIST HOME MISSION MONTHLY.

VOL. 2.

JULY, 1880.

No. 7.

THE NEXT TEN YEARS IN OUR WESTERN WORK.

FROM AN ADDRESS AT THE ANNUAL MEETING OF
THE AMERICAN BAPTIST HOME MISSION SO-
CIETY, MAY 27, 1880, BY REV. E. H. E. JAME-
SON, OMAHA, NEB.

I shall not attempt to utter a prophecy as to the events of the next decade in the West, for in these days of wonderful progress, rapid changes and vast possibilities, even a very good prophet is liable to make mistakes and injure his reputation. While he may be wiping his spectacles and adjusting his horoscope, events rush by at lightning speed; cities spring into existence, railroads are built across whole States and Territories, new mines are discovered, big fortunes are made, and the point he wished to discover has gone a thousand miles ahead of him. We cannot prophecy. We can only look at the past, contrast it with the present, and almost breathlessly stand ready for the developments of the future. The West of to-day is vastly different from the West of ten years ago; and a few years to come will mark even greater changes. Our relation to this new and ever-changing condition of society must necessarily change also; that is, we must lay out our work on a larger scale, and provide ampler means. In viewing this great field we must in some sense imitate the men of the world, who in their generation are often wiser than the children of light. We are to adapt our methods of

work to the altered circumstances of society, and to the sudden and surprising exigencies of the times. The Old West, lying along the Mississippi Valley, is becoming strong and vigorous, and can hereafter, without much help, nurse her own children.

Our work as a Society, for the next ten years, and perhaps much longer, will be in the New West, beyond the Mississippi and Missouri Rivers, and reaching all the way to the Pacific slope. The great work at present is in Western Kansas, Nebraska, Dakota, Minnesota, and Colorado. Here it has commenced and *cannot* stop, but soon it must be carried on vigorously in Montana, Wyoming, Idaho, Utah, Arizona, Nevada and New Mexico, while the country along the Pacific coast should by no means be neglected.

What a vast field for Christian labor! What grand opportunities there will be for starting agencies and forces by which souls may be brought into the kingdom of Christ!

But what this great country beyond the Missouri may become as a part of our American civilization, a few years hence, depends very largely upon what we do for it now. Baptists owe it to their country and to themselves, as holding the truth, to take an active part in directing, forming and controlling the society of these new territories, destined soon to become States. There is no more reason why we should wait until the people of a new country have crystallized into a government, before teaching them our faith, than there is

for neglecting the religious training of our children until they become of age, and then make a desperate attempt at their conversion. Our business is, as a denomination and as Christians, to take our place with these incoming multitudes of people and help them organize society and governments on a Christian basis. Hence the work of giving the Gospel to the people of these more distant territories should not be deferred until everything is organized to our liking in the country nearer to us.

As much as I desire that more money should be expended on our mission field in Nebraska to strengthen the things that have been commenced, I would not dare say: let Wyoming, Montana, Arizona and the other Territories remain unoccupied even a few years longer. Too long have they been neglected already! The vast number of immigrants constantly pouring into those regions need the Bread of Life. Some of them are enterprising, intelligent and hopeful young men from the Eastern and Middle States. They are your sons and brothers. They need to be guided aright and have religious privileges, or they will drift into infidelity and vice. Thousands are from Europe, where they have been brought up under false systems, or have not dared embrace the truth. They can be saved if the Gospel is preached to them. Infidels are there, teaching their pernicious and soul-destroying doctrines. The priest of Rome may be found there, with cross and pictures and holy water, ready to say mass, grant absolution of sins, or do anything that will help his church.

There is a necessity for immediate and liberal action in all the new States and Territories. Each one possesses wonderful attractions in climate, soil or mineral resources. They are rapidly filling up and assuming political and commercial importance. And as

people go in by colonies, families, and as individuals, to make up the population, they do not propose to wait until the Baptists of this country are ready to commence missionary operations before they organize society and start a civilization. If Baptists are not there they will lay foundations and build up society without them. But it should not be so. Our Home Mission Society should have means to send men to these new towns and cities and gather congregations, as other denominations do. Our pioneering is done now by railroad and not on foot or on horseback, as formerly. Railroads are being built everywhere—over mountains, through valleys, along the river courses, to intersect with the great trunk lines, and towns are springing up as the railroads advance. In a year's time from the start some of these new cities have daily papers, telegraphic dispatches, telephones, and all the modern conveniences. They are miniature editions of New York, Chicago and St. Louis; having all the most approved vices and crimes, the most fashionable diabolism, without a corresponding degree of religious power. They come full-fledged and panoplied, like Minerva from the brain of Jove. Think of the city of Leadville, 10,000 feet above the sea level, in three years' time having a population of 30,000! So other towns have had an almost equally wonderful growth. Now it is to these young cities we must send ministers of brains, piety and grit. It is in these centres of population and influence we must plant Baptist churches.

To occupy the great West, however, will require much money—much more than has ever yet been raised. There should be a general missionary for each new State and Territory to organize and supervise the work, and local missionaries at every prominent point.

There are not half enough missionaries to do the work of to-day. How little is the amount we have to expend compared with the

demands and necessities! Even with a few churches in the eastern portion of Nebraska, self-sustaining, the amount received from the Home Mission Society cannot begin to meet the growing demands. Ours is a great State in area and extent. It is over 400 miles from east to west, and from 200 to 300 miles from north to south. Ten years ago it had 123,000 inhabitants, but now it has 500,000 and immigrants pouring in at the rate of 100,000 per annum, and this year probably 150,000. What shall we do to supply these people with the Gospel? How can we mould them into a Christian civilization, unless we have means to build meeting-houses and support missionaries?

Brethren, I have indicated what our work will be in the West for the next few years, by showing what it is now and what the necessities are. As our cause grows and strengthens, and the churches in our present missionary fields become self-sustaining, a considerable portion of the money needed will be furnished by those now receiving aid; but for the present the great Baptist body occupying the country east of the Mississippi River must furnish the largest amount of the sinews of war. The money must come if the work is to go on in the way I have indicated and our high expectations are realized.

WHAT OUR SCHOOLS HAVE DONE AND ARE DOING.

REPORT OF AN ADDRESS BY PRES. CHAS. H. COREY,
OF RICHMOND INSTITUTE, AT SARATOGA, MAY 26TH,
1880.

The schools of the Home Mission Society for the Freedmen are effecting a great improvement in the material condition of the Freedmen. The leaders among the colored people are the preachers, not only in religious

affairs, but in secular matters. Hence the Society, through these institutions, has wisely concentrated its efforts on the education of preachers and teachers.

These schools are making better citizens of the Freedmen, who are rising in intelligence, and so acquiring influence, and arriving at a better understanding of the duties of citizenship. With some knowledge of business methods the Freedmen are becoming proprietors, and proprietorship is the best preventive of communism and pauperism.

These schools are creating a demand for better preachers. The associations of colored Baptists in Virginia are passing resolutions against the ordination of uneducated men.

They are doing a vast amount of positive and tangible good in establishing churches and Sunday-schools throughout the South through the students who go forth instructed how to engage in Christian labor. About 5,000 have been baptized by the graduates of the Richmond Institute, one of our students, a gentleman on this platform, having baptized 1,500.

They are developing the spirit of benevolence among the colored people. The students are trained to give, and they in turn train others to give. The pupils of Richmond Institute have given \$3,000 towards its endowment. One young man, with an aged mother to support, paid out of his earnings \$100.

They are infusing a missionary spirit among the colored people, who are beginning to take a deep interest in the evangelization of Africa, and are contributing for this purpose. A marked development of the missionary spirit among this people may be expected. The students are informed about the condition of Africa, and go forth to impart this information to the people with whom they mingle.

These schools are removing prejudices which have separated Christians, and are bringing the

racers in the South nearer together. Their value to the colored people is recognized and appreciated by our white brethren, some of whom have rendered valuable aid in our work. Thus, mutual sympathy, respect, and helpfulness are the result.

In an intellectual, social, civil, industrial, religious and missionary view of the case, these schools of the Home Mission Society are accomplishing great things, and deserve the generous support of the denomination.

THE DEMANDS AND NEEDS OF THE GERMAN MISSION FIELD IN AMERICA.

FROM AN ADDRESS BY REV. J. S. GUBELMANN, PHILADELPHIA, AT SARATOGA, MAY 27TH, 1880.

I have spoken of the wonderful emigration from Germany to this land. Now, as long as this tide of immigration continues, we shall constantly have among us, (especially in the West, whither this immigration is tending), a large foreign population not perfectly amalgamated, a strong German element which demands our attention as citizens and as Christians. There is every reason to believe that this extraordinary immigration from Germany will continue as long as the overcrowded condition of that country, the pressure of its social difficulties, and the incubus of its military armaments, remain.

Is it not then for us the part of political wisdom, as well as of philanthropy and Christian love, to make some provision for the spiritual wants of these people? We open to them the door of temporal prosperity and of citizenship—shall we manifest no concern for their moral and religious condition? We suffer this foreign element to transfuse itself into our nationality—is it to be no concern of ours that this transfusion may prove a national blessing and not a curse? We are being influenced by this element—shall we not in-

fluence it? It is idle, it is foolish, proudly to overlook and ignore the fact that this constant immigration from foreign lands is one of the elements which helps to shape our future destiny as a nation. Are we to stand idly by and do nothing to change this foreign current into a life-giving stream? Does not God show us by this wonderful immigration that He has given us a ministry for the nation? Are we to neglect the souls of these millions whom God is sending to our shores? There is a demand pressing upon us in this matter, and woe be to us if we fail to recognize it!

If we would understand the problem before us, it will be necessary to have some insight into the history, the character, and the consequent wants of the people with whom we have to deal. The Germans are naturally a religious people. There is among them a deep undercurrent of religious feeling, which all the idealism of a century has not been able to remove. About one million and a half or more are adherents of the Romish communion, and it will not be denied that they are zealous in their adherence to a religious system, however imperfect that system may be. As for those who style themselves Protestants, there is much more of religious form among them than many are tempted to suppose. They are not all skeptics,—far from it.

And as for the skeptics and rationalists, it ought to be remembered that the skepticism for which you justly arraign them has not originated in their own land; it was first brought thither by English Deists. It was simply formulated into a system by the German mind and endowed with the glory of a science. Of course the ground was prepared for the evil, but that preparation was the result, not of an inherent religious apathy, so much as of a reaction from dead, sterile formalism. That work of God, the Reformation, blessed as it was in its original results, gradually gave way

to the rigorous fury of a cold, lifeless orthodoxy which fossilized all spiritual life. Fierce conflict took the place of soul-elevating faith. Can it be wondered that under such circumstances there should be among thinking men a recoil from such a hopeless condition? Is it to the discredit of a thinking mind if it refuses to be chained to empty formalism? I cannot tell you what seeds of evil were sown by Kant, Fichte, Schelling, Hegel and other philosophers. Serviceable, and a means of blessing to some, these philosophies, misinterpreted and misapplied it may be, became to many a savor of death, accessible as they were made to the multitude by a popularizing press.

The political aspect of religion in Germany must not be left out of the account. The Church, in intimate alliance with the State, has acted slavishly as its servant, and men can hardly think of religion in any other form than as a national police. Is it a wonder that under such circumstances those who despise the thralldom imposed by political despots should think lightly of a worship which they have been accustomed to look upon as the bulwark of absolutism?

It is not strange, therefore; it is rather the natural result of German historical and religious development that we find among the Germans coming to this land two representative classes: 1. Skeptics, many of whom are such because they never heard the life-giving truth; and, 2, Formalists, who cling to the historic Church of the Reformation, to baptismal regeneration and confirmation, while the great mass of them, I fear, are utter strangers to that inward experience which forms the vital element of true Christianity.

If this be so, what is our duty to these people whom God is bringing under our influence? Not simply to accuse, to blame and condemn; not simply to raise complaint regarding their

modes of thought and their customs, but to enlighten, to save them. Thanking God for the better light He has given us, we should seek to bring that blessed truth which has saved us in its purity and simplicity to these our brethren. We must show the skeptic that the Gospel is something better than that system of ceremonies which, when the soul asks for bread, mockingly offers a stone. Luther, emerging as he did from the grave of mediæval darkness, had, in some things at least, the grave-clothes of his former tomb still wrapped about him. The command is to us, as it was regarding Lazarus: "Loose him and let him go." We must offer to the formalist the precious Gospel unobstructed by any of those ancient errors which mar to him the simplicity that is in Christ.

Brethren, the Home Mission Society is the great evangelizing agency for this land. "North America for Christ" is its watchword. And yet I cannot pass over in silence the fact that, in comparison with the increasing importance of the work and the strenuous exertions of other denominations, very little has as yet been attempted by us as American Baptists. What are \$4,000 and 36 missionaries among six millions of people? Brethren, I put it to you solemnly, do you think we, as Baptists, are doing our duty?

We German pastors and churches feel that the time has come when a more aggressive policy is demanded if we would not merely hold our own in the German work, but expand the work vigorously to that degree in which the open doors and Macedonian cries all around us demand its expansion.

A French writer in a military journal gives an account of a German military drill which he lately witnessed at Strasburg. The regiments were ordered to make an attack and cross bayonets with an imaginary foe. The attack seemed to be well carried out, but the

commanding general ordered the troops to turn back and repeat it. Why? Because, in their attack they had not cried "Hurrah!" with proper strength and spirit. Brethren, our attack upon the real foe has been somewhat feeble, from a lack of that inspiration which your sympathy and aid can give us. Let us have your help and your prayers, and our onset will be more effective. We ask for no paramount and exclusive attention, we seek not to monopolize your gifts and your interest; we are fully aware that this is a time full of needs and opportunities, but we would place before you the millions of our brethren according to the flesh whom God has brought to your own hearths, and in the name of Him who died for them on Calvary we would beseech you, help us to do something worthy of their souls, to the glory of Emmanuel!

THE CHINESE QUESTION.

FROM THE ADDRESS OF JAMES B. SIMMONS, D. D., BEFORE THE HOME MISSION SOCIETY, AT SARATOGA SPRINGS, MAY 26.

China has a population of over four hundred millions; ten times that of the United States, and thirteen times that of Great Britain and Ireland. And every argument in favor of evangelizing China is an argument for evangelizing the Chinese in this country, that they may go back as Christian missionaries to their native land.

As we train Freedmen in the South for work in Africa, so we should train Chinamen here on the Atlantic and Pacific coasts, for work in the Celestial Empire. China is said to have seventeen hundred walled cities, and hundreds of thousands of smaller towns and villages. Every third man on this globe is a Chinaman. The people dwell very largely in villages. All of these towns and villages call loudly for mis-

sionaries from this country. And what are we about? Are we impressing these strangers who have come among us, with the loveliness of the Christian character and temper; or are we allowing our "roughs" in church and State, to abuse and alienate them? One professing Christian, especially if he be a Christian *minister*, may do a harm which eternity itself will not undo, by offending and prejudicing these industrious and patient men against Christianity, who shall go back and tell of their wrongs to the millions of their countrymen.

Woe! woe! to the man by whom this offence cometh. No church of Christ can afford to fellowship either such members or such ministers. If they do, they will soon find themselves at war with the Lion of the tribe of Judah, the aroused and offended Head of the Church.

You know that there is a feverish excitement on the Pacific coast against so many Chinamen coming to this land to live. Dr. Morehouse in his report calls it "*a foolish frenzy*." It is so, indeed. *True*, we invited them to come. *True*, we thundered away at their walls with our arguments and our guns, until we *forced* them to let us in with our commerce and our missionaries. We told them how much better our land was than theirs, our government than theirs, our religion than theirs, our Jesus than their Josh! And at length, we so far persuaded them that they entered into treaty with us, to the effect that citizens of the United States should have freedom of access, to travel, to trade, to teach, to worship, and to reside, within the walls of China; and that citizens of China, on the other hand, should have similar privileges within the bounds of these United States. As a result, the Chinamen have come to us to the number of about 100,000. "They have come by *invitation*," as our noble Brother Ab-

bott says: "not to be our guests, but *our equals before the law*; and the spirit that hastens to persecute them by statute, by word, or by act, is treason to the constitutional law of the United States." And, I will add that it is still more *flagrant* treason against the law of Almighty God!

A more sociable, communicative people does not exist on the face of the globe. What one of them learns, he is sure to communicate to his neighbors.

Let me illustrate this. In my Church Bible School in New York City, we have a class of Chinamen. We teach them the Bible industriously. One of them I have baptized. He is a sociable, hearty, solid Christian. He acts as an interpreter, and is already a vigorous worker for Jesus. His name is Ah Wing, the son of a Chinese college professor. The other day I spoke to the class through him. And it was *wonderful* to see how, as by a flash, he threw my ideas into their minds, and set the whole class a-flame with electric thought. They chattered away among themselves and discussed my views, all in the Chinese tongue, with great volubility. When the talk lulled, I would throw in another little bomb-shell, through my interpreter, and set them going again.

To each one of the towns and villages of China, a man like our Ah Wing, converted in this country, should be sent back as quickly as possible to preach Jesus. And not only the churches of the Home Mission Society, but *all* our churches, *all across the continent*, should be engaged in this good work.

See how peaceable they are. See how patient under injuries. Often hooted at, often insulted, often pelted with mud and stones; but seldom retaliating. See how *benevolent* they are. The Chinamen of my Bible-school in New York heard we were raising funds for some good object. They said "What is it

for?" and "Let *us* give too." But we said, No. We do not ask money of you to support our poor. But as soon as they found that it was for the Baptist Home for the Aged, they went outside, and on the spot made up a purse of twenty-five dollars, and came in and gave it to the treasurer! There's many a fine heathen, you see. The Irish, more than any other class in this country, perhaps, pester and plague them. Yet they *contribute to the Irish Famine Fund*. Their "enemy hungers," and they "*feed* him." Where did they learn this divine doctrine and this heavenly practice, except from the Book of books, whose precepts they are slowly, and with such patience and industry, laboriously spelling out! God bless them! There's many a fine heathen among them that will become, through wondrous saving grace, a good, sound Christian. Of the \$1,100 to build the Chinese Baptist chapel in Portland, Oregon, they gave \$400. God bless them, I say! Twelve thousand dollars were contributed by the Chinese in this land towards the relief of the yellow fever sufferers of the South. Over and over again, God bless them! Of these \$12,000, there can be no doubt that the 5,000 to 10,000 Chinamen who have been more or less taught in the doctrines of Christianity in this country, gave their full proportion.

"As for the kingdom of heaven, they seem to learn its worth

By starting a branch establishment, and running it here on earth!"

Again: The New Testament has to do with this trouble at another point: Luke, who was probably a freed slave, and who no doubt had his own views of the race question, takes particular pains to tell us in the Acts of the Apostles, that in the first Baptist church in Jerusalem, there were ten to fifteen different nationalities admitted among the believers at the very outset. There were Parthians, Medes,

Elamites, dwellers in Mesopotamia, and in the parts of Libya about Cyrene (that is, Africa), and so on to the end of the catalogue. And not *one* of the Apostles seems to have made a stand against it! Peter had not yet seen his vision of the sheet, knit at its four corners and let down from heaven, filled with all manner of beasts and birds and creeping things, but, narrow and prejudiced as he then was, he does not seem to have said a word against it. And inasmuch as Dennis Kearney and the mayor of San Francisco were not there to say that "*the Cyreneans must go,*" the custom gained a foot-hold, and from that day to this, men of various races and complexions have been trying to live together in the same land, and even in the same church.

True, they have found it a difficult task. But even our own Missionary Societies, both the Foreign and Home, which we ourselves have created and are sustaining with our prayers and our money, are encouraging the effort. Their missionaries keep preaching to the swarthy and to the fair, saying: "*Sirs, ye are brethren!*" "*Live in peace!*" "*Love one another!*"

This glorious Home Mission Society, so popular with us all, actually had one church on its list a few years ago, whose membership embraced 16 different nationalities! A slight advance, as you see, on the day of Pentecost, in the number of races represented!

But my time is up. While I take my seat, my heart beats high, and my "soul is marching on" for a share in this great battle of the Lord. In one closing word let me say that the wicked ostracism and abuse now going on against the Chinamen on the Pacific Coast, should be considered by us, as no more of an obstruction in the way of our work of evangelism among them, than a ripple on the surface of the sea is an obstruction in the way of an ocean-going man-of-war.

THE REASON WHY.

BY "SARATOGA."

Why do not Baptist congregations give more money for religious objects? That the funds are needed is very plain. Are the people poor? But they have money for other things. Are they penurious, stingy, mean? No!—a thousand times, no! Get up a subscription for a Fourth of July celebration, or for any other matter of public spirit, and our Baptist people will contribute as liberally as any. Where, then, lies the trouble? It lies with the pastors. They do not do their duty by their congregations.

They do not make the people *understand* the needs and claims of the various causes. If you wanted a man to give something to aid a starving family, you would go to him and tell him all about the case. If you simply gave him a long talk on benevolence and the general duty of alms-giving, merely adding a sentence at the close that if he had any money for the poor you would pay it out for him, you would not be likely to get much. But this latter course is often taken in collections for missions. A long sermon is preached on this, that, and the other thing—all very good, but of merely general bearing—and in two or three sentences at the close it is announced that a collection will be taken; the hearer being left with only the vaguest ideas as to what particular use is to be made of the money. What percentage of our people have anything like a satisfactory idea of our church-mission and general denominational work? A very small percentage indeed! Now if people know next to nothing about a given enterprise—next to nothing as to what is done in it or what ought to be done—how can they be ex-

pected to feel enough interest to give the money necessary to carry it on? If we would have the people give as they should for church and mission work, they must understand it as they should. Each one should have the state of the case so fully before his mind that he could go to another person and tell him all about it, and himself make a plea for the cause.

Many a pastor is *afraid* to ask his people to give money for Christ's work. He thinks that if anything be given for general objects his salary will be lessened. But in this case, as in others: "He that will save his [salary] shall lose it." Let a minister say: "My people are so very poor; you must not ask them to give anything for missions!"—and they will say: "Yes, we are very—very poor; the fact is, we must cut down our preacher's salary!" On the other hand, let a pastor say: "Poor as my people are, they will not let the cause of Christ suffer!"—and their response will be: "That is true, Elder; and, poor as we are, we will not let you suffer!"

And many a minister who has no fear about his salary *hates* to ask people for money. He would almost prefer to pay the whole amount out of his own pocket. This is simply because he does not rightly esteem the Christian duty of giving. It is just as much the Christian's duty to give money for Christ's cause as it is to pray. The young convert should be instructed to consecrate his pocket-book to Christ as he should be instructed to read his Bible. Let a minister feel that it is just as much the duty of his people to contribute money to Christ's cause as it is to attend church, or to pay their business debts, or to keep the Sabbath, and he will feel just as free to urge them to "abound in this grace also" as he will to do any other Christian duty. And on the other hand, the people, when instructed, will discharge this duty of giving just

as readily as they will discharge any other obligation.

The fact is, we lack *faith in our people*. And this is simply because of another fact: that we lack faith in Christ and his power over the hearts of men. It often happens that when a pastor has asked the people for a gift to Christ—asked timidly and with doubts as to the advisability of his making the request—they have given far more than the highest sum he had dared to hope for. How many cases have there been recently in which a debt on a church edifice had been standing for years, on the idea that it could not be paid off; but when the people were appealed to, in Christ's name, they have astonished their pastor and all their leaders by paying it off at one sweep. In many a case of this kind the pastor ought to make a most humble confession to his people for having wronged them by doubting their willingness to do their duty, and also a most humble confession to Christ, for having doubted his power to move the hearts of men.

That Romanists give so much money to their church is said to be because they fear the priest. But surely true Christianity is as powerful a principle as superstition. "The love of Christ constraineth" as mightily as any force that can be brought to bear on men. Let our Baptist people be properly dealt with, and they will give as liberally as the Romanists or as any other people. Of course it may take time to educate a congregation. They must have line upon line. But let the pastors discharge their duty in instructing the people as to the general obligation to consecrate their money to Christ, and also in fully explaining to the people the claims of each church and mission enterprise in particular, and the people will do their duty in furnishing the means necessary to carry on Christ's work. If any pastor doubts this let him try it!

American Baptist

HOME MISSION ROOMS,

ASTOR HOUSE OFFICES, NEW YORK.

☛ *All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.*

☛ *In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.*

☛ *The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.*

Remember the special patriotic missionary offering on the Fourth of July for enlargement of our Home Work in the new Territories. At Saratoga, applause followed the reading of this recommendation in the annual report. Not only was this recommendation adopted by the Society, but a special resolution of the same tenor, presented by the Committee on Western Missions, was also adopted. So the measure has a double endorsement by the Society; now let it have a practical endorsement by all friends of Home Missions.

Last month we promised the "cream" of the Saratoga addresses before the Home Mission Society, for the July MONTHLY. Most of the addresses were so creamy, that we have hardly known what portions to omit. And even now, some things must go over to the next number.

We issue a "supplement" with this number, and so give our readers more than they bar-

gained for. It contains the address of Rev. A. K. Potter, of Mass., on "The Duty of the Hour for American Baptists." Do not fail to read it. And if you want extra copies for distribution, we will furnish them at the rate of ten for six cents, or two postage stamps.

The report of Committees on the various phases of the Society's work may be found under their appropriate heads in the following pages. They will well repay perusal.

The Women's Home Mission meetings at Saratoga were large and enthusiastic, and the speaking—well, who will describe it? Somebody has said that eloquence is of the heart. The speaking had head and heart, and was in the true sense eloquent and effective. This year gives promise of great things for woman's work in Home Missions. The women and the men working in Home Missions are but the two mutually helpful hands of one body, deriving their energy in common from the one great unseen heart of Love on high.

The Society's meetings at Saratoga went like clockwork. The programme submitted by the Board was adopted by the Society, and the people knew just when every speaker would come on, and when every topic would be considered. For a wonder, nearly every speaker brought his remarks within the allotted time.

Geo. T. Keith, Esq., of Minnesota, made a very forcible speech on the Report of the Committee on the Church Edifice Fund, in which he stated that there are seventy-five Baptist churches in that state without houses of worship! How can a church thrive without a place of its own in which to worship? Probably there are nearly 500 Baptist churches in the whole West without church edifices!

The Wednesday evening meeting at Saratoga, in the interests of our work among the Freedmen, was an immense affair, filling the Town Hall to its utmost capacity. It was a common remark that on such an occasion one seldom hears three addresses so to the point and so full of the real facts that the people want to know, as were those of President Corey, Professor Jones and President King. The "Jubilee Singers" rendered their songs in a manner which gave unbounded satisfaction. They furnished an illustration of what our schools are doing in producing young men and young women of refinement and intelligence among the colored people. The sum of \$1,200 in pledges for the new building and for the support of students was secured, and in addition, a cash collection of \$96.16. Without doubt a deeper and more intelligent interest was awakened for the work among the Freedmen.

The "Jubilee Singers," under the direction of Prof. King, of Wayland Seminary, are winning golden opinions wherever they go. Let them have not only opinions that are golden, but substantial golden results, which shall secure the erection of that new building for girls which they are trying to "sing up."

President Stickney, in his address at the opening session of the Saratoga meetings, said:

"The intense activity of the times, the unprecedented immigration of foreigners, most of whom are the dupes of skepticism or the victims of a moldy priestcraft, the ceaseless energies of the Roman hierarchy, whose darkening shadows are rapidly spreading over our fair land, emphasize the call for corresponding zeal and vigilance on the part of the Christian Church. If a cup of cold water given in our Master's name shall be deemed worthy of recognition hereafter, then our labors to lift up the fallen and the weak in

their struggle for a better life; diffuse the sunlight of the gospel to them that are in darkness; to give bread to the famishing and the waters of life to the thirsty, shall have abundant success and reward. Relying upon the divine blessing, let us gather strength for future toil, finding ample compensation for all our sacrifices in the consciousness that we are working in harmony with him whose purposes of mercy can not fail."

Mexico.

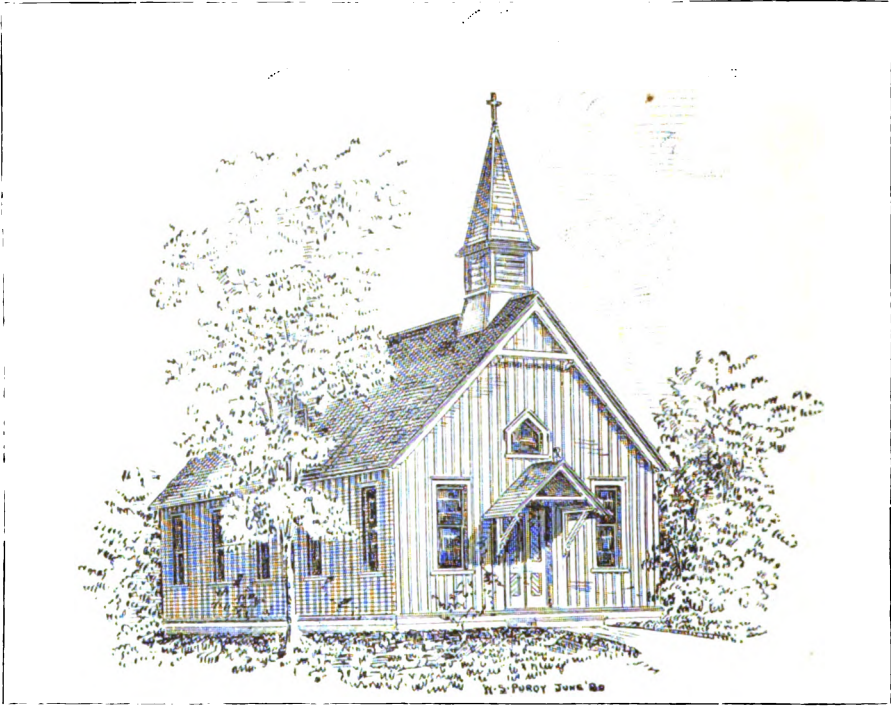
We have had no missionary in Mexico for several years, but it appears from the letter printed below, that the seed sown there by Baptists, ten years ago, is still bearing fruit. We like the spirit of this letter. Is it not a call from the Master to some one of those who delight to do His will? We want to send the man in response to this appeal. These, our brethren, are converted Romanists, and alone stand for our faith among the eight million Spanish speaking Catholics of our sister Republic. Who will respond to their Macedonian cry and promptly make us a special donation of \$400 for this object, that we may send the man over into Mexico without delay?

MONTREY, April 12 de 1880.

The Board of Baptist Missions in the Republic of Mexico, for the State of New Leon, has decided that I communicate to you the result of their session, which took place on the 3d of March last, where it was resolved to furnish an exact statement of this Society, which is as follows.

The Society of Baptist Missions in the Republic of Mexico, for the State of New Leon, is now six years old; and with many toils has been enabled to collect a small fund, with the object of beginning our great evangelical work. Being new in this work, as well as fearful of mispending this fund, we have considered it for our interest to ask of the Society of Northern Baptist Missions to send us a good missionary to work in this and the adjoining State of Coahuila; and to aid whom we will bind ourselves to pay to your Society the sum of \$400 annually, which is all we are able to pay at present. We will also place (2) two of our members by the side of the missionary to help and aid him as he may direct. Our Society wishes to inform you, also, that we have in this State four churches already established, and three congregations with members baptized. In the State of Coahuila there is one church and five congregations; and there are many villages which are anxious to hear and know our tenets; all of which I communicate to you, Mr. Secretary, with the object of having you inform the Society; and we hope you will deign to answer us as soon as possible.

JOAQUIN FLORES, Secretario Corresp.



CHRIST CHAPEL, TAHLEQUAH, INDIAN TERRITORY.

This engraving represents the new Chapel for the Baptist Indian church at Tahlequah, the capital of the Cherokee nation, Indian Territory. It is built through the liberality of a lady who gives \$700 for this object. The building can be erected for from \$700 to \$850, according to locality. It is 24x48, and will seat 184 people. The audience room is 17 feet high. There is a centre aisle three and a half feet wide, so that the largest practicable space is given for sittings. The house may be furnished in wood or in plaster.

The Committee on Indian Missions, through Hon. J. M. S. Williams, Mass., presented, at the Annual Meeting, a report containing a series of resolutions.

The Committee to whom was referred the subject of our Missionary work among the Indians, respectfully report :

That notwithstanding the discouraging outlook of this field of labor, we have much to thank God for, and to inspire courage for future effort. It is hoped that the increased sympathy for Indians, which has been aroused by the stories of the sufferings of the Poncas and others, will lead to larger contributions and greater efforts in behalf of this branch of our Home Mission work, and especially, that some whom God has blessed may furnish the means to erect the school building at Tahlequah, as recommended by the Board.

The Committee present for the consideration of the Society the following resolutions :

Resolved, That this Society again commend President Hayes for his efforts to prevent unauthorized settlers encroaching on the Indian Territory ; and that we again appeal to the Executive and to Congress to protect the Indians in the enjoyment of their rightful possessions.

Resolved, That we protest against the organization of the Territory of Oklahoma without the previous consent of the majority of every tribe located therein.

Resolved, That we approve of the continuance of the " Peace Policy," so successfully inaugurated, and under which there has been so great an improvement in the treatment of the Indians, and we beg Congress to make no change, but give the Board of Indian Commissioners further opportunity to assist the Secretary of the Interior in completing the reforms he is so desirous to see accomplished.

Resolved, That in our judgment the Indian Question can never be righteously or permanently settled until there is the full recognition of the Indian's rights of citizenship and of personal property, upon the same conditions as in the case of persons of other nationalities, and we invite Christians of every name and all good citizens to join us in urging this conviction upon our national government, and upon the country.

The report was adopted.

Western Missions.

Reports of Committees at Annual Meeting.

The Special Committee on Western Missions, through Rev. H. F. Colby, O., reported as follows :

It is a peculiarity of the field of the American Baptist Home Mission Society that it is *always enlarging*, by the settlement of new portions of the West, and the springing up of additional towns and villages, in which evangelical labor is greatly needed. The spirit of enterprise easily distorts itself into one of recklessness, and the men who have the boldness and independence which lead them to face the privations of frontier life are too often characterized by a repudiation of moral and religious restraints. Devout hearts naturally cling to places where religious privileges have become well established. They hesitate long before they leave the old church or school, so that the new and distant localities are often left to take on their first character from very ungodly people. Later emigrants come from Christian homes and bring Christian principles, but how often are those principles broken down by the irreligion, if not immorality, by which they find themselves surrounded. The question is, Shall the Gospel keep pace with this westward march of other influences? Shall its proclamation pursue the reckless adventurer, and be ready to greet on his arrival the conscientious emigrant? Shall the few Christians in distant towns, and the young struggling churches in places destined to be great, be encouraged and developed and enlarged? Shall they be assisted to build houses of worship? Shall the new communities be sweetened by the salt of the earth, living disciples of Christ; and shall the fertile prairies and hills rich in gold and silver be given unto Him who gave Himself for man? Surely this is a question that should never become inoperative in our minds or fail to stir our hearts.

Your Committee therefore recommend :

1.—That the work in the West be pushed on and enlarged to the utmost that the resources of the treasury and the needs of other departments of the Society will permit. Whatever we do for the other departments, *let us still give, in accordance with the primary object of this Society, our main energies to the work of evangelization in Western States and Territories.* Here delay is disastrous. Aid given now will lay foundations, and prevent the surrender of valuable fields to other denominations, if not the utter abandonment of them to infidelity and sin.

2.—Inasmuch as the fourth of July falls this year upon Sunday, let the pastors of our churches utilize that coincidence as an occasion for impressing upon their congregations the relations of gospel truth and its dissemination in our land to good government and true patriotism; and where it will not interfere with more systematic plans of contribution to the Home Mission

Society, let a collection be taken on that day in its behalf.

The Committee on Missions among non-English speaking Peoples reported, through Pres. S. L. Caldwell, D.D., as follows :

The Committee appointed to consider missions among the people not speaking English, respectfully report :

There was a time in the early history of this continent when it seemed likely to fall to the dominion of Spain and France, the two great Catholic powers of Europe. Its colonization began with them, and on the North and South they for a while held sway, and the traces of their occupation still remain in the populations of Mexico and Canada. But the broad belt across the middle of the continent fell to the colonization of a Protestant and English-speaking race, who are to control its destiny. Until English and Protestant civilization should consolidate itself, and lay the foundations of enlarging empire, the floods of Celtic and Teutonic immigration were held back, and the English tongue and the Reformed faith stamped themselves on the beginnings of our national life. But so vast a field could not be surrendered to the exclusive occupation of any one of the European families. There are forces of expulsion there, and of attraction here, which made it inevitable that our later population should be drawn from many sources, and that in this new civilization of the West the experiment should be tried of mingling the Protestant and the Catholic, the Celt, the Teuton, and the Scandinavian, with the primitive and predominant Anglo-Saxon life. The very conditions of the experiment require that these heterogeneous elements should merge and be assimilated, and except in local and sporadic cases, for a time, at least, the prevailing language should be one and the same.

But for the present, always for the first generation of immigrants, and where they settle by themselves in large numbers for a considerable period, there will be diversity, the assimilating process will be delayed, and evangelizing agencies can not employ the English tongue. These people, however, are not to be neglected because they do not speak English. That is the least impediment to evangelizing effort. They are with us, and influence our national life. They are fellow citizens, with votes, with power, with an investment in our future, and the practical question arises whether we have any missionary duty to them; whether, if they constitute a separate and more difficult field, it is not one requiring of a missionary society a part of its expenditure. Our policy seems to be clear, and to be shaping itself in this direction.

And it finds at its hand more than enough to do. So long as the Canadian French kept at home, such agencies as that at Grand Ligne enlisted a sympathy and help, however inconsiderable, on this side of the line. But now they come to us. And this is the principal extrinsic influence which they feel. Their connection with France ceased over a century ago, and they are touched by none of the political or religious agitations of that beautiful country, in which now seem to be rising so many better hopes for the future of

European politics, if not religion. An unprogressive race, keeping the religion, the language, and most of the characteristics of the settlers who came under Champlain and Frontenac to the valley of the St. Lawrence, they have adhered to the soil, and been unwilling to leave it for the better opportunities over the border. They have at last yielded, and it is computed that 200,000 of them have found their way into New England and its factories. They come under the vigilant surveillance of their church, and yet this has not been able to shut out altogether the influence of Protestant life, and in some cases the direct power of Protestant faith. Whether they go back, as so many of them do after moderate additions to the slender fortune they require, or remain, to be absorbed into our own communities, they ought not altogether to escape our better influences, as they ought to provoke us to such missionary labor as is possible. Something has been done, as is disclosed in the report of the Executive Board.

The Germans are much more numerous, and are a very different people. Six millions of them, almost a seventh of our population, are distributed through city and country, many of them Americanized in speech, and in manner of life, but a larger part of them distinctly German, and perhaps to continue so for some generations. Because so many keep their nationality in their new home, special and direct measures for their evangelization seem to be required, at least for a time. There are localities where they are unmixed, or predominant. There are others where they live alongside of Americans. In both cases there are opportunities for missionary work. The formation of churches distinctly German, and preaching in the German tongue, seem to be necessary, and since religious considerations rise above all other, their salvation should be sought through whatever avenue is open. Large portions of the Teutonic population, Catholic and Lutheran, seem to be hedged in by their ecclesiasticism, and are practically inaccessible. But a large fraction is detached from ancestral religion, and practically from any religion at all. In so large a population there are thousands to whom we have by opportunity, by adaptation, by the general trust of preaching the gospel to everybody, and by special reasons, a call to labor immediately for their evangelization.

And what is true of the Teutons is true in large measure of the other Northern races. They are not bound in the thrall of Rome, although they come with the training of their national churches. They are mostly peasants who continue, on the prairies of the Northwest, the rural life they led in the Scandinavian countries they have left behind. A million of them, it is computed, are already here, and if we give encouragement and help to those who are seeking the restoration of primitive faith in the Northern peninsulas of Europe, how much more when Swedes, and Danes, and Norwegians are at our doors, and partners with us in the influences, the perils, the duties of a common national life.

Indeed, the fact that all this foreign immigration brings vast accessions to the swelling life of America, and new complications to the mighty problem which the American people are working out; that the flood comes often so much faster than it can be managed,

and its waters absorbed; that it brings not only a foreign tongue, but, in some sense, a foreign religion and political habit, and moral temper to retard assimilation, and often add menace to our future; that they are here for good or for evil, to be Christian or infidel, to learn better things, or to continue and propagate and augment what is un-American, un-Protestant, un-religious; that these people are here to be brothers with us in destiny, if not in spirit and religious faith, seems to lay upon us apprehensions, if not responsibilities, and to call us to all possible and instant efforts for their evangelization, against whatever objections of continuing their separation by preaching to them in their own tongue, and encouraging their native peculiarities in the new world where old distinctions are to be abolished, and a new and Christian nationality is to be formed.

The Special Committee on Church Edifice Fund, through Rev. Dr. Marshall, Mass., made the following report, which was adopted:

The Special Committee to whom was committed that part of the annual report which refers to the Church Edifice Fund, beg leave to report:

1st.—That in view of the unprecedented rapidity with which the new West is being settled, and the consequent necessity for large numbers of small houses of worship of moderate cost, we deem it of vital necessity that the action of this Society should be adjusted to meet this new emergency.

2d.—That the Board be requested to at once consider the question of a possible modification of the terms and conditions of the present fund, so that the income thereof may be used as grants to churches.

3d.—That we approve the suggestions made in the Report touching the immediate establishment of a benevolent department of this fund, and we hereby instruct the Board to perfect and set in operation such a department in accordance with these suggestions—provided that in making grants for the erection of church edifices they shall secure the use of said edifices to the denomination for all time, or the return to the Society's Treasury of the sum so granted, together with interest.

4th.—That hereafter all moneys contributed to the Church Edifice Fund, except where otherwise designated by the donors, shall be placed in the benevolent department.

5th.—That in view of the pressing demand which exists for a large fund for immediate use in this direction, we recommend the Board to call upon all our pastors and churches to give to this cause the special place, among the benevolent objects for which they contribute, which its importance demands, assured that at least \$50,000 can be expended with great advantage in aiding our struggling churches on the frontier.

The Committee on Chinese Missions reported through Rev. Dr. Bixby, R. I.

Your Committee submit the following resolutions as their report on the Chinese Missions:

WHEREAS, God seems to be testing the genuineness of our Missionary spirit by sending the heathen of China to this country, and bringing them even into our congregations, our Bible Schools, and our homes; therefore,

Resolved, That our Home Mission Society be requested to press this department of its work with constantly increasing energy and effort.

Resolved, That as the Chinese themselves have already given \$400 towards the erection of a Chinese Baptist Chapel on the Pacific coast, we accept this as a hopeful augury of the greater things which these people will do under proper training in this same line of direction in the future.

Resolved, That as God has so signally smiled upon the efforts of the Home Mission Society in raising up Freedmen preachers and teachers to labor among their own people in the South and in Africa, we have reason to believe that He will graciously grant His blessing upon similar efforts to raise up Chinese Evangelists and pastors to labor among their own race on the Pacific slope, in other parts of this country, and also in the Chinese Empire itself.

The report was adopted.

The following resolution, presented by Rev. A. K. Potter, Mass., was unanimously adopted:

Resolved, That the members of the American Baptist Home Mission Society hereby express their appreciation of the efforts of those brethren on the Pacific coast, who are trying to save the Baptist name from dishonor and make it worthy of the respect and confidence of the great Baptist denomination.

Freedmen Work.

The Committee on the Freedmen presented, through Rev. Dr. Parker, D. C., the following report, which was adopted:

The Committee on the Work among the Freedmen would respectfully report:

That we regard the blessing which God has bestowed on our labors in this department as an imperative call to prosecute this work with renewed energy, and to sustain our schools by larger contributions. Fourteen years ago the work was hardly begun. Men of all ages came together at several places and were taught to read, and were instructed in some matters concerning the Church of Christ and Christian character. But there were no properly organized schools for training preachers and teachers, except at Washington and Richmond. Eight properly organized and *well conducted* schools *now exist*, with more than 40 teachers, having more than 1,100 scholars under their direction, most of whom are preparing to preach the Gospel or teach a high grade of schools. In the last year the number of scholars has increased more than *ten per cent.*, while the number of teachers *has decreased* more than twelve per cent. These facts arrest attention, and lead us to inquire whether the scholars have suffered

neglect, or the teachers have been overworked. It has been more than hinted that some are becoming disabled under the burdens which they bear, and are making dangerous expenditures of their physical resources. The policy which overloads and overdrives is unwise, and the expenditure damaging and dangerous.

It seems to your Committee the time has fully come when we should make a new departure in regard to our efforts in this department. Our schools require some more permanent reliance for their support. Much has been done for the endowment of our colleges and academies in the few years past. We believe the work has been a good one for the interest of religion. These things have been achieved in the hard times through which our business men have been pressing their way so heroically. The revival of business, and the larger remuneration for labor, has gladdened the hearts of those who have delighted to pay their tithe for the service of God's house. Are there not many among us who will carefully consider where they can invest their accumulations to secure the largest dividends and the speediest returns? * * *

The men we are teaching in our schools go directly to the people, who wait to hear them. Multitudes receive the Word with gladness, leave the ranks of the enemy, and join themselves to the forces of the Captain of our salvation. We believe that a larger number of persons have been brought into the Church of Christ in the last five years than by the same number of laborers in any other department of Missionary labor, and all this, too, without expense to the Society after their preparation for their work. Here is a safe investment which pays the largest dividends. Should not the contributions for our schools be largely increased and a permanent fund of at least one hundred thousand dollars be attempted this year?

The preaching of the Gospel by pious, intelligent men, is the most reliable, as it is the most powerful, eye, the only agency, which will secure the elevation of the colored people of our Southern States. More than two and a-half millions of them depend on us to give them any adequate knowledge of a pure, preceptive Christianity, and a truly religious life. Our schools must prepare the men who are to do this work.

There is another department of our school work which is scarcely less important than that of preparing men to preach the Gospel. We refer to the teaching and training of Christian young women to become the managers of the homes among the Freedmen. No instruction is more needed, and none is more highly appreciated or gratefully received. The true idea of an elevated and noble Christian womanhood is almost unknown, and must come to the women whose mothers were slaves, from the schools which we have established and are sustaining in the South. No influence is more powerful and salutary than that of good, strong, and true women. We sadly need larger and better accommodations for such young women. In some places, measures are already adopted to secure such enlargement as is indispensable to the successful carrying on of the work so well begun. Brethren, are we not called on to move forward in this work, and aid in the equipment of men and women whom God is calling to enlist in the army, and join the forces of the

Captain of our salvation, while our large hearted Christian men of business are inquiring where they shall place their recent accumulations? Your Committee would recommend,

1. That measures be at once adopted to raise a permanent fund of \$100,000, the interest of which shall be expended annually, at the discretion of the Board, for the benefit of our training schools.

2. That the Board be instructed to encourage and cooperate with the *teachers* and *friends of the schools* to secure larger and better accommodations for young colored women of excellence in Christian character and life.

Missionary Teachers.

It is a fact, which ought to be everywhere remembered and emphasized, that our Schools for Freedmen are not simply educational institutions, but great centres of missionary activity and influence. And they are such, not only because a large proportion of the students are studying for the ministry, but because the others, both young men and young women, especially those who are fitting themselves to become teachers, are imbued with the true missionary spirit and often become most zealous and successful laborers in destitute, uncultivated fields. Perhaps we can best illustrate this by giving a few extracts from letters of students of Nashville Institute who are now engaged in teaching public schools in different parts of the South.

Miss Daisy E. Miller is teaching at Centre Star, Alabama. She writes to Dr. Phillips, May 11, 1880.

"I am glad to say that my work seems to be very successful. I have thirty-four pupils in my day school, nine in night school, forty odd in the morning Sabbath school, and thirty in the evening Sabbath school, and the number is increasing every week in each of them. I find more places where I can be a very great help to the people besides in the schools. I go to their homes of evenings when I come from school and talk to them about the way in which they live. The people here use more tobacco and snuff than any people I ever saw or heard of. They never go anywhere without it, and even when going to church fill their boxes and pockets. The children do the same. But I have stopped the children using it by telling them they could not come to school if they did; and though they thought me hard, rather than not be allowed to come to school they gave it up. The church floor was covered with filth, and the odor would make you sick in half an hour. Nearly every time I met with them the minister would ask me to say a few words to the people; so after I became more acquainted and found that they listened to me attentively, I talked to them about using tobacco and snuff, and especially about bringing it to church, and spitting on the floor, and defiling God's house in such a manner. Well, I was surprised to see them at once take the great bits out of their mouths and throw them away. Now the appearance of the church is very different. Some of them have even

stopped using it altogether, and those who still do, only use it at home, and even then, if they see me coming, will begin to hide it and wash their mouths."

See what a power for good a Christian education and training has made this young woman! What a crown of rejoicing here for those kind friends in the North who have paid their money for the support of Daisy Miller at Nashville Institute, and so fitted her for a work like this. Her letter goes on to tell of a lad fifteen years of age, who came to her Sunday school "just to see the new teacher," and who literally had never heard of the Savior, and of her joy in being the first to tell the "old, old story" to one to whom it seemed so new. The books she speaks of—testaments for her Sunday scholars—have been sent her, donated by the American and Foreign Bible Society. Also, a large Annotated Paragraph Bible, a gift from the Judson Mission Band of Strong Place Church, Brooklyn. Also, other books and tracts for distribution, sent by kindness of Smith Sheldon, Esq.

Another student teacher writes from Middle Tennessee. He is one of three students teaching in the same general locality. He says: "We have here a Sabbath school of about forty-five attendants. We are now studying the Gospel of Matthew. I need so much the Annotated Paragraph Bible, and I know of no one else who will or can help me but you. I cannot at all get along safely without such help. Will you please send me one as soon as you possibly can, and I will try to pay you when the school opens; if nothing unforeseen happens I shall be there on the first day. I have a Bible reading Saturday evenings in Genesis. I explain to the best of my ability for half an hour, and the remainder of the time is given to prayer. The people here are very poor, but the Word of God has, I believe, some effect upon them. I am so much obliged to you for furnishing me means to get here. I shall try, by the help of God, to make our work speak loudly for Nashville Institute. The superintendent was well pleased with our examination. We got ten, the highest number, in all things."

Dr. Phillips says of this young man, that when he came to Nashville Institute, some three years ago, he was the roughest and wildest specimen of humanity—he was ragged and filthy. He got a place to work for his board. Since then he has made very great improvement; has been converted and is possessed of marked intellect and conscience.

Another student writes to the rooms from East Tennessee: "I send herewith from the New Zeal Church \$1.00. This is the first money I know of being collected from our people for this purpose within the bounds of our Tennessee River Association, which includes six counties. Though it is the first dollar, I pray it may not be the last by hundreds, yea, thousands. We did not know of such a society until I attended school at Nashville this year and Dr. Phillips

gave me a copy of your MONTHLY. The church has resolved to contribute monthly to Home and Foreign Missions, besides raising money for a new building. I wish to reach the people in all of these counties and have them join in this great work, and also to recommend our school so lately known here."

Madora Jackson is making her first venture in teaching at Terrene Landing, Mississippi. She writes to Miss Dyer, her teacher, at Nashville, May 27th: "I am now teaching, and doing nicely—better than I expected. I have enrolled fifty-six pupils, and have an average of thirty-seven a day. I have earned my first month's wages and will send it to Professor Tefft. You must know that I am engaged in work for the soul as well as for the body. I teach in both of the Sabbath Schools, and I enjoy it so much. I am happy to say that the people are improving wonderfully; it has been seven years since I was here, and they are becoming more and more enlightened. At one school I have a class of little people. They say I make the lesson so plain to them that they love to come to Sabbath school. I always love to study my Bible, but just now I begin to see how much good those lessons did me which I learned under your kind instruction when at school. Dearest teacher, remember a weak one in your prayers, when you kneel to return thanks to Him who helpeth us in all places if we trust Him."

WOMEN'S HOME MISSION SOCIETIES.

The first Union Anniversary of the two Societies located respectively at Chicago and Boston was held in Saratoga on the mornings of May 27th and 28th, commencing at 8½ o'clock and continuing until 10 A. M. Mrs. J. N. Crouse, of Chicago, presided, and Mrs. A. J. Gordon, of Boston, acted as Secretary. The audiences were large and attentive. The Jubilee Singers, from Wayland University, contributed to the interest of the meetings by their unique and beautiful songs. The first meeting was opened with prayer by Rev. D. B. Jutten, of N. Y. The annual reports of the two Boards were read by the Corresponding Secretaries, Mrs. C. Swift, Chicago, and Miss S. B. Packard, Boston. The Treasurers being absent, their reports were read by Miss Packard and Mrs. C. R. Blackall, of N. Y.

Dr. Crane, of Boston, followed in a few words of commendation of the Societies and their work. He believed there was a broad field for the work of the Societies, as the future of a people is moulded by the influence of home. The elevating and Christianizing of the youth in the homes of the poor and degraded will bring forth abundant fruit in future years.

The second session was opened by prayer by Dr. Morehouse. Mrs. Crouse expressed the hope that this meeting might be of such a character as to inspire

every woman present to enter upon some form of home mission work. She then introduced Miss Moore, the veteran worker in New Orleans. Miss Moore said she had been eight years in this service in New Orleans, and had labored seventeen years among the colored people. Since working with this Society, she had visited every home and church in eight parishes, and every church in five more. Nearly all these churches are of the Baptist faith. She had sold or donated \$950 worth of Bibles and Testaments, and \$200 in value of other literature. In many of these plantations she was the first white person who had ever visited them to do them good. Their work was organizing Sunday-schools and sewing schools, holding Bible readings and mothers' meetings, instructing the ministers, many of whom did not know how to read, visiting from house to house, and inculcating temperance principles. In most every church there were a few earnest souls who would carry on the work, if the missionaries would only organize it for them. She told of one of the workers who had charge of five Sunday-schools in the city every Sunday, and four more which she visited occasionally in the suburbs.

She said: "Now is the golden opportunity. The next ten years will, in a great measure, decide the future spiritual condition of the colored people. They are seeking after enlightenment. If brought under the elevating and purifying power of the word of God, they will embrace it. If not, they will become the victims of Romanism and infidelity."

Miss Wilson, of New Orleans, co-worker of Miss Moore, was next introduced. Her modest, earnest manner, enlisted the attentive sympathy of every one. She said their work touched society at every point, but dwelt especially upon the Gospel Temperance phase of it as being especially important. The pledge is given to ministers and their congregations; and when the necessity of total abstinence is shown them from a scriptural standpoint, and the need of the grace of God to enable them to practice is explained to them, multitudes who never realized the sin of drinking before, have signed the pledge and come to the meetings from time to time, to report themselves as having kept it. Miss Wilson spoke of the encouragements in their labors, and the great change it had already wrought in the churches on their field.

Mrs. Dr. Williams, of Baltimore, who has been interested in the work since its inauguration, was introduced and most heartily commended it to the people. Having been engaged many years in similar forms of labor to those prosecuted by the missionaries, she was

deeply interested in the reports read in the previous meeting, and pledged future sympathy and coöperation. Rev. Mr. Pratt, of Vt., offered prayer. Thus closed a truly delightful and inspiring anniversary of woman's work in Home Missions.

At the close of their anniversary the annual business meeting of the Women's Baptist Home Mission Society was called, the President in the chair. Prayer was offered by Mrs. Qunton, of Philadelphia, Recording Secretary, *pro tem*. Mrs. Swift read portions of the remainder of her annual report, suggesting changes of the constitution, &c.

Committees on enrollment, amendments to the constitution, on nominations, on resolutions, and one to raise funds for life members' certificates, which the Boards were requested to prepare, were appointed.

On Friday morning, after the Society's second public meeting, the adjourned business meeting reassembled. Mrs. Morgan Smith, of N. J., offered prayer. Rev. R. Wells, a colored pastor, from Richmond, Va., made a touching appeal for a missionary for that city, and the reports of committees followed. That on amendments to the constitution, providing additional vice-presidents for some of the States, was adopted. The resolutions, adopted without dissent, called to their feet many, perhaps a majority of the members present, with hearts evidently glowing with gratitude for God's care of the Society, with devotion to its aims and loyalty to its leaders, the one paramount desire expressed in some way by almost all who spoke being for enlargement of the work. It was during this discussion that Mrs. McCollin announced that a Philadelphia lady pledged herself to the support of a missionary for Virginia, as asked at the opening of the meeting; and Mrs. Day, of N. Y., pledged herself to the support of a second missionary for the same station. Thanks to God, offered by Miss Moore, of N. O., followed the first pledge, and the Doxology was sung after the second.

The resolutions were as follows:

1. Whereas the history of the past year has been one of answered prayer and great blessing upon all our mission stations, a record of Divine guidance through special difficulties, and of Divine interposition, not only for the preservation of our Society, but for the union with us of our New England sister society; therefore,

Resolved, That with deep thanksgiving to God for his mercies and gifts in the past, we enter upon the work of our present year gladly, trustfully, firmly following after Him.

