



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



The Baptist home mission monthly

William W. Bliss, American Baptist Home Mission Society

Discarded



PRESENTED BY

.....

276
.B3

15

NORTH AMERICA FOR Christ.



THE SEED IS THE WORD OF GOD



THE HARVEST TRULY IS GREAT

1832-1894

The BAPTIST Home Mission MONTHLY

MISSIONS

EDUCATION

CHURCH

EDIFICES

VOL. XIII.

ROCHESTER, N.Y.

LIBRARY



INDEX TO VOL. XIII.

	PAGE.
ADVANCEMENT AMONG THE COLORED PEOPLE: Rev. J. C. Bryan.....	107
ALASKA:	
Notes.....	42
Establishing a New Mission at Point Barrow.....	204
ALL HAIL TO SOUTH CAROLINA BAPTISTS!	62
ANNUAL MEETING, Report of the 59th.....	167-171
ANNUAL REPORT OF THE EXECUTIVE BOARD.....	171-203
ANNUAL REVIEW, An: H. C. Woods, D. D.....	35
APPOINTMENTS OF MISSIONARIES AND TEACHERS: December, 1890, 23; January, 1891, 55; February, 83; March, 112; April, 134; May, 160; June, 207; July, 237; September, 292; October, 332; November.....	364
ARIZONA:	
Notes.....	106, 155
Needy Arizona.....	282
ARKANSAS: Notes.....	45
ARKANSAS BAPTIST COLLEGE.....	48, 228
ATLANTA BAPTIST SEMINARY:	
Vacation Work of Students.....	73
Notes.....	108, 224
BAPTISMS, Report of: 55, 83, 111, 133, 159, 208, 237, 291, 332	
BENEDICT COLLEGE: Notes.....	108, 155, 223
Education for the Negro.....	125
BENEVOLENCE.....	3, 32, 90, 118, 142, 276
BIBLE, NORMAL AND INDUSTRIAL INSTITUTE: Notes.....	227
BIG LOG, A.....	90
BISHOP COLLEGE: Notes.....	155, 225, 290
BLACK HILLS, THE: T. M. Shanafelt, D. D.....	278
BOOK NOTICES AND NOTES.....	22, 47, 82, 133, 363
BRITISH COLUMBIA, BAPTIST PROGRESS IN CALIFORNIA:	
Notes.....	72, 155
No Lack in Northern California: Rev. W. H. Latourette.....	121
The California Convention.....	151
CALLING FOR MISSIONARIES.....	354
CANADA, ROMAN CATHOLICISM IN.....	150
CANNOT RESPOND TO THE MACEDONIAN CRIES.....	263
CHAPEL DAY.....	50
CHICAGO, Ill., Sketch of First German Baptist Church: Rev. J. Meier.....	255
CHINATOWN, A VISIT TO.....	260
CHINESE:	
Notes.....	14, 19, 72, 102
Chinese Mission in San Francisco.....	260
CHRISTIAN <i>Versus</i> WORLDLY METHODS.....	235
CHURCH EDIFICE WORK:	
Chapel Day.....	50
Grants, 25, 57, 84, 113, 135, 161, 209, 240, 294, 334, 366	
Importance of this Work.....	18
Notes.....	49, 77, 156
CLOTHING, ETC., DONATIONS OF.....	28, 60, 88, 116, 164, 370
CHURCH RESUSCITATED, A.....	262
COLORADO: Notes.....	36, 154
COLORED PEOPLE, THE ADVANCEMENT AMONG THE: Rev. J. C. Bryan.....	107
CONFERENCE OF GENERAL MISSIONARIES.....	11
"COME OVER AND PREACH TO US".....	353

	PAGE.
CONFERENCE OF PRESIDENTS OF HOME MISSION SOCIETY SCHOOLS.....	274
CONTRIBUTIONS AND LEGACIES: November, 1890, 26; December, 57; January, 1891, 85; February, 113; March, 136; April, 162; May, 210; June, 241; July, 270; August, 295; September, 334; October.....	367
CREEK FREEDMEN SCHOOL.....	231
DAWES ACADEMY.....	231
DELAWARE INDIANS, THE.....	232
DISCOURAGEMENTS.....	231
DISTRICT MISSIONARIES:	
In Oregon: Rev. C. M. Hill.....	120
Notes.....	286, 350
Some Details: Rev. J. M. Whitehead..	101
Work in the West.....	70
DOES THE AMERICAN BAPTIST HOME MISSION SOCIETY AMERICANIZE GERMAN? Professor H. M. Schäffer..	312
DOING FOUNDATION WORK.....	356
DONT COME NORTH!.....	31
EDITORIAL NOTES... I, 29, 61, 89, 117, 141, 165, 213, 245, 273, 297, 337	
EDUCATION FOR THE NEGRO.....	125
EDUCATIONAL WORK OF THE SOCIETY, OUR OBLIGATION TO THE: Rev. S. H. Greene.....	215
ENCOURAGING FIELD, AN.....	286
EXPERIENCE ON A COLLECTING TOUR....	351
EXTENDING THE WORK.....	329
FAITHFUL WORK REWARDED.....	286
FAMILIAR TALKS WITH THE BRANCHES OF THE WOMEN'S BAPTIST HOME MISSION SOCIETY.....	110
FINANCES—MONTHLY STATEMENTS: November, 1890, 25; December, 57; January, 1891, 85; February, 113; March, 135; April, 161; May, 210; June, 240; July, 270; August, 294; September, 334; October.....	366
FIRST GERMAN CHURCH, SURVIVING MEMBERS OF.....	297
FIRST TIME THE STORES WERE CLOSED ON SUNDAY.....	330
FISH, REV. L. B.....	329
FLEISCHMANN, REV. KONRAD ANTON....	326
FLORIDA INSTITUTE.....	291
FLORIDA: Notes.....	125
FOR JESUS' SAKE.....	21
FRENCH:	
French Baptists.....	282
Notes.....	14, 44, 152
GENERAL MISSIONARIES, CONFERENCE OF GERMANS:	
Notes.....	14, 43
Among the German Russians in South Dakota: Rev. J. C. Grimmell.....	328
Does the American Baptist Home Mission Society Americanize Germans: Professor H. M. Schäffer.....	312
German Baptists in America: H. L. Morehouse, D. D.....	301
German Baptist Missions, Origin and Progress of.....	253
German Department of Rochester Theological Seminary: J. S. Gubelmann, D. D.....	316

Society
7-25-1927

INDEX.

	PAGE.		PAGE.
German Baptist Orphans' Home: Edward Zachert.....	320	Puebla and Cholula.....	143
Germans in America.....	327	ROMAN CATHOLIC PERSECUTION.....	348
Gleanings from our German Field.....	284	MEMPHIS, TENN., WORK IN.....	52, 131
Historical Sermon: Rev. J. C. Grimmell.....	306	MICHIGAN: Notes.....	45
Jubilee Meeting of German Baptists.....	314	MINISTERIAL AND CHURCH RECORD.....	24,
Mission Work Among the Germans: Rev. H. L. Dietz.....	99	55, 84, 112, 134, 160, 208, 239, 269, 293, 333, 365	
Our German Pioneers.....	324	MINNESOTA: Notes.....	46
Publication Work Among German Baptists: Rev. G. A. Schulte.....	318	MISSION AMONG THE IMMIGRANTS ARRIVING AT THE PORT OF NEW YORK: Rev. John Schiek.....	323
Sunday School Work of the German Baptists in America.....	322	MISSIONARY BOXES.....	273
Surviving Members of the First German Church.....	297	MISSION HOUSE BURNED.....	349
The Society's Work for the Germans.....	327	MISSION SCHOOLS, OUR—Their Value and Necessity: Rev. H. N. Bouey.....	72
GIFT RETURNED, A.....	291	MISSOURI: Notes.....	46
GREAT CHANGE, A.....	17	MONTANA: Notes.....	154
GREAT DISADVANTAGES.....	330	MORE CONCERNING THE PERSECUTIONS OF THE STUNDISTS.....	258
HARD FIELD, A.....	357	MORE LABORERS NEEDED.....	285
HARDSHIP.....	287	MORMONS: A Mormon Delusion.....	284
HARTSHORN MEMORIAL COLLEGE.....	220	NEBRASKA:	
HEROISM.....	13	Notes.....	36, 154, 354
HISTORICAL SERMON: Rev. J. C. Grimmell.....	306	Our Work in Omaha.....	102
HOMELESS.....	267	NEEDS A FLYING MACHINE.....	356
HOME MISSION HYMN: H. F. Colby, D. D.....	166	NEGRO, EDUCATION AND ADVANCEMENT OF THE: Professor J. O. Crosby.....	91
HOW THE SEED GREW: Caro Carver.....	63	NEGRO, EDUCATION FOR THE.....	125
HUNDRED YEARS TO COME, A.....	280	NEW FIELDS.....	264, 353
HYMN BOOKS WANTED.....	233	NEW WEST, THE: Ella Higginson (Poem).....	276
IDAHO: Notes.....	106, 154	NOBLE OCCASION, A.....	16
ILLINOIS: Notes.....	154	NOBLE DEED, A.....	89
IMMIGRATION AND CHRISTIANITY: Kerr B. Tupper, D. D.....	247	NO LACK IN NORTHERN CALIFORNIA: Rev. W. H. Latourette.....	121
IMMIGRANTS ARRIVING IN NEW YORK CITY: An Incident from our Work Among.....	257	NORTH DAKOTA: Notes.....	46
The Mission Among: Rev. John Schiek.....	323	NORTHERN WYOMING AS A MISSION FIELD: Rev. Thomas T. Howd.....	39
IMMIGRATION, A YEAR'S.....	258	NOTES.....	14, 72, 153, 233, 265, 287, 291, 329, 357
IMPORTANT AND NEEDY FIELD.....	263	NOTES OF A WESTERN TOUR: H. L. Morehouse, D. D.....	4
INDIANS:		NOTHING DONE FOR THE ITALIANS.....	259
Notes.....	13, 53, 105	NOVEL METHOD, A.....	287
A Bell for the Indians.....	152	"Now!" (Poem).....	143
Delaware Indians.....	232	OKLAHOMA: H. C. Woods, D. D.....	40
Mission House Burned.....	349	Notes.....	45, 50, 71
Number of Indians in the Country.....	118	Dedication at.....	50
Round Valley Indian Mission.....	283	Letter from Dr. Woods.....	50
Snow Men.....	203	OMAHA, NEB., WORK IN: Rev. Frank W. Foster.....	102
INDIAN TERRITORY: Notes.....	80, 154	OREGON:	
INDIAN UNIVERSITY: Notes.....	18, 229	Notes.....	72, 106
INFLUENCE OF OUR SCHOOLS EXTENDING.....	358	District Mission Work: Rev. C. M. Hill.....	123
IOWA: Notes.....	154	ORIGIN AND PROGRESS OF GERMAN BAPTIST MISSIONS.....	253
ITALIANS, NOTHING DONE FOR THEM.....	259	OUR MISSION SCHOOLS—Their Value and Necessity: Rev. H. N. Bouey.....	72
ITEMS FROM THE FIELD.....	17, 44	OUR OPPORTUNITY AND NEED: Rev. A. M. Allyn.....	67
JACKSON COLLEGE: Notes.....	155, 226	OUR OBLIGATION TO THE EDUCATIONAL WORK OF THE HOME MISSION SOCIETY: Rev. S. H. Greene.....	215
JOTTINGS CONCERNING OUR WORK IN THE WEST: H. C. Woods, D. D.....	345	OVERBURDENED WITH WORK.....	353
JUBILEE MEETING OF GERMAN BAPTISTS.....	314	PACKARD, MISS SOPHIA B.....	214, 234, 274
KANSAS: Notes.....	35, 45, 106, 124	PARSONAGES FOR THE WEST.....	77
KENTUCKY, PROGRESS OF EDUCATIONAL AND MISSIONARY WORK AMONG THE COLORED PEOPLE IN RECENT YEARS: Rev. P. H. Kennedy.....	218	PASTOR'S DEBT TO THE SOCIETY, THE: C. R. Henderson, D. D.....	277
LABORING UNDER DIFFICULTIES.....	266	PATRIOT PETITION (Poem): Rev. F. Denison.....	91
LARGE FIELDS.....	264, 353	PERSECUTION OF THE STUNDISTS, MORE CONCERNING THE.....	258
LOVE FOR THE PEOPLE: A Necessity to All who Would Win Souls to Christ.....	78	PLACE AND VALUE OF THE ITINERANT HOME MISSIONARY: Rev. H. F. Cochrane.....	68
MAKING PROGRESS.....	264	POPULATION OF THE SOUTH BY RACES.....	119
MAKING SACRIFICES.....	284	PRACTICAL WORK.....	291
MEXICO:			
Notes.....	105, 124, 356		
A Gift from France.....	352		
City of Mexico.....	146		
Movement to Expel Romish Priests from Mexico.....	148		

INDEX.

	PAGE.		PAGE.
PREACHING TO A PROCESSION	355	SWEDFS: Notes	14, 44, 106, 124
PRESIDENTS OF THE HOME MISSION SOCIETY		SWEDISH BAPTISTS	152
SCHOOLS IN CONFERENCE	274	"THE LORD HATH DONE GREAT THINGS"	352
PROGRESS OF EDUCATIONAL AND MISSION-ARY		THIS IS DEVOTION	105
WORK AMONG THE COLORED		TOUCHING LETTER, A	12
PEOPLE IN KENTUCKY IN RECENT		TREVOR, JOHN B., ESQ.	30
YEARS: Rev. P. H. Kennedy	218	UNDESIRABLE NEIGHBORS	266
PROSPERITY UNDER DISADVANTAGES	351	UNIQUE MISSION FIELD, A	275
PUBLICATION WORK AMONG THE GERMAN		UTAH:	
BAPTISTS: Rev. G. A. Schulte	318	Notes	20, 46, 154, 267
PUEBLA AND CHOLULA, MEXICO	143	A Plea for	65
QUARTER-CENTENNIAL CELEBRATION OF		A Word as to Salt Lake City: E. K.	
SHAW UNIVERSITY: M. MacVicar,		Chandler, D. D.	96
LL.D.	15	Salt Lake City	156
RE-BUILDING THE WALLS OF ZION	330	Utah and Vicinity: Rev. Frank Bar-	
RELIGIOUS DESTITUTION	354	nett	98
REVIEW, AN ANNUAL: H. C. Woods, D. D.	35	VACATION WORK OF STUDENTS:	
RICHMOND THEOLOGICAL SEMINARY:		Atlanta Baptist Seminary	73
Notes	18, 220	Richmond Theological Seminary	74
Vacation Work of Students	74	Selma University	76
REQUIREMENT OF A HOME MISSIONARY ..	355	Spelman Seminary	74
RIVER OF LIFE, THE: John Humpstone,		WASHINGTON:	
D.D.	341	Notes	107, 154
ROCHESTER THEOLOGICAL SEMINARY, GER-		A Year's Progress in Western: Rev. J.	
MAN DEPARTMENT OF: J. S. Gubel-		Sunderland	37
mann, D. D.	316	Our Opportunity and Need: Rev. A.	
ROGER WILLIAMS UNIVERSITY: Notes ..	18, 221, 290	M. Allyn	67
ROMAN CATHOLICISM IN CANADA	150	WASHINGTON CITY, SUCCESSFUL WORK IN	263
ROUND VALLEY INDIAN MISSION	283	WAYLAND SEMINARY: Notes	48, 155, 219
SABBATH DESECRATION	355	WHAT OF IT?	32
SALT LAKE CITY:		WHO SHALL RULE?	256
Notes	156	WHY SHOULD BAPTISTS PUSH MISSION	
A Word as to: E. K. Chandler, D. D. .	96	WORK IN THE NEW WEST? H. C.	
SAN FRANCISCO: CHINESE MISSION IN ..	260	Woods, D.D.	119
SCANDINAVIANS, THE: Notes	261, 356	WISCONSIN:	
SELF-SUPPORTING	104, 352	Notes	47
SELF-SUPPORT "ACCORDING TO THE WORD		The Work in	348
OF GOD"	262	WOMAN'S AMERICAN BAPTIST HOME MIS-	
SELMA UNIVERSITY:		SION SOCIETY ..	19, 53, 80, 109, 132,
Notes	266	157, 205, 234, 267, 331, 358	
Home Mission Day in	357	WOMEN'S BAPTIST HOME MISSION SOCIETY	
Vacation Work of Students	70	21, 51, 77, 109, 131, 206, 235, 359	
SEMINOLE FEMALE ACADEMY	230	WOMEN'S BAPTIST HOME MISSION SOCIETY	
SHALL THEY BE SENT BACK	340	OF MICHIGAN	81, 206, 268, 360
SHAW UNIVERSITY:		WOMEN'S BAPTIST HOME MISSIONARY	
Notes	155, 222	SOCIETY OF DAYTON (OHIO) ASSOCIA-	
A Noble Occasion	16	TION	133
Commencement Exercises of the Leon-		WOMEN'S BAPTIST HOME MISSION UNION	
ard Medical School	130	OF CONNECTICUT	159, 362
Quarter-Centennial Celebration	15	WORKING IN A ROUGH PLACE	356
SIMMONS, DR. WILLIAM J., RESOLUTIONS		YEAR'S PROGRESS, A	287
CONCERNING	2	In Western Washington: Rev. J. Sun-	
SNOW MEN	203	derland	37
SOD HOUSE, A	34		
SOME PROGRESS, PERSONAL: A Teacher			
SOUTH CAROLINA BAPTISTS, ALL HAIL TO!			
SOUTH DAKOTA:			
Notes	35, 107		
Among the German Russians: Rev. J.			
C. Grimmell	328		
Gleanings from Annual Report of: T.			
M. Shanafelt, D.D.	346		
SPELMAN SEMINARY:			
Notes	225, 330		
Tenth Annual Report	128		
Vacation Work of Students	74		
STATE UNIVERSITY	289		
STUNDISTS, MORE CONCERNING THE PER-			
SECUTION OF THE	258		
"SUBORDINATION"	142		
SUCCESSFUL WORK, A	262		
SUNDAY SCHOOL WORK OF GERMAN BAP-			
TISTS IN AMERICA: Gregor Speck			
SURVIVING MEMBERS OF THE FIRST GER-			
MAN CHURCH	297		

ILLUSTRATIONS.

A BIG LOG	97
A SOD HOUSE	34
ARKANSAS BAPTIST COLLEGE, LITTLE ROCK,	
ARK.	48
FIRST GERMAN BAPTIST CHURCH, CHI-	
CAGO, ILL.	256
FLEISCHMANN, REV. K. A.—PORTRAIT ..	326
GROUP OF BENEDICT COLLEGE GIRLS ..	213
GERMAN BAPTIST JUBILEE GROUP	298
GERMAN BAPTIST PUBLICATION SOCIETY,	
CLEVELAND, O.—BUILDING	319
GERMAN BAPTIST ORPHANS' HOME, LOUIS-	
VILLE, KY.—BUILDING	321
GERMAN BAPTIST PIONEERS	300
GERMAN DEPARTMENT, ROCHESTER THEO-	
LOGICAL SEMINARY—BUILDING	317
HOUSE OF WORSHIP OF GERMAN BAPTIST	
CHURCH, BLOOMING GROVE, PA., 1841	307

THE BAPTIST HOME-MISSION MONTHLY.

VOL. XIII.

JANUARY, 1891.

No. 1.

* EDITORIAL *

Only three months to the end of the fiscal year! The books close March 31st. Have you made your annual contribution to the work of the Society? Don't put it off until the last moment.

The Treasurer's summary of receipts and expenditures in each issue of the MONTHLY keeps our readers informed of the state of the treasury, in a general way. A more particular statement however may be given at this time. It is gratifying to report that the receipts for the eight months to December 1st, for general purposes, were \$29,533.10 more than for the same period last year, being \$169,860.30. Over against this, however, is the fact that expenditures for general purposes have been \$17,254.65 more than for the same period last year, the aggregate amount being \$220,045.08; so that the net gain for the eight months was \$12,278.45. For the month of November, receipts were \$5,298.02 less than for the same month last year. The obligations maturing by April 1st are considerably more than those of last year; the total outstanding obligations being \$181,203.95.

At the December Board meeting Rev. F. T. Hazlewood, D.D., of Lynn, Mass., was appointed Assistant District Secretary for New England, his service to begin January

1, 1891. To New England Baptists, Dr. Hazlewood needs no words of introduction or commendation, for his record as pastor about sixteen years in Bangor, Maine, and about seven years in Lynn, Mass., is well and favorably known to his brethren, by whom he is held in high esteem.

This appointment is for the purpose of relieving our honored brother, Dr. Mason, of a portion of the labors and cares that have become too heavy for him. Dr. Mason will still attend to the office duties as District Secretary, and from time to time as may be prudent will visit churches in or around Boston. In his twenty-fifth year of service as District Secretary, he is entitled to the relief which this arrangement will give him in his large and important district.

Many have been surprised at the statement in the December MONTHLY that during the last seven years nearly two thousand conversions have been reported in our schools for the colored people and the Indians. It is justly regarded as a remarkable record. Read what Dr. Owen says elsewhere, about the deep, quiet, intelligent religious interest at Roger Williams University, as evidence of the genuine character of the work. It is but an illustration of the work of grace in other schools every year. These are indeed Christian schools, mis-

sionary schools, where great work for the Kingdom of God is being done.

The list of subscribers to the MONTHLY is much larger than ever before. It is a good sign that people are becoming more and more interested in Home Missions. Friends of the work who have promoted the circulation of the MONTHLY will please accept our thanks for their unrequited services. If any reader desires a sample copy for a friend, it will be sent on receipt of a postal requesting it, with address of the one to whom it is to be sent. Please look at the date on the label and remit if in arrears.

"I read the MONTHLY with increased interest from month to month. I was in Atlanta, Ga., in November, and was greatly pleased with a visit to Spelman and Atlanta Seminaries. The principals and president were very kind. A teacher had his singing-class in session and the pupils gave us several of their 'Jubilee' airs with stirring effect." So writes Mrs. F. C. Buckbee, of Owego, N. Y.

To whom can we send our religious newspapers after we have read them? This is a frequent inquiry. The direction that we give is this: Look over the list of missionary appointments in each issue of the MONTHLY and select the name of some missionary in a Western field to whom to send them. If what you send duplicates a paper he already takes, he will doubtless give it to some one where it will do good. It will be a very simple matter to send a postal to his address asking if he would be glad to get the paper for himself or his people.

Inadvertently, the resolutions of the Board concerning Dr. Simmons were omitted from the December MONTHLY in which they should have appeared. They will be found in this issue.

In this connection it may be noted that memorial services for Dr. Simmons have

been held by our colored brethren in many parts of the country. The Corresponding Secretary was present and participated in such a service at the church in Brooklyn of which Rev. W. T. Dixon, D.D., is pastor.

At Atlanta Baptist Seminary special services were held, at which the following preamble and resolutions were adopted:

WHEREAS, God in His all-wise providence has removed our beloved friend and brother, Rev. William J. Simmons, D.D., LL.D., of Louisville, late District Secretary for the Southern States of the American Baptist Home Mission Society, and President of the National Baptist Convention of America; and whereas the example of his consistent Christian life, his industry in his efforts to promote the cause of Christ, and the vigor with which he prosecuted the last work of his life are worthy of our admiration and imitation, therefore, as a testimonial of our appreciation of his life and labors, be it

Resolved 1, That this school and its faculty recognize that in the death of Dr. Simmons we have lost a faithful friend, the ministry one of its ablest representatives, our denomination and people one of their brightest lights, the cause of sacred learning one of its soundest scholars, and the world one of its best men.

Resolved 2, That our sympathies be tendered to the bereaved family, and that a copy of these resolutions be forwarded to them.

Resolved 3, That a copy of these resolutions be furnished the denominational journals for publication.

Resolutions Concerning Dr. William J. Simmons.

The Executive Board of The American Baptist Home Mission Society, records with sadness the death, October 30th, 1890, of Rev. William J. Simmons, D.D., District Secretary for the Southern States. The loss to the Society and to the educational and missionary enterprises of the colored people cannot be estimated.

From the beginning of his connection with the Society in September, 1881, as President of the Institution now known as the State University, at Louisville, Ky., and his subsequent appointment in July, 1887, as District Secretary for the Southern States, he displayed remarkable ability as an organizer and a leader of his people; a promoter of the Society's interests; and, at the annual meetings of the Society, oratorical talent of the first order.

His fervent, hopeful Christian spirit was ever an inspiration to all with whom he was associated. To his bereaved family we extend our heartfelt sympathy and hereby direct the continuance to them of Dr. Simmons's salary until January 1st, 1891.

Benevolence.

Yale College received a bequest of nearly \$500,000 from the estate of Thomas C. Sloan.

The rich Baron de Hirsch has sent \$20,000 to Montreal to be applied to the benefit of the refugee Russian Hebrews in Canada.

Mr. J. A. Bostwick, of New York, proposes to give one dollar for every two that may be collected toward the endowment of Wake Forest College, N. C.

James Stokes, a New York banker, has given \$60,000 for the erection of a Christian Association building in Paris, a corresponding sum having been raised in France.

Mrs. Stephen T. Deblois has given \$5,000 to the Young Men's Christian Association in Boston, in memory of her husband, who was for many years an officer of the Association.

The late Miss Margaret Lombard, of Springfield, Mass., bequeathed \$40,000 to its city hospital, \$20,000 to the Home for Aged Women, and \$500 to provide fuel for destitute women.

Mrs. Priscilla A. Blake has given \$1,000 to the Young Men's Christian Association of Bangor, as a nucleus of an endowment fund, the income of which is to be used for running expenses.

The family of the late John J. Joslin, of Troy, N. Y., has just given \$20,000 to Colgate University as the beginning of the foundation of the Professorship of Christian Theology in the Theological Department.

At the recent meeting of the Board of Trustees of Princeton College, the gift of a commencement hall at an estimated cost of \$100,000, by Mrs. Charles B. Alexander, of New York, was announced by President Patton.

Stephen Feltch, late of Wilmot, N. H., died recently, leaving a property estimated at

\$50,000. He desires that the estate, at the death of his widow, shall be divided equally between the American Board of Foreign Missions and American Home Missionary Society.

Mr. Elliot F. Shephard and Mr. Augustus Shephard have given to the American Bible Society a fund of nearly \$53,000, which they propose to raise to \$100,000 in honor of their father, the late Fitz Shephard, the income to be used for the charitable purposes of the Bible Society.

At a meeting of the Trustees of Cornell University, Mr. H. W. Sage added \$200,000 to his previous gift of \$60,000 for the establishment of a Department of Philosophy. His gifts to the University now amount to more than \$1,000,000. The endowment is about \$6,000,000, and the income about \$500,000.

The will of the late Franklin B. Jagger, of Burlington, Ia., has been filed. It bequeaths, among other amounts, \$5,000 to the American Home Missionary Society of New York, \$5,000 to the Iowa Congregational Home Missionary society, \$5,000 to the Iowa College at Grinnel, and \$2,000 to the Public Library of Burlington.

The will of Martha H. Spencer, of Cushnet, Mass., bequeaths \$5,000 to the Congregational Church in that town; to the American Board of Commissioners for Foreign Missions, \$2,000; to the American Home Missionary Society, \$1,000; to American Missionary Association, \$2,000; to the Woman's Board of Missions, \$1,000.

Wm. A. Slater of Norwich, Conn., son of the great cotton manufacturer who gave \$1,000,000 for educating Southern Freedmen, has given \$150,000 to endow a public hospital in his native city. He is estimated to be worth \$20,000,000. Mr. William W. Backus, another wealthy citizen, is concerned in the hospital project, and will contribute \$50,000 to it.

The late Mrs. Helen M. Randall, of Williamsville, N. Y., divides her estate, estimated at from \$150,000 to \$175,000, between a nephew, the Amherst Baptist church, the Baptist Church Edifice Fund, the Publication Society, the New York Ministerial Union, the New York Missionary Convention, the Cook

Academy, the Ministers' Home at West Farms, and the Baptist Union of Buffalo.

The will of the late Rebecca B. Wheeler, of Worcester, Mass., contains the following bequests: Worcester Academy, \$5,000; the Young Men's Christian Association, \$3,000; the Woman's Baptist Home Missionary Society, \$1,000; the Home for Aged Women in Worcester, \$1,000; the Baptist Theological Seminary of Newton Centre, \$2,000, as a scholarship, the preference to be given to Worcester young men; Brown University, \$2,000, as a scholarship; the First Baptist Church of Worcester, \$1,000; Orphans' Home of Worcester, \$1,000; the Young Women's Christian Association of Worcester, \$1,000, and the Women's Baptist Foreign Missionary Society, \$1,000.

Notes of a Western Tour.

BY THE CORRESPONDING SECRETARY.

(Concluded.)

ON TO OKLAHOMA.

From Denver, Colorado to Newton, Kansas, where I had to remain over night for the morning train to Oklahoma, was a twenty-four hours journey.

Some things of interest are vividly remembered: e. g., eating breakfast at La Junta, 5:40 A. M., the only chance for a morning meal; the enormous expanse of prairie, covered largely, east of La Junta, with sage brush; innumerable prairie-dogs sitting erect and unscared by the passing train which they seemed to regard with a dignified and philosophic spirit; here and there men fighting the prairie fires burning in the short grass; yonder a private herd of seventy buffaloes—the largest remnant of the millions that once ranged over this region; occasionally an emigrant wagon; widely separated residences on the prairies; herds of cattle watched by men in their saddles; railroad towns that had a finished look and to which few save the ever-present commercial drummer seemed to be going and from which none but he seemed to depart. If the railroad had to depend upon local passenger traffic in eastern Colorado and western Kansas, it would be bankrupt in a month. We dine at Dodge City in an ordinary car fitted up with tables and stationary on

a side track. From Garden City eastward the country seems to be somewhat better adapted to diversified agricultural operations; but at least the western quarter of Kansas has a forbidding aspect to the farmer. With rarely any trees, and few water courses, but with wild grasses on which cattle thrive, it seems suited chiefly, if not wholly, for stock-raising. Artesian wells cannot supply adequate water for irrigation. They are tapping the "underflow" of some streams for irrigating purposes, but this, if successful, can avail for but very limited districts. Hence it is not likely that western Kansas will ever sustain a dense rural population. Towns, ten or fifteen miles apart, will be found along the line of the railroads, and some of these, as the base of supplies for an extensive surrounding region, will contain a considerable population. At some of the most important we have Baptist churches that have been or are helped by the Society. An itinerant missionary, whose circuit should include a number of these smaller towns in each of which it would be impracticable to station a missionary, would do good service.

Central Kansas, into which we enter during the afternoon, shows thrift and promise of a good future. The larger towns and cities rejoice in street cars, electric lights and other modern improvements.

Early in the morning I took the train at Newton, southward for Oklahoma. The route lay through a beautiful and fertile country. Passing through Wichita, the city of the famous "boom" and the equally famous collapse, there is seen at a distance the magnificent building erected in the palmy days for "Garfield College"—an enterprise begun by the "Disciples". It stands empty. The State may purchase it for a normal school. It is a monument of educational foolishness. Brains is the first essential for a college, then books, then bricks. A good faculty and fair library in the old United States Hotel in Rochester, was a college that made its mark on its generation. Begin at the right end.

THE CHEROKEE STRIP.

Between Kansas and Oklahoma lies the Cherokee Strip, about sixty miles in width. What a contrast as we emerge from civilization into this country! Up to the very southern boundary line of Kansas, highly culti-

vated farms, with orchards and groves, thriving towns and the activities of American life; on the other side only the railroad track and beside it the wagon road to Oklahoma, while to the right and left and onward, as far as the eye can reach, are undulating prairies, almost untouched by agricultural implements, hardly a tree visible—like a vast grassy ocean in a fixed dead swell. No wonder this beautiful and rich strip of land is coveted by the white man. And indeed it does seem almost like a frustration of the designs of Providence that it should lie waste or at least yield but a tithe of its possibilities.

The Chilocco Indian School constitutes an exception to the foregoing description, for its fine array of buildings erected by the Government, just below the Kansas line and about three miles west of the railroad are quite conspicuous in the open prairie. As we advance, there appear scattered settlements of Indians living in small houses, who do a little farming, but more in the way of stock-raising as the easier way of getting a living. Passing through the Ponca Reservation, we see a number of conical tents pitched here and there on the prairie.

Emigrant wagons, singly and in groups, are going to Oklahoma; while others are returning from that land where in some sections, drouth and want and death have dashed bright expectations. Here comes a gaunt team before a canvas-covered wagon containing a few household effects and two or three children, the driver a woman who plies the whip as if impatient to reach the friends she left months before. Had the husband and father taken sick and died in that new country, leaving the family destitute and compelled to return as best they could? Hard times indeed do many settlers in a new country experience. And yet, others with a little capital, good health and industry, acquire a comfortable support and in time a competency.

IN OKLAHOMA.

It is easy to perceive when we enter Oklahoma, for again on every side there are evidences of civilization, though of course in its imperfect stage. All lands worth having were taken up by the throng who went thither about two years ago. There is considerable timber in some portions of the Territory, though generally it is prairie, fairly

well watered, however. No doubt it is destined to be a good country for cotton, corn and wheat and for stock. The distress which has been experienced because of last year's drouth does not discourage the people, for it is regarded as an exceptional thing. Government assistance to some and the wise as well as generous policy of the railroads in furnishing farmers seed wheat at cost and giving them a year's time to pay for it, without interest, have greatly relieved many whose prospects otherwise would have been dark.

Being unable to stop at Guthrie, I had requested Rev. J. S. Nasmith, missionary at this city, the capital of the Territory to meet me at Red Rock, which he did, so that we had a two hours' conference on the train. Though the field is a difficult one he is confident that ere long there will be a strong church at Guthrie. Political excitement concerning the location of the capital has been intense and seriously interfered with religious work, especially with any effort to secure a house of worship.

Now that it seems to be decided that Guthrie is the permanent capital of the Territory, a vigorous attempt should be made to secure an attractive church edifice. To do this will doubtless require at least \$1,000 help from the Society. Inasmuch as this is more than it is customary to grant, special offerings designated for the purpose are needed. We must have an attractive house here, costing not less than \$3,000 or \$4,000. Without it, Brother Nasmith labors at great disadvantage and the building-up of a substantial congregation is slow. Brother Nasmith edits and publishes *The Oklahoma Baptist*, a bright, newsy paper which has "the promise and potency" of greater things. It serves an excellent purpose in keeping our Baptist brotherhood in the Territory acquainted with each other and with the progress of our cause.

Drawing near to Oklahoma City two things are conspicuous: On the left, the star span-gled banner floating from the military post; on the right, the modest spire of a new church edifice, which as we alight at the depot, stands forth prominently. It is the new Baptist church edifice—in the choicest location and the best house in the city. Rev. W. H. Nichols, missionary here, was on hand to make the most of the few hours tarry at this place. In about seven months since

coming to this field, he has accomplished a splendid work, for, before these lines meet the reader's eye, the new house begun August 20th, and costing about \$5,000, will have been dedicated. This of course could not have been done without generous help from the Society, but this help would have been of little avail without his indefatigable efforts in getting contributions and looking after affairs generally. It is probably the best house of any denomination in the Territory. And there is a good church and congregation to occupy it. At short notice, in the evening about eighty persons met in the hall where they have been accustomed to worship, to listen to the representative of the Society. The church contains some excellent material and is regarded as the leading church in the place. The city itself, barely two years old, has about 6,000 inhabitants, is regularly laid out, has here and there a brick building amid long lines of one and two story frame structures, contains over ninety saloons, two or three daily papers and will soon have electric lights. The fertile country surrounding it and the railroad junction soon to be made here, will make it a yet more important point in the Territory.

At several other towns along the line of the railroad, as well as in the rural districts, there are Baptist Churches, most of which, however, are small and weak. Brother Dyke, general missionary at El Reno, is looking after our interests in that part of the Territory. The *Oklahoma Baptist* for October gives the location of "twenty Baptist Churches supplied by eleven pastors, and a total membership of 377. There are seven Baptist Sunday-schools with an average attendance of 339. One church has a temporary house, two others are building, still others are planning to build." Since then, at least two other churches have been organized, at El Reno and Purcell. This does not include the colored churches, of which there are several. Some of the ministers serve two or three churches and look after their "claims" during the week. They do "pastoral" work in more than one sense of the word. An association was organized in August, but the way in which some things were done was so unsatisfactory to many, that another association composed of the principal churches will be formed on a more satisfactory basis. While in sev-

eral places there are Northern Methodist Churches and Southern Methodist Churches having no affiliation with each other, yet in no place are their two Baptist Churches, representing the two sections. Northern and Southern Baptists work together, sometimes at first a little awkwardly because of the different customs of the two sections concerning prayer meetings, services every Sunday, etc., but nevertheless uniting about the one standard of Biblical truth, forgetting the things that are behind and pressing forward to new achievements.

The Home Mission Society must materially strengthen its missionary force in this Territory to meet the great and growing needs. The forces of evil are active; we must not be laggards. As an instance of the audacity of evil, the daily papers of the date of my arrival in the Territory, in reporting the doings of the Territorial Legislature, contained the following:

"An invitation to the spiritual opening of the Kentucky Liquor company was presented by Speaker Daniels. It met quite a happy reception at the hands of the House.

"Several requested that the house in question send to each member a sample of their goods."

At nearly midnight I left Oklahoma City, passing through a fine country quite plainly visible under the light of the full moon; reached Gainesville, Texas, early the next morning and went thence, via Denison, to the

INDIAN TERRITORIAL CONVENTION

at Atoka, Choctaw Nation, where I arrived Saturday afternoon. Directly after reaching the church, was a formal introduction to the Convention. Sunday morning I preached and in the evening Dr. MacVicar preached to a full house. The esteemed and influential pastor of this church at Atoka is Rev. J. S. Murrow, who for about thirty years has labored among the Indians, and who is also editor of the *Indian Missionary*, the Baptist paper for this part of the Territory. Send him a dollar for a copy for one year and see what is going on in the Territory. The church edifice, one of the first, if not the first erected in the Territory, is a very neat structure accommodating about 200 people. Among the members are some most excellent people. It was our pleasure to enjoy the hospitality of Mr. and Mrs. Robb during

our stay here. Mrs. Robb is a Choctaw lady, well educated, refined, very influential in the community, an active, devoted member of the Baptist church. Atoka itself is a pretty town of a few hundred inhabitants, mostly whites.

The Convention was composed chiefly of delegates from white churches, though there were a number of Indians present, among whom were Rev. Journeycake and two native brethren from the Alluwe church among the Delawares, and Rev Adam Lacie from the Cherokee nation. Several white pastors were here from the Aeon Association in the Chickasaw nation, where there are about forty white churches. They drove the entire distance, about 120 miles, to attend the Convention. Here, too, was Rev. W. P. Blake, from the Sa-sak-wa School, among the Seminoles, having driven sixty miles, camping at night on the prairie. Professor Bacone, of the Indian University, Rev. A. J. Essex, General Missionary, Dr. Burleson, of Texas, and others, added much to the interest of the meeting, which was considered the best ever held. Vigorous measures were adopted to make the Convention still more effective. It should be recognized as the one organization for this part of the Territory whose mission is to unify, stimulate and strengthen all our interests therein.

There is a good awakening of the missionary and of the educational spirit among the people. I am unable to give the denominational statistics for the past year, and only know in general that progress has been very gratifying.

By far the greatest expenditure of money for missions and education under Baptist auspices in the Territory is made by the American Baptist Home Mission Society. The Home Mission Board of the Southern Baptist Convention is expending very little here—perhaps one-fifth of the amount by the Home Mission Society, which last year reported nineteen missionaries and twenty-seven teachers under its appointment in the Territory. This includes eleven for the colored people.

OUR SCHOOLS IN THE TERRITORY.

The Society aids in the support of four schools for the Indians and two for the colored people of the Territory. At Atoka we visit the Atoka Baptist Academy, the school

for the Choctaw and the Chickasaw Indians. Rev. F. B. Smith is the devoted principal, whose self-denying and patient labors have been rewarded in the growth of the school, an addition to the old building and the erection of a new one, and lastly, the purchase of an ample tract, including wood for fuel and land for agricultural purposes. The church and the people of Atoka have contributed generously to these objects, while the Society has made direct appropriations, including some generous gifts thus designated. The aim is to make it a boarding-school where the youth will be continually under the teachers' supervision and direction. The transformation in the appearance of some of these children after a few months in the school is very striking. The problem with Professor Smith is, how to keep children whose parents are unable to support them? Fifty dollars would provide for the support of a pupil during the school year.

From Atoka we went directly to Muscogee, and thence to the Indian University, in company with Professor A. C. Bacone, its President. The school which he started about eight years ago, in a modest way, in the mission house at Tahlequah, has been domiciled for four years in the present commodious and imposing building, located on an eminence, which makes it very conspicuous. It is a three story brick building, with high basement, heated throughout by steam. Because of the large gifts of John D. Rockefeller, Esq., the building is known as Rockefeller Hall. Adjacent thereto are about one hundred and sixty acres of land for school uses. The Institution, under the very successful management of Professor Bacone, is conceded to be the best in the Territory, and attracts many children of both sexes from prominent families. It pupils represent several tribes or Nations. Among them are four or five students for the ministry, three of whom did good work last summer as missionaries of the Society. Help to support some of these worthy and promising students is much needed here. In addressing the students and in witnessing their exercises in the class-rooms, under the excellent corps of teachers, it was very apparent that the Indian mind is becoming disciplined and awake to the questions which interest the world at large. They are getting clearer, higher and broader views of life

and duty, and thus are becoming prepared to assume those responsibilities of American citizenship which the changes of one or two decades is sure to bring to them. At the University it was pleasant to meet Rev. S. H. Mitchell, of Iowa, who, after a visit with his daughter, the music teacher in the Institution, left for his important appointment as missionary to the Delawares.

Muscogee, recovering from the disastrous fire a few years ago, presenting a much finer appearance than formerly, is the chief business point, and the seat of the United States Court for this part of the Territory. Here I met some of the members and trustees of the Baptist church, to consult concerning the erection of a house of worship. A thousand dollars, in addition to the special gift by the Society, was required before the contract could be let. Rev. A. J. Essex, full of faith and hard work, in about a week obtained good subscriptions for this sum, and the work is going forward. The house, to cost, furnished, not far from \$3,500, will be the most attractive in the place. It is expected that Rev. David Crosby, of the University, whose frequent preaching here has been very acceptable to the people, will become the pastor of the church early in 1891.

Here, too, is a growing colored church, whose pastor, Rev. Samuel Solomon, is a missionary of the Society. They, too, are erecting a neat house, to cost some fifteen hundred dollars.

Professor Rishel, of the Creek Freedmen School, at Tullehassee Mission, who had met us at the University, conveyed Dr. MacVicar and myself in carriage about eight miles northwesterly of Muscogee to his Institution. Our route lay over prairie, across the Arkansas River on a flat boat poled by strong arms, along by cotton fields, and through thick woods festooned with a profusion of wild grapevines. Rev. John Kernel, an old and influential colored minister, accompanied us on horseback. The school, under Professor Rishel's efficient management, is in excellent condition. The new building erected by the Creek Council nearly two years ago doubles the accommodations, so that one hundred boarding pupils are in attendance. It is a school for both sexes. Pupils are selected by a committee or trustees appointed by the Council. Recently, however, a Board of Education for all the

schools in the Nation has been appointed. This may lead to some modifications in methods hereafter. As the colored people of the Nation are recognized as citizens, they receive justly a portion of the Nation's funds for educational purposes. The school is an Industrial and Manual Labor school, as well as for instruction in the common branches of study. About eighty acres are under good cultivation, corn and cotton being the principal crops. A pronounced Christian influence is steadily brought to bear upon the pupils. Ten years hence the uplifting power of this school will be very apparent. Already its influence among the colored people is great.

We returned at night to Indian University. I have omitted to state that the evening of our arrival from Atoka we met Rev. W. H. Wilson, missionary at Tahlequah, and Mrs. Alberty, a Cherokee lady and active member of the Baptist church there, who had driven twenty-eight miles for the interview. Matters of importance relating to the property, etc., made it necessary for Dr. MacVicar to visit Tahlequah, which he did the day after our return from Tullehassee. As there are no fenced roads for long distances on the prairies, and as there are many diverging roads along the route, it is not strange that the driver, who had not frequently gone thither, took a wrong course, and so gave the good doctor a ride of about fifty miles instead of twenty-eight. But he stood it like a veteran. The chief received him very kindly, and the object sought will doubtless be secured.

The same day, in the afternoon, I left for home, not, however, until many things had been discussed with Professor Bacon concerning the Institution. One thing greatly needed is more room, either by an addition to the present building, or, what would be better, a separate building. For either, from \$10,000 to \$15,000 would be required. Since my return, what was then expected has occurred, viz., the Creek Council have decided to send and support eleven students at the University, and would doubtless send more next year were accommodations sufficient. Shall we meet this new demand?

TENDENCY OF THINGS IN THE TERRITORY.

Not long hence, perhaps by the close of this decade and this century, the abnormal

condition of nations within a nation will disappear as it ought to, and instead there will be a United States territorial government or a new State in which Indians shall be admitted to citizenship with such safeguards as shall secure their property rights against perversion or loss by unscrupulous white men. The drift of things is strongly in this direction, though not without resistance. Discerning Indians perceive that it is the inevitable thing. Already it is estimated that the whites outnumber the Indians in the five civilized nations. They have built and almost exclusively occupy the large towns along the railroads; they are developing the extensive coal mines at McAlester and Lehigh; they are constructing new lines of railroad, and in many ways introducing the customs of "the States."

Educated Indians, of whom there are many, perceiving the advantages of education for their children, are developing the educational system of their respective nations. The Indian youth are taught in the English branches, creating a taste for the treasures of English literature, both secular and religious. The mails, railroads, telegraphs, telephones, newspapers, etc., are scattering information throughout the Territory. Minds are being emancipated, and the Indian is conscious that he is becoming interested not only in things pertaining to the Territory, but in the great movements in American civilization. There is, however, pride of race which is reluctant to yield to the ruling ideas and methods of another race. The Indian is proud-spirited to the last. But this very characteristic, properly disciplined and directed, may prove his salvation in the coming struggle for survival with the white race which surrounds and inter-penetrates the Territory. Hasten his Christianization and his education and so shall he be better prepared for the responsibilities sure to come to him in the near future.

That this is not mere theorizing is shown from the recent messages of the chiefs of the Choctaw and of the Creek Nations. These annual messages appeared in the papers while I was in the Territory. Some of the most significant portions are here given.

The "Principal Chief of the Choctaw Nation," Wilson N. Jones, says in his message to the Council at Tushkahoma :

"I am proud of the record the Choctaws have made in their onward march towards constitutional government.

"While the covetous eye of the land-grabber may find much in us to condemn, yet those of us who are old, and who knew the Choctaws when they were an uneducated people, when they had no written form of government, when the Council was held around the camp-fire and might governed the actions of the assembled warriors, such of us can but be impressed with the changed and improved conditions of our people. The wandering bands have now become one solid nation; the camp-fires have been superseded by the legislative hall; the hunting grounds know the buffalo no more, and in their place has come, to stay, the farm.

"All over our nation stand schools creditable to people who trod the paths of civilization hundreds of years before our people knew aught save the likes or dislikes of the uncivilized.

"Our resources are ample, and our finances are such as to satisfy the demands of an economical government.

"We own the homes and lands of our grandfathers. This can be said of the people of no State. Why is this? It is because our forefathers were wise enough when our first treaties were made to adopt our present land system. They gave us this glorious heritage and our immediate ancestors preserved it to us. Let us then be equal to the occasion and see that no new doctrines find root amongst us, which will destroy our common country and uproot our tribal government. As an individual citizen and as Principal Chief I am opposed to sectionizing our country. We are making, under our present form of government, such progress as will satisfy any reasonable people, and the unreasonable need receive no attention at our hands. These are questions which have already arisen, which attack our government and our landed system, and which will need your most careful consideration. So important do I consider them that I will, at my earliest convenience, by special message call your attention to them.

"Finally, in the discharge of my duty, I expect the co-operation of all citizens, whether red, white or black. My policy shall be for all to exercise the rights and privileges they now enjoy.

"No good can come to us from race antagonism. United by one common bond, with the same interests, let us be more in harmony, with good will towards all and prejudice against none."

Chief Perryman, in his message to the Council of the Creek Nation, at Ockmulgee, devotes more attention to the subject which is agitating thoughtful minds in the Territory :

"A close and intimate feeling of unity which has always existed among the various tribes of Indians, arising from a common origin, with a common destiny, has been greatly disturbed in the past few years. The Congress of the United States has enacted a law by which the Western tribes are fast allotting their lands preparatory to admission as citizens into the American republic. The five civilized nations also are not without danger from outside influences. The relationship existing among those nations is clearly defined in their international compact, but even this relationship has been seriously disturbed by an act of Congress extending the jurisdiction of the territorial courts over controversies between citizens of the different nations. There has been introduced in Congress also a bill authorizing the Territorial courts to allot and assign to each citizen of these nations, who becomes a citizen of the United States, under a former act of Congress, his pro rata share of the lands of his tribe. Thus the rights, privileges and authority of the Five Nations are infringed upon and contracted at almost every session of Congress.

"It would hardly be fair to charge Congress with malice toward the Indians or wilful disregard of their interests. The general policy of the government towards the Indians is one of humanity and charity. No reasonable person would contend that Congress would maliciously blot out any Indian tribe from the face of the American continent. The fault lies in the ignorance of our would-be benefactors, as regards the true condition and needs of the Indians. This Congress, through its misdirected zeal for the betterment of the condition of the Indians, has handicapped our most laudable efforts for self-government and self-preservation.

"Unceasing vigilance is the only hope of our existence. The Congress of the United States must be constantly informed of our condition and must be continually reminded of the sacred treaty obligations she has entered into with us in the past. It is recommended, therefore, that a strong delegation be sent to Washington to represent our nation during the next session of Congress."

Through both these messages there is an undertone of feeling that the end of the old order of things in the Territory is swiftly approaching. So it is, so it should be; not by abrupt violation of "sacred treaty obligations," but by an internal leavening process that shall lead to the voluntary adoption of the new order when the Indian tribal and racial feeling shall disappear before the nobler and controlling sentiment of citizenship in this great American republic.

HOMeward BOUND.

Leaving Muscogee at night, I reached Kansas City the next morning, where a good portion of the day was spent in conferring with brethren in Kansas City, Kansas, concerning new mission interests in that growing city. At Edgerton Place, in a choice residence portion of the city, a new mission has been established through the special assistance of the Society, Superintendent H. C. Woods having strongly and justly urged its claims. Brethren Evans and Wiseman as pastors of two other churches are diligently looking after their interests. Here, too, is the new Baptist paper, *The Chronicle*, edited by Dr. Williams, whom it was our pleasure to meet at the Kansas convention. Like all new enterprises of this sort, it has a period of struggle, but the make-up of the paper and its contents and its spirit entitle it to success.

I could not refrain from visiting Kansas City, Mo., to see Dr. Vassar, whose faithful service in denominational affairs is well remembered in the East and who is making for himself a large place in the regard of our Missouri brethren. Dr. Lowry was not at home, but it was a satisfaction to see the exterior and interior of the superb stone structure in which his large congregations meet.

There is not space to particularize about the marvellous growth of this city. Miles of massive business blocks, cable and electric cars and thronged streets are suggestive of what it is and of what more it is destined to be. We must look out for these cities—must seize our great opportunities here. For this purpose, as in Kansas City, Kansas, *the first great necessity is means with which to purchase desirable church edifice sites, before the prices advance so that they are beyond our reach.* Who are the far-sighted that by generous offerings will enable the Society to do this timely thing?

Another night on the cars; at Chicago in morning; there an interview with Dr. Haigh; then eastward, and back to Temple Court with accumulated work of four weeks' absence awaiting attention; more than ever impressed with the tremendous importance and urgency of our Home Mission work and of the inestimable service of the American Baptist Home Mission Society in the promotion and establishment of our denominational interests throughout the West.

MISSIONARY DEPARTMENT.

Conference of General Missionaries.

REV. WM. M. HAIGH, D.D. CHICAGO, ILL.,
SUPERINTENDENT OF MISSIONS.

It has long been the desire of the General Missionaries and Superintendents of Missions of the Home Mission Society in the Western States, to come together for an interchange of views and experiences, and to help each other in their common and arduous service. This desire took shape at the anniversaries in Chicago, when it was decided to hold a two days' meeting at Des Moines, Iowa, November 11th and 12th, and a Committee on Programme was named.

A goodly number of brethren assembled at the time appointed, consisting of Brethren Leonard, of Ohio; Conley, of Michigan; First, of Illinois; Rairden, of Iowa; Keeler, of Nebraska; Newell, of Kansas; Shanafelt, of South Dakota; and Dr. H. C. Woods and the writer, Superintendents of Missions. There were present also Brethren Brown, Catlin, Carroll and Peck, District Missionaries of Iowa; and Pastors Tilden and Bartlett, President Stetson, Dr. Murphy, Rev. J. F. Childs and others.

The Conference was organized by electing the writer as Chairman, and J. J. Keeler as Secretary. The Committee reported five topics for discussion in the five sessions, each to be introduced by some brother, and then thoroughly discussed by the Conference.

After a season of fervent prayer, the first topic, "General Missionaries, their personal relations," was introduced by the Chairman and discussed with deep interest. Everything that concerned their physical, intellectual and spiritual welfare was taken up. The experiences of the brethren in giving up their pastorates, and entering on this work; the difficulties they found in preserving health in the midst of travel and exposure; in keeping up reading and study; and in maintaining the spiritual life amid such distractions, were brought out with great clearness, and tended at once to give each a warm place in the sympathies and prayers of all the rest.

In the evening, "General Missionaries in

their official relations to the State Board, to the Home Mission Board, to other societies," was the topic introduced by Dr. Woods. This exceedingly profitable discussion brought before the brethren the varied and complicated character of the work they had in hand, and how best to adapt themselves to all the changing influences which they must encounter. The experiences and methods of different States were called out with excellent results. All united in urging the placing of lay brethren on the Boards that their invaluable help may be enjoyed, and that they may be trained into a living interest in the work. Dr. Woods made a powerful plea for the presentation of the general work of the Society in the older States of the West, as indispensable to their growth, and a necessity to the Society.

On Wednesday morning the topic, opened by Brother Shanafelt, was, "Planting and nurturing missions. 1. Places, what kinds? 2. Missions in rural districts. 3. City missions. 4. Amount of self-support to justify beginning. 5. Securing property, 6. Graduating self-support. 7. Length of time that aid should be extended." The brethren were here brought face to face with the burning question in our work, how to reach such vast necessities with such limited resources. Great stress was laid upon the importance of the rural communities, and their bearing upon the religious character of the cities. It was urged that pastors and missionaries must enlarge their fields; that the churches must be willing to divide their privileges with others, and that the waste in our churches should be used to meet these needs in the communities. Within our churches are hosts of men, educated, versatile, tactful, ready speakers, men who are used in a political campaign, in a temperance campaign, then why not in a religious campaign? We must adjust our plans, as Christ himself has commanded, so as to reach "every creature" with the Gospel. Dr. M. B. Anderson used to say that it was a good sign when students forgot the dinner hour, and came out of the recitation room red in the face. This session was closed with difficulty long after the time to adjourn, and every man's blood was hot, not with anger, but with intense conviction. The impressions of that morning will not be soon effaced.

In the afternoon Brother Rairden led off

on "Methods of work. 1. Proportion of missionary and financial work. 2. Securing suitable pastors. 3. How to fit men to fields. 4. Grouping small churches and how? 5. Associational missionaries; shall we have them? 6. District missionaries. 7. Evangelists, etc." In the evening Brother Conley opened the discussion on "Benevolence. 1. How to enlist the co-operation of pastors. 2. How to develop the benevolence of the church. 3. Women's Societies. 4. The Society's general work and the relation of the West to it. 5. Basis of appeal for money. 6. Best plan for securing regularity in collections. 7. Best plan for taking a collection," etc., etc. Both these sessions were full of interest, and brought out most profitable suggestions for the future progress of the work.

Two features of this conference are worthy of special note. 1. For the first time most of these brethren were brought into close association with those who are engaged in a kindred work. They were able to speak freely of their perplexities and misgivings, their hindrances and their helps to men of like calling with themselves, and the privilege was welcomed most heartily. In many cases doubts and difficulties disappeared in discussion, and light broke upon many a feature of the work which hitherto had perplexed and harassed them. They came to know each other, not as formerly, by name or reputation, but really, as knowing their trials, their burdens, their joys and their fears. Could the whole denomination have looked in upon them, and heard their words, they would have learned with what fidelity, and untiring labor, and ardent devotion, these beloved brethren are doing, often without praise though not without criticism, some of the most important tasks ever devolved upon the servants of Christ. Especially is this true of the brethren laboring in the missionary States, where one man has often to do the work of three.

2. These discussions were not mere dry exchanges of thought and plan. In the middle of every session, discussion ceased, and a half hour was given to earnest prayer on the topic in hand. These seasons will not be easily forgotten. Then it was that brethren felt how helpless each and all were, except as there came to them the wisdom and the strength of God. Special requests were made for States and fields. Special

prayer was offered for each one present, and for some who were absent, and the whole work was lifted from the low plane to which it ever tends to sink, and entered that higher realm where Christ reigns, where His promises are heard and felt, and where the soul grows strong and confident of final victory. No wonder that when the brethren came to part, it seemed as though they had been acquainted for years, and they bore away in their hearts, each for the other, a love and living interest, which must find expression in many a prayer, while, separated, they are busy with the work of the Lord.

A committee was appointed to prepare for a similar gathering next year at Rock Island, Illinois.

A Touching Letter.

H——, NEBRASKA,
25th November, 1890.

DR. HENRY L. MOREHOUSE:

Dear Brother—I guess you think it very strange that I am writing to you. I will try and write a little about the work here in H——, organized last winter. Papa was here for a visit and afterwards we moved here in May just a half year ago, and since that time we have built a church here, and there are not very many members, just about twenty in all and they cannot do much for us because they have to help pay the church. It is all pretty hard for them because they are all working by the day. Papa just gets about \$450 a year, hardly that, and everything is so dear here in H——; lots of things are so dear we cannot buy at all. Butter is twenty-five cents and eggs are thirty cents; we hardly get money to buy what we need to eat and cannot think about buying winter clothing, and then I come and want to write to you if you could help us a little in sending us some clothing; we would be very thankful to you. First we lived in B——, Kansas, and there we got a paper to fill out every year and got a box or barrel every year, but this year we did not get any paper to fill out and so I thought I would write a little about it. I would not write anything of it all but we are poorer off this year than we ever were. I and my sister are working out most of the time because papa cannot afford it to buy everything. We are seven in the family and that takes a great

deal. It is a good deal colder here in Nebraska than in Kansas, and so we need some winter clothes very bad. Please excuse me for writing to you about this matter but I thought may be you could help us a little in sending us some clothing; we would be so glad and it would help us along a good deal. It will be rewarded to you by the Lord and God will bless you for it. I guess you know papa's name, but I will give you his name.

I must close. Hope to hear from you soon.

Your sister in the Lord,

SARAH B——.

This is papa's name:

Rev. George B——, H——, Nebraska.

P. S. Please excuse my poor writing. I cannot write English very well. I guess you can read it and find out what we wish.

SARAH B——.

Heroism.

Brother Barnett writes about a very worthy minister in his district (Utah), whose field yields him an inadequate support and who has no help from any other source, that rather than abandon his field and the work, he "sold his only cow and put that in; gave his note for \$50 for one year, and now proposes to sell a harness and buggy he has and turn the proceeds in. He has bought a stove for \$13, and chairs to the value of about \$26, which with the note carries his obligation up to \$89, and interest counting up." These are the sacrifices which some devoted men are making in the new States and Territories of the West, for the establishment of Christian churches. It is a matter of deep regret that the resources of the Society do not allow it to aid some of these consecrated men of God whose self-denials and patient endurance are truly heroic.

Indians.

—It is something for the friends of the Indian to be able to cite the fact that the appropriation for Indian schools has increased from \$20,000 in 1876, to nearly two millions of dollars in 1890; but the best proof of the work they have done in bringing about the change, is to be found in the widespread discussion in regard to Indian education.

Do not let us be troubled that so many diverse opinions as to the best methods are proposed; twenty years ago the question of establishing Indian schools could not get an intelligent hearing, now the whole body politic is stirred for fear that through these schools the Constitution itself may be undermined. Every shout against some particular method of education is a shout of triumph when rightly understood. Personally we have no fears. Let the Indian be educated, by the State, by the nation, by the Church, by societies and associations, by individuals. An advancing civilization will sweep him into the current; he cannot repeat the history of his earlier brethren who were given the education of a child and then kept in a state of childhood all their lives. He will be here with us, and we shall be with him; and the measure of our own intelligence and advance will be the limit set for him.—*The Indian's Friend*.

—Rev. Wm. Hurr, native preacher at Sac and Fox Agency, Ind. Ter., writes a quaint letter about the work there. The disturbances in Dakota among the tribes—the expecting of an Indian "Messiah," etc.—seem to have also extended to the Indian Territory. He says: "I am still glad to report progress in the Christian work. Since my last report two have been restored and added to our church, and our Sunday-school is still more encouraging. Our Sunday-school now numbers sixty-two Indian children besides seven white children. In my last report I said little can be expected of the old men and women, as the traditions and superstitions of the tribe will always be held sacred by them. Since the news of the Dakota Indian trouble came to this Agency our Indians don't seem to say much about it, but at the same time the dancing and this new worship is kept up day and night. During the last week other tribes are here taking part in the dancing. I strongly believe our Indians will not take part in the trouble."

—Rev. S. H. Mitchell says that he has "just returned from Bartlesville, where I witnessed the baptism by Brother Journeycake of fifteen candidates, including Mr. and Mrs. Adair who have led so successfully the revival work in the several parts of this field for the last nine months. I preached before the baptism to a congregation that for eager and

intelligent attention and deportment I have seldom seen excelled. The sermon was on the subject of baptism. The movement for a house at Bartlesville is imperative and will begin at once."

—A new work has been begun in California among the Indians, at Round Valley Mission. Rev. J. F. Merriam has recently gone there and reports very encouragingly of the work so far. Five services a week are held and are well attended. The hearers are unaccustomed to the decorum of a religious service and much consequent annoyance results, but good order and attention is more apparent every day. We confidently hope for a good work here in this long neglected field. Covelo is Brother Merriam's address.

Germans.

—Rev. Wm. Appel writes that his church at Los Angeles has finished a neat chapel without outside aid and that the English Baptists of the city are to furnish it with seats, carpets, etc. Brother Appel also preaches once a month at Annaheim. He hopes for a church building soon so they can use the chapel for the Sunday-school.

—Rev. J. Fellmann, pastor in Chicago, Ill., of a hitherto weak church writes thus: "Six months ago, when I came here, I found the Second German Baptist Church, about eighty-two in number, in a low state. The members were discouraged and almost willing to leave the church, but the good Lord kept them. They are now united and willing to take hold. Our Sunday services are well attended, and especially our weekly prayer-meetings. We number now about 110 members and from 50 to 70 are regularly at our Thursday prayer-meeting. They pay my salary regularly and help to work in distributing tracts and papers, and try to bring in strangers. God bless them! Our Sunday-school is growing. We had hardly 100 scholars and teachers when I came here, and last Sunday we had over 240 scholars, and 18 teachers."

Swedes.

Rev. A. P. Ekman, pastor of the First Swedish Church of this city, reports an in-

crease in the last twelve months of sixty-five to the membership of the church—a net gain of thirty, deducting losses. During the same period, \$1,857 were expended. A warm interest in missions everywhere is manifested by the church. Immigrants are constantly seeking the aid of the pastor and church to enable them to go to other parts of the country, and for help of all kinds. Brother Ekman says that he has not been able to secure a new suit of clothes since he came here owing to his giving to so many of his countrymen who were in need out of his own meagre support. Such is the not enviable life of *foreign* missionaries in the United States.

French.

Rev. J. N. Williams reports six French theological students at Newton Seminary. He gives them eight lessons a week, on Mondays and Tuesday.

Chinese.

The First Baptist Church of Butte City, Montana, under the leadership of Pastor Graves is doing a good work among the Chinese of that city.

Notes.

OKLAHOMA.—Pioneer missionary work is very arduous in many instances. The missionary has to be a man-of-all-work. The building of a chapel adds greatly to his cares and labors. Brother Dyke, of El Reno, writes: "I am hopeful, but quite worn out—worked on the unloading of brick till Saturday night, drove twenty miles yesterday morning before ten o'clock, preached morning and evening, and drove back after half-past eight in the evening."

OREGON—Rev. Geo. T. Ellis, Baker City, says the work there "has been moving steadily forward during the past three months. We have completed a parsonage at a cost of one thousand dollars, seven hundred dollars of which has been paid. We have pledges for one hundred more, which will leave two hundred dollars that we will carry for a few months. This work

has been a great blessing to the church, and there is a growing interest in our congregations."

IOWA.—Rev. Jacob Cornelius, Wellman, sends good news of the work there. He says: "This has been a very busy quarter with me, collecting, settling up and dedicating our new church. When all was summed up our house cost us \$2,600. It is neat and beautiful, with every needed fixture and furniture, in all seating 334, with every dollar provided for. When you remember that it is only one year ago that I preached the first Baptist sermon ever preached in this place, you can see what God has wrought."

WEST VIRGINIA.—This State needs much missionary work done in it. It is filling with people as never before. Rev. W. E. Powell, our General Missionary for the State, is pushing the work rapidly. He says of a recent visit: "I have just returned from Elkins, where I spent nearly five weeks. Found ten Baptists when I went there, and left thirty-five. We secured two splendid lots, secured \$700 toward a chapel and \$100 to be applied on the missionary's salary. I think we will be able to increase the fund for building to about \$1,300 or \$1,400, and sincerely hope that your Board will add \$500. Hope to be able to dedicate in June. Will be the first church edifice built in this new town, which is now just about what Huntington, W. Va., was fifteen years since. Has one railroad now and are at work on two others. Fully 2,000 people now in and around this place. I organized a Sunday-school with eighty-five scholars."

WASHINGTON.—Rev. M. T. Lamb, of Port Angeles, rejoices in the completion of a new house of worship there. The foundation was laid October 15th, and the dedication was November 30th. The house cost about \$1,000 in addition to some work given, and is seated with 132 chairs. It is an attractive chapel.

EDUCATIONAL DEPARTMENT.

Shaw University.

QUARTER-CENTENNIAL CELEBRATION.

M. MACVICAR, D.D., SUPERINTENDENT OF
EDUCATION.

But few educational events can justly claim to be more deserving of being com-

memorated than the founding of Shaw University. The beginnings of the institution were undertaken under the most trying conditions. The Civil War had just closed; the white people of the South were not in a temper to consider favorably any movement that had for its object the elevation of their former slaves. Opposition amounting to bitter persecution had therefore to be overcome. Under such circumstances nothing but the clearest conviction of duty, unreserved consecration and unwavering confidence in God could have sustained Dr. and Mrs. Tupper in the work they had undertaken for the colored people. But few persons now living deserved to be honored more than Doctor Tupper and his estimable wife for the work they undertook, and for what they have accomplished. It was therefore very appropriate that Dec. 1st, 1890, the twenty-fifth anniversary of the founding of Shaw University, should be set apart for that purpose. On that day the faculty, students, graduates and friends of the University met in the Chapel to give thanks to God for what has been accomplished, and to call to remembrance the way in which God had led Dr. and Mrs. Tupper, and the other friends who came to their help, in carrying to such a successful issue the grand work they had undertaken.

The programme for such a gathering was well conceived and finely carried out. The forenoon of the day was given to the students now in attendance in the various departments of the University. Doctor Austin, a graduate of last year's class of the medical department, and now resident physician of the University, presided. He introduced the exercise by a short and very appropriate address. He was followed by short volunteer addresses, representing every department of the institution. Of the whole of this part of the exercises of the day it can be justly said that it was very appreciative of the great work done by President Tupper for Shaw University during the past twenty-five years. It was equally appreciative of what others have done, and especially of the effective work now performed by the other members of the present Faculty.

The afternoon exercises were commenced at 3 P. M. They were presided over by Professor Roberts, who addressed words of welcome to the graduates and friends present. The afternoon exercises, as a whole,

were somewhat more formal than in the forenoon. The time was occupied chiefly by short addresses and reading of papers by graduates of the institution. Valuable information was given in these addresses and papers regarding the work accomplished, and the struggles and difficulties through which the University has passed in reaching its present enviable position. The names of Mr. Shaw and of the late Mr. Estey and Mr. Leonard were referred to with admiration and profound respect. Their liberal gifts in money, and their earnest co-operation with Dr. Tupper were justly regarded as the human conditions which made it possible for Shaw University to possess to-day the finest university buildings in the State of North Carolina. In addition to the address and papers by graduates, the afternoon audience was favored with a practical address from Mr. Shaw, the founder of the University. Dr. Carter also, one of the pastors of the Baptist Churches of Raleigh, delivered an appropriate and practical address.

The evening exercises commenced at 8 P. M. Dr. Tupper presided. In introducing the exercise the Doctor referred, in a touching manner, to the providence that associated his boyhood and early manhood with Mr. Shaw and the late Mr. Leonard, the men whom God had specially raised up to render him needed monetary and other help to carry into effect the resolutions of his own heart. Following Dr. Tupper's informal remarks, an appropriate poem by Miss H. M. Buss, a former teacher of the institution, entitled "Shaw University, Yesterday, To-day and To-morrow," was read. This was followed by addresses by members of the University, Faculties and others not connected with the University. The deep and excellent impressions made by the previous exercises were intensified by the addresses of the evening. It is but just to say that each of three exercises of the day was appropriate and fraught with the deepest interest to all present. The Faculty, Students, graduates and friends all rejoiced together over the great work Shaw University has accomplished and will continue to accomplish for the colored people of the South. With one accord this grand result was attributed, under God, to the consecrated efforts of Dr. and Mrs. Tupper. True, they have been nobly helped by such men

as Mr. Shaw, the late Mr. Estey, and Mr. Leonard and others, as also by the earnest Christian men and women associated with them as teachers, but all recognized that Dr. and Mrs. Tupper have been the central power in carrying forward the work. Thus was appropriately closed a series of commemorative exercises which will be long remembered by all who were present.

A Notable Occasion.

SHAW UNIVERSITY.—QUARTER CENTENNIAL CELEBRATION.

The twenty-fifth anniversary of the founding of the Shaw University, at Raleigh, N. C., was observed with appropriate exercises on Monday, December 1st. Some idea of the feast of good things is obtained from the programme herewith given. Programme: At 11 A.M., opening address by W.W. Alston, M.D. Extemporaneous speeches and reunion. Social hour. At 3 P. M., welcome address, Rev. N. F. Roberts. Speeches and essays by the following persons: Rev. J. O. Crosby, Salisbury; Miss Fannie Bridges, Raleigh; Rev. Jno. A. Whitted, Warrenton; Rev. C. S. Brown, Winton; Hon. J. Williamson, Louisville; Mrs. Susie Arrington, Hilliardston; A. M. Moore, M.D., Durham; Lawyer E. A. Johnson, Raleigh. Poem, "Light Out of Darkness," Mrs. Annie Rhodes Penn, Lynchburg, Va.; Address, Rev. J. W. Carter, D.D., Raleigh. At 8 P. M. Music. Prayer, Rev. A. W. Curtis, Raleigh. Music. Poem, "Shaw University Yesterday, To-day and To-morrow," Miss Harriette M. Buss, Shaw University. Speeches by: Rev. Augustus Shephard, Raleigh; Hon. H. P. Cheatham, Henderson, and Hon. E.E. Smith, Ex-U.S. Minister to Liberia. "The March of the Nations." Remarks by Hon. J. S. Leary, Dean Law School; Hon. Elijah Shaw, Wales, Mass. Extracts of letters from Trustees read by Prof. A. A. Smith. Speeches by Jas. McKee, M.D., Dean Leonard Medical School, and others of the Medical Faculty; also by Dr. Hall, Dr. C. T. Bailey and Dr. Thomas E. Skinner, Raleigh. Address, Rev. Dr. MacVicar, Superintendent American Baptist Home Mission Schools. Singing, "Doxology."

Dr. MacVicar writes:

"The Anniversary exercises were a grand success. Every part of the programme, a copy

of which I inclose, was carried out in an excellent manner. The students and graduates who took part did real justice to the training they received in Shaw University. The kind and enthusiastic references made to Dr. Tupper also did justice to his devotion and consecration to the educational interests of the colored people of the South. The Doctor and his devoted wife must have experienced great satisfaction as they listened to the testimony, borne by each speaker, to the sincere gratitude of the colored people for what they had accomplished during the twenty-five years of earnest and self-sacrificing effort put forth in bringing Shaw University to its present prosperous condition."

A Great Change.

Rev. D. N. Vassar, one of the Professors in the Richmond Theological Seminary, spent most of his vacation in visiting churches and associations of the colored people in Virginia. As a colored man who has special advantages for ascertaining the state of things, his testimony is valuable. He says:

"The work that we are doing is bringing a great change to the colored people. Year after year we are sending out good men, and the work that they are doing is even greater than our expectations.

"The young people are breaking away from many of the old superstitions of their fathers, and a new light has come in the simplicity of the gospel that is being preached by a better educated ministry.

"The noise, the shouting and the mournful voice of the preacher have not the effect that they once had. An old brother said to me a few week's ago: 'My brother, I used to go to church and come away satisfied if the preacher had a loud voice—the louder the better—with a sing-song mourn and if he could make the people shout and jump. But now when I go and nothing is said to make me think, I know the man has not preached, and I feel sorry for him.' 'Yes,' he continued, 'the man who preaches now must be able to teach us something, or the young people will poke fun at him.'

"The colored people are improving in morals. I know a small town that has a good working Baptist church. A few years ago

this church had not a deacon that did not use liquor and it was a common thing to see its members on the streets drunk; but now there is not a deacon of that church that drinks and drunkenness is not seen among its members. The bar-rooms bought their liquor by the barrel, but now they buy by the jug. In the town not one tenth of the liquor is sold that was sold there three years ago. What brought about this change? The minister preached the simple gospel of Christ and dared to strike evil on every side.

"The people want educated preachers, or preachers who have had some school advantages, and in many places none other need apply. The graduates from the Seminary have no trouble in getting good churches to call them.

"The work that the Society is doing is lasting and a God-sent blessing to the colored people. The Society is a mighty lever that is lifting them from superstition, ignorance, and sin; and through its work millions shall know Christ and shall enter into his rest."

Items.

—The death of Hon. H. K. Ellyson, of Richmond, Va., removes from the Board of Trustees of Richmond Theological Seminary one of its most valued members.

—The death, after a brief illness, of D. R. Haynes, Esq., of New York City, a young lawyer of high promise and a member of the Board of Trustees of Bishop College, is deeply lamented by a wide circle of friends.

—The Northwestern Baptist Association of Louisiana, at its November meeting, passed very appreciative resolutions concerning the Home Mission Society for its missionary and educational work among the colored people and also "endorse Home Mission day for the educational work of the Society in this State."

—The Northeastern Missionary Baptist Association of Arkansas adopted resolutions "tendering the Society our heartfelt thanks for their Christian charity showed toward us in doing so much for the education of our people generally," as well as for special help

to the school at Little Rock. They voted also to observe Home Mission day and take a collection to aid the Society in its great work. These are gratifying indications, showing that our colored brethren are not unmindful of what has been done for them and that they also feel it a duty and an honor to have some part in the Society's extended work.

—Dr. Corey, of Richmond Theological Seminary, writes that a good friend has sent \$100, to be loaned by him to worthy and promising students in sums from \$10 to \$25. The donor has also sent a like amount to Prof. Tefft, of Hartshorn Memorial College, for the same purpose. Dr. Corey says: "I think this just the thing. Please set the ball in motion in the HOME MISSION MONTHLY. There are others who will contribute on the same conditions. I think this fund will grow rapidly. The plan is to lend it at a low rate of interest, to be returned by the student soon after he completes his studies." The problem of how to aid needy students is not easy of solution. Many, doubtless, will be glad to be helped in this manner. Friends of the work are invited to take into consideration this plan.

INDIAN UNIVERSITY.—Prof. Bacone writes that "the Creek Board of Education have appointed so far eleven pupils to be supported here by the Nation. Quite a number are sent into the States. I think we will have more when we have room." More room! This is the cry from several schools. This action of the Creek Board is a new departure and is a deserved recognition of the excellent work done at the University. It is much better, as a general thing, to educate Indian youth at such a school as this, among their own people, than among white youth in the States.

ROGER WILLIAMS UNIVERSITY. — Dr. Owen, November 19th, writes of the deep religious interest in the Institution: "Last week was the appointed time for the Young Men's Christian Association week of prayer. There were a number here whom I spoke of in the annual report, as thoughtful. Before the week was out every one of them was converted—some fifteen or more, nearly all young men. In the college department only one is now without a hope,

and his case is very hopeful. There are not more than half a dozen now in the school as boarders who are not Christians and the increased activity and earnestness of the students generally is very marked. Their hope and prayer is that not one may be left. The meetings have been as calm and orderly and free from noise and excitement as if held among a thoughtful and earnest white congregation. I have known nothing more hopeful or encouraging since I have been here."

CHURCH EDIFICE DEPT.

Importance of this Work.

The following from Rev. W. W. Tinker, the General Missionary of the Society for Southern California, sets forth clearly the importance of a Church Edifice Fund in mission work:

"The situation at this juncture in Southern California is simply this, that we cannot expect to do any aggressive work in a number of places that are coming into prominence at this time without a place of meeting. I will mention six points of great importance at this time aside from Julian, in which work could be done if we had some kind of place for the people to meet. Vuntura, the county seat of Vuntura County, with a population of over 2,000, no place whatever for the Baptists to meet; there are only a few Baptists there. With a chapel and a man on the field, there could be in a short time a good interest awakened and the church would doubtless grow. It would be impossible to raise more than one-third the cost of a building at this point, if that, for they would have to buy a lot to begin with. No work positively can be done here till there is some place for them to meet. Santa Paula is the same; they have a lot, but as there is absolutely no chance to meet, there is no use to have a man go there. These are good, growing towns, and as there is a little awakening commercially among them and a better feeling among the community, now is the time to strike. Further north is Paso Robles, about 1,000 population and a very promising town, in all probability the

county seat of a new county ere long. San Miguel, a small town near that (nine miles north) and with a very fine agricultural constituency, about 500 population. San Luis Obispo with about 3,500 population, and to be the terminus of the Coast division of the S. P. R. R., a town of greatest value as a centre for the Baptists to operate from. In that great county lots have been given us in the direction of the town growth and work should not be begun later than next Spring. Then there is Delano in Kern County, about thirty miles north of Bakersfield, that will come to notice at once, as lots have been taken and a very excellent school-house can be bought and moved on the premises and put into good shape for about \$400; one-half of this can be raised on the field and the other will have to come from the outside. I shall go on the field next week and see the prospects. This church has just been organized and some five or six have been baptized. The field is between the Baptists and the Methodists. Then there is Colton, that is engaging the attention of all of us at this time. There is no use to attempt anything there without a house and a movement is on foot to begin building.

"I have carefully and prayerfully considered the wants of this great field and have felt at once the exceeding meagerness of the funds at our disposal and then how this might be spread over to the best advantage, and it has developed in this way, that to several of these fields it is possible for us to begin the work and hold it for several years with a small chapel costing in the neighborhood of \$500 or \$600, but of this amount it will be impossible to raise more than one-fourth on the field.

"Now if the Society will be willing to let us go into these places with the assurance that a sufficient sum will be appropriated to put up a chapel from a co-operative fund, I am satisfied I can raise a sufficient sum to reach at least six fields this coming year.

"This is the result of the conference to-day at our Board meeting, and I am instructed to write as above. It has come just to that point, as a result of a trip of nearly five weeks into this territory, that we must have some place for our small interests to meet or else abandon some of them, and like the family that were asked for one of their children, it will be a hard question to decide, "which shall it be?"

WOMEN'S SOCIETIES.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

14 TREMONT TEMPLE, BOSTON, MASS.

Honorary President—MRS. THOMAS NICKERSON, Newton Centre, Mass. *President*—MISS ALICE B. MERRIAM, 177 West Brookline St., Boston, Mass. *Vice-President*—MRS. ANNA SARGENT HUNT, Augusta, Me. *Corresponding Secretary*—MRS. M. C. REYNOLDS, 21 Fayette St., Cambridgeport, Mass. *Treasurer*—MISS ALICE E. STEDMAN, 14 Tremont Temple, Boston, Mass.

CHINESE.

The success which has attended the Chinese Sunday-schools in New England, has aroused a deep interest in the Chinese throughout the West. The thousands upon the Pacific coast without a knowledge of the Saviour, and the large numbers in many of the towns and cities beyond the Mississippi, has caused many of the auxiliaries of our Society to call for enlarged work among this people. As we had but one teacher among the Chinese, Miss S. E. Stein, of Fresno, California, and her support was assured by the ladies of Rhode Island, the Board decided early in the autumn to take up another teacher, Miss Eliza Willsie, of Sacramento, Cal. A loud call came from Butte City, Montana, in November. Mrs. J. G. Pulliam, a graduate of the Chicago Training School, has been engaged to act as Missionary Teacher, her salary to be paid in part by this Society. At the December Board meeting a request was received from Dr. Hartwell, asking aid in supporting Miss E. A. Byers, in Astoria, Oregon. This is an important position, and there are several Christian Chinamen in the City.

The question is often asked why the Baptists on the Pacific coast do not educate the Chinaman without seeking help from the East. California is really missionary ground, even for white people. There are many whole counties, and very many large towns of from 1,000 to 6,000 inhabitants without any Baptist church. The whole Baptist membership is only about 10,000, while the State is larger than all New England and New York. The Baptists feel that they have all they can do in Home Missions among the white people. Another reason for the neglect of the Chinese, is the prejudice and dislike that prevails against them by some of the Christians. In order to reach the Chinese, money and teachers must be supplied by the churches of the East. A great responsibility rests upon New England. As we have freely received, let us freely give to the heathen upon our shores. A pleasing incident came from one of our Chinese classes in Lowell, Mass. Miss C. A. Morris, Director of Merrimac River Association, is the Superintendent of Chinese Missions in Lowell. This class has over one hundred dollars

in the bank, which they desire to use for mission purposes. After hearing of the great need of a Christian teacher in Montana, Miss Norris decided to ask her class to pay part of the salary of the Chinese teacher. So the Chinese of Lowell, Mass., are doing missionary work among their brethren in Montana. Would that money might flow into our Treasury to supply Christian teachers for the thousands of Chinese in the West, who are bowing down to idols.

UTAH.

In Utah our work is progressing slowly but surely. Miss Converse at Provo, has gathered a school of twenty members, and it is constantly increasing. The children are very interesting, but ignorant, having never been in school but a few months of their lives. The parents gladly welcome Miss Converse to their homes. Two-thirds of these children are from Mormon families. The Sunday-school is growing. Fifty pupils have been enrolled. Miss Converse speaks of many strange things she sees every day. One thing she mentioned in a recent letter impressed us sadly. At the close of the Mormon public school this autumn, a dance was advertised. The dance was opened by prayer. Some of the young men became so intoxicated as to require a policeman to keep them quiet. The dance closed with the benediction. Mrs. Coffin, our faithful teacher in Ogden, writes: "Though I know that work with such a misguided people must be slow, I feel that there is very little being done for the cause of Christ in this Territory. Our Ogden Mission-school, the only Baptist school in the Territory last year, and the only, save one in Provo, this year, has certainly had an uplifting influence in this community.

"The children who have attended during its three years' existence, are quite different from others in the neighborhood, and there is a growing inclination on the part of the Ward pupils to attend, even though they be not allowed. This week five have been added from Mormon families and if my room was larger, I could fill it. The willingness of the Mormon children to be taught by a Gentile is a great trial to the Church. These I have won only as a result of getting at the hearts of the mothers, through some kindness which has proved to them that Gentiles are not as extremely wicked as they have been taught. I think more Mormons have been weakened in their faith by kindness than by any other means. The exclusive spirit of Mormonism has been a means of great strength in the up-building of its system. The Gentiles and their laws being now in the land, there is cause for great anxiety to the heads of the Church. Never before in its history has the Church felt its own insecurity, and realized more its need of strategic effort, than it does to-day. The late messages of President Woodruff are but subterfuges to throw our Government off its guard. Those of the Church now in polygamy are as disgusted with his purported revela-

tions as are the very defenders of our nation's laws themselves.

"It is hard for us who live among them, to see why President Woodruff does not know of the plural marriages solemnized from time to time in the temples. There have been three on the street on which I live, this season, and I could count up several in this vicinity, that have taken place in a short time. I was acquainted with several women in Provo during the summer, who have been married as spiritual wives within two years, and nineteen polygamist children were born in one small neighborhood last year."

These words of Mrs. Coffin, prove the great need of enlarged work in Utah. This can only be done by establishing Christian schools in every town and hamlet.

CHANGES.

We record with great sorrow the fact that our efficient and beloved Treasurer, Miss Margaret McWhinnie, has resigned her position. After a long season of rest, Miss McWhinnie is convinced that she cannot continue her work. With much regret the Board accepted her resignation. Miss McWhinnie will have the prayers and sympathy of many loving friends. Miss Alice E. Stedman, of Cambridge, who has for a number of years taken Miss McWhinnie's place when absent from the office, has been chosen by the Board to fill the vacancy for the remainder of the year.

Mrs. H. G. Safford, of Newton, a member of the Board for a number of years, and the efficient State Vice-President of Massachusetts, resigned her position in December, to accept the place of Foreign Corresponding Secretary, made vacant by the resignation of Mrs. O. W. Gates. The action of the Woman's Foreign Mission Society, in calling Mrs. Safford to this position, is another proof of the unity of Home and Foreign Missions.

Not only are pupils taught in our Home Mission schools in demand as teachers on the Foreign field, but officers in our Home Mission Board are needed to fill important places upon the Foreign Board. As we believe most heartily that the work of Home and Foreign Missions is one, we would not seek to retain Mrs. Safford, but wish her success, and bid her God-speed in the important and responsible work to which she is called.

MARY C. REYNOLDS,

Corresponding Secretary.

RECEIPTS FOR OCTOBER.

Maine	\$141 80	Connecticut	\$3,535 07
New Hampshire	112 36	Miscellaneous	27 00
Vermont	72 09		
Massachusetts	880 13	Total	\$4,779 94
Rhode Island	11 00		

WOMEN'S BAPTIST HOME MISSION SOCIETY.

2411 Indiana Avenue, Chicago, Ill.

President—MRS. J. N. CROUSE, 2231 Prairie Avenue, Chicago, Ill. *Corresponding Secretary*—MISS M. G. BURDETTE, 2411 Indiana Avenue, Chicago, Ill. *Recording Secretary*—MRS. H. THANE MILLER, Cincinnati, O. *Treasurer*—MRS. A. H. BARBER, 2411 Indiana Avenue, Chicago, Ill.

BOARD NOTES.

The month of November has indeed been one of blessing. Training School Day has been growing in favor with the people as a suitable time in which to make offerings for carrying on this important aid to mission work. A larger number of requests for literature concerning the Training School and its work have been called for this year than ever before, and while it is yet too early to give any definite amounts (as many churches do not hold meetings and make contributions until December), we feel confident that this one day in the year set apart as a special donation day will, in the near future, provide all of the expenses for the Training School, and leave the balance of the year in which to make mission work in its fullest sense our first thought.

We make special mention of a crayon portrait of Dr. Henson, the work and offering of Mrs. Huntington, also one of Miss Moore by the same artist, presented by the missionary herself. A large number of ladies from Chicago and suburbs availed themselves of this opportunity to visit the school in its permanent home, and all united in pronouncing this a Thanksgiving long to be remembered. The luncheon provided by the city churches, and presided over by the officers of the Union, gave cheer to the inner man, and the proceeds furnished a substantial solace for future perplexities.

Miss Burdette, after an absence of several weeks, was welcomed home on November 17th. The cordial reception given her at the East and the helpful workers whom she found everywhere ready to aid her give evidence not that they desire "to have a zeal for God, but not according to knowledge," but rather would say, "We abide in the things we have learned and been assured of, knowing of whom we have learned them."

A letter was read from Miss Kreuse, who, still unable to labor upon her field, wishes to be at work for the Master. She spoke of the great need of missionary information in German, and offered to translate for publication such articles as would be most helpful to her German sisters. Miss Garland was appointed as general missionary to the colored people. The Christian experience of several students was listened to at the close of the Board meeting.

After the usual preliminary exercises on December 1st, it was voted to allow Miss Malmberg to continue her labors in Kansas during the next three months under the direction of Mrs. Everett, Vice-President in Southern Kansas.

The chairman of the organization committee re-

ported twenty-two new auxiliaries formed during the past month.

Mrs. August Olsen, formerly Miss Anna Lundberg, was appointed missionary among the Swedish people in San Francisco, and Miss Matthies transferred from San Francisco to Los Angeles, to work among the Germans. Very touching letters were read from Miss Moore, also from Miss Pound and Miss Button, depicting the outrages perpetrated upon the colored people about Baton Rouge by lawless representatives of the "White League."

Miss Moore said her own life was threatened unless she dismissed her school. No such warning was necessary, as the colored women, sadly frightened, fled to their homes as the threats were heard and news of the outrages came to their ears. Miss Moore writes: "I wander about my schoolroom and look at the charts and books, and feel like a mother bereft of her children." But, despite all this, on Thanksgiving Day our missionaries at Baton Rouge raised their hearts in praise to God for His goodness to the children of men and the many blessings He had bestowed upon them.

MRS. C. V. L. PETERS.

FOR JESUS' SAKE.

"I love the work and love the people."

So, in an annual report, wrote one of our missionaries among the colored people. We like the ring of that sentence, and have read it again, and again, and at every reading, we have thought of the 13th chapter of 1st. Cor., which teaches that we may know all mysteries and all knowledge, have faith strong enough to remove mountains, give away all we have, even our bodies to be burned, yet, if love be not the inspiration of it all, the great propelling power behind every motive and every act, we are nothing and our work is vain.

As others have read the sentence we have quoted, no doubt they have been glad that the writer could say it, feeling that a missionary needs a strong love for her work, that she may endure its self-denials and its crosses. Yes, we can all appreciate the necessity of the most Christly love for both the work and the people in the heart of her who goes down into the depths of sin after lost ones, who often has to do with humanity in its most repulsive conditions, while at the same time she is shut away from nearly, if not all of the congenial associations and sweet fellowship of her former home and church life. We realize that nothing but the love of Jesus can sustain one under such circumstances and hold her to her work, and we praise the Lord that there are those who are so filled with His love that they can hold right on their way year after year, no matter how great the self-denial, or how heavy the crosses.

But, is there less need of a deep, Christly love in us who plan and direct the missionaries' work? who must keep alive an interest in it among our churches?

must provide the means for its support? in a word, must do that part of it which belongs to our end of the line?

From our stand-point we seem to see, if possible, a greater need of an abiding, absorbing love in our hearts than in the hearts of our missionaries. In dealing with dollars and cents, which forms so large a part of our work, there is not that warm answering of heart to heart that the missionary knows as she deals with some poor wrecked child, leading her to the Saviour of sinners. There seems to be lacking the joy and blessedness that comes to those who personally win souls to Christ, and yet our efforts must be ceaseless and untiring, year in and year out, month in and month out, or the whole work suffers and is greatly hindered if not paralyzed. So we see that we must have the love that "never faileth."

Or perhaps, many of our sisters have not the sympathy they ought to have with our efforts to sustain a missionary society in the Church to which we belong, and sometimes we are the subjects of very trying criticisms. Then, how we need that love that "suffereth long and is kind."

Again, a Christly love for the work will so far shut out love of self, that there will not be any strivings after places of honor—"chief seats," etc., for "Love vaunteth not itself"; neither shall we subject those who are in such places to unkind and unchristian criticisms, for, "Love envieth not."

And so, all along the line, permeating every department of our work, we need all of us to be able to say, as did the dear one who wrote the line we have used as the basis of our thought, "*I love the work.*"

Sisters, let us see to it that such is the case—that each one of us can say, "I do this for Jesus' sake." Let our communications one with another, with our Board, and thus on to the missionary on the field, ring with love for our Master and His work. Then shall we ever be a source of strength and inspiration to each other, and a constantly increasing blessing to a lost world.

MRS. C. SWIFT.

TREASURER'S REPORT FOR NOVEMBER, 1890.

Colorado.....	\$24 22	Pennsylvania.....	\$405 84
Dakota.....	27 20	Tennessee.....	4 70
Indian Territory...	2 00	Texas.....	36 05
Illinois.....	686 48	Virginia.....	22 75
Indiana.....	52 96	Washington.....	26 55
Iowa.....	193 83	Wyoming.....	17 35
Kansas.....	34 08	Wisconsin.....	70 96
Louisiana.....	3 00	Fidings and Publi-	
Massachusetts.....	7 00	cations.....	188 56
Montana.....	20 11	Baby Band.....	27 09
Minnesota.....	35 75	Missionary Garden-	
Missouri.....	22 50	ers.....	1 75
Nebraska.....	30 73	Mite Boxes.....	95
New York.....	521 84	Total.....	\$2,884 31
New Jersey.....	266 21		
Ohio.....	152 84		

MRS. A. H. BARBER,

Treasurer.

Book Notices and Notes.

THE STANDARD MANUAL FOR BAPTIST CHURCHES.

By Edward T. Hiscox, D.D. 18mo. Cloth. 174 pp. Price, 40 cents.

A very excellent manual for general use in Baptist churches; concise and accurate in the statement of facts, convenient in arrangement of matter and

form, cheap in cost, and intended for extensive circulation. It treats of the church, its officers, ordinances, membership, discipline, its business and the rules that should be observed, Christian doctrine, baptism, the Lord's Supper, infant baptism, church government, Baptist history, etc. Thus it will be seen that it is very comprehensive, and so of much value to the many in our churches who do not want elaborate treatises on these subjects, but the essential facts. Dr. Hiscox thirty years ago prepared and issued "The Baptist Church Directory," and about sixteen years ago "The Star Book on Baptist Church Polity," and about twenty years ago "The Baptist Short Method," all of which have had an extensive sale and have done much in securing uniformity in the views and the practices of Baptist churches in the United States. It is no small honor thus to have wrought for Christ and His church. The present volume contains the essential features of the preceding volumes, though the latter will be wanted by those desiring a fuller treatment of the subjects. We heartily commend it, and hope especially that all pastors of missionary churches will secure a copy, if they have not the other volumes, and that copies may also be in the possession of the principal members, who thus will have at hand the reasons for their faith and practice, while all things relating to church matters will be done "decently and in order."

THE NEGRO BAPTIST PULPIT. A Collection of Sermons and Papers on Baptist Doctrine and Missionary Educational Work. By Colored Baptist Ministers. Edited by E. M. Brawley, D.D. 12mo, 300 pp. Price, \$1.25. Philadelphia: American Baptist Publication Soc'y.

This volume contains the productions of twenty-four ministers and others prominent among the colored Baptists of the country. Many of the sermons are excellent in analysis, expression and effective treatment. They strikingly illustrate the progress of the colored people in twenty-five years. If the present product is so good, what will be the riper product twenty-five years hence? Mr. Brawley deserves great credit for conceiving the idea of this volume and for his perseverance in carrying it out. Several of the papers, too, were written by him. The volume will doubtless have a large sale and circulation.

COMMENTARY ON THE EPISTLES: GALATIANS TO COLOSSIANS.

COMMENTARY ON THE EPISTLES: THESSALONIANS TO PHILEMON. The American Baptist Publication Society, Philadelphia, Pa. 1890.

These additions to the "American Commentary of the New Testament" are in keeping with the previous volumes of the series, edited by Dr. Alvah Hovey, with whom are associated a number of the best Bib-

lical scholars in the denomination. Dr. Hovey comments on Galatians; Dr. J. A. Smith on Ephesians; Dr. J. B. Pidge on Philippians; Dr. E. C. Dargan on Colossians; Dr. W. A. Stevens on Thessalonians; Dr. H. Harvey on the pastoral epistles to Timothy, Titus, and to Philemon.

PLAIN THEOLOGY FOR PLAIN PEOPLE. By C. O. Boothe, D.D., 12mo, 206 pp. Price, \$1.00. Philadelphia: American Baptist Publication Society.

We welcome this work as an attempt to present a thoroughly Scriptural system of theology to the many who become weary or bewildered with the scholastic and elaborated treatises on the subject. The author is a prominent brother among the colored Baptists of Alabama, and the general missionary of the Home Mission Society for that State. This book, to a very large degree, grew out of the author's own experience. Most of the treatises on theology which came to his notice seemed too technical and abstruse. With study, a larger grasp of the tenets which Christians hold came to him, and he longed to help those who were still where he had been. Animated by this desire he went to work, and this book is the result. It is the work of a colored minister for his own people, but others than they will be benefitted by its study. In its publication it has received such care and supervision as insures, so far as these can, correctness and trustworthiness.

THE PUBLIC USES OF THE BIBLE. By Rev. George M. Stone, D.D. Hartford, Conn: The Student Publishing Company. 1890. pp. 189.

This is a fresh treatment of the subject. It proceeds at the outset upon the theory that a lively apprehension of the spiritual thought in any passage of Scripture is essential to correct reading aloud of the same. The chapters on "the statutes of expression" and "the physical factor" deal with management of the voice in a concise, comprehensive and common-sense way, illustrated by the author's own experience in recovery from a vocal breakdown, by unnatural utterance, to thorough soundness, strength and flexibility of utterance. It ought to prove suggestive and helpful to many whose public reading of the Bible is unsatisfactory to themselves and more unsatisfactory to their congregations. There is wondrous power in God's truth rightly read to men. Alas! that it is often read so carelessly and wretchedly. It is the duty of every preacher to perfect himself in reading well.

—Rev. George Dana Boardman, D.D., of Philadelphia, has had a long and honorable pastorate in the city of brotherly love, and has made his influence widely felt far beyond his own parish. The elegant pamphlet containing the address, etc., at the celebration of his twenty-fifth anniversary as pastor of

the church shows the high esteem in which he is held by his brethren. The "Titles of a Pastor's Course of Weekly Lectures on the Holy Bible from Genesis to Revelation," from October, 1864, to December, 1890, reveals the systematic and scholarly methods of his ministry. The "Pastor's Report" of church affairs during the year shows the activities of the church in a very interesting manner. Special published addresses, like those on "The Unity of the Church," "The Disarmament of Nations," etc., disclose the breadth of thought and purpose concerning great questions of the day. In many ways his brain and pen have greatly enriched the Christian literature of our time. These things it is a pleasure to say as we glance over these and other evidences of a busy pastoral career.

—The Catalogue of the Pratt Institute for 1890-91, located in Brooklyn, N. Y., is the finest thing of the kind we have ever seen. It contains a full description of the kinds and methods of industrial work done in this great Institution, together with illustrations and diagrams of buildings and other matters of interest. All who in any way whatever are engaged in teaching the industrial branches will be benefited by procuring a copy of this catalogue. Mr. Charles Pratt, of Brooklyn, N. Y., is the founder of this Institution.

Home Mission Appointments

IN DECEMBER.

The following new appointments were made:

- Rev. F. T. Hazlewood, D.D., Assistant District Secretary for New England.
- " Granville Hunt, Colored People in Berlin and vicinity, Md.
 - " Nils Ek, Swedes in Lake View, Ill.
 - " John H. Sampson, Second Church, La Crosse, Wis.
 - " S. John Peterson, Swedes in Creston and Lucas, Iowa.
 - " W. H. Dorward, Carroll, Iowa.
 - " Edward Fayette Perry, Second Church, Cedar Rapids, Iowa.
 - " William H. Curtis, Tabor, Iowa.
 - " George Brown, District Missionary for Northeastern Kansas.
 - " John M. Whitehead, District Missionary for Southeastern Kansas.
 - " William Cullen Skiles, Beverly, Kan.
 - " Thomas B. Hughes, Hays City, Kan.
 - " John J. C. Harris, Norman, Oklahoma, Ind. Ter.
 - " David Crosby, Muscogee and vicinity, Ind. Ter.
 - " James Steppard, Broken Bow, Neb.
 - " Duncan Stewart Donegan, Emmanuel Church, Lincoln, Neb.
 - " B. H. Brasted, Brookings, South Dak.
 - " Joseph T. Gallagher, Montrose and vicinity, South Dak.
 - " Ole Larson, Scandinavians in Grand Forks and vicinity, North Dak.
 - " Alvau W. Graves, Butte City Mont.

Rev. George Henry Newman, Miles City and Glendive, Mont.

- " Harvey Linsley, Salubria and vicinity, Idaho.
- " Timothy H. Lydston, Payette and Boise Valley, Idaho.
- " Alexander Turnbull, General Missionary for Colorado and New Mexico.
- " Charles H. Green, Durango, Colo.
- " John Davies Rumsey, Central Church, Redlands, Cal.
- " J. S. Hutchinson, Colton, Cal.
- " Victor A. Henry, National City, Cal.
- " John D. Green, Chico, Cal.
- " L. J. Trumbull, District Missionary for Eastern Oregon.
- " Johan A. H. Johnson, Scandinavians in Tacoma, Wash.
- " D. J. Pierce, Fair Haven, Wash.
- " Charles F. Brownlee, Montesano, Wash.
- " E. W. Lloyd Sprague, Wash.
- " Charles William Townsend, Emmanuel Church, Victoria, British Columbia.
- " Rufugio Garza, Nuevo Laredo and vicinity, Mex.

The following re-appointments were made:

- Rev. J. C. Grimmell, General Secretary for German Missions.
- " Samuel R. White, General Missionary for District of Columbia.
 - " Charles O. Boothe, D.D., Colored People in Alabama.
 - " Harrison N. Bouey, Colored People in Missouri.
 - " John Alban Jenkins, Brainerd, Minn.
 - " James Pantet, French in Mulberry, Kan.
 - " Adam L. Lacie, Cherokee Indians, Ind. Ter.
 - " Charles M. Green, eastern part of Cherokee Nation, Ind. Ter.
 - " J. H. Hogan, Hudson Creek, Pleasant Hill, Ottawa and Afton, Ind. Ter.
 - " J. R. Deckard, Mandan, North Dak.
 - " J. A. Marnie, Devil's Lake and Mapes, North Dak.
 - " L. L. Kneeland, Sterling, Colo.
 - " Ebenezer B. Porter, Longmont, Colo.
 - " Matthew Monroe Hitchcock, Tempe and vicinity, Ariz.
 - " W. H. Latourette, General Missionary for Northern California.
 - " August Olson, First Swedish Church, San Francisco, Cal.
 - " John C. Jordan, Bakersfield, Cal.
 - " Arthur P. Brown, The Palms, Cal.
 - " Nicholas Hayland, First Swedish Church, Los Angeles, Cal.
 - " Allan A. Watson, Blaine, Wash.
 - " Ebenezer M. Bliss, Whatcom, Wash.

The following teachers were appointed:

- At Benedict College, Columbia, S. C.—Mrs. Mary C. Becker.
- At Shaw University, Raleigh, N. C.—Miss Carrie E. Blanchard.
- At Howe Institute, New Iberia, La.—Mrs. C. L. Martin.
- At Bible and Normal Institute, Memphis, Tenn.—Mrs. Mary R. Traver.
- At Cherokee Academy, Tahlequah, Ind. Ter.—Mrs. Lizzie D. Wilson.
- At Selma University, Selma, Ala.—Miss H. Ella Loveall.
- At Guadalupe College, Seguin, Texas.—Rev. J. H. Garnett, Prin.
- At Hearne Academy, Hearne, Texas.—Rev. H. M. Williams, Prin.
- At Chinese Mission School, San Francisco, Cal.—Miss A. Florence Ford.
- At Chinese Mission School, Butte City, Mont.—Mrs. J. G. Pulliam.
- At Chinese Mission School, Astoria, Oregon.—Miss E. A. Byers.

Ministerial and Church Record

"The word of God grew and multiplied."—Acts 12:24.

ORDINATIONS.

NAME.	PLACE.	DATE.
George F. Fletcher,	Nashua, N. H.,	Nov. 18
J. C. Honigh,	Belchertown, Mass.,	Nov. 13
Fred S. Brink,	Shushan, N. Y.,	Nov. 20
E. R. Perkins,	North Manlius, N. Y.,	Nov. 13
Sidney U. Edwards,	Newark, N. J.,	Nov. 19
A. F. Hardy,	Four Mile Creek, Va.,	Nov. 6
G. W. Wells,	Olmstead, Ky.,	Nov. 8
J. W. Clark,	Mayslick, Ky.,	—
W. H. Moore,	Turkey Creek, S. C.,	Nov. —
L. L. Tourney,	Greenwood, Ind.,	Nov. 12
N. B. Andrews,	Hadley, Mich.,	Nov. 25
John J. Ticknor,	Tawas City, Mich.,	Nov. 25
James L. Downing,	Liberty, Mo.,	Dec. 3
Ole Larsen,	Grand Forks, North Dak.,	Nov. 11

CHURCHES ORGANIZED.

PLACE.	DATE.
Kokomo, Ind., Second Church (Colored),	—
Aurora, Ill., Claim Street Baptist Church,	—
Sand Ridge, Ill.,	Nov. 23
Portersville, W. Va.,	—
Earlin, Iowa,	—
Mt. Zion, Texas,	Nov. 2
Delano, Cal.,	Oct. 30
East Portland, Ore., Calvary Baptist Church,	July —

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Worcester, Mass., French Mission Chapel,	Nov. 18
Meriden, Conn., Swedish Baptist Church,	Nov. 21
Conklin, N. Y.,	Nov. 12
Syracuse, N. Y., Delaware Street Baptist Church,	Nov. 13
New York, N. Y., Carmel Baptist Church,	Dec. 7
Westover, Pa.,	Nov. 2
Allegheny, Pa., Green Street Baptist Church (Col'd),	Nov. 16
Richmond, Va., Grove Ave. Baptist Church,	Nov. 30
Newport News, Va.,	Nov. 23
Irrington, Ky.,	Nov. 30
Paris, Tenn.,	—
Chattanooga, Tenn., First Baptist Church,	Nov. 23
Kenton, Ohio,	Nov. 20
Sedamsville, Ohio,	Nov. 27
Kokomo, Ind., Second Church (Colored),	Nov. 26
Sullivan, Ill.,	Nov. 23
Ann Arbor, Mich., Colored Baptist Church,	Nov. 9
Kenosha, Wis.,	Nov. 30
Calhoun, Mo.,	Nov. 9
Linn Grove, Iowa,	Nov. 2
Gravity, Iowa,	Dec. 14
Burlington, Iowa, German Baptist Church,	Nov. 2
Colorado City, Colo.,	Nov. 28
Oakland, Cal., Twenty-third Ave. Baptist Church,	Oct. 26
Stafford, Ore., German Baptist Church,	Oct. 12
Bethany, Ore., German Baptist Church,	Dec. 7
Tekoa, Wash.,	—

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
J. C. Ridley,	68,	Smyrna, Me.,	Nov. 24
Charles H. Rowe,	56,	Newton Centre, Mass.,	Nov. 29
Samuel W. Foljambe,	—	—	—
D. D.,	63,	New Haven, Conn.,	Nov. 16
George P. Nice,	—,	Baltimore, Md.,	Nov. 26
William A. Hill,	—,	—, Va.,	—
M. W. Holland,	68,	—, Ky.,	Nov. 9
William Hulburt,	75,	Botineau, North Dak.,	Dec. 1

Church Edifice Grants. For December.

NUMBER OF CHURCHES AIDED.		LOCATION OF CHURCHES AIDED.	
Number of Loans,	7	Marysville, Kan.	Colorado City, Col.
Number of Gifts,	7	Rosedale, Kan.	Raleigh, N. C. (Col'd.)
	—	Palouse City, Wash.	Tolsonot, N. C. (Col'd.)
	—	Swaledale, Iowa,	Mayfield, Ky. (Col'd.)
Total Number of Grants,	14	Tuskego, Iowa,	Sault Ste. Marie, Mich.
		Mays, Ind. Ter.	Stillwater, Minn.

Financial Statement. For November.

MISSIONS AND EDUCATION.

Expenditures for the month,	\$35,668 00
Donations from Churches, Sunday-schools, and Individuals,	14,981 20
Legacies,	1,178 54
Tuition, Room Rent, etc., from Students,	3,770 77
Interest and Dividends,	583 01
HOME MISSION MONTHLY and Jubilee Volume,	129 34
Total for November,	\$20,642 86
Donations, Legacies, etc., from April 1 to November 1,	149,180 44
Total for eight months,	\$169,823 30

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	\$887 58
Gift returned, " " " " " " " "	300 00
Interest for " " " " " " " "	114 43
" " " " " " " " " " " "	124 71
	\$1,426 72
Donations, Legacies, and Interest from April 1 to November 1,	16,493 88
Total receipts for present year,	\$187,743 90

Contributions and Legacies. For November.

[Contributions and legacies not otherwise noted are for general purposes. The * denotes that contributions are for educational purposes, and C. E. F. for Church Edifice Fund.]

MAINE, \$100.32.

Oakland Ch.....	3 60
Farmington Ch.....	15 00
Livermore Falls Ch.....	15 75
Trenton Ch.....	20
Waltham Ch.....	40
Mt. Desert and Trenton Chs..	1 06
Surry Ch.....	1 67
Swan's Island Ch.....	1 56
North Sedgewick Ch.....	55
Sullivan Ch.....	64
Brooklyn Ch.....	3 00
Franklin Ch.....	80
Sedgewick Ch.....	6 81
Ellsworth Ch.....	69
East Lamolne Ch.....	49

Lamolne Ch.....	3 42
East Blue Hill Ch.....	1 28
West Ellsworth Ch.....	30
Penobscot Ch.....	1 75
Winter Harbor Ch.....	1 05
Blue Hill Ch.....	5 90
*For Roger Wms. Univ., Tenn.:	
Buxton Ch. and S. S.....	35 00

NEW HAMPSHIRE, \$35.29.

Franklin Falls Ch.....	17 79
*For Richmond Theol. Sem., Va.:	
Manchester Ch. and S. S.	12 50
C. E. F. Meriden, Mrs. Hannah D. True.....	5 00

VERMONT, \$32.04.

Fairfax Ch.....	5 68
Sharou Ch.....	1 25
Perkinsville Ch.....	13 36
Burlington, Berean Ch.....	4 25
Townsend, "Birthday Box,"	2 25
C. E. F. East Bethel Ch...	5 25

MASSACHUSETTS, \$2,735.42.

Leicester, Greenville Ch.....	11 78
Lee S. S.....	20 00
Southbridge. Robt. H. Cole...	150 00
North Brookfield, Geo. W. Sargent.....	1 50
Framingham, First Ch.....	31 11
Bellingham Ch.....	11 80
Brewster Ch.....	7 00
East Gloucester Ch.....	12 76
Brocton Ch.....	50 00
Medfield. Chas. Dunn.....	15 00
Collection.....	50
Ch.....	6 84
East Brookfield Ch.....	6 00
East Boston, Central Square Ch.....	28 13
Roxbury, Dudley St. Ch.....	120 00
East Somerville Ch.....	18 92
Hyde Park Ch.....	26 21
West Townsend Ch, desig....	5 25
Haverhill, First Ch.....	41 00
Fells, Young People's Christian Ass'n.....	2 63
West Harwick Ch.....	10 07

West Acton Ch.....	26 58	Le Roy, First Ch.....	14 50	*Richmond, Hartshorn Mem'l College:	
West Newton Ch.....	70 00	Amsterdam, N. J. Potter Ch.....	8 00	John F. Slater Fund.....	216 66
Malden Ch.....	53 46	Saratoga Springs, Regent St. Ch.....	20 00	Students, for Tuition.....	117 75
Springfield, State St. Ch.....	128 76	*For Leland Univ., La.: New York City, Churchill H. Cutting.....	25 00	" " Room Rent..	55 25
Princeton, A. H. Goddard.....	25 00	Brooklyn, William D. Bancker.....	25 00	Richmond Theol. Seminary:	
Hyannis Ch.....	10 00	*For Richmond Theol. Sem., Va.: New York City, J. N. Burdick.....	80 00	Students, for Tuition..	312 00
North Scituate Ch.....	44 75	*For Jackson Coll., Miss.: Butternuts, Mrs. William Musson.....	20 00	KENTUCKY, \$125.00.	
Boston, Union Temple Ch.....	500 00	*For Hartshorn Mem'l Coll., Va.: White Plains, Wom. For. Mission Soc'y.....	24 00	Henderson, Collections by Rev. P. H. Kennedy.....	125 00
Beverly, Second Ch.....	20 00	*For Benedict Coll., S. C.: New York City, D. J. Carson.....	25 00	TENNESSEE, \$485.57.	
A Friend.....	1 00	C. E. F. FOR CHURCH AT PROVO, UTAH: Granville, Mr. and Mrs. L. R. Temple, in memory of their son.....	100 00	*Nashville, Roger Wms. University:	
Framingham Ass'n.....	7 87	NEW JERSEY, \$245.53.		Students, for Tuition.....	345 02
Marshfield, First Ch.....	6 50	Flemington Ch. and S. S.....	185 00	" " Room Rent..	140 50
Somerville, Winter Hill, Y. P. S. C. E.....	3 50	Atlantic Highlands Ch.....	14 07	NORTH CAROLINA, \$681.98.	
*For Dawes Acad., I. T.: West Acton Ch.....	50 00	Florence Ch.....	26 26	*Raleigh, Shaw University:	
*For Roger Wms. Univ., Tenn.: Malden Ch.....	50 00	C. E. F. Tom's River, Rev. E. M. Ogden.....	20 20	School Account.....	515 00
*For Richmond Theol. Sem., Va.: Amesbury, Jno. F. Woodman.....	50 00	FOR CHURCH AT MISSOULA, MONT.: Hamilton Sq. Ch.....	10 20	Students, for Tuition.....	82 06
Amesbury, Jno. F. Woodman.....	50 00	PENNSYLVANIA, \$992.25.		" " Room Rent..	82 06
Auburndale, A. W. Benton.....	50 00	Pittsburgh, Fourth Ave. Ch... Philadelphia, First Germantown Ch., Mrs. Fisher.....	339 58	Sundry.....	1 06
Needham Ch. and S. S.....	35 00	Broad St. Ch.....	10 00	SOUTH CAROLINA, \$1,032.60.	
Arlington Ch. and S. S.....	50 00	West Philadelphia, First Ch.....	149 15	Sumter Co., Enon Ch.....	1 50
West Acton S. S.....	25 00	Roxboro Ch.....	31 50	Clarendon Co., Calvary Ch... Society Hill, Bethel Hill Ch...	1 00
Chelsea, First Ch., Covenant Band.....	50 00	Mantua Ch.....	38 75	*For Benedict College:	
Boston, Geo. H. Quincy..	35 00	S. S.....	14 79	Columbia, Rev. E. C. Becker.....	27 00
*For Jackson Coll., Mass.: Vineyard Haven Ch.....	5 00	Berean Ch.....	52 39	Waterlee Ass'n.....	14 40
Woburn, Mission Soc'y.....	5 70	Media Ch.....	23 00	Pee Dee S. S. Convention.	16 31
Boston, J. W. Tufts.....	500 00	Bethel Ch.....	3 40	Santee Ass'n, Rev. C. C. Brown.....	9 95
L. J. Fosdick.....	7 20	Beulah Ch.....	9 50	*Columbia, Benedict College:	
Malden Ch.....	50 00	East Bethlehem Ch.....	1 40	John F. Slater Fund.....	333 33
*For Hartshorn Mem'l Coll., Va.: Beverly, First Ch., Mission Band.....	20 00	Blacksville Ch.....	2 90	Students, for Tuition.....	254 70
Baldwinville, Mrs. C. F. Whitten.....	2 00	Enon Ch.....	5 00	" " Room Rent..	373 41
*For Atlanta Sem., Ga.: Worcester, Lincoln Square S. S.....	12 50	Macedonia Ch.....	2 19	GEORGIA, \$164.11.	
C. E. F. Westminster S. S., for Chapel Building.....	7 50	Mt. Hermon Ch.....	1 50	*For Atlanta Seminary:	
Southbridge, Robt. H. Cole.....	50 00	Pursely Ch.....	5 00	Third Shiloh Ass'n.....	3 96
LEGACIES.		North Ten Mile Ch.....	7 50	Mt. Hope S. S. Convention.....	5 00
Amesbury, Estate of Sarah T. Osgood, desig.....	151 54	Goshen Ch.....	3 00	Hopewell Ass'n.....	5 00
Southbridge, Estate of John Edwards, interest.....	27 00	South Ten Mile Ch.....	5 00	*Atlanta, Atlanta Seminary:	
RHODE ISLAND, \$1,118.02.		New Freeport Ch.....	4 00	Students, for Tuition.....	97 40
Providence, First Ch.....	37 00	Bethlehem Ch.....	5 00	" " Room Rent..	52 75
Miss Sarah C. Durfee.....	25 00	Wayneburg Ch.....	18 00	FLORIDA, \$85.22.	
Newport, First Ch.....	16 02	Bates Fork Ch.....	3 00	Flemington, Coll. by Rev. W. A. Wilkerson.....	41 16
*For Benedict Coll., S. C.: Warren Ch., Ladies of... C. E. F. Newport, Hopeful Workers of First Ch.....	30 00	Lansdowne Ch.....	12 25	*Live Oak, Florida Institute:	
LEGACY.		Upland Ch.....	42 55	Students, for Tuition.....	17 25
Providence, Estate of Mrs. Alvira S. Metcalf.....	1,000 00	Clark's Green Ch.....	6 10	" " Room Rent..	6 00
CONNECTICUT, \$42.25.		Hatboro Ch.....	14 70	Sundry.....	20 81
Norwich, Third Ch.....	6 00	Danville Ch.....	30 00	ALABAMA, \$90.00.	
North Colebrook Ch.....	1 00	Abington Ch.....	17 00	State Convention, Col'd.....	90 00
New Haven, Calvary Ch.....	10 25	Kidley Park Ch.....	21 31	MISSISSIPPI, \$1,103.98.	
*For Benedict College, S. C.: Colchester S. S.....	25 00	Reynoldsville Ch.....	9 86	*Jackson, Jackson College:	
NEW YORK, \$2,371.58.		Williamsport Ch., E. A. Cornell.....	10 00	John F. Slater Fund.....	333 33
New York City, Second German Ch.....	10 22	*For Atlanta Sem., Ga.: Upland S. S.....	61 6 1	Boarding Dept.....	670 65
Sixteenth Ch., Kincaid Mission Soc'y.....	50 00	DELAWARE, \$15.00.		Students, for Tuition.....	57 00
Fifth Ave. Ch.....	1,147 73	Harrington S. S.....	15 00	" " Room Rent..	43 00
Brooklyn, Bedford Ave. Ch.....	56 00	VIRGINIA, \$712.11.		LOUISIANA, \$75.00.	
Emmanuel Ch.....	600 00	*For Richmond Theol. Seminary:		*For Leland University:	
Tabernacle Ch.....	153 38	Clairmont, C. D. Fortner.....	5 00	New Orleans, per Rev. E. C. Mitchell.....	75 00
Buffalo, Michigan St. Ch.....	2 00	*For Hartshorn Mem'l College:		ARKANSAS, \$18.25.	
Campbell and Erwin Chs.....	6 40	Mattapan Ass'n.....	5 45	Searcy, Coll. by Rev. J. H. Hoke.....	18 25
Chemung River Ass'n, Wom. Mission Soc'y.....	4 35			TEXAS, \$541.63.	
				Marshall, Coll. by Rev. L. M. Luke.....	247 10
				State Convention, Col'd.....	50 00
				*Marshall, Bishop College:	
				Students, for Tuition.....	171 53
				" " Room Rent..	73 00

OHIO, \$51.98.

Stryker, French Ch.....	8 00
S. S.	2 00
Chardon Ch.	6 58
Perry Ch.	17 33
Hillsboro S. S.	12 00
Ark Spring Ch.	3 85
S. S.	2 22

MICHIGAN, \$20.31.

Plainwell Ch.	13 06
*For Hartshorn Mem'l Coll. Va.:	
Stockbridge, Mrs. P. P. Farnham.	2 25
*For Atlanta Sem., Ga.:	
Grand Rapids, Fountain St. Ch., Little Workers.	5 00

INDIANA, \$255.57.

Bethel Ch.	75
Sherman, A Friend.	85
Garrett, First Ch.	3 80
Auburn Ch.	21 58
S. S.	1 22
Harrison Ch.	47
Bluffton Ch.	23 38
Rock College Ch.	2 00
Fowler Ch.	50
Waynetown Ch.	90
Pilot Grove Ch.	50
Logansport Ch.	23 46
Rushville Ch.	5 00
Salem Ch.	11 00
Kendallville Ch.	3 00
New Discovery Ch.	75
Brown's Valley Ch.	10 00
Fort Wayne, First Ch.	45 00
Evansville Ch.	7 00
Kewana Ch.	1 71
Rosburg Ch.	3 61
Goshen, D. Kreps.	5 00
Adams Ch.	3 00
Indianapolis, South St. Ch.	25 00
University Pl. Ch.	13 10
Hurricane Ch.	2 30
Franklin Ch.	34 90
Muncie Ch.	5 00
Auburn Ch., add'l.	1 00

ILLINOIS, \$297.52.

Chicago, by Rev. C. Jensen ..	4 00
Immanuel Ch., Miss Susan Esther Culver.	50 00
Western Ave. Ch.	57 42
Mt. Erie Ass'n.	5 35
Central Ch.	2 00
Fairfield Ch.	8 12
Walnut Grove Ch.	2 00
Broughton Ch.	90
McLeansboro Ch.	3 60
Winchester Ch.	6 00
Quincy, First Ch.	7 18
Pana Ch., add'l.	2 00
Charleston Ch.	7 00
Westfield Ass'n.	5 90
Mattoon Ch.	8 26
Macomb Ch.	6 12
Highland Park Ch.	10 54
Walnut Ch.	4 60
Upper Alton S. S.	11 24
Pavilion Ch.	5 00
Princeton Ch.	17 95
Roseville Ch.	22 75
Rockton Ch.	7 25
Plainfield Ch.	6 75
Mulberry Grove, James F. Long.	7 00
Talono Ch.	3 95
Sadorus Ch.	3 08
Oreana Ch.	3 15
Du Quoin Ch.	11 30
Chrisman Ch.	7 19

WISCONSIN, \$5.50.

Union Grove, Danish Ch.	5 00
Bangor, Mrs. John Williams.	50

MINNESOTA, \$112.00.

Duluth Ch. and Ladies' Home Mission Circle.	30 00
St. Paul, First Ch., Wom. Home Mission Soc'y.	28 80

S. S.	25 60
Albert Lea, Mrs. M. L. Carr.	2 00
Winona Ch.	10 00
Minneapolis, Fourth Ch.	10 60
Fairmount Ch.	5 00

IOWA, \$1,817.63.

Silver City Ch. and Home Mission Soc'y.	5 25
Toledo Ch.	25 00
West Chester, Mediapolis Ch.	11 00
Spencer Ch.	20 00
Whittemore Ch.	6 15
Russell Ch.	14 10
Cedar Falls Ch.	17 00
Waterloo, Coll. by Rev. D. P. Brown.	130 04
Fairfield, Coll. by Rev. O. W. Callin.	139 30
Boone, Coll. by Rev. R. Car- rol.	122 00
Washington, Coll. by Rev. N. B. Rairden.	368 82
Harlan, M. C. Jensen.	12 00
Atlantic, Danish Ch.	10 00
Forest City, Swedish Confer- ence.	11 40
Waukon Ch.	25 60
Audubon Ch.	2 80
Spirit Lake Ch.	5 00
Judson Ch.	2 00
Columbus City Ch.	5 05
Louisa Centre Ch.	3 00
Davenport, Calvary Ch.	15 56
Vinton Ch.	10 00
State Convention.	856 56

MISSOURI, \$326.00.

Board of Home and Foreign Missions.	326 00
---	--------

INDIAN TERRITORY, \$413.08.

Muscogee Ch.	2 25
McAlester, Mt. Zion Ch.	3 00
Alton, per Rev. J. H. Hogan.	11 15
*Bacone, Indian University: Students, for tuition.	378 68
C. E. F. Cherokee Ass'n.	18 00

KANSAS, \$12.72.

Clay Centre S. S.	3 96
Minneapolis, First S. S.	5 00
Greenville, First Ch., Wom. Mission Circle.	3 76

NEBRASKA, \$1,874.58.

Chadron Ch.	16 00
Superior, First Ch.	5 50
Arnold, Gandy Ch.	1 90
Omaha, Immanuel S. S.	11 08
Rev. F. W. Foster.	5 00
Olivet Ch.	10 08
South Omaha Ch.	13 75
Louisville Ch.	3 00
Springfield Ch.	5 00
Bladen Ch.	1 80
S. S.	3 20
North Platte Ch.	10 00
Plattsmouth S. S.	13 46
C. E. Westcott.	2 50
Rev. J. M. Wood.	4 04
Loup City Ch.	4 50
Woman's Circle.	1 10
Central City, Coll. by Rev. J. J. Keeler.	250 00
Stratton Ch.	14 20
McCook Mission.	12 00
Indianola Mission.	13 25
Grand Island, First Ch.	27 50
Woman's Circle.	8 00
Merna Ch.	11 60
Harrison Mission.	83
Broken Bow Ch.	6 00
Woman's Circle.	2 55
York Ass'n.	4 25
Custer Ass'n.	4 92
Octavia Ch.	1 00
Woman's Circle.	6 27
David City Ch.	3 25
Friend Ch.	15 00
Glennville Ch.	50

Bellwood Ch.	10 00
West Blue Ch.	5 00
York Ch.	5 00
Exeter Ch.	5 00
Mason Ch.	8 00
Woman's Circle.	3 25
Endell Ch.	5 00
Holdrege, First Ch.	30 00
State Convention.	698 00
C. E. F. State Convention.	518 38

FOR CHURCH AT OKLAHOMA

CITY, I. T.:	
Lincoln, per Rev. H. C. Woods.	100 00

NORTH DAKOTA, \$10.30.

Bottineau Ch.	2 00
Wahpeton, First Ch.	8 30

SOUTH DAKOTA, \$5.54.

Pukwana, Danish Ch.	2 25
Stella, Mission Band.	1 77
Hurley, Boys' Mission Band.	1 52

MONTANA, \$72.25.

Helena, First Ch.	72 25
------------------------	-------

WYOMING, \$5.00.

Sheridan Mrs. Clara Card- well.	5 00
---	------

COLORADO, \$118.17.

La Veta Ch.	18 10
Loveland Ch.	14 30
Gunnison Ch.	9 00
Sterling Ch.	11 77
Denver, Broadway Ch.	50 00
New Hope Ch.	5 00
Trinidad Ch.	10 00

ARIZONA, \$16.50.

Tempe Ch.	11 50
Rev. M. M. Hitchcock.	2 50
Mrs.	2 50

IDAHO, \$13.00.

Blackfoot Ch.	13 00
--------------------	-------

CALIFORNIA, \$204.75.

Los Angeles, First Swedish Ch.	5 00
San Francisco, First Ch.	100 00
Hamilton Sq. S. S.	13 00
Chico S. S.	7 50
Napa Ch.	10 00
Stockton, First S. S.	7 00
C. E. F. Los Angeles Ass'n. Pasadena, Hugh Webster.	43 25
	10 00

OREGON, \$53.46.

Oakland Ch.	35 72
Fair Oaks Ch.	17 75

WASHINGTON, \$248.00.

Whatcom, First Ch.	8 00
Tacoma Ch.	20 00
Swedish Ch.	17 50
Winlock, by Rev. J. M. Has- kell.	2 50
State Convention.	200 00

MEXICO, \$2.50.

Monterey, by Rev. T. M. Westrup.	2 50
--	------

BURMAH, \$11.73.

Rangoon, Mrs. Cephas Ben- nett.	11 73
---	-------

**WOM. AM. BAPT. HOME MISS.
SOC'Y, \$2,051.90.**

For Missionaries.	25 00
For Teachers at Spelman Sem., Ga.	625 00

For Teachers at Mather School, S. C.	160 71	For Teacher at Fresno, Cal. ...	48 00	HOME MISSION MONTHLY	126 54
For Teachers at State Univ., Ky.	88 88	" " " Sacramento, Cal.	40 00	PERMANENT TRUST FUNDS, \$52.55.	
For Teachers at Hartshorn Mem'l Coll., Va.	85 00	For Teacher at Roger Wms. Univ., Tenn.	50 00	FOR ENDOWMENT OF SHAW UNIV., N. C.:	
For Teachers at Kulli Inia, I. T.	51 38	For Atoka Acad., I. T.	5 00	Atlanta, Ga., Rev. J. Wm. Jones	15 00
For Teachers at Berwyn, I. T. " " " Atoka Acad., I. T.	83 33	For Rev. J. S. Murrow, Atoka, I. T.	20 00	Raleigh, N. C., Coll. by Rev. Caesar Johnson....	37 55
For Teachers at New Iberia, La.	116 66	For Spelman Sem., Ga.	21 00		
For Teachers at Memphis, Tenn.	85 00	" Hartshorn Mem'l Coll., Va.	10 00	REAL ESTATE, \$792.03.	
For Teachers at Mexico	112 50	WOM. BAPT. HOME MISS. SOC. MICH., \$5.00.		Proceeds of sale of real estate, the gift of Mrs. Mercy Maria Gray, Oakland, Cal.	792 03
For Teacher at Provo, Utah....	105 00	For Indian Univ., I. T.	5 00		
" " " Ogden, Utah....	50 00	WOMEN'S BAPT. HOME MISS. SOC'Y, \$7.00.		J. G. SNELLING, Treasurer,	
For Teacher at Seminole Acad., I. T.	100 00	For work in Mexico.....	7 00	7 Beekman Street.	
For Teacher at Sasakwa, I. T. " " " Anadarko, I. T. " " " Indian Univ., I. T.	50 00 50 00 44 44 25 00	Total.....	\$20,815.14		

Donations of Clothing, Etc.

Brunswick, Me., Ladies' Society, barrel to Jackson College, Miss.
Burlington, Vt., Woman's Mission Circle, barrel and freight to Michigan, \$50.

Framlingham, Mass., Ladies' Society, barrel to Jackson College, Miss.

Winchester, Mass., Ladies' Society, barrel to Jackson College, Miss.

Westfield, Mass., Church, barrel and freight to North Dakota, \$23.34.

Melrose, Mass., Church., barrel and freight to South Dakota, \$25; barrel and freight to Indian Territory, \$20.

Cambridge, Mass., First Church, box and freight to South Dakota, \$129.

Westboro, Mass., Mrs. C. M. Winch, barrel and freight to Minnesota, \$75.

Taunton, Mass., Women's Mission Society, two barrels and freight to Nebraska, \$140.50.

Medford, Mass., Mrs. J. W. Tuffis, barrel to Jackson College, Miss.

Boston, Mass., L. J. Fosdick, box to Jackson College, Miss.

Manchester, Mass., Church, barrel to Atoka Academy, Ind. Ter., \$35.20; box to Illinois, \$18.22.

Newburyport, Mass., Young Ladies of Green Street Church, barrel, freight and cash to Nebraska, \$80.

Peabody, Mass., Church, barrel and freight to Wisconsin, \$61.13.

Providence, R. I., Ladies' Sewing Society of Union Baptist Church, box to Michigan, \$100.

Jamestown, R. I., Home Mission Circle, barrel and freight to North Dakota, \$55.

Newport, R. I., Woman's Home Mission Society, box to Atoka Academy, Ind. Ter.

Bridgeport, Conn., Woman's Baptist Home Mission Society, two barrels, box, freight and cash to Nebraska, \$880.66.

Norwich, Conn., Central Church, box, freight and cash to Colorado, \$60.30.

Hartford, Conn., Ladies' Home Mission Circle of Asylum Ave. Church, two barrels, freight and cash to South Dakota, \$72.62.

Brockport, N. Y., Church, barrel to Nebraska, \$48.63.

Waterford, N. Y., Ladies' Society, barrel to Jackson College, Miss.

Rochester, N. Y., Woman's Baptist Home Mission Society of Second Church, two barrels and freight to Nebraska, \$111.79.

Rochester, N. Y., Young Ladies' Missionary Society of Second Church, two barrels and freight to Minnesota, \$117.76.

Brooklyn, N. Y., First Church on Pierrepont Street, barrel to Minnesota, \$170.

Wilson, N. Y., Woman's Mission Society, box, freight and cash to Colorado, \$26.53.

Croton, N. Y., Church, box and freight to South Dakota, \$54.25.

Yonkers, N. Y., Warbarton Avenue Church, box and freight to Nebraska, \$100.

Syracuse, N. Y., Home Department of Woman's Christian Work Society of First Church, barrel and freight to South Dakota, \$60.

Oswego, N. Y., Woman's Home Mission Circle of First Church, barrel and freight to Minnesota, \$30.

Ballston, N. Y., Ladies' Circle, box to Indian Territory \$32.

Syracuse, N. Y., Delaware St. Church, two barrels and freight to South Dakota, \$85.98.

Buffalo, N. Y., Delaware Ave. Church, barrel to North Dakota, \$80; two barrels to Minnesota, \$100.

Ogdensburg, N. Y., First Church, barrel and box to Iowa, \$104.68.

Delhi, N. Y., Ladies' Mission Circle box and freight to Minnesota, \$23.

Cazenovia, N. Y., Church, two barrels to North Dakota, \$50.

Newark, N. Y., Woman's Home Mission Society, barrel and freight to Illinois, \$42.03.

Bridgeport, N. J., Mission Band of First Church, box and freight to Iowa, \$150.65.

Camden, N. J., Woman's Missionary Circle of Trinity Church, box and freight to Iowa, \$87.48.

Flemington, N. J., Church, box and freight to Illinois, \$131.73.

Plainfield, N. J., Woman's Home Mission Circle of First Church, three barrels and freight to Kansas, \$176.13.

Plainfield, N. J., Park Avenue Church, two barrels and freight to Nebraska, \$185.47.

Bryn Mawr, Pa., King's Daughters of Baptist Church, two barrels to Nebraska, \$113.

Bryn Mawr, Pa., Woman's Baptist Home Mission Society, barrel and freight to South Dakota, \$85.75; barrel and freight to Minnesota, \$107.

Doylestown, Pa., Mission Circle, barrel and express to Minnesota, \$31.

Pittsburg, Pa., Ladies' Aid Society of Fourth Avenue Church, box and freight to South Dakota, \$150.

Pittsburg, Pa., Mary C. Barnes Missionary Society of Fourth Avenue Church, barrel and freight to South Dakota, \$63.11.

Franklin, Ohio, Woman's Home Mission Band, box, cash and express to North Dakota, \$130.

Norwalk, Ohio, Ladies' Home Mission Society, box and freight to Nebraska, \$87.83.

Valparaiso, Ind., Church, barrel to Nebraska, \$26.43.

St. Paul, Minn., Woodland, Park Church, box to Minnesota, \$77.95.

THE BAPTIST HOME MISSION MONTHLY.

VOL. XIII.

FEBRUARY, 1891.

No. 2.

* EDITORIAL *

Copies of the last Annual Report of the Society may yet be had on application.

All matter for the MONTHLY should be at the rooms not later than the tenth of the month preceeding that on which it is issued; i. e., for the March issue, copy should be in by February 10th.

Leonard Richardson, Esq., who died in Brooklyn, Dec. 25th, 1890, aged 58, was an active member of the Executive Board of the American Baptist Home Mission Society from 1883 to 1886.

Rev. John Peddie, D.D., who died in Philadelphia, Jan. 3d, aged 53 years, was a member of the Executive Board of the American Baptist Home Mission Society from 1880 to 1882. A large circle of friends deeply mourn the loss of so genial a soul, whose eloquent utterances often had a tender pathos that strangely touched the sensibilities of his hearers. Many still remember his address of welcome at the First Baptist Church in New York, at the Anniversaries in 1882, the "Jubilee" year of this Society.

We love to receive such letters as the following, and they come to us by nearly every mail. The earnest, loving spirit manifested is helpful to us and will be to our readers, we know. May the Lord abundantly bless these Godly men and women! The treasure thus laid up shall never rust or decay:

"Since reading in the October MONTHLY of the very sad condition of Mexico, my heart has been stirred to pray for that benighted country, and as 'our prayers and alms' are accepted when offered in love and truth to our Heavenly Father, I desire to contribute my mite for this object. It is small—but God accepts the cheerful heart with the gift which accompanies it. My beloved husband not only gave his best of heart and life to this blessed work, but would have me carry it in my heart while life lasts. I do greatly rejoice that God is opening such a highway of triumph and success for His Gospel, and may your means for enlargement greatly increase and extend till His whole earth is filled with His glory! Please find enclosed \$10, and do not give my name."

Mr. J. H. Stauff sends us nearly sixty subscriptions (one-half of them new) to the MONTHLY, for the year 1891, from the Fourth Avenue Baptist Church of Pittsburg, Pa. This is over one-tenth of the total membership of this church! Surely a good work and a good showing! Who of our other large churches (or small, either) will follow this good example?

Professor R. D. Owen, of Kenton, Tenn., sends the following kind words about the MONTHLY: "I've been a reader of the MONTHLY ever since last September a year ago, and I must say that I've never read any religious periodical with so much interest.

So I renew my subscription, and send you also the name of a new subscriber." The latter part of the above is the practical part. In conducting newspapers, as in conducting religious matters, "Faith without works is dead."

John B. Trevor, Esq.

On Monday night, December 22, 1890, Mr. John B. Trevor, of Yonkers, N. Y., died at his winter residence in New York City, at the age of seventy years. He was one of the best known business men in the Baptist denomination. His early identification with the University and the Theological Seminary at Rochester to which he gave remarkably large sums for that time, and indeed generous offerings for any time, brought him into prominence. He was closely identified with the management of the Institutions and felt much concern that they should stand firm and true to the purposes of their Baptist founders. He was a Baptist from conviction and delighted in encouraging his brethren by his presence at their public services when away from home. It was our privilege to meet him in September, 1889, at the little French Baptist chapel in Paris, at the Sunday morning service in English, where perhaps fifty people were gathered, and then after a delightful walk to return with him to the service in French at the same place at one o'clock in the afternoon. And this while the great city was full of Sunday attractions, secular and religious, and hundreds of thousands were surging through the exhibits of the World Fair.

Mr. Trevor was quick in his perceptions and decisions. He was straightforward in his methods, frank in his expressions of views, quick in his manner, very genial among his friends, and firm in his friendships. To the educational enterprises at Rochester he gave most largely. When the accumulated debt of several years rested on the Society in 1886 he contributed \$5,000 toward its removal; at other times he made special gifts to the work of the Society and left it \$5,000 in his will.

In 1884 he was elected President of the American Baptist Home Mission Society, and presided at the meeting in Saratoga Springs in 1885. He shrank from the publicity and responsibility of the position, and, much against the wishes of his brethren, declined re-election.

The name of John B. Trevor will long be remembered, especially in the Empire State, as a promoter of our educational enterprises, a helper in missions at home and abroad, and a man of great wealth who maintained his Christian simplicity in character and deportment, and who was without reproach among his fellow men in the business world.

Proportion of Baptists.

From the statistics of the American Baptist year-book for 1890, and the United States census just made public, we learn that the proportion of Baptist members to the population of the country is one to twenty-one. It is very gratifying to know that during the century, our growth, as a denomination, has been more rapid, in proportion, than the population. The following table will show the proportion of Baptist members to the population for each decade:

1784....	1 to 94	1832....	1 to 34	1860....	1 to 31
1792....	1 to 62	1840....	1 to 30	1871....	1 to 26
1812....	1 to 42	1851....	1 to 30	1880....	1 to 23

In the following table is given the name of each State and Territory with the proportion of Baptist members to the population:

Virginia.....	1 to 6	Indiana.....	1 to 47
Georgia.....	1 to 6	New York.....	1 to 48
South Carolina..	1 to 6	Michigan.....	1 to 65
Mississippi.....	1 to 7	Iowa.....	1 to 65
North Carolina..	1 to 7	Pennsylvania..	1 to 66
Kentucky.....	1 to 8	Ohio.....	1 to 68
Alabama.....	1 to 8	Oregon.....	1 to 71
Texas.....	1 to 11	Maryland.....	1 to 73
Florida.....	1 to 12	South Dakota..	1 to 87
Louisiana.....	1 to 12	Delaware.....	1 to 88
Arkansas.....	1 to 13	Minnesota.....	1 to 97
Tennessee.....	1 to 14	Colorado.....	1 to 105
Dist' of Columbia	1 to 19	Nebraska.....	1 to 110
Missouri.....	1 to 21	Wisconsin.....	1 to 122
West Virginia..	1 to 21	California.....	1 to 127
Rhode Island....	1 to 29	Washington....	1 to 133
Connecticut.....	1 to 33	North Dakota..	1 to 135
Maine.....	1 to 34	Montana.....	1 to 226
New Jersey.....	1 to 37	Idaho.....	1 to 268
Kansas.....	1 to 37	Wyoming.....	1 to 376
Massachusetts...	1 to 38	Arizona.....	1 to 378
Vermont.....	1 to 38	Nevada.....	1 to 963
New Hampshire..	1 to 43	New Mexico....	1 to 1,081
Illinois.....	1 to 45	Utah.....	1 to 1,136

The census has also been collected by districts, a comparison of the Baptist membership with the population of these districts will illustrate our status in the different sections of the country, where we are strongest numerically and where we are the weakest. In the census, the North Atlantic district embraced all the New England States, New York, New Jersey and Pennsylvania. Here our proportion is one to forty-seven. The South Atlantic district embraced Delaware, Maryland, District of Columbia, Virginia, North Carolina, South Carolina, Georgia, Florida and West Virginia. Our proportion in this is one to seven. The Northern Central district embraced Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Missouri, North Dakota, South Dakota, Nebraska and Kansas. Our proportion here is one to forty-two. The Southern Central district takes in Kentucky, Tennessee, Alabama, Mississippi, Louisiana, Texas, Oklahoma and Arkansas. Here the proportion is one to eleven. The Western district comprises Montana, Wyoming, Colorado, New Mexico, Arizona, Utah, Nevada, Idaho, Washington, Oregon, California. According to the above the Baptists have their greater numbers in the Southern States, and in the Northern Central States, than in the North Atlantic or Western States.—*The Standard*.

Don't Come North!

The *National Baptist* has some very sensible remarks concerning a too common tendency at the South—a tendency by the way which is quite observable among the white as well as among the colored people. We commend them to all concerned, merely adding this: That there are limitations of ability and of responsibility in all directions, and that there ever will be things undone that cannot be done as desired. In any event, let those who think of coming North for money, first write to some one here for advice on the subject:

"But the time has come for our brethren to check the habit which has become an instinct, of taking the train for the North every time that they have a church to build or every time that they want to establish an academy. We beg that our brethren will receive these few words as coming from one who has never withheld aught of word or deed, and who, perhaps, has suffered something from obloquy and abuse on their behalf.

"We will suppose the colored brethren in a certain locality in one of the Southern States to conceive the idea of establishing an institution of learning. The subsequent course of events may perhaps be delineated in a set of resolutions:

Resolved, First, that we will show to the world what the colored people can do for themselves.

Resolved, Second, that we send an agent to beg from our white brethren at the North.

"These resolutions being passed, they proceed to secure the commendation of the leading white persons in that neighborhood, all of whom, with an enthusiasm and unanimity that confer honor upon human nature, recommend them to come North and beg. All the ministers of the town of every denomination testify to the vital, perishing need of such an institution and to the excellence of the location; and the county clerk always testifies under the seal of his office that these persons are residents of the county; the Mayor and Governor add their sign manual; and the solicitor sets out upon his travels. No doubt he enjoys his journey. He makes miserable the lives of many benevolent people at the North, and deprives many of them of \$100 worth of time and \$1 in money. Of this it is quite likely that not five cents is left for the church after the traveling expenses of the agent are paid.

"There is a laxity among good men in giving recommendations which betrays a want of care, if not a want of conscientiousness. A man's recommendations often *seem* to mean a great deal more than they do. An eminent man at the South, of national reputation, in whom implicit confidence is placed, will certify, for example, that the great need of the Southern colored people is industrial education, and that the location of the proposed school is excellent. This is thought to mean a great deal more than it really means.

"He does not know whether the school has any real existence, whether it has not published a catalogue before it had either building or students, and whether it is anything but an ingenious device for giving a number of people not gifted with excessive industry, a living.

"There is great need of system. With the light that we now have, we shall decline to recommend any scheme or school in reference to which we have not some personal

knowledge, or which is not vouched for by the Home Mission Society or by some one of equal authority."

What Of It?

In some quarters, recently, sweeping charges of the unfitness of the colored ministry of the Southern States have been made. These have been denied by those in positions to know whereof they affirm; and yet there is a general admission that the moral and intellectual standards of many are painfully low. The *Journal and Messenger* has this to say on the subject:

"To this we have to answer: Suppose it to be entirely true, what is its bearing upon the great problem before us—the future of the colored race in the South, considered in connection with the future of the white race in the same section? Suppose that, at the end of twenty-five years after the close of the war, after the liberation of the colored people, only one-third of their religious teachers are what they ought to be, is not that a most moving argument for continuance in efforts for the elevation of the other two-thirds? Suppose, on the other hand, that we leave them where they are, what then? Inevitably they all fall back together. It is quite impossible for the one-third to reform the two-thirds without external assistance; and, as we love the gospel, and believe in its transforming and elevating power, we must give it in its purity, in its fulness, as the wisdom of God for the redemption of those who are 'sold under sin.' Our schools are doing much, and their influence is constantly becoming wider and stronger; the deliverance of a portion from the burden of ignorance brings them to our assistance in the deliverance of the rest; and so we must go on, using the same instrumentalities, assured that they are approved of God, and are destined to final triumph. 'To doubt would be disloyalty; to falter would be sin.'"

"*Stray Shots*" is the name of a monthly sheet published by Chaplain C. C. Pierce, at Fort Supply, Ind. Ter. In addition to current information concerning the post, it contains pithy sayings of wise men concerning temperance, religion and the cardinal virtues. Some of these stray shots must do

good execution against the evil forces so frequently at work among our troops. A good example for other army chaplains.

In the May, 1890, number of the MONTHLY there appeared an illustration of a church edifice at Waterloo, Iowa, purporting to be that of the Baptist Church there. Rev. G. F. Holt, pastor, writes that it is a mistake; that it is not a cut of the Baptist but of the Congregational Church there, and that its cost was about \$10,000. The Baptists there also have a fine, new building, but the said cut did not illustrate it. We should have made this correction before but gladly do so now.

Some Sioux Indians, who are Christians, have established mission Sunday-schools among the poor white people living near the Sioux reservation. Here are Indians doing missionary work among the pale faces—a most interesting and instructive fact.—*Indian Missionary*.

I have never seen the time when I could write to my satisfaction after drinking one glass of wine.—*Mark Twain*.

Benevolence.

Rev. Dr. Thomas Armitage, New York City, had the Christmas gift of a deed to the \$20,000 house he occupies.

Mrs. Leland Stanford has given \$100,000 for the maintenance of five kindergarten schools, which she has established in California.

John B. Trevor, a liberal Baptist layman, who died in New York City, leaves \$5,000 each to the American Baptist Home Mission Society and the American Baptist Missionary Union.

Hascal L. Taylor, a millionaire of Buffalo, N. Y., has purchased Radnor Park, in the western suburbs of the city, for \$20,000. Mr. Taylor proposes to establish an asylum for the cure of persons addicted to the opium habit.

The Garden City, Cathedral and schools, have now property worth \$2,000,000, and a total endowment of \$1,300,000. Ex-Judge Hilton has turned over to the Cathedral Cor-

poration \$500,000, which he at one time thought of bequeathing to it in his will.

The charitable bequests of the late William Shaw, of Pittsburg, amount to \$800,000. His estate was valued at about \$18,000,000. The Western University, of Pennsylvania, gets \$100,000; the Presbyterian Board of Aid, to educate worthy aspirants to the ministry, will receive \$50,000; and various other institutions get from \$5,000 to \$20,000 each.

Mrs. James H. Gates, of Chicago, has given cash and securities to the amount of \$10,000 to the Morgan Park Theological Seminary, to be known as the James H. Gates Fund, in memory of her husband, whose purpose she is carrying out. The only reservation is the right to draw the interest of the fund while she lives, should she need it, a necessity not probable.

Mr. C. D. Wood, of Brooklyn, has lately given \$125,000 to erect a building to the memory of his wife, Helen O. Wood, for the use of the Young Women's Christian Association; the sole condition is the raising of \$100,000 for an endowment fund, and this will certainly be accomplished; the association already had an excellent building site, the gift of the late S. B. Chittenden.

Mr. Henry G. Trevor, son of the late John B. Trevor, has offered to erect upon the east side of the lot adjoining the site of the Warburton Avenue Church edifice in Yonkers, N. Y., a handsome stone parsonage to correspond in style with the church buildings, as a memorial to his father. The trustees thankfully accepted the offer, which means a gift of \$25,000. The work on the new structure will begin at an early day.

The young women of Lake Forest College have shared the Ferry Seminary dormitory with the young women of that institution, thereby crowding the building. Henry C. Durand has now endowed a building to cost \$50,000 to be used exclusively by the college girls. It will accommodate fifty to one hundred students. Mr. Durand is building this hall in memory of his mother, and it will be called Lois Hall in her honor.

The will of the late Rebecca B. Wheeler of Worcester, Mass., contains the following bequests: Worcester Academy, \$5,000; Y. M. C. A., \$3,000; Woman's Baptist Home

Mission Society, \$1,000; Home for Aged Women, Worcester, \$1,000; Baptist Theological Seminary, Newton Center, Mass., \$2,000, as a scholarship, preference to be given to Worcester young men; Brown University, \$2,000, as a scholarship, with the same conditions; First Baptist Church of Worcester, \$1,000; Orphans' Home, Worcester, \$1,000; Y. W. C. A., Worcester, \$1,000; Woman's Baptist Foreign Missionary Society, \$1,000.

In the will of Daniel H. Fayerweather, the New York millionaire leather merchant, the sum of \$2,100,000 is bequeathed to various American colleges. The gifts are as follows: Yale College for Sheffield Scientific School, \$300,000; Columbia College, \$200,000; Cornell University, \$200,000; Bowdoin College, \$100,000; Amherst College, \$100,000; Williams College, \$100,000; Dartmouth College, \$100,000; Wesleyan University, \$100,000; Hamilton College, \$100,000; University of Rochester, \$100,000; Lincoln University, \$100,000; University of Virginia, \$100,000; Hampton University, \$100,000; Marysville College, \$100,000; Union Theological Seminary and endowment of cadetship, \$50,000; Lafayette College, \$50,000; Marietta College, \$50,000; Adelbert College, \$50,000; Wabash College, \$50,000; Pach College, \$50,000.

The will of Mrs. Emma Abbott Wetherell has been admitted to probate. A large number of charitable bequests are made. She leaves \$5,000 each to nine churches at which "she took pleasure in occasionally attending." The residue is to be divided equally among the following institutions: The New York Foundling Asylum of the Sisters of Charity; the Children's Aid Society, at Duane and New Chamber streets; the Home for the Friendless, at Newark, N. J.; the Chapin Home for the Aged and Infirm; the House of Mercy, at the foot of Eighty-sixth street; St. John's Guild for Excursions for Mothers and Children in Summer; the Hebrew Benevolent Society, and the Sanitarium for Hebrew Children. Mrs. S. V. White, of Brooklyn, and Mrs. Sarah Bird, "friend of Mrs. White," are also named as residuary legatees. They each receive the same amount that each one of the charitable institutions receives. The testator expresses the hope that the two last-mentioned beneficiaries will use the money which is bequeathed to them for charitable purposes.



MISSIONARY DEPARTMENT.

A Sod House.

Where timber is scarce and lumber very costly, as in some of the Western States and Territories, new settlers with very limited resources frequently construct sod houses. The prairie sod is thick and very tough and so can be cut and laid up in a substantial if not in a very artistic manner. Usually the house is built on the sloping side of a knoll, so that the rear wall is chiefly the bank of earth made by excavation. Frequently the single roof, sloping to the rear, is covered with sods laid on poles. Our picture shows a rather palatial sod house, which has been enlarged by the addition of a room ten by twelve with a window in front and one at the end. There is a sod chimney outside. The unshingled roof was covered with tar paper, held in place by strips of lath and this overlaid with sod. It also has a wood floor and so makes a very snug, comfortable little "shack." Within, there is neatness, if not elegance. Pictures adorn the "walls;" the sewing-machine is there; some rugs are on

the floor. In the struggle for a livelihood the occupants have learned in whatsoever state they are therewith to be content, until means are at hand for a better home which is hoped for in two or three years. Many true, noble-hearted, godly people thus live for a time in the new sections of the West. They can do but little for a time to maintain a Church and Sunday-school. It is to provide for their religious necessities that the Society sends its pioneer missionaries into these places where a few years hence will be prosperous communities.

—The following is from a letter recently received from a deacon in a church located west of the Mississippi River: "Our church is composed of four male members and eight females, and we are all poor. We have God and our Lord Jesus, and would like very much to have a house of worship different from the school-house, which is now used by everything, from the Mormons up, in the way of preaching, and for school, dancing hall, and everything that comes along. We need a house for the Sunday-school more than for anything else, as we cannot have the books that we might be able to

get, because we have no place to keep them. I want to try to control the children of the neighborhood, if possible. I have very little hope for the older people, as the most of them fear neither God nor man, and are rather inclined to the German way of spending the Sabbath, in feasting and dancing. If we had a house we might do something with the children." There are hundreds of communities in the West of which the above is a fair picture. What will become of the country when these children grow up, if they have no moral training?

An Annual Review.

H. C. WOODS, D.D., LINCOLN, NEB., SUPER-INTENDENT OF MISSIONS.

The four Conventions held in the Central Western District—viz., those of South Dakota, Kansas, Colorado and Nebraska—were this year of very unusual interest, and even at this late date deserve consideration as marking advance steps in our work.

The presence at the Kansas and Colorado meetings of Rev. Dr. Morehouse was a great inspiration, showing how large would be the gains if he could meet with us annually. To me the personal intercourse of those ten days will be a help and a blessing through all the year.

In some sections of the West the severe drought of last season, causing a partial or total loss of crops, has greatly embarrassed our work. If the Home Mission Society had not come to our relief, by increased appropriations in Kansas and Nebraska, our cause must have suffered most seriously. Just such generous deeds is the Society continually doing, and but for its fostering care what would become of our work in the West?

SOUTH DAKOTA.

In South Dakota the Convention was held with the oldest Baptist church in Dakota, at Vermillion. The old log school-house in which it was organized twenty years ago is gone. The modest frame building in which for years the church worshipped, which was indeed the first house of worship erected by any denomination in Dakota, has given place to an attractive, commodious structure of brick and stone, costing over \$10,000, and all paid for.

The attendance was not large, but the interest was great. Old faces were missed, and yet compensation was found in the fact that if eight pastors had left the State within the year, sixteen had entered it. They are royal brethren for the most part. At the pastors' conference there was to have been given a book review, but the Committee of Arrangements explained the failure by stating that two brethren had declined to take the part because they were just leaving the State; two others declined because they had just come; and the fifth declined because he had been so long in the State that he had no money to buy books. A suggestive incident, especially the last part.

During the past year we have had thirty-three missionaries, including a general missionary, a Scandinavian missionary and a district missionary. These have served forty-six churches and forty-six out-stations, having received into the churches by baptism, 177; by letter and experience, 161. Five churches have been organized; six houses of worship erected at a cost of \$23,200. We have now in the State ninety churches, of which sixty are American, seventeen Scandinavian, and seven German. Total membership, about 4,000. Despite great hindrances caused by crop failures, Capitol contests, elections, etc., decided progress has been made, and not a little of this is due to the wise and abounding labors of Dr. Shanafelt, the general missionary.

KANSAS.

In Kansas a combination of causes has served to embarrass our mission work. The lack of funds during the year had necessitated the cutting down of the missionary force. Noble, self-sacrificing, useful pastors had been obliged to leave the State or live on a mere pittance. Churches were in large numbers left pastorless, and needy, promising fields had to be abandoned. The results were dissatisfaction and depression, unfriendly criticism and divided counsels. The annual gathering was consequently anxiously anticipated, and much prayer was offered that the Lord would guide us in the hour of crisis.

The Convention was held in Topeka, and the attendance was the largest in years. The Committee of Arrangements had wisely reserved the very best hour in the heart of each session for prayer. When the reports

of the year revealed a deficit of more than \$1,200, moved by one common, inspired impulse, the brethren resolved to raise it there and then, and they did. In this very act those that had stood apart came close together, strong men wept for joy, and from that hour we may feel assured that our mission work has had a firmer hold on the hearts of the people. The year has not been without spiritual blessings. There has been reaping with joy as well as sowing with tears, and a considerable net increase in membership.

The Kansas Baptists have a very large and a very difficult field. Serious problems await solution, and a great work is to be done.

COLORADO.

The Colorado Baptists, though not numerous, are an aggressive people. The last five years have shown a most encouraging advance. In 1885 we had thirty-six churches and a membership of 2,150; now we have fifty-two churches, with 4,268 members. In 1885 the amounts raised for Home and Foreign Missions and the Publication Society were, respectively, \$463, \$789 and \$153. In 1890 they were \$3,000, \$1,400 and \$277.

Among the religious forces in the State, the Methodists rank first. The Baptists, Presbyterians and Congregationalists come next, and are nearly on a par.

During the past year we have had thirty-three missionaries, who have supplied thirty-three churches and fourteen out-stations, a gain of five in our missionary force over the previous year. In Colorado, as in other States, there is much land to be possessed, and material progress is far in advance of religious work.

The Convention was royally entertained by the Baptists of Denver, the First Church being the host. It was a representative gathering. The spirit was excellent. All were impressed with the great gain to our cause in the coming to Denver of Rev. Dr. Tupper as pastor of the First Church. The conscious need of better organization and an advance all along the line found expression in the election of Rev. Alex. Turnbull as general missionary.

NEBRASKA.

The Nebraska Convention, in attendance and sustained, even enthusiastic, interest, was one of the very best ever held in the

State. The reports of the year told of earnest service, heroic self-sacrifice and solid achievements. Thirty-four missionaries supplied fifty-six churches and nearly as many out-stations, baptized 256 persons, and organized twenty-three Sunday-schools. Total number of churches in the State, 250; pastors, 110; baptized, 821; net gain, 1,076 members; total associated membership, 11,213. During the year twenty-one churches have been organized, twenty-one houses of worship have been dedicated, seven churches have secured parsonages. Contributions for missionary and benevolent purposes, \$7,800. In view of the fact that in the western half of the State the crops were almost a total failure, this record is worthy of all praise. The treasurer's report showed a deficit of only \$150, which was at once raised in five-dollar subscriptions.

But the financial outlook for the next year is anything but assuring. More calls for aid in supporting pastors than ever before, most urgent appeals, and yet large sections of the State smitten by the drought, and very many families saved from starvation only by the generous contributions of more favored sections.

These four Conventions reveal

GREAT ADVANCES.

1. In the new methods advocated and adopted for covering the field with the force at command. It is coming to be realized that not every church can have a pastor all to itself; that the church is the Divine agency for the extension of the Kingdom, being competent even without a pastor to do the Lord's work; that churches must combine in supporting pastors, and circuits be practically established; that district missionaries should be employed to cultivate large sections, strengthening the things that remain and doing the work of evangelists.

2. In educational work. There seems to have begun a genuine revival of interest.

The Institution at Sioux Falls, South Dakota, under the spur of a gift of \$5,000 from the Baptist Education Society, expects to raise \$25,000. It is getting at the hearts of the people, and will surely find their pocket-books.

Ottawa University, Kansas, expects to meet the conditions of a gift of \$10,000 from the Education Society by raising \$40,000. Its

new President, Dr. Johnson, has captured the Baptists of the State.

The Colorado Woman's College, at Denver, is no longer a fair dream but a fixed fact. Its fine building approaches completion, costing about \$45,000. Its friends multiply; many eagerly await its opening, and it promises to meet a great and urgent need.

The College building at Grand Island, Nebraska, is nearly done. The Institution is to open in September, 1891. A generous start toward an endowment seems to be in sight—expectation is being awakened.

The situation, educationally, in all these States was never so hopeful. A change has come over the spirit of our dreams. To the Baptist Education Society the whole land, but especially the West, owes a large debt for inspiration given, for donations made and *donations expected*.

3. In the uprising of the Baptist young people. This is perhaps the most notable, the most promising, the most far-reaching movement of the year. In each Convention they were present in force. The sessions given to them were of thrilling interest. Henceforth in our annual gatherings they will have a recognized place and part. They are organizing for work. This movement, if wisely directed, is big with promise for the cause of Christ.

This annual "round up" of our Baptist forces has made us profoundly conscious of growing power, of enlarging opportunities, of increasing obligations. On the whole, we cannot but "thank God and take courage."

A Year's Progress In Western Washington.

REV. J. SUNDERLAND, GENERAL MISSIONARY,
SEATTLE, WASHINGTON.

MATERIAL.

Western Washington includes the region lying between the Cascade Mountains on the east and the Pacific ocean on the west, the Columbia river on the south and British Columbia on the north. It embraces about two-fifths of the State, or about 30,000 square miles. It includes the Puget Sound region. Of the 350,000 people in the State, it has about 225,000. The year 1890 has brought

the greatest advance to this region of any year in its history. The population of the State has increased fully 100,000. There has been more clearing of lands, development of mines, establishment of manufactures, building of railroads, building of towns and cities, and establishments of important enterprises, than in any previous year. Three hundred miles of railroad have been built and ironed, and nearly as much more graded. Two railroads have reached the British Columbia line, and two others are nearly graded to reach the Pacific ocean, one on Gray's Harbor, the other on Willapa Harbor. At the beginning of the year we had but one trans-continental line, the Northern Pacific. The year has secured to us three more. In a few weeks we shall have two connections with the Canadian Pacific. The Great Northern has its road in operation from Blaine—on the British line—to Sedro and Hamilton, sixty miles. Much of its track is graded from Sedro to Seattle, and it is bending every energy for a connection through eastern Washington with its main lines.

The Union Pacific has expended one and one-half million dollars on its road from Portland to Tacoma and Seattle, including the new bridge building over the Columbia river at Vancouver. The Northern Pacific comes into possession January 1st, of the Seattle, Lake Shore and Eastern railroad, which has 175 miles running north and east of Seattle. It is also building from Tacoma *via* Olympia into the Gray's Harbor country. The Port Townsend Southern is finished and running twenty miles south, and much of the line is graded to connect through Olympia with the Northern Pacific and Union Pacific systems at Tenino.

The year has nearly doubled the carrying capacity of the vessels on Puget Sound, and given us several of the finest steamers now running on that water.

Twenty-one steamers, with a carrying power of 4,200 tons, have been brought to the Sound; and forty-two crafts of all sizes, from the sloop of six tons to the schooner and steamer of 700 tons, have been built on the Sound, covering a total measurement of 5,200 tons.

Several new coal mines have been opened. The total output for the year has been 1,349,773 tons, a gain of 438,246 tons over last year. The next year promises to give us railroad access to, and so a development of,

our fine and extensive iron mines, which have hitherto been inaccessible.

The cut of lumber for the year has been 1,200,000,000 feet, worth \$15,000,000, an increase over last year of 200,000,000 feet. Of this amount 124,378,258 feet has been exported to China, England, Mexico, South America, and other countries. The valuation of property in the State increased from \$124,795,000 in 1889, to \$217,101,000 in 1890.

The growth of towns and cities has been phenomenal. Within two years the towns of Whatcom, New Whatcom, and Fair Haven, all on Bellingham Bay, have increased from 1,000 to 12,000. Fairhaven increased 300 per cent. within the year. Many towns have doubled their population. Tacoma has erected many of her best buildings, both public and private. Seattle, just emerging from her great fire, has expended \$6,000,000 in buildings within the year, and many of her blocks are scarcely surpassed in any city.

EDUCATIONAL.

Both the State and leading denominations are active in educational work, laying with wise forecast of the future broad foundations for schools of all grades. For us as Baptists the year has witnessed the completion of the building for Grace Seminary at Centralia, costing, with furniture, etc., \$18,000. The total property of the school is estimated at about \$38,000. This includes buildings; campus, \$4,000; endowments and lots for sale valued at \$5,000. The most of this has been secured within the past year. There is a debt of about \$9,000. A fine school has been gathered.

The new University movement at Seattle has had its inception within the year. A corporation has been formed, and about 150 acres of valuable land secured, mostly by donation, on the east side of Lake Washington. This includes a fine campus of twenty acres—about six miles from the business center of the city.

MISSIONS.

Amid such a rush of incoming people, with the rapid development of the country, towns, and cities, mission work must be promptly and energetically done or the opportunity is quickly gone.

Within the year there has been organized fourteen churches, with an aggregate membership of about 250. These nearly all have

pastors and are conducting their own Sunday-schools. This gives a total of fifty-five churches with a membership of 2,100. These fourteen churches reach a population in the towns in which they are planted of 32,000, and, including the tributary surrounding country, of fully 40,000. They are in such important towns and cities, as Blaine, Fair Haven, Port Townsend, Port Angeles, Ballard, Montesano, Hoquiam, and South Bend. Ten missionary pastors have been settled in entirely new fields.

Eleven new church edifices have been built, at a cost of about \$29,000, or including lots, \$51,000. These houses are in Ballard, Blaine, Fish Bay, Kirkland, Kent, Hoquiam, North Seattle; Norwegian-Dane Church, Seattle; Port Angeles, New Whatcom, and Wright Avenue Church, Tacoma.

Improvements have been made upon other churches which have cost \$4,500, and lots have been secured in fine places valued at \$5,500, making the total property acquired by our churches within the year, \$61,000. Debts are left upon this property to the amount of about \$15,000. When it is remembered that this has been done in addition to the expense of sustaining the Gospel, and at a time when business was being established, homes built, and farms opened, and when the expense of all public improvements in the line of roads, bridges, school buildings, public buildings, etc., was very great, the record must appear remarkable. Twenty-seven Missionaries have been at work all or part of the year.

That so much has been done in starting new work within the year, is due in part to the fact that it had been neglected until in a half score of our important places we were far behind. When the writer came to this work last spring our opportunities were piled up like our great mountains. In some places our people had waited and prayed until they had become disheartened, and many had gone to other denominations. And we have yet only been able to occupy a part of the most important fields. A dozen more promising fields should be occupied at once. Things move so rapidly here, that before we are aware if we hesitate our opportunity is gone. Satan does not wait. While we are waiting we lose our material, our opportunity; error and sin and vice become entrenched, and a multitude of souls go down to death.

Northern Wyoming as a Mission Field.

REV. THOS. T. HOWD, SHERIDAN, GENERAL MISSIONARY.

That part of Northern Wyoming of which I shall write lies between the Black Hills on the east and the Shoshone or Clarks Fork Mountains on the west, extending south from the Montana line about seventy-five miles, containing an area of about 16,000 square miles. This section contains a great part of the best agricultural land in the State, and is fast becoming a country of farmers and homes. Most of this country is underlaid with almost inexhaustible beds of excellent coal, rich discoveries of gold; silver, copper, and other valuable minerals have also been found in this section. One large mining district has been formed in the Big Horn Mountains that I have named the "Baptist Gold Mine," for Baptists were its discoverers, and principal locaters. All however is new and undeveloped yet.

The population is rapidly increasing and in the Spring a large immigration is confidently expected, drawn by the cheap lands and rich mineral deposits. The B. and M. R.R. is rapidly pressing its way through this part, while the surveyors for two other roads have been running preliminary surveys. As soon as railroads are completed here, the development of this country will be marvelous.

This section of the country has been sadly neglected by all denominations in the past. In the course of my travels and visits through this State, I have met many families containing one or more Christians among their number, who told me that I was the first preacher they had seen in ten or twelve years. Many have told me that they had not heard a sermon or attended a religious meeting in ten years. It is most pathetic to hear some of these mothers tell of their lonely struggles on the ranch, with the husband and father away for weeks on the ranges, trying to earn some of the necessities of life, while the mother and the children were caring for the home, trying to live with some regard to Christian principles, without even a Testament to guide them, and unable to procure one anywhere in their neighborhood at any price. It is not surprising that after a while a state of spiritual demoralization should prevail that is

now difficult to overcome. The people here are intelligent, sociable and generous; and a great many of them are anxious to enjoy the social and religious privileges they once enjoyed in their Eastern homes. Infidelity is bold, blatant and assertive. They have held undisputed possession so long, that many have begun to believe their doctrines true. The saloon, faro bank and public dance are exerting their blighting influence upon the rising generation, and stand ready to welcome each new comer. The Mormons are rapidly filling up the beautiful Big Horn basin, and it is to be feared will soon have control of that fertile region. One great difficulty we, as Baptists, meet with, is found in the fact, that almost every denomination in the United States has a few representatives here; some organizations can gather these all in one fold, without regard to their beliefs. Baptists cannot do this. The formation of the country is a hindrance also. The farms are all on the creek bottoms, strung along singly like beads on a string. These creek bottoms are from half a mile to 3 miles in width, and from 25 to 50 miles in length. They are separated from each other by high, barren divides, from 4 to 12 miles in width, without a single house, rendering intercourse between the valleys difficult in the evening, and at some seasons dangerous. Baptist families are scattered all over this country, from 10 to 20 miles from any common centre, and often 9 or 10 miles apart. The work of hunting out and visiting and cheering these scattered sheep is arduous, but how rich the reward received can only be known by those who have engaged in this Christ-like work.

There are four points of great interest and importance to Baptists in this section: Buffalo, the county seat of Johnson county; Sheridan, the county seat of Sheridan county; Dayton, or a point very near there, 22 miles north of Sheridan, the possible county-seat of a new county shortly to be formed in the Big Horn basin. At Buffalo we have a Baptist church that owes its existence and prosperity under God to Rev. W. J. McCollum, who is faithfully laboring with wisdom and efficiency to extend the interests of the Redeemer's kingdom. He is at this writing the only resident pastor in the State, I think, his individual bishopric being Buffalo and vicinity, said vicinity

being a district of 40 miles in diameter, and as much further as he is disposed to go. Buffalo alone needs all his time and attention, for it is growing constantly in population and importance. Sheridan has now a population of about 500. It is the centre of a rich farming country, and with the advent of the railroad is certain to grow with great rapidity. There is one church here, the Methodist Episcopal. They have a meeting-house, paid for, or nearly so. The Congregationalists have just begun to hold services in a large hall. There are quite a number of Baptists in this town and vicinity, some of them living from 9 to 12 miles away. We are holding services in the school-house every Sunday, and a regular prayer-meeting each week, I acting as my own sexton, and endeavoring to break the apathy that seems to have settled upon the people, by having a warm, well lighted room, vigorous bell ringing, and a true, pure Gospel. The meetings are increasing in interest. Large congregations come to hear. I expect to organize a church as soon as the material is well in hand. Through the generosity of M. J. D. Thurmond, a loyal Baptist, we have secured lots in a fine location for meeting house.

At Dayton services have also been held. I preach in Sheridan in the morning, then ride on horseback 22 miles to Dayton and preach in the evening, sometimes stopping on the way to preach at a school-house. Dayton, or some point near there, will be the site of a large town soon. Tongue River furnishes splendid water-power. It is in the heart of this coal region, the nearest point to the gold and silver discoveries; besides, the railroad crosses at this point. A number of Baptists are scattered through this country. They are anxious to have a church. I held a week-night meeting there; several professed conversion. Lots have been secured for a meeting-house, and it is expected to organize next week. Northern Wyoming needs faithful, patient, missionary work. Great tact and gentleness is needed to win this people. A missionary pastor should be located here as soon as these churches are organized, that the General Missionary might be able to visit other rapidly developing but neglected fields. The Big Horn basin should be thoroughly explored next summer. Sundance in the Black Hills needs help. Lander

also should be looked after. Work multiplies. "The harvest is plenteous, the laborers are few." Pray for Wyoming. Help Wyoming.

Oklahoma.

REV. H. C. WOODS, D.D., SUPERINTENDENT
OF MISSIONS, LINCOLN, NEB.

A third visit within a twelve month finds much that is novel, interesting, even inspiring. The night train from Kansas City over the Rock Island Railroad reaches the borders of the Indian Territory at 9 A. M. The fifty miles across the "Cherokee Strip" is as barren of incident as it is of houses. These 6,000,000 acres of fertile land await occupation till the President shall permit. As soon as we cross the line into Oklahoma the houses begin to dot the plains in every direction. The scattered wheat fields look delightfully green, for the railroads supplied seed for fall sowing, ten bushels to a farm, when desired. The people gather in crowds at the stations, men, women, and children, white and black, native and foreign. They are typical men and women of the frontier, a class to whose heroism and hardihood the country owes a debt of gratitude. There will be some suffering, no doubt, before the winter is over, as the drought of last summer was very severe; but the people who had seed, planted potatoes, Irish and sweet, and other vegetables as late as September, after the rains came, and were rewarded by abundant yields of finest quality. The people are hopeful, they believe in the country, and one good crop will put them in fair shape. Now, money is very scarce; men with large property in lands are hard pressed for daily bread. This is a great drawback to our mission work; the people cannot raise money to support the Gospel or to build meeting houses. Pastors are living on starvation salaries, and in some cases getting nothing for their services.

The first prominent town is Kingfisher, population 1,500. A few Baptists here, but as yet no church organization. Only the Governor's veto prevented this ambitious town from becoming the capital of the Territory. We reach El Reno, our first stopping place, at 1 P. M., 400 miles from Kansas City. Here we have a church of sixteen members, while in the outlying district between thirty and forty Baptists have

been found who promise to unite with the church. This town has a population of 1,000. Five miles distant is Fort Reno, where the Government has lately expended \$250,000, an important post. Four miles from El Reno is Darlington, where there is an Indian Agency and school. Three miles from El Reno is Reno city, a rival town till the railroad "passed by on the other side."

From an elevation these four towns are all in full view, making, with adjacent homesteads, a population of five thousand or more.

But the moral desolation is disheartening. A dozen saloons in El Reno, as many brothels and dance houses, and not a single house of worship or school house!

But this will be true no longer. Before this reaches the readers of the MONTHLY we shall have a Baptist meeting house completed, dedicated, and paid for. Rev. L. J. Dyke, district missionary of the Society for Oklahoma, has for the last three months made this the center of operations. He has gathered the Church, raised subscriptions for the house, collected the funds, paid the bills, superintended the work, and with his own hands has done a large part of it. The railroad company gave a lot on a business street, worth \$300. The building is veneered with brick; in appearance it is like a business house. It will, in a few years, be in demand for business purposes, when it will easily sell for enough to erect a more churchly house on the fine lots already secured. The cost of the house was \$800, of which the Society gives \$350. Greater sacrifices, a truer heroism is rarely seen than Brother Dyke has shown in the building of this house for the Lord. My heart was touched as I saw his fingers, worn to the quick by handling brick. And when I saw him, trowel in hand, laying these brick into the wall because he could not secure reliable laborers, I said in my heart, there are heroes on the Western frontier as well as in the Eastern jungle. This Brother I had known as a student at Hamilton more than twenty years ago.

A visit to Fort Reno was full of interest. There are six troops of cavalry and one of infantry there at present. A Mr. Evans of Philadelphia keeps the supply store and hotel, and gives excellent dinners, to my certain knowledge. A chat with his family was a real pleasure. We spent a delightful hour

in the cozy home of Captain Chance and received assurances of sympathy and help in our mission work. His wife is the daughter of an army chaplain, and, with her daughters, takes a lively interest in the welfare of the soldiers.

A Baptist German girl works at the hotel. The love of Christ lights up her face as she speaks. "Oh," said she, "when I see the wickedness here it almost breaks my heart." Her father has a little shoe-shop; he, too, is one of the elect ones, a sturdy Baptist, and an earnest Christian, bearing daily testimony among many adversaries. A few words with some soldiers discovers the temptations before which they fall. The post has no Chaplain at present.

A carriage ride of thirty-five miles across the country in December might promise a dire experience, but it was a positive delight. The air was as balmy as April.

Oklahoma City is our objective point. We sight it in the distance, and one of the earliest and most prominent objects is the new Baptist Church, which is to be dedicated next Sunday.

But first we take the train for Purcell, just over into the Indian Territory, to the south. This is a thriving town. It has a considerable Indian trade, and is also quite a cotton market. The postmaster and the leading merchant are Baptists. We have a small church there, but it has had no pastor. The brethren feel that if they could have a young man, active, consecrated, without a family, who would cast in his lot with them they could support him, and no doubt they could. Indians drop into the store to trade as I sit there. My friend, the merchant, says they are the "whitest" people down there.

At Norman we have a church of nearly fifty members. Our cause ought to be strong, but the people are somewhat divided. Some of them distrust the orthodoxy of the Home Mission Society! We are trying to deserve their confidence; Rev. J. J. C. Harris is missionary pastor.

Oklahoma City is the second city in population, about 6,000, the first in wealth, and equal to any in ambition and expectation. Rev. W. H. Nichols has been missionary pastor since April 1st, 1890. In that time the congregation outgrew the dingy store in which the services were held at first.

They also outgrew a hall that seated 250. In September last a house of worship was

begun. It is a gem of a house, the finest in the Territory by far. Its location is the very best in the city. The lot and house complete and furnished, cost \$6,000. The Society makes a gift of \$1,200. The dedication occurred Dec. 21st. The writer preached morning and evening to overflowing houses. The balance of \$2,000 due was raised and the house was given to the Lord clear of encumbrance. The congregation already fills it. 500 were present at the evening service, Dec. 28th, and half as many more could not get in. There are enquirers at every service; too much praise cannot be given to Pastor Nichols and his appreciative church, which now enrolls sixty members.

On Monday the representatives of seven churches responded to a call for a meeting to organize an Association in that section of the Territory. The organization was completed and called "The Central Baptist Association of Oklahoma." A spirit of harmony prevailed, and a determined purpose to take Oklahoma for Christ.

There are some twenty Baptist churches in the Territory, of whose work I cannot now write particularly. Only two of these, Guthrie and Oklahoma City, have a pastor's entire service. Once a month is the rule, yet many of the churches have Sunday-schools each Sabbath. There are many country churches and they are soon to be strong churches. If we could support one or two evangelists to labor with these country churches, there might be great ingathering. There is great need of houses of worship; we have only three, and one of these cost but \$200. It is doubtful if a Baptist church in the Territory has a "communion set;" a common pitcher, with plates and glasses to match, have to do. Will some of our friends make a note of this. On the whole we have reason to thank God and take courage.

Alaska.

We have had no letter from this far Northland in the MONTHLY for some time and so give place very gladly to the following one from Rev. W. E. Roscoe, of Kodiak, as we believe it will be of much interest to our readers. The "orphanage" he speaks of, is a contemplated one to be established on Wood Island, an enterprise very greatly needed. Brother Roscoe writes under date

of September 29, 1890, and we can only give extracts from his long letter:

"Yours of July 12th reached me a few weeks ago after having miscarried and been delayed a little. Until recently there has been no opportunity of sending an answer. We were pleased to learn of the appointment of Mr. Feodorf. His being a Russian by birth, will, I believe, if he is steadfast in our faith, be a great advantage to him. I believe Brother Wirth would have come back to Afognak, had his wife's health been good last June. I did not realize how much the Afognak people loved him till two or three days ago. Two of his old friends were here and enquired so feelingly about the old teacher, 'stäre oochetel.' They said that whenever a vessel came into the bay the children would cry out: 'Maybe the old teacher is on board coming back to us,' and that all of their people, Aleutes and creoles, want Brother Wirth to come back. Brother Wirth's knowledge of the vernacular of Afognak rendered him an efficient missionary. At Karluk, there are several hundred white men annually employed during the spring and summer months. Most of these rough, heathenish fishermen are Europeans (Scandinavians, Italians, and Germans), but they generally understand and speak English. There are but few white men in our own settlement of Kodiak, but the Scandinavians predominate. Our denomination has demonstrated that the Scandinavians are very susceptible to Christianity; and from numerous conversations I have had with these people I have sometimes thought converts from among them would be the beginning of a Baptist Church in our town. Some of them have taken creole wives and if they themselves can be converted their families will be the next ones reached. One Russian Finn has sent his girl regularly to our house for religious instruction on Sundays for several years, and although I once thought he had been converted, the drink curse has led him down and I cannot induce him to take his girl entirely away from the Greek Church. He is still, however, a faithful friend to us.

"In answer to your question: 'Is there a necessity for an orphanage?' I answer, yes. There are quite a number of destitute orphans in Kodiak, and in every settlement through this part of the country they may be found—poor defenceless children, clothed only in old rags, with no one to provide

suitable food or clothing, and living entirely on such charity as may be found among a heathen people. There are numerous destitute children, made so by the drunkenness and hence vagabond character of their parents. In addition to a kind of beer which the natives themselves make from sugar and Graham flour, they succeed in buying large quantities of whiskey from sailors and the more reckless class of traders. The salmon canneries are, generally speaking, a curse to the natives. The Chinese employees bring or rather smuggle immense quantities of 'samshu' into the country, and peddle it out to the natives. In the Aleute settlement of Afognak, the natives have sold the very fur bedding from their huts to obtain this vile stuff. The winter is upon them and until recently they had been so demoralized with liquor that they had not laid in the usual winter's supply of dried fish, their main subsistence. Without money and provisions and clothing, what misery and want will there be in that village this winter, all because of intoxicating liquor! White hunters, recently arrived from the westward, tell me it is the same out there. The natives are demoralized by drink. Now, the future of this race is, that practically they will perish from off the face of the globe, unless they are Christianized—and that soon. It is a fact that the children do not generally show this terrible craving for strong drink. The pupils of my school are ashamed of their parents' drinking, and we never see them drink any. It seems therefore to be rather an acquired appetite than an inherited appetite. It is only right and just that our Government take orphan children and inebriates' children and put them in a good industrial school under religious teachers, who, in addition to moral and intellectual training, will teach them the cultivation of the soil, the rearing of cattle, sheep, hogs and poultry, the elements of some of the mechanical arts; and the girls, the arts of sewing and cooking. Such a school can be, and should be established in this vicinity.

"At Unalaska, they have such an institution. The Government puts the children into the school. Such action would be necessary here. The Greek Church will fight it with all their might. They would rather see the children starve and die than to see them brought under Protestant instruction and care.

"Another thing we must consider—natives can no longer make an easy living by hunting. Although, in justice, these Aleutes—a harmless and inoffensive people—should be allowed improved rifles, the Government has forbidden the sale of such arms to them. It is rather difficult, therefore, for them to get Winchesters. I have been told (and I doubt it not) that traders frequently get a sea otter worth \$150 from a native for a Winchester which can be bought for \$16 in San Francisco. Improved rifles in the hands of white men are rapidly decimating the sea otters. The past season a schooner brought some steam launches into Alaskan waters, and in a short time they ran down 100 sea otters. Now, it is contrary to law for white men to hunt sea otters, but the law is disregarded with almost perfect impunity. White men married to native women the law regards as natives. On the whole, the outlook for the aborigines of Alaska is dark. We cannot expect the older generation to take up with American ways, but among the Russian-Creoles the younger portion of the population are rapidly acquiring the English language. The influx of English-speaking people in and around the canneries and mines is an aid in this respect.

"I have just heard that a coal mine to the westward is turning out nicely. A schooner left our port this morning for Cook's Inlet for a cargo of coal.

"I opened school about five weeks ago and am getting along very well. The pupils learn rapidly."

Germans.

At Winnipeg, Manitoba, the German brethren have just dedicated a neat house of worship, costing about \$1,500. This is the first German church in that city and the first German Baptist church in the province of Manitoba or in the Northwest Territory of British America. Rev. F. A. Petereit, the pastor, went there under appointment of this Society in 1885, and now the membership numbers seventy-five. The work under his care has been greatly blessed of God and with the new building much better results are hoped for. The Society still aids them and also assisted in the building of the church.

French.

Rev. Gideon Aubin, of Worcester, tells of the progress of our cause in that city :

"I have the pleasure of telling you that the dedicatory exercises of the French Baptist Church of this city took place the 18th and 19th of last November. We have a cozy little chapel and we are proud of it. There are no words to express the joy of the members of the mission. Since the opening, the interest in our meetings has been growing all the time, and we all feel confident that we will be able to do a better work in every respect now.

"Our French people have given themselves and raised among their friends over \$1,000 toward the building fund and the furnishing of the chapel. When we began last April I thought that it would not be possible to raise more than three or four hundred dollars, but we have succeeded beyond our best hopes. Considering our small number and the fact that we are not rich in the goods of this world, the success of this effort is a cause of rejoicing and a source of blessing for every one. We feel thankful and happy.

Our Sunday-school was re-organized and placed on a better footing than ever. Already we have subscribed for almost all the Baptist Sunday-school periodicals for one year. We could not get along without these helps."

Swedes.

—November 21, 1890, the new church edifice of the First Swedish Baptist Church in Meriden, Conn., was dedicated. It represents some hard work and much sacrifice. The total cost was \$7,351 and of this the little band of Swedish Baptists in Meriden, numbering only about seventy, paid \$2,162. Many are poor servant girls and none are well off. The pastor, Rev. A. A. Rohnstrom, and his people deserve much praise for the successful accomplishment of this to them great work, which was begun less than a year ago.

—Rev. August Johnson, General Missionary to the Scandinavians in Kansas, gives an interesting account of his work among the settlers in the newer portions of the State :

"On this my first quarter, I can say the Lord has blessed our work, and gives me so much strength that I could give every day in His Service—helping churches without pastors and preaching Christ to my poor coun-

trymen out here on the prairie. I have also been able *through our friends* to help these very poor needy in Rawlings County, Kansas, with some clothing for the winter. *Thanks to all those who aided me in this. God bless the Home Mission Society* for the noble work they are doing through their missionary. I will mention only one thing among the many of our experiences on the field, as I see so many very needy out here where the crop was a failure—people living in poor sod houses without clothing, food or hardly anything for themselves or cattle. I gave away, as near as I could, my own clothing, my blanket and a few dollars left, but during the time I have been here, every meeting in our sod house has been blest. Several have found Christ as their Saviour, and have promised to study the Bible about baptism. Our people here have been very hard against us as Baptists, but it has changed very much now, as so many come to our meetings. When I came here a woman came before our church and told about her conversion and faith in Jesus, and asked to be baptized. When her husband heard this he became fearfully mad ; he threatened to drive her away with her little baby. We talked to him, prayed for him, but he only got worse. Yesterday we had a prayer meeting for them, and with tears we pleaded to God. All went home in the afternoon ; at night, 9 P. M., when we were ready to go to bed, he and his wife came ten miles, *and what a changed man!*—now meek, his eyes red from tears, as he had not slept for five nights, asking me to baptize his wife and himself, saying he had that day given up after a hard struggle. All went out at night, 10 P. M., to a water some distance and she was baptized, but we asked him to wait a little and search himself if it was a real change of heart (as I believe it was). We had a glorious night praising the Lord. I am to-day going thirty miles from here on a farmer's wagon. Thank God for all."

Items From the Field.

—One of our General Missionaries writes : "The perplexities growing out of this care of all the churches are many, and often grievous to bear. I know not how we could possibly manage our work out here, were it not for the steady hand of the Home Mission Society."

—The Women's Home Mission Society of the Dayton, O., Association have decided to devote their contributions the coming year to the purchase of a lot in one of the towns in the Sioux Reservation, South Dakota, and proceed to build "The Dayton Chapel" upon it. This is admirable. Why should not many women's societies have some share in providing chapels for the West where not merely men, but women and children may be gathered to hear the Gospel!

—Rev. S. E. Stearns, a veteran pioneer missionary of the Society in Idaho and Washington, entered into rest, at Viola, Idaho, December 13, 1890, at the age of seventy-eight. He will long be remembered in the regions where he labored, as a most consecrated man, who, though advanced in years, made extended journeys on foot, even in inclement weather, to preach the Gospel to the destitute, and to carry to the homes of the people the words of eternal life. Rev. James Sunderland writes: "For the last year or two the infirmities of age were fast gathering upon him and he had become a great sufferer. He pursued his calling, however, caring for the little churches of his field with all zeal and self-sacrifice to the last."

—Rev. F. E. Clark, President of the United Society of Christian Endeavor writes: "One of the most marked developments of the Christian Endeavor movement has been the growing interest of the young people who belong to these Societies in the missionary cause. This is manifested in many ways, not only in the increased attendance at the missionary meetings, but in a disposition on the part of the Societies to form missionary committees and to arouse a new interest in the cause at home and abroad. Every National Christian Endeavor Convention and almost every State convention and many local conventions have set apart an hour for the consideration of missionary themes. The International Christian Endeavor Day to be observed February 2d, the day which will mark the tenth anniversary of the first Society, will be celebrated chiefly by *making a thank offering to some missionary cause. Each Society will give to its own denominational missionary boards* and in that way alone, and it is hoped and believed that this "Christian Endeavor Day" will result not only in a large increase of interest in missionary

themes, but also in substantial gifts for all the Boards. The United Society of Christian Endeavor does not ask anything for itself, but it prays that on that day many fires of missionary interest may be kindled in the hearts of the young people all over the land, and that they may learn on their tenth anniversary something more of the blessedness of giving."

NOTE: We suggest that the young people in our Baptist Churches designate their offerings to Indian missions in North America.

KANSAS.—Rev. T. B. Hughes writes from Hays City that "the Lord is blessing us here. Our congregations have more than doubled during the last two months. Three were recently baptized, and many more will soon follow. We have a beautiful stone edifice, worth \$6,000, free of debt, by far the best meeting-house in the city. Best of all, our night congregation frequently fills it, sometimes to overflowing. Pray for us."

ARKANSAS.—Rev. J. H. Hoke, our efficient colored general missionary for this State, writes that "the work is more encouraging. A revival season has come in our State, and souls are being added to the churches by the hundreds. I am amazed to see gamblers, drunkards and all kinds of persons putting down their former habits and coming to Christ. And the good part to me is that they are uniting with Baptist churches. Pray for us."

MICHIGAN.—Rev. W. W. Dewey, a member of the Home Mission Board of the Baptist State Convention, wants your religious papers after being read. Send him a postal card giving the names of the periodicals you can send (and how long you will send them) and your name and address. He wishes the papers sent regularly, not once, but weekly, or monthly for a year, at least. He will furnish you the names to whom you can send them. He has been holding revival meetings, and these papers will be of great value to the young converts and others. Address Rev. W. W. Dewey, Cadillac, Michigan.

OKLAHOMA.—The *Oklahoma Baptist* reports the dedication of a chapel at Guthrie for the colored Baptist Church, and the organization of a Colored Baptist Association

in which six churches were represented. Five of these have Sunday-schools. Surely our colored brethren in Oklahoma have a devoted and enterprising spirit. It also says: "Agent Bennett, in his recent report sent to the Department of the Interior, reports the Indian population of the Indian Territory at 67,000, divided as follows: Cherokees, 25,000; Creeks, 15,000; Seminoles 2,600; Choctaws, 13,000; Chickasaws, 6,400. There are about 144,500 non-citizens! [Over twice as many non-citizens as Indians. These are white people for the most part.—ED.] The Southern Methodists have about 5,000 Indian members and 4,000 white."

MISSOURI.—The Grand Avenue Baptist Church, St. Louis, will, by the time this reaches our readers, be in possession of a very fine, commodious church edifice, costing, complete, about \$16,000. The pastor, Rev. E. Anderson, has been aided by our Society for some time and now this once feeble mission has developed into quite a strong interest with a grand field in which to labor around it. Dr. Ford's church, the Second Baptist, has taken an active interest in this project, raising some \$8,000 for the new building, and the Church Edifice Department of this Society has also assisted. A large Sunday school and congregation are gathered every week, and the hard work of these good brethren and Brother Anderson has been wonderfully blessed of the Lord. We extend our most hearty wishes for the continued prosperity of this good work,

NORTH DAKOTA.—Rev. J. A. Marnie, of Devil's Lake, had a somewhat disagreeable experience recently. A church near this city sent him a fine box of clothing and household necessities, sending him by mail a full invoice of the contents. When the box arrived it was found that it had been opened on the way and some of the most valuable articles stolen. He would never have known that anything was missing had not this invoice been sent him by mail, and he makes this very sensible suggestion that each church should send to the missionary by mail a full list of the articles sent in the box that is to follow. If it is enclosed in the box a thief would find and destroy it. The culprits who in this instance stole from the box are being sought for, and the gener-

ous ladies who sent the box to Brother Marnie have already sent again to him the articles stolen. Moral: Send an invoice by mail when you send a box.

UTAH.—Rev. S. G. Adams writes from Salt Lake City of the more promising outlook there, and of the absolute necessity of immediate action to secure the lot spoken of in a recent issue and to build a house: "Last Sunday was a precious day for our church. Large audiences filled the church morning and evening. At the evening service four promising young ladies put on Christ in Baptism. Two had been baptized into the Mormon church; one had been a Presbyterian and one from a Methodist family. A young man will offer himself this week. The Sunday-school was 162, the largest in its history. We had one extra meeting last week. In the absence of a pastor I am preaching three times and assisting in two Sunday-schools. Have found seventy-five Baptists in the city not in the church. I am now satisfied that the time has come when work will tell as it has not in the past. The pastor of the Congregational church asked me yesterday how we secured that elegant corner lot for half price! They are looking for a corner and know prices. They have fifty thousand dollars on hand with which to buy and build. They and the Presbyterians use one hundred thousand dollars annually in the Territory. The Methodists have appropriated fifty thousand dollars this year. Can it be the Baptist denomination will do so little for Utah, especially Salt Lake City? Dividing this corner-lot into twenty-three blocks of one hundred dollars each, who will take one block? or a half block? or a quarter block? We cannot long hold it. Who will help?"

MINNESOTA.—Rev. Israel Bergstrom, one of our District Missionaries in this State, with headquarters at Mankato, has had a very prosperous year's work. We quote from his letter, which breathes a spirit of love to the Master and devotion to his service and humble dependence on his guidance, which we believe to be common to all these devoted laborers in the Great West: "It almost surprises me to see the number of sermons and visits, and then to know that 110 have been added to our churches, of which I have

baptized seventy-five, during this year. It fills my heart with gratitude to God for permitting me, unworthy as I am, to do this work. I never have felt more keenly my dependence upon the Divine Spirit than now, nor have I ever before had such joy in the service. We need more *men* in this field, for 'the harvest truly is great and the laborers few.' If I had a hundred lives, I would give them all to the Master's service."

—Rev. C. O. Reohr, of Long Prairie, reports a successful work during the past quarter. They have enlarged their audience room and are still embarrassed for lack of sufficient accommodation for their Sunday-school. As showing somewhat the work done by these missionary pastors, we quote from Brother Reohr's letter: "Our home Sabbath-school has now enrolled 114 scholars, and are looking for a great blessing in the way of conversions from their ranks during the weeks to come. During the past quarter your missionary has distributed 700 pages of tracts, some testaments, and visited as pastor 103 persons and families. The writer has also been called to another field to administer the ordinance of baptism and the Lord's Supper."

WISCONSIN.—Rev. S. A. Abbott, who has been for some time our District Missionary in the northern part of this State, resigns his work to enter the pastorate at Menomonie. This city of 7,000 people ought to have his whole time and energies, but the needs of near-by pastorless churches seem so great that he feels constrained to do what he can for some of them. The great need here as all over this western and north-western country is more pastors, men who can take a "circuit," visiting and preaching. Brother Abbott writes that the little church at Shell Lake has succeeded in erecting the chapel of what will eventually be a large and commodious building. He says that for some time he was with them "driving nails, both temporal and spiritual."

—Rev. M. L. Brown writes that the church at Antigo, where he is missionary pastor, has suffered severely from removals, caused by the increasing moral degradation of the town. This is the result of the re-establishment of the saloons in this once prohibition town. People move there and shortly move away again. All the churches feel it. As

an illustration of the sad condition there, Brother Brown says that a saloon-keeper shot and killed a fellow gambler in a drunken row over cards, and though the evidence against him was indisputable he was cleared, and immediately on his acquittal was appointed deputy sheriff! During his trial he and the jury drawn to try him drank and played cards together while his case was before them for consideration. These and like occurrences show the condition of many a Western town. What a need is there for the Gospel!

—Rev. H. J. Finch, of Portage, writes hopefully of this important field. He has three out-stations where good work has been done, as well as at the home field. About forty have been added to the church at Portage in the last two years, and though the field is hard yet the workers there trust on with renewed courage.

Book Notices.

THE PRINCE OF PEACE; OR, THE BEAUTIFUL LIFE OF JESUS. By Isabella M. Alden (Pansy). 1890. John Y. Huber Co., Philadelphia, Pa.

This is an elegant book, profusely illustrated with views of Oriental life, scenes and incidents in the life of Christ. The narrative is told in that artistic manner which conceals the art of so well-known and popular a writer as "Pansy." The attempt has been made to modernize as far as possible the narrative, in keeping true to history all forms of speech and methods of illustration—"in short, to put the dress of to-day on the facts of long ago." The author states that the preparation of this work for the young people in our homes and churches and Sunday-schools "has been the joy of my life." It is an admirable book, and will be interesting to many who would not be interested in volumes on the subject prepared by scholarly minds for those of mature years.

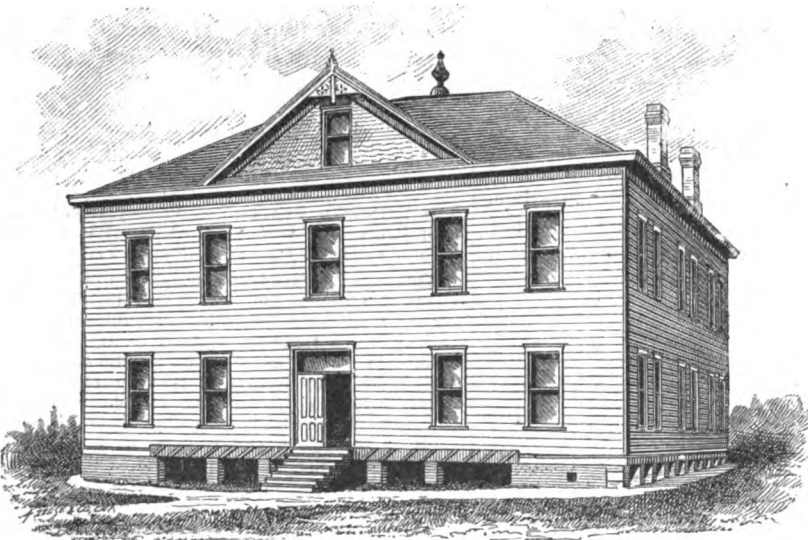
STORIES ABOUT JESUS, OUR LORD AND SAVIOUR: HIS WONDERFUL WORDS AND WORKS. With 389 Pictorial Illustrations. By Rev. C. R. Blackall and Mrs. Emily L. Blackall. Quarto, 276 pp. Price, \$1.25. Philadelphia: Benjamin Grithith.

This book contains, as the title indicates, stories about the Lord Jesus gleaned from the four evangelists. In simple, easy, graceful style that any child can understand, but in which any adult will be interested, these stories are told. The especial feature of the book is its naturalness. By the description given of Christ and by the picture illustrations of Him, we are made to feel that He was a real man. In dress and manner He was of the people. At the same time His divineness is emphasized, so that we feel on both the divine and human side we have one mighty to save. Special attention has been paid to the numerous illustrations of the book, and during the process of preparation its pages were submitted to a company of young people. We can heartily recommend it as one of the most attractive and very best of its class.

EDUCATIONAL DEPARTMENT.

Arkansas Baptist College.

This is the youngest of our State Schools for the colored people, but it is a very vigorous infant. Professor Joseph A. Booker, the principal of the school, is full of expedients for getting money to complete the building which is now enclosed and occupied, though in an unfinished condition. We give below a cut of this building as it now appears. They greatly need \$500 to finish and furnish the interior.



The recitation rooms are still seated with the chairs borrowed from neighboring families for use at the "opening" of the building. Suitable desks will cost \$4.50 each, and the resources of the colored people of that section have been so severely taxed by the work done thus far that there seems no immediate prospect of supplying these deficiencies. So any assistance that can be rendered them will be very acceptable and helpful. This Society has already expended on this work all that it possibly can at present. Fifty dollars will entitle the donor to have his name put on the door of the room which shall be furnished by his contribution. The school is a good one, well located, and has a future. Let any help who can.

ATLANTA BAPTIST SEMINARY.—Mr. J. C. Dawes, a student of this school and a native of the West Indies, spent his vacation in preaching Christ and Him crucified, in his native parish of St. Catherine, Jamaica, W. I. The far-reaching power for good of these institutions of learning for the colored people is thus again made manifest. Brother Dawes says: "During those three months, I went through the towns and villages of St. Catherine holding indoor and open-air services and visiting the careless and the unconverted, persuading them to forsake their sinful ways, and accept Christ; telling them of the misery that awaits the Christless, and the joy and happiness that await the Christians. The

word preached entered the hearts of many, and by the operation of the Holy Spirit they were led to forsake their sinful course and accept Christ as their personal Saviour. Among these there were twelve couples who were living in the greatest immorality; they, hearing the Word, became con-

scious of their sins, married, gave themselves to the Lord, and were baptized. As I went forth every day on my Christian work, I meditated on the word of Christ which He said to His disciples: 'Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, He may give it you.'"

WAYLAND SEMINARY.—From the *Wayland Alumni Journal* of December 10th we make the following extracts, showing what plans are on foot there. The colored people will greatly honor themselves as well as do a

much needed work by the erection of the new building. Now is the time for old Wayland students to show their love for their Alma Mater:

OUR ALUMNI BUILDING.

DEAR ALUMNI OF WAYLAND SEMINARY:

I believe we are to have a new building which shall be known as your Alumni Hall. I thank you for kind and cheering words in regard to such an enterprise. Will you let me hear what you can do? Would not your churches and schools gladly aid you in contributing to such a building?

Dr. Harvey Johnson, of Baltimore, heads the subscription with \$50, and says he intends to double it.

Miss Amelia F. Jones sends \$5, and will increase the sum during the year.

Mrs. Sadie Baptist Carroll is credited with \$5.

Your contributions shall all be added to the Alumni Fund, and shall be reported in the *Journal*.

First of all, will you not help us with your prayers? for we want God's plan for the new enterprise. When the Alumni Hall gets well into your prayers, your contributions will follow.

Advise me in regard to what you can do, and then we can mature plans for building. Blessings be on you all.

G. M. P. KING.

Let every man and woman that ever enjoyed any privileges at Wayland Seminary consider the appeal for a new building as directly to him. Let every church that ever was edified by the preaching or benefited by the labors, either directly or indirectly, of Wayland students consider the appeal as directly to it.

Let every school where Wayland men have taught and are teaching fall in line, and every man and woman that loves God and the elevation of humanity unite in securing funds for the Alumni Building. President King desires everybody to give, whether he is a graduate or not. Send in your subscriptions.

We wish you all a Merry Christmas, and as we hang up our stocking, desire to remind Santa Claus to put something in for the Alumni Building.

—Dr. Harvey Johnson's lecture before the students on "Our Obligations" was a mas-

terpiece. It was an eloquent exposition of the negro's position as a factor in our social, political and religious life.

—Makenzu and Saluka, both from Africa, are learning well. They say they want to prepare themselves to go back and "teach their people." It is interesting to see this boy and girl—how bright and pleasant they are, and how contented and cheerful they make themselves when associated with others.

—Prospects for a successful term are many and bright. Our class-rooms are crowded with anxious students. Numbers have been unable to enter because the room is insufficient. But quantity and quality of work are proportioned to the means for doing it. Let the Institution have another large building and more teachers; then the power and influence of Wayland can be more widely felt.

CHURCH EDIFICE DEPT.

Notes.

—From Alhambra, Cal., where Rev. T. L. Crandall is pastor, we have the following resolution which speaks for itself: "WHEREAS the American Baptist Home Mission Society by gift and loan has made it possible for us to retain our pleasant chapel without litigation and carry on our work—Therefore be it *Resolved*, That we are devoutly thankful to God for such a Society, and that we express our sincere thanks to the Society for its timely and generous aid and that we will endeavor faithfully to carry out the conditions of both the gift and loan."

—Rev. C. J. Hardy, pastor of the colored Baptist Church at San Antonio, Texas, has had a long struggle to build a house for his people. With aid from the Society it is now completed free of debt. The pastor says: "I write to inform you that the papers are all fixed and the releases for the church property have been placed in the County Clerk's office to file, and we are very jubilant over the results of being free of debt. The debts have kept many from doing anything for the church. Things will, I think, change up

greatly. They thank the Society very much for what it has done for them. You have certainly done a great thing for the Baptists here, a blessing that will do good for years to come."

Chapel Day.

Yes, it will soon be here. The fifth Sunday in March is the day which all the Sunday-schools are requested to observe as Chapel Day. The exercise, consisting of readings, recitations and music, is now ready and before this reaches the eye of the reader, thousands of specimen copies will be sent to the superintendents. All orders for the exercise from Sunday-schools will be filled promptly, free of all cost to the school, the only condition being that the school give a free-will offering when the exercise is used to aid the Home Mission Society in building chapels in the West. If you are a superintendent do not throw the specimen copy sent you aside, but look over and send your order at once for what your school may need. If you are a pastor call the attention of your superintendent to the exercise. If you are a scholar ask your teacher if your school will be supplied with the exercise. We want all interested and we want the day to produce great results for our work in the West.

If you do not receive a specimen copy, write for one at once, either to the District Secretary nearest to you, or to O. C. Pope, D.D., Superintendent, Temple Court, New York City.

Dedication at Oklahoma.

We take the following from Dr. Woods' account of the dedication of the church at Oklahoma City as showing what can be done by pluck and energy with aid from our Church Edifice Department.

"I am able to give an encouraging report from Oklahoma City, Ok. Ter. The dedication took place Sunday, December 21st. The house is built after the No. 2 Home Mission plans, with some modifications, including a gallery in the front end. The total cost as reported to me was: Lot \$6,000; house completed and furnished—opera chairs, pulpit, carpets on platform and pulpit and in front, matting for the aisles, elec-

tric lights, etc., etc., (not including cabinet organ.)—\$5,135.55. Total \$11,135.55. The amount to be raised Dedication Day in order that the gift of the Society might clear off all incumbrance, in round numbers, was \$2,000. My heart sank within me as I learned the facts. I had cautioned against too large an outlay again and again.

"Dr. Clark, of Kansas City, who was to have preached in the evening and to have assisted me in other ways, was unable to come. Brother Nichols himself was sick, scarcely able to be present. The whole work consequently of preaching and raising the money fell on me. *But we raised it all.* It was understood that all subscriptions were *cash* or at least to be paid within thirty days. The brethren regard them as perfectly good. It was a great day for our cause.

"The progress made in that city in our work within nine months is simply marvelous. They have used the house for some weeks and it has been full, even the gallery, especially at the evening service. The church and pastor have the confidence of the community. Four await baptism and there are inquirers at every service. While I have regretted so large an outlay, yet, now that the church is cleared of debt it will prove a very wise investment. The people have lifted nobly. Many cases of most touching sacrifice are reported to me."

Letter From Dr. Woods.

Rev. H. C. Woods, D.D., our Superintendent of Missions in the West, has been on a visit to Oklahoma Territory, where our missionaries are at work to plant the Gospel in that new land. He visited El Reno and Oklahoma City, where our missionaries are building houses of worship. This account from an eye witness of the trial and difficulties of missionaries in our own land reads almost like a romance. This is but a specimen of what many of our missionaries endure in the new settlements of the great West. Dr. Woods says:

"I have been around with Mr. Dyke and have talked with the people. Was over yesterday to Fort Reno and talked with officers of the army, and I find the situation such as you in New York cannot possibly comprehend.

"And yet these people are not *in debt*. They *cannot get into debt*. All stores sell for cash.

No one *loans money*, as the people have not their titles yet. The consequence is a single crop will set them on their feet. They have no dead horses to pay for. They are hopeful, but the way they live! Two days almost starves me out.

"Of Mr. Dyke personally I must say a word of heartiest praise. He has almost achieved the impossible in this town. He has amazed the whole community. He has compelled their respect. He has won universal admiration. His tact, his persistency, his courage, his fertility of resources under hardest conditions, has been a surprise to me. The men of his church and congregation are off getting work to support their families. The laborers to be had are unreliable, so he has been obliged with his own hands to do not a little of the work. He put his own horse with another and hauled the material. He has hauled all the brick at least once. Unable to get masons he bought a trowel and himself has laid at least one quarter of the brick. My heart has ached since I have been here to see him do this work.

"And yet he has preached every Sunday save one, when a storm prevented, and many week nights, and can out-preach any one around here. He has worked on that building or in getting material or collecting funds from daybreak to dark. On Sunday, starting at daybreak, has driven twenty miles, preached twice, driven back by midnight and up again at daybreak and at work. The result is he is worked almost to death. He has *not* shown want of leadership or anything of the kind. Business men have said to me here, 'The other ministers have talked of great things they would do but have done nothing, but he *has got there*.' A leading man of the town said to me today: 'I did not like Mr. Dyke at first. I didn't take any stock in him, but I have seen what he has done. I have seen his pluck. He's a 'rustler' and I like that kind.' And that man who only 'blamed' him at first in my presence, to-day pledged \$10.

"The result of all is that our cause here is ahead of all others. We hear of some good families that are coming in the spring. The church now numbers sixteen, but between thirty and forty Baptists live around here and have promised to come in when the house is done. I found at the Fort where Mr. Dyke has preached he is respected. The soldiers

want him to apply for the post of chaplain. It may perhaps have seemed wiser to have waited before building till better times. But should this town of 1,000 people, and 2,000 others near in adjacent places, be left with a dozen saloons and not a single house of worship? I do not think so.

"We have built under great difficulties, but we have gained great advantages for the future by so doing. I have not changed my opinion as to the future of this town since I wrote you last September. If I had the money, Mr. Dyke should not go to the bank and borrow until those subscriptions come in. The people are to use the room for public school purposes till a school house is built. The School Board will consequently put in seats. Our brethren have selected the patterns and will so space them as to secure comfort to older persons in sitting. The church will need all the surplus subscriptions to secure seats when the School Board shall take theirs out."

WOMEN'S SOCIETIES.

WOMEN'S BAPTIST HOME MISSION SOCIETY.

2411 Indiana Avenue, Chicago, Ill.

President—MRS. J. N. CROUSE, 2231 Prairie Avenue, Chicago, Ill. *Corresponding Secretary*—MISS M. G. BURDETTE, 2411 Indiana Avenue, Chicago, Ill. *Recording Secretary*—MRS. H. THANE MILLER, Cincinnati, O. *Treasurer*—MRS. A. H. BARBER, 2411 Indiana Avenue, Chicago, Ill.

The Board meeting held December 15th convened promptly, with Mrs. Lawrence in the Chair. After Scripture reading and prayer by Mrs. Baldwin, the minutes of previous meeting were read. It was voted, as a recommendation of the Publishing Committee, to place in the hands of the people through *Tidings* a map containing the stations at which missionaries have already been placed. And it is greatly hoped that these maps may be preserved, and that new stations which shall be opened from time to time may be added, in order that an intelligent understanding may be had of the growing needs of this country, as well as our ability, through your contributions, to meet them.

After a long period of ill health and convalescence, we are glad to welcome again Mrs. Swift as a contributor to the literature of the Women's Baptist Home Mission Society. Applications for admission to the Training School are received every month, as well as letters from individuals, signifying the hope that next year "our church" may send at least one student to the Training School. Jersey

City and Hoboken have jointly formed a City Union. We greatly desire for them the benefits which have been derived from thus uniting forces in other cities, and may their labors of love and united petitions prove blessings both to them and the cause they represent.

Miss Boorman will continue to serve the Society in the East for the present, and may work in New Jersey until the annual meetings. A letter was read from Mr. Hartwell concerning a missionary for the Chinese Mission at Portland, Ore., also one from Mr. Brawley, at Petersburg, Va., asking that Miss Garland's headquarters might be at that place. It is always a pleasure to receive letters from pastors announcing the work of missionaries. Such a letter was read from Mr. Wells (colored), of Indian Territory, in which he spoke in highest terms of Miss Chandler's labors.

January 5th, the opening day of the week of prayer, was fittingly remembered, a number of special requests for prayer having been laid upon the hearts of the members of the Board. The churches of Kansas City, Kan., are laying hands upon Miss Malmberg for city missionary, and also those of Lincoln, Neb., upon Miss Van Ness. Can we afford to give them up? Yes, because we cannot afford to say nay, if the Lord calls.

There is no limit to the supply in the kingdom of Christ. We only set bounds when we make so small demands, because we know that all things with Christ are possible. Send your consecrated, cultivated, educated daughter to the Training School, my sisters, and the mothers who mould the minds of the youth in a generation to come will be training for Christian service the very best talent our country can produce.

A letter was read from Mr. Ritzman, of Bridgeport, Conn., asking that Miss Streiff be appointed as missionary among the Germans in that city. Mrs. Ritzmann, formerly Miss Kopp, at one time a student in the Training School, has done valuable service with her husband, but on account of failing health must now be relieved of a part of her work. Our treasury, much overdrawn a month ago, is still carrying a deficiency, although enough money came in during December to pay the salaries of our missionaries at that time on the field. After listening to the Christian experience of one of the students, the meeting adjourned.

MRS. C. V. L. PETERS.

WORK IN MEMPHIS, TENN.

For some time I have been wanting to write you, but there are many demands on our time in Memphis, and the friends at a distance are neglected. We have sixteen mission bands, and the women are doing well. They have meetings each week, a special one every month, and a union meeting every three months.

Last week a union meeting was held, and it was full of interest and life. Each church brings in a report of work done during the last three months. I will give you two reports as they were read by the secretaries.

First report: Number of weekly meetings held since last quarter, 11; monthly meetings, 3; number of religious visits, 248. Some members reported they sat up with the sick, washed for them, also cleaned up for them. Those who can read **always** read to the sick, and pray when they visit them. All the members but a very few read their Bibles daily; those who cannot read have the Bible read to them. Sister J— has been visiting other parts of the country, and while there organized ten bands. The members are careful about reporting their religious conversations to sinners, of giving garments to the poor, also bringing scholars to Sunday-school, also taking nourishment to the sick. We have 22 good paying members. Largest attendance at any weekly meeting, 8; smallest, 7. Money collected last three months, \$10.55; paid to missions and education, \$6.10; balance in treasury, \$4.45.

Second report: Number of visits to sick, 360; number of Bible readers, 33; number who read daily, 15; total number in band, 72; number verses recited in meeting, 184; weekly meetings, 12; monthly meetings, 3; visits to jail, 11. Money sent to Woman's Baptist Home Mission Society, \$6; given for education, \$10.00.

Some remarks of the sisters during the meeting were quaint and characteristic, for example: "Now is the day of salvation; yes, sir, and now is the time to get up and do something." "Every time the horn blows, I'm off." Another: "Two years ago I was nothing but a dressed-up fool. I looked into my head—empty; my heart—empty; everything was on the outside."

The lesson touching on provoking one another to good works, a sister said: "I am going to provoke every one I know." A pastor said: "When you go to a meeting, take in everything—take in the collection table," and he gave aquarter.

The work among the children is also encouraging. Many parents see the need of this work and are lending helping hands. At present seventeen industrial schools are held weekly. The children attend well, but sometimes we are short of work for them, especially garments. They are quite good little mission people. Some of them will celebrate Christmas this year by giving instead of receiving presents. Many children are brought in through house-to-house visiting, and perhaps for the first time receive religious teaching. Sometimes we find both body and soul destitute, and as we distribute the garments so kindly sent by sisters in the North, we can speak of the white robes of Christ's righteousness. I will give one instance:

Johnnie was a sickly boy, whose world was bounded by the smoked walls of the house in which he

lived and his aunt's wash-tubs. Before he reached the age of two years his mother died, and he was taken to the house of this relative.

The aunt was a hard-working woman, being able with difficulty to earn the small sum needed for their support. She was a Christian, a member of the Baptist church near her home.

Johnnie was never well enough to attend school, and at last could not leave the house, but lay year after year on his little bed in the corner, slowly wasting with consumption; but the pinched face always had a pleasant look, that quickly broke into a smile when one spoke to him.

He was often visited by the missionaries, and he delighted in hearing readings from the Bible and talking on religious subjects. He never complained of his many pains, and, though often shaken by violent coughing, would only lay a hand on his breast and smile. Taking him some garments one day, he said :

"Spec's you done won't hab to bring me clo'es much mo'."

"Will you be ready to go, Johnnie?"

"Hope so," he answered; "I's prays."

Naturally, he thought of the change fast coming to him, as the weakness increased day by day. His faithful aunt, toiling over her wash-tubs, frequently talked of the Lord who had died for him, and often a prayer arose that when his painful life journey was ended he would find a home in heaven.

Hastening up the street one day, I passed the house. The door was open and a broad streak of sunshine lay across the floor. Stopping a moment and looking in Johnnie's corner, I saw sunshine quite as bright in his face. Catching sight of me, he called out :

"Come in! come in! I's done got something to tell you!"

His aunt turned from her tubs and repeated the invitation.

"What is it, Johnnie?" I asked.

"I's done 'fessed! I's done 'fessed!" he cried; "all ready to go now."

In talking with him, I asked: "What brought this change to you?"

"De Laud. You all done read de Bible and prayed, and auntie she done talked and prayed so much, de Laud just heard and give me religion."

Good, true auntie! I looked up at her as she stood at the foot of the bed, her toil-worn hands clasped on the back of a broken chair. Tears of joy were in her eyes because the Lord had used her for his honor and glory.

Three days later he was taken over to the church, and, lying in a sheet, was lowered into the pool and put on Christ in baptism.

A few weeks ago I went to visit him. His aunt was out, a man was dozing by the fire. Over in Johnnie's corner stood his little bed, but it was

smoothly made; there was no little face to give me welcome. Startled, I called out :

"Where is Johnnie?"

The man opened his eyes, and answered :

"Laud, honey, de angels just come down and took him away to heaven."

Quietly, with a good-by to us all, his weary journey had ended, and he was gone where pain and sorrow is no more.

Please remember the work at Memphis in your prayers.

Yours sincerely,

ANNA M. BARKLEY.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

14 TREMONT TEMPLE, BOSTON, MASS.

Honorary President—MRS. THOMAS NICKERSON, Newton Centre, Mass. *President*—MISS ALICE B. MERRIAM, 177 West Brookline St., Boston, Mass. *Vice-President*—MRS. ANNA SARGENT HUNT, Augusta, Me. *Corresponding Secretary*—MRS. M. C. REYNOLDS, 21 Fayette St., Cambridgeport, Mass. *Treasurer*—MISS ALICE E. STEDMAN, 14 Tremont Temple, Boston, Mass.

The question has been frequently asked by our auxiliaries, "What effect will the recent Indian troubles have upon our schools among this race?" A study of the map will show that the rebellious Indians are located in or near Dakota. Our work has been carried on in Indian Territory and among the Wichitas of Oklahoma Territory. Some of the wild tribes of what was formerly known as Indian Territory have sympathized with the tribes who have revolted, but there has been no outbreak among our schools.

There has also been much surprise expressed that so many colored people live in Indian Territory. Many Indians of Indian Territory formerly lived in the South. Georgia, Alabama, North and South Carolina and Florida were the homes of some of the present inhabitants of the five civilized tribes and of their ancestors. Some of these tribes were not savages even in that year of 1835 when they were driven from their homes to the Indian Territory. They had schools, churches, a newspaper, and industry and commercial enterprise were extending themselves in every direction; yet they were obliged to give up all their possessions and settle in a new country and begin life again.

When they lived in the South they owned slaves the same as the white men of the South. When they removed to Indian Territory they took their slaves with them.

When the slaves of the South were liberated, the slaves of the Indians were also freed. So we find in the Indian Territory large numbers of colored people. These people are inferior, intellectually, to the Indians. They are looked upon with hatred, and

have no social position among the Indians. They have separate schools and churches, and live in communities by themselves. They have the same right to the land as the Indians; Indians can take up land in Indian Territory, so can negroes. No white man can take up land unless he marries an Indian woman. If these colored people are reached by the Gospel, Christian teachers must be sent into these communities.

These five civilized tribes have provision for the education of their children to some degree. By the sale of lands to the United States, a sum of money has been set aside for the education of the youth. The management of these schools lies in the hands of the Councils of the different Nations.

The Cherokees have some excellent schools. The seminaries for boys and also that for girls, in Tahlequah, are equal to any of our high schools and academies. A visit to this Nation two years ago convinced me of the superiority of these seminaries. No religious instruction is acquired in these schools, however. Professor Bacone, the President of Indian University, was formerly a teacher in the boys' seminary at Tahlequah. So low were the morals of these boys, Professor Bacone felt that his work was powerless to really educate the boys. He had no power to control the boys out of school, and the education of the head without some attention to the morals was worthless.

As a result of his work Indian University was started, and is a powerful factor in the moral and intellectual uplifting of the Indians of Indian Territory. Professor Bacone had the right idea of education. He says the Home Mission Society cannot educate all the Indians of Indian Territory. His plan is to have a college at Bacone that will accommodate from one hundred to one hundred and fifty of the brightest young men and women of the Territory. An able corps of refined, cultured instructors, consecrated to the work of soul-winning, aid him in his labors. The school is not too large for each instructor to leave his personal impress upon the pupils. After a course of three or four years, these young people are fitted to go out and do the work of reaching the masses of their race. One young man, Rev. George Hicks, a graduate of this school, and having taken a partial course at Rochester, N. Y., has gone among the Wichitas, a wild tribe, and is trying to help his people. Mr. Hicks is a fine specimen of an educated, Christian Indian. Our Woman's Society also supports a teacher among this tribe of Wichitas at Anadarko. We also support one teacher at Indian University. A church was organized within the school, and a baptistry in the yard has been often visited by happy converts from the school.

During the past few weeks a church has been organized in Muscogee, three miles from Bacone, and the church in the school has been disbanded to unite with them. Professor Crosby, who has been a much-loved teacher in the school, has accepted the

pastorate of the new church. As it is almost impossible to secure a suitable house for Mr. and Mrs. Crosby to live in, a parsonage is greatly needed. Who has means to aid this struggling church? At Sasakwa, among the Seminole Indians, is a school under the patronage of the Home Mission Society. This is a girls' school. The buildings are owned by the Seminole Nation, and the work is under the watchful care of the Council of the Seminole Nation. This Council offered the school to the Methodist denomination for a term of years, provided they would support teachers. The Methodists did so for some years, but they found that the Baptist sentiment was so strong that it was deemed advisable to take work elsewhere, and it was offered to the Baptist Home Mission Society. Rev. W. P. Blake and wife have charge of this school now. Miss Caroline E. Greene, of Providence, R. I., is supported there by our Society. We are glad to say that \$100 of her salary has been paid by the young ladies of Rhode Island. Rev. John Jumper is the pastor of the church in Sasakwa. Rev. Mr. Jumper led out the Seminoles from Florida in the wars with the United States. After reaching Indian Territory he became a devoted Christian, and has for years been a faithful, consecrated minister of Christ.

At Atoka, I. T., among the Choctaws, is a boarding school owned by the Home Mission Society and the Nation. These Indians are mostly half-breeds and very anxious for an education. The school has made heroic exertions to secure a suitable building. It lacks many of the comforts necessary to successful work. Under the wise management of the Principal, Rev. F. B. Smith, it promises to become one of our best schools. Miss Anna Docking and Mrs. F. B. Smith are supported by our Woman's Society. We would also mention that Rev. J. S. Murrow and his devoted wife are residents of Atoka, and give great aid to the school by their sympathy and co-operation. We would commend the school at Atoka to the prayers and sympathies of New England.

The teachers supported by our Woman's American Baptist Home Mission Society among the Indians have been named above: Miss Minnie Pratt at Indian University; Miss Lillice Johnson at Anadarko, Wichita Agency; Miss Anna Docking and Mrs. F. B. Smith at Atoka, among the Choctaws; Miss Caroline E. Greene at Sasakwa, among the Seminoles. Next month I will speak of the schools among the colored people of Indian Territory.

MARY C. REYNOLDS,

Corresponding Secretary.

RECEIPTS FOR NOVEMBER.

Maine	\$301 81	Connecticut	\$219 05
New Hampshire	71 78	Miscellaneous	10 30
Vermont	76 20		
Massachusetts	526 26	Total	\$1,318 86
Rhode Island	104 26		

Baptisms.

QUARTER ENDING NOVEMBER 30, 1890.

NAME.	FIELD.	NO. BAP.
B. Matzke,	Germans in Berlin and Danzig, North Dak.,	6
John Stumpf,	Germans in Arnprior, Ontario,	12
A. L. Lacle,	Cherokee Indians, Ind. Ter.,	7
C. M. Green,	Eastern part of Cherokee Nation, Ind. Ter.,	7
J. F. Matzick,	Germans in Hillsboro, Kan.,	11
A. J. Sturtevant,	Napa, Cal.,	9

QUARTER ENDING DECEMBER 31, 1890.

NAME.	FIELD.	NO. BAP.
A. W. Runyon,	Hamilton Square Church, San Francisco, Cal.,	5
S. A. Abbott,	District Missionary for Northwest- ern Wisconsin,	7
L. M. Whitting,	Council Grove, Kan.,	5
W. A. Cain,	Medicine Lodge, Kan.,	5
David Oberg,	Swedes in Osage City, Kan.,	16
Frank Sprague,	Sun Prairie, Wis.,	5
J. C. Mower,	Windom, Minn.,	8
F. W. Houcheus,	Horton, Kan.,	29
V. A. Sage,	Hebron Church, St. Paul, Minn.,	50
O. Lindh,	General Missionary for Eastern Swedish Conference,	8
Israel Bergstrom,	District Missionary for Southern Minnesota,	33
George Brown,	District Missionary for Northeast- Kansas,	12
J. H. Holke,	Colored People in Arkansas,	26
J. M. Riddle,	Colored People in West Virginia,	11
W. W. Tinker,	General Missionary for Southern California,	11
John P. Westerberg,	Swedes in Manchester, N. H.,	8
W. E. Hopkins,	Park Rapids, Minn.,	10
Francis J. Rice,	Kingman, Kan.,	20
W. C. Skiles,	Kansas Centre, Kan.,	11
Johnson Spade,	Antioch Church, Ind. Ter.,	5
F. L. Walker,	Wa Keeny and Hill City, Kan.,	6
C. H. Wareham,	Marion, Kan.,	7
B. J. George,	Minneapolis, Kan.,	7
C. W. Finawal,	Norwegians and Danes in St. Paul, Minn. (Qr. ending Oct. 1, 1890),	5
G. W. Donnel,	Oakland, Ore.,	9
W. E. Powell,	General Missionary for W. Va.,	7
A. A. Watson,	Blaine, Wash.,	5

Rev. Nils Erikson, Swedes in Ironwood, Mich.
 " Peter Berggren, Swedes in Norway, Mich.
 " George C. Englemann, Germans in Kossuth, Wis.
 " W. H. Travis, Farmington, Minn.
 " Thomas N. Horner, Edmond and vicinity, Oklahoma.
 " Cornelius E. Kilewer, Germans in McPherson County,
 Kan.
 " Walter Ross, Centreville and Beresford, South Dak.
 " Carl M. Viden, Swedes in Sun Prairie and vicinity,
 South Dak.
 " Frank T. Walker, Second Church (Colored), Pueblo,
 Colo.
 " James Waters, Bethany Baptist Church, Highlands
 Colo.
 " John H. Storms, Tulare and Visalia, Cal.
 " Winfield S. Cole, Azusa, Cal.

The following re-appointments were made:

Rev. John P. Westerberg, Swedes in Manchester, N. H.
 " Herman Thiel, Germans in Alpena, Mich.
 " W. E. Powell, General Missionary for West Virginia.
 " Edward S. Sundt, Scandinavians in Oconomowoc, Mil-
 waukee and vicinity, Wis.
 " George Swimmer, Fourteen Mile Creek and Long
 Prairie, Ind. Ter.
 " George W. Dallas, Colored People in Southeastern
 Choctaw Nation, Ind. Ter.
 " Lucian Monroe Luke, Colored People in Texas.
 " A. R. Griggs, Colored People in Texas.
 " George Kline, Bismarck, North Dak.
 " Allen Asa Layton, East Las Vegas, New Mex.
 " George E. Good Woodland, Cal.
 " Andrew Judson Sturtevant, Napa, Cal.
 " W. H. Carmichael, Nipomo, Cal.
 " James Cairns, Vancouver, Wash.
 " Dwight Spencer, District Secretary for Indiana and
 Southern Illinois.
 " Thomas M. Westrup, General Missionary for Nueva
 Leon, Mex.
 Mrs. Jacoba G. Vinda de Estrada, City of Mexico, Mex.

The following teachers were appointed:

At Florida Institute, Live Oak, Fla.—Prof. Horatio B. Law-
 rence, Pres.
 At Atlanta Baptist Seminary, Atlanta, Ga.—Miss Marie A.
 Barbour.
 At Cherokee Academy, Tahlequah, Ind. Ter.—Miss Ettie
 A. Mason.
 At Guadalupe College, Seguin, Tex.—Mrs. Ida Lee Gar-
 nett, Prin.
 At Industrial High School, Gloucester, Va.—Prof. W. B.
 Weaver, Prin.
 At Chinese Mission School, Tulare, Cal.—Mrs. Amanda
 Egli.
 At Chinese Mission School, Portland, Ore.—Miss Mary E.
 Thompson.

Home Mission Appointments

IN JANUARY.

The following new appointments were made:

Mr. Louis B. Talcott, French in Lewiston, Me.
 " Andry Lillivis, Fine in Rockport, Quincy and vicinity,
 Mass.
 Rev. Petrus Eljenholm, Swedes in Jamestown and vicinity,
 N. Y.
 " Lum Kaw, Chinese in Chicago, Ill.
 " J. A. Chellberg, Swedes in Muskegon, Mich.
 " Jefferson James Crosby, Menominee, Mich.

Ministerial and Church Record

"The word of God grew and multiplied."—Acts 12:24.

ORDINATIONS.

NAME.	PLACE.	DATE.
Isaac B. Le Claire,	Waterville, Me.,	Dec. 17
Benjamin R. Harris,	Mt. Holly, Vt.,	Nov. 19
H. C. Searles,	Weston, Vt.,	Dec. 30
Walter M. S. Lowell,	Richmondville, N. Y.,	Nov. 25
Nelson Reynolds,	Mattawan, N. Y.,	Dec. 2
John T. Greene,	Northville, N. Y.,	Dec. 2

Olaf Hedeén,	Brooklyn, N. Y.	Dec. 18
Krikor Hagop Basmajian,	Philadelphia, Pa.,	Dec. 14
Clarence E. Lapp,	Newark, N. J.,	Dec. 30
T. C. Brewster,	Dowington, Pa.,	Dec. 18
Duncan MacGregor, D.D.,	Philadelphia, Pa.,	Dec. 18
H. E. Hoff,	Bethany, W. Va.,	Nov. 13
Andrew C. Chlchon,	Louisville, Ky.,	Sept. 17
William Underwood,	Mt. Pisgah, Ky.,	Dec. 31
Thomas Hall,	Pleasant Hill, Ky.,	Oct. 6
Lewis N. Thompson,	Louisville, Ky.,	Nov. 30
A. J. Heatherly,	Lima, S. C.,	—
J. M. Wilbur,	Charleston, S. C.,	—
J. H. Schenck,	Prairie, Ind.,	Dec. 18
H. J. White,	Joliet, Ill.,	Dec. 5
A. J. Smith,	Lebanon, Ill.,	Dec. 26
J. C. Mower,	Mankato, Minn.,	Dec. 11
C. Tietge,	Hampton, Minn.,	Dec. 3
W. H. Curtis,	Tabor, Iowa,	Nov. 20
C. S. Goodson,	Bethany, Mo.,	Dec. 7
J. Baesener,	Gasconade Co., Mo.,	Nov. 21
W. O. Millican,	Luling, Texas,	Nov. 23
J. R. Hodges,	Waxahachie, Texas,	Dec. 31
D. E. Bentley,	Merkel, Texas,	Dec. 28
G. M. Jameson,	Elm Grove, I. T.,	Nov. 29
J. F. Hudman,	Elm Grove, I. T.,	Nov. 29
C. M. Truex,	Hamlin, Kan.,	Dec. 6
Cornelius E. Kilewer,	Hillsboro, Kan.,	Dec. 3
C. J. Redding,	Fairfield, Neb.,	Dec. 9
Myron C. Miner,	Steele, North Dak.,	Dec. 11
George H. Palmer,	Stockton, Cal.,	Dec. 7

CHURCHES ORGANIZED.

PLACE.	DATE.
Dalton, Mass.,	Dec. —
De Bruce, N. Y.,	Nov. 9
Philadelphia, Pa., South East Baptist Church,	Dec. 16
Pittsburg, Pa., Good Hope Baptist Church,	—
Lectsdale, Pa.,	—
Warren, Pa., Swedish Baptist Church,	Dec. 23
Wheatland, Pa.,	—
Ball's Mill, Va.,	Dec. 21
Elkins, W. Va.,	Dec. 20
Rush Run, W. Va., Colored Church,	Oct. 26
Burkin, Ky.,	—
Wood's Graveyard, Tenn.,	—
Harriman, Tenn.,	—
Jones' Bridge, S. C.,	—
Snow Hill, Ga., Colored Church,	Oct. —
Surrounded Hill, Ark.,	—
North Columbus, Ohio,	Nov. 27
Marion, Ind.,	Oct. 22
Savanna, Ill.,	Dec. 30
Pentwater, Mich., Danish Baptist Church,	—
Farmer, Mo.,	Dec. 3
Mt. Union, Iowa,	Dec. 27
Randolph, Neb.,	Dec. 21
Jamestown, Neb.,	Dec. 11
Schuyler, Neb.,	Dec. —
Morefield, Neb.,	Nov. 28
Salem, South Dak., German Baptist Church,	Nov. 30
Tyndall, South Dak., German Baptist Church,	Dec. 15
Newburg, North Dak., Scandinavian Bapt. Church,	Dec. 17
Dayton, Wyo.,	Dec. 19
Portland, Ore. German Baptist Church,	Jan. 4
New Hope, Wash.,	—
Castle Rock, Wash.,	Dec. 6
Wilbur, Wash.,	—
Ninga, Manitoba,	Nov. 26
Kallida, Manitoba,	Nov. 27

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Great Works, Me.,	Jan. 1
Nashua, N. H., Crown Hill Mission Chapel,	Dec. 31
Cambridge, Mass., Charles River Bapt. Church,	Dec. 21
Haverhill, Mass., Mt. Washington Bapt. Church,	Dec. 14
Greendale, Mass.,	Dec. 18
Springfield, Mass., Carew St. Baptist Church,	Dec. 28
East Haverhill, Mass., Mission Chapel,	Dec. 21
Rochester, N. Y., Second German Bapt. Church,	Nov. 21
Madrid, N. Y.,	Dec. 19
Shamokin, Pa.,	Dec. 23
Philadelphia, Pa., East Baptist Church,	Dec. 28
Einportum, Pa.,	—
Rich Patch, Va.,	—
Skinquarter, Va.,	—
Sycamore, W. Va.,	Dec. 21
Erlanger, Ky.,	Nov. 30
Silverdale, Tenn.,	—
Snow Hill, Ga., Colored Baptist Church,	Nov. 2
Augusta, Ga., Harmony Baptist Church (Colored),	Dec. 21
Hudson, Ill.,	Nov. 16
Ottawa, Ill.,	Dec. 28
Elk Prairie, Ill.,	—
Curtis, Mich.,	Dec. 22
Milwaukee, Wis., South Baptist Church,	Dec. 28
St. Paul, Minn., Park Ave. Bapt. Mission Chapel,	Nov. 27
Glencoe, Minn.,	Dec. 3
Minneapolis, Minn., Olivet Baptist Church,	Dec. 21
California, Mo., German Baptist Church,	Nov. 23
Fairport, Mo.,	—
Oklahoma City, Oklahoma, I. T.,	Dec. 21
Argonia, Kan.,	Dec. 14
Osco, Neb., Danish Baptist Church,	Dec. 20
Long Pine, Neb.,	Dec. 28
Alma, Neb.,	Dec. 21
Grand Island, Neb., Immanuel Baptist Church,	Jan. 4
Denver, Colo., German Baptist Church,	Dec. 12
San Lucas, Cal.,	Nov. 30
Winnipeg, Manitoba, German Baptist Church,	Nov. 23

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
Moses Hanscon,	—	Auburn, Me.,	Dec. 16
Melzar Dunbar,	72,	Boston, Mass.,	Dec. 28
Enoch Sanford,	—	Raynham, Mass.,	Dec. 1
Henry K. Rowe,	—	Randolph, Mass.,	—
J. A. Maxwell, D.D.,	—	Danbury, Conn.,	Nov. 28
W. H. Merriam,	38,	Spragueville, N. Y.,	Dec. 16
William D. Hedden,	—	—	—
D D.,	62,	East Orange, N. J.,	Dec. 24
Thomas F. Clancy,	—	Philadelphia, Pa.,	Dec. 11
John Peddle, D.D.,	52,	Philadelphia, Pa.,	Jan. 5
George P. Rice,	72,	Baltimore, Md.,	Nov. 26
James D. Brown,	44,	Jarrett's Depot, Va.,	—
O. H. Morrow,	90,	Sulphur Springs, Ky.,	Nov. 28
Charles Thornwell	—	—	—
Anderson,	54,	Pearson, Ga.,	Oct. 8
Joshua Eppins,	—	Macon, Ga.,	Nov. —
Thomas E. Tiller,	—	Bartow, Fla.,	Dec. 25
E. Owens,	61,	—, Texas,	Oct. 21
Andrew E. Clem-	—	—	—
mons,	68,	Marshall, Texas,	Dec. 3
E. C. Farley,	70,	Jefferson, Ohio,	Dec. 8
J. H. Hazen,	66,	Amboy, Ill.,	Dec. 3
W. W. Regan,	45,	Brainerd, Minn.,	Dec. 3
J. F. Wilcox,	83,	Northfield, Minn.,	—
V. M. Thrasher,	—	South Canadian, I. T.,	Dec. 20
Samuel E. Stearns,	78,	Viola, Idaho,	Dec. 13

Reading Ch.....	4 96
Boston, J. F. Fodick.....	50 00
Stoughton St. Ch.....	125 00
South Ch.....	100 00
Raynham Ch.....	10 00
East Dedham, Mrs. Lucy Burgeas (deceased).....	50 00
Ch.....	3 56
South Hadley Falls, A Friend in Hampshire Co.....	200 00
A Friend, A Thank Offering.....	40 00
Danvers, A Friend.....	3 00
Rockport Ch.....	6 50
Dorchester, Temple Ch.....	19 17
Winchester, First Ch.....	14 35
Waltham, First Ch.....	18 00
Weston Ch.....	34 14
*For Wayland Sem., D. C.: Brookline, First S. S.....	50 00
Malden, First Ch., J. H. Moses, Bible Class.....	35 00
*For Richmond Theol. Sem., Va.: Lynn, Chas. J. Pickford.....	50 00
Mrs.....	50 00
Boston, George H. Quincy.....	10 00
*For Atlanta Sem., Ga.: Chelsea, First S. S.....	50 00
*For Spelman Sem., Ga.: Needham, King's Daughters' Circle.....	3 00
South Gardner, Young Ladies' Mission Band.....	30 00
Brookline Ch., The Respers.....	61 00
Wakefield, Mrs. N. M. Taylor.....	13 00
Williamstown, Mission Band.....	125 00
Salem, Mrs. J. Peabody.....	10 00
Wollastort, G. F. Pinkham.....	50 00
C. E. F. Boston, A Sister in First Ch.....	25 15
Newton Centre.....	29 79
Plymouth, Mrs. Lewis Holmes.....	1 50
Worcester, Mrs. T. P. Wheelock.....	10 00
Raynham Ch.....	2 00

RHODE ISLAND, \$467.20.

Narragansett Pier, Mrs. J. K. Brown.....	4 50
Providence, Central Ch., Weekly Offering.....	242 00
Miss H. B. Barrows.....	50
Per Rev. J. N. Williams.....	17 24
Pawtucket, S. S. of First Ch.....	13 35
Newport, Central Ch.....	109 47
East Providence, First Ch.....	27 70
*For Richmond Theol. Sem., Va.: Wakefield, Mrs. Julia A. Knowles.....	25 00
*For Spelman Sem., Ga.: Providence, Mrs. Avis Chapman.....	5 00

LEGACY.

Providence, Estate of H. Jackson, D.D., Interest.....	23 44
---	-------

CONNECTICUT, \$536.07.

Barkville S. S., per Dr. Burdington.....	4 00
Hartford, First Ch.....	138 00
Bridgeport, First Ch.....	173 07
New Haven, First Ch.....	133 00
North Lyme Ch.....	15 00
East Morris, Miss R. M. Farnham.....	5 00
*For Richmond Theol. Sem., Va.: Yalesville, George I. Mix.....	40 00
*For Spelman Sem., Ga.: Waterbury, Mrs. A. J. Shipley.....	23 00
New Hartford Ch., Coral Workers.....	5 00

NEW YORK, \$3,948.22.

New Rochelle, Salem Ch.....	42 50
Charleston Ch.....	3 70

Flat Creek Ch.....	5 00
Grapeville Ch.....	3 00
Preston Hollow Ch.....	10 15
Rensselaerville Ch.....	4 00
Westerlo Ch.....	11 95
Mrs. Humphrey.....	1 00
Butler and Savannah Chs.....	2 50
Lyons Ch.....	3 65
Macedon Ch.....	9 64
Marion Ch.....	19 41
Rose Ch.....	4 00
West Walworth Ch.....	2 68
Williamson Ch.....	6 26
Walcott Ch.....	2 00
Otego, Mrs. John Smith.....	150 00
Elbridge Ch.....	75 85
Little Falls Ch.....	60 22
S. S.....	15 00
Bingham and Spring Mills Chs.....	13 00
East Cameron Ch.....	3 90
Jasper Ch.....	2 03
Woodhull Ch.....	5 00
Bartlett Ch.....	6 50
Bonville Ch.....	10 52
Utica, Tabernacle Ch.....	120 00
Vernon Ch.....	17 13
Waterville Ch.....	6 30
Troy, Fifth Avenue Ch.....	425 00
Cohoes, First Ch.....	23 02
New York City, First Swedish Ch.....	52 00
Mrs. C. B. Kelton, for Mexico.....	2 00
Fifth Avenue Ch.....	1,215 00
Scotia Ch.....	10 20
South Ballston, Mrs. Esther S. Bailey.....	50
Morris Ch.....	9 08
Snyder Centre Ch.....	3 25
Brooklyn, Washington Avenue Ch.....	25 10
Sixth Avenue Ch.....	86 57
Central Ch., Bridge St.....	120 65
Albany, Emmanuel Ch.....	669 71
Belleville, Woman's Home Mission Socy.....	47 00
Tompkins Ch.....	5 00
Binghamton, First Ch.....	142 85
Cantico Ch.....	31 65
Butternut Ch.....	8 00
Malone, First Ch.....	15 41
Baldwinsville Ch.....	27 85
S. S.....	1 80
Manlius Ch.....	14 25
Potsdam Ch.....	30 75
Walton Ch.....	11 65
Cortland, First Ch.....	138 04
Meridian Ch.....	7 00
*For Wayland Sem., D. C.: Muravia, Friends.....	3 00
*For Leland Univ., La.: New York City, Wm. A. Cauldwell.....	25 00
*For Spelman Sem., Ga.: Buffalo, Washington St Ch., Ladies of Home Mission Circle.....	28 00
C. E. F. Carmel Ch.....	31 00
For Missoula Ch., Mont.: Cohoes Ch.....	10 25
For Ch. at Prescott, Ariz.: Owego Ch.....	50 75

NEW JERSEY, \$173.41.

Livingston Ch.....	6 73
Cranford Ch.....	1 25
Ringoes, Mrs. J. B. Dalrymple.....	5 00
Vineyard, Rev. W. W. Meech.....	5 00
East New Jersey Baptist Ass'n.....	7 50
Jersey City, North Ch.....	20 00
Marlton S. S.....	2 00
Tuckahoe Ch.....	3 00
Alloway Ch.....	2 93
Pittsgrove Ch.....	10 00
Haddonfield S. S.....	33 00
South Orange, First Ch., Fruit Branches desig.....	26 00
Newark, Rev. G. C. Shirk.....	1 00
*For Richmond Theol. Sem., Va.: Plainfield, First Ch. S. S.....	50 00

PENNSYLVANIA, \$643.14.

Clymer Ch.....	4 45
Gold Ch.....	4 00
Philadelphia, Woman's National Indian Ass'n, desig.....	27 15
Mrs. A. T. Ambler.....	75 00
Mrs. Rose M. Lewis.....	5 00
A Friend, per W. H. R. Corleis.....	50 02
Gethsemane Ch.....	20 14
Tabernacle Ch., in part.....	20 23
Clifford Ch.....	9 00
Scranton Ch.....	6 15
Flatwood Ch.....	95 00
Pine Flats Ch.....	4 50
Lewisburgh Ch.....	73 22
Clarion Ch.....	20 05
Allegheny Ch.....	5 00
Titusville Ch.....	12 75
Lehman, A Friend.....	3 00
Coatesville Ch.....	3 00
Logan's Valley Ch.....	15 00
East Smithville Ch., in part.....	1 50
*For Atoka Acad., I. T.: Philadelphia, Fifth Ch., Woman's Home Mission Circle.....	50 00

DELAWARE, \$112.50.

Wilmington, Second Ch.....	26 40
Delaware Avenue S. S.....	12 50
City Mission.....	73 60

DISTRICT OF COLUMBIA, \$72.00.

*Washington, Wayland Sem.: Student, for Tuition.....	17 00
" " Room Rent.....	30 00
*For Spelman Sem., Ga.: Washington, Miss E. E. York.....	25 00

VIRGINIA, \$457.50.

Richmond, Professor George R. Hovey.....	50 00
*For Richmond Theol. Sem., Va.: News Ferry, A. B. Thomas.....	5 00
*Richmond, Richmond Theol. Sem.: Students, for Tuition.....	16 00
Sundry.....	10 75
Hartshorn Mem'l Coll.: Students, for Tuition.....	47 50
" " Room R't.....	26 00
Boarding Dept.....	300 25
Sundry.....	2 00

WEST VIRGINIA, \$24.00.

Huntington, Fifth Avenue Ch.....	24 00
----------------------------------	-------

TENNESSEE, \$255.41.

*Nashville, Roger Wms. Univ.: Students, for Tuition.....	164 41
" " Room Rent.....	91 00

NORTH CAROLINA, \$283.30.

*Raleigh, Shaw Univ.: Students, for Tuition.....	750 67
" " Room Rent.....	100 66
Sundry.....	13 97

SOUTH CAROLINA, \$1,118.91.

*For Benedict College: Timmonsville, Rev. S. M. Richardson.....	5 43
Anderson, S. S. Convention.....	52 00
Rocky River Ass'n.....	4 91
Little River Ass'n.....	8 00
Columbia, per Rev. C. E. Becker, rent.....	35 00
*Columbia, Benedict College: Students, for Tuition.....	373 85
" " Room Rent.....	639 70

GEORGIA, \$688.70.

*For Atlanta Sem., Ga.:	
Greensboro, Springfield Ch.....	3 00
Augusta, Woman's Baptist Convention.....	5 00
*For Spelman Sem.:	
Rocky Ford, Pilgrim S. S. Convention.....	2 50
Union Point, Mt. Pleasant Ch.....	11 00
Rome, Rev. Samuel Bowlden.....	50
Madison Ass'n.....	5 80
Middle Georgia Ass'n.....	12 10
Ebenezer Ass'n.....	50 00
North Georgia Ass'n.....	5 00
West Union Ass'n.....	5 25
Third Shiloh Ass'n.....	4 00
New Hope Ass'n.....	22 80
S. S. Convention.....	5 00
Second Washington S. S. Convention.....	37 08
*Atlanta, Atlanta Sem.:	
Students, for Tuition.....	81 85
" " Room Rent.....	48 25
Spelman Sem.:	
Students, for Tuition..	389 73

FLORIDA, \$71.14.

*Live Oak, Florida Inst.:	
Students, for Tuition.....	34 50
" " Room Rent.....	15 00
Sundry.....	21 64

MISSISSIPPI, \$1.15.

C. E. F. Ackerman Ch....	1 15
--------------------------	------

TEXAS, \$343.55

*Marshall, Bishop College:	
Students, for Tuition.....	232 35
" " Room Rent.....	121 20

OHIO, \$569.25.

Youngstown Ch.....	26 76
S. S.....	13 20
Cincinnati, Ninth St. Ch.....	53 00
Dayton, Linden Ave. Ch.....	36 69
Washington Towns-hip Ch.....	17 23
Marietta, First Ch.....	52 13
Jonah's Run Ch.....	26 83
S. S.....	5 20
Troy S. S.....	4 10
Woman's Circle and Temple Builders.....	14 25
Cleveland, Logan Ave. Ch...	112 54
Bridge St. Ch.....	7 05
S. S.....	1 42
First Swedish Ch.....	5 00
Kingsville Ch.....	20 00
Lowell Ch.....	1 50
S. S.....	68
Seville, Ladies' Aid Soc'y of Ch., desig.....	18 36
Madison Ch.....	10 50
Millford Centre Ch.....	1 65
Sidney Ch. and "Willing Helpers" Band.....	10 96
Richmond Dale Ch.....	2 10
Pettusville, Miss Anella Allen.....	1 00
Springfield, Sinking Creek Mission Band.....	5 52
*For Spelman Sem., Ga.:	
Cleveland Wilson Ave. Ch., "Willing Hands".....	50 00
C. E. F. Hayesville, H. Armstrong.....	3 00
Pioneer S. S.....	8 55
Marietta, First Ch.....	8 00
FOR CHAPEL IN SIOUX RESERVATION:	
Dayton, First Ch., Woman's Soc'y.....	50 00
Linden Ave. Ch., Ladies' Mission Soc'y.....	5 85

MICHIGAN, \$326.99.

Leslie, First Ch.....	9 80
Ishpeming, Swedish Ch.....	6 00
Ann Arbor, First Ch.....	4 50

Cassopolis, First Ch.....	10 01
Edwardsburg Ch.....	4 00
Liberty Ch.....	1 50
Tecumseh Ch.....	7 50
Leslie Ch.....	1 00
Grand Rapids, Fountain St. Ch.....	4 37
Bloomington Ch.....	8 75
Paw Paw Ch.....	8 37
Marshall Ch.....	10 00
Coldwater Ch.....	135 69
Detroit, Eighteenth St. Ch.....	7 80
Owosso, Rev. James Fisher and Wife.....	4 00
Frank Davis and Wife....	1 00
*Leslie, First Ch.....	2 40
*For Atlanta Sem., Ga.:	
Traverse City S. S.....	3 90
C. E. F. Leslie, First Ch...	1 40
South Boardman Ch.....	1 00
FOR SAULT STE. MARIE CH., MICH.:	
Grand Rapids, Fountain St. Ch., in Memoriam of Rev. Abel Bingham....	100 00

INDIANA, \$151.68.

Madison, Friend.....	2 00
New Madison Ch. and S. S....	79
Lick Branch Ch.....	2 60
Southport Ch., in add.....	2 64
Blue River Ch.....	2 05
Salem Ch.....	14 80
Greenwood Ch., in part.....	23 62
Shelbyville Ch.....	44 70
Shiloh Ch.....	2 00
Hopewell Ch.....	3 48
New Prospect Ch.....	3 00
Indianapolis, Rev. D. Spencer	50 00

ILLINOIS, \$884.66.

Chicago, Swede Conference..	120 00
Western Ave. Ch.....	52 25
First Ch., in part.....	340 84
Centennial, Z. Dixon, desig.....	12 50
Rockford, State St. Ch.....	122 32
Marengo, "Gem Seekers"....	1 20
Miss Ella O. Patrick.....	15 00
Oak Park Ch., in add.....	9 00
Macomb, Rev. J. O. Metcalf and Wife.....	10 00
Austin Mrs. Edwin S. Os-good, desig.....	2 00
Hudson Ch.....	57 00
Decatur, First Ch.....	5 00
Carrollton Ch., in part.....	12 98
Kantoul Ch.....	7 00
Mowraqua Ch.....	2 57
Sullivan First Ch.....	1 00
*For Richmond Theol. Sem., Va.:	
Chicago, D. Henry Sheldon, desig.....	100 00
C. E. F. Marengo, Miss Ella O. Patrick.....	5 00
Chicago, Memorial S. S., "Flower Garden".....	5 00
Decatur, First Ch.....	5 00

WISCONSIN, \$1,347.03.

Juda Ch., in part.....	10 57
Beaver Dam, Y. M. C. A., Wayland Academy.....	4 50
Wauwatosa Ch., in part.....	17 65
Milwaukee, Woman's Foreign and Home Mission Circle..	18 68
For Scand'avian Work.....	6 00
*Wauwatosa Ch.....	3 35
C. E. F. Ontario, Mrs. L. B. Phillips.....	4 50
Milwaukee, German Ch.....	10 00
Maukwonago Ch.....	1 00
West Superior, First Ch..	5 00

LEGACY.

Janeville, Estate of James B. Crosby.....	1,265 78
---	----------

MINNESOTA, \$1,756.41.

State Convention, by D. D. Merrill.....	1,324 91
St. Paul, Woodland Park Ch., Woman's Branch.....	1 50
Minneapolis, Central Ch., Woman's Branch.....	6 00
"King's Messengers".....	3 25
Brainerd, First Ch.....	5 75
C. E. F. Fairmount Ch. (conditional).....	425 00

IOWA, \$525.45.

Mediapolis S. S.....	1 95
Akron, Mission Band.....	2 00
Charles City Ch.....	3 51
Ashawa, Samue. Brainard....	5 00
Ottumwa Ch.....	37 50
C. E. F. Tingley Ch.....	1 00
Russell Ch.....	9 75
Le Mars, First Ch.....	5 00

LEGACY.