2. Whereas the greatly increasing influx of foreign populations impresses us with a sense of enlarging re-

sponsibility for the work of home evangelization among them—work urged by every Christian motive and emphasized by every patriotic consideration; therefore,

Resolved, That we strive to create greater interest in this department of labor, and pray for more laborers to enter its needy, and, to our nation, specially important fields.

3. Whereas, in the present seeming crisis of Indian affairs, we feel called to special sympathy with our Indian brethren and sisters; and whereas, in common with the older Home Mission Society of our denomination, we recognize our obligation to greater effort for the Christianization of the various nations of Indians within our borders; therefore,

Resolved, That if possible we will increase our work among the latter, and will join the former in prayer to God on behalf of this work, and that we will, as opportunity offers, join in petition to our Government that treaties be kept with all Indians among us until, with their own full and free consent, citizenship can be secured them.

4. Whereas we recognize that to save the mothers and homes of our land would be to obey the command to open the gates that a righteous nation may enter here, and would be to educate missionaries for the millions of China, for the continent of Africa, and for many European nations; therefore,

Resolved, That with gratitude to God for the privilege of working for so grand an aim, and with confidence in our Board for the humane leadership of our beloved work, we press with new vigor and devotion all our past lines of labor, making special effort for large increase of means that our Board may be enabled to open many new mission stations during the present year.

The committee on nominations reported, for President, Mrs. J. N. Crouse, of Chicago; for Corresponding Secretary, Mrs. C. Swift, of Chicago; for Recording Secretary, Mrs. Wm. Matthews, of Chicago; for Treasurer, Mrs. R. R. Donnelly, of Chicago; for Executive Board, Mrs. E. M. Blake, Mrs. W. Pickett, Mrs. N. S. Gasset; Auditors, Mr. J. H. Wren, Mr. E. M. Blake. Vice Presidents: Dakota, Mrs. R. R. May; Kansas, Mrs. O. Gunn; Nebraska, Mrs. J. D. Newell and Mrs. O. A. Williams; Iowa, Mrs. H. C. Huntsman and Mrs. T. F. Thickstun; Missouri, Miss Helen West; Illinois, Miss M. G. Burdette; Indiana, Mrs. A. Blackburn and Mrs. M. E. Ehlers; Mississippi, Mrs. S. T. Griswold; Ohio, Mrs. S. B. Parker; Pennsylvania, Mrs. P. G. McCollin and Mrs. Levi Dillon; New York, Mrs. Nathan Bishop and Mrs. M. E. Barrett; New Jersey, Mrs. H. F. Smith. The report was adopted.

THE HOME MISSION MONTHLY was warmly recommended.

The committee on raising money for life members' certificates reported the collection of \$103, including \$20 pledged from Chicago.

The President announced the securing, through the kindness of a few ladies of the First Baptist Church of Philadelphia, of the services of Mrs. A. S. Quinton as Organizer for the East, and through a lady in New York, the services of Miss M. G. Burdette as Organizer for the West.

The annual meeting was all too brief, but its inspiration, its joyful sense of Divine guidance, its close, glad fellowship, and its ardent longing for the redemption of the homes of this land, have not ended, will not end, until He whose right it is to reign is crowned in every home.

Miss Sophia B. Packard has resigned her position as Corresponding Secretary of the Woman's American Baptist Home Mission Society, and will enter upon more direct mission work.

The Board of the Society will employ no paid Corresponding Secretary or salaried officer, but will divide the work among its own members.

At the annual meeting of the Woman's American Baptist Home Mission Society the following board of officers were elected: President, _____ Vice President, Mrs. Dr. J. S. Kennard; Treasurer, Mrs. A. Pollard; Recording Secretary, Mrs. D. E. J. Durant; Directors, for three years, Miss S. B. Packard, Mrs. M. B. Hatch, Mrs. E. Safford, Mrs. Sturtevant; for two years, Mrs. Thomas Nickerson, Mrs. D. E. J. Durant, Mrs. O. S. Stearns, Mrs. F. S. Hessel-tine; for one year, Mrs. A. P. Mason, Mrs. A. R. Porter, Mrs. Charles Byam, Mrs. H. S. McCoy.

The revised constitution and by-laws, under which the Society ceases to be an auxiliary to the American Baptist Home Mission Society, and has its branches limited to New England, was accepted.

MISSIONARIES APPOINTED IN JUNE, 1880.

The following new appointments were made:

Rev. Wm. Papenhausen, to Germans in Springfield, Ill.

Rev. Wm. Kroesch, to Germans in Marathon, Wood, and Shawano Counties.

Rev. B. Eisele, to Germans in Jefferson, Kans.

Rev. Geo. Frear, D.D., to Morgantown, West Va.

Rev. D. D. Proper, to East Des Moines, Iowa.

Rev. F. W. Foster, to Dunlap, Iowa.

Rev. J. Lewelling, to Alexandria, Neb.

Rev. Geo. A. Hutchinson, to Canon City, Col.

The following missionaries were reappointed:

Rev. F. A. Licht, to Germans in Boston, Mass.

Rev. Z. Marten, to Germans in New Haven, Conn.

Rev. J. H. Moehlmann, to Germans in Meriden, Conn.

Rev. E. Graalmann, to Germans in Williamsport, Pa.

Rev. H. Griep, to Germans in Scranton, Pa.

Rev. G. Koopman, to Germans in Erie, Pa.

Rev. John Alston, to Colored People, in Fernandina, Fla.

Rev. H. B. Turner, to Butler, Mo.

Rev. Chas. M. Jones, to Golden, Col.

Rev. Mark Noble, to Fairbury, Neb.

Rev. Dong Gong, to the Chinese in Oregon and Washington Territory.

Contributions and Legacies.

FOR MAY, 1880.

[Contributions and legacies not otherwise noted are for general purposes. Abbreviations **F. F.** and **C. E. F.** denote respectively **FREEDMEN'S FUND** and **CHURCH EDIFICE FUND.**]

MAINE, \$1,056 50.

South Berwick Church.....	\$50 00
F. F. Hartford and Sumner Church, for Wayland Institute.....	6 50
LEGACY: Searsmont, Rev. T. B. Robinson.....	1,000 00

VERMONT, \$17 33.

Mount Holly Church.....	13 00
West Haven Church.....	3 00
Fair Haven Church, bal.....	1 33

MASSACHUSETTS, \$898 43.

Boston, Central Square Church.....	19 00
Randolph Church.....	55 00
Amherst Sunday-school.....	12 00
Belchertown Church.....	8 00
Cambridge, Second Church.....	10 00
Belmont, Friend.....	1 00
Malden, Anonymous.....	25
F. F. Randolph Church.....	20 00
Worcester, Pleasant St. Church, for Richmond Inst.....	12 50
Shaw Univ.....	12 50
Taunton, Miss H. W. Gould, for Natchez Inst.....	75
Woman's A. B. H. M. Soc., Mrs. A. Pollard, Treas., desig.....	192 00
Natick Friends, for Wayland Seminary.....	1 25
Brookline, Baptist Sunday-school, for Way'd Sem'y.....	54 18
Beverly, Mrs. A. B. Cross.....	10 00
Lynn, G. K. Pevear.....	25 00
Haverhill, Mrs. Annie R. Gale, desig.....	185 00
Northboro, Mrs. Susan H. Gale, for Nashville Inst..	100 00
Boston, per Miss Emma A. Phillips.....	20 00
First Church Sunday-school.....	50 00
LEGACY: Randolph, Mary Thayer, in part, Seth Mann, Executor.....	10 00
F. F. Foxboro, Miss Mann, per O. Carey.....	100 00

RHODE ISLAND, \$69 16

Providence, Stewart Street Church.....	39 16
F. F. Providence, Mrs. J. C. Hartshorne's Bible Class, for Nashville Institute.....	30 00

NEW YORK, \$1,281 10

New York, cash.....	1 12
First Church.....	689 38
Sixteenth Church, in add.....	1 00
Brooklyn, Tabernacle Church.....	23 14
Union Avenue Church (Greenpoint).....	45 00
Hanson Place Church.....	113 66
Schenectady Church.....	12 40

Holley, Mrs. C. H. Garlich.....	1 00
Hartland Church.....	3 09
Hudson Church.....	22 36
Rochester, Judson Mission Society, Theo. Sem'y.....	12 65
F. F. Butternuts, Sunday-school, for Natchez Sem'y.	5 50
State Colonization Soc., for Atlanta Seminary.....	175 00
" " Richmond Institute.....	150 00
LEGACY: Manchester, Annuity of Polly Mitchell, deceased, per Trustees of First Church.....	24 90
NEW JERSEY, \$85 20.	
Bridgeton, First Church Mission Band.....	14 20
Haddonfield Church, in add.....	7 00
South River, Tabernacle Church.....	9 00
Newark, Fifth Church and Sunday-school.....	50 00
Lyons Farms Church.....	5 00
PENNSYLVANIA, \$268 90.	
Philadelphia, Spruce Street Church, W. E. Garrett..	100 00
Messiah Church.....	12 29
Calvary Church, bal.....	50
Lower Dublin Church.....	47 78
Milestown Church.....	11 21
Upland, Bible Class.....	7 60
North Chester Sunday-school.....	14 00
Point Pleasant Church, in part.....	16 38
Pughtown Church.....	10 00
Drumore Church.....	7 31
Covington Church.....	10 00
Salem Church (Wayne Association).....	1 00
Pittsburgh, Union South Side Church.....	8 00
East Smithfield Church, bal.....	6 50
Sunday-school.....	11 03
F. F. Altoona Sunday-school, for Atlanta Sem'y...	5 30
DISTRICT OF COLUMBIA, \$32 25	
F. F. Washington, Students, for Board.....	30 00
Tuition.....	2 25
VIRGINIA, \$187 00.	
Williamsburg, per Rev. J. M. Dawson.....	12 50
F. F. Portsmouth, Noah Baynes, for Richmond Inst. State Convention, ".....	3 00
Richmond, Cash from Students.....	53 00
Students, for Board.....	65 00
Tuition.....	41 00
Rent of Rooms.....	12 50
WEST VIRGINIA, \$10 00.	
Parkersburg, Rev. Samuel White.....	10 00
NORTH CAROLINA, \$461 03.	
F. F. Raleigh, Students, for Board.....	250 23
Tuition.....	75 00
Rent of Rooms.....	75 00
Old Accounts Collected..	60 80
GEORGIA, \$269 50	
F. F. Atlanta, Rev. J. T. Robert, LL.D., for At- lanta Seminary.....	12 50
Missionary Conference, desig. for beneficiaries, for Atlanta Sem'y..	200 00
Students, for Tuition.....	57 00
TENNESSEE, \$822 05.	
F. F. Nashville, Coll. by Students, for special pur.. Sunday-school, of Inst. for same..	30 60
J. W. Hall.....	4 80
Students.....	20 00
for Board.....	21 20
Piano.....	312 60
Miss L. E. Tift.....	20 50
Coll. Ministers Institute.....	4 00
Students, for Board.....	3 00
Tuition.....	344 90
Cash, for Sales.....	8 15
	52 30
MISSISSIPPI, \$357 15.	
F. F. Natchez, Students, for Board.....	225 15
Tuition.....	62 50
Rent of Rooms.....	31 25
Books.....	38 25

LOUISIANA, \$12 50.	
F. F. Shreveport, Ministers Inst., Antioch Church..	12 50
MICHIGAN, \$281 68.	
Ann Arbor, W. W. Beaman.....	5 00
Dexter, Mis. Band, per Miss S. A. Beardsley, Treas.	5 00
Flushing Church.....	7 00
Hadley Church.....	13 13
Hunters Creek Church.....	8 75
Monroe Church.....	7 40
Quincy, Alganssee Church.....	5 40
F. F. Woman's Baptist H. M. Soc., Miss S. A. Beardsley, Treas., desig., two payments.....	230 00
OHIO, \$679 25.	
Oxford, Sarah Skinner.....	5 00
Glendale, Mrs. J. B. Reed, account debt.....	2 00
Cincinnati, Cheviot Church.....	4 00
F. F. Willshare Church, for Atlanta Seminary.....	12 00
LEGACY: Brockport, Estate of Henry Alger, per Hon. J. P. Bishop.....	156 25
F. F. Seville, Bequest of Rev. Rufus Freeman.....	500 00
INDIANA, \$44 04.	
Auburn Church, per Mrs. M. A. Ehlers.....	80 04
F. F. Indianapolis, Woman's H. M. Union, desig..	24 00
ILLINOIS, \$191 00.	
Chicago, Second Church, in add.....	2 00
Morrison Church.....	25 00
Canton Church, in add.....	11 00
C. E. F. General Association.....	153 00
WISCONSIN, \$32 00.	
Whitewater Church.....	2 00
F. F. Beaver Dam Church, for Nashville Institute. Sunday-School, ".....	17 00
Girls' Mission Band, ".....	8 00
	5 00
IOWA, \$4 00.	
Cedar Rapids, First Church, in add.....	3 00
F. F. Exline, Miss Helen M. Meeker, for Atlanta Seminary.....	1 00
MINNESOTA, \$6 00.	
Anoka Church, in part.....	6 00
NEBRASKA, \$22 50.	
Tecumseh Church, per Rev. J. C. Read.....	15 00
Central City Church.....	7 50
DAKOTA TERRITORY, \$5 36.	
Big Spring, Scandinavian Church.....	3 31
Danes, per Rev. N. Tychemen.....	2 05
KANSAS, \$106 43	
Igo Church, per Rev. W. S. Higgins.....	12 50
Clay Centre Church.....	6 00
Ellsworth Church.....	8 70
Longton Church.....	12 80
Mound City Asso.....	4 25
Kansas City Church.....	16 50
Winfield Church.....	29 45
Delphos Church.....	14 73
Wichita, Rev. J. C. Post.....	18 50
COLORADO, \$3,725 46.	
LEGACY: Denver, Bequest of Rev. W. McD. Potter, in addition, avails from lands bequeathed.....	3,725 46
NEVADA, \$10 00.	
Wadsworth, A Lady.....	10 00
GERMAN CONFERENCES, \$903 00.	
Western, Germans, Ellsworth, Kansas.....	2 50
Sunday-school.....	50
Eastern, per J. A. Schulte, Treas.....	200 00
Total.....	\$11,118 82

[SUPPLEMENT.]

THE DUTY OF THE HOUR FOR AMERICAN BAPTISTS.

AN ADDRESS BEFORE THE AMERICAN BAPTIST HOME MISSION SOCIETY, AT ITS ANNIVERSARY IN SARATOGA, MAY 27, 1880, BY REV. A. K. POTTER, PASTOR OF THE STATE STREET CHURCH, SPRINGFIELD, MASS.

Perhaps I ought to begin by thanking my friend, Dr. Morehouse, for setting me a topic a while ago large enough for the poorest shot, a topic with such immense surroundings that if I fail of the mark I can hardly help hitting something there or thereabouts.

And I am impressed that no little daring is needed before a clerical audience, to make a proper departure from such a tremendous text, one sweeping the whole circumference of things, in the earth beneath if not in the heavens above and in the waters under the earth. It seems almost like a challenge to the stars in their courses to fight against Sisera. Will the audience bear in mind the old saying, a great text never finds answers in the sermon to the expectations excited by its announcement?

“The Duty of the Hour for American Baptists.”

We do not expect, as Christians and Christian ministers, to find a place anywhere along our pilgrimage where the voice of duty shall be silent. One minister of old, named Jonah, fled at the command of duty, but his prayer tells us, “Out of the belly of hell cried I and thou heardest my voice,”—that duty still was regnant even in that department of the interior.

It is not in me to focus the rays of influence which have streamed from this platform during these three days, so that the one resultant beam shall now burn your hearts, awaken your wills, stir your enthusiasm and kindle your faith. After all, heat and fervor and enthusiasm are in themselves poor things for the business of the anniversaries. Such gales have now and then swept us into measures that worked harm, as the brethren left the fire at the place of meeting and went home to blow cold embers into a flame, wondering all the while what seemed so wonderful in the gathering of the saints.

No, brethren, the word for the hour is that which may know something of enthusiasm and may not; that word, cold, forceful, imperial—*DUTY*—that word which like a Spartan blade is lengthened by taking a step towards the enemy; that word struck the hour for your fathers, it strikes the hour for to-day, it will stop short never to go again when this Society

dies out of the hearts, the prayers and the pockets of American Baptists. The old etymology tells its meaning. It is not d-u-t-y—it is d-u-e-t-y—that is, what is due—what we owe. Behind it, then, as an officer of God, is the *ought* of conscience, and in it is the divine *must* of that young lad, interrupted in his conversation with the elders in the temple, who must be about his Father's business.

The duty of the hour, then, is the debt of the hour—is what the American Baptists owe to-day.

These Societies, then, have been carrying on an immense credit system. Some of these Secretaries could a tale unfold which harrowed up their souls, from trusting the enthusiasm of the hour. Enthusiasm has a short memory and rarely pays its debts. Some of these executive committees have learned by sad experience that it will not do to trust to a great amount what seems an increasing interest in the estate which they administer. And even the promises made in the excitement of the great meetings, pledging churches and individuals, have had to receive how many days of grace, in some cases a grace everlasting, and then the money came after a struggle which, if it did not unsettle the pastor, gave him an experience which he will remember to his dying day. Brethren, I say again, it is time to look this cold duty in the face, to talk of our dues, of what we owe—not of our gifts, of our contributions, of our benevolence and of our charities, but of what we owe the American Baptist Home Mission Society. Duty pays its debts; duty is first fixed between a man and his God, in the cool calculation of business; duty meets its obligations, if not, the hope back of it better no longer sing of a clear title to mansions in the skies. That title will never stand before the great Probate Judge.

This cool calculation, this estimating expenses, this making duty, what one owes, is banishing the idea of benevolence from the work. I should hope so. *The sooner we cease talking of benevolence towards our Lord and Master, the better.* It is not benevolence to pay your debts. And if duty strangles the idea of spontaneity in giving, the Lord be praised. *Bis dat qui cito dat*, "twice he gives who quickly gives," is a proverb that lies oftener than it tells the truth. It generally hovers about the lips of a man who can tell a pathetic story well; who can make an audience weep in sobs; who could, perhaps, get out of a congregation more money to save a poor blind mule sinking there in the sand, than you could get for the grand work of this Society. Spontaneity in giving is bosh. Duty in giving will alone carry on the work of the Lord in the world.

1. First, I say the duty of the hour for American Baptists is a patriotic duty; our obligations are the obligations of patriots.

It came to pass years ago, in the course of human events, that "government for the people and by the people" was in danger. How it was that we trembled in fear of such a man as my friend Dickinson of the *Religious Herald*, the mild, winning, peaceful Dickinson, and these delegates from

the Southern Convention, dangerous men to have about, simply because it is so hard to say *no* to them—what we were afraid of, I say, is hard to tell now we have come to know them. But what an uprising, my countrymen ; what a resurrection then in the American heart of patriotism, that sentiment which had lost its life and joy in the noise and orations of Independence Day ! There was danger of national disunion, and old hearts and young hearts, from Maine to Minnesota, poured out blood and treasure like water to prevent the catastrophe. I am no pessimist, but it seems to me *the danger of moral disunion and disintegration is greater than the danger of political disunion in 1861*. Would God then that religious patriotism might have the same uprising which characterized both North and South ; which led men from the pulpit and the pews into the conflict, and found our mothers, and wives, and daughters, worthy descendants of the Hebrew women who sang on the shore of the sea, “Sing ye to the Lord, for He hath triumphed gloriously.” The red storm signals along the coast bespeak the coming storm, and yet the American people push out on the political sea, thoughtless, as for a holiday excursion. The craft is to be tried as never before, under the tremendous strain of that much overpraised and ominous American idea—universal suffrage. If any man can read the emigrant arrivals every week in this country, which will add, during the year, half a million people to our population, every steamer able to settle a large township ; emigrants bringing their European ideas and habits, with whom liberty often means license, and then think that in a little time they will have his right at the ballot-box ; of the part this foreign element already plays in American politics, not only the better, but the larger immoral class, and not tremble for the future of his country, then he is surely made after the order of those prophets who cried peace when there was no peace, and hailed a fair national day when the enemy hung like a menacing cloud all around the horizon.

In my recollection infidelity hid away, keeping its den ; now it goes roaring over the land seeking whom it may devour. Once the secular press dared not cater to unbelief ; now it freely presents the atheistic sentiments of editor or proprietor ; and tracts and books ridiculing the Bible, religion, Jesus Christ, are sold at the news stand, and peddled in the cars. Socialism, communism, spiritualism, are atheistic, and have energetic societies for the propagation of sentiments as healthy for society as borers and canker worms for an apple tree. Atheism is tremendously aggressive. And alas ! worst of all, how many stained pulpits, and demoralized ministers and pious rascals intensify, embitter and inflame these portents of evil. I say the danger is moral disunion, social demoralization.

The most ardent optimist cannot deny the presence of these elements of evil, dare not haul down these storm signals. Because the sun or the stars are beyond the black clouds does not make the gale less destructive. To speak of the duty of the hour, then, for American Baptists, men who, at every sacrifice gave all to save the national union, is a summons to re

ligious patriotism to awake out of sleep, to rise from the dead that a divine power may give us light and life. Many of us in our quiet fields, rural or provincial, do not come in contact may be with these dangers to social and national weal. The New England Sunday knows nothing of the dire influences let loose every Lord's day in sight of the houses of God where some of you minister. And alas! the New England Sunday has lost the lustre of its sanctity. What though the quiet parishes are the springs to feed society, the streams take the character of the soil through which they run. How can we do our part as Baptist patriots? This Society answers that question. Give it an enthusiastic support, and thereby discharge the duty we owe the land that gave us birth. It stands in front of these marauding foes overrunning this fair heritage to hold the ground of our fathers, asking for reinforcements and resources with which to take the aggressive and push back the enemy. It was one thing to read of the din of war in our quiet studies; it was another thing to be at the front. This Society is at the front, asking, as we love our country, "come up to the help of the Lord against the mighty." And as it to-day alone represents the united *patriotic missionary* heart of the denomination there is force in the appeal. It wars upon the ignorance of the blacks, and the ignorance of their ministry, upon the sins and habits of the foreign elements flooding the West, upon the unbelief which lifts its banners in the new settlements as soon as the gospel of the Son of God. Through the Missionary Union you and I strike heathenism; through the Home Mission Society we can strike those evils that threaten to write Ichabod upon the walls of our national structure. O, men of God, women of Israel, this Society is yours, yours to do a worthy or weak part for the land you love, this is your mission society, sent of God—through which you can pour your love, your loyalty, your patriotism, your life, to prepare America for his coming, making it the garden of the Lord!

2. Again, the duty of the hour for American Baptists is a denominational duty; our dues are the dues of Baptists. We celebrate the anniversary of the *Baptist Home Mission Society*.

We need not be ashamed of the financial showing of the denomination as indicated by the treasurer's report of the Societies meeting here this week. We ring so many changes upon the two million members, have editorial lamentations over the average gift per member, but when we recall the circumstances of the average Baptist, and that the vast majority of our churches are continually struggling to make both ends meet the end of the year, then these reports ought to occasion a little pride. When the President of a Congregational College said, "Your Baptist men of wealth are a marvel to me in their gifts for education," I, of course, lifted my head very high; but the rank and file will bear comparison with the rank and file of any faith. If they have failed, it is perhaps because we, the pastors, have not yet learned our duty, taught us so well by the Catholic priesthood, of gathering often the littles. And yet the income

of this Society, compared with the denominational demand and the denominational opportunities, does seem meagre. I can conceive that the Missionary Union might receive too much money in one year, so as to cause a withholding the next year ; I can see that the Publication Society might report too large an income for its publishing and charitable distribution of good literature ; but who could imagine such a thing coming upon the Home Mission Society, with ten frontier churches asking for help where one receives it, with men of God living from hand to mouth, all over the territories, with towns springing into vigorous existence in a night, with our own Eastern members seeking homes far from Baptist churches, with the little houses of worship cumbered with debts eating out their lives, with the Red Men closer and closer hemmed in by an avaricious civilization, with the foreign tide rising higher every hour, with the freedmen halting just now in their advance out of the wilderness of superstition and ignorance, and with the Chinaman at our very doors. It suggests and emphasizes and enforces our debt to the denomination, that it may not lag far behind, gleaning in fields it should have reaped, coming in at the eleventh hour almost as an interloper, where at the first streak of dawn its tents should have been seen. We are not called upon to cover the Lord's creation, to plant a standard in every station of the earth, to spend our money for the seventh church in a village of two hundred inhabitants ; but what Baptist has not felt chagrined to enter a town just blossoming into a city, and find no band to hold up our faith ; and who of us is not ready with the confession that there somebody failed in loyalty to the denomination.

Our Baptist duty is loyalty, loyalty to the faith taught us in the Book, but somehow we have come to make the definition a very limited one. To be loyal now-a-days, is simply to be loyal to the ordinances, true in baptism, and true blue on the communion. Now, I dare declare in this presence that if that be the circumference of denominational loyalty, then we are on a very narrow neck of land between two unbounded seas. The circle is larger, and loyalty to our faith includes its active propagation. I call that man disloyal, even if he be ready to take the Baptist oath twenty-four times a day, who is content to see a vigorous community springing up near by, with no effort to plant there a Baptist Church. He may be iron-clad, a land-marker, and an oak-marker, and a granite-marker, for all I care, but if he is content to hold his own simply, and spend more time on his weaker brethren than upon propagating his faith and pushing in the world truth dearer to us than the ordinances themselves, then he is disloyal, disloyal though he be ready to swear his flag has the regulation stripes and the exact number of stars. We have brethren, I know, who are cross-eyed ; but if they will shoot at the enemy and not the way they seem to look at times, if they will be doing the Lord's work in building up our faith, then I am not ready to hiss traitor if they lisp at my shibboleth. What a spectacle for God and men ! A great denomination halt-

ing on its march when an officer deserts, as if somehow one man could carry dismay into the ranks ! Grant and Sherman staying their Southward march for fear of the disloyal few scattered through the North ! I protest against halting the column to attend to the deserters. These years are too big with moment for the denomination ; the evils we fight too threatening for the welfare of the Republic ; the interests entrusted to this Society too vital for our future to spend more time upon the faithless than the faithful. The laws of war are not found in 1689 in London, but in 33 at Jerusalem ; our faith was written by no man, living or dead.

Brethren, if we are doing God's work in our ministry, in converting men and leading them into the Baptist Church, it is God's work to keep them loyal to that faith. Alas ! how often is the work all done apparently, when once they are enrolled in the company ! Not so does Rome look out for her children. The Catholic immigrant, go where he may, finds not far off the church which he left over the sea. Our members are going West every year, with very little money, settling on the virgin soil, where night and day must be given to the mere matter of a living ; where no church of like faith meets them ; where if not soon lost to Christ, they will be lost to the denomination ; or where gathering in little companies they stretch out their empty hands towards this Society. *Are they worth saving to the church—those saved by our prayers and preaching ?* Every missionary will tell you these little bands have been the nuclei of our churches from the Ohio to the Missouri Valley. This Society says, give it means and it will plant a Baptist Church in every growing centre, at every radiating point west of the Mississippi, and man it with power and piety, and then save to the cause those whose names yet have a place on your church books. In other words, it will make pastoral calls among your members, hold prayer-meetings with them, and do your home work fifteen hundred miles away.

3. The duty of the hour is loyalty to a living Christ, our King, more imperative to-day than loyalty to country or denomination. There may be enthusiastic devotion to the country and its institutions, without seeking its better welfare and moral prosperity ; vociferous loyalty to the denomination without, as we have seen, seeking its best welfare and its healthy, vigorous growth ; but loyalty to Christ, who is alive forevermore, is the outcome of a life which obeys the order of the King, "Go preach my Gospel," which puts itself in vital connection with the Home Mission Society for obeying that command in our own land, the only life which can be faithful to the duties of a Christian patriot, and helpful and inspiring to the denomination we love. Christ is King, and church, and state, and humanity, are only part of his domain, so that loyalty to Him is like loyalty to the general government, where state rights and local interests must give way. But here there can be no conflict, for the organization the closest adhering to the word of the Lord is in that seek-

ing its own interests and glory, and that one whose connection with the head is most vital best conserves all that is worth conserving.

Brethren, do you not find yourselves at times turning away from denomination and doctrines, away from the Book even, away even from Calvary and the historic Christ, to Him living to-day, in his own time coming again, that you may get into your heart and life that fact, too little emphasized in preaching the cross, that our Lord is a living Lord, our Christ a living Christ, and that as he is the truth, what he ordered and enforced of old he would order and enforce to-day were he standing upon this platform. If I mistake not, you and I need the quickening presence of this fact in our hearts and lives to make us intensely loyal, true to the responsibilities of our present position, and to the great and overwhelming interests entrusted to this Society. But there is little force in the responsibility to an abstract principle, though we name it truth, compared with responsibility to a person, to whom we are to give an account of our stewardship, it is the latter which every man needs to feel, be he minister or layman. The cashier, the treasurer, the agent are more faithful if they know the day of facing the sharp directors is coming; work is better done which is coming directly under the examination of the inspector. We all need looking after. These secretaries and executive committees have known all the year that they were to give account at Saratoga to living men. It has undoubtedly been a means of grace to them. And now if we only could call all these editors to a reckoning, not only would our joy be full but they would remember some things 365 days.

Friends, it was the Lord himself who came back to see how much each man had gained by trading; it was the King himself who finally came to call the wicked servants to account; it is the Son of Man in his glory, instinct with life, whose memory is the great book of remembrance, who is to decide our fidelity and our loyalty in caring for the sick, and naked, and hungry, and imprisoned, and homeless churches; for serving and helping them is serving and helping Him.

Many of the crowd, listening to Peter on the day of Pentecost, looked back to Calvary with sincere regret for the cruel death of the Nazarene; it was an unfortunate act of the rulers. But when the fisherman of Galilee warmed up to his work, and the Holy Ghost streamed through his mind and heart, then, in his word and manner, like the old prophet of fire on Carmel, the people heard that the crucified Christ lived again at the right hand of God, and forthwith they cried, "Men and brethren, what shall we do to be saved?"—saved from that living Messiah.

I have sometimes looked and longed for another day to come upon God's ministers, another Pentecost after a prayer-revival, which is the revival the church needs, when the Holy Spirit shall so flame on our tongues, fuse our differences and melt our hearts, that under His inspiration our lips shall so preach a living Christ, now in the place of power, that the churches shall cry out, "*Men and brethren, what shall we do to be saved, and*

what shall we do to save our country?" It is vain for this Society to call for help to extend its blessed work unless you and I remember that a living Christ still stands over against the treasury ; it is vain to expect our dues and our duty unless we remember that a receipt will be required when we stand face to face with a living Christ.

Whatever we fail in, it must not be in loyalty to this living Christ, under whose eyes we work and fight. Of old it was only a form for a knight to ride forth on coronation day, and throwing down his glove, challenge any man questioning the king's right to the crown just placed on his head. It is not a form to-day, for many answer the challenge and would dethrone the Prince of Life. This Society stands there, in the face of your Lord's foes, with "one Lord, one faith, one baptism," on its pennant, ready to contend for the fairest portion of the earth, and show the King's right to reign from the center all round to the sea. I can get on the side of a church and perhaps find myself neither loyal to my country, my denomination nor my Master, but when I put myself in the field with this Society, a Society with one object, *North America for Christ*, then I find myself standing with my country, my denomination and my Lord.

If now I press the exigencies of the hour, the crisis in our work of which the Secretary speaks, many of you, I fear, may feel like responding as the people to the prophet Ezekiel, when he was ordered to tell Israel that the hour for the flaming flame to sweep over the land had come. "Ah, Lord, if such be my message, they'll say I speak in parables." But parable or not, the judgment fire did its awful work. If an American does not see the exigency of this day, if an American Baptist does not now feel the present stress on his denominational future, then surely "the children of Issachar that had understanding of the times to know what Israel ought to do," have died off the land.

When that saintly soldier, Hedley Vicars, caught sight of the grey line of Russians, stealing in under the cover of a fog, he leaped the works crying, "This way, 97th, this way!" and sheathed a bayonet in his heart. And so a mere handful of godly men of this Society charge on the incoming lines of foreigners, the mad forces of infidelity, the appalling ignorance of the blacks, and as they charge they cry, "This way, men of God, this way ; this way, Baptists of America, this way!" What shall be our response to the appeal ?

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THE NEED AND DESIRE OF THE FREEDMEN FOR THESE SCHOOLS.

ADDRESS OF PROF. JOSEPH E. JONES, OF RICHMOND
INSTITUTE, BEFORE THE HOME MISSION SOCIETY,
AT SARATOGA SPRINGS, MAY 26, 1880.

MR. PRESIDENT AND BRETHREN: It affords me a great deal of pleasure to stand here to-night to speak in behalf of five millions of human souls. I come not here to make an elaborate address, but to simply tell you of the condition of my people, and of their needs religiously and educationally. The war, ending as it did, caused these five millions, who up to that time were held as slaves, to be declared freedmen. God, in his infinite mercy, changed the condition of these people in this country and their relation to it. This sudden change of condition and relation led the Negroes to conclude that God had for them a special mission in this life. Hence they began immediately to take entire control of their church organizations, to have men from among their number set apart to the work of the Gospel ministry; though well nigh all of these were unqualified for the exalted position. The regnant idea with them was, that the glory of a people is to rise on their own merits, and the glory of a race is to rise on its own race identity. As one man, they declared that they, too, had to be defenders and teachers of the truth; that they had to take a position in life in common with other races.

Coming out of the house of bondage, they brought with them the impress of generations of servitude and darkness. They were ignorant, superstitious, degraded. This was the result of being debarred from the means of education, and from correct religious training.

Since 1865 a great change has taken place among the Negroes South, and consequently the ministry that would satisfy that people then will not now. Well-nigh all over the South a system of public instruction has been inaugurated, thus bringing an elementary education within the reach of all the youth. This thing of itself has already caused a considerable change in the midst of my race, and will, doubtless, cause a greater change in the future. In proportion to the number of schools, there seems to be a uniform and rapid advancement in civilization among the Negroes. It is not special legislation that they want, but the paramount need with them is common schools, high schools, academies and colleges. They do not desire to absorb all their intellectual energies in feverish and revolutionary politics. Make them men, and then require from them the responsibilities of men. In the South, general education is attracting the attention of her best people. In every city, town, village, and hamlet, and on every mountain and in every valley, school-houses can be found, and these are crowded to their utmost capacity. Thousands of the scholars are members of our churches; hence the people in the pews are gradually becoming intelligent and refined,

while in the pulpit, in too many instances, the ministers are not progressing any intellectually. You can find in some of our pulpits men who can scarcely read, and yet they must be regarded as leaders.

The present and prospective condition of the Negro race makes an educated ministry a necessity. Already, in many of the churches, the people in pews are saying "We must be instructed by men in the pulpit who are ahead of us in intelligence." Since the preacher is preeminently the leader among these people, and has the control of the masses, is it asking too much, when we ask that, with the increase of general intelligence in the pews, there should be a corresponding increase in the pulpit? Must these peoples' sense of right and tastes be offended by men who are unqualified to teach them? Must we lose them to the denomination because our ministry is incompetent? Ministers of the Gospel cannot be successful without the respect and confidence of the community to whom they minister; and they cannot secure this unless they possess an elevated intellectual character. The man who knows the most, other things being equal, will, in secular affairs, exert the greatest amount of influence upon his fellow men. The same holds true in religion; our ministers cannot be eminently useful without having an education. They must have their mental faculties developed, strengthened, and expanded, by a course of systematic and protracted discipline.

Go to the South, move among the Negroes, ask as to their successes and failures, and you will find that the sad lack with them is educated men. It is true with the Negro, as with the white man, that culture fits men for wider usefulness; educated mind stirs and directs the masses; men of thought give shape and tone and persistence, to the forces which control events. The great problem before the American people to-day, "What shall be done with

the Negro?" must find its solution through the process of education, and not by legislative enactments. If he is to be an element of strength in society, in the State, and in the church, it must be through culture and moral training.

The wants of our churches and Christian enterprises, as a part of the great Baptist community of the country, make these institutions of learning an absolute necessity; we cannot get along without them. The race has reached that point where they are prepared for the next step,—namely, a fuller ministry and leadership,—one that will shrink from no responsibility or service necessary for the redemption of the race. Educate the African of America, and you will cause him to see what is his duty and obligation to the African in Africa, will cause him to see the effectual door that is opened to him in his Fatherland, and cause him to become enthusiastic for the salvation of the millions of that far-off land.

The denomination must suffer or profit in proportion to the ignorance or intelligence of the ministry. We want our young men who are desirous of becoming ministers, to undergo such processes of academic and theological training as will bring them abreast with the best trained men of other denominations:—we want them to become acquainted with and posted in the doctrines and teachings of the Baptists; we want them so qualified that they may be able to give definitely and accurately a reason for the hope that is in them.

But how can the denomination secure men thus qualified? It must be done through the instrumentality of the schools carried on by your Society. The Freedmen desire these schools, because in them teachers and preachers can be trained; because in them they can have their minds moulded and their hearts kindled: thus being prepared, they can go out to mould the minds and kindle the hearts,

of the thousands and millions who are to be the colored men and women of the future.

Again, they desire these schools that they may send out gifted men and women who will be willing to devote their lives to the lifting up of their race from degradation. I stand here to-night to beg this Society to establish and foster as many Institutions as possible in the South, in order that the better and more promising of our youth may be trained for teachers, preachers, and the various callings of life, so that they may eagerly devote themselves to the mental and moral up-lifting of their race. Already our scholars are asking for higher training than some of our institutions afford; they seem to be anxious to thoroughly prepare themselves for the great work of life:—hence you see that the American Baptist Home Mission Society, and every other instrumentality which would bring this people religion and education, has great encouragement to prosecute its work.

In concluding my remarks, let me ask this Convention, in behalf of five millions of human beings, and in the name of our denomination, and in the name of our common Christianity, do all in your power to remove the great hinderance to the progress of the Negro race,—the prevalent belief that they can never rise above the condition of servants or serfs or political tools. Educate and Christianize them as you do the Indian, the Burmese, the Chinese, and the other races of the world. Do not check and modify their efforts to rise higher in the scale of being by telling them that they cannot become the equals of white men. Encourage and stimulate them, as you do other peoples, by providing for and assisting them in a high course of intellectual and moral training; remind them of the great responsibilities they are soon to bear in the State, the business world, the Christian church, and the great battle of life. Do not hang on the necks

of the young men of the race who are buffeting the waves of poverty, adversity and prejudice, the leaden weights which are too often thrown upon them, by telling them that God never intended that they should be anything else than what they find themselves now; that neither they nor any of their race can ever amount to anything; but rather extend to them the hand of Christian sympathy, and say to them: “We are willing to help you to help yourselves, and to do all in our power to lift you from ignorance and darkness into the light of intelligence, culture, pure religion, and into the honorable and responsible position of American citizenship.” Then will your duty have been done, the Negro race redeemed, and God honored.

NOT THE WORK OF A DAY.

BY REV. S. J. AXTELL, PRESIDENT OF LELAND UNIVERSITY, NEW ORLEANS, LA.

Fifteen years of Christian labor among the colored people of the South render plain the fact that the elevation of this people is not the work of a day. Many years must pass away before the emancipated race as a body will attain high intelligence, personal independence, pure morals, and enlightened religious faith and practices. If they reach the goal in a century the story of their progress will be one of the most wonderful history will ever have to record.

It has truthfully been said of the work of foreign missions, and may as truthfully be said of the work among the colored people: “The day of romance is past; now is the time for steady, every-day practical toil.” Our romantic period was just after the close of the war. The sword in four short years had accomplished such amazing results, it had so swiftly cut the bonds of millions of slaves and transformed

them into freemen and citizens, that all things seemed possible. The popular mind did not weigh the difference between destroying slavery and displacing the effects of slavery by the introduction of Christian light and truth. We thought the school and the mission might almost vie with the sword in the rapidity and completeness of their work. A generation seemed ample time for enlightenment, virtues and spiritual religion, to take the place of ignorance, superstition, and animalism. The white fields only needed reapers, and soon would come the harvest home. In that gala day, liberalism, so-called, opened its treasures and sent forth its workers by scores to all accessible points, even putting evangelical Christianity to the blush by its wonderful display of good works. A nation was not only to be born, but even to attain a vigorous manhood in a single day.

These illusions have been dispelled, and the real nature of the work has become manifest. Time, patience, steady work, not from mere sentimental enthusiasm, but from deep Christian principle, will alone meet the conditions of the problem.

Here is a people, themselves entirely unused to intellectual pursuits, and with an ancestry of the same character, to be taught the mysteries of language and books, and to use observation and reason so as to distinguish things that differ; a people, habituated to depend on the will and wisdom of masters and overseers, to be trained in thinking and acting for themselves; a people, accustomed to use for present want all things at hand, to be shown how to plan their business and distribute their gains so as to meet future necessities; a people, with such views of the difference between "mine" and "thine," with such ideas of the value and importance of truthfulness, and the meanness and wrong of lying, with such notions of the beauty and glory of chastity, and shame and vileness

of impurity, as the school of slavery imparted, to be brought to the Christian standard of honesty, integrity and purity; a people, with vague, fantastic, superstitious religious notions, to be reared into the simplicity and spirituality of the Gospel of Christ; a people, easily puffed up with pride, vanity and self-importance, to be taught the lessons of humility and self-denial; a people, schooled to distrust, envy, harshness and hardness, to be made trustful, charitable and peaceful; a people, in short, with all the incapacity for Christian manhood, resulting from inherited depravity and the debasing influences of slavery, to be made men after the image of Christ Jesus, or, at least, if this be a perfection not be expected of any people, to be lifted in knowledge, morals, and religion, to the plane of a race which for centuries has been enjoying the favorable influence of freedom and Christian truth.

This is a great work, and must require long years of patient, steady toil. A hurrah and a rush cannot effect anything permanent. Mere sentimental philanthropy soon wearies of the task and turns away to new and fresher fields.

Only a faith which derives its power from Christ, the living head, a faith which brings to the soul the life-blood of Christian principle, will prove sufficient for these things. Such faith and principle enlists in God's work, not for one day or one year, but for life.

THE STANDING OF A COLORED MAN IN HIS OWN ESTIMATION.

BY REV. CHAS. AYER, PRESIDENT OF NATCHEZ
SEMINARY, NATCHEZ, MISS.

I do not refer to the colored man of less than the average intelligence. These are numerous. There is a great mass of men about me who never think beyond eating, labor, sleep, unless the Sunday meeting, or a

"protracted effort," stirs them up a little. A day's journeying will give me a sight of ten thousand who have inherited from the past bondage, and from the later multiplied mistakes of inexperience in freedom, a fearful amount of barbarism and earthliness. Multitudes are stupified with barbarous ignorance. One of their own race said: "My people are asleep on the bed of poverty, wrapped in the robes of ignorance." These poor people are to be reached, and lifted into light and life, by their natural leaders, their preachers and teachers, with the aid of a few political guides of the better class. These leaders feel cravings for something better than they now possess. They often have cravings for something—they know not what. They are constantly placed in unenviable comparison with the white race. They feel the differences of the races. They are conscious of their own inferiority to the people of culture about them. They ask: "When will the colored people do these things—build houses and steamboats, make books, gain wealth, instead of being the football of other men?" Their answer uniformly is, "When they have education." They have a vague hope of rising to the level occupied by the superior race. They do not think on the fact—as well as they might—that the colored man, in the departments of life in which his lot is cast, does as well as the circumstances, the materials, the opportunities, permit him to do. As *we* look at these people from our position outside of their life, we can see how praiseworthy is the work done by our colored people. In the field, garden, kitchen, stable, hotel, and simple mechanic arts, they have no superiors. In the Sunday-school, the teacher's desk, in public address, in song, in social intercourse, in personal adornment, in gentle refinement, we have found these poor people ranking with the best of men. In pity, generosity, sympathy, and a helpful spirit, they

are not surpassed. The leaders of this race are not willing to consider these things; they aspire to a high plane of life. They do not want power; they do not want superior honor; they have a human craving for fair play, and for everything equal, and for the things in which advancement consists. Stanley found such men desiring these things, and such as these, in equatorial Africa.

This vagueness of hope, and vague idea of the means of elevation, will remain until these poor people have been lifted somewhat out of their narrow experiences into something larger and more intelligent. Education is the road to education. When they do have the means of expression, the language to think in, and wherewith to state their thought, we find it clear and striking. The poverty of their speech is painful; but whenever their speech is found equal to the need, they reveal a clearness of thought, and an originality of thought, that is highly pleasing. In the social prayer-meeting we get a view of the unpremeditated thought, and tastes, and expression, of our untutored brother. "Let our hearts be on just what we ask thee for." Could any one of the readers of this petition ask for the blessing in any better terms? "Stretch your hand, O Lord, across the broad road, and forbid the sinners from going any further." What could we say to this petition, but amen! amen! One prayed, "Now, Lord, if I have made a mistake in my experiences, and have not got the true religion, won't you come quickly, O Lord, and make me right? and when I have got to the last bound, may there be no place found suitable for me, nowhere else, but—where you are—in Heaven." Another, struggling after the language equal to the occasion, broke forth, "We thank you that you have preserved our nerves and talking faculty, so that we can speak unto thee." (This man is returning thanks for reason, and for access to God.)

There is now one subject upon which the praying leaders of these poor people are clear-headed, and on which they kindle into the most solemn earnestness. "Lord, bless the African race." "Lord, bless these, thy poor down-trodding people in the dark valley of sorrow." The Christian religion is to raise them; this is their conviction. Christian education is to raise them; this is the specific form of their hope. With many this hope has, as yet, only voiceless outgoings. I speak of those only whom I have met in this part of the great South. A standard of education has not yet dawned on their minds. The cost of education, in toil, time, money, is not at all clear. But they prize an educated person of their own color; and, bating those conceited men who scorn education and everything else not possessed by themselves, they have accepted the Christian education of their race as the way out of their "low and down-trodding" state. "Help us, O Lord, to lift our poor oppressed race out of their dark and doleful ignorancy." "Jesus of Nazareth, look on the poor people in these Southern States, the poor colored people, and put on them knowledge and wisdom. You know they have depressed (lost) their blessings which they should have afore now. O, give them wisdom and understanding, for Christ's sake. Amen!"

CHRISTIAN EDUCATION FOR THE COLORED WOMEN.

REMARKS OF PROF. G. M. P. KING, PRINCIPAL OF
WAYLAND SEMINARY, BEFORE THE AMERICAN BAP-
TIST HOME MISSION SOCIETY, SARATOGA SPRINGS,
N. Y., MAY 26th.

There certainly can be no need that I say one word upon the general subject of the importance of Christian education for women; for I address an audience that will not be slow to grant, that from the mothers, the wives, the sisters—in a word, that from educated Christian

women—have come the best influences that have blessed life, making it useful, and giving to it its present and largest joys.

But I am to present this question with special reference to the colored young women of our land. There are no new arguments to be presented. Christian education for one class of women is the same in its influence upon all classes. The more it has been neglected, the more it is demanded; the less its influence, as seen in any community, the greater the need that we provide for it at once.

Perhaps the importance of this question may appear if we remember that to the colored people have only just now come the opportunities to gain a Christian education. What if our mothers had not been educated; what if there were no educated women in our churches and in our communities—could we dispense with them? And would we argue that the greater the ignorance and superstition, the less the necessity for their influence? Drop them out of our homes—out of our work for Christ—then we see their necessity, and then we begin to measure the importance of this work for colored women. In many of our colored churches, a mother able to read the Word of God can hardly be found.

Last June, in Virginia, I found one colored woman in an entire church, who, fifteen years ago, owned a Bible, and could, with difficulty, spell out some of its precious words. She was a wonder. I rode through beautiful fields one June morning that I might see this Christian woman, through whom had come the first influences to that church, looking toward an educated ministry; and with me was one of Wayland Seminary's most honored sons, who had been taught to read by this same *wonderful* woman. I believe there are hundreds of churches among our colored brethren to-day where hardly a mother can be found who is able to read the Bible. Why labor for an

educated colored ministry? Ministers must obey the *command*, as they call it, *be the husband of one wife*. They will be yoked; but how can they be *equally* yoked, if there are not educated women to become their helpers?

Christian education seeks the same objects in all classes. It is to make the best possible character out of the materials at hand. If the material be marble, or stone, or wood, or clay, make the best thing possible out of it. Don't say that the poorer the material the poorer may be the artist—no, no!—for only the most skillful hands can make the living thing out of the dry and long-neglected clay. Give the advantages for just such an education as can be appreciated. Train women for the work of the *home*, the church, the Sunday-school, the common school. Fit them to be missionaries, and they will forget themselves for the Master's sake with consecration that shall be like that which makes us love to honor our Ann H. Judsons, our Sarah Boardmans, our Mrs. Binneys, and the many more whose names grow more and more luminous as we read them in the nearer and clearer light of heaven.

Do we not owe something to the memory of the good colored women who have blessed so many hearts and homes, in the long weary years of the past? Can we make a less return to them for their patient faith and weary waiting than to educate their daughters? Is there not a debt just here that will be but partially paid by all that can be done for the education of colored young women?

A week ago last Lord's Day, I heard one of the older graduates of Wayland Seminary preach from these words: "He wept over Jerusalem."

He asked his hearers to find their Jerusalem in the neglected condition of their own people, and told them why they should have sympathy for them, and how that sympathy should take practical shape. He pleaded for educated

Christian women to enter the field. Then he said: "We want more women like my mother; for I remember, when a small boy, how, night after night, she would wake me with the call: "O Lord, how long? how long?" When older, he asked that mother why she so often waked him with her cry of "How long!" The answer from that slave mother was: "I am calling for liberty for my children and my people. I want them to be free and be men and women in the world." Do we owe anything to that slave mother for that example of faith and patience? Do you not believe those prayers were answered? And can you believe that a daughter of that woman sings to you to-night? How strange! but true. Yes, God will set one thing over against another in our lives.

The work of giving these a Christian education has hardly had its beginning. We have hardly warmed at all in our sympathies for the work; but when I look at the field; when I remember what I owe to my mother, and to a sister who waits on the other side, and what a failure my life must have been without them, I cannot keep back an interest in this work. Christian women are the golden light falling upon the landscape of life—they add a charm and give beauty to everything.

Perhaps I may add that Wayland Seminary has been doing the merest trifle in this work. We have room for only eight young women each year. We cannot say we are doing the work. We want to do more. We pray you to help us to do more; and for this purpose we would somehow get into your hearts and pockets, either by argument, entreaty, or by song, that you may give us, and *that right early*, a new building, where we may push forward this work, so interesting in itself, so important to the people, and so necessary to the coming of the King, of our Lord and Saviour, Jesus Christ.

AFRICAN MISSIONS.

FROM THE REPORT OF THE COMMITTEE ON AFRICAN MISSIONS PRESENTED AT THE ANNUAL MEETING OF THE AMERICAN BAPTIST MISSIONARY UNION, MAY 25, 1880, BY REV. H. L. WAYLAND, D.D.

* * * * *

Your Committee also believe that in the providence of God there is at hand a supply of laborers and of means among our colored brethren, especially at the South. We have made inquiry of the principals of the freedmen-schools of the Home-Mission Society, and of other kindred schools, and of leading colored brethren. The testimony is uniform, and for the most part very emphatic.

Professor King writes: "Our students are much interested in mission-work for Africa, and contribute to it. Among the churches there is a growing interest in the work. Let the young men know that the Union will sustain them, and they will give themselves to this work. We always find the prayers for Africa easy among our students."

Professor Corey writes: "Five are pronounced for Africa in our school. Our State convention is supporting a missionary in Africa."

Professor Tupper says, "For years a deep interest has been taken by our students in the work of missions in Africa. Every few weeks we have a missionary concert. And often similar concerts have been held by the students in various parts of the State, always creating much enthusiasm and great interest. A former student, who is expecting to go to Liberia in the fall, is visiting the churches in the interests of missions, and is everywhere meeting with a warm welcome and generous contributions."

Dr. Goodspeed writes: "There are two in our school who are looking to Africa as their coveted field of Christian work. Much prayer is offered for it by the young men."

Dr. Shaver writes: "There is a *strong* feeling of interest in Africa among our colored brethren in this State. . . . The seminary is in advance of the brotherhood in this matter, as two of the students are in course of preparation for missionary labor in Africa, and their

fellow-students of course feel somewhat for their field and their work."

Professor Ayer writes: "I can kindle a warm feeling among our colored people in no way so quickly as by discoursing on Africa, and the duty of *these* people to save *those*."

Professor Woodsmall writes: "All of our students made a special study of Africa, and drew maps, last winter. Two of our most promising students have felt that they ought to go as missionaries."

Dr. Phillips writes: "There is very much interest in our institution in reference to African missions. We have missionary concerts, and we never omit any items touching Africa. Every thing about that land touches a deep chord in their heart."

Rev. E. M. Brawley of South Carolina says: "The feeling among the colored churches of this State for African missions is wide and deep. It is no hard matter to raise money for this work. The year that closed April 1—the Convention's year—gave us \$1,007.52 for African missions; and we raised, in addition to this, funds for State missions and education, besides a collection for the Publication Society. I am confident that South Carolina will raise not less than fifteen hundred dollars this year for this work, and it is but two years since we concluded to engage in it."

Your Committee cannot doubt that there can be developed among these brethren a missionary spirit that will largely supply the laborers, and the means, needed for work in Africa. And, what is no less important, the work will be a great blessing to the colored people. They need the inspiration of a great passion that shall carry them above and beyond themselves. This labor for the land of their fathers is the very thing needed to elevate these, our brethren, debased by generations of servitude.

Believing that the freedmen-schools are the great source from which light is to shine on the dark continent, we recommend that every means be taken to promote in them a missionary spirit, and especially an interest in African missions. They should be supplied with missionary maps of the continent, and other missionary material. They should be visited by missionary laborers. And the noble Christian teachers will continue to inspire the pupils with missionary zeal.

American Baptist
HOME MISSION ROOMS,
ASTOR HOUSE OFFICES, NEW YORK.

All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morhouse, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.

In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.

The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.

We furnish with this issue a "midsummer number" of the MONTHLY. In so doing, we follow the fashion of the day. Is it not according to the eternal fitness of things that Southern topics should be treated upon in this torrid time? Secular magazines furnish "light" reading for their midsummer numbers. The August MONTHLY gives "light" on questions relating to our work among the Freedmen. If there be anything dark about the subject, read and be enlightened.

President Tupper returned to Raleigh, N. C., July 15th. During his Northern trip he obtained, in reliable pledges and in cash, \$3,900 for the new building for the medical department. This leaves \$1,100 to be raised, in order to make available the \$5,000 promised on condition that an additional \$5,000 be secured. The enterprise should not fail for the lack of this sum. President Tupper is so confident that the Lord will dispose hearts to give it, that he will at once devote himself to making the brick for the building and getting things in readiness for its erection. Perhaps some of our pastors who want recreation might join

him in the light exercise. It would certainly be a novelty, it would develop muscle, and so lay in a good stock of nerve food. President Tupper, however, is rather "master of ceremonies," than the worker in clay. It is well to know how to mould both clay and men.

The new building for girls at Columbia, S. C., has been called "Colby Hall," in honor of the former President, Rev. Lewis Colby, through whose efforts the \$5,000 necessary for its erection were secured. Dr. Goodspeed writes: "The building is strong, roomy and handsome." It is nearly completed. Rev. Mr. Brawley writes that energetic measures are to be adopted at once to secure sufficient sums from the colored churches of the State to furnish the rooms. It is expected that the school will open about October 1st. For the necessary improvements \$1,700 more are needed; and it is hoped that special friends of this great work will furnish the amount, so that no delay or embarrassment may be experienced.

Plans for the addition to Wayland Seminary have been made, and the work of construction will soon be begun. The addition will be about 34x70 feet, and three stories in height, connecting with the rear and middle of the present building. The building will be pushed as fast and as far as means provided for the purpose will allow. So far, about \$4,000 have been promised or paid into the treasury. At least \$2,500 more are needed.

The excessively hot weather has interfered with the attendance at the entertainments of the "Jubilee Singers," and at the same time has proved very trying to President King in his arduous labors with them. The need of a respite from the strain, together with attention to the erection of the new building, and the impossibility of raising the requisite

amount by concerts, have led him to the decision to close his tour with the singers about August 1st. All who have made pledges for the enterprise will expedite it by early remittances to the "Rooms."

The sum of \$1,750 for the Live Oak, Fla., school, has been pledged. This, and assurances of aid from other sources, have decided the Board to proceed at once to put the present building in condition for school purposes, and to erect a neat but comparatively inexpensive building for the accommodation of forty-two students. The building will be constructed with regard to an addition another year, should the attendance demand it. Rev. Chas. Ayer, of the Natchez Seminary, has been "detailed" to proceed to Live Oak and superintend the work for a few weeks. The colored people of Florida are praising God for the prospect before them, and praying for blessings on those who are giving to this work.

The colored Baptists in Texas are anxious for the establishment of a school conducted by the Home Mission Society. The pastor of a white church in a thriving city of that State asks if the Society will not purchase suitable property, for sale there, for this purpose, at a cost of \$15,000! We wish we could comply with this modest request. But there is a limit to human ability, and, as Dr. Wayland long ago taught, to human responsibility. No more can be attempted in this direction by the Society, this year. The financial limits set by the vote of the Society at Saratoga will be nearly or quite reached in carrying through the educational work of the year, as now laid out.

"It never rains but it pours," is a saying with which we are familiar. It seems true of our work among the Freedmen. New schools

and new buildings come all at once. There is a forward movement more positive and general than has been known for many years. The fullness of the time, for which there has been weary waiting, has come. We believe that the showers of benevolence will be equal to the occasion. We hope for a "pouring" time in this line; in preparation for which, we shall have in readiness a large and wide-spread financial umbrella—inverted! Let it pour!

A gratifying feature about our new educational enterprises for the Freedmen, is that so large a proportion of the money necessary for these purposes has been specially given mainly by individuals, in sums ranging from \$25 to \$1 000. The books are still open.

The vote of an illiterate freedman weighs as much in the political scale as the vote of the wisest in the land. Christian patriotism therefore calls upon us so to cultivate the mind and conscience of these multitudes, in whose hands are the ballots which shall give direction to our country's career, that they shall be cast intelligently and righteously; that the Freedmen may not only have the right of suffrage, but be raised to that plane where they shall be able to give an intelligent reason for their political action. One of the most important duties of Americans to-day is to hasten the intellectual and moral development of the the Freedmen. Among the most potent influences in this direction is the religious and educational work of the American Baptist Home Mission Society.

We are in pain. The following notice has reached us by postal card. We give it *verbatim et literatim et punctuatim*: "To. the Bapist home Mishion. Monthly Dear. Sirs you Will. please. Stop My, Papper the time Was out some time ago"

Our Schools.

RICHMOND INSTITUTE, RICHMOND, VA.,

REV. CHARLES H. COREY, PRESIDENT.

This Institution apparently enjoys the confidence of all classes of the community, and is growing in numbers and efficiency; important fields at home and abroad are filled by young men who have enjoyed its advantages.

For some time past, urgent appeals have been made by the colored Baptists of Virginia to provide for the education of their daughters as well as their sons. In consequence of the limited accommodations, nothing in this line could be done at the Richmond Institute; but now a new site has been purchased by the Trustees, upon which it is proposed to erect commodious buildings as soon as means can be secured. This is a very important move, one to which all friends of education are earnestly urged to contribute.

From observation in other lands, as well as in our own, one is forced irresistibly to the conclusion that, morally, men can never be permanently raised above the moral standard of the women with whom they habitually associate. If the women of a country are virtuous, intelligent, refined, the men will be brave, aspiring, pure. If the women be gay, devoted to fashionable pleasures, and lacking in moral principle, the men will be unscrupulous and worldly, and will lack the elements which make up an aggressive and efficient manhood. When the women of any nation leave their true duties, and spend "the heft" of their intellect in matters pertaining to dress and fashion, the certain but not far-removed result is moral corruption, showing itself in the repudiation of family ties, in vast systems of fraud, and in business and political dishonesty. Philanthropy, patriotism, and Christian love, urge us to respond to the appeal that comes from the colored Baptists of Virginia in behalf of their daughters.

In common with others, the writer rejoices at the munificent donations of some of our princely givers to the educational institutions of our country. These institutions have for the most part buildings, libraries, apparatus, endowments, a full staff of instructors, &c., &c. The teachers in our Freedmen's Institutions are over-worked, one man often doing the work of two. The vacations that should be spent in recruiting exhausted energies, or in filling the mind with sadly needed stores, are consumed in the (often fruitless)

search from place to place for aid to carry on the work. Will not some of our brethren and sisters turn their thoughts, their prayers, and their money, to this most promising field for investment—the Home Mission Schools in the South?

SHAW UNIVERSITY, RALEIGH, N. C.

REV. H. M. TUPPER, PRESIDENT.

The aim at Raleigh has been to furnish such elementary education as would meet the special wants of the colored people in general. As the students advanced, the policy has been to provide such courses of study as would qualify them for the different callings in life. For instance, Normal, Scientific, College, Theological, and Medical departments have been established. The latter has just been instituted, and vigorous efforts will be made to provide the needed facilities, so that colored people may have educated physicians. To any one conversant with their inability, in the majority of instances, to procure the services of physicians, and with the consequent increased suffering and high rate of mortality, this effort will commend itself as humane, and at the same time calculated to protect the colored people against quackery and from false and superstitious views.

The funds to establish a medical school have been secured within about \$1,200.

The completion of the new chapel and dining hall during the last year met an important want of the school, adding much to the comfort and convenience of pupils and teachers.

The school at Raleigh has been established nearly fifteen years. During the first five years of its history, it was little more than a primary school, with prominence given to Bible instruction. About 2,000 pupils, men, women and children, availed themselves of the advantages of the day and night-schools. Since 1870 about 1,300 students have been enrolled, most of whom have gone forth from the Institution as Christian young men and women, nearly three hundred having been converted while pursuing their studies. This army of Christian workers constitutes a power for good. Almost all are engaged in the Sunday-school work. Some are laboring faithfully to advance the Temperance cause. Nearly all have taught in private or public schools. Some have entered the ministry and are exerting a great influence for good, efficient in the pulpit, and exemplary in their lives.

They have also developed ability with the pen, and are reaching the masses through the press, advertising

the cause of temperance, education, morality, and a higher and better Christian life.

The female department was organized in 1872. The average attendance for the last two sessions has been somewhat over one hundred pupils. What was considered at first a doubtful experiment, has proved an assured success. It has been found that young women develop quite as well as young men, and in nothing that we have undertaken for the benefit of the colored people have the results been so gratifying and encouraging, or so full of promise for the future. Our school is gradually increasing in number, harmony prevails among the colored people, and our white brethren in the State are exhibiting a deeper interest in the work.

Time is clearly demonstrating, that in the effort to elevate the colored people there is nothing visionary or doubtful, but that they are susceptible of rapid improvement, and that whatever agencies and influences are found efficient in promoting the welfare of the white race will prove equally so in the work of elevating the colored people.

BENEDICT INSTITUTE, COLUMBIA, S. C.,

REV. E. J. GOODSPEED, D.D., PRESIDENT.

1. The Benedict Institute, located at Columbia, S. C., has a building, in process of erection, which is a gem in appearance, and is thoroughly constructed. The first story has a large school-room and two recitation rooms, which are well lighted and ventilated, and absolutely essential to the success of the Institute. Rev. L. Colby, A.M., raised the money, and the building is fitly named Colby Hall. The two upper stories contain twenty rooms, which will accommodate forty girls. These need a matron, to room in the building and have constant oversight. We propose to have kitchen, dining-room and laundry, close at hand. We hope the funds for furnishing will be supplied in part by the colored churches of the State. We shall need more money to put the departments in good order, especially the new school and recitation rooms. When this is all complete we can give comfortable accommodations to one hundred and fifty students.

2. No one can measure the importance of educating and training the females of this race. They are now deplorably ignorant, a prey to every superstition and designing villain. In a central city, the members of a leading church, having a large new house of worship, have so far unsexed themselves as to engage, after meetings, in hand to hand scimmages, and exchange

pistol shots, with all the disorderly uproar such rows create. The quarrels were about bad men, husbands, and paramours. What homes must these women inhabit! What prospect for children reared in presence of such examples! I even go so far as to say:—educate the women, and general education will soon follow. Heat the water at the bottom of your kettle, and, ere long, the whole is boiling.

3. We aim at Christian education. Our chosen instrument is the Bible, which is read in various styles of presentation, studied practically, taught critically, and made a hand-book. Constant lessons are inculcated in manners and morals, both privately and openly. All subjects of interest and importance are spoken of, explained, and enforced, so as to quicken and inform the minds of our pupils.

4. Practical work is encouraged, both physical and moral, religious and spiritual. They must preserve brain, muscle, and health, by severe exertion. Sunday-school and church service we strictly enjoy; and some make tremendous efforts. Through our students, thousands of religious papers, tracts, and books, are sent forth to illumine the dark places of the earth. Masterful work has been done by many, and their names are held in grateful remembrance.

The teachers, in some instances, have gone before all others, and set examples of self-sacrifice and success. But oh! who can dream of the doleful destitution of these poor people?

5. The generosity of the North seems to me altogether surprising in one view. I did not know *what* a heart throbbed throughout our churches, and how freely they gave for this cause! I do not wonder God blesses them. It is according to promise. We are able often to open a box and shout for the sake of our half-naked men. See the colored students on the streets and in church, and smile—yea, rejoice—at their fine appearance. Black becomes them, and they know it. How often, when I felt that a good man must go home for want of funds, has somebody dropped a check from up above, and he has staid the year through. Our charges are small, and so are their wages. We do not like to encourage indebtedness nor burden the Society, and we therefore kindly tell them that their funds will only carry them home unless they can raise money.

It should be said they are willing to labor a part of every day, and we compensate them well. Not a vulgar word nor an oath have I heard. Our family has been happy, and they love the school as they love their mother. Oh, for the prayers and help of our Baptist Israel!

NASHVILLE INSTITUTE, NASHVILLE, TENN.

REV. D. W. PHILLIPS, D.D., PRESIDENT.

Now, as I look back from the end of sixteen years upon the history of this enterprise, I am more than ever persuaded that the work is God's and not ours. There has been manifested, in connection with it, enough of human weakness to mar it, but God has, for his name's sake, protected and prospered it. Though yet in its infancy, and without resources, the progress has been great and manifold.

The Institute has a most delightful home; large and convenient buildings, in a location unsurpassed for beauty and healthfulness, and surrounded by ample grounds, contributing essentially to the comfort of all and to the good order of the school.

Extensive as the buildings are, they are already too strait for the wants of the school. The woman's department last year was uncomfortably crowded, and some had to be refused admittance for want of room. There is now a prospect of larger attendance next year.

We have not been able to improve the grounds, because we were overrun by the multitudes of cows, horses, mules and hogs, which are at large all about us. The stone walls by which we are nearly surrounded were old and dilapidated, and too low to protect us. Now, through the generosity of a friend, that evil has been remedied. Our greatest want now—and a very pressing one it is—is a barn where our animals can be housed and their food stored.

The institute has gained much favor among the better class of the white people. They assure the teachers of their approbation of, and sympathy with, their work. They occasionally visit the school and speak encouraging words to both teachers and scholars. A few go even beyond this and grant substantial aid.

The teachers live in the buildings and mingle freely and constantly with the students. They feel that they must give to the scholars, not only right instruction, but draw out their own souls unto them, that is, as far as possible, to cause the young people to realize the fearful evil of the many forms of sin which had prevailed among them in their darkness, and so prevailed as almost to cease to be sin at all in their estimation. All the scholars have daily Bible lessons. We are thus able, constantly, to apply the truth to the conscience and heart, and to lay the axe to the root of the many superstitions and of the erroneous ideas of religious doctrines and of morals.

As we might reasonably expect, the mind of the

freedman greatly needs development in all directions. Of the home influence and training, in the proper Christian sense, he has known nothing. It is the aim of the teachers, by their constant and familiar intercourse with the students, to supply that great deficiency. The wonder with me is, not that the students need assiduous watching, but that they behave as well as they do; not that they need constant and strong pressure in order to the right and timely accomplishment of their tasks, but that they do as well as they do with so little in their surroundings to stimulate and encourage them. I acknowledge with heartfelt joy, and with thankfulness to God, that the work has succeeded far beyond my most sanguine expectation. The great advantage that has already been gained renders our duty most imperative to press on.

ATLANTA SEMINARY, ATLANTA, GA.

REV. JOS. T. ROBERT, LL. D., PRESIDENT.

Our removal during the past year from Augusta, on the eastern border of the State, to Atlanta, the capital, has greatly enlarged the sphere of our influence. Many of the leading colored ministers have labored earnestly to secure this result. At their Convention-meetings, for several successive years, resolutions have been passed expressive of their strong desire to have their institution of learning located here. Now they give their hearty co-operation, and promise their fullest encouragement and support.

Our Seminary building is now completed, and affords ample room for our teaching purposes. It will admit, indeed, of a large increase in the number of students. In Augusta we were compelled to refuse applicants admission into the Institute, because our accommodations were too limited to permit any large attendance. Here our numbers could be doubled without any inconvenience. Our colored brethren are delighted with the change, and confidently predict a large influx of new students from different parts of the State.

The committee of resident pastors appointed to assist in examining applicants for beneficiary aid have manifested deep interest in the work, and done us essential service. Their appointment meets with general approval, both among the white and colored brethren who are interested in the Seminary.

The two hundred ministerial students who have studied in our school during the years past are exerting great influence throughout the State in waking up individuals and churches to the importance of promoting education among their people. The general character

and effective ministry of those who have gone from us to engage in their life work have constituted a powerful stimulus in inciting others to resort to our school for the purpose of studying. One has already gone to Africa as a missionary, and two others are preparing for the same great work.

A wide field is opened for us in Georgia. We may gather a rich harvest; who will help us? The Pedo-Baptists are making great efforts there. The Romanists are not idle. Shall *we* hesitate to do *our* work? The colored people look to us as a denomination and plead for help. Shall we disregard their cry?

We need now funds; especially, first, to aid worthy young men who are recommended by their respective churches, and approved by our examining committee, but are not able to meet their own expenses while studying at the Seminary; secondly, to procure school furniture for three recitation rooms which are as yet entirely unfurnished; and, thirdly, to refund some \$4,000 which was advanced in the erection of the building with the expectation of its being repaid from collections for that object. Books and clothing for students are always acceptable, and acknowledged, with gratitude.

NATCHEZ SEMINARY, NATCHEZ, MISS.

REV. CHAS. AYER, PRESIDENT.

The Seminary at Natchez is but a youth of three years, but has the stature of manhood. The 120 students of last year were nearly all men and women grown. Some of the women were wives, and two-thirds of the ministerial students were husbands. No work given them was too hard for them to do. Many of them recited five and a half hours out of the seven daily recitation hours of fifty minutes each. All of them went away enthusiastic about their return another year. Some, who left in mid-session to attend to their "craps," returned, saying, "we could not stay away."

We were much encouraged by this interest in study evinced by these students of mature age. We rejected numerous younger applicants, as we could not bear the additional care, though they were as far advanced as our men and women.

The members and pastors of many colored churches in Mississippi are greatly interested in the prosperity of our Seminary, and have begun to contribute hundreds to its treasury. One poor pastor offered to pay half a student's expenses whom he believed should be educated for the ministry. One Sunday-school paid

two-thirds of the expenses of a similar student. On the other hand, not a few "old elders" and deacons are opposed to education, and preach earnestly the blessing of little children, foot washing, the necessity of going to hell, of going to heaven, of healing the wounds of Christ, &c., &c., in order to be saved. Many say that unless the preacher "moans," he is doing no good. If our students say anything contrary to these things, or call for scripture proof, "they stay mad a month,"—as a letter of to-day expresses it.

The *white* people of Mississippi, and neighboring States, are universally in earnest in wishing us prosperity and success. Everything is ready for a good and great work for this "the most wronged race on earth" in this part of the country.

We are in want of one help. Our little chapel-room is crowded with seventy-five. We should have good use for a chapel-room with capacity for three hundred. The building for a chapel could have rooms for fifty women, who would almost immediately fill them. We now have no accommodations for women. An old citizen and life-long political leader in Mississippi said to us:—"Educate the women; you are not doing much till you educate the women." Give us *the ministers and the women*, and we will lift the masses of our freed people. Our ministerial students reach *directly* three thousand people with the religious ideas they obtain at this school. Our teachers reach *many* more. This work of the Home Mission Society is immediate in its results, and the results are good and ever increasing. The field in which we operate is larger than New York, and contains 800,000 of colored people, most of whom are in ignorance and want. These people are alive on questions of religion, politics, business, education. Our hands are full. Our wants many. Who will help? Who will help *now*!

LELAND UNIVERSITY, NEW ORLEANS, LA.

REV. S. J. AXTELL, PRESIDENT.

The year just closed was a successful one. The number of students which fell off in '78-'79 on account of the yellow fever rose to about one hundred and fifty. It is evident that Leland University has a hold on the colored people of the State, and that more and more of them will seek its instructions. A good part of the increase was the result of the efforts of Miss Moore and her associates. They everywhere speak a good word for the school, and persuade the people,

and especially the preachers, to avail themselves of its advantages. Of the latter, there were about forty in attendance. Some of the most promising were obliged to leave for lack of means, when they had but just made a good beginning. A little money, judiciously employed, would keep them longer with us. Experience, however, shows that, when the desire for instruction has been really implanted, students will use every means to return. The struggle to get an education is itself the best kind of education. Such self help we would like to supplement, but do not care to make beneficiaries of the lazy and forceless. A score of worthy persons in Leland University need help. Who will assist them?

The attitude of the churches toward the school is becoming more and more favorable. The Associations are voting that no person shall be ordained without suitable education, and councils are deferring ordinations and recommending candidates to take a course at Leland. Several of the Associations contributed money this last year to the support of Brother S. T. Clanton, as teacher. Besides this, collections were taken up in many churches for the same object, and about three hundred dollars was raised in all.

One-third of our scholars were girls, most of them from the city. The country furnished us but ten female scholars. Here is a large field which we do not yet reach. At present, our accommodations for female boarders are very limited, and are becoming poorer every year with the decay of the old Mansion House. A building should take its place at once. If, in its erection, arrangements could be perfected to introduce the industrial element, so that the girls could be educated in home duties and in part pay their own way, we could more efficiently meet a pressing call.

We need a larger teaching force. The last year our preceptress, Miss E. A. Coats, was obliged to leave in the spring on account of sickness brought on by overwork, and the other teachers reached the end of the year greatly worn out. There is much to be done which we are obliged to half do, or not undertake at all. We are also in great need of philosophical apparatus and of physiological and other charts.

Brethren, this work grows; its effects are widening and deepening; an enlightened ministry, a well-equipped class of teachers, efficient workers in Sunday-school and church, intelligent Christian citizens, worthy wives and mothers—these are the fruits of schools for the Freedmen. The light is shining in the darkness, and the darkness is comprehending it. Let us keep it shining for the sake of our poor freed brethren, of humanity, and of Christ.

THE SELMA SCHOOL, SELMA, ALA.

REV. H. WOODSMALL, PRESIDENT

The fact that the Colored Baptists of Alabama have raised about \$10,000 for their educational work during the past three years, clearly shows both the willingness and ability of our colored brethren to help themselves. They determined at the start to provide the property themselves and do all they possibly could towards the support of teachers. They are now raising money to provide additional rooms for young men.

When the school was opened, three years ago, there was but one pastor, and less, probably, than half a dozen teachers, in the State, who had been to a Baptist school. Now, about 400 have attended this school, 75 of whom were preachers, and about 25 of them pastors. About 50 of our pupils are teaching, ten are laboring in destitute places as missionaries, and, besides the pastors, a large number, who are not prepared to teach, are doing good work in the churches and homes where they live. One can get a better impression of what this school, and others like it, are doing, by following the pupils to their homes, and seeing how they work, than in any other way. I spent all day yesterday with one of our pupils, Lydden Green, who is teaching in Calhoun County, about 150 miles from Selma. He began last week and has 34 pupils, and will probably have 50 next week. A large number are nearly grown. I found five who did not know their letters; about ten more just beginning to spell; and only a few who could read fairly well. There were only three or four arithmetics, and about half a dozen slates, in the school. I have arranged to furnish all with slates, and also to furnish the books needed. Through the liberality of Messrs. Sheldon & Co., New York, we are able to furnish them books at prices that the poorest can pay. The school is held in the Baptist Church, as are nine-tenths of the schools taught by our pupils, and Green has charge of the Sunday-school on Sunday.

He is an earnest Christian young man, and not only has his school nicely in hand, and is carrying out wonderfully well, considering the circumstances, the principles and methods he learned in school, but is inspiring the young people in the community with something of his own spirit. For miles around here, more than half of the young colored men and women cannot read, and are slaves to tobacco, and many to whiskey drinking and other vices; and the boys and girls are starting in the same course. Green at once set himself against this, and is working up a strong temperance sentiment.

After seeing what I have here, I can realize, as never before, that such workers and such schools are truly the hope of the colored race and of our country. I rejoice that the young school at Selma has been able to send out so many young men and young women who are doing as efficient work as the young man above mentioned. There are, however, five hundred Colored Baptist Churches in Alabama yet to be supplied with pastors, and as many communities to be supplied with trained Christian workers.

WAYLAND SEMINARY, WASHINGTON, D. C.

REV. G. M. P. KING, PRESIDENT.

We have no special report from President King, and must refer our readers to his remarks, published elsewhere in this number, on the theme which just now is absorbing all his energies.

THE WOMEN'S BAPTIST HOME MISSION SOCIETY.

FRONTIER STATES.

We invite careful attention to the following extract from the Annual Report of the Board, read at Saratoga and adopted as the policy of the Society towards all missionary States.

Many of our frontier churches are planted in the midst of great spiritual destitution. They are weak—able to support preaching only a small portion of the time, and are purely *missionary* churches. Appeals for means to furnish religious advantages to others sound strangely in the ears of those who are themselves deprived of them—who are surrounded by souls perishing for lack of the Bread of Life, and they themselves hungry for spiritual refreshment. Little financial aid for the general work of the Society can reasonably be expected of such for several years to come. But, because these sisters are at present almost powerless to aid in our general work, shall we withhold from them the helpfulness and inspiration which is the special province of such an organization as this to impart? They need the encouragement of those more favorably situated for mental and spiritual improvement, and to feel now and then the warm pulsations of the great heart of our missionary organism throbbing against their own, from thence gathering to themselves increased vitality and force.

But, it may be asked, how is it possible for sisters living comparatively isolated, in the humble cabins and dug-outs of the new States and Territories, and struggling with the discouragements and privations incident to a new country, to bear any part in this organized work? Is there any way in which this Society can embrace them in its sympathies and activities, so that there shall be mutual helpfulness? Most assuredly there is; and it is important, both for their present

good and the future welfare of this Society, that they organize Branches in their churches. The first obligation of such Branches must necessarily be to the mission fields in which they live. To the churches with which these sisters are identified is apportioned year by year a certain sum for mission work in the State. In many of the churches this apportionment goes by default, simply for want of a leader to see that it is raised. No more valuable service to the cause of missions could be rendered by these Branches than to assume the responsibility of securing this money, whether they provide any part of it themselves or not. In the weaker churches, both the labors and money of the sisters would be required to meet this obligation; while in the larger and stronger ones, they would only need to give it their care. Their benefactions and labors could be expended in other necessary forms of missionary service in their own State, and in the special work of this Society.

Your Board here desire to emphasize the fact, that in this contemplated organization of Branches in missionary States we do not propose to interfere with, nor assume any care whatever of, the general missionary work now being prosecuted in those States by the American Baptist Home Mission Society or by State conventions. That will remain in the hands of those who now have it in charge, and in these States, as elsewhere, only the legitimate work of this Society will be attempted.

This frontier work must necessarily be a work of faith. It will not at present yield large returns to our treasury. But while we foster and nourish it, encouraging the sisters to discharge their obligations to the mission fields in which they live, the seed sown by our literature, correspondence and other labors, will be taking root; and as the passing years increase the financial and moral strength of the churches, the time will come when it will yield a bountiful harvest.

In brief, the Society will organize and care for the work in the missionary States the same as in others, but it shall be the privilege of the branches on such fields to designate to their State work such part of their funds as they shall deem just and right.

A Woman's Home Mission meeting was held June 12th at Emporia, Kansas, in connection with the State Convention. The proposed work of the Society in missionary States was described in detail to the sisters, and their co-operation solicited. After a full and free discussion of the subject, all present pledged themselves to its hearty support. It was deemed necessary to a thorough prosecution of the work that there should be two Vice-Presidents in the State, and Mrs. M. E. Clark, of Junction City, was nominated to be associated with Mrs. E. Gunn, the Vice-President already under appointment. Mrs. Clark has since been appointed by the Board. On the following day the subject was laid before the general meeting. The sentiment of the brethren concerning it was given in the following resolution passed by the State Mission Board.

Resolved, That we regard with favor the proposal of the Woman's Baptist Home Mission Society, through their Secretary, Mrs. C. Swift, of Chicago, to organize auxiliaries in all our churches, giving to them the privilege of devoting their funds to the work in the State so long as exigencies require it, and that we encourage the two Vice-Presidents from this State, Mrs. Mrs. E. Gunn, and Mrs. M. E. Clark, to go forward immediately in the organization of the women of our churches, and their active enlistment in this good work, and forwarding their contributions to our Treasurer, H. M. Billingsley, Topeka, through whom the amounts so given shall be reported to the Treasurer of the Woman's Society in Chicago.

PROTECTION.

In order to prevent imposition, as far as possible, and to supply only worthy and working pastors and missionaries, it is

Resolved, That all applications for clothing, etc., be endorsed by the General Missionary before sent out.

Arrangements were made with the Treasurer of the Convention, H. M. Billingsley, Topeka, by which money, received from the treasurers of the different church branches, will be receipted for to the Treasurer of the Society at Chicago, and she in turn will send a receipt for it to the Treasurer of the Branch by whom it was contributed. In that way all confusion will be avoided, and just credit given to the parties concerned.

We were never more thoroughly convinced of the importance of the supply department of the Society's work, than when told by some of the sisters, at the Kansas Convention, that the clothing in which they were then attired was from boxes which they had received, and that neither they nor their husbands could have attended the Convention had it not been for such kindly aid. Let the women of all our churches make a note of this.

One brother remarked: "I want you to thank the sisters of E. for the box of clothing they so kindly sent me. I tried to do so in my letter to them, but they do not know that I am a one-armed man, and able to do but little to aid myself."

Another: "I cannot make you understand what a blessing that barrel was to us. It came when we were in the greatest extremity, and contained just what we needed most."

Another: "We were sure that God directed in the filling of the box you sent to us, for if we had ordered it ourselves, we could not have more completely met our needs."

In order to insure that these boxes are worthily and wisely distributed, our Committee will require that all applications for aid from this department shall be endorsed by the Secretary of the State Mission Board, or the General State Missionary.

MISSIONARIES AND TEACHERS APPOINTED IN JULY, 1880.

The following new appointments have been made:

- Rev. W. A. Smith, Colored People in Salisbury, Md.
- Rev. Joshua Gonaky, Colored People in Ga.
- Rev. M. W. Akers, Indians in Vinita and vicinity, Ind. Ter.
- Rev. M. H. Murphy, Las Vegas, New Mexico.
- Rev. M. A. Clarke, La Veta, Colorado.
- Rev. C. C. Bateman, Santa Cruz, California.
- Rev. B. S. McLaugherty, Eugene City, Oregon.
- Rev. E. Ellis, General Missionary, Dakota.
- Rev. J. A. H. Johnson, Norwegians in Ortonville and vicinity, Minn.
- Rev. Granville Gates, General Missionary, Kans.
- Rev. J. V. Allison, Barton and Pawnee Cos., Kans.
- Rev. G. H. Clarke, Grand Centre, Russell and Graham, Kans.
- Rev. R. P. McAuley, Elm Creek, White City and vicinity.
- Rev. Aug. Johnson, Swedes in Kansas.
- Rev. C. A. Schogren, Swedes in Kansas City, Kans.
- Rev. A. J. Bengtson, Swedes in Neosho Co., Kans.
- Rev. S. W. Lee, Colored People in Salina and vicinity, Kans.

The following missionaries have been reappointed:

- Rev. E. Gunn, Fort Scott, Kans.
- Rev. C. G. Manly, Augusta, Kans.
- Rev. C. H. Nash, Concordia, Kans.
- Rev. A. H. Post, Salt Creek, Harmony, and Nickerson, Kans.
- Rev. Theo. C. Coffey, Burlington, Kans.
- Rev. J. S. Henry, Graham and adjoining Cos., Kans.
- Rev. G. W. Melton, McPherson, Kans.
- Rev. J. C. Post, Sedgwick and adjoining Cos., Kans.
- Rev. Milo Smith, Minneapolis, Kans.
- Rev. F. M. Iams, Salina, Kans.
- Rev. I. N. Winan, Erie and vicinity, Kans.
- Rev. C. T. Floyd, Chetopa, Kans.
- Rev. David Zwink, Germans in Greengarden, Kans.
- Rev. F. X. Smith, French in Fall River, Mass.
- Rev. J. F. Hoeflin, Germans in Elgin, Iowa.
- Rev. C. F. Jensen, Germans in Cedar Hill, Washington Co., Tex.
- Rev. Joseph E. Jones, Colored People in Va.
- Rev. D. N. Vassar, Colored People in Va.

The following have been appointed teachers in our Freedmen Schools for the ensuing year. In several of the Schools further appointments are yet to be made.

At Wayland Seminary, Washington, D. C.:

- Rev. G. M. P. King, President.
- Prof. James Storum.

At Richmond Institute, Richmond, Va.:

- Rev. Chas H. Corey, President.
- Prof. Joseph E. Jones.
- Prof. D. N. Vassar.

At Shaw University, Raleigh, N. C.:

- Rev. H. M. Tupper, President.
- Prof. F. A. Spafford.
- Prof. N. F. Roberts.
- Miss Martha Powell.
- Miss Lizzie S. Haywood.
- Miss Annie Rhodes.
- Miss Cora B. Person.
- Miss Leonora T. Jackson.

At Benedict Institute, Columbia, S. C.:

- Rev. E. J. Goodspeed, D.D., President.

At Nashville Institute, Nashville, Tenn.

- Rev. D. W. Phillips, D.D., President.
- Rev. Lyman B. Tefft.
- Miss Carrie V. Dyer.
- Miss Elizabeth R. George.
- Miss Maria E. Herrick.
- Miss Margaret R. Smith.

At Atlanta Seminary, Atlanta, Ga.:

- Rev. J. T. Robert, I.L.D., President.
- Mr. Wm. E. Holmes.

At Natchez Seminary, Natchez, Miss.:

- Rev. J. L. A. Fish.

At Selma School, Selma, Ala.:

- Prof. E. H. Rishel.
- Mr. M. W. Alston.
- Miss E. E. Jordan.
- Mrs. L. N. Stone.

Contributions and Legacies.

FOR JUNE, 1880.

[Contributions and legacies not otherwise noted are for general purposes. Abbreviations **F. F.** and **C. E. F.** denote respectively FREEDMEN'S FUND and CHURCH EDIFICE FUND.]

MAINE, \$74 43.

Brooklyn, A. Cole	\$10 00
Bangor, Second Church.....	3 00
Sunday-school.....	11 18
Thomaston, a sister.....	25
F. F. , Skowhogan, A Coburn, Wayland Building...	50 00

NEW HAMPSHIRE, \$27 23.

Antrim Church.....	22 23
Sunday-school.....	5 00

VERMONT, \$112 00.

Pittsford, Rev. M. M. Mills	5 00
Saxtons River Church.....	70 00
A friend.....	2 00
Mrs. H. C. Wiley.....	5 00
F. F. , Sadaroga, Mrs. Mary B. Wheeler.....	30 00

MASSACHUSETTS, \$1,289 36.

Canton Church	7 00
Plymouth Church.....	7 00
Ashland Church.....	7 00
Billerica Church.....	4 38
Middleboro Central Church.....	60 00
Malden Church.....	30 60
Salem Calvary Church.....	16 85
Haverhill, Mrs. H. A. Duncan.....	5 00
Weston Church.....	14 48
Belmont, Friend.....	1 00
Rochdale Church.....	3 64
Quincy Church.....	11 00
North Leverett Sunday-school.....	16 00
Ayer Church.....	8 68
Chelsea First Church.....	59 01
Boston, Brighton Avenue Church.....	100 24
North Tewksbury Church.....	30 00
Arlington Church, in ad.....	2 00
Somerville, Perkins Street Church.....	156 38
Amesbury, Salisbury and Amesbury Church.....	20 00
Haverhill, French per Rev. J. N. Williams.....	\$13 84
Lowell, ".....	2 53
P. Viaux, ".....	3 00
Worcester, ".....	7 55
West Quincy, L. Dell, ".....	5 00
Ludlow, J. Bousquet, ".....	1 00
Salem, R. & L., French.....	85—
Worcester, First Church.....	33 77
Melrose Church, Star Mission Band.....	128 00
Boston, South Church.....	10 30
Manchester Church.....	24 00
Belmont, Friend.....	1 00
Clinton, First Church.....	30 00
Southbridge Central Church.....	20 00
F. F. , Worcester, Main Street Sunday-school.....	22 00
Woman's A. B. H. M. Soc., per Mrs. A. Pollard, Treas.....	150 00
Salem, George L. Ames, Wayland Building.....	50 00
Worcester, Pleasant St. S.S., Richmond Institute.....	12 50
" Shaw University.....	12 50
Boston, G. Lamkin, for Benedict Building... \$25 00	
J. S. Paine, ".....	100 00
Newton, Mrs. Gardner Colby, ".....	50 00
Worcester, Hon. Isaac Davis, ".....	50 00—
	225 00

RHODE ISLAND, \$149 61.

Davisville, Quidnessett Church.....	22 61
Providence, Interest from Trustees of State Convention, on Bequest of Rev. Henry Jackson, D.D.....	60 00
Woonsocket, Mrs. Russell, per Rev. J. N. Williams.....	5 00
Westerly, First Church.....	12 00
F. F. , Providence, Union Church, for Benedict Inst.....	50 00

CONNECTICUT, \$726 92.

Suffield, Second Church.....	104 05
Stonington Church.....	76 44
Hartford, South Church.....	50 00
Lebanon, D. Bliss.....	3 00
Mystic River, Union Church.....	50 00
Plantsville Church.....	20 00
New Hartford Church.....	2 00
Danbury, cash per Rev. J. N. Williams.....	4 10
Danbury, Second Church.....	60 00
Willimantic Church.....	12 92
Packersville Church.....	4 00

Norwalk Church.....	66 41
F. F. Suffield, Second Church, for Student for Ministry.....	25 00
Groton Bank, Capt. E. Morgan, desig.....	75 00
Capt. E. Morgan, for Benedict Bldg.....	50 00
Waterbury Sunday-school, for Benedict Inst.....	25 00
Stamford, J. B. Hoyt, for Benedict Building.....	100 00

NEW YORK, \$2,406 14.

N. Y. City, anonymous, "The Lord bless its use".....	2 00
Mexico Church.....	6 75
Onondaga Church.....	7 00
Clarence Church.....	24 50
Rochester, Rev. D. S. Dean.....	1 00
Albion, First Church.....	6j 60
Hoosick Church.....	15 50
East Hillsdale Church.....	5 00
Schodack Church.....	6 00
Clifton Park Church.....	31 40
Stillwater Village Church.....	25 50
Burnt Hills Church.....	28 60
Queensbury Church.....	1 00
Buffalo, Washington Street Church, Mrs. Millard Filmore.....	50 00
West Somerset, R. W. Noble.....	50 00
Malone Church.....	40 00
Hudson Church.....	15 56
Lowville and Denmark Church.....	5 00
Gaines and Murray Church Sunday-school.....	1 65
Yates Church, per Mrs. A. A. L. Foote.....	100 00
Gaines, Rev. G. C. Walker.....	5 00
Alabama Church.....	11 00
Medina Church.....	20 60
Knowlesville Church.....	5 00
Cariton Center Church.....	5 00
Niagara Association, coll.....	6 88
Livingston Association.....	71 35
Newport Church.....	20 00
Norway Church.....	10 00
Salisbury Church.....	10 00
Cuba Church.....	17 00
Andover Church.....	10 25
Annin Creek Church.....	6 80
Belmont Church.....	5 00
Richburg Church.....	31 71
Worcester, Second Church.....	9 00
First Church.....	8 06
Cherry Valley Church.....	1 50
Jefferson and Gilboa Church.....	13 75
Middlefield Church.....	4 00
A. Sister.....	50
Worcester Association, coll.....	23 94
Yonkers, Warburton Avenue Church.....	784 88
West Hoosick, Mrs. Lucy Harrington.....	5 00
Canton Church.....	3 00
Potsdam Church.....	18 75
Mrs. C. A. Dike.....	1 00
Colton Church.....	7 00
Hermion Church.....	2 30
Parishville Church.....	15 00
Russell Church.....	3 25
Canton Church.....	2 50
Richville Church.....	2 50
Fort Covington Church.....	5 00
Brooklyn, E. D., First Church.....	139 56
Hanson Place Church, in ad.....	187 25
F. F. South New Berlin, for Natchez Seminary.....	2 65
N. Y. City, E. M. Way, for Benedict Inst.....	20 00
Mrs. Embree.....	12 00
Hamilton, Rev. W. R. Brooks, D.D., for Atlanta Seminary.....	5 00
Mount Vernon Church, Eli Trotter, for student.....	12 50
N. Y. City, Joseph Brokaw, for Benedict Bldg. \$100 00.....	50 00
John H. Deane, ".....	50 00
S. S. Constant, ".....	50 00
Mansville, Sylvester Clark, for Live Oak School.....	50 00
St. Lawrence Assn., sundry subs.....	93 60
Jubilee Concerts by Wayland students, for Wayland Building.....	50 00

NEW JERSEY, \$707 01.

Mount Holley Church.....	45 50
Beverly Church.....	2 50
Haddonfield Sunday-school, Mrs. Ruth's Class, for Indian Missions.....	3 25
Asbury Park Church.....	15 00
Squam Church.....	8 00
Lambertville Church.....	35 00
Kingwood Church.....	22 00
Somerville Church.....	15 00
Stockton Church.....	4 46
Freehold Church, in part.....	20 25
Allentown Church, bal.....	5 18
Orient Church.....	3 00
Cape Island Church.....	5 17
LEGACY: Holmdel, Bequest of Eleanor S. Longstreet, per Jonathan Longstreet, Executor.....	500 00
Greenwich, Miss Sarah Jane Ogden.....	22 00

PENNSYLVANIA, \$3,320 04.

Philadelphia, Memorial Church.....	118 55
Fourth Church.....	95 66
Eleventh Church.....	30 04
Lower Dublin Church, in ad.....	2 85
Miss Blake.....	5 00
Frankfort Young Men's Asso., in ad.....	7 78
Broad Street Church.....	62 36
Upland, Geo. K. Crozer.....	250 00
Crozer Sem. Mission Society, in part.....	2 54
Phenixville Sunday-school.....	15 00
Coatsville Church.....	22 00
Pughtown Church.....	1 00
Vincentown Church, bal.....	2 00
East Nantmeal Church.....	6 03
Cold Point Church, in part.....	11 50
Ailegheny City, Nixon Street Church.....	13 65
Mars' Hill Church.....	20 40
Greensburg Church.....	9 60
Zion (Beaver Asso.) Church.....	5 50
Crooked Creek Church.....	3 00
Punxatawney Church.....	5 00
Tioga Church.....	9 00
Mansfield Church.....	14 87
Springfield Church.....	3 50
Mehopany Church.....	4 00
Pittsburg, Fourth Avenue Church.....	100 00
Salem Church.....	9 83
Fair Oaks Church.....	10 00
Saltsburg Church, bal.....	3 00
Kelley's Station Church.....	1 00
Harrisburg, Second Church.....	1 13
Scranton, Penn Avenue Church.....	39 49
Sunday-school.....	10 00
Abington Church.....	20 00
Factoryville Church.....	30 00
Blakeley Church.....	110 33
Colerain Church, in part.....	4 68
Oil City Church.....	42 85
Colorado Church.....	3 16
Spring Church.....	3 00
Wellsboro Church.....	16 25
Cherry Flats Church.....	6 00
Delmar Church.....	6 25
Bailey Creek Church.....	8 00
Rutland Church.....	1 65
Jackson, First Church.....	1 59
West Jackson Church.....	1 50
Troy Church.....	4 00
Armenia Church.....	1 00
Zion Church.....	2 00
New Millport Church.....	1 50
Gethsemane Church.....	1 00
Soldiers Run Church.....	9 48
McPherson Church.....	1 48
Mahoning Church.....	7 50
Ridgebury Church.....	2 00
Union Church, bal.....	75
Starrucca Church.....	2 61
Preston Center Church.....	3 20

East Preston Church, bal.....	1 79
West Preston Church.....	49
Harmony Church.....	26
Gwynedd Church.....	9 00
Cold Point Church, bal.....	3 02
Logans Valley, Heirs of Martin Bell, deceased, by Rev. A. K. Bell, D.D.....	1,781 16
F. F. Altoona Sunday-school, for Atlanta Sem'y.....	3 35
Philadelphia, Dr. and Mrs. M. R. Trevor, for Wayland Building.....	500 00
DELAWARE, \$30 00.	
Wilmington, Woman's Mis. Soc., for Mission in Del.	25 00
F. F. Wyoming, Woman's Mis. Soc., desig.....	5 00
MARYLAND, \$0 35.	
Kingston, Mrs. Marshall.....	35
WEST VIRGINIA, \$12 35.	
Morgantown Church.....	12 35
NORTH CAROLINA, \$124 75.	
F. F. Raleigh, Students, for Board.....	75 00
Tuition.....	25 00
Rent of Rooms.....	24 75
SOUTH CAROLINA, \$397 52.	
F. F. Columbia, Students, for Board.....	47 75
Tuition.....	7 00
Rent of Rooms.....	49 89
Cash.....	2 25
Sundry sums, desig., per Mrs. E. A. Wooster.....	63 75
Students, for Board.....	74 22
Tuition.....	42 50
Rent of Rooms.....	47 11
Stationery.....	62 05
Rent of Land.....	1 00
GEORGIA, \$67 65.	
F. F. Warrenton, Ladies' Home Mis. Soc., for At- lanta Seminary.....	2 00
Colored Church.....	6 65
Atlanta, Students, for Tuition.....	46 00
Rome Colored Church.....	8 00
Greensboro, per S. A. McNeal.....	5 00
TENNESSEE, \$17 00.	
Coffee Landing, per Rev. A. T. Ayers.....	1 00
Savannah Church, ".....	1 00
F. F. Nashville, Rent of Land, for Nashville Inst- Mrs. Henrietta Harding, for Nash- ville Institute.....	10 00
5 00	
MISSISSIPPI, \$180 62.	
F. F. Columbus, J. L. Jordan, for Natchez Sem'y..	5 00
Natchez, Students, for Board.....	104 02
Tuition.....	36 85
Rent of Rooms.....	11 00
Books.....	23 75
MICHIGAN, \$152 85.	
Ann Arbor Church, bal.....	1 00
Chelsea, a friend.....	50
Leaton, Denver Sunday-school.....	1 34
Kalamazoo Church.....	85 00
Lawton Church.....	5 00
Owosso Church, in part.....	16 41
Rives Church.....	1 25
St. Louis Church.....	9 42
Sunday School.....	2 93
Royal Oak Church.....	5 00
F. F. Woman's Home Mis. Soc., desig.....	25 00
OHIO, \$206 44.	
Columbus Church, in ad.....	16 00
Cleveland, Trinity Church.....	11 00
First Church Woman's Mis. Soc.....	70 00
Euclid Av. Church, Woman's M. Society	37 50
Wilson Av. Church, ".....	12 50
Third Church, ".....	5 00

Franklin Sunday-school.....	16 53
Portsmouth Association, half-coll.....	1 82
Columbia Church.....	11 09
F. F. Dayton, Rev. H. F. Colby, for Benedict Bldg.	25 00
INDIANA, \$162 00.	
New Albany Church.....	12 00
Eby, Chloe Morrison.....	5 00
F. F. Indianapolis, Woman's Home M. Soc., desig.	100 00
First Church, Bailey Mis. Soc. for Selma School.....	25 55
Woman's Home Mis. Union, for Selma School.....	14 45
Harris City, Liberty Church.....	5 00
ILLINOIS, \$97 70.	
Kane Church.....	6 20
Bloomington Church.....	4 75
General Association.....	69 20
F. F. General Association.....	5 05
Stillman Valley Sunday-school, for Shaw Univ.	12 50
WISCONSIN, \$13 47.	
Whitewater Church, in ad.....	3 47
F. F. Clinton Church.....	10 00
IOWA, \$27 55.	
Chariton, per Rev. B. F. Mace.....	1 75
Cedar Rapids, A. C. Churchill.....	2 00
Council Bluffs, Scandinavians.....	2 50
Eldora Church.....	4 30
F. F. McGregor, Mrs. Thomas Powell.....	17 00
MINNESOTA, \$20 00.	
F. F. Lakeland, Mrs. Lucy A. Munger.....	20 00
NEBRASKA, \$3 00.	
Clovertown, J. I. Milner.....	3 00
DAKOTA TERRITORY, \$15 50.	
Lincoln, Missionary Circle.....	5 00
Maple Grove, Rev. V. B. Conklin.....	5 00
Centreville Church.....	4 00
Sunnyside Church.....	1 50
KANSAS, \$256 31.	
Lawrence, Rev. J. French, desig.....	125 00
Salt Creek Church.....	2 04
Harmony Church.....	3 50
Wichita Church.....	16 28
Kansas City Swede Church.....	5 00
Concordia.....	5 00
Igo, A. P. Hart, per Rev. W. S. Higgins.....	5 00
Kansas City Church.....	20 00
Burlington Church.....	25 00
Concordia Sunday-school.....	2 06
South Elm Church, per Rev. W. A. Briggs.....	3 79
Longton Church, per Rev. J. P. Way.....	3 50
Salina Church.....	16 67
Brookville Friends.....	16 67
Oswego Church.....	2 11
McPherson, by Rev. G. W. Melton.....	5 00
COLORADO, \$10 00.	
Loveland, per Rev. M. Harry.....	10 00
CALIFORNIA, \$5 00.	
Nevada City Church.....	5 00
WASHINGTON TERRITORY, \$6 70.	
White River Church.....	4 00
Puyallup Church.....	2 70
EASTERN GERMAN CONFERENCE, \$14 50.	
German Church, Folsomdale, N. Y.....	14 50
UNITED STATES, \$875 00.	
F. F. U. S. Government, for Schools in Indian Ter.	875 00
Total.....	\$11,508 00

THE BAPTIST HOME MISSION MONTHLY.

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No. 9.

HON. NATHAN BISHOP, LL.D.

Seldom, if ever, in the history of the American Baptist Home Mission Society has it sustained a greater loss than in the death of Hon. Nathan Bishop, LL.D., who passed away peacefully on the morning of Aug. 7th, 1880, in Saratoga Springs, at the summer residence of his son-in-law, Prof. Norman Fox. The disease which obscurely manifested itself in March, was at length regarded as the recurrence in another form of a malarial difficulty contracted several years ago, when he was engaged in special service for the Board of Indian Commissioners in the Indian Territory.

Dr. Bishop was born in Oneida Co., N. Y., in 1808, being at the time of his death in his seventy-third year, although, until disease had worn upon him, his fair countenance, his bright eyes, his erect form, his clear and vigorous mental faculties, his quick sympathies, his genial ways, gave little evidence that he had passed his three score and ten years.

In 1837 he was graduated from Brown University, under the Presidency of Dr. Wayland, between whom and himself, during the life of President Wayland, a warm attachment existed.

In 1838 he was appointed a tutor in the University; in 1839 was chosen Superintendent of Public Schools in Providence, holding that position until 1854, when he was called to become Superintendent of Public Instruc-

tion in Boston. During his service there, in 1855, the degree of LL.D. was conferred upon him by Harvard University. From 1842 to 1854 he was a Trustee of Brown University, and a Fellow from 1854 to 1861. In 1855 Dr. Bishop removed to New York City, where he married the daughter of Dea. Ebenezer Cauldwell, and at that time the widow of Garrett Noel Bleecker, of fragrant Christian memory. This union was not that of hearts alone, but of noble aims and Christian efforts to bless the world through their personal influence and through the means which God had given them. From that time, it may be said that Dr. Bishop's great purpose, great business in life, was to do all the good he could.

His worth was soon found out in religious, educational, and philanthropic circles, and his services were in constant demand. For many years he was an influential member of the "Board of Charities and Correction;" he was one of the original and most efficient members of the Executive Board of the United States Christian Commission all through the war; he was also an original member, and for several years Chairman of the Board of Trustees of Vassar College, in which position he probably did as much as any other man in giving direction and success to this renowned institution; with Wm. E. Dodge, Esq., and others, he was appointed a Committee by the Evangelical Alliance to visit Russia, for the purpose of securing religious liberty for mis-

sionaries in that empire; in 1872 he was chosen by Gen. Grant as one of the original Board of Indian Commissioners, serving for several years in that capacity, and voluntarily retiring with some others when he was unable to endorse, and was unwilling to be considered responsible for, certain measures which were adopted by that Board.

While on the Board of Indian Commissioners, he was appointed on a Special Committee to visit and examine into affairs in the Indian Territory. There he contracted a severe malarial fever, from the effects of which he never fully recovered, the seeds of which, it is believed, remained to produce his death. He was an active member of the New York City Sabbath Committee, was on the Board of the American Tract Society, and for years before his death was prominent in the counsels of the American Bible Society as a member of its Executive Board. He made liberal contributions for the founding and support of the Baptist Home for the Aged, and was also officially identified with the New York Baptist City Mission, giving largely of his time and means, during the last years of his life, for the promotion of its work.

His chief interest, however, centred in the American Baptist Home Mission Society. In 1865 he was chosen a member of its Executive Board, and, naturally, from his ripe educational experience, was made Chairman of the important Committee on Education, a committee which largely determined the policy of the Society in its work for the Freedmen. Upon the death of Dr. E. E. L. Taylor in 1874, Dr. Bishop was appointed by the Board, Acting Corresponding Secretary, and was formally elected Corresponding Secretary by the Society in 1875. For these two years service he declined to receive any compensation whatever, and, upon his voluntary retirement, gave jointly with his estimable wife, \$30,000 to ex-

tinguish the debt of the Society, their aggregate contributions to Home Missions being estimated at more than twice this amount.

Honors came to him unsought. He was no place-seeker, but when accepting a responsibility, believed it his duty to serve as best he could. It was his almost daily habit to visit the Home Mission Rooms—alas! that we shall behold that noble presence and have the benefit of his prized counsels no more. As a member of a Board of Managers, his counsels were characterized by great comprehensiveness and strong common sense. President Anderson, who for years was associated with him in the management of Vassar College, said to us that Dr. Bishop was a man of unusually sound judgment, and his conclusions were almost always correct. As a personal adviser, he would not allow his tender regard for a friend's feelings to swerve him from a candid expression of his views. Dr. Broadus remarked to us that Dr. Bishop was one of the very few men to whom he could go for advice, feeling that the Doctor would express just what he thought.

In Dr. Bishop was a rare combination of dignity and benignity; firmness and gentleness; earnestness and urbanity; caution and aggressiveness; justice and compassion; fidelity to the faith as he understood it, and catholicity of feeling toward others who thought differently, and a deep undemonstrative religious life which exercised itself in appropriate ways, both toward God and toward man. It was a religion which took strong hold of the things of time as well as the things of eternity, a religion unfeigned, childlike, delighting in Gospel truth and in those who proclaim it most fervently. Hence his admiration of the character and labors of "Uncle John Vassar," a large number of whose memoirs he purchased for distribution among students for the ministry in our Freedmen schools.

His was an unusually well-rounded, symmetrical Christian character. He was not puffed up with honors or wealth; but, detesting all sham, exhibited a sincerity and simplicity that were a charm to all who knew him. His natural endowments, developed by cultivation, were lighted up, enriched and mellowed by the indwelling grace of God, as figures in cathedral windows are illuminated and brought out by the sunlight.

In his giving there was no narrowness. He did not concentrate his gifts on one thing, as if three-fourths of the world were entitled to no recognition from him, or he under no Christian obligation to it—the wide field of humanity, in its varied aspect, was scanned, and over it he widely and wisely distributed his benefactions, giving to Academies, Colleges, Theological Seminaries, North and South, most liberally to schools for the Freedmen, to churches, to worthy individuals in distress; and, while giving most largely to the work of Home Missions, was also a generous contributor to the treasury of our other great denominational societies, so that by all he was regarded as a friend and hearty supporter. Indeed, he seemed to be habitually on the look-out for investment of his means where they were most urgently needed, and where Christ would be most honored. He gave not “grudgingly,” but was the “cheerful giver” whom “the Lord loveth.” To a friend who called on him shortly before his death, he said: “I have \$10,000 to put into a school in Texas when the time has come.” The time has indeed come, no doubt of it, but too late for his action—it waits for another to take it up. He preferred to be his own executor, as his gifts attest. He once said to a friend: “If the Lord will only give me an intimation of when I am to be called away, I will try to arrange matters so as to die poor.” The “intimation” came, and his purpose was exe-

cuted. He regarded himself a steward of the manifold grace of God, powers and possessions being at the call of his Lord and Saviour.

In his death, a leading representative man of the American Baptist Home Mission Society, of the Baptist denomination, and of our common Christianity, has fallen. His active personal influence here has ceased, but the influence of his life, of the Societies and Institutions to which he gave shape, continues. The contrast between his life and that of the more miserly money-getter, how vast! He not only lived long as we count human life, but he lived much, for

“We live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial. He most lives Who thinks most, feels the noblest, acts the best.”

God grant that this life, whose glory belongs to Christ, may be an inspiration to many others to live likewise.

COLORADO AS A MISSION FIELD.

BY REV. H. S. WESTGATE, GENERAL MISSIONARY.

Colorado is a mission field in the most emphatic sense of the term; as of the twenty churches in the State, there are but three self-supporting, viz.: Denver, Greeley, and Leadville, (?) and in all human probability many of these will continue to need help for years to come—and many more should be added to these—in towns and cities that are springing up as if by magic.

Our State differs from those which are chiefly devoted to agriculture in several particulars which necessitate a corresponding difference in cultivation. The population will naturally be mostly in large towns and cities, created by the mines and the demands of trade. These towns and cities will be of wide notoriety, both on account of their inherent importance and their relation to the business centres of the East,

and hence will be very important points for churches, warranting an expenditure of men and means beyond what would at first seem wise or prudent. They are cities set on a hill, metaphorically as well as literally, and not to be represented in these watch towers of the continent is a tacit confession of weakness, or of lack of energy and diligence which we, as a denomination, can ill afford to make.

Another distinction lies in the character of the people, a distinction in degree, perhaps, rather than of kind. Our centres of population are established for *business*. Men of indomitable energy and push and of the *very best* business talent are the leaders; their followers and subordinates are frequently men of a high degree of education. I have in no other place seen so many college educated men in the common pursuits of life. Every man takes hold of what promises the best return for labor, irrespective of what may have been his previous occupation. I found a college class-mate on a ranch with two Oberlin graduates—young lawyers—at work for him, and these have since bought ranches for themselves. Communities made up of such people demand a higher degree of talent, and of culture, in the best sense, than is usually found in pastors of mission churches. Our grocers and dry-goods men will tell you that they can dispose of none but first-class goods. The first and only inquiry is as to the quality of the goods; the price matters but little. The same is true, to a great degree, of pastors. Only those of the first grade can expect to command the attention and support of the people. The best man will command the place no matter what his denomination may be. Old affiliations do not hold in this high altitude and light atmosphere. Our cause here, then, demands first-class workmen.

A third peculiarity, which makes church

work oftentimes discouraging, is the transient character of the population.

It may safely be said that four-fifths of our people come here to mend their fortunes, hoping, in some near future day, to return east to enjoy the fruits of hard toil and self-sacrifice. The remark of a lady whose husband was the popular landlord of one of our largest hotels, illustrates the point. A friend calling one morning, met her in the hall with her arms full of bed-linen. The salutation was "Make way, I'm working for a residence on the Hudson." Almost no one comes here *expecting* to remain permanently. Every one must be taken on the wing, for, if a fortune is not found in one place, it is soon sought in another. The excitement attendant upon the opening of a new mining camp may take away half the working force of a church. The Presbyterian pastor at Silver Cliff had his Sunday-school completely organized for the summer, nine teachers and officers, and in three weeks all but two or three of these had left town, and no substitutes were to be found. It can readily be seen that in such a state of affairs permanent church growth must necessarily be slow.

There is still another feature of the work which must not be overlooked. It is found in the agricultural settlements along the streams that flow down from the mountains. Some of these streams, like the Cache le Poudre, Boulder, Clear Creek, and the Platte, are of sufficient size to irrigate a large extent of territory; but, aside from these, there are a large number that afford water and bottom land for but a few families, and it may be twenty or forty miles to the next stream, and, therefore, the next settlement. These people need the gospel. They can never support a church. Their only hope is in the missionary who shall go from place to place, carrying food to the hungry souls.

It may be thought that a field presenting so many difficulties should be left for others promising a greater return for less labor. But that is not the conclusion of the true missionary of the Lord Jesus. In the first place, souls are just as precious here as elsewhere. Many, if not saved here, will never be saved. We must go where the sheep are before we can bring them into the fold. Aside from this there is another prudential reason for earnest work. Some of those who are coming here by the thousands are, in a few years, to return, laden with wealth which can be counted only by hundreds of thousands. If it could be consecrated to Him who hid the gold and silver in these mountains, the beneficence of a single individual would more than balance any expenditure that is likely to be made. Let us go up and possess the mountains for the Lord.