Algona, Estate of John Piercy.....	459 74
------------------------------------	--------

MISSOURI, \$195.37.

Baptist Home and Foreign Mission Board.....	108 13
Kansas City, Olive St. Ch., Woman's Mission Soc'y....	9 84
Springfield, per Rev. H. N. Bouey.....	77 40

INDIAN TERRITORY, \$119.94.

Tahlequah Ch.....	5 00
Cherokee Ass'n.....	5 00
Eufaula Brethren.....	3 40
El Reno, Pleasant Valley Ch..	54
*Bacone, Indian Univ.:	
Students, for Tuition.....	101 00
C. E. F. Webber's Falls Ch...	5 00

KANSAS, \$23.78.

Ada, Antioch Ch.....	3 00
Canfield Creek Ch.....	1 50
Beattie Ch.....	4 00
Manhattan, per Rev. I. D. Newell.....	2 00
C. E. F. Altamont Ch.....	83
Manhattan, Second Ch.....	1 30
Mound Valley Ch.....	2 80
Coffeyville Ch.....	8 35

NEBRASKA, \$49.20.

Norfolk Ch.....	25 40
Battle Creek Ch.....	9 00
C. E. F. Nebraska City, Colored Ch.....	2 00
Mason City Ch.....	4 00
Friend, First Ch.....	8 80

NORTH DAKOTA, \$51.24.

Lisbon, Rev. Geo. H. Davis ..	3 22
Page City Ch.....	3 50
Grand Forks Ch.....	2 05
Mandan Ch.....	5 00
Coopers-town Ch.....	5 00
Bathgate Ch.....	9 65
Booneau Ch.....	2 91
Devil's Lake Ch.....	1 50
Oakes Ch.....	3 00
Ludden Ch.....	41
Jamestown Ch.....	10 00
S. S.....	5 00

SOUTH DAKOTA, \$47.48.

Madison, Mission Band.....	3 84
Conde Ch.....	8 00
Montruse, Mission Band.....	1 00
Aberdeen Ch., Male Members	11 84
Parker Ch. and S. S.....	21 00
C. E. F. Big Stone City Ch.	1 80

MONTANA, \$112.65.

Butte Ch.....	43 00
S. S.....	17 70

Miles City Ch.....	27 00	GEN. MISS. SOC'Y OF GERMAN	WOM. BAPT. HOME MISS. SOC.
Missoula Ch.....	4 90	BAPT. CHS., \$1,526.53,	MICH., \$341.67.
Helena Ch.....	15 00	WOM. AM. BAPT. HOME MISS.	For Missionaries.....
Glendive Mission.....	5 05	SOC'Y, \$1,831.32.	For Teachers at Hartshorn
NEW MEXICO, \$105.00.		For Teacher at Butte, Mont...	Mem'l Coll., Va.....
Rinconada, A Friend.....	100 00	For Teachers at Mather School,	For Teacher at Indian Univ.,
C.E.F., East Las Vegas Ch.	5 00	S. C.....	I. T.....
IDAHO, \$2.00.		For Teachers at Spelman Sem.,	Total.....
Caldwell Ch.....	1 30	Ga.....	\$22,226.46
Rev. J. L. Hicks.....	7c	For Teachers at State Univ.,	HOME MISSION MONTHLY.....
CALIFORNIA, \$105.93.		Ky.....	301 15
State Convention, Southern		For Teachers at Hartshorn	PERMANENT TRUST FUNDS,
District.....	53 43	Mem'l Coll., Va.....	\$265.00.
Colusa, Richard Boyne.....	25 00	For Teachers at Kull's Inla,	FOR ENDOWMENT OF SHAW
Sacramento, Baptist Union,		I. T.....	UNIV., N. C.:
desig.....	25 00	For Teacher at Provo, Utah...	Raleigh, Collections by
Santa Cruz, Second Ch.....	8 50	" " " Ogden, Utah...	Rev. N. F. Roberts.....
OREGON, \$61.65.		" " " Tullehassee,	265 00
Baker City Ch.....	50 50	I. T.....	CONDITIONAL TRUST FUNDS,
C.E.F., Canyonville, First		For Teachers at Sasakwa, I. T.	\$1,800.00.
Ch.....	4 65	For Teachers at Berwyn, I. T.	Philadelphia, Pa., Mrs. A.
Moro, Friendship Ch.....	6 50	For Teacher at Atoka, I. T.	T. Ambler.....
WASHINGTON, \$16.50.		" " " Indian Univ.,	1,000 00
Pomeroy Ch.....	5 00	I. T.....	Granville, Ohio, Rev D.
C.E.F., Cheney Ch.....	4 00	For Teacher at Anadarko, I. T.	Shepardson.....
Tacoma, First Ch.....	7 50	" " " Fresno, Cal...	1,000 00
		" " " Sacramento,	Lake Village, N. H., Mrs.
		Cal.....	Ann E. Hall.....
		For Teacher at Roger Wms.	800 00
		Univ., Tenn.....	J. G. SNELLING, Treasurer,
		For Teachers at Memphis,	7 Beekman Street.
		Tenn.....	
		For Teachers at New Iberia,	
		La.....	
		For Teachers at Mexico.....	

Donations of Clothing, Etc.

Thomaston, Me., Church, barrel and freight to Iowa, \$51.88.

Nashua, N. H., First Church, barrel to Ind. Ter., \$70.

South Lyndeboro, N. H., Church, box and freight to Ind. Ter., \$40.

Burlington, Vt., Mission Band, barrel to Kansas.

North Uxbridge, Mass., Church, barrel and freight to North Dak., \$22.48; box and freight to Wisconsin, \$21.13.

Millbury, Mass., Woman's Home Mission Society, two barrels to Ind. Ter., \$44.

Peabody, Mass., Church, barrel and freight to Maryland, \$15.70.

Brockton, Mass., Warren Avenue Church, barrel and freight to North Dak., \$52.75.

Woonsocket, R. I., Woman's Society, box and express to Nebraska, \$55.30.

Pawtucket, R. I., First Church, three barrels to Minnesota, \$266.

Providence, R. I., First Church, barrel to Colorado, \$110; barrel to North Dak., \$75; barrel to Seminole Academy, Ind. Ter., \$75.

Providence, R. I., Central Church, barrel to Nebraska, \$135.47.

Warren, R. I., Ladies' Society, barrel and box to Spelman Seminary, Ga., \$91.

Newport, R. I., Woman's Home Mission Society, barrel and freight to North Dak., \$184.

Hartford, Conn., Mission Band of Asylum Ave. Church, two barrels and freight to Minnesota, \$60.

Hartford, Conn., First Church, barrel to Iowa, \$50.

Hartford, Conn., South Church, barrel to Iowa, \$30.

New Haven, Conn., Ladies' Circle of First Church, barrel, freight and cash to Ind. Ter., \$46.30.

New Haven, Conn., Ladies' Home Mission Circle of Grand Avenue Church, barrel and freight to Kansas, \$43.62.

Willimantic, Conn., Young People's Society of Christian Endeavor, barrel and freight to Iowa, \$66.30.

Perry, N. Y., Woman's Baptist Home Mission Circle of Leicester St. Church, box and freight to North Dak., \$90.

Attica, N. Y., Church, barrel and freight to Illinois, \$43.

Addison, N. Y., Woman's Mission Circle, barrel and freight to Illinois, \$36.58.

Rochester, N. Y., Young Ladies' Mission Circle of Park Ave. Church, barrel to Shaw University, N. C., \$55.

Rochester, N. Y., Woman's Mission Circle of Park Ave. Church, barrel, freight and cash to Nebraska, \$110.

New York, N. Y., Woman's Benevolent Society of Calvary Church, two barrels to Wisconsin, \$85; barrel to North Dak., \$50.

New York, N. Y., First Church, barrel and freight to South Dak., \$75.

New York, N. Y., Home Mission Society of Central Church, barrel and freight to Nebraska, \$32.90.

Hoosick, N. Y., Ladies' Missionary Society of First Church, barrel and freight to Minnesota, \$47.78.

Troy, N. Y., Ladies' Aid Society of Fifth Ave. Church, barrel and freight to Colorado, \$131.06.

Freehold, N. J., Ladies' Mission Circle, barrel to Nebraska, \$73.

Plainfield, N. J., Church, barrel to Jackson College, Miss.

Bloomfield, N. J., Woman's Home Mission Circle, box and express to Iowa, \$97.

Orange, N. J., Woman's Sewing Society of North Orange Church, two barrels, box, freight and cash to South Dak., \$234.69.

Asbury Park, N. J., Woman's Home and Foreign Missionary Society of First Church, barrel and freight to Kansas, \$70.

Great Valley, Pa., Home Mission Circle, box and freight to Wisconsin, \$107.91.

Washington, D. C., Auxiliary Baptist Home Mission Society of Calvary Church, barrel to Iowa, \$35.

Dayton, Ohio, Woman's Home Missionary Society of First Church, box to Atlanta Seminary, Ga.; barrel to Michigan; barrel to Kansas; barrel to North Dak.; barrel to South Dak.; barrel to Oregon; barrel to Ohio. Total valuation, \$710.45.

Wauwatosa, Wis., Church, box to Nebraska, \$30.

THE BAPTIST HOME MISSION MONTHLY.

VOL. XIII.

MARCH, 1891.

No. 3.

* EDITORIAL *

The Treasurer's books for the current year will close March 31st. Contributions not received on or before that date, will not be included in this year's receipts.

The invitation of Cincinnati Baptists to hold the Anniversary in that city this year, has been accepted. They will doubtless begin May 20th. According to the established arrangements, the meetings of the American Baptist Home Mission Society will come first in the series. The only time these meetings have been held in that city, was in 1860, thirty years ago. As Cincinnati is just a little east of the centre of population of the United States, it ought to be a good place for a general muster of the Baptist hosts.

The recent Indian troubles have been so fully discussed in the daily papers that it has not seemed necessary to devote much space to them in the MONTHLY. It is gratifying to note that the general sentiment not only of Christian people but of our legislators is opposed to the transfer of the Indian service to the War Department. Commissioner Morgan has forcibly shown what great advance has been made in the education and the civilization of the Indians under the present policy, and the more rapid progress that may be expected if the wise course recommended by him shall be pursued. Roman Catholic influences have been brought to bear afresh

to embarrass him and to defeat his plans. But it is hoped that nothing will seriously hinder the working out of the Indian problem on the lines marked out by the commissioner of Indian affairs and approved by the enlightened Christian sentiment of the country.

The Superintendent of the Census has prepared a bulletin giving the center of population of the United States. The exact latitude of the center for the present census year is given as 39 degrees, 11 minutes, and 56 seconds; the longitude is 85 degrees, 32 minutes, and 53 seconds, at a point in southern Indiana, a little west of south of Greensburg, the county seat of Decatur County, and twenty miles east of Columbus.

Rev. D. N. Vassar, Professor in Richmond Theological Seminary, has been appointed by the Foreign Mission Convention of the Colored Baptists of the United States to visit their mission stations in the Vey Country, eastward from Liberia, Africa. Prof. Vassar favored us with a call the day before his departure on the *Etruria*, which sailed Saturday, February 21st, for Liverpool, from which point he intends to go by steamer to Monrovia, Liberia, and thence to the interior. Prof. Vassar expects to be absent till about the first of July. It is not unlikely that the colored Baptists of the South may enter into some sort of co-operation with the colored Baptists of Liberia in the prosecution of their missionary work.

All Hall to South Carolina Baptists!

At the recent Baptist State Convention of South Carolina it was voted to appropriate \$500 for the education of colored students for the ministry at Benedict College, Columbia, S. C.

The man who, above all others, has had this matter upon his heart for several years is Rev. C. C. Brown, of Sumter, S. C., to whom we wrote at once upon hearing of this action of the Convention.

He is deserving of much honor for his services in this matter. The following is his reply, so far as it bears upon the subject:

SUMTER, S. C., Dec. 10, 1890.

DEAR BROTHER MOREHOUSE:

Thanks for your letter. The light is beginning to shine. For three years I have been pegging away at the white Baptists of South Carolina, telling them that the greatest work for us lies just at our doors. From time to time I collected a little money and remitted it to President Becker, but it was hardly worth the trouble. There was no heart in the thing, and the brethren seemed to be afraid of the enterprise, but I could not see my way clear to a surrender. I believed in the justness of my appeals, and so I appealed and I appealed again. Our Convention met last week at Union, and late on Saturday night I was given a chance to argue the case once more and to urge the Convention to adopt a resolution that I offered, to the effect that our State Board appropriate five hundred dollars to Benedict, and appoint a committee of three to see that the money was wisely given to aid the needy and worthy. I argued with head, heart and body, and it gives me great pleasure to be able to say to you that the resolution was passed almost unanimously. There were not more than five votes against it, and now the way is opening. Brethren Lindsay, Thomas and myself were appointed a committee to expend the five hundred dollars. We hope to meet in Columbia in a few days and canvass the matter with President Becker. This, I hope, is but a beginning, and I am exceedingly anxious to make no mistakes. I had a long talk with Dr. Broadus on the way from Union, and he expressed himself as highly pleased with the passing of the resolution, and gave me some good advice in connection with the work before us.

As soon as I can go to Columbia our work of aiding in the work will begin, and it will give me pleasure to communicate with you.

We have two negroes in jail here who are charged with killing a man in their church-meeting by the power of the Holy Ghost!

Please do me the kindness to write to me again some day. I was very anxious to

meet you while at Chicago, but a spell of typhoid fever seized me, and I was laid up while there and for a month after my return home. I am a native born Southern man. My father owned five hundred slaves. I am not actuated by mere sentiment, but I believe it is the will of God that this work for the negroes should be done.

And this is what the *Baptist Courier*, of South Carolina, says about it. These good words have the ring of the large-souled editor of the *Courier* and the President of the Convention, Col. James A. Hoyt:

The decision of the Convention to aid in the education of negro preachers at Benedict Institute will receive the approbation of our people generally. We have talked long enough about the duty of helping the negroes. They are here to stay, in our judgment, and we can aid them more largely by helping their spiritual advisers, who are at once their leaders in almost every direction. By the judicious expenditure of a little money we can fully test the practicability of the proposed scheme, and a year hence we will be better prepared to pronounce judgment upon it. The eloquent and touching appeal of C. C. Brown in behalf of the negroes secured the appropriation of five hundred dollars, which will be used under the direction of a prudent committee for the training of young preachers at Benedict Institute. To all human appearances the time is propitious for this work among the negroes, and assurances are not lacking that the negroes are prepared to welcome the friendly aid of their white brethren to an extent not realized heretofore. God grant that the reign of passion and prejudice is at an end.

This indeed is Christian fellowship in a most noble and practical manner. This is the brighter day for which we have long waited. Let us give thanks! What Convention will next do likewise?

—Don't be afraid of being called a tenderfoot simply because you try to do what you know to be right. It is better to be a tenderfoot than a fool. Some fellows are greatly afraid they will be charged with being "tied to mother's apron strings." Well, now, that kind of a lariat is a great deal better than being tied to the side of a "tough." You want to have friends, do you? Many of the fellows you think to be your friends may be like the proverbial prize package, containing a magnificent blank. Perhaps the man who sneers at you

because you don't want to drink something strong, has an axe to grind; he wants to "burn" a little at your expense. The thing to do is to be true to yourself and stand squarely on the side of your conscience regardless of the friendships of the world. A half dozen friends who have clean hands and pure hearts are worth more than a city full of parasites who want to pull you down to the pit in which they wallow.—From "*Stray Shots*," published by Chaplain Pierce, at Fort Supply, Ind. Ter.

How the Seed Grew.

CARO CARVER.

Herbert Lewis had been a Home Missionary for nearly three years and he thought that he had seen the full depths of sin into which a frontier mining town could descend. As he accompanied his old college friend, Ralph Snow, to his home through the one street of New Boston, he became convinced that his friend's business had caused him to make his home in one a little worse than he had yet seen.

He understood better the despairing letter of his friend when he wrote urging him to come and bring a few crumbs of Gospel truth to the starving men and women there.

When they had passed into the seclusion of his home, Ralph exclaimed, "Herbert, you have written to me of the sin and spiritual destitution you have found in so many places here in the West, but I never for one moment realized the full force of your meaning until within the last three months. Now I am here in the midst of it, and here I must stay for two whole years at least, if life and health are spared, and here I must bring my wife.

"There are not a dozen professing Christians here, Herbert, man! I tell you the air of this place kills all good. I'm heart-sick! There are men here who would be grand Christians, but they are serving Satan with both hands. They must be saved, but what, oh, what can we do to save them?"

And Ralph Snow dropped his head on his hands with a despairing sigh.

"Pray and work!" came the prompt and cheery answer from Herbert, "and let us pray now."

Then both of them took their weakness and the great need of help to Him who ever listens to His children when they cry to Him for wisdom and strength.

As they rose, Herbert cried, "Now for work."

That evening just ten persons were gathered in Ralph Snow's home and for the first time for months, and in the case of most of them for years heard words of warning and encouragement from one whose life-work it was to give such messages from the Master.

How they were carried back to past days when they had given solemn pledges of loyal service to Christ! None of them felt more keenly the vast difference between their promises and the way in which they had been fulfilled than Mrs. Black.

Mr. and Mrs. Black had made their home in New Boston nearly two years before, and when they first came they had been shocked at what they saw and longed to do something to stay the tide of sin; but in looking at their own weakness and the greatness of the undertaking they had become powerless. Their warm love for Christ and His cause had grown cold and they were drifting rapidly from His side.

As Herbert Lewis pleaded for his Master's cause, that each of His children fulfill the pledge given to Him, Mrs. Black felt a growing desire to shake off her fetters and work for souls. "But what can I do, one weak woman with no special talent?" was her despairing thought.

As if to answer her cry, Herbert Lewis said, "As the greatest commander's most skillful maneuvers depend for success upon the fortitude, courage and faithfulness of each soldier, so it is in Christ's warfare with sin. Each one of the Master's children, no matter how lowly, must remember that he is called to be a soldier, and that upon his fortitude, courage and faithfulness hang great results.

"You know not how important is the post where the Great Commander has stationed you; then, oh, brother, sister, be firm, be courageous, be faithful, be soldiers worthy of the great honor bestowed upon you when you were called into the service of the King of Kings."

Mrs. Black bowed her head and whispered:

"Lord, help me to understand the duty

of my post, and help me to do it as a true soldier should."

As Mr. and Mrs. Black talked over the meeting and their new resolves after their return home, Mary Kent, who had been helping Mrs. Black for a short time, overheard a few words. A hard, contemptuous look came into her face, and with a bitter laugh she remarked, as she went to her room, "Talk's cheap, and it will take something more than talk to make New Boston even half decent."

The next morning as Mrs. Black sat dressing baby Beth and thinking of last night's meeting and her new resolutions and wondering what service the Master required of her, there came a crash from the kitchen.

A look of dismay crossed Mary Kent's face as she saw Mrs. Black's favorite, fancy dish lying in fragments through her carelessness. When she heard Mrs. Black's step she muttered under her breath, "Now for music!" and she hardened her face into a look of stolid indifference.

At the sight of the broken dish, a gift from a dear friend, and Mary's face, Mrs. Black felt some sharp words rising to her lips, but she remembered her resolution in time and only said, "O, I'm so sorry!" stooped and picked up the pieces and left the room.

Mary gazed after her in surprise, then muttered, "Wonder if that comes from going to the meeting last night." Then with a very emphatic nod of her head she added, "It won't last, I know, but I'll watch." And watch she did with the keenest of eyes.

For the next two months Mary Kent did certainly seem to do her best to make Mrs. Black's kitchen a lost battle-field. Had Mrs. Black known how keenly Mary was watching her or half realized that this was an important post where her Master had stationed her, it might have made her position less trying. As it was, more than once she had decided in her own mind, that she could stand Mary's provoking ways no longer, but each time, before informing Mary of her decision, she had at the very last moment resolved that she should have one more trial.

During this time God's spirit had rested upon New Boston. A little church had been formed. Herbert Lewis had the great joy of leading some lost souls into his Father's fold, and the added happiness of knowing he had strengthened many weak ones.

Mr. Black had set up the family altar in

his home, and so Mary Kent learned some of the "good news" of which she had been almost entirely ignorant before, but she absolutely refused to attend church, or to listen to one word of personal appeal.

But the faithfulness of that one tried soldier at last received its reward, and Mrs. Black had the great happiness of seeing Mary Kent enrolled as a soldier under her leader, and the added joy of hearing from Mary's own lips that it was through her forbearance, and her faithfulness to her Great Commander that Mary had at last resolved to enter into the same service.

What a change took place in Mary Kent! Her motherless, loveless childhood had early made her a hard, determined, energetic woman. Now the hardness was changed to tenderness, while with all her strength of character she attacked the obstacles which stood between her and greater usefulness. Her lack of early education fast disappeared, her knowledge of God's Word grew wonderfully, and she became an earnest, active member of the church in New Boston, loved and respected by all who knew her.

As she stood one morning busy at her work about two years after Herbert Lewis' first visit to New Boston, she started, and her song ceased, for before her stood her brother John. He had been one of the roughest of New Boston's roughs; for nearly a year past she had noticed a great change for the better in him, and her heart had been filled with hope that some day he might give himself to Christ's service. But about two months before he had suddenly disappeared, no one could give any clue to where he had gone or suggest a reason for his disappearance. Now here he stood before her and never had he looked so much of a man before.

"Oh, John," she cried, "I'm so thankful to see you again. Where have you been?" As the tears rolled down her cheeks John looked a bit surprised and ashamed.

Putting his hands on her shoulders and looking down at her with tears in his own eyes he said, "Why Mary, don't; if I'd thought you'd felt so bad, I'd told you before I went away. I've been thinking for some time past that I'd turn over a new leaf and settle down and be a decent man, one you needn't feel ashamed to call your brother. I've been to Dakota and taken a

claim; I've got my shack built and now—" here John stopped and looked hard at his sister. He wanted something and he wanted it badly, but now as he stood face to face with Mary he hardly dared to finish his sentence.

"Now what?" she asked, seeing his hesitation and half dreading his answer.

"Now I want you Mary—don't answer yet," he cried, seeing she was about to speak, "Let me tell you more."

"My claim is a fine one, and there is another joining it, just as good, that is not yet taken up; come and take it Mary, I'll help you every way I can, and I'll promise faithfully to live so you won't be ashamed of me. I'll never be much of a man if I stay here; folks know me of old, too well; they won't trust me."

"Mary, can't you go?" he entreated, "I know I'm asking for more than I deserve. And I wouldn't have the face to ask it if it was going to be all my gain. It will make you a home all your own; it won't be New Boston, I know, but it is filling up fast 'round there. Just think it all over," he urged eagerly; "don't give me my answer now; I'll go down town and come back by and by." And John was actually going away without another word.

Mary caught him, saying, "I'll not give you my answer now, but stay and tell me more about it."

Before John left her Mary felt sure that she knew what her answer must be. Here was work for the Master. He was giving her an unexpected opportunity for trying to win her brother into His service, and she dare not refuse.

Not long after Mary Kent stood in her own cabin and looked over miles of prairie and counted her neighbor's homes.

"What can I do here for my Master?" was her thoughtful question as she gazed around her. There were children in the first cabin and as Mary watched them at play her face lighted. "I'll try for a Sunday-school," she cried aloud.

Her cabin soon became crowded with children, the cabins were rapidly increasing, and when the school-house was built they begged her to move her school into that.

Then all the children came, one family coming nine miles. Soon the elders began to come, too; then they had a prayer-meeting after the Sunday-school. The children

grew thoughtful as well as the older members of the family.

Now came a wonderful joy to Mary Kent—her brother John was the first to declare his purpose henceforth to serve the Lord. Others followed, and once more Herbert Lewis had the joy of forming a church in a fast growing community.

Now, beside the school-house, in plain sight of Mary Kent's home, stands the church, and Sabbath after Sabbath their pastor breaks to them the bread of life, and John Kent, the one time rough of New Boston, is now Deacon John Kent.

MISSIONARY DEPARTMENT.

A Plea from Utah.

The urgency of the Lord's work leads us to make this united appeal. About ten years ago the first Baptist work was begun in Utah by Rev. Dwight Spencer. When he came moral darkness covered the land. Work was begun in Ogden with the organization of a church of thirteen members. To-day it has one hundred and fifty members and a Sunday-school of nearly two hundred. It is a strong and efficient body of consecrated workers and led by a consecrated pastor.

The following year a church was organized in Salt Lake City and began its fearful struggle against the sin of world-wide fame, working against prospect and promise and hoping against hope. To-day, it is lifted by its faith into independence and self-support. It has a membership of one hundred and fifty and a Sunday-school of one hundred and seventy-five, also strong men projecting several missionary enterprises in the city. These two churches, until the last year, have represented the only Baptist work done in Utah.

We can refer only in a word to the difficulties under which this work has been accomplished. It is much to say that it has been done in the very heart of Mormonism—a word having more significance than can be known by those who have not lived in its midst—the devotees of which are familiar with the Word of God and with the forms of true religion, but who adhere to their newly

adopted faith, with all its degrading tendency, with a wonderful and strange tenacity. The Christian Church has had to contend with infidelity, rank and wide-spread, among those who have apostatized from the Mormon system, and oftentimes it has known no way to turn but upwards to the God of grace. The workers have been a little handful, pressed and crushed with the difficulties about them until either hope or life itself gave way. They have sent their reports and their appeal for help to the Boards of the East, to be met with the reply, "The results of our work in Utah do not justify any further expenditure of money. When we see the work prospering as we think it ought we will enlarge it," and there has been left only one of two things to do, either to cry to God and hold on, or to forsake the field. We are permitted to say to-day, "Hitherto hath the Lord helped us."

We speak in a word of our duty to Utah and the brightening prospects before the work. In the first place, the people are here and they are coming more and more. The Territory of Utah is more densely populated than any section between the Missouri valley and the Pacific ocean. In the second place, there is greater need for Gospel light than in any other part of the United States. The helpless sigh under the burden of superstition and the strong blasphemy under the dominion of infidelity. Many of the towns of Utah have scarcely heard a Protestant sermon. Utah is the largest agricultural region between the Missouri valley and the Pacific coast. Its mines, its railroads, its agriculture and excellent climate, assure the Territory of a permanent and increasing population. Utah is not booming but growing.

For hundreds of miles north and south stretches valley after valley, which, in season, are covered with fields of grain and orchards of fruit, undotted with towns with from one to sixty thousand inhabitants. Only three have ever heard stated Baptist preaching. In a population of nearly 200,000, not in the heart of Africa or Asia or Japan, but in the heart of Christian America, there are only three points occupied by our own denomination—Ogden, Salt Lake City and Provo. It is sad to see the destitution and neglect of a neighbor's child, but with what shame must he be regarded who neglects his own?

Under this great need; at this golden opportunity; at the beginning of the second decade of our work in Utah, and the closing decade of the nineteenth century, we beseech you, brethren, for the sake of our coming Lord, to come to our help in this work. After a careful estimate of what should be done at once, we do not see how we can, and we dare not, ask for less than \$25,000 for Utah this year. Urgently and under the most pressing necessity do we ask for \$5,000 at once with which to prosecute the work at two points. Brother Turner at Provo has no place in which to preach except a hired house, the occupancy of which is both expensive and uncertain. Brother Adams, city missionary of Salt Lake City, has hunted the city over, and, from antagonism on the part of one element, indifference on the part of another, and the urgent business demand for every available nook of room, he has been unable to get either hall or room of any kind in which to begin his work in a most neglected part of the city. While the city sits in the darkness of night, he says he shall be compelled to abandon his work unless help comes for its prosecution. Our request when compared with what other denominations are making and the amounts they are expending, is quite insignificant. The Methodist Church is expending \$50,000 annually. The Presbyterians are expending \$35,000 for educational work and \$37,000 for direct missionary work. The Congregational Church gives \$60,000 for education and \$10,000 for mission work; thus showing the confidence which their Boards have of the value of mission work in Utah.

We are not insensible of the appeals from other fields, but the burden of Utah is on our hearts, and we pray you, brethren, to listen to our cry. Will you not send \$5,000 now, to hold these two brethren and take these two points? To you and to our God we send our requests.

H. M. CLINTON,
J. M. GREER,
T. C. CHAMBERLAIN,
J. J. CORWIN,
W. N. BARRY,

Associational Home Mission Board.

FRANK BARNETT,

General Missionary.

Salt Lake City, Utah, Jan. 1, 1891.

Our Opportunity and Need.

REV. A. M. ALLYN, ELLENSBURGH, WASH.

No boom has visited eastern Washington during the past year either to bless or curse, and yet there have come improvements and growth on every hand. New towns have sprung up along the various railways, and old ones have grown larger and better. Improvements more than growth have characterized the year, and these have been more marked in country than in towns. As one leaves the railway and goes into the country, passing pleasing homes and well developed farms, he cannot avoid a feeling of surprise that a country so thickly settled, so well cultivated, and so productive should produce so few cities and villages of note. Here is the famous Palouse country, the richest region in the whole Northwest, where over one hundred bushels of wheat were harvested from one acre of land this fall—and where whole fields yield sixty and seventy bushels per acre, having an area of over five thousand square miles, and but one town in it with a population of over twelve hundred. Then here is the great Big Bend country, which threatens to rival in wealth and productiveness even the Palouse, and with an area twice as large—with three or four great railways establishing their lines through it, and it can not boast a single town with a population of eight hundred.

In reality, eastern Washington has but two cities—Spokane Falls and Walla Walla, and the latter would only make a respectable eastern village. She has only ten or twelve towns with a population of one thousand or over. And yet this region is rich in almost everything that goes to make a great, wealthy State. Her agricultural, timber, and grazing lands abound in just the right proportion to render each exceedingly valuable. Richly paying mines of gold, silver, copper, quartz, iron and coal, may be counted by scores and hundreds. Quarries of lime, sandstone and granite abound in various localities. Nearly all the great railway companies of the West are getting a foothold here—and several of them are pushing their lines with all the enthusiasm and dispatch that intense rivalry can inspire.

The failure of a year ago has been followed by one of the most abundant crops in the history of this country. But the "hard times" have not lifted because the railroad

facilities were found utterly inadequate to remove the immense stock of grain. Our wheat is still stored in warehouses and sheds—and stacked upon depot platforms, upon timbers and planks, along every line of railway in this country. And at the present rate of transportation it will take a whole year to remove it. A great revival in railroad building in this region is inevitable in the near future. In fact, it has already begun. The Northern Pacific, the Union Pacific, the Great Northern, and the Hunt Railway Companies have been locating lines all the fall, and are still at work. Several local companies are doing the same. This railway building must lead to a revival in other lines of business, especially in manufactories—the great need of this country. Except in lumber and flour, there has been almost an absolute dearth of manufactories, and this, in my judgment, is the secret of our small towns. But with these new railways will come a great impetus in establishing manufactories and our little hamlets will suddenly spring into thriving villages, and our villages will quickly grow into cities. And in three or four years from this, instead of one or two, we shall have in eastern Washington half a score and more of rapidly growing cities, destined to become great commercial and railroad centers.

Now if I have read the signs of the times in this country correctly, a great opportunity in missionary work is open to us here now. There is scarcely a town of two hundred or three hundred people where there are not Baptists enough to organize a church, and lots from one to a dozen in number are offered *free* as a church site, provided we build at once. And everybody is ready to help build the first church house in the town. And in nine cases out of ten, the lots thus secured, will be worth enough to build a fine house in five years hence. But it is worse than useless to organize churches and build houses unless we can supply pastors. The little pastorless church generally becomes extinct after a very few months, and their house of worship, if they have one, soon falls into decay from disuse and abuse, and the people who helped to build it become prejudiced against the denomination.

Of the forty-four Baptist churches in eastern Washington, only about half of them have pastors or any regular preaching, and

less than half of them have houses of worship.

In many places where these houseless churches are located the time has passed for getting lots donated; they must be bought, and the price is going higher every month. How shall we take advantage of the opportunities now open? Our little churches need to learn a lesson of self-dependence and self-effort—trusting in God. They are inclined to lean too much on the Society, and under-rate their own ability. But how shall they learn without a teacher? Many of these churches never had a pastor. They have never done anything, because they have never been led to do it. They have no meetings and take no collections. They are practically extinct—have a name to live but are dead! Others see their pastor so seldom that they feel very little interest in him. They have preaching once in three or four weeks, but half of them forget the time and are not there, the congregation is so small that neither pastor nor people have any heart to undertake much for Christ or themselves, and there is very little either of inspiration or training.

It requires the every Sunday service to develop a church and bring out its fruit in prayer, work and money. We need more men—able, consecrated ministers of the cross, who believe in God and His church; men who can see in a little handful of Baptists—poor in spirit and in this world's goods—the nucleus of a grand victorious spiritual host and who will gladly take charge of poor little mission churches, not simply for what they are, but for what under God, and the faithful preaching of the word in public and from house to house, *they are sure to become.*

Twenty Baptist churches in eastern Washington need pastors and houses of worship. And at least ten or fifteen new churches ought to be organized this winter and spring. How shall this need be met?

The Place and the Value of the Itinerant Home Missionary.

REV. H. F. COCHRANE, BEFORE THE MICHIGAN STATE CONVENTION.

[Extracts from this address.]

* * * * *

It is the non-church goers of our rural districts that we have in mind in this paper.

These are commonly scattered over a wide territory, and the chief obstacle in the way of reaching them is the want of means.

The more sparsely settled the territory, the more pronounced is the want of means and the more difficult the problem.

* * * * *

And still the question is asked, How shall we reach the mass of non-church goers? The pastor of the village or city church cannot do it. The purely country church, far from railroad facilities and from centres of business, is, in most cases, a languishing affair. Ministers of ripe experience and wise heads and warm hearts are needed for such fields, even more than for the strong churches of the towns. But such can seldom be had, and therefore these country churches frequently become the prey of ignorance and cupidity, until they die out and disappear. Meantime the people remain uncared for. The young grow up without sound religious instruction, the Sabbath is increasingly disregarded and the prince of this world reigns throughout the community.

In the newer States and Territories, outside of these flourishing towns, the condition we have mentioned is even more common. The few sheep are scattered about without a shepherd and the goats have come in from all quarters. There is a demand for something different from the settled pastor of an established church. The work of colporteurs is valuable in its way, but it does not meet the demands of the case.

Here, in our opinion, is the place for the itinerant home missionary, in the new States as well as in the old States. A missionary, having a definite circuit, preaching in school-houses and private dwellings—mingling with the people as one of them—belonging to them as their minister—supported by them in part, but receiving his appointment from, and responsible to the Home Mission Society. It will not do to wait till the people shall call the preacher; he must be sent. It makes no difference that the people do not want him; he must be sent just the same. And who shall send him to such fields but the Home Mission Society? The devil will be there in varied forms of temptation and sin. He does not wait to be called—he is on hand wherever there are souls to be gained, as the enemy of Christ and of the church. And thus, all over our land, in Michigan and in Dakota,

in Indiana and in Arizona, in New York as well as in Mexico, there are places, many of them, demanding an itinerating home missionary. He should be encouraged to purchase lots in favorable localities, and erect suitable houses of worship to be held by the Society he serves. He may gather and organize churches in time, but first he must be sent to preach and gather souls into the kingdom. And when the churches are established, still he must be kept on the field, fostering and instructing the little bands. In no other way, in our belief, shall we ever approach a solution of this question: How shall we reach the unsaved masses throughout our land?

Thus we have indicated the place for the itinerating home missionary, and in so doing have hinted at his value for the place. But on this second point more fully.

These people, scattered far from established churches, need the salvation offered in the Gospel. Frequently do the young people from such communities push out to find larger opportunities in our towns and villages. When they thus come, it is best that they should come as Christian young people. It matters not that they do not now appreciate the Gospel and do not call for it. Knowing that they need it, it is our duty to send it to them, no less, but even more, than to the heathen of foreign lands.

But they need something more than conversion; they need sound, religious teaching. They are not always destitute of some kinds of religious teaching. In such communities as I have mentioned will often be found one or more of a class of exhorters calling themselves "saints," "Beekmanites," even Christians *par excellence*, preaching another Gospel and deceiving the people. The work of these and such as these, is a travesty on Bible Christianity. Men of great ignorance, often of doubtful morals, self-appointed to preach a false Gospel, these rural settlements are their peculiar field. The people must be delivered, saved, from these false teachers. To do it we must send them men of faith and good works, men grounded in the truth and approved of their brethren, men apt to teach, and full of the Holy Spirit, that they may win souls. Who shall send such men to do this work if not the Home Mission Society? They cannot go at their own charges. Associations, owing to their constitutions, cannot send them; State

conventions are not able to do it. Manifestly it is the work of the Home Mission Society, and of every loyal Baptist through that society.

The home missionary thus sent and supported is of special value for this work because of his independent position. He is not subject to the call or the dismissal of a capricious people. Men may hear or refuse to hear, he will hang on and still preach the true Gospel. He cannot be starved out, nor frozen out, nor talked out. And in the end he will win, as sure as the preached Gospel is the wisdom and power of God unto salvation.

It is of special value that a home missionary should do this work, because his adaptation for the work will be scanned and tested by wise and responsible brethren, and under their supervision the work will be done. There are volunteer laborers of a certain class now at work in numbers enough—spiritual bush whackers, religious guerillas, men whose call to the ministry is clear to few besides themselves, who would probably lament that their gains were taken from them; but in this the true soldiers of Christ will joy and rejoice the more. It has been said that because of their polity the Methodist church has been specially successful in pioneer work. If this is true, it is manifestly because of their practice of combining several contiguous fields into a circuit; a preacher is assigned to that circuit by a power which keeps him there and until his work is done, and when that time comes, another worker is sent in his place. This kind of work, call it pioneer work if you will, needs to be done, not alone in the far West, but also in some of the most thickly settled portions of Michigan, and of still older States. Especially in the new States is it true that this pioneer work gives tone and color to the after religious character of the community. If that character is to be Biblical, founded on a "Thus saith the Lord," for its inception, in the new birth, and its after-walk in the commandments and ordinances of the Lord's house, Baptists have something to do in shaping it. And who shall see that this pioneer work is done by the Baptists, if not the American Baptist Home Mission Society?

Formerly in the slower settlement of States like Michigan, where the people came in colonies from New York and New Eng-

land, it was true that their first care was for the church and the school house. But all this is greatly changed. Immigration into new lands is now by steam, and the people are of all nationalities and of all creeds and of no creed.

We must pre-empt them for Christ and a New Testament church by means of the Itinerant Home Missionary, sent out by the American Baptist Home Mission Society and sustained by you and me, and by every loyal Baptist Christian in the land.—*Christian Herald*.

District Missionary Work in the West.

Rev. H. C. Woods, D. D., writes of the work being done in Kansas by means of district missionaries. In these, to some extent, frontier States, this work is one of great profit and value. He says: "The two district missionaries have done good service. Brother Whitehead labored between three and four weeks at Independence, where we have a good house, but church almost extinct. The church was revived, additions were made, and now they are anxious for a pastor. At Florence, a four weeks' service resulted in uniting an apparently hopelessly divided church. A floating debt of \$300 has been provided for, and plans are laid for the liquidation of a debt of \$300 to the Home Mission Society. One hundred dollars of this will be paid this year, perhaps more. Four were received for baptism, one by letter and six restored. The church now has a better prospect than for years. Brother Whitehead is just beginning work at Herrington. Brother Brown began at Hatton, a town of 3,000 population. The church was depressed, but services were held for three weeks. Result: The church revived and united; six baptized and two received by experience. Two other churches near have also been blessed by his labors, and, as the result of all, a field has been proposed by the grouping of these churches for a pastor whose support will be largely drawn from the field. We feel that the wisdom of appointing these district missionaries has already appeared. But the inability through lack of funds to keep pastors on fields thus prepared is likely to interfere seriously with the efficiency of their work. We shall be obliged to send

them to fields that can be grouped, and then made self-supporting."

Rev. S. A. Abbott, who has until recently been a district missionary in Wisconsin, but is now a pastor at Menomonie, also writes of this work in his State: "The need of an itinerating, evangelistic missionary service to aid and encourage the large and increasing number of feeble, pastorless churches of Northwestern Wisconsin, as well as to visit and evangelize new communities, both village and country, is becoming more and more apparent as these wilds are being rapidly settled, and the old forests are being transformed into harvest fields and thriving villages, and whose sons and daughters turn their faces toward the great centers of trade as soon as they are old enough to care for themselves. It is much easier and less costly to lead them to Christ in their homes than when once they have been swallowed up in the swirl of the great city; and when so led to Him, they go to swell the ranks of the stalwart Christian men and women of our great city churches. So I say there is a great need of such a service, and our city churches owe it to God and themselves to supply such a service through the Home Mission Society. My own field, in which I have for fifteen months been serving in much-felt weakness as District Missionary, has many districts yet untouched and in need of evangelistic work. We have, or did have up to January 1st, thirteen pastorless churches in our St. Croix Valley Association, and only four settled pastors (English speaking), making seventeen churches in all. So you see that your itinerant has had many flocks to shepherd, together with at least half a dozen more pastorless churches in the Central Association. These shepherdless flocks reaching out beckoning hands, are for the most part planted in growing villages ranging from 450 to 2,000 inhabitants, and cities from 6,000 to 12,000 people. A few churches are situated in farming communities. There are also many new fields which ought to be entered at once, villages of from 1,000 to 3,000 inhabitants where there are resident Baptists enough to constitute a church, if any prospect could be seen of finding a pastor. But for the most part our people are financially

poor, and I do not know of any of our pastorless people that are able to raise more than from \$300 to \$500 to annually support a pastor, and many of them not more than half that amount, but their need of pastoral service is just as great as in some of our city churches. Even when some of these churches are willing to combine their efforts and support a pastor, we cannot find the man who is willing to do such work. Truly the harvest is great and white in this north-land, but there are very few consecrated laborers. O, that God would send forth devoted young men to gather golden sheaves for Christ. The crying need is, first, pure, Bible evangelism, then organized instruction. I have been able to hold special meetings with most of the churches above named, visiting from house to house during the day, and preaching to appreciative audiences every evening. Into these churches it has been my pleasure to baptize nearly 100 happy converts during my term of service, with probably three times that number professing to be saved. Several of these churches are sustaining regular services by having sermons read or some such exercise, and nearly all of them sustain Bible schools, and nearly all have mid-week prayer meetings, some of which are very interesting indeed."

Brother Abbott, at this point in his letter, refers to some "bright spots" in his work. One of these is the town of Cumberland, and another is Shell Lake. At both these points some few active workers held the people together. A student preached for them during the summer, and in the latter place a house was erected. Many were converted and baptized by Brother Abbott in these towns, showing the value of *holding on*.

"In closing, permit me to suggest a policy which, if other districts are similar to this, would (it seems to me) be of great profit, and save many valuable members to our denomination who will be and are, merging into other churches, and that is a kind of a circuit system of evangelistic, pastoral work, in which one consecrated servant of Christ, well supported, can take the oversight of several of these weak, struggling churches, and infuse into them that strong, Christ-like principle of self-reliance in spiritual things which means direct reliance on God and His word. Then we shall have stalwart soldiers of Jesus Christ who don't

depend wholly on the minister, but upon Him, His Spirit, and His Word for their spiritual sustenance."

Oklahoma Territory.

Rev. L. J. Dyke, our General Missionary, of whose noble work at El Reno in securing the erection of a church edifice there Dr. Woods wrote in the last issue of the MONTHLY, writes us further of the work in the Territory. We make some extracts from his interesting letter :

"I have tried to do the best I could, often greatly discouraged, but God has opened the way for the accomplishing of what I undertook in regard to the building, and now he is getting honor to himself in the salvation of souls in it. We commenced a series of meetings one week ago, and up to this time ten, all men and women, except one little girl twelve years of age, have expressed a desire to become Christians.

"Last Sunday, February 1st, we dedicated the house. I had expected Brother Nichols to assist, but when the time came he could not come, and I was left alone. We had large congregations, and the people were enthusiastic. We raised in cash and pledges a little more than \$100, enough so that I shall be able to meet my obligations at the bank and have something left toward seating."

"I held a meeting of two weeks at Edmond, closing one week ago last Wednesday evening. The meeting was very encouraging; large congregations, it was said the largest that had ever been gathered in the place. About twenty expressed a desire to become Christians, or to come back to their father's house from which they had wandered."

"A new town is starting on the Choctaw R. R., near our Pleasant Valley Church, where we can probably center the Baptist interest of that vicinity. I shall endeavor to secure lots there soon. I expect to organize a church in the northwest part of the Territory in April. I learn there are about 30 Baptists in this neighborhood. We have just learned that the Rock Island R. R. Co. expect to make El Reno a division station of their road. Many hopes are expressed as to the future of this place. We are having a very mild winter, which is very favorable to the thinly-clad, poorly-housed people of this

country. There have been but few days up to this time when one would not be comfortable with open doors. On the whole, I think we have reason to be greatly encouraged with our work."

Chinese.

Miss S. E. Stein, our missionary for this people at Fresno, California, sends us the following cheering note :

"I am now rejoicing over the conversion of one of my Chinese pupils. For a little time past he has talked and acted like a Christian. On the evening of our New Year he came out boldly and confessed his love for Jesus, and then began trying to lead other boys to Christ. Several girls from my Sunday-school class have also professed to love the Lord. We feel like singing : 'O give thanks unto the Lord, for he is good : for his mercy endureth forever.'"

Notes.

OREGON.—At Albany, Rev. G. Hill reports good progress. A parsonage costing \$1,700 has been finished, and the activity in temporal affairs has been followed by activity in things spiritual. Many conversions and good interest prevails. The young people of the church are doing some outside mission work, also. Some forty have been recently baptized.

CALIFORNIA.—A most gracious revival has been in progress at the Palms. Rev. A. P. Brown, the pastor, was assisted by the newly-appointed District Missionary, Rev. O. B. Read, a very successful evangelist, withal. Sixty-one conversions are reported, and the whole community has been deeply moved by the Spirit's power. Brother Brown says that "the attendance crowded our hall to its utmost capacity. Scores of ranchers became interested, and old veterans walked over in squads from their National Military Home, three miles and a half away. It was also almost a clean sweep of the unconverted young people. Very few who came within the full influences of the services were left unconverted."

EDUCATIONAL DEPARTMENT.

Our Mission Schools—Their Value and Necessity.

[Extracts from a recent letter from Rev. H. N. Bouey, General Missionary for the Colored People in Missouri.]

I have been working in Missouri a little over a year under your direction, and have visited nearly every district and State organization in Missouri. I have thanked the Lord greatly for the splendid opportunity I have had to see the progress of our people generally, and especially in the Baptist connection.

Having traveled as missionary over fifteen years, and having been educated in an American Baptist Home Mission Society's school, it gave me a chance and desire to see the results of the Society's work among our people—its educational work especially.

In Virginia, North and South Carolina, Georgia, Alabama, Mississippi, Tennessee, Kentucky, Louisiana, Arkansas, Missouri and Kansas, I have traveled and worked, observing as I went the character and force of the ministry. So, I have worked as a missionary where the Home Mission Society's schools do not exist as well as where they have been running for twenty odd years. No one has a better opportunity to note accurately the true condition of the people than the missionary of the Home Mission Society who is so well supported and encouraged.

No one denies the fact to-day, that the Home Mission Society's *Mission work* is at the foundation of our people's organization all over this country, for the Society sought us in every State and Territory. Its old Trojans can be traced everywhere who organized churches, Sunday-schools, associations and conventions among us. This work was done once for all time to come.

But the work of improving these people was a more difficult one still. This the Educational work of the Home Mission Society was intended to do. Now, the question is, has it succeeded, and does the success show itself?

In the States where the Home Mission Society's training schools have existed for years you will find a better and stronger ministry. For example, note Virginia, North Carolina, South Carolina, Georgia, Tennessee and Kentucky, with their pulpits filled with young ministers, well trained—a home production. The very discussions on education in these States caused by the location of these schools inspired the young men who felt called to the ministry to seek the training which these schools offered. Let any one look in the States where the Home Mission schools do not exist, or where they have operated for only a short time, and it will be seen at once that with a few honorable exceptions, a larger number of the pulpits are filled with old preachers, preachers from other States, or incompetent young ones. In Missouri, I am greatly pleased with the education and general intelligence of the masses of our people. But the ministerial talent of our churches has not been led to the front and developed by the public schools. The great need of some training school in this State is felt by every observing Baptist.

The missionary spirit that fills every student's heart that comes out of the Home Mission Society's schools is as important to a good, strong ministry as the training they get in ministerial piety, doctrine and practice. My experience is that whenever and wherever I strike a "Home Mission man," a missionary is met.

The Home Mission Society's work is not only productive, but reproductive. It has produced better men, who are producing more and better work to the man. These young people step out into active life full of youthful strength, full of Bible truth, full of piety and full of ability to practice it.

A few days ago I was talking with a brother from Arkansas, who was praising Arkansas and comparing her with Missouri. I asked him what was the leading feature of their State work. He answered at once, "Our school;" and went on to say: "It is due to our school that our brethren, in Arkansas, are liberal and missionary in spirit. No one can go there without catching the *mission* spirit, and becoming intelligent contributors to the cause of Christ." As he spoke of the Rev. H. Woodsmall, who under the Home Mission Society founded their school, tears came down his

cheeks. This is true of every State where our pastors and young preachers have been trained.

The Lord bless this good work and the devoted managers.

VACATION WORK OF STUDENTS.

Atlanta Baptist Seminary, Georgia. Barbarous Treatment.

I am a pupil in the Atlanta Baptist Seminary, Georgia. During the last summer vacation I taught school in Elbert county, Ga. The place is about ten miles from the railroad. During the time I preached on Sabbaths, and did what I could to encourage the colored people to unite in efforts to educate themselves, to be economical, to get themselves homes, and become intelligent citizens; for the people in those parts were generally poor and ignorant. I tried to do this in a gentlemanly way that would give offence to no one. When doing this I was set upon by a mob of enraged white men, armed with Winchesters, muskets and pistols, some fifteen or twenty of them. This was on the last day of September. They came upon me, dragged me from my room, took me into the woods, about a quarter of a mile away, stripped my clothes from me, aimed their guns at me; forbade me to open my mouth, and whipped me most shamefully; saying: "We don't allow any one to come here, into this settlement, and teach our niggers to write and buy property and educate."

After they had beaten me to their satisfaction, they ordered me to leave the county within twelve hours. And so these poor people, whose condition is deplorable, must remain in thralldom, ignorance, poverty and vice! Shall men, made in the image of God, be treated in this way?—men who have the rights of American citizenship? When will it be understood that *character*, not color, makes man?

Can our Government do nothing to stop such lawless conduct? and protect its citizens from such outrages?

But with all these things against him, the negro is bound, I believe, to rise and be a man.

P. J. BRYANT.

Richmond Theological Seminary, Virginia.

The mission field in the State of Virginia seems to be neglected, and this can be seen as one goes over the field doing missionary work.

I was appointed by the Virginia Baptist State Sunday-school Convention to do mission work during my vacation. I labored in the counties of Dinwiddie, Notoway, Prince Edward, Mecklenburg, Lunenburg, Halifax, and Pittsylvania. I had to get over these counties as best I could in the months of June, July, and August.

I restricted myself to the Sunday-school work. I am glad to say, in many places I found the schools well organized and awake to the great work that they were doing.

The people were active and energetic; many of them possessing their own homes; and some have bought the farms that were owned by their former masters, and they are making the best of their opportunities. These were places where the people have educational advantages, and where the Missionary spirit is alive.

In other places I found the people disorganized, and seemingly with no aspirations, and no thought of the future. These were places where the educational advantages are very poor. Sometimes they could only have school three months in the year, and as a rule very few could read—I might say none could read intelligently.

Would you be surprised at such a state of things, when I tell you that I have seen men, with five and eight persons in family, work for seven and nine dollars per month? I saw a white man in Notoway county trying to hire a colored woman for fifty cents per month, and said she would only have to milk three cows, cook and wash for a family of five persons, two of whom were small children. I ask, how can any people prosper when they have to labor under such disadvantages?

I noticed in such places the white people are but little in advance of the colored; many of their churches were in a dilapidated condition and their Sunday-schools were poorly attended. I have seen in more than one Sunday-school (colored) a class of half-grown men and women stand and read a whole chapter in the Bible without a word of explanation; when this was done a col-

lection was taken and the school dismissed, while the smaller children, some of whom had walked two and three miles, would get no attention.

Now, what do we need? We need consecrated missionaries to go among the people and preach Christ, giving them the plain Gospel which is the power of God unto salvation to those who will believe it.

I ask that more missionaries be put on the field who will give themselves to the work and will preach the Word. I pray that the good Lord will speed the day when we can have more than one missionary in the State of Virginia to labor among the colored people.

R. B. HARDY.

Spelman Seminary, Georgia.

The people say Mr. Alexander told them that Spelman girls were fine in everything and now they believe him and shall always have a Spelman teacher. The first few days I taught, the children came to school so untidy, their clothes were all torn off them, and their hair looked as if it had never been combed. Well, I thought I would wait a few days and see if there would be any change, but I waited in vain. At last I told them how they must come to school, with their hair in order and their clothes clean, if they were patched. I can see the improvement already.

Sunday was big meeting day and a good many of the parents were out to church. At recess they came to me and told me how their children are improving, saying it is the hardest thing for them to send them to school with dirty clothes and their hair uncombed. They say there have been so many men teachers out here who didn't teach the children to be refined.

A few days ago they had a fuss at the church where one of our girls is, and two preachers got to quarreling about who was to preach. Each one of them wanted to preach, and so it ended by drawing a knife in the pulpit. One said, "If you open your mouth I will cut your throat," and then cursed. She became frightened and ran out of the church until it was quieter. Then she went to the man who drew the knife and gave him a good talking to and he cried like a child. Now the people are all talking about how noble she was, and how she conquered him.

Please pray for me that I may keep in good health and do all the good I can for the upbuilding of my people. A good many of my children have decided not to use any more tobacco in any form. It leaks in the church where I teach; when it rains I have to hoist my parasol. I am to teach a night-school, commencing to-night.

ELLEN COOK.

When I first came to this place the people spent their Sunday in playing ball and cards, but after one Sunday we had a very fine Sunday-school. We opened with twenty, and soon grew to sixty-five or more. Much of its fast growth was owing to its being their first time in Sunday-school, but some and most came to find Christ, which they did, and very soon. This little vine was converted into a beautiful little church for our Lord and Master. We soon grew to sixty or more; that sleepy number of twelve, with only four live ones, was awakened to a very fine number of about seventy or eighty. In one meeting in the daily school six or more gave their hearts to Christ. I have also seen twelve or more waiting to follow our dear Lord in the watery grave. Many of those who once led in card-playing and everything else that was mean, are leading souls to Christ. Some are deacons, teachers, and some are acting in my place as superintendent and teacher. We soon built a new house, 60x40. When we started, we had nothing to call the people together with, but a trumpet; so we went to work and bought a bell and gave it to the church.

ROSELLA B. HUMPHREYS.

One year ago I was sent for to take a school ten miles in the country. I promised to meet the trustees and patrons on a certain day. On the appointed day I went and found two of the trustees and a few of the patrons. I found that they had no school-house and the commissioner would not allow them to carry on the school in the church. I told them the only thing they could do was to get a house or build a school-house and arrange so that we could have fire. They spoke as if they would build the school, but could not arrange for fire. So I left them to think it over and send me word in a week's time. I could find no boarding place, so I was left without a home,

school-house, or fire. Two weeks expired and no word came, so I went eight miles in another direction, where they had sent for me, and met the trustees and patrons. Their school was in a church, well ventilated by the cracks in the floor and sides of the house. I opened school in January with thirty scholars and closed in May with fifty. The school was carried on amid trials from some of the parents, such as "You must not whip my child without you whip Mr. ——'s child," although his child was in fault, and Mr. ——'s was not. Again, "You must not punish my child for using snuff or tobacco, because they use it for their health." But my rules were mine, and they were to be observed. This I presented to the parents, and I did not hear any more from them.

The children progressed in their studies and seemed very anxious to obtain an education. Sunday-school was not allowed to be carried on in the church, as it was a Hard-shell church, so I had the people to meet me every other Sunday at my home, and I gave them religious instruction.

GERTRUDE MURRAY.

For three summers I taught in a country town quite a distance from Atlanta, being the first school-mistress that had ever been in the place. As the school had previously been taught by men, the people were afraid that one of another sex could not control the children. So I entered upon my work with much fear and trembling.

My boarding-place was a little log-cabin, with no window, a small opening in the side of the house serving in that capacity. On my arrival I was asked to share a room with "mine host" and his wife, but as I objected to such a proposition a little back room was assigned me; this room was not made of logs, but was framed and clapboarded. I could lie in my bed at night and see the stars as they twinkled and sparkled above. This was all very fine when the weather was dry, but I had lively times when it rained, moving my bed and things around trying to keep dry. The bats would fly in frequently, and keep me company.

Though my school was small the first term, and at times I was inclined to feel somewhat discouraged, I felt through it all that the Lord had placed me there to do that

work, and I tried to do it to the best of my ability.

I was abundantly rewarded when, at the close of the term, one of my dear girls came to me, and with joyful tears told me she had found the Saviour. I had talked with her many times, and prayed with her often that she might give her heart to Jesus. It was a happy day to me as well as to her. I asked her what made her think she loved the Lord. "Because," said she, "I love to think about him now, and I love to pray to him, and before I was afraid of him. Now I am happy all the time." She told her father and mother that she thought she was a Christian. A few days after, her mother came to me and seemed very much troubled, saying, "I jest tell yer, my girl ain't got 'ligion, she ain't seen nothing, and she ain't heard nothing, she ain't been to the grave-yard; now tell me what kind of 'ligion you call dat." She continued, "When I was getting 'ligion, I had to go to the grave-yard when it was dark, I had to go a heap of times 'fore I come through, and I prayed for the Lord to forgive my sins, and he did forgive me, and then he opened heaven, so that I could see in, and I saw Jesus standing with one foot on the mount and the other on the sun, and in his hand he carried a great sword, and he said to me, 'Go in peace and sin no more.' Now dat's what I call 'ligion."

May the dear Lord hasten the day when all, from the least to the greatest, shall know him in the simplicity of the Gospel!

MINNIE C. BERRY.

Selma University, Alabama.

When I left school I went to work at once on the farm. It was quite a change from the school-room to the farm, but then I had an object in view, and that was to get an education and be prepared for my work, to which I believe the Lord has called me. I had no time to lose, I must make money to return to school in the fall. I had to struggle as a boy wrestling with a strong man, but I rejoice when I think that anything worth having is worth working for. I do not shrink from physical labor; I seized every opportunity to do good, mentally, morally, and physically; I would work hard through the long summer days, and devote part of my evening hours in study; and on

Sunday I would either preach where I was called or go before my class in Sunday-school, dividing the word of truth as I had been taught in school. I have been thoroughly convinced that a man is judged by his walk and the company he keeps. I have been in places where men were more eloquent in speech than I was, but their words did not have the effect on the minds of the people as my humble words. I feel that I am at the fountain of knowledge when I am in Selma University. How happy I would be if I were able to stay in school until I become equipped to meet some of the demands of my people. But my means are so scant that I can hardly tell whether I will be able to stay in school till it closes in May.

Though I am poor and can hardly see far enough on my way to make the second step, yet I will not yield to discouragements. Should I ever be favored with the blessing of completing my course, I certainly will be able to tell the story of my struggle with poverty and disadvantages, and how I was led by the invisible hand of God. May the Lord ever bless the dear Home Mission Society, that has done so much for us in our schools; and the Lord likewise bless Selma University and its teachers and students.

W. T. COLEMAN.

I tried through the help of God to labor for sinners and teach the common school, I made work in the Sunday-school my special business. I helped to start two schools of thirty-five and forty each. I was appointed corresponding secretary of Sunday-school Convention, and visited the schools and had success. I helped carry on four protracted meetings, sometimes preaching nearly every night in the week. I felt then and feel now that I am an unprofitable servant, but through the Spirit of the Lord thirty-five of my scholars were added to the church, and in all, 109 were converted.

D. L. D. ANDERSON.

CHURCH EDIFICE DEPT.

Parsonages for the West.

Those who are actually upon the field and have experience coming from contact with the difficulties to be met are better qualified

to judge of the needs of any special work. The Superintendent of our Church Edifice Department has received from the missionary pastor at Miles City, Montana, the following letter, which puts in a forcible manner the great need of houses for pastors on mission fields. Other denominations assist their mission fields in building houses for pastors' homes, but there is no fund at the command of our Home Mission Society for such work. We ought to have at least \$100,000 as a permanent fund for this purpose. Read what this pastor says:

"Is there any way whereby the Society could aid us in building a parsonage? It ought to be done. This is a very expensive place in which to build anything, and for that reason rents, until lately, have been very high. You understand the advantage of a little church in the West having a home of their own instead of renting a place in which to worship.

"Many of these advantages also hold good concerning a parsonage. Whatever a man has to pay out for rent makes just so much more additional to his salary. There would be no taxes on a parsonage. Again, often a pastor has, because of the expense to rent, an altogether unsuitable and uncomfortable house. If we had good parsonages in some parts of this Northwest, it is no exaggeration to say there would be less weeks of labor lost by colds and sickness. For instance, in a place like Miles City, where it is a common thing for the weather to be 40° to 50° below zero (60° and 65° they tell me occasionally in the coldest winter), a man needs a good, warm house.

"The ordinary house is far from being warm; was not built for warmth. It was built in haste in the time of a 'boom,' and built in the cheapest manner. We could not afford to rent a good comfortable house, even had one been empty when we came. There are a good many houses for rent, but the rest of the empty ones would do only for an old trapper who has been so exposed to the weather that any shelter would appear to be warm to him. There are some good houses, a few, that are rented, but men who have more money than the ordinary missionary secure these.

"I could write you more at length and in particular about this matter, should I hear anything favorable from you. No wiser thing, no greater saving to the Society in

the end, could be done than to try to secure parsonages in places that would justify their erection."

GEO. H. NEWMAN.

Church Edifice Notes.

— El Reno church, in Oklahoma Territory, dedicated a neat chapel on February 1st, free of debt, through the aid of our Church Edifice Department, and two new buildings for mission churches are now going up in the Indian Territory.

— In Dr. Wood's account in the last MONTHLY of the Dedication at Oklahoma, by a typographical error, the total cost of the house and lot was given at \$11,135.55 when it should have been \$5,735.55. The cost of the lot was given as \$6,000 instead of \$600. The house is pretty enough to have cost much more than \$5,000 and is a credit to the management of the pastor and building committee.

— Miss Drexel, of Philadelphia, who has recently taken the veil as a nun in the Catholic church, turns over \$7,000,000 to aid that church in its work among the Indians and negroes. We are having constant appeals from these two races for aid to build neat and attractive houses of worship. If we will not help them, we need not be surprised, if they turn to those who will do so. Baptist influence largely predominates now with the Indians and negroes. How will it be fifty years from now if we leave them to be cared for by the Catholics? What will be the effect on our American institutions?

WOMEN'S SOCIETIES.

WOMEN'S BAPTIST HOME MISSION SOCIETY.

2411 Indiana Avenue, Chicago, Ill.

President—MRS. J. N. CROUSE, 2331 Prairie Avenue, Chicago, Ill. *Corresponding Secretary*—MISS M. G. BURDETTE, 2411 Indiana Avenue, Chicago, Ill. *Recording Secretary*—MRS. H. THANE MILLER, Cincinnati, O. *Treasurer*—MRS. A. H. BARBER, 2411 Indiana Avenue, Chicago, Ill.

BOARD NOTES.

A very good idea of the growth of interest in the work of the Women's Baptist Home Mission Society can be gained from an item presented in the report

of the Publishing Committee, which stated that more publications were issued in one month now than during the whole of the sixth year of its history.

A letter was read from Mrs. Ehlers, giving a review of the work being done at Memphis, all of which was most encouraging. One feature of successful leadership is teaching others to lead; and the missionaries at Memphis have been successful in calling out talent and putting it to service which would be a credit to any of our meetings in the North. Some of these colored women have organized work in the country, and are carrying on a systematic Bible study. A very perplexing question is confronting your Board. Trained workers qualified to do service both as missionaries and organizers are being called for, especially from the far West. Letters from Oregon state: "We could render better service if we could be properly organized for work." On the other hand, a very short space of time given a missionary in any one locality suffices to demonstrate the value to a growing city of trained and consecrated women to carry the Gospel into homes, and the call comes from Helena, which had been selected as headquarters for a general missionary recently sent to Montana: "If our church will pay one-half of Miss Bliss' salary, the Society meeting the other half, may she not labor altogether in Helena?" Not alone from the West comes this demand for city missionaries. No less illustrious a Baptist center than Philadelphia asks for two trained missionaries to labor in co-operation with the Philadelphia Home Mission Union, and Pittsburgh pleads for one.

A part of Miss Parsons' salary having been pledged, it was voted to send her at once to her field. At the close of Board meeting many kind words were given her as she once more bade good-by to her Training School home for service in Provo, Utah. Miss Moore, in the trial of the past few months, if persecuted, has not been forsaken; if cast down, has not been destroyed. Yea, rather rooted and built up in Him and established in the faith. She wrote of a trip into the country full of blessings.

We were glad to welcome Mrs. Reuben Jeffrey, of Indianapolis, as Vice-President of Indiana.

On February 2d the Organization Committee reported seventeen auxiliaries formed and sixteen life members constituted during the past month.

A pleasing letter was read from the Rev. J. T. Crate, pastor of the East Baptist Church, New York City, commending the work of Mrs. Louisa Jocelyn. Through her labors interest has been awakened, and the results in conversion are already apparent. A very pressing letter was read from G. W. Dallas, asking when Miss Bradley was to be sent to Kulli Inla, Indian Territory. Miss Bradley, although under appointment for this station, has been waiting several months, until there should be money to support her. It was voted to allow her to go at once.

Miss Peck writes concerning the small-pox in Houston, and says: "We (the missionaries) are well

up to this time. We do not attend any meetings, as we must not encourage the people to gather at all, and therefore set them an example by remaining at home. If it is the Lord's will that we be stricken, we will try to bear it patiently."

THE "CHICAGO HOME MISSION UNION"

met with the circle of Memorial Church on January 27th. The President having been detained at home on account of illness, the chair was filled by the Vice-President, Miss L. A. Thyng. It was ascertained at a late date that Mrs. Gordon, of Boston, could be present in the afternoon and give a Bible reading. In consequence, the morning was devoted to hearing the reports from the circles and bands, which were of unusual interest.

Home mission work is many sided, and, when presented in its various phases, the opportunities for labor given those who abide at home are almost numberless.

One circle reported the work done by an invalid to have been 350 cards with Scripture texts upon them prepared and sent to one missionary, 100 to another, and several hundred Sunday-school papers sent to another. One circle expressed the profit which had come to them by a visit from Miss Addams, who, with an associate, had opened a home in one of the worst localities of this city, modeled after the plan of Toynbee Hall in London. Another circle, wishing to know something of the work done by the Missionary Boards, called upon two of its members to prepare papers outlining a Missionary Board meeting.

In the Training School report special mention was made of Miss Thompson's short visit and the interest aroused by the story of her life in the Government schools among the Indians in Dakota, and of the nine years spent in China. She was on her way to labor among the Chinese in Portland, Oregon, under the appointment of the American Baptist Home Mission Society.

The exercises of the afternoon consisted of Mrs. Gordon's Bible reading and an address given by Miss Burdette. Mrs. Gordon took for her theme, gifts and labor in connection with the building of the Tabernacle, and concisely and clearly set forth the examples of consecration given us by our sisters of those early days, both of service and talents, as well as a consecrated treasury. Miss Burdette briefly canvassed the entire Home Mission field, reading a few extracts from letters received from some of the missionaries. These speakers preached and taught; and of their fullness others may be filled, if the hearts are made willing.

MRS. C. V. L. PETERS.

LOVE FOR THE PEOPLE A NECESSITY TO ALL WHO
WOULD WIN SINNERS TO CHRIST.

Again we quote the words of our missionary: "I love the work and love the people. My heart goes

out in real sympathy for them in their poverty and distress." The whole thought is beautiful, but it is the expression of *love for the people* that strikes us most sweetly.

It is a necessity to the success of any enterprise in which we engage that we have some kind of love for it, yet it may be a purely selfish love. So our love for a certain line of Christian work may be from love for our Master, or it may simply be because of the associations into which it brings us, the privileges it offers, the honors it confers, or the grounds it furnishes us for self-complacency, and self-satisfaction. A minister may love his work because he has oratorical gifts, and the pulpit furnishes a fine opportunity to use them. A missionary, in her opportunities to teach and lead the people, may find a similar satisfaction.

But to love a people of whatever name, debased by ignorance, repellent through vice and degradation to every sensibility of a refined, cultivated nature, the victims of poverty, disease, and perhaps of crime, whom Satan has bruised till little of the shape of manhood is left upon them—to love such with a devotion that smiles at sacrifices, and counts not one's life dear if only they may be won to Christ, is God-like. "God commendeth His love toward us in that, while we were yet sinners, Christ died for us." It was not angels, not beings clothed in immortal beauty, and winsome in the glorious effulgence of heavenly purity and perfection, that called forth God's marvelous love; not these, but sinners, wretched, defiled, unlovely and unloving.

"Oh, it was wonderful! Blessed be His name!"

Yes, however much a love for the work may be a necessity, and it certainly is, nothing can compensate for a want of a Christly love for the people. And so we again recall the thirteenth chapter of 1st Corinthians and the truth taught, that we may deal with the sorest needs of their lives, the terrible facts of a future retribution, or the wonderful redemption for them in Christ Jesus; may "speak with the tongues of men and of angels," but if love be wanting, our words will be to them simply "as sounding brass and a tinkling cymbal," carrying no meaning whatever.

Mrs. J. K. Barney, who is so widely known for her Christian work in behalf of prisoners, gives a beautiful illustration of this truth in an incident in her own experience. In her early life she had had dreams of being a foreign missionary. The providence of God had now placed her in one of the mining communities of the West. Not far away from her home a rough, wicked miner was dying of consumption, and alone in his little cabin. She was led to go to him. He received her with oaths. She carried food and flowers, clean towels and fresh water, day after day, and told him about the Saviour, but was stopped by oaths and the fierce assertion: "It is a lie! No-body ever died for others."

Discouraged, she decided not to go any more. That night, as she prayed with her little boy, she did not, as formerly, pray for the miner. Her boy noticed it, and asked her if she had given him up, and also if God had given him up, too.

She says: "That night I could not sleep. The man dying and so vile, with *no one to care*. I got up and went away by myself to pray, but the moment I touched my knees I was overpowered by the sense of how little meaning there had been to my prayers. I had not really cared beyond a kind of half-hearted sentiment. Oh, the *shame*, the *sham* of my missionary zeal! I fell on my face literally as I cried, 'O Christ, give me a little glimpse of the worth of a human soul!' I stayed on my knees until Calvary became a reality to me, and learned what I had never known before, what it was to travail for a human soul.

"The next morning I did not wait, as I had done before, until the afternoon, when, my work being all done, I could change my dress, put on my gloves, and take a walk while the shadows were on the hill-sides. The moment my boys went off to school I left my work, and, without waiting for gloves or shadows, hurried over the hills, not to see that vile wretch, but to win a soul. . . . Oh, friends, you know what a blessed story I had to tell that hour, and I had been so close to Calvary that night that I could tell it in earnest."

The further recital of the incident is most thrilling, but space forbids giving it here. Suffice it to say, the Holy Spirit could now use her in His own way to lead the man to Christ, and three days afterward the poor, tired sufferer was able to cast himself upon, as he expressed it, "*the Man that died for me*," living several weeks afterward to bear testimony to the reality of his salvation.

"But now abideth faith, hope, love, these three; and the greatest of these is love."

MRS. C. SWIFT.

TREASURER'S REPORT FOR JANUARY, 1891.

Alabama	\$4 05	New Jersey	\$261 51
California	25 30	Ohio	104 77
Colorado	26 24	Oregon	13 45
Dakota	33 94	Pennsylvania	810 29
Indian Territory	1 50	Tennessee	8 00
Illinois	542 50	Texas	8 45
Indiana	34 06	Utah	15 00
Iowa	108 25	Virginia	8 00
Kentucky	5 00	Wyoming	10 00
Kansas	63 02	Washington	22 50
Michigan	5 00	Wisconsin	64 00
Mexico	5 00	Idings and Publi-	
Massachusetts	4 15	cations	407 79
Miscellaneous	75	Missionary Garden-	
Mississippi	8 50	ers	10 75
Missouri	15 00	Baby Band	30 36
Minnesota	89 50	Mite Boxes	2 20
Nebraska	53 55		
North Carolina	10 00	Total	\$3,874 10
New York	1,007 73		

MRS. A. H. BARBER,
Treasurer.

**WOMAN'S AMERICAN BAPTIST HOME
MISSION SOCIETY.**

14 TREMONT TEMPLE, BOSTON, MASS.

Honorary President—MRS. THOMAS NICKERSON, Newton Centre, Mass. *President*—MISS ALICE B. MERRIAM, 177 West Brookline St., Boston, Mass. *Vice-President*—MRS. ANNA SARGENT HUNT, Augusta, Me. *Corresponding Secretary*—MRS. M. C. REYNOLDS, 21 Fayette St., Cambridgeport, Mass. *Treasurer*—MISS ALICE E. STEDMAN, 14 Tremont Temple, Boston, Mass.

Home Mission Echo, issued monthly under the auspices of the Woman's American Baptist Home Mission Society. Subscription price, per year, 25 cents. Five copies and upward, to one address, 20 cents. All subscriptions, with money enclosed, and all communications for the paper, should be sent to Mrs. ANNA SARGENT HUNT, Editor and Publisher, Augusta, Me.

This Society is supporting teachers in three colored schools of Indian Territory; one among the colored people of the Creek Nation, situated in Muscogee, about eight miles from the town of Muscogee. It is called the Tullehassee Manual Labor School. It was opened in the autumn of 1883. The Creek Nation appropriates \$3,500 per year for the boarding, books and running expenses of the school. The appointment of teachers and the conduct of the school was given into the hands of the American Baptist Home Mission Society until such time as the Creek Council itself shall choose to care for it. The American Baptist Home Mission Society appoints and supports the superintendent and some teachers. Our Society has supported a teacher there from the beginning of the school. Mrs. Lottie McMurry Perkins is now the teacher. A missionary is also supported by the Women's Baptist Home Mission Society of Chicago.

Three trustees are appointed by the chief of the Creek Nation. The trustees select fifty colored children, twenty-five male and twenty-five female, of suitable ages to remain four terms at least, unless withdrawn by the trustees. During the last year a new building has been erected and the number of pupils increased. Excellent work has been done in the school and also in the neighborhood. This is a degraded community, and they are exceedingly poor. Sunday-schools have been established and many homes have been blessed by the Gospel, as carried by these devoted teachers and missionaries. The girls have done all the cooking (except the services of one person), all the dining-room and other house-work, all the laundry-work, and have also done much sewing.

The boys, with the assistance of one man, have done the farm-work, repairing and making fences in which 3,500 rails were made, care of stock, milking, feeding, butchering, painting and carpenter-work of various kinds.

Of former students, two are teaching school, one preaching, one employed as farmer in the school, five attending higher schools in the East. This, very briefly, is the work of the school. We regret exceedingly that the Creek Council has passed a bill to take the management of the school into its own hands after this year. The teachers will be hired and paid by the trustees instead of the missionary soci-

eties. It will not be a religious school, unless the teachers hired by the trustees are Christian men and women.

In the Choctaw Nation, at Kulli Inla, I. T., Rev. G. W. Dallas started a school some six or eight years ago. Mr. Dallas is a colored man, a graduate of Wayland Seminary, and a man of pure purpose and Christian earnestness. This school has not the same pecuniary aid as the school at Muscogee. Mr. Dallas has struggled heroically to meet the needs of the poor people of his district. His house has been burned, but, after many discouragements, he has succeeded in rebuilding. Miss Mary Rounds was, for a number of years, supported by our Society. Since her marriage, Miss Magnolia Echols, a graduate of Spelman Seminary, has been our teacher. This year we have also assumed the support of Mrs. Belle Mebane as a helper in the school. The pupils here are also taught industrial work and a thorough course in Bible study. Rev. J. C. Murrow and wife, of Atoka, I. T., visited this school a year ago, and report excellent work accomplished by Mr. Dallas.

At Berwyn, I. T., Chickasaw Nation, Mrs. Mary Allen Dawes commenced her school among the colored people of the Chickasaw Nation. These people have never had any religious or educational work done among them. There are three times as many colored people as Indians in this Nation. With a heart filled with love for lost souls, Mrs. Dawes sought for the most needy field of labor. She has overcome obstacles which would dishearten one less courageous. Her faith in God is strong. Upon her return to her work in October, Mrs. Dawes went as far as Chicago with Miss Converse, our teacher in Provo. Miss Converse writes of her: "I think we seldom meet with people who are so burdened for souls as is Mrs. Dawes." The Chickasaw colored people welcomed her gladly, and she has erected a boarding-house and has a large school. The Government pays Mrs. Dawes a certain sum per month for each pupil, and in this way she receives some aid.

Our Society supports Mrs. Dawes and her aunt, Miss M. A. E. Downes. Miss Downes is a great help in carrying forward this work. The teachers employed in the colored schools of Indian Territory, supported by this Society, are: Mrs. Lottie M. Perkins, at Tullehassee Mission, Muscogee, Creek Nation; Miss Magnolia Echols and Mrs. Belle C. Mebane, Kull Inla, Choctaw Nation; Mrs. Mary Allen Dawes and Miss M. A. E. Downes, at Berwyn, Chickasaw Nation. There are more teachers needed among these people, and also great need of teachers among the poor whites of the Territory.

At a Board meeting held February 5th, it was voted to send a teacher to the Kiowas, a wild tribe adjoining the Wichitas. This makes six teachers among the Indians of Indian Territory and five among the colored people supported by our Society.

M. C. REYNOLDS,
Corresponding Secretary.

RECEIPTS FOR DECEMBER.

Maine	\$100 34	Connecticut	\$58 10
New Hampshire	90 80	Miscellaneous	1,641 24
Vermont	102 50		
Massachusetts	273 26	Total	\$2,504 28
Rhode Island	238 04		

WOMAN'S BAPTIST HOME MISSION UNION
OF CONNECTICUT.

President.—MRS. S. D. PHELPS. *Treasurer.*—MRS. H. O. WINSLOW. *Secretary.*—MRS. W. H. ELKINS.

The quarterly meeting of the "Union," appointed for the 22d of January, in the Main Street Baptist Church, Meriden, was held despite the violent storm of wind and rain, and the few who braved the elements had a feast of good things.

The ladies who went from out of town arrived on an early train, and spent a very pleasant hour socially and in forming the acquaintance of the new pastor's wife and others who had before been strangers. The hour was a profitable one also for mission work, as many important points were talked over and suggestions given that will no doubt result in better work in the future.

Mrs. G. H. Smith took the chair, and opened with the usual devotional exercises. Prayer was offered by Rev. Mr. Husted, then came a report of the last meeting. Reports from the circles were unusually interesting, as a large number of barrels had been sent away. The First Baptist Circle, New Haven, had sent one barrel, Calvary Circle two, Calvary Young Ladies' Circle one, Woman's Benevolent Society, Calvary Mission, one, Hope Circle two, Grand Avenue one, and Bridgeport Circle one, nine in all, valued at \$696.81.

The cash receipts were \$320.75. One hundred dollars was given for work among the Indians, and will go direct to Miss Ada Bonham, of Indian University, Muscogee, I. T., and \$100 for the Swedish Church, Meriden. Four life members had been made in the Main Street Church, Meriden, and three in the First Baptist, New Haven. Rev. Mr. Rohnstrom then spoke of the interest and progress of his work among the Swedes in Meriden. Since the new church was dedicated he had baptized one, and expected to baptize four more the next Sabbath. This means earnest, faithful work among these people, who are so thoroughly satisfied with a mere formal church membership, instead of a living union with Christ.

An excellent letter from Mrs. Becker was read, in which she spoke of the advance in the grade of Benedict College and the prospect of a very much larger class to graduate at commencement. She spoke also of the colored people as an "army of workers educated and ready for every good service; every one consecrated to their Lord's work, longing to go forth as helpers of their people. When we lift up our

eyes among the redeemed in Heaven and see there those who have come out of great tribulation, then will come our time of rejoicing."

After an earnest prayer had been offered for our workers, a leaflet was read entitled, "The Mustard Seed and the Mountain," from which we could learn a lesson with much profit. A letter from Mr. Ritzmann was also read, giving an encouraging account of his work and the growing attendance at their services. It is interesting to notice the different methods he uses to gather and hold the young people in his field of labor. A sewing-school for the girls, in which is intermingled sewing with the teaching of the love of Christ; also a school for boys, in which they are taught drawing, reading, writing, etc., also about salvation through Jesus Christ. Surely he needs our prayers and support in his most worthy work.

An interesting letter was read by Mrs. Curtis from a gentleman who had received a nice barrel from the Calvary Circle. An earnest prayer from Brother Rohnstrom for all mission work and workers closed the meeting.

All who were present felt that they had enjoyed a delightful afternoon.

MRS. W. H. ELKINS, *Secretary.*

WOMAN'S BAPTIST HOME MISSION SOCIETY
OF MICHIGAN.

President.—MRS. W. H. BREARLY, 230 Charlotte Avenue, Detroit. *Corresponding Secretary.*—MRS. A. J. FOX, 63 Allard Street, Detroit. *Recording Secretary.*—MRS. T. T. LESTER, 64 Alexandrine Avenue, Detroit. *Treasurer.*—MRS. W. A. MOORE, 1055 Woodward Avenue, Detroit.

We have this quarter a number of reports from missionaries in the State—all good, several remarkably so. The Lord is allowing some of our missionaries to reap as well as sow, something not always permitted. Rev. Hayne, of Charlevoix, reports twelve additions to his church, eleven by baptism. He also speaks of their having a new baptistry. That they needed it much is shown by their frequent use of it.

From Rev. Milo Smith, of St. Ignace, one of the hardest and least attractive fields in the State, comes the report of God's help and presence, and the addition of four to the church. Prayer and persevering work will make even this rocky field to yield fruit.

From Rev. Bartlett Foskett, of Sault Ste. Marie, comes a report of six additions to the church, four by baptism. We hope for much fruit from this church, now it is so well equipped.

Rev. S. S. Clark, of Big Rapids, reports four additions, and a foot-note says: "Eighteen have been received into the church," probably since the ending of the quarter, December 31st.

From Rev. A. G. Pierce, of Kalkaska, comes a report of many special meetings being held with the help of Rev. A. G. McDonald. Two prayer-meetings daily, besides the regular evening services, and many religious visits made by these faithful brethren. The Lord blessed their labors, and fifty-two were added to the church, forty-three by baptism. We shared in their gladness when the report was read, for we knew how discouraging had been the work in this place, and great the struggle for both the present and former pastor.

Out of the State we have only one letter, but that is from Miss Carrie Dyer, of Hartshorn Memorial College, and her letters are always good. She speaks of her good health and increasing enjoyment of the work. She also speaks of a Miss Miller, a former student, who has been for the past three months in the employ of the Woman's American Baptist Home Mission Society, and of her great pleasure in the success of the work done by Miss Miller and the good impression she has made personally. She expects she will return to Hartshorn for a year and a half more of study, when she will complete the higher English course. Some Michigan friends helped Miss Miller a few years ago, and we are glad their money is bearing such good interest.

MRS. E. J. DAVIS.

TREASURER'S REPORT FOR OCTOBER, NOVEMBER AND DECEMBER.

Mason, First Church, \$7; Middleville, \$3; Tecumseh, First Church, \$7.75; Owasso, \$8.61; Detroit, Twelfth Street, \$5.25; Cedar Springs, \$3; Hastings, \$10; Cedar Springs, Band, \$4; Oakfield First, \$5.25; Benton Harbor, \$1.50; Bad Axe, \$1.25; Bath, \$6; Byron, \$5; Ovid, \$2; Dewitt, \$5; Lansing, \$5; Maple River, \$4; Morrice, \$2.25; Okemos, soc.; Owasso, \$8; Owasso, Sunbeams, \$2.50; Perry, \$1.40; Shepherdsville, \$1; Vernon, \$5; Vernon, Band, \$4.80; Lyons, \$2.18; Imlay City, \$5; Brooklyn, \$1.55; Jackson, \$4.25; Oxford, \$6; Thursday's Coll. at Convention, \$15.74; Litchfield, \$5; Evening Coll. at Convention, \$17.50; Gregory, \$3.87; Mrs. Gulley, \$5; Mrs. W. Burt, 10; Mrs. A. J. Fox, 5; Mrs. W. C. Colburn, \$10; Mrs. E. J. Davis, \$2; Detroit, Woodward Avenue, \$16.30; Plymouth, \$3; Mrs. L. B. Austin, \$3; New Buffalo, \$3.50; Mrs. Snell, \$1; Kalamazoo, Home Mission Workers, \$25; Hillsdale, \$5; Bay City, First Church, \$23; Detroit, First Gerinan, \$3.25; Port Huron, \$10; Deckersville, \$1.50; Port Huron, Pearl Gatherers, \$5; Adrain, Co-workers, \$5; Plainwell, \$17.10; Mrs. W. C. Colburn, \$3; Ionia, \$11.20; Howell, \$9; Mt. Pleasant, \$4.22; Detroit, Eighteenth Street, \$4.15; Detroit First, \$13.80; Detroit First, Young People, \$9.25; Coldwater, \$8.20; Lawton, \$5; Fenton, 3 50; Colon, \$5; Saginaw, First Church, \$3.55; Saginaw First, Band, \$25; Jackson, \$20.43; Lapeer, \$13; Ceresco, \$4.76; Saginaw, Val. Ass'n, \$1.18; Mrs. W. A. Moore, \$3; Mrs. C. R. Henderson, \$1; Mount Morris, \$1.50; Mr. Perrin Shepherdson, \$5; Chelsea, \$4.50; Pewamo, \$3.50; Pontiac, \$5.60; Mrs. L. B. Austin, \$15; Bronson, \$4.18; Allen, \$4.18; Milan, \$3; Kalamazoo, First Church, \$21.75; Tecumseh, First Church, \$6.30; Mooreville, \$2.75; Mason, First Church, \$1.50; Ann Arbor, \$14.30; West Bay City, \$7. Total, \$627.10.

LIFE MEMBERS FOR QUARTER.

Mrs. Lydia Rork, Middleville; Mrs. Omar Warrant, Plainwell; Mrs. J. Goates, Plainwell; Mrs. O. H. McConnell, Plainwell; Mrs. Kate Wolverton, Plainwell.

MRS. W. A. MOORE, *Treasurer*.

Book Notices.

ALDEN CHURCH. By Sophie Bronson Titterington. pp. 268. Illustrated. American Baptist Publication Society. \$1.25.

Mrs. Titterington has acquired a fine reputation as a writer of acceptable stories for the young. This book deals with the work of young people in the church, covering most of the plans for mission and benevolent work among the young; and the delineations of character, methods and difficulties encountered, as well as of results achieved, must be helpful to all thus engaged.

HANNAH. By Mattie Dyer Britts. 12mo, 284 pp. Price, \$1.25. Philadelphia: American Baptist Publication Society.

This is the story of the trials and struggles of a young girl in her pathway to womanhood and final settlement in life. This book will rank well among the volumes Mrs. Britts has produced.

THE OLD ACADEMY; OR, HOW THE CHURCH WAS REBUILT. By Kate Neely Festetics. 12mo, 288 pp. Price, \$1.25. Philadelphia: American Baptist Publication Society, 1420 Chestnut St.

The scene of this story is laid in Eastern Virginia, lying along the Chesapeake Bay, and the time of it was soon after the close of our late war. Into this life and condition of things came Lulu Somerville, a Northern relative of one of the old Virginia families. Her character is wholesome, bright, breezy, and it will do any young girl good to come into contact with her.

THE CRYSTAL CLUB. By Rev. Edward McMinn. 12mo, 300 pp. Price, \$1.25. Philadelphia: American Baptist Publication Society.

As an effort in the direction of teaching something "worth remembering," the Publication Society has issued this volume by Mr. McMinn. It aims to put some of the facts of science into a readable form. It gives a glimpse of "world building" in these annals of the Crystal Club, whose members are introduced to us as boys, and bid us farewell as men.

CLARENCE AND CORINNE; OR, GOD'S WAY. By Mrs. A. E. Johnson. 12mo, 187 pp. Price, 90 cents.

The principal characters of this story were very early left to make their own way in the world. Their mother died of disappointment and broken heart, and the father deserted them while the mother lay dead in the house. One feature of this book makes it of especial interest. It is the first book of the kind published from the pen of a colored writer.

THE LIFE OF GEORGE H. STUART, WRITTEN BY HIMSELF. Edited by Robert Ellis Thomson, M.D. Philadelphia: J. M. Stoddard & Co., 1890. pp. 383.

A deeply interesting autobiography of a truly remarkable and singularly useful man, who will ever

be remembered because of his connection with the United States Christian Commission during the civil war.

Home Mission Appointments

IN FEBRUARY.

The following new appointments were made :

- Rev. B. F. Benoit, French in Worcester Co., Mass.
 " Fredrik Palmberg, Swedes in Providence and vicinity, R. I.
 " Joseph Antoszewski, Poles in Buffalo, N. Y.
 " William Schuff, Germans in Jeannette and vicinity, Pa.
 " William Haynes, Colored People in Tennessee.
 " John S. Van Alston, Iron Mountain, Mich.
 " Alfred Karling, Swedes in Ludington, Mich.
 " David B. Cheney, Jr., First Church, West Superior, Wis.
 " Horace F. McDonald, West Superior, Wis.
 " Clarence N. Patterson, Whitewater, Wis.
 " George A. Cressey, River Falls, Wis.
 " N. F. Clark, Neenah and Menasha, Wis.
 " Marcus Hansen, Danes and Norwegians in Neenah, Wis.
 " William F. Raasch, Edgerton, Wis.
 " Gustave Lundquist, Swedes in Ashland, Wis.
 " S. Augustus Abbott, Menominee, Waubeck and vicinity, Wis.
 " Moses B. Critchett, Kasota, Minn.
 " Charles Hord, Swedes in Eagle Lake and Henning, Minn.
 " Albert J. Dahlstrom, District Missionary to the Swedes in Southwestern Minnesota.
 " Rev. I. Hedberg, District Missionary to the Swedes in Northeastern Minnesota.
 " J. R. Murphy, Guthrie Centre, Iowa.
 " W. E. Adams, Ute and Charter Oak, Iowa.
 " Robert Smith, Eldora, Iowa.
 " Silas J. McCormick, Villisca, Iowa.
 " George Edward Burdick, Nickerson, Kan.
 " Ambrose K. McCall, Edgerton Place Church, Kansas City, Kan.
 " Perry G. Shanklin, Garden City and Dodge City, Kan.
 " Henry Cocks, Phillipsburg, Kan.
 " Rasmus Christophersen, Danes and Norwegians in Dannebrog, Grand Island and vicinity, Neb.
 " Jacob Eaton, Imperial and vicinity, Neb.
 " Louis B. Hardy, Page and vicinity, North Dak.
 " E. N. Elton, Salubria and vicinity, Idaho.
 " Charles A. Rice, Prescott, Ariz.
 " Isaac Belknap, Coryell and vicinity, Colo.
 " Sidney C. Davis, Boulder, Colo.
 " T. R. Bowles, Selma, Cal.
 " S. L. Sanford, Clear Lake Association, Cal.
 " Peter Grant, Carpenteria and Goleta, Cal.
 " O. B. Read, District Missionary for Southern California.
 " C. R. Lamar, Lebanon and North Palestine, Ore.
 " Lorenzo D. Goodwin, Central Point, Ore.
 " John T. Hoye, Albina, Ore.
 " D. D. Proper, General Missionary for Washington.
 " Charles Davis, North Yakima and Roslyn, Wash.
 " T. L. Lewis, Tekoa, Wash.
 " Knut Nelson, Scandinavians in Spokane Falls and Eastern Washington.

The following re-appointments were made :

- Rev. Halsey Moore, D.D., District Secretary for New York and Northern New Jersey.
 " Gideon Aubin, French in Worcester, Mass.
 " Napoleon N. Aubin, French in Lowell, Mass.
 " William S. Bullock, French in Boston, Mass.
 " Louis O. F. Coté, French in Marlboro, Mass.
 " Stephen Drummond, Buckhannon, W. Va.
 " Peter F. Maloy, Colored People in North Carolina.
 " John C. Bryan, Colored People in Georgia.
 " Charles O. Reohr, Long Prairie, Minn.
 " George H. Gamble, St. Cloud, Minn.
 " Silas E. Price, Tabernacle Church, Minneapolis, Minn.
 " Charles A. Sandvall, Elm Swedish Church, Minneapolis, Minn.
 " Robert Carrol, District Missionary for Northwestern Iowa.
 " Jacob Gornellus, Wellman, Iowa.
 " Charles W. Riches, Russell, Iowa.
 " Richard Albert Be'sham, Sac City, Iowa.
 " Halbert D. Crawford, Finley Avenue Church, Ottumwa, Iowa.
 " Elisha Anderson, Grand Avenue Church, St. Louis, Mo.
 " Rees Price Evans, First Church, Kansas City, Kan.
 " Francis J. Rice, Kingman, Kan.
 " Lucius M. Whiting, Council Grove, Kan.
 " W. E. Prichard, Dillon, Mont.
 " William Boardman Pope, Great Falls, Mont.
 " John Barr, Reno, Nev.
 " C. J. Bickford, Calvary Church, Los Angeles, Cal.
 " Thomas L. Crandall, Alhambra and South Pasadena, Cal.
 " Thomas S. Dulin, Saguache, Colo.
 " James Francis McGee, La Veta, Colo.
 " Henry Grant, Delta and vicinity, Colo.
 " S. B. Chastain, Clarke Co., Wash.

The following teacher was appointed :

At State University, Louisville, Ky.—Rev. James H. Garrett, Pres.

Baptisms.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."—Matthew 28:19

Missionaries administering the ordinance of baptism to five or more converts :

QUARTER ENDING JANUARY 31, 1891.

NAME.	FIELD.	NO. BAP.
Joseph Smith,	Cozad, Antelope Center and vicinity, Neb.,	16
James M. Wood,	Plattsmouth, Neb.,	15
Richmond A. Smith,	Audubon, Iowa,	7
John D. Pulls,	Red Cloud, Neb.,	7
Andrew Swartz,	Swedes in Sioux City, Iowa,	5
Uno N. Braner,	Scandinavians in Portland, Ore.,	5
John Soetens,	Chappell, Pioneer and Platte Valley, Neb.,	6
W. C. Shepherd,	Mt. Ayr, Iowa,	20
Charles M. Jones,	Loveland and Lone Tree, Colo.,	6
H. W. Stearns,	District Missionary for Northwestern Nebraska,	10
Calvin Allen,	Las Animas, Colo.,	7

F. W. Hart,	Colorado City, Colo.,	34	Centreville, Ala.,	—
Carl Jensen,	Bethel Swedish Church, Chicago, Ill.,	10	Columbus, Ohio, Tenth Ave. Baptist Church,	Nov. 27
M. C. Jensen,	Danes in Harlan and vicinity, Iowa,	5	Huntingburg, Ind.,	Jan. 10
F. W. Foster,	Immanuel Church, Omaha, Neb.,	12	Eladon, Ill.,	Jan. 13
David Eller,	McCool Junction, Neb.,	7	Harvey, Ill.,	—
S. B. Hayes,	Loup and Elkhorn Association, Neb.,	10	Ashland, Wis., Scandinavian Baptist Church,	Dec. 7
J. A. Jensen,	First Danish Church, Omaha, Neb.,	0	Rhineland, Wis.,	Dec. 14
D. S. Donegan,	Emmanuel Church, Lincoln, Neb.,	7	Merrill, Wis.,	Dec. 21
S. H. Mitchell,	Alluwee and vicinity, I. T.,	13	Milwaukee, Wis., Scandinavian Baptist Church,	Dec. —
W. P. Squires,	Wright Avenue Church, Tacoma, Wash.,	5	Thornton, Iowa,	Oct. 22
T. M. Shanafelt,	General Missionary for South Dakota,	10	Forest Grove, Mo.,	—
George C. Peck,	District Missionary for Southwest Iowa,	7	Farmer's Valley, Texas,	—
Paul H. Kennedy,	Colored People in Kentucky,	27	San Augustine Co., Texas, Independence Church,	—
C. Carlsen,	Danes in Atlantic, Iowa,	9	May, Iowa,	Mar. 12
Petrus Swartz,	Scandinavians in Rockford, Ill.,	7	Sheridan, Wyo.,	Jan. 22
E. W. Lloyd,	Sprague, Wash.,	31	Newburg, Ore.,	Jan. 28
George W. Hill,	Albany, Ore.,	40	Visalia, Cal.,	Jan. 23
Nels E. Nelsen,	Swedes in Campello, Mass.,	8		
J. T. Moore,	Elgin and Enterprise, Ore.,	28		

Ministerial and Church Record

"The word of God grew and multiplied."—Acts 12:24.

ORDINATIONS.

NAME	PLACE	DATE
A. F. Sanford,	Scott Valley, Pa.,	Jan. 7
W. H. Wentz,	Chester, Pa.,	Jan. 26
Titus Buckner,	Lexington, Ky.,	Jan. 15
W. L. Bilbro,	La Grange, N. C.,	—
C. W. Matthews,	Columbia, N. C.,	—
J. S. Corpening,	North Catawba, N. C.,	—
W. H. Moore,	Turkey Creek, S. C.,	Jan. 21
W. D. Moorer,	Greenville, S. C.,	—
Thomas Campbell,	Bethabara, S. C.,	—
Francis M. Rollins,	New Prospect, Ala.,	—
G. T. Barnes,	Cason, Texas,	—
Robert C. Bryant,	Wheaton, Ill.,	Jan. 5
George W. Patrick,	Kendall, Wis.,	Jan. 15
Moses B. Critchett,	Kasota, Minn.,	Jan. 28
George Wickham,	Lone Tree, Iowa,	Jan. 20
K. P. Hammer,	Oldham, South Dak.,	Jan. 30
M. U. Squire,	Anderson, Cal.,	Jan. 6

CHURCHES ORGANIZED.

PLACE	DATE
Roanoke, Va., Calvary Baptist Church,	Jan. 3
Richmond, Va., West View Baptist Church,	Jan. 28

CHURCH EDIFICES DEDICATED.

PLACE	DATE
Holley, N. Y.,	Jan. 22
Richmond, Va., Venable Street Church,	Feb. 1
Charlotte, N. C., Mt. Carmel Church (Colored),	Nov. 23
Greenville, S. C., Pendleton Street Church,	Jan. 25
Taylorville, Ill.,	Jan. 4
Sheridan, Mich.,	Jan. 22
La Crosse, Wis., Immanuel Church,	—
May, Iowa,	Dec. 28
Camden, Iowa,	Jan. 11
Minburn, Iowa,	Dec. 21
Guthrie Centre, Iowa,	Jan. 25
Creighton, Mo.,	—
Calhoun, Mo.,	—
El Reno, Oklahoma, I. T.,	Feb. 1
Bells, Texas,	Feb. 1
Howard, Kan.,	Feb. 1
Los Angeles, Cal., German Baptist Church,	Jan. 4

MINISTERS DECEASED.

NAME	AGE	PLACE	DATE
J. L. Whittemore,	80,	Londonderry, N. H.,	Jan. 20
James A. Wirth,	60,	New Haven, Conn.,	Jan. 13
Charles J. Radford,	79,	Brooklyn, N. Y.,	Jan. 6
W. B. Skinner,	—,	Braddock, Pa.,	Jan. 19
B. F. W. Goss,	—,	—, Ky.,	Jan. —
Willis White,	85,	Clinton, Ky.,	Jan. 18
B. H. Phillips,	—,	Reidsville, N. C.,	Jan. 29
Sylvester Delaney			
Fulton,	41,	Toledo, O.,	Jan. 12
W. D. Clark,	64,	Galesburg, Ill.,	Jan. 15
Lars Olson Myrland,	80,	Ogema, Wis.,	Jan. —
Robert Rae,	—,	Brainerd, Minn.,	Jan. 19
E. S. Dulin, D.D.,			
LL.D.,	70,	Westport, Mo.,	Jan. 9
B. Baker,	—,	Columbia, Mo.,	Jan. —
Lucius H. Gibbs,	75,	North Platte, Neb.,	Jan. 2

Church Edifice Grants. For February.

NUMBER OF CHURCHES AIDED.

Number of Loans,
Number of Gifts,

Total Number of Grants,

LOCATION OF CHURCHES AIDED.

6	Ironwood, Mich. (Swede.)	Omaha, Neb. (Danish.)
6	Carroll, Iowa.	Elkins, W. Va.
—	Ute, Iowa.	Cove, Ore.
—	Tekoa, Wash.	Rudd, Iowa.
12	Camden, S. C. (Colored.)	

Financial Statement. For January.

MISSIONS AND EDUCATION.

Expenditures for the month,	\$40,819 95
Donations from Churches, Sunday-schools, and Individuals,	17,891 35
Legacies,	10,682 45
Tuition, Room Rent, etc., from Students,	4,007 96
Interest and Dividends,	1,331 47
Sale and Rent of Real Estate,	1,064 91
HOME MISSION MONTHLY and Jubilee Volume,	609 87
Total for January,	\$35,588 07
Donations, Legacies, etc., from April 1, 1890, to January 1, 1891,	196,229 71
Total for ten months,	\$231,817 78

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	\$1,381 19
Interest for	172 42
Loan	1,660 27
	\$3,213 88
Donations, Legacies, and Interest from April 1, 1890, to January 1, 1891,	20,380 64
Total receipts for present year,	\$255,412 30

Contributions and Legacies. For January.

[Contributions and legacies not otherwise noted are for general purposes. The * denotes that contributions are for educational purposes, and C. E. F. for Church Edifice Fund.]

MAINE, \$254.23.

Hartland Ch	3 15
Bangor, Second Ch	7 50
S. S.	21 22
Portland, A Lady	10 00
Skowhegan, Bethany Ch	7 10
Augusta, First Ch	13 12
Hodgdon Ch	2 45
*For Roger Wms. Univ., Tenn :	
Waterville S. S.	75 00
*For Jackson Coll., Miss. :	
Brunswick, Miss Anabel Stetson	3 00
*For Wayland Sem., D. C. :	
New Building—A Friend.	100 00
C. E. F. Houlton Ch., Chapel Building	11 69
NEW HAMPSHIRE, \$100.07.	
Manchester, Swedish Ch	10 00
Rumney Ch.	7 00
Exeter Ch., by Miss Fannie Smith	10 00

Peterboro, First Ch	22 00
Lyme Center Ch	16 08
Antrim Ch	25 99
*For Spelman Sem., Ga. :	
Hinsdale, Valley Gleaners.	9 00

VERMONT, \$423.15.

Essex S. S.	5 50
East Dover Ch	35 95
Wallingford Ch	20 60
Brattleboro, First Ch	46 73
Rutland Ch	196 12
Derby S. S.	2 25
*Brattleboro, desig.	100 00

LEGACY.

Fairfax, Estate of J. M. Hotchkiss, Interest	16 00
--	-------

MASSACHUSETTS, \$6,152.54.

Boston, A. E. Caiger, M.D. ...	5 00
Clarendon St. Ch	283 57
Amherst, A Friend	10 00
Watertown, Mrs. E. A. Capen, desig.	25 00
North Grafton S. S., "Busy Bees"	10 00
Winthrop Ch	10 31
Worcester, Pleasant St. Ch	12 50
Maine St. Ch	77 75
West Springfield Ch	6 78

Foxboro Ch	21 73
Charlestown, First Ch	37 20
Groton Ch	23 41
Malden, First Ch. and S. S. ...	34 37
Winchester Ch	10 35
First Ch	18 70
Middlefield Ch	2 10
West Acton Ch	5 00
Cambridgeport, First Ch., Cambridge	147 11
Lynn, S. W. H.	1 00
Pulpit Supply	20 00
Beverly, A Friend, in Memory of Emily R. O. Pierce	50 00
East Somerville Ch	18 89
Ayer Ch	6 84
North Attleboro Ch	16 57
East Boston, Central Sq. Ch ..	16 09
Lee S. S.	15 00
Somerville, Winter Hill Ch ..	8 43
E. A. Marshall	1 00
Weymouth, First Ch	128 00
Andover Ch	12 00
Roslindale Ch	50 00
West Newton, First Ch	148 00
Hyde Park, First Ch	24 41
Billerica, A Friend	3 49
Orleans, A Friend	5 00
*For Wayland Sem., D. C. :	
Cambridgeport, First S. S. ...	60 00
*For Hartsborn Memp'l Coll., Va :	
Baldwinville, Mrs. Clara F. Whitten	2 30

*For Atlanta Sem., Ga. : Boston, Stoughton St. S. S.	25 00	Wilson, Curtis Pettit.....	22 50	Philadelphia, Tabernacle Ch.	45 00
*For Spelman Sem., Ga. : Salem, First Ch., Young Ladies Mission Soc'y ..	25 00	West Troy Ch.....	4 00	Children's Baptist Or- phanage.....	5 00
Wollaston Ch.....	50 00	Flathush, Mission Band of First Ch.....	3 04	Spruce St. Ch.....	31 00
*For Tullehasee Manual Labor School, I. T. : Winchendon, First S. S. ...	10 00	West Middlebury, Class No. 3 in S. S.....	6 70	S. S.....	6 87
*For Shaw Univ., N. C. : Worcester, Pleasant St. S. S.....	12 50	North Manlius, Y. P. S. C. E. of Ch.....	5 00	Passayunk Ch.....	20 00
*For Richmond Theol. Sem., Va. : Worcester, Pleasant St. S. S.....	12 50	Brooklyn, First Ch., Pierrepont St., Rev. Wm. Reid.....	150 00	Germantown, First Ch., T. A. Gill.....	5 00
C. E. F. , Foxboro Ch.....	4 43	Springville, First Ch.....	30 30	Mrs. M. R. Trevor.....	400 00
Boston, Mrs. Ellen M. B. Winch.....	50 00	Schenectady, Emmanuel S. S. New York City, S. S. of River- side Ch.....	41 21	First Ch.....	231 85
Newham, First Ch., "Cent- a-Day" Band.....	15 80	Berean Ch., Mrs. Robert Harris.....	50 00	Spring Garden Ch.....	18 21
LEGACIES.		West Thirty-third St. Ch.....	40 84	Frankford Ave. Ch.....	14 56
Worcester, Estate of James B. Fisher.....	300 00	Hermitage Ch.....	0 00	Angora Ch.....	20 00
Danversport, Estate of Benja- min Porter, Interest.....	48 94	Amenia Ch.....	32 85	Mrs. G. W. Knowles.....	500 00
Boston, Estate of John Woods, Interest.....	64 15	Fayetteville Ch.....	24 20	Carlsdale, Berean Ch.....	40 96
Shelburne, Estate of Mrs. La- vinia Giddings.....	2,804 20	Angelica Ch.....	10 00	Bradford Ch.....	33 50
*Shelburne, Estate of Mrs. La- vinia Giddings.....	1,402 10	Kingsbury Ch.....	5 00	Phoenixville Ch.....	52 60
RHODE ISLAND, \$508 35.		Branchport Ch.....	2 75	Puttstown Ch.....	33 05
Woonsocket, Coll. per Rev. F. X. Smith.....	3 00	Hinewala Ch.....	2 00	Mostertown, Carmel Ch.....	0 25
Wickford, Rev. F. D. Wake ..	10 00	Italy Hill Ch.....	3 00	Franklin, Mrs. Chas. Miller ..	150 00
Hopkinton, Second Ch.....	48 03	Prattsburg Ch.....	4 75	Lower Merion S. S.....	30 00
Providence, Stewart St. S. S.. Central Falls, Broad St. Ch.....	36 42	Lake Keoka Ch.....	2 61	Frankford Ch., E. B. Shall- cross.....	1 00
Warren Ch., Mrs. S. B. San- ders.....	5 00	Gloverville Ch.....	226 28	Parker Ford Ch.....	2 16
Newport, First Ch.....	32 47	S. S.....	25 00	Locust Lane, Richmond Ch..	95
*For Roger Wms. Univ., Tenn. : Providence, Prof. Clark.. Miss Durfee.....	50 00	Primary.....	10 00	Lansdale Ch.....	2 00
*For Spelman Sem., Ga. : Providence, George D. Wilcox, M. D.....	100 00	Belmont, Boys' Mission Band. Gains and Murray Chs.....	2 00	Berwyn, Great Valley Ch.....	13 51
Point Judith, Young Lad- ies' Mission Soc'y.....	60 00	Fleming Ch.....	6 74	*For Richmond Theol. Sem., Va. : Philadelphia, Berean Ch.	51 19
*For Jackson Coll., Miss. : Providence, Mrs. E. B. Ayer.....	12 50	Penn Yan, Mrs. Sarah A. Doollittle.....	10 00	*For Wayland Sem., D. C. : Philadelphia, Fifth St. Ch.	6 50
*For Benedict College, S. C. : Pawtucket, Ladies' Home Mission Soc'y of First Ch.....	4 00	Binghamton, Memorial Ch ..	8 54	Mrs. M. R. Trevor.....	100 00
C. E. F. , Providence, Miss E. B. Welch, desig.....	50 00	East Avon, Mrs. J. A. Dana ..	5 00	C. E. F. , Philadelphia, Miss J. S. Starnes.....	1 00
CONNECTICUT, \$335 38.		White Plains, First Ch.....	5 00	Mrs. Guild.....	25
New Haven, Grand Ave. Ch.. Hope Ch.....	13 10	Benton Ch.....	45 00	DISTRICT OF COLUMBIA, \$117 65.	
Danielsville, Mrs. H. N. Clemons.....	11 03	Hempstead Ch.....	10 87	Anacostia Ch. and S. S.....	20 00
Easton Ch.....	10 00	Deposit, Rev. J. L. Smith.....	1 00	Washington, Calvary Ch.....	11 40
Wallingford, First Ch.....	37 15	Coloos, First Ch.....	10 00	*Washington, Wayland Semi- nary : Students, for Tuition.....	32 25
West Woodstock, First Ch.....	5 10	Salisbury Ch.....	13 00	" " Room Rent.....	44 00
*For Hartshorn Mem'l Coll., Va. : Chester, Mrs. Chas. E. Shilman.....	1 00	*For Hartshorn Mem'l Coll., Va. : White Plains, W. B. H. M. Soc'y.....	42 00	Sundries.....	10 00
C. E. F. , A Friend.....	250 00	*For Spelman Sem., Ga. : Ch., L. H. Mission Soc'y.. National Grange.....	28 00	VIRGINIA, \$199 00.	
LEGACY.		Miss Ellen Thompson.....	75	*For Wayland Sem., D. C. : Northern Ass'n.....	40 00
Uncasville, Estate of Polly Browning, Interest.....	6 00	*For Jackson Coll., Miss. : Gilbertville, W. M. New- man.....	5 00	South Side Ass'n.....	25 00
NEW YORK, \$6,722 68.		Troy, W. W. Whitman.....	20 00	Kicks S. S. Union.....	15 00
Canton, Ladies' Mission Circle.....	5 00	*For Howe Inst., New Iberia, La. : New York City, Rev. J. B. Calvert.....	25 00	*Richmond, Hartshorn Mem'l College : Students, for Tuition.....	29 50
Buffalo, Cedar St. Ch.....	61 15	LEGACIES.		" " Room Rent.....	29 50
Prospect Ave. Ch.....	120 86	Manchester, Estate of Polly Mitchell, Interest.....	20 00	WEST VIRGINIA, \$45 25.	
Delaware Ave. Ch.....	334 26	New York City, Estate of John B. Trevor.....	5,000 00	Hinton, Coll. by Rev. J. M. Kiddle.....	41 25
Rochester, Park Ave. Ch.....	40 00	Otego, Estate of Adeline Clark.	50 00	Bell Creek Ch.....	2 00
Fredonia Ch.....	45 20	NEW JERSEY, \$370 42.		TENNESSEE, \$272 71.	
PENNSYLVANIA, \$2,110 13.		Orange, Washington St. Ch.. Paterson, S. S. of First Ch.....	7 17	*For Roger Wms. University : Nashville, Colored Chs....	40 51
Danville, Rev. A. B. Still.....	1 50	Elizabeth, Miss Laura A. Vall. Rutherford Ch.....	8 00	Dr. Phillips' Fund.....	71 00
Antrim, Swede Ch.....	1 50	Newark, South Ch.....	25 11	Sundries.....	10 00
Ulvers Ch.....	21 50	Collinswood Ch.....	31 46	*Nashville, Roger Wms. Uni- versity : Students, for Tuition.....	121 45
Pittsburgh, Fourth Ave. Bible School, \$20. of which desig- nated.....	46 22	Camden, First Ch.....	82 15	" " Room Rent.....	39 75
Philadelphia, Wm. Hawkins ..	10 00	Bridgeton, Home S. S.....	7 83	NORTH CAROLINA, \$338 66.	
Fifth Ch.....	164 00	Piscataway Ch.....	92 93	*Raleigh, Shaw University : Students, for Tuition.....	155 82
S. S., L. D. Wilkinson.....	50 00	Bible School.....	8 54	" " Room Rent.....	155 81
PHILADELPHIA, \$1,117 65.		Friendship S. S.....	17 50	Sundries.....	27 04

GEORGIA, \$861.85.

Americus, Coll. by Rev. J. C. Bryan	141 94
Villa Rica, Rev. J. M. Hindsmann	1 00
Gowrie, Swede Ch	3 00
*For Atlanta Seminary:	
Atlanta, Sundrv	3 04
Second Shiloh Ass'n	2 50
*For Spelman Seminary:	
Union Point, Ed. Soc'y, Mt. Pleasant Ch	10 00
Savannah, Mrs. Nancy Gibbons	75
New Hope Ass'n	3 45
*Atlanta, Atlanta Seminary:	
Students, for Tuition	149 25
" " Room Rent	110 25
*Atlanta, Spelman Seminary:	
Students, for Tuition	434 87
C. E. F. Gowrie Ch	1 80

FLORIDA, \$183.24.

Flemington, Coll. by Rev. W. A. Wilkerson	87 71
*For Florida Institute:	
Second Bethlehem Ass'n	10 00
Central Ass'n	10 00
*Live Oak, Florida Institute:	
Students, for Tuition	49 00
" " Room Rent	13 00
Sundries	13 53

ALABAMA, \$161.50.

Hollywood, Coll. by Rev. C. O. Boothe	161 50
---------------------------------------	--------

MISSISSIPPI, \$313.95.

*Jackson, Jackson College:	
Students, for Tuition	191 50
" " Room Rent	121 00
C. E. F. Iuka Ch	1 45

LOUISIANA, \$161.78.

Alexandria, Coll. by Rev. H. B. N. Brown	126 10
*New Iberia, Howe Institute:	
Students, for Tuition	135 68

ARKANSAS, \$122.40.

Little Rock, Coll. by Rev. James H. Hoke	122 40
--	--------

TEXAS, \$1,620.71.

Dallas, Coll. by Rev. A. R. Griggs	201 51
*Marshall, Bishop College:	
Students, for Tuition	159 50
" " Room Rent	72 00
Boarding Dept.	1,187 70

OHIO, \$231.81.

Twinsburgh, Mrs. Mary S. Reed	4 50
Cleveland, Mrs. Emily A. Page	5 00
McConnellsville Ch	15 00
Rural Dale, Rockville Ch	6 00
Byria, First Ch	74 14
Gibson, Mt. Zion Ch	6 00
Helron, Licking River Ch	8 25
Toledo, Ashland Ave. Ch	15 60
Sandusky, Wayne St. Ch	1 45
Stryker, French Ch	12 24
A Friend	2 25
Bryan Ch	6 04
Cambridge Ch	5 25
Mt. Gilead Ch	8 00
Cincinnati, Immanuel Ch	7 66
*For Atlanta Sem., Ga.:	
Dayton, First Ch, L. H. Mission Soc'y	50 00
C. E. F. Toledo, Ashland Ave. S. S. Class	4 00
Seville, Ladies' H. Mission Soc'y, desig	7 83

MICHIGAN, \$266.76.

Menominee, First Ch	2 00
St. Joseph, Swedish Ch	2 67
Romeo S. S.	4 50
Cadillac, First Ch	4 75
Detroit, Warren Ave. Ch	10 50
Grand Rapids, Wealthy Ave. Ch	24 65
Muskegon, Norwegian Ch	4 00
Litchfield Ch	3 75
Rollin Ch	6 14
Bay City, Mrs. Agnes Averell	15 00
*For Indian Univ., I. T.:	
Mt. Clemens, Band of Busy Bearers	3 21
*For Roger Wms. Univ., Tenn.:	
Detroit, J. E. Clough	166 50
C. E. F. Big Rapids Ch	10 00

INDIANA, \$247.35.

Evansville, Y. P. S. C. E. of First Ch	3 40
Ebenzer Ch	12 15
Lick Branch Ch	8 50
Greensburgh Ch	5 50
Goshen Ch	25 61
Coffee Creek Ch	1 60
Madison Ch	52 36
Hebron Ch	10 00
Parker's Ridge Ch	4 16
Indianapolis, North Ch	10 50
Delaware Ch	4 35
Sparta Ch	6 04
Ronsburg Ch	45
Indian Kentucky Ch	2 10
Bear Creek Ch	6 19
New Albany, Culbertson Ave. Ch	1 15
Hardenburg Ch	2 25
Harbert's Creek Ch	6 65
Seymour Ch	37 28
Vevay Ch	15 00
Shelbyville Ch, add'l	13 50
Jeffersonville Ch	4 30
C. E. F. Patriot Ch	2 32
La Grange Ch	3 00

ILLINOIS, \$764.51.

Amboy Ch	30 31
Waukegan Ch	47 95
S. S.	17 05
Chicago, First Ch, in add.	25 80
First German Ch	313 00
Second German Ch	26 60
Oak Park, Y. P. Mission Soc'y	8 00
Morris Ch	17 33
De Kalb Ch, in part	10 59
Champaign Ch	5 35
Effingham, Mrs. R. J. Griffing	5 00
Ch	25
Tallula Ch	11 34
Springfield Ch	27 25
Holt's Prairie Ch	7 50
Stanton Ch	1 35
Litchfield Ch	3 80
Sadorus Ch, add'l	6 00
C. E. F. Chicago, First Ch, D. H. Sheldon and Wife, desig	200 00

WISCONSIN, \$125.15.

Menomonie Ch	63 07
Randolph, Mrs. Snowden	10 00
Wauwatosa Ch, in add.	10 00
La Crosse, Second Ch	90 95
Fall River, Rev. U. I. Sweet	2 00
Oconomowoc, Scand. Ch	1 00
C. E. F. Antigo Ch	3 50
Durham, Scand. Ch	3 00
Ogema, Swede Ch	2 63

MINNESOTA, \$1,576.92.

Brown's Valley Ch	13 00
S. S.	1 00
Stillwater, First Ch	20 00
Danish Ch	4 00
St. Paul, First Norwegian and Danish Ch	5 00

Mankato, Collections	57 49
State Convention, per Rev. Israel Bergstrom	128 51
Crookston, Coll. by Rev. L. M. Stalberg	83 34
St. Cloud, Coll. by Rev. Andrew Sisell	87 86
Minneapolis, the Norwegian Danish Ch	8 00
Olivet Ch., W. H. M. Soc'y	3 25
East Duluth, Rev. A. G. Hulm	5 00
Soudan, Swedish Ch	6 50
St. Paul, First Ch	154 50
C. E. F. Alexandria, Swede Ch	3 00
New Auburn Ch	1 25
Kanota Ch	6 00
Pipestone, First Ch	5 15
Stillwater, Danish Ch	1 25
Lernthrop Ch, Swede	6 50
Minneapolis, Fourth Ch	10 27
Beaver Creek Ch	2 05

LEGACY.

Minneapolis, Estate of Zelora E. Brown	1,000 00
--	----------

IOWA, \$1,366.47.

Corning Ch	2 70
Woodbine Ch	3 15
Dickens, Julius Ives	10 00
State Convention	1,238 24
C. E. F. Des Moines Ch	7 88
Kilduff Ch	3 00
Anamoa Ch, Mrs. Maria K. Alden, desig	100 00
Woodbine Ch	1 50

MISSOURI, \$7.98.

Reynard, Mrs. Mary E. Page, desig	4 00
Home and Foreign Mission Board	3 98

INDIAN TERRITORY, \$237.05.

Kullis Inla, Richland Ch	3 00
S. S.	2 00
*Bacone Indian University:	
Students, for Tuition	215 05
C. E. F. Sasakwa Ch	10 00
Woman's Soc'y	5 00
Loula G. Blake	2 00

KANSAS, \$2,563.59.

Manhattan, Coll. by Rev. I. D. Newell	401 95
Topeka, Coll. by Rev. J. M. Whitehead	11 00
Holtan Ch	7 27
Hoyt Ch	14 40
Colby Ch	1 50
Russell Springs Ch	1 00
Mrs. M. G. Walker	5 00
Concordia, by Rev. Aug. Johnson	18 00
Mulberry, French Ch	2 34
Horton, S. S. Birthday Barrel	1 40
State Convention	1,716 34
C. E. F. Toronto Ch	1 50
Larned Ch	3 00
Abilene Ch	5 71
Hill City Ch	1 09
Herington Ch	2 00
Florence Ch, Mrs. Stearns	1 00
Carbondale Ch	1 27
State Convention	365 22

NEBRASKA, \$7.63.

Norfolk Ch	1 22
C. E. F. St. Edwards Ch	3 33
Gibson Ch	3 00

NORTH DAKOTA, \$9.52.

Tower City S. S.	3 27
C. E. F. Bathgate Ch	1 75
Jamestown S. S.	4 50

SOUTH DAKOTA, \$44.25.		Pendleton Ch.....	25 00	Montemorelos Ch.....	4 16
Dell Rapids, Rev. J. P. Coffman.....	1 00	Portland, per Rev. Loren T. Bush.....	33 33	City of Mexico Ch.....	10 28
Scand. Ch.....	13 26	Scand Ch.....	50 00	ASSAM, \$10.00.	
Mission Band.....	1 50	Coll. by Rev. C. M. Hill.....	23 38	Tura, Miss Ella C. Bond.....	10 00
Brookings, Scand. Ch.....	4 00	First Ch., in add.....	58 50	WOM. BAPT. HOME MISS. SOC., \$40.16.	
Hurley Ch., Mission Band.....	8 04	Eugene Ch., in add.....	17 00	For Missions in South Dakota.....	5 00
C. E. F., Pierpont, First Ch.....	3 05	Oak Creek Ch.....	8 58	*Indian University.....	35 16
Egan Ch.....	2 00	Corvallis Ass'n, in add.....	8 25	Total.....	\$33,965.20
Goodwin Ch. and S. S.....	8 00	Girant's Pass Ch.....	6 00	HOME MISSION MONTHLY.....	
Montrose Ch.....	2 50	Roseburg Ch.....	3 30	PERMANENT TRUST FUNDS,	
WYOMING, \$5.00.		Salem Ch.....	12 50	\$1,464.00.	
Laramie, Rev. H. F. Wilkins.....	5 00	Brownsville Ch., in add.....	5 00	FOR ENDOWMENT OF SHAW	
COLORADO, \$15.35.		McMinnville Ch., in add.....	15 00	UNIV., N. C.:	
C. E. F., Grand Junction Ch.....	4 10	Asaria Ch.....	60 00	Philadelphia, Pa., Joseph H. Mann.....	25 00
Saguache Ch.....	11 25	Dayton Ch.....	2 25	Cambridgeport, Mass., Hon Robt. O Fuller.....	100 00
IDAHO, \$48.00.		C. E. F., Pendleton, First Ch.....	2 10	East Weymouth, Mass., M. C. Otter.....	100 00
Boise City Ch.....	17 50	North Powder Ch.....	2 50	Holyoke, Mass., O. H. Greenleaf.....	1,000 00
Bellevue Ch.....	7 50	Hillsboro Ch.....	6 25	Boston, Mass., J. W. Converse.....	100 00
C. E. F., Rathdrum Ch.....	3 00	Portland, Scand Ch.....	14 00	Raleigh, N. C., Rev. H. M. Tupper.....	100 00
LEGACY.		WASHINGTON, \$377.45.		Bucyrus, Ohio, Mrs. A. M. Leonard.....	39 00
Falk's Store, Estate of Mrs. C. P. Marryatt.....	20 00	Spokane Falls, First Ch.....	50 25	CONDITIONAL TRUST FUNDS.	
CALIFORNIA, \$86.65.		North Side Ch.....	57 00	\$14,500.00.	
Anderson, First Ch.....	15 00	Ladies' Mission Circle.....	6 50	Sharon, Mass., Barnabas D. Capen and Wife.....	10,000 00
St. Helena, First Ch.....	1 60	Calvary Ch.....	5 00	Willoughby, Ohio, M. E. Gray.....	4,500 00
San Francisco, Coll. by Rev. J. B. Hartwell.....	10 00	Dayton Ch.....	5 00	REAL ESTATE, \$1,142.22.	
Columb., Richard Bayne.....	25 00	Children's Band.....	5 00	Proceeds of sale of real estate,	
C. E. F., Chico, First Ch.....	3 50	Goldendale Ch.....	5 25	the gift of Mrs. Mercy Maria Gray, Oakland, Cal.	
Wheatland Ch., Chapel Building.....	6 05	Roslyn Ch.....	8 65	J. G. SNELLING, Treasurer,	
Los Angeles, First Ch.....	10 00	Spangle Ch.....	3 00	7 Beekman Street.	
Oakland, First Swedish Ch.....	5 50	Coll. by Rev. E. G. O. Groat.....	3 00		
Pasadena, Memorial Ch.....	10 00	White River Ch.....	8 00		
OREGON, \$502.78.		Kent Ch.....	1 00		
Oregon City, Y. P. S. C. E.....	25 00	Alto Ch.....	1 10		
Ch.....	124 50	North Yakima Ch.....	15 00		
Fair Oaks Ch.....	5 40	Seattle, First Ch.....	94 05		
Oakland Ch.....	1 00	Market St. Ch.....	24 00		
		Women's Circle.....	10 00		
		La Conner Ch.....	35 40		
		Mt. Vernon Ch.....	7 50		
		New Hope Ch.....	2 00		
		Pearson, Scand. Ch.....	5 00		
		S. S.....	4 25		
		Tacoma, Scand. Ch.....	10 00		
		C. E. F., Vancouver Ch.....	6 00		
		Chehalis Ch.....	2 50		
		GEN. MISS. SOC'Y OF GERMAN			
		BAPT. CHS., \$1,287.00.			
		MEXICO, \$42.78.			
		C. E. F., Monterey Ch.....	21 68		
		Santa Rosa Ch.....	6 66		

Donations of Clothing, Etc.

Portland, Me., Woman's Mission Society of First Church, barrel and freight to Wisconsin. \$36 25; barrel and freight to Atlanta Seminary, Ga., \$40.

Bath, Me., Church, barrel to Florida Institute, Fla.

Lewiston, Me., Church, barrel to Jackson College, Miss.

Hampton Falls, N. H., Social Circle of First Church, barrel and freight to Minnesota. \$7.

Portsmouth, N. H., Church, barrel to Florida Institute, Fla.

Hudson Centre, N. H., Church, barrel and freight to Selma University, Ala., \$26 69

Burlington, Vt., Mission Band and Cheerful Workers of First Church, barrel and freight to Kansas, \$30 60.

Taunton, Mass., Woman's Mission Society of Winthrop Street Church, barrel and freight to Colorado, \$55 92.

East Dedham, Mass., Church, box and express to Ind. Ter. \$26.50.

Brockton, Mass., King's Daughters of Warren Ave. Church, barrel and freight to Ind. Ter., \$42.22.

New Haven, Conn., Ladies' Benevolent Society of Calvary Baptist Mission, barrel to Illinois, \$60.

Deep River, Conn., Ladies' Society, barrel to Illinois, \$38.

New Britain, Conn., Woman's Baptist Home Mission Society of First Church, barrel to Minnesota, \$60; barrel to Harts-horn Memorial College, Va., \$35; 2 barrels to Maryland, \$45.

Hartford, Conn., Young Ladies' Mission Band of First Church, barrel, box and freight to Kansas, \$72 50.

Gilbertsville, N. Y., Church, barrel and box to Jackson College, Miss.

New Britain, Pa., Church, box to Jackson College, Miss.

Pittsburg, Pa., Ladies' Aid Society of Fourth Avenue Church, 2 barrels and cash to South Dakota, \$81.65; 2 barrels and cash to Kansas, \$154.85.

Washington, D. C., Auxiliary Baptist Home Mission Society of Calvary Church, barrel and express to North Dakota, \$75.

North Fairfield, Ohio, Woman's Missionary Circle, barrel and freight to Wisconsin, \$30.95.

Terre Haute, Ind., Mission Society of First Church, 2 barrels and freight to North Dakota, \$115.16; box and freight to Spelman Seminary, Ga., \$29.92.

Chicago, Ill., Ladies' Society of First Church, box to Iowa, \$250.

Milwaukee, Wis., Mission Circle of Tabernacle Church, 2 barrels to South Dakota, \$60.

THE BAPTIST HOME MISSION MONTHLY.

VOL. XIII.

APRIL, 1891.

No. 4.

* EDITORIAL *

A Noble Deed.

In 1850, Mr. Philip F. Brayton, of Providence, Rhode Island, bequeathed to the American Baptist Home Mission Society the sum of \$500. The will was successfully contested however, and his widow could not carry out its provisions. Now, at her decease, her daughter by a former husband, having come into possession of her portion of the estate, wishes to execute so far as she can the will of her mother's husband, and so with glad heart sends a check for \$500, to be applied to the general work of the Society. Her pastor, Rev. R. M. Martin, of Providence, writes: "You may be sure I am joyful to have a humble part in forwarding this donation to its destiny."

Is not such an act indicative of true Christian nobility? Does it not strengthen faith in the people of God, whose devotion to him overmasters the love of money for selfish uses? And is not the donor happier in doing this than she would have been in case the money had been retained?

Rev. D. D. Proper, for several years general missionary of the Society in Iowa and in Kansas, and more recently pastor at Topeka, Kans., has accepted the appointment as general missionary for the State of Washington. He is now on the field and may be addressed at Seattle.

Rev. Jas. Sunderland, who had held the position and had just got matters well in hand, was urgently wanted by the friends of the

proposed Baptist University at Seattle and by the American Baptist Education Society, to take the financial agency of the coming Institution. With much reluctance on the part of the Home Mission Society was he relinquished for this service. His eminent adaptation to the work of supervision of missionary matters is widely recognized. May success attend his efforts in this new undertaking.

Washington Baptists may congratulate themselves in securing Brother Proper to fill the place. He is not only experienced in such work but is one of the most tireless workers.

Mr. Thomas O. Conant, of Orange, N. J., is the author of words and music entitled "Gifts of Love," for use in Sunday-schools. It is a thoroughly good missionary hymn embracing both home and foreign missions, and this is why we gladly notice it. For infant classes it may be rendered with appropriate gestures, as explained in foot note on the leaflet, which may be had of Ward & Drummond, 711 Broadway, New York, at five cents single copy, or thirty cents per dozen.

The MONTHLY is invaluable to any person desiring the extension of the Redeemer's Kingdom at home or abroad.—REV. A. S. GILBERT, North Bennington, Vt.

Mrs. G. G. Campbell, Rochester, N. Y., encloses a year's subscription to the MONTHLY

and says: "When the club of the Park Avenue Church was made up, I thought I could not afford to take it, but I find I cannot afford to do without it." And no one who wishes to keep informed as to the work of our denomination in America *can* afford to do without it. The small price charged brings it within the reach of all.

Benevolence.

Henry H. Allen, a native of New Bedford Mass. who died in San Francisco, has left \$100,000 to charitable objects in his native city.

Count Von Moltke has devoted the large sum voted him by the city of Berlin on his ninetieth birthday to the foundation of the Moltke Branch of the Home for Old People.

The will of the late Mary A. Nevens of Salem, Mass. bequeaths \$20,000 to the Nevens Memorial Library of Methuen, Mass. The income is to be used for the purchase of books.

Mr. John D. Rockefeller has just contributed \$100,000 to the American Baptist Education Society; this makes in all \$300,000 which he has given for the general work of the Society on behalf of academies and colleges.

The Presbyterian Theological seminary of San Francisco Cal., has recently received gifts amounting to \$350,000. Two hundred and fifty thousand dollars is the gift of one man, Mr. Alexander Montgomery of San Francisco.

Mrs. T. B. Peddie, widow of late T. B. Peddie, the generous benefactor of the Peddie Memorial Church in Newark, N. J., has offered a gift of property in New York valued at \$125,000 as a permanent endowment of the church under certain conditions.

Hon. J. N. Harris, of New London, Conn. recently gave \$100,000 to the Doshisha Collegiate Scientific and Theological School of Kyoto, Japan. The Doshisha was established by the Rev. Joseph H. Neesima in connection with the mission of the American Board in 1875.

Baron Hirsch, who has recently given \$2,500,000 for immigrant Hebrews in this country, had previously given \$14,000,000 for the Hebrew poor, and is said to be worth

\$100,000,000. He was moved to his princely generosity for his race by the death of his only child a few years since.

Morris K. Jesup of New York has given fifty one-thousand-dollar Government bonds to the Yale Divinity School. The gift is made in memory of Mr. Jesup's father, Charles Jesup, who graduated from the college in 1814, and it will be known as the "Charles Jesup Fund." No stipulations accompany the gift.

It is said that the donor of \$100,000 to Amherst College is a Baptist. President Gates is not authorized to mention his name, but the gift is forth-coming, and will be added to \$150,000 to be raised by the college, and to be known as the Seelye Fund. The College also expects to receive \$100,000 from the Fayerweather estate.

While the exact terms of the settlement of the Fayerweather will contest have not been made public, it is understood that the sum of \$4,237,000 will go to colleges and hospitals. Of this amount, \$2,165,000 is given under the will, and \$2,042,000 by deed of gift by the executors. Among the institutions mentioned in the deed of gift is Brown University with \$50,000.

Lewis E. Gurley, of the Fifth Ave. Baptist church, Troy N. Y., and Vice President of the New York State Missionary Convention, has presented to the Troy Female Seminary, a memorial building, to cost about \$45,000. It is to stand as a memorial of a deceased brother and sister, and also of Mrs. Emma Willard, who made the school famous and started the movement in favor of the higher education of woman.

The will of Oliver Hoyt, of Stamford Conn., bequeaths \$95,000 to various institutions. The Missionary Society of the Methodist Episcopal Church receives \$20,000; Wesleyan University, 25,000; Grinnell College of Iowa \$10,000; The Methodist Episcopal Hospital of Brooklyn, \$20,000; the Trustees of the New York East Annual Conference, \$5,000; the Trustees of the New York Annual Conference, \$5,000; and the American Bible Society, \$10,000.

The will of Mrs. Eleanor J. W. Baker, widow of Walter Baker, of Boston, Mass. disposes of a large amount of property, and private bequests are made to seventy-four persons. The aggregate of the bequests is \$178,770.

To public charities and benevolent institutions Mrs. Baker gives \$131,000, distributed over the entire country. The American Home Missionary Society of New York is made the residuary legatee of the estate, which is said to be valued at several millions.

The will of J. Huntington Wolcott, of Milton, Mass., leaves the income of \$20,000 to the wife of his son, and if she dies without issue the income is to be applied to the following institutions: The Massachusetts Charitable Ear and Eye Infirmary, the Boston Dispensary, the Massachusetts General Hospital, the trustees of the Wolcott Library, Litchfield Conn., and the Milton Public Library. His other public bequests are as follows: Harvard College \$25,000, the income to be applied to establishing scholarships for worthy students; Lawrence Scientific School, \$2,500; Harvard Botanical Gardens, \$2,500; Massachusetts Institute of Technology, \$5,000; Boston Society of Natural History, \$5,000; Public Library, Boston, \$2,500; trustees of the Wolcott Library, Litchfield, Conn., \$1,500 the interest to be applied each year to the purchase of books.

Patriot Petition.

REV. F. DENISON.

With ardent love of country
And loyal trust, we bring
Our patriot petition
To Thee, O Christ, our King!
Thy purpose of redemption
Embraces every land;
Regard our needy Nation,
Here issue Thy command.

Here scatter 'broad Thy blessings
Of mercy and of peace,
Till love of wrong be conquered,
And forms of evil cease.
O'er sea coasts, hills and valleys
Thy gracious calls extend;
To prairies, vales and mountains
The song of Bethlehem send.

From glacier-browed Alaska
To blooming tropic plains,
In cabin, cot and mansion,
Call forth devotion's strains;
Bid rise fair Christian temples,
Throw learning's portals wide,
And over our Republic
Let equity preside.

Bless every tribe and people
That here a home may seek;
From sin and guilt give freedom,
All yokes of error break.
Full as our mighty rivers
Pour Thy salvation's tide;
Come fill our land with gladness,
And in all hearts abide.

Negro Education and Advancement.

PROFESSOR J. O. CROSBY,
SALISBURY, N. C.

It is hardly worth our while to discuss education as an abstract force or principle in the development of man's natural capabilities; nor is it necessary to discuss the history, philosophy, or theory of education, as all these seem to take on a new and unknown meaning when applied to the education of the negro. For the negro a new education obtains, and the negro, in education as in politics, is expected, under the heat of abolition enthusiasm and Northern benevolence, to metamorphose into a species of intellectual and political giant, whose achievements shall forever eclipse those of the mythical heroes of ancient Greece. That we have as yet no Solon or Persistratus is readily admitted; that we have not cleaned out the Augean stables of the South will also be admitted; but it cannot be admitted that we have failed in our search for the golden fleece, or have lost the favor of the gods.

If the emancipation of the negro is sublime, his education is unique and without parallel.

There is no other instance in all history of a race separated two and a half centuries from its ancestral traditions, and debarred from the privileges of assembling for literary and religious purposes, and kept in ignorance of all manners and customs of civilized people, being raised at once to citizenship, and freed from a slavery compared to which the slaveries of other times were a kind of respectable freedom.

The instance is so peculiar that the wisest statesmen, the most astute philosophers, the profoundest scholars and greatest philanthropists, find themselves confronting a problem new and without precedent.

It is not therefore surprising that some have expected too much and others too

little. Let us then start back at the time when the smoking flax of Confederate hopes was quenched at Appomattox and the bruised reed of American slavery broken.

A START WITH NOTHING.

Of the four and one-half millions of negroes who, on the 10th day of April, 1865, first saw the sunlight of freedom break through the sulphurous clouds of war, not one owned a solitary foot of land or a single earthly cabin. They stood as if they had dropped from the sky in a strange world, where every stone and drop of water was claimed by a race that had already filled the world with its warfare, tamed every beast of the field, and harnessed every element of nature. There was only one species of property to which the master, under duress, for a time relinquished his right—the public roads and public property of the late Confederate States. The negro dreaded the return of his master, and so betook himself to the friendly shade of the monarch oak and genial sky by the roadside, where, amidst poverty and direst destitution, he breathed his first free breath.

Fortunately, however, for the negro, while the Union soldier returned North to receive the thanks of a grateful country and the smiles of a gracious God, the Confederate soldier returned without murmuring from the field of carnage and defeat, to find his only hope in tilling the soil, which alone of all his possessions had survived the ravages of war.

Whatever may have been his grievances, the ex-master still had hope, and felt no little consolation in the thought that the war was over and that the worst had come and perhaps passed. With heroic zeal he set himself to repairing the remains of his shattered fortune.

The negro had never taken thought for the morrow; so, though he slept on leaves and straw, and was covered with the canopy of heaven, he was not discouraged, and enjoyed without molestation his first thoughts of liberty, as if he owned a dozen worlds and would live forever.

He was wiser than he knew. He was the bone and sinew of the South, and was to go on in the future as he had in the past in making this Southland the fairest region on earth. An all-wise Providence had brought

him hither, and His unseen hand still guided his destinies.

The tide of progress began to flow. The master became landlord and the slave the tenant. The wheels of the new social and industrial machine did not, of course, move without much friction, but the oil of forbearance served for the time to keep things in motion. Even before the new regime was fairly in motion the missionary teachers and preachers appeared in our villages and larger towns, and the trumpet of the Gospel sounded with a new and more inviting voice. They were everywhere received as men and women sent from God; so, if there were privations, persecutions and hardships, they were softened and sweetened by an appreciation never before accorded saint or prophet.

For some years it was difficult for a negro to buy lands or other property, so violent and sudden had been the change, and so severe was the ostracism of those who were willing at this early day to accept the situation.

Only worn-out land in out-of-the-way places could be purchased at any price for school-houses and churches; so, for a time at least, the negro had nothing to do but to eat, drink and be merry, which was not altogether incompatible with his first ideas of freedom.

Every day added new proof to the fact that slavery was indeed dead and that any hugging of the rotten cadaver was suicidal. The stubborn and frozen pools of bitterness therefore began to melt, the dove returned with the olive branch of peace, and the rainbow of promise once more spanned the Southern horizon with more than ancient splendor.

Although Mr. Lincoln's immortal proclamation had conferred the boon of liberty upon a race greater in number than the United colonies at the outbreak of the Revolution, it did not—it could not—bestow upon the manumitted that knowledge which was so adequate to the full enjoyment of American citizenship. Not one in a thousand had the faintest idea of the geographical outline of the great country that he was soon to call his own, his native land. Not one in a hundred had any just ideas of business of any kind. All work had been managed in slavery times by overseers. The slaves were to ask no questions—

"Theirs not to reason why,
Theirs but to do and die."

An awful problem confronted the nation when the missionary teachers landed in the South; but, as a rule, they were good and faithful men and women, enduring the trials of the times with heroic fortitude and Christian courage.

Many of them have since gone to their reward, but their work goes marching on.

But all this was twenty-five years ago, when there were no anniversaries of the establishment of negro colleges; when the best negro school-house was an old Government building; when a negro professor was a mis-nomer, and when endowing a president's chair of a negro college had a different meaning.

PROPERTY ACQUIRED.

When this educational work began the sole possession of the negroes were herds of children of varying hues and liberal pater-nity. What have they now?

They pay tax on more than one hundred million dollars worth of property; more than the combined wealth of Florida and Nevada, and more than the entire wealth of either Colorado or Oregon. At ten dollars per acre this would buy the whole territory of Maryland, New Jersey and Delaware. It is six times as much as the whole territory of Louisiana cost to purchase from Napoleon, and ten times the entire Gadsden purchase.

When it is remembered that the great bulk of negroes still live in the rural districts, and are but slightly removed from the stupor and ignorance of ante-bellum days, some idea can be gained of the marvellous advancement of those negroes who have been brought more or less under the influence of education.

It is charged that education unfits the negro for labor. If some negro feels too proud to do manual labor, it is because he has learned such a notion from some white man, for the negro is ever anxious to beat the white man at his own game. We admit that for a time it did seem to have this effect upon certain educated negroes, and may have this effect on some yet; but, happily for the negro as well as for the white man, the educated white man has gone to work with a will, and so has the negro.

You can on any day of the year meet on any of our streets the genuine old and young ante-bellum negro. He is generally just from the plantation and is ignorance personified, incapable of doing any kind of work beyond what is required on a plantation. He is always superstitious, believes in conjuration and dreams, makes a cross mark when he turns back, walks at night with his pocket turned wrong side out, and does a number of other things too foolish to mention.

WHAT EDUCATION HAS DONE.

What has education done for the negroes? Why, it is doing for the negroes just what it has done for the other race. It has increased his self-respect, sharpened his æsthetic taste, elevated his social position, given him ideas of the sublime and beautiful, and made him ambitious to excel in all things, and stand side by side with his fairer brother morally as well as intellectually. He may still be behind his white brother in both these respects, but he is nevertheless marching with steady and measured steps to the music of the age in which he lives. I believe that not even the sun of the nineteenth century shall set before some negro will startle the world with some achievement that shall stand as a monument to negro greatness through all the ages to come.

Already we have negro orators whose eloquence is magnetic and electrifying, rivaling in sweetness and variety Demosthenes and Cicero, and surpassing in richness and beauty the eloquence of Clay or Webster. The jubilee singer of years ago is lost in the artistic singer of later years. No sweeter, richer, or purer tones have yet fallen from mortal lips than those that can be heard in some of the best negro choirs.

The negro is without ambition? do you say. He is, when educated, one of the most ambitious of mankind. There are no heights so lofty or sublime that the negro feels dismayed, no task so hard and difficult that he will not try. Besides farmer and laborer, he has entered the arena as mechanic, merchant, teacher, preacher, lawyer, doctor, editor and author, artist and inventor. Even now the negro artist visits Italy, France and Germany, and the negro traveler walks among the ruins of ancient

cities, gazes upon the wonders of the world, and bathes in Jordan's sacred wave.

The educated negro has no ambition to rule the world as a race, and has no faith in negro supremacy or white supremacy; but he does believe in intelligent and righteous supremacy and the survival of the fittest.

The race has always been noted for its politeness and general good behavior; if its young, educated men and women sometimes seem a little supine, it is not because education has made the negroes saucy, but because they believe with Jefferson Davis in never being humble to the haughty nor haughty to the humble.

Having said this much on the education of the race as a whole, I may be pardoned for reserving a few pages for the grand and glorious Old North State, where the relations of the two races are admitted to be more amicable than in any other State south of Mason and Dixon's line.

THE NEGRO IN NORTH CAROLINA.

Here the colored people pay tax on eight million dollars worth of property, and contribute toward county and State tax in the neighborhood of one hundred thousand dollars. During the present year they paid their pastors \$120,000, contributed \$60,000 to church extension work and \$20,000 to missions and education. This makes a grand total of two hundred thousand dollars annually contributed to religion and education, or an average of two dollars to the family.

But what are they doing for their material advancement? In reply, let me read the following from the *Charlotte Chronicle*, a newspaper of the bitterest Southern type, and perhaps the most negro-hating sheet in the State, for few newspapers in North Carolina now spend much time in abusing the negroes. Here's the article:

THRIFTY COLORED CITIZENS,

AS SHOWN BY THE SHARES THEY HOLD IN BUILDING AND LOAN ASSOCIATIONS.

In the Charlotte B. & L. Association, which has been organized a little over two months, 100 shares are owned by thirty-five colored people, ranging from one to five shares a person. Ten of this number are now being assisted in the building of their houses, which are comfortable, generally costing from four to five hundred dollars.

The Mutual B. & L. has forty-three colored stock-holders, who possess 145 shares of stock, at a par value of \$100 per share.

The Mechanics Perpetual B. & L. has 104 colored stock-holders, who hold 447 shares, paying in weekly, \$111.75. Of this number twenty-two are now being assisted to build. A number of colored people have paid out in several series which have been wound up.

In the North Carolina B. & L. one-third of the stock-holders, representing about 400 shares, are negroes. The dues are paid monthly, and the secretary of the association says the colored stock-holders are the most prompt in paying up.

What is here said of the negroes of Charlotte can be said with slight variations of nearly every city in the State where negroes have been given a chance to enter any co-operative organization. It deserves to be said for North Carolina that all worthy and industrious negroes have met the fullest encouragement from their white neighbors. There are few associations in the State that refuse to sell stock and shares to the negroes.

There are, to my own knowledge, negroes owning bank stock, mining stock, factory stock, etc. Negroes are now in the market, both as speculators and manufacturers. These are nearly all negroes more or less educated. Is it not plain from these facts that the Bible and education must solve the negro problem? Can the most skeptical doubt that it will be done? that between these mill-stones shall be ground to powder all social and sectional antipathies, and from the mill shall flow the true flour of human kindness and brotherly love?

SHAW UNIVERSITY.

It is but fitting on this occasion that I should close these remarks with a few references to the history of Shaw University, for no Institution of learning in the whole land has contributed more to negro advancement and education. Its fame has long since gone beyond our shores and borders. A little more than twenty-five years ago a somewhat awkward but stalwart and scholarly New England clergyman and his wife landed in the city of Raleigh. He stated that he had been sent as a missionary by some Northern society to preach and teach among the colored people. Notwithstanding the fact that a Union soldier was no strange sight in those days and Yankees were plentiful in

the South, this missionary preacher and teacher created quite a sensation among the citizens of the capital city. Nobody seriously objected to his preaching to the negroes, for that had been done before. But to establish a negro school was the crowning climax of all abolition deviltry. A negro school in Raleigh! It would be a perfect Pandora box from which all the evils predicted by secession orators would emanate.

The negroes, however, talked, laughed, bragged, shouted, hallooed and danced to think they all would soon be educated like the white folks. Read newspapers, cipher themselves rich, write love-letters, and some day teach school for themselves. The Yankee preacher saw how happy they were, and without heeding or caring for the threats and scoffs of others, proceeded modestly and quietly with his work. He was very soon on intimate terms with the Federal officers stationed at this post. With their aid and the countenance of those citizens who took a favorable view of the situation, he soon established a school in the suburbs of the city, at some distance from any white residence. This school became in course of time what was called by way of courtesy the Raleigh Baptist Seminary.

By 1870 this Seminary had turned and twisted itself into the Raleigh Baptist Institute. It was into this Institute, early one morning in the Spring of 1870, that this New England school-teacher came with a new and potential idea. He said he had a friend in Wales, Mass., who was rich and benevolent, and could be interested, he thought, in the education of the colored people. The teacher hardly knew what to say that would best influence this wealthy gentleman, "but I feel sure," said he, "that God will direct me what and how to write if you students will hold a prayer-meeting this morning and ask God to give us such buildings and accommodations as we need." The prayer-meeting was held, the letter written and sent on its mission.

As the session was nearing its close, none of the students expected to hear anything from this letter before the beginning of the next session, but lo! and behold, in less than two weeks who should appear in Raleigh but this wealthy gentleman, in the person of Hon. Elijah Shaw. As a business man as well as a benevolent man, he desired to see

and to decide for himself what was best to be done.

A few more weeks passed swiftly by, and before the closing of school the students had the satisfaction of knowing that their prayers had been heard and that the Barringer residence and property had been purchased for the sum of fifteen thousand dollars. This was at that time one of the finest residences in the city. Fifteen thousand dollars! What a sum! How the students staggered beneath the weight of such a mammoth figure! What a fine piece of property for a negro school! They walked by every now and then on the other side of the street and looked over at it (for the house was still occupied). And how their feet did itch just to walk across the yard! How they longed to pluck one of the beautiful flowers, and how they desired to know whether those two big iron dogs were really alive or not!

So time went on in its ceaseless flow, and many new students made their appearance at the Fall term of the next session. But it was not until the succeeding Fall that any part of the Shaw Building was ready for occupancy.

That was eighteen years ago. What a marvellous transformation has taken place on these grounds! What beautiful and stately buildings have been reared since then! What a change in the personnel of teachers and students! Has some fairy, with wand in hand, crossed these grounds and transformed the little huts and out-houses into stately palaces and towering spires? No, it is no spell; it is not the creation of a fairy's wand, but the unfolding of a master mind in brick and stone—the visible form of a sublime idea.

But what does this amount to? And what have been the fruits of all this? Has the University met the expectations of its friends and supporters? Visit almost any town in North Carolina, and on Sunday morning visit the colored Baptist church. Take a seat, listen to the eloquent, logical and earnest sermon that hundreds of negroes enjoy and feed upon as heavenly manna; listen to the sweet music of the choir and the grand swell of the organ. After the service step up to the preacher and to the organist and ask them where they were educated. They will answer: "At Shaw University." Go to the remotest rural dis-

trict, visit the log school-house, enter and listen to some of the well-ordered recitations; then ask the teacher where he received his education, and hear again: "At Shaw University." Should you hear of a legal controversy that is to be settled before some colored justice of the peace, after the case is dismissed ask the justice where he went to school; ask the only negro representative that took his seat at the opening of the Fifty-first Congress where he was educated, and hear again: "At Shaw University." Ask the late Minister Resident and Consul-General from the United States to the Republic of Liberia where he was educated. The reply will be: "At Shaw University." Ask the missionary in Africa, ask the negro M.D., or the negro Collector at the Port of Wilmington, where they were educated, and they will say: "At Shaw University."

But these are not all who have received the benefits of Shaw University, for her influence is no less potent on the farm, in the work-shop, at the trowel and forge, and in trade and commerce. But, after having done all this, we have only reached the portal of these classic precincts, and the first twenty-five years have only brought us in view of fields yet unexplored and tasks untried by negro minds. The next twenty-five years will bring us to wonderland, where the notions of these times will be supplanted by a purer Christianity and sublimer conceptions of the Fatherhood of God and the brotherhood of man.

A Big Log.

The illustration on the next page of lumbering at Gray's Harbor Basin, on Puget Sound, shows on what a grand scale Nature has wrought in that wonderful country. Remember most vividly a mule-back ride for miles through the huge cypress and fir forests of Western Washington, where the symmetrical trees from two to ten feet in diameter, shot up into the sky from 200 to 300 feet, and in some instances higher—the first limb frequently being from 100 to 175 feet from the ground. Timber about two feet square and from 125 to 140 feet long has been sawed out of a single tree.

MISSIONARY DEPARTMENT.

A Word as to Salt Lake City.

REV. E. K. CHANDLER, D.D., WARREN, R. I.

I have been deeply moved by the recent appeals for aid in Baptist strategic movements in this city of destiny. That it is a city of destiny is evident to one who takes the trouble to investigate its situation as a sanitarium, the center of a great country of most marvellous resources, and the mighty impetus already given by the overthrow of Mormon municipal domination, the sure harbinger of an era of great prosperity. A stay of three or four days last June convinced me that Salt Lake City has the promise of becoming one of the largest inland cities west of the Mississippi at no very distant day. An hour's study of the specimens of Utah's possible agricultural and mineral products, on exhibition in the Chamber of Commerce, will convince one that Salt Lake City may become a great manufacturing center after the blight of Mormon control is removed from the Territory, so that Gentile capital shall be freely allowed to develop its rich and varied resources. With suitable irrigation the land will yield fabulous amounts of products, which of itself will support a dense population. All this future development is sure to continue the era of wonderful prosperity upon which the city has entered within two years past.

With far-sighted sagacity, other denominations have planted their churches and schools here, and are sustaining them at large expenditure. I spent a forenoon in the Presbyterian school, and was profoundly impressed with the substantial character of the work being accomplished in gradually undermining Mormonism in the rising generation. The Methodists, Congregationalists and Episcopians are carrying on large educational and evangelistic work, well backed by Eastern societies. I attended public worship morning and evening at the Baptist church, spent Monday with the genial and earnest pastor, Brother Forward, who has since left, and felt a feeling of chagrin that our great denomination was putting so little money and evangelizing force into this strategic stronghold. The Baptist church



numbers some splendid men and women, but without the means of establishing missions and schools as fast as the growing city demands.

The public school system may, in time, under Gentile control, become so efficient as to reduce the necessity for denominational schools.

But for the present, and probably for years to come, it seems as though a Baptist day-school might be an important factor in the work needed. At all events, there can be no possible question as to the crisis now upon us as a denomination in regard to seizing the opportunity for establishing a broader and a permanent evangelizing agency. I have no doubt Brother Adams' plan is a wise one. The object in view is certainly a most desirable one.

Our cause needs reinforcement. Would that men of wealth would see the pivotal point of the present crisis, and place our Baptist cause upon an enduring basis for years to come!

Utah and Vicinity.

REV. FRANK BARNETT, GENERAL
MISSIONARY.

A brief mention of points of advance and interest in the year's work may be here made:

Utah.—Rev. J. F. Moody was called to the pastorate of the Ogden church July 1, 1890. He has done faithful work, and the church has grown in numbers and attendance, and this under constant sickness and death in his home. The church has two mission stations in the city and contemplates a third, and has given liberally for mission work at other points in the Territory. Rev. S. G. Adams came to Salt Lake City as city missionary July last, and has been working at several points, in addition to doing the work of a pastor for the First Church since September. The principal mission in the city is on the east side, and Brother Adams, with the church, is struggling hard to secure a site for a building. All Baptist work in Salt Lake City is prosperous. Rev. D. D. Forward resigned the pastorate in September, and Rev. H. B. Steelman will take his place about April 1st.

Salt Lake City needs sadly \$5,000 to start these mission fields. At Provo we have a missionary, Rev. H. B. Turner, who came in July and began work on nothing but people who knew and cared nothing for Baptist truth. During the year a fine corner for a church lot, at a cost of \$1,500, has been secured, a day-school started under Miss Converse, an industrial school under Miss Parsons, formerly of Ogden, and on February 27th a church organized with seventeen members. The schools and church have an increasing attendance. The one great need is a chapel in which to worship. The next point for Baptists to take is Logan, with 6,000 people, in the midst of a fine valley having 10,000 more.

Southwestern Wyoming.—The church at Evanston is a vigorous little body. Brother Leroy H. White has filled the pulpit during the year and led the work gratuitously. The church has secured the finest corner in the city, with a parsonage on it, at a cost of \$2,000, and they are working and praying now for a building. Evanston and surroundings has a population of 5,000.

Idaho.—The church at Boise, under Rev. L. W. Gowen, has become self-supporting, and will soon erect a new edifice. It is the strongest church in the State. The church at Bellevue has been greatly strengthened under the ministry of Rev. J. O. Burroughs, who came there last fall, and has had since then a revival, in which twenty or thirty were added to the church. Caldwell is a growing town, and the Baptist cause is growing with it under Rev. I. S. Hicks. At Payette, Rev. T. H. Lydston, pastor, the church has secured a corner lot, with house of worship on it. Salubria wants a church edifice badly, and will give liberally to erect one if they can have help. Blackfoot is still served by Rev. A. H. Lyons, whose work is highly spoken of. The church at Eagle Rock (now Idaho Falls) has been reorganized, and is under the care of Rev. H. Van England. This brother was ordained last spring, and has been the pastor since. He is much beloved, and the church is growing under his work. Pocatello, of 4,000 people, Rexburg, of 8,000, and Manassa and Mountain Home, need work done in them most sadly. The whole field in which my work lies is rapidly growing in population, and the great need of work is *now*.

Mission Work Among the Germans.

REV. H. L. DIETZ, MILWAUKEE, WIS., GENERAL MISSIONARY.

The Germans are found almost everywhere. While it seems true that they have not founded any community of their own which is in every respect a copy of German life, laws, and customs, they still hold together and retain their identity for a long time. They are a law-abiding people, and are trying to conform to the customs of the country in which they live, in so far as it seems reasonable to them. They are a liberty-loving people, especially what they call "personal liberty." The definition of that phrase may mean many divergent things. They are an industrious people. While they love their Fatherland, they love also their adopted country, and thus they become very valuable citizens. They are great lovers of their mother tongue, yet very apt to acquire the language of the country in which they live. Thus they have their German societies, schools, churches, etc. They have them even when the language of the country has in reality become their vernacular. The German speech has to them a sweetness and power, a heartiness and homelike tenderness, combined with a strength and forcibleness, which no other language can express and convey to them. This may seem to others a strange phenomenon, but to the initiated it is natural and proper. Yes, it seems to me, providential. The absorbent and amalgamating process of this people will take generations. Being of slow growth, it will produce a healthy organism.

Taking cognizance of these well established facts, and to utilize these factors for the cause of Christ in spreading the Gospel among all the peoples of this continent, the American Baptist Home Mission Society has always, whenever it found a Baptist minister or a little company "of this faith once delivered to the saints," helped, sustained, and encouraged them to further the work of Christ among such people, so as to gospelize or evangelize them.

The wisdom and success of this Christlike policy is apparent, and no more problematic. The German, Scandinavian and French Baptists are ample proofs. One need only give the matter a candid investigation, and he will be convinced of the truth.

The German Baptists in co-operation with the Home Mission Society have been doing a noble work. The Lord has blessed their labors. They have tried to use men and means for the spreading of the Gospel among their countrymen as they found them. Little churches and mission stations are scattered over our grand land, in the cities and in the country. Quite a number are self-supporting, but a larger number are still dependent upon the aid of the Home Mission Society.

Some single families are found in cities and in the country, and by their activity others are made acquainted with the truth as it is taught in the Bible. These pray for the preaching of the Gospel in their mother tongue. Then there are German Baptist settlements from Russia and Austria which needed looking after. Having been appointed as general missionary I made a missionary tour over the Northwest.

THE DAKOTAS.

Here we have eleven churches, almost exclusively of farmers. Only three are self-supporting, the others receive aid. Only five ministers are settled there. We need at least five more men. The expectation of the development of their farms, and, therefore, the churches into self-support, on account of the failure of harvests has not been realized. Not only had we to help support the ministers, but during the last two or three years also to assist the farmers. This winter \$2,000 was sent alone to Rev. B. Matzke for the support of the sufferers in his churches in McPherson and McIntosh counties. These were free-will offerings of the German churches in other States, sent directly to Mr. Matzke. Now if either rain or irrigation could be had so that harvests could be obtained, wealth would be the result, and our cause prosper. Churches would be multiplied. If they cannot stay there they have to go somewhere else, say, for instance, to Oregon; still they will be Baptists, and churches will be organized wherever they go.

Money, time and men have not been used in vain, because souls have been saved, and the poor have been helped. I visited all these places. They are a hardy and prolific race. Families of from twelve to sixteen children are not unusual.

MANITOBA.

This British province has attracted quite a number of German settlers—Baptists, Menonites and others. The city of Winnipeg, after its boom, has become a flourishing city—the central and distributing point for the Northwest, and is going to remain so.

Rev. F. A. Petereit was appointed as a missionary there several years ago. He found a few German Baptists and began his work there, worshipping in the lecture room of one of the English churches. The growth was slow, for when he had gained a few members for a time, and got acquainted, they moved to the country and settled on farms. Still the church grew, and now has seventy-five members. Last fall they built a neat chapel which was dedicated in November. It is the first German church in Winnipeg. So we got hold of the strategic point there. Now there are several settlements of Germans where the Baptists have small churches, as Edelwald, Langenburg, Ebenezer and Gretna. Each settlement ought to have a missionary pastor. But as they are all new beginners, the Mission Society would have to help support a minister. Having visited some of these places I bear witness that we ought to enter at once and take possession of them.

PACIFIC COAST.

Having crossed the Continent by the Central Pacific R. R., I stopped with Rev. O. W. Wier, in Vancouver, B. C., a city five years old, at the end of the Central Pacific R. R., with 16,000 inhabitants, and every prospect of becoming a great city. We announced in the English paper that German services would be held in the Baptist church on the Lord's Day at 2 P. M. In the morning I preached in English in the church. In the afternoon about thirty-five Germans assembled, and with the aid of all sorts of German hymn books from the Old Country, I selected some familiar songs. A professor of music played the organ; all joined in singing. Then came the sermon; all enjoyed the service. Besides the professor, there was present a doctor, a poet, a saloon-keeper, a woman of nobility, Roman Catholics and Protestants, but no Baptists. The people were glad to hear the Word of God in the good, old, familiar mother-tongue, and wished I would stay.

I went from there to Victoria, B. C., Seattle and Tacoma, Wash. Everywhere there are Germans, but no German Baptists. Still these places will have them in the future, and we have to watch our chances.

In Portland, Oregon, a fine commercial city of great importance, I found about fifty German Baptists, of all sorts and hues. But only twenty-six could be gotten to organize the first German Baptist church, among a population of nearly 20,000 Germans out of 80,000 inhabitants. I thought of Brother Henry's remarks at the anniversary in Minneapolis, describing the different kinds of Baptists he found; even of the old lady from Boston holding her membership there for over nine years, and perhaps she is still holding it.

Now this city and the Willamette Valley has many German Baptists, for we have a church in Bethany, Rev. J. Crönnin, pastor; another in Salem, Rev. J. Fechter, pastor; several mission stations, as in Stafford and Oswego, which will become churches. I saw some German Baptists from Dakota, who had moved there, and many more will come. This is a fertile country. On twenty-five to fifty acres of land one can safely support a family and after a few years have something over.

Now what we need here is a few live, enterprising ministers who will know how to guide the people, build churches, and make it a success. But there is no gain without cost. So we must invest something. As living is higher here than anywhere else, these ministers should have a fair compensation, and as they have to exercise hospitality they ought to have a large house, and a filled larder. A few thousand dollars would be a great and blessed investment.

CALIFORNIA.

Not to forget the "*Golden State*," but we German Baptists seem to have forgotten it, for no real effort has ever been made there. Still there are 50,000 Germans in San Francisco, and thousands in Oakland, Sacramento, Los Angeles, Pasadena, etc.

We have two little German churches; one in Los Angeles, Rev. Wm. Appel, pastor, with the beginning of a little chapel, and very hopeful of a bright future; the other, of fifty-two members, in San Francisco; no pastor, no meeting house, but a live, active,

hopeful church. They worship in an old Reformed church for which they pay \$20 a month. They are willing to do all they can for the support of a minister. Having failed several times to get a pastor, they have now given a call to one known among the German brethren. All that is necessary to make this one a success is a few thousand dollars at the beginning. I hope that the friends of the German work will come to the help of the noble Society, and donate the means for the prosecution of the work to a successful carrying out of God's plans in these countries which have a great future before them.

A District Missionary's Work—Some Details.

REV. J. M. WHITEHEAD, DISTRICT MISSIONARY
IN KANSAS.

I spent four weeks with the Baptist Church at Kincaid, Anderson county, Kansas—a pastorless church, the pastor having resigned some time ago, but still on the field. This revival has been marked by very many features of the Holy Spirit's work. During the four weeks there was not an evening but there were conversions, or new requests for prayers. Sometimes a half dozen at one evening. Deep convictions followed by clear conversions marked by nearly every case. Converts came out strong, telling boldly what the Lord had done for them. The converts are among the very best families and best citizens. Among them is the principal of the city schools, two other teachers in the public schools, and quite a goodly number of the pupils in the highest grade of the school; the editor of one of the papers, one physician, a merchant, four old soldiers. Up to this time, between seventy-five and one hundred have professed conversion (nearer the latter number). Over thirty have united with the Baptist church. I have preached twice each day since I commenced and three times on Sundays. The church has taken hold grandly in the meetings; often the house was well filled in the day time, and many evenings we could not accommodate the people with even standing room. Many went away unable to get in. Much sectarian opposition was boldly

manifest, even at the altar of prayer; proselyting was done by persons who ought to be ashamed and who pretended to be leading anxious inquiries into light, at the same time asking persons before conversion to join a church elsewhere, not the Baptist church. This attempt was carried on right before our eyes, under the guise of leading sinners to Christ, until we learned the intention from converts. This produced some reaction in the early stages of our meeting. Soon that class of professors withdrew from the meeting, and afterwards did that kind of work in stores and shops and from house to house. I have never witnessed such underhanded proselytism before. All the peculiar distinctive tenets of the Baptist denomination were assailed and misrepresented. Many of these things were urged on unconverted persons.

Notwithstanding all these opposing efforts, our meetings have gone on with unabated interest up to the present time. Some remarkable features in the meeting: As many as three or four persons attending to business here, but not living in the place as residents, were converted and went home praising the Lord for his special grace in saving them. One man, 600 miles from home on a week's visit was converted. Another man, twenty-five miles from home arose in the rear of the house and said, "I am an unconverted man but I believe the Lord is here! I have a child there (pointing to the anxious seat); pray for her, and also pray for me; I am a sinner." That man professed conversion before he left for Memphis, Tenn., on business, and was saved.

Several have joined other denominations, and others doubtless will yet join them. And we confidently expect quite a goodly number will yet join the Baptist church. Meetings still continue under the charge of Rev. P. G. Clark, former pastor. I go the last of this week to Yates Center, Woodson county, by direction of the General Secretary and the Executive Committee.

All citizens and members of the Baptist and other churches in Kincaid acknowledge that this is the most remarkable revival ever witnessed in this place or county. To the Lord Jesus Christ be all the glory, and to the American Baptist Home Mission Society is due all the honor of planning for this District Mission work in Kansas.

Work in Omaha, Nebraska.

REV. F. W. FOSTER.

Rev. Thos. Stephenson, our indefatigable city missionary, is really the pastor of two churches—the Olivet, at Central Park, and the South Omaha church, eight miles apart. At both places the work is progressing. The Olivet church has been holding extra meetings, with good success. The South Omaha church is contemplating a new church edifice; and if Brother Stephenson takes up the work to that end, it will be accomplished.

The Danish Baptist church, one of your missions, will build a neat brick house, early in the summer. Their pastor is having crowds at all his services.

Calvary church, one of the flourishing but nearly independent children of the American Baptist Home Mission Society, is enjoying a gracious revival meeting. The pastor, Rev. A. W. Clark, with some aid from Rev. H. L. House, of Beth Eden church, is conducting all the services. They are having a large attendance and the outlook is very promising.

My own church, the Immanuel, is enjoying a special work, which we have been engaged in for seven weeks. It is most gratifying to be able to say the church is enjoying this work. We are not many in number, but never have the members been more in earnest, and never happier than they now are in our work. We are now obliged to hold our week-night meetings in the audience room of the church. On Sunday evenings the audience room and prayer room are filled. During the quarter past twenty-five have been added; sixteen of these have been by baptism and experience. We feel that the work in our church has only just begun; and we are humbly waiting on the Lord, asking and expecting larger blessings.

If our Eastern churches with wealth and numbers could see the self-sacrifice and devotion of some of their Western sisters it would be an inspiration to them. I know this is so. I am an Eastern man, was a member of Newark, N. J., First Church, Dr. Fish my pastor when I started to study for the ministry. May God bless the noble Eastern brethren, whole-souled and generous as many of them are; but would that they might also have a vision of our Western needs, and the devotion of many of their Western Baptist brethren.

Chinese.

[Mention has been made in these columns of "The Steadfast Club," composed of boys of the first Baptist Church of Hartford, Conn. The club issues a monthly leaflet, and from the December issue we take the following, written by "N. M. B." The aim of the organization is to promote a knowledge of the Home and Foreign Mission work, and to raise money for such work.]

When the gold fever broke out in California it took but a few months for it to travel across the Pacific, and in 1849 three hundred Chinamen came over, searching for gold. In three years, more than 20,000 Chinese immigrants landed in California. They were warmly welcomed in this country; they were quick to learn various trades, and it being well known that the Chinese are the most industrious people in the world, their labor was in great demand. So the number has increased until now there are more than 100,000 in the United States.

These people did not leave their religion and their gods at home when they came here, but brought idols with them, and in the Western States where they have formed colonies, may be found their heathen temples close by our Christian churches.

Only a year or two ago the San Francisco papers published accounts of a gorgeous parade in honor of a new Joss. A great idol, just brought from China, was carried through the streets of Chinatown, attended by more than a thousand Chinamen, and making one of the most magnificent pageants ever seen in that city. All this in our Christian America!

It did not take long for our people to see the need of Home Missions for these immigrants. In 1853 the Presbyterians commenced the work by establishing a mission in San Francisco. As a result the first Chinese church in this country was organized Nov. 6, 1853. The Baptists were next on the field, beginning in 1854. They now have schools at San Francisco and Portland, Oregon, with schools at Fresno, Tulare and other places. Other denominations followed, and now converts are numbered by hundreds, and thousands of Chinese names are enrolled in our Sunday-schools, while the influence of the work has gone back to their native land. A missionary of numerous mission chapels

erected within eighteen years, in Southern China, says, "Every one of these locations were secured by the help of Christians returned from California."

The opposition to these immigrants, which has of late years arisen on our Western coast, has scattered them throughout our country. Chicago now has its Chinatown, and much good has resulted from mission work there.

In New York there is said to be at least twenty-five Chinese schools. In our own New England may be found hundreds of Chinese.

A lady, speaking recently in our city, told many interesting facts concerning personal work in a neighboring city. In a few weeks she visited more than two hundred laundries, being everywhere courteously received and finding eager listeners, some of whom have accepted this Saviour, of whom they have just heard, and are earnestly working for others. One zealous convert asks of every one entering his laundry, "Do you love Jesus?"

Can we doubt the need and the reward of earnest work with these brothers of ours? Here in Hartford is a flourishing Sunday-school, and much interest manifested by the pupils in it.

One very simple method of work has been suggested, in which any of our youngest members may engage; that is, to have Scripture texts printed on red paper, and distributed wherever we find a Chinaman. Red is the favorite color of the Chinese and they are willing to hang such cards in their laundries where some one will see them and perhaps be helped, even if the owner himself cares nothing for the thoughts expressed.

Shall we not take more thought for these foreigners in our midst, and strive to show them the great loving heart of "Our Father" and bring them to a knowledge of that God, who "so loved the world that He gave His only begotten Son"?

—Rev. J. B. Hartwell, D.D., Superintendent of Chinese Missions on the Pacific Coast, writes from San Francisco about the work among these people, and we quote from his interesting letter: "I am sorry to say that Brother Lum Chan, of Portland, Oregon, has notified me that his health is not good, and that he proposes very soon to return to China. I shall try to have him stay out his first year in

Portland, but fear I cannot. I promised you a line in regard to the work of Miss Rose Trumbull in Albany, Oregon. About two years ago she commenced a Chinese class in connection with the regular Sunday-school of the church, having three pupils. She afterward found that by having her Chinese class at another hour she could increase the attendance. So she commenced an afternoon Sunday-school for Chinese, and worked the number in attendance up to twelve—average attendance, nine. For some time past, also, half a dozen boys have gone daily to her home for instruction in English by Miss Trumbull's mother. Miss Trumbull feels that the Lord has abundantly rewarded her efforts, in that *eight* of her pupils have been converted and seven of them baptized. She says no one who sees them or hears them talk can doubt that they have become acquainted with the Lord Jesus. These attend the regular Wednesday evening prayer-meeting, and each one takes part. One enjoys it so much he 'likee go meeting evly night.' On Monday evenings they have prayer-meetings especially for the Chinese at Miss Trumbull's home, and she speaks of them as such interesting prayer-meetings, ideal prayer-meetings. Everyone prays and speaks, some in English and some in Chinese. She seems very happy over her boys and her work, and I think well she may. She hopes one man there may make a preacher by and by. There are about one hundred and twenty Chinese in Albany."

—Mrs. J. G. Pulliam writes from Butte City, Montana, that three of the Chinese boys there have been received into the church. Mrs. Pulliam is our missionary among the Chinese at Butte city and her husband is missionary pastor of the church there. She speaks of these boys as follows: "I have never seen more simple, child-like faith and trust in Christ than these boys manifest. Although six months ago they were in heathen darkness, they now seem to fully understand the plan of salvation. A few days ago I said to these boys, 'What would you do if you should go back to China, and your friends should want you to worship idols again?' They replied, 'We would not do it.' I said, 'What if they should try to compel you?' They again re-

plied in a chorus: 'We would not do it.' I then said, 'What if they say they will kill you if you do not?' and they replied, 'We will die before we will again worship idols.' I asked them if they would depend on their own strength, and they answered, 'No, no, we are very weak, but we ask God to give us strength, and help us to do our duty.'"

—A noble contribution comes to us from the Chinese in Portland, Oregon. In closing a note to us, Rev. Lum Chan says: "I send you by post-office order one hundred dollars for the Home Mission Society, contributed by our Chinese Mission in Portland." Is not this a wonderful instance of the power of the Gospel on the hearts of these people? Their generosity puts to shame many better able to give to help spread His truth.

—The young man of whom Miss Stein, of Fresno, California, wrote last month was baptized recently. She says eleven Chinamen witnessed the baptism, which was very solemn and impressive, and adds: "Our good pastor, Rev. H. G. De Witt, seemed to be almost as happy as I was."

—Dr. Hartwell, of San Francisco, writes, March 11th: "On February 8th, which was Chinese New Year's day, I baptized two fine young men in San Francisco, and last Sunday night four of Mrs. Bradway's pupils in Oakland were baptized. All our missions in California are making hopeful progress."

To Become Self-supporting.

—It always gives us pleasure to know that churches which we have aided in supporting their pastors have thereby been enabled to become self-supporting and able to now care for themselves. This is, of course, the aim of our help.

—The Twenty-third Avenue Church of Oakland, California, Rev. I. D. Fleming, pastor, is now self-supporting, and Brother Fleming, under date of February 28th, writes of the gratitude of the church for the help extended. They began a year and a half ago with seventeen members.

—The Swede Baptist Church of Rockford, Ill., announces its intention to support itself in future. Dr. Haigh says this is the third Swedish church in northern Illinois this

year to thus become self-supporting. The Rockford Church now has 200 members and a building worth \$9,000, and, as Dr. Haigh says, "the American churches there are proud of them."

—The French Baptist Church of Stryker, Ohio, also announce through their pastor, Rev. Arthur St. James, their intention to provide for themselves in the future. The French in this city have done nobly, and so has their pastor. We have only helped them three years, but they attribute their present financial ability to care for themselves to this timely aid, and send a very grateful letter.

—"The First Baptist Church of Boise City, Idaho, desires to convey to you their most grateful thanks for the long continued assistance which has been given them by the Society. We are deeply grateful to our Heavenly Father for prospering us so much that we can undertake to help ourselves, and do, at least, a little for others not so favored as we are. We are very desirous that our future life may prove to the officers of the Home Mission Society that we were worth helping. We ask to be remembered at the throne of Grace, and may God abundantly bless every individual who has ministered to us in our time of need."

—"In behalf of the First Swedish Baptist Church of Ishpeming, Michigan, we desire to say that by God's blessing, this church has now reached a place where we feel that by a continuance of the same divine aid we may prosper without assistance from our brethren. But in thus taking our place among the independent churches, we are not unmindful of the fact that the Home Mission Society has been a most effective instrument in God's hand for attaining to this result. Almost from the beginning of our existence as a church to the present time, the hand of the Society has been reached out to us filled with that which might supply our lack. Many times it has been to us an inspiration, a source of courage. Many times it has tided us over seasons, when, but for its steady assistance, the light of hope might perhaps have been extinguished. Such steady 'continuance in well doing' appeals the more strongly to our gratitude when we reflect that it was extended to a strange people in a strange

land. Often it has brought to our minds the truth that there is, 'One Lord, one faith, one baptism, one God and Father of all ;' and the help which the Baptists of America have given to us, and to our fellow countrymen in the dear homeland, as well as here upon their own shores, proves clearly that they feel the truth of the Master's saying, that 'The field is the world.' We should be sadly lacking in the spirit of our common Lord if we felt otherwise than very grateful."

This is Devotion.

One of our missionaries who would not like to see his name in this connection, we are sure, writes concerning himself and his field as follows :

"Suppose I should resign and leave this field ; who would wish to come here for one hundred and seventy-five dollars per year, even with the possibility of another hundred from the Society ? In a letter from a friend who has recently resigned from a large church in a large city, he says : 'Why don't you apply for the pastorate of this church ? Most everybody does.'

"But I reckon that 'most everybody' would not apply for this church if I should resign. In fact, not *most* everybody, but *everybody* would give it the go-by. There are plenty of preachers both willing and abundantly able to be pastors of the large, well-manned city churches, but very few who are either willing or capable for these small, feeble and widely scattered country fields.

"The help which we have received yearly from the missionary goods sent us by churches in the East, has been a very large factor in enabling us to remain here as we do. Without it we could not have lived ; with it we have been fairly comfortable."

Mexico.

—Rev. J. F. Kimball writes from San Luis Potosi that the work there is moving on. One of their best members, with his family, has moved away, and so have some others, leaving only fourteen members of the church living within the city limits. But in January two heads of families were baptized, and the outlook seems brighter. Work on such a field is necessarily slow, though from May

to December of last year, nine were received and baptized. The native preacher, Brother Uriegas, is developing into a very excellent laborer in the vineyard. Brother Kimball has been quite sick and had much sickness in his family recently, and we extend to him our sympathy in his toilsome work.

—Rev. W. T. Green is now located at Puebla, and Mrs. Green, who has been for some time visiting her parents at Champaign, Ill., has just joined him. She carried with her a fine chapel organ, built especially for the Mexican climate by the Clough & Warren Organ Co., of Detroit, Mich. This company donated a good part of the price and Mrs. A. D. Cadwell, of Fairmont, Minn., paid the balance and enough besides, with some other amounts collected by Mrs. Green, to pay the freight and duties into Mexico. It was a generous gift, and will make easier the work in that land. The great pipe organs in the massive Catholic cathedrals there are a powerful attraction, and Brother Green and his wife, as she says, "have felt heart-sick that they had no organ to lead their singing." She adds : "God be praised for the noble, generous-hearted Christian brotherhood. Our hearts take new courage at this another manifestation of love and sympathy."

Indians.

Rev. G. W. Hicks says that the work among the "blanket" Indians in the Indian Territory has been greatly hindered recently by the "Messiah excitement," but that the craze has now about subsided, and the future looks bright. He fears that these wild tribes will not become civilized for many years unless *good* white people can live amongst them and show them by example the right way to live. He makes an appeal for a new work just started among the Kiowas in the Comanche and Wichita Agency, as follows :

"We are soon to begin building our house of worship. I am looking for the arrival of a mechanic from Kansas to do the work. When completed, the house will be a great blessing to this mission among the 'blanket' Indians, and with a good bell hanging in the belfry, to call the people up to the house of God from their camps up and down this beautiful Sugar Creek Valley, it will be a *greater* blessing. Not being able to buy one,

we thought by making our need known, some good friend interested in Indian missions might donate a bell. A nice large pulpit Bible has been presented to us. And the Boys' 'Steadfast Club' of Hartford, Conn., gave \$10 to build the pulpit. Now, will not some one please help us to get a bell, for it will bring many to church who would not otherwise come. The size of bell needed and mountings will cost close to \$100."

Swedes.

—Rev. J. P. Sundstrom writes that his people are now worshipping in their fine, new church, Denver, Colorado, and that large congregations attend the services. Seventy have been added to the church within eighteen months, doubling its membership. He says: "We feel indeed hopeful and confident."

—Rev. L. Hansen is at work among the Scandinavians in Morris, Ill., and vicinity. He says their greatest need is a house of worship. They have two Sunday-schools and the people are earnest and hopeful. Seven were recently baptized, making a total membership of forty-three in the church.

Notes from the Field.

ARIZONA.—The church at Tempe, Rev. M. M. Hitchcock, pastor, dedicated their new edifice, costing \$3,300, the first Sunday of this year. It is free from debt and an ornament to the city. Brother H. says that "without the timely aid of the Society this beautiful building would not be here." He pleads for another missionary in that valley—"that it is greatly for the interest of our cause in Arizona that we have help and have it now." The calls for help come from every part of this great land. How hard it is to have to say "No" to so many of them!

—At Phoenix great loss has been sustained by the disastrous floods which have swept over many parts of "this sun-kissed Arizona," as Rev. F. D. Rickerson, the pastor, calls it. His own house was filled with water and mud twice, and the loss to the ranchers and railroads is very heavy. Consequently, religious work will be very much crippled financially, and they will have to be helped over the hard place. Brother

Rickerson is hopeful and energetic, and is confident that some way will be found, as he says, "to warp over the last bar."

IDAHO.—Rev. J. O. Borroughs, Bellevue, has been having some good meetings, and eighteen or more, have been baptized. Rev. Frank Barnett, who spent some days with them, writes that crowds flock to hear Brother Borroughs preach, and a deep religious feeling pervades the neighborhood.

—At Caldwell, Rev. I. S. Hicks, the pastor, has been holding some extra meetings with good results. He says that the opposition of the other denominations to our work in that vicinity is particularly strong and bitter, and he writes as though somewhat cast down, but closes with "the Lord is able and willing to defend his own truth."

KANSAS.—There has been great suffering in the "drought-stricken" parts of this State this winter. Rev. H. A. Turner, missionary pastor at Colby, says that many homes have been warmed by coal given free by the State and transported without cost by the railroads, and many have been fed and clothed by contributions sent by charitable people here in the East. But he says that the people have in their extremity turned to the great Giver of all for help and consolation, and great revivals have been frequent. At Colby, many have accepted Jesus as their Saviour. Under such a condition of things, we can form some idea how hard it is for pastors to remain on these fields. Were it not for the help the Society can extend, it would in most cases be impossible. Brother Turner asks for the prayers of God's people everywhere for this field.

MISSOURI.—Rev. H. N. Bouey, the General Missionary among the colored people in this State, is doing good pioneer work in organizing his people into a General Association, and banding the women together for educational work. There were no State organizations among the colored Baptists when he commenced his labors on this field. They are co-operating finely with him to build up the work.

OREGON.—Rev. Jas. H. Hargreaves is at work in Clackamas county, with headquarters at Oregon City, and is doing that hard, pioneer work which seems to bring so little result, and yet which is the foundation for a

grand structure in the near future. Baptist families are scattered all over our Western land, who would be without any preaching and become scattered if it were not for just such "circuit preachers." Surely they need our prayers, money and sympathy in their arduous labors for the Master.

SOUTH DAKOTA.—Rev. N. Tychsen, Dell Rapids, is rejoicing over the receipt of a barrel of most useful and much needed clothing, etc. He don't know who sent it, and wishes through the MONTHLY to express to the donors the gratitude of himself and family. In a quaint postscript to his letter he says that "my wife thanks them very much for the three dollars in cash found in the barrel." The joy thrown into many a Western missionary's home this winter by these gifts of household necessities and clothing can never be told in words. The writer of these lines was himself once a member of a missionary's family, and *knows*.

WASHINGTON.—Rev. W. H. Black writes of the work at Garfield, where he is pastor, and at Palouse City and Tekoa. Church edifices have been completed at the two latter places and quite strong churches organized. There is much interest in spiritual things, and a number of baptisms, at all these points, and they hope soon to become self supporting.

—Rev. D. D. Proper, of Atchison, Kansas, and at one time General Missionary for that State, has been appointed General Missionary for Washington and is now on the field. We are glad to welcome him back into this work for which he is so well fitted, and look for grand results in this grand new State.

WEST VIRGINIA.—The General Missionary for this State, Rev. W. E. Powell, has been actively engaged in pushing the work at Elkins for some time. About forty Baptists have been organized into a church, and a church edifice (the first of any kind in that town or near it) costing \$2,000 is to be dedicated in the early summer. The town is growing rapidly and two railroads are at work running lines of road North and South from it. A missionary will be located there at once, the Society helping in his support and in the erection of the building.

WYOMING.—Rev. L. H. White says that all things are prospering at Evanston, and that

\$1,100 have been raised among the church membership this quarter to apply on lots for a new building. This has meant much sacrifice for the little band, and pastor and people deserve much commendation for their unwearied efforts.

—Rev. T. T. Howd, District Missionary in this State, reports a good revival at Buffalo, in which many of the soldiers were interested, and some conversions. He also speaks hopefully of the work generally in the State, and mentions particularly Sheridan and Dayton.

EDUCATIONAL DEPARTMENT.

The Advancement Among the Colored People.

REV. J. C. BRYAN, GENERAL MISSIONARY FOR GEORGIA.

The American Baptist Home Mission Society, has done and is doing a great deal toward giving impetus to the progress of this nineteenth century in America. Men have been blessed, God honored and His kingdom established on the earth and in the heart of his people through it. For these twenty-five or more years this Society has been doing work in Georgia. When it first began the future seemed very dark. To-day all doubts are removed; seeming impossibilities have changed their appearance, and now the signs of the times promise for this grand and God-given Institution a glorious harvest. That people whose God is the Lord, and who are educated up to the requirements of religion must walk safely up the way that leads to prosperity and morality.

It is this that has made all nations great and strong. No people can be great without education; no people can be wealthy without education! But education that has not the glorification of God as its highest ambition is not true education; for in Him dwells all knowledge and wisdom. That Christian education that teaches and recognizes the fatherhood of God and the brotherhood of man is what is needed and what these Home Mission schools teach.

Georgia has very largely come to her present elevation and Christian activity through the influence of this Society. Where-

ever you go, over mountains, through valleys, in city, town or country, you meet some one of our boys or girls who have been to one or the other of our Baptist schools operated by this Society. When we think or speak of the progress made we are lost for a place to begin to describe. When I remember, as I very well do, the small beginning which this Society made in Augusta, immediately after the war, when she had no school facilities to speak of—not even a school building, but had to use the house of worship to begin with—its achievements appear marvellous. Progress was inscribed on its banners. On it moved from a few night scholars until this day she stands second to none in the State! In the city of Atlanta it only had a small corner and was laughed at as “that little Baptist school and its handful of boys boarding about town.” ’Tis true that it was difficult to get suitable places to board, and many had to accept places not congenial in order to keep at their studies. But God be praised for this Society and its good work! To-day we have two of the best schools in the State. At Spelman more than eight hundred girls are studying; and at the Atlanta Baptist Seminary, where our ministers are being prepared, we have more than two hundred young men. At the latter school there are men from very many of the different States in the Union, and one from the West India Islands. Speaking of this school reminds me of the fact that this building is the most imposing structure in Atlanta, notwithstanding the fact that Atlanta is a city of colleges.

As the years go by, our young and old men are moving forward. When our convention assembles each year, when the representatives come together of about 180,000 negro Baptists, and the reports are read of our work for the previous year, many are made to wonder from whence cometh this mighty host? We are forced to exclaim, “Behold what hath God wrought!” The people have tasted of the good tidings of the Gospel and they are calling for the men who have been trained at our schools.

I am glad to say that there seems to be a very eager desire among our people for education. Even the public schools in cities, towns, villages and in the rural districts are filled and there is a great demand for teachers at many places in Georgia.

In addition to our Seminaries in Atlanta

and the public schools mentioned, we have several high schools owned and controlled by the colored Baptists of Georgia. These schools are usually aided by the Association in whose bounds they are located. We believe our people are preparing themselves educationally for usefulness.

ATLANTA BAPTIST SEMINARY.—President George Sale writes that “a Society of Christian Endeavor has been organized in our Seminary, and is doing a good work among our students. We have a goodly number of earnest inquirers and some rejoicing converts. One of our students, who came to us from Jamaica, has declared his intention of going to Africa as a missionary as soon as he shall have completed his studies. He has the hearty endorsement of teachers and students. We all believe that he is of the stuff that missionaries are made of. We rejoice in the noble action of the South Carolina white Baptist Convention in voting \$500 to this educational work. We hope Georgia will be the first State to follow the good example. When the announcement was made in our chapel, teachers and students joined in singing heartily, “Praise God from whom all blessings flow.”

BENEDICT COLLEGE.—Mrs. Becker writes a charming letter telling of the good work being done at this school. She says that they now have a deep religious interest among the students, and among other things mentions the fine influence those students have on their several homes after leaving the Institution: “I rejoice in what our graduates are doing all over the State in the bettering of the homes. Our carpenters are using their saws and hammers to add rooms and windows, so that light and purity may find a place. My girls are missionaries for cleanliness as well as godliness. The neighborhoods that are brought through their influence to be ashamed of dark, filthy rooms where whole families herd like beasts, are witnesses to their successful work in their improved condition. I have heard the wish, ‘O that every man could be born a poet!’ It seemed a glorious wish to my New England girlhood—that would transform men into universal tenderness and pity. But now I have grown so practical after seeing the need of homes in this State, that I say rather that every man could be born a carpenter.”

WOMEN'S SOCIETIES.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

14 TREMONT TEMPLE, BOSTON, MASS.

Honorary President—MRS. THOMAS NICKERSON, Newton Centre, Mass. *President*—MISS ALICE B. MERRIAM, 177 West Brookline St., Boston, Mass. *Vice-President*—MRS. ANNA SARGENT HUNT, Augusta, Me. *Corresponding Secretary*—MRS. M. C. REYNOLDS, 21 Fayette St., Cambridgeport, Mass. *Treasurer*—MISS ALICE E. STEDMAN, 14 Tremont Temple, Boston, Mass.

The work done by this Society among the colored people of the South has been steadily increasing during the past few years. At Atlanta, Ga., Spelman Seminary, twelve teachers are supported. About one-sixth of all the money raised by the New England Society is expended in salaries for Spelman Seminary. This is owing to the large numbers of students who are in attendance at this school. As it was adopted by this Society at the urgent request of the principals, it has, in a peculiar way, had their special care and oversight. This school was never more prosperous than to-day. Large numbers are in attendance, and the work in all the varied departments is thoroughly and systematically performed. Dr. MacVicar, Superintendent of Educational Work among the Colored People, has spent some weeks in Atlanta, and has been a careful observer of the work done at Spelman. He is well fitted to judge of school work, as for a number of years he was principal of a Normal school in New York, and nearly all his life has been devoted to educational interests.

Dr. MacVicar says: "I am pleased to be able to say to you that I cannot speak in too strong terms of the excellent work which the Spelman Seminary is doing for the colored people. The devotion of the teachers to their work, from the principals down to the matrons, is worthy of the highest commendations. The earnestness with which the students do their work, as well as their uniform good deportment, is also worthy of all praise. The moral and spiritual tone of this school is excellent. No one can attend for any length of time the chapel exercises of each day, or the meetings for Bible study, without being deeply impressed with the strong spiritual and religious influence exercised over all the students of the school."

These words are similar in tone to those spoken by all visitors to the school. Miss Packard has been able during the year, with Miss Giles, to still lead on the good work. Long may these remarkable women live to bless and elevate the colored women of the South!

At Beaufort, S. C., is another school doing great good, under the care of Mrs. R. C. Mather. This school is not as large as Spelman, and, because of its location, it can never hope for the same growth as at

Atlanta. In its place, however, it is doing noble work. Nearly all the pupils are exceedingly poor, and most of them are from wretched homes. Mrs. Mather aims to give them not only secular and Christian education, but also training in all that pertains to housekeeping and sewing. Many homes are made brighter by the instruction given in this school.

At New Iberia, La., Miss Lucinda Mitchell, after nearly two years of overwork, has been compelled to rest. The Board voted to allow her to be absent from her work until September, and to continue her salary during the school year. Miss Mitchell is one of our best workers. Let us pray for her speedy recovery.

Miss Anna D. Jones, of Roger Williams University, Nashville, Tenn., sends cheering news from that school. She says: "The desire that these students show to gain an education far exceeds that of any body of white scholars that I have ever seen." We must not forget these colored millions in our midst. Other nationalities, pressing to our shores, demand our aid. These colored people are ignorant, superstitious and wretched by our treatment of them in years gone by. In a peculiar manner they have a right to our best energies and gifts.

During the past year there has been a growing demand for papers and periodicals from destitute portions of our land. At our last Board meeting it was voted to undertake this new work, and a superintendent was appointed to look after it. All persons who do not clip nor preserve their religious papers, and who are willing to send them regularly to some one who is too poor to subscribe for a paper, can be furnished with an address by applying to the superintendent, Mrs. John Osborne, 45 Washington Street, Peabody, Mass. Any Baptist paper, or good magazine, or children's paper, will be gratefully received.

The Thirteenth Annual Meeting of this Society will be held in Cambridge, Mass., Wednesday and Thursday, May 6th and 7th. It is hoped that a large delegation from all our auxiliaries in New England will be present.

MARY C. REYNOLDS,
Corresponding Secretary.

RECEIPTS FOR JANUARY.

Maine	\$153 60	Connecticut	\$300 26
New Hampshire	91 35	Miscellaneous	892 17
Vermont	7 60		
Massachusetts	1,634 75	Total	\$3,187 73
Rhode Island	108 00		

WOMEN'S BAPTIST HOME MISSION SOCIETY.

2411 Indiana Avenue, Chicago, Ill.

Corresponding Secretary—MISS M. G. BURDETT, 2411 Indiana Avenue, Chicago, Ill. *Treasurer*—MRS. A. H. BARBER, 2411 Indiana Avenue, Chicago, Ill.

Among the applications filed for consideration, when appointments are made at the close of the Training School year, one from Rev. W. E. Everts

of Haverhill, Mass., requesting a missionary to work in the various churches of that city, will be taken up. A salary of six hundred dollars has been pledged for her support.

Would it not be well for churches or city missionary societies which are contemplating the support and services of a trained missionary to make application as early as possible, in order that a wise distribution of the talent available may be made?

A letter was read from Mr. E. L. Headstrom, of Buffalo, N. Y., stating that a bequest of \$500 made by his father would be paid about May 15th.

Miss Malmberg, who has been laboring so efficiently as general missionary in Kansas, will spend a few weeks in Chicago, taking a greatly needed rest before going to Kansas City, Kan. Her engagement there is to continue for three months, and will be carried on in the American churches. Two days of each week, however, will be reserved for work among her own people, the Swedes.

Misses Peck and Dysart, who were called from the South on account of the spread of small-pox, are already installed in temporary labors, under the auspices of the Philadelphia Union.

Miss Bliss, of Montana, has been released from full service for the Women's Baptist Home Mission Society, and will be employed by the churches of Helena, except a small portion of her time, which has been reserved for visiting Associations and the State Convention.

Professor Jensen, of Morgan Park, has consented to lecture before the Scandinavian students in the Training School in their own tongue, thus adding another instructor to a corps already embracing some of the best talent in the denomination, who are giving gratuitous services year after year.

It was voted that in pursuing field work in the Black Hole neighborhood, prayer-meetings should be held every week in the homes, except one each month, which should be a general meeting of women and students, held in Pacific Garden Mission, its character to be similar to the instruction given mothers by Miss Harrison upon the development of child nature, and adapted to the intellects receiving it.

A letter was read from Mr. Crosby, of Muscogee, Ind. Ter. asking that Miss Quinton be given the privilege of spending a part of each week there, as the need was very great for missionary labor.

At a later meeting a letter was presented from Mr. Essex, pleading for the same service, and stating that all missionary work done in that locality was carried on in the country, and none whatever in the town.

Mr. Brawley, of Petersburg, Va., who has been very kind in introducing Miss Garland upon her new field, has written numerous letters concerning her welcome and efficient service.

Mr. Lelley, of Lawrence, Kan., expressed great helpfulness in Miss Peterson's labors, and begged that she be given a vacation.

At the request of Mrs. Gates, of St. Paul, Mrs. T. K. Gray was appointed as Vice-President's assistant for Minnesota, to have especial charge of children's work.

Upon the first Monday in October of each year, a prayer-meeting, consisting of the officers of the Society, members of the Board and students in the Training School, is to be held. And it was voted that all students must pass before the Board within six weeks from the time of their entrance.

Miss Burdette, having gone to Washington to represent the Women's Baptist Home Mission Society at the meetings of the Woman's Council, will spend two weeks at the home of her brother, Mr. Robert Burdette, in rest and recuperation.

MRS. C. V. L. PETERS.

FAMILIAR TALKS WITH THE BRANCHES OF THE WOMEN'S BAPTIST HOME MISSION SOCIETY.

No. 1.

DEAR SISTERS:

It was our privilege, not long ago, to be present at a meeting called especially for the consideration of the work of the Holy Spirit. The truth, plainly and convincingly presented, deeply moved those in attendance, and made us see, as perhaps never before, that the crying need of Christians to-day was not so much great activity, or more faithful service, as the endowment of power by the presence of the Holy Spirit in the heart.

When the request was made that those should rise who, at some time in their lives, had felt the special power of the Spirit resting upon them, a few stood; and when the call was made for those to rise who desired such an experience, the response was general. Then followed a season of prayer, when many, in the utterance of two or three sentences, prayed that they, personally, might be filled with the Spirit, and thus endued with power for service. It was a prayer-meeting, in some respects, unlike any we were ever in before, and we said in our heart, Oh! that every Christian in the city were under the influence of this meeting. The same impulse leads us to have this little talk with you, hoping that some dear one who may be mourning over her lack of spiritual power, and longing for the conscious presence of the Holy Spirit day by day and hour by hour, may be helped to see that it is our privilege in all the affairs of life to have perfect guidance, and be so possessed by the Spirit as to have power with men and with God.

We all remember the Saviour's farewell instructions to His disciples about tarrying in Jerusalem until endued with power from on high. We have read the passage and heard it quoted perhaps nearly every week of our lives, and yet, is it not true that most of us have passed it by as belonging especially to the apostles, and in nowise to be appropriated by such obscure, common sort of people as ourselves?

The apostles were about to take up a strange, untold work, to mark out new paths, and to open up

new lines of religious thought and action; they must be taught, step by step, the work they were to do, and so were to wait for the coming of the Heavenly Teacher. Women were with them in that prayer-meeting, but, as we have heard little about their work afterward, we have felt that, really, the power fell alone on the apostles, forgetting the promise (Joel 2: 28, 29) that the Spirit should be poured out on daughters as well as sons, on handmaidens as well as servants.

But, however we may have viewed this subject in the past, we find ourselves in this day bearing grave responsibilities in the extension of the kingdom of Christ; and how much more did the disciples need power from on high for their work than we do for ours? They were simply going to try to induce men to believe in the Lord Jesus Christ, and that is what we are trying to do. They could not do anything in that line until filled with the Spirit. Neither can we.

Do we hear some saying: We are not teachers or evangelists, but simply money-raisers, and can we expect a special blessing of the Spirit on such service? In other words, ours is the very material work of looking after the machinery. But, my sisters, what about the power to run the machinery? Give us the power of the Holy Spirit in the raising of money for any Christly purpose, and, instead of our being obliged to resort to all sorts of worldly devices to secure it, we believe our Treasurers, at the close of the year, could say, as was said to Moses when the people were bringing their offerings for the tabernacle: "The people bring much more than enough for the service of the work."

Important interests are dependent on the successful management of this machinery. It is not made up of toy wheels that can be turned by the breath of a child.

That it may do its work effectively, it must be moved and controlled, not by fitful breezes, but by the resistless, never-failing power whose sources are in the hills of God. And may it not be that our oft-depleted treasuries, both mission and church, are simply and solely the result of our exchange of Divine power for some of our own devising?

Acts 1: 14 tells us by what means the Spirit came upon the apostles. They had a prayer-meeting for that special purpose, and prayed till He came. By the same means are we to be endued with power from on high. Pray till it comes.

Perhaps the circumstances of some of us may be such that we cannot gather with others to pray. If so, we can go to Him all alone and expect the same blessed answer. It is an individual matter. Into individual hearts the Spirit comes and abides. In answer to the prayer of the one by our side, He may come to her in great power, enriching her in all spiritual gifts, and we have no participation in the blessing because not seeking it as she did. He lifts individual lives, but in just so far as each individual

believer receives this power, in just so far will the whole body be blessed. Hence, not one of us, however obscurely we may live, but bears some responsibility concerning the spirituality of the whole body and the conversion of the world.

If this be so, let each of us on bended knees personally seek a special anointing of the Holy Spirit, and continue to seek until the blessing comes.

"It is not by might, nor by power, but by my Spirit, saith the Lord."

MRS. C. SWIFT.

TREASURER'S REPORT FOR FEBRUARY, 1891.

Alabama	\$1 35	Nebraska	\$28 50
California	11 00	North Carolina	54 00
Connecticut	22 00	New Jersey	228 34
Colorado	46 65	New York	1,676 08
Dakota	6 55	Ohio	163 23
Florida	5 00	Pennsylvania	596 88
Idaho	1 75	Texas	3 40
Indian Territory	10 00	Tennessee	4 00
Illinois	586 36	Washington	45 00
Iowa	158 94	Wisconsin	158 36
Indiana	166 34	Wyoming	5 00
Kansas	24 51	Baby Band	65 72
Louisiana	5 00	Missionary Garden- ers	8 65
Minnesota	213 30	"Tidings"	343 53
Michigan	6 00	Literature	45 51
Mississippi	4 00	Mite Boxes	1 22
Mexico	5 00		
Montana	5 20		
Missouri	32 50	Total	\$4,788 84
Massachusetts	50 00		

MRS. A. H. BARBER,

Treasurer.

Baptisms.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."—Matthew 28:19.

Missionaries administering the ordinance of baptism to five or more converts:

QUARTER ENDING FEBRUARY 28, 1891.

NAME	FIELD.	NO. BAP.
Jacob Cornelius,	Wellman, Iowa,	13
Louis O. F. Coté,	French in Marlboro, Mass.,	5
F. Knorr,	Sixty-third Street German Mission, New York, and German Mission, Hoboken, N. J.,	5
J. C. Schmitt,	Third German Church, Philadel- phia, Pa.,	5
Halbert D. Crawford,	Finley Ave. Ch., Ottumwa, Iowa,	24
Joseph Scholz,	Hastings Street German Mission, Chicago, Ill.,	5
Henry W. Geil,	Germans in Syracuse, N. Y.,	8
John Croeni,	Germans in Bethany, Ore.,	18
J. J. Valkenaaf,	Germans in Clinton, Iowa,	7
Berthold Matzke,	Germans in Berlin and Danzig, North Dak.,	7
Jacob Fellmann,	Second Baptist Ch., Chicago, Ill.,	9
William Ritzmann,	Germans in Bridgeport, Conn.,	6
F. G. Wolter,	Germans in Quincy, Ill.,	8
Thomas D. Davis,	Minot, North Dak.,	5
Andrew J. Sturtevant,	Napa, Cal.,	9

Home Mission Appointments

IN MARCH.

The following new appointments were made:

Rev William Johanson, Swedes in Lynn, Wakefield and Woburn, Mass.

- " Peter A. Englund, Swedes in West Quincy, Mass.
- " Daniel R. MacGregor, Wausau, Wis.
- " Ludwig Djupstrom, Swedes in Menominee, Mich.
- " T. S. Bovell, Fort Dodge, Iowa.
- " John Kejr, Bohemians in Chicago, Ill.
- " A. A. Hammar, First Swedish Church, Kansas City, Kan.
- " Charles J. Johnson, Swedes in Fort Scott, Kan.
- " William J. Houston, Columbus, Kan.
- " James L. Caldwell, Chaska, Ind. Ter.
- " Oliver A. Buzzell, Lomax, Lodi, Arnold and Gandy, Neb.

- " Knud P. Hammer, Scandinavians in Oldham and Miner County, South Dak.
- " Enoch H. Sweet, Hot Springs, South Dak.
- " Frank Miles Horning, Watertown, South Dak.
- " R. J. Tyrrell, Luden, Oaks and La Moure, North Dak.
- " Isaac D. Wood, District Missionary for Tulare Association, Cal.
- " M. U. Squires, Redding and Anderson, Cal.
- " Samuel Bond Randall, Los Gatos, Cal.
- " L. C. Davis, Newberg, Ore.
- " Fernando K. Van Tassell, Astoria, Ore.
- " Friedrich Reichle, First German Church, Portland, Ore.

The following re-appointments were made:

- Rev. Eusebe Leger, French in Westfield Association, Mass.
- " Moses Robert, French in Hudson and vicinity, Mass.
- " Nels Erik Nelson, Swedes in Brocton, Mass.
- " Petrus Rosenholm, Swedes in New Haven, Conn.
- " F. X. Smith, French in Woonsocket, R. I., and vicinity.
- " Henderson B. N. Brown, Colored People in Louisiana.
- " Carl Jensen, Bethel (Scandinavian) Church, Chicago, Ill.
- " Thomas Bennet Hughes, Hays City, Kan.
- " G. W. Huntley, General Missionary for North Dakota.
- " W. H. Nichols, Oklahoma City, Ok. Ter.
- " Holman Benjamin Turner, Provo, Utah.
- " George N. Annes, Kent and White River, Wash.

Ministerial and Church Record

"The word of God grew and multiplied."—Acts 12:24.

ORDINATIONS.

NAME.	PLACE.	DATE.
Fred. S. Leathers,	Lyme, N. H.,	Jan. 22
Robert McJounet,	Montgomery Centre, Vt.,	Feb. 25
John Page,	Banksville, Pa.,	Feb. 5
A. H. Levissee,	Hollisterville, Pa.,	Feb. 18
P. S. Withers,	Lexington, Ky.,	Jan. 8
George A. Wright,	Johnston, S. C.,	Feb. 4
M. D. Hudson,	Swansee, Ga.,	—
J. L. Gregory,	Lebanon, Ala.,	—
J. H. Green,	Indianapolis, Ind.,	Mar. 15
J. O. Heck,	Rome, Mich.,	Feb. 17
J. F. Bradley,	Fairland, Mo.,	—
W. L. Wilkins,	Walkerville, Mo.,	—
G. Heide,	Fulton, Iowa,	Feb. 17
H. Pistor,	Woodbine, Kan.,	Feb. 18
Victor A. Henry,	National City, Cal.,	Jan. 21

CHURCHES ORGANIZED.

PLACE.	DATE.
North Easton, Mass.,	Feb. 13
Brooklyn, N. Y., Memorial Baptist Church,	—
Albany, N. Y., Hope Baptist Church,	Jan. 21
Johnsonburg, Pa.,	Feb. 8
South Nashville, Tenn.,	—
White Hall, N. C.,	Feb. 1
Eureka, N. C.,	—
Walnut Cove, N. C.,	Feb. 15
Belleville, Ark.,	Feb. 8
Parkville, Mo.,	—
East St. Louis, Mo.,	Jan. —
Byrd's Store, Texas,	—
Chaska, Ind. Ter.,	—
Delhi, Ill.,	—
Long Lake, Minn., Swedish Baptist Church,	—
Medicine Lodge, Kan., Bethel Baptist Church,	—
Tacoma, Wash., Colored Baptist Church,	Feb. —
Black Diamond, Wash.,	Feb. 8
Mayfield, Cal.,	—

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Sargentville, Mo.,	Feb. 8
Brocton, Mass., Warren Ave. Baptist Church,	Feb. 25
Rochester, N. Y., Lake Ave. Baptist Church,	—
Flushing, N. Y.,	Feb. 23
Lebanon, N. Y.,	Feb. 11
Stamford, N. Y.,	Feb. 19
Saugerties, N. Y.,	Feb. 18
Montclair, N. J.,	Mar. 1
Junction, N. J., Central Baptist Church,	Feb. 17
Diaz Creek, N. J.,	Feb. 18
State Run, Pa.,	Feb. 5
Portersville, W. Va.,	Feb. 15
Newton, Ala.,	—
Howard, Kan.,	Feb. 1
Tempe, Ariz.,	Jan. 4
Nainaimo, British Columbia,	Jan. 11
Havana, Cuba, Baptist Temple,	Feb. 15

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
Moses Brown Scribner,	65,	Providence, R. I.,	Feb. 11
William Spelman,	—,	New York, N. Y.,	Feb. 16
George W. Baptiste,	51,	Huntington, N. Y.,	Feb. 20
E. J. Willis,	—,	King and Queen Co., Va.,	Feb. 26
James A. Hogue,	80,	Pennsboro, W. Va.,	Jan. 24
J. F. McKusick,	55,	Parkersburg, W. Va.,	Jan. 15
C. McReynolds,	—,	Henderson, Ky.,	Feb. 13
James Madison Pendleton, D.D.,	79,	Bowling Green, Ky.,	Mar. 4
Matthew Saunders Ferrell,	54,	Mt. Pisgah, N. C.,	Jan. 30
James Clement Furman, D.D.,	81,	Charleston, S. C.,	Mar. 3
J. H. De Votie, D.D.,	77,	Griffin, Ga.,	Feb. 16
James Anderson Burns,	71,	Graysville, Ga.,	Sept. 23
Joseph Smothers,	—,	Port Gibson, Miss.,	Feb. —
Silas Crain,	36,	Paris, Texas,	Jan. 28
R. M. Currie,	82,	Lavermia, Texas,	Jan. 13
William H. Bibb,	80,	Marionville, Mo.,	Feb. 15
Reuben Parsons,	72,	Bradgate, Iowa,	Feb. 3
D. L. Phillips,	77,	White City, Kan.,	Jan. 30
James P. Ash,	56,	Ottawa, Kan.,	Feb. 19
O. M. Miller,	31,	Colorado Springs, Col.,	Jan. 31
Abner Webb,	87,	East Oakland, Cal.,	Feb. 18

Church Edifice Grants. For March.

NUMBER OF CHURCHES AIDED.		LOCATION OF CHURCHES AIDED.	
Number of Loans,	2	Tuscumbia, Ala. (Col'd.)	Winnipeg, Manitoba. (Ger.)
Number of Gifts,	3	Blaine, Wash.	Payette, Idaho.
Total number of Grants,	5	Kincaid, Kan.	

Financial Statement. For February.

MISSIONS AND EDUCATION.

Expenditures for the month,	\$32,403 37
Donations from Churches, Sunday-schools, and Individuals,	18,866 83
Legacies,	3,586 25
Tuition, Room Rent, etc., from Students,	3,180 93
Interest and Dividends,	1,918 55
Sale and Rent of Real Estate,	1,124 29
HOME MISSION MONTHLY and Jubilee Volume,	310 44
Total for February,	\$28,087 20
Donations, Legacies, etc., from April 1, 1890, to February 1, 1891,	231,817 78
Total for eleven months,	\$260,805 07

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	\$408 05
Interest for " " " "	1,171 00
" " " " Loan " " " "	539 71
	\$2,118 76
Donations, Legacies, and Interest from April 1, 1890, to February 1, 1891,	23,594 52 25,713 28
Total receipts for present year,	\$286,518 35

Contributions and Legacies. For February

[Contributions and legacies not otherwise noted are for general purposes. The * denotes that contributions are for educational purposes, and C. E. F. for Church Edifice Fund.]

MAINE, \$366.85.

Brunswick Ch.....	5 00
Livermore Falls Ch.....	19 26
Bar Harbor Ch.....	1 03
Trenton Ch.....	86
East Lamoine Ch.....	84
Gouldsboro Ch.....	20
East Blue Hill Ch.....	80
Brookline Ch.....	4 00
Penobscot Ch.....	1 82
Ellsworth Ch.....	85
Sedgewick Ch.....	5 58
Swan's Island Ch.....	1 37
Winter Harbor Ch.....	1 05
Bayside, Ellsworth Ch.....	35
West Ellsworth Ch.....	40

Lamoine Ch.....	3 08
Surry Ch.....	1 12
North Sedgewick Ch.....	80
Blue Hill Ch.....	5 30
Eden Ch.....	1 20
Mount Desert and Tremont Chs.....	1 85
Turner Ch.....	5 00
*For Jackson Coll., Miss.: Lewiston, Ladies' Society, in part	2 00
*For Spelman Sem., Ga.: North Waterford, Mrs. Sarah B. Hersey.....	1 00

LEGACY.

Thomaston, Estate of Lane G. Fish.....	500 00
---	--------

NEW HAMPSHIRE, \$66.95.

Lebanon Ch.....	36 10
Hanover Ch.....	8 52
Chesham Ch.....	5 00
East Jaffrey Ch.....	3 33
Dublin Ass'n.....	5 00

*For Spelman Sem., Ga.: Hinsdale, "Valley Clean- ers".....	9 00
--	------

VERMONT, \$46 01.

Bellows Falls, First Ch.....	8 46
Ludlow Ch., Y. P. S. C. E., desig.....	2 50
Townshend Ch.....	15 10
Waterbury, Lyman Prescott..	6 00

LEGACY.

Windsor, Estate of John P. Skinner, interest.....	13 95
--	-------

MASSACHUSETTS, \$3,361.57.

Milford Ch., Y. P. S. C. E.....	85
Lee Ch., Y. P. S. C. E., desig.	3 00
Clinton, First Ch.....	31 86
Leominster, Central Ch.....	70 00
Newton, Lower Falls Ch.....	1 00
North Hanover Ch.....	5 00
Fitchburg, First Ch.....	100 00
Ashland Ch.....	4 70
Boston, S. B. W.....	20 00

Digitized by Google

Jamaica Plains, Y. P. S. C. E.	5 53
Middleboro, Centre Ch.....	50 60
Holyoke, First Ch.....	30 00
West Acton Ch.....	11 81
Andover Ch.....	6 00
Fall River, First Ch.....	480 50
North Leverett Ch.....	6 73
Manchester Ch.....	7 00
Cambridge, Old Cambridge Ch.....	341 30
Melrose Ch.....	64 07
Lowell, First Ch.....	261 40
Malden Ch.....	20 00
Granville, John A. Root and Wite.....	15 00
South Hanson Ch.....	16 92
Medfield Ch.....	9 07
Readville, Blue Hill Evangelical Soc'y.....	6 22
Littleton, Common Ch.....	25 70
Northampton, Mrs. Roxey Cudworth.....	10 00
*Holyoke, O. H. Greenleaf, desig.....	200 00
*For Atlanta Sem., Ga.:	
Worcester, Lincoln Square S. S.....	12 50
*For Hartshorn Mem'l Coll., Va.:	
Fall River, First Ch., de- sig.....	20 00
Malden, Judson Mission.....	25 00
Boston, J. W. Converse.....	130 00
*For Richmond Theol. Sem., Va.:	
Watertown S. S.....	50 00
Salem, Miss M. E. God- den.....	55 00
Randolph, Mrs. Ellen R. Du Bois.....	50 00
Boston, William H. Caplin.....	25 00
*For Roger Wms. Univ., Tenn.:	
Lynn, H. A. Pevear.....	50 00
*For Spelman Sem., Ga.:	
Cambridge, Ladies' Sew- ing Circle.....	14 00
Athol, Mrs. Maria King.....	25 00
C. E. F. FOR CHURCH AT DEADWOOD, SO. DAK.:	
Watertown, A Friend, per Rev. H. C. Woods.....	100 00
West Upton, Miss Nellie L. Cushing, desig.....	25 00

LEGACIES.

Cambridge, Estate of Mrs. Mary Bond.....	887 74
South Gardner, Estate of Su- annah Stone, Interest.....	57 00
Boston, Estate of Mrs. W. H. Dow.....	16 00

RHODE ISLAND, \$379.06.

East Greenwich Ch.....	20 00
Y. P. S. C. E., desig.....	4 20
Providence, First Ch.....	55 44
Fourth Ch.....	174 42
Sarah C. Durfee.....	50 00
Oak Lawn Ch.....	15 00
S. S.....	5 00
*For Benedict College, S. C.:	
Providence, Central Ch.....	15 00
*For Hartshorn Mem'l Coll., Va.:	
Point Judith, Mrs. Julia A. Knowles.....	15 00
*For Richmond Theol. Sem., Va.:	
Point Judith, Mrs. Julia A. Knowles.....	25 00

CONNECTICUT, \$733.28.

New Britain, Mrs. A. E. Wood- ruff.....	10 00
New Haven, Hope Ch., Y. P. S. C. E.....	2 75
First Ch.....	50 37
S. A. M.....	10 00
East Morris, Mrs. W. H. Farn- ham.....	5 00

Stamford, Mrs. G. E. M. Stone.....	10 00
Jewett City Ch., Y. P. S. C. E. Hartford, Asylum Ave. Ch.....	7 16
Voluntown Ch.....	95 00
Middletown Ch.....	7 50
Rockville Ch.....	20 00
*Hartford, Hon. James L. Howard.....	2 00
*For Wayland Sem., D. C.— New Building:	
New Haven, Mrs. M. W. R. Wayland.....	250 00
*For Spelman Sem., Ga.:	
Stafford Springs, Mrs. Jennie T. Miner.....	1 00
*For Indian Univ., I. T.:	
New Haven, Wom. Bapt. Home Miss. Union.....	100 00
*For Benedict Coll. S. C.:	
New Haven, Wom. Bapt. Home Miss. Union.....	112 50

NEW YORK, \$4,404.77.

Troy, Second Ch.....	34 81
S. S.....	5 00
Fifth Ave. Ch., in add.....	7 40
Brooklyn, First Ch., Noble St. Washington Ave. Ch.....	57 75
Utica, Tabernacle Ch.....	642 75
Y. P. S. C. E.....	50 00
Immanuel Ch., Y. P. S. C. E.....	3 00
New York City, Riverside Ch. Trinity Ch., by Horace Waters.....	2 00
Madison Avenue S. S., desig.....	64 67
Tremont Ch., Y. P. S. C. E., desig.....	100 00
Ch of the Redeemer.....	25 00
Amity Ch.....	8 65
North Tonawanda, First Ch.....	94 86
Little Falls, First Ch.....	34 41
New Rochelle S. S.....	18 30
Hamilton, First Ch.....	20 00
Cold Spring Harbor Ch., Y. P. S. C. E.....	8 83
Chittanooga Ch.....	179 85
South Colton, Wom.'s Miss. Circle.....	5 00
Castile Ch.....	5 00
Oswego, First Ch.....	33 36
Amenia Ch., in add.....	45 43
Albany, Calvary Ch.....	5 00
S. S.....	95 00
Parishville Ch.....	32 00
Kingston, First Ch.....	8 00
Dunkirk, First Ch.....	27 00
Whitney's Point Ch.....	3 75
Union Ch.....	4 34
Middletown, First Ch., S. S. Class.....	2 00
Dover, First Ch.....	6 00
Pawling, Central Ch.....	9 00
Cortland, Juvenile Mission Soc'y.....	18 00
McGrawville, Juvenile Mission Soc'y.....	11 83
Homer, Juvenile Mission Soc'y.....	7 30
Rondout Ch.....	7 00
Nunda Ch.....	153 00
Catskill, First Ch.....	16 00
Aljs., Mr. and Mrs. John H. Coon, desig.....	20 00
Miss Fannie E. Coon.....	5 00
Miss Lottie J. Coon.....	10 00
Rochester, Second Ch.....	149 19
*For Spelman Sem., Ga.:	
New York City, Madison Ave. S. S.....	25 00
Brooklyn, Cuyler Chapel, Missionary Ass'n.....	56 00
*For Daves Acad., I. T.:	
New York City, West 33d St. Ch., Y. P. S. C. E.....	10 00
*For Indian Univ., I. T.:	
Brookport, Wm. Bapt. Home Miss. Soc'y.....	67 73
C. E. F. Putney Ch.....	1 00
Albany, Calvary Ch.....	5 00
Catskill, First Ch.....	10 00

LEGACIES.

Albany, Estate of Rowden R. Gifford.....	1,978 43
Perry, Estate of Mrs. H. Caro- line Bolton, in part.....	133 13

NEW JERSEY, \$448.22.

Newark, G. C. Shirk.....	26 00
Camden, Mrs. E. B. Marshall. Linden Ch.....	1 00
George's Road Ch.....	10 00
Y. P. S. C. E.....	4 38
Bloomfield, First Ch., Y. P. S. C. E.....	2 68
Westfield Ch.....	8 73
East Orange, First Ch.....	37 00
Montclair, First Ch.....	200 19
Piscatawaytown S. S.....	20 60
Pemberton Ch.....	5 00
Vineland Ch.....	34 70
Y. P. S. C. E., desig.....	29 50
Holmdel Ch.....	5 00
Jersey City, First Ch.....	50 00
*For Jackson Coll., Miss.: Plainfield, Mrs. Bigelow, in part.....	36 46
C. E. F. Newark, G. C. Shirk.....	1 00

PENNSYLVANIA, \$1,992.86.

Pittsburgh, Fourth Ave. Ch., First Instalment.....	184 56
Mount Pleasant Ch., Y. P. S. C. E., desig.....	16 13
Ambrose Ch., desig.....	7 00
Upland, J. Lewis Cruzer.....	1,000 00
Garsuch, Center Union Ch.....	5 00
Monongahela, Union Ch.....	6 30
Johnstown Ch.....	7 25
Scranton, First Ch.....	8 04
Phoenixville S. S.....	12 78
Jones' Lake Ch.....	1 25
Kelly Station Ch.....	1 75
West Conshohocken, Ballego- mingo Ch.....	10 40
S. S.....	3 25
Pittston, Luzerne Ave. S. S.....	13 31
Transfer, Y. P. S. C. F.....	3 17
West Philadelphia, First Ch., C. B. Keen.....	10 00
Philadelphia, Fifth Ch.....	145 00
Lower Dublin Ch.....	34 10
S. S.....	2 29
Angora Ch., Agnes Hoff- man.....	2 00
Second Germantown Ch.....	48 87
Mrs. B. Griffith.....	100 00
Tabernacle Ch., Matthew Hamilton.....	10 00
Tenth Ch., Y. P. S. C. E.....	20 00
Snyder Ave. Ch.....	13 25
First Ch., William Parker, Miss Maggie C. Grif- fith.....	20 00
North Wales Ch.....	15 00
Rochester Ch.....	165 74
*Pittsburgh, Fourth Ave. Ch., in part.....	46 14
*For Spelman Sem., Ga.:	
Blairsville Ch.....	6 50
C. E. F. Pittsburgh, Fourth Ave. Ch. (First Instalment).. Chapel Building.....	46 14
	23 64

DELAWARE, \$165.00.

Wilmington, City Mission, desig.....	150 00
Bethany S. S.....	15 00

DISTRICT OF COLUMBIA, \$35.00.

Washington, E. St. S. S.....	25 00
*For Spelman Sem., Ga.:	
Washington, Miss E. E. York.....	10 00

VIRGINIA, \$302.50.

*For Hartshorn Mem'l Coll., Va.:	
Lexington, Rev. William M. Moss.....	2 00

***For Richmond Theol. Sem., Va.:**

Richmond, R. O. Johnson. 6 00
Educational Board of
State Convention.... 150 00

***Richmond, Richmond Theol. Sem., Va.:**

Students, for Tuition..... 38 00
Hartshorn Mem'l Coll.,
Va.:
Students, for Tuition.. 73 50
" " Room Rt 33 00

WEST VIRGINIA, \$4.07.

Terra Alta Ch..... 1 37
Murphytown Ch..... 2 70

KENTUCKY, \$109.75.

Henderson, Coll. by Rev. P. H.
Kennedy..... 109 75

TENNESSEE, \$276.15.

*Nashville, Roger Wms. Univ.,
Tenn.:
Students, for Tuition..... 140 50
" " Room Rent.. 102 00
" " Sales..... 34 00

NORTH CAROLINA, \$359.15.

*Raleigh, Shaw Univ., N. C.:
Students, for Tuition..... 166 58
" " Room Rent.. 166 59
" " Sales..... 25 98

SOUTH CAROLINA, \$1,196.84.

*Columbia, Benedict Coll.,
S. C.:
Students, for Tuition..... 317 69
" " Room Rent. 473 30
Sundry..... 15 00
John F. Slater Fund..... 333 33
Rocky River Ass'n..... 7 43
C. E. F. Columbia, Rev. C.
E. Becker..... 50 00

GEORGIA, \$621.50.

*For Atlanta Sem., Ga.:
Atlanta, Providence Ch... 2 50
*For Spelman Sem., Ga.:
Third Union District..... 5 00
Second Shiloh Bapt. Ass'n.
Union Point, Mt. Pleasant
Ch. Educational Soc'y..... 5 00
Atlanta, Miss E. O. Wer-
den..... 5 00
*Atlanta, Atlanta Sem., Ga.:
Students, for Tuition..... 180 30
" " Room Rent.. 88 00
*Atlanta, Spelman Sem., Ga.:
Students, for Tuition..... 395 80

FLORIDA, \$257.25.

*General State Convention,
Colored, desig..... 50 00
*For Florida Inst., Fla.:
General State Convention.
Live Oak, Florida Inst., Fla.:
Students, for Tuition..... 46 00
" " Room Rent. 13 00
Sundry..... 14 35

ALABAMA, \$549.99.

*For Hartshorn Mem'l Coll.,
Va.:
Sheffield, John F. Slater
Fund..... 216 66
*For Jackson Coll., Miss.:
Sheffield, John F. Slater
Fund..... 333 33

MISSISSIPPI, \$261.25.

*Jackson, Jackson Coll., Miss.:
Students, for Tuition..... 160 25
" " Room Rent. 101 00

TEXAS, \$410.95.

*Marshall, Bishop Coll., Tex.:
Students, for Tuition..... 283 45
" " Room Rent. 127 50

OHIO, \$1,306.65.

Chevier, N. J. Hildreth..... 5 00
Cleveland, Euclid Ave. Ch... 300 00
First Ch..... 250 00
Cincinnati, Mt. Auburn Ch... 105 43
Walnut Hills Ch..... 75 50
Dayton, First Ch..... 293 37
Harrison Ch..... 7 25
Tippicanoe City Ch..... 1 85
South Charleston, Lisbon Ch... 16 60
East Cleveland, Dr. G. H.
Quay..... 25 00
Kenton Ch..... 6 67
Norwalk Ch..... 82 05
Franklin Ch..... 74 08
South Point Ch..... 9 80
Bucyrus Ch..... 16 00
Gibson, Salem Ch..... 6 68
S. S..... 1 62
Madison Ch..... 3 84
Fairfield Ch..... 7 26
Greenford, Locust Grove Ch... 2 40
C. E. F. New Dover, Mor-
gan Savage..... 3 00
C. E. F. FOR MISSOULA CH.,
MONT.:
Cincinnati, Mt. Auburn Ch... 10 25
C. E. F. FOR THE BLACK
HILLS:
Springfield, First Ch. 10 00

MICHIGAN, \$236.19.

St. Joseph, A. Forsberg..... 1 25
Washington, Mt. Vernon Ch... 3 64
Sebewa Ch..... 3 80
Mt. Clemens Ch..... 6 50
Van Arbor, First Ch..... 60 00
Ypsilanti, First Ch..... 29 65
Ionia, First Ch..... 12 43
Three Rivers, First Ch..... 5 00
Lapeer S. S..... 2 32
Weston Ch..... 22 00
Morenci Ch..... 25 00
One of the King's Daugh-
ters..... 1 50
Berrien Springs Ch..... 5 60
Highland Ch..... 21 00
S. S..... 5 00
Bay City, Fremont Ave. Ch... 10 50
*For Atlanta Sem., Ga.:
Battle Creek S. S..... 2 57
Traverse City Ch..... 4 96
Kalamazoo, First Ch.,
Young Peo. Ass'n..... 10 00
C. E. F. Berrien Springs Ch... 6 47

INDIANA, \$120.33.

Volga S. S..... 1 16
South Bend, First Ch., Peter
Storker..... 10 00
Samuel Kenny..... 5 00
Mt. Pleasant Ch..... 2 00
Brownstown Ch..... 5 00
Little Sand Creek Ch..... 4 30
Aurora Ch..... 25 84
Vernon Ch..... 5 00
Indianapolis, First S. S..... 31 18
New Philadelphia Ch..... 1 00
North Vernon Ch..... 6 10
Mitchell Ch..... 17 25
Prairie Creek, First Ch..... 6 50

ILLINOIS, \$1,162.80.

Chicago, Bethel Ch..... 4 00
Chinese Mission, desig..... 160 00
Second German Ch., in
add..... 14 10
First Ch..... 1 24
Immanuel Ch., Mrs. Bra-
gman..... 2 00
Memorial Ch..... 179 28
Austin, A Friend..... 50 10
Moxon Park S. S..... 13 56
Diamond Grove Ch..... 4 25
Illinois Swede Conference.... 150 00

Chrisman, Susannah Caraway
(deceased), by Mrs. S. Emma
Standford and Miss Laura
A. Caraway..... 189 00

Roodhouse, Martin's Prairie,
Wom.'s Circle..... 7 33
Batavia S. S..... 5 00
Belvidere, South Ch. S. S..... 26 00
Mendota Ch..... 145 86
De Kalb Ch..... 16 50
Granville Ch..... 10 00
Rockford, First Ch., Y. P. S.
C. E..... 2 75
Alton Ch..... 52 24
Temple Builders..... 4 90
Belleville Ch..... 3 90
Bethel Ch..... 6 05
Carrollton Ch., in add..... 7 35
Union Ch..... 7 15
Litchfield Ch..... 3 00
Springfield Ch..... 42 99
*For Spelman Sem., Ga.:
Chicago, First S. S..... 56 00
*De Kalb Ch..... 2 50
*For Atlanta Sem., Ga.:
Chicago, First Ch..... 35 00
*For Indian Univ., I. T.:
Springfield, J. Bonham... 5 00
C. E. F. De Kalb Ch..... 2 50
C. E. F. FOR CHURCH AT
PROVO, UTAH:
Alton Ch..... 1 85
Carrollton Ch..... 1 00

WISCONSIN, \$31.50.

Columbus, J. I. Merriam..... 10 06
Mrs. G. S. Merriam..... 4 00
Lodi Ch..... 5 40
S. S..... 7 10
*For Spelman Sem., Ga.:
Lake Geneva, Rev. and
Mrs. J. H. Higby and
Chester P. Higby..... 5 00

MINNESOTA, \$1,742.74.

Cambridge, Coll. by Rev. I.
Hedburg..... 16 66
Minneapolis, Fourth Ch..... 11 57
Owatonna Ch., in part..... 10 48
Rochester Ch..... 25 00
State Convention..... 1,000 00
Madelia, Rev. Jas. A. Haycraft
and Wife..... 2 00
State Convention..... 612 03
C. E. F. Fairmount Ch.,
Proceeds of Sale..... 65 00

IOWA, \$952.15.

Greenfield Ch..... 5 00
Bowman's Grove Ch..... 23 60
Minburn Ch..... 9 81
Jacksonville Ch..... 21 85
Parkersburg Ch..... 1 05
Bancroft, First Ch..... 22 50
State Convention..... 50 00
Silver City, per Rev. S. Parsons
Mediapolis Ch..... 4 75
Boone, per Rev. Robert Carroll
Fairfield, Coll. by Rev. O. W.
Cullin..... 70 20
Washington, Coll. by Rev. N.
P. Rairden..... 419 50
Forest City, Swedish Confer-
ence..... 25 00
Dunlap, Mrs. Ira E. Kenney.. 150 91
Jefferson Ch..... 12 38
Cedar Rapids, Second Ch... 3 75
*Clarence, Mrs. S. G. Camp.. 2 00
C. E. F. Sheldon S. S..... 4 25
Independence Ch..... 3 70

MISSOURI, \$131.88.

State Board of Missouri Gen-
eral Ass'n..... 131 88

INDIAN TERRITORY, \$265.15.

Tahlequah Ch..... 4 50
*Tahlequah, Cherokee Acad.,
I. T.:
Students, for Tuition..... 192 15
*Bacone, Indian Univ., I. T.:
Students, for Tuition..... 68 50

KANSAS, \$72.21.		UTAH, \$36.00.		For Teachers at Kullit Inla,	
Ottawa, First Ch., Young Peo.		Salt Lake City, First Ch	36 00	I. T.	51 38
Ass'n.....	10 00			For Teacher at Provo, Utah...	50 00
Topeka, First Ch.....	61 21	IDAHO, \$1.00.		" " Ogden, Utah...	50 00
C. E. F. Chanute, Village		Lost River, Mrs. S. E. Harger.	1 00	" " Tullehassee	
Creek Ch.....	1 00			Man. Labor School, I. T. ...	50 00
NEBRASKA, \$341.94.		CALIFORNIA, \$424.05.		For Teacher at Saakwa, I. T. ...	50 00
Omaha, Rev. F. W. Foster ...	5 00	Briggs Station Ch	2 60	" " Anadarko, I. T. ...	44 44
Olivet Ch	2 00	Willows Ch	3 50	For Teachers at Berwyn, I. T. ...	83 33
Rev. Thomas Stephenson.	10 00	San Francisco, Emmanuel Ch.	26 30	For Spelman Sem., Ga	66 00
South Omaha Ch.....	1 00	First Swede Ch.....	9 60	For Teacher at Bacone, Indian	
Central City, Coll. by Rev. J. J.		Winters S. S.....	5 10	Univ., I. T.	25 00
Keeler	63 45	Vallejo S. S.....	6 50	For Teachers at Atoka Acad.,	
Fullerton, per S. B. Hayes....	5 26	St. Helena S. S.....	2 10	I. T.	83 33
Nebraska State Convention....	76 65	Anderson S. S.....	2 25	For Teacher at Fresno, Cal. ...	48 00
McCook, Mission.....	30 09	Woodland S. S.....	4 70	Cal.	40 00
Plattsmouth, Young People's		San Jose Ch.....	25 00	For Teachers at Astoria, Ore.	33 33
Soc'y	5 20	Oakland, Swede Ch	5 50	For Teacher at Roger Wms.	
Boys' Mission Band,		Rev. S. B. Morse, D.D. ...	12 50	Univ., Tenn.....	50 00
"Young Reapers".....	1 36	Wom. Bapt. Home Mission		For Teachers at Mexico	
Girls' Mission Band,		Soc'y.....	152 75	Schools	120 00
"Daughters of Naomi".....	80	Los Angeles, First Swedish Ch	3 00	For Teachers at New Iberia,	
Lomax Ch	5 90	Eureka S. S.....	2 50	La	85 00
Gordon Ch.....	1 00	Briggs S. S.....	2 35	For Teachers at Memphis,	
Grand Island, Coll. by Rev.		Fresno Ch.....	100 00	Tenn.	81 25
H. W. Stearns.....	15 00	Maxwell S. S.....	1 70	For Teacher at Alaska	100 00
Osco, Scand. Ch.....	2 50	Dixon Ch	21 10	" " Butte, Mont. ...	25 00
State Convention	116 73	C. E. F. FOR CHURCH AT		WOMEN'S BAPT. HOME MISS.	
NORTH DAKOTA, \$7.00.		TULARE, CAL.:		SOC'Y, \$20.00.	
Rolla Ch.....	2 50	Visalia, G. W. Penna-	35 00	*For Indian Univ., I. T.	20 00
S. S.....	30	baker		WOM. BAPT. HOME MISS. SOC.,	
Grafton Ch	2 07	OREGON, \$24.05.		MICH., \$44.44.	
S. S.....	1 50	Baker, per Rev. G. T. Ellis ...	2 10	For Teacher at Indian Univ.,	
SOUTH DAKOTA, \$2.00.		Union, per Rev. L. J. Booth...	50	I. T.	44 44
Huron Mission Band.....	2 00	Elgin, per J. W. Snyder	1 00	Total.....	\$26,045.81
MONTANA, \$25.00.		Cove Ch.....	33 25	HOME MISSION MONTHLY	
Great Falls, First Ch	19 33	Mayville Ch.....	14 80	PERMANENT TRUST FUNDS,	
Rev. W. B. Pope.....	5 67	Enterprise Ch.....	33 00	\$800.00.	
WYOMING, \$1.90.		WASHINGTON, \$102.43.		FOR ENDOWMENT OF SHAW	
Sheriden, J. D. Thurmond....	1 90	Fairview Ch	2 50	UNIV., N. C.:	
COLORADO, \$321.15.		S. S.....	3 00	Raleigh, Coll. by Rev. N.	
Longmont Ch	2 55	D. J. Pierce.....	2 50	F. Roberts	39 50
Trinidad, by Rev. B. F. Law-	10 00	Whatcom S. S.....	4 67	Raleigh, Coll. by Prof. A.	
ler		Northwestern Convention ...	89 76	B. Vincent	230 00
First Ch., Ladies' Aid	2 50	MEXICO, \$1.28.		Raleigh, Coll. by Rev. S.	
Greeley Ch., O. H. Gallup....	20 00	Monterey, by Rev. M. T. Tre-	1 28	N. Vass	12 50
State Convention	268 10	vino		Raleigh, Coll. by Rev. A.	
NEW MEXICO, \$5.00.		WOM. AM. BAPT. HOME MISS.		W. Pegues.....	18 00
Raton Ch	5 00	SOC'Y, \$2,045.65.		J. G. SNELLING, Treasurer,	
ARIZONA, \$6.00.		For Teachers at Spelman Sem.,	625 00	7 Beekman Street.	
C. E. F. Tempe Ch.....	6 00	Ga.	110 71	CORRECTION.—Contribution of the Salem	
		For Teachers at Mather School,	88 88	Church, Ohio, for \$17.40, incorrectly re-	
		S. C.		ported in the October MONTHLY under	
		For Teachers at State Univ.,		Michigan.	
		Ky.			
		For Teachers at Hartshorn			
		Mem'l Coll., Va	85 00		

Donations of Clothing, Etc.

Allston, Mass., Woman's Home Mission Society of Brighton Ave. Church, barrel to North Dakota.

Malden, Mass., Home Mission Society of First Church, barrel to Kansas. \$100.

Dorchester, Mass., Church, two boxes to Jackson College, Miss.

Groton, Conn., First Baptist Sunday-school, barrel to North Dakota.

Belleville, N. Y., Baptist Women's Home Mission Society, package to Tennessee, \$8; barrel to Indian Territory, \$50.

Rochester, N.Y., Young Ladies' Society of Lake Ave. Church, box to Colorado, \$75.

New York, N. Y., Woman's Home Mission Circle of Amity Church, barrel to North Dakota.

New York, N. Y., Ladies' Home Mission Circle of Baptist Church of the Epiphany, barrel, package and cash to Iowa, \$173.

Granville, N. Y., Church, barrel to North Dakota.

Doylestown, Pa., Women's Society, barrel to Jackson College, Miss.

Washington, D. C., Auxiliary Baptist Home Mission Society of Calvary Church, two barrels and freight to North Dakota, \$142.75.

Oberlin, Ohio, Woman's Baptist Mission Society of First Church, barrel to North Dakota.

Englewood, Ill., Missionary Circle of Covenant Church, barrel to North Dakota.

THE BAPTIST HOME MISSION MONTHLY.

VOL. XIII.

MAY 1891.

No. 5.

* EDITORIAL *

Here is our motto for 1891-2: ONE THOUSAND MISSIONARIES, ONE HUNDRED CHAPELS, AND FIVE HUNDRED THOUSAND DOLLARS!

Out of debt at the end of the year! This is good news indeed. Better still—there was a balance from the year's receipts of \$2,300.00 in the Treasury with which to begin the new year. Contributions for the general purposes of the Society have been more than last year; for Church Edifice work, less; while the amount from legacies is \$95,000.00 less than the large sum reported last year. The gross receipts have been \$405,133.09, or \$44,311.85 less than last year.

The proportions of the Society's work last year were larger than ever before. The whole number of laborers was 947, being 114 more than the previous year. The work is immense. There has been steady and substantial advance all along the line.

In 1892 the Sixtieth Anniversary of the Society will occur, and the four hundredth anniversary of the discovery of this Continent. Shall not American Baptists, whose principles have had such wonderful growth in this country, celebrate the event by most liberal thank offerings in the interests of our Home Mission work, and thus establish and perpetuate these principles?

The meetings of the Society at Cincinnati will be held on Wednesday and Thursday, May 20th and 21st, and will be of great interest. Eminent men from all parts of the country will speak, and to forestall the annual criticism of somebody that the "same set appear year after year," we now say this has not been true of the Home Mission Society's meetings and it will not be true this year. Fresh and vigorous speakers will discuss the various phases of the Society's work and every session will be of deep interest.

"The grip" laid its strong hand on Treasurer Snelling and held him prisoner for about two weeks in April, just when his services were specially needed in making up the annual statement and in other matters relating to the financial affairs of the Society. Three of the Society's District Secretaries have been partially or wholly disabled for a time with the same malady—Dr. Mason, of Boston; Dr. Moore, of New York, and Dr. Haigh, of Chicago.

The widow of Rev. W. J. Simmons is left with a family of several children to support and educate. Josie, aged fifteen, has made excellent progress in her studies, and is anxious to complete her education, after another year at the home school in Kentucky, at Hartshorn Memorial College, in Richmond, Va. It would be a beautiful act if some benevolent person would become re-

sponsible for the support of this daughter of one who literally wore himself out in service for his people. A hundred dollars a year would do it.

Benevolence.

Vassar College has settled with the next of kin of John Guy Vassar, by paying them \$146,000 out of \$650,000 bequeathed to the college by Vassar.

The will of Theodore Sewell Evans, a Philadelphian who resided in Paris, bequeathed \$75,000 to the American Episcopal Church of the Holy Trinity in Paris.

Mrs. Mary B. Young, who died recently at Fall River, Mass., gave that town a public high school, valued at \$750,000. Her estate is valued at from \$12,000,000 to \$15,000,000.

Wm. Bowles Willard, who recently died at Harvard, Mass., left \$2,000 for the Baptist church of Still River, Mass., and \$3,000 to the American Baptist Home Mission Society.

William Waldorf Astor has presented the Astor library with a small art collection, comprising twenty-two pictures, valued at \$75,000, a statue by Rossetti, and a couple of bronzes.

The new City Mission Building of Hartford, costing about \$50,000, the gift of the late Mrs. Lucy Sedgwick Church, was opened February 28th. It is three stories in height and well adapted for all branches of the work for which it was constructed.

The will of Jane D. Robinson, widow of Robert I. Robinson, of Providence, R. I., bequeathes about \$50,000 to public charities in that State and New York City. The New Jersey Home for the Education and Care of Feeble-Minded Children at Vineland, N. J., is residuary.

The will of the late Rufus King of Cincinnati, leaves \$50,000 to the Protestant Episcopal Diocese of southern Ohio; \$50,000 to the Cincinnati Law School (\$30,000 for a law professorship and \$20,000 for a library), and \$1,000 each to all the charitable institutions of Cincinnati.

Eugene Levering, of Baltimore, who, a year or two ago, presented a building, at a cost of \$20,000, to the Johns Hopkins University, to be used for the Young Men's Christian Association, has recently offered

to provide for a course of lectures in said building on The Fundamental Doctrines of Christianity, for the next five years.

The late P. T. Barnum, of Bridgeport, gave \$50,000 for a building for the Scientific and Historical societies, to be located opposite the Y. M. C. A. building, and he also promised to leave the societies legacies in his will. Mr. Barnum paid the First Baptist Church Society the sum of \$45,000 for their church edifice, in order that they might get a more eligible site, and the old structure will be torn down and a business block put up in its place.

Mr. John S. Kennedy, an honored Presbyterian layman of this city, long a prominent member of Dr. John Hall's church, has announced his intention of putting up a building, to cost \$400,000, for a "charity headquarters." It will be placed on the corner of Fourth avenue and Twenty-second street, where the Methodist "marble" church and parsonage now stand. It will contain offices for the Charity Organization Society, the Association for Improving the Condition of the Poor, the Children's Aid Society, and the New York City Mission and Tract Society. Any other charitable organization may obtain offices in the building at a nominal rental. Portions of it will be let out for business purposes, from which a sufficient income will be secured to maintain the premises. There will be a large hall for meetings, and probably a library on charitable and social topics.

Number of Indians in the Country.

The Census Bureau has issued a bulletin giving the population and other information of the various Indian tribes, exclusive of Alaska. The bulletin shows the total Indian population of the United States to be 244,704, which is made up as follows: On reservations or at schools under control of the Indian Office, not taxed, 130,254. Indians incidentally under the Indian Office and self-supporting are as follows: In Indian Territory, 25,357 are Cherokees, 3,464 Chickasaws, 9,996 Choctaws, 9,291 Creeks, and 2,539 Seminoles. There are also about 14,247 colored people (mixed Indian blood) living with the members of the above tribes. The total population of the five civilized tribes is therefore 64,871. The Pueblos, of New Mex-

ico, number 8,278; the Six Nations and St. Regis, of New York, 5,304; Eastern Cherokees, of North Carolina, 2,885. Indians (98 per cent. of whom are not on reservations), taxed and self-sustaining citizens, counted in general population, 35,267. Apaches at Mt. Vernon Barracks (prisoners), 384. Indians in State or Territorial prisons, 184. Total, 114,473.

The bulletin further shows: Total males taxed and untaxed, 80,715; total males untaxed and on reservations, 63,770; total females taxed and untaxed, 82,106; total females untaxed and on reservations, 66,484; ration Indians on reservation to whom rations are issued by the United States, 32,310; self-supporting Indians on reservations, by farming, herding, root-digging, horse-raising, fishing and hunting, 96,044. Total self-supporting Indians (32,567 taxed and not including the five civilized tribes), 128,611.

The number of whites on the several reservations in the Indian Territory aggregate 107,967, as follows: In Cherokee Nation, 27,176; in Chickasaw Nation, 49,444; in Choctaw Nation, 27,991; in Seminole Nation, 96; in Creek Nation, 3,280.

This makes the total population of the country, including Alaska, estimated at 37,000, almost 63,000,000.

Population of the South by Races.

Superintendent Porter, of the Census Bureau, has in preparation an important bulletin giving the population of the South Atlantic and South Central States, Missouri and Kansas, by races. The total population embraced in this count is given as 23,875,259, of which 16,868,205 were whites, 6,996,166 colored, and 10,888 Chinese, Japanese and Indians. In the States included were found in 1890 fifteen-sixteenths of the entire colored population of the United States. The abnormal increase of the colored population in what is known as the black belt during the decade ending in 1880 led to the belief that the negroes were increasing at a much larger rate than the white population. This error arose from the difficulty of ascertaining how much of the increase shown by the Tenth Census was real, and how much was due to the omissions of the Census of 1870. The facts sustain the theory that the high rate of increase of the colored population as

shown in 1880 was due to the imperfect enumeration in the Southern States in 1870. During the last decade the colored race has not held its own against the whites. Since 1830 the whites have steadily increased at a more rapid rate than the colored people.

[NOTE.—The foregoing statement, however, does not really prove that the natural increase of the whites is greater than that of the blacks at the South. Into some portions of the South there has been a large emigration from the North, together with a considerable number from Europe. On the other hand, thousands of the colored people have gone North and West and Southwest for more remunerative labor than could be found at the South. With a percentage of European immigration spreading Southward, and with the development of manufacturing interests in the South, there is reason to suppose that the ratio of increase of the white population will be greater than that of the colored population for many years to come. At the same time, there are millions of colored people in the South who are there to stay, and their number will doubtless be doubled within a generation.]

MISSIONARY DEPARTMENT.

Why Should Baptists Push Mission Work in the New West?

REV. H. C. WOODS D.D., LINCOLN, NEB.,

SUPERINTENDENT OF MISSIONS.

Obviously, because the need of evangelizing agencies is very great. The religious element in these new States where the very foundations are being laid is lamentably weak. In towns of from 500 to 5,000 population there will not be found more than fifty to one hundred professed disciples of Christ. In rural districts are many families that have not heard a Gospel sermon in five or ten years. In material development and the growth of population, the New West has passed clear out of sight of the slowly advancing sections of Immanuel's army. The pioneer missionary on his first arrival finds the enemy strongly intrenched and the ground pre-occupied.

In the older sections the denominations jostle each other, but in the New West they

may all find abundant room and yet scarcely come within hailing distance of each other.

Another reason, though subordinate, yet not without weight, is that Baptists are scattered all over the New West. Their principles separate them in church life from others. They are as sheep without a shepherd. For the most part they are lost, not only to the denomination, but practically to the cause of Christ. So numerous are they that if organized and led they would become a power. We owe it to them and to their Lord who "hath no need of them" to send missionaries who shall shepherd these flocks now scattered and torn. If we wait too long we shall get only their *names*, for their *lives* will be lost to us.

These little groups of Baptists, cared for in season, may form the nuclei of churches which in the near future shall occupy wide fields and accomplish untold good.

But there are reasons that lie not on the surface—reasons clearly discerned and duly appreciated only by those who *know* the New West. Why *Baptists* should vigorously press the mission work: To state some of these is the purpose of this article. It is written in all kindness, with no desire to wake invidious comparisons, but yet deliberately and from personal observation.

1. In the New West, *as a rule*, few preach the Gospel in its purity, its strictness, its spirituality, as do our own missionaries and ministers. This may seem an ungracious thing to say, but wide observation compels the conviction that it is true. The tendency to 'obscure the necessity of the new birth, the disposition to widen the straight gate, to liberalize the doctrines of the Gospel, to underrate the obligation to conform beliefs to Scripture teaching grows rapidly prevalent as you journey westward. A leading Congregational pastor in one of our largest Western cities recently announced in a sermon that anyone was invited to unite with his church who desired to live a better life and believed such membership would be helpful to him. A Methodist minister in the Black Hills not long ago justified the reception of young people to baptism and church membership before conversion by a reference to the day of Pentecost. Those multitudes, said he, could not have been really converted; they were simply interested and awakened, as many attending a camp-meeting are. These instances represent an un-

mistakable tendency which our Baptist ministry have thus far in a marked degree resisted.

They preach still the old Gospel. They proclaim salvation only through the blood of Christ and emphasize the necessity of a regenerate church membership. Sometimes they stand practically alone; they risk unpopularity; they make slower progress at first than others. Others can organize churches of material which we must reject. But as time passes, results demonstrate our wisdom. A careful comparison of various denominational reports reaches some surprising conclusions.

We have from one-half to two-thirds the money to expend in the New West that other denominations have, but in building up churches by conversions and baptisms we rank with the foremost. We therefore insist upon it that every town and community in the New West needs a Baptist missionary to magnify the old Gospel and "to contend earnestly for the faith which was once for all delivered unto the saints."

2. Baptist churches, with, of course, some exceptions on the frontier, hold up a higher standard of personal piety.

This may not always be the case, though our doctrinal strictures favor it. In the New West a most shocking looseness in life often prevails. The choir meeting of a church in one town is advertised to close with a *hop*. Thus a large attendance is secured. This is the usual programme. In another town the prayer-meeting was held at an earlier hour than usual so that the deacons and their wives could go to a euchre party. A leading official in one church in a somewhat repentant mood announced his purpose to forego dancing, but he still manages the balls with a clear conscience. It is not an unheard of thing for churches to rely upon public balls for the raising of funds to meet church expenses.

It is gratifying to be able to state that our Baptist churches, while falling far below the true standard, have held aloof from such scandalous practices. The result at first is, slower growth, a degree of unpopularity; but in the end, "by manifestation of the truth commending ourselves to every man's conscience in the sight of God." One of our missionaries in Wyoming said to me the other day: "The young people in our town before conversion say they will never join

the Baptists because they are so strait-laced, but when they are soundly converted we get our full proportion of them."

3. Baptist churches are needed in the New West for the maintenance of our distinctive views. In the well-regulated society of the East these views may seem, if not unimportant, at least quite subordinate. But in the New West, so unrestrained in its freedom, so lacking in reverence, so tending to excesses, we often see with startling clearness in how real a sense our baptism becomes "the mould of doctrine" and the pledge of a risen life in Christ. And there is not one of our distinctive principles that does not in most practical ways promote purity both in belief and life.

But the very reasons for our existence constitute, humanly speaking, great hindrances to a rapid growth at the outset. Many will enter the church if not questioned too closely as to a change of heart, or if they may still believe what they please or live as they like. We expect those who unite with us to be not only true believers in Christ, but Baptists from conviction. A Methodist church, for example, in Wyoming, has seven denominations represented in its membership. It is the policy of the Congregationalists to gather all, of whatever name, into union societies or churches. It is comparatively easy thus to start a church in a new town and to raise funds for a house of worship. We gather *Baptist believers* into our churches, and if the public gives to us it is for an out-and-out Baptist church.

A Methodist minister recently visited a town in the far West where we have a little Baptist church. He advertised to hold a quarterly meeting, though he had not a Methodist member in the community. He gathered of all sorts, Jew and Gentile, Protestant and Catholic, and then administered to them the Lord's Supper. What a stinging rebuke was this to our "Close Communion"! But it set the people outside to thinking, and we suffered nothing in consequence.