SOME AMIABLE ENEMIES.

BY REV. Z. GRENNELL, JR., DETROIT, MICH.

Down with the croakers! This elegant sentiment is placed first, and is cuffed into the slanted italics, that the reader may be convinced at the outset that the writer does not belong to the zeal-chilling tribe of fault-finders. Having thus put himself on the footing of the amiable, and not an enemy, perhaps he may be allowed to indulge some remarks which possibly might pass for croaking were it not for his preliminary precaution.

In all our good work we have enemies—one, of whose devices we are supposed not to be ignorant, others of lesser malignity or more completely disguised, still others whose hostility we have been so far from discovering, who have made themselves so agreeable to us, that we have fondled and petted them. These last may be termed amiable enemies, if we

are not over-critical in our use of words. Two of these will be named.

The first is *Overstatement*. The work of the Society may be divided thus: (1.) The collection of means. (2.) Their application. Under the first comes the selection of missionaries and the gathering of funds; under the second, the appropriation of funds and the direction of missionaries. The first is quite as important as the second, and is as legitimately within the province of the Society. It properly precedes the second as power precedes achievement. This first work consists in securing the coöperation of all who ought to coöperate. To this end, the needs, prospects and results in the field must be brought to the attention of the churches. This is done by the secretaries, by the magazine, by tracts and leaflets, and by the columns of the religious press. Intelligence among the people is of first moment, if the men are to be forthcoming, and the money is to pour into the treasury in steady stream. Here the enemy, *Overstatement*, intrudes and operates. In so far as the extravagance of the enthusiastic reporter enters into the showings made, there is weakness in the call and suspicion in the called. There is a way of painting the field, which is untruthful, only in the sense that it does not disclose all that ought to be known, which gives undue prominence to some facts and omits some others which would modify the impression. There are good people who give full force to adjectives which are more rhetorical than accurate. By and by there comes a disclosure more complete. The town in the West is found not to be so promising, nor so eager for Baptist preaching, nor so destitute of Gospel privileges as was believed. The man of marvellous powers is found to be a man of flesh and blood after all, and not a Paul and Apollos rolled into one. These disclosures, accidental and unsought, often cause a reaction against the work. One

of the most pleasing tokens in one department of the Society seen at Saratoga, was the evident purpose, rigorously pursued, to permit no glosses on the treasury showings. Let that spirit spread.

Amiable enemy number two—*Narrowness*. This is a reproachful word, and one the writer would cheerfully avoid using if another as near his thought could be found. Perhaps an explanation will diminish its apparent unkindness. There is, in too many of our good brethren, a limitation of interest respecting the whole work of the Society—a restriction of sympathy to this department or that, supposed to be entirely justifiable, but of doubtful innocence and unfortunate effect. Multiform is the Society's responsibility, and wide indeed its range. A whole continent—a continent whose population is increasing at an almost marvellous rate—a continent destined to be the arena whereon the gravest and perhaps the culminating conflicts of the ages are to come to a decision—covered by the projects of this Society. Here are hundreds of growing communities on the frontier to be evangelized, thousands of foreigners pouring in upon us from Europe and Asia, millions of Freedmen to be taught. It is not strange that one contemplating this far-stretching and diverse work should feel overborne by its greatness and complexity, nor that he should limit his interest to some one department of it and feel that even there he has ample play-room for all his abilities—not strange, and, at the same time, not right. He who says, "I am for the Freedmen," and forthwith proceeds to make all his donations and do all his talking and offer all his prayers for the Freedmen is narrow—widely narrow indeed, but narrow as compared with the dimensions of the work. Why should he not stretch himself on the whole magnificent plan of God, and so grow to be the broad man God would make him? It is for each, how-

ever humble, to grasp all the fields, and, in the measure of their relative importance and need, as he sees them, do what he can for all.

HISTORICAL COINCIDENCES AFFECTING THE NORTH-WEST.

BY HON. JAMES M. HOYT, CLEVELAND, OHIO.

Our Home Mission Society has a field of pre-eminent importance in the vast Northwest.

History, in its deepest meaning, is the unfolding of Divine purpose. The Christian, rejoicing in this truth, finds in it instruction and encouragement. As, in the natural world, forces and their effects, when seen to be coincident in their adaptation to a purpose, attest a wise Ordainer; so, historical forces and events, when seen to have been vitally coincident in effecting special results, give evidence of their adjustment toward an unfolding purpose of the Divine Ordainer. This truth has led me to think that a glance at some of these coincidences may be encouraging in our Home Mission work.

Accepting, then, as historic truth in human affairs that

"There's a divinity that shapes our ends,
Rough-hew them how we will;"

I shall endeavor—though in my limited space it must be inadequately—to bring into view some of the evidences of historic adjustments affecting the North-west, which, seen to be Providential, may encourage us as showing that our evangelizing work is in the line of the Divine purpose.

Two great systems of thought and belief, opposite in nature, have had sway in the settlement of North America. One, the system of Papal Absolutism; the other, nearly coincident in time, but in a separate field,

the system of faith in God and Christ born of a free Bible. The realm where the first had sway was long known as New France. Its strong-hold was Quebec, first visited by Cartier in 1535, and founded as French headquarters in 1608. It is a significant fact that, although French voyagers in years prior had coasted along nearly all the Eastern shore of our continent, they had made no settlement before Quebec. The coast of New England remained exempt from Papal sway; and, finally, the representatives of Absolutism found their way into the gulf and up the river St. Lawrence. In this, in the sequel, a Providential coincidence will be clearly evident.

The realm of New France was of imperial magnitude. Ascending the St. Lawrence to the Great Lakes, and stretching north to Hudson's Bay, west to the Mississippi, south to the Ohio—with indefinite claims, as discoverers, below, and to the west—then up the Ohio, and eastward across northern New York to Lake Champlain, and thence back to the St. Lawrence and Quebec. Thus France, representing the Pope as the lord of the conscience, seized this colossal domain. Through the daring and courtly Champlain, and other fearless adventurers, she threaded its rivers, discovered and named its lakes, subdued its hostile Indians, and planted forts and missions at strategic points on its almost interminable water-courses. But, though followed by numerous Jesuit missionaries, and securing a vast traffic in furs with the Indians, France never succeeded in planting there colonies and settlements.

Kingly patronage, commercial enterprise and greed, Jesuit learning and self-sacrificing zeal, alike failed to do more than hold within a cordon of military posts an almost measureless territory, untenanted, save by the wild and warring Indians.

Turn now to New England, where the Pil-

grims landed in 1620. I need not recite details. All know that colony after colony, amid obstacles well-nigh insurmountable, took vital root, and grew into States trained by the tensest trial to high achievement.

The two concurrent histories of New France and New England, each separate in field, advance abreast for more than a century, until the old seven years war between France and England. England, under the lead of the illustrious Earl of Chatham, conceived the plan of seizing Quebec, the citadel of New France, and thus acquiring this great domain. Chatham, with the prescience of genius, selected the young and romantic Colonel James Wolfe, commissioned him a Major-General, and sent him with a fleet and eight thousand men to effect the conquest. Wolfe arrived before Quebec in June, 1759. The nearly impregnable citadel was held in calm defiance by the brave and determined Montcalm. I will not detail the stages of that unequal conflict through the long summer—the gallant charges, and the repulses and discouragements of Wolfe, who, longing to return to England to be united to his affianced bride, was held at Quebec by the conscientiousness that the eye of Chatham was upon him. At length, his force being reduced to half its effective number, he ascended the St. Lawrence a few miles above the fortress, and, discovering the cove which still bears his name, resolved to ascend the narrow and tortuous path it afforded to the heights above, and there attack Montcalm on the side feebly defended by entrenchments.

On the thirteenth of September, at one in the morning, he embarked in the boats provided, above the city, and dropped down with the current under the light of the stars. On the verge of the conflict which, under God, was destined to revolutionize the history of a continent, he seemed to muse upon the part he

was called to act, and, in the hearing of his officers he repeated, with an enthusiastic appreciation of their rhythm and solemn beauty, some of the stanzas of Gray's Elegy. Landing at the cove, he scaled with his veteran forces the Heights of Abraham, and surprised and vanquished Montcalm, but fell himself, mortally wounded. With his latest breath he directed his forces so as to secure the full effect of his victory; and, when assured that the triumph was complete, he exclaimed, "Now God be praised! I will die in peace." Five days after Quebec was surrendered, and soon all New France was ceded to England. Thus was the bondage broken which held this vast region in spiritual night, and the way opened for the entrance of a free Bible.

Seventeen years quickly pass, and in 1776 our Colonies are engaged in our war with England for Independence; and England, as the sequel of our triumph, ceded to the United Colonies their original territory, together with that vast portion of New France extending north to the great lakes, west to the Mississippi, and south to the Ohio. In 1787 the Continental Congress, by the memorable ordinance of freedom, excluded slavery from our North-west, and in April, 1788, *only twenty-nine years* after the fetters which bound New France were shattered by its cession to England, a boat named the *Mayflower*—second in Providential succession to the *Mayflower* which in 1620 landed the Pilgrims on Plymouth Rock—dropped down the Ohio to the mouth of the Muskingum, and, attracted by the lovely valley which opened there its hospitable arms, a band of Massachusetts men with their wives and children landed, as the pioneers of the great North-west, and took possession of the unbroken wilderness, to found there a Christian civilization, with the church and school-house—the fruit of a free Bible—to be forever consecrated to freedom and to man.

This first settlement in the vast North-west, made thus at Marietta in 1788, is now seen to have been no fortuitous event, but one of luminous relation to the great chain of causes evolved, and now being consummated under Divine Providence. Had the settlement been earlier, or later, the future of that great region not only, but of our Nation, might have been radically changed; for, in the sequel it has turned out in our history, that the influence of this North-west, thus settled, has been for our Union and for liberty, vital and controlling. Had the settlement been earlier, slavery, which then existed in Virginia, might have been planted there. The Ordinance, which in 1787 excluded slavery, was itself the Providential fruit of the feeling for freedom begotten by our war for Independence. But, had the settlement been deferred, even a few years, the reaction in the South toward slavery, consequent upon the acquisition of the vast Louisiana territory in 1803, would have planted slavery there; for early in this century, Indiana, as a Territory, settled largely from Virginia and Kentucky, actually petitioned Congress to annul the great Ordinance of freedom and allow slaves to be held in the North-west.

In the light of an unfolding Providence it is now clear that the settlement begun at Marietta, made when, and by whom it was, was the means under God of putting civil and religious liberty at precisely the right era, in the ascendant in the whole North-west. We have seen that it was man's purpose, long prosecuted, with apparently triumphant facilities, to lock up New France in Papal Absolutism. But the sequel demonstrates that, under the Divine plan, while New England was held exempt from Papal sway, to be trained for civil and Christian freedom, New France was held, by the power which makes even the wrath of man to praise Him, a virgin

and untenanted domain, until the fullness of time had come to plant civil and religious freedom all over a region which, even now, is the seat of empire in the mightiest Christian Nation of the world.

Thus has God unfolded, and is still unfolding, His purpose in North America. The Missionary who now lifts in our frontier settlements the banner of a free Bible and of Christ, may clearly discern in the historic records of the continent his credential as a co-worker with the Most High. Past faith, long struggling with obstacles to mere human view insurmountable, has again and again become triumphant sight. Let him, then, with still pursuing faith—though he may be often weary by the way—thank God, and take courage. God cannot be defeated. His Word is not bound; and in due time the kingdoms of this world shall surely become the kingdoms of our Lord and His Christ.

MISSIONARY REMINISCENCES.

BY REV. THOMAS POWELL, MT. CARROLL, ILL.

IV.

CHURCH AT DIXON—A WOMAN'S WORK.

I was summoned to go to the City of Dixon, on Rock River, in the summer of 1878, to celebrate the Fortieth Anniversary of the Baptist Church in that growing place. Dr. Northrup, Principal of the Morgan Park Theological Seminary was also called there on that day to deliver a sermon; and the surviving pastors of the church were to be present in the new and commodious house of worship, to hear from me the history of the origin and rise of the church, and from brother Bestor, the pastor, a concise and well written record of the same. It was a happy and cheering season to all who attended. The origin of the church was mainly due to the exalted piety, strong faith, and unswerving devotion and loy-

alty of Sister Rebecca Dixon, wife of John Dixon, who located in the place and planted the city called after him. I opened correspondence with this good woman, and by her request, visited the place, finding plain indications of the future growth and prosperity which has marked its history. I organized the church of seven women and one man, and, at a meeting I then held, baptized another man and woman. On subsequent visits I baptized a number more, until there were in all fifty persons whom I baptized into their fellowship. Mrs. Dixon had lived in Illinois seventeen years without church privileges—a number of years surrounded by the Winnebago Indians. As the Indians disappeared and the white people came in, she encouraged them to meet in the school house on the Sabbath, and if no minister was present, she would read the Scriptures, pray and exhort her neighbors, and at home read and pray with her children. She was invited frequently by Pedo-Baptists in other parts of the State and on Rock River to become one with them; but she refused to comply, saying, I was instructed in the school of Christ and by the Word of God at the East, that the Baptist Church is in accordance with that Word. If that was true at the *East* it is true *here*, if it was true *then* it is true *now*. I can pray for you, and meet with you, and encourage you to honor Christ as far as you go, but I cannot by communing and uniting with you, admit your conformity to gospel requirements. I am praying for the time to come when I shall see a Baptist Church organized to unite with.

Well, this eminent Christian matron saw a church organized and every one of her large family baptized, a house of God erected, and many of her neighbors brought into the fold of Christ. Her exalted piety, firmness and constancy were abundantly honored and blessed of God, and afford an instructive and impressive example of what, even *single* Baptists, surrounded by Pedo-Baptists, are called to do, viz., to raise up the standard of the Holy Spirit and resist error rather than fall in with the tide and be carried out of sight. By a colony from the Dixon church, the Baptist Church at Polo was organized, having a good meeting-house, and having sustained preaching and gospel ordinances many years.

American Baptist HOME MISSION ROOMS,

ASTOR HOUSE OFFICES, NEW YORK.

All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.

In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.

The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.

Remember that the Society recommended the Board to enlarge its missionary work very considerably, making the scale of expenditures at least thirty-five per cent. greater than last year. This means increased contributions in the same ratio. We are glad to state that there has been an advance in contributions for general purposes over the corresponding period of last year. The receipts from April 16th to August 1st were \$30,958.26; for the same time last year \$22,668.65, being an increase of \$8,289.61, or about 36 per cent. In addition \$3,036.50 have been designated specially for Freedmen's work, mainly for buildings. Let the good work go on. Fifty per cent. additional is in reality needed. Obeying instructions, the Board has enlarged the work and so increased the obligations of the Society, by appointing a general missionary for Kansas, another for Nebraska, another for Dakota, a missionary for Las Vegas and vicinity, in New Mexico, besides increasing the force of local missionaries in several States. These things must be done—more yet must be done. We are suffering to-day because we have not more means to put into these great Western fields.

Nothing is yet available for the purely benevolent department of the Church Edifice Fund. No money has yet been given for this purpose. No change in the terms of administering the original Fund has yet been made, for the reason that the eminent legal opinion sought by the Board has not been rendered: and there is some doubt about the practicability of changing these terms and conditions. We hope to have definite knowledge on the subject before our next issue.

Meanwhile the only thing the Board can do is to offer the usual loans. It will be useless to apply for direct donations. Even if the present fund were liberated from its strong bonds, several months would elapse before it would be sufficiently productive to render much service. For we take it for granted that only the income of this Fund could thus be used.

The great want for the months of September and October is \$20,000, to use as grants to churches desiring to build. This would secure the erection of at least fifty churches. Will not some one start this measure with a \$1,000 offering? Make one payment October 1st and one December 1st.

The time has arrived when the good sisters in many of our churches wish to engage in preparing boxes for the needy missionaries on the frontiers. Let all who propose to do so, send us their address as soon as convenient, that we may forward to them the facts about the families of missionaries who ask this aid. Let the missionaries who are in need of a box of clothing and bedding send their names and address, with particulars about their families. Last year some did not apply until late in the season, and, as in many churches several weeks elapse before a box can be filled with suitable goods, they were disappointed.

The Women's Baptist Home Mission Society of Michigan has voted to assume the support of a missionary in Dakota, at a salary of \$400. This Society also supports a teacher in Nashville Institute, at a salary of \$450, and two beneficiary students in the same institution. Besides this, it sustains two or three missionaries in Michigan. For a State which may rightly be called, to a large extent, missionary ground, this is certainly a grand showing. It is the result of a thoroughly organized and consecrated Christian effort. The Society has 150 Auxiliary Circles and Mission Bands. May the noble example of these women provoke others to like good works.

The President of the Home Mission Society, Hon. Mr. Stickney, of Washington, has suffered a great bereavement in the loss of his only son, Wm. S. Stickney, who died at Los Pinos, Colo., after a brief illness, aged 28 years. He was a young man of rare Christian character, whose religious life was profound and positive, who was fervent in spirit, diligent in business, serving the Lord with hearty delight. At his funeral, July 20th, nearly three hundred children of the Mission School in Washington, of which he had been Superintendent, passed in tearful procession by his open grave, into which they cast floral tributes of their affection. The sympathies of multitudes will go out toward the deeply afflicted parents. The Corresponding Secretary of the Society, who intimately knew the deceased, attended the funeral.

"The kingdom of Heaven is likened unto a man which sowed good seed in his field, but while men slept his enemy came and sowed tares among the wheat and went his way." The summer has become a sort of religious sleeping-time with the churches. But it is the season when the enemy of God and of man is

specially active. Oh, ministers of Christ, people of God, watch at this season, lest, through inattention, "tares" be sown which shall produce a troublesome crop by-and-by. It is easier to prevent the enemy from having the field to himself, than to eradicate the many strongly-rooted tares that otherwise, in due time, will show themselves. One night of watching may save weeks of weariness and weeping.

"Our fathers to their graves have gone;
Their strife is past—their triumph won;
But sterner trials wait the race
Which rises in their honored place;
A moral warfare with the crime
And folly of an evil time.

So let it be. In God's own might
We gird us for the coming fight,
And, strong in Him whose cause is ours,
In conflict, with unholy powers,
We grasp the weapons he has given,
The Light, and Truth, and Love of Heaven."

So sings Whittier in measures that stir our souls, and to which we say, Amen. But are we who fill "the honored place" of the men who fought and died for their liberties and ours, exhibiting a like earnestness, a like self-forgetfulness, a like spirit of self-sacrifice in this "moral warfare," this "conflict with unholy powers," which is even now upon us? How much is there truly heroic, truly sublime in our giving or doing in this great struggle, which is to determine whether this land shall be controlled by Christian influences, or shall become the hot-bed of every ism and error under the sun? Are our religious efforts of the nature of a *struggle*? Are we doing with our *might* what our hands find to do?

As we go to press, we learn, with profound sorrow, of the death of Hon. A. B. Capwell, at his residence in Brooklyn, August 23, 1880. He was elected a member of the Executive Board in 1848, and has been for many years its Chairman and legal adviser.

Concerning "Spice."

A Pastor who takes the HOME MISSION MONTHLY and some other missionary publications, writes to one of the papers that they all lack just the "spicy" article which he would like for a Monthly Concert. So he calls for something "spicy" in this line. Well, this call may have to be heeded in these days when "spicy" things are so much in demand. But we had thought our duty as Editor of the MONTHLY was not to prepare a monthly resumé of the work of the Society, so that a pastor could take it in before the people and read it off to them in the perfunctory way that some teachers use their lesson papers before a class. We aim each month to set a table with something of a variety; putting on a good quantity of meaty food, scattering also about the relishes of incidents from the field; not expecting that every dish will be fully devoured by each one, but that a slice will be taken here, another there, and the whole flavored and spiced according to the tastes of the pastor and the people to whom he serves it. We furnish the food: the pastor must spice it—for if we should put in our pepper, somebody might say it is too spicy; or somebody else might say it is not hot enough.

It ought not to be difficult for a pastor, from the August MONTHLY, to make a stirring talk about the Freedmen work as he culls the points of Prof. Jones' article on "The Need and Desire of the Freedmen for these Schools," adding thereto some words about the magnitude of this work from Pres. Axtell's article, "Not the Work of a Day;" speaking of the hopefulness of the work from what Pres. Ayer writes concerning "The Standing of a Colored Man in His Own Estimation;" introducing a few words about education for the young women, from Pres. King's article on the subject; then showing the relation of this work to the evangelization of Africa; weaving in facts about the schools from the report of their Presidents, and closing with a stirring appeal for prayer and gifts to this work. In two hours a pastor could thus get up a magnificent talk on this subject—and so of the contents of any Monthly.

The MONTHLY is a permanent record of what is being done and of the arguments for doing it. We are glad to know that it is highly appreciated by many—but, if we must, in addition, furnish a spicy summary of each month's contents, which pastors may read without effort or reflection, we will do it—though, to tell the truth, we do not think it would be very complimentary to the pastors. Brethren, we furnish in

the MONTHLY a variety unsurpassed by any similar publication, and it remains for you to serve it up with or without "spice," as you deem best. But, we pray you, get the facts before the people.

Western Missions.

MINNESOTA.

REPORT OF REV. J. W. RIDDLE, GENERAL MISSIONARY.

The work in Minnesota during the past quarter has moved forward quietly but prosperously. The annual meetings of the associations, eight in number, all occurring in the last six weeks, have occupied considerable of my own time. At all of these the interests of the Home Mission Society received general attention, and at each a genuine enthusiasm in its work was manifested.

With the force of missionaries we have in the field, and we are grateful that it is so goodly a one, we are accomplishing everything that could be expected. All that is needed is more men of the same kind and more money to push the work more grandly.

It is with deep sorrow that I am called upon to report the recent death of one of our missionaries, Rev. Benjamin Wharton, who died at Pipe Stone City, June 18th, of typhoid-pneumonia. Bro. Wharton was one of the pioneer Baptist ministers of the State, having labored at various places here for about twenty-three years, and during the whole of that time taking a deep interest in our denominational work. His last pastorate was at St. Charles, where he labored successfully for five years, and on the first of June last (the month in which he died) he was appointed missionary of the Society at Pipe Stone City. Before, however, he had more than begun his work on that new and important field, the Master called him to his Heavenly reward.

"God moves in a mysterious way
His wonders to perform."

Here is a short extract from a recent letter from Rev. F. K. Roberts, missionary at Crookston, which you will no doubt take pleasure in reading:

"Our subscription for church building goes slowly forward. Six persons have subscribed \$1,350, that is, toward a house that will cost \$2,000, and I think I see where all but about \$100 is coming from. We expect to organize here July 17th, with about twenty-five members. We shall organize soon, also, at Fisher's

Landing, and perhaps at Grand Forks. A Mr. Harbaugh has offered \$500 to the denomination that will build first at a place called Euclid, fourteen miles North of here on the railroad. It is a very nice community, and contains a number of Baptists. Cannot the Home Mission Society give us \$200 toward erecting a building at that place and thus enable us to secure this money offer?"

Knowing what I do of the vast importance of that Red River country, and of the generous amounts which other denominations are expending there in various ways to obtain a foothold, I have taken the liberty, after consulting with the President of our Board, to write Bro. Roberts: "The Home Mission Society will, without doubt, give you the \$200 to secure the \$500 at Euclid. Go ahead and push the enterprise." If I have done wrong in this, will have to bear your censure.

Here is another letter from Brown's Valley that I must give you a few lines of:

"As yet there is no fort of any religious kind erected here, therefore I cannot 'hold it.' I can only 'wave the signal,' by penning you these few lines. The people are gathering here from all sections of the United States and Europe with all their various predilections—the stable and the unstable souls. 'I see the mighty hosts advancing, Satan leading on.' Ball playing on the Sabbath has already commenced, and dances are being inaugurated. There are some Christians here and a good many of them Baptists. The rapid development of the place is now a certainty. The steamboat is running on Big Stone Lake between Ortonville and here, and the railroad graders on the Morris & Brown's Valley Railroad are in sight. The depot will be located this week. Cannot you come and help gather the scattered materials into a church? Who will be first on the ground to stay the tide of sin is the question? I think the Baptists can have the vantage ground if they will only move now. Two lots have been offered us for building purposes. \$800 would buy the material for a house of sufficient dimensions for some time to come. The whole work of erecting the building I think we can get donated. Please send advice in this matter, and help if you can

A PICKET ON GUARD."

I wish some of our rich Baptist brethren of the East would come out and take a month's vacation with me this summer, traveling over some of the noble prairies, and sailing over some of the delightful lakes of this charming region. I am confident I could show them innumerable places where they could make a grand investment of some of their money, if they are interested in the glory of the Master.

IOWA.

Rev. J. Sunderland, in sending his first report as General Missionary, writes that the plan of coöperation is giving good satisfaction and working well in every way. He is profoundly impressed by the urgent need of immediate enlargement of our work. He says:

"I have given myself chiefly to encouraging and strengthening our weak churches. I have visited a large number of such churches, especially those situated in important places. The number of such churches is very great in Iowa, imperatively demanding help. In such places as Storm Lake, Spirit Lake, Algona, Clarinda, Cedar Falls, Bloomfield, Fairfield, Fort Dodge and others, I know not how our cause can be saved unless we can put good men into them and grant the churches some aid in their support for a time. Without organizing a single new church, we have needy fields of great importance enough to consume all the means we shall be able to raise for the next five years. But with the influx of population, the extension of railways and the growth of new towns, we shall be obliged to organize churches in many places, or forever lose our material and our opportunity. Everything in this direction impresses me with the necessity of enlarging and pushing our word to the utmost extent.

I have made earnest efforts by correspondence, and by mass missionary meetings, etc., to induce pastors and churches to take their own collections. These mass missionary meetings were designed to impart information concerning every phase of the work, and to create a new Home Mission Spirit. They were all occasions of great interest. Most of the pastors, in the associations in which they were held, were present, with some neighboring pastors, and a few brethren and sisters. Pastors are pledged as far as possible to take contributions in their churches, and the brethren to aid them. They have been productive of much good."

The Rev. M. W. Akers reports a successful effort to relieve a struggling church from debt at Mechanicsville.

"Ten months ago I commenced my labors with this little church of forty members (forty-six enrolled). The membership, generally poor in this world's goods and heavily in debt on their house of worship, and what was worse than all they were sadly divided. Defeat was imminent. To have told them that \$500 could be raised among them for church debt, would only have been answered by 'impossible.' But, thank the Lord, under his guidance we have raised and paid over \$1,900. We have now less than \$50 to pay, and that is provided in good pledges. The salary has been paid three months in advance, enabling the pastor to keep out of debt, and the contributions to all departments of our benevolent work have been liberal, and, what is best of all, the Lord has added to our number some whom we hope are of the saved.

"Allow me to add just one expression of my sincere gratitude to you and all others who have so generously aided us in our work, 'Thank you, and God bless you.'"

NEBRASKA.

Dr. Haigh, District Secretary, writes of a very interesting and profitable meeting of the Nebraska State Board, held at Hastings, that the reports from the field were in the main very satisfactory, some of them very gratifying, showing hard work and good success. "The saddest feature of the meeting was the necessity of saying no, which sent some brethren in the newer parts of the State home much discouraged, but we dare not go further. We must have a strong and efficient man at Hastings. Plattsmouth, too, must be occupied at once, and a host of other places cry 'Come over and help us.' It is the heaviest burden of my daily life that I have to contrast every moment what is possible with what is desirable."

Rev. G. W. Read, of Peru and Brownsville, some time ago requested a month's leave of absence on account of impaired health. When the permission came he felt compelled to forego the brief respite because the demands of his field were so pressing. "Calls come from every direction asking me to come and preach a few sermons. It is hard to say no. I attended a funeral some time ago that necessitated a ride of 75 miles in my buggy. Lately I preached two sermons at Sheridan, a village in the centre of the county; there were large congregations and splendid interest. I have heard of people having difficulty in finding something to do, but in this country we cannot do half the work which needs to be done. We were in hopes that some of the recent graduates in our seminaries would come to our aid, but I understand they are afraid they will not get a living. We want men here who have no fears but the fear of God."

It is an important and not to be forgotten fact, that our frontier missionaries are the pioneers and leaders in our Baptist Educational Enterprises. Brother Read writes: "As Chairman of the State Convention Educational Committee I have been in correspondence with persons at different points respecting an academy. We are offered a fine brick building, two stories and basement, which cost \$17,000, with ten acres of land, if we will locate our Academy at Gibbon, Buffalo Co., on the Union Pacific Railroad. The brethren there are stirring themselves. They say \$400 can be raised for pastoral support. The second story of the building would make an excellent chapel. The brethren are urging me to come up and organize them and look after Baptist interests generally; but it would cost me \$20 and I cannot go."

Brother Read was told to go. The result is, that the Nebraska State Board have unanimously accepted the offer. Besides the building and grounds, they are to receive \$1,000 for alterations and repairs, and \$1,000 a year for three years for instruction given to the more advanced school-children. The Baptists of Nebraska will have here an institution of learning, which, we believe, will exert a blessed and exalting influence among all the churches.

Rev. A. Weaver is doing pioneer work in Valley, Sherman, and Custer Counties. These lie northward from Buffalo County, and occupy about the geographical centre of the great State of Nebraska. Valley County has increased in population within a year from 1,175 to 2,309; Sherman County about the same; Custer County, to the west of these, has grown from about 500 to 2,500. His receipts from the field were, for the first quarter, not over \$2; for the second quarter, \$15; for the third quarter, \$35. Churches have been organized at Ord and Loup City, county seats of Valley and Sherman Counties, and expect soon to secure lots for building. In Custer County, which Bro. Weaver can visit only once a month, there is urgent need for a missionary. There are three Sabbath-schools within twenty-five miles, having Baptist Superintendents, though they are conducted as union schools. There are some excellent people and a call for two churches. Dea. Amsbury, formerly of Grand Island, is doing a grand work and preparing the way for a pastor.

COLORADO.

Rev. H. S. Westgate, General Missionary, writes July 31, from Gunnison, which he calls the "hub" of the Rocky Mountains, and where he hopes soon to have a Baptist Church edifice:

"I have been absent from town since the first of July doing missionary work pure and simple. I spent the first week in Pitkin, a very promising camp. It numbers about 1,000, with as many more in the mountains round about. I found a 'Union' Church newly constructed, chiefly as a business scheme. The walls of logs were up, the doors and windows in, all done within a week. We spread a canvas for a roof, and held service on the 4th of July. It was called a dedication service. I was the only clergyman present, and so had the 'Christening' of the enterprise. We have the most influence of any denomination in the place, and the best material for church work. I shall visit the place again soon, and hope to secure a stable footing. On my return from Pitkin I went directly to the camps north of this place—Gothic, Crested Buttes and Ruby. I preached in Gothic on the 11th inst. Thence I went to Rock Creek, where a town has just been laid out called Elko. The proprietors are favorable to us, and we shall secure good lots. I preached on the 18th the first sermon in all that region.

"I visited a good many of the miners and prospectors, and was very well received. The most of them care very little for religion, but they are pleased to have a minister visit them and talk with them. I had some rough experiences camping out, walking over the mountains, wading through the streams. I thought I could appreciate the song of the 'Ninety and Nine' as never before. I travelled over snow forty or fifty feet deep in the passes. Ice formed almost every night I was in that region."

Rev. S. Cornelius was recently appointed to Pueblo, on condition that the church secure and pay for Church Edifice lots before January 1, 1881. His first letter

from the field assures us that most desirable lots have been secured, sufficient for church and parsonage, and that a subscription will soon be commenced for a church edifice.

"I commenced preaching in the Opera House last Lord's day, and the attendance was encouraging. I find much Baptist material here, some of it excellent. We commence a Sunday-school next Lord's day."

Rev. M. A. Clarke, a veteran missionary of twenty years experience in Colorado, gives the following reasons for his opinion that there is not on this continent so important a field to-day as Southern Colorado:

"1. Three railroad companies are rapidly pushing their lines through, justifying to the capitalists who build them, an outlay of \$7,000,000. 2. Capitalists from all parts of the world, old and new, are spending millions to secure claims and mining sites. 3. Thousands of people are crowding into the country, and filling it with populous towns and cities. Here are Pitkin, Alpine, Maysville, Crested Buttes, Gunnison, Capitol City, Ouray, San Miguel, Silverton, Pagosa Springs, Animas City, and there are Pueblo, Silver Cliff, Trinidad and others. If we could have ten men to enter this field at once we might secure all these flourishing fields, and very soon they would be self-sustaining. This year will tell for us, as a denomination, for our special success or sad loss. May God open the hearts of our noble men who have the means, *to do.*"

GERMANS.

Rev. Wm. Schunke has been appointed to labor among the Germans of Chicago in connection with the First German Baptist Church. The Rev. J. Meier is pastor of this church, which draws its membership from the whole city. Besides their regular church work, they sustain two Mission Sunday-schools and preaching services at four other places in the city. The work has become altogether too great for one man. Bro. Schunke will have his headquarters at the Star Mission Building, where a flourishing German Sunday-school is conducted. Chicago is pre-eminently a missionary field for work among the Germans. It is all important that we have as Baptists "*ein feste Burg*" in this metropolis of the North-west.

Rev. J. C. Haselluhn writes from Cleveland, O :

"The work in general increases on our hands. Within a year seven ministers of other denominations have come over to us and been baptized. Two were Lutherans, two Dutch Reformed, two Evangelical Association and one Methodist. Among them is Dr. Einstein, one of the best Hebrew scholars in the country. I know of two others who are convinced and ready to come."

Rev. Ferdinand Heisig writes from St. Paul, Minn :
 "The German churches of this State, now seven in number, held their Associational Meeting last month. The gathering was characterized by harmony of action and missionary zeal. Reports from several fields calling for missionary aid were received and considered with a view to future operations."

Freedmen Work.

The Importance of a Normal and Theological School in Texas.

FROM JULY REPORT OF DR. S. W. MARSTON.

It cannot be neglected any longer, nor can it be too strongly urged. I thought I had seen in other portions of the South, where I have held Institutes, the darkest pictures possible of religious ignorance and superstition among those who professed to be ministers of the Gospel. But not so. I have found in Texas, in the extreme South-west, a condition of religious affairs among those who profess to be Baptists, too sad and too bad, almost, to be believed. Many of the preachers do not seem to be able to comprehend the meaning of some of the simplest truths of the gospel. One preacher said in a sermon upon the death of Christ: "All the meat was whipped off of Christ's back." And in regard to Christ's bearing His own cross, he said: "Christ fell down going up Calvary and knocked off His kneecaps." And of the blood that came forth from the side of Christ when pierced by the Roman soldier, he said: "It washed out deep gullies down de hill of Calvary." Where in the world this preacher learned these facts it is hard to tell. They must be the production of his imagination, or he must have learned them from some one as ignorant as himself. I give this as an example of the instruction imparted by the preacher who is ignorant of the plain teachings of the Word of God, and who substitutes for the truth his own imaginings.

But the most dangerous error I found among these Texas brethren was in regard to the procuring cause of salvation. They hold baptism essential to salvation, and so far as they labor for the salvation of sinners at all, it seems to be to get them through the water into the church. This is apparently the end and aim of ministerial labor, and those brought into the church, instead of being taught to observe all things whatsoever the Lord has commanded them, are taught that while they are members of the church they are sure

of heaven. I tried to correct this gross error in regard to the doctrine of salvation, but I saw it was too deeply rooted in their minds to be removed at once. No ordinary amount of Institute instruction will suffice to correct these errors and elevate the present ministry. They need the advantages of months and years of training; and if they had a Theological School in their midst, I am confident that a majority of the young and middle aged preachers would attend it. Twelve thousand colored Baptists were represented by their pastors in my Institute at Houston, and there are probably twice as many more in southern Texas, and as yet nothing has been done for the education of the ministry, outside of perhaps a half dozen who have attended our schools at New Orleans and Natchez for a short time.

And as for the funds necessary to erect the buildings for a school, Hon. Richard Allen, Treasurer of the Association, said he could easily raise \$1,000 a month in cash for this purpose. He is unquestionably the best man in the Association. He has been a member of the State Legislature, and has occupied other public offices and performed the duties pertaining to them with ability and satisfaction; and I know of no one better fitted or more reliable to act as financial agent for an institution of learning. The people seem to have confidence in his learning, honesty and piety.

Something ought to be done at once. There ought to be a school opened at once in Houston. A teacher ought to be sent there to open, if necessary, a school for ministers in one of the churches until suitable buildings could be erected, which I believe the colored brethren would provide the money for if properly advised. O, that some brother, holding the Lord's money, would designate enough of it for the support of a good man at Houston to work up this important school interest!

More "Spice."

A District Secretary sends the following:

"At an Association last week, the treasurer, a layman, in making his report, alluded to the comparatively small contributions for benevolent purposes, and boldly and earnestly charged the fault home upon the pastors. Some of them acknowledged it. He had been treasurer for several years and knew whereof he affirmed. *He was right.*"

Another District Secretary forwards this:

"Dear Brother: Please find enclosed \$16.05, a contribution from our little church to Home Missions. I tried to preach on the subject; then my wife and I

went all round as a committee to see what could be raised. You sowed seed when you gave me the MONTHLY. God bless you and your work."

THE WOMEN'S BAPTIST HOME MISSION SOCIETY.

Mrs. C. Swift, Corresponding Secretary, 71 Randolph Street, Chicago, Ills.; Mrs. R. R. Donnelley, Treasurer, Lakeside Building, Chicago, Ills.

INDIAN WORK.

Mrs. E. A. Ingalls, (formerly Mrs. Dr. Shaw,) who has been a successful Missionary of the Society for nearly two years, resigned at the close of May, and returned to the States. Miss Laura A. Elder, recently appointed Missionary to the Seminoles, is now laboring alone among that people, but is already finding her way to their hearts, and is evidently laying the foundations of a good work. The Board expect to send her an associate early in the fall. Miss Elder has her home at present in the family of Rev. John Jumper, Pastor of the first Baptist Church organized in the tribe, (and for many years Chief of the tribe,) and which has been gathered mostly through his labors. A letter just received from him speaks kindly of Miss Elder and her work, and gives some idea of the work the Christian Indians are endeavoring to do for the less favored tribes.

Mr. Jumper writes: "I have just returned from a visit made to the Confederated tribes of Indians, Wichitas, Caddoes and other bands, at their Agency, about one hundred and fifty miles west of this point, in the Indian Territory. I am glad to report their condition, for the opportunities they have had, most favorable. They are fast becoming civilized and Christianized. They are no longer nomadic in their habits, but have a settled purpose in view, having homes permanently located upon their own lands. They have abandoned the chase as a means of livelihood, have taken up the plow and the hoe, and are making commendable progress in the art of agriculture and securing an independent and sure living. They have a neat and comfortable house of worship, and a membership of sixty-eight. The cost of the building is defrayed by subscription among the Indians. Amount subscribed is \$350, of which \$300 is already collected, and will be, I think, sufficient to pay its entire cost.

"These people, who, not many years ago roamed at will over the deserts of the West, frightful to behold, and a terror to the land, each warrior brave vying with his fellow to see which could outnumber the other in acts of cruelty, bloodshed and murder, acknowledged outlaws of all mankind, are now, many of them, thirsting for the Word that has tamed their savage na-

ture, and transformed them from the remorseless savages into the humblest of God's creation—the Christian husband and the Christian father! In God's care and keeping too much cannot be expected of these people.

"Miss Laura A. Elder is laboring among our people here. She resides with my family, and seems cheerful and content, though many circumstances combine to make it uncomfortable for an entire stranger, not the least of which is her inability to understand the language. Those who speak English are exceedingly few. We are very favorably impressed with Miss Elder, and believe that her efforts, exerted in the right direction, cannot fail to be productive of good to our people, and hope to retain her among us for some time to come. Our best endeavors are pledged to her, and we hope to make her stay pleasant and agreeable."

Miss Elder writes that Mr. Jumper baptized nine into the church among the Wichitas during this visit. The following extracts from letters will give some idea of her life and work:

"To illustrate some of the difficulties under which we labor by talking through an interpreter: Mrs. Ingalls was at one time teaching the Parable of the Sower, and as they do not have words spelled differently and pronounced the same, the Interpreter began talking about sewing with a needle. At another time she was describing the beauties of the heavenly city, and spoke of the streets being paved with gold. As they have no word for gold, the Interpreter said money, and the people said they knew better than that.

"The women are so very timid that sometimes when I call at their cabins I find them hid. The women of Mr. Jumper's church hold a monthly meeting, observing the day as a fast, and, considering their timidity, they deserve great credit for sustaining meetings. Mrs. Jumper says that were it not for the love of God, they could never do it. Some of them are very anxious to learn—say they want to learn everything.

"I recently attended a 'big meeting,' and on reaching the place, a log-cabin with an earth floor, we found a company of women already there, singing the sweet songs of Zion; and, when on the Sabbath a collection was taken for the church, those poor, barefooted women gave their five and ten cents. When one of their number is buried, each woman takes a handful of earth and drops it on the coffin, which means, 'Good-bye, sister.' As I stood by the side of a dying Christian woman, and saw her peace, joined in singing a hymn, and with Mr. Jumper in prayer, I could realize to some extent what the gospel had done for these people. Mr. Jumper remarked that that was better than howling as the wild Indians do.

"I love the work, and would not like to leave it. Some of them express joy at my being here, and, though the children are so very timid that it is difficult to get them to Sunday-school, their faces will light up with interest as I tell them of Jesus, and recently, as I asked how many of them felt that they ought to love Him who had done so much for them, nearly every hand was raised. I have already forty names in one of my schools, with a good attendance every Sabbath. I expect soon to organize a Sunday-school in a colored settlement near

here. Our meetings are constantly increasing in interest. The last mother's meeting was the best we have ever had. There were twenty-five present. After our meeting we took supper together in the woods near the church. At Cedar River last week, twenty came together in the evening, meeting me in the yard; we had no light, but it was a happy meeting.

"At a recent camp-meeting in the Creek Nation, three were baptized, and as the administrator came out of the water, the other preachers met him, each one shaking hands with him; and the candidates, who were women, were carried away in the arms of their sisters."

Miss Annie E. Allston, who is laboring among the colored people in the Choctaw Nation, is working hard on her broad field. The ignorance of her people gives her great sorrow, but she is sowing the seed with courage and faith, and is gathering fruit. Both Indians and white people attend her meetings.

Mrs. H. F. Smith sends us the following earnest appeal:

"The assertion, 'He that provideth not for his own has denied the faith, and is worse than an infidel,' contains a principle strongly defined in the record. We would do well to ponder it in all its bearings. The Master has placed Home Missions first in order and importance, His own example and that of the Apostles, confirming the Divine direction—'Beginning at Jerusalem.' Not that we intend to imply that souls here are more valuable or dearer to God than those in distant lands, but rightly caring for these will enable us the sooner to help those far removed. When we labor to make our beloved country, this centre of Christian light and influence, a greater reflecting power, we are manifestly working for the entire commission.

"The returns of our Home Mission work in this direction are already most promising. Christianized Indian women are sending gospel blessings to their sisters in the wild tribes. If we are earnest and faithful in our duty to them, the day will not be distant when even the Indian's heart will embrace the whole world in sympathy and endeavor. The Freed-women, trained and inspired by our large-hearted, far-seeing workers, are already doing for foreign missions, and even the children in the Sunday-schools are contributing their pennies to send the gospel to the little heathen children across the seas. It needs no prophet's ken to see that soon they will be giving themselves for Africa—a better gift than money.

"If Zenana homes claim the instrumentality of Christian women, and they certainly do, are there not thousands of homes in our own borders, with claims that Heaven, by every principle of justice and duty, have made paramount? Can the Christian women of America estimate the results of letting their light shine in these dark homes, and of patient, loving endeavor to elevate and purify them? Can they realize the great advantages they enjoy of doing this work quickly and well? Can they picture all the glowing possibilities accruing from the more complete Christianization

of our own country and not be exceedingly zealous to welcome and discharge their whole duty?
 "God helps them in this matter which so deeply concerns not only the advancement of His cause in our own land, but the progress of the entire kingdom."

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

Contributions and Legacies from May 15th to August 1st, 1880.

May. Mission Band, Weston, Mass.	\$ 4 00
Mrs. Chick, Ayer, Mass.	1 00
Women of Bap. Ch., Mechanicsville, Vt.	5 25
"Shawmut Branch," Boston, Mass.	20 00
Collection at Annual Meeting, Harvard St Church, Boston, Mass.	23 90
June. Home Mission Circle, Salem, Mass.	50 00
Mrs. James Lovell, South Boston.	20 00
Mission School of Miss Mary Abercrombie, Nashville, Tenn.	6 00
Mrs. Smith Vaughn, St. Albans, Vt.	1 00
Mrs. J. D. Soule, St. Albans, Vt.	1 00
Infant Class, Bap. S. S., St. Albans, Vt.	1 25
Ladies of Bap. Ch., St. Albans, Vt.	1 95
July. Miss T. B. Hodgden, Lowell, Mass.	25 00
Baptist Church, North Orange, N. J.	40 95
Wom. Home Miss. Society, Suffield, Ct.	30 00
Woman's Home Mission Society, Stoughton, Mass.	14 25
Legacy of Isabella Duncan, East Boston, Mass.	673 88
"Helping Hand Mission Circle," Rockland, Mass.	17 00
Total.	\$936 43

MISSIONARIES APPOINTED IN AUGUST, 1880.

The following new appointments were made:
 Rev. William Schunke, Germans, in Chicago, Ills.
 Rev. E. J. Grant, Montevideo, Minn.
 Rev. John Anderson, Scandinavians in Minneapolis, Minn.
 Rev. D. S. McEwen, Wellington, Kans.
 Rev. J. B. Thomas, Dubuque, Iowa.
 Rev. L. W. Atkins, Stuart, Iowa.
 Rev. W. Washington, Colored Church, Des Moines, Iowa.

The following missionaries have been re-appointed:
 Rev. F. A. Petereit, Germans in Quincy, Ills.
 Rev. E. B. Tucker, Hutchinson, Kans.
 Rev. I. P. Brockenton, Colored People, Darlington, S. C.

The following have been appointed teachers in our Freedmen Schools for the ensuing year:
 Rev. Chas. Ayer, President, Natchez Seminary, Natchez, Miss.
 Mrs. E. C. Ayer, Natchez Seminary.
 Rev. A. L. Farr, Benedict Institute, Columbia, S. C.
 Mrs. A. L. Farr, Benedict Institute, Columbia, S. C.
 Miss Fanny Goodspeed, Benedict Institute, Columbia, S. C.
 Rev. D. Shaver, Atlanta Seminary, Atlanta, Ga.
 Rev. E. D. Mason, Shaw University, Raleigh, N. C.
 Rev. L. B. Fish, Nashville Institute, Nashville, Tenn.
 Miss E. C. Sanders, Wayland Seminary, Washington, D. C.

Contributions and Legacies.

FOR JULY, 1880.

[Contributions and legacies not otherwise noted are for general purposes. Abbreviations **F. F.** and **C. E. F.** denote respectively FREEDMEN'S FUND and CHURCH EDIFICE FUND.]

GERMAN CONFERENCES, \$700 00.

Western German Conference.	\$500 00
Eastern German Conference.	200 00

MAINE, \$171 73.

Livermore Falls Church.	\$15 00
Thomaston, C. Mitchell.	1 00
Second Church Sunday-school.	1 49
East Corinth, Miss Nellie Stewart.	1 00
Portland, First Church.	12 65
Damariscotta Church.	15 00
Rockland First Church.	65 00
Sumner, Sumner and Hartford Church.	9 59
North Livermore Church.	8 00
Jefferson, First Church.	10 00
F. F. Bangor, Hooper Chase, Student Way'd Sem'y	13 00
Mrs. Chase, for Wayland Building.	10 c.
Mrs. Griswold, " " " " " " " " " " " "	10 00

NEW HAMPSHIRE, \$17 00

Pittsfield Church.	\$6 00
F. F. Seabrook, Rev. C. H. Corey, for Rich'd Inst.	5 00
White Mountain Association, "Sunday Egg" money	6 00

VERMONT, \$175 29.

Burlington Church.	\$40 00
French people, per Rev. J. D. Rossier.	2 50
East Dover Church.	1 75
Townshend Church.	41 00
Rutland Church.	30 00
West Rupert Church.	2 60
North Fairfax Church.	4 47
Johnson Church.	6 00
Sunday-school.	10 15

F. F. Vershire, Coll., at Asso., for Richmond Inst.	\$5 87
Mrs. Colton " "	2 00
Friends " "	1 00
St. Johnsbury Church " "	7 12
Danville Association, Coll. " "	7 50
Passumpsic, Lydia Harvey " "	10 00
Fairfax, Rev. W. G. Goucher " "	1 00
Lunenburg Church " "	2 32

MASSACHUSETTS, \$2,143 63.

Boston, Clarendon Street Church	\$246 80
Bowdoin Square Church	100 00
South Chelmsford Church	8 00
Brookline Church	241 05
Wakefield, Mrs. B. B. Wiley	10 00
Holyoke, Second Church	50 00
Worcester, Second Church, in ad.	60 00
Special Coll.	36 50
Storham Church	10 00
Hyde Park Church	20 65
Haverhill First Church	100 00
North Oxford Church	10 00
Mrs. James M. Greene	1 00
Becket Church	15 90
Middleboro', Third Church	4 00
Billerica Church	5 85
Newton Centre Church	61 84
Thomas Nickerson	250 00
Southbridge, Central Church	63 25
Amesbury, Salisbury and Amesbury Church	33 00
Littleton Church	8 36
Malden (anonymous)	50
Belmont, Friend	1 00
Westboro Church	51 25
Bellingham, Coll., per A. B. Whitney	2 10

F. F. Boston, S. S. of First Church, for Way'd Sem'y Mrs. A. J. Loud, Richmond Inst.	50 00
Watertown Sunday School	25 00
Boston, Joseph Goodnow, Benedict Building	50 00
S. P. Hibbard " "	25 00
J. H. Converse " "	50 00
Geo. K. Pevear " "	50 00
J. W. Converse " "	50 00
J. Warren Merrill, Shaw Building	100 00
Joseph Sawyer " "	100 00
Brookline, A. W. Benton, Wayland Building	100 00
Holyoke, Miss Sarah E. Ely " "	25 00
LEGACY: Boston, interest on John Woods Estate, per Rev. A. P. Mason, D. D., Trustee	51 33
Southbridge, semi-annual interest on John Edward's Bequest	26 25

RHODE ISLAND, \$500 00.

F. F. Providence, J. C. Hart-horn and wife, a special desig. for Nashville Inst.	500 00
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CONNECTICUT, \$442 85.

Rowayton Church	\$3 00
New Canaan Church	4 00
Rev. E. M. Ogden, (wedding fee)	5 00
Man-field Church	26 00
Branford Church	5 60
Waterbury Church	24 00
Deep River Church	119 75
Middletown Church	35 50
F. F. Norwich, Josephine Tyler, for Shaw Chapel	110 00
Huldah Tyler, " "	110 00

NEW YORK, \$949 18.

New York City, North Church, Judson Miss. Soc. R. A. Frey, Tr.	19 39
Brooklyn, Tabernacle Church	10 04
Greenwood Church	11 00
Mt. Vision Church	2 46
New Lisbon Church	12 90
Plainfield Church	7 28
Winfield Church	13 00
Belleville Church	13 00
Adams Church	14 30
Mansville Church	3 00

Carthage Church	\$8 00
Elba, Rev. L. Atwater	1 00
Webster, Mrs. Schemerhorn	1 00
Bennington Church	2 04
Bethany Church	5 00
Castile Church	8 50
Elba Church	9 55
La Grange Church	19 00
Pavillion Church	20 00
Perry Church	23 25
Warsaw Church	4 00
Wyoming Church	1 00
Alabama Church	2 00
Castile Creek Church	7 00
Conkling Church	2 00
West Nanticoke Church	4 17
Lisle, First Church	6 00
Nicholsville Church	2 50
Albany, Emmanuel Church	100 00
Armenia Church	57 00
Troy, Second Church Sunday-school	12 50
Springfield Church	7 00
Kennedy Church, for Western Miss.	3 00
Greenfield Church	6 37
Corinth Church	2 00
Spencer Church	10 00
Friendship Church	8 74
Newark Church	36 50
Springville, First Church	25 00
Skaneateles Church, in part	7 19
Hartford Church	8 00
Dresden Church	2 00
Botskill Church, in ad.	38 35
Elmira Church	24 70
Oxford Church	5 33
Franklinville Church	7 50
Cohoes Church	20 62
Newburg, First Church, in part	20 00
Holly, Harriet E. Gould, desig.	10 00
North Sanford Church	2 91
Rev. J. L. Smith and wife	2 00
Hamburg Church	25 00
French Creek, Samuel Fisher	25 00
F. F. Carthage Church, for Live Oak School	9 00
Webster, James W. Taft " "	100 00
Perry's Academy Sunday-school for Natchez Sem'y	17 25
Nicholsville Church	8 75
New York, Gardner R. Colby, for Benedict Bldg.	100 00

NEW JERSEY, \$199 45.

Newark, North Church	10 67
Vineland, a lady, desig.	30 00
Scotch Plains Church	14 32
Millington Church	41 31
Mt. Bethel Church	3 15
LEGACY: Westfield, Bequest of Fanny Prior, per J. Warren Brown, Executor	100 00

PENNSYLVANIA, \$300 00.

F. F. Philadelphia, Miss E. P. Shields, Rich'd Inst. Upland, Sam'l A. Crozer, for Wayland Bldg.	50 00
	250 00

DELAWARE, \$5 00.

Milford, First Church, Ladies' Miss. Soc.	5 00
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DISTRICT OF COLUMBIA, \$92 00.

F. F. Washington, Rev. J. W. Parker, D. D., for Wayland Bld'g	25 00
Students for Board	40 00
Students for Tuition	27 00

VIRGINIA, \$30 00.

Yatesville, Rev. D. F. Leach	10 00
F. F. Oakville, Edwin Austin, Jr., for Rich'd Inst.	20 00

TENNESSEE, \$27 00.

F. F. Nashville, Int. on Leg. of J. P. Rexford, Nashville Bld'g	27 00
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MICHIGAN, \$168 11.

Alpena Church.....	\$15 75
Clarkston, Rev. J. Freeman.....	1 00
East Saginaw Church, in part.....	5 03
Grand Rapids Church.....	25 25
Hillsdale Association, Coll.....	10 06
Alganssee Church, in ad.....	50
Coldwater, Mrs. H. A. Starr.....	50
St. John Church.....	1 54
Tuscola Church.....	6 00
Walied Lake Sunday-school.....	1 00
Plainwell Church.....	3 38
F. F. Women's Baptist Home Mis. Soc., Miss S. A. Beardsley, Treas., desig., Nashville Inst.....	35 00
Smyrna Church.....	12 50
LEGACY: Allegan, Bequest Hannah J. Davis, in part, per Hon. H. C. Briggs, for Ch. Ed. Fund.....	50 00

OHIO, \$534 46.

Akron Church.....	65 00
Chester Cross Roads Church.....	5 00
Cleveland, Trinity Church Sunday-school.....	5 00
Cincinnati, First Church.....	35 40
Euclid Church, in ad.....	6 80
Ladies' Home Mission Society.....	5 00
North Fairfield, Ladies' Home Mission Society.....	7 50
Painesville Sunday-school.....	2 10
Richfield Church.....	5 00
Twinsburg Church.....	5 56
Brimfield, Edwin Barber.....	31 00
Seville Church, bal.....	6 00
F. F. A friend for Atlanta Sem'y.....	5 00
Cleveland, Euclid Ave. Church, Judson Mis. Soc., for Students Wayland Sem'y.....	25 00
Nashville Inst.....	50 00
LEGACIES: Mill Creek, Bequest of Dea. John Reider, in part.....	250 00
Cincinnati, Bequest of Mrs. Ann Ross.....	50 00

INDIANA, \$55 07.

Northern Indiana Assn., one-half coll.....	5 07
LEGACY: Kundalville, Bequest of Sophronia L. Steer, per J. R. Bunyan, ad.....	50 00

ILLINOIS, \$28 17.

Barrington, Mrs. Winters.....	1 00
Belvidere, South Church, in ad.....	6 50
Girard, Woman's Mis. Circle.....	7 07
F. F. Galesburg, J. Purdy and wife for Shaw University.....	13 00

WISCONSIN, \$163 81.

Kenoska Church.....	5 67
Ripon, Woman's Miss. Circle.....	5 75
Milwaukee, Grand Avenue Church.....	12 00
Wauwatosa Church.....	28 00
Waukesha Church.....	48 24
Wood River Church.....	1 00
F. F. Milwaukee, Grand Avenue Church, for Atlanta Sem'y.....	30 65
Sunday-school, for Atlanta Sem'y.....	22 50
Wauwatosa Church.....	10 00

IOWA, \$704 92.