One thing, however, is in our favor, viz—our church independence. Western men like it. They don't take to machinery and cannot abide dictation.

Because our distinctive views have such important and practical bearings, we ought to be represented everywhere for their defense.

We shall therefore surprise no one by af-

firming the conviction that Baptists have a great mission in all lands, and that they can fulfill it only by an aggressive, persistent, world-wide propagandism, "beginning from Jerusalem."

No Lack in Northern California.

REV. W. H. LATOURETTE, ALAMEDA,
GENERAL MISSIONARY.

Northern California is distinguished from Southern California, in one way, by the fact that the former section has a population of 976,770, and the latter 227,232; in another way by the fact that for every 10,000 people in each section there are 70 Baptists and 176 Baptists respectively.

In Northern California there is

NO LACK OF PEOPLE.

The combined population of Southern California, Nevada, Oregon and Washington is less by 43,000 than that of Northern California. San Francisco alone exceeds Southern California by more than 70,000, and lacks less than 15,000 of Oregon; while neither Oregon nor Washington, combined with Southern California, equals Northern California, even after deducting San Francisco.

The bulk of the population of the Pacific Coast is in Northern California. And more than 500,000 of this population is in the country and in towns of less than 30,000 inhabitants. This, then, would indicate no lack of

ATTRACTIVE FIELDS

for mission work. In many States of the East the Baptists reach a population of 200 and even 1,500 among each 10,000 people. In Northern California there are less than 70, and in San Francisco less than 33. In other words, in Virginia you pass five persons, and the sixth is a Baptist. In Northern California you pass 142 before you meet the Baptist brother, and in San Francisco you must review a procession of more than 300 to find him.

The fields awaiting our work lie along the railway lines. Look! Leave suburbs of Oakland; go by rail to Armona, over two hundred miles; rich agricultural land all

the way; busy towns and villages. No Baptist church; not one on that whole line.

Start again from Oakland on another line; go south one hundred and forty miles to Monterey, passing through the densely populated and richest fruit districts of the State. Flourishing towns of 10,000 to 20,000 people; only one of them has a Baptist church. Branch lines from this road aggregating seventy miles have no Baptist church.

Start from San Francisco; go east one hundred and twenty-five miles; pass villages of 1,000 to 3,000. But we pass no Baptist church in such a town, and only one in any village on the line.

Again, leave Redding in the Sacramento valley; ride from early morn till dewy eve, one hundred and forty-five miles, to the Oregon State line. We see churches along the line, but they are not Baptist churches.

In addition to these, and not reckoning any line of less than thirty miles, there are in Northern California alone more than five hundred miles (a ride from Buffalo to Chicago) without even one Baptist church.

Corporations do not usually build railroads for fun or simply to spend money; they build because business will justify building. If there is business, it means that there are people; and if there are people, there ought to be a way to get the Gospel to them. There is no lack of people in Northern California along these railroads.

The local contributions for mission work are

NOT LACKING.

The few Baptists that are here are not stingy. The indications are that when the returns for the fiscal year are in, we shall find an average of sixty cents per member for Home Missions. This average is exceeded by only one State co-operating with the Society, I believe. And this is given not out of abundance, but out of poverty.

There is wealth in California, but it is not in Baptist hands. Nine years' intimate acquaintance throughout the State has failed to reveal one Baptist whom I believe to be worth \$500,000, and not twenty worth \$100,000 each. The Baptists of the State are poor, but they give liberally to their mission work.

In our work during the last decade there has been

NO LACK OF RESULTS.

The past five years, in particular, have been years of blessing. Since five years ago we have established two good, denominational schools—one in Los Angeles and one in Oakland. Both are well equipped with instructors; both are well patronized. Each has a good campus, with appropriate buildings, five in all. In Oakland, also, we now have a theological seminary and training school, with houses, ground and endowment aggregating over \$35,000.

At Twin Lakes, Santa Cruz, on the seashore, since a year ago we have acquired fifteen acres as a summer resort. An auditorium costing \$6,000, railroad and street-car connections, cottages, etc., are among the improvements of the year.

Summer schools and lecture courses are being arranged.

While the population of the State, in ten years past, has increased about forty per cent, the numerical strength of the denomination has gained sixty-eight per cent. since five years ago. Special instances of prosperity are noticeable, as the gain of ten-fold in our Swedish church membership during the half decade.

These changes in denominational life and spirit have not come by chance. Under God they have come through hard work. Intelligent, consecrated, industrious men and women

ARE NOT LACKING

in California. There are few ministers, perhaps none, whose departure from the State would be desirable. Nearly all of them have come here since eight years ago. They are mostly young men—full of push and determined to bring something to pass. Pluck and efficiency are at the fore. Our men mean business—business for God; and we have no trouble to get such. While other States are pleading for ministers, we easily get all we want.

Indeed, most of the time we have an oversupply—all the pulpits filled, and efficient men waiting for work. Considerations of health and of climate compel them to remain here. Here they can live, but not elsewhere. And here they are able and ready to do effective work.

THERE IS NO LACK OF MEN AVAILABLE, both here and elsewhere, for work in Cali-

ifornia. Nor is their lack of worthy, responsive fields needing and imploring their help. And there is no lack of desire on our part to enter these fields. The Bread of Life is here, right in sight of hungry, pleading souls, but just beyond their reach. The disciples are here, and ready to carry it. Why don't they do it?

Not even California climate alone can keep a minister's soul and body on friendly terms. There is one thing needful. I wonder if any one in the East could guess what that one thing is?

Over and over again our State Board is compelled to decline help even in the most promising fields. German, Swedish, Colored and our own American Baptists have all asked in vain within this year 1891. They ask us for bread, and we have only a stone to give them.

Men of Israel, help! Help Northern California!

District Missionary Work in Oregon.

REV. C. M. HILL, STATE MISSIONARY.

It has long been a missionary problem in Oregon, as it has been in other States, how to care for the centers of population, the growing towns, and not neglect the smaller places and the country districts. We have in our State hundreds of small towns ranging in population from 100 to 1,000 that are without Baptist preaching. Probably in every one of these towns there are people who have been members of Baptist churches. Besides these towns, there are scores and scores of rich and densely settled country districts where there are Baptists and those who would be Baptists under proper influence. Yet in many of these neighborhoods a Baptist minister is never heard, and in most of the others a Baptist sermon is only heard occasionally. In many of these places there are feeble churches, that are feeble mainly because they have been unable to support suitable pastors—men qualified to cultivate the fields that naturally belong to these churches.

If missionary money were available in unlimited amounts, there would be no problem. Missionary pastors could be kept on all of these needy fields; but with us Home Mission money is available in very limited sums, only \$4,500 being given to Oregon, to which our State Convention adds \$2,250, or possi-

bly this year \$3,000. The question is, How are we to hold the strategic points and not lose the outposts?

It is expected that the State missionary shall do much in the way of looking after these needy fields. Something can be done, and of course is done, by every energetic State missionary in this line. But, of necessity, he can do only a small part of the work needing to be done. He has many other duties, especially the burden of financial work, which occupies a vast amount of attention and time.

Sometimes with us associational missionaries have been employed, the Association and the State Convention co-operating in the support. A serious objection to this is that the money that would naturally flow into the State Convention treasury goes into that of the Association. In proportion as this is the case, the Convention becomes unable to appropriate for missionary support. If Associations have their missionaries independent of the State Convention and the Home Mission Society, the work is divided, and, besides, is not so likely to be successful. For want of proper organization and attention, with us, it has been true, such missionaries were rarely supported for a year at a time.

We think that we have solved the problem approximately, at least, by the appointment of the District Missionary. For instance, last November our Mission Board recommended and the Home Mission Society appointed Rev. L. J. Trumbull District Missionary for Eastern Oregon. His field is a very large one, embracing twelve counties, with a population of over 65,000. In all this extent of country, with this large population there are only twenty-five Baptist churches, with a total membership of 816. These figures show a Baptist church to every 2,600 people, and one Baptist church member to every 80 people in this region, while in the United States the ratio of Baptists to the entire population is as 1 to 21. Of these twenty-five churches fourteen are without pastors, and several others have only occasional preaching.

These facts convey only a faint idea of the needs of Eastern Oregon. The country is new, settlements are widely separated, the people are comparatively poor. Not one of the fourteen pastorless churches in this region could support a pastor without from

\$400 to \$600 from the Home Mission Society. The long distances between churches makes it impossible to link churches together in the support of pastors.

Our District Missionary is to look after these little churches, hold meetings with them, advising with them as to settlement of pastors where there is any possibility of securing a support for a man. Already he has done much valuable work. At Cove, in Union county, he held a successful meeting, induced the little church to build a house of worship, raised nearly sufficient money, secured lots and saw the foundation stone on the ground before he left. All this was done in two or three weeks.

At Enterprise, where we have a church fifty miles from any other Baptist church, Brother Trumbull assisted the missionary pastor, Rev. J. T. Moore, in a meeting that resulted in the addition of 41 members.

The churches at Fossil and Mayville have been visited, good meetings held with them and plans laid for the future.

He is now at Moro, where there is a meeting-house built partly with Home Mission money. The meeting held by him there has already resulted in 14 additions to the church. A baptistery has also been placed in the meeting-house. This is about four months' work. Who will not agree that it is a great work, and in the truest sense Home Mission work?

Of course, this work needs to be followed up with the labor of missionary pastors. As fast as possible this will be done. Our greatest need at present is another District Missionary to do in the southern part of the State what Brother Trumbull is doing in Eastern Oregon. If we had \$1,000 more mission money, this and other new work could be undertaken.

Mexico.

Rev. J. F. Kimball, of San Luis, Potosi, writing April 2d says: "Last Sunday night our little church approved three—one man, his wife and sister, all young people—for baptism. They are to be baptized next Sunday. At almost every service some new person or persons drop in and hear a part of or all the sermon, which of course keeps us in a hopeful mood. It is noticeable that San Luis is becoming more tolerant. Each day we are becoming more generally ac-

quainted with the people, especially with the better classes, and therefore the near future, to us, is promising. On the 11th of March Brother Steelman came from the city of Mexico, and, after consultation regarding the possibilities, necessities and opportunities of the field along the railroads between this city and Aguas Calientes, on the 17th we started out on a missionary tour to learn what might be done on our part to extend the knowledge of Christ. We visited Salinas, Pinos and Aguas Calientes, staying over night at each of the two minor points. My judgment is that at each of these towns, which taken together number eight or ten thousand souls, the way is widely open for us to enter." Brother Steelman, writing of their trip, states that there are known believers at these places.

Swedes.

We have recently placed a missionary at work among the Swedes of Cleveland, Ohio, and the outlook is very promising. Rev. W. Kohler, the missionary, writes that a number have been baptized and there are good congregations. A church was organized about eighteen months ago with seventeen members. Brother Kohler formerly worked in one of the mills there and preached on Sundays, but is now able to give his whole time to this work, and both he and his people are very grateful for the aid given by this Society enabling him to do so. They need a church edifice very much.

Notes from the Field.

KANSAS.—Rev. F. J. Rice, of Kingman, writes from this drought-stricken, Western Kansas, speaking of the distress there in much the same strain as did Brother Turner in the April MONTHLY. Kingman is just recovering from the reaction of a "boom," and the farms are all very heavily mortgaged. The young people are going elsewhere so they can obtain employment, and, altogether, the few workers left are having a hard struggle to maintain the church work. Yet there is much of encouragement spiritually, for twenty have been baptized within the year and fourteen have joined by letter, and the work is thriving wonderfully considering the severe financial strain. The

near future will doubtless bring about a change for the better in this latter respect, also.

—Rev. J. M. Whitehead, District Missionary in this State, whose article in the last MONTHLY detailed somewhat the work of a district missionary, writes that the result of the meeting at Kincaid was an addition to the church there of over thirty members. He has since held a series of meetings at Yates Centre, resulting in fifteen additions to that church and the lifting of a mortgage of over \$400 on the church property.

FLORIDA.—Rev W. A. Wilkerson, our missionary in this State for the colored people, writes of our school at Live Oak and his work in general: "I am happy to state that in the history of the Baptists of Florida, there never was more reason for rejoicing for the renewed energy on the part of the ministry in going forth to do a greater work in the way of missions and the building of better church edifices. They have also become awakened to the necessity of an educated ministry to do the great work that confronts us. Florida has many disadvantages compared with other States. Sometimes I have to travel forty miles by private conveyance and on foot in order to reach some of our churches. I have found in some communities that even the pastors were perfectly ignorant of the Society's work, and its relation to the colored people. I have gone as long as five days with only twelve hours sleep. I have gone as long as twenty-four hours without anything to eat. I have had to lie out on the depot platforms night after night waiting for the morning trains. Sometimes I get a little discouraged; and then again I think of the hardships of my dear Saviour and his command to his Apostles, and then I take more courage to go forward, and continue the battle. I took six students to the Live Oak Institute, and spent two days in examining the school. I am proud to say that the Live Oak school is head and shoulders above all the schools that I have visited in this State. A better corps of teachers is not to be found in the State. The only disadvantage I find is in the location of the school."

The colored people of Richmond own nearly seven hundred thousand dollars

worth of property. Who said we weren't coming? We knew it all the time.—*Richmond (Va.) Planet.*

EDUCATIONAL DEPARTMENT.

Benedict College, Columbia, S. C.

[The following extracts are from a paper by President C. E. Becker, in reply to inquiries by Hon. J. L. M. Curry, agent of the Slater Fund. The theory and the practice of the Institution, especially in its industrial features, will be read, we are sure, with much interest.]

EDUCATION FOR THE NEGRO.

To understand what to do for him, I say to myself that I must consider exactly what he is, as far as possible, or I will mistake the significance of what he does and of what he needs.

WHAT HE IS.

1. He is a man, with exactly the nature of any other man of like ancestry, like environment, and the same time in each environment.

2. He has an animal nature in all its native strength, unrestrained by either the diversion of physical forces that would have been absorbed had he been in active exercise of his brain upon mental and moral questions and work. For this reason, much that is put to the account of inborn, immoral tendencies is rather due to the natural play of unrestrained animal nature. Its cause indicates its cure.

3. His moral nature has lain dormant, but is now in a germinant condition; therefore, it is not reasonable to expect that it would at once rise up and assert itself with persistent victory against the cumulative power of ages of indulgence, inherited by its unrestrained activity and exercise. Though mental culture alone can never give moral culture directly, it may so draw on the brain forces as to make that animalism less gross and less frequent in its demands. In this sense alone can I conceive that there is any morality in learning the multiplication table.

4. He is indolent simply by reason of his birth and life under a tropical or sub-tropical sun; by virtue of the fact that he had no

motive to make him industrious when the proceeds of his own labor did not determine how much he would have or enjoy; the fact that the highest being he knew set him the example, as he understood it, of what we called complete indolence; by reason of the fact that no difficult tasks were set before him, the only work, or the great mass of it, being but a step removed from that done by the horse or mule with which he wrought. Naturally, he undertakes willingly no tasks calling into activity those faculties which have done service. Who does not know what it means to attempt to arouse long-unused energies.

5. These four considerations combined make all his wild, religious fancies, moods and conditions clear to my mind. A man, therefore, with moral instincts, such an ancestry, strong and regnant and unrestrained animal instincts and powers, moral nature now germinant, and so religion manifesting itself in physical exercise—this is, in brief, the man we have to deal with as I understand him.

WHAT SHALL BE OUR METHOD?

1. Reduce animalism by bringing the mental and moral faculties into active exercise, and so putting a natural ballast into his animal organism while we are working away with his religious culture. This culture must be made through an intelligent examination of the principles and practices of the New Testament, and not by keeping up a tattoo on his emotional nature, which must, of course, be used but not abused. We all need command as well as promise, and he as well as we. No such balancing up against this immensely preponderating emotional development can ever be made in ignorant men or women of any race or clime. Education becomes a *sine qua non*, is absolutely indispensable.

2. Lead him by carefully graded tasks to a sense of mastery and a consciousness of his power, combined with motive and wisdom to direct and control that power. To lead to this mastery and consciousness of power, I can conceive of nothing of more value than the use of, not machinery, where all work is done with accuracy for one, but this many-sided handicraft, even in this embryonic state in which we have them here. The man who has been discouraged with his arithmetic or grammar, or any other study,

after having gone into the carpenter-shop and there carved out a form of very meagre comeliness, the dreadful defects of which he did not see, has gone from that mastery to his lesson with a sense of power that has never failed, sooner or later, to bring him through. The man who has made a very unartistic pair of boots or shoes, and in his pride has kept them sitting before him, his laudable pride, day after day, cannot be beaten out of the idea that there is much of anything else he cannot accomplish. The same is true of the cabinet-shop, the printer's case, the dress-cutter's and dressmaker's table, the typewriter's and stenographer's desk, and all other departments of skill in which they have not heretofore had the privilege of working, and in all of which departments they have been told they could do nothing. To be told for ages that one is fitted only for a chopper of wood and a drawer of water cannot fail ultimately to bring one to that belief, provided he is denied the opportunity to prove the contrary by not being allowed to try long enough to succeed. "Nothing succeeds like success." To be told the same thing in regard to morality is not calculated to strengthen in a desperate moral struggle a weak moral nature or power. On the other hand, the same law of endeavor holds good in morals and religion when these faculties have once become really aroused. The shop conquests and the consequent book conquests have been the stepping-stones to confidence and the ability to overcome that led up to confidence in God, that finally brought that blessed moral victory to pass. And I have never seen more joy manifested than when the moral contest resulted in a victory to one who had come to believe that no such contest could ever be possible to one of their race, and that character or reputation consisted only in better ability to conceal. No man or woman will ever make much of a conquest in morals or religion, in my opinion, unless some one whom they know is expecting it of them, nor then unless they have had some earlier victory, either physical or mental, over what seemed insurmountable obstacles. This industrial work has had in my thought more to do with the growth of the moralities of the religious life among our students than any other one thing outside of the new birth.

Still further, if one could properly be called a benefactor who had made two

grasses grow where only one grew before, and only one weed where two had previously thrived, with as much propriety, at least, in a house where father, mother, and brothers and sisters all slept in one room—could he be called a public benefactor who caused two or three rooms and as many doors to grow inside a house, and two or three panes of glass for the introduction of light to appear on the outside, for the introduction of light where none was before, and thereby cultivated that modesty which caused that only one illegitimate child should be born where two were before? With this thought we have been carrying on some of this industrial work here. To make no effort to diminish immoral practices while we were inculcating moral principles would not be called wisdom. It has seemed well to aid in the practice of virtue as well as to instruct in virtuous principles. There are temptations to which no virtuous man or woman would choose, day in and day out, night in and night out, to expose themselves. Now, if we send out year by year two or three hundred young men and women, who clamor for more rooms, and more doors, and more panes of glass in their homes, and a hundred young men who are competent to supply all these things, have we not done as much to aid these people to higher life as though we had sent out a few master mechanics and boss carpenters able to direct work on the houses of the rich? A few of these master workmen are needed, but can their need compete with these services in a hundred households? More than this, the skillful inventions and the cunningly devised implements are not at hand for these people with their scanty means, but the common tools are everywhere and low in price. If we can teach a practical use of the common tools which are in every barn and house, and so put the means in the hands of every planter and teacher to better the condition of their houses, and to build other houses and school-houses and churches such as their present necessities demand, it has seemed to me that a most important work was being done. So we have been teaching our young men and women how to use and make the most of the common tools to all the practical ends of house-building and house-furnishing. On the same grounds, we have thought that our home-like shop, where so many things were being done with

homely tools, would be encouragement to those who had no better at home, or not quite so good, when a magnificently fitted up structure, filled with the uncounted number and variety of implements, would leave the great mass of our students in hopeless and helpless discouragement when they went home and found only a saw, and an axe, and a couple of augers, and two or three planes and a hammer. For many years to come this will be the case.

WHAT WE ARE DOING.

1. We began our industrial work in the smallest conceivable way in 1885. Instruction is given in carpentry, cabinet-making, shoe-making and painting for the men, and printing, type-writing, stenography to both men and women, and in plain sewing-machine work, and cutting and fitting and dressmaking for the young women. In addition, the young men and women do all the work about the building, and the care of the grounds, and the cooking for nearly two hundred boarders, except one skilled cook. Every boarding student who remains here has some part in this work. Not less than one hour each day in any of the departments is required, and opportunity is open for voluntary work in addition, and also on Saturdays. All the departments except one are in charge of students in the advanced classes, as it seemed to me better to so encourage those who had passed through these departments, even if we did not at all time get as finished productions. The sales have been confined to the Institution so far as the carpenter-shop and cabinet work and that from the shoe-shops, as we had two large buildings to furnish, and the students needed that from the shoe-shop. The income from the printing department rose as high as four hundred dollars in one year, but lack of room and insufficient means, and its interference with other important work, has compelled us to limit it to necessities of the classes to be instructed. When you were here you saw the work our students had done in carpentry and cabinet-making in the cabinet for our apparatus for the sciences, and for the library, the book-cases for the teachers and the wardrobes, as well as some of the fencing about our park. You also saw the elegant catalogues printed by the students, and some of the other work of that department. The tools and appliances in

the different departments have cost from twelve to fifteen hundred dollars. We have done nothing in agriculture or in dairy work, and but little in gardening.

2. As to the quality of our teachers sent out, it may be something to say that we are unable to meet the demand constantly made upon us for teachers in this State. Applications are entirely beyond the number of those who wish to leave school to teach. I have never made the inquiry as to how many have teaching in view as a life work, as the whole circle of life is so new to them and their parents, and all the fields so untried to the race, that the answer to the inquiry, though honestly made, would probably be of little value. They seem to feel that they do not know what they can do, from the constant reiteration of the statement that they cannot learn.

3. All the school is carefully graded as to their apparent ability to take Bible instruction, and receive Bible instruction every morning in those different classes for half an hour, under competent and educated Christian teachers, with a view to lead those who are not Christians to Christ, and to lead all into the spirit and principles of the Word of God. The results of so beginning each day are seen in the fact that no year have there been more than three boarders left at the end of the year unconverted, and last year there was not one. In addition to this every day Bible instruction, we have a prayer and conference meeting every Wednesday night and Sunday night. On Sunday morning at nine all the boarders come together to a Bible class taught by my first assistant professor, who is a regularly ordained preacher and has seen service in the pastorate. At eleven o'clock the young women gather in a special service for prayer and Bible instruction with my wife. On Sunday night my assistant professor and I alternate in preaching to the whole company of boarders after the prayer service before mentioned. The teaching force being all devoted Christians, use their opportunities to carry forward the work of Christian culture in every proper way through the week.

4. Had I not made this paper too long already, I would like to give illustrations of what has been done by those who have been in these industries for only one term, and one year and two years, and what they have gone out and done in setting up for them-

selves or in taking in hand work for others. My endeavor is to keep those of good character and ability here as long as possible, in order that we may root and ground them in Christian morality. Character cannot be builded in a day, and although right precepts may in a day be inculcated, we must have time and access to these young men and women to aid them in the practice of those precepts. On account of this primal necessity of character, my principle has been the fewer for the longer time rather than the many for the shorter, as all these men and women are the leaders of the societies from which they came. It may be proper to say that in the ten years I have been here there has been but one solitary graduate disgraced the Institution by bad conduct, and that case was one who lives in this city and only came out simply to recite, but whom we could not detain for either the industries or for the religious instruction. This is something to say, when it is a fact that all of them are filling positions of more or less prominence, as preachers, or teachers, or both, or as principals of academies in this and other States.

5. In connection with what I said in reference to the religious instruction, I should have said, as the catalogue shows, that we have a special course for those who are students for the ministry, of which class we now have between forty and fifty.

Spelman Seminary: Atlanta, Ga.

TENTH ANNUAL REPORT.

In presenting the annual report of Spelman Seminary in this, our decennial year, we are filled with gratitude and awe at the wonders God has wrought for us. We look at the old, dark basement in April, 1881, on our opening morning, and we see eleven scholars, whom we welcomed with glad hope. Our strongest imagination could not then suggest to us the scene before us to-day—four large, well-furnished brick buildings and four frame dormitories conveniently placed in fourteen acres of land, with thirty-four teachers, and an enrolment of 830 girls. Had we had sufficient room to receive all who have applied to enter this year, the number would probably have reached 1,000. It was a great grief to refuse them admission.

Thirty-seven graduates have already gone out from the school to be teachers and leaders among their people, while many whose circumstances would not allow them to finish the course, have here received instruction that is making them useful and honored. Our total enrolment for the ten years, is 5,560. About 700 have been converted within our walls, including 112 this year, and we know that countless lives are holy, happy, and honorable to-day through the seed sown. To God be all the glory!

The past year, the best of the ten, has been one of great blessing. The senior Principal, at the request of the Trustees, took a vacation last March, and made a journey to the Holy Land, from which she returned at the beginning of the present term with renewed vigor and improved health, as well as with precious memories and experiences which enrich her Bible lessons. During her absence, the school was successfully carried on by her associate, and the term closed in May with the presentation of diplomas to fourteen graduates and of certificates to four nurses. The final examinations and the public graduating exercises showed thorough and superior training.

The present term is marked by an unprecedentedly large attendance, and by a great improvement in promptness in arriving on the opening day. From year to year we notice the gradual education of the colored people in promptness and also in an effort to remain in school as large a part of the term as possible.

The greatest outward change within the year is the building of a commodious fire-proof brick laundry at an expense of \$6,000. The generosity of Mr. Rockefeller again made it possible for us to supply our imperative need.

In May, another of our graduates, Miss Clara Howard, sailed for Africa, to enter upon missionary work in Lukunga. We have heard of her safe arrival, and her entrance upon her teaching in a native school. Miss Nora Gordon is still laboring in Palabala, and writes of conversions among her pupils.

Our work in all its branches, preparatory, normal, industrial, religious, is going on as it was a year ago, under the care of our united, consecrated band of teachers. The class expecting to graduate in the normal

and scientific course in May numbers fourteen. We have twenty-five girls in our graduating cooking-class, besides twenty more who pay in part for their tuition by work in the kitchen. Forty-five students are learning dress-making. There are thirty-seven girls in our printing office. The nurse-training department has already given certificates to ten nurses, of whom seven are still in school continuing their normal course, which they were pursuing, in fact, all the time they were under instruction as nurses. We now have fifty-six studying in this department, to twenty of whom we expect to give certificates in May.

We met with a severe affliction in October, in the death at her home in New York of Mrs. Mallory, for seven years our beloved matron in the girls' dining-room. After long waiting, the Lord sent us to take her place, a most efficient worker, Miss M. G. Watson, of Toronto, Canada. For the first time since we opened our school, death has come into our family of girls, and has taken two of our loved ones, who gave promise of Christian usefulness. Maria Bullock died from typhoid fever in May, and Augusta Brown from malarial fever in December.

Through the liberality of friends we have added to our library a few works of standard authors, of which our collection has been well-nigh destitute. We have made a fine beginning in a school museum. Mr. Lewis, long a missionary in Africa, on his return to his native land a year ago, brought a valuable collection of African curiosities, and especially of birds. From all schools, white or colored, north or south, he selected Spelman Seminary as the one to which he would present this collection, together with other valuable American specimens. We have added to our set of lantern slides, finding that the use of our stereopticon is a grand means of giving impressive lessons. Our pictures illustrating Old and New Testament history and Bible lands and customs are especially fine.

In looking forward to another decade for our school, we wish to make every department a specialty. Rejoicing in what our eyes see to-day, we yet press toward the heights above. We wish to have our industrial graduates perfect cooks and housekeepers; to accomplish this, we must have a room for cooking-classes, with stoves and appliances such as will allow each one of a large

class to have individual practice—a room similar to those furnished in the large cities of the North for cooking-schools. We wish to have our scientific course give a knowledge of God at work in nature that will broaden the outlook and give intelligent explanations of natural phenomena; to accomplish this, we must have a chemical laboratory and a philosophical room wherein simple and practical experiments may be performed. We wish to have our normal graduates trained as thoroughly as any in the land; to accomplish this, we must have another large building, with more recitation rooms, so that many girls may be putting their theory into practice in small classes, under the eye of their instructors. We wish to have our nurses trained for surgical as well as ordinary nursing; to accomplish this, we must have a small hospital, which is greatly needed in Atlanta, as physicians will testify. We wish to give those who go out from us as missionaries a more systematic course of inductive Bible study, and of methods of Sunday-school and house-to-house missionary work; to do this, we must have a larger teaching force and a longer time of instruction, adding this time after graduation in the normal and scientific course.

We appeal to our friends everywhere for aid in thus making Spelman Seminary a deep source of Christian elevation to the colored girls of the South, and through them to the entire race.

S. B. PACKARD, } *Principals.*
H. E. GILES, }

[The April number of *The Spelman Messenger* is full of most interesting reminiscences of this school. It has a cut of the basement of the Friendship Baptist Church of Atlanta, Ga., where the school was first domiciled. What wondrous things God hath wrought through the agency of those noble women, Miss Packard and Miss Giles, in these ten years!]

Commencement Exercises of the Leonard Medical School, Shaw University.

The sixth annual commencement of the Leonard Medical School occurred on March

31, when six young men were graduated. The salutatory was given by J. W. Jones, of Ebony, Va. The president introduced as the orator of the evening, Rev. T. H. Pritchard, D. D., of Wilmington, N. C., who delivered the address before the graduating class: The speaker vividly portrayed the dangers and perils which beset young men just launching out into life, especially young medical practitioners, and in closing held up for their imitation the model Physician. The address was earnest and powerful and could not fail to make a deep and lasting impression upon the young men who were about to enter upon the trying duties and requirements of their chosen profession.

Next upon the programme was the valedictory address by G. J. Bowens, of Wilmington, N. C. This was followed by the conferring of Degrees in Medicine, which was admirably done by Rev. J. W. Carter, D. D., of Raleigh, in an impromptu speech in which every utterance was a nugget of gold, he exhorted the graduates first to be *men* and then by their industry to keep abreast of their profession and of the times.

The prizes were presented by R. H. Lewis, M. D., one of the Medical Faculty. He expressed his confidence that the young men who had earned these prizes by their brains, would also exhibit the same skill and ability in their professional life.

The President then remarked that he felt the occasion would not be complete without a few words from Hon. Elijah Shaw, of Wales, Mass. This desire was heartily seconded by the entire audience. Mr. Shaw in responding, contrasted his first visit to Raleigh with the present occasion and rejoiced that he had been able to aid in bringing about such results. He touchingly alluded to his long-time friend, the late Deacon Jacob Estey, of Brattleboro, Vt., who also was one of the earliest friends and benefactors of the University.

Forty-eight students have been in attendance in the Medical Department during the present session; seventeen of this number received their preliminary training at Shaw University, and the other thirty-one have come from twenty-two different institutions of learning, including one student from the West Indies and two from the West Coast of Africa.

WOMEN'S SOCIETIES.

WOMEN'S BAPTIST HOME MISSION SOCIETY.

2411 Indiana Avenue, Chicago, Ill.

President—Mrs. J. N. CROUSE, 2231 Prairie Ave., Chicago, Ill. *Corresponding Secretary*—Miss M. G. BURDETTE, 2411 Indiana Ave., Chicago, Ill. *Recording Secretary*—Mrs. H. TRANE MILLER, Cincinnati, Ohio. *Treasurer*—Mrs. A. H. BARBER, 2411 Indiana Ave., Chicago, Ill.

THE FOURTEENTH YEAR.

We are not able at the time our copy for the May number of the HOME MISSION MONTHLY must go to New York to speak in detail of the fourteenth year, but rejoice to state that it has been a good year, and that we close our books not only without debt but with a balance in our treasury. To God be the glory! He alone hath caused us to prosper. The Fourteenth annual meeting of the Society will be held at Cincinnati, May 18th and 19th.

BOARD NOTES.

The Board meeting held March 16th convened at the usual hour, the chairman presiding. After Scripture reading and prayer, Mrs. Lawrence spoke of the decease of Mrs. C. R. Huntington, a member of the Board for nine years, both faithful and efficient in performing all duties laid upon her, and as one who exemplified in her life a spirit of love for the Master whom she served, and for His work, which was her chief joy. A committee to draft resolutions was appointed, after which Mrs. Crouse led in prayer.

It was decided that a letter expressing the sympathy of the Board be written Miss Thyng, whose aged mother passed from earth but a short time previous.

Discretionary power was given the editor to enlarge *Tidings* from time to time as the necessity might require.

Miss Peterson, finding herself able to continue in service until the vacation season, wrote asking that she might be allowed to do so.

Miss Garland reported a missionary concert held in the Rev. Mr. Brawley's church at Petersburg, Va., at which fifty dollars for Home Mission work were raised.

At the Board meeting held April 6th the order of exercises was somewhat changed.

Before the reports of committees, the Christian experience of two of the students of the Training School was listened to. It is no uncommon occurrence to see the eyes of all present wet with tears as these disciples called of God to labor for Him tell of their struggle first to consent to walk in the path of His leading, and then to provide themselves with the means for the necessary preparation.

A beautiful letter was read from Miss Thyng, in which she told many things concerning the Christian

experience of her departed mother, and of her great love for and interest in the Women's Baptist Home Mission Society.

Never in the history of the Board has death come so frequently into the homes of its members. Mr. Norman T. Gassette died April 26th, after an illness of only a few days. A letter of sympathy can but faintly express to Mr. Gassette our personal sorrow in the loss of so able a counsellor as Mr. Gassette had ever been.

The committee appointed to make the necessary arrangements for the anniversary meetings reported concerning the order of exercises. The Committee on Organization reported twenty-two new auxiliaries, eleven of which were mission bands, formed during March.

The Training School Committee presented the names of several applicants for membership in the Training School, and recommended the acceptance of three for the next year.

Miss Yuill desired to be released from active service for a few weeks in order to have some time to further prepare for her work.

A letter was read from Dr. Hartwell, in which he presented the resignation of Mrs. Tong Kit Ching, whose health does not permit her to do the work required.

One of Miss Moore's conversational letters was read, in which she referred to Miss Jackson's ill health and need of rest. Miss Moore is visiting the missionaries in Richmond.

In a letter from Mrs. Hill, of Oregon, a welcome was expressed as awaiting Miss Voss, who has been appointed to work in that State.

Mrs. Kennard spoke of her recent visit in Philadelphia and of the helpfulness of the services of Misses Peck and Dysart in that city.

MRS. C. V. L. PETERS.

The readers of the MONTHLY will probably recall a letter written by Miss Anna M. Barkley, which was published in the February number of the magazine, and will be interested in some extracts from her annual report for the year closing March 31, 1891, which we here give:

THE WORK IN MEMPHIS, TENN.,

has been encouraging during the past year. We can be grateful for progress and strength for the many duties.

THE WOMEN OF MEMPHIS

have been wonderful helpers in the mission work. Their work has been done with order and system, thereby increasing the interest in Bible study and missions in their churches, going out among those who needed help, and doing other practical work.

THE MISSION AND NURSE TRAINING CLASS,

now in its second year, is another power for good. Self-sacrificing and patient, in sunshine or storm, the

members continue to gather into the Industrial and Temperance schools the many neglected children who swarm the streets, trying to train the little hands and hearts for good things, and lead them to shun the evil. Nearly every week finds two sisters of this class at the City Hospital, going from bed to bed, giving kind and cheering words, flowers, or papers to wile away the long and weary hours for some, reading or praying with others, and taking messages to friends in the city. The murderers and thieves in the city prison, the drunkards and vagrants of the chain gang, the criminal women and young children on the rock pile, receive attention. When we hear of these sisters who have their own home cares, going to a sick and destitute family, scrubbing the floor for them, or bringing home their washing, or staying with them night after night in sickness, then we know their hearts are sincere, for their actions reflect the image of Him who went about doing good. The best white doctors of Memphis still continue to give instruction to these sisters.

At the Howe Institute where I spend three hours daily, the children have been studying the life of Christ. Many of them can give the entire outline of His life.

We are rejoiced to see our young people growing up true and pure, and with willing hearts, working for the Lord. Very many of them are an honor to their race.

A. M. BARKLEY.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

14 TREMONT TEMPLE, BOSTON, MASS.

Honorary President—MRS. THOMAS NICKERSON, Newton Centre, Mass. *President*—MISS ALICE B. MERRIAM, 177 West Brookline St., Boston, Mass. *Vice-President*—MRS. ANNA SARGENT HUNT, Augusta, Me. *Corresponding Secretary*—MRS. M. C. REYNOLDS, 21 Fayette St., Cambridgeport, Mass. *Treasurer*—MISS ALICE E. STEDMAN, 14 Tremont Temple, Boston, Mass.

As the first Thursday in April had been designated as Fast Day, the meeting of the Board of Directors for the month of April was held on Wednesday, the 1st. It was a time of thanksgiving and encouragement, and therefore may be fittingly reported in the HOME MISSION MONTHLY, that the spirit of praise and of faith may be stimulated in the hearts of our workers.

The report of the Treasurer for the month of March showed that our fellow-laborers in the churches had remembered that the closing weeks of the fiscal year had come, and had generously sent in their gifts.

The financial report for the year could not be given in detail, but the Treasurer stated that the receipts had been \$43,000. This was an amount far beyond the anticipations of the Board, and larger by far than the receipts of any previous year. We could but feel

that the Lord had dealt bountifully with us, and that to Him was due our heartfelt praise. We believe that the Lord of the harvest, who knows the ripeness of the field, has himself provided the means whereby we may enter in and reap.

The work has been greatly enlarged in many directions during the past year, and we now take courage anew and look forward to a still greater increase in the coming year. It is the earnest desire of the Board of Directors that they may have grace and wisdom in dispensing the consecrated gifts intrusted to them.

Three urgent appeals, presenting new opportunities, were laid before the Board at the meeting in April. The first was from Rev. Mr. Westrup, of Monterey, Mex., and called our attention to the opportunity just now presented for establishing a work of Christian education in Monterey. It was felt that this gave more than usual promise because of the wise supervision and counsel which would be given by Mr. Westrup, and it was voted that we enter this field as soon as possible. New doors seem to be opening before us in this land of darkness and superstition, and it behooves us to be ready to enter in.

A second appeal led us to the work among the colored people and to Beaver Dam, N. C., where Miss Elsie Waugh, a graduate of Spelman Seminary, is doing a good work on behalf of her people. Miss Waugh is paid from the public school funds for a school term of three months; but this is a scanty provision for the intellectual needs of the children. Both children and parents have responded so heartily to Miss Waugh's efforts, and have so eagerly begged her not to leave them at the end of three months, that she has remained with them, though with no assured provision for herself. The work thus begun gives promise of stability and much fruitfulness in bringing mental and spiritual food to these hungry souls. The Board of Directors were asked to adopt Miss Waugh as a teacher next September and to provide her salary for five months, thus insuring a school year of eight months. This it was unanimously voted to do.

The third appeal was on behalf of the Chinese in Denver, Colo., and came from Mrs. Tupper, the wife of the pastor of the First Church in that city. Mrs. Tupper has organized a Chinese Sunday-school in connection with the First Church, but in gathering in the boys and in first giving them the Gospel feels deeply the need of a Chinese helper—one who, knowing the love of Christ, can speak to his countrymen in their own language.

It is Mrs. Tupper's plan to secure such a helper through Rev. Mr. Hartwell, of San Francisco, if the necessary means for his support for six months could be provided by the Board. This need is immediate. Mrs. Tupper writes: "Our school grows larger all the time. On Sunday and Monday last two large rooms were so full I could scarcely walk through. When I gave the Bible reading on Naaman, it made

my heart ache to see the numerous faces looking at me and understanding nothing I said, and no interpreter to tell them. I am besieged on all sides to know if we are to have a missionary. One boy seems as though he could not wait to hear, he is so anxious."

At the end of six months Mrs. Tupper hopes that so much interest will be aroused that the work will become self-supporting.

To this appeal also it was our joy and privilege to send an affirmative answer.

If this article reaches the eyes of some who have sent us their gifts during the fiscal year now ended, and especially during its closing months, we would fain ask if the record of these three appeals and their answers is not an abundant reward? What would have been our feeling had negative answers been necessary because of an overdrawn treasury?

But now let us rejoice in the assurance of the Master's joy that these His needy ones will learn of Him. Let us also encourage ourselves by the assurance that we shall some day hear His voice saying: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me."

The Thirteenth Annual Meeting of this Society will be held in the First Baptist Church, Cambridgeport, Mass., on Wednesday and Thursday, May 6th and 7th, beginning at 2 P. M. Wednesday.

MARY C. REYNOLDS,

Corresponding Secretary.

RECEIPTS FOR FEBRUARY.

Maine.....	\$107 40	Connecticut.....	161 76
New Hampshire.....	105 95	Miscellaneous.....	1,115 62
Vermont.....	75 26		
Massachusetts.....	631 65	Total.....	\$2,698 00
Rhode Island.....	500 36		

WOMAN'S BAPTIST MISSIONARY SOCIETY OF DAYTON, OHIO, ASSOCIATION.

President—MRS. DR. GREEN. *Vice-President*—MRS. T. KIRKPATRICK. *Recording Secretary*—MISS I. WILLIAMSON. *Corresponding Secretary and Treasurer*—MRS. E. F. SAMPLE.

During the past year the Society has raised for Home Missions \$1,341.72; cash, \$622.40; valuation of boxes, \$719.32.

The Society has for its home object chapel building, and last year pledged \$300 for that purpose, of which \$242.32 was raised for chapel building in the Black Hills, South Dakota.

The Society appreciates its relation with the American Baptist Home Mission Society.

The Society is one body for both home and foreign work.

MRS. E. F. SAMPLE, *Secretary.*

Book Notices.

The *Texas Historical and Biographical Magazine*, Vol. I., No. 1, has been received. Rev. J. B. Link, LL.D., of Austin, Texas, is editor. While it contains

a brief historical sketch of Texas, it deals chiefly with the history of the Baptist denomination in the State, giving interesting accounts of the first Baptist preachers, churches, Sunday-schools, associations, etc. The purpose is to bring the history down to the present time. Thus there will be gathered rich stores of information for the coming historian of the Baptists in America. If similar work could be done by a competent hand for many other States, it would be a valuable contribution to our denominational literature. The *Magazine* is published bi-monthly, at \$2.50 per year.

NEW YORK CHARITIES DIRECTORY, 16mo., cloth; 400 pp; Price, \$1.00. The Charity Organization Society, 21 University Place, New York.

Though late in calling attention to this work, we gladly now notice it. This is the fourth volume, that for this year. It is a carefully "classified and descriptive directory of the charitable and benevolent societies and institutions of the City of New York," as well as a correct list of all the churches of the city and their charitable activities, and other information of great value. It will be found of much service to those interested in any way in the charitable work of this great city. Sent by mail on receipt of price.

Baptisms.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit—MATTHEW 28:19.

Missionaries administering the ordinance of baptism to five or more converts.

QUARTER ENDING APRIL 1, 1891.

NAME.	FIELD.	NO. BAP.
James F. Moody,	Ogden, Utah,	8
Geo. E. Good,	Woodland, Cal.,	5
G. W. Donnel,	Oakland, Ore.,	8
Peter Grant,	Santa Barbara, Cal.,	5
J. J. Crosby,	Menominee, Mich.,	6
Loren T. Bush,	Emmanuel Ch., Portland, Ore.,	10
John W. Dunjee,	Bethesda Church (Colored), Minneapolis, Minn.,	10
Joseph H. Beaven,	Walla Walla, Wash.,	10
Nels Erikson,	Swedes in Ironwood, Mich.,	5
Benj. J. George,	Minneapolis, Kan.,	12
J. R. Rairden,	Mitchell, South Dak.,	12
Jacob Olsen,	Scandinavians in South Dakota,	10
R. P. Evans,	First Ch., Kansas City, Kan.,	6
Wm. H. Stenger,	Emmanuel Ch., San Jose, Cal.,	5
Chas F. Bronson,	Sleepy Eye, Minn.,	28
J. O. Burroughs,	Bellevue, Idaho,	17
Louis B. Hardy,	Page and vicinity. No. Dak.,	11
August A. Rohnström,	Swedes in Meriden, Conn.,	7
Henry Cocks,	Phillipsburg, Kan.,	7
John P. Westerberg,	Swedes in Manchester, N. H.,	8
George Wash. Black,	Grant's Pass, Ore.,	5
J. A. H. Johnson,	Scandinavians in Tacoma, Wash.,	7
J. D. Wood,	Dist. Missionary for Tulare Association, Cal.,	5

Perry G. Shanklin,	Garden City & Dodge City, Kan.,	16
J. W. Luke,	Wahpeton and vicinity, No. Dak.,	16
Moses B. Critchett,	Kasota, Minn.,	6
Gust. Lundquist,	Swedes in Ashland, Wis.,	15
Iver Larsen,	Norwegians and Danes in Minneapolis, Minn.,	5
J. M. Whitehead,	Dist. Missionary for Southeastern Kansas,	21
F. L. Walker,	WaKeeney and Hill City, Kan.,	7
Edward S. Sundt,	Scandinavians in Oconomowoc, Milwaukee and vicinity, Wis.,	18
Granger W. Smith,	Second Ch., La Crosse, Wis.,	5
Enoch Pickering,	New Lisbon, Wis.,	11
O. F. Carlson,	Swedes in Galesburg, Ill.,	10
Isak Hedberg,	Dist. Missionary to the Swedes in Northeastern Minnesota,	11
Albert J. Dahlstrom,	Dist. Missionary to the Swedes in Southwestern Minnesota,	17
John Morton Riddle,	Colored People in West Va.,	18
George E. Burdick,	Nickerson, Kan.,	23
A. G. Holm,	Bethel (Swede) Ch., Duluth, Minn.,	14
Ralph W. Lowe,	Pipestone, Minn.,	14
W. E. Powell,	General Missionary for West Va.,	15
C. W. Flinwall,	Norwegians and Danes in St. Paul, Minn.,	26
W. E. Hopkins,	Park Rapids, Minn.,	7
Albert J. Steelman,	City of Mexico, Mex.,	10
Henry J. Finch,	Portage, Wis.,	6
J. J. Gorham,	Tomah, Wis.,	11
James Cairns,	Vancouver, Wash.,	6
George H. Gamble,	St. Cloud, Minn.,	11
C. T. Hallowell,	St. Paul, Minn.,	6
Axel Wester,	Swedes in McKeesport, Pa.,	20
David Oberg,	Swedes in Osage City, Kan.,	12
Henry H. Turner,	Colby, Kan.,	8
John A. Huggerth,	Swedes in Monmouth, Ill.,	9
David B. Cheney, Jr.,	First Ch., West Superior, Wis.,	6
Wm. M. Corkery,	Immanuel Ch., Milwaukee, Wis.,	6

Home Mission Appointments

IN APRIL.

The following new appointments were made:

- Rev. Olof Lindh, Swedes in Bridgeport, Conn.
 " Karl Petrus Molin, Swedes in Hartford and vicinity, Conn.
 " J. O. Crosby, Colored People in Western N. C.
 " Amos Robinson, Elkins, W. Va.
 " F. A. Holtzhausen, Hancock, Mich.
 " E. Day Bennett, Cumberland and Shell Lake, Wis.
 " Henry Edward Hoare, North Greenfield, Wis.
 " Henry Alden Butzell, Rhinelander, Wis.
 " Henry Happell, Baraboo, Wis.
 " Elmer Ellsworth Dresser, Sheboygan, Wis.
 " Howard M. Jones, Le Mars, Iowa.
 " Joseph Ayers Elder, Forest Avenue Church, Des Moines, Iowa.
 " F. C. Koehler, First German Church, Denver, Colo.
 " Charles Halsey McKee, Custer and Hill City, So. Dak.
 " John W. Davies, St. Thomas and vicinity, No. Dak.
 " Wm. M. Lewis, East Gallatin and vicinity, Mont.
 " Mark Noble, Winlock, Wash.
 " W. B. Black, Garfield, Wash.
 " Louis J. Ahlstrom, Swedes in California and Oregon.
 " J. H. Cross, Banning, Cal.
 " Thomas N. Lord, Fallbrook, Cal.
 " W. T. Green, Pueblo, Mex.
 " Maximino A. Villareal, Linares and vicinity, Mex.

The following re-appointments were made:

- Rev. E. R. Roberts, Colored People in S. C.
 " W. A. Wilkerson, Colored People in Florida.
 " Bartlett Foskett, Sault Ste. Marie, Mich.
 " George Washington Hicks, Wichita Agency, I. T.
 " Aaron W. Snider, Deadwood, So. Dak.
 " Ole Larson, Scandinavians in Grand Forks and vicinity, No. Dak.
 " Newton C. Fetter, Northside Ch., Spokane Falls, Wash.
 " Francis E. Scofield, Marshfield, Ore.
 " G. W. Donnel, Oakland, Ore.
 " Victor A. Henry, National City, Cal.
 " Tong Tain Cheung, Chinese Baptist Church, San Francisco, Cal.
 " W. E. Roscoe, St. Paul, Kadiak Island, Alaska.
 " J. F. Kimball, San Luis Potosi and vicinity, Mex.
 " Trinidad Armendariz, Monterey, Mex.
 " E. H. E. Jameson, District Secretary for Ohio and Michigan.
 " Frank Barnett, General Missionary for Utah and Southern Idaho.

Ministerial and Church Record

"The word of God grew and multiplied."—Acts 12:24.

ORDINATIONS.

NAME.	PLACE.	DATE.
O. F. Plator,	New Britain, Conn.,	March 18
Ardon Miller,	Silver Creek, N. Y.,	March 11
H. K. Miller,	Towlesville, N. Y.,	March 25
D. D. Turner,	Jersey City, N. J.,	April 5
William C. Martin,	Camden, N. J.,	March 31
Augustus E. Relyea,	Philadelphia, Pa.,	March 9
Enoch Fullaway,	Philadelphia, Pa.,	March 12
Wm. P. Gibbons,	Pittsburg, Pa.,	March 12
Maurice Penfield Fikes,	Dover, Del.	March 12
R. H. Hodson,	Sunflower, W. Va.,	—
C. E. Harbour,	Mt. Moriah, W. Va.,	March 29
A. J. Burns,	Steer Creek, W. Va.	Feb. 19
G. W. Townsend,	Montgomery, Ala.,	March 24
P. C. Hammond,	Reyburn Creek, Ark.,	March 22
J. R. Snodgrass,	Cowen's Creek, O.,	March 5
E. M. Jeffers,	Sandusky City, O.,	Feb. 24
John Johnson,	Caldwell, Tex.	—
Copeland Van Dorn,	Vernon, Mich.,	March 17
J. A. Phillips,	Staubton, Mich.,	March 18
Eugene Harris,	Ashland, Mich.,	March 17
Valentine King,	Vernal, Ill.,	—
W. W. Kelley,	Bethany, Ill.,	April 2
Thomas F. Kelly,	Crosby, Mo.,	March 6
J. S. Eames,	Fairview, Mo.,	Feb. 18
William E. Hurllett,	Siloam, Mo.,	—
J. F. Huckleberry,	Floral, Kan.,	Feb. 24

CHURCHES ORGANIZED.

PLACE.	DATE.
Port Richmond, N. Y., St. Phillips Church (Colored),	March 8
Philadelphia, Pa., Swedish Baptist Church,	March 29
Buena Vista, Va.,	—
Keyser, N. C.,	March 15
West Montgomery, Ala.,	March 24
Little Hocking, Ohio,	—
Eldred, Ill.,	Feb. 21
Crystal Falls, Mich.,	March 6
Fenwick, Mich.,	March 21
St. Louis, Mo., Southside German Baptist Church,	—
Preston, Mo.,	March 14

Sunny Slope, Mo.	March 21	Rapid City, So. Dak.,	March 15
Greenwood, Kansas,	—	Blaine, Wash.	March 29
Provo, Utah,	Feb. 27	MINISTERS DECEASED.	
Oak Dale, Ore.,	Feb. 23	NAME.	AGE.
Jump-off Joe, Ore.,	March 15	PLACE.	DATE.
Ereter, Cal.	March 28	Francis Warren Towle,	55, Concord, Mass., March 30
CHURCH EDIFICES DEDICATED.		Oliver W. Gates,	61, Newton Centre, Mass., April 4
PLACE.	DATE.	Wm. Albert Phillips,	36, Chatham Mass., March 7
Wolcott, N. Y.,	March 11	Edward Crosby Ambler,	84, New York City, N. Y., March 19
Lowville,	March 5	Walter Barse,	32, Geneva, N. Y., April 5
Philadelphia, Pa., Grace Baptist Temple,	March 1	W. B. Morey,	80, Georgetown, N. Y., March 27
Scranton, Pa., Jackson St. Baptist Church,	March 22	Abaelom Miner,	85, Philadelphia, Pa., March 27
Hampden, Md.,	March 29	Levi Stone,	72, Smithfield, Pa., March 3
Durham, N. C., Third Baptist Church,	March 29	Joseph T. Massey,	82, Ash Lawn, Va., Feb. 19
Raleigh, N. C., Second Baptist Church (Colored),	March 29	Samuel Harris,	—, Louisa, Va., —
Annisson, Ala, Parker Memorial Church,	March 29	P. Brown,	89, Franklin Co., Va., Feb. 25
Conway, Ark.,	—	E. C. Williams,	78, Matthews, N. C., March 11
Spiner, Texas,	—	J. E. W. Walker,	—, Edgefield Co., S. C. March —
Bellefontaine, Ohio,	March 1	E. R. Carswell, D. D.,	—, Hebezbibah, Ga., March 10
Canal Lewisville, Ohio,	Nov. 30	W. A. Lane,	65, Fulton Co., Ga., Feb. 19
Mt. Ayr, Ind.,	—	S. M. Tucker,	—, Silas, Ala., March 15
Rudd, Iowa,	March 15	John Dye Riley,	81, Connersville, O., March 7
Webb City, Mo.,	April 5	O. E. Clark,	71, Birmingham, Mich., March 29
		D. H. Murray,	74, —, Ind., March 14

Church Edifice Grants. For April.

NUMBER OF CHURCHES AIDED.		LOCATION OF CHURCHES AIDED.	
Number of Loans,	5	Tallapoosa, Ga.	Deadwood, South Dak.
Number of Gifts,	2	Iron River, Mich. (Swede.)	Morris, Ill. (Swede.)
Total number of Grants,	7	Oklahoma City, O. T.	Lemoore, Cal.

Financial Statement. For March.

MISSIONS AND EDUCATION.

[illegible]

Donations from Churches, Sunday-schools, and Individuals,	41,370.04
Legacies,	14,645.85
Tuition, Room Rent, etc., from Students,	3,992.72
Interest and Dividends,	2,160.45
HOME MISSION MONTHLY and Jubilee Volume,	240.88
Total for March,	\$62,409.94
Donations, Legacies, etc., from April 1, 1890, to March 1, 1891,	260,805.07
Total for twelve months,	\$323,215.01

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	-	-	-	-	-	-	\$862	47
Gifts returned,	-	-	-	-	-	-	150	00
Interest " "	-	-	-	-	-	-	469	07
" " Loan " "	-	-	-	-	-	-	408	04
							\$1,889	58
Donations, Legacies, and Interest from April 1, 1890, to March 1, 1891,							25,713	28 27,602 86
Total receipts for the year,	-	-	-	-	-	-	\$350,817	87

Contributions and Legacies. For March.

[Contributions and legacies not otherwise noted are for general purposes. The * denotes that contributions are for educational purposes, and C. E. F. for Church Edifice Fund.]

MAINE, \$426.28.

Houlton, First Ch	6 38
Portland, A Lady Friend	5 00
First Ch	47 43
Free St. Ch	152 46
Norway Ch	2 00
South Paris Ch	16 56
Old Town Ch	11 51
Calais, Second Ch	31 50
Yarmouth Ch	3 00
Rockport Ch	5 00
Saccarappa Ch	8 00
Kennebunk, Rev. E. Worth, D.D.	5 00
Mt. Vernon Ch	10 00
Buckfield Ch	9 00
Sandford Ch	46 51
Auburn, Court St. Ch	36 68
*For Spelman Sem., Ga. ; Waterville, Y. P. S. C. E., Students at Coburn Classical Inst	10 00
Mr. A. A. Plaisted ...	10 00
C. E. F. Portland, A Lady Friend	5 00
FOR CHAPEL BUILDING: East Winthrop S. S.	11 00
Camden, Chestnut Street Ch	5 75
Lebanon S. S.	2 50

NEW HAMPSHIRE, \$1,161.43.

Milford, J. D. Tilton and Wife, a Memorial to their daughter, Mary Eliza Tilton	500 00
First Ch	158 95
Franklin Falls Ch	26 18
Compton Village Ch	9 05
Rumney Ch	3 91
Lake Village Ch	6 00
Greenville Ch	8 50
Salem Ch	2 50
Manchester, Merrimac Street Ch	21 00
Penacook, Jno. Coburn	25 00
Rev. W. N. Thomas	20 00
Concord, Rev. C. B. Crane, First Ch	25 00
Littleton, Mrs. C. P. Chick- ing	10 00
Nashua Ch	135 82
New Ipswich Ch	7 50
Exeter Ch	121 00
South Lyndeboe Ch	8 00
Hopkinton First Ch	5 45
Dover, Central Avenue Ch	30 00
Antrim Ch	20 00
*For Spelman Sem., Ga. ; Hinsdale, "Valley Glean- ers"	9 00
*Nashua Ch	3 07
C. E. F. FOR CHAPEL BUILD- ING: Compton Village S. S.	5 50

VERMONT, \$263.51.

West Brattleboro Ch., Y. P. S. C. E. desig.	2 00
Manchester Center Ch	4 00
Fairfax Ch	20 06
South Windham, A Friend ...	1 00
Burlington, Berean Ch	8 21
Braunton Ch	9 50
Desig.	8 00

Wallingford Ch., in add.	2 00
Brattleboro, "S"	10 00
West Rupert, Mr. and Mrs. E. B. Safford	2 00
East Hardwick Ch., in add. ...	2 00
St. Albans, First Ch	16 00
Johnson S. S.	25 43
Ch., Mission Band	4 81
Passumpsic Ch	7 25
Georgia Plain Ch	9 00
Ludlow Ch	73 72
Montpelier Ch	14 25
Felchville Ch	15 00
Fair Haven Ch	6 77
West Haven Ch	8 00
Richford Ch	9 00
*Brandon Ch	4 50
C. E. F. Brandon Ch	4 50
FOR CHAPEL BUILDING: Manchester Center S. S. ...	3 00

MASSACHUSETTS, \$17,035.39.

Boston, United Society of Christian Endeavor	4 00
A Friend	12 00
Mrs. S. E. Parker	20 00
First Ch., Miss M. T. Snow	3 00
First Ch	672 00
Wakefield, "D." desig.	2 00
Ch	65 00
Jamaica Plain Ch	28 50
Southbridge, Central Ch	90 00
East Haverhill, Mrs. O. D. Odway	1 00
Holliston Ch	17 00
North Reading Ch	11 00
Clinton, First Ch	29 60
Brookline S. S.	3 74
Newton Center Ch	492 14
Rev. S. F. Smith, D.D.	25 00
Medfield Ch	4 00
West Hanover, Mrs. Sarah Bisbee	8 00
Pucassett Ch	3 00
Haverhill, Mount Washington Ch	7 00
First Ch	51 15
West Acton Ch	9 95
Granton, First Ch	16 00
Lynn, "W"	10 00
First Ch	46 00
Washington St. Ch	185 14
East St. Ch	36 50
East Dedham Ch	3 63
Turner's Falls Ch	12 00
Middleboro, Third Ch	5 00
Everett, First Ch	38 00
Dighton S. S.	32 50
Somerville, Winter Hill Ch	13 52
Raynham Ch	4 00
Natick Ch	94 34
Worcester, Dewey St. Ch	16 20
Lincoln Sq. Ch	372 60
Chicopee Falls, First Ch	45 98
North Oxford Ch	10 05
Newton, First Ch	141 56
East Dedham Ch	5 14
Webster, First Ch	15 00
Rowley, First Ch	15 50
Merrimack Ch	9 50
Fall River, Second Ch	250 00
Kingston Ch	6 80
South Framingham Ch	30 00
Fitchburg, First S. S., Birth- day Box	1 35
Stoneham, Judson Light Bear- ers	5 00
Dorchester, Y. P. S. C. E., First Ch	15 00
Temple Ch	4 20
Hampden Ch	30 00
Springfield, State St Ch	141 53
Cambridgeport, Broadway Ch	107 87
Chelsea, W. B. H. M. S. of First Ch	85 00
Cary Avenue Ch	55 63

Arlington S. S.	25 00
Millbury Ch	25 00
Amherst Ch	23 26
Lowell, Branch St. Ch	27 00
Randolph, Mrs. Ellen R. Du- bois	30 00
Geo. I. Alden	5 00
Taunton, Winthrop St. Ch	473 90
Chelmsford, Central Ch	4 66
Merrimacport, A Friend	5 00
North Adams, First Ch	250 45
North Abington Ch	5 00
Framingham, First Ch	38 95
Lawrence, First Ch., Dr. A. J. French	20 00
Second Ch	100 00
Methuen Ch	23 04
Wolaston Heights, First Ch	59 50
Holden Ch	60 25
North Hanover Ch	55 00
Arlington Ch	168 82

The Ada Watson Mission Band	25 00
West Somerville Ch	20 00
Danversport Ch	23 00
Needham Ch	22 39
Warwick, J. W. Pierce	170 00
North Uxbridge Ch	25 00
Norwood Ch	16 96
Foxboro, First Ch	27 14
Cambridge, First Ch	192 50
North Avenue Ch	1,001 50

*For Wayland Sem., D. C.: A Friend	50 00
Beverly Ch	30 00

*For Spelman Sem., Ga. ; Cambridge, Ladies' Sew- ing Circle	30 00
Worcester, Mrs. Mary A. Wheelock	2 00
Southbridge, Mrs. Easter- brook's S. S. Class	6 00
Agawam, Mrs. D. A. Pyne	60 00

*For Richmond Theol. Sem., Va. : Boston, Judson Mission Soc'y	25 00
Mrs. A. J. Loud	50 00
Mrs. Abigail C. Par- ker	50 00
Geo. H. Quincy	25 00
Charlestown, First Ch. S. S.	20 00
Amesbury S. S.	50 00

C. E. F. Newton Center Ch Worcester, Mrs. T. P. Wheelock, desig.	10 00
North Tewksbury, Mrs. Larkin T. Trull	10 00
Haverhill, Mt. Washing- ton Ch	10 00
Newton Center, A Friend	10 00
Foxboro, First Ch	8 78

FOR CHAPEL BUILDING: Still River S. S.	2 00
West Acton S. S.	25 81
Clinton, First S. S.	27 50
North Middleboro, First S. S.	3 50
West Boylston S. S.	6 55
Framingham S. S.	10 37
Wakefield S. S.	3 00

LEGACIES.

Lowell, Estate of Sarah G. Wright	1,000 00
Wakefield, Estate of Emma Hill, interest	90 00
Boston, Estate (in part) of Lucy H. Spooner	7,000 00
Newton, Estate of Gardiner Colby	1,000 00
*Newton, Estate of Gardiner Colby	1,000 00

RHODE ISLAND, \$1,746.23.

Providence, Jefferson St. Ch. . .	39 45
Miss Emma Thurber	500 00
Central Ch.	14 12
Weekly Offering	800 00
Three Classes in S. S. . . .	26 12
Coll. by Rev. J. N. Williams . .	10 70
Mt. Pleasant Ch.	13 51
Broadway Ch.	59 35
Cranston St. Ch.	101 66
East Providence, Second Ch. . .	31 00
Usquepaugh, Queen's River Ch. .	3 00
Lonsdale Ch.	5 00
Woonsocket, Coll. by Rev. F. X. Smith	2 00
Pawtucket, First Ch.	385 70
Ch.	12 95
S. S.	18 55
Newport, Central Ch.	77 54
S. S.	32 56
Second Ch.	51 00
Warren Ch.	92 26
Shawomet Ch.	8 25
*Providence, Broadway Ch. . .	15 00
*For Spelman Sem., Ga. : . . .	
Providence, Mr. and Mrs. F. R. Chapman	50 00
FOR CHAPEL BUILDING : . . .	
Narragansett S. S.	2 51

CONNECTICUT, \$766.40.

Rockville, Mr. and Mrs. William Butler	145 00
E. G. Butler	20 00
Danbury, Second Ch.	77 18
S. S.	20 00
Putnam Ch.	90 74
Norwalk Ch.	5 00
Spring Hill, Y. P. S. C. E. . . .	2 00
West Suffield, William S. Pomeroy . .	10 00
Glastonbury, D. H. Currier . .	10 00
Eastford Ch.	13 00
Stonington, William J. Pollard . .	35 00
Montrose Ch.	13 00
Mousup, Plainfield Union Ch. . .	15 50
Y. P. S. C. E.	6 20
Lebanon Ch.	5 80
Hartford, Memorial Ch.	3 00
Wallingford Ch.	28 70
S. S.	5 82
Meriden, A Friend, by Dr. Murdock	60 00
Bristol Ch.	60 00
Suffield, First Ch.	28 50
Stafford Ch.	6 00
Old Lyme, Rev. S. G. Silliman . .	5 00
Niantic Ch. and S. S.	14 00
*For Richmond Theol. Sem., Va. :	
Bridgeport, W. C. Stratton, M.D.	5 00
*For Wichita Mission, I. T. : . .	
Hartford, the Steadfast Club	10 00
*For Atlanta Sem., Ga. : . . .	
Norwich, Central Ch.	23 81
C. E. F. West Suffield, Wm. S. Pomeroy	5 00
New London, Geo. H. Lester, deag.	3 00
FOR CHAPEL BUILDING : . . .	
Wallingford S. S.	8 00
South Norwalk S. S.	10 54
North Lyme S. S.	12 06

NEW YORK, \$7,800.59.

New York City, First German S. S., deag.	10 56
Trinity Ch., in add.	8 50
Mrs. Mary Cumming	50 00
Sixteenth Ch.	37 81
Dr. Wm. M. Kemp	25 00
Carmel Ch.	20 78
Central Ch.	443 71
Sixty-seventh St. Ger. Ch. . .	15 00
Twenty-third St. Ch.	110 00
Calvary Ch.	602 56
Macdougal St. Ch.	44 25
Memorial Ch.	97 00

Malone Ch.	10 10	Bennington Ch.	2 00
Sandy Hill Ch.	316 00	North Nassau, Second Ch. . . .	5 00
S. S.	35 00	Cooperstown Ch.	44 55
Delhi, Woman's Miss. Soc'y . .	18 02	Italy Hill Ch.	2 00
Yonkers, Warburton Avenue Ch.	1,219 73	Arcade Ch.	18 00
Amsterdam, First Ch.	10 19	Wellsville Ch.	22 70
Rochester, Rev. S. Merrill . .	5 00	Seneca Falls, Rev. S. H. White	2 00
Brooklyn, Hanson Place Ch. . .	290 00	Belmont Ch.	14 20
Calvary S. S.	5 00	Young Peo. Soc'y	8 00
Bedford Heights Ch., deag. . .	7 00	Millport Ch.	3 90
Greenwood Ch.	34 10	New Rochelle, Salem Ch. . . .	44 95
Emmanuel Ch.	600 00	Putney, Second Ch.	5 00
Marcy Ave Ch.	249 59	Canandaigua Ch.	30 90
Greene Ave. Ch.	79 03	Sing Sing Ch.	23 28
E. D., Central Ch.	100 00	Hunts, Portage S. S.	3 86
First Ch., Pierrepont St., in add.	257 17	Forestville Ch.	13 00
Thorn Hill, Marcellus Ch. . . .	23 00	Candor Ch.	8 00
East Henrietta Ch., Y. P. S. C. E.	5 00	Oxford Ch.	17 35
Ilion, F. W. Waterbury	15 00	Barbourville Ch.	2 75
Greenwich, Botskill Ch.	74 50	Liberty Ch.	5 61
Fort Ann Village Ch.	44 05	Parkville Ch.	3 07
Hosack, Woman's Mission Soc'y	6 25	Elmira, First Ch.	26 00
Middlebury Ch.	13 00	S. S.	10 00
Buffalo, Prospect Ave Ch., Mrs. D. K. Robinson	25 00	North Hector Ch.	18 40
Anne Jameson	100 00	Cherry Valley Ch.	4 71
Washington St. Ch.	130 00	Newburgh Ch. and S. S. . . .	201 63
Albion, First Ch.	148 11	Ithaca Tabernacle Ch.	8 00
Syracuse, Central Ch.	114 00	Spencer Ch.	32 45
Knowlsville Ch.	80 00	*For Wayland Sem., D. C. : . .	
Ovid Center Ch.	3 31	Brooklyn, H. F. City Mission, deag.	25 00
Canton Ch.	3 68	Buffalo, Olivet Mission Band	20 00
Penn Yan Ch.	18 52	*For Spelman Sem., Ga. : . . .	
Sloansville Ch.	5 00	Portageville, Miss S. E. Mallory	12 00
Port Jefferson Ch.	17 03	*For Richmond Theol. Sem., Va. :	
Bangall, First Ch.	9 00	New York City, Sixteenth S. S., Kincaid Mission Soc'y	25 00
Auburn, First Ch.	80 00	C. E. F. Malone Ch.	8 34
Martinsburg, Mrs. A. D. McCoy	25 00	New York City, Sixteenth Ch.	5 00
Rockville Center Ch.	16 51	Calvary Ch.	20 00
Clarksville Ch.	5 00	Fayetteville, Rev. I. K. Brownson	50 00
Ogdensburgh, First Ch.	114 74	Albion, First Ch.	5 00
Georgetown Ch.	10 18	Hosack, Miss S. M. Rogers	2 00
Canadua Ch.	91 25	Elmira Ch.	5 00
Erville Ch.	1 45	FOR CHURCH AT SALT LAKE CITY, UTAH :	
Middlefield Ch.	5 95	Chittenango, A Friend	5 00
Jamestown Ch.	50 60	FOR CHAPEL BUILDING : . . .	
Stillwater Ch.	41 66	South Richland S. S.	2 52
S. S.	8 68	New York City, Tremont S. S.	10 00
Madison Ch.	25 75	Twenty-third St. S. S. . . .	7 71
Schenectady, First S. S. . . .	8 00	Elmira, Shiloh S. S.	96 00
Nicholasville, Mrs. Lyman Day	5 00	Magree's Corners S. S. . . .	3 00
Churchville Ch.	2 00	Puttadam S. S.	10 00
Greece Ch.	5 80	East Nassau S. S.	3 25
Webster Ch.	18 00	Liberty Ch. S. S.	4 64
Mumford Ch.	20 00	Marathon S. S.	4 50
Parma, Second Ch.	6 60	Holly, First S. S.	9 35
Ogden Ch.	30 78	Mattewan S. S.	5 61
North Parma Ch.	18 00	Annelia S. S.	5 02
Penfield Ch.	32 30	Portland, First S. S.	7 45
Pittsford Ch.	32 25		
Henrietta, United Ch.	2 51		
West Henrietta Ch.	10 24		
Chili Ch.	3 00		
Hamlin Ch.	4 20		
Cifton S. S.	2 50		
Roc. ester, Lake Ave. Ch. . . .	130 00		
S. S.	31 69		
First Ch.	30 00		
Andover Ch.	10 25		
Albany, Mrs. Frances S. Brooks	100 00		
First Ch.	20 00		
Lake Keuka Ch.	5 10		
Sennett Ch.	16 43		
Hosack, Miss S. M. Rogers . .	5 00		
Duanesburg and Florida Chs. . .	6 40		
Adams Village Ch.	20 00		
Edmeston Ch.	13 05		
Cassville Ch.	7 60		
Marcy, Berean Ch.	5 00		
West Granville, Mrs. Margaret H. Reed	30 00		
Oswego, West Ch.	64 61		
Port Richmond, Park Ch. . . .	25 00		
S. S.	20 00		
Dover Plains, Second Ch. . . .	21 50		
Unionville Ch.	15 00		
Morrisville Ch.	10 50		
Ballston Spa Ch.	15 75		
S. S.	13 50		

Bennington Ch.	2 00
North Nassau, Second Ch. . . .	5 00
Cooperstown Ch.	44 55
Italy Hill Ch.	2 00
Arcade Ch.	18 00
Wellsville Ch.	22 70
Seneca Falls, Rev. S. H. White	2 00
Belmont Ch.	14 20
Young Peo. Soc'y	8 00
Millport Ch.	3 90
New Rochelle, Salem Ch. . . .	44 95
Putney, Second Ch.	5 00
Canandaigua Ch.	30 90
Sing Sing Ch.	23 28
Hunts, Portage S. S.	3 86
Forestville Ch.	13 00
Candor Ch.	8 00
Oxford Ch.	17 35
Barbourville Ch.	2 75
Liberty Ch.	5 61
Parkville Ch.	3 07
Elmira, First Ch.	26 00
S. S.	10 00
North Hector Ch.	18 40
Cherry Valley Ch.	4 71
Newburgh Ch. and S. S. . . .	201 63
Ithaca Tabernacle Ch.	8 00
Spencer Ch.	32 45
*For Wayland Sem., D. C. : . .	
Brooklyn, H. F. City Mission, deag.	25 00
Buffalo, Olivet Mission Band	20 00
*For Spelman Sem., Ga. : . . .	
Portageville, Miss S. E. Mallory	12 00
*For Richmond Theol. Sem., Va. :	
New York City, Sixteenth S. S., Kincaid Mission Soc'y	25 00
C. E. F. Malone Ch.	8 34
New York City, Sixteenth Ch.	5 00
Calvary Ch.	20 00
Fayetteville, Rev. I. K. Brownson	50 00
Albion, First Ch.	5 00
Hosack, Miss S. M. Rogers	2 00
Elmira Ch.	5 00
FOR CHURCH AT SALT LAKE CITY, UTAH :	
Chittenango, A Friend	5 00
FOR CHAPEL BUILDING : . . .	
South Richland S. S.	2 52
New York City, Tremont S. S.	10 00
Twenty-third St. S. S. . . .	7 71
Elmira, Shiloh S. S.	96 00
Magree's Corners S. S. . . .	3 00
Puttadam S. S.	10 00
East Nassau S. S.	3 25
Liberty Ch. S. S.	4 64
Marathon S. S.	4 50
Holly, First S. S.	9 35
Mattewan S. S.	5 61
Annelia S. S.	5 02
Portland, First S. S.	7 45

LEGACIES.

Perry, Estate of Mrs. H. Caroline Bolton, in part.	303 70
Beacon Hill, Estate of Miss Theresa H. Holbrook	20 00

NEW JERSEY, \$5,307.27.

Plainfield, First Ch.	575 00
Park Ave. Ch.	24 53
Jamesburgh Ch.	5 00
S. S.	2 00
Newark, Sherman Ave. Ch. . . .	20 00
S. S. of Peddie Mem'l Ch., deag.	65 00
Rosville Ch.	72 60
Peddie Mem'l Ch.	165 60
Mt. Pleasant Ch.	45 87
Demarest Ch.	30 50
Trenton, Clinton Ave. Ch., Y. P. S. C. E.	5 00

Harrison, First Ch.....	5 50
Jersey City, S. S. of First Ch.	20 00
Summit Ave. Ch.....	46 82
New Brooklyn Ch.....	37 18
Paterson, Park Ave. Ch.....	20 00
First Ch.....	70 00
Hackensack, First Ch.....	79 87
Newfield Ch.....	5 00
Recklestown Ch.....	5 30
Long Branch Ch.....	26 11
Vineland Ch.....	2 00
A Friend.....	20 00
Keyport Ch.....	36 38
Tom's River, Rev. E. M. Ogden.....	5 00
Medford Ch.....	1 00
Bridgeton Ch.....	10 00
Elizabeth, East Ch.....	24 00
Glenwood Ch.....	10 80
Paterson, Union Ave. Ch.	
Wom's Miss. Circle.....	30 51
Emmanuel Ch.....	7 00
East Orange, First Ch., in add.	25 00
Newtown Ch.....	20 00
Perth Amboy Ch.....	24 00
Wantage Ch.....	7 23
Elizabeth, Central Ch. S. S.	25 21
Hoboken, Ger. Miss. S. S.....	8 50
Morristown Ch.....	113 53
North Orange Ch.....	810 35
Lyons Farms Ch.....	9 20
Passaic Ch.....	80 23
Frenchtown Ch.....	8 50
Camden, Trinity Ch.....	31 06
Bridgeton, First Ch.....	75 17
Berean S. S.....	8 90
Cedarville Ch.....	19 50
Bordentown Ch.....	32 58
Hammonton Ch.....	19 09
S. S.....	6 36
Haddonfield Ch.....	91 65
North Camden Ch.....	150 00
Port Norris Ch.....	11 75
Jacobstown Ch.....	17 30
New Brunswick, First Ch.....	120 76
Somerville Ch.....	35 00
Union Hill Ch.....	5 00
New Market Ch.....	82 18
*For Bishop Coll., Tex.—New Building:	
Morristown, Mrs. C. C. Bishop.....	1,000 00
C. E. F. Peddie Mem'l Ch.....	21 00
FOR CHAPEL BUILDING:	
Elizabeth, Fourth S. S.....	1 53
Summit S. S.....	18 45
Orange, Second Ch. S. S.....	4 25
Vineland, First S. S.....	16 00
Long Branch, First S. S.....	12 63

LEGACIES.

Bridgeton, Estate of Mrs. Narcissa B. Sleeper, in part....	718 81
Estate of David Woodruff.....	208 00

PENNSYLVANIA, \$2,931.95.

Upland, Sam'l A. Crozer.....	1,000 00
Robt. H. Crozer.....	1,000 00
Bailey Creek Ch.....	2 28
East Jackson Ch.....	2 11
Rutland Ch.....	2 00
Philadelphia, First Ch.....	102 50
Olivet Ch.....	12 00
Second Ch.....	154 00
Bible School.....	25 00
Gethsemane Ch.....	20 92
Y. P. S. C. E.....	16 44
Tabernacle S. S.....	25 00
Falls of Schuylkill S. S.....	15 00
South Broad St. Ch.....	24 12
Village Green Ch.....	6 00
Mountindale La. Ellis Ch.....	5 00
Pittsburgh, Elizabeth Ch.....	10 53
S. S.....	7 37
Shady Ave. Ch.....	62 02
Oakland Ch.....	30 00
Townsville Ch.....	4 15
Uniontown, Great Bethel Ch.....	34 36
Forest Lake Ch.....	6 50
S. S.....	1 00
Bellefonte, A Friend.....	5 00
Scranton, Jackson St. S. S.....	28 50

Prospect Hill Ch.....	14 00
Blockley Ch.....	30 00
Satillio Ch.....	8 15
Norristown, First Ch.....	81 02
S. S.....	23 50
Second Ch.....	19 62
Lacyville, Braintrim Ch.....	10 00
Edinboro Ch.....	3 00
Elk Creek Ch.....	1 00
Lock Haven Ch.....	8 00
Colmar, Montgomery Ch.....	30 21
Pittston, Luzerne Ave. Ch.....	30 50
Smithfield, Mt. Morris Ch.....	7 00
East Nantmeal Ch.....	7 00

*For Wayland Sem., D. C.:

Philadelphia, Mem'l Ch.....	5 00
A Friend.....	4 00
J. K. Estabrook.....	10 00
Mr. Hennick's S. S. Class.....	5 00
A Friend.....	6 30

*For Spelman Sem., Ga.:

Johnstown Ch.....

*For Shaw Univ., N. C.:

Warren, Wom. Bap. Home

Miss Soc'y.....

*For Atoka Acad., I. T.:

Pittsburgh, Mt. Washing-

ton Ch., Y. P. S. C. E.....

DELAWARE, \$200.00.

Dover Ch., Wom's Circle.....	10 00
Wilmington, Second Ch.....	70 00
Bethany Ch.....	95 00
Delaware Ave. Ch., desig.	25 00

DISTRICT OF COLUMBIA,

\$1,232.20.

Washington, Calvary Ch.....	1,000 00
E Street Ch.....	165 45
*For Wayland Sem., D. C.:	
Washington, Mt. Bethel	
Bapt. Ass'n.....	10 00
*For Spelman Sem., Ga.:	
Washington, Miss E. E.	
York.....	7 00
*Washington, Wayland Sem.:	
Students, for Tuition.....	15 75
" " Room Rent.....	24 00
Sundry.....	10 00

VIRGINIA, \$171.50.

*For Richmond Theol. Sem., Va.:	
Richmond, Rev. Chas. H.	
Corey, D.D.....	50 00
A Friend.....	25 00
Richmond Theol. Sem.:	
Students, for Tuition.....	37 00
Hartshorn Mem'l Coll.:	
Students, for Tuition.....	37 50
" " Room Rl.....	22 00

WEST VIRGINIA, \$340.70.

Parkersburg Ch.....	57 05
Bridgeport, Middleville Ch.....	12 19
Portersville Ch.....	2 25
Colfax, Calvary Ch.....	4 20
Guyandotte Ch.....	8 00
Dr. Villers.....	1 30
Hinton, Coll. by Rev. J. M.	
Riddle.....	28 60
Boothville Ch.....	15 80
Victor, Miss M. E. Dewe.....	5 00
Parkersburg Ch.....	40 32
W. Miss. Circle.....	16 55
Eureka Ch.....	14 04
Fairmount Ch.....	5 00
Simpson Ch.....	1 50
Charleston Ch.....	36 02
Limestone, Mrs. A. C. Bennett	
Clarksburg, Center Branch Ch	
Williamstown Ch.....	10 00
Salem Ch.....	5 50
C. E. F. Wheeling S. S.....	10 00
Parkersburg, East End	
S. S.....	20 02
S. S.....	14 06
Bethel S. S.....	2 00
Williamstown S. S.....	18 00

KENTUCKY, \$20.00.

Louisville, Students in State	
University.....	19 00
Bayou Mills.....	1 00

TENNESSEE, \$123.00.

*Nashville, Roger Wms. Univ., Tenn.:	
Students, for Tuition.....	76 00
" " Room Rent.....	47 00

NORTH CAROLINA, \$365.94.

Raleigh, Rev. H. M. Tupper, D.D.....	10 00
*Raleigh, Shaw University:	
Students, for Tuition.....	155 81
" " Room Rent.....	155 81
Sundry.....	44 32

SOUTH CAROLINA, \$666.26.

Florence, Coll. by Rev. E. R. Roberts.....	12 76
*For Benedict College, S. C.:	
Rocky River Ass'n.....	7 50
Columbia, Miss M. F. Clark.....	25 00
*For Spelman Sem., Ga.:	
Anderson, Rocky River	
Ass'n.....	14 88
Educational and S. S.	
Convention.....	12 88
*Columbia, Benedict Coll.:	
Students, for Tuition.....	247 08
" " Room Rent.....	344 16
C. E. F. Greenwood, Morris	
Chapel Ch.....	8 00

GEORGIA, \$737.37.

Americus, Coll. by Rev. J. C. Bryan.....	77 88
*For Spelman Sem., Ga.:	
Atlanta, Miss A. H. Dana,	
Union Point, Mt. Pleasant	
Ch., Educat'l Soc'y of	
*Atlanta, Atlanta Sem.:	
Students, for Tuition.....	94 97
" " Room Rent.....	61 50
Spelman Sem.:	
Students, for Tuition.....	473 08

FLORIDA, \$413.49.

Flemington, Coll. by Rev. W. A. Wilkerson.....	296 49
*For Florida Inst., Fla.:	
State Convention, Wom's	
Bap. Home Miss.....	5 00
*Live Oak, Florida Inst.:	
Students, for Tuition.....	64 75
" " Room Rent.....	18 25
Sundry.....	29 00

ALABAMA, \$121.

Miner's Hill Ch.....	1 21
----------------------	------

MISSISSIPPI, \$264.00.

*Jackson, Jackson Coll.:	
Students, for Tuition.....	164 00
" " Room Rent.....	100 00

ARKANSAS, \$75.00.

Little Rock, Coll. by Rev. Jas. H. Hoke.....	75 00
--	-------

TEXAS, \$2,237 76.

Brazoria Ch.....	1 00
Marshall, Coll. by Rev. L. M. Luke.....	427 85
Teachers and Students of	
Bishop Coll.....	96 55
Dallas, Coll. by A. R. Griggs.....	121 86
Seguin Gaudalope College.....	12 00
*Marshall, Bishop Coll.:	
Students, for Tuition.....	252 30
" " Room Rent.....	122 50
Boarding Dept.....	1,197 70

OHIO, \$973.90.

Dayton, Y. P. Miss. Soc'y	50 00
Rev. J. P. Agenbroad	10 00
Central Ch.	61 25
Cleveland, First Ch.	250 00
Toledo, Ashland Ave. Ch.	14 15
Mem'l Ch.	10 50
Second Ch.	6 50
Swanton Ch.	11 16
Lima, First Ch.	68 38
S. S.	12 00
Manchester Ch.	9 00
Oberlin Ch.	30 15
Linwood Ch.	15 80
S. S.	3 25
Zanesville, First Ch.	15 19
Mt. Washington Ch. and S. S.	16 58
Madison Ch.	1 00
Springfield, Sinking Creek Ch.	32 80
Wom's Circle	7 96
Marletta Valley Ch.	17 58
Sunbury, First Ch.	3 76
Findlay, First Ch.	12 05
Sandusky, Wayne St. Ch.	2 50
Caldwell, First Ch.	7 75
S. S.	1 00
Granville, First Ch.	146 05
Peru, Mrs. M. B. Kinsbury	2 50
Madisonville Ch.	20 00
Norwalk, I. W. Baker	5 00
Jefferson Ch.	15 00
Greenfield S. S.	2 83
Lena Ch.	7 24
S. S.	4 10
Spring Creek Ch.	2 30
C. E. F. Springfield, Trinity Ch. Circle	9 00
Dayton, Central Ch.	25 44
For SIOUX RESERVATION, I. T. Dayton, Linden Ave. Wom's Circle	16 93
Temple Builders	8 89
For CHAPEL BUILDING: Greenfield S. S.	5 62
*For Spelman Sem., Ga.: Palmyra, Miss. Band of Lake Erie Sem.	12 75
Cleveland, Logan Ave. Ch., Wom's Circle	20 00

MICHIGAN, \$3,759.03.

Manistee, Swedish Ch., Sewing Soc'y	10 00
Oscoda and Au Sable Chs.	2 25
Detroit, Second Ch.	6 30
Ypsilanti, First Ch.	31 95
S. S.	10 00
Marshall, First Ch.	5 00
Northville, First Ch.	6 25
Kalamazoo, Bethel Ch.	16 62
S. S.	18 38
Paw Paw, First Ch.	35
Portland, First Ch.	12 71
S. S.	3 58
Collins' Mission	2 25
Breckenridge Ch.	5 70
Amboy Ch.	2 60
Ortonville Ch.	4 50
Yates, Cleon and Marilla Chs.	1 30
Adrian, First Ch.	75 00
Flint Ch.	85 00
Lansing Ch.	31 94
Milan Ch.	7 59
Rives' Junction Ch.	10 00
West Bay City Ch.	25 81
S. S.	10 00
Bay City, Fremont Ave. Ch.	20 00
Emerson Ch.	2 80
Grand Rapids, Second Ch.	46 25
Ann Arbor, Rev. S. Haskill, D.D.	75
*For Roger Wms. Univ., Tenn:	
Novi, Unknown	20 00
C. E. F. Sault Ste. Marie Ch.	25 60
For CHURCH AT SHERIDAN, Wyo.:	
Portland S. S.	5 21
For CHAPEL BUILDING: Chelsea S. S.	4 00

LEGACY.

Detroit, Estate of Ellen Gibson	3,309 31
---------------------------------	----------

INDIANA, \$629.25.

Hammond Ch.	6 55
Girard St.	6 00
Paris Ch.	14 50
Petersburg Ch.	84
Winchester Ch.	31 76
Pittsfield Ch.	6 40
Quincy, Vermont Street Ch., in part	25 82
Cumberland Ch.	3 01
Xenia Ch.	2 35
New Burnside Ch.	2 95
El Dorado Ch.	2 60
Harrisburgh Ch.	6 75
Clark's Chapel Ch.	0 80
Du Quoin Ch.	12 70
Nokomis Ch.	38 00
Collinsville, S. E. Simpson	1 00
Fairmount S. S.	3 50
Litchfield Ch., in add	0 95
Alton Ch., in add	91 51
Jacksonville Ch.	48 92
S. S.	13 64
Grant's Creek Ch.	5 35
Evansville, Calvary Ch., Y. P. S. C. E.	5 00
Calvary Ch.	7 00
Linton, Rev. A. Hanna	1 00
Bethel Ch.	3 30
Mt. Pleasant, First Ch.	7 90
Miami Creek Ch.	8 75
Providence Ch.	4 60
Versailles Ch.	2 50
Union Ch.	6 00
Macedonia Ch.	3 92
Spring Branch Ch.	2 85
Brushy Fork Ch.	3 00
Westport Ch.	3 18
Huron Ch.	3 00
Oakland City Ch.	3 60
Greenwood Ch., in add	5 00
Wilson's Creek Ch.	1 00
Cornettsville Ch.	1 50
New Mt. Olive Ch.	65
Indianapolis, First Ch.	200 00
Linton Ch.	1 75
Lancaster Ch.	1 25
Edwardsport Ch.	6 00
Delphi Ch.	5 30

ILLINOIS, \$1,874.31.

Chicago, Fourth Ch.	200 00
First S. S.	82 86
Second German Ch.	26 25
Chinese Mission, desig.	40 00
Pilgrim, Scand. Ch.	100 00
Fourth Ch., in add.	5 00
Mrs. D. C. Jeune	278 00
First Ch., in add.	5 00
Training School Miss.	100 00
Centennial Ch.	5 00
Mrs. M. K. Olds	33 45
Aurora, First Ch.	2 50
Prairie Center, W. H. Lane	2 00
Mrs. C. E. Putney	5 00
Carthage, Rev. G. F. Hilton	20 32
Palmyra Ch.	17 77
Hyde Park Ch.	35 36
Galesburg Ch.	30 00
Delavan, "Extra Cent a Day" Band	6 60
Chenoa, Rev. J. B. Brown	5 00
Humboldt Park Ch.	10 41
Marengo, "Gem Seekers"	9 62
Sublette Ch.	21 00
Kankakee, Scand. Ch.	1 05
Ch.	34 72
Graymount Ch.	10 50
Wyandot, N. P. Eddy	3 00
Morgan Park Ch.	60 00
Rev. F. T. Gates	10 00
Downer's Grove Ch.	27 46
Austin, Child. Band	10 00
Yorkville Ch.	7 30
Ottawa Ch.	16 00
Morrison Ch.	11 85
Lakeview, Swede Ch.	25 00

El Paso Ch.	20 50
D. Evans	5 00
Normal Park Ch.	32 87
Somonauk Ch.	10 40
Carthage S. S.	5 86
Tremont Ch.	5 00
Woodstock Ch.	15 00
Greenwood Ch.	7 05
Austin Ch., A Friend	5 00
Englewood, First Ch., Dr. F. B. Ives	25 00
Elston Ch.	2 50
Highland Park Ch.	8 23
Kaneville, Mr. Hanchett	10 00
Norwood Park Ch., F. M. Fox	5 00
Swede Conference	64 76
Belvidere, First Ch.	17 35
Sandwich Ch.	3 15
Hinckley Ch.	2 15
Hooperston Ch.	10 45
Lincoln Ch.	40 52
Bloomington, First Ch.	65 49
Tennessee Ch.	3 00
Ottawa Ch., L. D. Merrifield	150 00
*For Shaw Univ., N. C.:	
Stillman Valley S. S.	12 50
C. E. F. Syracuse S. S.	3 42
Newark, S. C. Sleezer	25 00
Normal Park Ch.	59
Chicago, First Ch., Rev. Wm. M. Haigh, D.D.	25 00

LEGACY.

Yorkville, Estate of James McLellan desig.	10 00
--	-------

WISCONSIN, \$1,246.85.

State Convention	1,000 00
Delavan Ch.	15 00
Bloomington Ch.	10 00
Milwaukee, First Ch.	92 95
Wom's Miss. Circle	20 20
Cedarburg, Mrs. Geo. W. Dumwell	1 00
Portage Ch.	8 00
La Crosse, Scand. Ch.	5 00
Madison Ch., Y. Peo. Miss Soc'y	3 45
Oshkosh, First Ch.	50 00
Lake Geneva, First Ch.	14 00
Wausau, Wom's Home Miss. Soc'y	10 00
*For Arkansas Baptist Coll., Ark.:	
Clinton Ch.	14 25
C. E. F. La Crosse, Scand. Ch.	3 00

MINNESOTA, \$1,634.47.

Winona Ch.	25 50
Mankato, Coll. by Rev. Israel Bergstrom	249 99
Duluth, Second Ch.	12 00
Crookston, Coll. by Rev. L. M. Stolberg	175 00
Minneapolis, Coll. by Rev. T. R. Peters	228 02
Calvary Ch.	44 60
First Ch.	641 35
Scand. Ch.	10 00
Le Sueur Ch.	2 70
*St. Paul, Norwegian and Danish Ch.	8 00
Emmanuel Ch.	10 50
Woodland Park Ch.	135 00
Fergus Falls, the Northwest Swedish Ass'n	39 86
Lake City, Scand. Ch.	7 50
Soudan, Swede Ch.	7 00
Stillwater, Danish Ch.	4 00
Long Prairie Ch.	2 38
St. Cloud Ch.	10 00
*Lake City Ch.	10 00
C. E. F. Minneapolis, Fourth Ch.	11 07

IOWA, \$531.07.

Ames Ch.	3 90
Webster City Ch.	21 81
Washington, N. B. Rairden and Wife	25 00

Logan Ch. 7 95 Monticello, Mrs. H. Hubbert.. 2 00 Council Bluffs Ch. 3 00 Wadobine Ch. 1 00 Sheldon S. S. 1 50 Franklin Ch., Mrs. N. J. Parker 14 00 Emerson Ch. 50 00 Camanche Ch. 14 25 Pella S. S. 2 00 Akron, Wom's Miss. Circle. 10 80 Des Moines, Forest Ave. S. S. 10 98 First Ch. 24 64 Red Oak S. S. 15 00 Nora Springs Ch. 8 73 Grundy Center Ch. 16 10 Villisca Ch. 2 75 Osage Ch. 74 66 West Mitchell Ch. 15 00 Muscatine Ch. 70 00 Cedar Falls, Danish Ch. 5 00 Shenandoah Ch. 21 00 C. E. F. Allerton Ch. 4 00 FOR CHURCH AT SALT LAKE CITY, UTAH: Anamosa, Mrs. Maria Alden. 100 00 FOR CHAPEL BUILDING: Camanche S. S. 6 00 MISSOURI, \$200.00. St. Louis, Second Ch. 200 00 INDIAN TERRITORY, \$237.64. Muskogee, Teachers and Pupils in Tullehassee Manual Labor School. 9 00 El Reno, Edmond Ch. 4 70 Webber's Falls Ch. 18 00 Eufaula, Friends. 6 29 Cherokee Ass'n, Zion Ch. 3 55 *Bacone, Indian Univ.; Students, for tuition. 192 30 C. E. F. Muskogee, First Ch. S. S. 3 80 KANSAS, \$352.00. Medicine Lodge Ch. 5 00 Bethel Ch. 3 00 Highland, Rev. G. Gates. 5 00 Larned Ch. 5 00 Manhattan, Coll. by Rev. I. D. Newell. 236 31 Horton Ch. 7 50 Russell Springs Ch. 15 Beverly Ch. 2 00 Topeka, Coll. by Rev. J. M. Whitehead. 15 00 Humbolt, G. R. Bunnell. 2 00 Ottawa Ch. 71 04 NEBRASKA, \$14.26. Avoca, "The Widow's Mite". 2 00 Nebraska City, First Ch. 5 00 Hartington Ch. 5 26 Oak Ch. 1 00 C. E. F. York, First Ch. 1 00 NORTH DAKOTA, \$32.91. Cooperstown Ch. 3 00 Page Ch. 1 40 Minot Ch. 2 51 St. Thomas Ch. 3 11 Fargo, Scand. Ch. 5 39 Langdon Ch. 12 00 Grand Forks, Scand. Ch. 5 50 SOUTH DAKOTA, \$66.22. Huron Ch., Miss. Band. 1 30 Egan, Miss. Band. 1 70 Aberdeen, Male Members of the Church. 6 14 Sioux Falls, Miss. Band. 1 18 Brookings, First Ch. 40 00 Rapid City, First Ch. 13 65 Dell Rapids, Miss. Band. 2 85	MONTANA, \$29.45. Stevensville Ch. 1 55 Missoula Ch. 22 90 Livingston, First Ch. 5 00 COLORADO, \$8.00. Durango Ch. 8 00 IDAHO, \$18.00. Boise Valley Ch. 2 00 S. S. 2 00 Payette Ch. 2 00 S. S. 1 00 C. E. F. FOR CHAPEL BUILDING: Idaho Falls S. S. 11 00 CALIFORNIA, \$681.80. National City Ch., Rev. J. F. Childs. 5 00 Tulare S. S. 4 00 San Francisco, Emmanuel Ch. 6 00 Clear Lake Ass'n. 45 00 Wom's Home Miss. Soc'y 175 00 San Jose, Emmanuel Ch. 50 00 Sacramento, Emmanuel Ch. 10 00 Calvary Ch. 30 25 Madera Ch. 50 Alhambra Ch. 11 54 Palma Ch. 104 03 Fallbrook Ch. 45 50 Otay and National City Chs. 38 93 Wheatland Ch. 3 95 Los Gatos Ch. 15 00 S. S. 7 75 Penryn Ch. 13 35 State Convention, Southern Dist. 116 00 OREGON, \$587.40. Pendleton, First Ch. 50 00 Lebanon Ch. 12 50 North Palestine Ch. 4 25 Albina Ch. 25 00 Portland, Immanuel Ch. 33 33 First Ch. 21 18 Chinese Ch. 100 00 East Portland Ch. 5 00 Salem Ch. 17 00 Oakland Ch. 26 14 First Ch. 9 00 Albany, First Ch. 16 00 Eugene, First Ch. 7 50 Dallas, First Ch. 50 Mt. Tabor, First Ch. 5 00 State Convention. 250 00 Marshfield Ch. 5 00 WASHINGTON, \$287.38. Colfax Ch. 5 00 Northwest Convention. 87 25 Oysterville Ch. 7 00 Spangle Ch. 2 00 Ellensburg, Coll. per Rev. A. M. Allyn. 54 95 Seattle, Market St. Ch. 5 50 Swede Ch. 11 70 Thanksgiving Coll. 33 46 Black Diamond Ch. 15 00 La Conner Ch., bal. 20 50 S. S. 5 00 White River Ch. 3 85 Kent Ch. 2 17 Orting Ch. 3 00 Montesano Ch. 6 00 Fern Hill S. S. 3 10 Rev. Geo. D. Downey. 5 00 Whatcom, Coll. by Rev. August Sandell. 1 90 C. E. F. Ballard, First Ch. 5 00 BRITISH COLUMBIA, \$30.00. Victoria, Emmanuel Ch. and S. S. 30 00	MEXICO, \$1.25. Monterey, Coll. by Rev. M. T. Flores. 1 25 CANADA, \$112.00 *For Spelman Sem., Ga.: Toronto, Mrs. S. M. McMaster. 112 00 GEN. MISS. SOC'Y OF GERMAN BAPT. CHS., \$933.05. WOM. BAPT. HOME MISS. SOC., MICH., \$272.22. For Missionaries. 175 00 For Hartshorn Mem'l Coll., Va. 50 00 For Indian Univ., I. T. 47 22 WOM. AM. BAPT. HOME MISS. SOC'Y, \$1,959.63. For Teachers at Spelman Sem., Ga. 625 00 For Teachers at Mather School, S. C. 110 71 For Teachers at State Univ., Ky. 88 88 For Teachers at Hartshorn Mem'l Coll., Va. 85 00 For Teachers at Aboka Acad., I. T. 83 39 For Teachers at Memphis, Tenn. 81 25 For Teachers at Dawes School, I. T. 83 33 For Teachers at Kullu Inla, I. T. 101 38 For Teacher at Provo, Utah. 50 00 " " " Ogden, Utah. 100 00 " " " Tullehassee, I. T. 50 00 For Teacher at Anadarko, I. T. 44 44 " " " Indian Univ., I. T. 25 00 For Teacher at Fresno, Cal. 48 00 " " " Sacramento, Cal. 40 00 For Teacher at Mexico City, Mex. 60 00 For Teacher at Caderelta Jiminez, Mex. 20 00 For Teacher at Santa Rosa, Mex. 25 00 For Teacher at Montemorelos, Mex. 15 00 For Teacher at Astoria, Ore. 16 66 " " " Butte City, Mont. 25 00 For Teacher at Roger Wms. Univ., Tenn. 50 00 For Teacher at Kiowa Agency, I. T. 16 66 For Teachers at Howe Inst., Ia. 85 00 For Spelman Sem., Ga. 30 00 Total..... \$60,783.21 HOME MISSION MONTHLY..... 234 48 PERMANENT TRUST FUNDS, \$5,500.00 For Endowment of Shaw Univ., N. C.: New York City, John D. Rockefeller. 5,000 00 Holyoke, Mass., Timothy Merrick. 500 00 CONDITIONAL TRUST FUNDS, \$600.00 Willoughby, Ohio, Martin E. Gray. 600 00 J. G. SNELLING, Treasurer, 7 Beckman Street.
--	--	---

THE BAPTIST HOME MISSION MONTHLY.

VOL. XIII.

JUNE, 1891.

No. 6.

* EDITORIAL *

The Society needs an *increase of at least ten per cent. in contributions* from the churches the coming year. There is no use in asking for twenty-five or fifty per cent. increase (though it could be well used), for experience shows that so large an increase is impracticable. Hence, the moderate and reasonable amount named.

It is gratifying to record that the note in the last MONTHLY concerning the education of the children of the late Dr. W. J. Simmons touched a responsive chord in a generous Christian woman's heart, who gives \$100 a year toward the education of the oldest daughter. Also, a local society in Brooklyn, N. Y., is preparing to aid in the education of the oldest boy, a lad of about fourteen years of age. All of this will be very cheering to Mrs. Simmons, whose solicitude for these dependent children has been very great.

At the May meeting of the Board resolutions were adopted favoring the establishment of missionary training schools in the South for colored young men and women, who shall devote themselves to specific and well directed work among their own people under wise supervision as to fields and methods. To this subject Dr. MacVicar has given much thought and has elaborated a plan which receives the approval of the Board

and of many who have been long identified with the educational work for the colored people,—including the most thoughtful and intelligent of our colored brethren. It is believed that the Women's Home Mission Societies will heartily co-operate in making this plan a success. In due time more will be said on the subject. In his visit to the Virginia Baptist State Convention at Charlottesville in May, Dr. MacVicar presented the plan together with other plans for the unification and more efficient prosecution of our missionary and educational work in the State, and the Convention, after due consideration, heartily adopted them and voted to co-operate with the Society in carrying them out. Increased expenses will be incurred in this effort; but the increased life, power and results that are reasonably expected will be far greater relatively than the additional outlay. But taxed as the Society already is, to the utmost of its resources, the generous offerings of all friends of this work will be required to put the plan on an effective working basis.

The article on Pueblo, Mexico, has special interest just now from the fact that it is one of the Society's mission stations, and distant southeast from the City of Mexico about one hundred miles. Rev. W. T. Green and his wife, both of whom are devoted to the work of evangelizing Mexico, have charge of the work in this city.

"Subordination."

The Western Recorder in its report of the Southern Baptist Convention at Birmingham, Ala., quotes the following from the report of the Home Mission Board. The report says: "Nothing is plainer to any one who knows this race than its perfect willingness to accept a *subordinate place* provided there be confidence that in that *position of subordinate* it will receive justice and kindness. The assurance of the kindness and justice which such a *condition of subordination* always demands and should always receive, the Christian men and women of this Southern land ought to give."

The italics are ours. We would like to hear from some of our intelligent and aspiring colored brethren about their "perfect willingness to accept a subordinate place" etc. We have had a notion that the brightest and best among them desired to be regarded by others according to their worth of character and attainments, not according to their color as members of "this race."

After this quotation from the report, *The Recorder* says: "The time ought to come very soon now, in the increased prosperity of the South, when Southern Christians shall do all that is needed in missionary work among the negroes, leaving Northern missionary bodies who have so generously helped, during the days of our poverty, to turn their entire attention and all their funds to the Northwestern States and their own great cities."

This is cheering. "Very soon now" may the time come when Southern Baptists shall have a larger share in this work. The American Baptist Home Mission Society expends every year for the work among the colored people of the South more than the white Baptists of the Southern States contribute directly to their Home Mission Board for all purposes. If now our brethren of the Southern States will come to the rescue with even one quarter of this sum—say \$20,000 or \$25,000—it will be highly appreciated. For it is true that the Society's work not only in the Northwestern States but in the Southwestern States and Territories is pressing heavily upon us and relief will be most wel-

come. But when it is undertaken, it must be not on a theory of the "subordination" of our colored brethren, but on the theory of *participation* by them and with them in this great work.

Benevolence.

Miss Margaret Fleming, of Wellsburg, W. Va., left a \$5,000 bequest to the New York *Tribune* Fresh Air Fund.

Yale College, according to President Dwight's annual report, has received gifts during the year of \$1,151,272.

The late Mrs. M. A. Hopkins, of St. Clair, Ind., left \$5,000 to the American Home Missionary Society and \$5,000 to Olivet College.

The gymnasium at Brown University will be completed this summer. It will cost \$50,000. The trustees appropriated the bequest of Daniel W. Lyman for this purpose.

The will of William Bowles Willard, of Harvard, Mass., leaves \$2,000 to the Baptist church in the village of Still River, Mass., and \$3,000 to the American Baptist Home Mission Society.

It is reported that Mrs. Mercy Maria Gray, wife of Rev. E. H. Gray, D.D., of Oakland, Cal., has, during the past forty years, given various religious and educational corporations property worth \$182,000.

Mrs. J. B. Lippincott, of Philadelphia, has given \$10,000 to found an alcove of recent American and English literature in the library of the University of Pennsylvania. The gift is to be a memorial of her husband.

An annex to the University of Pennsylvania, to be used solely for hygienic instruction and to cost \$50,000; has been provided for by the generosity of Henry C. Lea, of Philadelphia, who contributes the entire amount needed.

General Booth has lately received substantial proof of interest and confidence in his plans and methods in the form of a legacy, which is really a good sized fortune, of £70,000 (\$350,000) left to him for the Salvation Army by a benevolent woman of Glasgow, whose name is not made public.

In the will of John H. Krause, recently probated in Philadelphia, there was a bequest of \$20,000 to the King's Daughters of Pottstown, for a hospital to be conducted under the management of the society, provided the society shall make up a like amount. The King's Daughters have accepted the challenge with alacrity, and have no doubt about their ability to fulfill their share of the contract.

Now!

If you have a friend worth loving,
Love him. Yes and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend—till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you
By its humble pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of "two or three" in prayer.

If you see the hot tears falling
From a brother's weeping eyes,
Stop them, and by kindly sharing,
Own your kinship with the skies.
Why should any one be glad
When a brother's heart is sad?

If a silvery laugh goes rippling
Through the sunshine on his face,
Share it. 'Tis the wise man's saying—
For both grief and joy a place.
There's health and goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy
By a friendly, helping hand,
Say so. Speak out brave and truly,
Ere the darkness veils the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go.
Leave them. Trust the Harvest Giver,
He will make each seed to grow.
So, until its happy end,
Your life shall never lack a friend.

—Anonymous.

Puebla and Cholula.

A MODERN CITY AND AN ANCIENT PYRAMID MOUND.

There is a Mexican version of the Hebrew story of Jacob's ladder. The good Bishop of Tlascalla, who came out under the second Spanish Viceroy, desired to build a city between the coast and the Capital which would remind him of his native Castile. Uncertain where he would choose a site, he was favored one night with a vision of a heavenly host measuring out the foundations of a city on a hillside overlooking a broad and verdant plain trenched with running streams and bounded by the slopes of two magnificent volcanoes. Not long afterward, he rode over the site of Puebla, and recognizing it as the scene of the angelic surveying party, founded Puebla de los Angeles. There are other myths connected with the establishment of this beautiful city, but this is the most intelligible one. Angelic intimations were hardly needed, if the Bishop had an appreciative eye for a magnificent prospect. No grander view can be had in Mexico than the vista of the snow-capped Popocatepetl and Ixtaccihuatl looming up in the west, with Orizaba's splendid white cone in the east, and grim, melancholy Malinche in the north. The mound-builders of Cholula, eight miles away, had founded their city and temple where this wonderful panorama passed before their eyes morning and evening. Their hideous-visaged god crowning that mysterious pile surveyed a prospect which to-day fires the blood of the most sluggish traveller. It was probably in order to establish a Spanish center of civilization near the native city which had been ruthlessly destroyed by Cortes that the site of Pueblo de los Angeles was chosen. Then the angelic visitation was invented as a convenient expedient for diverting the religious fanaticism of the natives and substituting for it a species of Christian mysticism.

Whoever founded Puebla had the instinct of a modern sanitary engineer. The city stands on the easy slope of a hillside, and unlike other Mexican towns of the first rank, is thoroughly drained. While the death-rate of the National Capital is raised by drainage conducted under impossible conditions, the lakes being higher than the city, Puebla has all the advantages of a healthful site. It is one of the cleanest of cities. There are

gangs of prisoners constantly employed in the roadways, and police inspection is most thorough. The visitor who drives out to the fortifications on the crests of Guadalupe and Loreto is in raptures over the view of the city, with its undulating levels, its yellow, blue, pink and white domes; its avenues of fir trees, in the old Paseo, the brown, gray and red façades of the churches, the fine lines of the tower of San Francisco, and the magnificent cathedral pile. Puebla, however, is not only a handsome town when seen from a distance under favorable conditions of light, but also when closely inspected in detail. It is largely built of granite, and has many massive structures on its broad thoroughfares. It is a city of churches, hospitals, charitable institutions, colleges and theatres. Glazed tiles are used not only in the church domes, to produce the effect of mosaics in the strong sunlight, but also in the business blocks and public hospitals, to break the cold uniformity of stone façades. Wrought ironwork is also employed for ornamental effects, and there are signs of originality in the street architecture. The central square is one of the handsomest in Mexico, and every afternoon and evening it is filled with promenaders while the band is playing. Even more attractive is the old Paseo, with the Church of San Francisco and Dolores Chapel at its entrance, facing a monastery which has been converted into the headquarters for the military. There is a newer Alameda, but the old one retains its hold upon popular affection. Here is the stone bridge over the Atoyac commanding the approaches to the battlefields of the 5th of May and the defeat of the French by Diaz; and there are clusters of historic churches close at hand. Opposite the bandstand is the Monte Carlo of Puebla, where every form of gambling is conducted day and night.

Puebla is a manufacturing center of growing importance, and promises to rival Leon when the Inter-oceanic R. R. is in operation to the coast, as it will be in a few weeks. This is a competing line of the old railway to Vera Cruz, and will double the transportation facilities of the city, which was side-tracked by the English engineers. There are factories here for producing cotton cloth, potteries of various kinds, glassware, matches, soap and many other articles. It is also the center of the Mexican onyx quarries, and tiles are

made here with a fair degree of taste and efficiency. Baskets and mats of the most delicate workmanship are also seen in the Indian stalls of the market. If the American traveller who enters Mexico with the preconception that he is visiting a country without aptitude for industrial progress will halt here for a few days he will go away with a feeling of increased respect for the people and a new idea of the importance of arranging unrestricted intercourse with them. At Puebla Mexico is seen at its best. It is a modern city permeated with advanced ideas of industrial progress.

The Cathedral of Pueblo is undoubtedly the finest church in Spanish-America. The Cathedral in Mexico City is larger, but the proportions are less symmetrical and the lines are inferior to those of this really beautiful pile; and as an interior it is not to be compared with the Puebla Cathedral in richness of workmanship and simplicity of treatment. Occupying the site of two previous structures, the Puebla Cathedral was consecrated in 1649, and has since been enlarged and thoroughly renovated. Two high towers surmount an impressive façade of stone, with basso-relievos in white marble. Built upon a stone terrace, it is of massive construction, over 300 feet long and 100 wide, with a nave 80 feet high, crowned with a spacious dome. Other Spanish cathedrals are marred with meretricious ornamentation and tawdry decorations. Here, every interior effect is rich and shapely. The pavement, instead of being floored as in the Cathedral of Mexico, is of colored marbles. The entrance doors are magnificent samples of wood carving. The high altar is the costliest and incomparably the finest in Catholic America, being fashioned of onyx and many other Mexican marbles, and ornamented with bronzes and inlaid pictures. A great bronze figure crowns the tabernacle, and beneath the altar in an onyx crypt is the burial place of the bishops. Superb carving is seen in the organ-cases of the choir, and a unique pulpit and sounding-board of onyx is one of the many artistic treasures of this noble interior. The sacristy walls are lined with paintings framed with marquetry and fine carving, and the chapels flanking the aisles are richly decorated. The wrought iron gratings closing the choir toward the altar are among the most artistic effects of the cathedral.

Such a building as this commands the respect and admiration of the most cynical Protestant who enters the massive portals. The sneer raised by the guide's assertion that one of the thorns of the crucifixion crown is encased above the bishop's seat is concealed when the magnificent effects of a temple which is a monument of an enduring faith are studied in detail. With the Cathedral of Puebla as the finest religious structure on the continent, Mexican art and architecture assume a dignity which raises one's estimation of the intellectual resources of the people. The Anglo-Saxon has not built a temple in the new world which can be mentioned in the same breath with this majestic and artistic pile.

The transition from the Cathedral to the pyramid mound of Cholula is a natural one, for it places the most finished product of Spanish-American civilization in comparison with one of the mighty works of the mysterious races who preceded the overrated Aztecs of the time of Cortes. It is approached by tram-car across the Atoyac Valley—a long ride of six or eight miles; or it can be reached by the Inter-oceanic Railway. The grass-grown pyramid mound is in the center of a straggling Indian town, containing a plaza and as many as twenty old churches, some of which have been closed and practically abandoned. What may have been at the time of the Spanish conquest a pyramid with a truncated top is now a steeply terraced hill, with a road leading to the summit, which is crowned with the little chapel of Nuestra Señora de los Remedios. This is not the church erected by Cortes after the temple of Quetzalcoatl was demolished, but a later construction with double towers, and an ill-proportioned dome. The aspect of this ancient mound has been so completely transformed by Spanish embellishments and road-making and by decades of vegetation that it is now impossible to determine what were its original proportions. That it was of artificial construction is evident from the fresh cut made at its base for the railway bed, adobe brick and fragments of lava and limestone being plainly seen. Even if the exaggerations of Cortes are rejected as unworthy of credence, the pyramid mound bears on its face testimony to its genuineness as a construction of a race superior to the Aztecs. Whether built by Olmecs or Toltecs, it was

a mound constructed for religious worship in the center of a fortified city. If the mound-builders came from the north, they improved their opportunity for education during their southern residence, for their architectural work here and at Teotihuacan is vastly superior to the crude hummocks found in the Mississippi Valley and in the southwestern States. If they came from Central America and the Isthmus, they brought with them arts which flourished at a very early date among the Peruvian mountains.

Cortes was merciless in his depredations when he despoiled Cholula and overthrew the idols and abominations of the mysterious mound; but railway engineers have been even more ruthless in their invasion of historic memorials. It is impossible for the visitor even with a learned guide-book in his hand to experience any feeling of veneration for the ancient pile when he alights from a railway car at the base and hears the locomotive letting off steam as he climbs the Spanish road to the quaint little church. He can only enjoy the views from the summit and read the curious memorial tablets in the church, and then descend to the town for a stroll in the moss-grown streets and shabby plaza. In my own case such reflections as might naturally have followed a visit to so famous a place as the Cholula pyramid were rudely shattered by a wrangle over a breakfast in the fonda near the railway station. A train in the direction of Puebla had unexpectedly drawn up and was offering rapid-transit facilities to the town in place of the tedious street-car ride. The breakfast had been ordered, but a fellow traveler undertook to pay for it without eating it. A wrangle ensued, the Indian hag endeavoring to exact heavy damages for neglect to partake of the refreshment which had been ordered. He had already paid her the full price for the meal, when I ran back from the station to try and settle the dispute, so that we would not miss the train. They were both highly excited, and in order to break off the negotiations I paid her the full price of the breakfast which had not yet been cooked. Even with double the money originally asked in her hand, the Indian virago was not satisfied. As for my fellow-traveller, he was in hot rage over the double payment. Like Cortes, he insisted upon retaliating against a treacherous foe.

As the engine whistled, he abruptly seized a bottle of Indian spirits from the window and broke it upon the fender of the platform of the last car when he had jumped on, shaking his fist wrathfully at the enraged senora as long as she could be seen in the distance. This libation of bad whiskey was poured out at the base of the pyramid where one of the ugliest of Aztec idols was once bathed with human blood.—*J. N. F., in N. Y. Tribune.*

The City of Mexico.

The City of Mexico lies in the center of a plateau more than fifty miles in length and about thirty in breadth, elevated nearly eight thousand feet above the level of the sea. This plateau is entirely surrounded by mountains, and contains a few small bodies of water which out of courtesy are called lakes. Lake Texcoco, which surrounded the city at the conquest, is now three miles distant. It has a slight elevation above the city, and is the reservoir of its sewage. South of Texcoco are Lakes Xochimilco and Chalco, connected with the capital by canals. On the hills three miles north is located the most famous shrine in Mexico—the Chapel of Guadalupe—to be described further on; and an equal distance southwest, on an immense rock, lies the well-known Castle of Chapultepec. All around the city are located small suburban villages; some of them inhabited exclusively by Indians, others given over to the rich and cultured. The most noted of these suburban seats are Popotla, “place of the brooms,” containing the tree of the Noche Triste, or “sad night,” when Cortez and his followers were driven out of the city by the soldiers of Montezuma; Tacubaya, a famous head-quarters for gamblers; Tlalpam, Mixcoac, San Angel; Coyoacan, where after the contest Cortez established his seat of government and from which he gave directions for the laying out of the present city; Tacuba, and Atzacapotzalco.

The ancient city was named by the Aztecs Tenochtitlan, and covered an area equal to about one-fourth of the present city. The center was the great *teocalli*, or temple, crowned with the Aztec war-god Huitzilopochtli, on the site of which now stands the great cathedral.

The old city being utterly destroyed at the conquest, Cortez gave direction for the founding of the present City of Mexico, and it was begun in 1522. In 1600 the population consisted of 7,000 Spaniards and 8,000 Indians. At the beginning of the present century the number of inhabitants was about one hundred and fifteen thousand. From that time the city has had a healthy growth. Though the center of countless revolutions it has suffered but little, while through one revolution—that of the French Intervention and the consequent Maximilian regime—Mexico owes its finest boulevard—the Paseo de la Reforma—a noble avenue, well paved, and shaded its entire length by the magnificent *eucalyptus*. The center of Mexico, geographically and historically, is the cathedral, with the great *Plaza de Armas* in front. The plaza is an immense square with a small grove of trees in the center, bounded on the south and west by a miscellaneous group of stores, and on the east by the national palace. The present cathedral was begun in 1573 and finished in 1667. Its cost was about \$2,000,000. Exclusive of the walls, the building measures 387 feet from north to south, 177 feet from east to west, and has an interior height of 179 feet. The façade, at the sides of which rise the towers, is divided into three portals which are separated by cornices in two divisions—one of Doric architecture, the other of Ionic. The towers are 203½ feet high, and are in two divisions, the upper parts ending in bell-shaped domes crowned with spheres and crosses of stone. The interior of the cathedral is chiefly Doric, but shows signs of the Gothic. It contains five naves, six altars, and fourteen chapels. The aisles are divided by twenty fluted columns which support an elegant vaulted roof. The position of the choir is in the middle of the central nave, surrounded by a balustrade of composite metal of gold, silver, and copper, made it is said, in Macoa.

The high altar, erected in 1850, replacing what was said to be the richest altar in the world, is rich but gaudy. Once it contained, so we are told, candlesticks of gold, one of them too heavy for a man to lift, “chalices, cruets and pixes of gold incrustated with precious stones; censers, crosses and statues of the same precious metal, studded with emeralds, amethysts, rubies, and sapphires.” One statue was of gold, ornamented with

diamonds, and cost \$1,000,000. A French writer tells of a lamp in the cathedral valued at \$70,000 and which at one time cost \$1,000 to clean; but that the Liberal troops cleaned it (out) for nothing, and took such good care of it that it has never needed cleaning since. But these treasures were owned at a time when the Church possessed two-thirds of the entire wealth of the country, and controlled the people as with a rod of iron.

The great shrine of Guadalupe is the Mexican Mecca. It is a part of the city, though three miles distant. Horse-cars run every hour, and the fare is but a real, or twelve cents. The legend of its founding is similar to hundreds of other stories connected with the so called "holy places" in Mexico. The barren rock on which the *capillo del cerrito* now stands was in early times crowned with a temple in honor of the Aztec divinity, Tonantzin, "mother of gods." So much appears to be veritable history. And now comes the story for which the Church is responsible. Fray Augustin de Vetancurt, who lived during the latter part of the seventeenth century, chronicles that when a certain poor Indian named Juan Diego (it is a wonder we have his name) was on his way to hear mass in the church of Santiago Tlaltelolco, when near the hill of Guadalupe he heard the music of angels. Then he beheld all glorious, not Tonantzin, "the mother of gods," but Mary, "the mother of God." She commanded him to go to the good bishop, Don Juan Zumarraga, and tell him to build on that hill a chapel for her worship. The bishop, strange to relate, was skeptical, and demanded proof. Juan Diego returned disconsolate and met the "holy mother" again, who bade him return on the Sunday following, when she appeared for the third time, repeating her order for a church. But the bishop being still incredulous, and demanding a sign, a sign was given. On the fifth interview with the Virgin, the Indian was commanded to pluck flowers from the barren rock. Surprised, he looked down, and at his feet saw the flowers miraculously spring forth. These he took in his *tilma* and presented himself again before the bishop, and where the flowers had been carried was found painted the image of the Virgin. That, of course, convinced the bishop of the reality of the apparition. A chapel was built on the brow of the hill. Half-way down is another chapel, "the

chapel of the well," that covers a fountain of very nasty water said to have gushed forth from beneath the Virgin's feet. At the foot of the hill is the great Cathedral of Guadalupe, magnificently furnished and containing the miraculous painting of the Virgin inclosed in a frame, and hung just back of and above the altar. Such in brief is the story of the wonderful shrine. I have visited it several times, once during the annual festival on December 12, when the crowd was so large that the street-cars were obliged to stop a quarter of a mile from their destination. On both sides of the main street one could hear the games of chance, and through open doors could see the tables piled high with silver. Professional gamblers, pickpockets, and thieves vied with the hucksters of the Virgin's portraits and of cheap ribbon measures of her face. There were from fifteen to twenty thousand people of all ages from all parts of the country gathered together to do honor to the Lady of Guadalupe, or to fleece the unwary of whatever valuables they possessed.

This shrine has become popular among the natives chiefly because of the appearance of the Virgin to an Indian. The Church was wise in its generation. The "mother of God" has become the patron of the Mexican. The early political movements, chiefly those under the patriot priest Hidalgo, centered around the Virgin of Guadalupe. Thus we have had the Virgin of Guadalupe pitted against the Virgin de los Remedios, the political strife blinding the eyes of the contestants to the inconsistency of the Virgin warring against herself.

An account of the other churches of the capital would be of interest only to the historian and antiquarian. I ought, perhaps, to except two or three foundations which within a few years have passed into the hands of the various Protestant denominations represented here.

Of these the greatest is the foundation of San Francisco. The cathedral, with its famous seven churches and its monasteries, covered several acres, including several blocks of what is now the city's finest property. Its history is the history of Mexico. "Here masses were heard by Cortez, and here for a time his bones were laid. Here for three centuries the great festivals of the Church were taken part in by the Spanish viceroys," and here also was sung the first

Te Deum in honor of Mexican independence. That spontaneous Protestant movement in Mexico which culminated in the organization of the Church of Jesus, over which for a time Bishop Riley, of the Protestant Episcopal Church, held authority, selected this cathedral for its headquarters. To-day a small remnant of that once powerful church still worships there. The Methodist Episcopal Church owns a large share of one of the monasteries, refitted and modernized.

A modern hotel has taken the place of the old infirmary and palace of the commissioners-general of the order; in the refectory a public livery stables its horses, while four broad streets traverse its sacred ground.

Several prominent churches are now in the possession of the Protestants. Already are located here, besides those already mentioned, the Presbyterian, Methodist Episcopal South, the Baptist, with a modern church building, and the Protestant Episcopal Churches. There are three Protestant congregations who hold services in English—the Anglican, Union Evangelical, and Methodist Episcopal.

The chief public institutions of the city are *Biblioteca Nacional*, or National Library, containing upward of 150,000 volumes especially rich in the departments of theology and ecclesiastical and Spanish-American history; the National School of the fine Arts, usually known as the Academy of San Carlos, noted for its fine paintings of early Mexican artists and a few choice pictures from Murillo, Rubens, and Van Dyke. The National Museum has attained a world-wide reputation for its excellent collection of Aztec idols, paintings, and works of art. Its mineralogical and zoological departments make a very poor showing indeed.

Mexico is well lighted, has an excellent street-car system, while its police force is said to be the best in the world. Its drainage is radically bad. All the sewage is pumped into Lake Texcoco, which has no outlet. In a few years, however, the immense contract for the drainage of the whole valley will be completed, and Mexico will be as healthful a city as is on the continent.

The census returns have just been published, and from them I extract some important statistics. The total population, including absentees and visitors, is 529,535.

The real population is set down at 328,535. There are 132,824 who can read.

Roman Catholics, or those of Catholic families, number 326,180; Protestants, 1,934.

In the professions and trades there are 505 lawyers, 500 agriculturists, 66 business agents, 200 brokers, 34 dentists, 121 druggists, 82 photographers, 370 engineers, 320 physicians, 45 master mechanics, 200 Catholic priests, 20 Protestant ministers, 48 notaries, and 130 telegraph operators.

Five railroads center here which traverse almost the whole country; and nearly the whole world can be reached by means of the telegraph. Germans, French, English, and Americans are here in large numbers. Mexico is a cosmopolitan and metropolitan city, and is destined to be one of the largest and most influential cities in the New World. —REV. W. E. M'LENNAN, in "*The Gospel in all Lands*."

Movement to Expel Romish Priests from Mexico.

Mexico is now passing through a crisis which will in all probability make this a memorable period in the history of this republic. For years the Church party has been plotting against the free institutions which have cost the Mexican people so much blood and treasure, and of late their attempts to regain their former ascendancy have been so bold and defiant that the government has been obliged to take steps to repress the ultramontaniam and quell the rebellious spirit of the Roman Catholic priests in this country. There is scarcely a week passes in which the press does not report some violation of law committed by the priests, who refuse to submit to the authority of the government, which limits the Church's power and restricts all acts of worship to the interior of church buildings. The greatest trouble comes from foreign priests who have been imported by the Archbishop of Mexico to aid him in his crusade against the liberal government, which is headed by General Diaz, President of Mexico.

The whole country is just now in great alarm owing to a bill which has been presented to the Mexican Congress, and which, if passed, will expel all foreign priests from Mexico. It is bitterly attacked by the Catholic press, and the excitement runs high. It

is generally believed that President Diaz favors the bill. The following are extracts from a speech made in the Mexican Congress by Señor Juan Mateos when he presented the bill :

"*Mr. President and Gentlemen :* Before beginning my speech I owe an explanation to this honorable body. I do not come here to take revenge on the clerical press for the insults they have heaped upon me during these last days, on account of an oration I pronounced the 16th of September, when the State of Hidalgo placed the statues of Villagran and San Vicente in the *Paseo de la Reforma*. I answer their insults with silence. I feel profound compassion for those unfortunate beings who, in their fight for existence, depend upon the miserable cent from the worshippers of the Virgin of Guadalupe, the rapine of the masses and prayers for the dead, and the subvention with which the Archbishop of Mexico protects the jugglers of the Catholic press.

"Under the protection of a constitution which has glorified the rights of man, which has taken God from the altar where the priests had tied him and converted him into a monster, and has placed him upon a pedestal before which pass the generations of men representing all forms of worship ; under the folds of that flag which has given refuge to the oppressed and proclaimed the resurrection of ancient rights lost amidst the revolutions of history and that flood of barbarism and brutality called Catholicism. I come into this forum where great men have glorified the principles of democracy, and whose shades can be felt in this place to-day.

"We have extended our hand to the inhabitants of the Old World, we have offered them the fertility of our soil, the gold of our mountains, and the commerce of our markets ; and, more than that, we have offered them the boon of naturalization, which includes the right of taking their places in the seats of this Congress. With good-will they have accepted our invitation, and day after day, over the waters of the Atlantic and Pacific, which bathe our coasts, we see innumerable vessels, like those of ancient Carthage, laden with men and merchandise, reach our shores ; while from the North, like an immense irruption, comes American commerce to meet the exigencies of our advancing civilization. We are pleased to

see foreigners the owners of banks, of public credit, of the electric light, of the telegraph, of the railroads, and of every thing which means culture and progress for Mexico. With what pleasure we have voted the sums necessary for our colonies—those hives of industry, those working bees—to-day villages, to-morrow towns, later on large cities, like those which are rising on the frontiers of Sonora and along the Gulf of California.

"But, gentlemen, in the midst of this universal joy that comes to our nation as we see the realization of the dreams of our fathers, the framers of our constitution, there is one black * spot—the Catholic priest. Everything noxious which the liberal movement has thrown out of the country of Castelar and Sagaste, everything that the land of Cavour and Crispi has cursed, everything that has been expelled from the bosom of the France of Gambetta and Carnot, is condemned into a pestilential miasma which reaches our shores and concentrates in the court of the fictitious empire of Monsieur Labastida.†

"The Spanish, French, and Italian priests come to our fair land, receive the apostolic benediction and the most productive ecclesiastical offices, and then commences the iniquitous farming of tithes, alms, baptisms, and burials, the orgies of priests in their homes, the corruption of the virtuous wife in the confessional, the seduction of fair young girls, and other still more abominable vices, to which I will not turn my gaze for fear of being converted, like Lot's wife, into a statue of salt. All Catholic priests are enemies of our free institutions." Here for several minutes the orator spoke of the poverty of the Mexican priests who have been pushed aside to make room for foreign priests and Jesuits, and then said :

"This poor clergy has among us a glorious tradition. From the lips of an humble and proscribed Mexican priest came the words of Mexican independence, while in the archiepiscopal palace was signed the sentence of death against our liberators. The Carlist priest preaches against our free institutions, protests against our independence, spits upon our national banner, and like a bird of prey pounces upon his flock for the sole

* The priests in Mexico all dress in black.

† Labastida was once Regent of Maximilian's Empire. He sold Mexico to foreigners, and is now the sworn enemy of the Mexican republic.

purpose of building up a rapid fortune. Gentlemen, one single Spanish house during this year has sent to Spain for Carlist priests over \$200,000—the fruit of the tears and desperation of our people.” (A voice —“and of our misery.”*)

“We are on the eve of a reactionary conspiracy. In order to confirm the fanaticism of our republic and enslave our people, the clerical party and Señor Labastida desire the pope to invest him with the ensigns of cardinal. They seek the aid of foreign Jesuits, who interpose their influence with the pope on behalf of the archbishop. But Leo XIII. has declared that he will never agree to this move until Mexico re-establishes her severed relations with the Vatican.” This he declared would never be done, and then added :

“General Diaz, with a true philosophic spirit and knowing the situation, said : ‘The Catholic clergy is an institution of the past and condemned by history, while the Roman pontiff has no other prestige than that given to him by the ruins of the Eternal City.’ But let us begin with Italy. We do not want Italian priests, for they are the descendants of those who always oppressed the people, and have invoked the aid of foreigners to enslave Italy from the time of Charlemagne to Napoleon III. Napoleon III. replaced Pius IX. in the See of Rome after he had fled from the city disguised as an old woman ; and the pope, to avenge his defeat, proclaimed the Immaculate Conception of the Virgin, contrary to every principle of science ; and, not content with that, he convened the Vatican Council, proclaimed the absurd dogma of his own infallibility, founded *Maryolatry*, and became an idolater.

“We do not want the French Catholic priests, because in history we find them in conspiracy with Catherine de Medici, plotting the bloody *saturnalia* of St. Bartholomew and counseling Louis XIV. to revoke the Edict of Nantes, thus giving origin to scenes of blood before which the bloodiest spectacles of the French Revolution pale into insignificance. That same clergy provoked the dragonades and combatted the French Revolution, sustained the restoration of Charles X., fought against the Revolution of 1848, and aided Napoleon III. in his *coup d'etat* ; they fled from danger dur-

ing the siege of Paris, applauded the *commune*, and cast reproach upon the republic ; they laughed over the grave of Gambetta, and aided Boulanger, who robbed a certain countess of \$600,000, making her believe that he was going to place the family of Orleans on the throne of France.

“We do not want the Spanish priests. They increased the horrors of the inquisition in the time of Philip II., and at the *restauracion* of Ferdinand VII. decreed the death of all liberals, building themselves the scaffold of Arco Agüero ; they declared against the Revolution of September, and conspired with the Duque de La Torre to overthrow the republic ; they are the same that a short time ago created a panic in the Spanish regency on account of the republican movements in Brazil, in order to wrest the power from the liberal hands of Sagasta and put it in the hands of Canovas del Castillo.”

The extracts we have made are about one-third of the speech referred to. In conclusion Señor Mateos claimed that Mexico had the same right to expel foreign priests from the country that the United States have to restrict immigration, or that Guatemala had to drive from her territory the Jesuits, who “are leeches on the body politic, sucking its blood like certain omnivorous plants that grow in the bogs and swamps of the wild forests of Malabar.”

This move on the part of the liberals in Mexico has convulsed the whole country. No one can tell where the struggle will end, but there are Mexican statesmen who believe that Mexico is on the eve of a revolution, which the ultramontanists hope will bring them again into power. This would be disastrous for Mexico, but it does not seem probable at present.—S. W. SIBERTS, D.D., in *Central Christian Advocate*.

Roman Catholicism in Canada.

In Lower Canada Roman Catholicism has one of its strongholds on this continent. The Province of Quebec would not be a desirable acquisition for the United States, even if annexation of Canada were thought of.

The *Missionary Outlook* says that “the present population of Quebec is 1,359,000 ; of this number 1,171,000 are French, of whom 10,000 are Protestants. The Church of Rome.

*Prieto, one of the popular writers and statesmen of Mexico.

receives from the families within its communion the immense sum of \$8,000,000 per annum, derived from tithes, taxes, pew rents, fees for sacraments and masses for the dead. At the opening of St. Peter's Cathedral, in Montreal, you could, for one dollar, 'share in the great spiritual advantages' of thousands of prayers and masses said for you during the period of four years, as well as the weekly profit of seven million aves, and many other prayers. 'A ticket for heaven' was sold for twenty-five cents, containing beneath an engraving of the church these words, 'The Catholic Church, the voice of Heaven; outside the Church no salvation,' and offering for six years to say to the sacred heart of Mary one mass for all who would buy a ticket.

"Quebec, with her closed Bible, her millions pouring into the treasury of non-tax-paying priests and bishops, whose luxuries abound; with her school-book under approval of her archbishops, and her legislators under orders from Rome, is fast drifting into the condition of Mexico, Spain, South America, and other Catholic countries. Who that walks the streets of old Quebec and Montreal, beholding the extensive lands untaxed, the vast piles of their innumerable churches and convents surrounded by high walls, the black-robed priests, the inevitable shrouded nuns, the endless processions with their elaborate splendor, the numerous fête days, the ignorance and hopeless poverty of the heavily-tithed poor—who would want to tolerate the like in the Ontario we love to call Protestant? The next thing to a realization of great evils is the question, how to mend them? All the work of Romanism shows the same results. It is ever retrogression. It is the constant effort to turn back the tide of time and land the people in the conditions of mediævalism."

MISSIONARY DEPARTMENT.

The California Convention.

The Baptist State Convention of California met at Twin Lakes April 29th. It was preceded by the Ministers' Conference at which a paper entitled "Shall we have a Coast Education Society Tributary to the National Education Society?" was read by Rev. W.

T. Jordan, of Dixon. The writer answered the question in the affirmative. "We need this Society, 1st, to impress upon the denomination the needs of Christian Education. 2d, to formulate and foster a better system of education than we have on the coast." The essayist urged that an Education Society should be organized at each of the following points, viz.: Southern California, Northern California, Oregon and Washington, and in addition a Coast Education Society that should have the power to regulate the number of such institutions and the class of work done in them. Many of those present favored the views presented in the paper.

Rev. J. Q. A. Henry was elected President of the Convention and J. B. Hartwell, D.D., Statistical Secretary. Dr. Hartwell, who is Superintendent of our Chinese work on the Pacific coast, has held this position with the Convention for a number of years and a resumé of his report for the past year as presented to the Convention is as follows:

There are 7 associations; 177 churches; total number of persons baptized during the year, 789; total gain, 2,181; net gain, 967; present membership, 12,400; valuation of meeting houses, \$791,902; of parsonages, \$18,000; indebtedness, \$13,926; seating capacity, 33,289; pastors' salaries, \$79,185; other expenses annually, \$26,275; foreign missions, \$2,318; State missions, \$5,488; California Chinese missions, \$643; American Baptist Publication Society, \$459; education, \$4,996; other benevolences, \$3,683; Sunday-schools, 160; officers and teachers enrolled, 1,403; pupils, 10,985; pupils baptized during the year, 395; average attendance of pupils, 6,838; volumes in Sunday-school libraries, 8,092.

Dr. Hartwell also stated that "twenty-seven Chinese have been baptized during the past year in connection with Baptist Chinese Missions in California."

The *Leader* says that "When Doctor Hartwell unrolled his statistical report before the Convention there was a murmur of surprise at the labor involved in preparing it. The report looked to us as though it were thirty inches wide and one hundred and fifty inches deep. It was densely studded with figures, and this necessary, unknown, laborious toil has been performed by the doctor for a number of years. Small wonder that the house gave him a rising vote of thanks."

Rev. C. E. Harris read the report from the Board of Southern California, and Rev. Wm. C. Spencer the report from Central and Northern California. Both of these reports were most excellent and made an exhibit of very successful work. Rev. W. H. Randall presented the report of the American Baptist Home Mission Society, which referred to the splendid work accomplished by the Society and to the fact that it had closed its fiscal year with a balance of over \$2,000. Rev. S. K. Dexter said: There are four respects in which this Society is a vital factor in our work for God in this fair land. *First*. It serves to foster and promote the missionary spirit, *foreign* as well as home. *Second*. It is a solvent of our national difficulties, a mighty safe-guard against our national perils and a grand conservator of all that we hold dear of a civil kind. *Third*. It aims to Christianize our people, making us a Christian nation. *Fourth*. It fosters and demonstrates the unity of our Baptist Brotherhood.

Treasurer of the Convention Strong's report was the best that he has ever made. \$3,530.63 had been received for missionary purposes; \$874.91 for church edifice work, and \$134.90 for minutes and general expenses. The total receipts for all purposes were \$5,675.81.

Mrs. W. H. Latourette presented a statement of the net receipts of the Women's Home Mission Society of California for the year, which showed that the amounts raised were: For missionary fund, \$619.08; edifice \$531; printing, \$115.16; total, \$1,265.24.

A Bell for the Indians.

In the April MONTHLY, as our readers will doubtless remember, one of our missionaries among the Indians in the Indian Territory, Rev. G. W. Hicks, made an appeal for a church bell for his new house of worship to call the worshippers together "from near and from far." Rev. E. H. E. Jameson, D.D., of Detroit, Secretary for the "Lake District," determined to get the bell for him, and stating his desire to Messrs. C. S. Bell & Co., Hillsboro, Ohio, they very readily and generously gave him a bell costing \$150 for brother Hicks. Dr. Jameson used one of their bells on a chapel at Lansing, Mich., while pastor there, and speaks very highly

of the excellent quality of their work. The thanks of Brother Hicks and his people and of all interested in work among the Indians are due Mess. Bell & Co. for this valuable gift. It will "ring out the glad tidings" for many a year, we trust.

Swedish Baptists.

Rev. L. J. Ahlstrom, now at Oakland, California, was appointed last year by the Swedish Baptist General Conference as delegate to the Anniversaries at Cincinnati, but being unable to attend he sends these statistics of his people in the United States, for the year ending January 1st, 1891:

Baptisms, 1,287; other additions, 1,319. Net gain during the year, 1,034. Whole number of members, 12,172. Increase of members in two years, 2,011. The Eastern, Illinois and Minnesota Conferences are the largest. The Kansas Conference, with a membership of only 675, reports the largest number of baptisms, 243. All the Conferences show a steady increase in membership, except Nebraska, which two years ago reported 807, and now only 402 members. There are 129 meeting-houses, with seating capacity for 28,700 persons, and the value of all church property is \$392,500, with a debt of \$80,370. Gain during two years, \$86,250. Contributions for ministers' salaries, \$47,691. Contributions for church building and repairs, \$61,715. Contributions for ministerial education, \$2,085. Contributions for all purposes, \$158,115; an increase in two years of \$65,500. There are 1,100 "non-contributing" members. The Sunday-schools have 871 teachers and 6,689 scholars.

French.

Rev. J. N. Williams, our General Missionary among these people, in sending in his report for insertion in the Annual Report of the Society, adds some reflections that will doubtless prove of interest to our readers:

"The English-speaking Irish Roman Catholics can hear the Gospel at any time in our midst if they will. But to these thousands and tens of thousands of French foreigners and fellow-citizens the Gospel is not

preached at all, nor in regard to them is the great commission by us at all carried out but so far as we see to it that the *French-speaking* missionary is abroad in the land ; and they have come to us from France and Belgium, with the mischievous, infidel and communistic ideas of those countries, and from Canada with the bigotry and unassimilating notions of the mediæval Romanism of the Province of Quebec.

"Added to such like reasons for our efforts to evangelize this class of our citizens, is the fact that of the Roman Catholic millions in our country, none are more accessible to Gospel influence. The result of missionary effort among French-speaking people thus far in America has been the accession to Protestantism of fully 50,000." * * *

"An evidence of the willingness on the part of French converts to make sacrifices for christian work has come to us from our mission in Stryker, Ohio, where the brethren have added to the church previously erected by themselves a good convenient parsonage, besides supporting nearly in full our missionary in that French colony." * * *

In speaking of three young men who have entered the field as missionaries, Brother Williams says: "One came to us with good scholarship, having studied with the priesthood in view. Another, a victim of all the disadvantages usually connected with that religious system; illiterate, enslaved, but with unusual powers of mind and heart. All three, after thorough examination by ordaining councils, composed of the pastors of the local Baptist Associations, received, notwithstanding the disadvantage of their imperfect knowledge of English, the cordial and unanimous vote of their American brethren in the ministry, and their fitness for this high office among their countrymen has been attested in the case of each by conversions and a full score of baptisms, and we have had many cheering proofs of local interest in the French work, and on the part of those who are in the best position to judge of its necessity and value." * * *

"To draw from this nationality the best of talent and fully equip it for service in our French field, the advantages of a preparatory department should be secured for French students, either by scholarships enabling the most gifted among our French converts to prepare for Newton at the Grande Ligne Mission Institute in Canada,

or by providing for increased primary and preparatory French instruction at Newton ; for most of those who have excellent qualities for work among their countrymen, have had no advantages of education, and are illy prepared to enter at once into theological studies."

Notes.

—England proudly boasts that the sun never sets on her dominion. The United States may say as much, for when the sun sets in Alaska it is an hour high in Maine.

—The staple products of Alaska are, by some, supposed to consist of polar bears and icebergs. Such will do well to note that Governor Knapp's report shows that the exports for the past year were over \$9,840,000. A very good showing for "poor, despised Alaska."

—In 1804 there were thirty-five translations of the Scriptures in existence ; since the formation of the British and Foreign Bible Society in that year, ten millions of money have been expended in the work of circulating the Bible, and there are now nearly 300 translations of the Scriptures.

—We wish to warn our churches in the Northwest against one A. A. Powers, who caused much trouble in the church at Rathdrum, Idaho, and who is unworthy of acceptance as the pastor of any Baptist church. In this connection we again say : Lay hands suddenly on no man for pastor, however plausible he may appear. Know about his antecedents before calling him. Here is what the Rathdrum Church says : "We confess with mortification and shame our mistake in inviting an unknown and untried stranger to labor among us as pulpit supply, whose qualifications were so contrary to the requirements of God's expressed will in 1 Tim. 3 : 1-7."

—What is true in secular, is true also in religious life. Every church, every benevolent organization, is a co-operative society for the accumulation of spiritual capital, and the accomplishment of spiritual results. When Carey said, "I will go down in the mine if you will hold the ropes," he was

proposing co-operation in missionary work. The same is true of every missionary now who goes into the home or foreign field. Their part of the compact is to go; ours is to stay, and furnish them supplies. The arrangement is a wise and needful one. We must thus co-operate, if we accomplish aught. No man liveth unto himself; if he does, he does not live at all. No man worketh by himself; if he does, his work will go for little. When Christ gathered about him his disciples, and sent them out two by two, he established this principle of co-operation in his kingdom, which in some form or other must be observed if we would lay the largest results at His feet.—*Young People at Work.*

ILLINOIS.—Dr. Haigh says that four Swedish Baptist churches in the northern part of this State have become self-supporting since July, 1890.

WASHINGTON.—A card from Rev. W. H. Black, Garfield, states that they "have had a glorious revival," and that twenty-six have joined the church there as the result. Good news, indeed.

IOWA.—The little church at Russell, Rev. C. W. Riches, pastor, has been enjoying a very precious revival season. Many were converted, and the entire church reanimated by the power of the Spirit. Some have already been baptized.

INDIAN TERRITORY.—Rev. G. W. Dallas sends us the following good news from Kulli Inla: "I rejoice to tell you that God has poured out his blessing upon us. On the 12th of April I baptized seventeen of my pupils, and others are waiting to be baptized. I gave the hand of fellowship to four on the 5th."

MONTANA.—Rev. A. W. Graves is the efficient pastor of the Butte church, and the work there is progressing favorably. Rev. J. G. Pulliam is the General Missionary for this State and Northern Idaho, though an error in a recent issue of the MONTHLY indicated that he was pastor at Butte. The laborers in these new States have the true missionary zeal and are pushing the work rapidly.

IDAHO.—Rev. J. O. Burroughs, of Bellevue, is determined to not only preach the Gospel, but to also work for the betterment in every way of his field. He has just secured the written agreement of all the merchants and other business men of Bellevue to close up their stores on Sunday, and this day is now more like what the Master intended it should be in this Idaho town. Good reports continue to come about this church and their working pastor, Brother Burroughs.

NEBRASKA.—Rev. W. M. Evans writes from Quick that they "are not getting very heavy showers of blessings, but are getting some of the heavenly dew." That part of the State suffered from poor crops last year, and the lack of money renders the holding of these fields very hard work for both pastors and people. At Quick several have recently been baptized, and the congregations are increasing. Brother Evans closes his letter by saying that "we are determined to hold the fort by the help of God, and we are very thankful to the Home Mission Society for the aid that it has given us."

COLORADO.—From Salida comes the news of a wonderful revival. The pastor, Rev. E. H. Hayden, assisted by brethren Turnbull and Thompson, conducted a six weeks' series of meetings, resulting in thirty-nine accessions to the church, thirty-two by baptism, and a dozen more who are awaiting baptism. The whole community was stirred by this work, and many of those baptized were previously deemed out of the reach of any church's influence. The church edifice was also refitted and improved, and the future outlook is indeed bright for this noble band. Pastor Hayden writes, as he says, with a heart exceeding glad for God's mercies, and well he may.

UTAH.—At Provo, where in February a church was organized, the outlook seems to the pastor, Rev. H. B. Turner, very hopeful. The new church edifice will be a great help in the work. Already some fruit has resulted, one being baptized and others waiting the ordinance. Brother Turner says he has found some twenty-seven Baptists in and around the city. With hard and immediate work in this long Mormon-ruled land there

seems now every prospect of success. The First Church of Salt Lake City, under the efficient leadership of the new pastor, Rev. H. B. Steelman, late of Jersey City, will doubtless move on successfully, and the new interest in the east end of the same city, under the energetic labors of our missionary, Rev. S. J. Adams, will be without doubt carried on to a like success. Let us *pray* and **WORK** and **GIVE** for Utah **NOW**.

ARIZONA.—Rev. M. M. Hitchcock, Tempe, writes encouragingly of the work there. He says he is also preaching Sunday afternoons at Mesa City, seven miles east of Tempe, to congregations averaging about fifty. It is a Mormon settlement and there is a Mormon church there of 250 members. But these people are now selling out and going to Mexico, and Brother Hitchcock believes that the way is open there to found a strong Baptist church, and that the importance of the place demands the placing there of a missionary at once, to follow up the work he has begun. All about the town lie the richest fruit lands imaginable—peaches, apricots, figs, almonds and grapes growing prolifically—and soon this lovely Salt River valley will be occupied by permanent residents. Now is the time to “strike” here, as it is in hundreds, yes, thousands, of other points in the South and West. Would that we were able to!

CALIFORNIA.—The church at Redlands, Rev. John D. Rumsey, pastor, has just become self-supporting, and they send resolutions expressive of their deep gratitude for the aid extended to them in their hour of need by our Society. Redlands is a flourishing town in Southern California in the midst of a rich fruit section, and the help we were able to give them during the last three years has been the means of enabling them, at first, few Baptists there to become a powerful body. Since September last they have increased more than one-half, and during that time have given over \$120 to the different Societies. The strong churches of the great West, now so liberal in their contributions through the Society to help their weaker brethren, were most of them aided in reaching this position of strength by similar assistance when weak. The old adage, “A stitch in time saves

nine,” runs through all the efforts of life, and nowhere is it more impressive than in Home Mission work.

EDUCATIONAL DEPARTMENT.

WAYLAND SEMINARY.—President King, writing about a recent work of grace in the school in which about twenty professed conversion, says: “Our little Congo girl, Suluka, says that ‘Jesus wanted little children to come to Him, and she has *come*.’”

JACKSON COLLEGE.—President Ayer states that the industrial work among the students is in a very satisfactory state. Forty young men have been learning bricklaying. The cotton crop sold for \$300, paying twice over all the summer expenses. Several students who had not means to remain were enabled to do so by wages paid for work in the cotton field.

BENEDICT COLLEGE.—President Becker reports 284 students enrolled this year—males, 145; females, 139. Mrs. Becker has favored us with an excellent photograph of a group of girls under her care. Earnestness and refinement are manifest in their looks, and one has but to glance at the admirable group to see that the colored people are surely rising.

BISHOP COLLEGE.—President Culver, writing April 1st, says: “Our number is greater than ever before. Total enrollment, 260; number of boarders, 151. Of course, we are very much crowded. It is proposed to erect a new building this year for better and enlarged accommodations for chapel and recitation-rooms. The colored Baptists of Texas are taking hold of the matter enthusiastically, and, under the efficient leadership of Brothers Griggs and Luke, will contribute generously. We shall be disappointed if they do not raise at least \$2,500. The building will probably cost about \$15,000, ready for occupancy.”

SHAW UNIVERSITY.—President Tupper, writing April 7th, says: “The Law and Medical schools have closed, and it has been

a most prosperous and successful year in all the departments of the Institution. During the session four hundred and twenty-eight students have been enrolled. Industry and hard work has been the watchword, and the amount of work done in the higher departments is a surprise even to some of our most experienced teachers. Especially is this true in the Law and Medical departments. Nine students have been in attendance studying Law, and forty-eight Medicine. Two have been graduated in Law and six in Medicine. One of the students in Law, six weeks before his graduation, was admitted to the Bar in North Carolina, having passed an examination before the judges of the Supreme Court. The other one was admitted to practice in the Superior and Supreme Courts of Virginia. One of the medical students, in a written examination in the seven branches of medicine, made an average of 94 $\frac{4}{7}$, another 97 $\frac{4}{7}$, on the scale of one hundred. Such facts as these show the thoroughness of the instruction imparted and what colored young men can accomplish."

—Rev. T. H. Pritchard, D.D., editor of the *Biblical Recorder*, writes in his paper as follows about Shaw University: "I had the honor to address the Medical Department of this Institution last week and was greatly pleased with everything I heard and saw. The Faculty is composed of six of the most honored practitioners of Raleigh, the graduates were six in number and the exercises would have done credit to any college in North Carolina. I have known this school from its infancy and can bear testimony to the wisdom and ability of the President, Dr. H. M. Tupper, who in spite of difficulties which would have discouraged almost any other man, has persevered in this noble enterprise until great and distinguished success has crowned his efforts. No school in the State, save the University at Chapel Hill, has so many and such excellent buildings, nor is there any other literary institution which has so many students in its departments of Medicine, Law, Theology and Literature as this one. I have seen the Home Mission Schools of Richmond, Va., Columbia, S. C., Atlanta, Ga., and Nashville, Tenn., and none of them are so well located and have such a fine property as Shaw University. The venerable

founder, Mr. Shaw, of Wales, Mass., and his wife were present on this occasion and it was touching to hear him modestly speak of the grateful joy it gave him to note its prosperity from year to year. If one will go over the State and observe the character of the schools, secular and religious, and the churches served by those educated here, they will see how great a blessing this Institution is to the colored people of the State."

CHURCH EDIFICE DEPT.

Notes.

—The Norwegian Dane Church of Minneapolis, Minn., dedicated their new house of worship on April 19th. It has cost over \$5,000 and is a very neat and commodious place of worship. We have aided them in the building and they write expressing their gratitude. Rev. Iver Larsen, the pastor, has been very successful in his work there during the past six years and this building is the result of much hard struggling on his and his people's part. A number have already been converted in the new building, and the prospect looks bright for increased success.

Salt Lake City.

Rev. S. G. Adams has succeeded very well in the effort to secure a lot for the chapel to be erected in the eastern part of this city. And next will come the question of the building of this chapel. Brother Adams has advanced some considerable part of the money for the lot and is deeply interested in the success of the undertaking which he and others there competent to judge believe to be of such vital interest to our cause in Utah. A business man of that city has nobly offered \$500 worth of building granite (placed on the ground to be built on) and as much more in the quarry as is needed. The following parties have sent him the sums set opposite their names for the lot, and he wishes to thus publicly acknowledge them: Miss Jane Chapman and sister, Milton

Junction, Wis., \$12; Wm. Jameson, Avon, Ohio; Mrs. A. E. Howes and daughter, Chicago, Ill.; Mrs. Jas. Sumner, Medina N. Y.; Rev. E. K. Chandler, Warren, R. I., \$10 each; Ladies' Mission Circle, Madison, S. D., \$6; Mrs. Anna B. Stanton, Madison, Ind.; "One of the Lord's Stewards," Toledo, Ia.; Mrs. A. D. Stone, Earlville, Ill., \$5 each; J. L. Rutherford, Campbellsburg, Ind.; Mrs. S. H. Olney, Ann Arbor, Mich.; \$3 each; A. M. Barkville, Deucher, O.; Mrs. J. J. Lagrange, Avoca, Neb.; Mrs. L. B. Clark, Akron, O.; Belle and Phebe Youart, Troy, O.; J. H. Wells, Washington, Ill.; "Baptist Brother," Huntington, W. Va., \$1 each.

WOMEN'S SOCIETIES.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

14 TREMONT TEMPLE, BOSTON, MASS.

Honorary President—MRS. THOMAS NICKERSON, Newton Centre, Mass. *President*—MISS ALICE B. MERRIAM, 177 West Brookline St., Boston, Mass. *Vice-President*—MRS. ANNA SARGENT HUNT, Augusta, Me. *Corresponding Secretary*—MRS. M. C. REYNOLDS, 21 Fayette St., Cambridgeport, Mass. *Treasurer*—MISS ALICE E. STEDMAN, 14 Tremont Temple, Boston, Mass.

The Thirteenth Annual Meeting of the Woman's American Baptist Home Mission Society was held in the First Baptist Church, Cambridge, Mass., Wednesday and Thursday, May 6th and 7th. A Workers' Meeting for Directors, State Vice-Presidents, and Presidents of Circles, was held in the Broadway Baptist Church, Wednesday, May 6th, at 9.30 A. M.; the Vice-President of the Board of Directors, Mrs. Anna Sargent Hunt, presiding. The Secretary, Mrs. M. C. Reynolds, brought an interesting list of questions to this meeting, and the ladies participated freely in the discussion, and the meeting proved to be very helpful. At the close the ladies of the church provided a bountiful lunch, after which all repaired to the First Church, where the regular exercises began at 2 o'clock P. M.

As we entered the church, the word "Welcome," seemed to greet us whichever way we turned. The pulpit platform was decorated with beautiful plants, mottoes were hung on either side; in front of the organ were maps of our country, and everything seemed in readiness for us, and our hearts were touched with the thought that loving hearts and willing hands had beautified the Lord's house for our annual gathering together in His name. The meeting opened with reading of Scripture by the Presi-

dent, Miss Alice B. Merriam, of Boston. The hymn "Come thou Almighty King," was sung, when prayer was offered by the Vice-President, Mrs. Anna S. Hunt, of Augusta, Maine.

The President then spoke of the year that is just closing as a year of blessing and prosperity, because the Lord our God has wrought with us, and for us. When we have the almighty power of God in union with our weakness we are made strong, and can do all things through Christ.

The Nominating and Enrollment Committees were then appointed, after which reports from State Vice-Presidents of Eastern Maine, New Hampshire, Vermont and Connecticut were read, giving encouraging accounts of the work in these States.

Mrs. L. G. Barrett, of Lowell, Mass., gave the opening address upon "Colored pupils compared with White."

Mrs. Barrett has been a teacher in the Normal Department of Shaw University; also has taught in the Normal School in Providence, R. I.

She spoke of the advantage that white pupils have of an educated ancestry, while the colored pupils with nothing of the kind are equal to the white pupils in ability. The question is often asked, what kind of instruction and instructors shall we give them? Our answer should be, the best. They are naturally great imitators, so we need to place the ideal high. It is said that colored teachers do more effective work than white teachers; as soon as they are converted they become missionaries to their own people.

Mrs. Dr. Hanscombe, of East Somerville, then sang very sweetly the solo, "In the secret of His presence," after which a paper was read on "Childrens' Work for Missions," by Miss Mary Howard, of Hartford, Conn.

She said there were four requisites for a successful leader in work for children:

1st, Enthusiasm; 2nd, Practicability; 3rd, Love for children; 4th, Tact.

Miss Howard gave her own experience in work for children, which was very interesting.

Mrs. Bonney, of Maine, was next introduced, and in an attractive manner spoke of the work of Miss Sophia Packard, of Spelman Seminary, and the work of Miss Sara Barrows, of Maulmain, Burmah. She referred to Hebron Academy where Miss Barrows was educated. Perhaps it had become a weariness to us, who had heard so much soliciting in its behalf, but Miss Barrows heard of what was being done in her far-off home, and desired to make an offering herself; so had sent one hundred articles to be sold in behalf of Spelman Seminary and Hebron Academy; among them three table covers, one of which Mrs. Bonney displayed. A letter was read from Spelman Seminary and a telegram from Mary V. Cook, a former teacher in Indian Territory. It was voted that a letter of sympathy be sent to Mrs. E. C. Daniels, Clerk of this Society, who has been seriously ill.

Mrs. G. D. B. Pepper spoke on "How can we get the support and sympathy of the pastors in our churches? and why some churches never have Missionary Concerts," urging the need of keeping the subject of missions constantly before the people. Mrs. Pepper is always a welcome speaker, and is listened to with the deepest interest.

At the close of the afternoon session the ladies spent more than an hour in a social way, when they were invited into the vestry, where were found tables daintily spread for the refreshment of the guests.

In the evening after singing by a choir of Misses, and prayer by the assistant pastor of the church, Rev. L. T. Townsend, D.D., of Boston, gave an address upon "Duty of Protestant Christians to Roman Catholics." He stated this world was already redeemed, and Christians were called to disciple the world. There were two methods, 1st, Disciple those near us; 2nd, Those afar off. Our country is the Jerusalem. He spoke of the Catholics and their religion, and their desire to exterminate the Protestants. The same reason that leads us to save the Chinaman should lead us to save the Roman Catholic. The great mass of our people speak no word to help them. He spoke of the day of Pentecost, and that redemption had been provided for the Parthians, Medes, and Elamites, but we were not all together "with one accord in one place." Mexico is a wonderful country. Thirty-four years ago no gospel would be allowed to be spoken there, now the fields are white for the harvest. Our schools overflow with Mexican Catholic children. One hundred Government school buildings will be handed over to any denomination who will open schools there. Mexico is stretching out her hands to us.

Hon. C. W. Kingsley of Cambridge, Mass., then addressed the audience on "Past success an incentive to future action."

He reviewed the work already done by the parent Society, and of its increase from year to year; that the first money collected for Home Missions in 1824 was \$30; in 1833 it had increased to \$16,000; and in 1890 it was nearly \$450,000. When we think of the work to be done in home and foreign fields, it seems a hopeless task; the great commission seems reversed, and the whole world seems to be coming to the United States to hear the gospel. Looking at it in a political light, foreigners never will be enlightened till educated. The freedmen are our natural allies; if educated they will be a mighty power.

Thursday morning the weather was delightful, as it was the day before, and at 9:30 A. M. the ladies gathered in the upper room for communion with the Lord. Mrs. Bonney, of Maine, led the meeting, and many prayers went up to God in thanksgiving for the past, and his help was sought for future work.

After the opening exercises in the audience-room, the Secretary, Mrs. M. C. Reynolds, presented the Annual Report. After speaking of some of the important changes that had taken place in the Society

the past year, she spoke of increasing work among the destitute women and children of our land, and the need of more helpers in the work. Reports from most of the schools were encouraging, especially the Indian work, but in Mexico the work is slow and discouraging; but we will not take time and space to report their work, as it will be printed entire in the Annual Report.

The Treasurer, Miss Alice Stedman, presented the Treasurer's Annual Report, showing the receipts of the year to have been \$43,535.95.

Mrs. H. T. Pevear, of Holliston, Mass., gave an interesting account of a recent trip to Alaska, and showed some totem poles and other articles she had brought with her to this meeting. The President stated that our work in Alaska had been unsatisfactory thus far, but we hope to send a man and his wife there in the fall.

After interesting reports from Vice-Presidents in Western Maine, Rhode Island and Eastern Massachusetts a paper entitled, "Why should young people be interested in missions?" was read by Miss Nellie Bakeman, of Chelsea, Mass., which was full of interest from beginning to end; and it was voted to have it printed in leaflet form. After singing the meeting adjourned until two o'clock.

AFTERNOON SESSION.

After singing a hymn, the Scriptures were read by the President, Miss Alice B. Merriam, and prayer was offered by Mrs. A. J. Lovel, of Boston.

The Nominating Committee, of which Mrs. G. D. B. Pepper was chairman, reported: For President, Miss Alice B. Merriam, Boston, Mass.; Vice-President, Mrs. Anna Sargent Hunt, Augusta, Maine; Corresponding Secretary, Mrs. M. C. Reynolds, Cambridgeport, Mass.; Treasurer, Miss Alice Stedman.

Executive Committee for three years: Mrs. E. H. Bonney, Portland, Maine; Mrs. G. S. Harwood, Newton, Mass.; Mrs. A. P. Mason, Chelsea, Mass.; Mrs. E. M. Milliken, Worcester, Mass.; Mrs. J. B. Matthews, Brookline, Mass.

For Auditor, Mrs. W. A. Bowdber, Roxbury, Mass.

The report was accepted and these ladies were elected for the ensuing year.

After the election of officers, Mrs. Hanscombe by request rendered the solo, "The Gypsy Boy, or Tell it Again," very acceptably.

Miss Addie Owen, of Augusta, Maine, read a paper upon the question, Why not? answering some of the young ladies' excuses for neglecting Home Mission work. It was a stirring appeal to them for more consecration, interest and helpfulness in this work of the Lord.

Mrs. Lottie M. Perkins, a teacher from the Tullehassee Mission, gave a very interesting address on Work in Indian Territory.

She spoke of some of the needs of this people, describing the homes, their manner of living, the destitution, lack of cleanliness in mind and body, the evils of polygamy and intemperance which are freely indulged in, and made a strong plea for more work to be done among the Indians, especially the wild tribes, which would result in untold good. Better grades of teachers are needed where the mind and heart are to be trained and taught for God.

The Enrollment Committee reported 480 in attendance: Maine, 15; New Hampshire, 12; Vermont, 3; Massachusetts, 413; Rhode Island, 27; Connecticut, 7; California, 1; New York, 1; Ohio, 1.

Mrs. E. H. Bonney, of Portland, Maine, offered the following resolution, in behalf of the Board of Directors and visitors:

Resolved, That our sincere thanks be extended to the ladies of this church for their graceful and cordial hospitality, expressed in so many pleasant ways, and to the young ladies of this church, whose kindness has been shown in the decorations, the music, and the various services which they have rendered, in His name to us their guests. Also to the organist, soloist, and sexton, who have added to our pleasure and comfort. May the blessing of Him, who has bidden us be careful to entertain strangers, be upon one and all who have so heartily obeyed this command.

After listening to a very able address from Rev. G. D. B. Pepper, D.D., of Saco, Maine, the topic of which was, "Christ with us," prayer was offered by the pastor of the church, Rev. James McWhinnie, D.D., and the meeting adjourned.

E. M. MILLIKEN, Clerk, *pro tem*.

WOMAN'S BAPTIST HOME MISSION UNION OF CONNECTICUT.

President.—MRS. S. D. PHELPS. *Treasurer*.—MRS. H. O. WINSLOW. *Secretary*.—MRS. W. H. ELKINS.

The quarterly meeting of the Woman's Baptist Home Mission Union was held in the Baptist Church in Ansonia, Tuesday afternoon, April 21. There was a good delegation from out of town, and they were very cordially greeted by the sisters in Ansonia and Shelton. A number of the women in the Circles were ill with "La Grippe," consequently we missed some familiar faces. Our President, Mrs. Phelps, was one of its victims, and we were again deprived of her presence. We are fortunate, however, in having several vice-presidents who are able and willing to step right in and fill any vacancies.

Our second vice-president, Mrs. Smith, was on hand and the meeting went on all right. After singing and reading of Scripture, prayer was offered by Mrs. Wallace. Then the usual business followed. The Circles reported good prayer-meetings, but very few barrels had been sent. An excellent letter was read from a western pastor who had received a barrel, telling how much better work they had been able to accomplish, in consequence of being so comfortably

fitted out. A good letter from Brother Rohnstrom was read, in which he speaks of his people as being so happy in having a home of their own, where they can gather and bring others of their nationality to the Lord. He asks a question which it would be well for many others to ask, namely, Shall we not take more thought for these foreigners in our midst and strive to show them the great, loving heart of our Father, and bring them to the knowledge of Him who 'so loved the world that He gave his only begotten son?'

Then followed an excellent paper concerning the Indians, prepared by Mrs. Mason, of New Haven, and read by Mrs. McKinney. It was very much enjoyed by all. No quotation could do it justice; but we hope to have it printed before long for distribution. Mrs. Curtis then read some excellent letters from Mr. and Mrs. Becker, which were as usual full of good things.

Prayer was then offered for *our workers* and all Christians, that they might know how to help on mission work. In the absence of a letter, the Secretary gave some account of Miss Bonham's work in Muscogee, I. T. While we were singing a hymn Mr. Ritzmann came in, and on being called upon told us of the progress of his work, also gave us the sorrowful information that this was the last time he would meet and speak to us, as he expects soon to go to another field of labor. We have enjoyed our work with him, and felt that every dollar was well spent. But we feel sure that wherever he goes, he will do faithfully what his hands find to do. Mr. McKinney offered the closing prayer and dismissed the meeting with the benediction. MRS. ELKINS, Sec.

Baptisms.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit"—MATTHEW 28:19.

Missionaries administering the ordinance of baptism to five or more converts.

QUARTER ENDING MAY 1, 1891.

NAME.	FIELD.	No. BAP.
Joseph Smith,	Cozad, Antelope Center and vicinity, Neb.,	6
William H. Curtis,	Tabor, Iowa,	10
John D. Pulls,	Red Cloud, Neb.,	5
John A. Kees,	Pocahontas, Iowa,	5
Peter Berggren	Swedes in Norway, Mich.,	7
Halbert D. Crawford,	Finley Ave. Ch., Ottumwa, Iowa,	25
Knud P. Hammer,	Scandinavians in Oldham and Miner counties, South Dak.,	9
J. R. Murphy,	Guthrie Center, Iowa,	5
F. W. Foster,	Immanuel Ch., Omaha, Neb.,	20
E. Herbert Hayden,	Salida, Colo.,	32
Arthur S. Phelps,	Immanuel Ch., Denver, Colo.,	6
Cyrus Sullivan,	Rolla and vicinity, North Dak.,	8

James Sheppard,	Broken Bow, Neb.,	9
S. G. Adams,	City Missionary for Salt Lake City,	
	Utah,	7
Frederic W. Hart,	Colorado City, Colo.,	15
Petrus Swartz,	Scandinavians in Rockford, Ill.,	6
Chas. W. Riches,	Russell, Iowa,	9
Thomas Stephenson,	City Missionary, Omaha, Neb.,	21
Henry Colcleaser,	Grand Junction, Colo.,	9
T. M. Shanafelt,	General Missionary for South Dakota,	5
Bartlett Foskett,	Sault Ste. Marie, Mich.,	10
Eusebe Leger,	French in Westfield Ass'n, Mass.,	5
Robert Smith,	Eldora, Iowa,	12
Trinidad Armendariz,	Monterey, Mex.,	5
Almon T. Shortess,	Shellaburg, Iowa,	5
Evan W. Lloyd,	Sprague, Wash.,	19
Wm. C. Sheppard,	Mt. Ayr, Iowa,	55

Home Mission Appointments

IN MAY.

The following new appointments were made:

- Rev. Erik Johan Nordlander, Swedes in Pullman, Ill.
 " Mattis A. Fridlund, Salem (Swedish) Church, Chicago, Ill.
 " Frank Sprague, Memorial Church, Chippewa Falls, Wis.
 " Lars Jacob Anderson, Rio, Wis.
 " William Hiram Barker, Merrill, Wis.
 " J. W. Crooks, District Missionary for Southern Minnesota.
 " Alfred Ohman, Swedes in Oscar, Minn.
 " George Wickham, Lone Tree, Iowa.
 " George F. Reinking, Fairfield, Iowa.
 " Thomas E. S. Lapham, Linn Grove, Iowa.
 " James A. Cornelius, Le Claire, Iowa.
 " William L. Ferguson, Stuart, Iowa.
 " John W. Bush, Bloomfield, Iowa.
 " James N. Edwards, Atoka, Tobby and Jack's Fork Counties, Ind. Ter.
 " Andrew P. Hanson, First Swedish Church, Topeka, Kan.
 " John H. Mize, Stafford and St. John, Kans.
 " T. Robinson Stitt, Holton, Kans.
 " J. R. Edwards, Anthony, Kans.
 " John T. Proctor, Rosedale, Kans.
 " J. U. R. Wolf, Canton, South Dak.
 " William August Peterson, Swedes in Sioux Falls, South Dak.
 " George C. McClure, Cooperstown and Aneta, North Dak.
 " James A. Marnie, Bottineau and vicinity, North Dak.
 " N. F. Hoyt, Montrose and Colorow, Colo.
 " Charles M. Reid, La Junta, Colo.
 " Thomas T. Ward, Second Church (Colored), Pueblo, Colo.
 " Tsing Wai Sun, Chinese in Denver, Colo.

The following re-appointments were made:

- Rev. E. B. Palmer, D.D., District Secretary for Pennsylvania, South New Jersey, Delaware, Maryland and District of Columbia.
 " H. C. Woods, D.D., Superintendent of Missions for Kansas, Nebraska, South Dakota, Colorado, Wyoming and New Mexico.
 " Nicolai Brink, Scandinavians in Kankakee, Ill.
 " John A. Huggerth, Swedes in Monmouth, Ill.
 " O. F. Carlson, Swedes in Galesburg, Ill.
 " T. R. Peters, General Missionary for Minnesota.

- Rev. Louis Michael Stolberg, District Missionary for Northwestern Minnesota.
 " Orin W. Catlin, District Missionary for Southeastern Iowa.
 " Dwight P. Brown, District Missionary for Northeastern Iowa.
 " Solomon Parsons, Silver City, Iowa.
 " Edward F. Perry, Second Church, Cedar Rapids, Iowa.
 " James W. Coffman, Mediapolis, Iowa.
 " Benjamin J. George, Minneapolis, Kans.
 " Charles H. Wareham, Marion, Kans.
 " David Oberg, Swedes in Osage City, Kans.
 " George Edward Burdick, Nickerson, Kans.
 " Thomas D. Davis, Minot and vicinity, North Dak.
 " Peter Mitchell, Langdon and vicinity, North Dak.
 " Freeman D. Rickerson, Phoenix, Ariz.
 " William Hugh Shearman, Hoquiam, Wash.
 " Nicholas Hayland, First Swedish Church, Los Angeles, Cal.
 " W. H. Stenger, Emmanuel Church, San José, Cal.

Ministerial and Church Record

"The word of God grew and multiplied."—ACTS 12:24.

ORDINATIONS.

NAME.	PLACE.	DATE.
David L. Wentworth,	Hudson, Mass.,	April 30
J. W. Harris,	Craigsville, Va.,	—
C. E. Harbour,	Harrison, W. Va.,	April 29
John S. Stump,	Parkersburg, W. Va.,	May 6
W. J. Sholar,	Chattanooga, Tenn.,	—
James Jeffry,	Raleigh, N. C.,	April 9
James F. Saunders,	Newberry Co., S. C.,	April 15
Thomas W. Staton,	Mt. Pisgah, Fla.,	—
Chas. P. Martin,	Bartow, Fla.,	—
W. S. Culberson,	Walnut Grove, Ala.,	—
W. R. Sheet,	Bethel, Ohio,	April 25
E. H. Inman,	Holton, Mich.,	April 18
W. Grant Robinson,	Fulton, Ill.,	April 8
S. J. Shoonkoff,	Morgan Park, Ill.,	April 20
J. Ayers Elder,	Des Moines, Iowa,	April 3
A. E. Clemens,	Allerton, Iowa,	April 19
L. J. Anderson,	Rio, Wis.,	April 21
Job F. January,	Lesterville, Mo.,	March 20
L. L. Smith,	Pawnee Rock, Kans.,	April 17
B. J. Blanding,	La Cygne, Kans.,	—
James A. Thompson,	Mt. Zion, Neb.,	April 3

CHURCHES ORGANIZED.

PLACE.	DATE.
Arlington, N. J.,	—
Port Matilda, Pa.,	—
Kilgore's Creek, W. Va.,	April 20
Hahira, Ga.,	May 3
Savannah, Ga., Duffy St. Church,	—
Longwood, Fla.,	—
Pleasant Hill, Texas,	—
Marysville, Ohio,	—
Elm Ridge, Mo.,	April 18
Eufaula, Ind. Ter.,	April 25
Fort Scott, Kans., Second Church,	—
Mill Creek, Ore.,	April 19

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Fitchburg, Mass., Highland Baptist Church,	April 13
Worcester, Mass., Pleasant St. Church,	April 21
Albany, N. Y., Hope Baptist Church,	April 16

Brooklyn, N. Y., Bushwick Ave. Baptist Church,	May 13	James McDonald Mor-	27,	—, Ky.,	March 25
Four Mile Creek, Va.,	—	rison,	—, Ky.,	—, Ky.,	March 26
Bluefield, W. Va.,	—	Wm. Head,	73,	—, Ky.,	April 21
Pantego, N. C.,	May 17	J. W. Goodman,	80,	Shelbyville, Ky.,	April 21
Spartanburg, S. C., Second Church,	May 3	Thomas Stradley,	73,	Asheville, N. C.,	May 2
Hahira, Ga.,	May 3	J. S. Thomas,	—,	Sheldon, S. C.,	Feb. —
Columbus, Miss.,	April 5	David Alexander,	56,	Warnerville, Ga.,	Jan. 15
Seymore, Texas,	May 3	May McCottery,	—,	—, Ga.,	March —
Huntsville, Texas,	April 26	W. S. Ramsey,	—,	Columbus, Ga.,	March —
King, Texas. German Baptist Church,	April 4	Hiram Kennedy,	—,	Lincoln Co., Ga.,	March 5
Muskegon, Mich.,	May 3	J. P. Hatchet,	—,	Cartersville, Ga.,	April —
Minneapolis, Minn., Norwegian-Danish Bapt Ch.,	April 19	S. M. Tucker,	41,	Choctaw Co., Ala.,	March 15
Osawatomie, Kans.,	April 5	Thomas C. Teasdale,			

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.	W. P. Mothershead,	—,	Arlington, Texas,	April —
Aaron Gleason Hem-				E. S. Griggs,	66,	Mendon, Ohio,	April 17
ingway.	69,	Rockland, Me.,	April 3	John Temple,	66,	Coshocton, Ohio,	April 22
Andrew Sharpe,	80,	Hebron, Conn.,	April 6	Peter Long,	86,	Upper Alton, Ill.,	April 4
Isaac Smith Parsons,	81,	Geneseo, N. Y.,	March 16	Abel Johnson,	77,	Liberty Center, Ind.,	April 9
L. C. Sands,	59,	Livonia, N. Y.,	April 7	John M. Coe,	79,	Ionia, Mich.,	April 8
Thomas Jefferson Co-				E. D. Barbour,	75,	Dallas, Wis.,	April 16
nant, D.D.,	89,	Brooklyn, N. Y.,	April 30	J. M. Wedgewood,	71,	Waukon, Iowa,	April 9
W. F. Stubbett, D.D.,	73,	Bloomfield, N. J.,	April 8	Russell T. Smith,	90,	Kansas City, Mo.,	April 6
Wm. E. Boyle,	—,	Philadelphia, Pa.,	April 1	Eugene Kincaid Mary-			
Isaac Wilson Wilmarth,	86,	Philadelphia, Pa.,	April 23	att,	32,	Falk's Store, Idaho,	April 5
R. W. Berryman,	74,	Surrey C. H., Va.,	April 14	O. C. Wheeler, D.D.,			
Reuben R. Owens,	—,	Nansemond, Va.,	April 14	LL.D.,	75,	Oakland, Cal.,	April 16
Samuel Harris,	84,	South Anna, Va.,	March 28	John Wisner,	51,	Riddles, Ore.,	April 4

Church Edifice Grants. For May.

NUMBER OF CHURCHES AIDED.		LOCATION OF CHURCHES AIDED.	
Number of Loans,	2	Burlington, Iowa. (Swede.)	Plattsmouth, Neb.
Number of Gifts,	6	Omaha, Neb. (Colored.)	Dell Rapids, So. Dak.
	—		
Total number of Grants,	8	La Grange, Ky. (Colored.)	South Omaha, Neb.

Financial Statement. For April.

MISSIONS AND EDUCATION.

Expenditures for the month,	\$5,628 24
<hr/>	
Donations from Churches, Sunday-schools and Individuals,	8,803 94
Legacies,	6,369 47
Interest and Dividends,	1,135 63
Sale of Real Estate,	2,150 00
HOME MISSION MONTHLY and Jubilee Volume,	114 99
	<hr/>
	\$18,574 03

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	-	-	-	-	-	\$1,296	36
Interest " " "	-	-	-	-	-	16	00
" " Loan "	-	-	-	-	-	133	37
						\$1,445	73
Total for April,	-	-	-	-	-	\$20,019	76

Contributions and Legacies. For April.

[Contributions and legacies not otherwise noted are for general purposes. The * denotes that contributions are for educational purposes, and C. E. F. for Church Edifice Fund.]

MAINE, \$35.48.

Caribou Ch	6 69
C. E. F. FOR CHAPEL BUILD- ING:	
Sedgwick S. S.	4 50
Blue Hill S. S.	7 00
Penobscot S. S.	2 30
Martinsville, Second S. S.	8 55
Forest City S. S.	2 25
Atlantic S. S.	4 19

NEW HAMPSHIRE, \$107.02.

Concord, Pleasant St. Ch	25 25
Peterboro Ch	4 50
Newton, Mrs. V. B. Sawyer ..	50
C. E. F. Manchester, P. C.	
Richardson	29 50
FOR CHAPEL BUILDING:	
Troy S. S.	4 30
Newton Junction S. S.	4 00
Runney S. S.	5 87
New Boston S. S.	15 10
Antrim S. S.	18 00

VERMONT, \$317.14

Jericho Ch	7 35
Hinesburg, First Ch	13 00
Bennington, A Friend, desig. .	100 00
First Ch	116 50
S. S.	8 50
Saxton's River Ch	49 88
C. E. F. FOR CHAPEL BUILD- ING:	
West Wardsboro S. S.	2 00
Bellows Falls S. S.	5 00
Felchville S. S.	3 50
Essex Center S. S.	5 00
Johnson S. S.	6 47

MASSACHUSETTS, \$3,086.02.

Middlefield Ch	7 00
Somerville, East Somerville Ch	24 54
Fitchburg, First Ch	150 00
Northampton, First Ch	51 00
Orange Ch	18 00
Marshfield, Lucy Turner	5 00
Woburn, First Ch	30 00
Shelburne Falls Ch	50 03
Salem, First Ch	276 86
Charlestown, First Ch	42 75
Bunker Hill Ch	116 10
Medford Ch	73 40
Boston, Warren Ave. Ch	215 40
Clarendon St. Ch	212 64
Brighton Ave. Ch	140 00
Lynn, Mrs. Nancy West	25
Lawrence, 1st Ch	10 00
Brocton, Warren Ave. Ch	10 06
Amesbury Ch	25 00
Newton, First Ch	14 75
West Boylston Ch	28 82
Jamaica Plain Ch	17 39
Swansea Ch	10 50
Southbridge, Central Ch	19 25
Plymouth Ch	16 18
Chelsea, Wom. H. M. Soc'y, ..	
First Ch	5 00
Raynham S. S.	12 50
Lowell, Worthen St. Ch	35 06
Littleton Ch., add'l	2 50
Springfield, First Ch	87 99
Palmer, Second Ch	2 53
C. E. F. Arlington, Y. P. S.	
C. E., First Ch	15 00
Southbridge, Central Ch	13 75

Marblehead, Sarah R. I.	
Doak	1 50
FOR CHAPEL BUILDING:	
North Tisbury S. S.	7 36
Fall River, Broome St.	
S. S.	10 00
Newburyport S. S.	13 00
Greenville S. S.	2 10
West Sutton S. S.	5 50
Holliston S. S.	5 10
Long Plain S. S.	6 20
West Medway S. S.	5 45
Montville S. S.	2 31
Westminster S. S.	6 00
Lynn, First S. S.	12 00
Three Rivers S. S.	3 59
New Bedford, William St.	
S. S.	20 70
Kingston S. S.	6 00
Fall River, Franklin Hall	
S. S.	7 71

*For Richmond Theol. Sem., Va.:

Worcester, Pleasant St.	
S. S.	12 50
*For Shaw Univ., N. C.:	
Worcester, Pleasant St.	
S. S.	12 50

LEGACIES.

Woburn, Estate of Peter Fisk,	
Interest	207 25
Roslindale, Estate of John	
Weld, in part	1,000 00

RHODE ISLAND, \$70.73.

Providence, Stewart St. Ch	39 01
Misses P. A. and M. E.	
Mason	5 00
C. E. F. FOR CHAPEL BUILD- ING:	
East Providence, Second	
S. S.	11 03
Warren S. S.	9 25
Charlestown, Crop Mills	
S. S.	2 44
Niantic S. S.	4 00

CONNECTICUT, \$152.30.

Suffield, First Ch., add'l	2 50
Second Ch	111 23
New Haven Grand Ave. Ch ..	8 34
Rockville Ch	5 93
C. E. F. FOR CHAPEL BUILD- ING:	
Rainbow S. S.	5 72
Groton Heights S. S.	8 00
Southington, First Ch	10 58

NEW YORK, \$2,323.52.

Hess Road Station, R. W.	
Noble	50 00
Brooklyn, Strong Place Ch ..	648 50
First Ch., Pierrepont St.,	
in add.	5 00
(E. D.) First Ch	179 81
Newark Ch	23 00
Holley Ch	16 00
Mt. Vernon Ch	50 00
Troy, First Ch	110 55
Duanesburg and Florida Chs.	1 00
Fulton Ch	18 11
S. S.	5 00
Moreland Ch	2 40
Hartwick Ch	3 00
Greece Ch	3 45
Charlestown Ch	2 00
Whitesboro Ch	64 92
Cascade Valley Ch	1 00
Belleville Ch	41 50
New York City, Ch. of the	
Epiphany, Mrs. Catherine	
Williams	10 00
A Friend of Missions	210 00

John D. Rockefeller, desig.	200 00
Mt. Morris Ch	151 15
Poughkeepsie Ch	50 00
Hamburg Ch	6 00
Gloversville Ch	15 00
Lowville Ch	10 75
Waterville Ch	20 00
Homer Ch	74 57
Worcester, Second Ch	9 00
South Otsele Ch., Ladies of	7 60
C. E. F. Mt. Morris S. S.	
for Ch at Anadarko, I. T.	7 37
Liberty S. S.	45
Gloversville Ch	20 00
Athens S. S.	4 50
FOR CHAPEL BUILDING:	
Sing Sing S. S.	31 19
Phoenicia S. S.	2 64
Naples S. S.	6 00
Brooklyn, Washington	
Ave. S. S.	60 04
Greenwood S. S.	14 05
Greene Ave. S. S.	30 00
Binghamton, Union S. S.	3 50
Bellevue S. S.	11 06
Allegany S. S.	8 00
Bainbridge, Second S. S.	4 00
Babylon (L. I.) S. S.	10 12
Clifton Park S. S.	4 52
Cassadaga S. S.	2 86
North Hector S. S.	4 00
Killawog S. S.	2 00
New York City, Central	
Park S. S.	20 00
White Plains S. S.	5 50
Carmanville, First S. S.	10 65
Mahopac Falls S. S.	11 44
Waterloo S. S.	3 00
Newtane S. S.	2 80
Panama S. S.	6 86
Manlius S. S.	6 75
Pleasant Valley S. S.	7 50
Newburgh, Shiloh S. S.	5 00
Oswego, First S. S.	10 00
York S. S.	12 35

NEW JERSEY, \$239.23.

Vineland, Mrs. E. B. Russell ..	36 00
Roselle Ch	11 17
Millville Ch	15 00
Washington Ch	3 00
Alloway Ch	3 53
New Brunswick, Y. Mission	
Soc'y	68 50
Hammoncton Ch	25
Trenton Ch	21 00
Lakewood S. S.	21 56
C. E. F. Lakewood S. S.	10 78
FOR CHAPEL BUILDING:	
Red Bank S. S.	17 42
Bayonne, Twenty-third St.	
S. S.	6 05
Newton S. S.	5 00
Merchantville S. S.	7 51
Freehold S. S.	11 76
Lakewood S. S.	7 00

PENNSYLVANIA, \$465.24.

Roxbury S. S.	60 00
Berea Ch	65 97
Everett Ch	7 00
Pittston, First Ch	21 00
Malvern, Willatown Ch	36 05
Litchfield, Miss Anna L.	
Brown	1 00
North Chester Ch	5 00
S. S.	4 00
Shamokin Ch	1 00
Lackawaxen Ch	1 35
Wilkesbarre Ch	25 05
Mt. Pleasant Ch	12 78
Montgomery Station, Clinton	
Ch	6 00
Meadville Ch	20 00
Bryn Mawr S. S., Lower	
Merion Ch	46 83

Harmony Ch.....	4 00
Minersville, English Ch.....	11 75
Bristol Ch.....	14 38
Cambridgeboro Ch.....	5 54
S S.....	6 34
C. E. F. FOR CHAPEL BUILDING:	
Glendale, Mansfield Valley S. S.....	2 00
Waverly, Abington S. S.....	4 94
Sayre S. S.....	10 00
Wayland S. S.....	3 75
Canton, First S. S.....	11 08
Roulette Ch.....	9 03
Pittsburgh, Fourth Ave. S. S.....	18 15
Jenkintown S. S.....	7 00

LEGACY.

Library, Estate of Ann Benson	44 30
-------------------------------	-------

DELAWARE, \$23.89.

Wilmington, Delaware Ave S. S., desig.....	23 89
--	-------

WEST VIRGINIA, \$15.13.

C. E. F. FOR CHAPEL BUILDING:	
Charlestown S. S.....	15 13

KENTUCKY, \$12.20.

Henderson, First Ch.....	1 00
St. James Ch.....	40
Paducah, Washington St. Ch.....	2 50
Elizabethtown Ch.....	2 30
Green Castle S. S.....	1 00
C. E. F. Louisville, Bear Grass Ch.....	5 00

TENNESSEE, \$1.60.

C. E. F. FOR CHAPEL BUILDING:	
Ripley S. S.....	1 60

SOUTH CAROLINA, \$25.00.

C. E. F. Columbia, Rev. C. E. Becker.....	25 00
--	-------

TEXAS, \$169 30.

Union Prairie Ch.....	50
Union Chapel S. S.....	25
Dallas, New Hope Ch.....	79 95
S. S.....	13 75
Paris St. Paul Ch.....	1 00
Brasoria Ch.....	1 30
Texarkana, Mt. Zion Ch.....	2 50
Liberty Ch.....	2 00
Sulphur Spring Ch.....	56 55
Waskom, Wayside S. S.....	1 45
Preston Bend, St. John's Ch.....	2 00
Leon, Mt. Pilgrim Ch.....	1 35
Calver, Shiloh Ch.....	5 00
C. E. F., Honey Grove Ch.....	1 70

OHIO, \$3,313.88.

Dayton, First Ch. (First quarter).....	218 96
Williams St. Ch.....	9 20
Urbana, First Ch., Ladies' Aid Soc'y.....	8 00
Norwood, Pleasant Ridge Ch.....	20 06
Medina, First Ch.....	4 12
Mansfield, First Ch.....	50 00
S. S.....	10 00
Litchfield, First S. S.....	2 50
Cincinnati, Ninth Ch.....	108 47
Madison Ch.....	1 00
S. S.....	11 77
Columbus, First Ch.....	53 82
Middletown, First Ch.....	58 24
Wellstown S. S.....	80
Antrim, Salt Fork S. S.....	1 00
Deucher, A Sister.....	5 00
Hillboro Ch.....	13 15
Granville, Welsh Hill Ch.....	5 60
*For Indian Univ., I. T.: Cleveland, Euclid Ave. Ch.....	150 00

C. E. F. FOR SIOUX RESERVATION:	
Pequa, Calvary S. S.....	10 29
FOR SALT LAKE CITY, UTAH:	
West Lafayette S. S.....	5 00
FOR CHAPEL BUILDING:	
Defiance S. S.....	12 21
Delaware S. S.....	7 06
Franklin S. S.....	2 75
Bladenburgh S. S.....	2 64
Rendville S. S.....	6 44
Circleville S. S.....	2 77
New Vienna S. S.....	2 03
Middletown S. S.....	50 00
De Graff S. S.....	1 25
Wooster, Bethany S. S.....	14 00
Zanesville, Seventh Ward Mission, First S. S.....	4 00
Lockland, Wyoming S. S.....	3 00
Conneaut S. S.....	4 00
Granville S. S.....	1 27
Monroeville S. S.....	7 90

LEGACIES.

Dayton, Estate of David Thatcher.....	1,500 00
Greenfield, Estate of Minerva P. Griswold.....	945 56

MICHIGAN, \$2,996.63.

Bath, George Evans.....	1 18
Ishpeming Ch.....	5 50
Grass Lake, First Ch.....	6 70
Grand Rapids, Second Ch.....	12 00
Birmingham, First Ch.....	6 03
Battle Creek, First Ch.....	15 33
Flint, First Ch.....	13 43
Pearl Gatherers.....	6 20
Plainwell, First Ch.....	39 00
Woodham's Chapel.....	5 00
Otsego Ch.....	4 95
Centerville Ch.....	13 00
Ann Arbor, First Ch.....	6 85
Eastport Ch.....	1 06
Saginaw, East Side, First Ch.....	16 02
West Side, First Ch.....	14 92
Detroit, Twelfth St. Ch.....	42 58
Church's Corners, Wheatland Ch.....	4 75
Dexter, Sarah E. Smith.....	1 00
C. E. F. Ishpeming Ch.....	2 50
Brighton S. S.....	62
FOR CH. AT FOWLerville, MICH.:	
Novi S. S.....	2 80
FOR CHAPEL BUILDING:	
Ithaca S. S.....	8 68
Colon S. S.....	2 75
Mt. Clemens S. S.....	4 27
Kalkaska S. S.....	3 26
Saginaw, Michigan Ave. S. S.....	7 27
Climax S. S.....	2 82
Morenci S. S.....	3 51
Midland S. S.....	6 40
Rochester S. S.....	8 25
Detroit, North Ch. S. S.....	20 00
Perry S. S.....	3 22
Pontwater S. S.....	6 24
Stockbridge S. S.....	4 00
Tecumseh S. S.....	6 10
Menominee S. S.....	13 07
Pewamo S. S.....	3 62

LEGACY.

Detroit, Estate of Eliza Gibson	2,672 36
---------------------------------	----------

INDIANA, \$73.87.

Mt. Zion Ch.....	4 02
Mt. Pleasant, First Ch.....	1 35
Goshen, D. Kreps.....	20 60
Mt. Olive Ch.....	3 00
Alfordsville Ch.....	2 00
Ackman's Creek Ch.....	4 00
Liberty Ch.....	2 25
Livonia Ch.....	12 25
Lost River Ch.....	5 00
Bloomington Ch.....	20 00

ILLINOIS, \$169.47.

Galena, Mrs. A. L. Cummings.....	5 00
Hooperston S. S., First Ch., Birthday Fund.....	1 00

Stonington Ch.....	44 07
Carlville, Prof. R. B. Anderson.....	5 00
Berlin Ch., in part.....	26 25
Viriden Ch., Rev. E. B. Sage.....	10 00
Ch.....	15 00
Auburn Ch., in part.....	2 00
Bols D'Arc Ch., in part.....	5 25
Walnut Grove Ch.....	7 00
Alton, Y. P. S. C. E.....	5 30
Wiseton Ch.....	3 17
New Lebanon Ch.....	5 03
Walker's Grove Ch.....	2 41
C. E. F. FOR CHAPEL BUILDING:	
Hutsonville S. S.....	3 15
Petersburg S. S.....	2 60
Basco S. S.....	2 00
Flat Rock S. S.....	1 45
Chicago, Midland Ave. S. S.....	10 90
Hooperstown, S. S. of First Ch.....	3 75
Pekin, S. S. of First Ch.....	9 14

WISCONSIN, \$1.38.

C. E. F. FOR CHAPEL BUILDING:	
New Richmond S. S.....	1 38

MINNESOTA, \$4.00.

C. E. F. FOR CHAPEL BUILDING:	
St. Cloud, First Ch.....	4 00

IOWA, \$61.39.

Mechanicsville, J. H. Burleigh.....	14 25
Eureka and Harvey Ch.....	1 00
C. E. F. Atlantic, Swedish Ch.....	
For CHAPEL BUILDING:	3 05
Maquoketa S. S.....	1 50
Burlington S. S.....	12 00
Marathon S. S.....	5 34
Marshalltown S. S.....	5 74
Cresco S. S.....	6 48
Bancroft S. S.....	8 03
Bedford S. S.....	4 00

MISSOURI, \$221.85.

Board of Home and Foreign Missions.....	216 85
St. Louis, O. L. Brigham.....	5 00

INDIAN TERRITORY, \$1.00.

C. E. F. FOR CHAPEL BUILDING:	
Muscogee S. S.....	1 00

KANSAS, \$31.13.

Pleasant View Ch.....	14 25
C. E. F. Pleasant View S. S.....	8 57
FOR CHAPEL BUILDING:	
Coffeyville S. S.....	3 31
Girard S. S.....	5 00

NEBRASKA, \$30.44.

C. E. F. FOR CHAPEL BUILDING:	
Superior S. S.....	1 00
Wilber S. S.....	3 60

Red Cloud S. S.....	5 21
Creighton S. S.....	4 00
Omaha, Beth Eden S. S.....	9 63
Wahoo S. S.....	7 00

NORTH DAKOTA, \$5.35.

C. E. F. FOR CHAPEL BUILDING:	
Page S. S.....	3 00
St. Thomas S. S.....	2 35

SOUTH DAKOTA, \$11.00.

Sioux Falls, Mission Band....	2 50
-------------------------------	------

**C. E. F. FOR CHAPEL BUILD-
ING:**

Aberdeen S. S. 3 50
Parker S. S. 5 00

MONTANA, \$3.50.**C. E. F. FOR CHAPEL BUILD-
ING:**

Livingston S. S. 3 50

COLORADO, \$16 75.**C. E. F. FOR CHAPEL BUILD-
ING:**

La Junta S. S. 6 75
Highlands, Bethany S. S. 6 00
Loveland S. S. 4 00

NEVADA, \$10.00.

Wadsworth Mission, desig... 10 00

IDAHO, \$5.50.**C. E. F. FOR CHAPEL BUILD-
ING:**

Moscow S. S. 5 50

CALIFORNIA, \$551.46.

State Convention, Southern Dis-
trict. 183 00
Willows Ch. 83 50
San Jose, First Ch. 26 25
Sacramento, Baptist Union ... 25 00
Calvary Ch. 26 00
First Ch. 93 00
Gonzales Ch. 20 00
Vallejo Ch. 21 00
Clear Lake Ass'n. 45 00
Pearyn Ch. 9 25

**C. E. F. The Palms, First
Ch.**

FOR CHAPEL BUILDING: 4 46
Los Angeles, Calvary S. S. 5 00
Gonzales S. S. 10 00

OREGON, \$1.00.**C. E. F. FOR CHAPEL BUILD-
ING:**

Friendship Ch. 1 00

WASHINGTON, \$27.56.**C. E. F. FOR CHAPEL BUILD-
ING:**

Winlock S. S. 10 14
Port Townsend S. S. 5 77
Walla Walla S. S. 11 65

**WOM. AM. BAPT. HOME MISS.
SOC'Y, \$1,896.31.**

For Teachers at Spelman Sem.,
Ga. 625 00
For Teachers at Mather School,
S. C. 110 71
For Teachers at State Univ.,
Ky. 88 88
For Teachers at Hartshorn
Mem'l Coll. 85 00
For Teacher at Provo, Utah ... 50 00
For Teacher at Ogden, Utah ... 50 00
For Teachers at Kull's Inla,
Ind. Ter. 51 38
For Teacher at Sasakwa, Ind.
Ter. 50 00
For Teacher at Anadarko,
Ind. Ter. 44 44
For Teachers at Berwyn, Ind.
Ter. 83 33

For Teacher at Bacone, Ind.
Ter. 25 00
For Teachers at Atoka, Ind.
Ter. 83 33
For Teacher at Kiowa Agency,
Ind. Ter. 33 33
For Teacher at Fresno, Cal...
For Teacher at Sacramento,
Cal. 48 00
For Teacher at Astoria, Ore...
For Teacher at Butte, Mont...
For Teacher at Roger Wms.
Univ., Tenn. 50 00
For Teacher at Mexico 60 00
For Teacher at Caderita Jim-
inez, Mex. 20 00
For Teacher at Santa Rosa,
Mex. 25 00
For Teacher at Montemorelos,
Mex. 15 00
For Teacher at Alexandria, La.
For Teacher at New Iberia,
La. 35 00
For Teachers at Bible and
Normal Inst., Tenn. 81 25
For Teacher at Tullehassee,
Ind. Ter. 50 00

Total.....\$16,477.27**HOME MISSION MONTHLY..... 114 99****CONDITIONAL TRUST FUNDS,
\$1,000.00**

New Dover, Ohio, Morgan
Savage..... 1,000 00

J. G. SNELLING, Treasurer,**7 Beekman Street.**

Donations of Clothing, Etc.

Nashua, N. H., Ladies' Society, bar-
rel and freight to West Virginia, \$37.

East Jaffrey, N. H., Societies of the
Baptist Church, barrel and express to
Minnesota, \$54.36.

Westfield, Mass., Ladies' Society,
barrel to Selma University, Ala., \$50.

Medfield, Mass., Ladies' Benevolent
Circle, barrel and freight to Indian Ter-
ritory, \$61.46; barrel and freight to
North Dakota, \$82.34.

North Attleboro, Mass., Ladies' Soci-
ety, barrel to Colorado, \$30.

Fall River, Mass., Second Church,
barrel and freight to Wisconsin, \$78.36.

Maplewood, Mass., Mrs. E. P. Os-
good, box and freight to South Dakota,
\$16.65.

Newburyport, Mass., Women's Mis-
sion Circle, barrel and freight to Michi-
gan, \$107.27.

New Bedford, Mass., Woman's Home
Mission Society of First Church, barrel
and freight to Minnesota, \$157.52.

Northampton, Mass., Ladies' Benevo-
lent Society, box and freight to Illinois,
\$61.98.

Newton Center, Mass., the Alice Char-
line Missionary Society, box and freight
to South Dakota, \$84.10.

Boston, Mass., Stoughton St. Church,
barrel and freight to Iowa, \$53 60; barrel
and freight to Indian Territory, \$39.80;

two barrels, freight and cash to Kansas,
\$106.68.

Bolton, Mass., Ladies' Society, barrel
and freight to Illinois, \$37.

Malden, Mass., Home Mission Society
of First Church, barrel to Indian Terri-
tory, \$50.

Charlestown, Mass., Ladies' Society,
barrel and freight to Minnesota, \$75.

New Haven, Conn., Young Misses'
Mission Band of Grand Avenue Church,
box and express to South Carolina,
\$5.90.

New Haven, Conn., Hope Church,
barrel and freight to Nebraska, \$52;
barrel to Michigan, \$60.

New Haven, Conn., Home Mission
Circle of Calvary Church, barrel to Colo-
rado, \$73.53; barrel to Nebraska \$76.35;
barrel to Kansas, \$30.

Malone, N. Y., Ladies' Society, box
and freight to Kansas, \$65.82.

Auburn, N. Y., Ladies' Missionary
Circle of Second Church, box and freight
to Wisconsin, \$59.45.

Homer, N. Y., Ladies' Society, barrel
and freight to Colorado, \$42.04.

Castile, N. Y., Woman's Home Mis-
sion Circle, box to Maryland, \$43.

Rochester, N. Y., Woman's Home
Mission Society of First Church, box and
freight to North Dakota, \$130.42; three
boxes and freight to Kansas, \$153.96.

Montclair, N. J., Home Mission Circle
of First Church, box and freight to
Iowa, \$102.55.

Jersey City, N. J., Mission Band of
Bergen Baptist Church, barrel and
freight to Kansas, \$46.28.

East Orange, N. J., Ladies' Society of
Maple Avenue Church, barrel to Kan-
sas, \$5.

Lansdowne, Pa., Ladies' Aid Society,
box and cash to Minnesota, \$135.50.

Philadelphia, Pa., Tabernacle Church,
box to Kansas, \$302.72.

Pittsburg, Pa., Oakland Church, bar-
rel and freight to Nebraska, \$50.

Allegheny, Pa., Ladies' Society of
Sandusky Street Church, box and freight
to Nebraska, \$80.

Pittsburg, Pa., Ladies' Home Mission
Society of Shady Ave. Church, barrel
and freight to Iowa, \$69.25.

Toledo, Ohio, Ashland Ave. Church,
barrel to Selma University, Ala., \$20;
barrel to Nebraska, \$20.

Cincinnati, Ohio, Woman's Baptist
Home Mission Union, two barrels to
Kansas, \$311.64; two barrels to South
Dakota, \$112 95; two barrels to Minne-
sota, \$95.93; barrel to Iowa, \$68.50; box
to Wisconsin, \$20.15; two barrels to
North Dakota, \$265.45; two barrels to
Nebraska, \$109; total valuation, \$991.62.

Waukegan, Ill., Ladies' Society, box
and cash to Nebraska, \$85.

THE BAPTIST HOME MISSION MONTHLY.

VOL. XIII.

JULY, 1891.

No. 7.

* EDITORIAL *

Remember the watchword and aim for this year : *One thousand missionaries ; one hundred chapels ; five hundred thousand dollars.*

A large edition of the July MONTHLY containing the Report of the Board, etc., has been printed, so that persons who desire copies for distribution may be supplied therewith.

The full annual report with complete missionary tables, etc., is not so much for general as for special distribution. The edition is limited to 2,500. Single copies will be sent to persons requesting it.

Hon. E. Nelson Blake, formerly of Chicago, now of Arlington, Mass., the President-elect of the Society, needs no introduction to American Baptists. He is well equipped for the duties of the office.

Dr. Colby's excellent Home Mission hymn was received at the Rooms only four or five days before the Anniversaries. He had no thought that he would see it in print and hear it sung at Cincinnati. We reproduce it here.

After recent occurrences, the Corresponding Secretary of the Society will surely be permitted to make his grateful acknowledg-

ment of the numerous and hearty congratulations, communicated in person and by letter, from friends of the Society in all parts of our country.

President Kingsley's retirement from office is due solely to the three years' rule adopted by the Society several years ago. Everybody was sorry to have him go, but his deep interest in the Society and his presence at the meetings may be depended on just the same.

Rev. D. F. Estes, of Holden, Mass., informs us that the excellent verses which appeared in the June MONTHLY as "anonymous" were written by Rev. D. W. Hoyt, in December, 1878, while pastor at Amherst, Mass. He is now pastor at Adams Square, Worcester. The third line of the 4th stanza should read : "Share them—and by sharing."

The Baptist Young People's movement, especially in the West, contains much of promise if wise counsels prevail. In the report of the Board it received notice and a large part of the first session of the Society had a direct bearing upon it. If the proposed organization at Chicago, in July, takes on a positive and broad missionary character it will be a harbinger of brighter days and grander conquests for the kingdom of God in the earth.

Correspondence concerning Church Edifice matters should be addressed hereafter to the Corresponding Secretary of the Society, except in matters relating to interest, insurance, etc., which will be addressed as usual to the Treasurer. The Board has appointed Joseph Brokaw, Esq., as assistant to the Corresponding Secretary for the correspondence and the business of this department. Mr. Brokaw's long service as a member of the Board and of the Church Edifice Committee, has made him familiar with the work.

All the Presidents of the American Baptist Home Mission Society have been business or professional men. And what a royal company they have been! Among them have been the following well-known names:

Hon. Heman Lincoln, Friend Humphrey, Hon. Isaac Davis, Hon. Albert Day, Hon. J. P. Crozer, Hon. Ira Harris, Hon. J. W. Merrill, M. B. Anderson, LL.D., Hon. J. M. Hoyt, Hon. Wm. Kelly, Hon. J. M. S. Williams, Hon. S. A. Crozer, Hon. R. O. Fuller, Hon. Wm. Stickney, Hon. James L. Howard, John B. Trevor, Esq., Samuel Colgate, Esq., Hon. C. W. Kingsley, Hon. E. Nelson Blake.

"What a strong, handsome, whole-souled looking lot of young men are those whom our Home Mission Society have planted 'to grow up with the country,' and make it grow, too, in those western fields. Certainly not a more brave, talented, well furnished set of men are filling our leading city pulpits than those who are building the foundations of our work in these new pioneer fields."

So says one of the papers in its jottings about the meetings. This is what the Society is doing all the while—"coveting the best gifts" for the great formative work of the West. It is for such laborers that the Society asks your offerings.

The Home Mission train to the Anniversaries, via the Chesapeake & Ohio R. R. was

a success. The excellent company, the admirable management and equipment of the road were all that could be asked, while the scenery was superb.

Miss S. B. Packard, who for the past ten years has been so well and widely known as one of the Principals of Spelman Seminary, Atlanta Ga. died at Washington, D. C. Sunday morning June 21st. For months she had been in poor health. She left Atlanta on Wednesday, accompanied by Miss Giles and two other teachers, but soon was taken alarmingly ill, lost consciousness and entered into rest on the day of rest. She was buried at Athol Mass. June 24th. Earth has lost a noble soul.

The August MONTHLY will contain a sketch of her great work.

HOME MISSION HYMN.

BY REV. HENRY F. COLBY, D.D.

(Tune: "Come thou fount of every blessing.")

Wake, O strangely favored nation!
Wake, O land of hopes sublime!
Heed the heralds of salvation;
Grasp thy God's accepted time;
Bow before the King of glory;
Weep the sins that curse thy days;
Tell thy vast domain his story;
Bid thy millions shout his praise.

Children of heroic sires,
Blood-bought Freedom's happy heirs;
Stir afresh your altar fires,
Speed to heaven more ardent prayers;
Pray that God may grant you pardon;
Faith and love and zeal implore;
Pray lest hearts so blessed may harden
And your day of grace be o'er!

Mingled sons of distant races,
Finding here what home may be,
Fugitives from earth's dark places,
Christ can make you truly free.
Quickened minds for truth hard pressing,
Sons of toil to affluence brought,
Lo, the Gospel's richer blessing,
Life eternal, passing thought!

With the Christly love that pities
Souls enslaved in error's chains;
Bring your gold, ye teeming cities!
Bring your ripening fruits, ye plains!
Riches, honor, glory, blessing,
Give to Jesus more and more,
Till, each home and heart possessing,
He shall reign from shore to shore!

May, 1891.

Fifty-Ninth Annual Meeting

OF THE

American Baptist Home Mission Society.

CINCINNATI, OHIO, May 20, and 21, 1891.

The Fifty-ninth Annual Meeting of the American Baptist Home Mission Society convened in Pike's Opera House, Cincinnati, Ohio, May 20th 1891, at 9.45 in the morning. President Hon. C. W. Kingsley, in the chair.

The services opened by singing Hymn 157 from "Select Gems," the book which was used in all the services.

The 111th Psalm was read by Rev. Albert G. Lawson, D.D., of New Jersey.

At the close of the Scripture reading, the sad announcement was made that the Rev. H. J. Hamilton, of Homestead, Penn., a delegate to the meeting, had been accidentally killed upon the street that morning.

Rev. F. L. Wilkins, D.D., of Iowa, led the assembly in prayer, remembering especially the church at Homestead and the bereaved family of the deceased.

Singing: Hymn 227.

Mr. W. H. Doane Mus. Doc. of Cincinnati, Ohio, the Chairman of the Committee on Entertainment, gave an address of welcome.

President Kingsley responded to the address.

Singing: Hymn 17.

The Chairman announced the following Committees:

On arrangements: Rev. Johnston Myers, of Ohio; Rev. Albert G. Lawson, D.D., of New Jersey; Rev. J. L. Jackson, D.D., of Michigan. On nominations: Rev. L. A. Crandall, D.D., of Ohio; Edward Goodman, Esq., of Illinois; Rev. W. H. Butrick, of Minnesota; A. J. Fox, Esq., of Michigan; Rev. R. B. Kelsay, D.D., of New York; Rev. C. A. Stakely, D.D., of Washington; C. W. Perkins, Esq., of Massachusetts.

On enrollment: Rev. E. H. E. Jameson, D.D., of Michigan; Rev. E. D. Burr, of Illinois; Rev. J. J. Keeler, of Nebraska; Rev.

C. O. Boothe, D.D., of Alabama; Rev. W. H. Nichols, of Oklahoma.

The Corresponding Secretary, H. L. Morehouse, D.D., read portions of the printed report of the Executive Board.

The Committee on Arrangements made a partial report, recommending the printed programme as the order for the morning, which was adopted.

Rev. D. B. Cheney, Jr., of Wisconsin, addressed the meeting on the subject: "Our Baptist Young People and the Evangelization of the West." Discussion of the topic followed, which was opened by Rev. O. W. Van Osdel, of Illinois.

Singing: Hymn 156.

Rev. H. C. Woods, D.D., of Nebraska, spoke on the origin of the young people's movement, stating that it was in Kansas and Nebraska, and that it was not "worked up" but came spontaneously.

Rev. E. D. Burr, of Illinois, introduced Mr. John H. Chapman, President of the Baptist Young People's Union of Chicago, who addressed the meeting.

Rev. J. O'B. Lowry, D.D., of Missouri, addressed the assemblage.

Rev. C. R. Blackall, of Pennsylvania, introduced Rev. F. L. Wilkins, D.D., of Iowa, the Chairman of the Executive Committee of the Young People's Movement, who addressed the meeting.

Rev. J. B. Cranfill, of Texas, addressed the meeting.

Mrs. J. N. Crouse, of Chicago, President of the Baptist Home Mission Society of the West was called for and addressed the meeting.

The Committee on Arrangements recommended the printed order for the afternoon which recommendation was adopted.

After prayer and singing of the doxology, the meeting was adjourned until 2.30 P. M.

AFTERNOON SESSION.

2.30 P. M. The afternoon session opened by singing Hymn 216.

Prayer was offered by Rev. Dwight Spencer, of Indiana.

Rev. O. C. Pope, D.D., Superintendent of the Church Edifice Department, read selec-

tions from the printed report. This was followed by discussion.

Rev. Dwight Spencer, of Indiana, spoke on "The New West."

Rev. Frank Barnett, of Utah, was called for, and spoke on work in his field.

Rev. L. C. Barnes, of Massachusetts, was called for, and spoke concerning the method of raising money from the East for the Western work.

Singing: Hymn 312.

Rev. H. C. Woods, D.D., of Nebraska, spoke on "The Needs of the Central West."

The Corresponding Secretary announced that a change in the programme would be necessary because of the non-arrival of the principal speaker for the afternoon.

The consideration of Western Missions was therefore taken up. Rev. W. M. Haigh, D.D., Superintendent of Missions, presented the report concerning his field.

Rev. H. C. Woods, D.D., also presented his report as Superintendent of Missions.

Singing: Hymn 19.

Professor A. L. Purinton, of Tennessee, spoke concerning West Virginia.

Rev. J. H. Spencer, of Montana, spoke concerning Montana.

Rev. C. M. Hill, General Missionary for Oregon, spoke concerning that State.

Singing: Hymn 20.

Rev. J. W. Read, of Washington, spoke concerning that State.

Rev. W. H. Latourette, General Missionary of California, spoke concerning California.

Rev. W. H. Nichols, of Oklahoma, spoke concerning that Territory.

After prayer by Rev. M. H. Bixby, D.D., of Rhode Island, the meeting was adjourned until 7.45 P.M.

EVENING SESSION.

Evening session convened at 7.45 and the services were opened by singing.

Rev. G. E. Leonard, D.D., of Ohio, offered prayer.

The following communication was received from the Southern Baptist Convention, and read to the Society:

"In Southern Baptist Convention

"BIRMINGHAM, ALA., May 12, 1891.

"Extract from the Journal.

"On motion of J. B. Gambrell, Mississippi, the President was authorized to appoint Fraternal Messengers to the Anniversaries about to be held in Cincinnati, and the following were appointed:

"J. B. Gambrell, Miss.; M. D. Early, Tenn.; W. H. Williams, Mo.; A. J. Rowland, Md.; J. W. Warder, Ky.; G. E. Brewer, Ala.; T. D. Osborne, Ky.; J. C. Porter, Fla.; W. R. Rothwell, Mo.; L. J. Haley, Va.; O. L. Hailey, Tenn.; and J. B. Cranfill, Tex.

"A true copy.

"Attest: LANSING BURROWS, { Secretaries.
OLIVER F. GREGORY, }

Several of these messengers from the Convention came to the platform and were welcomed by President Kingsley.

Rev. J. B. Gambrell, D.D., of Mississippi, replied to the words of welcome.

Singing: Hymn 147.

Rev. M. MacVicar, LL.D., of New York, addressed the meeting on the topic: "What more ought we to do for the Negro?"

Singing: Hymn 207.

Rev. C. R. Henderson, D.D., of Michigan, spoke on "The Pastor's Debt to the Society."

Singing: Hymn 204.

Prayer by Rev. W. T. Chase, D.D., of Massachusetts.

Adjourned until 10.00 A.M. Thursday.

THURSDAY MORNING SESSION.

Singing: Hymns 65 and 68

Prayer by Rev. Philip S. Moxom, of Massachusetts.

Singing: Hymn 67.

Rev. M. MacVicar, LL.D., Superintendent of Education, read portions of his report and spoke on the subject.

Rev. S. H. Greene, of Washington D. C., spoke of the work accomplished by the schools and the progress of the colored people.

This was followed by a general discussion.

Rev. J. B. Gambrell, D.D., of Mississippi, spoke concerning educational work

among the colored people by the South.

Rev. M. W. Gilbert, from Florida, spoke of the valuable work of the Society for the colored people.

The morning hour having expired, prayer was offered by Rev. H. F. Colby, D.D., of Ohio, and the meeting adjourned until 2.30 P. M.

AFTERNOON SESSION.

The afternoon session opened with singing.

Rev. Dr. J. C. Hartzell, Superintendent of Freedmen's Society of the Methodist Episcopal Church, offered prayer.

The order of the morning was resumed and addresses were made by the following brethren: Rev. C. O. Boothe, D.D., of Alabama; Rev. J. M. Riddle, of West Virginia; Rev. C. S. Brown, of North Carolina; Rev. J. H. Garnett, of Kentucky.

Singing: Hymn 216.

The Report of the Nominating Committee was presented as follows by Rev. L. A. Crandall, D.D., of Ohio, Chairman.

President.—E. Nelson Blake, Esq., Mass.

Vice-Presidents.—H. K. Porter, Esq., Pa.; Edward M. Van Duzee, Esq., Minn.

Corresponding Secretary.—Rev. H. L. Morehouse, D.D., N. Y.

Treasurer.—J. Greenwood Snelling, Esq., N. Y.

Auditors.—Joseph Brokaw, Esq., N. Y.; Hon. J. L. Howard, Conn.

Recording Secretary.—Alvah S. Hobart, D.D., N. Y.

Managers (third class, expiring in 1894).—W. H. Parmly, D.D., N. J.; R. B. Kelsay, D.D., N. Y.; William Phelps, Esq., N. Y.; William A. Cauldwell, Esq., N. Y.; Stephen H. Burr, Esq., N. Y.

The Chairman appointed the nominating committee as tellers and the ballot began.

While the balloting was going on the following resolution was offered by Rev. Leighton Williams, of New York:

WHEREAS, By a sad accident the Rev. Henry J. Hamilton, a delegate to this anniversary meeting has been removed by death at the commencement of these exercises and almost at the threshold of this hall; therefore be it

Resolved, That we recognize the hand of Al-

mighty God, and bow in submission to this solemn dispensation of His providence; that we tender to the widow of our deceased brother our profound sympathy in the bereavement which leaves her and her infant children so sorely stricken, and that the secretary of this meeting be requested to convey to her an expression of our feelings and that in view of the fact that the family of our lamented brother were dependent on him for support, a collection for their benefit be taken at the meeting of the Society this evening, as a further expression of our sincere Christian fellowship with them in this time of adversity.

The resolution was adopted.

The following resolution was introduced by Rev. Albert G. Lawson, D.D., of New Jersey.

Resolved, That the increase of intemperance and its kindred evils among the many thousands of people—Indians, Blacks and Whites—for whom our missionaries and schools are laboring, leads us as Christian patriots to emphasize the practice of total abstinence, and to seek in every possible way the total suppression of the liquor traffic.

Resolved, That the board of managers be authorized to appoint seven representatives of this Society, to attend the Tenth National Convention called to meet July 15th next at Saratoga, N. Y.

The resolution was adopted.

Upon motion the last paragraph of the printed report of the Board concerning the World's Fair and Sabbath Observance was referred to a special committee of three with instructions to report at the evening session. Rev. Albert G. Lawson, D.D., of New Jersey; Rev. P. S. Henson, D.D., of Illinois; Rev. H. W. Jones, of Ohio, were named and accepted as the committee.

The secretary read invitations from Philadelphia for the meetings next year.

And also the following from Lincoln, Nebraska:

To the American Baptist Home Mission Society:

The Baptists of Lincoln, Nebraska, have authorized and instructed me to invite the societies to hold their anniversaries with the First Baptist Church of Lincoln, in May, 1893 or 1894, as it may deem best. They promise the usual entertainment, and feel fully competent to care for all who come. H. C. WOODS.

These invitations were referred to the Executive Board.

The balloting for officers having ended, the chairman, Rev. L. A. Crandall, D.D., of Ohio, made the report, announcing the

election of the ticket as nominated by the committee.

The congregation sang together Hymn 26

Rev. Kerr B. Tupper, D D., of Colorado, addressed the Society on "Immigration and Christianity."

Singing: Hymn 225.

Rev. J. C. Grimmell, of New York, spoke on work among our foreign populations.

The committee on enrollment reported through their chairman, Rev. E. H. E. Jamieson, D. D., of Michigan, as follows:

Life members in attendance	146
Delegates	195
Annual members	12
Life directors	4

Total 357

Upon motion the report of the Board as printed and distributed in the meeting was adopted.

After prayer by Rev. R. E. Manning, of Michigan, the session adjourned until 7.45 P. M.

EVENING SESSION.

The session opened by singing.

Rev. J. W. Ford, D. D., of Missouri, offered prayer.

Rev. A. J. Steelman, Missionary in Mexico, addressed the meeting concerning his work.

W. H. Doane, Esq., read the following communication from the Chamber of Commerce:

Mr. W. H. Doane, Chairman of the Executive Committee:

MY DEAR SIR—I have the honor in behalf of the Board of Directors of the Cincinnati Chamber of Commerce and Merchants' Exchange to tender to the members of the various societies in attendance upon the Baptist anniversaries the courtesies of the Chamber during their stay in this city. Yours truly,

LOWE EMERSON, President.

After the reading of the communication a vote of thanks was tendered to the directors.

On motion of Rev. N. E. Wood, D. D., of New York, the following resolution was adopted:

That we send our greetings and Christian salutation to the brethren of the General Assembly of the Presby-

terian Church in Detroit; and express to them our warm fellowship and fraternity in the common work of the Gospel of our Lord Jesus Christ. See first Thessalonians, first chapter, first and fourth verses inclusive.

The offering was made at this time for the benefit of the widow of Rev. H. J. Hamilton, who had been killed the day previous, amounting, with special subscriptions made afterwards, to the sum of \$450.

Resolutions were offered by Rev. N. E. Wood, D. D., as follows:

WHEREAS, The appropriations of public moneys to religious denominations for the education of Indians or others, is contrary to the spirit of American institutions, and opposed to the constitutional separation of Church and State; therefore be it

Resolved, That we as American Baptists do most solemnly protest against the public appropriations of the public funds for sectarian purposes of any kind whatsoever.

Resolved, That we hereby express our confidence in the ability, integrity and impartiality of the present Indian Commissioner, General T. J. Morgan, and his administration of Indian affairs.

Thanks were voted to the Cincinnati *Commercial Gazette* for its full and excellent daily report of the meetings.

Singing: Hymn 219.

Address by Rev. J. W. Conley, of Illinois. Subject: "Christianity's need of the City."

Singing of a Home Mission Hymn written by Rev. H. F. Colby, D. D., of Ohio.

Address by Rev. A. Blackburn, of Massachusetts, on "Home Missions and the Flag."

The committee to whom was referred the closing section of the printed report, presented the following:

Your committee to whom was referred so much of the report of the Board as pertains to the opening of the Columbian Exposition on the Lord's day, would most respectfully report, recommending:

1. That we endorse most heartily and reaffirm the positions taken in the report.

2. That in the name of millions of Baptists, and on behalf of many millions of working men in America, with whom we are in sympathy, and for whom the Day of Rest is a God-given safeguard against the exactions of selfish employers we most earnestly protest against such opening.

3. That the Rev. Dr. P. S. Henson, the Rev. Dr. C. Perren, Judge Kohlsaat, Lyman Everingham, and J. W. Midgeley be a special committee with power to

add to their number to present to the Directory of the Exposition this protest.

ALBERT G. LAWSON,
HENRY W. JONES,
P. S. HENSON.

Upon motion the following was adopted :

Resolved, That our hearty thanks are due and are hereby tendered to W. H. Doane, the Chairman, and to the members of the Executive Committee for the full, thoughtful and painstaking provision made for our comfort and convenience ; and to the friends whose kind hospitality has been so cheerfully given us.

The meeting then adjourned after prayer by Rev. Wayland Hoyt, D.D., of Minnesota.

Sunday morning, May 23, at 11 A. M., Rev. John Humpstone, D. D., of Brooklyn, N. Y., preached the annual sermon before the Society, from Ezekiel xlvii:9. "Every-thing shall live whither the river cometh."

ALVAH S. HOBART,
Recording Secretary.

REPORT OF THE EXECUTIVE BOARD.

The Executive Board of the American Baptist Home Mission Society, in presenting the Fifty-ninth Annual Report, would make due recognition of the Divine favor which has preserved the ranks of the officers and managers of the Society unbroken by death, and which has enabled the Society, by the generous offerings of the churches, to prosecute its work on a scale larger than ever before in its history, and this, too, without a debt at the close of the year.

OBITUARY.

During the year 22 Life Directors and 52 Life Members of the Society have passed away. Among those who have been actively identified with the work of the Society are the following :

John B. Trevor, Esq., of New York, died December 22, 1890, aged seventy. He was President of the Society in 1885, and was a liberal contributor to its work. He was most widely known in connection with his educational gifts for the University of

Rochester and the Rochester Theological Seminary. During a long and successful business career he maintained an irreproachable reputation and preserved a fervent Christian spirit. His death was a great loss, particularly to the Baptists of the State of New York.

Rev. Herman J. Eddy, D.D., was a member of the Executive Board of the Society from 1850-1855. He was pastor of some of the prominent churches in the State of New York and was universally esteemed by his brethren.

Rev. John Peddie, D.D., who died in Philadelphia, January 5, 1891, was a member of the Executive Board from 1880-1882. The death of this persuasive and winning minister of the Gospel is deeply lamented by thousands.

Leonard Richardson, Esq., of Brooklyn, N. Y., died in December, 1890, aged 58 years. He was prominent in denominational affairs in his city, and a member of the Board from 1883 to 1886.

Rev. W. W. Everts, D.D., who died in Chicago, September, 1890, was a member of the Board from 1840 to 1850, and was very active in the promotion of the Society's interests. The first action of the Board relating to organized effort in the interest of Church Edifice work was at the suggestion of Dr. Everts in 1850. This led to the appointment of a committee on the subject, and to a decision by the Board in 1852, and to formal action by the Society in 1853, to ask for extra contributions to this object. Dr. Everts' ability, energy and enthusiasm in Christian enterprises are too well known to require extended notice here. He made a strong impression upon his generation, and will be greatly missed as a public-spirited Christian in our denominational gatherings.

Death has also removed a number from the ranks of the Society's laborers. Conspicuous among these is Rev. W. J. Simmons, D.D., of Kentucky, who died in September, 1890, aged forty years. By common consent he was pre-eminent among the colored Baptists of this country. He was a

leader and organizer, an orator of remarkable powers, and a man of indomitable purpose. His career, from the slave cabin in 1849, in South Carolina, to the positions of wide influence which he held, strikingly illustrates the possibilities of the American Negro, even without especially favoring circumstances. He was editor of the *American Baptist*; President of the National Baptist Convention; was President of the school for colored people, the State University of Louisville, Ky., for several years; and in 1887 was appointed District Secretary of the Society for the Southern States—the first position of this rank given by any Society to a representative of the colored Baptists of the country.

The missionaries who have fallen are Rev. H. A. Rogers of the Forest Avenue Church, Des Moines, Iowa; Rev. Wm. Hulbert, Bottineau, N. Dakota; Rev. W. A. Smith, Berlin, Md.; Rev. V. M. Thrasher, McAlester, Indian Territory; Rev. A. W. Webb, Tulare, Cal.; Rev. J. O. Redden, Lompoc, Cal.; Mrs. J. S. Malory, of Spelman Seminary, Ga.

I. FINANCIAL, ETC.

RECEIPTS.

The total receipts of the year, including conditional and permanent trust funds (not including Church Edifice loans repaid), have been \$405,153.40.

These have come from forty-seven States and Territories, also from Ontario, British Columbia, Mexico, India, England and Burmah.

The receipts may be classified as follows:

I. From *contributions* of churches, Sunday-schools, and individuals, including \$65,509.99 trust funds, \$271,929.95.

II. From *legacies*, \$57,472.08.

III. Income from Church Edifice *loans* and *invested funds*, \$35,386.91.

IV. From the *schools* of the Society, \$34,527.86.

V. *Miscellaneous*, including receipts for the BAPTIST HOME MISSION MONTHLY, \$5,836.60.

A further analysis showing to what purposes these receipts are applicable, gives the following results:

1. *For General Purposes* (i. e., for salaries of missionaries, teachers, officers, and expenses of administration).—From general contributions \$156,674.62; from legacies \$56,912.00; from all other sources, \$36,428.36; total, \$250,014.98.

II. *Designated Funds*.—1. For Church Edifice work: (a) Benevolent Fund. Contributions from churches, individuals and Sunday-schools, \$14,100.92; from income of invested funds, \$6,529.16; gifts returned, \$1,208.91; total, \$21,838.99; (b) Loan Fund. Contributions, \$285.00. From income from loans, etc., \$5,915.34. Total for Church Edifice work, \$28,039.33. 2. For school buildings and other objects, \$35,359.42.

III. *Permanent Funds* (other than Church Edifice funds).—From income to be added to principal, \$965.00; contributions, \$23,926.55; legacies, \$560.08.

IV. *Conditional or Annuity Funds* (donors receiving annuities during their lives).—From individuals \$40,618.44.

Included in the foregoing receipts are \$13,366.88 from the Woman's American Baptist Home Mission Society, Boston; \$232.50 from the Woman's Baptist Home Mission Union of Connecticut; \$1,559.63 from the Women's Baptist Home Mission Society of Michigan; and \$151.86 from the Women's Baptist Home Mission Society, Chicago.

The year's receipts show an increase of \$4,761.99 in general contributions, compared with last year; an increase of \$44,405.76 in contributions for permanent and conditional funds; a decrease of \$9,499.50 in contributions to Church Edifice work, and a decrease of \$96,503.75 in legacies, which reached an exceptionally large sum last year.

The following table shows the receipts from contributions and legacies, and the gross receipts of the Society for the last eight years. Receipts from schools, invested funds, etc., are not given, the object being to show the relation which legacies and annual contributions of churches and individuals sustain to the total annual receipts. The gifts of "conditional" and permanent funds, not being immediately applicable to

current uses, are also omitted from the second column.

YEAR.	TOTAL RECEIPTS.	CONTRIBUTIONS.	LEGACIES.
1884	\$401,692.19	\$238,337.50	\$78,663.38
1885	447,379.05	(1) 255,743.66	50,043.16
1886	382,314.67	(2) 259,721.34	46,295.88
1887	552,314.67	(3) 335,497.36	158,257.19
1888	551,595.92	226,811.44	245,484.63
1889	375,254.93	230,638.53	46,687.72
1890	449,444.94	211,181.95	153,975.83
1891	405,153.40	206,419.96	57,472.08

The exceptionally large contributions for three years, were due to unusual efforts for special purposes.

(1) In 1885, \$34,726.36 were reported for the "emergency fund;" thus leaving the usual contributions \$221,017.30.

(2) In 1886, the special, designated funds for school buildings, etc., over \$25,000 more than in the ensuing year, thereby reducing the amount to \$234,721.34.

(3) In 1887, there were received for the debt, \$120,227.97. Deducting this, we have \$215,269.39 as the regular receipts.

EXPENDITURES.

The established rule of limiting appropriations to the average of annual receipts during the three years preceding has been observed, except where slight enlargement in urgent cases was deemed justifiable, and the resources for this purpose were available.

The total expenditures for the year (not including loans to churches) were \$408,-

947.12. Some of the principal items are as follows:

1. For missionaries' salaries, \$183,235.28.
2. For teachers' salaries, \$76,720.90.
3. For special educational purposes, \$14,-856.12.
4. In gifts for Church Edifice work, \$27,-633.43.
5. For expenses of administration at the Rooms, \$18,998.47.
6. For collecting and supervising agencies, \$21,276.60.

For detailed statement concerning these and minor expenditures, see Treasurer's report. There has been no material change in the expenses of administration and collection.

DISTRICT SECRETARIES.

The death of Rev. W. J. Simmons, D. D., District Secretary for the Southern States, left a vacancy that has not been filled. The appointment of two District Secretaries for the South has been considered. On the other hand, in the minds of some it is a question whether District Secretaries are demanded while capable general missionaries are found for nearly every State.

In the New England District it was deemed desirable to re-inforce Dr. A. P. Mason, whose strength was not equal to the demands of the field, by the appointment of Rev. F. T. Hazlewood, D. D., as Assistant District Secretary, who began his service, February 1, 1891.

The arrangement announced last year for a change in the Lake District has worked well. Dr. Jameson, as District Secretary for Ohio and Michigan, and Rev. Dwight Spencer as District Secretary for Indiana and Southern Illinois, have more thoroughly cultivated their respective fields, than was formerly possible. There has been a decided increase in the number of contributing churches in these districts. Larger returns may be expected hereafter.

The annual reports of the District Secretaries are herewith presented.

NEW ENGLAND DISTRICT.

REV. A. P. MASON, D. D., BOSTON, DISTRICT SECRETARY.

The number of churches contributing to the

American Baptist Home Mission Society is nearly the same as last year. The whole number of Baptist churches in New England is 946—an increase of 7 over last year. Last year 475 contributed, this year 473. This is due to two causes; first, some of the churches are yet late in reporting for the past year, and others have been making such a strong effort to help a sister society to close the year without debt, that they have failed to make their annual collection for Home Missions. This is to be regretted, as the claims of Home Missions are not one whit less urgent than heretofore. Nevertheless, if the amount received since the close of the fiscal year could be credited to this year, for which it was intended, it would make the collections from the churches about the same as last year, though it would allow nothing for the increase in the membership.

The same cause, which has operated to lessen the receipts from the churches, has wrought a reduction in the amount of individual gifts. There are some of the members of our churches throughout New England who give regularly a certain percentage of their income to the furtherance of the Gospel of Christ; and when they have given, have reached the limit of their ability. If special demand is made in one direction, the gift in another direction is of necessity lessened. Facts in justification of this statement have come to my knowledge in the closing part of the year. Some, who have given formerly in large amounts, have given less this year, in order that they might help the Missionary Union in its special financial stress.

The amount of legacies is very much less than that of last year. But this is a feature as uncertain as the day of a man's death. It is gratifying, however, to notice that there are men and women who devise liberal things for their Lord and Master, when disposing of their earthly effects. May the number of such continually increase.

As will be seen from the tables herewith given, the Woman's American Baptist Home Mission Society has increased largely their collections over those of last year. How far this fact has operated to lessen the contributions of the churches is a question of great moment, as is also the question—What is to be the end of the wonderful progress which woman, in this country, is making towards the very fore-front of the material, as well as the spiritual interests of civilization?

Churches visited, 30; associations visited, 10; State conventions, 4; sermons and addresses delivered, 31; prayer meetings attended, 53; letters written, 1,152; postals written, 129; miles traveled, 12,242; traveling expenses, \$230.94; postage, \$47.07; stationery, \$8.80; total, \$286.81.

The report of Dr. F. T. Hazlewood, Assistant District Secretary for New England, for three months ending March 31st, 1891, is as follows:

Sermons preached, 16; addresses delivered, 6; letters written, 243; documents sent out, 660; prayer meetings attended, 18; churches visited, 16; miles traveled, 1,057. Expenses: stationery, \$2.32; traveling expenses, \$29.06; postage, \$1.55; total, \$32.93.

Totals of churches contributing by States 1890-1891: Maine, \$1,536.71; New Hampshire, \$1,517.75; Vermont, \$843.95; Massachusetts, \$18,483.53; Rhode Island, \$3,018.52; Connecticut, \$2,887.40; total, \$28,287.86.

Total of individual legacies by States: Maine, \$500; Vermont, \$429.95; Massachusetts, \$28,483.14; Rhode Island, \$1,023.46; Connecticut, \$34,345.86; total, \$34,782.41.

Total of individual contributions by States: Maine, \$171; New Hampshire, \$307; Vermont, \$179; Massachusetts, \$6,020.22; Rhode Island, \$619.50; Connecticut, \$844; total, \$8,140.72. Grand totals: Churches, \$28,287.86; Legacies, \$34,782.41; individual, \$8,140.72; Woman's American Baptist Home Mission Society \$38,436.99; total from New England; \$109,647.98.

NEW YORK AND NORTHERN NEW JERSEY DISTRICT.

REV. HALSEY MOORE, D.D., DISTRICT SECRETARY.

I have reached every church in my district either by personal visitation, or by letter during the year. It has been my privilege to attend 15 of our associations, at all of which I was most cordially received and kindly heard. I attended also the New York State Convention and the Pastor's Conference, at Lockport.

My record shows that I have traveled 17,730 miles in the Society's service, sent 3,355 letters and postals, delivered 52 sermons, 35 addresses and 31 illustrated lectures—making in all 118 public appeals in behalf of our work. I have taken great care to supply the churches with information concerning the needs of our wide field, and have distributed among them 41,412 copies of our various publications.

The number of churches in my district is

963, with a total membership of 144,370. Last year 488 of the churches contributed, this year 493, being a gain of five churches.

The total amount received from my field is \$46,820.83. Of this sum \$6,187.31 came from Northern New Jersey.

There are two things which constantly interfere with the regular contributions of the churches to our Treasury. The first is the too frequent changes in the pastorate; the other, the increasing feebleness of many of our country churches. I find also another cause producing this unhappy result, which is, that not a few of our pastors need instruction in the art of developing the spirit of Christian beneficence.

Although the number of churches reporting collections is larger than reported last year, yet the total sum realized is smaller. On examination I find that the decrease is not occasioned by a falling off in the regular annual gifts of the churches, for the average of these remains about the same; but this year we report fewer large donations from individuals. The great work of our Society is not, and perhaps cannot be carried on by the usual, or ordinary response of the churches to our appeals. These must be largely supplemented by the beneficence of individual givers. The largest church collection taken in my field for 1890-91, is \$2,437.13. (though in this, I think, is a large personal gift), the smallest is \$0.50. The average is \$56.87.

Now if it were possible (as it is not) to induce the 470 non-contributing churches of this District, to cast in their lot with us, and to keep up this average, the grand total would reach only \$54,765.81—a sum far below the pressing needs of our vast undertaking. It is clear, therefore, that a wise policy dictates a strong effort in the direction of impressing our rich brethren with the teaching of Jesus concerning stewardship, and that we seek either to induce them out of their abundance to contribute while living to our great missionary enterprises, or to make liberal provision for them in their wills.

ATLANTIC DISTRICT: PENNSYLVANIA, SOUTHERN NEW JERSEY, MARYLAND, DELAWARE, AND DISTRICT OF COLUMBIA.

REV. E. B. PALMER, D.D., PHILADELPHIA, DISTRICT SECRETARY.

The entire number of churches, Sunday-schools and other organizations contributing

during the year is 500. This is 95 more than last year. The real advance, however, is only about 50, owing to the closing of our books last year ten days earlier than usual, and to one or two Associations from which we could not obtain an itemized list of contributing churches. There is cause of gratitude for the advance made, especially considering the thorough canvas made throughout Pennsylvania in the interest of endowing our academies. Mt. Pleasant Institute has raised \$50,000, while Keystone Academy and Hall Institute are still in the field for a like amount, respectively.

The aggregate receipts have been \$27,083.12, exclusive of what has been given in this District to the Women's Home Mission Societies. Of the above amount, \$2,475 was raised as a special fund for Shaw University. This result was largely due to the efforts of Dr. Morehouse, and Col. C. H. Banes, of Philadelphia, who has taken a great interest in Shaw University.

Of the receipts of the year, \$19,523.08 came from Pennsylvania; \$4,655.02 from New Jersey, and the balance from other portions of the field. I have traveled 10,100 miles, have delivered 72 sermons and 47 addresses, sent out 20,000 circulars, and been in communication with all parts of the field personally and by correspondence. I have also given special attention to the relation of the Society to the work in Delaware. The condition of affairs in the District of Columbia, in active co-operation with the Society, is in a very satisfactory state, as shown by the enlarged offerings from that quarter. I have paid for traveling expenses \$270.93; postage, \$75.76; stationery, \$6.92; printing, \$45.50; and refitting room, \$14.73.

I have entered upon an earnest effort to bring all the churches of the District into supporting the onward movement of the Denomination through this Society in this closing decade of the century. The measure of success will be best judged by future results. More than half of the churches have less than 100 members each. The contributions, in any event, with many of them, will be small. Still, it is worth the effort for the welfare of the churches, as well as the enlargement of the work generally. Our work is, by necessity, educational. A larger consecration is needed all around—a consecration that includes an intelligent and definite purpose to fill the world with the knowledge of Christ

Jesus, our Lord. How many come into our churches through revival efforts, without any purpose on the part of pastor or evangelist to impress the newlyconverted with the great duty of spreading the Gospel in our own and in all lands!

We hail with delight the disposition of the Societies of Christian Endeavor to actively participate in this great work.

THE LAKE DISTRICT, OHIO AND MICHIGAN.
REV. E. H. E. JAMESON, D.D., DETROIT, MICH., DISTRICT SECRETARY.

In the District of which I have charge embracing the States of Michigan and Ohio, there are 1,010 churches, 381 of which are in Michigan, and 629 in Ohio. But of the latter number 130 are composed of colored people with 11,000 members. In Michigan also there are 10 colored churches with a membership of 744. Thus far, since my connection with the work in this district, only one of these churches has contributed to the Home Mission cause. And it should be stated that the pastor of this church, that has made a beginning this year in contributing to Home Missions, received his education in one of the schools established and supported by the Home Mission Society for the colored people in the South. Deducting, therefore, the colored churches, we have in this District 870 churches, many of which are weak and far from self-supporting—especially in southeastern Ohio and northern Michigan. In some cases the weakness is not because of poverty but because the members have not been properly instructed in Christian duties. There is, however, a noticeable improvement in these churches, and the increase in the number of contributing churches and Sunday-schools in both Ohio and Michigan gives gratifying proof of it. In 1888, 113 churches in Michigan contributed to the Home Mission cause. In 1889 the number had increased to 126, with 30 Sunday-schools and 23 individuals. During the year 1890 the churches contributing are 159, Sunday-schools 34, individuals 25. In Ohio the increase has been in about the same proportion, viz.: 1889, churches contributing, 151; Sunday-schools, 34; individuals, 46. 1890, churches contributing, 184; Sunday-schools, 39; individuals, 43.

The amount of money contributed in my district during the year for the work is \$11,122.67, to which should be added about

\$1,400 given by the Woman's Home Mission Society of Michigan, and \$2,508 sent by the women of Ohio to the Woman's Baptist Home Mission Society located in Chicago; making in the aggregate not far from \$15,030.67. Last year the amount was somewhat larger on account of legacies and large individual gifts. This year there have been no legacies and but few large gifts from individuals, but, as will be seen, the churches, Sunday-schools, and Circles have contributed more in the aggregate. It will be noticed, therefore, that some progress has been made and the outlook is encouraging.

I came to this work on the 1st of May, 1889, from the exhausting labors of a somewhat lengthy pastorate. My first year has been largely spent in getting acquainted with the churches and securing the co-operation of the pastors.

I have traveled much, delivered many sermons and addresses, written many letters and sent out a large amount of printed matter to give information and awaken interest. Fruit is now appearing, and I trust the future will show that the seed has not been sown in vain. In each State of my district I have published a little pamphlet, or folder, giving the receipts from all sources, and also in parallel columns showing the membership of each church and leaving a blank where no contribution was made. The effect has been good. The silent blank space opposite the membership has administered a rebuke that often resulted in a quickened conscience and a confession and promise of something better. My work during the 11 months I have been engaged in it may be summarized as follows:

Churches visited, 94; associations attended, 32; conventions attended, 3; sermons preached, 116; Bible readings, 23; addresses, 100. Lord's Supper administered, 6 times; prayer meetings attended, 45; other meetings, 20; miles traveled, 15,672; letters and postal cards written, 784; printed postal cards sent out, 1,500; traveling expenses, \$432.68; postage and express, \$77.35; stationery and printing, \$102.30; subscribers taken for the *Home Mission Monthly*, 171. I have distributed literature as follows: 2,500 of Dr. Morehouse's "Four Words;" 2,500 colored maps; 2,000 plain maps; 500 of Dwight Spencer's "Old and New West;" 1,000 of Dr. Eddy's sermon on Immigration; "Facts," 2,000; illustrated pamphlet of Freedmen's schools, 600; Ohio

and Michigan "booklets," 2,500; chapel day specimens, 600; collection envelopes, about 5,000; card circulars, 2,000, and copies of the *Home Mission Monthly* given away, 300.

INDIANA AND SOUTHERN ILLINOIS.

REV. DWIGHT SPENCER, INDIANAPOLIS, DISTRICT SECRETARY.

My field embraces the State of Indiana, and that part of Illinois south of Bloomington Association.

In the former State there are 30 associations and 500 churches. Of these churches a little less than one-fifth have all-time preaching, and another fifth are without pastors. Of the remaining three-fifths a majority have only one-quarter-time preaching, and the remainder generally one-half-time.

The State, for its benevolent work, is divided into four sections, and four objects, among which Home Missions, are commended to the churches. This gives to each section for its consideration and contributions the work of one of our Societies each quarter. This plan has worked well, and since its adoption there has been a marked improvement both in the regularity of the collections, and the amounts received.

One month of the current year had passed before I began work, and this with the fact that, in regard to the State plan of conducting work, and the locality where work was being done, I had everything to learn, was greatly to my disadvantage.

Two hundred and eight churches have contributed \$1,597.89 to our work, and this with the amounts contributed by individuals, Sunday-schools and associations, makes a total of \$1,993.80. This is an increase of nearly one-quarter in the number of contributing churches, and something more than a quarter in the total amount contributed.

In Illinois there are in my part of the State 25 associations and 583 churches. From 19 of these associations (and in these all the large and co-operating churches are included), I have tolerably full reports. In these 19 associations are 419 churches, of which about 60 only have all time preaching. Of the remaining 359, 84 have no pastor, and the others have "once a month preaching." The salaries of pastors in these latter cases run from \$50 to \$150 a year.

This infrequency of religious services makes it almost impossible to bring the churches up

to systematic work in any line of Christian benevolence. The preaching Sunday may be stormy, or the roads may be almost impassable, in which case two months will intervene between regular services.

When I began work in southern Illinois not over a score of churches gave anything for Home Missions. In fact a large majority of the churches had never heard of the Society or its work. Located in rural neighborhoods, often miles from any railroad station, to visit them was impossible. The only practical way of reaching them was through the mail. Where there was no pastor, or where the church had only once a month preaching, I wrote directly to the church giving the facts as to the Society's work and asking co-operation. The plan has worked well, as enlarged receipts show.

Eighty-nine churches contributed during the year \$1,043.19, and this, with individual subscriptions, legacies, associational collections, contributions from women's societies and Sunday-schools, gives a total of \$3,265.63. Under the difficulties mentioned progress will necessarily be slow, but with diligence in the use of means already successfully tried, steady progress may reasonably be looked for.

II. MISSIONS.

EXTENT OF OUR WORK.

The Society's operations have been conducted during the past year in forty-nine States and Territories, also in Ontario, Manitoba, British Columbia, Alaska, and in six States of the Mexican Republic. The whole number of laborers supported, wholly or in part, has been 948, being 115 more than last year.

They have been distributed as follows: In the New England States, 27; in the Middle and Central States, 50; in the Southern States, 186; in the Western States and Territories, 654; in the Canadian Dominion, 6; in Mexico, 21; and in Alaska 4. French missionaries have wrought in 6 States; Scandinavian missionaries in 21 States; German missionaries in 18 States, Ontario and Manitoba.

Among the foreign population there have been 209 laborers; among the colored people, the Indians, and Mexicans, includ-

ing teachers, 286; and among Americans, 443.

One hundred and five new Mission stations have been taken up the past year. A large proportion of these are in co-operating States. Eighteen of these are among the Scandinavians, ten among the Germans, four among the French, three among the Colored People, one each among the Finns, Chinese and Poles; the rest among the American population.

The Society aids in the maintenance of 26 established schools for the colored people, the Indians and the Mexicans. There are 8 day schools for the Chinese in California; 2 in Oregon, and 1 in Montana; also 2 in Utah, 2 in the Indian Territory, and 3 in Mexico.

The missionaries have represented thirteen nationalities or peoples, viz.: Americans, Germans, French, Swedes, Danes, Norwegians, Indians, Negroes, Chinese, Mexicans, Bohemians, Poles, Finns.

The particular distribution of these laborers is as follows:

Maine.	2	Wis.	63
N. H.	1	Minn.	60
Mass.	15	Iowa.	64
R. I.	3	Mo.	2
Conn.	6	Neb.	51
N. Y.	14	Ind. Ter.	63
N. J.	4	Oklahoma	4
Pa.	8	Kans.	55
Del.	2	So. Dak.	40
Md.	4	No. Dak.	35
D. C.	10	Mont.	11
Va.	13	Wyom.	6
W. Va.	5	Colo.	32
Ky.	16	N. Mex.	2
Tenn.	20	Ariz.	4
N. C.	20	Utah.	6
S. C.	15	Nev.	3
Ga.	29	Idaho.	10
Fla.	10	Cal.	54
Ala.	10	Ore.	29
Miss.	9	Wash.	38
La.	4	Alaska.	4
Ark.	3	Ont., Can.	3
Tex.	18	Manitoba.	1
Ohio.	2	Brit. Columbia.	2
Mich.	17	Mex.	21
Ind.	3		
Ill.	24	Total.	948

RESULTS OF THE YEAR'S WORK.

Number of Laborers.....	948
Weeks of Labor.....	31,351
Churches and Out-Stations Supplied....	1,828

Sermons Preached.....	70,649
Prayer-Meetings Attended.....	44,241
Religious Visits Made.....	191,023
Bibles and Testaments Distributed.....	7,223
Pages of Tracts Distributed.....	927,753
Received by Baptism.....	4,523
Received by Letter and Experience.....	4,381
Total Church Membership.....	41,735
Churches Organized.....	199
Sunday-schools under Care of Missionaries.....	948
Attendance at Sunday-schools.....	64,191
Benevolent Contributions Reported.....	\$43,627.52

RESULTS OF FIFTY-NINE YEARS.

Number of Commissions to Missionaries and Teachers.....	14,834
Weeks of Service Reported.....	528,169
*Sermons Preached.....	1,328,928
*Prayer Meetings attended.....	724,867
*Religious Visits to Families and Individuals.....	3,247,465
Persons Baptized.....	117,103
Churches Organized.....	4,226

* During last fifty years.

CLASSIFIED TABLE OF MISSIONARIES, ETC., OF THE AMERICAN BAPTIST HOME MISSION SOCIETY—FROM 1871 TO 1891, INCLUSIVE.

SCHOOLS.	Number.	Teachers.	Scholars.	Cl. Edifices Erected											
					Chinese.	Among Indians.	Among Mexicans.	Among French.	Among Scandinavians.	Among Germans.	Among Americans.	Among and Teachers.	Total No. Missionaries		
	7	7	19	13	3	10	3	4	15	25	149	352	1871		
	7	7	25	18	4	8	3	8	14	29	289	424	1872		
	7	7	25	18	2	7	3	8	9	29	289	424	1873		
	7	7	26	18	2	8	3	8	9	30	290	425	1874		
	7	7	31	18	2	11	1	8	10	40	219	334	1875		
	7	7	36	18	2	13	1	6	10	37	209	330	1876		
	8	8	41	18	1	13	1	4	11	37	210	331	1877		
	8	8	44	18	2	12	1	4	11	38	211	332	1878		
	8	8	44	18	2	12	1	4	11	38	211	332	1879		
	11	11	104	16	2	10	1	4	11	36	208	329	1880		
	11	11	104	16	2	10	1	4	11	36	208	329	1881		
	11	11	104	16	2	10	1	4	11	36	208	329	1882		
	11	11	104	16	2	10	1	4	11	36	208	329	1883		
	11	11	104	16	2	10	1	4	11	36	208	329	1884		
	11	11	104	16	2	10	1	4	11	36	208	329	1885		
	11	11	104	16	2	10	1	4	11	36	208	329	1886		
	11	11	104	16	2	10	1	4	11	36	208	329	1887		
	11	11	104	16	2	10	1	4	11	36	208	329	1888		
	11	11	104	16	2	10	1	4	11	36	208	329	1889		
	11	11	104	16	2	10	1	4	11	36	208	329	1890		
	11	11	104	16	2	10	1	4	11	36	208	329	1891		

* For note see next page.

*The plan of co-operation 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.

§ Including about ten teachers of Government day schools in Indian Territory.

|| Not reported.

Also in 1888, 1889 and 1890: Among Poles, 1; among Bohemians, 1. In 1888: Among Welsh, 1. In 1889 and 1890: Among Portuguese, 1. In 1891: Among Poles, 2; among Bohemians, 3; among Finns, 1.

GROWTH OF THE SOCIETY'S WORK.

The number of missionaries last year (948) was 115 more than the year before; 272 more than five years ago; and 702 more than twelve years ago, or four times the number then. In twelve years the increase of missionaries to the colored people has been two-fold, and of teachers more than four-fold; of missionaries to the Chinese two-fold; to the Indians two-fold; to the Mexicans, from none to 15; to the French three-fold; to the Germans about two-fold; to the Scandinavians nearly five-fold; to the American population nearly two-fold.

The receptivity of the Scandinavians, especially of the Swedes, to evangelical truth has compelled the great proportionate enlargement of work among them. The increase among the American population has been almost wholly in the West. Some of the older Western States whose missionary work was almost prostrate twelve years ago, have made wonderful advance, in co-operation with the Society. The increase of the missionary force therein is not on account of a corresponding increased expenditure from the general contributions to the Society so much as from the marked development of benevolence in these States, under the stimulating influence of co-operation with the Society. The contributions from these States pass through the Society's treasury in payment of salaries of missionaries appointed by the Society upon recommendation of the Boards of these Conventions, and generally with the approval of the Superintendents of Missions. Hence the missionaries in these States become in fact the missionaries of the Society. Of course, such enlargement demands thorough organization, with division of labor and distribution of re-

sponsibility over the broad field of operations. The Society is favored in having in its service capable and sagacious men as general superintendents of missions; as well as State and territorial missionaries of experience and marked ability whose assiduous attention to the manifold duties of their positions has contributed greatly to the prosperity of our interests.