Bonaparte Church.....	11 66
Victor Church.....	4 00
Cedar Rapids, Olivet Church.....	10 00
Dubuque, Frank Knight.....	10 00
C. B. Dow.....	5 00
Collection.....	1 00
Newton Church.....	5 00
Storm Lake Church.....	5 00
Leman Church.....	2 00
Spirit Lake Church.....	1 75
Spencer Church.....	5 00
Emmettsburg, T. Lane & Co.....	2 00
Clear Lake Church.....	50
Pella Church.....	2 00
Algona Church.....	8 10

Competine Church.....	\$1 00
Osage Church.....	46 00
Cedar Falls Church.....	7 50
Council Hill and Ioan Church.....	8 00
Fayette Church.....	4 60
Turkey River Asso.....	11 15
Strawberry Point Church.....	3 25
Mt. Ayr Church.....	2 75
Murray Church.....	10 88
Mt. Pleasant Church.....	2 50
Seymour Church.....	5 05
Allenton Church.....	3 50
Danville Church.....	10 50
Corydon Church.....	15 10
Peoria Church.....	8 25
Highland Church.....	4 35
Cambria Church.....	10 28
Bloomfield Church.....	3 95
Harrisburg Church.....	7 10
Oskaloosa Church.....	5 80
Belle Plain Church.....	6 00
Stat. Convention, per N. Littler, Treas.....	392 69
Grundy Centre, coll. in part at out-stations.....	3 40
Rev. S. H. Mitchell and wife.....	3 00
Spencer Church.....	5 00
Clear Lake Church.....	1 25
Lake City, Rev. Demas Robinson.....	3 00
Creston Church.....	10 30
State Convention, per N. Littler, Treas.....	30 30

MINNESOTA, \$66 24.

Granite Falls, per Rev. C. J. Johnson.....	1 00
Benson Church.....	2 50
Worthington Church.....	5 56
Lincoln Church.....	12 00
Forest City Church.....	22 00
Marshals Church.....	3 50
Granite Falls, Swedes.....	\$4 00
Sunday-school, per Rev. M. Dalquist.....	4 00
Benson, Swedes, per Rev. J. O. Modahl.....	5 00
Fair Haven, per Rev. E. A. Cooley.....	10 68

NEBRASKA, \$57 50.

Central City Church.....	7 50
State Convention, W. B. Smith, Treas.....	50 00

KANSAS, \$316 18.

State Convention, H. M. Billingsley, Treas.....	310 00
Emporia, First Col. Church.....	1 43
Ottawa Church, per Treas. of Con.....	4 75

INDIAN TERRITORY, \$5 25.

Sac and Fox Church.....	3 10
McAllister, Rev. J. A. Trenchard.....	2 15

DAKOTA TERRITORY, \$5 00.

Fargo Church.....	5 00
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NEVADA, \$10 00.

Virginia City Church.....	10 00
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COLORADO, \$1,168 75.

Colorado Springs Church.....	15 25
Greely Church, per Rev. B. H. Yerkes.....	20 00
LEGACY: Denver, Bequest of Rev. W. McD. Potter, in ad., avails of sale of Lands.....	1,127 50

CALIFORNIA, \$19 25.

Alameda Church.....	5 00
Carpenteria, per Rev. T. G. McLean.....	1 00
Sunday-school.....	50
San Diego Church.....	8 75
F. F. San Diego Church.....	4 00

ITALY, \$50 00.

F. F. Venice, Miss Helen M. Griggs, for Richmond Institute.....	50 00
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TOTAL.....\$1,105 84

THE BAPTIST HOME MISSION MONTHLY.

VOL. 2.

OCTOBER, 1880.

No. 10.

A. B. CAPWELL, Esq.

Another strong man and true has fallen. Again is the Home Mission Society afflicted, and the Board in special sorrow. On Monday, August 23d, only sixteen days after the death of his honored associate, Nathan Bishop, LL.D., A. B. Capwell, Esq., closed his earthly labors. Two men of such prominence in the Board of the Home Mission Society have never before fallen in the same month. Resolutions adopted by the Board and published elsewhere in this number, express but faintly the sense of loss experienced by the removal of these noble men. It remains for us to record the facts concerning the life of him who last left us.

A. B. Capwell was born December 12th, 1818, in Middlebury, Genesee County, New York. His early life had few of the favoring circumstances of fortune, but his energy and capacity for work supplied many a lack, and in 1843 he had finished his course of study, and was graduated at Yale College. After one year devoted to teaching, as the Principal of Wyoming Academy, New York, he pursued a two year's course at the Harvard Law School, and in 1846 came to New York City to engage in the active duties of his profession. He soon attracted attention for his ability and Christian consistency, and in 1848 was elected a member of the Board of Managers of the Home Mission Society, a posi-

tion to which he was repeatedly reelected, and which he held continuously, with the exception of one year, until his death. He served the Society as Recording Secretary from 1857 to 1861, as Auditor from 1863 to 1870, as Chairman of the Board of the Advisory Committee from 1871 to 1880, and as its chosen legal adviser during the whole period of his connection with it. For these services he accepted no compensation, esteeming it a privilege thus to promote the Society's interests. It might be said that he was the general legal adviser of the denomination in this section of the country, for all our general benevolent organizations, as well as educational institutions, and churches in trouble over property questions, freely consulted and employed him. He was eminently successful in the management of cases thus entrusted to him.

In educational matters he had a deep and intelligent interest. For years he was a Trustee of Rochester Theological Seminary, and President of the Board. In local denominational matters he was so prominent that it would be but proper to speak of him as the representative man of the Baptist Churches in Brooklyn and in the Long Island Association. He was one of the founders of the Strong Place Church, of which he was Trustee and Deacon; he was also President of the Baptist Home in Brooklyn, and was often called to preside as moderator of the associations with which he was connected.

He possessed a commanding figure; his

bearing was dignified; his manner courteous and kindly. He was a superior presiding officer; an able counsellor who quickly penetrated to the heart of a case; a lawyer whose Christian integrity and consistency were unquestioned, and who did not suffer the duties of his profession to interfere with his duties as a church member—a Christian lawyer who tested all religious opinions by the revealed “law and testimony” of God; a member of the Board, most regular in attendance, respected in its counsels, faithful to the trusts reposed in him; in short, a noble illustration of true Christian manliness.

His was no aimless, useless life. He had a purpose before him, and, according to his ability, pressed ever toward the mark, not considering himself perfect, but following after, if that he might apprehend that for which he was apprehended of Christ Jesus. The value of such lives eternity alone can disclose. Upon whom shall his mantle fall?

Think of it! More than seven hundred houseless Baptist Churches west of the Mississippi to-day!

CHRIST AND OUR NATIONAL FUTURE.

BY REV. A. J. SAGE, D.D., HARTFORD, CONN.

The destinies of nations are largely influenced by the nature of the peoples that are thrown together at the outset. Rome had two elements mingling in her origin; the one was the Etruscans, who contributed their religion, their arts and their refinement; the other was the old Romans, who gave their native sturdy strength. These two elements made Rome great. England, in like manner, after the invasion of William the Conqueror, had two races, the Norman French, with

their elegance, and the Saxons with their substantial strength. England and Rome have been quite similar in their growth and greatness. America had just this union of two races at the outset, the English Roundheads in New England and Cavaliers in the South, and the Dutch Walloons and others in New York and Pennsylvania. If these two races had been left to occupy this continent by the process of natural growth, it is probable that America would have raised up a race and a nation unsurpassed in history in all qualities of greatness.

But between Rome and England lay another land in which this simplicity of the races did not exist, the land which is now called France. This was the battle-field of the races. This was the open country into which the Northern tribes, turned aside by the Alps, poured themselves in the effort to move southward. Here the races were confused. All kinds of elements were mingled. Observe now the contrast of England and France. England has had a systematic growth, an organized history. France has hardly had a history at all. She has had a series of changes and tumults. She has done many brilliant things, has produced many remarkable men, but she has been always restless and always under Roman Catholic domination. Persons now living have witnessed five or six revolutions in her government.

In our land there is coming about, in another way, a commingling of races similar to that of France. For thirty years, a quarter of a million of people per year, or five thousand per week, came to our shores seeking homes. For a few months past the ratio has been much larger. Every civilized or half-civilized people under the sun has furnished its quota. Shall our history be like that of France, turbulent and orderless, or that of England, firm

and organic? When we are dead and our children are dead, and our children's children, shall our country's prosperity still continue? Shall we be a free people? Shall America be Christian or infidel, Protestant or Roman Catholic? Since our Constitution was formed, there have come to our land three times as many people as were here at that time. For a while we could absorb all that came and not feel their presence. But their continued coming must affect us. We cannot, like the ocean, receive all streams that flow to us without showing any change. We are being qualified day by day. New ideas are among us. New customs, new religions are among us. What shall we do with them? What will they do with us?

In such cities as Milwaukee and Cincinnati about half the population are Germans. German votes control. In Cincinnati a university, founded by a Christian, has for its president a free-religionist or infidel preacher. We know that free-religionism is just the old paganism in another form. Thus we have in Cincinnati an apostle of paganism and an enemy of the Bible at the head of a college which a devout Methodist founded, with a Christian intent, at a cost of nearly a million dollars. A century ago this monstrosity would have been impossible. It would not have been tolerated by American sentiment.

Consider this juxtaposition of races. In New England, almost a quarter of the population consists of Irish and other Roman Catholic foreigners. In the North-west we have multitudes of Swedes. Throughout the West there are hosts of Germans. In the South there are millions of Africans. On the Pacific coast there are a hundred thousand Chinese. What is the ultimate destiny of these alien races? How will they blend in the future of our country?

Of course the superior race will rule. The

Etruscan ruled the Oscan and Umbrian of Rome; the Norman ruled the Saxon. The whites of the South will rule the blacks, even if greatly outnumbered. The native Californians will rule the Chinese were they ten times as numerous. But what shall bring unity, and sympathy, and intelligence, and patriotism, and nationality out of this confusion? The religion of Jesus Christ and the Bible and nothing else can do this.

The first churches took Jews, Greeks and Romans into brotherhood in one body, and harmonized them. Western Europe received its unity from Christianity. Goths, Vandals, Huns, Franks, Celts and hosts of others were welded into one body by the truths of the Cross. Had her Christianity been purer, France would have had more unity. Had she spared her Huguenots, she would have had a different history.

In the early history of our country unity of religion was a great source of civil unity. The Puritans of New England, the Cavaliers of the South, and the Dutch of the Middle States, were agreed in the worship of the same God and Saviour. The great revival throughout the land forty years before the Declaration of Independence did not a little to prepare the way for our national unity. When Jonathan Edwards in New England preached justification by faith alone, and the Tennents in the Middle States, and John and Charles Wesley in the South, and Whitefield, all the way from Georgia to Newburyport, preached Christ as the only Saviour, men learned that they were of one divine fatherhood through Christ, and they were ready to sacrifice property, ease and life for their common liberties.

The practical lesson of all this is so obvious that it needs not be elaborated. The work of Home Missions is at once the most patriotic and the most Christian work in our land.

The preaching of the Cross in America is the wisest and the most far-reaching statesmanship. The Home Missionary, in his difficult field, is brother hero to the soldier that has died in our country's battles. North America for Christ is the watch-word, not only of Christianity, but of liberty, enlightenment and all noble destiny.

THE NEED OF CHURCH EDIFICES IN IOWA.

BY REV. I. SUNDERLAND, GENERAL MISSIONARY.

In Iowa we have 388 associated churches. Of these, 215 have houses of worship, 166 have none, and 7 are building. Besides these there are 12 Scandinavian churches, 4 of which have houses. We have also about 15 young churches yet unassociated, one of which is building. Nearly half of our churches are thus shown to be without any local habitation. Not less than 60 of these houseless churches are in our young and thrifty towns, and 15 of them in county seats.

These churches are variously accommodated with places of worship. Some rent public halls. This is done usually at large expense, and the fact that these halls are the gathering places for every imaginable thing makes their associations most unfavorable for their use for the worship of God. Many of these churches hold services in public school buildings, some in church edifices of other denominations; but few of them can have their own Sunday-schools or hold protracted meetings. Prayer and business meetings must be held in private houses. The church so situated, with other denominations in pleasant church edifices, is scarcely counted among the permanent institutions of the place. All its work is done at a disadvantage, and its influence is little felt.

If the reason is asked for this large number of houseless churches, it will be found, in

nearly every case, in inability to build. And if the rapidity of the settlement of the country and the growth of the towns with other important facts connected therewith be considered, it will appear a wonder rather that so many have been able to be built than that so many have not. The large majority of the houses erected have been built without aid from abroad, some have found private help abroad, but we have had no systematic means of aiding by gift like other denominations. The loans made to churches by the Home Mission Society, while in some cases a real help, proved in other cases a doubtful blessing, and in some cases an injury. Churches have been encouraged to build more expensively in some cases than they should have done, and the debt left has proved a discouragement and a hindrance to weak and already overtaxed churches.

We ought to build from twenty-five to fifty new church edifices in Iowa within a year. With the aid of from \$200 to \$500 to each church it would be done—and given so that it would ensure the leaving of no debt upon these houses, it would be a great blessing to these individual churches and to our cause in the State. And such aid is made more necessary because other denominations are giving it. For instance: In Audubon, the county seat of Audubon county, a town which grew from nothing to a population of 800 in twenty-one months, the Presbyterians secured the first church edifice by being able to promise generous help from their building fund. A house costing \$2,000 is erected and paid for. We have double their numbers, wealth and social influence, yet it will be difficult for us coming later, and with no help to offer, to secure a house. This movement of our Home Mission Society to secure a church edifice fund to give to needy churches, has come late, but we thank God that it has come. Now let

it be pushed earnestly. Let our churches see the need of it. Let our wealthy brethren especially see the great opportunity afforded them for doing a great work for Christ, and the fund must soon become popular.

Think of it! More than seven hundred houseless Baptist Churches west of the Mississippi to-day!

BAPTIST CHURCH EDIFICES IN MINNESOTA.

BY J. W. RIDDLE, GENERAL MISSIONARY.

In Minnesota there are seventy-six Baptist Church edifices; the finest, that of the First Church, St. Paul, costing about \$90,000, and the humblest about \$800.

After deducting the St. Paul church, which in elegance towers far above any of the rest, the average cost of five of the seventy-five is about \$12,000, that of five more about \$7,000, that of the next twenty about \$4,000, and that of the remaining forty-five about \$1,800--making the aggregate cost of all the Baptist Churches in the State, exclusive of the lots upon which they rest, about \$346,000, and the total average a little over \$4,500. The indebtedness on these churches does not exceed \$12,000, the greater portion of which is to the Church Edifice Department of the Home Mission Society. Not included in the seventy-six churches, there are four now in process of erection, and several others will be commenced at an early day.

As the Baptists have one hundred and fifty church organizations in the State, it will be seen that nearly half of this number are yet unprovided with places of worship of their own, being obliged to worship in private dwellings, school-houses, court-houses, depots, public halls, or church buildings belonging to other denominations, as they find it convenient. To provide these houseless

churches with a place of shelter would require not less than \$100,000, or an average of \$1,200 for each church.

But, unfortunately, the churches which are without buildings are those having very little financial strength, this being the reason that many of them have not before now arisen and built a temple for the worship of God. At the same time some of these are occupying important fields, and need only the help of a comfortable church building to add ten-fold to their spiritual influence in the community, and to enable them to make rapid progress.

What is needed for their encouragement is a gift of from three to five hundred dollars each from the Home Mission Society, to aid them in building. If this encouragement were given, many, though at great personal sacrifice, would undertake the work at once.

This is the way other denominations have been managing their work among us for years, and we are happy to believe that the time is now near at hand when, as the result of steps already taken by the Home Mission Society, we are no longer to work side by side with these denominations at so great a disadvantage in this particular as we have been obliged in the past.

At least ten thousand dollars from abroad is needed to-day to assist in building Baptist meeting-houses in the State; and if it could be had and expended in the next twelve months, it would be a grand denominational investment in Minnesota.

HOW A CHURCH WAS BUILT IN MINNESOTA.

On the 25th of July occurred the dedication of a new church at Parker's Prairie, a point in Ottertail County, 22 miles remote from the railroad. The building is a frame one 26x36, with 16 feet posts; cost about \$1,300, and is a model of neatness inside and outside. Better than all, the house was dedicated *free*

of debt, and is in a community noted for its extreme poverty, one which, during the years of '77 and '78, was literally eaten out of everything by the grasshoppers.

It may be of interest to many to know how this meeting-house was built. To begin with, early in the year 1877, when the locusts were raging so fearfully in the place, a blessed revival commenced among the people, and continued until the little church, under the labors of its devoted pastor, M. D. Reeves, grew from a handful of fifteen to over one hundred members. As these people beheld the ravages of this plague, and saw their earthly possessions vanishing, their minds were directed to the "laying up of treasures in heaven." One of the converts, a man of middle life, arose in the meetings and publicly thanked God that he now had gotten something that the grasshoppers could not eat away from him. At this time the people were worshipping in a log school-house which had become much too small for the congregation, and, as soon as the grasshoppers disappeared, the pastor began to urge the building of a meeting-house. He was met with much opposition, however, because of the poverty of the people. Finally, having some means of his own (a rare thing with a frontier missionary) and feeling the great need of a more commodious house, he plead with his people to allow him to undertake the work on his own responsibility. One young brother came to the rescue with the remark, "Pastor, you furnish the material and I will build the house," and the work was begun in March, 1879. The courage of other members was immediately inspired. Grain was sown by some; by others logs were drawn to the saw mill and converted into lumber for the building; hauling and day's labor were contributed; the sisters brought their mites and laid them upon the altar; one brother gave

the ground; the pastor, with his team, drew the stone for the foundation, and in April the building was raised.

Opposition to the enterprise still continued strong in the outside community, and many were the discouraging and derisive remarks made to the young brother by the passers-by as he continued in his work.

When the building was nearly enclosed one man came along who said, "Well, you are really going to have a house in spite of the devil, ain't you?" He spoke the truth. The pastor and church were determined, and the enterprise was slowly pushed toward completion, growing more and more into the favor of the community.

During the following winter the house was used for service in an unfinished condition. As soon as spring opened work was resumed, and the dedication occurred on the 25th of July, as stated above. On the day of dedication \$125 were raised to free it of debt, and \$75 additional for the purchase of an organ. Every one felt that it was a grand day for Parker's Prairie. The house is the only one of any denomination in that region within a radius of more than 20 miles, and stands as a monument to the grace of God and to the self-sacrifice of a company of God's poor, and the indomitable push of a heroic pastor.

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Think of it! More than seven hundred houseless Baptist Churches west of the Mississippi to-day!
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CHURCH EDIFICES ON THE NORTH PACIFIC COAST.

BY REV. A. S. COATS, PORTLAND, OREGON.

The Baptists of the North Pacific Coast have been commendably zealous in organizing churches, and criminally backward in building houses in which to worship. But

twenty-eight of the seventy-eight Baptist Churches in Oregon have houses of their own; the remaining fifty meet in school-houses, or, following apostolic precedent, they break bread from house to house. Out of the sixteen Baptist Churches in Washington Territory, Idaho and British Columbia, only eight have had the faith and the courage to say: "Let us arise and build, for we are able." The thirty-six church edifices owned by the Baptists of the North Pacific Coast are, as a rule, extremely modest structures, unadorned by mortgages, and not too good for daily use. They range in value from one to twenty thousand dollars. We have to thank God that no vaulting denominationalism has yet cursed the children with church debts contracted by the fathers. While this is so, we sometimes wish the fathers had been a little more far-sighted in securing eligible building sites, if they dare not have attempted to do more.

The church edifice fund under the old regime has saved to the denomination the property of the Baptist Church of Boise City, Idaho, which would long since have passed into the willing hands of a sister denomination had not the Home Mission Society held a mortgage on it. However, the plan now proposed of giving small loans to encourage churches in building for themselves will better meet the crying want of the great North-west. Denominational lines are not drawn as closely here as they are east of the Rocky Mountain. Many lose their religion entirely in crossing that range, and many lose their sectarianism. In the towns and cities which are rapidly springing into life all over our broad valleys, the church that first builds its house of worship will, other things being equal, become the leading church in town. Hence, a few hundred dollars invested to-day in a church edifice will count more for our denomina-

tional growth than many thousand dollars ten years from to-day expended in gaining a foothold on ground already occupied.

At present we can record but little activity in church building among our fifty-eight homeless churches. The brethren in Corvallis are attempting, in great weakness, to build. The brethren in Walla Walla are talking about the matter. The East Portland church is struggling heroically to complete their house of worship. Would that the list might be largely extended. A little encouragement from the Home Mission Society would work wonders for the cause of Christ in this regard. The Methodist and Presbyterian bodies are especially active in this branch of Christian effort, and their struggling churches are being wisely assisted in building by gifts from their church edifice funds.

We rejoice to know that the minds of our Eastern brethren are being newly turned to this feature of our denominational interests.

Think of it! More than seven hundred houseless Baptist Churches west of the Mississippi to-day!

WILL IT NEVER END?

BY REV. A. L. VAIL, WICHITA, KANSAS.

Will the call for Home Mission money never end? In some form this question is perhaps in the minds of many benevolent Eastern brethren. Our Home Mission work seems to be in an everlasting crisis. Every Western writer lives in the illustrious centre of the empire State of the future. His town (excuse me, city), must be helped immediately. So soon as its cry is hushed by an appropriation, a hundred more, equally important in fact, and more so in their own esteem, clamor for attention. This has con-

tinued as long as we can remember. Will it continue forever?

Several answers are possible. None of them may be entirely satisfactory, yet the contemplation of them may tend to calm the honest inquirer's perturbed spirit.

1. The cessation of all call for mission money would be disastrous to the churches; the mission spirit is the vital spirit of Christianity. An anti-mission Baptist is an anomaly, if not a hypocrite. The invitation to help others is the invitation to help ourselves on the broadest and deepest principles of our religion. The announcement of no more need of giving would be sad as a funeral bell, and the end of Home Missions a disaster to our piety beyond account, unless, indeed, foreign missions still remained. If there can be "too much of a good thing," too much is vastly better than none at all.

2. We have a great country. Buncombe aside, this is a grand land. God has granted us a glorious heritage. Home Missions are so clamorous because America is so glorious. This great cry voices the needs not of a pigmy, but of a giant. The burdens of Home Missions rests on the shoulders of patriotism, and the appalling immensity of the former should be courageously encountered in the ecstatic aspirations of the latter. If ours were a niggardly domain, if our future were closely walled, if destiny did not beckon us with a full hand, widely waving from ocean to ocean, we might fairly wish for small demands from Home Missions, but not now.

3. This exacting claim is being constantly modified and concluded. Western churches do become self-sustaining, many of them do; and of these many, the most occupy influential centres. This is not the fight of a forlorn hope, but of a victorious column whose new fortresses are repeatedly and impregnably planted on fresh won fields. In the strain of

the present, do not forget the rest of the past. Some very suggestive reminiscences illustrative of this thought have recently appeared in these pages, and a list unadorned, but extended, of the churches once aided by the Society and now self-sustaining and mission contributing, would make an admirable Home Mission document. Why, even in Kansas, Baptist Churches do cease to ask aid of the East. It's a fact! During the past year several of them have done so, three of these upon the very borders of the famishing frontier. Your children who come West do not leave their independence and their enterprise behind them. They ardently cherish a rigorous scorn of your apron strings, and may be trusted to cut loose so soon as released from the inexorable grip of hard conditions.

4. Home Missions do now face a peculiar necessity. Sober judgment declares that there is a crisis. The last great area capable of maintaining a dense population is now filling with unparalleled rapidity. Evangelism demands and will demand great giving in all sections of our land; but this new West on the plains, of which Dakota, Nebraska and Kansas constitute the centre, presents peculiar need in the present and peculiar promise in the future. East of this region the foundations at least are established. West of it, in a land whose future importance I would not deprecate, the barren mountains forbid great population. Here where the thronging millions come and plant and build, to maintain as we fondly hope an empire of agriculture, manufacture and commerce; here where the centre of political influence will fall and abide after the next census, if not after the present one; here the demand, intense, impatient, imperitive, is for foundations, on which, if now laid, thousands of grateful churches will faithfully build for themselves, for our country and for the world.

Think of it! More than seven hundred houseless Baptist Churches west of the Mississippi to-day!

MISSIONARY REMINISCENCES.

BY REV. THOMAS POWELL, OTTAWA, ILL.

V.

ILLINOIS RIVER ASSOCIATION—FIRST CHURCH
IN CHICAGO.

When I commenced laboring in Illinois I found only one Association existing, (from the northern boundary of the State to Springfield, the capitol,) called the Northern Association. I also perceived that the churches now organized, and many more that by faithful labor and the attendant blessing of God might be called into being, could not be accommodated with one Association. I therefore deliberated on the best available means of remedying the evil—and, inasmuch as the Rev. John M. Peck had, at this time, discontinued his paper and transferred its subscription list to Louisville, Ky., I forwarded a notice to the paper there, that at a given day a meeting would be held in Peoria, to consider the expediency of organizing another Association, and inviting brethren in the region described to attend on that occasion. There were representatives of five infant churches present, comprising seventy-two constituent members. Then and there was organized the "Illinois River Association." It was emphatically "the day of small things," but eventually from this Association, so small and apparently unpromising, was *mainly* derived the Ottawa, Rock River, East Illinois River and McLean Associations; and the remnant of the Northern Association became divided into the Chicago and Fox River Associations. Furthermore, the above-named Association it-

self was originated and nourished into vigor and usefulness by the seasonable aid of the Home Mission Society. In Chicago, the principal point embraced in the north part of the State, Rev. Isaac T. Hinton, D.D., was stationed as a Missionary, but the church was very small and weak, holding its meetings in a temporary and unsightly low wooden building. Under these gloomy circumstances the writer was requested and urged by the pastor to come up and assist him by a protracted effort. Although he had antecedently denounced all such efforts, he now assured me, unless by some such means a favorable change should be brought about, he must abandon the field. I finally went and held two meetings in speedy succession with the happiest results. A great change was effected in the mind of the good man, and many discouraged ones were cheered and comforted, cold ones revived, and many converted and baptized, who continue loyal disciples even until now. After Dr. Hinton's removal from Chicago I was called to the pastorate of the church, but having declined, I was, with the consent of the Home Mission Board, permitted to take temporary charge of the church. By the grace and mercy of God, during this time, I was permitted to witness the return of a number of wanderers again to the fold, and the power of the Spirit in fourteen new converts whom I baptized in the lake and welcomed to the fellowship of the church. My salary being paid, and a liberal contribution for Home Missions collected, I delivered the charge of the Chicago interests to the Rev. C. B. Smith, D.D., who had just become a Baptist, and arrived from the State of New York to labor on a Western field.

Think of it! More than seven hundred houseless Baptist Churches west of the Mississippi to-day!

American Baptist
HOME MISSION ROOMS,
 ASTOR HOUSE OFFICES, NEW YORK.

☛ *All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.*

☛ *In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.*

☛ *The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.*

CHURCH EDIFICES FOR THE WEST.

Whereas, no decision has been reached concerning a change in the administration of the present Church Edifice Fund, and the reasonable probability is that nothing will be available from this source for some time to come, if at all, for use as grants to churches asking aid; and, *whereas*, many applications for such grants are coming in while there are no means with which to meet these pressing appeals; we deem it of first importance that special effort be made immediately to raise at least \$20,000 for use in the benevolent department of the Church Edifice Fund.

The foregoing was adopted by the Board at the regular meeting September 13th. In explanation of the delay in obtaining a legal opinion on the points involved, it may be stated that when Mr. Capwell, the honored Counsellor of the Board, found himself unable to give the subject proper attention, it was referred, at his request, to another. But the "law's delays," or the delays of lawyers who have a crowd of business, have disappointed the Board in obtaining the hoped for decision.

It may be found that there are insuperable legal difficulties in the way of any change

from the loan plan. But even if a change be found practicable, only the income of the Fund will be available, and months must elapse before enough is derived from this source to be of appreciable benefit to the field.

The urgent call for the benevolent fund is now. The next three months are critical months with scores of our young churches in the West. In that time it will be determined whether they take the lead in church building and so secure the congregation of the place, or whether they fall in the rear.

It will not do for us to say: "A loan fund is sufficient," when other denominations are expending their thousands in *gifts* to feeble churches engaged in the erection of houses in the West. Look at the facts! In the year ending May, 1880, the Presbyterians raised for church erection \$151,815, the most of which was *given*, not loaned. For the last seven years they have averaged annually over \$140,000 for this purpose. This is entirely distinct from over \$400,000 raised annually for missionary work. Their missionaries report the erection of ninety church edifices worth \$273,343, and the repairing or enlarging of one hundred and eighty more. Though this includes the whole country, yet a large proportion of the work thus done was in the Western States. From \$200 to \$500 are usually given to a church proposing to build, provided at least twice the amount be raised in that community. The Methodists and other denominations pursue a similar method.

Yet we have nothing but a loan fund to offer, and the church which obtains a loan has a mortgaged property to start with, and a debt resting on it, while the church of some other denomination on the other corner is free from debt, and the people of the town who are reverse to paying church debts gravitate to the church which is happily free from the incum-

brance. Hence, scores of Baptist Churches are starting at a great disadvantage in their career in the West; and, recognizing this disadvantage, many that would build with the help outright of a few hundred dollars will not ask for a loan, and so they continue on uncertainly and with difficulty. These things ought not so to be. Unless there is an immediate fund for grants to churches, we cannot hold our own in the West. *Just think of it! More than seven hundred houseless Baptist Churches west of the Mississippi to-day!* This does not include Missouri, Arkansas, the Indian Territory or Texas. These figures are reliable. They are not a guess, but obtained by a careful canvas of States and Territories by men in the best positions to know. Kansas has about 250 houseless churches out of 365; Colorado, 9 out of 22; Iowa, 188 out of 410; Minnesota, 70 out of 150; Nebraska, 90 out of 130; Dakota, about 20 out of 25; California, about 44 out of 90; and 58 out of 94 in Oregon, Washington Territory, Idaho and British Columbia. Other churches exist and are springing up in Wyoming, Montana, Utah, New Mexico, Arizona, Nevada and all along the frontier, adding monthly to the number..

What is \$20,000 toward the erection of 700 houses of worship? An average grant of \$250 to each of them would require \$175,000. And yet, at this rate, \$20,000 would secure the erection of 80 houses. But, at only this rate, it would require nine years to meet the present demand, while new demands would be continually arising.

There is no more urgent work before the Baptists of North America to-day, than to aid these 700 houseless Baptist Churches to build suitable edifices, and for a little time to maintain therein the preacher of "the Gospel of the grace of God."

A step forward! The Mississippi Baptist Convention and the Board of the Home Mis-

sion Society have joined hands and hearts, or, in other words, have entered in coöperation in appointing and sustaining Rev. J. T. Zealy, D.D., of Jackson, Miss., to labor among the colored Baptists of the State, holding Theological Institutes for the benefit of ministers and deacons, and performing general missionary work among the colored people. This is the way it should be. These Mississippi brethren, according to Dr. Marston, take the lead in missionary work in the South, "furnishing five-eighths of all the missionaries of the Southern Baptist Convention now preaching the Gospel to the heathen in foreign lands." Dr. Zealy, whose eminent fitness for this service is admitted by those who know him best, has entered upon his work with enthusiasm. We unite in Dr. Marston's hope "that this noble example of our Mississippi brethren may be thought worthy of imitation by those of other States in the South."

"For whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." The principle involved in this saying of our Saviour applies to raiment also. Many worthy ministers who "belong to Christ" are serving amid great deprivations on the frontiers. A box of clothing for the household would be most acceptable to them. These boxes should be ready and on their way early in November, or sooner.

We publish in ^{the} ~~this~~ number a steel plate engraving of Nathan Bishop, LL.D. It should be bound so as to face the sketch of his life given in the last number of the MONTHLY. The engraving was executed by Geo. E. Perrine, of New York, and presents an excellent likeness of Dr. Bishop as he appeared in the later years of his life.

Resolutions Concerning Nathan Bishop, L.L.D.

The Executive Board of the American Baptist Home Mission Society, bowing in trustful submission to God, who gave and who now has taken away from us His eminently useful servant, Nathan Bishop, L.L.D., would record the sense of our great loss, and our estimation of our departed brother and associate, who for fifteen years has been identified with the administration of this Society as member of the Board, acting in this capacity as member of the Advisory Committee and Chairman of the Education Committee, who served the Society also as Corresponding Secretary without compensation during a trying period in its history—conspicuous in our counsels for his sagacity, equally conspicuous for his generous gifts to the Society's work; a friend beloved, an adviser esteemed, a true philanthropist, a Christian "steadfast, unmovable, always abounding in the work of the Lord."

Ordered, That this foregoing action be spread upon our records, published in the MONTHLY, and transmitted to Mrs. Bishop, to whom we also express our deep sympathy in this bereavement and in others through which she has passed.

Resolutions Concerning A. B. Capwell, Esq.

The Executive Board of the American Baptist Home Mission Society, called suddenly to a second sorrow in the death of A. B. Capwell, Esq., would express an unshaken confidence in Him who doeth all things well and who doth not willingly afflict nor grieve His people; and, at the same time, while deeply deploring his loss, would make grateful mention of the personal worth and the valuable services of our departed brother and associate, who served on this Board, with the exception of one year, from 1848 until his death, being for many years its Chairman, and Chairman of the Advisory Committee, and the successful attorney of the Board, rendering much legal service without compensation, attending to the general and particular affairs of the Society with Christian fidelity; one whose long experience and extensive acquaintance with the Society's work gave to his opinions great weight, and leaves a vacancy that cannot be filled at once by another.

Ordered, That the foregoing action be spread on our records, published in the MONTHLY, and transmitted to Mrs. Capwell with assurances of our deep sympathy in her bereavement.

The Urgent Duty of 1880-81.

Open a map of the United States and carefully note how vast and varied is the territory stretching from the Mississippi River to the Pacific Ocean. North and south it is an average of about 1,400 miles in extent, and east and west 1,750 miles, or about double all the square miles in the States lying east of the great river.

Note the States and Territories into which this vast area is divided. Including what is now the Indian Territory, destined to be a State and the abode of white men, this area has twenty-one States and Territories, and some of them large enough for two or three States. Great mountains run through it, but they are mountains abounding in mineral wealth, and its arable land, of which there are acres almost innumerable, is capable of productiveness unsurpassed by any other wide domain in the world.

Note also what a tide of immigration is setting in the direction of this imperial habitation. Minnesota has in ten years increased its population 76 per cent.; Montana, 89 per cent.; Nebraska, more than 200 per cent.; Kansas, 267 per cent.; Arizona, 330 per cent., and Colorado, 489 per cent. An observing and intelligent statistician estimates that the immigration to the country west of the Mississippi will be not less than 1,300,000 in this year of 1880. Many of these immigrants will be young men, with their wives and little children, from the older States. A great number of them will be whole families from the overcrowded population of the Old World. They come even now as never before, and we have only seen the beginning of what is to be. The stern necessity is laid upon them, and they must come.

It makes one dizzy to think of the possibilities of the matchless domain lying between the great river and the great ocean. But we know that the possibilities are so vast, and the developments of them so rapid, that *no man can overestimate the imperative necessity of supplying those Western States and Territories with all the evangelizing agencies that there are centres to put them in, and people to be influenced by them. This necessity is at flood tide, and no great denomination of Christians can disregard it without peril to itself and to the whole country.* If the West is to become in population the dominant power in the United States, every motive of patriotism, to say nothing of obligation to God, gives stress to the urgency of bringing it under the dominion of Christian influences. If the West is to be the home of our own sons and daughters, can we hesitate in putting the means for the public worship of God within their reach?

But this is not being done even in the most thickly populated of the trans-Mississippi States. Iowa has 415 Baptist Churches, and 188 of them have no houses of worship. Minnesota has 140 of our churches, and 75 of them have no proper places of worship; and the best available authority assures us that there are in our Western Home Mission field, including Illinois and Wisconsin, and not including States depending on the Southern Missionary Boards, at least 500 Baptist Churches having no houses devoted to public worship! What is more indispensable to the growth of a church than a house suited to such worship? We are told that if our Home Mission Board had \$20,000 at its command, it might be used to provide a hundred of these churches with plain church buildings the present autumn. It could be done on the common-sense method of giving from \$200 to \$500 to a church, on condition that the church add to it at least double the amount, and dedicate its house free from debt. The means for doing this is one of the pressing needs of the hour. But our little Western churches must have pastors as well as church edifices. Help is not only needed to build the houses, but to piece out the salaries of competent missionary pastors.

The Home Mission Society is and has been doing a needed and important work for the Indian tribes and for the Freedmen of the South. No man could wish to see either service crippled. At the same time it is impossible to be rid of the conviction that the one PRE-EMINENT duty of the Home Mission Society is to multiply churches in the Great West wherever they can be planted with a reasonable hope of growth, and to aid them in putting up suitable meeting-houses, and supporting the right men as their pastors. *The claims which these Western States and Territories have at the present time on our Christian succor cannot be overstated, and the only limit to be placed on what should be done by the Eastern churches is their ability to do.* The Home Mission Board is awake to the necessities of the case, and it should receive all that it can wisely expend. Nothing short of this can be an adequate response to the trumpet-call now reaching us from so many points west of the Mississippi.—*Examiner and Chronicle, Sept. 9, 1880.*

" Church Debts."

This is what Rev. L. C. Barnes, of St. Paul, has to say about the matter :

"We are told by good authority that the church is the body of Christ. In view of this truth, is it not a frightful fact that so many churches are handcuffed

with debt? The clanking ball and chains of annual or semi-annual interest often make such a din that the heavenly voices of the church can scarcely be heard.

The evils of a church debt are so great that, in many cases, a church would glorify God more by worshipping in a school-house, not to say a barn, than by praying and preaching in a building dedicated to God but due to Mammon. 'Ye cannot serve two masters.'

Still further, the local growth of the church is, of necessity, greatly stunted by a blighting debt.

New-comers into a town, unless of most decided church bias, will not unite themselves to a congregation whose resources must be perpetually drained to pay the interest and principal of a great debt. As a rule, they will not do it any more than a Western immigrant will homestead a piece of swamp land, which requires, in order to produce any kind of a crop, a cumbersome, profit-absorbing system of drainage.

A private individual or a business corporation may often be advantageously in debt, when the sums for which they are in debt can be so invested as to secure profitable returns over and above the interest which they are obliged to pay on their indebtedness. The money-making world acts largely on this principle; consequently the spirit of it is often carried into the financial affairs of the church.

It has been notably so in a great city much east of the Mississippi, with most disastrous results.

When a church borrows money, it is not for the purpose of investing it again so as to make it produce enough and more than enough to provide for its own liquidation. Whatever may be the idea in creating it as a matter of actual fact, a church debt is not—as a private debt often is—merely a borrowed wing with which to fly higher. It is always and only an utterly dead weight, a heavy stone, enclosing the church in an adamantine sepulchre of comparative inefficiency.

It is a familiar and truthful saying of Spurgeon's, that a 'mortgage on a church is the devil's saddle.' It will be a glorious day for the cause of Christ when it is considered a crime for any church to be mounted by such a rider in such a saddle."

The foregoing, clipped also from *The Standard*, is to the point. The Home Mission Society asks for money to help young and feeble churches in the West to start off without the "devil's saddle."

Read This Again.

The Church Edifice Fund received special attention in the annual report of the Board to the Society. The

following paragraphs may be read again with profit :

"An additional consideration is the fact that other denominations with a more flexible fund, loaned at lower rates of interest, or without interest, or given outright, are dotting the new towns of the West with neat church edifices, to which religious people of all classes are drawn, and in which not a few Baptists find their church home. The denomination first to build is the first to get the people. The truth is, we are being distanced in this respect by others, and opportunities are lost to us forever.

"What now can be done? If the terms and conditions on which the Church Edifice Fund is administered are unalterable, either by act of this Society or by act of the Legislature, then it becomes a necessity for the immediate establishment of a benevolent department of this Fund, so that feeble churches may start on their career without the incubus of a church debt; grants from the Fund to be made on condition that at least double the amount be contributed in the community; not more than \$500, as a rule, to be granted to any church, and this on condition that it is built free of debt.

"At least fifty church edifices, costing from \$1,200 to \$2,500 each, should be erected annually in the West for the next five years. For this purpose a benevolent fund is needed that can be used NOW; not a fund with a comparatively small income to be doled out from year to year when the exigency for it is past, but a working fund for TO-DAY; not merely the income, but the whole amount to be thrown into active service as speedily and judiciously as possible in the rapidly crystallizing West. Throw ten thousand dollars into service now, and twenty struggling churches are started on their career, hopefully and unhampered, to become in ten or twenty years strong, vigorous, contributing organizations; but lock up the same amount in a perpetual investment, using only the interest thereof, and fifteen or twenty years elapse before a sum equal to the principal is expended; only one church per year can be aided, and the process of building up Baptist Churches in the West will be painfully slow—so slow as to become a byword and a disgrace to a denomination with ability to do grander things; so slow that golden opportunities will be lost every year—lost never to be recovered! Twenty years hence the demand for this Fund will be comparatively small. The *great crisis* that called for it will have passed. In large districts of the West it will have passed in the next five years. What we do in this direction must be done quickly."

Missionary Boxes.

We publish the following letter just received from a frontier missionary, because it discloses a very common need—a need which we are sure must touch the hearts and move the minds of all who love the Lord and their fellow men :

"I see in this month's number of THE BAPTIST HOME MISSION MONTHLY a request for the missionaries on the frontier who are needy to send address, etc. I do not know whether I ought to write or not. I feel a hesitancy as well as a delicacy in doing so. I will, however, state my situation, and leave the matter with you, and if it is thought well to make up a box, it will be thankfully received. I have been in this section nearly four years laboring, and until the present year at my own expense, or nearly so. My means are exhausted, and I am in debt. We came with a good outfit, my own purchase, of clothing, sheets, pillow slips, table-cloths, towels, etc., but I have had such a drain on my means to *live*, that I have not been able to renew, only in clothing, and that in a limited way. My good wife has turned old clothes, etc., for the children until at last we have worn everything close—often in fitting out parts the balance of the garment must go unfinished. We do not complain."

The following admirable directions to those who propose to have a part in this good work, are taken from the Report of Miss F. M. Newton, Secretary of the Woman's Baptist Home Mission Society, of New York City:

"To any who propose to assist us in making up barrels of clothing, let us give a few plain, practical directions. Having decided upon the family whom, from accredited authority, you find worthy of assistance, get their address and write to them. Ascertain just what they need, and do not disappoint them with a barrel of articles which do not fit, or for which they have no use. It is not always that an apparently useless article fills a want, as in a case of which we knew—where an old wig having been put in, 'to fill up,' a letter of gratitude was returned, telling how the minister had lost his wig in crossing a stream, and had been obliged to supply its place by a handkerchief until the happy arrival of this gift. Remember that wigs will not *always* be useful.

Inquire the exact size of each member of the family; sizes of shoes and hats, and the names and ages of the children. You will be more interested in the children if you know their names. Do not trust to the vague letter of some one who describes the children as being of 'medium size.' To cut a suit of clothes, warranted to fit, for a boy of "medium size" who is a thousand miles away, and whom you have never seen, would require discernment, which we may safely characterize as *rare*—but to fit a pair of shoes to that unknown medium sized boy, is a problem with which, in human economy, only clairvoyance can be expected to grapple. *We have thought it a good rule to decline to*

assist any missionary who does not describe his wife's size as accurately as he does his own.

When you have corresponded with this family, have taken a personal interest in them and have helped them, you will be surprised to find how your hearts will warm to them. Then you will learn something of their work and privations, that you had never known before."

"How Home Missions Strengthen the Foreign Work."

In a recent issue of *The Standard*, Rev. S. M. Cramblett has an excellent article on this subject, from which we quote the following :

"Home Missions strengthen the Foreign work by increasing the sources from which the foreign demand is to be supplied. The Foreign work cannot be carried on without money, and this money must come from the churches at home. The larger the number of true churches we have at home, the larger will be the amounts which we can send abroad. The peculiar work of the Home Mission Society is to establish new churches in the Western States and Territories; and every dollar used in this work is so much seed sown, which, at no very distant day, will begin to produce fruits that will help to strengthen and enlarge the Foreign work. Many of our largest churches in the Middle and Western States are the fruit of what is technically called Home Mission work, and these churches have in turn borne large harvests for Foreign Missions. It would be little less than a calamity to our Foreign work to have this multiplication of home churches brought to a close. He who contributes, in money or efforts, to the Home work, indirectly contributes to the Foreign work.

How Home Missions strengthen the Foreign work is still further seen in the fact that some at least of the most efficient workers in the Foreign field were brought into the kingdom in churches established, and for years sustained, by Home Missions. Here is a contribution to the Foreign work, the value of which we cannot estimate. Every soul converted through Home missionary efforts adds something to the force operating in heathen lands. Their contributions of money, their earnest prayers, and their constant sympathy—all these are helpful, and are sought by the faithful men and women laboring in foreign lands. So that none of us can say in exactly how many ways, or exactly to what extent, Home Missions strengthen the Foreign work. But let our prayers and sympathies and contributions flow out liberally to both, without jealousy or partiality."

From the Field.

"Watchman, what of the Night?"

Think of it! More than seven hundred houseless Baptist Churches west of the Mississippi to-day.

IOWA.—Rev. J. D. Burr writes from Creston : "A lot has been purchased for building, and plans for same have been adopted. We are seeking to 'owe no man anything.' We may, however, be obliged to ask a loan of \$500. Dr. Haigh has been here in person, and was deeply interested in our struggles to establish the Baptist cause upon a permanent basis. Much has been done in this direction, and yet I feel that I have gone as far as I can without a church building. Godless men, some of whom contribute liberally to the support of the Gospel, like to see *permanent* basis and results.

Rev. A. V. Bloodgood writes from Spencer : "We cannot keep the public hall we have been using thus far. I have been very busy helping with my own hands to build what is hoped will be a parsonage at some time, but the main room we expect to use for a time as a little chapel. It will seat when furnished with chairs seventy-five persons. It is a small beginning, but it will serve us till we can do better. We have only seven members who can do the work of giving, and they have but little of this world's goods. We hope to organize our own Sunday-school as soon as we get moved. Three have been baptized at Peterson, my other station. Pray for us in our weakness."

MINNESOTA.—Rev. Henry M. Herrick writes from Forest City, Meeker County : "In forwarding my second quarterly report, I desire to express through you to the Society my gratitude for the timely aid you are rendering our little frontier church. Among our most apparent needs here is a house of worship, which I am happy to say we hope to report completed and free from debt in my next report. It is costing our noble brethren something to build this year, but God seemed to say 'Go forward.' We hope not to be compelled to ask for outside help, but I wish you to assure the friends of the Home Mission cause that there are few pioneer churches that will build without help, and the need for generous donations to the Church Edifice Fund is among the most imperative that the hour demands.

Other denominations are giving from \$100 to \$500 to every church edifice built in this vicinity.

We hope not to need help from your noble Society after this year, for we know, as our esteemed brethren cannot, the great need of help in many new fields.

Though not without some embarrassments, the outlook for this new interest is cheering."

Our denominational prospects on the frontier always brighten with an ingathering of souls and the pay-

ment of church debts. Rev. J. Rockwood reports from Garden City: "Besides the four baptized, two others are received for baptism. Next quarter we shall pay \$20 for Home Missions. We are making at this time a strenuous effort to shingle our meeting-house. Our debt to the Church Edifice Fund is so nearly provided for that we have strong hopes of paying the whole of the balance during the year 1880.

KANSAS.—Rev. Aug. Johnson, Missionary to the Scandinavians in Kansas, reports ten Scandinavian Baptist Churches in the State, three hundred and fifty church members, five preachers, two houses of worship built, and a lot bought in Kansas City. "Last month I baptized three and received five into the church here (Kansas City). This is to be an important place for our work. One month I have spent at Concordia. Baptized two there. Brother C. Schogren has baptized two in Lawrence and three in Topeka.

Our prospects for the future are brighter, and I trust the Lord will bless his work among my countrymen."

Rev. S. C. Price writes from Topeka: "After leaving Wayland Seminary last fall I came to this city, and have been laboring here among the refugees. We have been renting the Military Hall, but have been notified that we can not have the use of it after this month. That puts us out-of-doors unless we can get aid to build. We have bought a lot, but have no money to build with, and it grieves me much to think that a church and a Sunday-school of over one hundred children may be disbanded for the want of one hundred dollars."

COLORADO.—Rev. H. S. Westgate, General Missionary, writes August 30th, from Gunnison, county seat of Gunnison County, and eight thousand feet above sea level: "We have our new house so far completed that we hold service in it—the first last Sabbath evening. We raised \$125, which gives us \$40 surplus thus far. Whole cost of church \$750. It is not finished on the inside—temporary seats and canvas windows. We have organized a prayer-meeting, but have held but three meetings for want of a meeting-place. We have a flourishing Sunday-school, with an average attendance of about forty. I go this week to Ouray and Lake City.

Rev. Chas. M. Jones, after five years of faithful and persistent toil at Golden, is rejoicing in the prospects of a church free from debt and self-sustaining. "I was most heartily glad that you required this church to pay the balance of its debt during the year. You supplied the needed stimulus. Last Sunday I read to them the terms of the commission and they were unanimously accepted, and \$190 were subscribed in a few minutes. I have not words to tell you how grateful I am for the helping hand you have extended to us. This is a field where your aid is not fostering sinful dependence or incapacity. Your generous patience has saved this church from extinction, and is placing it where it can feel assurance of permanence. We are

stronger here than any statistics can show, and there are notes of singular promise for the coming months.

DAKOTA.—Dr. Haigh, District Secretary, reports the organization of a new church at Huron. He says: "A donation of from two to three hundred dollars is what I should be glad to recommend if we could only give it them. Our Missionary work has been brought up with encouraging success during the year. Aid in erecting small houses of worship is the point on which everything will turn next year. We are doomed to fall behind in spite of our Missionary effort, unless we provide such aid; for those with whom we have to compete afford it liberally. I look confidently that our way will be cleared in this direction as it has been in others."

This is the way the West is settling up. A Minnesota pastor writes:

"Huron, Dakota is the new terminal point on the Black Hills extension of the Winona and St. Peter R. R. Ten weeks ago there was not more than one shanty on the ground, now there are sixty buildings, and whole blocks of stores and good residences in erection or planned. No church there as yet. Union Sunday-school with one hundred and fifty attendance; Baptist Superintendent and Assistant Superintendent. Can we not do something to secure a first foothold here?" Instructions have gone to secure a good man for that field at once.

ARIZONA.—Rev. R. A. Windes writes from Prescott: "We have just closed a precious series of revival meetings at this place. We can truly say that we are the first religious body to enjoy a revival of religion in Arizona. This whole country has looked on with wonder and amazement. During the last eight days there have been six very decided professions, and others are still seeking. On last Sabbath I baptized the first person ever baptized in Arizona. Four more are awaiting baptism. Our little church organized with six, now numbers fourteen. This may seem small, but it sounds large in this wicked land.

Our church edifice is almost completed. It does look grand on the highest hill of Prescott, overlooking the whole town, and thus, our beautiful valley, lying one mile to the north-west. The man who gave us the lot tells me that he is going to try to bear the expense of a clock to put in the steeple. Mr. Sherman says we have the nicest house in the Territory."

MISSOURI.—Rev. T. W. Barratt writes from Jefferson City: "We feel very grateful to the Home Mission Society for the very timely assistance rendered us. It has very much encouraged the Church and strengthened the hands of the pastor. Our work is much more hopeful than it has been for years. Thirteen have been baptized and eleven added by letter and experience this quarter. We feel that we are getting on our feet, and we hope we shall be able, within the present year, to lift our entire indebtedness."

THE WOMEN'S BAPTIST HOME MISSION SOCIETY.

Mrs. C. Swift, Corresponding Secretary, 71 Randolph Street, Chicago, Ills.; Mrs. R. R. Donnelly, Treasurer, Lakeside Building, Chicago, Ills.

FRUIT APPEARING.

One of the most encouraging results of the missionary work of this Society is the development of a self-helpful and missionary spirit among the people to whom its workers are sent. We have from time to time had occasion to refer to the fact that our missionaries, in their contact with the people, seek out, and, as far as circumstances and means will allow, train in Christian work those in whom they discover aptitude for such labor. We have always hoped for much in this direction, but already the result promises to exceed our expectations. Missionary societies have lately been organized in churches in which but a year or two since such an attainment would have seemed a monstrous impossibility, and individuals are engaging in work for the relief and elevation of their race to whom until lately the idea would have seemed preposterous. Surely even now "The morning light is breaking." We can scarcely hope to make our thought more clearly understood than by placing before the readers of the MONTHLY a few extracts from letters received from some colored women who have come under the influence of our missionaries at New Orleans, and by them been set at work. What is true of this work in New Orleans is doubtless true in other missions; but this being the oldest, it is but natural to expect to see in it the first ripening fruits of earnest and persistent toil.

From the first letter we glean the following:

"It has been on my mind for years to do something for Christ, but I have not known how to begin. Last September I came to the Home to assist in caring for the inmates, and also an aged mother. Sister Moore gave me every possible opportunity to go out with the missionaries, making calls, attending meetings, and Sunday and sewing-schools. In this way I was led to see the great need of workers among my people, and the way in which I could do something for them. During the last month I have visited 30 families, read the Bible and prayed with 9, brought 19 into the mission school at the Home, and attended 17 children's meetings and Sabbath-schools.

"I shall ever be gratified to Sister Moore for her kindness in instructing me. She has taught me to carry everything to God in prayer, and I have asked God to direct me in my desire to work for my people. Pray for me that God will help me to carry out my desire."

From another letter we make two extracts, each of which is its own best comment:

"I visited a woman who has been seeking the Lord for two years, but she was waiting for the Lord to speak to her. After praying, reading and talking with her she seemed to gather a little light, and in a few weeks she was happily converted, and is now rejoicing in the hope of salvation.

"I was much pleased with my sewing-school girls to-day. They were so neat and clean. Excepting one, they all came with their hair combed, their shoes tied, and their clothes mended. One little girl had holes in her stockings. I called her attention to them, and although she is quite a little girl, she promised to come with them mended next Saturday.

"I have sewing-school at the Home every Saturday at one o'clock, and Sabbath-school at four o'clock. Our Sunday-school numbers from 50 to 60. Sister Moore does all that she can to help the children as well as the grown people. She goes day and night among them teaching and toiling. If they are not benefited it is not her fault. She is trying to get them to help themselves. If they will only take hold of her plan in a few years they will be a very different people."

And now with a few extracts from one more letter, we leave you, dear Christian reader, to ponder the lessons therein taught, and answer to your own heart the question, "What part is there for me in this great work?"

Sister Amelia Smothers writes:

"I had been a member of the church for fifteen years, but could not understand my duty until the first Sunday of this year, when I met with dear Sister Wilson at the Second Free Mission Church at the hour for Sunday-school. She came to me a poor, friendless and inquiring soul, and asked me to come and sit in her class. Before reading she reached out her tender hand, and with her loving voice said: 'Are you a Christian?' I answered, 'Yes.' After school she came home with me, and talked and prayed with me, and I thank God for the day I met these Christian workers. They gave me just the help I needed.

"I have become very much interested in the mission work, especially among the children. Our sewing-schools meet every Wednesday, and the little girls are learning to be neat and clean, and to do plain sewing and some fancy work, so that we hope soon to be able to help the poor.

"Last Tuesday I went into a house where there is a poor old woman sick and in great need. I felt very sorry for her, prayed with her, and gave her a dime—all I had to spare. She thanked me, and asked me to come again. I told the little girls who had joined our *Mission Band* about her. They had only forty-five cents in their treasury, but they said they wanted to help her. So when school closed we carried her some sugar and tea, crackers and lemons, a change for her bed and some garments. The children sang "Rescue the Perishing," then the old woman prayed the Lord to help the dear little Mission Band in its first act of charity. The girls sang again, 'I Gave My Life for

Thee,' and, bidding the woman good-bye, came away feeling very glad that they had been able to do some one some good.

"I never knew anything about the wickedness and degradation of my race until I became acquainted with your missionaries, who have taken me around with them. This month I have made 113 visits, and my heart has been saddened as I have met those who say that they have been trying for years to come to Jesus, but don't understand and can't. * * *

"Sometimes I don't know how to take hold of this great and important work which is so much needed in this wicked city. I never felt the need of education until I tried to do the Lord's work, but now it grieves me to think that I have wasted so much time that can never be recalled."

FIELDS AND MISSIONARIES.

The following list gives the names of Missionaries appointed up to Sept. 1st, 1880:

FREEDPEOPLE.

New Orleans, La.—Misses J. P. Moore, J. L. Peck, J. Straight and A. Williams.

Columbia, S. C.—Misses M. Jones and E. Brainard.

New Berne, N. C.—Misses C. E. Waugh and M. Barker.

Raleigh, N. C.—Misses J. Willmarth and H. R. Jackson.

Richmond, Va.—Miss R. A. Wilson and Mrs. L. A. Grover.

Selma, Ala.—Misses S. T. Butler and E. Cassidy.

Chickasaw Nation, I. T.—Miss A. E. Allston.

INDIANS.

Seminole Nation, I. T.—Miss L. A. Elder.

SCANDINAVIANS.

Illinois.—Miss Annie B. Nilsson.

Minnesota.—Miss Elizabeth Johnson.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

Mrs. F. S. Hesseltine, Corresponding Secretary, 16 Pemberton Square, Boston; Mrs. A. Pollard, Treasurer, 4 Beacon Street, Boston.

An article entitled "Why They Need Schools" was published in the MONTHLY of July, 1879, and closed with the sentence, "Press the school work." The need is growing each year, and every thoughtful person who in any degree knows the condition of the Freedmen in the various States must be impressed by it. One of the teachers in Alabama writes to the effect that if proper means were put forth for the educating and christianizing of the needy in our own land, we should soon need no Home Mission work, but could send directly to Africa, Burmah and other for-

eign countries. Years ago Dr. Livingstone laid great stress upon Christianity coming through civilization, and to-day the fact is as apparent as then.

The thronging years that have brought to our shores thousands of people without an idea of the poorest details of a Christian home, have brought with them a duty that Christian women cannot lose sight of. To educate the women through love of neatness, truthfulness and all home virtues, up to the highest type of purity, a Christian womanhood, is what many of the women of our land are striving for. The Woman's American Baptist Home Mission Society of Boston, in connection with their mission work, are pressing strongly the educational claim, believing that loyalty to their country and government, as well as to their Maker, demands that these people who are a part of our great commonwealth have the blessed boon of education presented to them. Writes one laboring in Alabama, "I was obliged to furnish clothing to one child before I could teach her." They are, many of them, literally washed and clothed by the missionaries and teachers.

This Society is supporting teachers and beneficiaries in several of the schools in the South, and sending missionaries to various fields. It asks for the sympathy and aid that every loyal Christian woman will be sure to extend when the needs of the people whom they are aiding are known. The officers are doing the work, inspired, many of them, by personal observation of the great need of extending sisterly charities to their fellow beings, and they are devoting their time, this year, with no salaries, that they may press forward the work with every "mite" that comes into the treasury. Societies are being formed and interest awakened in new places. To carry on their work they ask for ten thousand dollars, every dollar of which shall be prayerfully and economically appropriated. The contributions of the summer months have been so much in excess of other summers, that they dare ask and hope for still greater things, and with all the rest they "Press the School Work."

Contributions to the "Woman's American Baptist Home Mission Society," for August, 1880.

A Friend, Thomaston, Me.	\$ 10 00
Home Mission Circle, Southington, Conn.	21 25
Coll. at meetings at Martha's Vineyard.	25 43
Young Ladies' Home Mission Society, Jamaica Plain, Mass.	135 00
Six Little "Earnest Workers," Corinna, Me.	2 00
A. Young, Corinna, Me.	3 00
Friends, for the support of Mattie A. Roach, Missionary in Bellefonte, Ala.	20 00

Mrs. S. J. Hanson, Lowell, Mass.....	20 00
Total.....	\$236 68
Two barrels of clothing from ladies of Shelburn Falls, Mass., to Rev. M. E. Grover, of Porter's Ranch, Kansas.....	\$150 00
Barrel of clothing, &c., from Salem, Mass., to Mrs. S. J. Kelly, Council House, Indian Territory.....	20 00
	\$170 00
Mrs. Andrew Pollard, Treasurer.	

MISSIONARIES APPOINTED IN SEPTEMBER, 1880.

The following new appointments were made:

Rev. J. T. Zealy, D.D., to Colored People of Miss. braska.
Rev. E. H. E. Jameson, General Missionary, Nebraska.
Rev. A. S. Orcutt, Watertown, Dakota.
Rev. G. W. Rogers, Marshall, Texas.
Rev. J. B. Saxton, Vacaville, California.
Rev. H. I. Parker, Santa Anna, California.
Rev. S. C. Price, East Portland, Oregon.

The following Missionaries have been reappointed:

Rev. J. N. Williams, General Missionary to French in New England.
Rev. Eusebe Leger, French in Waterville, Me.
Rev. D. F. Leach, Colored People in Lunenburg, Mecklinburg and Charlotte Co., Va.
Rev. J. C. Johnson, Charleston, West Virginia.
Rev. V. T. Settle, Fredericktown, Ironton and Des Arc, Mo.
Rev. Geo. R. Read, Alameda, Cal.

The following have been appointed teachers in Freedmen schools for the ensuing year:

Rev. E. G. Wooster, Natchez Seminary, Natchez, Miss.
Mrs. E. A. Wooster, Natchez Seminary, Natchez, Miss.
Rev. J. L. A. Fish, Principal, Florida Institute, Live Oak, Fla.
Mrs. J. L. A. Fish, Florida Institute, Live Oak, Fla.
Miss Phillips, Nashville Institute, Nashville, Tenn.
Rev. John P. Lawton, Sulphur Springs, Indian Territory.
Rev. G. W. Dallas, Wheelock, Indian Territory.
Rev. James R. Banks, Mill Creek, Indian Territory.
J. B. H. O'Reiley, Atoka, Indian Territory.
T. N. Johnson, Council House, Indian Territory.

Contributions and Legacies.

FOR AUGUST, 1880.

[Contributions and legacies not otherwise noted are for general purposes. Abbreviations **F. F.** and **C. E. F.** denote respectively **FREEDMEN'S FUND** and **CHURCH EDIFICE FUND.**]

WESTERN GERMAN CONFERENCE, \$1 75.

German Church, Ellsworth, Kansas.....	\$1 50
Sunday-school.....	25

MAINE, \$26 90.

Leeds Church.....	4 40
Wayne Church.....	2 50
Belfast, Mrs. Eliza C. Frye.....	80 00

NEW HAMPSHIRE, \$89 03.

Milford, First Church, per Mrs. G. A. Worcester...	19 03
New London, First Church.....	13 70
F. F. Bradford Church, for Richmond Inst.....	1 30
Mrs. Moses Case, " ".....	2 00
Hopkinton, Dea. J. Currier, " ".....	20 00
Nashua, Joseph Greeley, " ".....	5 00
Dover, Mrs. W. H. Seavy, " ".....	5 00
T. B. Garland, " ".....	2 00
Mrs. S. H. Fuller, " ".....	1 00
Fisherville, J. S. Brown, for Library for Richmond Institute.....	20 00

VERMONT, \$48 53.

Sharon Church and Sunday-school.....	5 40
F. F. Passumpscic Church, for Richmond Inst.....	5 10
St. Johnsbury Church.....	8 03
Rutland Church, for Nashville Inst.....	30 00

MASSACHUSETTS, \$910 80.

Boston Highlands, Dearborn Street Church.....	22 28
Cheshire Church.....	8 00
Haverhill, Portland Street Church.....	100 00
Weston Church.....	10 50
Rochdale Church.....	17 86
Northampton Church, in ad.....	1 35
Worcester, Friend.....	20 00
Danversport Church.....	4 50
North Leverett Church.....	31 35
Southfield, New Marlboro' Church.....	7 00
Worcester, First Church, in ad.....	1 00
Mon. Con.....	13 25
Clinton, First Church.....	15 00
Malden, First Church.....	24 16
Beverly, First Church, Lad. H. M. Soc., of which \$30 desig. for Missions in Montana.....	170 00
Wakefield Church.....	48 75
North Tewksbury, Baptist Sunday-school.....	4 50
Merrimacport Church.....	2 80
Baldwinville Church.....	4 50
F. F. Brookline, Mrs. A. W. Benton, Nashville Institute.....	10 00
Friend, for Richmond Institute.....	\$50 00
West Newton, Mrs. M. L. Bacon.....	5 00
Mrs. D. R. Griggs.....	20 00
Amesbury, John Woodman.....	5 00
Billerica Church.....	11 00—91 00
Boston, John G. Brown, Benedict Building.....	\$100 00
Lynn, H. A. Pevear.....	50 00—150 00
Southboro, Mrs. Lincoln Newton, Natchez Sem'y.....	3 00
Robert H. Cole, viz:	
for Natchez Seminary.....	\$50 00
" Leland University.....	50 00
" Nashville Institute.....	25 00
" Live Oak School.....	25 00—150 00

RHODE ISLAND, \$772 24.		
Providence, First Church.....	\$56 24	
Union Church.....	200 00	
Pawtucket Church.....	16 00	
F. F. Pawtucket, Mrs. B. A. Benedict, a special desig. for Benedict Institute..	500 00	
CONNECTICUT, \$492 96.		
Essex, Friend.....	7 00	
Noank Church.....	33 59	
New London, Huntington Street Church.....	15 00	
Lebanon, D. Bliss and others.....	2 25	
LEGACY: Uncasville, Annuity of Polly Browning, de- ceased, Geo. D. Jerome, Trustee.....	7 00	
Putnam, Interest on Bequest of Joanna Barrett, per J. W. Manning.....	28 18	
NEW YORK, \$293 28.		
New York, Theodore Holt.....	5 00	
Dunkirk Church.....	7 80	
Georgetown Church.....	32 33	
South Otselic Church.....	18 00	
Huntington, Baptist Sunday-school.....	4 00	
Flushing, Baptist Sunday-school.....	15 00	
New Rochelle, Salem Church Sunday-school.....	10 60	
Masonville Church.....	7 49	
Alden Church.....	3 00	
Syracuse, First Church.....	41 17	
Port Jervis Church.....	14 28	
Cazenovia, First Church.....	26 00	
Tully Church.....	10 00	
Duchess Asso. Coll.....	6 54	
Beekman Church.....	12 07	
Pawling, First Church.....	5 00	
Stamford, First Church.....	8 00	
Dover, First Church, Thos. Wheeler.....	10 00	
F. F. Maine, Mrs. Ellen N. De Lans, for Natchez Seminary.....	2 00	
Brooklyn, Strong Place Church, Wom. Mis. Soc., per Mrs. Chas. A. Morse.....	50 00	
New York, Theodore Holt.....	5 00	
NEW JERSEY, \$175 37.		
Cohansey Church.....	27 31	
Bridgeton, Pearl Street Church, balance.....	5 00	
Dividing Greek Church, balance.....	6 22	
Canton Church.....	4 47	
Medford Church.....	1 50	
Wineland, Berean Church.....	17 00	
Salem, Memorial Church.....	17 90	
Bordentown Church.....	37 97	
Sunday-school.....	10 00	
Freehold Church, balance.....	25 50	
Marlboro Sunday-school.....	5 00	
Paterson, Union Ave. Church, United Woman's Mission Circle.....	17 50	
PENNSYLVANIA, \$371 94.		
Philadelphia, Third Church.....	10 00	
First West Sunday-school.....	50 00	
Eleventh Church Sunday-school.....	10 00	
Goshen Church.....	17 58	
Brandywine, Sunday-school, D. Phillips' class.....	3 50	
Marcus Hook, Dea. J. M. Tague and friends.....	11 50	
Lower Providence Church, in part.....	24 55	
Dea. Isaac Johnson.....	30 00	
Reading, First Church.....	30 20	
Sunday-school.....	7 32	
Berean Church.....	6 00	
Carnovan Church.....	1 02	
Pottstown Church.....	23 50	
Sharon Church.....	13 47	
Unity Church.....	5 30	
Brady's Bend, Berean Church.....	8 08	
Carlondale, Berean Church.....	28 00	
Clarks, Green Church.....	5 50	
Roaring Brook Church.....	3 00	
Hyde Park, Jackson Street Church.....	22 00	
Sunday-school..	13 24	
Clinton Church, (Wayne Asso.) balance.....	2 75	
Sullivan State Road Church.....	\$7 10	
East Smithfield Church, balance.....	4 50	
Bridgewater Church.....	16 00	
Middletown Church.....	5 10	
Gibson and Jackson Church.....	3 83	
New Milford Church.....	1 50	
Warren Church, (Bridgewater Asso.).....	5 00	
F. F. Altoona Sunday-school, for Atlanta Sem'y...	2 40	
WEST VIRGINIA, \$9 25.		
Huntington Church.....	4 25	
Charleston Church.....	5 00	
MICHIGAN, \$81 96.		
Bloomingdale Church.....	4 00	
Eaton Rapids Church.....	14 18	
Flint Church, in part.....	26 00	
Ithica Church.....	9 63	
Oakland.....	46	
Parma Church.....	2 70	
Quincy Church.....	5 00	
Salem Church.....	6 51	
South Haven Church.....	6 00	
Detroit, First Baptist Sunday-school.....	7 48	
OHIO, \$28 82.		
Mt. Gilead Church.....	12 77	
Sidney Church.....	16 05	
INDIANA, \$16 50.		
Peru Church, per Rev. G. E. Leonard.....	16 50	
IOWA, \$527 50.		
Osceola Church.....	2 50	
F. F. Iowa City, Prof. A. N. Currier, per Treas. State Con. for Benedict Institute.....	25 00	
Red Oak, E. W. Stevens, for Live Oak B'g, Fla....	500 00	
MINNESOTA, \$602 55.		
State Convention, per D. D. Merrill, Treas.....	600 00	
Artichoke Church, per Rev. J. A. H. Johnson.....	2 55	
NEBRASKA, \$74 61.		
Palmyra Church, per Rev. J. M. Taggart.....	7 63	
Burnett Church.....	1 08	
Sterling, per Rev. J. C. Read.....	15 00	
Kam, Bethel Church.....	5 00	
Sheridan Church.....	6 65	
Peru Church.....	15 00	
Brownville Church.....	15 00	
Central City, per Rev. C. J. Chader.....	9 25	
DAKOTA, \$7 80.		
Big Spring Church, per Rev. C. Sandaquist.....	3 00	
Danville Church.....	4 80	
KANSAS, \$125 50.		
Topeka, Rev. James French.....	125 00	
F. F. Igo, Mrs. W. S. Higgins.....	50	
COLORADO, \$279 61.		
LEGACY: Denver, Rev. W. McD. Potter, in ad....	279 61	
ARIZONA, \$25 00.		
Prescott Church, per Rev. R. A. Windes.....	25 00	
TOTAL.....		\$4,561 90
CORRECTIONS. —The credit of \$16.28 in the August MONTHLY to the Wichita Church, Kansas, should have been credited to Rev. J. C. Post, of that place. The credit of \$50.00 in the May MONTHLY to Mrs. E. Smith, Auburn, N. Y., is, by request, transferred to the Second Baptist Church of that city. In the September MONTHLY the credit of \$100.00 to J. W. Taft, Webster, N. Y., for the Live Oak School, should have been J. W. Tufts, Medford, Mass.		



Engraved by J. G. ...

Nathaniel Piskof

THE BAPTIST HOME MISSION MONTHLY.

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INCOMMENSURABLE RESULTS.

BY REV. PHILIP S. MOXOM, CLEVELAND, OHIO.

It is characteristic of our times that we estimate the success or failure of enterprises by statistical results. This is true with reference, not only to purely secular enterprises, as the founding of a colony, the building of a railroad, the working of a mine, and the like; but also to enterprises that are educational and religious. The work of a college is measured by the aggregate number of its graduates; a church by its accessions of members and the amount of its financial expenditure, benevolent or otherwise. So, too, a missionary organization is estimated by the character of its statistics. On looking over the last report of the American Baptist Home Mission Society, I find the following table of statistics:

Number of Commissions to Missionaries and Teachers.....	8,301
Weeks of service reported.....	275,433
Sermons preached.....	718,217
Prayer-meetings attended.....	385,141
Religious visits to families or individuals....	1,667,813
Persons baptized.....	80,477
Churches organized.....	2,704
Average number of children in Sunday-schools	13,084

This table represents the visible and measurable results achieved by this great Society during forty years of praying, and planning, and working.

There is an element of truth in the representation of work done which such figures make. Statistics are valuable indices of pro-

gress in achievement. But there must always be, to the sober, thoughtful mind, something very unsatisfactory in them; while to many persons they may be very misleading. The chief element in all great enterprise in this world, particularly in religious enterprise, is intellectual and spiritual force. Physical force can be measured, and its operations accurately represented in figures and symbols; but who shall measure the energy of the human soul or of divine providence? Who shall tabulate for us the results of a life which is the radiating centre of spiritual power? Who would think of measuring the results of such a life as that of Thomas Arnold, or of Francis Wayland, by the number of lessons given, lectures delivered, books written, days of active work lived? Can the results of such a life as Judson's, or Carey's or Jewett's be measured by tables of statistics which man could compile, though ciphered up in columns high "as Atlas or Teneriffe?" In our Western States and Territories are men and women toiling in the service of the Home Mission Society, whose work expressed in figures would be infinitesimal compared with that work expressed in the signs by which God reads the record of a life. Yet statistics are not to be scorned or overlooked. They have a very great value as expressing results which are measurable, but particularly as representative of results which are not commensurable with the former, because so far outranking them in extent and

worth. In the statistical table given we read, 275,433 weeks of service, this service being in the main honest, zealous, efficient; 718,217 sermons preached, i. e., nearly three-quarters of a million—sermons, as a rule, sincere, eloquent with real feeling and divine truth vividly conceived, and strong with practical christian sense, many of them illustrated and emphasized by lives of genuine heroism. Over against this statistical sign of effort put forth, stand other figures full of significance. Persons baptized, 80,477. That is, 80,477 human souls drawn out of unbelief and sin into a life of progressive godliness. The figures are easy to read, but who shall tell us the full meaning of them? Nothing is included in this arithmetical sign of a presumably large number whose rescue from spiritual death is unrecorded in missionary reports. Here we have the result, in part, of forty years' work. More than eighty thousand, a great army, rescued from perdition! A little over two thousand a year! Before even such a single item as that, the parsimony of individual Christians and of Churches ought to be swept away by a mighty outpouring of generous gifts into the treasury of the Home Mission Society.

But how small a part of the results achieved, according to all reasonable calculation, during the last forty years, is expressed in these figures. The major unexpressed part is incommensurable with this. It is always so in religious work. We count our figures and construct our tables of statistics; but, meanwhile, God keeps a larger and juster account.

Through its missionaries and other servants, the Home Mission Society is doing a work for America and for man which we cannot measure, but which it will benefit us to study. It is accomplishing results that lift its whole enterprise to a plane higher and broader than that on which we are accustomed to contemplate it.

Because these results have no adequate standard of measurement in tables of statistics, I have called them "Incommensurable Results." Some of these I propose briefly to indicate.

FIRST.—The first result is the gradual but real lifting of the average moral tone of communities and the creation of a purer moral atmosphere in public and private life. Wherever the servants of the Home Mission Society go, they preach the gospel, they disseminate the Bible and a Christian literature, they bring to bear upon men the influence of Christian morality. The circle of their influence is far wider than that described by the actual number of persons converted and brought into church organizations. There is always a vast overflow of spiritual force. It has no bounds. On every side men, even those who are godless and reckless, are touched and influenced, and almost insensibly drawn some degree away from barbarism and depravity.

We have had illustration in this country, in the Great West, of what a community may be morally, even in a civilized land, where there is no church, no gospel ministry, no vigorous Christian life. We have had abundant illustration, too, of how radically the moral atmosphere of a town may be changed by the presence of a church and a loyal preacher of God's truth.

(To be continued.)

OUR WORK AMONG THE SCANDINAVIANS.

BY PROF. J. A. EDGREN, CHICAGO THEOLOGICAL SEMINARY.

There are already considerably over a million of Scandinavians in this country, and immigration is greater than ever before; so great, that the Swedish press actually fears depopula-

tion of important districts of the Scandinavian peninsula, and loudly protests against it. The emigrants are mostly young, strong, honest and industrious, but, alas! also mostly, no doubt, unconverted Lutherans. On their arrival here they are, as soon as possible, and as effectually, too, as possible, brought under the control of a numerous Lutheran clergy, which persistently teach the doctrines of baptismal regeneration and the power of the keys; or they are brought under the influence of another powerful Lutheran body, which holds not only to baptismal regeneration, but to the equally dangerous doctrine that Christ in his death on the cross did not die in the sinner's place, bearing the sinner's guilt and its penalty, thus in infinite love by His blood covering our sins that they might not be laid to our charge—under the influence of men, who, by their merely moral view of the atonement rob the Gospel of its very kernel, and our peace of its very foundation. Yet this people are, on the whole, quite open to the truth, if it can but be shown them as firmly resting on the Word of God, which they very generally reverence. Our work among them has therefore not been in vain. Now, it is evident that the salvation to Christ, and to his truth, of any foreign element in our population, is in the best possible way also its salvation to the Republic of which it becomes a part. The work of saving the people is therefore both patriotic and Christian.

When, ten years ago, I arrived in the West, I saw the great need of more preachers, and prepared to open a *course of instruction* in connection with my church for such as might be called of God for missionary labor among the Scandinavians. The Seminary of Chicago, having thought of the same need, called me to open my instruction in connection with it. This was done, and thus my intended school became the Scandinavian Department of the Baptist Theological Seminary of Chicago.

In this work we have seen the most evident tokens of God's presence and gracious favor. For lack of time we must not speak of some of these now; but, if you knew them, you would see, as we do, the hand of our heavenly Father in this work. We shall only take time to tell you of some of the students and of God's blessing upon their labors. This is appropriate, since the Home Mission Society is now aiding a number of these brethren who have gone into their fields.

Well do I remember, when, some years ago, a dear brother of a good intellect and a large heart studied in my department and labored to win souls for Christ. Quite a number were converted, and a church was formed. Since then this brother has been an enthusiastic laborer and a winner of souls in Minnesota. While preaching in Chicago, he received into the church an elderly man, converted to God from a drunkard's life. This man became very zealous for the cause of his Redeemer, and was soon made a deacon of the church. One day he said to me: "I have so long and so faithfully served the devil, I desire hereafter to devote myself as faithfully to the Lord. Can I study with you for a year and then go out and preach Christ?" "Yes," I said, "come." He came, studied, and went out into the field. Very providentially he was led to a place in Kansas, where God opened a door of usefulness to him. Many were there converted and baptized; among these, an intelligent Swedish officer, who had first much opposed the preaching of the Gospel. Two of this man's sons were also baptized, and have since studied with me, and are now earnest preachers of the Word. Here I could tell you of others, if time permitted; of a dear Norwegian brother, who is pastor of a growing little Norwegian church in Chicago, which is a model of Christian spirituality and love; of a Dane, who is pastor of the Danish church in Chicago and a

successful author and editor among the Danes; of another, doing a good work in Dakota; another in Iowa; a number of Swedes and some Norwegians scattered throughout Minnesota and in Illinois, who are, by the blessing of God, doing a noble work for the Master; of one who has been the means of awakenings and conversions in Sweden, and of others winning souls in Nebraska and other States. In all, we have by this time sent out twenty-nine preachers from the Department. They have baptized about or over five hundred converts, and seen many more made happy through the Gospel message. But this work needs enlargement. There are the Lutherans with seven institutions of higher instruction, and several of a lower grade. In one of these, nearest to us, are not less than nine teachers! Here we are, with one single teacher, still largely responsible for his own support! Yet the Seminary is indeed very cordially doing all it possibly can do for this work. An endowment here, sufficient to carry at least two permanent teachers would be a most important aid to our Scandinavian missions in this country.

Let me now briefly invite your attention to another branch of our work, our *publication*. We have a monthly religious paper in Swedish, one also in Danish, and a Sunday-school paper in Danish. We have also published some books and a number of smaller pamphlets and tracts. But the only means we have for distribution of this literature is advertising and sale by our pastors. Thus we reach only the churches and a few people outside. But there are fields of hundreds of thousands of mostly unconverted Scandinavians that we have never yet reached. Yet these fields, as far as we can judge, are very open to the Gospel. Whenever we have visited some one of them, perhaps never to be able to visit it again, we have found the people so anxious to hear, that we

have with difficulty torn ourselves away to our regular and pressing duties. How are these thirsty fields to be supplied with the water of life? There seems to be but one answer to this question. Let there be means enough in the treasury of the Home Mission Society to send a goodly number of traveling missionaries into all of them. Let these missionaries go out preaching the word from place to place, from house to house, and distributing the best Christian literature we can procure. Here, then, is an important work for the Society to do.

Finally, some words about the *church work* in general. Some years before I came to America, the Home Mission Society had been supporting Scandinavian missionaries in some of the Western States, churches had been formed, and the work was gradually progressing. The progress has been great, especially in Minnesota—but in later years there is also large progress in some other States. There are now many more churches than ten years ago, and many more preachers in the field. New fields are also constantly opening, and the need of aid for missionaries and pastors of newly-organized churches is greater than before.

There is New York, where the flood of immigration first touches this shore. Well do I remember how, some twenty-four years ago, a Swedish Methodist colporteur in New York took me, a wayward boy, by the hand, and tenderly pointed me to the Saviour of sinners. I shall never forget him. I suppose I shall love him throughout eternity for it. It was the great turning-point of my life. Oh, the power of the missionary, who is able to meet the immigrant as he lands, a stranger on a foreign shore, and tenderly lead him to Christ, speaking to him in his own mother-tongue! Here, then, is a point where we ought to have a good missionary and pastor for those who remain in the great Eastern metropolis.

There is Chicago, where a large portion of the immigration stops or halts for a while. We could wisely spend ten thousand dollars at once for improvements in Chicago missions alone. Some church buildings, and an emigrant depot where we could receive the new-comer and do him good, are greatly needed. There is Rockford, Ill., an important field, to which one of our graduates has just gone, a worthy brother, who ought to receive aid from the Home Mission Society in that field. There is La Porte, Ind., also of importance, where we now have one of this year's graduates. He needs the aid of the Home Mission Society. There are the great Western States, Kansas, Nebraska and Dakota, receiving a great immigration and opening widely to our missions. Men and means are needed here. Brethren, it were wise to go up and possess this land, before it is so possessed with false teaching that we can do nothing with it.

Now look for a moment at the progress of this work. Ten years ago we were about fifteen or sixteen hundred Scandinavian Baptists in this country. To-day we are about five thousand! And this increase is not altogether by immigration, but very largely by the missionary work in this country. Surely to work here is to work with the Lord. If so much has been done by so feeble instrumentalities as we have had, what might not, by the same grace of God, be done with better appliances as I have suggested. Endowment for our Scandinavian Department of Ministerial Education, means to send out a goodly number of missionary colporteurs into uncultivated fields, and means to supply at once the fields already open to us with suitable workers. Here, then, are great needs, but great possibilities as well; a great field whitening, indeed, for the harvest. Who will help us to put in the sickle deeper and reap for the Lord of the harvest and His heavenly garner?

HOME WORK THE SEEDLING OF WORLD WORK.

BY REV. J. D. FULTON, D. D., BROOKLYN, N. Y.

Christ commanded His disciples to begin their work at Jerusalem. There is a reason for it. There is reason in it. Home work is the seedling of world work. Where Christ is best known He is most loved. Where religion is pure and undefiled it is most powerful.

Jerusalem was the capital of the religious world. From its sacred mount an influence had gone forth which was to belt the globe. There Christ had revealed Himself to the multitudes; in its temple He had stood and cried, saying: "If any man thirst let him come unto Me." There He had performed His most celebrated miracles; there He had been betrayed, tried, crucified, put to death, buried and resurrected; there He had appeared to His disciples; there the Pentecostal blessing came, and there He began the conquest of the world. In the beginning at Jerusalem, is a mighty principle involved.

THE FATHERS OF THE REPUBLIC RECOGNIZED IT.

It is a significant fact that the political founders of our national life have been actuated by this principle. They have made much of their home work, and have utterly refused to contract entangling alliances with foreign powers. They have regarded this country as a training school. They have sought to make it not only the resting-place for the weary and the refuge for the oppressed, but a camp in which soldiers are to be drilled whose business it shall be to promote the disenthralment of mankind. George Washington besought the people to attend to their own concerns and turn a deaf ear to foreign appeals, that they might preserve liberty as an inheritance for the uncounted millions destined to find in this land a place to build

up free institutions on the foundation stone of impartial liberty, and as a result propagate it throughout the world. For this he prayed and toiled, and his compatriots struggled against fearful odds. The faith found an embodiment in the Monroe doctrine, and it still rules the nation. England sitting on her island throne may sway a sceptre whose shadow covers the globe, but few cherish the thought that in God's mind this is the great mission for our land. On the other hand, the feeling predominates that this is to be the gathering place of the nations.

"It is susceptible of demonstration," said Joseph Cook, "that the continents of North and South America contain more arable land than the whole of Europe, Asia and Africa. The American continents are narrow while the Old World continents are broad; the effect being that the winds carry fruitful moisture all across the American continents, while in the Old World are vast deserts. Our mountain ranges run north and south, theirs east and west; hence the warm winds reach a higher point here than they do in the Old World. There the average rain fall is seventy-seven inches; here it is one hundred and thirteen inches. The eight principal rivers of Asia do not carry as much water as does the Amazon. In the Old World there are ten millions of square miles of productive land, while in the New World there are eleven millions, enabling us to maintain a larger population than it is possible to provide for in the Old World. *If it can, it probably will.*" What is to be the character of these untold and unnumbered millions who are to find here a sphere of action? Shall they be Christian or Pagan? Shall they be believers in Christianity or be infidel to God and His truth?

This land has been sowed by the winnowed seed of centuries, and it becomes us to remember that this has been done for a purpose.

The poet had the true forecasting when he wrote:

"Westward the course of Empire takes its way;
The first four acts already passed,
The fifth shall close the drama with the day;
Time's noblest empire is the last."

In the light of these immense responsibilities it is our duty to remember that home work is the seedling of world work.

It was because Elliot was faithful to the Indians on Roxbury Hill, and taught them the word of life and translated into their language the Scriptures, that the suggestion came to the mind of Carey, the shoemaker in England, "Ought not such a work to be attempted for the millions in India?" Then it was he drew the map of the world, illumining the places where Christ was known and leaving in rayless night the vast realms where the cross had never been upreared.

Steam was here applied to machinery. Electricity was harnessed and made the message bearer for the world in this land. This is the land of newspapers. Here liberty found expression, friends and defenders, and the Banyan tree grown here begins to cover the world with its protecting ægis. Here every nation and every tongue finds a welcome. People come in upon us in great tidal waves. They come here for what? To be saved or to be left to perish? We must answer the question. Money is sent abroad in streams of beneficence which reflects honor upon the nation's heart. "The beginning at Jerusalem" seems to be the difficult task. New York City and the cities adjacent contain an irreligious population, unreached by missionary or religious influences, larger than some countries which we feel bound to help, and yet few think of the imperative needs of this gateway of the continent, where influence in politics, in finance and in literature is almost supreme. Thousands of our women are in sympathy with the colored

women of Louisiana and the Carolinas who will not enter the humble home near them of their dark hued sister and see to it that such have sympathy, kindness and leadership.

Swedes in Sweden should be helped. Swedes in the North-west may not be neglected. For years missionaries have gone to China, and we have prayed for them and paid our money for their support. How few welcome the representatives of the Celestial Empire to our workshops, fields and sanctuaries! There are many who sing:

“ From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain,”

who never hear the summons to labor in the fields lying close at home.

(*To be continued.*)

MISSIONARY REMINISCENCES.

BY REV. THOMAS POWELL, OTTAWA, ILL.

VI.

GROWTH AT CHICAGO—SECOND CHURCH ORGANIZED—CHURCH AT JOLIETTE.

I have already alluded to the small and feeble interests of our denomination in Chicago which existed when I came to Illinois in 1836. These feeble beginnings were originated and fostered by the Home Mission Society at the precise period when they were needed, in order to secure a footing in that prospective centre of enlargement and enterprise. To recognize the blessing and success flowing from the *timely* aid of the Society, look now at the number of churches and number of church edifices in that city; the number of pulpits and Sabbath-schools now sustained there; look also at the educational, literary, scientific, theological publishing interests promoted in and around it. Enquire, “What hath God wrought?” When the Rev. C. B. Smith, D.D., had closed his labors with the First Church,

he led out a colony of its members with him to organize a second church (then called the Tabernacle). I was present to officiate as Moderator of the Council when it was organized, as the representative of Home Missions, and to preach the first sermon addressed to the infant church. To-day the first and second churches alone number over 2,000 members.

From Chicago I went to Joliette, the county seat of Will County, 40 miles south-east, at the junction of the Des Plaines and Kankakee Rivers, and on the projected canal from Lake Michigan to the Illinois River. The place was early regarded as being important and promising on account of its location, and also as having quarries of superior stone for building purposes. The Methodists, Congregationalists and Universalists were already, on the ground in considerable numbers, and a small and weak Baptist Church existed and held religious services in a little empty store. I was induced to go there and hold a meeting by the personal solicitation of Rev. Solomon Knapp, a very worthy christian laborer, who was pastor of the church, but resided in the country some miles distant. I commenced the meeting in the Court House, where the Universalists had statedly met. The Congregational and Methodist pastors and people were invited by me to attend. The place became soon crowded with solemnly attentive hearers, and the spirit and presence of Jehovah was felt in an overwhelming degree. Many formal and cold professors were powerfully impressed, and renewed their covenant engagements with God and his people. Many souls were converted and came out in an open profession of their faith, uniting with the Baptist and Congregational Churches—the latter receiving more than the former, having a devoted pastor residing in the city, while the Baptist pastor's home was at a distance in the country. There was a grand impulse then given to our denominational interests in the place, which has of late years, after many trials and delays, culminated in the erection of a suitable place of worship, and in the support of a sound and stated ministry. There were many striking and touching incidents brought out in the progress of the meeting connected with the deep convictions and confessions of backsliders and the humbling of bold infidels.

American Baptist

HOME MISSION ROOMS,

ASTOR HOUSE OFFICES, NEW YORK.

All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.

In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.

The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.

SEMI-ANNUAL STATEMENT OF THE BOARD OF THE AMERICAN BAP- TIST HOME MISSION SOCIETY.

The receipts of the Home Mission Society from the close of the fiscal year to October 1st, have been \$47,239.85. Of this amount, \$4,405.03 are designated, mainly, for the erection and improvement of buildings for school purposes in the South. The receipts applicable for general missionary purposes are \$8,610.44 more than for the same period last year—yet this is insufficient to relieve the Board of the necessity of borrowing to pay its missionaries.

During this period 153 laborers have been appointed. The whole missionary force, including teachers, is 251. A number of new and important fields have been occupied. The Board has entered into co-operation with the Mississippi Baptist State Convention (white) in supporting an honored brother to conduct Ministers' Institutes, and do the work of a general missionary among the Freedmen of that State. Another white missionary has been appointed to the Indians. Arrangements are in progress for decided increase of our mission-

ary force among the foreign population, which received an addition of 50,000 in August.

In September it was decided to increase the amount for the Western work 44 per cent. above that of last year. Educational work for the Freedmen will require an increase of about 18 per cent.

At the same meeting the Board declared it "of first importance that special effort be made immediately to raise at least \$20,000 for use in the benevolent department of the Church Edifice Fund." The need of this is most urgent. Recent careful estimates reveal the startling fact that in our home mission fields west of the Mississippi there are 735 houseless Baptist churches! The Society's work, at present, is the maintenance of 10 schools among the Freedmen, with a corps of 49 teachers for the instruction of more than 1,500 students; assistance for 735 houseless Baptist churches in securing edifices; the maintenance of a missionary force that must soon be increased to 300, to care for the shelterless and shepherdless flocks, to occupy new fields whither the mighty tide of emigration is going, and last, but not least, to establish immediately a Baptist Church in Utah for an organized gospel assault upon the immoral Mormon monstrosity which disgraces our land.

For these purposes not less than \$125,000 are required in the next six months. A large proportion of this is needed at once. Ordinary efforts and ordinary giving will not avail for an extraordinary time like this.

By order and on behalf of the Board.

H. L. MOREHOUSE, *Cor. Sec.*

New York, Oct. 1, 1880.

We take pleasure in announcing that Rev. J. T. Mason, of Sterling, Ill., has been appointed General Missionary for Montana, and that he proceeds at once to the care of this important field. Brother Mason was the Moder-

ator of the Illinois General Association last year, and his appointment is a guarantee that energy and wisdom will characterize the work of gathering and building up Baptist Churches in that Territory. Indeed, all of our general missionaries are recognized leaders, and are proving themselves generals in marshalling our forces on the frontiers.

This is what a thoughtful christian patriot thinks of the question of making *present* investment in the work of Home Missions :

“I think greater consequences depend on the work of your Society for the safety of a free government and a pure christianity in this country than any other institution, and on this account I wished to have a little interest in it. I sent you about one-sixth of all I have. I expected then and do now to need the interest, and this, with what I otherwise have, will not reach \$350 per year for my family. *I sent you the money instead of leaving it in a will, that I might know it would in the end reach its object.*”

Would you know how our esteemed instructors are sometimes weighed down with a sense of their responsibility? Read this from one of the most successful of the number :

“Let me add a word of personal—what shall I say—experience, desire, or longing? Indications are that our school is growing in importance and in the affections of its alumni and of the people. Ordained men are coming—one man has come in, fifty-one years of age.

“Now what I want is more heart power, more power to mould these men spiritually. It is exceedingly difficult to do right. It is so hard to know how to be mercifully severe and righteously lenient. It is hard to know how to rebuke so as to impress and yet maintain Chris-

tian kindness, and withal to secure the confidence and affection of these men, who are looking up to me for light and guidance. I feel that somebody ought to pray for *us*—well, anyway, for me. I feel the need of it. Can't you exhort that prayer be made for the principals of these institutions?”

Brethren of the churches pray for these who are indeed the fountain heads of Christian influence among millions of the Freedmen. They ask, they need our prayers, let them not be forgotten at the throne of grace.

Where in the United States can be found an instance of more rapid denominational growth than that of which Dr. Marston thus writes : “The First District Association of Kentucky (colored) was organized in 1867, by Rev. G. W. Dupee, of Paducah. At the organization it contained but five churches with about 600 members. It has had a wonderful increase from year to year, until now, at the expiration of only thirteen years, it has 104 churches with a membership of more than 12,000. Among the ministers are several intelligent and pious men of fine personal appearance, who have received an education at our Nashville Institute. The business of the body was managed with promptness and excellent harmony of feeling.”

Read what our brother, Rev. A. Frank Ross—an Indian preacher—writes about the work of grace in the Choctaw Nation. The growth of the church from seven members to one hundred and fifteen, and the change from worshipping under a forest oak to a meeting-house of their own, indicate most gratifying progress.

Postage stamps will be received for single subscriptions to the MONTHLY.

Nathan Bishop, LL. D.

The following Resolutions, offered by Rev. James B. Simmons, D. D., were unanimously ordered by the Board of Trustees of Leland University, at their meeting of September, to be entered upon the Records.

Resolved.—That in the death of Nathan Bishop, LL. D., Leland University has lost one of its ablest and most devoted friends. As President of this Board, he was always faithful, in the discharge of duty, punctual in his attendance, courteous and kind in his bearing, and eminently wise and benevolent as a counsellor and benefactor.

Resolved.—That his many years of experience in educational matters, and of service as the manager of educational interests and institutions, in which he achieved so enviable a reputation, renders it impossible for us to hope soon to find a man who will be able to fill his place as President of this Board.

Resolved.—That, as a giver, he was a *model*; always prompt, always cheerful, always large-hearted; and invariable in his habit of coming to the rescue at the moment of discouragement or peril. In the words of our Treasurer, Deacon Holbrook Chamberlain: "I do not know what we should have done in times of trial and emergency if it had not been for Dr. Bishop. *He always helped us!*"

Resolved.—That his benevolence towards the freed people of the South was peculiarly tender and touching. Without the least parade, and without ever asking to be considered their special advocate, he addressed himself, not only before the war, but all through the war, and ever since the close of the war, to their best interests—physical, intellectual and spiritual—with a zeal, a courage, and a wisdom that was truly surprising. He gave to them the best thought of his brain, the tenderest sympathy of his heart, and the first fruits of his large revenue. "I have been blamed," said he, "for giving so many thousands of dollars for the benefit of the Freedmen. But I expect to stand side by side with these black men on the Day of Judgment. Their Lord is my Lord. They and I are brethren, And I am determined to be prepared for that meeting!" Would that all the churches of this land were filled with men of the type of Nathan Bishop!

Resolved.—That a copy of these resolutions be sent to Mrs. Bishop, with expressions of our sincerest sympathy in view of her two-fold bereavement—the loss of her husband and the loss of her daughter.

NEW YORK, September, 1880.

Western Missions.

MINNESOTA.

Report of the Special Committee on Co-operation with the Home Mission Society, October, 1880.

The history of missions in Minnesota reveals the fact that the Baptist denomination in this State is the child of the American Baptist Home Mission Society. There are but very few of our churches that have not in the early period of their existence received its fostering care. Its work has ever been conducted in the spirit of the most liberal beneficence, and in entire harmony with the judgment of the brethren of the Board to whom the Convention has committed its interests. For what the society has done in the past we desire to express our most profound gratitude, and in view of what it proposes to do in the future, we promise to prove our appreciation of its enlarged liberality by a renewed and more entire consecration to the work of winning Minnesota for Christ.

The experience of the past has proved that one of the most serious hindrances to the permanent establishment of a church in any community is the lack of a meeting-house of its own.

The Home Mission Society has made known to us through its Western representative, Rev. Dr. Haigh, its purpose to extend in the future more efficient aid than hitherto in removing this hindrance, by means of gifts from the Church Edifice Fund to churches on fields where such aid is imperatively needed to enable them to complete houses of worship free from debt, and the Society solicits the co-operation of the Convention through its Board in the way of supervision and recommendation of suitable fields for the bestowal of its gifts.

Your committee are clearly of the opinion that the plan of co-operation under which the joint work of the Home Mission Society and the Convention has proved by experience to be exceedingly effective, and recommend that the plan be continued in the future with the following amendment and modification.

FIRST.—That the Board of the Convention shall exercise the same supervision over the erection of houses of worship, and over recommendations to the Board in New York for grants in aid of such erection as they now have over the missionary work of the State.

SECOND.—Personal contributions to the Society designated for work outside of the State, and legacies, shall not be included in the amount on which the Society's quota shall be reckoned.

Respectfully submitted,

E. M. VAN DUZER,
GEO. A. PILLSBURY,
Committee.

Churches and Church Edifices in California.

Rev. A. J. Frost, D. D., of Sacramento, Cal., sends the following reliable statements concerning churches in that State: "We have in California to-day seven Baptist Associations. The San Francisco Association; the Sacramento River Association; the Pacific Association; the Los Angeles Association; the Santa Barbara Association; the Eastern Association and Clear Lake Association. We have 134 church organizations, 48 church edifices, several of which are first-class and would do honor to any Eastern city. Out of the 134 church organizations in the State, 110 have preaching, 24 have none. These 24 churches not only need help, but 42 of the 110 also need help. Many of them are occupying important places. Thirty-five of our churches have preaching only a part of the time. Ninety churches occupy most important centres in agriculture and commerce.

Twenty-four of these churches are in rapidly growing cities and towns with no house of worship, and are compelled to hold service in halls or school-houses, or at an inconvenient hour in other houses of worship.

Three Baptist Churches own shares in houses of worship really belonging to other denominations.

There are several prominent towns in California with no Baptist organizations. In Marin County, with the beautiful San Rafael as the county seat, we have no church—no preaching. Many such towns as Visalia, Placerville and Eureka, all prominent and important fields, have suffered Baptist organizations to go down for want of aid.

Such is a general view of California Baptist Churches taken as a *whole*.

Rev. George R. Read, of Alameda, Cal., writes:

"The Congregational Church of this place is much weaker than my church, and yet they have the promise of \$1,000 from their Missionary Board if they will raise enough to build a small chapel *free from debt*, and with that help they hope to do so. If something of this kind could be done for the mission churches of our denomination in the West, it could not fail to work great and good results. It is really by this means that the other denominations are getting the

start of us in all of the rapidly growing cities and villages of the West, and we cannot hope to hold a leading influence in these places, unless we start with their beginning and grow with their growth. Would that the men of the Eastern States could see the importance of this as we see it here in the field! They would not be long in raising a *Building Fund* connected with our Home Mission Society that would meet this express want. Such a fund well managed would accomplish as much, if not more, in advancing our cause throughout the West, as money contributed for other purposes. It would give the missionary tools to work with. It would give the newly organized churches an influence in a community that they cannot have when they possess no house of worship, or are greatly involved with a debt."

Rev. S. Cornelius, of Pueblo, Col., writes: "I wrote you in June last that we had secured lots. We did so, and made a small payment on them at the time. We have now paid, as stated in my report, \$250 on said lots, leaving \$250 yet to be paid. To meet this we have good subscriptions amounting to about \$150, and are about making a special effort to raise the balance; we have determined to raise the money for the lots within the church, not asking any help from the community until we are ready to build. I am hoping to get the whole matter completed as regards the lots within the month of October, and to get a subscription commenced for a meeting-house or a lecture-room. I prefer to try for the latter at present, so that we may be housed in our own place as soon as possible, leaving the building of the main edifice for a future effort. So many have been the Baptist failures here in the past, and so incredulous have many been for this reason as to the success of the present effort, that it has been determined among us that the lots be fully paid for before our proceeding further. Our collections so far have been sufficient to pay the rent of the Opera House, which we now occupy on the Lord's Days. Pueblo and South Pueblo are one and yet two. There are separate corporations, and a great deal of rivalry is going on between the two towns. Pueblo is the larger of the two and will continue to be so, but South Pueblo is growing fast. The railroad depot, shops, etc., are there, and other important enterprises are projected. It is as much as the Baptists of the two places can do in combination to keep up one interest at present—but we very much need to get a foothold in South Pueblo. It would be a grand thing for our cause if we could get lots there, and a building for a mission-school. I am waiting for the favorable moment."

Rev. R. A. Windes, of Prescott, Arizona, writes: "We dedicated our new building a week ago last Sunday under very encouraging circumstances. It has cost us about \$2,500. Our church has about trebled itself since it commenced.

I have now three Sunday-schools going. I would have more, but in the sections where they are needed I cannot find any Christian persons to superintend them.

P. S.—Several have said that we have the neatest house in the Territory. It is a charming little chapel 45x28. The Sunday-school starts out encouragingly."

The disadvantages under which our missionaries labor for lack of church edifices are illustrated by this statement from Brother Randall of Bird Island, Minn.: "The Methodists and Catholics have used the school house a part of the time, and I could not always put in my time elsewhere."

But the little band of believers went to work and now have "a very nice little church 25x50 feet," finished on the outside ready for painting, and soon to be finished on the inside. "The hardest year has passed and now the church is in shape to work, and that means growth." Growth is slow without a place of worship.

Rev. F. K. Roberts, Crookston, Minn., writes: "We have made some progress this quarter. A church of eighteen members was organized in August and recognized September 5th, and is now officered for work. The services of recognition were especially profitable and interesting. Our Sunday-school has been permanently organized and you may look for complete reports from it hereafter. Both congregations and Sunday-schools are increasing in numbers and seem to present very encouraging aspects. We are ready to commence our building so far as we are concerned, being assured of \$2,000, but we are unable to get the brick, and so must postpone the building until Spring; but our Committee has been appointed, and the work will be pushed as rapidly as possible."

Rev. A. V. Bloodgood, of Spencer, Iowa, writes: "This year which has just past has been full of interest. Have worked from the first under disadvantages. For nine months we only had a public hall one-half the time, this cut us off from any extra meetings. During the last quarter we have been keeping house by ourselves in a small, neat room, which will hold some seventy-five persons. In this place we organized a Baptist Sabbath-school the first Sabbath. This came out of a union school, which from its name draws largely upon the sympathy of the people. Our school, though small, *lives*. Our success has not been all I had hoped for, and yet I am hopeful for the future. Our one great need is a gracious outpouring of the holy spirit. Pray for us in our weakness."

Rev. J. N. Webb, D.D., late Dist. Sec., writing from Ashland, Neb., says:

"In closing my labors with our society I found five churches that must be looked after or lost. One of them, in David City, than which we have few more important places in the State. To supply these churches with salaried pastors would require at least \$500 from the Home Mission Treasury. This could not be had. I took them on my hands and have labored as Dr. Bishop did in the Rooms, without salary. Bought me a horse and carriage and have driven to visit them 90 miles a week, in storm or sunshine, unless stopped by sickness, and held from three to four meetings a week with them."

Our Schools.

Colby Hall.

The new dormitory for girls at Benedict Institute, the design for which we published in the June MONTHLY was formally dedicated with appropriate ceremonies on the 30th of September. It will be remembered that funds for the erection of this building were raised through the exertions of Rev. Lewis Colby, late President of the institution. The design was furnished by W. S. Purdy, of New York, architect, and the completed structure gives universal satisfaction.

At its late meeting, the South Carolina State Convention (colored) undertook to raise the \$600 required to furnish the sleeping apartments. Under the zealous and efficient management of the Convention's secretary, Rev. E. M. Browley, of Columbia, they have raised fully \$1,000, and now propose to furnish the whole building, including lecture and class-rooms.

Of course "Dedication Day" was a jubilee occasion for the colored people at Columbia. Mrs. A. L. Farr, writing to the *Standard*, gives a graphic sketch of the exercises:

"As early as half-past six in the morning they came pouring in from many parts of the State, on excursion trains, till fully 500 to 800 people were assembled around our beautiful grounds.

"The exercises commenced at ten o'clock by singing the Doxology. A colored brother then followed in the opening prayer, as follows: 'O Lord, we remember the dark days of slavery, when we prayed for deliverance; but we did not dream you'd give us such a school as this for our girls. May they become Miriams, and Deborahs, and Priscillaces, and Grandmother Loises. Victory is perched upon our banner—help us to wave it. And now, Lord, just look on Brother Colby. See him gathering his fruit in his old age. For now this long prayed-for time has come, so when he quits these sickly shores of time, please Lord to take him home.'

"Dr. Goodspeed then followed with his dedicatory address. It was excellently adapted to the occasion, dwelling particularly upon the great importance of the education of the women, if the race would rise in education and position. The dedicatory prayer was then offered by Mr. Farr, after which followed short speeches by the colored ministers present.

The closing speaker, even more exuberant than all the others, fairly gave himself up to the joy of the occasion. Said he: 'Pears like this is a young heaven here on earth! I'm too proud to talk. Brother Brawley sent me two circles (circulars) with the picture of Colby Hall on them. I carry one of these circles in my pocket to show everybody. I thought I'd have one framed so I could see it all the time. So now I goes up to it, and I says: *Colby Hall! Colby Hall! bless the Lord!*'"

With this new dormitory, so imperatively needed, with important alterations and improvements in the old building, with a new dining hall now in course of construction, Benedict Institute takes a long step forward. It largely owes this advance to the devoted services of its late President, and the generous gifts of many friends in the North. Among these present benefactors, we ought to make special mention of the Christian woman, by whose wisdom and benevolence it was first established, and whose honored name it bears.

With an admirable corps of instructors, and entrenched in the affections and assured of the hearty appreciation and support of the colored people, the Institute, with God's blessing, will enter upon a new career of prosperity and success.

The following are the faculty: Rev. E. J. Goodspeed, D. D., President; Rev. A. L. Farr, A. M., S. H. Baker, A. M., Mrs. A. L. Farr, Miss Fanny Goodspeed, Miss Mary Sims.

A School for Freedmen in the South-west.

The Home Mission Society has no school for Freedmen west of the Mississippi River. About one million colored people are living in the late slave States of this region. Under the inspiration of Dr. Marston's Institute work the colored people have taken the initiative, and resolved to establish a Normal and Theological school, under the auspices of the American Baptist Home Mission Society, for the benefit of the colored Baptists of Texas, Arkansas and Northern Louisiana. At a meeting of the Texas and Louisiana Association held in August, they resolved to locate the school at Marshall, Texas, and to raise for the purchase of land and the erection of buildings the sum of \$10,000.

Marshall is a thriving city, healthful and centrally located on this great field, which has a colored Baptist Church membership of over 100,000. A beautiful site of about eight acres on the highest point in the city has been secured at a cost of \$2,500, \$1,000 of which has been paid. The colored people are thoroughly aroused and enthusiastic, and expect to raise and pay the balance by the first of January next.

The Executive Board at its last meeting adopted the following:

Resolved, That we heartily approve the purpose of the colored people of Texas and Arkansas to establish a school at Marshall, Texas, and rejoice in their determination and promise to raise among themselves the funds necessary to secure a desirable school property.

That Dr. S. W. Marston be authorized to take such

general supervision of the work of raising funds and organizing the enterprise, as a proper attention to his ministerial institute work will permit.

Dr. Marston, writing from Austin, Tex., October 4th, says:

"When I presented, in a few remarks, the claims of the *South-western Baptist College*, about to be established at Marshall, Tex., for the education of colored Baptist preachers and teachers, to the white Baptist State Convention, which met at Austin, Tex., October 2d, 1880, the brethren responded promptly and cheerfully with a *contribution of four hundred dollars*.

"The sympathy of the convention thus expressed towards the colored brethren was really worth more than forty long speeches upon the floor of the convention, or a whole page of commendatory resolutions printed in its minutes.

"I am encouraged to believe that the white brethren of Texas entertain the most kindly feelings towards their colored brethren, and will contribute yet *much more* towards the establishment of this educational enterprise. They are generous hearted, and believe in a living faith like that spoken of by the Apostle James."

President King, of Wayland Seminary, writes: "I have precious news from old students. One faithful pastor reports 130 conversions in his three mission fields."

President Tupper, of Shaw University, writes, Oct. 5th: "I have the foundation for the new building laid, also nearly the first story erected. A good many new students are arriving, and there is every prospect of a full school after the first month."

Rev. J. L. A. Fish, writing from Live Oak, Fla., says that at the meeting of the Bethlehem Association, colored, \$100 was raised for the Florida Institute.

President Ayer, of Natchez Seminary, writes:

"I wish you could have been in our two prayer-meetings this week. All seemed to have come home. The girls recited verses. The prayers and addresses were proper, edifying, tender; the singing fine. Prayers went up from these men for 'the dear beloved friends who have been so kind as to place this school for this cast out race in the dark valley.' Some of my men are in the deepest anxiety about their future. The political situation they feel. They feel more than they understand—'It's a dark time.' 'Some men say strange things to me.' 'I'm going to stay here, professor, as long as you do.' They actually fear a crisis that will make a break and drive them to despair. Men who are able to remember the old shadow, and are trained in mind enough to think, shudder at the possibility of coming into the power of those whom they do not trust."

Germans.

Rev. Jno. C. Schmitt, of Philadelphia, writes, September 29th:

"The present outlook of our field is very favorable and encouraging.

"The flock now numbers twenty active members—animated with zeal, self-denying and sacrificing—some are employed in the Sunday-school, while others occupy their time in missionary labors. In this work we are encompassed by difficulties and hindrances. We have all conceivable classes of people to contend with; some abusive and depraved blasphemers, and again a class of indifferent nominal christians, and all sorts of isms and schisms; but there are also others who have an open and willing heart to accept the Word of God and believe thereon.

"In the past weeks we experienced a great outpouring of the Holy Spirit. The attendance at our meeting grew week after week, and we could feel and perceive the grand and effectual working of the Holy Ghost. Sinners fell beseechingly at the feet of Jesus, acknowledging their guilt, and asking a remembrance in our prayers. Six precious souls found that peace which the world can neither give or take; others are earnestly seeking thereafter. Our prayer-meetings are animated and edifying, prayer after prayer ascending to the Throne of Grace, and many testifying of the Lord."

Rev. Wm. Kroesch of Wausau, Wis., writes: "This field is too large for one missionary, yet the Lord gave me health and strength to do the work. I visited five counties twice, and I am starting now for the third time. These are Marathon, Wood, Portage, Waupaca and Shawano Counties, which in all have a circumference of over four hundred miles. I have been preaching in thirteen different places, and with a few exceptions have had large congregations; and it is not done in vain. In Shawano and Waupaca Counties two persons are rejoicing in their Saviour, and will probably be baptized soon; others are seeking earnestly. In Portage County there was also one soul convicted of her sins when I was there last. In Wood County I have well attended meetings, especially at the Station where there are no Baptists yet. In the City of Wausau, Marathon County, it is very hard to make a beginning. We have no place for worship of our own yet; I spend a good deal of my time here. We are trying to buy a place and build a church thereon, but it is very hard for the few poor members we have here; yet I hope the Lord will help us.

"We have been organized into two churches. The First German Baptist Church at Wausau, to which the Baptists of Wood and Portage Counties belong, and the First German Baptist Church in Clintonville, to which the Baptists of Waupaca and Shawano Counties belong."

Rev. J. S. Miller of Williamsport, Pa., writes: "The 18th of last month I received a letter from three gentlemen living in Cogan Valley, this county, stating

that on the 31st of July there were a number of persons who 'organized a Baptist Society for the purpose of having Baptist preaching.' (These are their words.) 'There are thirty-one who have given in their names; part have been baptized and part have not, and we would like to have you come up here and preach, baptize and establish a Baptist Church. It would not be a hard task to get fifty members who have been converted that believe in the Baptist form.'