But, even with the most perfect organization, it is unavoidable that the duties, cares and responsibilities of administration at the Rooms of the Society should be greatly multiplied. The committees of the Board and the Board itself are pressed with work at the monthly meetings; while the correspondence is vast and the financial transactions very numerous, as shown by the fact that 4,877 checks were drawn by the Treasurer during the past year.

A THOUSAND MISSIONARIES FOR 1892.

The end is not yet. More men are needed for several western States and Territories where growth is rapid; more are needed among our increasing foreign populations; more among the Indians and the colored people, and more among the Mexicans. Fifty more is a number all too few to distribute over these broad fields white to the harvest. With this addition the number next year will stand at 1,000. Next year will be the sixtieth anniversary of the Society. It will be a day memorable as the four hundredth anniversary of the discovery of this new world. Shall it not be a year memorable also in our Home Mission enterprise, as with gratitude to God for blessings bestowed, and for the spread of Baptist principles in this land, there shall be larger missionary offerings for the perpetuation of these principles and for the evangelization of the peoples on this continent? Shall not this be the Society's rallying cry for the coming year: A THOUSAND MISSIONARIES; A HUNDRED CHAPELS; AND FIVE HUNDRED THOUSAND DOLLARS!

WESTERN MISSIONS.

The work in the West, in general, is in a very satisfactory condition. The Boards

of State Conventions and the general missionaries exercise a close and careful supervision of affairs; while the two Superintendents of Missions whose territory embraces most of the mission field east of the Rocky Mountains have rendered valuable service in ordinary and in extraordinary circumstances. Much care is exercised in the appointment of men. Among the missionaries on new Western fields are as self-denying, consecrated spirits as can be found anywhere. Instances could be cited of men enduring privations and laboring under disadvantages, who, from a sheer sense of duty have refused to leave, though larger salaries and more congenial fields were offered them. The wives of many of these missionaries are unheralded laborers whose influence is potent in the upbuilding of our interests. They might properly be ranked and counted in the missionary list, alongside of wives of missionaries in foreign fields.

Close attention is given to the development of the benevolent spirit in the churches, and especially in requiring them to do the utmost possible for themselves. A goodly number have become self-supporting during the year.

But, where one becomes self-supporting, it is safe to say that two new organizations knock at the Society's door for help. For lack of funds in our Treasury many knock in vain. And yet 105 new stations have been taken up during the year. Some of the most prominent of these are named in the more specific reports of the Superintendents of Missions and of the General Missionaries.

Increased appropriations have been made for new work in Northern Michigan, in Northern Wisconsin, in the Black Hills, in Wyoming, in Utah, in California, in Oregon, in Washington and in Oklahoma. This had to be done to keep pace with the development of the country—although it is sadly true that much that should be done is left undone. In Kansas and Nebraska, portions of which States had suffered by failure of crops, the Society had to make special additional appropriations last fall to meet the emergency in our mission work.

The judicious employment of District missionaries—men possessing evangelistic gifts and organizing ability—to strengthen weak churches that have been pastorless and have become disheartened, has proved to be a step in the right direction. Revivals have occurred, hope and courage have been quickened and pastors have been secured for scattered and untended flocks. At present there are 20 District missionaries thus engaged.

GENERAL MISSIONARIES.

In our western work the following additions and changes in the force of general missionaries have been made: Rev. W. W. Tinker was appointed general missionary for Southern California; Rev. J. G. Pulliam, for Montana and Northern Idaho; Rev. Alex. Turnbull, for Colorado and New Mexico; Rev. T. T. Howd, for Wyoming; and Rev. D. D. Proper for Washington, in place of Rev. James Sunderland, who, upon the urgent request of his brethren consented to accept the financial agency for the projected Baptist University at Seattle.

The following is the list of general missionaries:

West Virginia—Rev. W. E. Powell, Parkersburgh.

Wisconsin—Rev. D. E. Halteman, D.D., Delevan.

Minnesota—Rev. T. R. Peters, Minneapolis.

Kansas—Rev. I. D. Newell, Manhattan.

Iowa—Rev. N. B. Rairden, Washington.

Nebraska—Rev. J. J. Keeler, Central City.

South Dakota—Rev. T. M. Shanafelt, D.D., Huron.

North Dakota—Rev. G. W. Huntley, Fargo.

Colorado and New Mexico—Rev. Alex. Turnbull, Denver, Col.

Montana and No. Idaho—Rev. J. G. Pulliam, Butte City, Mon.

Indian Territory—Rev. A. J. Essex, Muscogee.

Wyoming—Rev. T. T. Howd, Sheridan.

Washington—Rev. D. D. Proper, Seattle.

Utah and Southern Idaho—Rev. Frank Barnett, Ogden.

Oregon—Rev. C. M. Hill, Portland.

Northern California—Rev. W. H. Latour-ette, Alameda.

Southern California—Rev. W. W. Tinker, Los Angeles.

In the Southern States, the following have been under appointment among the Colored people :

North Carolina—Rev. P. F. Maloy, Raleigh. South Carolina—Rev. E. R. Roberts, Florence.

Florida—Rev. W. A. Wilkerson, Flemington.

Georgia—Rev. J. C. Bryan, Americus.

Alabama—Rev. C. O. Boothe, D.D., Hollywood.

Kentucky—Rev. P. H. Kennedy, Henderson.

Tennessee—Rev. Wm. Haynes, Nashville.

Missouri—Rev. H. N. Bouey, Springfield.

Arkansas—Rev. J. H. Hoke, Little Rock.

Louisiana—Rev. H. B. N. Brown, Alexandria.

Texas—Rev. A. R. Griggs, Dallas ; Rev. L. M. Luke, Marshall.

WESTERN DISTRICT: NORTHERN ILLINOIS,
WISCONSIN, IOWA, MINNESOTA
AND NORTH DAKOTA.

REV. W. M. HAIGH, D.D., CHICAGO, SUP'T OF
MISSIONS.

The work of the Society in the States of this District has made solid and encouraging advance the past year, as indicated by the details furnished by the General Missionaries. Possibly some exception might be made in the case of North Dakota, where the brethren have passed through a season of special trial due to the crippling effects of poor harvests and numerous changes ; but these have been met with much heroism and devotion, and the showing, after all, may well excite our gratitude.

Advance is not to be seen alone in the number of missionaries employed and stations occupied, but in directions that no figures or tables can exhibit. The aim of the present system of co-operation, first adopted in 1878, was not simply the planting and fostering of local churches, but included that which is of the highest importance to the future of these States—the building up of State Conventions as missionary forces. Without them the States

can never pass out of a condition of pupilage. The past year has demonstrated most clearly the progress that has been made in this quieter but no less important direction. In spite of persistent changes, there has now grown up in each State quite a body of pastors and brethren who are familiar with the missionary work and are capable of giving it direction. Special attention has been given to seeking the services of capable laymen, and the change in the complexion of some of the Boards in this respect is full of promise. The needs and resources of the State are more thoroughly studied ; the local fields are better understood ; the work of the missionaries and their reports are more carefully examined, and the conditions of successful effort are more faithfully observed. To one who remembers the prevailing habits of thirteen years ago, the change appears most marked. The Conventions and their Boards are taking on the characteristics of permanent stability and power.

Advance has been made into new territory, especially in Iowa, Minnesota and Wisconsin. In the latter State we have unusual encouragement to enlarge ; the brethren are thoroughly awake to their opportunity, and the Society has added to its appropriation a special amount to be devoted to new work.

Much attention, it will be seen, has been given to District Missionary service. It has been found that while, in the main, we must devote ourselves to the support of missionary pastors and fostering local churches, yet that both in the older and the newer sections of these States another order of agency is indispensable. We must have itinerant service both to resuscitate old and discouraged interests and to establish new ones. Iowa led the way, but the rest have followed quickly. That State has four divisions, to each of which a District Missionary is assigned, besides one for the Swedes. Minnesota has one among her American and four among her Scandinavian people. Another American is to be appointed soon. Wisconsin has had one and is looking for another. The wisdom of these movements has already appeared. Some excellent service along the same lines has been done by students in their summer vacation.

This District has within its bounds the largest number of foreigners of any District in the country, and the work among them grows more pressing year by year. The different State Boards are giving increasing attention

to these people, and the results of our work are in every way encouraging, especially in the city of Chicago. In all 63 missionaries have been at work on this field among the Swedes, Norwegians, Danes, Germans, Bohemians and Chinese. Four Swede churches in Chicago and Northern Illinois have become self-supporting during the year, and new points are being taken up. One Chinese is employed in the city, the funds being raised by friends there.

We are striving in this District to train the churches into a living interest in the work of the Society in all parts of the country. In the early life of a State this is very difficult, as the resources are chiefly absorbed by the State itself; but as it gathers strength and churches become self-sustaining, there is no reason why they should not immediately contribute to the Society's general work, besides what they give for the State. To neglect this is injurious to the churches as well as unjust to the Society. Ten years ago the Society had no independent collection in Illinois nor in any of these States, although work had been carried on here nearly fifty years. But Illinois led off in 1882, Iowa followed in 1883, Minnesota in 1884 and Wisconsin in 1889. Although the strength of the Secretary has been necessarily given first to the superintendence of Missions, while the distances to be traveled are very great and a large proportion of the churches are small, making it unprofitable to visit them personally, yet the results of labor grow increasingly encouraging from year to year. Most of the principal churches now contribute, the number is gradually increasing, and, what is a sure sign that the Society is securing a permanent hold on the people, the number and amounts of legacies are on the increase. From all sources we have received during the year a little over \$18,000. But there is much land to be possessed; hundreds of churches which, though small, must yet in some way be brought into support of the work.

The year has been one of the best we have ever had. The labors put forth have brought rich spiritual results. The interest in the work has been living and practical. Many new friends have been made and many old ones have given fresh proof of their love. Without doubt, our Annual Meeting held in Chicago a year ago deepened the convictions of the people in this region. The "Auditorium Address" of the Corresponding Secretary has

been earnestly called for and widely read, and the fruits have been gathered through the year. The young people's movement has been fostered largely by our missionaries, has increased the attendance and interest of our gatherings, and contains possibilities for the future which are full of hope.

"We thank God and take courage."

WISCONSIN.

REV. D. E. HALTEMAN, D.D., DELAVAN, GENERAL MISSIONARY.

This report is for the time from April, 1890, to April, 1891. The number of missionaries employed is 55,—44 English-speaking and 11 Scandinavian—the weeks of labor, 1,933 sermons, 5,817; prayer meetings, 3,058; visits, 15,743; baptisms, 409; letters and experience, 285; total additions, 704; 14 new Sunday-schools were organized and 66 Sunday-schools were under missionary care with 4,651 teachers and scholars enrolled; 8 new churches were organized and the total membership of the mission churches was 4,014.

The total contributions of the mission churches were \$40,521.78, divided as follows: support of pastors, \$16,459.55; other church expenses, \$4,291.02; Sunday-school expenses, \$1,875.52; church building and improvements, \$14,486.30; Christian benevolence, \$3,410.30.

The missionary work among the Scandinavians is constantly growing. There are now 30 churches with 1,500 members, and 1,100 in their Sunday-schools. Nearly all this work is under the care of the Convention and Society; 11 missionaries having been employed this year. These churches have 20 chapels and 2 are now in process of erection. There are about 400,000 of the people of Wisconsin of Scandinavian parentage. Powerful revivals are at present in progress on two of our Scandinavian fields, Ashland and Oconomowoc, and Rio. We have pushed our work into Milwaukee this year, where we have 16,000 Scandinavians.

Chapel building in connection with our missionary work has kept pace with our general work, the amount expended being \$15,000.

During the year our work in West Superior has been made earnestly aggressive. Only the solid facts can be given. In 4 years the population has grown from 1,000 to 15,000. Last year we reported our first church well established and its house of worship completed at a cost of \$7,000. We now have 2 churches (1

Scandinavian), 4 congregations, 4 Sunday-schools, 2 chapels completed, 2 nearly completed, 2 projected and to be built at once, 3 missionaries on the field and 2 more appointed. We are in touch of the whole field and mean to push our work with vigor.

Five new churches have been organized at five important points in the new Wisconsin.

Our Wisconsin field is immensely difficult. The late census shows more than 1,000,000 of our people to be of foreign parentage. They have come from every race and clime. This is the perilous heterogeneity out of which our American and Christian civilization is to be formed. The saloon power is beyond present control. A spiritual and vitalizing piety is almost smothered by intense worldliness. Formalism holds powerful sway. Infidelity and Romanism have antagonized our schools. The Bible is not only out of the public school but out of the reverence and belief of the great masses of our people. And yet, in the midst of such surroundings, we are preaching the Gospel, planting churches, saving souls and extending God's kingdom, with some degree of success.

IOWA.

REV. N. B. RAIDEN, WASHINGTON, GENERAL MISSIONARY.

Fifty-nine Missionaries have been under appointment of our Board during the whole or part of the year. Forty-three have labored continuously throughout the year without interruption. Ten churches have become self-supporting. Eighteen new churches have been organized and 21 houses of worship have been built. Latest reports show a total of 428 Baptist churches and of 30,240 members in the State. Additions by baptism 2,093. Steady progress has been made in all departments of our work.

The receipts for mission work in the State have been: Contributions from churches and individuals \$2,715.08. Other income, including gifts from the Society, \$4,948.66. Grand Total, \$13,263.74. Total Appropriations \$13,203.98. These figures include Church Edifice work.

Five District Missionaries have been employed. One for each quarter of the State and one for the Swedes. Another will soon be appointed for the Norwegians. This line of work gives increasing satisfaction. They are not Evangelists but Missionaries, going only among the pastorless churches and in the destitute places.

The Northern and Western portions of the State are having an unprecedented growth in the population. Towns and villages are springing up as if by magic. With vigorous effort we shall double our strength in the next five years. Now is the time of all others to take the State for Christ. One thousand dollars wisely expended now will accomplish as much as \$5,000 five years hence. We need \$25,000 for our work next year; 107 houseless churches; 317 places of 200 and over without Baptist churches, are some of the facts which are stirring our own people to extraordinary effort for the evangelization of Iowa.

MINNESOTA.

REV. T. R. PETERS, MINNEAPOLIS, GENERAL MISSIONARY.

The past year has been specially marked by the Divine favor. The work has gone forward uninterruptedly upon most of the fields. We have increasing evidence that all our mission interests are in a hopeful condition. The churches, for the most part, are fairly prosperous, and are making steady progress, slow though it be, toward self-support. We note, with peculiar satisfaction, the improved spiritual life on the several fields. This is seen, not so much in the number of baptisms, as in the general coming up of the work. Churches are becoming better organized; the spirit of harmonious laboring together is increasing; the quality of membership is improving. Baptist interests are gaining favor and recognition in the communities; the work is taking on a degree of permanency that argues much for the future; not least of all, both pastors and churches are evincing such an abiding interest in the all-around work of the denomination as is most gratifying, besides giving proof that Home Missions come quickly into touch and vital union with every good cause in which Baptists are engaged.

We have at the present time 38 missionary pastors, occupying 40 fields, and supplying as many out-stations. Of these 38 pastors, 24 serve American churches, 9 Swede and 5 Norwegian-Dane. In addition, we sustain 5 District Missionaries. One is laboring among American churches; another is doing a mixed work, dividing his time between English-speaking people and the Scandinavians; the other three are giving their services exclusively to Swedish churches. This District Missionary work is fast growing in favor.

It is sure to accomplish much for our cause. These 43 laborers are kept in the field at an aggregate expense of \$13,500. The results of their work cannot be reduced to figures. Much of it is either still in germ or else in the early stages of development. Their reports for the year show 406 baptisms. The total membership of our mission churches is nearly 3,000, while their total contributions for all purposes approach closely to \$30,000.

In the direction of chapel and parsonage building there has been considerable activity. Twelve of our mission churches have either erected new houses or remodeled and beautified the old ones, while others of them have improved their parsonages. In our chapel building the Church Edifice Department of the Home Mission Society has come generously to our aid.

NORTH DAKOTA.

REV. G. W. HUNTLEY, FARGO, GENERAL MISSIONARY.

The number of missionaries employed for the whole or part of the time is 32; of this number 11 labored through the entire period, 21 wrought only a fractional part of the year; of the latter number 4 were students employed during seminary vacation, 1 missionary died just as his commission expired, and 9 left the field, leaving 18 as our present force in the State, including the General Missionary. These occupied 67 stations, including out-stations. Of the 32, 28 were English speaking, 1 German, and 3 Scandinavian. Organized 4 new churches, baptized 255 converts, received by letter, 197; a net increase of 16 percent.; 4 churches became self-supporting; ordained 4 ministers; number of Sunday-schools, 36; number of pupils, 2,029; number of scholars baptized, 57; amount of money raised on the field for missionary purposes, \$856.01. Of the 52 churches of our faith in the State only 26 have houses of worship and 4 have parsonages. The valuation of church property is \$53,200.

The young people connected with our churches and congregations are generally organized into societies in order to further instruct and train them in religious life and Christian usefulness.

The past year has been one of trial and triumph. Removals have been numerous, bringing weakness and discouragement, yet grace has abounded. Revivals, conversions and baptisms have far exceeded removals and discouragements. The field is large and the present outlook gives promise of abundant

fruitage, yet every department of our work in this great State needs to be reinforced; 10 more missionaries are needed for our American population, 3 for the Scandinavians, and 1 at least for the Germans; 9 houses of worship are absolute necessities, and should be built as soon as possible.

The American Baptist Home Society expended in mission work in North Dakota the past year about \$9,125.

CENTRAL WESTERN DISTRICT: KANSAS, NEBRASKA, COLORADO, SOUTH DAKOTA, WYOMING, NEW MEXICO, OKLAHOMA.

REV. H. C. WOODS, D.D., LINCOLN, NEB., SUPERINTENDENT.

A review of the year's work in this district finds great occasion for gratitude to God for rich blessings bestowed, while the difficulties encountered render all the sweeter the victories won. The exceedingly helpful, indeed, the vital relation sustained by the Society to the churches has found fresh and forceful illustration. In the hour of their extremity the Society, by enlarged contributions, has saved the cause from serious disaster and when conflicting interests have threatened to create discord and division, her timely counsel has promoted unity and made for peace.

The subjoined reports of the General Missionaries give specific statements respecting the work in Kansas, Nebraska, Colorado, and South Dakota. Only general observations need be added. The delicate, difficult and exceedingly important service rendered by these faithful, heroic General Missionaries deserves honorable mention. Their reports but imperfectly represent the obstacles our work has encountered during the past year because of the extreme financial depression. In consequence we are prepared to expect a slight reduction in our missionary force in Kansas, Nebraska and South Dakota, even though the fields occupied are not less than the preceding year.

Despite the "hard times," revival influences have been enjoyed and baptisms have been frequent.

In Kansas we hope the crisis has passed and that new measures, wiser counsels, mutual confidence and hearty co-operation, with God's blessing, may yet bring our cause to the front. In Nebraska, the unprecedented drought which has so crippled our present resources does not obscure the fact that last

year, in substantial results and aggregate contributions to mission work, was the very best in the history of the Convention. In Colorado the year has seen a decided advance, more missionaries appointed, more fields supplied, more baptisms reported, greater enthusiasm than any preceding year. In South Dakota the churches, made up so largely of typical pioneers, have been often sorely "perplexed but not in despair," while the ministry was never so strong as now. In the Black Hills the era of aggressive work has actually begun.

In Wyoming our organized Baptist force is represented by 8 churches, 4 pas.ors, 2 of whom are missionaries of the Society, and 1 General Missionary. Three churches have been organized within the past year; but our work falls very far behind the material progress of this young State. It is also attended by all the peculiar difficulties incident to a frontier field. We ought to put into this State at once 5 additional missionaries to occupy the following points: Sundance and New Castle, Sheridan and Dayton, the Big Horn Basin, Rock Springs and vicinity, and Rawlins and the out-lying section. These missionaries would each have large, needy and promising fields. Rev. T. T. Howd, our General Missionary, has already abundantly proved his fitness for pioneer work.

In New Mexico our force has been reduced to 2 missionaries. But recent events seem to indicate that this field, so long barren, is becoming white to the harvest. At East Las Vegas, Brother Layton, our missionary, has within a few weeks baptized a dozen Mexicans, most of them coming direct from Romanism. These, we may hope, are but the first fruits. There are unmistakable signs that the Mexicans are growing wearied of Papal domination. The schools maintained by Presbyterians and Methodists are beginning to leaven the younger generation. Public schools under the new law are soon to be established despite the hostility of the priests. An advance movement in evangelical work among the native populations seems to be imperiously demanded. Besides, we should at once occupy again Albuquerque, the chief city of the Territory, the prospective capital, and the site of the Territorial University. Socorro, also, where the School of Mines is located, and adjacent towns should have a missionary at once. Two good men are now

waiting the word to enter these fields. Indeed, not less than 5 new men will meet the immediate need of this great and destitute field.

Oklahoma sends words of cheer that are, however, almost drowned in her Macedonian cry. The severe drought of last season, causing so general a crop failure the first year after settlement, has imposed peculiar hardships upon the people. There are some 20 Baptist churches in the Territory, most of them very small, and enjoying but occasional preaching services. Besides a District Missionary the Society has had 3 missionary pastors under appointment who have regularly supplied 6 churches. Two houses of worship have been completed by the aid of gifts, and 2 others are begun. At Oklahoma City a strong church and congregation have been built up. A half-dozen new men would not occupy all the open fields, and, till after the harvests are gathered, the Society would be obliged practically to assume their support. Evidently in view of the unoccupied fields and our meagre resources, new measures are demanded which have already been partially inaugurated.

1. The grouping of churches adjacent in the support of an efficient pastor. By this method, faithfully carried out, more than 200 pastorless churches in this district alone could be supplied with pastors without receiving a dollar of aid from the Society.

2. The appointment of District Missionaries who shall take large sections in charge, "strengthen the things that remain," and do the work of evangelists. We have during the past year had 7 District Missionaries and the results have amply justified the wisdom of this appointment.

3. It should not be forgotten that the best men are required to do foundation work, and to command their services more generous salaries should be paid.

No review of the past year would be complete that failed to note the grand uprising of the young people and the genuine revival of interest in our educational work.

Through the clouds that now obscure our sky we already seem to see the dawning light of brighter days.

SOUTH DAKOTA.

REV. T. M. SHANAFELT, D.D., HURON, GENERAL MISSIONARY.

In some portions of the State the last year has been one of discouragement, because, on

account of partial or total crop failure, a few churches have been prevented from carrying out previously arranged plans for building and some have been unable to retain their pastors. Most of our churches, however, are making progress, and they are full of courage and hope for the future.

A District Missionary is greatly needed to labor in the northern part of the State, from its eastern boundary as far west as the Missouri River. Through such agency a number of present and prospectively important fields can be developed in the tiers of counties lying north and south of the Chicago, Milwaukee and St. Paul Railroad.

Our cause has been making rapid progress in the Black Hills. Instead of the two churches that we had there a year ago, we now have six, and another will be organized soon at Lead City, where the celebrated Homestake Mining Company is located. The Black Hills Association was organized last September. All of these churches have pastors, and the record of 1891 will show 4 houses of worship completed, and a fifth one in process of erection.

The number of missionaries employed in South Dakota during the year is 33, supplying 44 churches and 46 out-stations. The Society has expended in missionary aid nearly \$10,000, and in gifts and loans for houses of worship about \$3,000.

NEBRASKA.

REV. J. J. KEELER, CENTRAL CITY, GENERAL MISSIONARY.

Nebraska is cheered by the organization of 26 new churches and dedication of 21 houses of worship during the year. Our grand total is 264 churches, averaging 50 members each. 80 of these churches are yet houseless.

Forty-five missionaries cared for 75 churches and 66 out-stations, and report a growth of one-third of their present membership, with over half these accessions by baptism. These churches sustain 80 Sunday-schools, 30 of which were established during the year.

Hot winds, drought, hail and frost caused much failure in crops through two-thirds of the State, and will, of necessity, decrease our contributions. Indeed, but for the bounty of the American Baptist Home Mission Society, which increased our appropriation one thousand dollars for meeting this emergency, our work would suffer grievously.

Last year's report, as presented at our State Convention, showed the largest aggregate in benevolent contributions of any year in its history, and results of the work at the Convention are correspondingly encouraging.

In parts of the State which suffer from crop failure, our missionaries act as distributors of the bounty received from brethren in other parts of the State, and have relieved the wants of many hundreds who must otherwise have been hungry and cold.

KANSAS.

REV. I. D. NEWELL, MANHATTAN, GENERAL MISSIONARY.

Failure of crops in a considerable portion of the State and shortage in all the remaining portions, combined with other causes to make this one of the most difficult years in the history of our Convention work.

Our Convention closed its year October 1st with a deficiency of \$1,287 which, however, was fully and enthusiastically provided for before the session adjourned.

Owing to the distressing condition of things upon that portion of the field, no thought of enlarging our work in the western part of the State could wisely be entertained. Our endeavor has rather been to group the churches as far as possible, and give to them efficient missionary pastors.

Unexpectedly, however, the way opened for us to reinforce ourselves in the eastern part of the State. Early in October, through the timely and generous assistance of the Home Mission Society and with the promised help of our own Women's Societies, we were able to put into this part of the field two District Missionaries, through whose efficient labors wide gaps in our lines are rapidly closing. They have been signally blessed in reviving important but inactive interests, in the payment of long-standing church debts, in the organization of new churches and Sunday-schools, and in the conversion of souls. This, it is believed, marks the beginning of a new era in our work.

Despite our depression a revival spirit has been manifested in our churches, and in many of them the Holy Spirit has wrought with great power.

Our own churches have readily responded to the appeals of our brethren by sending money, clothing, and provisions into the stricken districts, and we acknowledge with gratitude like supplies from other States.

The following are the statistics for our mission fields: Missionaries supported, 45; churches aided, 44; weeks of service by the missionaries, 1,354; sermons, 3,387; visits, 3,283; baptisms, 336; received by letter and experience, 254; number of Sunday-schools, 55; number of scholars, 3,411; officers and teachers, 387. Amount raised on mission fields for all purposes, \$25,210.39. Value of church property on mission fields, \$94,750.

COLORADO AND NEW MEXICO.

REV. ALEX. TURNBULL, DENVER, COL., GENERAL MISSIONARY.

Our report for Colorado presents a brightening prospect. We have not been able to enlarge our work to any great extent, but the Lord has graciously blessed the preaching of the Word, and the diligent labors of our faithful missionaries, so that the past winter has been especially marked as a time of quickening and ingathering. Several new churches have been organized at important points, and the policy of occupying such places first is receiving fresh emphasis from the remarkable results achieved on some of these fields. Our last annual report showed that 33 missionaries labored during the year, who preached 2,760 sermons, held 1,531 prayer meetings, made 47,74 religious visits, baptized 96 persons, and received 252 by letter and experience. The sum of \$2,035.54 was paid into the Home Mission Treasury, which, though not meeting all our obligations, yet represents a high average of giving, Colorado, in this respect, standing behind few other States. Most helpful service has been rendered by the Woman's Baptist Home Mission Society's representative, Miss M. D. Yuill, and the churches are making evident progress in efficiency and enterprise, under the leadership of their zealous pastors, and through the agency of better organization. We trust the day is near when "the handful of corn in the earth, on the top of the mountains," is to bring forth fruit that "shall shake like Lebanon; and let the whole earth be filled with his glory; amen and amen."

In New Mexico last year we had but two missionaries, at Raton and Las Vegas; and we may barely claim to have held our own. The presages of a new era for this vast territory are manifestly multiplying, and while the stir of a new life is being felt, and the political and intellectual aspirations of an awakening people are leading them into the light of modern civilization, we are hoping that it may

be possible soon to have more men to preach the Gospel of the grace of God to New Mexico and to lead this people into the brighter light and higher liberty of "the truth as it is in Jesus."

UTAH AND SOUTHERN IDAHO.

REV. FRANK BARNETT, OGDEN, UTAH, GENERAL MISSIONARY.

The work in Utah is always hard and peculiar. During the year Ogden has been served very efficiently by Rev. J. F. Moody. The church has grown in strength and has two prosperous missions in the city. Salt Lake City church has become self-supporting, and is, under Rev. S. G. Adams, as city missionary in connection with the Home Mission Society, supporting three mission interests. \$2,400 have been contributed in the city for these interests.

At Provo a church of 17 members has been organized. A very fine corner lot has been purchased, and a building is in process of erection. Logan, a beautiful town of 6,000 inhabitants, greatly needs a missionary.

There are in Utah 3 churches, 2 edifices, 1 parsonage, 2 schools, 5 mission points, 3 missionary pastors, 4 missionary teachers, and 350 members. The crying need of Utah is more working force and facilities.

In Idaho the church at Eagle Rock has been reorganized, and is growing finely under the care of Rev. H. Van England, who was ordained and began work there last spring. Rev. A. H. Lyons in addition to his work at Blackfoot has been supplying several surrounding points. The church at Boise City has become self-supporting under Rev. L. W. Gowen. Payette has secured a fine corner with edifice upon it, and the church is prosperous. Salubria is about to build. Bellevue has been greatly helped by the work of Rev. J. O. Burroughs. Nampa, Mountain Home, Camas Prairie, Hailey, Pocatello and Rexburg are in sore need of immediate work.

Southern Idaho has 15 churches, 6 edifices, 1 parsonage, 6 missionary pastors, and 425 members.

In southwestern Wyoming there is only one church, at Evanston. It has 20 members, has purchased the finest corner in the town with parsonage on it, and will build the coming year.

MONTANA AND NORTHERN IDAHO.

REV. J. G. PULLIAM, BUTTE, MONT., GENERAL MISSIONARY.

The following is a summary of the work of

the Home Mission Society on this field for the year ending March 31, 1891: Montana has 14, Northern Idaho 3 churches. Helena and Moscow are self-supporting. The mission churches have paid about \$3,300 and the Society about \$4,500 on salaries of 11 missionaries, employed part or all of the year, who have supplied with preaching 13 churches and 11 out-stations. Most of the churches have contributed to Home Missions. Baptisms have occurred at nearly all the churches and out-stations, but I have no data from which to give the number. Three church-houses have been completed and paid for. At Helena a teacher for the Chinese is supported in part by the Women's Baptist Home Mission Society. At Butte a teacher for the same people is supported in part by the Woman's American Baptist Home Mission Society. The outlook is good at both places. Three Chinamen have been baptized at Butte. During the last 7 months the work has been under the care of the present General Missionary, who has made 34 visits to churches and mission-stations, preached 71 sermons, delivered 50 addresses, traveled 11,409 miles, attended 51 prayer meetings, made 169 religious visits and written 365 letters and postal cards. Five churches are without pastors. We must occupy, at least, 5 new fields the coming summer, and shall need 8 additional men.

OREGON.

REV. C. M. HILL, PORTLAND, GENERAL MISSIONARY.

During the year just ended the Home Mission force in Oregon for the English-speaking people has consisted of 23 men. These missionaries have served 739 weeks, cared for 50 churches and stations, and 1,554 members; preached 2,565 sermons; made 4,922 religious visits; baptized 207, and received into churches otherwise 273 people, and attended 963 prayer-meetings. The mission churches have contributed for Home Missions \$1,109.33, and for other benevolent objects \$227.59.

It is worth noting that each local missionary has had on an average, *two* preaching points. The district missionary and the general missionary have reached many places. The baptisms average 9 to each missionary. The mission churches have contributed to Home Missions an average of over \$71 per member.

In Oregon there are 106 Baptist churches; of these 2 have over 200 members; 9 have over 100 members; 22 have over 50 members;

24 have less than 20 members each. There are only 63 pastors, and many of these do not give their entire time to the ministry. Of the 63 pastors, 21 are aided by the Home Mission Society.

The Society has contributed \$4,500.00 for the year's work in the State, to which the Oregon Baptist State Convention added during the year about \$3,000.00

The people of Oregon are deeply grateful to the Society for this aid in sustaining an able and consecrated ministry, and for the help given in building 2 new houses of worship this year.

Much remains to be done. In this state there is 1 Baptist to every 62 of the population. There are 14 county seats without Baptist churches and three others with pastorless churches, making 17 county seats without Baptist preaching. We greatly need \$10,000.00 for mission work in our State during the coming year.

WASHINGTON AND BRITISH COLUMBIA.

REV. JAMES SUNDERLAND, SEATTLE, GENERAL MISSIONARY.

Marked progress has been made within the year. Nineteen churches have been organized, and fifteen meeting houses and three parsonages built.

Churches have been organized in such important places as Port Townsend, Fair Haven, Blaine, Ballard, Port Angeles, Hoquiam, Montesano, South Bend, North Yakima, Tekoa, and Victoria. Church edifices have been built in Ballard, Blaine, Kirkland, Hoquiam, Port Angeles, Tacoma (Wright avenue), Seattle (Norwegian-Dane), New Whatcom (Swede), Nanaimo, etc. The total new church cost of edifices, including lots, has been \$60,000. Improvements upon meeting houses, lots, and parsonages have cost \$10,000 more.

Forty-three missionaries have labored all or part of the year, serving 58 churches, and receiving, besides the aid given by the Society, about \$15,000 a year in salaries from the fields.

Two Scandinavian churches have been organized, increasing the number to seven. These are all in Western Washington. Work among this people will begin at Spokane and Eastern Washington, April 1, under an efficient missionary.

Rev. A. M. Allyn is doing very excellent work as District Missionary in Eastern Washington.

The Conventions voted to raise for the So-

ciety within the year ending in September—in Western Washington and British Columbia, \$3,300; in Eastern Washington, \$2,000. The Sunday-schools, the Young People's Societies, the Women's Mission Circles and the churches are co-operating to raise this money.

The rapid growth of country, towns and cities compels the greatest energy in prosecuting this work. We are yet but touching the edges of it. Twenty more missionaries are needed at once.

The building for Grace Seminary at Centra-
lia, costing with furnishing about \$18,000 has been completed, and \$4,000 raised on endowment. The new proposed "University of Seattle" has been incorporated, and about 150 acres of valuable land near the city secured for it.

NORTHERN CALIFORNIA.

REV. W. H. LATOURETTE, ALAMEDA, MISSIONARY SECRETARY.

In Northern California, with population exceeding one million, 22 missionaries have labored 793 weeks; sermons, 1,487; baptisms, 68; additions by letter, 237; membership of mission churches, 1,307; contributions for current expenses, \$7,870; improvements, \$23,244; benevolence, \$1,141. Four mission churches dedicated new edifices, two being aided from the Edifice Gift Fund.

The work, what there is of it, is highly prosperous. In the entire State our membership is 68 per cent. greater than five years ago, while the Swedish churches now number about 400 members. But in Northern California the ratio of Baptists is even now only 70 to each 10,000 of the population.

The Home Mission contributions for the year average 62 cents per member. A larger proportion of churches contribute than heretofore.

Two district missionaries have been added to the force, one devoting his time chiefly to edifice building for pastorless churches in new towns. And a third one—for the Swedes—has just begun his work. All our missionaries are men of unusual ability and consecration.

Northern California has more than half the population of the entire Pacific seaboard of the United States, and the spiritual destitution is beyond description. One may ride more than 200 miles on a single railroad through the richest valleys without passing a Baptist church. And the same is true of

over 1,000 miles of valley road, not reckoning any line of less than 30 miles in length. Along these lines are numerous towns of 500 to 5,000 people.

Many of the very best men are always available for work in California. Our lack is not men, nor fields. Our lack is money.

SOUTHERN CALIFORNIA.

REV. W. W. TINKER, LOS ANGELES, GENERAL MISSIONARY.

This part of the State comprises the eight southern counties, and covers an area equal to one and a half that of the State of New York. We have 13 local missionaries, 1 district missionary (evangelist), and 1 General Missionary. 20 churches and stations are served with regular services by the local missionaries. Over 125 have professed conversion since the employment of the district missionary, January 1st. As a result of similar work by the general missionary there have been 35 conversions; 11 other fields in prosperous communities are in preparation, and will be occupied during the next 6 months.

In church edifice work this part of the State has abundant reason to be grateful to the American Baptist Home Mission Society. At Bakersfield a commodious house built of brick has been erected at a cost of \$3,100, and has been generously aided by the Society. At Alhambra a very neat frame house, costing \$2,300, stands as a result of the liberal assistance received from the same source. The work in this direction contemplated for the next 12 months is more than any previous year. Towns that have heretofore been dormant are springing into life again as a result of the cultivation of adjacent lands and the immense fruit interests that guarantee a permanent income. New life is apparent on all sides, and a growth that has every assurance of continuance invites us to "occupy" at once.

WEST VIRGINIA.

REV. W. E. POWELL, PARKERSBURG, GENERAL MISSIONARY.

The last year has been one of deepest interest and greatest success among West Virginia Baptists in their mission work. It completed the twenty-fifth year since the organization of their General Association, and it was gratifying to take a review of the work done.

At no other time has there been such an intelligent understanding of the work, such a

widespread and hearty interest among the churches, nor such liberal offerings made for this work, as during the past year.

The whole State feels the magnetic touch of the great and growing business enterprises. Ten new railroads are being built this year. Population is gathering rapidly along the lines of these new roads, about the mines, in the oil fields and in the lumber districts, as well as in other parts of the State; and the demand for missionary work was never so great, nor the calls so pressing and numerous for good men as at this time.

Last year the State Mission Board and the American Baptist Home Mission Society had 30 missionaries at work in this field. They occupied 100 stations. An unusually large number of churches were organized, 60 church edifices were in process of construction, (which will cost about \$60,000), about 20 houses were dedicated, and still a larger number will be dedicated this year, many of them on our mission fields. The pressing and growing demands of the field are such as to require at least 100 missionaries in continuous service during the next 5 years.

Our State Mission Board enlarged its work *fifty* per cent. last year, and increased its collections more than *sixty* per cent. during that time. Each year West Virginia Baptists are drawn into closer sympathy and more hearty co-operation with the American Baptist Home Mission Society, and the relations between the two organizations are most cordial. West Virginia Baptists feel very grateful to the Home Mission Society for assistance rendered in the past, in the support of missionaries and in assisting to erect church edifices, and most earnestly plead for a continuation and enlargement of its work in this State.

OUR FOREIGN POPULATION.

Missionaries of the Society have labored the past year among the Germans, Swedes, Norwegians, Danes, French, Bohemians, Poles, Finns and Chinese. The whole number of laborers has been 209. But what are these among the thronging multitudes that annually come to our shores? A large element, viz., the Italians, have had no missionary work done for them by Baptists. The Italian immigrants, who, in recent years, have come hither in so large numbers, are not generally desirable accessions to our population, nor are they an inviting or hopeful field

for evangelical effort. God has not yet given us, as in the beginnings of our work among the Germans and the Scandinavians, men of force and piety, as evangelical leaders among the Italians. Yet, here they are; and the question is: What is our Christian duty to these misguided multitudes, who are already a menace to our peace?

While the mighty volume pours in upon us without abatement, from Europe and from the French population of Canada, we are surely summoned to redoubled effort in their behalf.

Three of the New England States, viz., Massachusetts, Rhode Island, and Connecticut, co-operate with the Society in the work among the French and Scandinavians. The work among the Scandinavians in the Western States is also included, generally, in the co-operative arrangement with those States. The German work is conducted separately, in co-operation with the German Conferences.

THE FRENCH.

Of the 15 missionaries to the French, 8 were in Massachusetts; and two each in Maine and Rhode Island, and one each in Pennsylvania, Ohio and Kansas. The French church at Stryker, Ohio, has become self-supporting. This work has never seemed more helpful or more important than now. The following is the report of the General Missionary for the French:

REV. J. N. WILLIAMS, PROVIDENCE, R. I., GENERAL MISSIONARY.

The reasons for missionary effort among the French-speaking people of our land, are many, and are accumulating from year to year. The French, Belgians, and French Canadians are coming to form too large an element of our population to be overlooked either by the Christian or the patriot.

French Canadian statesmen, we notice, refer to emigration to the United States as having drawn away from Canada, a full million of their people. It is again on the increase. The new Tariff bill with its strain upon business interests beyond the boundary line, has given a new impetus to immigration from the Province of Quebec. New England manufacturing centers are becoming more and more French Canadian. Immigration has become an invasion.

Few need the Gospel more than they do. And they need it in their own tongue. Strangers to our language they must have the French-speaking laborer or be left wholly outside of all the influence of American ideas and Protestant preaching or teaching. This work has been continued with 11 laborers in the New England field, and 5 more in the several States of Pennsylvania, Ohio, Kansas and California.

Cheering items have come to us from these various fields.

In Worcester, Mass., our French brethren have erected a neat, commodious Church Edifice, which has given a marked uplift to our work among the 12,000 French Canadians in that city.

Three French brethren have been ordained to the Christian ministry during the year in our New England fields. Two of them are wholly fruits of our own mission work. Both of these are most remarkable illustrations of the power of the Gospel to save, in contrast to the weakness of Romanism in that direction.

The interest in the French Department at Newton Seminary, has greatly increased. Seven French students have attended this year the classes in the Seminary, and have also received regular weekly instruction in French from our General Missionary. Nearly all the French students have done good service on Sundays, especially in French mission fields within convenient reach. One has had charge of the work in Boston and has been cheered by excellent congregations and by several conversions from Romanism. Two of the class who graduate this year have been called to fill important positions in connection with the work of the Grande Ligne Mission from which they came to pursue studies in Newton Seminary.

THE GERMANS.

During the year 69 missionaries have labored among the Germans, in 18 States and in Canada, as follows: Connecticut, 3; New York, 7; New Jersey, 4; Pennsylvania, 4; Kentucky, 1; Texas, 2; Michigan, 3; Indiana, 1; Illinois, 7; Wisconsin, 4; Minnesota, 4; Iowa, 1; Kansas, 7; Nebraska, 6; South Dakota, 4; North Dakota, 3; California, 1; Oregon, 3; Ontario, 3; Manitoba, 1.

Of the amount expended, \$13,807.84, one-half was contributed by the German churches.

The following facts about the work are given by

REV. J. C. GRIMMELL, BROOKLYN, N. Y., GENERAL SECRETARY.

This is a jubilee year in the history of our German Baptist Churches. In 1841 they took their beginning among the fertile fields of Central Pennsylvania, when, after a marked revival, Rev. K. A. Fleischmann baptized several scores of old settlers from Wurtemberg, and thus founded the churches which since have increased to nearly 200 with a membership of 15,500. Though having originated in a rural district this movement rapidly entered the great cities, until now there is hardly a center with over 20,000 Germans without one or more flourishing Baptist Churches among them. This is as it should be. We believe that the vexatious problem: What to do with the enormous annual influx of foreigners? must be, and can only be safely solved by the Churches of Christ.

During the year, churches have been organized in Denver, Colo., Salem and Portland, Oregon. We have added to our ministry several educated men, who, upon the clear evidence of Scripture have—we trust forever—renounced pedobaptist teachings.

By the reports of our missionaries, over 400 new converts have been received by baptism. Three mission churches have become self supporting.

Our Educational interest has this year received a new impetus by the erection of a grand building at Rochester, N. Y., where 40 young men are training for work among the Germans. The prospects for the future are more promising than ever, but the need of more means and consecrated men was never so great as now.

THE SCANDINAVIANS.

There has been an increase of 15 missionaries among the Swedes Danes and Norwegians, the whole number being 114. These laborers are distributed as follows: New Hampshire, 1; Massachusetts, 4; Rhode Island, 1; Connecticut, 3; New York, 3; Pennsylvania, 2; Ohio, 1; Michigan, 8; Indiana, 1; Illinois, 12; Wisconsin, 13; Minnesota, 19; Iowa, 15; Kansas, 9; Nebraska, 3; South Dakota, 7; North Dakota, 3; Colorado, 1; California, 2; Oregon, 1; Washington, 5.

THE SWEDES.

Cheering reports come from our Swedish brethren whose missionary zeal is very marked. New churches are reported in New Hampshire, Delaware, Pennsylvania, in many of the Western States; while on the Pacific Coast there has been a considerable increase of Swedish missionaries, churches and members. Rev. L. J. Ahlstrom is General Missionary to the Swedes in California and Oregon, having recently gone to this field. Rev. O. Lindh, for several years General Missionary in the Eastern States after very successful service, becomes pastor at Bridgeport, Connecticut. Among the Swedes there is a considerable number of self-supporting churches.

DANES AND NORWEGIANS.

Though progress among the Danes and Norwegians is slower than among the Swedes, yet it is quite marked. Differing from the latter in language, as well as in nationality, they naturally prefer organizations and pastors of their own. Distinct work among the Danes will be prosecuted for the first time in New England, the present year at Worcester, Mass., where there are several Danish Baptists, and a considerable population of this nationality. In 1878 there were 1,300 Dano-Norwegian Baptists in this land. Now there are about 6,000. This increase is from work done here, and not through immigration, a fact which shows that the people are accessible, and that the preachers, most of whom have gone forth from the Seminary at Morgan Park, Ill., are successful in reaching them.

THE FINNS.

In the fall of 1890, the Society's attention was called to a colony from Finland, at Rockport, Mass., and to a man, Mr. Andry Lillvis, who, having been converted in his own country, became here, an earnest, and unrecompensed laborer among his countrymen. He was appointed in January to the Finns in Rockport, and two or three other places in Massachusetts. Other colonies of this people are found in some of the Northwestern States. As Providence opens doors,

the Society deems it duty to enter, believing that for the financial need connected there with there will be found a supply.

THE POLES.

Two or three years ago work was undertaken among the Poles of Detroit, Mich., but for various reasons it was not of long duration. Under what seems to be more favorable conditions, our work has been resumed among the Poles in Buffalo, N. Y., in co-operation with the Baptist mission organization of that city. It is estimated that in Buffalo alone there are at least 40,000 Poles. To leave them and their children without any effort to impart to them the truths of the Gospel, to which they are almost strangers, would be not only gross neglect of duty, but would mean the perpetuation and solidification of an unevangelical mass, that would, in many ways, be a cause of concern to communities of which they become a part.

MISSIONS AMONG THE COLORED PEOPLE.

The Society's missionary work proper among the colored people is limited chiefly to the appointment of a general missionary in nearly every Southern State. This is done in co-operation with the Baptist Conventions of these States. In a few exceptional cases local missionaries have been appointed, and brethren connected with the Society's schools have been appointed for special or general service during the long summer vacation. Gradually our colored brethren are becoming contributors to the Society's general work as well as to the schools which have been established for their benefit.

Plans are under consideration for the effective utilization of a larger number of capable students of both sexes for missionary service among their own people, vast multitudes of whom, in some sections of the South, are in a state of degradation as low as when they came out of slavery more than a quarter of a century ago. On the other hand, in several States where the Society's educational work has been prosecuted longest and most vigorously, there is marked improvement in every respect. Professor

Vassar of Richmond, Va., says of the churches in Virginia :

" The work that we are doing is bringing a great change to the colored people. Year after year we are sending out good men and the work they are doing is even greater than our expectations. The people want educated preachers or preachers who have had some school advantages, and in many places none other need apply. The graduates from the Seminary have no trouble in getting good churches to call them.

" The work that the Society is doing is lasting and a God-sent blessing to the colored people. The Society is a mighty lever that is lifting them from superstition, ignorance and sin ; and through its work millions shall know Christ and shall enter into his rest."

THE INDIANS.

In the Indian Territory 9 white, and 12 native missionaries have been under appointment. Three of these have labored chiefly among the whites ; and 4 among the colored people. Most of the missionaries to the Indians have been among the Cherokees ; one to the Delawares—Rev. S. H. Mitchell, who went to this field last fall ; one to the Sacs and Foxes ; one to the Wichitas and Caddoes ; and one to the Ottawas.

To the Indians of Round Valley Reservation in Northern California Rev. J. F. Merriam was appointed last fall ; his wife also having been appointed by the Women's Baptist Home Mission Society.

It is in contemplation to establish a mission among the Kiowas and Comanches in the Indian Territory, this season. Much more should be done speedily by American Baptists for these too long neglected pagans in our own land.

Substantial progress has been made during the year. Rev. A. J. Essex has served most of the year as general missionary for the Territory. The Society has urgent appeals for missionaries to neglected points in the Creek and Choctaw nations which have hitherto been regarded as a part of the field of the Southern Baptist Convention. It will become the duty of the Society to enter these fields soon rather than see great

opportunities pass from us. Indeed it would be a decided benefit in many ways if the entire work in the eastern half of the Territory could be brought under the efficient management of one organization, which, in co-operation with the Territorial Convention, should unify and wisely direct the missionary operations therein.

REV. A. J. ESSEX, MUSCOGEE, GENERAL MISSIONARY.

This district is a difficult one, means of transportation are scarce and churches are far apart. The work proper began in September, 1890. Since that time a beautiful meeting house has been built in Muscogee, that will seat 300 people, with baptistery and robing-rooms. The General Missionary has secured in subscriptions on the field about \$1,300. The house will soon be occupied. Through the energy of the pastor, money has been secured for a good parsonage which is now under contract. The citizens and brethren have given something more than \$325 of this. The church here is growing steadily. A church has been organized at Choska, twenty miles northwest of Muscogee, and a pastor secured to preach a part of the time. Preliminary arrangements have been made for a church at Eufaula. It will be organized in April and is much needed. A series of meetings was held early in winter with the Zion Church which resulted in several conversions and in raising some \$50 by that body, and by a little aid from the Society, their meeting house has been finished. Webber's Falls has also received attention from the General Missionary and stated services with a good Sunday-school have been re-established in that field. The greatest need of this whole field is more intelligent missionary preachers who will organize the churches for work that will finally make them self-sustaining, and also to go into new fields that are continually opening out in this rapidly changing country. About \$60 has been collected also by the General Missionary for the Society's work.

THE CHINESE.

The year shows a considerable advance in our work for the Chinese. The force of laborers has been strengthened, new stations have been occupied and a goodly number of conversions have been reported. The Chinese members of the Baptist church in

Portland, Oregon, contributed \$100 to the Society's work. Particulars will be found in the subjoined report of

REV. J. B. HARTWELL, D.D., SAN FRANCISCO, SUPER-INTENDENT.

The year has been one of enlargement and progress. Miss M. E. Thompson, for eight years connected with the mission in Swatow, China, has been sent to Portland, Oregon, and has taken vigorous hold of the work. A new station has been opened at Astoria, Oregon, under the care of Miss E. A. Byers, and is now in successful operation, the Chinese having paid about \$140 for the fitting up of suitable rooms for the mission. A successful voluntary work has also been done for the Chinese in Albany, Oregon, by Miss Rose Trumbull.

The mission at Sacramento, formerly only a night and Sunday-school, has been enlarged so as to employ the whole time of the missionary. Mrs. Bradway's mission in Oakland has been strengthened by the appointment of Mrs. Laura Baker who has shown herself to be a consecrated missionary of Jesus. The mission at Los Angeles has become regularly a mission of the Society, Mrs. Emma Fitch, for years an efficient missionary to the freedmen, being in charge. The mission of the Women's Baptist Home Mission Society in San Francisco, which is so intimately connected with our own as to be practically one with it, has been strengthened by the addition of Miss C. J. White, who, with Miss Ames of the same mission, has been indefatigable and successful in work. God has blessed us also in raising up helpers among the Chinese. Brother Fung Yuet Man, evidently called of God to the ministry, was ready to enter upon work in our out-stations when Brother Lum Chan was called to Portland. A Brother Lee To, converted in Mrs. Huntsman's school, East Oakland, is earnestly engaged in Christian work, giving unmistakable indications that God has chosen him for a missionary helper, while Providence and the judgment of his brethren, as well as his own convictions seem calling our Brother Tsang Wai Sun of the Portland church to the preaching of the Gospel.

There has been a manifest quickening among our converts in their desire to study the Scriptures, both for their own strengthening and

because of a yearning to carry the Gospel to their own several sections of China.

More Bibles and tracts have been sent out than during any former year. Last Summer, at the invitation of Pastor Tupper, Brother T'ong spent several weeks in successful labor in Denver, Colorado.

All our workers, Chinese and Americans, have labored faithfully, and have been happy in their work. There have been baptized, in Albany, 7; in Chico, 1; in San Francisco, 7; in Oakland, 6; in East Oakland, 2; in Fresno, 1; in Tulare, 2; In Los Angeles, 1 Total, 27.

Anti-Chinese agitation continues, a bill having passed both houses of the late State Legislature, ordering the registration at a charge of \$5 each, of every Chinese man, woman and child in the State, and forbidding the coming into the State of any Chinese person, whether laborer, merchant or scholar, excepting only the representatives of the Chinese Government and their attendants.

It has been cheering to note the increased interest in missions to the Chinese felt in cities farther east, and the increased success that has attended missionary efforts put forth in those cities.

MEXICO.

The number of missionaries and teachers has been 21, all but five of whom were Mexicans. Puebla, the old ecclesiastical capital of Mexico, has been taken up as a new mission station in charge of Rev. W. T. Green. The number of churches is 17 with a membership of 512.

The monthly paper, *La Luz*, is still published at the City of Mexico. From our press there, numerous tracts have also been issued. A hymn-book prepared by Rev. T. M. Westrup has been published by the American Baptist Publication Society. The need of more and better religious literature, adapted to the people and to this time, is sorely felt. It is expected that Rev. T. M. Westrup will devote a part of the coming year to the translation and production of such literature.

Mexico is being stirred with new railroad and other enterprises. Many cities are taking on new life. The great need is a profound and extensive religious quickening. Gospel truth should be carried to the mil-

lions who have never heard it, never seen a Bible, never known anything better than the corrupt and oppressive system of Roman Catholicism. Mexico must speedily become our great mission field on this Continent.

NORTHERN MEXICO.

REV. T. M. WESTRUP, MONTEREY, GENERAL MISSIONARY.

Our field extends from Laredo and Camargo, North, over a large portion of Nuevo Leon State, to Linares and San Jose, South, beginning and ending in the State of Tamaulipas.

Churches, 14; members, 337; schools, 4; scholars, 130; missionaries and teachers, 12; out-stations, 20; adult population, more or less influenced, 1,500; children, as many more.

It is still sowing time here, and our grief is that we are not able to carry the life-freighted truths of eternity over a wider area, and to thousands of hearts that might gladly receive them.

The manifest improvement and satisfactory condition of the natives under our care are better outward results than the increase of our membership, though that has not been too small to mention.

In their deep poverty, both of literature and means of subsistence, the churches respond to our appeals, and are generally eager to learn and to help. There is great need of more Christian literature for our converts as well as for the Mexicans in general.

Monterey and Montemorelos continue to be by far the best developed of our mission churches. Our congregations there are large, respectable, and appreciative, especially at the former, where preaching in English also promises well; there are perhaps 1,500 American residents.

I would also express my conviction that our native workers are really good men and women, who conscientiously try to do their duty from the highest of motives.

CENTRAL MEXICO.

REV. A. J. STEELMAN, CITY OF MEXICO.

We have published 1,012,000 pages of tracts and papers. *La Luz* has extended somewhat its circulation without as well as within the limits of Mexico.

Steps have been taken to unite all Spanish-speaking Baptists in closer fraternal relations, and the hope is entertained that one man may

dedicate his time to the preparation of literature.

We have baptized 17 persons during the year, and now have 87 members, a net gain of 51 since May 1st, 1888. Our average attendance at prayer meeting is 40 to 45. While we are interested in the young, most of our members are past 25 years of age. There are 13 Baptists at Leon and Aguas Calientes, making a total of 100 in this district.

The Lord's Supper has been administered the first Lord's Day of each month, and some of our American Baptists are generally present. There are ten English-speaking Baptist families in the City, numbering forty souls. We have taken our part in the preaching and devotional services of the Union Evangelical Congregation, and in the Y. M. C. A. which has been organized recently. We hope the coming year to hold an occasional Baptist service in English.

Our Day-School has given encouraging results, and calls for enlargement.

Our workers have added efficiency to experience. "Harmony and brotherly love have continued among us, and better feeling among the people prevails toward us. 'Glory be to God for all things.'"

III—CHURCH EDIFICE DEPARTMENT.

REV. O. C. POPE, D. D., GENERAL SUPERINTENDENT.

GRANTS TO CHURCHES.

The number of churches aided by appropriations from the Gift Fund, general and designated, is 74; and the number aided by loans is 30; making the total number of grants by gift and loan 104; but 16 of this number received both gifts and loans, making the number of churches aided by both funds 88, which is 1 more than last year. These churches are located in 30 States and Territories.

Those having gifts as follows: California, 5; Colorado, 1; Connecticut, 1; Indiana, 1; Idaho, 1; Indian Territory, 4; Iowa, 11; Kansas, 5; Kentucky, 1; Michigan, 2; Minnesota, 6; Montana, 2; Nebraska, 8; Nevada, 1; North Carolina, 1; Oklahoma Territory, 3; Oregon, 2; Pennsylvania, 1; South Dakota, 4; Texas, 1; Virginia, 2;

Washington, 7 ; West Virginia, 1 ; Wisconsin 3 ; Total 74.

Those having loans as follows : Arkansas, 1 ; California, 2 ; Georgia, 2 ; Iowa, 1 ; Kansas, 3 ; Kentucky, 1 ; Michigan, 1 ; Minnesota, 2 ; Missouri, 3 ; Montana, 1 ; North Carolina, 2 ; North Dakota, 1 ; New York, 1 ; Oregon, 2 ; Pennsylvania, 1 ; South Carolina, 1 ; Virginia, 1 ; Washington, 4 ; Total, 30.

American churches, 66 ; Scandinavian, 2 ; German, 3 ; Indian, 4 ; Welsh, 1 ; Colored, 12 ; Total, 88.

The following table shows the number of churches actually assisted during the past nine years :

YEAR.	NUMBER.	CHURCHES AIDED.	
		BY GIFT * ONLY.	BY LOAN ONLY.
1881-2	66	65	10
1882-3	97	66	18
1883-4	107	68	13
1884-5	113	61	39
1885-6	62	23	36
1886-7	62	29	29
1887-8	88	46	22
1888-9	70	33	20
1889-90	87	54	16
1890-91	88	58	14

* The Gift Fund was established in 1881.

The aggregate amount of gifts has been \$27,424.43 ; of loans \$15,075. The average of the gifts has been \$307. The loans have averaged \$502. The \$42,499.43 thus employed has secured to the denomination property valued at about \$215,000.

The number of churches that have paid off their loans during the year is 29. The whole

number of outstanding loans is 241. The whole number of churches aided by gifts and loans has been 1,176.

RECEIPTS.

The receipts for the Loan Fund have been \$5,915.34 from interest on loans, and \$285 from other sources.

This Fund amounts to \$118,874.16, and there is cash enough in the treasury to meet all probable demands that may be made upon it.

The receipts for the Benevolent Fund have been \$14,100.92 from contributions ; \$6,529.16 from interest on investments ; and gifts repaid, \$1,208.91.

The aggregate of appropriations for the present year from the gift fund, amounts to nearly \$7,000 more than last year, and the average of appropriations is larger than last year. This is accounted for by the fact that we made larger gifts than usual to churches in the Black Hills South Dakota, in the Indian Territory and in Oklahoma Territory. This was necessary because the rapid development of these sections called for good houses which the newly arrived settlers were not able to erect without more help than our usual appropriations. Dr. H. C. Woods rendered valuable service in supervising the work in these new sections. Dr. T. M. Shanafelt and Rev. Edward Ellis, raised a special fund in Michigan and Ohio for the Black Hills, and the three houses of worship at Rapid City, Deadwood and Hot Springs are the results of this aid. The aggregate of loans amounts to about \$2,500 more than last year, though the number of loans was three less than last year. It has been found to be bad policy to make small loans to weak churches on mission fields as the debt impedes the progress of the church, and is troublesome when the time for payment comes. Such churches are not encouraged to ask for loans as it is better to make the gift a little larger and leave the church free of debt. Stronger churches on older fields can use a loan to better advantage and in larger amounts.

We have a cash balance in the treasury

at the close of the year of \$43,642.49. but against this we have appropriations made to 35 churches amounting to \$14,780. The churches have houses in process of erection, and the money appropriated will be paid out as fast as the houses are completed and the proper papers furnished. It is necessary that there should be money in the treasury to carry on the work, as untold embarrassment would frequently occur should we vote money to assist a church in building and rely upon future collections to meet the appropriations. On mission stations when the house is completed the money is needed and builders cannot wait for the money to be raised, so the Board has pursued the policy of voting appropriations only when the money was in the treasury with which to meet them. The amount of unappropriated funds in the treasury will meet the demand for only a short time.

CHAPEL DAY.

There has been a better observance of Chapel Day this year, than in any time during the past. There has been a demand for 10,000 more copies of the Chapel Day Exercise than in any past year, and the responses from the Sunday-schools are coming in liberally. The time ought soon to come when every school in the land will contribute to aid in carrying on this work.

A LEGACY.

Mrs. Helen M. Randall, of the State of New York, has left a legacy amounting to over \$20,000 for our church edifice work which, the executors inform us, will soon be paid over. This will greatly aid the work in the future and should stimulate other Christians to remember the work of this department in their wills.

FUNDS FOR LOTS.

Some contributions have been made especially designated for the purchase of lots in new towns upon which to erect houses of worship. These amounts might be greatly increased in future, with profit to the cause. In fields like Utah, the first step necessary for mission work is to buy a lot and build

a house, and to do this, there must be money designated with which to buy a lot.

A CHANGE.

The Superintendent of this Department notified the Board at the February meeting, that he expected to end his labors in this work with the close of his sixth year of service, July 1st, 1891. Commencing his service with but little money in the gift fund from which appropriations to churches could be made, he leaves it with over \$40,000 in the treasury, and a larger number of churches aided from this fund during the year than during any previous year of his service.

RECEIPTS OF CHURCH EDIFICE GIFT FUND.				
YEAR.	CONTRIBUTIONS.	LEGACIES.	INCOME, ETC.	TOTAL.
1882	\$34,128 31	\$3,993 59	\$38,121 90
1883	9,860 43	\$11,666 69	3,346 99	24,874 11
1884	26,907 77	9,260 00	3,926 04	40,093 81
1885	15,737 37	500 00	1,467 26	17,704 26
1886	16,202 37	1,500 00	2,103 51	19,805 88
1887	35,161 53	36,379 17	2,104 94	73,145 64
1888	38,791 50	1,392 29	5,121 02	45,304 81
1889	22,918 96	1,000 00	14,844 83	38,773 79
1890	23,885 42	8,504 47	34,662 62
1891	14,150 92	2,631 97	7,738 07	21,838 99

NOTE: In 1887, \$22,390.58 were for mission headquarters in the City of Mexico. In 1888, \$15,000 was designated for Chinese Mission building in San Francisco. In the income, etc., for 1889, is \$6,295.29 appropriated from the general fund to complete Chinese Mission headquarters.

IV. EDUCATIONAL.

REV. M. MAC VICAR, LL.D., SUPERINTENDENT OF EDUCATION.

Rev. Dr. M. MacVicar, whose appointment as Superintendent of the Society's educational work for the Colored people and the Indians was mentioned in our last report, accepted and entered upon his duties September 1, 1890. The wisdom of

this arrangement is confirmed by the experience of the past year. New measures suggested by the Superintendent are under consideration by your Board. Some of these are referred to in the following extracts from Dr. MacVicar's annual report.

During the past six months I have visited with some care eighteen of the schools of the Society, fifteen of which are for colored people and three for Indians. I have also visited six preparatory schools which are pressing to be placed in charge of the Home Mission Society. In addition to the schools visited, I have attended three colored State Conventions, also the Convention in the Indian Territory, one colored Association and the general Convention of all the colored Baptist churches of the Southern States.

The limit and object of this report will not permit giving a detailed account of the schools visited. I must however, state that I am well pleased with what I have seen. I found in each of the schools earnest and enthusiastic teachers, doing an excellent work, in the face, in many cases, of very unfavorable conditions. The devotion of these teachers to their work is worthy of the highest commendation. I found also in these schools a body of students, equally as earnest as the teachers, successfully striving, many of them under very difficult circumstances, to gain a Christian education. And here I must say, the education gained is in a truer sense a Christian education than is given in our northern schools. Bible study is given its proper place in the courses of instruction pursued. Then too, at every stage of progress, the Bible instruction imparted is followed by practical religious training. The daily life of the students receives constant, careful attention. It is not too much to say that the moral and religious spirit maintained in the schools is of a very high order. Great credit, in this, is due to the consecrated efforts of the teachers employed. With but few, if any, exceptions these teachers have at heart the true interest of their pupils. They seek not only to impart knowledge to them, but also to mould their live and characters in harmony with the teachings of the word of God.

The schools of the Society have done much to elevate the condition of the colored people. But much remains yet to be done. The work is practically only commenced.

The masses of the colored people are yet to be reached. Some of the most serious difficulties are yet to be overcome. And I am free to say that book knowledge, or what is commonly known as school education, will not overcome these difficulties. They are deeply rooted, the products of many generations. They are also of such a nature that they cannot be reached through ordinary school work or ordinary missionary effort.

Difficulties of the sort to which I have just referred, are only indirectly affected by our present school work. It is true, much has been done by the schools in training teachers and men for the Christian ministry. These are doing a good work for the moral and spiritual elevation of their own people. But they are inadequate for the work to be done. The training they have received, however valuable in its place, is lacking in some of the most important elements required for effective missionary service among the mass of the people. But farther, I am firmly of opinion, that the ministers of the Gospel however plainly and clearly they may preach the truth, or however faithfully they may discharge all their other duties, cannot reach the difficulties to which I have referred. They have not the knowledge and experience that fit them for such a work. But, even if it were possible for them to have the knowledge and experience necessary, the conditions of the case forbid their doing what must be done to elevate the family life of their people to a true Christian standard. This in my judgment can be done effectively only through the missionary efforts of consecrated and trained colored women. Such women can go into those benighted families as no white woman can. They can carry the Gospel with all its enlightening influences in a practical way to the mothers and daughters of these families, where, at the present time, it is most needed. They can also teach these poor ignorant mothers and daughters, as no minister can do, everything that pertains to their own life, and to the care and management of a thrifty Christian home. This work I regard as of first importance. It must be undertaken at an early day if the family life of the colored people is to be purified and made, as God intends it should be, an effective power in promoting the moral and spiritual development of the people.

This work has, in a limited way, been un-

dertaken by the Women's Home Mission Society of Chicago. This Society has for some years conducted, successfully, a Missionary Training School in Chicago for white women. It has in this way endeavored to meet the wants of the colored people in the South. It has sent trained missionary women South, and these women have done effective work. But what they have accomplished, or can accomplish, is but as a drop in the bucket. They can never overtake the great work, in this respect, that is to be done. But more than that, they are not, in my judgment, as well fitted to do this work, as properly trained and consecrated colored women. I believe therefore that it is of vital importance to the future of the colored people, that as soon as possible, Training Departments, similar to the missionary Training School of Chicago, should be organized in four or more of the largest of the institutions of the Home Mission Society, for the special work of training missionary, teachers, family missionaries, and church workers.

The Society can only provide educational privileges for very few out of the great mass. These few should be, as far as possible, such as are preparing to become, in a true sense, missionaries, teachers and leaders among their own people in the lines of work in which they have received training.

Here it must be observed that by missionaries, I mean more than those who carry simply religious instruction to the people. I include under this head, trained Christian workers who shall go back among the mass of their own people as physicians, lawyers, housekeepers, mechanics and farmers. These can do effective missionary work in their own lines of secular effort. The people need light and instruction in their secular affairs as well as in moral and spiritual matters. Too much stress cannot be placed upon the training of Christian men and women, who shall do this very work. The schools should therefore make the right kind of provision for the professional training of this class of secular missionary workers, as well as for the training of ministers and missionary teachers.

One other matter closely related to the future work of the schools, claims a few words at this point. My six months experience in the South warrants me in saying that the attitude of the better class of white

people in the South is, at the present time, decidedly favorable to aggressive, educational and missionary work among the colored people. There are exceptions to this statement, but these exceptions are not many, and they admit, in nearly every case, of a local explanation. Southern people do not generally agree with Northern people as to the extent Negroes should be educated. This, however, need not be a barrier to cordial cooperation in this work, as there is a broad common ground on which to meet. Then too, a marked improvement, in this respect, is now in progress. Time with its added facts will soon produce agreement in this as it has already done in reference to the ability of the Negro to receive higher education at all. In view of the improved spirit in the South towards our educational and missionary work, I believe that the co-operation of the Southern white Baptist in this work should be strongly encouraged. The work, in future, as far as possible, should be conducted in a way that will permit of this co-operation, and at the same time protect thoroughly the interests of the colored people.

SCHOOLS.

The classification of schools, their names, locations, when founded, whether incorporated or not, together with the names of president and the length of their services therein, are given below. The statistical tables will be found later in the report :

SCHOOLS FOR COLORED PEOPLE.

1. Wayland Seminary, Washington, D. C., founded 1865 ; G. M. P. King, D.D., 22 years.
2. Richmond Theological Seminary, Richmond, Va., founded 1867 ; incorporated, 1876 ; Charles H. Corey, D.D., 23 years.
3. Shaw University, Raleigh, N. C., founded 1865, incorporated 1875 ; H. M. Tupper, D.D., 26 years.
4. Atlanta Seminary, Atlanta, Ga., founded originally at Augusta, 1867, transferred to Atlanta, 1879 ; Rev. Geo. Sale, 1 year.
5. Roger Williams University, Nashville, Tenn., founded 1864, incorporated 1883 ; Rev. A. Owen, D.D., 4 years.
6. Leland University, New Orleans, La., founded 1870, incorporated 1870 ; Rev. E. C. Mitchell, D.D., 4 years. Now self-supporting.
7. Benedict College, Columbia, S. C., founded 1870 ; Rev. C. E. Becker, 10 years.
8. Jackson College, Jackson, Miss., founded at

Natchez, 1877, transferred to Jackson, 1884; Rev. Chas. Ayer, 14 years.

9. Bishop College, Marshall, Tex., founded 1881, incorporated 1885; Rev. S. W. Culver, 10 years.

10. Selma University, Selma, Ala., founded 1878, incorporated 1878; Rev. C. L. Purce, 5 years.

11. State University, Louisville, Ky., founded 1873, incorporated 1873; Rev. J. H. Garnett, 1 year.

12. Hartshorn Memorial College, Richmond, Va. (for females only), founded 1884, incorporated 1884; Rev. L. B. Tefft, 7 years.

13. Florida Institute, Live Oak, Fla., incorporated 1873, school opened, 1880.

14. Spelman Seminary, Atlanta, Ga. (for females only), founded 1881, incorporated 1888; Principals, Miss S. B. Packard, Miss H. E. Giles, 10 years.

15. Arkansas Baptist College, Little Rock, Ark., founded 1887; Rev. Jos. A. Booker, 3 years.

16. Creek Freedmen School, Tullehasse, I. T., founded 1883; Prof. E. H. Rishel, Sup't, 4 years.

17. Howe Institute, New Iberia, La. (day school), established 1888; Rev. E. L. Smith, 3 years.

18. Mather School, Beaufort, S. C.

19. Choctaw School, Kulli Inla, I. T. (day school), Rev. G. W. Dallas.

20. Bible and Normal Institute, Memphis, Tenn., Rev. H. R. Traver, 2 years.

SCHOOLS FOR INDIANS.

1. Indian University, Muscogee, I. T., founded at Tablequah, 1880; transferred to Muscogee, 1885; incorporated 1881; Prof. A. C. Bacone, 11 years.

2. Cherokee Academy, Tablequah, I. T. (day school), 1886.

3. Seminole Academy, Sa-sak-wa, I. T., 1887 (for girls only); Rev. W. P. Blake, 3 years.

4. Atoka Academy, Atoka, I. T., 1888; Rev. F. B. Smith, 3 years.

CHINESE MISSION SCHOOLS.

1. San Francisco. 2. Oakland. 3. East Oakland. 4. Sacramento.

5. Tulare. 6. Chico. 7. Los Angeles. 8. Portland, Oregon.

SCHOOLS IN MEXICO.

1. International School, Monterey, 1883; Antonio Garcia, 6 years.

2. City of Mexico. 3. Cadereita Jimenez.

GENERAL STATISTICS.

In the schools for the colored people, the Indians, Chinese, and the Mexicans, the whole number of teachers for the academic year has been 207, and the enrollment of pupils 6,165.

In the schools for the colored people: Teachers, 161; of whom 67 were men and 94 women, about 60 colored teachers being among the number. Students, 4,861; males,

2,074; females, 2,787; number under 16 years of age, 1,183 chiefly in three or four schools with preparatory departments; students for the ministry, 416; preparing to teach, 1,756. In schools for the Indians there have been 19 teachers; males, 6, females, 13. Students, 434; males, 219, females, 215.

In Mexico, 2 teachers; pupils, 120.

RELIGIOUS INTEREST IN THE SCHOOLS.

The conversions of students reported for the year is 337. Several schools have had unusual religious interest. The formation of Christian character is a supreme object in all these institutions. Within eight years over two thousand students have been reported as converted in these Institutions.

MINISTERIAL EDUCATION.

For the 1,200,000 colored Baptists of this country, better and more intelligent ministers of the gospel are greatly needed. To supply this need, at least in part, is a chief aim of the Society in maintaining these institutions, in nearly all of which attention is given to the education of students for the ministry. Last year 425 were reported as preparing to preach. Some had been preachers and came for better preparation. Others are as ambitious as white students to get the best education possible. For these, it is intended that Richmond Theological Seminary shall provide courses of more extended study than can be supplied elsewhere. Gradually it must attract the more advanced students from other institutions.

In several States the pulpits of the strongest churches are filled by men who obtained their education in these schools. A careful observer at the National Baptist Convention at Louisville, Ky., last September states that "the influence of the Home Mission Schools was everywhere felt. Ninety-five per cent. of the educated delegates had at some time been connected with these schools, and as we mingled with these servants of God, we thought how these institutions have helped in giving Christian character and scholarship to the race." Another colored brother in Alabama writes: "If our people are to be

lifted up at all, they will only be lifted up through these Christian Schools. Take away these schools, whence must come teachers, preachers, and leaders of the people, and you have taken away the greatest gift one people can bestow on another."

MEDICAL EDUCATION.

The Leonard Medical School of Shaw University continues to be the only school, among all our institutions, for the training of physicians. It reports an enrollment for the year of 48 and a graduating class of 6. The students are from 22 institutions; 17 of them from Shaw University. There is a growing demand for well educated colored physicians.

LAW SCHOOL

The law school of Shaw University has had 9 students enrolled and reports 2 graduates this year. The embarrassment in conducting this as well as a medical school is the lack of funds. An endowment of \$50,000 for these purposes is urgently needed.

INDUSTRIAL EDUCATION.

There is a growing interest among the students in skilled industrial training. A few years ago this was generally regarded with aversion. As its advantages are understood, larger numbers are eager to avail themselves of it. The Slater Fund has made about the same appropriations as heretofore to several schools, while others without aid from this source have done something in this line. Even rudimentary instruction of the many in the common branches of industry is valuable; while more thorough and technical training for the few, in some well-equipped institution would be very desirable. As the South is rapidly developing its manufacturing interests, skilled labor will be more and more in demand.

ENDOWMENT.

The amount of Endowment funds held by the Society for the benefit of these schools is \$135,403.00, an increase of \$22,367.53 over the amount reported last year. The principal item in this increase is \$18,879.30 paid in on the \$25,000 pledged a year ago

for the endowment of the President's chair in Shaw University.

About sixty acres of the outlying portion of the land of Benedict College, Columbia, S. C., have been sold at \$250 per acre, leaving a fine campus of nearly nineteen acres for the Institution. The most of this \$15,000 will probably be added to the endowment of the school.

Unless there are larger additions soon for endowments, it will be impossible for the Society properly to maintain these Institutions. An annual outlay of at least \$100,000 is required. Even with an endowment of a million dollars, nearly or quite \$50,000 would yet be required annually from the Society and from other sources.

NEW BUILDINGS.

Little has been done the past year in the erection of buildings. The large laundry building for Spelman Seminary, referred to in last year's report, has been completed; also a laundry building costing about \$2,500 for Bishop College, Texas. The Arkansas Baptist College entered its new quarters last fall, though they were not wholly finished and furnished.

Bishop College needs larger and better class-room accommodation as well as a more spacious chapel. Plans are being matured for the erection of a structure to cost about \$17,000 for which about \$10,000 are now available. The colored Baptists of Texas propose to raise from \$3,000 to \$5,000 for this purpose.

The Alumni of Wayland Seminary have taken active steps to secure offerings for the erection of "Alumni Hall."

At Washington, Richmond, Atlanta and Jackson, at least \$100,000 are needed now for new buildings to properly accommodate teachers and students.

A CHANGE OF LOCATION.

From the first it was a question whether Live Oak, Fla., was the proper location for the school for that State. But as it had been fixed upon and as property had been acquired there by the colored Baptists of Florida, it seemed best to co-operate for the time being

in its development. It has become more and more apparent however to all concerned that a change should be made. Accordingly at the meeting of the Colored State Convention in February a committee was appointed to confer with the Society's representatives concerning a location elsewhere. As the amount invested in property at Live Oak has been comparatively small, there will be but little financial loss in the change, while larger grounds, better buildings and a more friendly and progressive environment will be great gain.

RELINQUISHMENT OF A SCHOOL.

The Tullehassee school for the colored people of the Creek nation, passes from the supervision and management of the Society with the close of the present school year. The Society hitherto has been responsible for salaries of teachers, the Creek nation making an annual appropriation for the support of students. At the meeting of the Creek Council last fall a Board of Education was appointed to take entire control of the educational work in the nation. It is expected, therefore, that the nation will provide for the entire expenses of this as well as of other schools within their borders. The one cause of regret is that the decided Christian influence which is so much needed in such an institution will probably be lacking. The Institution was never in a more flourishing and efficient condition than now, under the superintendency of Prof. E. H. Rishel.

INDIAN SCHOOLS.

Indian University, near Muscogee, maintains its pre-eminence among the Institutions in the Territory. The Creek Council recognizing the high quality of its work, proposes to send to it and to support a number of Indian youth, instead of sending them as heretofore to institutions in the States. This will necessitate larger accommodations. From \$12,000 to \$15,000 are immediately needed for another building. The enrollment for the year was 144, among whom were eight students for the ministry.

The schools at Talequah in the Cherokee nation; at Atoka in the Choctaw nation,

and at Sa-sak-wa in the Seminole nation are doing well, but with the additional outlay of a moderate amount could do much better work. The perplexing problem here as elsewhere is how to command the requisite means for this purpose.

The whole number of pupils in the schools has been 450; including nine students for the ministry.

V.—MISCELLANEOUS.

RELATIONS WITH OTHER SOCIETIES.

The American Baptist Publication Society has continued its grants of Scriptures and religious literature to accredited local and general missionaries of this Society. This policy is greatly appreciated by the missionaries as well as by the Society.

The Woman's American Baptist Home Mission Society, at Boston, prosecutes its work as hitherto in close relations with this Society. Its missionary teachers are chiefly among the colored people, though several have been supported among the Indians, the Chinese and the Mexicans.

The Women's Baptist Home Mission Union of Connecticut assists in the support of two teachers for the colored people.

The Women's Baptist Home Mission Society of Michigan co-operates in the support of teachers for the colored people and toward the support of missionaries in the West and in Mexico.

In Ohio, the Women's Home Mission Society of the Dayton Association have aided in the erection of a chapel in the Black Hills and propose to do more in this direction.

The Women's Baptist Home Mission Society of Chicago has been helpful in the interests of the Society's missionary work, mainly through the agency of Western State Societies whose offerings have gone into the work of State Conventions co-operating with the Home Mission Society.

The sums actually paid into the Society's treasury directly by these organizations is given in the earlier part of this report.

HOME MISSION LITERATURE.

The BAPTIST HOME MISSION MONTHLY has increased its subscription list considerably

the past year. The average monthly issue is 10,000 copies. The July number contained the annual report, besides which 2,250 copies of the full report with statistical tables were published. About 100,000 abstracts of the report have been distributed; and 50,000 copies of the Corresponding Secretary's "Auditorium Address" at Chicago. About 40,000 colored maps showing the missionary and Church Edifice work of the Society, and much other literature prepared by the District Secretaries as well as by the Society have been scattered among the churches.

YOUNG PEOPLE'S SOCIETIES.

The rapid growth of Young People's Societies in our churches and the marked tendency toward State and general organizations are facts of much significance. The earliest meetings and organizations of this character were last fall, in connection with meetings of Western State Conventions, with which the Society co-operates in mission work. The early development of the sense of responsibility for active participation in the great Christian enterprises of this time is full of hope for the future. It is felt that the particular attention of these young people's organizations should be called to the varied work of this Society as a great field for Christian endeavor, and that their co-operation in the pressing work of Home Missions should be presented to them both as a privilege and a duty. As thousands of these throughout the West are children of mission churches planted and fostered by the Society, so it is fitting that they should now be helpers of others in newer and needier fields.

THE WORLD'S FAIR AND SABBATH OBSERVANCE.

The better observance of the Christian Sabbath has been a subject of special action at recent meetings of the Society. Public attention is called anew to this subject in connection with the projected World's Fair in Chicago in 1892. When there is a determined effort to break down the sanctity of the day, converting a holy day into a secular holiday, the Christian sentiment of the land should be prompt and outspoken in opposi-

tion to such measures. It seems fitting, therefore, that this Society, which for nearly sixty years has been the chief evangelizing agency of American Baptists in the work of Home Missions, should express the views of the denomination on this subject in protesting against the proposed desecration of the day as contrary to the established customs of this land, contrary to the wishes of the great majority of the American people, and, above all, contrary to the Divine law grounded in the nature of things, that one day in seven should be observed as a day of rest.

HENRY L. MOREHOUSE,

Corresponding Secretary.

E. T. HISCOX,

Chairman.

MISSIONARY DEPARTMENT.

Snow Men.

The Alaskans called the first white people whom they saw, "snow men." They were greatly puzzled at first to understand where these snow men came from, as they did not know of the existence of any other race.

Some of the old Indians in Alaska recount with much gusto the experience of the natives when they first saw a big ship approach their land. A gentleman who lived in Alaska for several years gives the following account which he gathered from their recitals of the strange event:

"They ran to the neighboring mountain to be safe from the frightful monster. But as nothing disastrous occurred, they so far mastered their misgivings that they came down the mountain. They then entered their canoes and paddled out to inspect the leviathan. As they neared the immense object, a man with white face and hands, or a 'snow man,' pointed a long stick at a duck flying overhead, a frightful noise and fire and smoke followed and the duck fell. The Indians were so badly frightened that they all 'died' in their canoes. By *dying* they meant fainting. But they soon became alive again and paddled to the shore.

"Soon some sailors lowered a boat and rowed ashore. It was desired to make a fire,

and the Indians began to rub two sticks together to obtain the necessary flame, Before they succeeded in the tedious process of producing fire, however, one of those wonderful men from the monster took a little stick from his clothes and rubbed the end of it on his leg. The little stick began to burn at once at that end. Then they all 'died' again.

"When they had made the fire the Indians were going to cook by putting heated stones in grass baskets with the food and some water. It seems they had no metal utensils at that time. But the 'snow men' put some vessels right over the blazing fire and they did not burn up. Again the Indians were petrified with astonishment."

And so the account runs on. The astonishment and dread produced by the "snow men's" supernatural deeds caused the Indians to "die" so many times that it forms without doubt the most unique, manifold and lengthy obituary ever recorded.—*Presbyterian Home Mission Monthly*.

Establishing the New Mission Station at Point Barrow, Alaska.

Farther progress northward of the United States, Revenue Steamer "Bear" had been stopped by the great Polar ice-field. As the ship lay at anchor off Sea Horse Islands, on the 30th of July, 1890, those upon deck, watching the midnight sun, saw a large field of shore ice drifting toward us.

For a long time the good ship held fast to her anchorage as the great cakes broke on her bow and ground against her sides; but by and by the pressure became too great, and she dragged her anchor. Steam was at once raised, and threading our way carefully through masses of floating ice, we anchored on the morning of July 31st off the village of Ootkeavie, near Point Barrow. Upon communicating with the shore it was found that the ice had opened two days previous, and that the first vessels had arrived the day before. Masses of ice were still floating by in the current, and grounded icebergs lay between the ship and the beach.

Ootkeavie, next to Cape Prince of Wales, is the largest village on the Arctic coast, and numbers about 300 Eskimo. It is also the Government refuge station for shipwrecked

whalers. Within the past ten years some 2,000 sailors have been wrecked on the Arctic coast; so far they have been fortunate in finding vessels within reach to carry them south to civilization; but the occasion is liable to come at any season when they will be compelled to winter here. This, to a large body of men, means slow starvation and death. The bleak, bare country could not afford subsistence, and there is no adequate supply of provision within 1,500 or 2,000 miles. When the long Arctic winter sets in no power on earth could reach them with help. To provide against any such horrible tragedy, Captain Healy early saw the necessity of having an ample supply of provisions stored at some central place. The plan grew and took shape in his own mind; he enlisted his friends and the men interested in the whaling industry, particularly in New Bedford and San Francisco. And finally, after many vexatious delays that would have discouraged a less persistent man, Congress voted the money for the erection of the buildings and the purchase of provisions.

Last year Captain Healy brought up the materials and erected the main building, which is a low, one-story building, 30x48 feet in size. The walls, roof and floor are made double as a protection against the intense cold of this high northern latitude in winter. It will accommodate 50 men comfortably; it can shelter 100 if necessary. The house has provisions for 100 men for twelve months.

Ootkeavie is also one of the villages selected by the U. S. Bureau of Education for the establishment of a school.

Owing to the shortness of the time and the great distance from the source of supplies, and the dangers of navigation, I was able to secure material this season for only two of the school buildings and teachers' residences to be erected in the Arctic. These were placed at Cape Prince of Wales and Point Hope. Next season I hope to erect one at Point Barrow. In the meantime, through the courtesy of Captain Healy, representing the Treasury Department, I secured a room for the school in one of the Government buildings. This is the most northern school in America and, with but one exception, in the world, being in latitude 71° 26', north.

At this point the trend of the continent

turns to the eastward; a low ridge of sand however extends from eight to ten miles farther north. On the end of this sand spit is a small village called Nuwuk. On the sand spit is a hunting station where the natives congregate for some weeks to kill ducks as they pass to and fro over the spit from water to water. Thousands upon thousands of ducks are killed here every season. But few families were at Nuwuk at the time of our visit, and they were living in tents outside of their winter huts. The first white man to visit this place was Master Elson, of H. M. S. "Blossom" (Captain Beechney's expedition), in August, 1826. One hundred and forty-six miles to the east is Return Reef, the westernmost point reached by Sir John Franklin in his journey to form a junction with Captain Beechney's expedition. Soon after my return to the "Bear" from the village, a shipwrecked crew were received on board the Government vessel to be taken back to civilization. As the Captain had on board the materials for a Government storehouse at the Point Barrow Refuge Station, he concluded to return at once to that place and discharge his freight, that more comfortable quarters might be made for the shipwrecked sailors.

The weather was beautiful, the ocean smooth, and the sail exhilarating. At midnight the sun was visible in the southwest and the full moon in the southeast. At 1 A. M., August 3d, the ship again anchored at Ootkeavie, where we remained a week while the Captain inspected the Refuge Station, and the ship's carpenters were building the Government storehouse.

In 1882, Lieutenant Ray's party dug a well to the depth of $37\frac{1}{2}$ feet for observing the temperature of the earth. The entire distance was made through frozen sand and gravel. At the bottom of the shaft the temperature remained winter, and summer, uniformly at 12° F. At the depth of 20 feet a tunnel was run 10 feet, and then a room excavated for a cellar. In this room the temperature never rose above 22° F. Birds and meat placed in this room froze solid and remained so until taken to the kitchen and thawed out for cooking.

On Saturday, August 9th, the inspection of the Refuge Station being completed, the storehouse finished and arrangements for the school perfected, preparations were made

to return southward. To the east lay the low sand spit that marks the northern limit of the continent, the native village of underground huts and skin-covered tents of the visiting natives from the interior. To the west of us was the midnight sun, and south of us, as if symbolical of the land of light and privilege and comfort to which we were to return, there was not a cloud to be seen in the beautiful, purple sky.

At 10 o'clock P. M. we passed the Refuge Station and school, and soon they faded from sight and were left far behind us in their Arctic solitude, until the "Bear" again visits them a twelvemonth hence.—*Extracts from an article by Sheldon Jackson, D.D. (U. S. General Agent of Education in Alaska), in the Presbyterian Home Mission Monthly.*

WOMEN'S SOCIETIES.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

14 TREMONT TEMPLE, BOSTON, MASS.

Honorary President—MRS. THOMAS NICKERSON, Newton Centre, Mass. *President*—MISS ALICE B. MERRIAM, 177 West Brookline St., Boston, Mass. *Vice-President*—MRS. ANNA SARGENT HUNT, Augusta, Me. *Corresponding Secretary*—MRS. M. C. REYNOLDS, 21 Fayette St., Cambridgeport, Mass. *Treasurer*—MISS ALICE E. STEDMAN, 14 Tremont Temple, Boston, Mass.

The annual report of Hartshorn Memorial College is full of interest, and denotes earnest work during the past year. Two of the teachers are supported by our Society, viz., Miss Ella J. Fennell and Miss M. L. Voorhees. Miss Mary A. Tefft, the daughter of the President of the College, gives her services under the auspices of our Woman's Society. Miss Tefft, in her report, says:

"The school year 1890-91 is the eighth in the history of Hartshorn Memorial College. There have been 103 pupils, of whom sixty-one have been boarders. Of the day pupils, fourteen have boarded in Richmond, where they could partly pay for their board by work.

"There have been six regularly appointed teachers, including the matron and the industrial teacher. Besides these, an assistant is employed by the President. He and his assistant together teach ten classes a day. Mrs. J. E. Jones comes daily from the city to give instruction in instrumental music, for which she herself collects the tuition. She gives instruction in vocal music to the whole school. For the means with which to pay her for the latter service we are indebted to the young ladies of Cranston St. Church, in Providence, R. I. Of the pupils, four are in the higher English course, nearly twenty will graduate this year from the normal course. This is the largest

class yet graduated. Students are admitted when they can read in the Fifth Reader and work in long division. The extent of the course demands many classes in proportion to the number of pupils. All students are trained in cooking and sewing. All have had instruction in the theory of housekeeping, embracing such things as the care of sleeping rooms, the care of carpets and furs, and washing and ironing; also instruction in nursing, including such points as the necessary qualifications, the care of a sick room, the preparation of food for the sick and antidotes for poisons.

"All are instructed in the principles of hygiene. The boarding pupils have had calisthenic exercises twice a week. This is much hampered by the lack of room for exercise. The training in exactness and self-control given by this exercise we feel to be very necessary.

"Each member of the school is in a Bible class every school day. Sabbath morning each one is expected to go out to church, and in the evening to attend the preaching service conducted by the President. Two prayer-meetings are held each week. Four societies exist among the students. The Literary Society has for its chief work the oversight of public entertainments given by the students. The Temperance Society has seventy-five members among the present pupils. The Missionary Society is chiefly interested in mission work in Africa. This society has raised, up to April this year, \$36. The Hartshorn Home Workers take charge of work done in the neighborhood of the institution.

"The outside work of the girls is of several kinds. Two Sabbath-schools in our immediate neighborhood are carried on almost entirely by them. They teach in two other Sabbath-schools and at the colored almshouse. Sunday afternoon some of them visit from house to house to do Christian work. Ten or more teach in the sewing-school, which is held in our building once a week. There were 124 present at our meeting.

"All but six of the boarders are professed Christians, and we hope before the end of the year all will be within the fold of the Good Shepherd."

This account of the school gives some idea of the faithful work performed at Hartshorn Memorial College.

We note with peculiar pleasure the increased gifts of our Woman's American Baptist Home Mission Society during the year just closed. The amount raised, including the balance of last year, is \$43,535.95. Meetings of great interest have been held in all parts of New England.

The Society directly aids the parent Home Mission Society in the work of Christian education. Forty-seven teachers are supported wholly or in part by the money raised by the Woman's Society. These teachers are scattered throughout the South and West. We ask our auxiliaries to make the condition of the women and children in the destitute portions

of our land the subject of special prayer. We are planning enlarged work the coming year. We ask that we may have enlarged gifts to carry it on. Let us aim to help our noble Home Mission Society take North America for Christ.

MARY C. REYNOLDS,

Corresponding Secretary.

RECEIPTS FOR APRIL

Maine.....	\$38 49	Connecticut.....	114 50
New Hampshire.....	20 20	Miscellaneous.....	734 79
Vermont.....	15 60		
Massachusetts.....	631 01	Total.....	\$1,555 94
Rhode Island.....	1 35		

WOMEN'S BAPTIST HOME MISSION SOCIETY.

2411 INDIANA AVE., CHICAGO, ILL.

President—Mrs. J. N. CROUSE, 2231 Prairie Ave., Chicago, Ill. *Corresponding Secretary*—Miss M. G. BURDETTE, 2411 Indiana Ave., Chicago, Ill. *Recording Secretary*—Mrs. H. THANE MILLER, Cincinnati, Ohio. *Treasurer*—Mrs. A. H. BARBER, 2411 Indiana Ave., Chicago, Ill.

TREASURER'S REPORT FOR May, 1891.

Colorado.....	2 75	Tennessee.....	\$2 50
Illinois.....	169 37	Texas.....	3 15
Indiana.....	3,009 92	Virginia.....	1 46
Iowa.....	47 23	Washington.....	27 00
Kentucky.....	1 00	Wisconsin.....	62 14
Kansas.....	88 06	Tidings.....	111 08
Louisiana.....	12 00	Literature.....	23 44
Michigan.....	1 00	Baby Band.....	14 79
Missouri.....	58 52	Missionary Gardeners.....	4 10
Minnesota.....	81 54	Mite Boxes.....	1 74
Montana.....	20 83	Collection at Joint Meeting.....	12 55
Nebraska.....	58 50	Collections at Annual Meetings.....	84 78
New York.....	258 76		
New Jersey.....	71 00	Total.....	\$4,491 64
Oregon.....	6 50		
Ohio.....	118 34		
Pennsylvania.....	127 82		
South Dakota.....	10 00		

MRS. A. H. BARBER,

Treasurer.

WOMAN'S BAPTIST HOME MISSION SOCIETY OF MICHIGAN.

President—Mrs. W. H. BREARLY, 230 Charlotte Avenue, Detroit. *Vice-Presidents*—Mrs. E. J. DAVIS, Detroit; Mrs. EDWARD OLNEY, Ann Arbor; Mrs. J. FLETCHER, Plainwell; Mrs. A. F. McEWAN, Bay City; Mrs. K. BROOKS, Alma. *Corresponding Secretary*—Mrs. A. J. FOX, 63 Alfred Street, Detroit. *Recording Secretary*—Mrs. T. T. LEESE, JR., 64 Alexandrine Avenue, Detroit. *Treasurer*—Mrs. W. A. MOORE, 1055 Woodward Avenue, Detroit.

On account of sickness, our report has been delayed a month. We are glad to have so good a one to give now of nearly all our home fields in which the women of Michigan are helping.

This last quarter has been one of especial effort by many of our missionary pastors, and most of them report conversions as a result.

Rev. M. S. Hayne, of Charlevoix, reports thirty-

two additions this quarter, and meetings still being held and interest good; so we may hope for more souls yet. He and his people have worked with enthusiasm the past few weeks, holding meetings both at the home church and at an outstation, where he usually preaches every other Sunday. He says of those received so far:

"They are, without a single exception, active in the meetings, and many of them very able."

All his people have supported him in every effort he has made. He reports 113 sermons preached and 330 religious visits made.

Rev. B. Foskett, of Sault Ste. Marie, reports two additions, and in a more recent letter he speaks of extra meetings being held and of eight already being converted, and the interest growing every evening. He is being greatly aided in his work by a young man whom he baptized in Minneapolis several years ago, who is now a Baptist minister and especially suited to evangelistic work.

The Baptist work in Sault Ste. Marie is quite well established. They have a good church building, a nice parsonage about finished, and a growing membership. This is a very important point, and we hope for great good to our Upper Peninsula work from the efforts of this church. They have had some heavy losses the past year by death and removal of several of their members. But "when we are weak, then are we strong." We look to man less for help and more to God, and so our fitness for His service is all the greater.

Rev. M. Smith, of St. Ignace, reports three baptisms and writes hopefully of more.

Rev. S. S. Clark, of Big Rapids, reports forty-five baptisms. He also writes that his church instructed him to give our Society their hearty thanks for past assistance. Hereafter they hope to be self-supporting; they are going to try it, any way. We hope they may succeed. We rejoice with them in their growing strength.

Rev. A. G. Pierce, of Kalkaska, reports four additions to his membership; 144 visits made, 24 tracts distributed, and nine subscriptions for our religious paper taken. Mr. Pierce reported quite a large number of conversions last quarter, and his report shows he is following them up with personal care and conversation, and is securing for them what is often so much needed—religious reading and instruction. There would be a far smaller number dropped and excluded from our church rolls if our ministers were as faithful in their visiting as in their preaching.

From Rev. A. E. Cook, our General Missionary of the Upper Peninsula, we hear of two baptisms and the prospect of a new church at Crystal Falls. Our work in this promising part of our State has to go very slow for lack of men. Our General Missionary's time is taken up with pastoral work for churches already organized, but pastorless. What good to organize churches and see them die for want of care.

Oh, the sorrow of it! To see those large fields ready for the harvest, and no reapers willing to go! Our young men saying, "Not this field, but some pleasanter one," and these souls left to perish.

TREASURER'S REPORT FOR JANUARY, FEBRUARY AND MARCH.

Detroit First, \$43.90; Stockbridge, \$10; Detroit Twelfth, \$18; Hudson, \$8.50; Porter, \$7.19; Hudson, Band, \$5; Battle Creek, \$10; Mrs. J. P. Mansfield, \$5; Ganges, \$5; Bellone, \$5; Bay City, \$26; Detroit, Warren Avenue, \$7.50; Oakfield First, \$2.60; Rollin, \$10; Richmond, \$2; T. B., \$2; Marquette, \$4; Praiseville, \$1; Rome Second, \$3.63; Detroit, First German, \$5; Adrian, \$20; Sand Beach, T. B., \$5; Pentwater, \$8.65; Detroit, North, \$3.50; Litchfield, \$5; Traverse City, \$6.75; Cassopolis, \$3; Muskegon, \$14.15; South Bay City, Band, \$5; Kalkaska, \$2; Oscoda, \$3; Paw Paw, \$1.50; Bloomingdale, \$5; Fenton, \$3; Jackson, \$19.07; Band, \$15; Paris, \$6; Niles, \$12.56; Mount Clemens, \$6.46; Highland, Pearl Gatherers, \$14; Spring Lake, \$3.25; Centreville, \$3.45; Ceresco, \$4.19; Iron Mountain, \$3.15; Grand Rapids Second, \$5.25; Morenci, \$6; Kinderhook, \$10; Milford, \$5; Emerson, \$2.10; Alpena, \$10.38; Plymouth, \$3; Pewamo, \$3; Port Huron, \$12.65; Milan, \$3.45; Kalamazoo, \$20.26; Marshall, T. B., \$2.92; Greenville, \$3.62; Detroit Eighteenth, \$7; Bay City, Fremont Avenue, Young Ladies, \$5; Highland, Circle, \$8.54; Three Sunday-schools, \$4.05; Detroit, Woodward Avenue S. S., \$29.23; Plainwell, \$7.10; Augusta, \$1; Hillsdale, \$5; Ionia S. S., \$5.05; Howard City S. S., \$1.10; Petoskey, \$12.55; Sand Beach, \$4; Pentwater S. S., \$6.43; Mooreville, \$3.50; Novi, Cheerful Workers, \$2; Belding S. S., \$5; Detroit, Woodward Avenue, \$57.48; Mrs. William A. Moore, \$5; Mrs. L. B. Austin, \$7; Mrs. S. B. Coleman, \$2; Mrs. O. S. Guley, \$15; Otsego, \$2.50; Bath, \$5; Saranac, \$1.50; Dowagiac, \$5; Ovid, \$4; Quincy, \$2.75; Owosso, Band, \$6; Mount Morris, sec.; Saginaw, Michigan Avenue, \$6.27; Cedar Springs, \$2.25; Howell, \$7.50; Ithaca, \$10.13; Okemos, \$1.30; Tecumseh, \$7.30; South Haven, \$6.70; Midland, \$5.50; Climax, \$7; Grand Rapids, Fountain Street, \$14.91; Eaton Rapids, \$2.35; Port Huron, Pearl Gatherers, \$5; Weston, T. B., \$12; Palo, \$5.35; DeWitt, \$3.20; Gregory, \$3.17; Three Oaks, \$2.35; Bloomfield, \$6.64; St. John's, \$2; Holly, \$3.50; Portland, \$11; South Saginaw, \$7; St. Ignace, \$5; Mount Pleasant, \$2.50; Detroit, First S. S., \$13; Marquette, \$5; Ashland, \$3.68; Ann Arbor, \$15; Lansing, \$13.25; T. B., \$1.60; Coldwater, \$7.50; Saginaw, West Side, \$5; Ypsilanti, \$10. Total, \$894.13.

MRS. W. A. MOORE,

Treasurer.

Home Mission Appointments

IN JUNE.

The following new appointments were made:

- Rev. Bryant McLellan, Dalton, Mass.
- " Otto F. Pistor, Germans in New Britain, Conn.
- " R. E. Sibiakoffsky, Swedes in Wilmington, Del., and Philadelphia, Pa.
- " Daniel S. Toy, Delmar, Del.
- " Christopher H. Keller, Germans in Coal City and Joliet Ill.

- Rev. Gerhard Kuhlen, South Side German Mission, Chicago, Ill.
 " Richard August Schmidt, Germans in Sheboygan, Wis.
 " Charles William Brinstad, Antigo, Wis.
 Mr. J. W. Falls, West Superior, Wis.
 " J. F. Mills, West Superior, Wis.
 Rev. A. F. Brauns, Germans in Brenham, Texas.
 " Cornelius E. Kilewer, Germans in Newton and vicinity, Kans.
 " Claus Neve, Germans in Bison, Kans.
 Mr. Samuel Coleman, Cherokee Indians, Ind. Ter.
 Rev. Horatio S. Cooper, Long Pine and Pleasant Ridge, Neb.
 " George R. Bisby, Parker and Hurley, South Dak.
 " Martin Domke, Germans in Berlin and vicinity, North Dak.
 " Thore Olsen Wold, Scandinavians in Fargo and vicinity, North Dak.
 " Harold Pattison, Boseman, Mont.
 " F. A. Marsh, Monte Vista, Colo.
 " David T. Pulliam, Golden, Colo.
 " Elan G. O. Groat, Spangle and Richland Prairie, Wash.
 " Anders W. Backlund, First Swedish Church, Seattle, Wash.
 " Elias Stilwell, Wright Avenue Church and Grace Mission, Tacoma, Wash.
 " Henry L. Dietz, First German Church, San Francisco, Cal.
 " A. R. Brucks, Germans in Ebenezer, Northwest Terr'y.

The following re-appointments were made:

- Rev. Isaac B. Le Claire, French in Waterville, Me.
 " William Ritzmann, Germans in Bridgeport, Conn.
 " Henry W. Gell, First German Church, Syracuse, N. Y.
 " John Schiek, Immigrants arriving in New York, N. Y.
 " John Schuff, Germans in Tonawanda, N. Y.
 " Fr. Knorr, Sixty-third St. German Mission, New York City, and German Mission, Hoboken, N. J.
 " Hieronymus Groeminger, Germans in Town of Union, N. J.
 " Albert Brandt, Second German Church, Newark, N. J.
 " Detmer Köster, Germans in Erie, Pa.
 " John Charles Schmitt, Third German Church, Philadelphia, Pa.
 " William Schuff, Germans in Jeannette and vicinity, Pa.
 " Ludwig Lanyi, Germans in Newport, Ky.
 " Paul H. Kennedy, Colored People in Kentucky.
 " Ferdinand G. Wolter, Germans in Quincy, Ill.
 " Joseph Scholz, Hastings Street German Mission, Chicago, Ill.
 " Ludwig Hein, German-Polish Church, Poud, Wis.
 " George C. Englemann, Germans in Kossuth, Wis.
 " Jacob Albert, First German Church, Minneapolis, Minn.
 " Raymond J. Hack, First German Church, St. Paul, Minn.
 " August Marquart, Germans in Winona, Minn.
 " John James Valkenaar, Germans in Clinton, Iowa.
 " J. E. Sydow, Germans in King and Coryell City, Texas.
 " John Slevers, Germans in Ellinwood, Kans.
 " John F. Matzick, Germans in Hillsboro, Kans.
 " Herman Schroeder, Germans in Omaha, Neb.
 " George Burgdorff, Germans in Hastings, Neb.
 " Rudolph Klitzing, Germans in Fremont, Neb.
 " E. H. Teall, Jamestown, North Dak.
 Mr. John Williams, Choctaw Indians, Ind. Ter.
 " John Ridge, Cherokee Indians, Ind. Ter.
 Rev. Ottje Olthoff, Germans in Emery and vicinity, South Dak.
 " Louis Wiese, Germans in Big Stone City, South Dak.
 " Berthold Matzke, Germans in Danzig and vicinity, North Dak.

- Rev. John Fechter, Germans in Salem, Oregon.
 " Friedrich Reichle, Germans in Portland, Oregon.
 " William Appel, Germans in Los Angeles, Cal.
 " A. W. Runyon, Hamilton Church, San Francisco, Cal.
 " August Olson, First Swedish Church, San Francisco, Cal.
 " Andrew Judson Sturtevant, Napa, Cal.
 " P. W. Dorsey, Emmanuel Church, San Francisco, Cal.
 " John D. Green, Chico, Cal.
 " John C. Jordan, Bakersfield, Cal.
 " Joseph H. Beavan, Walla Walla, Wash.
 " Samuel W. Beaven, Centralia, Wash.
 " John Stumpf, Germans in Arnprior, Ontario.
 " F. A. Peterleit, Germans in Winnipeg and vicinity, Manitoba.
 " Manuel Trevino Flores, Salinas and Santa Rosa, Mexico.

Baptisms.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit"—MATTHEW 28:19.

Missionaries administering the ordinance of baptism to five or more converts.

QUARTER ENDING JUNE 1, 1891.

NAME.	FIELD.	No. Bap.
E. J. Henry,	Colored People in Salisbury, Md.,	5
John Croeni,	Germans in Bethany, Ore.,	9
L. Wiese,	Germans in Big Stone City and vicinity, So. Dak.,	5
William H. Black,	Garfield, Wash.,	12
John Fremont Ames,	Madison, So. Dak.,	20
W. Haynes,	Colored People in Tennessee,	7
Berthold Matzke,	Germans in Berlin and Danzig, No. Dak.,	22
Charles Carroll,	Aberdeen, So. Dak.,	9
G. H. Davis,	Lisbon and vicinity,	11
John Slevers,	Ellinwood, Kans.,	6
E. Anderson,	Grand Ave. Church, St. Louis, Mo.,	9
Joseph Scholz,	Hastings Street German Mission, Chicago, Ill.,	6
Zeferin Guajardo,	Ebanos and vicinity, Mexico,	5

Ministerial and Church Record

"The word of God grew and multiplied."—ACTS 12:24.

ORDINATIONS.

NAME.	PLACE.	DATE.
Ernest B. Earle,	West Wardsboro, Vt.,	May 13
George L. Cowen,	Philadelphia, Pa.,	May 10
William Fields,	Williamsport, Pa.,	May 8
C. A. Spalding,	Wyalusing, Pa.,	May 28
Albert R. Greening,	North Wales, Pa.,	May 28
Asbury Smallwood,	West Chester, Pa.,	May 19
J. P. Howland,	Lowville, N. Y.,	May 5
R. E. Siblakoffsky,	Wilmington, D. C.,	May 14

C. W. McGhee,	Louisville, Ky.,	May 24
John B. Ferrill,	Union Band, Ky.,	May 31
I. E. Green,	Forestville, N. C.,	May 9
M. W. Buck,	Newport, Ill.,	May 12
F. M. Tate,	Hopewell, Ill.,	April 30
J. R. Hughes,	Streator, Ill.,	May 26
George E. Rowe,	Spring Prairie, Wis.,	May 20
James W. Ashby,	Monticello, Minn.,	May 26
Thomas E. S. Lapham,	Linn Grove, Iowa,	May 14
Joseph Herod,	Big Spring, Mo.,	May 10
Job Ingram,	Meadville, Mo.,	May 6
William Sears,	Thomas Hill, Mo.,	May 20
C. W. Davis,	Whiteside, Mo.,	May 19
B. N. Price,	Lone Oak, Texas,	—
R. J. Taylor,	Kosse, Texas,	May 1
G. W. Cassidy,	Walnut, Kans.,	—
Isaac M. Frisbey,	Clyde, Kans.,	May 20
George C. McClure,	Cooperstown, No. Dak.,	May 14
I. Roberts,	Toronto, Ont.,	April 28
W. E. Norton,	Georgetown, Ont.,	May 21
Russell Baldwin,	Wyoming, Ont.,	May 12

CHURCHES ORGANIZED.

PLACE.	DATE
Great Works, Me.,	—
Vinton, Va.,	May 23
Roseville, W. Va., Laurel Grove Church,	May 30
South Parkersburg, W. Va.,	May 30
Colesburg, Ky.,	May 2
Selmer, Tenn.,	—
Four Oaks, N. C.,	April 29
Macon, N. C.,	May 31
Eagles, N. C.,	May 11
Vineville, Ga.,	—
Banner, Miss.,	April 30
Endor, Ark.,	—
Turkey Creek, Texas,	—
Elm Grove, Texas,	—
Flat Top Mountain, Texas,	—
Mount Carmel, Ill.,	May 7
Mulloy, Iowa,	—
Lenox, Iowa,	—
Woodard, Iowa,	—
Newton, Kans., German Baptist Church,	May 31
Clmerran Valley, Oklahoma,	—
Deep Fork, Oklahoma,	—
Woonsocket, So. Dak.,	May 23
Thompson, No. Dak.,	May 31
South Riverside, Cal.,	April 13
Exeter, Cal.,	March 28
Olympia, Wash., Temple Baptist Church,	—
Vancouver, British Columbia, Mt. Pleasant Church,	May 8

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
South Urbana, N. Y.,	May 6
De Bruce, N. Y.,	April 29
Waverly, N. Y.,	May 13
Brooklyn, N. Y., Bushwick Ave. Baptist Church,	May 13
Washington, D. C., Grace Baptist Church,	June 7
Keenen's Ridge, W. Va.,	May 24
Mt. Olive, W. Va.,	May 24
Mt. Moriah, W. Va.,	June 7
Slaughter's Creek, W. Va.,	—
Slaughterville, Ky.,	May 3
Tarboro, N. C.,	May 31
Pantego, N. C.,	May 17
Elizabeth City, N. C.,	May 31
Franklinville, N. C.,	May 31
New Hope, Ala.,	May —
Camp Hill, Ala.,	May 17
Pilot Grove, Ind.,	May 17
Barnard, Ind., Mt. Olivet Baptist Church,	May 31
New Prospect, Ind.,	May 31
Mt. Ayr, Ind.,	May 17
Raleigh, Ill.,	May 3
Tuskegee, Iowa,	May 17
Cumberland, Iowa,	May 17
St. Louis, Mo., Grand Ave. Baptist Church,	May 17
Pleasant Valley, Kans.,	April 24
Benkelman, Neb.,	June 7

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
Thorndike C. Jame-	—	—	—
son,	78,	Pembroke, Mass.,	May 10
Henry J. Hamilton,	—	Homestead, Pa.,	May 20
Egbert Bolling Win-	—	—	—
frey,	22,	Richmond, Va.,	May 15
James H. Fullilove,	49,	—, Ky.,	May 12
Darnell Dowden, DD.,	67,	Louisville, Ky.,	May 15
C. McReynolds,	—	Madersonville, Ky.,	May —
Thomas Stradley,	93,	Asheville, N. C.,	May 2
S. Marion Tucker,	—	—, Ala.,	March 15
David Adams,	85,	Condit, Ohio,	May 31
William McCoy,	76,	New Philadelphia, Ind.,	May 22
Jabez B. Campbell,	80,	—, Ill.,	May 15
Sonathan P. Simmons,	81,	Traverse City, Mich.,	May 0
Charles Johnson,	—	South Haven, Mich.,	May —
E. D. Barbour,	75,	Dallas, Wis.,	April 16
Alvah Whitman,	78,	Livermore, Iowa,	May 9
W. C. Black,	42,	Calahan Co., Texas,	March 19
Joseph Parson,	78,	Brown Co., Texas,	March 14
B. N. L. Davis,	—	Skagit Co., Wash.,	May —
D. W. Rowland,	83,	St. Thomas, Ont.,	April 17

Church Edifice Grants. For June.

NUMBER OF CHURCHES AIDED.	LOCATION OF CHURCHES AIDED.
Number of Loans,	Chicago, Ill. (First German.)
—	Ottumwa, Iowa.
Number of Gifts,	Farlin, Iowa.
—	Stuart, Iowa.
—	Beulah, Iowa.
—	Gravity, Iowa.
—	Chui dan, Iowa.
Total number of Grants,	Williamston, N. C. (Col'd.)
—	Shell Lake, Wis.
—	Emory, So. Dak. (German.)
—	Pueblo, Colo. Irving Place Ch.
—	Denver, Colo. (First Swedish.)
—	Elizabeth City, N. C. (Col'd.)
—	Chapel Hill, N. C. (Col'd.)
—	Whittemore, Iowa.

Financial Statement. For May.

MISSIONS AND EDUCATION.

Expenditures for the month, \$30,161 20

Donations from Churches, Sunday-schools and Individuals,	10,563 51
Legacies,	1,406 04
Interest and Dividends,	2,171 32
HOME MISSION MONTHLY and Jubilee Volume,	123 18

Total for May,	14,264 65
Donations, Legacies, etc., from April 1 to May 1,	18,574 03

Total for two months,	\$32,838 68
-----------------------	-------------

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	\$1,071 74
Interest " " " "	149 85
" " Loan " " " "	125 27

Donations, Legacies and Interest from April 1 to May 1,	1,346 86	2,792 59
	1,445 73	

Total receipts for present year,	\$35,631 27
----------------------------------	-------------

Contributions and Legacies. For May.

[Contributions and legacies not otherwise noted are for general purposes. The * denotes that contributions are for educational purposes, and C. E. F. for Church Edifice Fund.]

MAINE, \$60.99.

Hartland Ch	4 27
Oakland Ch	5 60
Lewiston, First Ch	19 97
*For Wayland Sem., D. C.—	
New Building:	
Portland, A Lady Friend.	5 00
C. E. F. Portland, A Lady	
Friend	10 00
FOR CHAPEL BUILDING:	
China S. S.	3 58
Skowhegan, Bethany S.S.	5 62
Dexter S. S.	5 00
Perham S. S.	1 95

NEW HAMPSHIRE, \$15.03.

C. E. F. FOR CHAPEL BUILD-	
ING:	
Claremont S. S.	6 65
Hopkinton, First Ch. S. S.	8 38

VERMONT, \$33.05

Whitingham, H. C. Coates...	25 00
Saxton's River Ch., in add....	20
C. E. F. FOR CHAPEL BUILD-	
ING:	
Ludlow Ch.	5 00
St. Johnsbury S. S.	2 85

MASSACHUSETTS, \$503.60.

Woodville, Mrs. A. M. Cun-	
ningham, desig.	5 00
Fall River, Meh Shwayee Soc'y	
of First Ch.	15 00
Pittsfield Ch.	108 08
Salem, Central Ch.	50 00
Framingham, First Ch.	14 18
Cambridgeport, First Ch.,	
Cambridge	100 00
Newton, Lower Falls, the	
Misses Holden	6 00
Rockport, N. Richardson, Jr.	
Greenfield Ch.	5 00
Medfield Ch.	20 17
E. Gloucester Ch.	9 00
W. Acton S. S.	14 94
Hyde Park Ch.	16 38
Adams Ch.	24 50
Milford Ch.	8 37
Somerset Ch.	14 00
C. E. F. FOR CHAPEL BUILD-	
ING:	
West Somerville S. S.	20 00
Randolph, First S. S.	17 00
Sheldonville S. S.	12 00
Needham S. S.	4 87
Westfield S. S.	7 35
Palmer S. S.	3 56
Haverhill, First S. S.	4 30
Woodville S. S.	25 00
	5 50

RHODE ISLAND, \$318.49.

Newport, First Ch.	44 60
North Kingston Ch.	5 00
Quidnessett Ch.	67 53
Providence, First Ch.	87 00

E. Providence, Central Ch.,	
Light Givers Mission Band,	
desig.	5 00
C. E. F. Newport, First Ch.	
.....	45 92
FOR SALT LAKE CITY, UTAH:	
Newport, First Ch.	25 00
FOR CHAPEL BUILDING:	
Quidnessett Ch.	15 00

LEGACY.

Providence, Estate of H. Jack-	
son, D.D.	23 44

CONNECTICUT, \$54.20

Preston City Ch.	18 00
Rainbow Ch.	13 35
C. E. F. FOR CHAPEL BUILD-	
ING:	
Preston City S. S.	5 00
Bridgeport, First Ch. S. S.	
Mansfield Center S. S.	18 85
	4 50

NEW YORK, \$2,512.19.

Norwich Ch.	55 00
Arcade Ch., S. Wade	3 50
Spencer Ch.	1 75
Troy, Second Ch.	34 74
Lockport Ch.	20 00
Portage Ch.	8 51
Hamilton, Mrs. C. L. Brett ...	5 00
Milton, First Ch., Mrs. Caro-	
line Bellinger	5 00
Rochester, Park Ave. Ch.	64 77
Croton Ch.	13 30
Hudson S. S., desig.	25 00

Brooklyn, Strong Place Ch., in add.....	50 00
New York City, Madison Ave. Ch.....	1,181 39
Miss Belle Watson.....	2 00
Ch. of the Epiphany.....	05 85
*For Richmond Theol. Sem., Va.: Buffalo, Prospect Ave. Ch., Union Miss. Bd.....	25 00
*For Bishop Coll., Tex.: New York City, E. L. Marston.....	20 00
*For Benedict Coll., S. C.: Sixteenth S. S., Kincaid Miss. Soc'y.....	25 00
C. E. F. Rochester, Harriet Fowler.....	50
Wilson, Mrs. Curtis Pettit, d-aig.....	10 00
For CHAPEL BUILDING: Canton S. S.....	3 00
Scriba Ch.....	3 35
Clymer S. S.....	3 90
Clayton S. S.....	6 20
Dover Plains S. S.....	8 50
Syracuse, S. S. of Fourth Ch.....	2 00
For CH. AT SALT LAKE CITY, UTAH: Prospect Ave. Ch.....	25 00

LEGACIES.

Cortland, Estate of W. S. Hatfield.....	250 00
Perry, Estate of Mrs. H. C. Bolton.....	550 00

NEW JERSEY, \$409.98.

Jersey City, A Friend.....	50 00
Hoboken, First Ch.....	9 75
Summit, First Ch.....	25 00
Elizabeth Ch.....	44 46
Hamilton Sq. Ch.....	8 00
Y. P. S. C. E.....	2 00
West Creek Ch.....	5 25
Greenwich Ch.....	9 54
Cape May, First Ch.....	23 15
Central Ch., R. and P.....	4 92
New Brunswick, Remsen Ave. Ch.....	61 60
C. E. F. Jersey City, A Friend.....	50 00
Bridgeport, First S. S.....	29 59
Berean S. S.....	12 59
So. S. S.....	9 84
For CHAPEL BUILDING: Westfield S. S.....	20 00
Paterson S. S.....	6 79

LEGACY.

Mount Holly, Estate of Ann S. Price.....	37 50
--	-------

PENNSYLVANIA, \$607.30.

Pittsburgh, Fourth Ave. Ch.....	185 62
Philadelphia, Messiah S. S.....	20 00
Frankford Ch.....	67 66
Winfield Ch.....	6 35
Harlansburg, Unity Ch.....	11 70
Bridgeport Ch.....	16 40
Olive Branch Ch.....	4 50
Warren, First Ch.....	2 50
Chester, First Ch.....	50 00
S. S.....	15 00
Vincent Ch.....	10 45
Shaver's Creek Ch.....	1 80
Stone Creek Ch.....	1 75
Warrior's Mark Ch.....	1 00
Saltsburg Ch.....	4 00
Lower Merion Ch.....	61 54
Wissahickon Ch.....	7 00
Factoryville Ch.....	30 00
Smithport Ch.....	3 85
Oxford Ch.....	4 00
Beulah Ch.....	8 50
*Pittsburgh, Fourth Ave. Ch.....	46 40
C. E. F. Pittsburgh, Fourth Ave. Ch.....	46 40
Berwyn S. S.....	7 50

DISTRICT OF COLUMBIA,
\$65.00.

Washington, First Ch., Rev. Chas. A. Stakely.....	50 00
Anacostia S. S., Mission Soc'y.....	15 00

WEST VIRGINIA, \$50.44.

Terra Alta Ch.....	1 64
Parkersburg Ch.....	4 75
Winifred, Sweet Home S. S.....	1 20
A Friend.....	1 10
Lick Creek Ch.....	5 00
C. E. F. FOR CHAPEL BUILDING: Winifred, Sweet Home S. S.....	1 00
St. Cloud S. S.....	6 00
Coal Valley S. S., Colored.....	15 00
Sand Run S. S.....	1 75
Ravenswood S. S.....	5 00
St. Albans, St. Paul's S. S., Colored.....	3 00
Grafton S. S.....	5 00

KENTUCKY, \$100.25.

Henderson, Coll. per Rev. Paul H. Kennedy.....	100 25
--	--------

GEORGIA, \$8.60.

C. E. F. FOR CHAPEL BUILDING: Sun Hill S. S.....	8 60
---	------

ALABAMA, \$40.00.

Hollywood, Coll. per Rev. C. O. Booth.....	40 00
--	-------

MISSISSIPPI, \$52.00.

C. E. F. FOR CHAPEL BUILDING: Jackson, Students of Jackson College.....	52 00
--	-------

LOUISIANA, \$16.85.

New Orleans, Students and S. S. of Leland University.....	15 70
Bavou Sara Ch.....	1 15

TEXAS, \$5.00.

C. E. F. Cisco Ch.....	5 00
------------------------	------

OHIO, \$224.04.

Marion Ch.....	3 80
Greenville, Mission Circle of First Ch.....	5 55
Chadron Ch.....	6 47
S. S.....	1 41
Jackson Ch.....	6 30
Xenia Ch.....	102 25
Geneva Ch.....	35 13
Portsmouth Ch.....	10 00
Johnstown Ch.....	2 70
Cincinnati, Coll. at Anniversaries.....	39 37
C. E. F. FOR CHAPEL BUILDING: Sandusky, Wayne Street S. S.....	2 85
Columbus, Mission S. S.....	3 21
Akron, Old Forge S. S.....	5 00

MICHIGAN, \$121.32.

Climax Ch.....	6 00
Fenton Ch.....	18 34
Detroit, First S. S.....	67 18
Chelsea Ch.....	6 20
Milan Ch.....	3 00
Lausling Ch.....	9 10
Ashland Ch.....	10 00
C. E. F. FOR CHAPEL BUILDING: Ann Arbor, S. S. of Second Ch.....	1 50

INDIANA, \$117.93.

Vincennes Ch.....	50 00
Washington Ch.....	9 26
S. S.....	3 74
Mitchell Ch., in add.....	14 65
Mishawaka Ch.....	4 00
Friendly Grove Ch.....	3 40
Friendship Ch.....	2 30
Midland Ch.....	4 00
Oregon Ch.....	2 63
Long Run Ch.....	2 00
Vienna Ch.....	1 25
Freedom Ch., in add.....	70
Peru, Milton Shirk.....	20 00

ILLINOIS, \$882.25.

Chicago, Bethel Ch, Swede ..	4 00
First Ch, in add.....	18 50
Second Ch.....	450 46
Carbondale, A Friend.....	2 50
Elgin Ch.....	210 00
S. S.....	25 00
Galesburgh, First Ch., in add.....	8 00
Aurora, Park Place, Temple Builders.....	7 28
Raritan Ch.....	21 00
Somonauk Ch., in add.....	1 60
Ewing Ch.....	5 00
Hebron, J. McKibben.....	5 00
N. A. Chandler.....	5 00
Barrington Ch.....	4 30
Dundee Ch.....	44 70
Arcola Ch.....	3 71
Oak Hill Ch.....	7 00
Limestone Ch.....	13 45
Carlyle Ch.....	1 39
Shandoner Ch.....	1 76
El Dorado, Mrs. M. A. King.....	1 00
Marion Ch.....	3 35
Vacedonia Ch.....	50
Mt. Zion Ch.....	2 07
Sugar Camp Ch.....	1 68
Ten Mile Ch.....	3 25
Franklin, Rev. W. P. Hart.....	5 00
Hickory Grove Ch.....	5 00
Stonington Ch., in add.....	7 35
Jacksonville Ch.....	15 14
C. E. F. Carthage S. S.....	4 26

WISCONSIN, \$156.69.

Sparta Ch.....	3 70
S. S.....	1 44
Wauwatosa Ch.....	29 93
Hudson, Mrs. Isabella Cook.....	2 00
East Delevan Ch.....	0 00
*For Arkansas Bapt. Coll.: Darien S. S.....	4 62
C. E. F. FOR CH. AT MANAWA WIS: State Convention.....	100 00
FOR CHAPEL BUILDING: Berlin S. S.....	6 00

MINNESOTA, \$47.65.

Detroit Ch.....	3 38
Minneapolis, Calvary Ch.....	2 50
St. Paul, Woodlawn Park Ch.....	40 00
C. E. F. FOR CHAPEL BUILDING: Fountain S. S.....	1 83

IOWA, \$1,626.28.

Ayrshire Ch.....	5 54
Eagle Grove, First Ch.....	5 00
Shelsburg Ch.....	8 00
Guthrie Centre Ch.....	5 15
Knoxville, Y. P. S. C. E.....	1 00
Hawarden Ch.....	3 00
Ute, Rev. W. E. Adams.....	2 00
Decorah, Coll. by Rev. D. P. Brown.....	15 83
Fairfield, Coll. per O. W. Catlin.....	57 69
Boone, Coll. by Rev. Robert Carrol.....	128 00
Washington, Coll. by Rev. N. B. Ralrden.....	352 49

Winterset, Coll. by Rev. G. C. Peck.....	38 45
Mt. Ayre Ch.....	25 00
Harlan, Scand. Ch.....	5 00
Creston, Swedish Ch.....	7 60
Davenport, Scand. Ch.....	1 15
Iowa City, Y. P. Mission Soc'y	2 60
Des Moines, E. at Ch.....	30 50
Red Oak Ch.....	50 00
Sioux City, First Ch.....	128 61
Mason City, Temple Builders.	6 00
Dennison Ch.....	15 15
Rossville S. S.....	2 53
Carroll Ch.....	8 00
Ottumwa Ch.....	25 00
Knoxville Ch.....	5 27

C. E. F. FOR CHAPEL BUILDING:

Humeston S. S.....	7 80
Spencer S. S.....	9 22
Tabor S. S.....	3 50
Russell Ch.....	4 00
Logan S. S.....	4 05
Epworth S. S.....	6 00
Forest City, Swedish S. S.	2 22
Strawberry Point S. S.....	3 45
Denmark S. S.....	2 56
Hawarden S. S.....	5 10
Charles City S. S.....	1 60
Alton S. S.....	2 85
Fort Madison S. S.....	11 00
Eldora S. S.....	2 90
Spirit Lake S. S.....	1 50
Elen, Swede S. S.....	3 15
Beulah S. S.....	5 70
Linn Grove S. S.....	5 00
Zion S. S.....	5 00
Jacksonville S. S.....	3 80
Ayrshire S. S.....	1 70
Sioux City S. S.....	5 00
Kiron, Swede S. S.....	6 86
Sidney S. S.....	5 82
Blockton S. S.....	2 50
Liberty S. S.....	3 10
Danville S. S.....	7 00
Toledo S. S.....	6 00
Grundy Centre, Y. People's Soc'y.....	10 00
Schaller S. S.....	1 85
Ottumwa, Finley Avenue S. S.....	2 75
Renwick Ch.....	3 24

LEGACY.