"I made them a visit the first of the month, and found quite a number ready to go into an organization, and have a Baptist Church. On the 15th of the month I went up again, three were baptized, and on the 17th a church was organized, there were eleven present and quite a number more are ready to join them when there is a favorable time. Brother England did the baptizing in my place. This is one of the finest valleys in the county of Lycoming, and the prospect is fair for a flourishing Baptist Church. The Lycoming Church is doing well, and is in a better state than for years past. Beside those that I baptized in June there are others awaiting the ordinance, who expect to be baptized this month."

Indians.

Indian Revival.

Rev. A. Frank Ross, of Oak Lodge, Choctaw Nation, gives this interesting account of his work:

"We are holding a glorious meeting at one of our new churches (Oaktok, Telia), at the beginning of which we ordained Brother Robinson, whom I baptized from the Methodist pulpit last month, he being the second preacher from that denomination that I have baptized into, and that has been set apart for ordination by this young church.

"God's gracious spirit came with such power as to melt the church and congregation to tears; last night there were fifty mourners, many conversions and fourteen additions, twelve of which are by experience, making thirty-five during the meeting, which is only half that we hope to get before we close, as our meeting is just getting in a good way.

"I organized the little flock with seven members, but by the help of God it contains one hundred and fifteen now, and we expect it to grow beyond two hundred before Christmas. It commenced its worship under the forest oak, amidst great opposition, but by the help of God we have overcome all difficulties, surmounted every obstacle, and now worship in a large Baptist Church house, which we built and own ourselves, and it is now the great light of these benighted regions, swallowing up every opposition."

Brother Trenchard, writing from McAlister, Indian Territory, September 27th, says: "I have just closed a very interesting meeting with my new church at the 'mines.' At our regular monthly meeting on third Sunday, I baptized three candidates. Continued the meetings through the week, baptized five more yesterday and received three by letter and relation. There were other conversions during the meeting who will come in shortly. The Lord is watering the seed heretofore sown here.

"Enclosed I send you a specimen of how one of my full-blooded Indian church clerks keeps the minutes of his church. It is in his own handwriting and his own Indian diction.

"The proceeding of the Conference Meeting in May, 1880, held with the church of High Spring, Tobucksey County, Choctaw Nation. On the visiting of Brother J. A. Trenchard to this church it was an affecting sight to see so many neighboring people attend the church, men, women and children were crowded in the church house. The people who were gratified to see Brother Trenchard, one of our old missionaries, were pressed around him in singing the hymns of sincere love and charity to hear the precious words of the Lord, through Brother J. A. Trenchard. The meeting stands adjourned until the fourth Sunday in June, 1880."

Rev. D. Rogers, general missionary in the Indian Territory, gives this encouraging information about the new Normal and Theological School for the Indians, at Tahlequah: "Our school numbers 28 students. The Second Chief of the Cherokee Nation sends two. An Ex-Chief brought in his son to-day. A Delaware Indian young man preparing for the ministry, commenced attending the school Thursday. Expecting other students on Monday. Our school-room is becoming crowded; some arrangements must be made for a larger school-room, but where the money is coming from we do not know. Prof. Bacone is needing an assistant teacher too, very much. He is working on diligently and faithfully."

BOOK NOTICE.

"BRICKS WITHOUT STRAW."—*A Novel, by Albion W. Tourgee, LL.D.*—Fords, Howard & Hulbert, Publishers, N. Y.

The author of this book, who resided several years in a Southern State, professes to delineate the condition of the Freedmen and the various impediments in the way of their advancement since the close of the war. Their lot, he argues, has not been unlike that of the Hebrews in Egypt, who were cruelly required to make their adobe bricks without straw. The author would say with emphasis that the book is founded on fact, and for this reason, as well as for its interest as a story, its description of the negro character, its discussion of civil questions, its keen analysis of motives, the work

will interest readers of all classes. It is written in vigorous Anglo-Saxon, and contains many passages of great pith and power; as, for instance, the following, which describes the state of the Freedmen just after "the S'rrender."

"He could not contract, testify, marry or give in marriage. He had neither property, knowledge, right or power. The whole four millions did not possess that number of dollars or dollars' worth. Whatever they had acquired in slavery was their master's, unless he had expressly made himself a trustee for their benefit. Regarded from the legal standpoint it was indeed a strange position in which they were. A race despised, degraded, penniless, ignorant, houseless, homeless, fatherless, childless, nameless. Husband or wife there was not one in four millions. Not a child might call upon a father for aid, and no man of them all might lift his hand in a daughter's defence. Uncle and aunt and cousin, home, family—none of these words had any place in the Freedman's vocabulary. Right he had, in the abstract; in the concrete, none. Justice could not hear his voice. The law was still color-blinded by the past."

To properly comprehend the difficulties that had to be surmounted and the progress that has been made in the elevation of the Freedmen, we must recall, as the foregoing pen-picture furnishes it, the condition of the Freedmen when their feet were first taken out of the horrible pit and miry clay of slavery. It was but sixteen years ago that "the unbound slave looked to the future in dull, wondering hope." All things considered, it is a marvel what progress, socially, civilly, industrially, educationally, morally, religiously, this people have made in sixteen years. In this is a hint, is high hope of what they will be sixteen years hence. Their progress will be in almost a geometrical ratio for the next half-generation. Among the most potent agencies for the elevation of this people have been the schools sustained at first by the Freedmen's Bureau, and later by christian organizations in the North. Of the manner in which that work was first regarded by the whites of the Southern States we have this sketch.

"They have a splendid school. Two ladies from the North are teaching there—real ladies, I should judge, too."

The listener smiled at this indorsement.

"I see," said Le Moyne, "it amuses you that I should qualify my words in that manner. It seems unnecessary to you."

"Entirely so."

"Well, it may be; but I assure you, sir, we find it hard to believe that anyone who will come down here and teach niggers is of very much account at home."

"They are generally of the very cream of our Northern life," said the other. "I know at this very time the daughters of several prominent clergymen, of

two college professors, of a wealthy merchant, of a leading manufacturer, and of several wealthy farmers, who are teaching in these schools. It is missionary work, you see—just as much as going to Siam or China. I have never known a more accomplished, devoted or thoroughly worthy class of ladies, and do not doubt that these you speak of well deserve your praise without qualification."

"Well, it may be," said the other dubiously; "but it is hard for us to understand, you know. . . . I don't suppose they see a white person once a month to speak to them, unless, indeed, some of the officers come over from the port at Boyleston now and then. I am sure no lady would think of admitting them to her home. I know a few gentlemen who have visited the school just out of curiosity."

Though the fact be painful in more ways than one, it is true, as a rule—to which exceptions are almost as rare as angel's visits—it is true even yet of Southern society, that "no lady would think of visiting" these noble christian women whose hearts are aflame with love for the lowly and the lost, "or of admitting them to her house." This fact shows against what disadvantages our Christian work for the Freedmen has been performed, and what sacrifices have been made and are to-day made by many who engage in it. God speed the day when these devoted Christian laborers among the Freedmen shall have the full sympathy of their Southern sisters, at least for their work's sake.

Concerning this educational, philanthropic work, the author says: "Perhaps there has been no grander thing in our history than the eager generosity with which the Christian men and women of the North gave and wrought to bring the boon of knowledge to the recently-enslaved. As the North gave, willingly and freely, men and millions to save the Nation from disruption, so, when peace came, it gave other brave men and braver women, and other unstinted millions to strengthen the hands which generations of slavery had left feeble and inept. . . . The civilization of the North in the very hour of victory threw aside the cartridge-box, and appealed at once to the contribution-box to heal the ravages of war. . . . It was the noblest spectacle that Christian civilization has ever witnessed."

THE WOMEN'S BAPTIST HOME MISSION SOCIETY.

Mrs. C. Swift, Corresponding Secretary, 71 Randolph Street, Chicago, Ill.; Mrs. R. R. Donnelley, Treasurer, Lakeside Building, Chicago, Ill.

DEATH OF MISS M. BARKER.

For the first time in its history, the Women's Baptist Home Mission Society is called to record the passing from earth of one of its missionaries. Miss M. Barker,

of the Newberne mission, has finished her work and entered into rest. From a letter written by Miss Waugh, who was associated with Miss Barker in her work, we learn that although our sister had been troubled with slight chills for about two weeks, no apprehension was felt until Friday, September 24th, when she was seized with a congestive chill. On the following Sunday she became the victim of a second attack of the same kind, from which she did not rally, but, folding her hands sweetly, fell asleep in Jesus. While we mourn her loss, we still rejoice in the assurance that when called from her mission on earth, it was to receive from the Master the plaudit, "Well done, good and faithful servant." Thinking of her useful life and peaceful death, we can truly say: "Blessed are the dead who die in the Lord, that they may rest from their labors, and their works do follow them."

The following resolutions were passed by the Board of the Society at its meeting, October 12th.

Whereas, God in His Providence has taken our sister, Miss M. Barker, of Newberne, N. C., one of the beloved missionaries of this society, from her work on earth to her rest in Heaven, and

Whereas, In the death of our dear sister we feel deeply stricken and bereaved, and by it we have lost one of our most faithful missionaries, and a heavy blow has fallen on our mission at Newberne, therefore,

Resolved, That, while we would submissively bow beneath this affliction as sent by our Heavenly Father whose we are and whom we serve, we will pray that it may lead us to more devoted service in the work to which He has called us, to emulate His life and spirit, and that, like her, we may die with our armor on.

Resolved, That we most affectionately tender to her associate, Miss C. E. Waugh, our deepest sympathy, with the prayer that God will fill the desolate home with the light and joy of His presence and companionship.

Resolved, That to the afflicted relatives of Sister Barker this Board tenders its heartfelt sympathy in this hour of sorrow and bereavement.

A Peep at our Scandinavian Work!

It has been our privilege to sit for an hour or two with Miss Nilsson, who is laboring as a missionary of the Women's Baptist Home Mission Society among the Scandinavians in Illinois. We have not space to detail the incidents whose recital impressed us deeply with the value of such work as she is doing, but will indicate in a few instances the manner in which she has been enabled to lead blind slaves of sin into the light of

the gospel and the glorious liberty of the children of God.

On one occasion, noticing a woman silently weeping, she approached her and inquired the cause of her tears. "Oh, my sins, my sins," replied the woman. "But Jesus forgives sins," was the ready answer of the missionary. "Not my sins; they are too many and too great," was the despairing response. The woman went to her home longing for salvation, but insisting that it was not for such a sinner as she. In vain she was told that Jesus Christ came into the world to save sinners—refusing the offered mercy, she continued to bemoan her lost condition. Miss N. followed her up, visiting her, meeting her at every turn with a scripture text, praying with and for her. Still the woman groaned, "my sins, my sins," until Miss N. exclaimed "Behold the Lamb of God which taketh away the sins of the world!" "Taketh away sins," echoed the woman, "and of the world; if of the world, then mine," and laying hold of the truth, light broke in upon her soul and the troubled heart found rest in believing.

She told us of a poor girl whom she had found in a hospital, and whom she feared was passing from the world without a hope in Christ. A short conversation with the sufferer confirmed her fears, and she tried tenderly and earnestly to lead her to put her trust in the Saviour. Soon the girl grew delirious, and all through her delirium Miss Nilsson was her faithful attendant. The patient fancied continually that she was lost, and often repeated, "A sheep without a shepherd." Miss Nilsson, rightly interpreting the real state of her mind, watched anxiously for the return of reason, and as soon as she felt the girl could bear it, she read her the words of Jesus referring to the good Shepherd in the tenth chapter of John. Sweetly fell the words upon the ears of the wanderer, and believing the message, she entered through the door into the fold, and is to-day numbered among those who know the voice of the Shepherd and follow where he leads.

She told us also a touching story of the conversion of a little girl in one of her sewing-schools. Although but eleven years old, she is a happy little christian, said Miss N., then added, another little girl is very much interested, and I think she will soon give her heart to Jesus. Miss Nilsson has four sewing-schools each week in different places, and meets from fifty to sixty of these Scandinavian girls, Norwegians, Swedes and Danes. She showed us a quilt they had just finished and which they meant to sell, and send the money realized to the Treasurer of the Women's Home Mission Society. Some of the quilts and garments made in their sewing-schools they give away to relieve the necessities of the

poor. Thus, you see, these schools are essentially mission bands, and while getting good, are in turn learning to do good. The first hour is spent in sewing, and following this a half hour or so in religious services, in which the children are encouraged to participate. Miss Nilsson reports the girls as generally much interested in these meetings. On one occasion, one of them, in speaking of the service, said, "Why it seemed as if we could see right into Heaven."

Besides these meetings with the girls, Miss Nilsson meets every Saturday evening her Band of Hope, composed entirely of boys, and seems much encouraged in view of the interest manifested by them.

No small result of Miss Nilsson's work is to be seen in the numbers of children and adults whom she persuades to attend the Sunday-school and church services. "Some are rude," she says, "and treat me ill; but I do not hate them. I pity them and pray for them all the more, and sometimes they are converted before those who have received me politely and even kindly. When tempted to be angry I remember how Jesus was treated, and how he bore it, and I want to be like Jesus."

Shall not our sympathy and our prayers be given to Miss Nilsson, and others who like her are seeking in the name of Jesus to rescue the perishing and lift up the fallen?

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

Mrs. F. S. Hesseltine, Corresponding Secretary, 16 Pemberton Square, Boston; Mrs. A. Pollard, Treasurer, 4 Beacon Street, Boston.

Contributions to the "Woman's American Baptist Home Mission Society," for September, 1880.

Mrs. Carrie Casey, Whiting, Vt.	\$ 1.00
Mrs. R. S. Smith, Whiting, Vt.	2.00
Miss Flora A. Smith, Whiting, Vt.	1.00
Woman's Baptist Home Mission Society, Watertown, Mass.	50.00
Ladies of Baptist Church, Shelburne Falls, Mass.	16.14
Ladies of Clarendon Street Church, Boston, Mass.	41.67
Ladies of Baptist Church, St. Albans, Vt.	3.00
Mrs. Robbins' Infant Class, St. Albans, Vt.	1.00
Ladies of Baptist Mission Circle, Leominster, Mass.	25.00
Woman's Mission Society, Lyme Centre, N. H. .	1.60
Women's Home Mission Society, West Sum- ner, Me.	11.00

Total.....\$153.41

THE WOMAN'S BAPTIST HOME MISSION SOCIETY, OF MICHIGAN.

Mrs. S. Prentiss, 103 Edmond St., Detroit, Corresponding Secretary; Mrs. W. A. Moore, Woodward Avenue, Treasurer.

The annual meeting of this Society was held in Jackson, Monday evening, October 18th. Its reports showed a healthy growth in every department of its work. It numbers 180 contributing auxiliary societies and mission bands, and aids in the support of five Missionaries in the State, one of whom, Rev. P. Jentoft, labors among the Scandinavians. Many thousands of people of that nationality are residing in the upper peninsula, and the northern part of the lower, and already three Baptist Churches have been organized since he began his labors.

The Society also supports Miss Carrie V. Dyer, a teacher in Nashville Institute for the Freedmen, and has sent Miss Conklin, one of our own number, who has long desired to give herself more entirely to missionary work, to labor among the freed people in New Orleans.

The Society has also pledged \$400 to the American Baptist Home Mission Society towards the support of a missionary in the Territory of Dakota.

The cash receipts of the Society for the year just closed were \$2,266.13; in clothing and supplies sent to missionaries, \$3,743.71; making a total of \$6,009.84.

MISSIONARIES APPOINTED IN OCTOBER, 1880.

The following new appointments were made:

- Rev. J. D. P. Hungate, Eldorado, Kansas.
- Rev. N. B. Homans, Phillipsburg, and Vic., Kansas.
- Rev. M. Howard, Clifton, Clay County, Kansas.
- Rev. Wm. R. Connelly, Iliawatha, Kansas.
- Rev. O. C. Kenaston, Elk Falls, Kansas.
- Rev. Jesse A. Hungate, Albion, Nebraska.
- Rev. C. C. Bateman, Kibesillah, California.
- Rev. J. T. Mason, Montana Territory.

The following were appointed teachers in Freedmen Schools:

Samuel H. Baker, Benedict Institute, Columbia, South Carolina.

Wm. R. Raymond, Atlanta Seminary, Atlanta, Georgia.

Miss Josephine Turpin, Richmond Institute, Richmond, Virginia.

Contributions and Legacies.

FOR SEPTEMBER, 1880.

[Contributions and legacies not otherwise noted are for general purposes. Abbreviations **F. F.** and **C. E. F.** denote respectively FREEDMEN'S FUND and CHURCH EDIFICE FUND.]

GERMAN CONFERENCES, \$1,300 00

Eastern German Conference.....	\$ 300 00
Western German Conference.....	1,000 00

MAINE, \$48 62

Corinth Church.....	4 00
Waterboro' Church.....	1 00
Milton Mills Church.....	1 00
Thomaston, friend.....	10 00
Lebanon, Rev. W. M. Sawtelle.....	50
Sanford, S. M. Estes and daughter.....	2 00
South Thomaston Church.....	5 50
Lincoln Association, Coll.....	1 00
Fairfield Church.....	5 62
Yarmouth Church.....	8 00
F. F. Whitefield, Emily Peaslee for Wayland Bldg.....	10 00

NEW HAMPSHIRE, \$108 84

Campton Church.....	5 00
Swanzy Church.....	7 34
East Jeffrey Church.....	11 50
Exeter Church.....	75 00
F. F. Seabrook Church, for Richmond Institute.....	10 00

VERMONT, \$21 00.

Hydeville Church.....	1 00
Bennington, First Church.....	20 00

MASSACHUSETTS, \$1,285 10.

Salem, per Rev. J. N. Williams.....	\$20 50
Lowell " " ".....	3 52
Haverhill " " ".....	4 95
Geo. O. Harman ".....	5 00
Worcester ".....	11 56
West Quincy, T. M. & L. D. ".....	2 00
Ludlow ".....	2 20
Berkshire Association.....	14 20
Belmont, friend.....	1 00
West Acton Church.....	11 00
Holyoke, Second Church.....	50 00
Shelburne Falls Church.....	57 11
Bernardston Church.....	3 00
Conway Church.....	5 00
Rowe Church.....	0 00
Greenfield Church.....	6 75
Harvard Church.....	50 00
Winchendon Church.....	16 00
So. Gardner Church.....	17 00
Sterling Church.....	1 10
Marblehead, Sarah R. S. Doak for Indian school.....	5 00
West Medway Church.....	10 75
Leominster Church.....	53 00
Fiskdale Church.....	2 72
Mansfield Church.....	5 15
North Lewksbury Church.....	1 00
South Hanson Church.....	5 00
Belmont, friend.....	1 00
F. F. Amesbury, Stephen Woodman, Richmond Inst.....	50 00
Arlington Sunday-school.....	50 00
Watertown Sunday-school.....	25 00
Boston, Warren Avenue Church, Joseph Sawyer for furnishing room at Live Oak, Florida.....	25 00
Newton Highlands, H. S. Josselyn.....	10 00
Boston, Hon. J. W. Merrill, for Live Oak Bldg.....	100 00
LEGACY: Canton, Friend Crane, per Ellis Ames.....	650 00

RHODE ISLAND, \$88 45.

Centreville, contrb., per Rev. J. N. Williams....	\$2 00
Mr. Piche,	1 00
East Greenwich Church.....	25 00
Providence, Friendship Street Church.....	60 45

CONNECTICUT, \$655 61.

Danielsonville, Mrs. Rainville, per Rev. J. N. Williams.....	1 00
Putnam, per Rev. J. N. Williams.....	1 15
Chesterfield Church.....	2 00
Waterbury Church.....	64 56
Clinton Church.....	20 50
Fair Haven, Grand Street Church.....	15 15
North Colebrook Church.....	2 00
South Colebrook Church.....	3 00
Thompson, Central Church.....	41 00
Danielsonville Church.....	5 25
F. F. Stamford, J. B. Hoyt, for Shaw Bldg.....	500 00

NEW YORK, \$1,670 71.

New York, Madison Avenue Church, corner 31st St. McDougal Street Church.....	656 55
Camillus Church.....	10 00
Fayetteville Church.....	30 00
North Manlius Church.....	25 00
Marcellus Church.....	23 21
Plank Road Church.....	8 50
Vesper Church.....	5 00
Onondaga Association, Coll.....	2 00
Catawagus Association.....	5 71
Unknown.....	107 04
Arcade Women's Miss. Soc.....	2 00
Senette Church.....	2 75
Throopsville Church.....	41 00
Meridian Church.....	39 00
Venice Church.....	5 00
Skeneateles Church.....	4 00
Union Baptist Association.....	17 00
Stenben Association.....	37 00
Whitesboro' Church.....	9 79
Yates Association.....	24 12
Rensselaerville Association.....	40 30
Buffalo Association.....	39 40
Stephentown Association.....	23 88
Le Roy Church.....	20 65
Chenango Association.....	32 03
Peekskill Church.....	58 57
Ogden Church.....	18 00
Ithaca, First Church.....	10 00
Auburn, Second Church.....	50 87
Port Byron Church.....	35 00
Big Flatts Church.....	2 00
Campbell and Irwin Church.....	2 14
Millport Church.....	1 00
South Creek Church.....	1 00
Flat Brook Church.....	11 70
Benton Church.....	9 00
Bethel Church.....	15 00
Gorham Church.....	41 00
Corning Church Sunday-school.....	3 00
Junius and Tyre Church.....	20 00
Manchester Church.....	3 00
Middlesex Church.....	10 00
Naples Church.....	5 75
Phelps Village Church.....	7 25
Phelps, Second Church.....	16 00
West Somerset Church.....	4 00
Leesville Church.....	15 00
F. F. New York, D. B. Fareweather, for Shaw Bldg Mt. Vernon Church, Eli Trott, for support of a student.....	6 00
Clifton Springs Church, for Natchez Sem'y.....	100 00
12 50	
2 00	

NEW JERSEY, \$686 24.

Trenton, First Church.....	110 00
Recklesstown Church.....	9 50
Marlton Church, in part.....	26 00
Cape May, Calvary Church.....	26 93
Vineland, First Church.....	10 75

Salem, First Church, bal. Miss. Cooper.....	\$ 2 00
Westfield Church.....	32 00
Mullica Hill Church, in part.....	21 60
Jacobstown Church.....	35 90
Jersey City, Miss Elizabeth P. Shields, desig. for Chapel at Tahlequah, I. T.....	250 00
Cape May, Second Church.....	23 00
Woodstown Church.....	17 00
Millville Church.....	11 06
Ringoes Church.....	5 50
Cherryville Sunday-school.....	5 50
F. F. Orange, Gardner R. Colby, Shaw University Bldg.....	100 00

PENNSYLVANIA, \$948 25.

Philadelphia, Third Germantown Church, in part.....	32 00
Manatawna Church.....	6 00
Lower Dublin Church, in ad.....	3 36
Second Church Sunday-school.....	50 00
Angora Sunday-school.....	26 33
Bethesda Church.....	6 75
Fiftieth Church.....	5 55
Manyunk Church.....	32 00
Sunday-school.....	15 00
Upland Sunday-school.....	25 00
Doylestown Church.....	44 54
Lower Providence Church, bal.....	7 00
Three Springs Church, in part.....	7 50
St. Clair Church.....	13 60
Great Bend Church.....	2 00
Tunkhannock Church.....	1 13
Greenville Church.....	5 79
Leatherwood.....	3 00
Mount Pleasant Church.....	1 52
Boulah Church.....	12 50
Pine Creek Church.....	3 19
Rev. John Sallada.....	1 00
Charleston Church.....	8 00
East Bethlehem Church.....	8 25
Sullivan State Road, bal., R. H. Doud.....	5 00
Tioga Asso., Coll.....	10 22
Mount Bethel Church.....	3 88
Beakville Church.....	2 25
Minersville (English) Church.....	5 00
Huntingdon Church.....	6 70
Clarion Asso.....	6 87
Bridgewater Asso., Coll.....	11 66
Blossburg Church.....	9 27
Randolph Church.....	50
Linesville Sunday-school, Dr. Phillips' Class.....	1 25
Edinboro' Church.....	1 50
Northumberland Church.....	7 00
French Creek Asso., Coll.....	11 22
Elmsport Church.....	7 30
Augusta Church.....	1 22
McEwansville Church.....	2 00
Milton Church.....	10 00
Clinton Church, bal., Rev. J. F. Rush.....	5 35
Turbotville Woman's Soc.....	2 25
Jersey Shore Church.....	15 30
South Wheeling Church.....	9 70
Jefferson Church.....	37 35
Goshen Church.....	6 10
Sunday-school.....	2 00
New Freeport Church.....	3 75
Bethel Church.....	12 95
Macedonia Church.....	6 70
South Ten Mile Church.....	8 46
Bethlehem Church.....	5 75
Woman's Society.....	12 05
Athens Church.....	6 34
Brookville, Woman's Miss. Soc.....	10 00
Drifton, Welsh Church.....	2 00
Stone Creek Church.....	2 50
Warrior's Mark Church.....	4 50
Unionville Church.....	1 00
Milesburg Church, bal.....	1 00
Centre Union Church, bal.....	1 50
Bellefonte Church.....	2 41
Liberty Church, bal.....	2 00
Dempseytown Church.....	2 50

McKean Church.....	\$ 1 00
Lincolnton Church.....	2 00
Centreville, Mr. Wetherby.....	50
Connellsville Church.....	25 00
Dawson Church.....	3 00
Indian Creek Church.....	2 14
Flatwood Church.....	8 00
Monongahela, Union Church.....	5 25
Little Kentucky Church.....	1 25
Monongahela Asso., Coll.....	10 57
Steuben Church.....	3 20
Springfield Church.....	2 50
Linesville Church.....	6 20
Georgetown Church.....	4 50
Transfer Church.....	4 00
White Deer Church.....	18 39
Rush Church.....	9 31
McHenry Church.....	2 00
Lewisburg Church, in part.....	30 75
Sunbury Church, bal.....	3 68
Hazel Run Church.....	2 00
Greensboro' Church.....	4 00
Monongahela, Woman's Miss. Soc.....	6 00
Mt. Braddock Church.....	1 25
Monongahela Asso., Rev. I. Wynn.....	1 00
Elk Creek Church.....	2 00
F. F. Lewisburg, Mrs. M. G. Tucker, for education of a student, to be named.....	50 00
Forest Lake, Chauncey Wright.....	50 00
Altoona, Sunday-school, for student Atlanta Sem'y.....	4 25
Miss Hettie Ketler.....	1 00
LEGACY: Clarion Asso., Bequest of Mrs. Davis.....	95 00
DELAWARE, \$50 00.	
LEGACY: Magnolia, Estate of Harriet S. Mack.....	50 00
VIRGINIA, \$30 19.	
F. F. Harmony Asso., per Rev. D. F. Leach.....	27 37
Sunday-schools.....	2 82
WEST VIRGINIA, \$9 31.	
Ravenswood Church.....	9 31
TEXAS, \$300 00.	
F. F. Contrbs., per Rev. S. W. Marston, D. D., desig. for S. W. Baptist College at Marshall.....	300 00
MICHIGAN, \$202 02.	
Akron Church.....	1 00
Bay Port Church.....	2 25
Birch Run Church.....	2 00
Cresco Church.....	2 50
Fenton Church.....	16 20
Flushing Church, in ad.....	18 50
Hickory Corners Church.....	10 54
Kalamazoo Asso., a friend.....	50
Pewamo Church.....	17 00
Port Austin Church.....	4 25
a friend.....	50
Schoolcraft Church.....	6 75
Ypsilanti Church.....	19 60
Grand Blanc Church, in ad.....	16 90
F. F. Woman's B. H. M. Soc., Miss S. S. Beard- ley, Treas., specially desig. Nashville Institute.....	83 53
OHIO, \$250 39.	
Avon Church.....	7 50
Camden Church.....	3 50
Centreville Church.....	11 45
Sunday-school.....	7 60
Franklin Church.....	25 85
Harveysburgh, Jonah's Run Church.....	10 85
Sunday-school.....	4 45
La Grange Church.....	4 50
Lorain Asso., part Coll.....	2 91
a friend.....	50
Union Landing, Ohio Church.....	2 96
Sullivan Church, in ad.....	1 00

Ohio Asso., part Coll.....	\$ 5 22
Seville, W. B. H. M. Soc., per Mrs. C. B. Bernard.....	2 00
Cleveland, Mrs. C. B. Bernard, Treas., W. B. H. M. Soc., as follows:	
W. B. H. M. Soc., of First Church.....	70 00
Euclid Avenue Church.....	37 50
Wilson Avenue Church.....	12 50
Third Church.....	5 00
Hubbard Church.....	8 00
Coshockton Asso., Coll.....	4 50
Wooster Church.....	12 60
Cleveland, Rev. P. S. Moxom.....	10 00

INDIANA, \$8 00

Whitewater Valley Asso., Coll.....	8 00
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ILLINOIS, \$371 84.

General Asso.....	270 10
Wilton Centre, Wm. M. Wright.....	1 00
Dwight Church.....	3 80
Batavia Church.....	7 25
Elgin Church.....	52 44
F. F. General Asso.....	34 25
Lanark, Mrs. Corbet.....	1 00
Morrison, H. P. Chamberlain.....	2 00

WISCONSIN, \$41 70.

Merton Church.....	27 00
Stevens Point, Almona Church.....	1 50
Lowville Church.....	2 00
Janesville, Rev. F. L. Chappell.....	1 00
Geneva Church.....	6 50
Newark Church.....	3 70

IOWA, \$53 45.

Emerson Church.....	20 45
Council Bluffs, Scandinavians.....	3 00
Knoxville Church.....	5 00
F. F. Dunlap, Mrs. Mary E. Kenney.....	25 00

MINNESOTA, \$5 30

Loon Lake Church.....	1 50
Woman's Miss. Circle.....	2 80
Granite Falls, per Rev. C. J. Johnson.....	1 00

DAKOTA, \$16 40.

Dell Rapids Church.....	2 75
Maple Grove Church.....	7 00
Yankton Church.....	6 65

KANSAS, \$119 50.

Grand Centre, per Rev. G. N. Clarke.....	25 00
Erie, Miss Maggie Bennett.....	1 35
Concordia, Swede Church.....	2 70
Rev. Aug. Johnson.....	3 90
Kansas City Swede Church.....	3 40
Roys Creek Church.....	3 85
South East Kansas Asso.....	17 35
Highland, Rev. G. Gates.....	25 00
Augusta Church.....	5 00
Pawnee Rock, per Rev. J. V. Allison.....	14 30
Burlington Church.....	65
Concordia Baptist Sunday-school.....	2 00
Chanute, per Rev. A. J. Bengtson.....	5 00
Kansas City, Swedes, per Rev. C. O. Schogren.....	2 90
Lawrence " " " ".....	2 40
Topeka " " " ".....	2 60
Osage City " " " ".....	2 10

CALIFORNIA, \$212 50.

San Francisco, Fifth Church.....	18 50
State Convention, per J. R. Mason, Treas.....	200 00

OREGON, \$5 00.

The Dalles Church.....	5 00
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Total \$8,488 42

THE BAPTIST HOME MISSION MONTHLY.

VOL. 2.

DECEMBER, 1880.

NO. 12.

THE MONTHLY FOR 1881.

We propose to make the MONTHLY for 1881 superior to what it has been in 1880, and second to no similar publication in the land. Of its worth during the year now closing we have had frequent and emphatic testimony. A glance at the index of contents for the year, will be a surprise to many who have not carefully noted the names of contributors and the subjects on which they have written. Besides these scholarly articles, a vast amount of interesting miscellaneous matter has been presented in the Editorial Notes and News from the Field. The volume for 1880 is of permanent value.

The MONTHLY for 1881 will be illustrated with fine views of the wonderful scenery of the Great West, in which our missionary work is mainly conducted. This will add not a little to the interest in the MONTHLY, while it will add also considerably to its expense.

Another new feature will be a comprehensive description of the characteristics of these Western States and Territories, by a gentleman who has made a specialty of this matter. The agricultural, mineral, topographical and climatic features of each State or Territory will be given, thereby showing what are the possibilities of the Great West in which our missionary work is prosecuted. "The promise and potency" of great things are there. These papers will also contain sketches of Indian tribes, and will show the general intellectual

and moral traits of the people who have gone and are going thither.

Still another new feature, will be contributions of leading articles from several well-known women who are engaged in Home Mission work. Among these are some whose ability and whose facility with the pen will compel our masculine contributors to look well to their laurels. More space will also be given to the work of our Women's Home Mission Societies. We propose to present the Home Mission work of our denomination, in its wholeness, in the pages of the MONTHLY. For, what are these two methods of operation but the two hands equally energized by the life-giving influence of the divine heart whose pulsations are felt throughout the entire body? In this list are the names of Mrs. A. L. Farr, of Columbia, S. C.; Miss R. A. Wilson, Richmond, Va.; Mrs. M. A. Ehlers, Auburn, Ind.; Mrs. E. J. Fish, Allegan, Mich.; Mrs. S. L. Nott, New York City; Mrs. A. S. Quinton, Philadelphia; Mrs. M. T. Richards, Providence, R. I.; Mrs. A. J. Gordon, Boston, Mass.; Miss Mary G. Burdette, Chicago, Ill.

New contributors in the men's list will be: Rev. T. Edwin Brown, D.D., Rochester, N. Y.; Rev. E. B. Hulbert, D.D., Chicago, Ill.; Rev. L. C. Barnes, St. Paul, Minn.; Rev. H. C. Mabie, Indianapolis, Ind.; Rev. W. C. P. Rhoades, Granville, O.; Rev. H. A. Delano, Zanesville, O.; Rev. Jas. Cooper, D.D., Detroit, Mich.; Rev. Thos. Swaim, D.D., Philadelphia, Pa.; Rev. A. P. Mason, D.D., Boston, Mass.; Rev. J. T. Mason, Helena, Montana; Rev. Dwight Spencer, Ogden, Utah;

L. P. Brockett, M. D., Brooklyn, N. Y.; Rev. W. W. Hammond, Detroit, Mich.; Rev. E. M. Brawley, Columbia, S. C.; Rev. A. E. Mather, Portland, Mich.; Rev. B. S. McLafferty, Eugene City, Oregon; Rev. E. E. Chivers, Buffalo, N. Y.; Rev. T. Harwood Pattison, D.D., Albany, N. Y.; Rev. N. P. Jensen, Chicago, Ill.; Rev. W. H. Parmly, D.D., Jersey City, N. J.; Rev. D. J. Yerkes, D.D., Plainfield, N. J.; Rev. P. S. Evans, Amesbury, Mass.; Rev. B. D. Marshall, D.D., Worcester, Mass.; Rev. B. O. True, Providence, R. I.; Rev. Lemuel Moss, D. D., Bloomington, Ind.

The only way in which the MONTHLY can be published at present rates, without serious loss, will be by a large increase in its list of subscribers. We therefore earnestly solicit every friend of Home Missions, who receives the MONTHLY, to co-operate with us in getting new subscribers and extending its influence.

The rise in paper and in labor, together with extra expenses for the new features of the MONTHLY for 1881, compel us to fix the uniform rate for single subscribers at fifty cents per annum. To this we can make no exception. To clubs of ten, to one address, the rates will still be \$4.50; and to clubs of twenty, \$8.00. This is so exceptionally low that no one can ask to obtain it for less.

We hope to find our many old friends, and a host of new ones, on the subscription list for 1881. Send on the names at once.

THE MODERN METHOD OF THE "GOD OF THIS WORLD."

BY REV. C. B. CRANE, D.D., BOSTON.

The "God of this World," often spoken of under one name or another by our Lord and His Apostles, has more than a mere rhetorical existence. As there is a Son of Righteousness, so is there an enemy of righteousness;

and between the two the battle is joined. The enemy of righteousness is the "God of this world."

So long as different nations and races were separated the one from the other, the "God of this world" held them in subjection to himself by various devices. In China, idolatry was tempered by the Confucian ethics; in India by pantheism; in Greece by a proud intellectualism; in Rome by the deification of imperial power.

But in our own day, by the influence of commerce, the world is approaching a condition of solidarity. Commerce implies the telegraph, international postal service, emigration, interchange of literary and political ideas, wars of aggression, annexation of territory. England is in India; India is in China; China is in America. The Puck of modern civilization has girdled the world.

As the world approaches the condition of solidarity, it is antecedently credible that the "God of this world" will seek to hold it in subjection to himself through the predominance of a single generic form of error. As we look about ourselves, we discover that there is such a predominant error, and the name of it is Infidelity. It has had a various genesis; but it is everywhere one and the same. In Southern Europe it is the result of a reaction from the superstition of Rome. In northern Europe, and to a certain extent in our own land, it is the product of false philosophy, scientific materialism, political oppression, ecclesiastical narrowness and intolerance, exaggeration of the undoubted truths which are fundamental in the Calvinistic theology. Even in so-called heathen lands, infidelity is fast becoming the most formidable foe of the gospel. In a paper read by the foreign Secretary at the recent meeting of the American Board, I find the following suggestive sentences: "The unevangelized world is no longer indifferent

and stationary, so to speak, in its intellectual and moral life. The religious beliefs hitherto cherished, the superstitions and the follies of heathen worship, are exposed to the lights of day, and everywhere false philosophies and false religions are in a process of disintegration. Whatever of moral restraint they once had upon the popular mind is fast passing away, or has already been turned to indifference and contempt. Infidelity and a want of susceptibility to any and all religious impressions are thus taking the place of the old religious sentiment, and making more and more difficult the work of evangelization."

These are startling sentences. They show that infidelity is everywhere in the air, that infidelity is the predominant generic error by which the "God of this world" is seeking to maintain and exalt his sway.

The center of North American population is rapidly moving toward the West. Indigenous and exotic infidelity is taking possession of our broad prairies and the Pacific Slope. It is a serious question whether, in the predominance of it, our republic could survive.

Dr. Pressensè has recently declared that the Republicans of France, assured that infidelity, equally with Roman Catholicism, is hostile to Republicanism, are looking to the spread of Protestant Christianity as the indispensable condition of the perpetuity of the French Republic.

The problem of France is the problem of the United States. Only by righteousness can our political prosperity be maintained and promoted. Christianity must be the power to organize our growing life, and the salt to preserve it from corruption. Our salvation must be of God.

There is opening before us the possibility of a great future. It is for the most part noble blood from beyond the sea that is mingling with our own. The ethnic stocks that are

combining with our own are of the best. The resultant type ought to be superior to any that the world has yet known.

But the fine possibilities that dazzle us cannot be realized except the infidelity that threatens us be assaulted and overcome.

Surely, the gospel must go with the peoples that are swarming westward, if we would save the republic. Only by the preaching of Christ can the West and the East be delivered from the ruinous infidelity with which the "God of this world" is seeking to destroy the nations.

HOME WORK THE SEEDLING OF WORLD WORK.

BY REV. J. D. FULTON, D.D., BROOKLYN, N. Y.

(Concluded.)

Our work is to promote the weal and welfare of the human race through the influence of our home life.

As a nation we have been saved to do a wonderful work. "North America for Christ," must become the animating sentiment of the Christians of America, if we would fulfill the mission of the anointed of the Lord.

If Christians do not ignore their trusts, and forget Christ, the time is coming when from every altar of praise will radiate an influence that shall make this wilderness of sin luminous with the light of hope. As a people we have an opportunity to consecrate ourselves to this work, and to kindle a light which shall brighten the path of the oppressed and cause the thrones of despotism to cast the shadows of their evening. As long as we think our work ends with ourselves, we will live narrowly and selfishly; but when we consider that in doing our work well here, we are to advance the highest interests of mankind, we will live wisely and

generously. If we are to redeem Africa, then it becomes us to develop the powers, culture the brains, and Christianize the hearts of the African race, millions of whom are accessible to us in our own land, and millions of whom, because of our neglect, are being remanded back to barbarism. The same is true regarding all other nationalities. The man who is preaching in the capital of Sweden and whose influence is felt in the palace of the king and in the cabin of the subject, came here in an emigrant ship a stranger to Christ, was led to the Savior by an humble but efficient missionary, was sent to college by Deacon John G. Whipple, and is now the foremost man of his native land.

If we are to invite nations to adopt liberal forms of government, we must show them that liberty is in no danger of becoming lessened ; and that between a socialism that thinks only of self and a Christianity that forgets self and thinks of God's glory, there is a disparity measured only by the distance between heaven and hell. It is a law of growth that we are to appear to others just what we are in fact. The questions as to what *we are*, what we are planning *to be* and *to do*, are the most important facts possible for us to consider.

No longer are the interests of constitutional liberty dealt with in secret. The world reads the secrets of cabinets and council chambers in the columns of the morning newspaper. Everything is uncovered. Public opinion is master. Every civilized nation knows that there is something on earth grander than arbitrary power.

God times His providences so that there is no jar. The machinery of His eternal purpose moves noiselessly on to the accomplishment of its beneficent mission, and the church of Christ is the instrument employed in enabling sinful man to cast off the fetters of his bondage and to come into the liberty of the gospel,

where possibilities of usefulness such as the world never knew before, beckon him on to exertion. Milton saw this when he wrote : "Methinks I see a noble and puissant nation rousing herself like a strong man after sleep and shaking her invincible locks. Methinks I see her as an eagle renewing her mighty youth and kindling her undazzled eye at the full midday beam, purging and unsealing her long abused sight at the fountain itself of heavenly radiance, while the whole voice of timorous and flocking birds, with those also that love the twilight, flutter about, amazed at what she means." In God's time, if we do our duty, the people of this Nation, composed of Anglo-Saxons, Africans, Germans, Swedes and Chinamen, are to enjoy entire recognition of human rights, exact and equal justice, guaranteed by the laws of God and the laws of man.

The position which our Nation holds demands that we keep it in rapport with God and make it the exponent of his purposes to the earth forever more.

The gates of our national life open every way and invite the whole world to come and share with us in our God-given abundance.

Our grain fields grow for the world. Our manufactures and mines pour forth their treasures for the use of mankind. When Ireland starves, America is the land of plenty and gladly stretches out the helping hand. Our banner is the ensign of liberty, and is loved in foreign lands as the harbinger of hope to the despairing. To maintain the position we hold, work must be undertaken at home to an extent of which few form a correct view.

Into this land are emptying the poorest, the most reckless, the most improvident and the worst, as well as some of the best elements of the Old World life.

Enterprise brings expense. Necessity brings the money. All who have traveled in Ireland know how full it is of thrift, of culture and of

enterprise. The same is true of other portions of the world whence comes emigration. Now to Christianize these masses requires wise planning and persistent effort.

Our Sabbath is being attacked. It must be defended by our keeping ward and guard over it, by holy living, and by Sabbath observance,

Our Christian life must be maintained by exercise. The vile must be visited. The improvident must be looked after. The degraded must be gone down to and loved and if possible elevated.

Who will begin—1, In your own heart by welcoming Jesus Christ to the soul and serving Him ?

2, In your home by lifting up there an ensign for the Master ?

3, In your neighborhood ? It is when this light is thus kindled and shed by you as individuals and as communities that society is irradiated by the radiance which is the life of this world. Let this be done and our nation, throned upon the highest regions of the globe, shall address itself to meeting the world's great want. Then its temple, like itself, shall be new, and free, and glorious ; its dome, the great open sky ; its floor, the continent bordered by seas ; its altar, the nation's heart ; its music, the cheerful voices of its myriads, of its millions of freemen ; its worship, the praise of the one true God through our Lord Jesus Christ and by the aid of the Holy Spirit, to whom be praise given for evermore. Amen.

INCOMMENSURABLE RESULTS.

BY REV. PHILIP S. MOXOM, CLEVELAND, OHIO.

(Concluded.)

INFLUENCE OF THE SOCIETY'S WORK ON PUBLIC MORALITY.

The morally quickening and transforming influence of Christian workers may be traced (1) in the realm of business life. There is no

question that a healthy commerce rests on the basis of Christian faith and Christian morality. Faith in God promotes confidence in man, and without confidence in man commerce is at an end, or sinks to the lowest level. Honesty, without which no legitimate business can surely thrive, draws its life from the sanctions of God's law revealed in the moral constitution of man, and, especially, in the Bible. Where the Bible is known, and where its precepts are taught and exemplified, the beneficent influence of the Bible must be felt in the business life of men. It is impossible to estimate the mercantile immorality from which many a community has been saved through the work of the Home Mission Society.

The morally sanative influence of Christian workers may be traced (2) in political life. The boasted prerogative of American citizenship is the right of suffrage. In our country this right is universal. It is a priceless boon, but it is also a perilous power. Its possession and exercise have been a tremendous experiment in political life. One cannot review the political history of our country for the past half or quarter of a century without deeply feeling that the experiment, thus far, has resulted vastly better than might reasonably have been anticipated. That it has so resulted is explicable only on the ground that the character and conduct of the American people have been powerfully affected by the Christian faith. The bulwark of our liberties to-day is far more in a free, aggressive gospel than in our public schools even, which are, themselves, a product of the gospel. The Home Mission Society is doing a work in the conservation of our political institutions and the purification of our political life, which is alone sufficient to entitle it to the earnest appreciation and support of every Christian patriot.

Still again, the beneficent influence of Christian workers may be observed (3) in the

purity and efficiency of laws, and the upright administration of justice which a public sentiment that Christianity has created insures. Law has majesty to man only when in man's heart there has been developed a susceptibility to the claims and sanctions of law. It is efficient only as its execution is guaranteed, not by police and military, but by the average moral sense of the community. Righteous laws are a dead letter unless behind them is a resolute moral purpose in the community which has framed or adopted those laws. It would be exceedingly interesting, if there were space for it, to examine the judicial history of various communities in our land during the past two score years. We should see communities where every man was a law to himself, and where disputes were settled with revolver and bowie knife, and personal injuries atoned by blood. We should see these communities under the influence of Christian preaching and teaching, advancing slowly and surely into peace and orderliness. We should see the development of respect for law, and of consideration for the public good. We should see courts of justice taking the place of lynchers and vigilance committees. We should see violence subdued, vengefulness checked, and the rights of men guarded by the sanctions of effective law. Such a progress from barbarism to civilization has been made in innumerable cases in the States and Territories of the extreme West, and there is still room for such progress in some parts of the country.

Our commerce, our politics, our administration of justice, are all the outgrowth of our moral life. Whatever agency raises that to a higher grade, whatever agency promotes the development of public purity, is accomplishing a work than which none can be more important, and whose value no tables of figures can adequately represent. Through its mis-

sionaries the Home Mission Society is laying the moral foundations for future States and communities. It is working steadily at the sources of our national life, purifying them, and thus conserving the national good. It is producing that character and sentiment in the masses of the people which will make the triumph of demagogues impossible, and will save the country from that corruption which is the prelude of irretrievable ruin.

Other results worthy of mention will be presented in a second paper.

MISSIONARY REMINISCENCES.

BY REV. THOMAS POWELL, MT. CARROLL, ILL.

VII.

CHURCHES AT ROCK ISLAND AND DAVENPORT—
SOME OF THE FRUITS OF EARLY HOME
MISSION WORK.

A good brother, residing at Rock Island, whom I had known in Saratoga, New York, requested me to come to that place and hold meetings. Going in a buggy, I experienced considerable suffering; for a heavy rain had fallen and was immediately succeeded by intense cold forming a thick surface ice, which had to be crushed by the wheels. This rendered progress slow, and for my horse most laborious and exhausting. Under these circumstances the stage proprietor at Dixon offered me passage in his stage. In traveling thence through the night a fellow-passenger, a German, had both his limbs frozen from his knees downward. At Rock Island and Davenport I found two infant and weak churches. The former supplied by a very old brother and the latter by a young minister, at that time of very limited experience. The Mississippi River was frozen and the thick ice bridged it over until late in the spring.

There was no meeting house in either of these places, so I commenced holding forth in the court house. The meeting was fully attended and greatly blessed of God. A large number of converts were baptized and added to the churches. Both have become substantial and useful churches, not only from that time sustaining the ministry and ordinances for themselves and their neighbors, but also contributing steadily to the benevolent organizations of the denomination for supplying the destitute, at home and abroad, with the word of life. They have handsome and commodious meeting houses. One of the converts brought under my labors into the church at Rock Island has given enough to supply the church with a fine parsonage and to pay for their present place of worship—the whole donation amounting to \$9,000. Another member converted at the meeting has become so prominent and useful as to be chosen, at one session, President of the General Association. The son also of a lady who was called out at this time is now studying for the ministry in Chicago.

Any one who will consider the condition of the Baptist Churches in Rock Island and Davenport when I commenced my labors with them, forty years ago, and take into view what they have since accomplished, and what they may yet do in the future with the resources they possess, will see the rich results of Home Mission enterprise. It verifies what the venerable Dr. Dean, of the Chinese Mission, remarked to me in my house in Illinois: "Brother Powell, you are doing a good work here under the auspices of the Home Mission Society. You are opening fountains and streams which will flow forth to refresh and benefit the foreign field; and as long as you are prospered in your labors *here*, we shall not be left to fail abroad." This is true; and the progress of the Western churches in numbers

and resources, will render it more and more apparent. From the church at Davenport a German church has been formed. From the Rock Island church *two* churches have originated at Moline, a manufacturing village near by, one an English and the other a Swedish church.

RESOURCES OF WASHINGTON TERRITORY.

There are in the Territory about 20,000,000 acres of the finest timber land that stands upon the face of the earth. These forests lie on Puget Sound, and are accessible by the Sound and by their streams running to the ocean. The most common trees are the pine and fir. The latter averages 200 feet, and many of them are 300 feet in height and 12 feet in diameter at the base. One stick of timber is represented to have been hewed in these woods 124 feet in length and squaring 24 inches at the small end, free from sap. This vast timber belt has been cut into but little. The laws of the United States are very stringent to prevent the waste of timber, and an agent has been appointed especially for this Territory to prevent the waste of this timber treasure. He is called a Timber Inspector. Eastern Washington consists of 11,000,000 acres of grazing prairie land. On this land grows a bunch-grass, which is very nutritious, and vegetates during ten months of the year. During the remaining two months it stands in a dry condition, and cattle feed upon it with the best of results. Five million acres are wheat-growing land, which produced, according to the statistical reports of last year, thirty-five bushels of wheat to the acre. Many instances are known where the production went as high as seventy or eighty bushels to the acre. In the mountains, and in fact in every

county in the Territory, it is represented officially by Governor Ferry that coal is found near the surface of a very superior quality. Iron is accessible and of very good quality in all portions of the three main ranges of mountains, the Coast, Olympic and Cascade. In the northern portion of the Cascade range, on the Skagit River, gold has been discovered to be very abundant, the miners making on an average \$5 per day. The water advantages of Washington are unequalled in any portion of the world. The Territory is bounded on the west by the Pacific Ocean, on the south by the Columbia River, which divides it from Oregon, and partially on the north by Puget Sound, which penetrates it from that direction and separates it from the British Possessions.

Puget Sound covers an area of 2,000 square miles. The water of the sound is deep and the shores are bold, so much so that vessels of the largest class can go directly up the sound seventy miles or more and find safe anchorage. It is free from rocks and bars, and is pacific at all seasons of the year. High winds never prevail. They have recently taken to planting and cultivating Eastern oysters there. The product is an excellent oyster, and the probability is that Washington Territory will become the great oyster-producing section of the Pacific Coast. Clams of the soft-shelled variety have been found in great abundance and of monstrous growth, some of them weighing from seven to ten pounds each. There are eighty-five varieties of fish in Puget Sound. The catch of salmon during the last year was 40,000,000 pounds. It is canned and sent to nearly all the markets of the world. The returns to those engaged in salmon taking and packing amounted to over \$3,000,000. The drying of cod is carried on very extensively. The gadus, a species of cod, is very abundant. It is larger than cod and of finer flavor. Fish can be dried better there

than anywhere else on the Pacific coast, or the Atlantic either, for that matter, because further north it is too cold and further south it is too dry. They can be cured and sent to market in a more moist condition there than cod can in Maine. Upon the coast are two harbors, Gray's and Shoal Harbors. There are few inlets of which I have any knowledge on the Pacific coast of the United States north of San Francisco, with the exception of the mouth of the Columbia and Puget Sound, so that that Territory monopolizes nearly all the harbors on this coast of our country. The Columbia River affords navigable water 725 miles in extent, with its tributaries. Navigation is uninterrupted, with the exception of the cascades in the river, about 150 miles from its mouth, called the Dalles, around which navigation is had by rail. The government of the United States made an appropriation for the purpose of excavating these obstructions, and in a very few years it is quite certain that we shall have uninterrupted communication through the Columbia River to Eastern Washington.

There are fifty rivers in the Territory, more or less, many of them cascade rivers running from the west into Puget Sound, affording great facilities for manufactures, which in the future are sure to come, because, in addition to the natural resources of wood, iron and coal, the raising of great numbers of sheep now affords an immense crop of wool, which will be utilized at home instead of being exported. The best agricultural portions are found in Eastern Washington, the center of which is Walla Walla, one of the largest and most flourishing towns in the Territory. The climate is delightful and uniform. All accounts agree on that point. The temperature rarely falls below 30 above zero in winter, and seldom goes above 70 in the summer. They have a rainy season and a dry season, the former beginning in October and continuing until spring, the latter covering the remaining months of the year, so that the wheat harvest is always completed during the dry season. The population is 85,000 white people, chiefly native-born Americans, emigrants from California, Oregon, New York, Indiana and Kentucky. The Indians number 18,000, and live on reservations in the northern and western portions.—*San Francisco Chronicle.*

American Baptist
HOME MISSION ROOMS,
 ASTOR HOUSE OFFICES, NEW YORK.

All communications for the American Baptist Home Mission Society should be addressed to Rev. Henry L. Morehouse, D.D., Corresponding Secretary, No. 28 Astor House Offices, New York.

In the transmission of funds, all Drafts, Checks and Post Office Orders should be made payable to the order of the American Baptist Home Mission Society.

The single subscription price of the Baptist Home Mission Monthly is fifty cents per year; clubs of ten, \$4.50; clubs of twenty, \$8.00; payable in advance.

One hundred and fifteen thousand dollars are asked for and needed in the next four months. Over twenty-six thousand dollars per month! Nearly a thousand dollars a day! The work is great and glorious. Let American Baptists show by their gifts what great things they are capable of doing for Christ and for Country.

Seventy-four missionary appointments were made at the Board meeting in November. Many of these are reappointments, though a number are new appointments. The whole amount voted for their salaries was \$17,275! In three of the co-operating States the missionary appointments end with October, which accounts for the unusual number appointed last month. In all of these States urgent and important applications had to be declined for lack of means.

Now for Utah! Rev. Dwight Spencer, for twelve years pastor of the Baptist church in Fairhaven, Vt., has been appointed missionary to Utah and expects to go to his field early in December. He will proceed to Ogden, about

forty miles north of Salt Lake City, where a group of Baptists await his coming to be organized into a church and to rally for the support of Baptist principles. Brother Spencer, previous to his Vermont pastorate, was a very active and successful Sunday-school Superintendent of the Tabernacle Church, Brooklyn, and possesses rare qualifications for the work which will be required of a minister in Utah.

This is an advance step in the Society's Western work, and has been carefully taken. Let prayer continually be made for his success in this great undertaking. We expect soon to favor our readers with an article from him, entitled: "My First Impressions of Utah."

Is it not practicable for the United States government to enact and enforce a law prohibiting the emigration of Mormons to this country?

The appointment of Rev. Eph. Epstein, as an exploring missionary among the Russian immigrants in the Red River country, in Dakota, and in Kansas, is one of more than ordinary interest. Brother Epstein was professor in the Lutheran College at Tiffin, Ohio, and is one of the leading linguists in the land. He became a Baptist. He was no longer wanted in the Institution. His heart yearned for these Russian immigrants, among whom are many holding views akin to our own. There are probably 50,000 of this Russian population in the West and Northwest; while the famine and oppression will probably drive thousands more to this country. It is not known that any denomination is engaged in missionary labor for this people. Providence seems to have raised up our brother especially for this work. In this appointment we believe we have followed the indications of Providence.

The Western State Conventions have been of unusual interest this fall. In all the States co-operating with the Home Mission Society the utmost satisfaction is expressed with the arrangement. A hearty and hopeful spirit prevailed, and while the business of the meetings was diligently attended to, at the same time an earnest and tender religious spirit characterized many of the meetings. We shall be disappointed if a great spiritual refreshing is not experienced throughout the West this winter. For this let all pray. Let prayer be offered especially for our overworked and underpaid missionaries. Let prayer be offered for the general missionaries who superintend the work in their respective States. It will strengthen their hands and cheer their hearts to know that a volume of prayer is ascending to God in their behalf. So may these chosen agencies be energized by the Holy Spirit.

At the Wisconsin Convention, held in October, a plan of co-operation with the Home Mission Society was submitted and adopted. The Board of the Society has voted to co-operate in accordance with the terms of the plan, which is substantially the same as that in other States. It is agreed that the Society shall add sixty cents to every dollar contributed by the State, and paid into our treasury, for missionary work in the State. This will be a considerable increase over the amount recently expended annually in Wisconsin. Wisconsin is a large and growing State and demands more attention. We look for good results there the coming year.

The Home Mission Society is now in co-operation with Minnesota, Iowa, Illinois, Nebraska, Wisconsin, Kansas, California, and the North Pacific Baptist Convention—the last embracing Oregon, Idaho, Washington Territory

and British Columbia. By this method our work is well and wisely done. The utmost care is exercised that all missionary funds be judiciously expended.

Arrangements have been made with Conventions of Minnesota, Wisconsin, Iowa and Nebraska, by which their several Boards or special Committees appointed by the Boards, are to take the oversight of church erection work, somewhat as they now do of missionary work. Applications for aid from the Church Edifice Fund, whether by loan or by gift, are to be submitted to the Boards or their Committees for recommendation. Thus we shall have special assurance that the Fund is wisely administered.

Now, let the money come in for this Fund—come in for the 750 houseless Baptist Churches in the Far West to-day.

We appropriate considerable space in this number to the Women's Home Mission Societies. The articles are good campaign documents which are to have a wide circulation. May they arouse thousands of the women in our churches to noble, consecrated effort.

"Pray for us," writes one of our missionaries in the West, "for this country is all a battle-field. But truth is mighty and must prevail if properly handled."

Well said. "Truth is mighty *if properly handled*." A sword is mighty if properly handled; a Gatling gun is mighty if properly handled; but they are of little service in inexperienced hands. In the West, where the warfare against Mammon and Mormonism and unbelief is being waged, we want ministers who know how to handle "the sword of the Spirit, which is the word of God," properly, in order to effectiveness. None others need apply.

Three-fifths of the population of South Carolina are colored people. The figures of the recent census are as follows : Whites, 391,071; colored, 604,235, including 113 Indians and 9 Chinese. What a field for Christian effort and for such a school as that at Columbia!

The colored Baptists of Texas, under the leadership of Dr. Marston, have contributed \$1,000 toward the purchase of the school property in Marshall, Texas, and are sure to raise the remaining \$1,500 necessary for the last payment in March. Who says the colored people are not coming up?

It has been extensively reported that Rev. J. D. Fulton, D.D., said in a recent sermon that "The American Baptist Home Mission Society is managed so as to please the rebel Baptists of the South." We dropped a courteous note of inquiry to our brother, concerning the accuracy of this report. He called at the rooms, where a somewhat animated conversation on the subject ensued. Dr. F. admitted that he made the statement, except that he used the word "white" instead of "rebel." But when our brother discovered that he had been laboring under great misapprehensions, he voluntarily penned an explanation and statement, the essential portion of which is contained in these closing words: "In regard to the general policy of the Home Mission Society, no one indorses it more heartily or champions it with greater earnestness."

That policy, so far as our work in the South is concerned, is simply this : To find out what is the best thing to do for the colored people, and then do it, without stopping to consult the pleasure of white Baptists of the South or of any other section, believing that the best thing, based on reason and religion, will commend itself sooner or later to all.

"The work of the Home Mission Society in the South is simply magnificent," said Rev. Dr. Tupper of Richmond, Va., at the meeting of the West Virginia Baptist General Association held in Huntington, Nov. 11-14. At the conclusion of his admirable address in advocacy of Home Missions, he advanced to the place where the Corresponding Secretary of this Society was seated, and, extending his hand, which was fraternally clasped by the Secretary, who had arisen, said with great earnestness : "I hereby pledge to you, my brother, in your great work, any assistance which it is in my power to render."

What less could the Secretary say than this: "I thank you, my brother, for these words."

The General Committee of the Missionary Society of the Methodist Episcopal Church, in session in New York, has appropriated \$26,100 for the support of Missions in Mexico, with a contingent fund of \$1,464 at the disposal of the Board of Managers, making a total of \$27,564.

And yet Baptists have not had a missionary in Mexico for years. Why? Because the contributions from the churches were so small that the Board was without means for the prosecution of this work.

But the time has come when it must be undertaken. We shall "launch out into the deep," trusting in God and in the Baptist brotherhood to sustain us in this aggressive work. Gen. Grant, in his recent speeches, has called attention to the resources of Mexico, and American enterprise will soon revolutionize that country. In the awakening of Mexico we must bear a part and seize the golden opportunities as they arise. More money for Missions in Mexico!

During the year ending October, 1880, the Presbyterian Board of Church Erection aided

218 churches to erect edifices, at an average cost of \$440 per church. These were in thirty-four States and Territories. Twenty-five were erected in Kansas, eight in Utah, four in Alaska. The whole amount expended for this purpose was \$120,502. One man gave \$25,000. The Board reports 500 churches without edifices.

When shall the liberality of Baptists enable us to approximate this noble record? We have 750 houseless churches on our missionary fields alone.

In most colored churches the collection is not taken by passing the boxes, but the people pass from their pews to the table in front of the pulpit where the deacons sit to receive the contributions. Sometimes the pastor presides over this as over the rest of the service.

In one of these churches three rules about giving had been adopted. The first was that all should give; the second, that each should give as he had been prospered; the third, that they should give cheerfully. The Sunday after the adoption of this rule the offerings were made in the usual manner.

A brother deposited fifty cents and was returning to his seat when the pastor exclaimed: "Here, Brother Gordon, take this back. You have violated the rule."

"How violated the rule?"

"You haven't given as the Lord prospered you," said the pastor.

He took the money and returned in no pleasant mood. Soon, however, he went the second time to the table, and throwing down a dollar, said, very gruffly:

"There, take that! Guess I's kep' the rule now."

"Brother Gordon," said the pastor, "you have violated the rule again. The Lord don't want that money. The Lord loveth a cheerful giver. You haven't given this cheerfully."

By this time Brother Gordon was terribly exasperated and mortified. Taking the dollar he went back again. There was a hard struggle between the bad and the better nature. Finally he went once more to the table and this time taking out five dollars he said, in the most cheerful way: "I am happy to give this for my blessed Master."

And then it was time to sing the doxology.

What if these rules were to be enforced in all our churches? Wouldn't there be some squirming?

To many the year has been one of unusual prosperity. Shall its close be crowned with unusually large offerings for Christian enterprises, in thankful recognition of the Divine favor? The rule of Christian giving, applicable to every one, is "*as God hath prospered him.*"

How politicians poured out money for party success in the late campaign! Now let Christians pour it out for a gospel campaign against the evil forces that seek to rule and ruin our fair land.

Shall there not be some Christmas offerings to Christ, as well as to earthly friends?

In an earnest world and a harvest vast,
Do thy duty well, for the time flies fast,
And the day of achievement will soon be past.

What thy hand finds to do, that do with thy might;
Let thy soul go forth for the truth and the right;
To thy work while 'tis day! Swiftly cometh the night.

Back numbers of the MONTHLY will be sent to applicants who desire to complete either Vol. I or II, at five cents per number, or fifty cents per volume, postage prepaid.

Postage stamps may be sent for single subscriptions to the MONTHLY.

What I Know About Romanism.

BY REV. J. N. WILLIAMS, MISSIONARY TO THE
FRENCH IN NEW ENGLAND.

THE CATHOLIC PRIEST OF PUTNAM, CONN., AND
OUR COMMON SCHOOLS.

Many of us remember being punished for playing truant in our boyhood days and not going to school, but things have changed. Now boys are punished for going to school. Poor boys! The truant officer is after them if they don't go, and the priest is after them if they do. Two boys in Putnam, Conn., with two fathers, one the parent of the children, the other a Rev. Father V., must have found matters pertaining to parental authority considerably mixed. The parent had said to them, go; but the holy father had said, no! What are boys in Putnam going to do? Well here is what the two bright little French boys had to do about it on the second Sunday of July. The people who attended mass that morning were somewhat surprised to see two small boys, one nine and the other eleven, placed as culprits at the railing of the altar, in full view of the immense audience, and remain there on their knees during the whole service of fully two hours duration. "It was," said a Roman Catholic present, "a pitiable sight." The little fellows, from the fatigue and disgrace of such a public punishment, were pale and trembling.

There was one man in that assembly of a thousand or more persons who could not endure the sight—he arose with countenance deeply affected and hurried out. The two little boys thus *au penitence* were his children. What had they done? Only what that father had told them to do. They had attended the public school in Putnam instead of the "convent school" where the priest requires his parishioners to send their children. The father, a sturdy blacksmith, of Putnam, had persisted in sending them to the common school for what appeared to him a very good reason, viz: That they made more rapid progress in the latter. He was a devoted Roman Catholic, but believing, as some Roman Catholics do, that in matters purely *secular*, they have a right to do according to their own preferences, he had persisted in disregarding the injunctions of the priest, in reference to the public school question. The reverend gentleman being unable to gain his point in the ordinary way, adopted a method which, for refined cruelty, and disregard of

parental authority, and disrespect for the laws and institutions of our land, deserves the indignant protest of all good citizens of the republic. The two little boys being at "catechism" early that morning, were taken possession of by their spiritual father and placed in the humiliating position of culprits, as above referred to, not only without the knowledge or permission of their own father, but to his great surprise and consternation, as he came into the service of mass. We Protestants could have told that father what he should have done and what any parent among us would have done. But with the Roman Catholic idea of priestly power and privilege, and with a conviction of dependence upon the priest for pardon, salvation, eternal life, etc., this is what he did do: He went out overwhelmed with grief, and though not able to behold the suffering and disgrace of his children, yet he left his two little boys there on their knees during the two long hours of mass. Filled with sorrow and indignation, he went to the priest after mass with reproaches for treating his children thus for a sin, if indeed it were a sin, which he himself had obliged them to commit. The priest told him that though, indeed, it was not the children's fault, it was only right that they should suffer, to inspire them with a wholesome dread of the evil of going to the godless public schools of the land; and besides, he said, it was the best method he could devise to punish the father for his disobedience, adding: "I thought this would touch you and bring you around, and I am glad to see that it has been effectual." "Why," said the father, "before inflicting a punishment so public, did you not notify me of your intention?" "I might indeed have done that," was the reply, "but it was just what you deserved for setting yourself up in opposition to your pastor in this matter of our schools." The saddest thing of all is, that that outraged father in his fear of the priest and under the pressure of Roman Catholic public opinion, has been persuaded that the only course left for him to wipe out the disgrace upon his children, is to take these two bright boys out of the public schools. And this is what Romanism *can* do and *dares* to do in our midst. And yet we Americans, Republicans and Democrats, as some have done in Putnam, will help these enemies of our schools to build their "convents," etc., from which they can bombard our institutions; and we flatter ourselves that we are not fools but simply magnanimous in furnishing, as it were, guns and ammunition for *savage* foes, who, in reality, have no schools for the public, except in lands where they need them to keep the children from institutions where they might learn to think.

Woman, as the Romish priesthood's tool and chief instrument of power and control, is a subject to which my attention is often called in my intercourse with converts from the Romish faith.

The following instance, chosen among many, because of its being of recent date, indeed the last to come to my knowledge, deeply impressed me, as showing what the Roman Catholic priests in our midst are doing with woman in the Pope's warfare to overthrow our public school system. I was waiting for the train the other day at the house of an estimable French Canadian family, recently converted from the Romish faith. The conversation turned upon the subject of the opposition of the priest in that place to the public school. Mrs. L. with whom I was conversing, said that Roman Catholic women knew of things in this connection that they hardly dared to speak about to their own husbands. Shortly before her conversion, she related, her husband being somewhat emancipated from the control of the priest, persisted in sending his children to the public schools, notwithstanding the orders of the priest to take them out. One day she called on her pastor, Father V., in relation to having two of her children attend catechism for religious instruction. The priest told her that they could not enjoy that privilege so long as they continued in the public school. She insisted that it was their right to receive religious instruction and that their attendance at the public school was a matter that she could not control, as her husband was determined to have them go. "Well, madam, if they come and take their place at catechism while still pupils in the public school they will be unceremoniously led out by the ear before the whole class."

Indignant at such a threat she said: "Well, sir, if they come their mother will come with them, and if they are led out by the ear, it will be over the prostrate body of their mother." The priest, maddened by this show of insubordination, began denouncing her in the vilest terms, adding that she ought, after such words, to fall upon her knees before him, and crave his forgiveness, that the judgment of God might not come upon her. But seeing that he could not frighten her out of her purpose to protect her children and regard her husband's wishes, he suddenly changed his tactics. "Well," said he, "I will let this pass, but now madam can't we bring your husband around all right? You know he thinks everything of you. Now you just tell him that he has got to choose between you and taking the children out of the Protestant school. Just leave him. You and I—it will take both of us together—but you and I can put the screws on him so that he will come

around all right; but it will take both of us together." "I did not," she added, "dare relate that conversation to my husband. I felt that with his quick temper and devotion to his family he might have blown the priest's brains out, but it was the best thing that could happen, so far as I was concerned, for it opened my eyes to the heartlessness, and tyranny, and iniquity of the Romish system. Nothing less would have broken the spell which bound me to that church."

The Power of a Church Edifice.

The following article written by our lamented brother, A. C. Burke, M. D., of Brooklyn, N. Y., and originally published in a local church paper, is worthy of a wider circulation:

"The power and influence of a beautiful and attractive house of worship is seldom fully realized by the community in which it has been reared. The very presence of such a structure is felt every time we pass by it; it stands there in dumb silence, yet it *speaks* of sacrifice and toil, of the deep, strong emotions of soul that led to its construction; it stands forth, like a living monument of the religious element of the community around it.

Who has not passed through some thriving country village, dotted here and there with beautiful home-like residences, overshadowed by trees, and seen, peering out among them, and above them all, the beautiful church spire, and heard, perhaps, amid the calm stillness on the Sabbath morn, the clear ringing sound of the church bell, inviting worshipers to the house of God? Who has not felt then and there a thrill of joy, and a sensible elevation of soul as the feet were turned toward the place of prayer and praise? Draw for one moment the contrast, and what would your emotions be if there was *no* house of God, *no* sound of the church-going bell, *no* gathering of devout worshipers? Would not feelings of sorrow and fear and doubt arise in your mind by the absence *alone* of the place of worship?

How much do we need in these great cities—these centers of so much that is depraved and vicious as well as elevated and pure—to have attractive structures for the worship of God, and to make them so inviting as to draw the wandering and wayward, and to lead them under the influence of divine truth, which alone can make them wise unto salvation.

Especially do we need such structures, with ample accommodations to draw in the hosts of youth and children that literally fill our streets, a large share of

whom are from the humble abodes of labor and toil. Give them a *place* in the house of God, bring them into the Sabbath-school, teach them those rich and beautiful songs, where more of practical theology is incorporated into the mind and carried away fastened in the souls, than would be in the study of ponderous tomes of theology for years; *fasten* them in their *growing* association around such a place, and you have, perhaps saved them from ruin. You have planted seed which *will* vegetate and bear fruit unto life eternal. Now, what if all this could be done without a place? It would be like the ancient Israelites making brick without straw—all but in vain. The gilded palaces of sin and iniquity entice them at every corner. You *must attract* them to the sanctuary, not by gaudy fixtures, or sensational addresses, but by comfort, convenience, room, *ample room*, and *kind attention*."

Obstacles and Progress in Home Missions.

"Immigration, while in many respects advantageous to the national life, has rather retarded than promoted its spiritual prosperity. Millions of those who have sought a refuge on these shores have been destitute of religious principle, or have been the blind supporters of superstition. The large numbers of foreigners who find their way into our penal institutions, and the habits of living which they have introduced among us, have complicated the already difficult work of the churches. Unevangelized masses from Europe have thrust on us the problem which foreign Christians have failed to solve. And, as if to bar the tide of religion westward, the superflux of Asiatic population has made its appearance, bringing with it vices new and old. Personally, I do not see how, consistent with our free institutions, we can by legal enactment hinder the coming of these people. We have invited the downtrodden of all nations to this country as to an asylum, and as they are here, all we can do is to Americanize them as speedily as possible. To assimilate these various elements to our national life is a task of no mean magnitude, as it involves the unlearning of childhood's lessons, and the renunciation of its most venerated beliefs. We should also bear in mind that we ourselves are somewhat migratory. Our rootage anywhere is not very deep. We are perpetually moving, wandering toward all points of the compass. These changes are not favorable to piety. A visit to new settlements must convince the most skeptical how severe the struggle is between morality and immorality in such places. The restraints of older communities do not exist, and the feeling of ir-

responsibility is excessive. What may be seen to-day in these young towns, but recalls a condition of things that prevailed only a few years ago in cities now as well-ordered and as highly civilized as any on the continent. Their indebtedness to Christianity very clearly illustrates the sacrifice she must make, and the labor she must perform to preserve the new centers of population from vice and irreligion.

Of Isabella of Castile, it is written that she would not surrender her jewels merely to enlarge her territorial boundaries, but gave them cheerfully to the Genoese captain in the hope of saving the perishing heathen; and the pilgrim fathers were men of deeply religious spirit, and sacrificed freely, that government on these shores might be built on the rock Jesus Christ. These pious hopes have not been altogether in vain. Though difficulties more serious than the stormy Atlantic have interposed, they have, as we have seen, been so far realized as to lead us in wondering admiration to exclaim: "What has God wrought!"

Nowhere, perhaps, on this continent, can a clearer view be obtained of at least a portion of this progress, than here in the First Baptist Church of Chicago. Within the memory of men now living, the vast region of which this city is the center, lay an unbroken wilderness. "Fort Dearborn" stood, solitary sentinel, gazing out on the great West. Among the first settlers who essayed to build a town on this river, came a few Baptists, who, though not rich, were earnest and enterprising. At their request the Home Mission Society, which had been formed only a few months, sent to them a pastor in the person of Rev. A. B. Freeman, a college friend of the now venerable William Dean. The outlook was so forbidding, and the population so limited, that it is said the missionary was tempted to think he had made a mistake in selecting his field, and in a letter to the Board in New York he told them that from his window he could see more Indians than white men, and begged to be sent to some more promising point. His work was cut short by early death, but his brief pastorate of this church marks the beginning of a work which has transformed the wilderness into a fruitful field. This first missionary was followed by hosts of others. During the first forty years of the Society's operations in this region, over 2,000 appointments were made, and \$500,000 were expended in the four States immediately west of this city. And now, in place of a wilderness, we see a region teeming with towns and cities, furnished with churches and schools and colleges, and all the appliances of a Christian civilization."

Rev. George C. Lorimer, D. D.

EDUCATION IN THE SOUTH.

In 1870, four millions of people in the South of school age and over that age were unable to read and write, and more than 750,000 voters were too illiterate to prepare or even to read their own ballots.

In 1878 the total school population white and colored in the late slaveholding States was 5,187,584, and only 2,710,096 were, during that year, enrolled in any school. This leaves 2,477,488—almost two and a half millions—of the young men who are growing up without the means of education. The largest portion of this ignorance is among the blacks.

Citizenship and the right to vote was conferred upon the colored people by the government. It is, therefore, the sacred duty as well as highest interest of the United States to see that these new citizens and voters are lifted by education for the grave responsibility which has been cast upon them.

Jefferson said, nearly a hundred years ago, with marvelous sagacity: "Without instruction free to all, the sacred flame of liberty can never be kept burning in the hearts of Americans."

Madison said about sixty years ago: "A popular government without popular information, or the means of acquiring it, is but a prologue to a farce or tragedy or perhaps to both."

The failure to support free schools in any part of our country tends to cheapen and degrade the right of suffrage and will ultimately destroy its value in every other part of the republic.

The unvarying testimony of history is that the nations which win the most renowned victories in peace and war are those which provide ample means for popular education.—*President R. B. Hayes.*

Rev. C. H. Lyons, missionary among the colored people in Georgia, writes:

"I wish I was qualified to go into Africa and there die laboring to advance and improve their idolatrous condition." He also says: "We are about to publish a paper for the Colored Baptists. The people are improving rapidly in their morals. Intemperance and immorality and unacknowledged ignorance constitute and perpetuate the great destitution and sad degradation by which our people are characterized.

We sadly need an educated, honest and faithful ministry. When this is secured the battle will be nearly over."

THE WOMEN'S BAPTIST HOME MISSION SOCIETY.

President, Mrs. J. N. Crouse, 734 Michigan Avenue, Chicago, Ill.; Corresponding Secretary, Mrs. C. Swift, 71 Randolph Street, Chicago, Ill.; Treasurer, Mrs. R. R. Donnelley, Lakeside Building, Clark and Adams Streets, Chicago, Ill.

MISSION BANDS.

BY MARY G. BURDETTE.

We grow to feel more and more the importance of training the young in a knowledge of and an interest in the missionary work of the church. We are, moreover, prepared to assert that whenever and wherever an earnest capable leader can be persuaded to take hold of this work, it is a comparatively easy matter to enlist the sympathy and secure the active cooperation of the children, large and small.

We have now in mind two churches where the young folks are begging for a Mission Band, and where the sisters who might lead them, are with one accord saying, "I pray thee have me excused," and their excuses are as various, and we doubt not generally of as little real urgency, as were those of the guests, who, bidden to the feast in days of old, declined to come. With some the refusal originates in a real sense of unfitness for the responsibilities growing out of such an office, and while we appreciate the modesty which induces this feeling, we believe that in not a few instances, the unfitness is more imaginary than real, and arises simply from inexperience, not from any lack of natural ability to succeed should the effort be earnestly made. We have no hesitation in saying that there are in our churches many sisters whose talents are still rolled in napkins, and we would like to suggest to any such that if there is no Mission Band in your church, you unroll the napkin, bring your talent to the light, and put it to the test in this department of Christian activity. If you have an earnest desire to use it in the interest of your Lord, you will doubtless be led to rejoice in seeing it greatly increase in value and usefulness. At any rate, do not, if called upon to take up this work, refuse to do so until you have taken the matter to the Lord and are satisfied that *He* does not require this service at your hands. If He has a work for you here, you need not fear to enter upon it in His name, for He will give all the wisdom, time and strength necessary to carry it on successfully.

HOW TO ORGANIZE.

To those who desire help in organizing Mission

Bands we would say, send to Mrs. Swift, the Corresponding Secretary, for our "Mission Band Leaflet, or Letter to our 'Young Friends.'" This, besides a Constitution, contains some suggestions which will prove helpful to you in starting.

In the very beginning, as far as you can, impress the children with the thought that in forming their Band they are joining hands to work with Christ for the uplifting of the fallen, the relief of the suffering, the saving of the lost. Teach them that if they would render acceptable service to God and accomplish the greatest amount of good for others, they must seek to possess the spirit of the Savior, who came not to be ministered unto, but to minister, and who after a life on earth spent in doing good, laid down His life a willing sacrifice for sinners. To this end let the devotional exercises which should form a feature of each meeting of the Band be so conducted that the hearts of the children shall be drawn out in love to the Savior and to those for whom He died, and they be led to emulate his example, and consecrate themselves to him in loving service. The most encouraging feature in Bands thus conducted is to be found in the conversion of the members. Such a result seems inevitable. In blessing others they are themselves blessed. We have before us a letter from the young secretary of one of our most flourishing Bands, in which she says, "Seven or eight members of our Mission Band have professed conversion."

Next teach them what Christ meant when He said: "The poor ye have always with you," and "Go ye into all the world and preach the gospel to every creature." Some one has said: "He is a mean man who would go to heaven in a sulky." The expression is homely, but the thought is true. The spirit of the Master leads His followers to desire to share with others the blessings they enjoy, and to reach out helping hands to those ready to perish. Seek to awaken and cultivate this spirit in the children. See that you so foster it that it shall grow with their growth and strengthen with their strength, until their hearts go out in sympathy to all the degraded and benighted sons and daughters of men, and they are led earnestly to desire to do all in their power to bring them into the enjoyment of gospel light and liberty.

In connection with these devotional exercises the young folks should be informed of the condition of the people for whom they work. They should know where they live, and something of their habits of life, and of their peculiar customs, dispositions and needs; they should also know as much as is practicable of the various ways and means made use of by the mission-

aries in their efforts to reach and help the people on their fields, and of the results of their labors. This information can be obtained by direct correspondence with *missionaries* on the field, by application to the *Corresponding Secretary* of the Society, from the HOME MISSION MONTHLY or the columns of our *denominational papers*.

It is well also to encourage the children to participate in the exercises by suitable selected readings, recitations, dialogues and songs. Just a little in this line at each meeting will greatly add to the interest without seriously increasing the burden of the leader. We suggest that a committee of young ladies appointed to look after this department of the work has sometimes been found helpful, not only to the leader and children but to the young ladies themselves. You see how this must be.

We desire now to call attention to another feature which we have reason to believe is almost essential to the highest degree of interest and the most thorough training of the youthful workers; and that is the work found for their hands. Meetings of Mission Bands are usually held on Saturday afternoons, as the children are then out of school, and, as one mother said to us, "always want to go *somewhere*." Where better than to the meeting of a Mission Band? Have the hour of meeting understood, and begin promptly. Spend a half or three-quarters of an hour in such exercises as those already described, and then bring out the work-basket, and for an hour or so let busy fingers do their best in fashioning articles to be given to the needy, or sold for the benefit of missions. A great variety of work will be suggested to those in charge of Bands. Patchwork for quilts is the first thing thought of, and it is well to keep a supply constantly on hand. Now we are aware that this suggestion will be snubbed, and are willing to admit that patchwork is not in itself particularly attractive nor of any great intrinsic value. Looked at in one way, there does seem to be a positive waste of time in cutting out bits of cloth and sewing them together again. But we must look at the matter in another way. We must remember who are cutting and sewing these patches, and why they are so doing. It is work which very small fingers, and those of boys as well as girls, can be taught to do, and which they will enjoy doing if they know that when finished the quilt they are making will be given in charity to some one poor, and perhaps sick, who will be greatly cheered and comforted by their offering. These quilts are sometimes given away at home where the children know the needy ones, but are oftener sent to the missionaries who are never at a loss to dispose of such a contribu-

tion on fields where they find scores of sufferers on pallets of straw, covered only with rags, scant and filthy. They can be taught to take each stitch with a loving desire to do what they can to help those in need, and in time, as God gives them greater skill and means for usefulness, their patchwork will give place to great things undertaken and great results achieved in the name of Jesus.

The older members of the Band can make a variety of useful articles, such as under garments and aprons; they can also knit or crochet mittens, either to give away where needed or to be sold and the money used in carrying on their work. We heard a lady, who is very much interested in training the young in Mission Bands, say that she sometimes hired the Band to sew for her. Of course, we know that she could have had her sewing done better, with less trouble, and perhaps less money, by putting it in other hands, but she was conscious that she was doing good in thus encouraging the girls in their desire to *earn* money for their mission treasury.

Besides these useful articles, there is no objection, if circumstances are favorable, to allow those who can do so to employ a portion of their time in ornamental work. Many very pretty and quite inexpensive articles, so far as the cost of materials is concerned, may be made from perforated card-board and canvas, or with the crochet needle, also with splints and straws. We had boys in our own Band who liked this kind of work, and who learned to do it as quickly and as well as many of the girls. Indeed some of them quite excelled. These articles are usually made for sale, but we would like to suggest another use to which they may be put. The missionaries frequently in connection with their sewing-schools desire to reward those who, by patient industry, excel. And besides making pretty and desirable presents, they can be used as patterns to teach these poor girls how to do the same kind of work; thus helping to cultivate in them a refinement of taste to which they are strangers, and to awaken in them a desire to make their wretched homes more attractive. In attempting this they are generally led to see the advisability of cleaning up. If cleanliness is next to godliness we should not hesitate to do all that we can to encourage a tendency in this direction.

Another way in which the older members of the Bands can make themselves very useful is in cutting and basting work to be used in our Mission Sewing-schools. Our missionaries are doing much good to the girls who come under their influence in these schools, but it is impossible for them to provide material and prepare work for so many hands. Some of them meet in

these schools nearly two hundred girls each week. Do you not want to help them? You can do so very efficiently by preparing work for them. Let me suggest patchwork, handkerchiefs, ruffles for the neck (you see how many things in sewing can be learned in making a ruffle, and when done and worn it adds greatly to the appearance of the wearer), underwaists and drawers, aprons and plain princess dresses.

The material for all these things will be largely, if not entirely, donated if the need for them is made known. Ladies in the churches will cheerfully save and contribute various bits that they have been accustomed to consign to the scrap-bag and perhaps sell for paper rags for want of a better use; merchants are often glad to let such young workers have the benefit of certain remnants, samples, damaged or antiquated goods of no great value to them, but capable of being turned to advantage by the busy fingers of girls interested in this kind of work. Then many gentlemen are only too happy to be admitted as honorary members of the Mission Band, and in some cases the fees of the honorary members are used as a fund for the purchase of materials. Secure donations as far as you can do so without making yourselves disagreeable and your society unpopular.

A word now in reference to the membership fee: Train the children to earn this or to save it from money given them for their own personal use. A dear young girl, the secretary of a Band, writes thus: "You would be pleased, if you should drop into one of our meetings, to see the children go up to the treasurer's desk and pay in their money, and better pleased to know that many of them earn all that they give. One little girl blackens her grandpa's boots, another washes dishes for her mother, some of the boys are selling papers, and so on. I could name various ways in which the children obtain their money." We commend this spirit. Let the children early learn to deny self that they may have means to help others, and, with King David, scorn to offer to the Lord that which costs them nothing.

Much care should be exercised in taking care of the money contributed by the children. The treasurer must have a complete enrollment of all members belonging to the Band, in a book so ruled that he or she can credit every cent as it is paid in. This is especially necessary where the fees are paid in small sums, and often at irregular intervals. If the treasurer is unable to be present at any meeting, let the president see that some one is appointed to receive and properly credit the money paid in, and to report the same to the treasurer.

To those in charge of Bands permit us to say, hold your meetings regularly and promptly. See, before

time for the meeting, that everything is ready; that there is work enough to occupy all the time, and during the hour for sewing, etc., enough for every hand. Give, during the year, one or two entertainments, at which times the young workers may have opportunity to offer for sale such articles of their handicraft as they have not disposed of in other ways, besides entertaining their friends and patrons with exercises suitable to the occasion and becoming the organization.

In this work, while it is delightful, there will be much to perplex, perhaps to annoy. There will be some willfulness and many mistakes. These young folks in getting started may cost you some money and much trouble. Never mind; we are sure it will be money well invested, and trouble which will result in a plentiful harvest of good. Never discourage the children by undue fault-finding. Lead them patiently in the right way, help them over the hard places. They are but learners. They bring to their work hands not skilled, but willing; minds not taught, but teachable; hearts not disciplined by years of Christian experience, but glowing in the ardor of youthful zeal, all ready to be impressed with the image of the Master and molded for His service. See to it that this desire to learn receives no check, and this ardor no chill, either by the indifference or censoriousness of those whose mission it is to train up the children in the way they should go, assured by the voice of inspired wisdom, that, this done, when they are old they will not depart from it.

MISSION BANDS AMONG MISSION CHILDREN.

Does it not make one "glad all over" to read the following letter written by a colored woman, trained by our missionaries, and in her turn training others for Christian work? And is it not matter for rejoicing to see that the children whom our Bands at home are helping, are, as they are instructed, moved with a desire to help others? Let the good work go on. The leaven is already working and if we are but faithful in due time the whole lump will be leavened.

NEW ORLEANS, Louisiana, }
September 20th, 1880. }

Dear Evangelist:

Seeing letters from Ohio and different places in the State where little children are so earnestly engaged in missionary work, and sending their donations to help the needy ones in New Orleans, I thought I would say a word of encouragement to our children. We have a little band of workers in different churches in this city who are trying to do all they can for the poor. Dear

Sister Moore met with us at the Second Free Mission Church, August 4th, and spoke very encouragingly to the children, and explained to them what it was to be a missionary, and told them how they could become little missionaries. They were delighted, and their little faces brightened up, and with cheerful voices one after another said: "I want to join the band;" until we had taken the names of twelve; and I am thankful to say they have met regularly and are learning to be neat and clean, and also polite and kind one to another. By a vote of the children I was elected president of their Band and Sister Fannie Scott vice-president. Sister Scott is very kind and all the children love her. We meet every Wednesday at 3 P. M. Have now in the treasury \$4.50 and more work for sale.

September 28th, 1880.—Since writing the above our Band has had another meeting and decided to give \$3.00 to the Home for the Aged, and \$1.50 to send the gospel to the poor heathen children in Africa.

They came to the Home yesterday, and with happy hearts gave the precious \$3.00 into the hands of Sister Lewis, and the dear old sister knelt down and asked God to bless the children and never let them want for a piece of bread; and all our hearts joined in prayer to God for the dear children in our Mission Bands, who meet every week to learn useful lessons and earn money for God's cause. It was a lovely sight to see the little children give their earnings to the poor old sisters. God bless them.

Your sister in Christ,
FANNIE SMOTHERS.

We glean the following from the report of Miss Elizabeth Johnson, laboring among the Scandinavians:

In one of my morning visits I found a sick girl, helpless and without care, there being no one in the tenement with her, excepting an old man. The only way to relieve her situation was to have her carried to the hospital. Her soul was troubled. Two years before she had indulged the hope that she was a Christian, but she had gone back to the world and now her hope seemed gone. I asked the Lord to comfort her, and the words came to me: "I will heal thy backsliding, I will love thee freely." I told her the Lord had sent this message to her. She believed it and rejoiced. The next day I went to accompany her to the hospital. While waiting for the coming of the carriage, I read a few verses in the Bible. The old man listened, and I found that he was an earnest inquirer. I pointed him to Christ, the Lamb of God, and left him standing in the door, and wiping his eyes. May the Lord dry his tears by speaking pardon to his soul.

WOMEN'S BAPTIST HOME MISSION UNION OF PHILADELPHIA, PA.

THIRD ANNUAL REPORT.

Since our last report our Union has supported two missionaries, Miss Josie Wilmarth, at Newberne, N. C., and Mrs. G. W. Ingalls, among the homes of the aborigines of the Indian Territory and the wild tribes

in the regions beyond. During the past year we held monthly meetings from October to April.

At these meetings, recent intelligence from our missionaries and the Board at Chicago has been communicated, resulting in a great increase of interest among the churches with whom we met and the members of the Union at large. The afternoons were spent in cutting and basting work for the sewing-schools of our missionaries or preparing boxes of clothing for those of the American Baptist Home Mission Society who are laboring so faithfully in the frontier States and Territories. At five o'clock the usual business meeting was observed, when reports from the circles were presented, monies received, plans adopted, letters from the field read and any other matter of interest discussed. Then an hour or two of social intercourse, during which time tea was served and the various features of our work talked over. About eight o'clock the friends were called to order by the pastor and the remainder of the time given to the reading of letters and papers, speeches by the different pastors who are always ready to "help those women," a collection, and then, after a hymn of praise or the doxology, we are dismissed with the benediction.

We have been thus explicit in describing the meetings of the Union for the benefit of those who so often inquire how they are conducted. We have found them beneficial as well as pleasant, and have been told by several pastors that nothing has proved a greater blessing to Philadelphia churches than these Home Mission gatherings.

Four all-day meetings have emanated from the Union during the year. They were held in the adjoining towns, and were the means of organizing circles and Bands in each place, besides creating or increasing a missionary spirit in the whole neighborhood. A delightful prayer and conference meeting in the morning, reading of papers, addresses, and *always* a children's meeting in the afternoon and a general meeting in the evening, at which the pastor presided. A lunch prepared in the church made it unnecessary for us to leave the house, so our sisterly intercourse was uninterrupted throughout the day.

As a Union, we earnestly hope, by the blessing of God, to do more than ever before. Many obstacles which have hindered us hitherto are now happily removed. The relations of our Society with the American Baptist Home Mission Society are of the most cordial co-operation. The record of our work appears from month to month on the pages of their valuable and welcome MONTHLY. This happy consummation is due largely, under God, to the wise action and con-

ciliating spirit of their Secretary, Dr. H. L. Morehouse, and our own District Secretary, Dr. Thomas Swaim. We earnestly beg the women of our churches to see to it, that the HOME MISSION MONTHLY is found in every Baptist household.

We have now thirty-three circles and a number of Bands belonging to our Union, with each a president, secretary and treasurer. We speak of this to call attention to the subject of *organized, systematic* work in Missions.

If the women in all our churches would organize, even to do ever so little, they would soon find their strength increasing and their ability doubled. This is the great need. Systematic work for Christ is what we must have in order to meet the demands of the Mission field. Mrs. A. S. Quinton, appointed the 1st of February to present our cause in the city and vicinity, and, afterwards, as organizer in this and other States, has given all her time to the work, presenting its interests in eight associations and more than a hundred meetings; organizing twenty-nine circles and two Bands, and securing promises of six more, three of these promises being already fulfilled. She has also made special efforts on behalf of those oppressed people, our Western Indians, as desired and arranged for by those from whom her services were a gift to the Society, and particularly for the circulation of information concerning their wrongs and condition, and of the Indian petitions, which was at first an outgrowth of our Union, though never confined by denominational lines. Since the wrongs against which this petition is a protest are national wrongs, the duty of aiding to end these clearly belongs to every member of the nation, and may God awaken every conscience to earnest fulfillment of this duty.

From the report of our treasurer it appears that the Union has raised, during the year, in addition to the compensation of the Eastern organizer, which is from private sources, \$1,535.73, and boxes of clothing, the approximate value of which is \$500.00. These have been sent to our missionaries for distribution, and to the missionaries of the American Baptist Home Mission Society.

MRS. H. L. WAYLAND,
Corresponding Secretary.

The work for the Indians referred to in the above report, and which was originated in our Union, is one which should stir the heart and the conscience of every man and woman in our country. We have wronged the Indian, and we should right these wrongs.

The practical idea is to secure names to a petition

praying our government to keep its treaties with the Indians. To secure intelligent co-operation, blank petitions and leaflets containing facts and information have been prepared for circulation, and can be procured by addressing Mrs. A. S. Quinton, 1109 Girard Street, Philadelphia. We earnestly entreat all humane and Christian people to aid in this work. Please send for blanks and get as many signatures as possible. We want at least 200,000 before January, 1881. Who will help? We give the "Petition" below.

To the Senate and House of Representatives in Congress Assembled:

We, the undersigned, men and women of the United States, resident in or near, do most respectfully, but most earnestly pray the Houses of Congress to take all needful steps to prevent the encroachments of white settlers upon the Indian Territory, and upon *all* Indian reservations; also to keep all treaties with the Indians until they are changed by the mutual and free consent of both parties; and to guard them in the enjoyment of *all* the rights which have been guaranteed them upon the faith of the nation.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

Mrs. F. S. Hesseltine, Corresponding Secretary, 16 Pemberton Square, Boston; Mrs. A. Pollard, Treasurer, 4 Beacon Street, Boston.

CONTRIBUTIONS FOR OCTOBER, 1880.

Woman's Home Mission Society, North Scituate, Mass.	\$31 25
Children's Mission Band, Ayer, Mass.	14 00
Ladies of Baptist Church, Athol, Mass.	6 00
Woman's Home Mission Society, Newton Center, Mass.	162 75
Miss Sarah Champney, South Abington, Mass.	25 00
Freedmen's Aid Society, Charlestown, Mass.	10 00
The avails of a quilt in Baptist Church and Sunday-school, Burlington, Vt., by Mrs. C. C. Post.	50 00
Coll. Merrimac Association, Mass.	4 92
Sunday-school of Baptist Church, South Hanson, Mass.	11 00
Coll. Old Colony Association, Mass.	4 22
Young Ladies' Home Mission Society, St. Albans, Vt.	29 00
Woman's Home Mission Society, East Hubbardton, Vt.	6 50
Ladies of Baptist Church, West Haven, Vt.	3 00
Coll. at Vermont Convention at Wallingford.	11 00
"Earnest Workers," Suffield, Conn.	20 00
Ladies of Baptist Church, West Randolph, Vt.	5 00
"Rhode Island Branch," Mrs. A. B. McCrillis, Treasurer.	50 00
Total	\$443 64

The following contributions received from April 1 to May 15, 1880, are added, at the request of the treasurer, to complete the receipts of the fiscal year:

Mrs. Shearman, Jamaica Plain, Mass.	\$5 00
Mrs. R. H. Joy, South Yarmouth, Mass.	1 00
Miss Mary Crowell, South Yarmouth, Mass.	1 00
Mrs. Walter Chase, Mashpee, Mass.	1 00
Friends, South Yarmouth, Mass.	3 15
Mrs. F. G. Kelly, Dennisport, Mass.	1 00
Home Mission Society, Southbridge, Mass.	19 00
"Amesbury Branch"	25 00
Mrs. Campbell, Machias, Me.	1 00
Mrs. C. C. Long, Machias Me.	1 00
Baptist Church, Newport, Vt.	3 00
Home Mission Society, Woman's, First Church, Chelsea.	33 25
Mrs. W. H. Gilmore, Taunton.	5 00
Ladies of Clarendon St. Church, Boston.	42 00
Mrs. M. F. Green and Daughter, Nantucket.	3 00
Mrs. Joseph Joslin, Poultney, Vt.	20 00
Home Mission Society, Poultney, Vt.	15 54
Miss Carrie Ryder, Union Temple Church, Boston.	1 00
Miss Joanna P. Moore, First Baptist Church, New Orleans, La.	5 00
Home Mission Society, First Church, Chelsea.	2 00
Freedmen's Aid Society, Charlestown, Mass.	15 00
Home Mission Society, Nashua, N. H.	15 11
Mrs. F. C. Whiston, Mass.	6 00
North Reading, Mass.	6 75
First Baptist Church, Springfield, Mass.	22 00
Mrs. Wm. Whittemore, Wayland, Mass.	1 00
Total	\$253 80

MISSIONARIES APPOINTED IN NOVEMBER, 1880.

The following new appointments have been made:

- Rev. A. H. P. Wilson, Sheboygan, Wisconsin.
- Rev. D. W. Hulbert, Burlington, Wisconsin.
- Rev. A. C. Blackman, Marinette, Wisconsin.
- Rev. W. S. Sweet, Richland Center, Wisconsin.
- Rev. A. R. Medbury, General Missionary in Wisconsin.
- Rev. W. J. Kermott, Central Wisconsin.
- Rev. J. E. Sanders, Carroll, Iowa.
- Rev. I. N. Anderson, Fairview, Iowa.
- Rev. J. B. Thomas, 2d Baptist Church in Dubuque, Iowa.
- Rev. A. R. Button, Sheffield, Iowa.
- Rev. F. Edwards, Leon, Iowa.
- Rev. George H. Brown, Cherokee, Iowa.
- Rev. E. M. Heyburn, Sibley, Iowa.
- Rev. Geo. Hertzog, Fairfield, Iowa.
- Rev. Joseph Mountain, Algona, Iowa.
- Rev. A. E. Simons, Oskaloosa, Iowa.

Rev. J. F. Childs, Grand Junction, Iowa.
 Rev. T. H. Judson, Lyon Co., Iowa.
 Rev. W. Weily, Glencoe, Minnesota.
 Rev. J. Larsen, Norwegians in Minneapolis, Minnesota.
 Rev. Wm. K. Dennis, Sauk Center, Minnesota.
 Rev. J. F. Merriam, Lu Verne, Minnesota.
 Rev. S. D. Badger, Seward, Nebraska.
 Rev. J. J. Keeler, Central City, Nebraska.
 Rev. J. R. Shanafelt, Macon, Nebraska.
 Rev. George W. Read, Gibbon, Nebraska.
 Rev. J. Carson, Nuckolls County, Nebraska.
 Rev. P. H. Dam, Danes and Norwegians in Hyde Park, Illinois.
 Rev. Geo. A. Cressey, Huron and East Pierre, Dakota.
 Rev. Nis Tychsen, Scandinavians, in Turner and Clay Counties, Dakota.
 Rev. T. R. Palmer D.D., Boulder, Colorado.
 Rev. G. B. Parker, Dover, Delaware.
 Rev. J. J. Valkenaar, Germans in Fulton, Michigan.
 Rev. W. F. Stahl, Germans in Somonauk, Illinois.
 Rev. Henry Fellman, Germans in Minonk, Illinois.
 Rev. Eph. M. Epstein, Russian Population in the Northwest.
 Rev. J. Silene, General Missionary to the Scandinavians in the Northwest.
 Rev. Dwight Spencer, Ogden, Utah.

The following Missionaries have been re-appointed:

Rev. B. F. Mace, Osceola and Chariton, Iowa.
 Rev. F. W. Foster, Dunlap, Iowa.
 Rev. Wm. Washington, Colored Baptist Church in Des Moines, Iowa.
 Rev. C. Jensen, Scandinavians in Council Bluffs, Iowa.
 Rev. S. H. Mitchell, Grundy Center, Iowa.
 Rev. L. W. Atkins, Stuart, Iowa.
 Rev. J. D. Burr, Creston, Iowa.
 Rev. D. D. Proper, East Des Moines, Iowa.
 Rev. A. V. Bloodgood, Spencer, Iowa.
 Rev. D. C. Ellis, Belle Plain, Iowa.
 Rev. J. Sunderland, General Missionary in Iowa.
 Rev. A. B. Nordberg, Swedes in St. Paul, Minnesota.
 Rev. Frank E. Bostwick, Carroll, Minnesota.
 Rev. H. N. Herrick, Forrest City, Minnesota.
 Rev. Frank Petersen, Swedes in Lincoln and Worthington Counties, Minnesota.
 Rev. C. J. Johnson, Norwegians in Wegdahl and vicinity, Minnesota.

Rev. R. A. Clapp, St. James, Minnesota.
 Rev. Amos Weaver, Ord and Loup Valley, Nebraska.
 Rev. J. A. Hungate, Albion and Cedar Rapids, Nebraska.
 Rev. Z. C. Rush, St. Edwards, Boone Co. Nebraska.
 Rev. J. Lewelling, Alexandria, Nebraska.
 Rev. Geo. O. Yeiser, Red Cloud and Guide Rock, Nebraska.
 Rev. J. C. Read, Tecumseh, Nebraska.
 Rev. Amos Pratt, Geneva, Nebraska.
 Rev. C. J. Chader, Swedes in Hamilton County, Nebraska.
 Rev. E. H. E. Jameson, D.D., General Missionary in Nebraska.
 Rev. J. Wichser, Puyallup and White River, Washington Territory.
 Rev. J. A. Trenchard, McAlester, Indian Territory.
 Rev. A. L. Lacie, Cherokee Indians, in Indian Territory.
 Rev. U-yu-sa-da, Long Prairie Church, Indian Territory.
 Rev. Henry Wernick, Germans in Bloomington, Illinois.
 Rev. John Kohrs, Germans in Kekoskee, Wisconsin.
 Rev. Theo. Klinker, Germans in Lincoln and Mitchell Counties, Kansas.

Contributions and Legacies.

FOR OCTOBER, 1880.

[Contributions and legacies not otherwise noted are for general purposes. Abbreviations **F. F.**, and **C. E. F.** denote respectively **FREEDMEN'S FUND** and **CHURCH EDIFICE FUND.**]

MAINE, \$66 68.

Livermore Falls Church, J. R. Ham, Treasurer.....	\$12 00
Bangor, Second Church.....	3 00
West Waterville Church.....	8 00
South Norridgewock Church and Sunday-school....	5 00
North Berwick, York Association, William Emery, Treasurer.....	4 00
Shapleigh, Rev. G. S. Smith.....	2 00
F. F. , Bangor, Second Baptist Sunday-school.....	14 68
Hampden, First Church.....	5 00
Kenduskeag, Miss E. A. Packard.....	1 00
Bangor, Hooper Chase, for Wayland Seminary.....	12 00

NEW HAMPSHIRE, \$46 37.

Warner Church.....	5 00
Bradford Church.....	11 25
Meredith Village Church.....	10 00
North Sanbornton Church.....	6 20

Lyme Church.....	\$1 50
South Hampton Church.....	2 00
Plaistow Church.....	2 45
Hopkinton Church.....	1 00
Stratham Church.....	5 00
F. F. Salisbury Center, Mrs. Anna G. Bailey.....	2 00

VERMONT, \$103 25.

Chester Church.....	15 60
West Brattleboro Church.....	1 55
North Springfield Church.....	15 25
Charlotte Church.....	16 00
Jericho Church.....	10 50
Female Mission Society, Mrs. L. L. Rood, Treas.....	11 50
East Dover Church.....	7 25
Hubbardton Church.....	7 00
Hinesburg Church.....	12 00
Enosburg Church.....	2 35
Burlington, French People, per Rev. J. D. Rossier..	4 25

MASSACHUSETTS, \$3,384 90.

Boston, Friend.....	50 00
Clarendon St. Church, Quarterly Collection.....	118 58
Worcester, Hon. Isaac Davis, Income on Isaac Davis Fund.....	121 50
New Bedford, First Church, Ladies' Home Mission Society, Mrs. A. A. Greene, Treasurer.....	40 00
Salem, First Church.....	200 00
Middlefield, Woman's Mission Society.....	12 00
Athol Church.....	10 00
Woodville Church.....	9 00
West Medway Church.....	1 00
Beverly, Second Church.....	26 65
Wenham Church.....	16 00
Newton Center, Society of Ing. Theo. Institute.....	3 35
Farmingham, First Church.....	54 32
Needham Church.....	2 25
Billerica Church.....	5 82
New Bedford, North Church.....	17 25
Andover Church.....	25 00
Newton Center Church.....	45 05
West Newton Church.....	19 55
Hyde Park Church.....	13 76
Medford Church.....	12 50
Worcester, Friend.....	50
Springfield, First Church.....	39 63
Salem Association, A. G. Smeetsier, Treas.....	8 75
Amesbury, Salisbury and Amesbury Church.....	11 11
Ashland Church.....	6 44
Bellingham Church.....	6 00
Belmont, Friend.....	1 00
Cambridge, Broadway Baptist Mission Circle.....	11 00
F. F. Merrimac Mission Band and Helping Hand Society.....	6 88
Hyannis Baptist Sunday-school.....	7 85
Friend.....	50
Charlestown, S. P. Hill for Live Oak Building.....	10 00
Boston, J. W. Converse for Natchez Seminary.....	100 00
Woman's American Baptist Home Mission Society, per Mrs. Andrew Pollard, Treas., designated.....	346 66
Lynn Baptist Sunday-school, for furnishing room at Live Oak.....	25 00
LEGACIES: Mansfield, Bequest in part, Rev. John Blain, E. Nickerson, Executor.....	500 00
Worcester, Mrs. Abba Lawrence Young, of which \$500 00 for Nashville Institute, P. Young, Executor.....	1,500 00

RHODE ISLAND, \$183 50.

Providence, First Church, Weekly Offering.....	52 86
Mrs. and Miss Green.....	30 00
Fourth Church, Two Quarters' Coll.....	75 64
F. F. Providence, Mrs. N. Smalley, for Nashville Institute.....	25 00

CONNECTICUT, \$113 00.

Meriden, West Church.....	5 00
Norwich, First Church.....	6 00

Danbury, Second Church.....	\$26 00
Sunday-school.....	25 00
F. F. Norwich, Vineyard Workers, for Benedict Institute.....	25 00
New London, Mrs. Orlando Comstock, for Nashville Institute.....	1 00
Danbury, Second Church Sunday-school.....	25 00

NEW YORK, \$1,262 89.

New York City, Trinity Church.....	13 00
Brooklyn, Bedford Avenue Church.....	76 50
Sixth Avenue Church.....	15 00
Central Church (Bridge Street).....	6 26
Washington Avenue Church.....	200 00
Lattingtown Church, per J. T. Lawson.....	\$16 00
Orange, Unionville Church.....	25 00
Olive, Shokan Church.....	1 67
Nyack Church.....	42 67
Monroe Association, A. H. Cole, Treasurer.....	280 99
Waterville Church.....	12 00
Boonville Church.....	4 00
Cassville Church.....	8 00
Eaton Church.....	10 00
Lebanon Church.....	3 43
Elbridge Church.....	50 00
Royalton Church.....	10 00
Newfane Church.....	25
Camden, Mary A. Voorhes.....	2 00
Trenton, Friends.....	5 00
Auburn Church.....	24 00
Mumford Church, per Miss Eliza Mann.....	48 00
Emmanuel Church.....	50 00
Buffalo, Washington St. Church, in ad.....	37 23
Hennetsburg Church.....	6 55
Caroline Church.....	5 00
Covert Church.....	5 00
Farmer Village Church.....	26 63
Ovid Center Church.....	12 50
Enfield Church.....	6 20
Ithaca, Tabernacle Church.....	5 00
Mecklenburg Church.....	5 00
North Hector Church.....	12 50
Romulus Church.....	6 00
Jay Church.....	3 55
Sennett Church, in ad.....	6 70
Maine Church, per J. A. Rich.....	5 60
West Walworth Church.....	7 75
Walworth Church.....	4 00
Clyde Church.....	3 00
Rose Church.....	4 00
Newark Church.....	2 00
Sodus Church.....	2 51
Morris Church.....	11 70
Wayne Association.....	52 65
Holland, First Church, per J. M. Bates.....	4 00
Colesville, First Church.....	16 00
Cascade Valley Church.....	50
Douglass Church.....	50
Eminence Church.....	4 00
Maple Hill Church.....	5 75
F. F. Norwich, Chenango Association for furnishing room at Live Oak.....	50 00
New York City, Sixteenth Church Sunday-school for support of a student in Richmond Institute..	5 00
Brooklyn, Sixth Avenue Church.....	15 00
NEW JERSEY, \$4 00.	
Rahway, Irving St. Church.....	4 00
MICHIGAN, \$435 90.	
Ada Church.....	4 87
Detroit, Lafayette Avenue Church.....	200 00
Traverse City, Sunday-school.....	3 50
Walled Lake, Sunday-school.....	1 00
F. F. Woman's Home Missionary Society, Miss S. A. Beardsley, Treasurer, designated.....	171 47
C. E. F. Allegan, Legacy of Hannah J. Davis, in part.....	55 00

OHIO, \$276 81.	
Ada, Sunday-school	\$2 50
Attica Church	3 86
East, Townsend E. Riggs	30 00
Fredericktown Church, Mrs. Conner	5 00
Fitchville Church	3 00
Fairfield Church	2 00
Huntington Church, A. J. Sage	10 00
Kent Church	1 00
Lisbon Church	1 00
Mount Vernon Association	11 97
Monroeville Church	4 00
Anglaise Association, Mount Zion Church	1 00
Mecca, Garrettsville Sunday-school	1 00
Marietta Association collection	8 56
McCannellsville Church	9 76
Metamora Church	2 76
Newport Church	1 00
Cleveland, First Church, Woman's Mission Society, Mrs. Mary E. Barnard Treasurer, desig- nated	20 00
New Concord Church	1 50
Hillsboro, L. H. Parker	50
Orangeville Church	1 71
Piqua, First Church	5 00
Cambridge, Old Cambridge Church	5 25
Radnor Church	6 00
Jamestown, Rev. S. H. Smith	1 00
Trumbull Association	3 47
Wooster Association	3 56
Cincinnati, Ninth Street Church, Woman's Home Missionary Society	33 00
N. Goldsmith	2 00
Cash	25
Columbia Church	10 92
Milford Sunday-school	2 00
Mecca, J. M. Brown and Family, for Indian Missions, Canton Church	2 00
31 05	
Ashabula, Mrs. E. F. Brown	30 00
Mount Vernon, Mrs. Wm. Penick	5 00
Marietta Valley Church	12 19
F. F. Mecca, John M. Brown and Family	2 00
INDIANA, \$108 56.	
Edinburgh, a Friend	50 00
Lafayette, First Church	38 18
Sunday-school	12 56
Chauncey Church	4 62
F. F. Lafayette, Second Church	3 20
ILLINOIS, \$91 00.	
C. E. F. General Association	91 00
WISCONSIN, \$13 33.	
Bear Creek Church, per Rev. W. J. Kermott	1 58
Ash Ridge Church	2 25
Hosobel Church	8 00
Grantsburg, Scandinavians, per Rev. N. J. Nylander	1 50
MINNESOTA, \$652 01.	
Fair Haven, per Rev. E. A. Cooley	4 63
Minneapolis, Scandinavians, per Rev. J. Anderson	2 50
Benson, Scandinavians, per Rev. J. A. Modahl	12 40
Worthington Church	14 44
Lincoln Church	15 00
Garden City Church	20 00
State Convention, per Rev. J. W. Riddle	27 85
Lunthrop Church, per Rev. M. Dahlquist	7 50
Lake Elizabeth, Swede Church	2 06
F. Edmund	1 00
Mrs. Headbury	25
State Convention, D. D. Merrill, Treasurer	544 38
IOWA, \$706 93.	
Davenport Calvary Church	101 70
Vandalia, H. C. Deakin	10 00

Essex Church	\$13 35
Riverton Church	1 70
Fairview Church	3 00
Red Oak Church	8 70
Malvern Church	29 00
Hamburg Church	9 62
Southwestern Association collection	3 59
Glenwood Church	50
Walkerville Church	1 00
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70,626 14	
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