Des Moines, Estate of Mary G. Platts.....	545 70
---	--------

MISSOURI, \$163.67.

St. Louis, Second Ch.....	150 00
Home and Foreign Mission Board.....	13 67

INDIAN TERRITORY, \$2.50.

McAllester, Rev. R. Cartwright.....	2 50
-------------------------------------	------

KANSAS, \$0.50.

C. E. F. Wa Keeney Ch., de- sig.....	50
---	----

NEBRASKA, \$722.04.

Oak Ch.....	52
Peru Ch.....	17 60
S. S., Birthday Box.....	4 30
Rev. B. Bedell and Family	25 00
McCook Mission.....	17 70
Grand Island, Coll. by Rev. H. W. Stearns.....	37 60
Chappell Ch.....	15
Pioneer Ch.....	65
So. Omaha Ch.....	3 20
Rev. Thos. Stephenson.....	10 00
State Convention.....	518 24
C. E. F. State Convention..	81 76
FOR CHAPEL BUILDING:	
Plainview S. S.....	3 78
Madison S. S.....	2 00

NORTH DAKOTA, \$18.35.

Grafton Ch.....	7 60
Rolla Ch.....	75
Ellendale Ch.....	10 00

SOUTH DAKOTA, \$61.40.

Egan Ch.....	4 07
Elkton Ch.....	6 83
Pukwana, Danes and Norwe- gians.....	1 50
Big Springs, Scand. Ch.....	9 60
Sioux Falls Ch.....	10 00
First Ch., Mission Band..	5 60

**C. E. F. FOR EVANSTON, WYO.:
Brookings Ch.....****WYOMING, \$30.00.**

Cheyenne Ch.....	17 75
First Ch.....	12 25

COLORADO, \$200 13.

Longmont Ch.....	1 25
State Convention, per Rev. Alex. Turnbull.....	123 08
Pueblo Ch.....	28 4
Trinidad Ch.....	10 10
Fort Collins Ch.....	25 40
Las Animas S. S.....	6 60
Golden Ch.....	1 75

**C. E. F. FOR CHAPEL BUILD-
ING:**

Fort Collins, First S. S.....

NEW MEXICO, \$13.75.

Katon Ch.....	13 75
---------------	-------

IDAHO, \$15.00.

C. E. F. FOR CHAPEL BUILD- ING:	
Blackfoot S. S.....	10 00
Payette S. S.....	2 60
Boise Valley S. S.....	3 00

CALIFORNIA, \$879.65.

Fresno Ch.....	33 55
Los Angeles, First Swede Ch.	3 50
Woman's Home Mission Soc'y	105 45
Alameda Ch.....	116 80
Oakland, Tenth Avenue Ch...	110 50
First Ch.....	260 10
Santa Rosa Ch.....	42 85
C. N. Whittemore and Wife.....	60 00
Woodland Ch.....	25 10
San Francisco, Hamilton Sq. Ch.....	43 80

**C. E. F. FOR CHAPEL BUILD-
ING:**

Stockton S. S.....	12 30
Anderson S. S.....	8 60
Gonzales S. S.....	10 00
Chico S. S.....	9 75
Redding S. S.....	5 00
Sacramento, First Ch.....	12 50
Calvary S. S.....	13 45

OREGON, \$66.30.

Fossil Ch.....	11 30
Hoover Ch.....	5 60
Moro Ch.....	50 00

WASHINGTON, \$27.05.

Fairhaven, Rev. D. I. Pierce..	5 00
Sprague Ch.....	10 00
Tacoma, Wright Ave. S. S....	2 60

**C. E. F. FOR CHAPEL BUILD-
ING:**

Colfax S. S.....

MEXICO, \$3.25.

Monterey, Coll. per Rev. M. T. Flores.....	1 25
Monterey, Coll. per Rev. Jos6 M. Villareal.....	2 00

**WOM. BAPT. HOME MISS. SOC.,
ILL., \$51.45.**

For Colorado.....	5 00
For Nebraska.....	5 00
For Indian University, I. T....	20 00
For Leland University, La.....	21 45

**WOM. BAPT. HOME MISS. SOC.,
MICH., \$22.22.**

*For Teacher in Indian Uni- versity.....	22 22
---	-------

**GEN. MISS. SOC'Y OF GERMAN
BAPT. CHS., \$1,000.00.****WOM. AM. BAPT. HOME MISS.
SOC'Y, \$1,736.50.**

For Teachers at Spelman Sem., Ga.....	625 00
For Teachers at Mather School, S. C.....	110 74
For Teachers at State Univ., Ky.....	88 96
For Teachers at Hartshorn Mem'l Coll.....	85 00
For Teacher at Provo, Utah ..	50 00
For Teacher at Ogden, Utah..	50 00
For Teachers at Kullu Inla, Ind. Ter.....	51 46
For Teacher at Anadarko, Ind. Ter.....	44 44
For Teachers at Berwyn, Ind.	83 33
For Teacher at Bacone, Ind.	25 00
For Teachers at Atoka, Ind.	83 33
For Teacher at Fresno, Cal...	48 00
For Teacher at Sacramento, Cal.....	40 00
For Teacher at Roger Wms. Univ., Tenn.....	50 00
For Teacher at Caderita Jim- inez, Mex.....	20 00
For Teacher at New Iberia, La.....	35 00
For Teachers at Memphis, Tenn.....	81 25
For Teacher at Santa Rosa, Mex.....	25 00
For Teacher at Montemorelos, Mex.....	15 00
For Teacher at Astoria, Ore..	16 66
For Teacher at Kiowa Agency, Ind. Ter.....	33 33
For Teacher at Alexandria, La.	50 00
For Teacher at Butte, Mont...	25 00

Total.....\$13,041.89**HOME MISSION MONTHLY..... 121 18****CONDITIONAL TRUST FUNDS,
\$1,000.00**

Marlboro, Mass., Hiram and Harriet E. Belknap.....	1,000 00
---	----------

**PERMANENT TRUST FUNDS,
\$946.10.**

FOR ENDOWMENT OF SHAW UNIV., N. C., Raleigh, N. C., Prof. S. N. Vase.....	25 00
Coll. by Rev. N. F. Rob- erts.....	921 10

REAL ESTATE, \$252.00.

Proceeds of sale of real estate, the gift of Mrs. Mercy Maria Gray, Oakland, Cal.....	252 00
---	--------

J. G. SNELLING, Treasurer,**7 Beckman Street.**

THE BAPTIST HOME MISSION MONTHLY.

VOL. XIII.

AUGUST, 1891.

No. 8.



A GROUP OF BENEDICT COLLEGE GIRLS

* EDITORIAL *

The August number of THE MONTHLY, as usual, is devoted to the educational work of the Society. The magnitude of these interests may be seen by a perusal of the articles from the Presidents of the schools. Several minor institutions are not written up for this number, but may be represented later. The Home Mission Society has become a great Christian education society—its schools pervaded by the true missionary spirit and through the students who go forth among their people, exerting a mighty influence for their elevation.

Somebody has declared that the group of Benedict College girls, a picture of which is given in this number of the MONTHLY, compares favorably with some groups of college girls at the North. At all events, the universal verdict is that they evince a refinement and intelligence which reflect honor upon the work done in the institution. And this group is but a specimen of many that could be obtained from other institutions. Where could such a group have been found in the South twenty-five years ago?

Let no one say the Society is expending too much for this work. The Freedman's Aid Society of the M. E. Church reports an expenditure for last year of \$322,656.44—or about three times the amount expended by the Society.

A new pamphlet, prepared by the Corresponding Secretary and published by the Society is now ready. It is entitled: "The American Baptist Home Mission Society; what it is; has done; is doing; aims to do." It is illustrated by several diagrams showing the growth of the Society's work in its various departments. It contains the names of officers, managers, etc. It is *multum in parvo*—for all is embraced in 12 small pages of the pamphlet which can be enclosed in an ordinary commercial envelope, with a letter, without increase of postage. It will be furnished by the District Secretaries in quantities desired for distribution among the Churches. It will also be sent direct from the Rooms upon application. Send for specimen copies. The pamphlet is just the thing you want concerning the Society.

Hail to "The Baptist Young People's Union of America!" It is a noble, healthy, vigorous infant, and like most infants will be heard from in no uncertain manner. Welcome to the denominational household where the older children have dwelt together in love, so long. This youth will not diminish the amount of bread and butter or of the patrimony for the rest, but rather by his enthusiasm and industry will add to the capital that shall be invested in Christian enterprises. With its domicile at Chicago, with an energetic business man for President, with a broad and free constitution, with the young women as well as the young men included in its management as well as membership, what may we not expect in the way of good things from it. Blessings on it and on its undertakings.

Miss Sophia B. Packard.

Few women, if any, in recent years, have been taken by death from the ranks of our denomination, who have accomplished a greater work for God and for humanity, than Miss Sophia B. Packard, for ten years first principal of Spelman Seminary, Atlanta, Ga. Prior to her work in Atlanta, she had been a successful teacher in New England, and was for some time the pastor's assistant at Tremont Temple, devoting her time and energy to mission work, chiefly in connection with the Sunday-school.

She was prominently identified with the organization of the Woman's American Baptist Home Mission Society, and took a deep interest in its work. With Miss Giles she visited Atlanta in 1881, and became so impressed with the duty of establishing a school for colored girls at some central point in the South, that they gave themselves unreservedly to the work without assurance of aid from any source, except the offerings of a few friends who had a personal interest in them. Their coming was hailed by the colored people as the answer to their fervent prayers and ineffectual efforts to build up a school for colored girls. They were warmly welcomed by Rev. F. Quarles, whose heart was burdened with this work. They wrote: "As we entered his study and he learned our mission, he said: 'While I was praying, the Lord answered. I had just been pleading with the Lord to send teachers for the Baptist women of Georgia.'"

Arrangements were at once made for the opening of the school in the basement of "Friendship Baptist Church" in the city. It was a dark and unsuitable place for the school, but the only place obtainable. There, with singular consecration and with surprising results they labored for about two years. The story of their work touched the hearts of many, and soon the enterprise and the workers were adopted by the Woman's American Baptist Home Mission Society in co-operation with the General Society. In order to provide suitable accommodations for both young men and young women, several acres of ground with buildings originally used for officers' residences and hospital purposes, were purchased by the Society. The girls' school was temporarily transferred from the basement of the church to these new quarters, and it was expected that new

buildings would be erected for both sexes. But it was otherwise ordained. Miss Packard, Miss Giles concurring, strenuously urged that the whole property be devoted exclusively to a school for girls. Their entreaties and activity and arguments prevailed. And so was established the first school exclusively for the education of colored young women. The school has become famous, not merely because of its large attendance, but because of its pronounced religious character and its practical aims in education. Through the generous gifts of Mr. John D. Rockefeller, large buildings were erected so that in ten years Miss Packard was permitted to see the magnificent results which have rejoiced the hearts of thousands.

She was unresting in her work and her purposes. Some new scheme for enlarged usefulness was constantly being developed. With intense energy and contagious enthusiasm, and with the spirit of a general leading on to grander triumphs, she gave herself unreservedly to her divinely appointed mission. She seemed to illustrate the life of Him, who said, concerning his mission: "How am I straitened until it be accomplished?"

Zeal for her work consumed her. Had she not taken on her soul such burdens, had she not entered into profound sympathy with the struggling people for whose uplifting she wrought, had she been content like many others with average results, she might have lived longer; but she never would have made so profound an impression on her generation.

Thousands of her pupils and their friends all over the southland will mourn her loss. But her spirit will still pervade the work in Spelman Seminary, which we believe is to achieve a yet grander work under the continued blessing of God that has rested on it hitherto.

Our Obligation to the Educational Work of the Home Mission Society.

REV. SAMUEL H. GREENE, WASHINGTON, D. C.

When in the providence of God four million slaves became American citizens, a new and tremendous problem was thrust upon us. Differing in color and blood, unlettered and uncouth, they were little fitted

for the great privileges and responsibilities so suddenly thrust upon them. And yet they were the natural product of the conditions under which for generations they had lived, and Christian men North and South recognized responsibility for those conditions. A tremendous issue was upon us; it could not be ignored; it touched the life of the nation. How should these vast numbers be taught self-support? In States impoverished by measureless losses how should these unlettered ones be taught the rudiments of such education as befitted American citizenship? Who should proclaim the gospel in its simplicity and power, and fit them to perpetuate its principles and work among themselves? These were the interrogations before which not a few thoughtful minds stood amazed and speechless. Days of prayer, stimulated days of profound thoughtfulness, and from such days came the widening conviction that Christian education was the duty of the hour. American Baptists rose to the emergency and with rare wisdom inaugurated that educational system which to-day embraces twenty schools and five thousand students among the Freedmen and Indians. More than \$2,000,000 has thus far been expended in this general work, by far the larger amount among the Freedmen. Piety and patriotism have contributed to this great significant undertaking, and are to be joint factors in its life and work.

We stand practically at the close of the first quarter century in this work, and it is not unwise to pause sufficiently to ask in all candor, "What has been accomplished?" I am conscious that the real extent of such undertaking defies both letters and figures, but a line of progress is nevertheless clearly seen.

Twenty-five years has brought a wonderful uplift in sentiment and unity in sympathy among American Baptists regarding this work. It is no longer a sectional question to which we address ourselves, but one to which the hearts of our brethren South as well as North are turning with intense interest. The misunderstandings of other days are passing, we begin to see "face to face," and in the calmer light discover that we are brethren with common needs and common destinies. How much a quarter century has helped us to understand and appreciate each other.

At the beginning, of necessity, the work was experimental largely. Practically, how little we knew of the brother in black as he was found in 1865. What were his desires, his needs, his possibilities? What should he study, and how much? What class of teachers were needed, and where could they be secured? Some of you remember the experiments and discouragements of those dark days. To-day how different the surroundings. You enter the second quarter century with thorough acquaintance of the race you serve, its characteristics, environments, attainments, and ambitions. You have clearly defined lines of work determined by these years of observations and experience.

When I contrast the wretched, decaying barracks where this work began in my own city, with the commanding buildings of the present, and remember these are but the pledge of more, already realized in other schools, I am cheered by our progress in material things. In one or two instances our educational work is grandly housed. Not less than \$1,000,000 has already been expended in the erection of substantial buildings. Here is a most promising indication of the purposes of the future.

In place of young and untried men at the head of these institutions, you have a large number who, from long and successful service, are the assurance of greater work in the near future. Three have served you more than nine years, two more than ten, and three more than twenty. The age of experiment is passed, and at the head of the larger number of our schools recognized educators preside. All honor to men who in those dark, hard days of beginnings, amid sacrifice, humiliation, and discouragement, made these results possible by their heroism and piety. For men like Drs. H. M. Tupper, Chas. H. Corey, and G. M. P. King, and others of like faith and courage, we have reason to thank God.

Several thousands of graduates have already gone from these schools to the various callings of life where they have demonstrated the practical worth of the education received. Especially is it true that the teachers and pastors have exercised a most decided and helpful influence on their own people. It has been my lot to know of the gradual change which has come to our colored churches in Maryland and Northern

Virginia where the graduates of Wayland Seminary are numerous. It is difficult to find a gathering of any importance which is not pervaded with their intelligence and activity. The prejudice of their own people against an educated ministry is fast disappearing, and the general demand is for young men from the schools. In numbers, intelligence and piety the churches are steadily advancing. The plantation preacher whose piety was sadly overshadowed by superstition and ignorance is steadily falling back before the strong advance guard of these first fruits of Christian education. Already in many of our larger towns and cities these brethren minister ably to large congregations in elegant church buildings.

This, at least, has been accomplished in the past; the substantial unity of public opinion concerning the Christian education of the Negro; thorough acquaintance with the people in whose interests we labor; clearly defined lines of work; well located schools; a hopeful beginning of proper buildings; a fine nucleus of Christian graduates already in positions of usefulness and influence; nearly five thousand students now in training. Nor can I refrain from congratulating you that the general superintendence of this vast educational work is committed to one so eminently qualified both by experience and spirit for its continual development.

But the achievements of the past are but intimations of present duties and opportunities. Never has the door of opportunity opened more widely for any people than it opens to-day for American Baptists. With a church membership among our colored people of more than one million; a growing and influential leadership of consecrated educated men; thousands of the young turning eagerly toward an education; a magnificent educational plant in the schools of this society, and a possibility of great enlargement, what limit is there to the sweep of our work for God, and country, and world.

(a) For winning souls. We have to do with a race remarkably susceptible to religious truth and feeling, speaking our own language, living in our very midst, having many common interests with us. It is possible to find a hundred conditioned favorably for this work where one can be found for the foreign field. It would require a small sum comparatively to place a thousand

preachers of their own blood among the freedmen, and the probabilities of spiritual ingathering would be more than on any field occupied to day by our missionary societies. If our gospel commission is to "every creature" then this ripened field at our own doors is most inviting. A soul in the "black belt" to day is as precious to God as one in India or on the Congo. Let not familiarity lessen our sense of opportunity or responsibility. It has pleased God to turn a large proportion of this multitude to the denomination we represent, let us not be unworthy of the expectation generated.

(b) For preempting the future for Christ and his church. Fidelity to present duties alone can secure to us the fruits of past sacrifice and labor. Permanence should mark each branch of our work since it is only through generations that the end sought may be accomplished. The vantage ground of the present makes it possible to preempt the future. Educated Christian young men and young women will largely aid in securing properly organized and conducted churches, and the churches offer our best approach to the minds and hearts of the multitudes we seek. With a steadily improving ministry, supported by an increasing number of educated people in the pews it is safe to predict that many questions now vexing us will be answered fortunately within the next generation.

Our great centers of Christian education are the natural nursing mothers and defenders of the churches. From them will come largely the ministry of the future, and their character will then render more certain the purity and perpetuity of the churches. It is only as we build wisely and generously in the present that we may hope to reap in the future. We cannot afford that other people should do more or better work than ourselves. Rising then with the facts confronting us let us recognize that with the work already accomplished along missionary and educational lines it rests more with the Baptists of America than with any other people to say what the future of our colored citizens shall be.

(c) I beg your consideration of this work in the light of the nation's peril and need. The presence of any large body of uneducated and inexperienced citizens is a continual menace to the health and life of the nation. It furnishes a seed plot for mis-

understandings and strife, endangers the purity and stability of the family, and invites the ravages of the unprincipled about them. The time has not yet passed when these considerations have a national importance.

What is the nation's cure for such disorders? We answer without fear of contradiction "Christian education." We affirm therefore that no patriotism voiced in the trying days of the past was more generous or practical than that expressed in the missionary and educational work of American Baptists among the Freedmen. Nor have we crowned with laurel braver men and women than those whose pioneer work made the present possible. In the service of no political party, but in simple love for Christ and country this society bade her messengers go forth on their evangel of mercy, and I call you to witness to their fidelity and success. In the line of their work rise thousands of regenerate men and women, gathered into orderly churches, homes of growing respectability, their children in school, and not a few graduates of the institutions of this society. It is the grandest contribution made to the nation's need. But this is but the commencement of offerings to the national life, every redeemed soul, every church, every school, adds to the perpetuity of all that constitutes our strength and honor.

The accomplishments of the past and the opportunities of the present should inspire us to greater endeavor. The one special need of the hour is sufficient means for necessary buildings and endowment. At your last annual meeting the report of the board of the Home Mission Society declared that new buildings were needed to meet the increasing demands at Wayland, Richmond, Jackson, Bishop, Little Rock, Roger Williams and the State University of Kentucky. In a word, the majority of our schools are to-day unable to properly accommodate those who apply for admission. I submit to you that we cannot afford to allow such conditions for the lack of a few hundred thousand dollars. It is of the utmost importance that these enlarged accommodations should be at once provided.

Hand in hand with the work of enlargement should go the work of endowment. Permanency is to be sought. We build for the future and for the world. In establishing Christian churches and schools among this people we fill the measure of our own duty

to them, guard the common interests of our country, and make the evangelization of Africa more than a possibility. I am not blind to the ignorance, superstition, vice and prejudice, by which our workers are often disheartened and hindered, but beyond this I see a great people redeemed from a wretched past, adorning the heritage of liberty into which they have come, going forth to light the dark continent with the gospel, and joining at last with us in ascriptions of praise to him who has redeemed us to God by his blood "out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests."

The Progress of Educational and Missionary Work Among the Colored People In Kentucky In Recent Years.

REV. P. H. KENNEDY, HENDERSON, KY.

Since the educational and missionary work became, really, a part of our church work in Kentucky, interest in that direction has progressed wonderfully. It is as well known to us, as to any one else, that nothing like as much as is possible is being done. Yet, when it is remembered that only a few years have passed since the question has even been considered, the work in that direction has been steadily and encouragingly advancing. Twenty-two years ago in our poverty, our General Association was organized with about nineteen churches, having for its object, the establishment of a school, especially designed for training of teachers and preachers, and the prosecution of missionary work. Several years elapsed before work in either direction was begun. But in 1879 property was purchased and what is now known as the State University was established with two teachers and eleven students. This work has been remarkably successful, and since then fully 1,900 students have entered its walls, and 150 have completed the Normal and Collegiate Courses, and joined hands with us in elevating a poor and despised people. Many of this number are ministers of the Gospel, and their improved capacities make them a mighty power for good. The

inspiration given by this school has led to the establishment of several district schools in the State, and one industrial school or University, which will in the near future augment the already large attendance of 250, to 300 or 400. The growth of missionary interest, however, has not been so great or so widespread. This has been due to the fact, that out of our small means it has been and is very difficult to contribute largely to the two objects. We have eleven District Associations in the State with a membership of about 60,000, who do a meagre missionary work, but not at all in proportion to the needs or demands of the work. There are several counties in our State where there is neither a white nor a colored Baptist church. The liberality and sympathy of the American Baptist Home Mission Society has been displayed in our work for many years by their substantial and unselfish contributions to aid both in our educational and missionary enterprises. Our people are deeply grateful for what has been done and have been largely benefited as well as encouraged to do more for all of our denominational work. I read in the *Western Recorder* the following:

"The time ought to come very soon now in the increased prosperity of the South, when southern Christians shall do all that is needed in missionary work among the Negroes, leaving northern missionary bodies, who have so generously helped during the days of our poverty, to turn their entire attention and all their funds to the north-western States and their own great cities."

Now, who asked the southern Baptist to say enough for the Negro? There have been occasions when they could have said, enough, which would have helped the Negro far more than this present cry or notification to our northern friends to hold up.

The schools spoken of above are located as follows:

Normal school, Cadiz, Trigg County, Ky.; Bowling Green Academy, Bowling Green, Warren County, Ky.; Eckstein Norton University, Cane Springs, Bullet County, Ky.; Henderson Normal School, Henderson, Henderson County, Ky.

Eckstein Norton University is a school of trades. It is a visible mark of the last work of our late lamented Rev. Wm. J. Simmons, D.D. This school is under Baptist influences. In addition to our missionary and educational work, we are now doing again what our

fathers did twenty-five years ago. Buying homes, building school houses and churches. Better locations and larger buildings are required, and must be had, if we would hold our children and young people.

Dr. H. L. Morehouse, in his memorable address in Chicago, Ill., last year, recommended that we "hold what we have." Truly, we have the young people and hope to hold them; but this cannot be done unless we make suitable provisions for their accommodation. The loss of our much beloved District Secretary, Rev. Dr. Simmons, has greatly impeded the progress of our missionary work. The hindrances of our missionary work consists in the following facts.

1. We labor among a poor people.
2. We labor among an untrained people.
3. The missionaries are poor themselves; the most of them if not all have families who look to them for bread. "If a man provide not for his own household, he has denied the faith and is worse than an infidel."

Where the work is most needed to be done the missionaries have thus far been unable to reach. We formulate plans for work in these places, and often before these plans can be matured, we are forced to abandon them ourselves. If we would have the work succeed, our missionaries must be supported as our teachers are supported. And they must be sent to the people as advisers and not as beggars. We look to you for help. We come to you for help. We know no other upon whom we can depend for such help as we need, and must have for the salvation of our people.

EDUCATIONAL DEPARTMENT

Wayland Seminary.

WASHINGTON, D. C.

REV. G. M. P. KING, D.D., PRESIDENT.

The past year with Wayland Seminary has been pleasant and prosperous. My helpers have been ambitious to find the best methods for doing their work, and are devoted to the highest interests of the school. Instruction has been thorough and practical.

There have never been so many students in attendance, and the advanced classes have been the largest in the history of the institution. Students have been thoughtful and industrious, and almost uniformly careful to observe the rules of the school. While the discipline has been exacting, there has been little or no friction, and sometimes the moral sentiment pervading the place has seemed to so control the speech and conduct of the students, that there has been little need of government.

The religious interest has been even and constant. Students have been selected in turn to conduct the meetings and to have a kind of pastoral care for the school. The plan has worked admirably. A large number of hopeful conversions have occurred; Christian principle has been deepened and made more helpful in the development of Christian character.

There has never been so much of the real missionary spirit pervading the school. This perhaps is accounted for in part, by the acceptance of two of our graduates for the Congo work. Our missionary concerts have been uniformly good and sensible. Students have zealously engaged in mission work, so far as their time and means would allow. Frequently, as many as twenty sermons have been preached by our students on the Sabbath, and temperance and Sunday-school meetings conducted. It is to be regretted that we have not some means provided for meeting the expenses of students, whom we often wish to send to destitute fields "in the regions beyond." After the work is organized the people do well in providing for expenses, but lack of funds greatly hinders the beginning of much needed work.

Much interest has been shown by the students in the erection of the new building—Alumni Hall—on the "corner lot." Many of our graduates have made generous contributions, and there are organized efforts to awaken a deeper interest in the enterprise among the people, and to raise funds for this greatly needed improvement. An advance in all the lines of work attempted by the Seminary is imperative, and to do this facilities must be increased.

The industrial work of the year made an excellent showing in the annual exhibition. The classes in music have never done so much thorough work. We have no rooms which can be given exclusively to these

classes, but must manage *to get along*, as best we can. It is often a kind of making "bricks without straw" sort of work.

The closing exercises of the school for the year occupied more time than ever before, and were more varied in their character. A large number of our old students came back with their cheering reports from their various fields. They represented all departments of work; there were editors, doctors, lawyers, teachers, missionaries and pastors. To see them did you good—to hear them was inspiring.

Friends of the Seminary have been generous in their contributions and have continued to cheer us with their sympathy. We believe God has owned much of the work of the year, and for His gracious help and blessing we are profoundly grateful.

The Richmond Theological Seminary.

RICHMOND, VA.

REV. C. H. COREY, D.D., PRESIDENT.

Five were graduated in May with the degree of Bachelor of Divinity. The attendance during the year has been sixty. The average attendance becomes higher each year. Those who seek admission are also in a more advanced state of preparation than those in former years. The students have pursued their studies with increased earnestness and enthusiasm, and a higher grade of work and better work has been done than in other years. An increasing manliness of character and a higher sense of honor have been characteristic among those in the Seminary during the year. It is the aim of the professors to cultivate manliness and self-reliance; to train the mind to think, and to draw out a man's latent powers, as well as to store the mind with facts.

Ourschool has a marked missionary character. With two or three exceptions all have been engaged in Sunday-school or mission work. On each Lord's day some of the young men are out in small companies holding meetings on the streets; some are visiting the afflicted in their homes, and others are at the jails and asylums, imparting religious instruction. In addition to the kind

of work described above, a dozen or more pulpits in or around Richmond, are occasionally filled by the students. Nor does this missionary spirit confine itself to the home field. Africa shares largely in the prayers and sympathies of the young men, nearly a dozen of whom are looking forward to the time when they shall be prepared to depart for its shores.

Prof. D. N. Vassar of the Seminary, who has just visited the mission field occupied by the colored Baptists of the South, will no doubt stimulate the missionary zeal of us all by his report.

During the summer vacation the students scatter to various portions of the country to earn what money they can, to enable them to meet their expenses. Some labor in the State as missionaries, some sell books, others seek employment as waiters in hotels at the various watering-places; some work at the forge, others at the carpenter's bench, while a few with pick and shovel are working on the railroads. It is a hard struggle with most of them to "make ends meet," as some have aged and helpless parents, and others younger brothers and sisters to provide for.

In consequence of the lack of means some very worthy men have to postpone or abandon entirely the cherished purpose of attending the Seminary. The attendance would be largely increased if the President could say to all worthy ones who apply that means would be forthcoming for their assistance. But this assurance can be given only as churches, Sunday-schools or individuals authorize the support of a student, wholly or in part.

There are few ways in which God's stewards can more profitably make investments, than to provide for one or more of these young men, at the small cost of eighty or a hundred dollars per year. A scholarship of \$1,000 would provide for the support of a ministerial student *for all time*.

Hartshorn Memorial College.

RICHMOND, VA.

REV. L. B. TEFFT, PRESIDENT.

Number enrolled in 1890-1891, one hundred and three. These represented States as far

North as New York and Massachusetts, as far South as Florida, as far West as western Tennessee. But for the sifting of applicants the enrollment would be indefinitely increased.

Number of graduates from the Normal course, eleven. The graduating class at the beginning of the year numbered twenty-one. Of these four dropped out on account of sickness, their own or of their friends; four failed in their final examinations; one left from apprehension of failure; and one because she was a high-flyer and did not like to be reduced to order. Eleven took the Normal diploma.

The entire number of graduates is fifty-eight, all Christians, and the most of them prepared in spirit for good Christian work. Of these six have married; five have died; the very large majority have engaged in teaching in the public schools. We have not heard of even one failure. Some have at once taken prominent places. Also a considerable number have become teachers without completing the Normal course.

Our catalogue for 1890-1891 contains the item, "Dropped or expelled—names omitted—seven." Discipline is necessary, and is exercised as carefully and kindly as possible.

The summer work of students is, and of necessity must be, to earn money as best they can. This is sometimes to help a little in their own support in school; more often their earnings go into the common treasury of the family. This work is never teaching in public schools; there are no midsummer schools in Virginia. Some go to seaside hotels or watering places as chamber-maids, waitresses or laundresses; the larger part help their mothers in the home laundry. The best that a girl, entirely dependent upon herself, can do is to provide her own clothing and incidental expenses. No student can, under any circumstances, by her own labor pay her own school expenses. But very often the destitute ones are God's chosen ones.

One of our students—well known in New England—will be employed for a while, at the expense of the institution, to visit churches and associations in Virginia, to rouse young women to prepare for Christian work and to interest the churches in promoting Christian education. Another is engaged in direct missionary work, but with

no provision for remuneration except something to eat and a place to sleep.

Hartshorn Memorial College exists for one sole purpose—to prepare thoroughly educated Christian women as consecrated workers in the harvest fields of the world. In this matter number counts for little; disciplined thought, developed character, spiritual power are chief. One lighthouse is better than a million fire-flies. With a little training they sink to the level of those around them; with completeness of discipline they lift up others to their own level. For this adequate intellectual and spiritual training time is required, and some form of beneficiary aid. We shall hail the time when this aid can be given as remuneration for honest Christian work. The young women are ready for the training; that which is lacking is their bread.

Roger Williams University.

NASHVILLE, TENN.

REV. A. OWEN, D.D., PRESIDENT.

Roger Williams University has had a pleasant and prosperous year. The attendance was a little less than the year before, in consequence of the failure of crops and the consequent difficulty in obtaining means. But the general average attendance was nearly equal to the capacity of the buildings, and there was general harmony and zealous work throughout the year.

In the early part of the year there was a very interesting revival, especially marked by the conversion of young men in the upper classes. Its influence was felt during the whole year. There was more interest in religious study and work, and some had their life's vocation settled who had been long in doubt.

The service rendered here in the various churches by the students is a very important feature of the work. They are to be found in nearly all the Sunday-schools, and their influence is uniformly good.

It is, too, especially noted that there has been a very marked growth in general information and power of expression. The students were much elated by the fact that they took the prize for the third time in the oratorical contest, which is annually held by the three schools. The award is for ex-

cellence in composition, thought and delivery.

There has been some agitation in consequence of the proposed sale of the property, many students as well as friends of the school feeling that a certain sacredness attaches to the place on account of its past associations. But there is now a pretty general feeling that if better buildings and a fair endowment can be secured it will be a gain.

From the Normal Course there were no graduates. A year ago it was decided to lengthen the course so that graduates from the Normal and Academic Courses should be parallel. It was generally felt to be a good change, and has been acquiesced in without complaint.

From the Collegiate Department there were three graduates, all of whom had won their degrees by patient and successful labor. At the commencement there was an excellent spirit, and the exercises of the entire week were enthusiastic and highly gratifying to the friends of the school.

There is little of interest to communicate in a work like this. Each day brings its round of cares and duties, but there is much sameness, and the same things are repeated in a hundred places. The real interest is in the manifest growth of mental power and the development and progress so clearly seen in the students from year to year.

There is every reason why the work should go on, and instead of looking forward to the time when the burden can be laid on other shoulders, those who have thus far cared for it should feel that their real work has just begun. Its opportunities and its needs were never greater than today.

Shaw University,

RALRIGH, N. C.

REV. H. M. TUPPER, D.D., PRESIDENT.

The session of 1890-91 closed May 27th. The general prosperity of the school has never been surpassed in its history.

Four hundred and twenty-nine students have been enrolled; nine in law, forty-five in theology, forty-eight in medicine, and three hundred and twenty-seven in the various grades and classes of the Normal, Sci-

entific and College Departments. This is certainly a wonderful development in the history of a school, commencing with students who had not yet mastered the rudiments of the elementary branches. Perhaps the most hopeful aspect of our educational work among the colored people, is the largely increased number of those advanced in the higher branches. Ten years ago it was with difficulty that we could find half a dozen young men sufficiently educated in all the South to enter upon the study of medicine—but at present there is no lack of students who are fully competent to engage in professional studies. Of the forty-eight in medicine, seventeen received their preliminary training at Shaw University, while the other thirty-one came from twenty-two institutions of learning in this and foreign countries. It is a gratifying fact that most of those pursuing the course of medicine are Christian young men, who are active in our religious meetings, and in Christian work, and after their graduation stick to their profession, generally remaining in the same community where they first settled; this is an indication of good sound training, stability of character and success in professional life.

Our Law School has been founded only three years, but in this short period we have established the fact that colored men can be educated and graduated, who in their legal attainments will compare favorably with white brethren. The three whom we have graduated have been admitted to practice in the North Carolina or Virginia Courts. At the annual meeting of the trustees two years ago, it was voted to establish a school of Pharmacy; the building for this department is in process of erection, and it is expected that the school will open this coming November, with quite a large attendance of young men, who wish to prepare themselves to become druggists; in this line of business there is unquestionably good opportunities awaiting the colored man.

Nine students from foreign countries have been in attendance during the past session, five from Africa, three from the West Indies, and one from British Guiana—and more than twenty applications have been received for admission the coming year, the majority wishing to study medicine. Some are able to support themselves

while others will require more or less assistance. The education of this class of students is becoming an important and interesting feature of the work at Shaw.

During the past year the endowment of the President's chair has been completed, \$25,000 having been subscribed and paid by the friends of the institution. The Quarter Centennial of the University was observed December 1st, 1890. and proved an occasion of deep interest, renewing many pleasant memories and associations; a number of those connected with the school in earlier years were present and participated in the exercises which were quite extended.

The institution needs largely increased endowment funds in order to accomplish the work that has been undertaken, and which the educational wants of the colored people demand.

Benedict College.

COLUMBIA, S. C.

REV. C. E. BECKER, PRESIDENT.

These institutions have before them the ponderous task of preparing leaders, social, moral, industrial, intellectual and religious. It is no question of probability, or of possibility, but of certainty, that these students become the leaders in all their home communities.

Not less is it true that the educator who has not imbibed the spirit of progress among these people, but is now pursuing the same methods as a dozen years since, is doing a vast amount of harm, whatever incidental benefit may accrue. The quality of the harm done may in the race of life greatly counterbalance the amount of benefit. The harm is moral, is in the character and repeats itself in all the spirit and work and life of the man or woman acting as a leader, while the benefit is simply a matter of mind growth. Whatever there is of it also adds itself to the character working itself out in harm, as well as in the mind in its plans for benefit.

Years since, when these institutions were first opened those who came to them had absolutely nothing. It was imperative that all their wants be supplied. But twenty-five years has wrought a marvelous transformation, a transfiguration. Money has been made and saved; homes have been builded,

and not only have the necessities of life been provided, but many of the luxuries as well. To encourage now the old time dependence, is to debauch the new born manhood and womanhood, and to ruin the best elements of character, while you give in exchange simply a little discipline of mind, ashes for beauty, instead of "Beauty for ashes." This fostered helplessness will be repeating itself for a lifetime, and in a leader must either degrade him in the community to the loss of his influence, or become an eating canker, spreading its disease among all the people.

For these reasons applicants for admission to this institution who write for aid, are either advised to defer their entrance till they have earned and saved their money, instead of coming with a bare pittance they may have, and when it is gone to depend upon beneficiary help as it is deceptively called, or what is nearly but not quite as bad, namely to borrow. Our young men and women, with this principle of self-reliance inculcated and fixed by practice of it for these most formative years of life at school, go out to perpetuate their kind, by their example and by their selections which they send here. As a consequence we have a most intelligent, enterprising and self-reliant company, all of which elements come out in the work these men and women are doing here.

Teachers are required to present every month except the first of the student's attendance, a report of the standing of each student. Those below a certain grade are sent to a lower class. Throughout the Normal Course, those whose class-work indicates ability to do so are encouraged to make up enough advance work, and if they pass the rigid examination required are admitted to advanced classes. Manual labor of some kind, to be regularly done, is assigned to every student in the institution. These methods known over the State, have served to keep away the idle and worthless, or, if they have come, to weed them out.

When, therefore, it is said that the attendance has been steadily increasing and has this year filled and overflowed all accommodations, numbering between three and four hundred, it means something more than that a crowd of irresponsible young men and women with a sprinkling of more thoughtful ones has gathered at the institution. That more

than fifty graduates have this year gone out from the different literary departments of the institution, as set over against two in 1881, which two were the first after the founding of the school, has a significance as to the character of these graduates and the work they may reasonably be expected to do. It also more than intimates something about the growing intelligence, enterprise and thrift of the homes from which they come, and the fathers and mothers who rear them. In connection with the mention of the large attendance, it perhaps ought to be said that at the close of the first term, January 31, 1891, there was but one student receiving money as beneficiary aid from the College. A few were receiving small amounts from some of the associations and Sunday-School Unions in the State of which they are members.

Such a condition of things means pluck, intelligence, enterprise, progress, economy, self-reliance and self-respect. What the sending out of such a leaven as this, year after year, means to the communities to which they go, I leave thoughtful men and women to judge. Some inferences may be drawn as to the religious influences in the institution when it is said that we have never yet been called to give a diploma to an unconverted man or woman. Forty-nine of the whole number in attendance, all in some of the regular courses of study, and thirteen of the graduates are students for the ministry. Other things being equal, which is in the highest sense successful: That institution which simply has the largest crowd in attendance, or the one which brings the largest number through the discipline of its courses of study and training, year after year, to graduation?

Atlanta Baptist Seminary.

ATLANTA, GA.

REV. GEO. SALE, PRESIDENT.

Our attendance during the year has been the largest, I think, in the history of the school; the total enrolment being 233, or 45 more than the previous year. A majority of this number are self-supporting young men who, by teaching in the country schools, or

working with their hands, earn the money to attend school; while of the rest a goodly number are the sons of struggling parents—in many cases of widows—who labor hard to give their boys the benefit of advantages which were denied to them.

With the general character of our students we are much pleased. Many of them are earnest, capable young men who give promise of great usefulness among their people. It is especially encouraging to know that many of these young men feel deeply the condition of their people and feel themselves called to labor for the improvement of their race.

The class-room work has been uniformly well done. The teachers have worked very faithfully, and in most cases with encouraging results. Some of the classes have done especially good work, the teachers speaking in highest terms of the diligence and ability of the members. The conditions under which this work is carried on are perplexing, owing to the fluctuation of the attendance at classes. Many of our students and some of our most promising young men are compelled to be absent during a portion of our session teaching in their schools or otherwise engaged in work. But, in spite of this and other drawbacks, substantial progress has been made.

Three young men were graduated from the Theological course and six from the Normal course. The former are all young men of good character and ability, and will do good work. Of the Normal graduates we expect the greater number to return for higher work.

The religious interest in the school has been especially cheering. A good degree of interest has been shown in our prayer-meetings and other religious exercises, and very gratifying results have been achieved in the conversion of students and the development of Christian character. A large number of students have taught classes and rendered other services in the Sunday-schools and churches of the city and vicinity throughout the year; and thus the Christian life of the school has been felt among the neighboring churches.

The year has been one of harmony among teachers and students. Beyond the occasional ripples inseparable from the life of a school, nothing has occurred to cause us pain in looking back over the year. Those

of the teachers who were new to the work have enjoyed it much, have grown greatly interested, and look forward to another year's work with pleasant anticipation.

The advancement we have in view for the immediate future is the establishment of an Industrial Department and the development of our Higher Literary Course. We trust that by the blessing of God and the generosity of friends these ends may soon be reached.

Spelman Seminary,

ATLANTA GA.

MISS S. B. PACKARD,* }
MISS H. E. GILES, } PRINCIPALS.

On the 26th of May, 44 diplomas and certificates were presented to the graduates of the various departments of Spelman Seminary. 13 of these were given in the Industrial Department, 15 to the trained nurses, and 15 to the graduates of the Higher Normal and Scientific Department, while one was presented in the Elective Course to Mrs. Emma DeLamotta, a woman of rare qualifications for missionary work among her people, who had been a member of the Seminary for ten years, and had there learned to read.

The catalogue of this institution, printed in May, 1891, shows an enrollment for the term of 842 women and girls, of whom 466 were boarders. Over 700 were residents of Georgia, the remainder coming from eleven other states. Five post-graduates have been in residence, four of whom studied in the collegiate department. An analysis of the age of the pupils shows that two-thirds were between the ages of 16 and 25, while 35 had passed their 25th year. 57 pupils studied in the Nurse Training Department, 49 took up printing, 55 made a special study of cooking and housework; all the boarders received practical instruction in home industry and plain sewing, and 44 studied dress-making. Laundry work was successfully taught in the beautiful new laundry. The instruction in methods of teaching was practical rather than theoretical, as usual.

The religious teaching was adapted to the special needs of the race, and had two

objects—to secure earnest Christian living, avoiding a divorce of morals from a purely emotional religion, and to teach methods of Christian work to be put in practice at home during the vacation. Only a few went away unconverted, and all were made to realize that their Christianity was to be judged by its fruits—by faith and works combined. 125 temperance manuals were given to girls who promised to try to carry on temperance societies this summer. Special ways of reaching the little ones in Sabbath-school were taught, and also the organization of societies, and the conduct of religious meetings. It is hoped that this vacation will witness unusual success in Sabbath-schools, in temperance work and in Bible teaching, as well as in secular instruction. One graduate will soon go as a missionary to Africa.

Miss Packard expressed an intense longing to live just one more year to carry out her plans for the enlarged usefulness of Spelman. These plans, we trust, will be brought to perfection the coming year. A Missionary Training Department will be opened on the first of November for the graduates of Spelman and like institutions, and for others fitted for such instruction. There will be no change in the policy and management of the school, no lessening of endeavor, no lowering of high standards, and we trust that the abundant blessing of the Lord will still rest on Spelman, and that its grief and loss will greatly increase its spiritual earnestness and power.

Bishop College.

MARSHALL, TEXAS.

REV. S. W. CULVER, PRESIDENT.

The tenth session of Bishop College closed with the usual commencement exercises on the 28th of May. The declamations and recitations of the Tuesday evening previous, as well as the orations and essays of commencement day, according to the testimony of all, were fully up to last year's standard of excellence, and that was conceded to be very high. The session had been one of very great labor and of some unusual difficulties. A serious inconvenience was found in the crowded condition of the dormitories, class-rooms and chapel. Fifty-seven more students were in attendance than the year before, making the total enrollment 283. The enlargement

* Deceased.

of the dining-room gave ample accommodation in that department, and a new laundry building furnished with twenty-four tubs, besides ironing tables, heaters and arrangements for hot and cold water, supplies a want that had become imperative. We managed by the closest economy of room to accommodate all who came with lodging-room. But, in the chapel all available space was occupied, and, in many cases, we were compelled to have three occupy a single seat, though the seats were designed only for two, and in recitation-rooms, designed for not more than twenty-five, we were obliged to crowd classes of from forty to fifty. The result was, that every day much time had to be spent in bringing in extra seats and in procuring the order essential to the class-room, before the work of the hour could fairly begin. In this way much time was lost and teachers became greatly disheartened, and it was impossible that the most satisfactory results could be obtained. Thus the imperative need of another building, specially adapted to school work, which was expressed last year, is more impressively emphasized in the experience of this. It is needed in order that the elementary work may be organized in a separate department, which would doubtless result in greatly increased efficiency in both that and the higher grades of work. It is a matter of very great satisfaction that such a building is now in contemplation, to be erected during the coming year. The delay is, in part, perhaps, in order that the colored people may raise from \$3,000 to 5,000 for this purpose, which of course is but a small amount, considering how they have been prospered, and that this whole work is for their benefit and for that alone.

It was made known at the Rooms before this year commenced, that at its close the present incumbent intended to retire from the presidency. Through ten years of very earnest work, in which many obstacles have been overcome, Bishop College has been brought up to the first rank among educational institutions for the colored people. They are now being greatly blessed in many ways by the work that has been done for them in Bishop College. Fortunately, some time before the close of the session, the future president of the institution was discovered, and a royal good man he is believed to be; a ripe scholar, and experienced

and successful educator, a wise organizer, and a refined and accomplished Christian gentleman. He is without doubt the right man for the place, and we confidently expect that under his supervision, far higher and better results will be achieved than any that have been obtained hitherto. At the beginning of the next session, October 1st, the writer will cheerfully pass his official responsibilities over into the hands of the president-elect, Prof. N. Wolverton, with a prayer that he may receive Divine wisdom and grace for his arduous work.

Jackson College,

JACKSON, MISS.

REV. CHAS. AYER, PRESIDENT.

Our school year closed pleasantly. The whole year of work was about all we could ask under all circumstances. The lack of room in which to do our work was the chief drawback, and this is a real and serious drawback to the usefulness of our school. The whole number of attendants was 277. Twenty-eight of these were preparing for the work of the ministry; about 160 were preparing to teach.

Quite a number of applicants for admission were refused for lack of room for them. A large proportion of the students were engaged in industrial work in the carpenter's shop, the tin shop, in bricklaying, in the dining room, kitchen or laundry, in teaching lower classes, in learning the use of the typewriter, in the sewing room, or in the cotton field. We have no beneficiaries, unless those who receive from five to seven cents an hour for labor, may be regarded as beneficiaries. My students beg for work to aid them to pay their term bills.

We could always find hands to do more than double the work required to run our business. *Many letters* are received from young men and women who would be very glad to attend school if there was work for them to do in part payment for school bills. It is very difficult for a young person in this section to have any money out of the small wages paid for labor. When they become qualified to keep school they can save. A large number of our students hold certificates of teachers. Not a few have certificates of first grade, and some of these made so

high a mark as to obtain first grade for two years.

The Annual Sermon before the Missionary Society was preached by Rev. A. S. Jackson of New Orleans. His subject was, "The Claims of Africa upon us." The sermon would have graced any pulpit in the land. It was unwritten, and was marked by fullness of thought, logical statement, and power of illustration, quite unusual.

The oration before the Literary Society was delivered by Professor Mitchel, of Columbus. His subject was, "The Need of True Men." He interested the young people much. Our Normal Course requires the student to read the common English studies; and also, in mathematics to complete algebra, and read plain geometry, and be prepared for examination in the usual text books on the natural sciences. The graduating class this year numbered eighteen, six of whom were young women. The average age was about 23. The exercises of the class on Commencement day were greatly enjoyed by a crowded house. Not a few were astonished to observe the advancement and ability shown by the members of this class.

Quite a number of this class will return to take a higher course of study, and a fair number of those who studied Biblical Theology this year, wish to return and read Systematic Theology, Sacred Rhetoric, Church History, etc. Our highest academic class this year attended to Latin, astronomy, trigonometry, etc., and had five hours per week in laboratory practice in chemistry, working alone, and reporting their work to me at a later hour daily.

We had earnest religious meetings all the year; highly profitable missionary meetings every month; collections amounting to \$73.

We do not require written original essays before the student reaches the last year of the Normal Course. But not a few hand in "speeches" of their own composition for declamation days, most of which voluntary offerings are acceptable.

The contrast between this year and the first year of this school is immense. There is a great future for this educational work. The wise use of the Holy Bible gives a character to this, our business, which separates it from earthliness, and unites it to the Kingdom of Heaven. Whoever invests

money in the work of this school, or in any of the schools of the Society, invests in a gold mine. And now is the time.

The Bible, Normal and Industrial Institute.

MEMPHIS, TENN.

REV. H. R. TRAVER, PRINCIPAL.

An institution organized by the colored people, on the basis of self help, for the training of pastors, missionaries, teachers, and industrial workers.

The school is the outgrowth of a struggle for the right, and is unalterably opposed to iniquity in every form.

Motto, "Seek first the Kingdom of God and his righteousness and all needful things shall be added."

Income from tuitions and contributions from colored churches last year about \$3,200.00; from other sources about \$1,800.00.

The work of the year has been marked by the earnestness characteristic of the Institutions for the training of colored youth.

Number enrolled, 309, besides the 60 or more in the Music Department, and 20 adult women in the mission and nurse-training classes. The work of these women under the direction of Miss Barclay, of the Chicago Training School, is increasing in efficiency and value in the churches of the city and among the neglected classes.

In the "Bible and Mission Band" work among the women of the churches in the country organized and fostered by Mrs. Broughton and Miss King, teachers of the Institute, there has been steady and healthful progress. More than sixty bands sustain regular meetings for the study of the Scriptures, and for religious and missionary conference. They contribute to mission and educational work, hold industrial and sewing schools for the children, and are proving themselves helpers in every good word and work, in their respective neighborhoods. Glowing accounts come from pastors, many of whom opposed the sisters at first, concerning the good accomplished in church and home life, through their instrumentality.

They are now devoting their energies to the building of a "Christian Home," for training in all lines of church, home, temperance and missionary endeavor that con-

cern them as a people. The sisters, in grateful remembrance of the work of Miss Moore at Memphis some years since, propose to call the home, "The Joanna Moore Memorial," and they cherish the hope that "Sister Moore" will be led to do her last and best work for many years with them.

The Institution has no dormitory, and this building when completed will furnish a much needed home for the young women in training for teachers. Several hundred dollars are in bank. An excellent property directly across from the Institute is for sale, and the hope is cherished that some one who reads these lines may be inspired from on high, to encourage those who are making so noble an effort to help themselves and their children.

"I beseech thee help those women who labored with me in the Gospel."

Another feature of interest, and entirely unique in character is "The Memphis Trade School Association." An organization composed of some of the most prominent business and professional gentlemen of the city, chartered for "the encouragement of industry and thrift, by the establishment and support of classes for training in the mechanic arts, for the young men; and for the young women, in domestic science, dress-making and nurse-training, at the Bible and Normal Institute."

A movement that speaks for itself to every friend of the Negro, and lover of his country, North and South.

This kind of reciprocity and co-operation will do more to solve the race problem, if we mistake not, than Congressional squabbles, or yet learned discussions in Reviews, or "Negro Conferences."

The Institute could have received no stronger endorsement than this evidence of confidence in the Board of Trustees—all colored men—or of the approval of the people among whom they live, of their efforts to elevate their race, in the scale of intelligence and morality, and consequent good citizenship.

We have refrained from speaking of those things, always interesting, common to all the institutions at the South, and have mentioned these two because unusual.

In the Bible work of the school, we have used "The Blakesly-Harper Lessons on the Life of Christ,"—intermediate, progressive and advanced grades, with great interest and

profit. No lesson of the day commands more interest and enthusiasm than the Bible lesson. We have also admitted the higher Normal students to the lectures in the "Pastor's Special Course."

Arkansas Baptist College.

LITTLE ROCK, ARK.

REV. J. A. BOOKER, PRINCIPAL.

Our catalogue shows that we had a total of 138 students, occupying the departments all the way from first grade grammar school to the Senior Normal and College Preparatory.

Our institution had thirty-six classes daily. This work was done by three regular teachers (President included) and four student teachers—advanced students who taught certain classes at spare intervals. Besides this regular class-room work every one had additional responsibilities and duties in connection with the industrial work, and the weekly paper, "Baptist Vanguard," which our school gets out for the denomination, the president acting as editor of the paper. This is accomplished by rising early and working late. The school is not yet able to increase its force.

We had a glorious close this year and graduated five from our Normal Department. It is very probable that these will return and pursue the College Course.

It is quite gratifying to note the following facts: Our students came from twenty different counties of the State; two-thirds of our students are members of the church; nearly one-half of our students are actually engaged in teaching during vacation; on Sabbath afternoon our chapel and one recitation room are filled with students and city people attending the Bible readings and Normal Bible class; several of our students are pastors of churches in and out of the city.

We are collecting money and pushing work to complete the building and make an addition for kitchen, dining-room, pantry, etc., so as to open dormitories and boarding department for our girls; the State denominational paper coming as it does from the school every week, serves powerfully in keeping our people united and active in enlarging their efforts for the school. We are receiving boxes of quilts and other things necessary, from the plantations and towns

to furnish the girls' home when the building is completed.

It is also worthy of note that our school has the best wishes of our leading white brethren in the State. Their convention gave us nearly one hundred dollars last year. Individual white Baptists in the city have given more than that since the work began. The Governor (a Baptist preacher) gives from twenty-five dollars to sixty dollars a year. This year our annual meetings are very significant. Our State Convention to meet in Monticello on the 19th of August, is expected to have a crowning session, and pay the last dollar on our land. We need all the help we can get

Indian University.

NEAR MUSCOGEE, IND. TER.

A. C. BACONE, A. M., PRESIDENT.

June 17th closed one of the most prosperous years of Indian University. The closing exercises brought together many friends from far and near. On Sunday night, June 14th, an able sermon was preached before the Christian Societies by Rev. W. H. Nichols, of Oklahoma City. Subject, "The Adaptation of the Bible to the Young." Monday, Tuesday and Wednesday mornings were given to the examination of classes. There was evinced commendable attainment on the part of all which gave evidence of capacity and diligent work. On Monday night the younger pupils entertained an interested audience at their "Temperance Picnic." The Academic Exhibition was held on Tuesday night. The exercises consisted of essays, recitations, declamations, music, etc., which were highly commended by a large company of hearers. The commencement exercises were held on Wednesday night. Those taking part were from the Collegiate Department. The chapel was tastefully decorated and an interested audience crowded it to its utmost capacity and partly filled the side rooms. The exercises began with an instrumental duet, and with prayer by Rev. S. H. Mitchell. Then followed the original productions, orations, essays and dissertations, interspersed with appropriate music and a well-rendered dialogue. All the productions were pronounced good; some of them excellent. The graduating ad-

dress of Miss Etta J. Scraper, "The Echoes of Life," and also her parting song, "B. I. U. Memory Bells," were particularly pleasing. Diplomas were awarded to nine graduates from the Academic Department, the speakers of the previous evening, and to Miss Etta J. Scraper, a graduate from the Collegiate Department. Miss Scraper is a refined Christian lady, a Cherokee, who will do valuable service in teaching.

The Rev. W. H. Nichols, of Oklahoma City, was called upon to address the audience. He spoke in very high terms of the exercises and of the work of Indian University. He was satisfied that there is no need of another institution of like grade, this one being all sufficient to meet the educational demands of the *entire* Territory as it was, and as it is destined to be, which includes Oklahoma.

During the year just closed one hundred and fifty students have been enrolled. The larger proportion of these were Indians; many of them were whites. The former were from the Cherokees, Delawares, Senecas, Creeks, Choctaws and Seminoles. Eight of the students were in preparation for the ministry and fifteen for teaching. During the last term of the year forty-six reached an average standing for attendance, scholarship and deportment of over ninety, which placed them upon the Roll of Honor. This higher standing than usual marks a decided increase of attainments in the school.

As heretofore the study of the Bible has had the first and most prominent place. In addition to the usual course of study, arrangements have been made for courses more distinctively commercial, normal and theological. The girls have had valuable training in domestic duties. Habits of industry have been encouraged, and students have been more thoroughly prepared to meet the varied responsibilities of life.

The teachers have been united in their efforts to increase the efficiency and extend the influence of the University. By their labor and that of Christian pupils, in addition to our own Sunday-school, a Mission School has been sustained and other missionary work has been performed. One of our young men has had stated appointments for preaching. Through his efforts a church has been constituted at an important point, and people in other places have been benefited. During the latter part of the year t

religious interest in the school was greatly increased by the coming to our church of the Evangelist, Rev. Mr. Black, who also held services at the University, fifteen or more of the pupils were hopefully converted. This we count as one of the greatest blessings that could come to us, because of the far-reaching influence of Christian work among students who are gathered from distant parts of the country.

Indian University has had a steady growth from its very beginning. God has greatly blessed the efforts of those who have contributed to its upbuilding. It now occupies the most prominent position of any educational institution in the Territory, and everywhere in the Territory its position and influence for good are recognized. Students, both white and Indian, in numbers beyond the accommodations that can be at present afforded, are seeking to avail themselves of its advantages. There is need that enlargements, in building and appliances, at once be made: There, in a location, the most desirable in the country, we now have property valued at thirty thousand dollars. With the growth already attained, with the vantage ground already secured, and the pressure for enlargement that is already upon us, may we not hope that friends will gladly contribute all requisite means for making *this* the one Baptist University for the *entire* Territory.

Seminole Female Academy.

SA-SAK-WA, INDIAN TERRITORY.

REV. W. P. BLAKE, PRINCIPAL.

Our school year closed May 14th, with a creditable presentation of the work of the year. The progress in all the studies has been good. Miss Greene, our principal teacher, did faithful work in her classes, and the pupils have advanced in a fuller sense than ever before. Her work among the primaries was especially encouraging, and with these, their answers in the Bible class, and their excellent singing were specially commendable. The primary work among these children is very trying, and after a little gained, a little knowledge clearly taught, will be a source of joy to the teacher.

The work of our matron, was such, that if persisted in by the pupils, their lives will al-

ways be the happier, and more useful because of their training here. Miss Williams, the matron, seeks to teach the pupils habits of cleanliness, neatness, promptness, and persistence in all their everyday tasks, looking to a better home life among them. Her Bible class showed careful teaching, and diligent work on their own part by their ready answers and clear recitation of Scripture.

Miss Elder had the older pupils in her Bible class. She is a faithful, consecrated worker. Her class has learned well. Most of these are Christians. Much in their everyday life was encouraging—much discouraging. Their environments, past and present, cannot be said to be helpful to any earnest Christian life, and, though we were sometimes perplexed in regard to them, reading over the day's history in our mind now we feel the work is promising; that the lessons of to day will be fruitful in the years to come.

There were only a few conversions among our girls this year. We enrolled forty-one. We think that of these, nearly or quite all capable of receiving a saving knowledge of the truth, were professors of religion. We find it necessary to move slowly in the reception of children into church membership. We could easily have it to say that all are members of the church, but we feel rather to wait for fruits of the life in Him, ere we receive the little ones. We pray for them and with them, and teach them, with the hope that God will early reveal Himself to them. We feel often in the work with these children of nature, that we are moving in the dark, and yet while this is true, we know that He who is the Light of the World, will bless the work, and gather the fruits of our labor in time of the harvest. In the fear of the Lord we go forward, hoping to better our work as the years pass on.

We are promised larger and improved facilities for our work after another year. Where we now have forty pupils, we hope then to have one hundred. And with these enlarged opportunities we feel confident of doing better work than in the past. Our school-work is thoroughly Christian. While we are teaching the girls the A. B. C of the English language, we are also opening to them the A. B. C. of the knowledge of God. Of all books, we seek to make the Bible *the* book of God. Our effort is to teach them that all we do, whether in eating or drinking,

working or playing, should be for the glory of God.

The girls who go out from the school are helpful to a better life of the others, yet the progress is slow. Help us with your prayers in their behalf.

Dawes Academy.

BERWYN, IND. TER.

MRS. M. A. DAWES, PRINCIPAL.

This is the only one for the Chickasaw Freedmen, numbering, as near as we can ascertain, between four and five thousand. More than a quarter of a century has passed since their emancipation. The young men of those days have become old men; they that were then children are now fathers and mothers. A whole generation grown up in pitiable ignorance! Many of the ministers and leading men cannot read or write. And this in the center of our Christian country.

We opened school and Sunday-school in the little old log church, January 1890, with fourteen pupils in each. Before the end of the school year we were established in our new house—though at the present writing it is still unfinished—and had enrolled sixty-four and over one hundred pupils respectively. This year our enrollment reached ninety-four, twenty of whom boarded in the Institution. The Sunday-school also grew in numbers and interest.

Some of the boys who knew scarcely anything of figures at the beginning of this year, took up addition, subtraction, multiplication, division, United States money, and nearly all the compound numbers, doing thorough work.

Bible instruction is given daily. In the older classes pretty deep theological questions are sometimes asked by the pupils. Among the little ones there has been much interest in their meetings and in learning Bible verses which we trust will be lights all along their pathway. One day the teacher was trying to impress the fact that it was sin to steal little things. One of the children got right up and going to a mate gave her back a pencil she had taken from her.

There has been great advancement in temperance sentiment, and several victories have been won. A number have been led to give up tobacco.

We have two mission bands in school. The girls have taken as their motto, "For Jesus." It is sometimes asked by our older people, "How can we give to God? He doesn't need it." And then comes in the beautiful words, the keynote of our lives, "Inasmuch as ye have done it unto one of the least," etc.

The church meetings are all held in the academy. Both white and colored say there is such a difference in these people since the mission was opened. We thank God and take courage, trusting that in His providence the pupils from the neighboring settlements will take home these influences and the whole lump will be leavened.

Creek Freedmen School.

TULLEHASSEE, I. T.

PROF. E. H. RISHEL, PRINCIPAL.

Our work for the year was quite successful in all departments. The entire enrollment was 127; average attendance 112. Progress in books and industrial work was alike good. There were four or five baptisms during the year and a good degree of progress in Christian experience and in growth of character.

MISSIONARY DEPARTMENT.

Discouragements.

All is not encouraging many times on mission fields. Sometimes at the beginning of work all is bright, and the outlook for promising work is very cheering. But after a few months, or perhaps even a few years, when it was hoped that the Board would soon be relieved of the necessity of making further appropriations, there come financial reverses, business depressions, failure of crops, or something that seems to take the very life out of the place, and of course the church is among the very first to suffer. Removals take place. The best workers are forced to leave, and the outlook is indeed discouraging. Instead of a self-supporting

church, there is once more a feeble band needing increased appropriations. What to do under such circumstances is often a perplexing question. To discontinue all aid, would leave the few remaining ones utterly discouraged, and might be the cause of the entire abandonment of the field, whereas to continue appropriations may mean large sums spent with but little success. We have had instances where churches have been self-supporting for years, but had again to appeal to us for aid owing to such causes. And not only is it discouraging to us, but also to the self-sacrificing missionary, who may, amid all of these discouragements, remain faithfully at work. Increased responsibility is placed upon him as he sees his best workers depart one after the other; congregations and Sunday-schools are not what they used to be. It is under such trying circumstances that the missionary needs our sympathy and prayers. Let us remember him at the Throne of Grace, that the Lord may give him courage and strength to carry the heavy burdens.

A missionary who is working in one of these towns above described writes :

"The church here is passing through a very critical period. Of the 85 members reported, 22 are non-resident and will soon take their letters, thus removing more than one-half of our financial strength, and the very best workers in all departments of the church. Nearly all the Sunday-school teachers have gone besides the Superintendent, and I have been obliged to assume the duties of the latter. Of the members remaining here many are unable to attend services regularly, some living at a distance in the country, others being feeble. As you know I am only to remain here till September 1st, intending to again enter the seminary. What can be done at that time toward settling a pastor it is impossible to say. This is an important field, there being no Baptist church and but few of any denomination for many miles around. I can scarcely hope to accomplish much more during my stay than collect the scattered members of the church, and train them for more effective service in the Sunday-school and other departments of church work. We have been compelled to re-organize our entire Sunday-school, and already there is a growth both in numbers and interest. Interest also is deepening in our weekly prayer meetings. One is ready for

baptism and others are interested. Sunday-school teachers' meetings are held every Friday evening for the study of the Sunday-school lesson, and we shall soon have a well disciplined number of workers."

The Delaware Indians.

Rev. Samuel H. Mitchell, who recently commenced work among the Delaware Indians, sends a very interesting account of his large field of labor. He is working faithfully and feels encouraged. A new association, comprising churches that now are almost without any vital associated Baptist life, is among the many objects he is working for. He sends the following concerning the Delaware Indians, past, present and future:

"These are the descendants of the noble tribe of Algonquin Indians, who occupied the territory now comprising a considerable portion of the Middle States and adjacent territory. Rev. Charles Journeycake has shown me a fac-simile of the wampum belt presented to William Penn by the Delaware chiefs, who ceded to him Pennsylvania. This fac-simile was presented to him by one of the descendants of Penn. The Delawares are said to have been 50,000 strong at the time. I should like much to trace their history even as I have been able to study it from the meagre sources at command, but space will not permit at present. Suffice it is to say, that they have a noble ancestry, and there are yet traces of a noble stock. I pass over for the present communication the various changes and removals that have brought them to their present status, and proceed to consider their present and possible future.

"There were on the list for the recent payment here in the territory, 799 names of Delaware blood. This is an increase of about 100 over the lowest point reached a few years ago. There are about 100 Delawares in Wyandotte County, Kansas, and perhaps 70 or 80 in Wichita County, Indian Territory. Many of these located in the Cherokee Nation are among the best farmers in the Territory, having fine farms, large orchards, and good buildings. This is developing into a very important wheat growing region. There are very few Christians among the

Delawares that are not Baptists. So much for their present condition. Now, what of their future? This seems to me just now a vital question. Those who have borne the burden and heat of the day in the past are soon to pass away. Who are to take their places? The present conditions religiously are not full of promise; an upward reaction is very much needed. Has the time come for it, and whence may we look for it?"

Brother Mitchell feels that a school for primary and academic instruction is an absolute necessity, not only for the Delawares, but also for the white people who are increasing very rapidly. The schools which they have are the very poorest, and he feels that a Christian school, planted in the midst of these people, would be the most powerful agency in the work of civilization.

Hymn Books Wanted.

I need about 25 copies of "Select Gems," for my outstation work very much, but we cannot afford to buy them—can we get them?" Such inquiries as this are very frequent. Many of our churches and Sunday-schools change their singing books, or get a new supply. What better use can be made of the old copies, provided not too badly worn, than to send them to some of our mission stations? We will be glad to hear from any one having such books which they are willing to donate for this purpose.

Notes.

Rev. E. Pickering, of New Lisbon, Wis., reports the baptism of two heads of families and two young ladies.

Rev. S. Drummond, Missionary pastor at Buckhannon, W. Va., reports that the work moves on pleasantly, "not as rapidly as we would like, but steadily, surely and safely."

Rev. August Johnson, Missionary to the Swedes in Kansas, informs us of the death of Rev. John Petterson at Chanute, Kans. He was loved and respected by all who knew him.

Rev. W. H. Travis, Farmington, Minn., feels much encouraged in his work. Six have

been added to the church during the past quarter, and others are nearly ready for the ordinance.

Rev. R. C. Mosher is compelled to resign the pastorate of the Philadelphian Baptist Church of St. Paul, Minn., owing to a complete prostration, and to retire temporarily from the pastorate.

G. W. Huntley, General Missionary for North Dakota, reports the baptism of sixteen Germans recently. Another German missionary is greatly needed for the Roumanians, large numbers of whom have settled in North Dakota.

Rev. M. C. Miner, Missionary at Steele, No. Dak., recently baptised Rev. John Herbert and wife, who came to us from the Methodist church. The General Missionary was present when they were received for baptism, and says, "He comes sound in the faith."

Rev. H. B. Hutchins is encouraged in his work as missionary pastor of the Emanuel Church of Sacramento, Cal. The morning congregations have increased, while in the evening the congregations had also increased, until the starting of Sunday evening open air concerts on the green near the church somewhat depleted them. On the whole the outlook is encouraging.

Rev. George H. Gamble, of St. Cloud, Minn., reports the establishment of an additional service on the east side of the city; a weekly prayer meeting is also held at some home in the vicinity. Through the help of the Society, the church has been enabled to remove a burdensome debt, and they will now try to concentrate their forces more on spiritual work.

Rev. Moses Heath, City Missionary in Wilmington, Del., reports a very large number of religious visits made, mostly among the poorest and most neglected in the city. He has charge of mission stations among the American population, the Germans and the Swedes, and he hopes to open another station as soon as workers can be secured. That is his great need, and his desire is that all our younger Christians might know the blessedness of making sacrifices for those who need their help.

WOMEN'S SOCIETIES.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

14 TREMONT TEMPLE, BOSTON, MASS.

Honorary President—MRS. THOMAS NICKERSON, Newton Centre, Mass. *President*—MRS. ALICE B. COLEMAN, 14 Tremont Temple, Boston, Mass. *Vice-President*—MRS. ANNA SARGENT HUNT, Augusta, Me. *Corresponding Secretary*—MRS. M. C. REYNOLDS, 21 Fayette St., Cambridgeport, Mass. *Treasurer*—MISS ALICE E. STEDMAN, 14 Tremont Temple, Boston, Mass.

We quote from the *Home Mission Echo* the following announcement of the marriage of Miss Alice B. Merriam, the President of the Woman's American Baptist Home Mission Society :

"It is our pleasure to announce the fact that Clarendon Street Baptist Church, Boston, was the scene, Tuesday evening, June 30th, of a pleasant marriage service, the ceremony being performed by Dr. A. J. Gordon, the contracting parties being two of the well-beloved young people of his church. Of the one, Miss Alice B. Merriam, the honored President of our Society, we have no need to speak. The memory of her work among us is in itself the bright crown that her life will evermore wear as we look at it in the hallowed light of our love and confidence. Of the other, Mr. George W. Coleman, we are glad to speak more particularly. A member of the Clarendon St. Church, he is closely identified with its church, Sunday-school and Christian Endeavor work. He is now President of the Boston Union of the Y. P. S. C. E., often speaking in the interests of the Society. He has for a number of years been in the publishing business, first as assistant editor of the *Journal of Education*, and now assistant manager of the *New England Magazine*, a publication rapidly winning the favor of the people."

May the blessing of God rest upon these earnest workers in the new relations upon which they have entered.

It is with deep sorrow we chronicle the death of

MISS SOPHIA B. PACKARD.

which occurred at Washington, June 22d. The news came unexpectedly to the Board, with whom she has been associated since the organization of the Society ; at one time Corresponding Secretary, but later as Principal of Spelman Seminary.

Her wonderful work in founding this Seminary and its remarkable growth will be the best monument which can be reared to her memory. Miss Packard has known for months that her life work was nearly finished, but with her characteristic determination and courage she planned and worked for the best interests of the school until the last.

Since 1881 5,560 pupils have been enrolled in the school, and none have left without having felt the strong influence of Miss Packard's personal character. Hundreds have found Christ and are filling positions of usefulness. Miss Packard was a fine financier, and when she went away, impressed with the feeling that she might never return, she left the affairs of the Institution in perfect order, with not a debt outstanding and not an item lacking for the comfort of those connected with the school.

Hon. Sidney Root, of Atlanta, Ga., in a personal letter to the Board, writes : "I have known Miss Packard for the past ten years ; at first distrustfully, but soon loyally and steadily until the summons came. She was a remarkable woman. During our last conversation we both anticipated that we should never meet again, and she remarked that the school would go on and thrive in any event."

Miss Packard was one who believed in prayer. Cares, fears and sorrows, and also her joys, were gladly laid at her Master's feet. To the footstool of Heaven she went as her right, and her soul rose up strengthened and comforted, wholly confident that for every need a way would be provided. She loved her Bible. Her views of truth were original, comprehensive and earnest. Those who visited the school can well remember her "morning readings." Her pupils enjoyed unstintedly her knowledge of the Word and from her abundance were led, and incited to reach out and save others.

Many of the Spelman teachers, members of the Board of Directors of the Woman's American Baptist Home Mission Society, and representatives from the trustees of Spelman Seminary, were present at the funeral, which took place from the Baptist church, Athol, Mass., June 24th. The services were of a most comforting nature. Miss Packard was for many years pastor's assistant at Shawmut Avenue Church, and also Tremont Temple, while Rev. G. C. Lorimer, D.D., was pastor. It was fitting that Dr. Lorimer should give the principal address. It was a review of her life and work. Dr. William Howe, who has been a constant visitor at Spelman for many years, and has given largely for its needs, came as a mourner, and spoke tenderly and lovingly of one who had during many vacations been a member of his household. Rev. Frank Rector, of Fitchburg, who recently visited Spelman, spoke of his impressions of the work and of the rest into which this noble woman has entered after long years of toil. Deacon Mial Davis, in behalf of the trustees, emphasized the remarkable power of prayer shown in Miss Packard's life.

As these who had known her so well brought before us her life, and as we gazed upon her peaceful, happy face, we felt that it was not death for our friend, but the entrance into eternal bliss. It seemed fitting that after her life of toil in the busy, noisy world she should be laid to rest in the beautiful cemetery of this quiet New England town.

The grave was lined with flowers, and after the

body had been lowered, Dr. Howe tenderly committed it to the care of our loving Father. In this lovely spot all that was mortal of Miss Packard was left. On the grassy mound which covers her grave the changing light of morning and of evening will play and cover it with beauty. Over it will rise a memorial stone of marble to mark for many generations the place where she is laid. But at last the trumpet shall sound and the joyous signal of the first resurrection be given. She has rested from her work only to await the "second coming of the Lord."

MARY C. REYNOLDS,

Corresponding Secretary.

WOMEN'S BAPTIST HOME MISSION SOCIETY.

2411 INDIANA AVE., CHICAGO, ILL.

President—MRS. J. N. CROUSE, 2231 Prairie Ave., Chicago, Ill. *Corresponding Secretary*—MISS M. G. BURDETTE, 2411 Indiana Ave., Chicago, Ill. *Recording Secretary*—MRS. H. THAME MILLER, Cincinnati, Ohio. *Treasurer*—MRS. A. H. BARBER, 2411 Indiana Ave., Chicago, Ill.

CHRISTIAN VERSUS WORLDLY METHODS.

Running our eyes over a daily paper not long since, we read the following :

"A unique entertainment was given by the Young Ladies' Missionary Society of — Church in the church parlors last night. 'Tableaux from Life' was the name given the entertainment, the features of it being costumed representations of pictures and scenes taken from the New York comic papers, all of them being admirably presented under the management of Mr. —."

In our grief we cried, "O God! has it come to this? A comic missionary entertainment!"

The above, we trust, is an exceptional case, and yet the ever multiplying number and variety of "unique" entertainments for benevolent and church purposes which are pressed upon our attention and demand our sympathy and support, leads us to inquire if it may not be well to look carefully at the question of means and methods of raising money for Christian purposes which have become so general in our churches within the two decades just passed, the responsibility for which largely rests upon our Women's Aid and Missionary Societies.

For ourselves, we confess that when we were first introduced to these modern methods of raising money for Christ's work, failing to see their tendency, we encouraged and aided the various so-called innocent entertainments, which seemed a financial necessity; hence, we are not surprised that others, all unawares, should be led in the same line, honestly thinking they are doing God's service. But little by little our views have changed, until the conviction has become abiding that the custom is not only unscriptural, but "of the earth, earthy," suicidal to genuine Christian be-

nevolence, and deadening to the spiritual life of the church.

Not being in accordance with the Divine plan of voluntary offerings on the first day of the week, as God has prospered us, we have often found that though large sums may be raised through these means, there seems to be wanting "the blessing of the Lord," which Solomon says "maketh rich, and He addeth no sorrow with it"; for they have proven not infrequently a fruitful source of jealousies, heart-burnings, and unsisterly criticisms and censures, and our ears have caught the echo of the voice of the Lord, through Samuel to Saul: "*To obey is better than sacrifice, and to hearken than the fat of rams.*"

The novelties presented have become so numerous, we are led to wonder at the amazing fertility of brain along that line which the church is now developing. Markets, drug stores, depots and hotels, as well as daily papers, are brought into requisition to advertise these novelties at this or that church for the trifling sum of fifteen, twenty, or twenty-five cents; and we have blushed with humiliation as we have seen these advertisements alongside those of some theatrical company, the wording of the two being strikingly similar. And this in the name of Christ! "*Now ye are the body of Christ, and members in particular.*"—1 Cor. 12: 27.

Again, in our experience we have found that this service makes such heavy demands on the time and strength of those engaged in it that they cannot, or do not support, either by their presence or testimony, the more spiritual gatherings of the sisters, whether for prayer or the study of the Word, to say nothing of house-to-house visiting among the sick, the poor and the unsaved.

Accepting the popular theory that "the end sanctifies the means," the need of money for the support of the church and spread of the Gospel sanctifies, in the eyes of many, these worldly schemes, making them acceptable to God; and so, by activity therein, they quiet their consciences and excuse themselves from genuine Christian work.

Right here the question may be asked: What constitutes genuine Christian work?

Let Christ answer, and then we shall make no mistake. "He that believeth on Me, the works that I do shall he do also."—John 14: 12. Again, "Follow Me."

In these words of our Lord, even with our distorted spiritual vision, we catch glimpses of the wonderful possibilities of the Christian life.

What is that we just read? "The works that I do shall ye do also." Does that "ye" mean you and me? We work as Christ worked! What does that declaration of our Lord open to us? Or, rather, what does it not open to us?

Ours to tell to the poor the sweet story of God's wonderful love; ours to bear to the sick and broken-hearted the leaves of healing; to lead captives into

the liberty wherewith Christ sets men free ; to show the prison-bound the way of escape into light, freedom and life through Christ the open door ; "to deliver the needy when he crieth," bringing help, comfort and gladness to "him that hath no helper." Alike from hovel to palace, ministering bread to the hungry, water to the thirsty, and inspiration and hope to the desolate and despairing ; to clothe the naked not only with material raiment, but open to them the wardrobes of Paradise, filled with garments of salvation, "clean and white," to beautify and adorn every loving, faithful disciple ; to unveil to the gaze of the multitudes all about us, whose visage has been marred and distorted by sin and crime, or who sit in the ashes of sorrow and despair—to unveil, we repeat, to such the fountains of beauty and joy revealed in the Gospel of God's dear Son ; fountains where sorrow loses its bitterness in the sweetness of faith and hope, and deformity and distortion are rounded into symmetry and grace.

In brief, whatever purifies and ennobles human character, leading it God-ward ; whatever uplifts into a Christly manhood ; whatever blesses humanity as Christ blessed it, is Christian work. Hence, if we are in doubt about a certain work being Christly or not, we have only to recall Christ's life and work, and whatever He did or commended His followers to do we may be sure is right. We shall make no mistake if all our plans and methods in the work of the church be directed by and permeated with the one great thought of that Divine utterance : "My kingdom is not of this world."

Some may say that the times now are very different from those in which the Saviour lived, and the demands upon the church far different.

A skeptical friend once said to us that if Christ were living in this age of the world, He would teach very differently from what He did—be far more liberal in His precepts. From every side of us we hear men clamoring for a modernized Gospel, for precepts and practices better adapted to the wants of the people of this cultured age than are the simple, humble teachings of our Lord.

We hardly believe any of our sisters are ready to endorse the view of our skeptical friend, or of others like him ; and yet, if when the Lord has left explicit directions how to do a certain work, we try to improve on God's work because of the necessities of the times, are we not on similar ground ? Just here we recall that "Jeroboam, who made Israel sin," set up his two golden calves to meet the necessities of his times.

But what are the real necessities to-day that did not exist when Paul told the churches how they were to give ? Then the Gospel was to be preached in all the world and churches to be planted ; and that is the need to-day.

Are the churches poorer now than in apostolic times, that they must resort to these means to meet their needs ? James speaks of the early churches as

the "poor of this world, rich in faith." Paul writes of the church at the Metropolis as the "poor saints," needing help ; and also of the "deep poverty" of the churches of Macedonia abounding "unto the riches of their liberality."

The need we bring upon ourselves through pride and worldly conformity we must not charge back upon God, and present as an excuse for our worldly plans and methods to meet those needs.

Another phase of this question, and one that we must not overlook, is the prosecution of these money-making schemes in our houses of worship, which, before the eyes of angels and men, have been solemnly dedicated to the worship of God. According to present customs, the same platform sends out one day in the week its earnest appeals to sinners to turn from worldliness and live a godly life, and its solemn warnings that there is something to live for besides making money or seeking pleasure, and another day of the week, by its laughable farces, attracts and amuses the pleasure-seekers for the sake of their money.

We might speak of the sacredness of the place where God, in the person of the Holy Spirit, meets and blesses His people ; sanctified by the tears of the repentant sinner, the confessions of the returning prodigals, and the songs and rejoicings of the redeemed, while believing converts are here buried with Christ in baptism, professing before many witnesses their death to sin and resurrection to a holy life ; but, surely, Bible-loving Baptists need only to be reminded of the command of our Lord, "Make not my Father's house a house of merchandise."

We long to see the churches of every name come back to the Gospel plan of raising money for the Lord's work.

Give from love to Christ ; give because the Gospel has done so much for us we want all the world to have it ; give as God gave His only begotten Son, because He so loved the world He would open up a way whereby it could be saved. Let such be the motive power, the inspiration of all our work, and we shall not need church restaurants, festivals, or theatricals.

God speed the day !

MRS. C. SWIFT.

BOARD NOTES.

Upon June 15th the last Board meeting previous to extensive repairs upon the Training School building was held. After reading the second psalm and prayer, committee reports were heard.

Miss Gedalius, a Jewess, who has been one year in the school and will not complete her course until June, '92, was appointed as a missionary to the Second German Church, Chicago, during the summer.

Miss Merritt, who, on account of ill health, was compelled to leave the work in New Orleans, it was therefore thought wise to invite Miss Sherwood, who has given eleven years of faithful service to the Society, to spend a year in the Training School, during which time the work in New Orleans will be left to the colored pastors and sisters in their churches.

The matter of appointments and changes for the coming year will be considered Monday, June 6th. It was therefore voted to hold an extra Board meeting the fifth Monday in June.

Miss Lorenzen, of Plainfield, N. J., was appointed temporarily to do work in the Hastings Street German Mission, Chicago.

Miss Streiff, who has been ill, has recovered sufficiently to go to Kansas City, Mo. She has now but little strength to give, but hopes soon to be able to do something for her people, the Germans.

We sympathized with our sisters, the women of the Woman's American Baptist Home Mission Society, in their great loss through the death of Miss S. B. Packard, and requested our Secretary to express the sentiments of the Board.

The hours of the Board session are generally given to the consideration of difficult and perplexing questions, and seldom is there time to hear many of the delightful letters that come to the headquarters of the Society. Like a ray of sunshine came Miss Elizabeth S. Stuart's letter from Ning Po, China. She told of encouragements in the work, not because of man, and his theology and education and diplomas and human fitness alone, but because of a knowledge of the Word and ability to teach its truths.

The burden of her thought was, "Teach your students in the Training School the Bible in God's own words."

Miss Burdette read another letter written by Miss Newcombe, of Boston, upon her return home, after one year in the Training School. She pictured her cordial reception and the interest manifested by those whom she met in what she had to tell them of the Training School.

The work of remodeling the Training School building is already begun. It is not the purpose to construct at present the annex projected for some future time, but to put the buildings already standing in a suitable condition for use.

The Board remembers well its pledge to the Society not to go into debt, but as yet there are not sufficient funds in the treasury to complete these improvements. It remains with you, sisters, scattered throughout the length and breadth of this land, to make good this pledge.

Can you not, through personal solicitation, secure in a few large sums a substantial part of the eight or ten thousand dollars needed and leave the circles to contribute the remainder?

MRS. C. V. L. PETERS.

Baptisms.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" — MATTHEW 28:19.

Missionaries administering the ordinance of baptism to five or more converts.

QUARTER ENDING JUNE 30, 1891.

NAME.	FIELD.	No. Bap.
J. C. Mower,	Windom, Minn.,	9
G. W. Dallas,	Colored People in Southeast Choc-taw Nation, I. T.,	20
W. A. Wilkerson,	Colored People in Florida,	19
J. T. Proctor,	Rosedale, Kans.,	5
G. W. Donnel,	Oakland, Ore.,	8
Joseph T. Gallagher,	Montrose and vicinity, So. Dak.,	6
James H. Hoke,	Colored People in Arkansas,	22
John W. Crooks,	District Missionary for Southern Minnesota,	14
Frank Barnett,	General Missionary for Utah and Southern Idaho,	5
David Crosby,	Muscogee and vicinity, I. T.,	34
Leroy H. White,	Evanston, Wyo.,	6
Axel Wester,	Swedes in McKeesport, Pa.,	10
William J. Eyles,	Elkton, So. Dak.,	5
Lorenzo D. Goodwin,	Central Point, Ore.,	7
David Oberg,	Swedes in Osage City, Kans.,	11
C. H. Wareham,	Marion, Kans.,	6
Benjamin J. George,	Minneapolis, Kan.,	5
Thomas N. Lord,	Fallbrook, Cal.,	8
John D. Green,	Chico, Cal.,	13
W. W. Tinker,	General Missionary for Southern California,	5
Andrew Sisell,	District Missionary to the Swedes in Northern and Southwestern Minnesota,	6
J. M. Shulene,	Swedes in Cambridge, Minn.,	8
W. H. Travis,	Farmington, Minn.,	5
W. A. Cain,	Medicine Lodge, Kans.,	10
Thomas D. Davis,	Minot and vicinity, No. Dak.,	5
Myron Cooley,	Detroit City, Minn.,	5
C. J. Banks,	Ashland, Wis.,	8
D. B. Cheney, Jr.,	First Church, West Superior, Wis.,	5
Victor A. Henry,	National City, Cal.,	6
John S. Stump,	East End Mission, Parkersburg, W. Va.,	15
John P. Westerberg,	Swedes in Manchester, N. H.,	13
S. R. White,	General Missionary for District of Columbia,	16
James F. Moody,	Ogden, Utah,	8
George D. Stevens,	Cassville, Wis.,	12
Gust. Lundquist,	Swedes in Ashland, Wis.,	7
L. J. Anderson,	Rio, Wis.,	16
Joseph H. Beaven,	Walla Walla, Wash.,	23
G. S. Clevenger,	Rapid City, So. Dak.,	6
J. A. Marnie,	Botineau, No. Dak.,	5
L. M. Stolberg,	District Missionary for Northwest-ern Minnesota,	15

Home Mission Appointments

IN JULY.

The following new appointments were made:
Mr. L. O. Høien, Norwegians in Worcester, Mass.
Rev. William Von Berge, Germans in Steilway, N. Y.

- Rev. A. B. Coleman, Colored People in West Virginia.
 " Louis Glaeser, Germans in Watertown, Wis.
 " Luther Parker Russell, Tomahawk, Wis.
 " Rudolph Klitzing, Germans in Atchison, Kan.
 " Lars Arlander, Swedes in Cadillac, Mich.
 " O. Hugfelt, Swedes in Manistee, Mich.
 " Joseph S. Cussairt, Stanton and Battle Creek, Neb.
 " John E. Ing am, Salem, Neb.
 " A. Penski, Germans in Eureka, So. Dak.
 " Charles G. Cressy, District Missionary for Northeastern part of South Dakota.
 " Orthello W. Shaddock, New Rockford and vicinity, No. Dak.
 " Harry Horatio Hall, Bathgate and vicinity, No. Dak.
 " M. S. Stamp, Eddy, New Mex.
 " Frederick J. Salsman, Rathdrum, Cœur d'A'ene and Post Falls, Idaho.
 " Isaac Steen Hicks, Caldwell and Nampa, Idaho.
 " August Westerberg, Scandinavians in Portland, Ore.
 " William J. Crawford, Roseburg, Ore.
 " Robert Alexander McGinn, Beth Eden (Col'd) Church, Oakland, Cal.
 " Z. C. Rush, Madera, Cal.
 " James A. Banton, Mount Pleasant Church, Vancouver, Wash.
 " Antonio Garcia, Lampazos and Laredo, Mex.
 " Refugio Garza, Apodaca and vicinity, Mex.
 " Margarito Toscano, Llinaris, Montemorelos and Teran, Mex.

The following re-appointments were made:

- Rev. Charles A. Schlupf, Germans in Jamesburg, N. J.
 " Joseph Lowell McCoy, Colored People in Charleston, S. C.
 " Lauritz C. Hansen, Scandinavians in Morris, Ill.
 " Charles Asplund, Swedes in Des Moines, Iowa.
 " Andrew Swartz, Swedes in Sioux City, Iowa.
 " L. J. Dyke, District Missionary for Oklahoma.
 " Thomas N. Horner, Edmund and vicinity, Oklahoma.
 " William Hurr, Sac and Fox Agency, Ind. Ter.
 " William Henry Wilson, Tahlequah and vicinity, Ind. Ter.
 " T. M. Shanafelt, General Missionary for South Dakota.
 " C. G. Nilson, Swedes in Bloomingdale, So. Dak.
 " Jacob Olsen, Scandinavians in South Dakota.
 " Galon Smith Clevenger, Rapid City, So. Dak.
 " Alexander McDonald, Graffton and vicinity, No. Dak.
 " David D. Haggard, Livingston, Mont.
 " Timothy H. Lydston, Payette and Boise Valley, Idaho.
 " Henry Van Engelen, Idaho Falls, Idaho.
 " Loren T. Bush, Immanuel Church, Portland, Ore.
 " George T. Ellis, Baker City, Ore.
 " J. B. Hartwell, D.D., Supt. of Chinese Missions on the Pacific Coast.
 " W. R. Connelly, District Missionary for Northern and Central California.
 " Isaac D. Wood, Tulare Association, Cal.
 " S. L. Sanford, Clear Lake Association, Cal.
 " J. H. Storms, Tulare and Visalia, Cal.
 " T. R. Bowles, Selma and Sanger, Cal.
 " Samuel B. Randa'l, Los Gatos, Cal.
 " Everitt T. Whittemore, Berkeley, Cal.
 " A. J. Steelman, City of Mexico, Mex.
 " José M. Villarreal, Higuera and vicinity, Mex.
 " Thomas T. Howd, General Missionary for Wyoming.
 " W. J. McCollom, Buffalo and vicinity, Wyo.

The following teachers were appointed in June and July:

- At Wayland Seminary, Washington, D. C.—Rev. G. M. P. King, D.D., Pres.; Rev. C. A. Blesner, James D. Coleman, J. R. L. Diggs, Miss Alice Morton, Miss Roxie Tuttle, Miss Nellie J. Smith, Joshua B. Simpson.

At Richmond Theological Seminary, Richmond, Va.—Rev. Charles H. Corey, D.D., Pres.; Rev. Joseph E. Jones, Rev. David N. Vassar, Prof. George R. Hovey.

At Atlanta Baptist Seminary, Atlanta, Ga.—Rev. George E. Sales, Pres.; Rev. Samuel Graves, D.D., Rev. William E. Holmes, Prof. William E. Marshall, Prof. A. T. Von Schulz, Miss Marie A. Barbour, George A. Goodwin.

At Hartshorn Memorial College, Richmond, Va.—Rev. L. B. Tefft, Pres.; Miss Carrie V. Dyer, Miss Ella J. Fennell.

At State University, Louisville, Ky.—Rev. James H. Garrett, Prin.; Prof. Charles F. Sneed, Prof. William A. Credit, Mrs. Jane E. McKamey, Mrs. Mamie E. Steward, Mrs. Lavina B. Sneed, Miss Artishia G. Gilbert.

At Roger Williams University, Nashville, Tenn.—Rev. Alfred Owen, D.D., Pres.; Prof. D. R. Leland, Prof. Charles C. Phillips, Miss Mary S. Jones, Miss Elizabeth V. Griffin, A. O. Kenny, D. F. Rivers, Miss Anna D. Jones.

At Baptist Bible and Normal Institute, Memphis, Tenn.—Rev. Harry R. Traver, Prin.; Mrs. V. R. Broughton, Mrs. Mary R. Traver.

At Benedict College, Columbia, S. C.—Rev. C. E. Becker, Pres.; Mrs. J. R. Armstrong, Miss Hannah A. Baton, Miss Florence H. Alger, Miss Mary C. Becker, John R. Wilson.

At Mather Industrial School, Beaufort, S. C.—Mr. J. G. Lotta, Mrs. J. G. Lotta, Miss Clara B. Hayes, Miss Lucy J. Gould, Miss Rachel A. Tiffany.

At Spelman Seminary, Atlanta, Ga.—Miss Hattie E. Giles, Prin.; Miss Lucy Upton, Miss Caroline M. Grover, Miss May B. Peckham, Miss Bertha M. Fales, Miss Lizzie J. Freeborn, Miss J. Whitney, Miss Alice F. Sargent, Miss Mary J. Packard, Mrs. Esther M. Barrett.

At Selma University, Selma, Ala.—Rev. Charles L. Purce, D.D., Prin.; Miss Libbie M. Seeley, Miss Nora Redmond, James H. Eason, Miss Louisa M. Wilcox, Miss Lizzie A. Sinkler, Miss Isadore B. Smith.

At Jackson College, Jackson, Miss.—Rev. Charles Ayer, Pres.; Mrs. Charles Ayer, Miss Emily C. Ayer, Miss E. O. Stillwell, Frank G. Davis, Miss Mary E. Gordon, S. S. Lynch, D. H. Denson, F. D. McClellan.

At Howe Institute, New Iberia, La.—Rev. Eli N. Smith, Prin.

At Arkansas Baptist College, Little Rock, Ark.—Rev. Joseph A. Booker, Prin.; Rev. J. E. Knox.

At Bishop College, Marshall, Texas.—Miss Rose Fowler, Miss Emma J. Batty, Miss Clara H. Denslow, Miss Clara Mann, J. R. E. Lee, Mr. Sutton.

At Indian University, Muscogee, Ind. Ter.—Prof. A. C. Bacon, Pres.; Rev. Marion Lorenzo Brown, C. H. Maxon, Miss Minnie M. Pratt, Miss Sadie E. Bonham, Miss Minnie L. Mitchell, Mrs. M. L. Brown, Miss Ada I. Bonham.

At Seminole Academy, Sasakwa, Ind. Ter.—Rev. W. P. Blake, Prin.; Miss Mary Horney.

At Choctaw Freedmen School, Kullu Inla, Ind. Ter.—Miss S. Magnolia Echols.

At Dawes Academy, Berwyn, Ind. Ter.—Mrs. Mary Allen Dawes, Miss Mary A. E. Downes.

At Atoka Academy, Atoka, Ind. Ter.—Prof. E. H. Rishel, Prin.

At Mission School, Provo, Utah.—Miss Myra Shaw.

At Mission School, Ogden, Utah.—Mrs. H. W. Coffin.

At Chinese Mission School, Fresno, Cal.—Miss Sallie E. Stein.

At Chinese Mission School, Sacramento, Cal.—Miss Eliza Willsie.

At Mission School, Cadereita Jimenez, Mex.—Miss Genoveva Garcia.

At Mission School, Santa Rosa, Mex.—Miss Joana Westrup.

At Agnak, Alaska.—Mrs. N. Fadoff.

Ministerial and Church Record

"The word of God grew and multiplied."—ACTS 12:24.

ORDINATIONS.

NAME.	PLACE.	DATE.
Clifton K. Flanders,	Cliffondale, Mass.,	June 9
Woodman Bradbury,	Melrose, Mass.,	June 2
William H. Davenport,	Glendale, Mass.,	June 4
John R. Conrad,	Monroe, Mass.,	June 23
Frank Edward Robbins,	Norwalk, Conn.,	June 3
George F. Newhall,	Westerly, R. I.,	June 4
Charles Harvey Finch,	East Providence, R. I.,	May 12
John McGuire,	Rochester, N. Y.,	June 2
L. Doolittle,	Liberty, N. Y.,	June 9
Frank B. L. Putnam,	Leon, N. Y.,	June 3
F. H. Perkins,	Harrisburg, N. Y.,	May 26
Charles E. Benander,	Hamilton, N. Y.,	June 19
Isaac Cadman,	Trenton, N. J.,	June 11
E. D. Hammond,	Rome, Pa.,	June 4
James M. Sawers,	Ridley Park, Pa.,	June 12
Thomas C. Davis,	New Britain, Pa.,	June 16
A. Bergen Browe,	Rome, Pa.,	June 4
Edward A. Rook,	Philadelphia, Pa.,	June 15
Thomas J. Cross,	Philadelphia, Pa.,	June 11
James S. Braker,	Passyunk, Pa.,	June 18
R. T. Johnson,	Baltimore, Md.,	June 15
Oscar Carr Peyton,	Manassas, Va.,	May 31
B. Cabell Hennig,	Brulogton, Va.,	June 24
W. T. Justice,	Milton, W. Va.,	June 15
L. C. Frazier,	Madam's Creek, W. Va.,	June 13
D. G. Whittinghill,	Louisville, Ky.,	June 7
W. G. Faulkner,	—, Ky.,	June —
Henry Debo,	—, Ky.,	June —
W. C. Lyle,	Middleburg, Ky.,	June 10
W. M. Pinson,	New Prospect, N. C.,	May —
L. B. Ackerman,	Anderson Co., S. C.,	—
G. H. Burton,	Bethany, S. C.,	—
W. H. Smith,	Dakota, Ga.,	—
H. H. Harris,	Eastman, Ga.,	May 24
— Dean,	Eastman, Ga.,	May 24
George Williams,	Meadow Creek, Miss.,	—
I. D. Masters,	Pleasant View, Ohio,	June 11
E. F. Roberts,	Columbus, Ohio,	June 18
E. F. Lilly,	Huntington, Ohio,	June 16
W. J. Cowell,	Grant Park, Ill.,	May 29
W. E. Wright,	Danvers, Ill.,	May 28
C. F. Lusk,	Graymont, Ill.,	—
A. J. Morris,	Downer's Grove, Ill.,	June 3
W. C. Andrews,	Glencoe, Minn.,	June 4
T. L. Smith,	Quasqueton, Iowa,	June 9
G. A. Hickok,	Bowman Grove, Iowa,	June 23
August Steffens,	St. Louis, Mo.,	June 2
Charles H. Murray,	Kansas City, Mo.,	May 31
J. H. Gragg,	Hartwell, Mo.,	May 31
J. C. Deshazer,	Cedar Co., Mo.,	May 24
R. J. Williamson,	Weston, Mo.,	June 14
I. C. Young,	Brush Creek, Mo.,	June 21
W. J. Williamson,	Carrington, Mo.,	June 14
H. P. Tyra,	Caledonia, Tex.,	—
C. T. Sanders,	Sealey, Texas,	—
W. A. Peterson,	Sioux Falls, So. Dak.,	June 9
— Clisby,	Los Angeles, Cal.,	May 19
W. F. Binney,	—, Cal.,	—
J. E. Horn,	Haines, Ore.,	June 14
Addison B. Lorimer,	Coaticooke, Quebec,	June 12

CHURCHES ORGANIZED.

PLACE.	DATE.
Glendale, Mass.,	—
New Haven, Conn., Howard Ave. Baptist Church,	June 12

Lestershire, N. Y.,	—
Trenton, N. J., Fifth Baptist Church,	May 26
Austlinville, Pa.,	—
Little Creek, W. Va.,	—
Freezeland, W. Va.,	—
Welch Glade, W. Va.,	June 20
Murray, Ky., New Bethel Baptist Church (Colored),	—
Harrod's Creek, Ky., Colored Baptist Church,	May —
Erlanger, Ky.,	June 22
Maxton, N. C.,	—
Mt. Olivet, N. C.,	—
Martin, Ga.,	—
Milan, Ga.,	—
Nahunta, Ga.,	—
Griffin, Ga.,	May 31
Island Grove, Fla.,	—
Ellengrove, Ind.,	—
Keller, Ind.,	—
Elwood, Ind.,	—
Cloverdale, Ind.,	—
Strickland, Mich.,	—
Fountain, Minn.,	—
Le Mars, Iowa,	June 2
Fairfield, Iowa,	—
Robert Lea, Texas,	—
North Dallas, Texas,	June —
Dallas, Texas, German Baptist Church,	June 16
Claremore, Ind. Ter.,	June 11
Dripping Springs, Ind. Ter.,	—
Red Oak, Ind. Ter.,	—
Buckrun, Ind. Ter.,	—
Coal Gate, Ind. Ter.,	June —
Norwich, Kans.,	—
Sioux Falls, So. Dak., Berean Baptist Church,	June 28
Thompson, No. Dak.,	May 31
Gray's Harbor, Wash.,	June 14
Aberdeen, Wash.,	—
Hartline, Wash.,	May 10
Sellwood, Ore.,	—
Creswell, Ore.,	—
Wages Creek, Cal., Bethel Baptist Church,	May 31

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Johnstown, R. I.,	June 21
Newtown, Pa.,	June 24
Madison, Va.,	June 14
Four Mile Creek, Va.,	June 21
Chatham, Va.,	June 14
Charleston, W. Va.,	June 7
New Hope, W. Va.,	May 31
Harrisville, W. Va.,	June 21
Ritchie C. H., W. Va.,	June 21
Sturgis, Ky.,	May 31
Providence, Ky.,	June 14
Chattanooga, Tenn., Second Baptist Church,	June 28
Bruington, N. C.,	May 31
Whiteville, N. C.,	June —
Woodbury, Ga.,	July 5
Old Bethel, Ga.,	—
Flatwoods, Miss.,	June 14
Van Wert, Ohio,	July 5
Mt. Olivet, Ind.,	—
Cumberland, Iowa,	June 17
Concord, Mo.,	May 31
Hartwell, Mo.,	May 31
Nevada, Texas,	—
Dallas, Texas, First Baptist Church,	June 7
Boyce, Texas, Ebenezer Baptist Church,	—
Cedar Vale, Kans.,	June 7
Emery, So. Dak., German Baptist Church,	June 21
Sioux Falls, So. Dak., Berean Baptist Church,	June 28

NAME.	AGE.	PLACE.	DATE.
N. D. Curtis,	64,	Fairfield, Me.,	June 20
Edward M. Jerome,	64,	New Haven, Conn.,	June 8
Ira Doty Burwell,	70,	Saxton's River, Vt.,	June 4
Daniel Stearns Haw-			
ley,	75,	Madrid, N. Y.,	May 25
A. D. Sears,	87,	Clarksville, Tenn.,	June 14
N. B. Lee,	—,	—, Ga.,	June —

Church Edifice Grants. For July.

NUMBER OF CHURCHES AIDED.		GIFTS.	
Number of Loans,	11	Hennessy, Oklahoma	Newberg, Ore.
Number of Gifts,	16	Crystal, No. Dak.	Albany, Wis.
	—	Berlin, No. Dak.	River Falls, Wis.
Total number of Grants,	27	Centralia, Wash.	Provo, Utah.
		Rockwood, Tenn.	Pasadena, Cal.
		Fossil, Ore.	
LOCATION OF CHURCHES AIDED.		GIFTS AND LOANS.	
LOANS.			
Slout Falls, So. Dak.	Council Bluffs, Iowa	Rhineland, Wis.	Atchison, Kans.
Hot Springs, So. Dak.	West Superior, Wis.	South Bend, Wash.	Salt Lake City, Utah.
Bethlehem Ch., Savannah, Ga.	Falbrook, Cal.	Elma, Wash.	

Financial Statement. For June.

MISSIONS AND EDUCATION.	
Expenditures for the month,	\$40.336 40
<hr/>	
Donations from Churches, Sunday-schools and Individuals,	19.289 05
Legacies,	5 601 37
Tuition, Room Rent, etc., from Students,	15.245 26
Interest and Dividends,	3.208 25
Sale and Rent of Real Estate,	1.444 00
HOME MISSION MONTHLY and Jubilee Volume,	88 97
Total for June,	\$44.877 50
Donations, Legacies, etc., from April 1 to June 1,	32.838 68
Total for three months,	\$77.716 18

CHURCH EDIFICE FUNDS.

Donations or Benevolent Fund,	-	-	-	-	-	\$887	84
Legacies " "	-	-	-	-	-	4,505	00
Interest " "	-	-	-	-	-	393	86
Gift Returned for " "	-	-	-	-	-	400	00
Interest for Loan Fund,	-	-	-	-	-	150	32
						\$6,337	02
Donations, Legacies and Interest from April 1 to June 1,	-	-	-	-	-	2,792	59
Total receipts for present year,	-	-	-	-	-	\$9,129	61
							\$9,545 79

Contributions and Legacies. For June.

[Contributions and legacies not otherwise noted are for general purposes. The * denotes that contributions are for educational purposes, and C. E. F. for Church Edifice Fund.]

MAINE, \$389.61.

Bangor, Second Ch.....	6 00
S. S.....	23 45
Livermore Falls Ch.....	10 20
Lamoine Ch.....	4 13
Goldsboro Ch.....	23
Franklin Ch.....	1 40
Trenton Ch.....	55
Brookline Ch.....	3 80
Swan's Island Ch.....	1 16
Mt. Desert and Trenton Chs..	80
Surry Ch.....	1 20
Penobscot Ch.....	1 53
East Blue Hill Ch.....	88
Sedgwick Ch.....	4 93
Bay Side Ch.....	85
Winter Harbor Ch.....	20
Hancock Ch.....	40
Ellsworth Ch.....	5 86
Blue Hill Ch.....	1 20
Bar Harbor Ch.....	63
East Lamoine Ch.....	40
Eden Ch.....	2 53
West Camden S. S.....	9 30
Harrington Ch.....	1 00
Houlton, C. S. Estey.....	
*For Wayland Sem., D. C.:	
Bangor, First Ch. James	30 00
Woodbury.....	
South Paris, Little Helpers	2 00
Mission Band.....	
Paris, First Baptist Ch.....	22 40
*For Hartshorn Mem'l Coll.,	
Va.:	
Spruce Head, Mrs. C. S.	1 50
Coakley.....	1 50
Portland, Mrs. Bonney...	
*For Spelman Sem., Ga.:	
Waterford, Congregational	8 00
S. S.....	
*For Wayland Sem., D. C. —	
New Building:	
A Friend.....	225 00

C. E. F. FOR CHAPEL BUILD- ING:	
Bangor, First S. S.....	4 42
Crop Hill S. S.....	2 25
FOR ANADARKO CH., I. T.:	
Waterville S. S.....	10 00

NEW HAMPSHIRE, \$128 13.

Penacook, First Ch.....	25 00
East Jaffrey Ch.....	2 50
Plainfield Ch.....	11 63
*For Richmond Theol. Sem.,	
Va.:	
Exeter, Henry C. Moses..	50 00
*For Spelman Sem., Ga.:	
Hinsdale Ch., "Valley	
Gleaners".....	33 00
Newton Junction Ch.,	
Chatterbox Miss. Soc'y.	3 00
C. E. F. FOR CHAPEL BUILD- ING:	
Manchester, Merrimack	
St. Ch.....	3 00

VERMONT, \$44 63

Burlington, Berean Ch.....	5 98
Derby S. S.....	2 50
East Hardwick Ch.....	4 00

West Randolph, First S. S....	7 15
*For Spelman Sem., Ga.:	
Brattleboro Ch., Y. P. S.	
C. E.....	25 00

MASSACHUSETTS, \$1,843.06.

West Acton Ch.....	23 14
Newton Center, Soc'y of Miss.	
Inquiry, Theol. Inst.....	15 02
Missionary Associates....	3 90
Brookline, A Friend.....	30 00
Milton, Lower Mills S. S.....	4 70
Beverly, First Ch., Rope Hold- ers.....	50 00
Deerfield, North Sunderland S. S.....	1 24
West Townsend Ch.....	8 05
North Tewksbury, First Ch....	30 50
Athol, First Ch.....	20 25
Clinton, First Ch.....	41 55
Holyoke, Second Ch.....	100 00
Billerica, First Ch.....	2 52
Haverhill, First Ch.....	47 26
Winchester, First Ch.....	31 46
Schuette, First Ch.....	18 50
Somerville, First Ch., desig..	10 06
Newton Center Ch. (\$10 50 desig.).....	124 48
Salem, Central Ch., desig.....	16 22
Newburyport, Mary Elwell Fund.....	24 39
*For Wayland Sem., D. C.,	
Springfield, First Ch., O.	
H. Greenleaf.....	50 00
*For Richmond Theol. Sem.,	
Va.:	
West Acton S. S.....	25 00
Whitman S. S.....	60 00
North Schuette, Mrs. H. T.	
Bailey.....	25 00
*For Hartshorn Mem'l Coll.,	
Va.:	
Fall River, Mrs. Wm. P.	
Marbel.....	10 00
Boston, Chas. G. Farwell..	65 00
*For Atlanta Sem., Ga.:	
Worcester, Lincoln Square	
S. S.....	12 50
Stoughton St. Ch.....	25 00
*For Benedict Coll. S. C.:	
Boston, Fourth St. Ch....	22 48
*For Shaw Univ., N. C.:	
Haverhill, First Ch.,	
"Here and There" Mis- sion.....	25 00
*For Spelman Sem., Ga.:	
Orange Ch., Miss. Band..	28 00
West Sutton Ch., Spelman	
Miss. Band.....	30 00
Foxboro Ch., Y. P. S. C. E.	8 50
Cambridge Ch., Ladies'	
Sewing Circle.....	6 25
Salem, First Ch., Young	
Ladies' Miss. Soc'y.....	25 00
Bellingham Ch., Y. P. S.	
C. E.....	10 00
Middleboro S. S.....	12 00
Brookline Ch., "The	
Reapers".....	27 00
Chelsea, Y. P. S. C. E....	10 00
Miss Annie P. James.....	25 00
Wakefield, Estate of Mrs.	
N. M. Taylor.....	12 00
*For Roger Wms. Univ.,	
Tenn.:	
Medfield, W. S. Tilden....	10 00
Taunton, Winthrop Street	
S. S.....	50 00
Wakefield, Harvey Evans.	100 00
Clara Sweetzer.....	50 00
Malden, Horace Wiley....	50 26
Boston, Clarendon Street	
S. S.....	25 00

Beverly, Young People's	
Societies of S. S.....	39 00
Haverhill, Mrs. R. H.	
Hale.....	200 00
C. E. F. Newton Center Ch.	28 77

FOR CHAPEL BUILDING:	
Groton, First S. S.....	3 62
North Reading S. S.....	4 00
Boston, Stoughton Street	
S. S.....	75 09
Jamaica Plain S. S.....	12 59
East Gloucester S. S.....	4 76

LEGACIES.

Southbridge, Estate of John	
Edwards, Interest.....	27 00
*Boston, Estate of Miss M. V.	
Ball.....	15 00

RHODE ISLAND, \$348 59.

Providence, by Rev. J. N. Wil- liams.....	12 81
Warren Ch.....	10 97
Newport, Central Ch.....	61 66
*For Richmond Theol. Sem.,	
Va.:	
Point Judith, Mrs. Julia A.	
Knowles.....	50 00
*For Hartshorn Mem'l Coll.,	
Va.:	
Providence, Cranston St.	
Ch., Young Ladies' Soc'y	100 00
Mrs. A. G. Comstock.....	5 00
Point Judith, Mrs. Julia A.	
Knowles.....	16 25
*For Spelman Sem., Ga.:	
Providence, Central S. S..	11 15
Branch Ave. Ch.....	28 00
Point Judith, Miss Lillian	
E. Knowles.....	2 75
*For Roger Wms. Univ.,	
Tenn.:	
Providence, First S. S....	50 00

CONNECTICUT, \$5,419.11

Bridgeport, Immanuel Ch....	12 66
New Haven, Calvary Ch.....	208 00
Middletown, First S. S.....	12 64
Jewett City Ch.....	18 13
Noank Ch.....	25 00
Meriden, Main St. Ch.....	10 00
First Ch.....	69 50
Packerville Ch.....	5 53
Ansonia Ch.....	35 50
*For Hartshorn Mem'l Coll.,	
Va.:	
Clinton, Mrs. E. E. Whit- temore.....	79
Noank, Ruth Comstock..	1 15
*For Indian Univ., I. T.:	
Bridgeport S. S.....	4 00
New Haven, Christian En- deavor Soc'y.....	5 00
Miss Lizzie Minor's	
S. S. Class.....	5 00

C. E. F. FOR CHAPEL BUILD- ING:	
Packerville S. S.....	6 21

LEGACY.

New Britain, Estate of Corne- lius B. Erwin, in part.....	5,000 00
--	----------

NEW YORK, \$6,987.87.

New York City, Central Ch....	50 00
Sixteenth Ch., Kincaid	
Miss. Soc'y.....	50 00
Alexander Ave. Ch.....	40 00

Pavilion Ch.....	14 27
Clifton Park Ch.....	20 50
Cornell, First Ch. S. S.....	18 50
Hudson Ch.....	38 89
Henderson Ch.....	3 03
La Grange Ch.....	6 76
Schenectady, Emmanuel Ch..	22 27
Bethany, First Ch.....	8 60
Olean Ch.....	18 00
Malone Ch.....	27 58
Greenpoint, Union Ave. Ch..	15 23
Canton, Ladies' Miss. Circle..	7 50
Winfield Ch.....	12 00
Brookfield Ch.....	11 45
Medina Ch.....	57 10
S. S.....	24 70
Hamilton, Miss. Soc'y of Ham-	
ilton Theol. Sem.....	30 00
Sandy Creek Ch.....	2 50
Fredonia S. S.....	11 35
Moravia Ch.....	13 75
Brooklyn, Emmanuel Ch.....	500 00
Ocean Hill Ch.....	40 00
W. B. Lewis.....	10 00
Adams, First Ch.....	2 00
Carthage Ch.....	23 94
Flatbush, First Ch. "Extra	
Cent a Day" Miss. Band...	6 50
York Ch.....	53 75
South Livonia Ch.....	7 19
Lima Ch.....	30 00
Syracuse, First Ch.....	45 89
Fort Edward Village Ch.....	203 10
Newfane S. S.....	2 00
Romulus, First Ch.....	4 25
Newark Valley Ch.....	4 50
Castle Creek Ch.....	6 00
Comstock Ch.....	3 23
Fort Miller Ch.....	5 00
White Creek Ch.....	16 71
Hartford Ch.....	2 00
Delhi Ch.....	5 00
Milford Ch.....	7 00
Mt. Upton Ch.....	7 56
Bainbridge, Second Ch.....	1 00
New Berlin Ch.....	7 50
Smithville Flats Ch.....	1 00
Mannville, First Ch.....	5 00
Mission Circle.....	6 25
Rushford Ch.....	17 26
Friendship S. S.....	10 00
Himrods Ch.....	4 50
Ithaca, First Ch.....	25 00
Middlebury, S. S. Class No. 3.	3 03
Yonkers, Warburton Avenue	
Ch.....	100 82
*For Richmond Theol. Sem.,	
Va.: Garden City, L. I., Mrs.	
Harriet Chase Green...	25 00
*For Hartshorn Mem'l Coll.,	
Va.: Watertford, Miss Laura A.	
Wallis, Tr.....	10 00
Tonawanda, Mrs. J. F.	
Vincent, Tr.....	90 00
*For Bishop Coll., Tex.:	
Holland Patent, Ladies'	
Miss. Soc'y, per Mrs. G.	
M. Girard.....	5 00
*For Atlanta Sem., Ga.:	
New York City, Calvary	
Ch.....	25 00
Troy, Fifth St. S. S.....	50 00
*For Spelman Sem., Ga.:	
Buffalo, Washington St.	
Ch., Ladies' Home Miss.	
Circle.....	35 00
Portageville, Miss S. E.	
Malory.....	12 00
Buffalo, Washington St.	
Ch., Ladies' Home Miss.	
Circle.....	35 00
New York City, Coll'ns by	
Miss Josie E. Farns-	
worth.....	17 00
Leonard F. Requa.....	2 00
*For Wayland Sem., D. C.—	
New Building:	
Troy, W. W. Whitman...	25 00
*For Indian Univ., I. T.:	
Buffalo, Home Mission	
Circle of Delaware Ave.	
Ch.....	150 00
*Malone Ch., Y. P. S. C. E....	10 00

C. E. F. Malone Ch.....	13 42
Perry, Woman's H. Miss.	
Circle, First Ch.....	10 00
FOR CHAPEL BUILDING:	
North Syracuse S. S.....	3 13
LEGACIES.	
Trumansburg, Estate of Lu-	
cinda N. Palmer.....	245 37
Perry, Estate of Mrs. Caroline	
Bilton.....	115 00
C. E. F. Buffalo, Estate of	
Mrs. Helen M. Randall, in	
part.....	4 505 00

NEW JERSEY, \$1,190.33.

Bayonne, First Ch.....	4 58
Bloomfield S. S., Miss. Soc'y..	60 00
Salem, First Ch.....	60 50
Upper Freehold Ch.....	1 50
S. S.....	1 50
Delavan, Camden Ch.....	2 25
*For Bishop Coll., Tex.—New	
Building:	
Morristown, Mrs. C. C.	
Bishop.....	1,000 00
C. E. F. West Hoboken Ch.	50 00
FOR CHAPEL BUILDING:	
Moorestown S. S.....	10 00

PENNSYLVANIA, \$2,987.62.

Pittsburgh, Fourth Ave. Ch.,	
Special.....	1,250 00
Shiloh Ch.....	1 00
Union Ch.....	66 00
Philadelphia, First Ch.....	10 00
George L. English.....	20 54
Nicetown Ch.....	11 00
Gethsemane Ch.....	13 21
Aldinville, E. K. Norton.....	2 00
Downton James Gule.....	5 00
Phillipsburgh Ch.....	4 70
Jenkintown S. S.....	3 07
Ch.....	10 40
Pughtown Ch.....	8 25
Pequa Ch.....	73
Pottstown Ch.....	18 00
Greensburg Ch.....	7 00
Library, Peter's Creek Ch.....	24 50
S. S.....	8 00
Fair Oaks Ch.....	10 00
S. S.....	10 00
Salem Ch.....	1 00
Bryn Mawr, Lower Merion	
Ch.....	5 00
Armenia Ch.....	1 06
Springfield Ch.....	5 00
West Liberty Ch.....	2 00
Ansonville, Zion Ch.....	4 00
New Millford Ch.....	75
Brislin Ch.....	2 35
Bethel Ch.....	65
Clearfield Ass'n.....	11 54
Bailey Creek Ch.....	2 20
Delmar Ch.....	2 40
Wellsboro Ch.....	11 35
Mansfield Ch.....	20 80
Coll'n at Quarterly.....	1 06
Franklin Ch.....	100 00
Mansfield Valley Ch.....	5 00
*Russell Hill, Mrs. Sarah Kin-	
terer.....	4 00
*Pittsburgh, Fourth Ave. Ch.,	
desig.....	150 00
*For Wayland Sem., D. C.:	
Philadelphia, Prim. Dept.	
Mem'l S. S.....	30 00
*For Atlanta Sem., Ga.:	
Clark's Green, Mrs. M.	
L. Beaven.....	10 00
*For Shaw Univ., N. C.:	
Warren Ch., Wom. Bapt.	
H. Miss. Soc'y.....	18 00
Pittsburgh, Fourth Avenue	
Ch.....	100 00
*For Wayland Sem., D. C.—	
New Building:	
Philadelphia, G. L. Esta-	
brook.....	5 00

C. E. F. FOR CHAPEL BUILD-	
ING:	
Leatherwood S. S.....	3 00

LEGACY.

East Smithfield, Estate of A.	
E. Scott.....	10 00

MARYLAND, \$2.50.

Sallisbury (Col'd) Ch.....	2 50
----------------------------	------

DISTRICT OF COLUMBIA,
\$1,162.64.

*For Spelman Sem., Ga.:	
Washington, Miss E. E.	
York.....	15 00
Wayland Seminary:	
Students, for Tui-	
tion.....	32 50
Students, for R'm	
Rent.....	62 00
Boarding Dept....	996 14
*For Wayland Seminary—New	
Building:	
Washington, Prof. R. J.	
Dantels.....	2 00
Miss L. E. Roberts.....	10 00
Wayland Sem'v, Stu-	
dents' Festival.....	35 00
A. R. Thomas.....	5 00
A Friend.....	5 00

VIRGINIA, \$943.81.

*For Richmond Theol. Sem'y:	
Educational Board of State	
Convention.....	150 00
Richmond, S. S. Crockett.	
Sundry.....	6 00
*For Hartshorn Mem'l Col-	
lege:	
Richmond, H. Amanda	
Miller.....	1 00
A Friend.....	57 00
Hartshorn Mem'l Col-	
lege:	
John F. Slater F'd.	
Students, for Tui-	
tion.....	216 68
Students, for R'm	
Rent.....	218 75
Sundries.....	130 75
Richmond Theological	
Seminary:	
Students, for Tui-	
tion.....	19 25
Boarding Dept....	26 00
*For Wayland Sem., D. C.—	
New Building:	
Portsmouth, Rev. Helen	
Powell.....	5 00
Miss A. F. Jones.....	5 00
Abington, Miss Julia	
Griffin.....	5 00
St. Tammany, Mrs. S. B.	
Carroll.....	5 50
Sassafras, Miss Emma	
Burrill.....	2 00
Barboursville, Miss Park	
F. Brown.....	5 00
Harrisburgh, Rev. W. J.	
Hackett.....	5 00

WEST VIRGINIA, \$71.17.

Parkersburgh, Bethel Ch.....	8 21
Buckhannon Ch.....	24 66
Guyandotte, Olive Ch.....	3 60
Hebron Ch.....	1 75
Wheeling Ch.....	7 15
C. E. F. Huntington, Fifth	
Ave. S. S.....	12 41
Twentieth St. Mission.	
	13 37

TENNESSEE, \$625.11.

Nashville, Coll'ns by Rev. Wm.	
Haynes.....	120 71

*For Roger Wms. University: Nashville, Coll'ns by C. C. Phillips.....	22 80
Roger Wms. Univer- sity:	
Students, for Tui- tion.....	262 00
Students, for R'm Kent.....	156 00
Sundries.....	63 60

NORTH CAROLINA, \$1,343.32.

*Raleigh, Shaw University:	
Students, for Tuition.....	365 22
Room Rent.....	365 27
Boarding Dept.....	585 40
Sundries.....	87 49

SOUTH CAROLINA, \$3,985 07.

*For Benedict College:	
Sumter, State Convention.....	59 00
Anderson, Elmore S. S. Convention.....	36 00
John F. Slater Fund.....	313 34
State Convention (Col'd).....	5 00
(White).....	59 00

*Columbia, Benedict College:	
Students, for Tuition.....	459 70
Room Rent.....	609 41
Sundries.....	24 35
Boarding Dept.....	2,327 62
Interest.....	46 65

C. E. F. Columbia, Rev. C. E. Becker.....	25 00
--	-------

GEORGIA, \$3,052.29.

*For Atlanta Seminary:	
Second Washington Ass'n.	43 33
Atlanta, Jacob McKinley, Esq.....	30 00
Shiloh Ass'n.....	40 00
Sundry.....	1 50
Mrs. George Sale.....	20 00
Collections.....	15 15
Zion Hill S. S.....	1 10
Sundry.....	4 56

*For Spelman Seminary:	
Atlanta, Miss B. M. Fales.....	15 00
Miss E. O. Werden.....	15 00
Miss Amy H. Dana.....	25 00

Union Point, Ed. Soc'y Mt. Pleasant Ch.....	16 00
Second Washington S. S. Convention.....	5 00
Pilgrim Bapt. Ass'n.....	5 00
Augusta, Wm. J. White, D.D.....	10 00

*Atlanta, Atlanta Seminary:	
Students, for Tuition.....	176 10
Room Rent.....	111 69
Spelman Seminary:	
Students, for Tuition.....	1,317 80
Boarding Dept.....	1,200 02

FLORIDA, \$1,102 28

*For Florida Institute:	
Jefferson Co. S. S. Conven- tion.....	16 00
West Florida Ass'n.....	5 15

*Live Oak, Florida Institute:	
Students, for Tuition.....	271 00
Room Rent.....	42 79
Sundries.....	139 00
Boarding Dept. and Sun- dries.....	628 34

MISSISSIPPI, \$1,281.71

*Jackson, Jackson College:	
John F. Slater Fund.....	331 34
Students for Tuition.....	304 85
Room Rent.....	191 00
Sundries.....	206 56
Boarding Dept.....	150 96

C. E. F. Byram, Macedonia Ch.....	5 00
--------------------------------------	------

LOUISIANA, \$6.10.

Slidell (Col'd) Ch.....	1 60
Wine Ch.....	2 35
S.....	1 14
Eighth Dist. Ass'n.....	1 00

ARKANSAS, \$2 00.

Princeton, Coll'ns by Rev. J. A. Blake.....	2 00
--	------

TEXAS, \$3,209 44.

Marshall, Students in Bishop College.....	5 30
D. Abner, Jr.....	5 00
*For Bishop College:	
Dallas, Miss Eliza McCoy.....	40 03
Houston, Miss J. Peck.....	1 00
Miss Dysart.....	1 03
Marshall, Southwestern Educational Soc'y.....	13 50
Bishop College:	
Students, for Tui- tion.....	760 65
Students, for R'm Rent.....	357 25
Sundries.....	62 06
Boarding Dept.....	1,958 68

*For Wayland Sem., D. C.— New Building:	
Culver, Mrs. Laura J. Cle- ment.....	5 00

OHIO, \$149 49.

Painesville, Mrs. Mason.....	1 00
Marietta, Y. P. S. C. E., desig. Urban Ch.....	3 20
Cleveland, Willson Ave. Ch.....	12 20
Omer Ch.....	1 00
Copopo, Columbia Ch.....	24 02
Martinsburg Ch.....	7 76
Duncan's Falls Ch.....	10 50
S. S.....	2 80
Milford Center Ch.....	1 50
Toledo, Ashland Ave. Ch.....	20 15
Galion Ch.....	10 47
*FOR LONG WOLF MISSION SCHOOL, I. T.:	
Linwood Ch.....	13 00
C. E. F. West Fairfield S. S.....	2 03
FOR THE BLACK HILLS:	
Dayton, Linden Ave. Ch.....	6 86

MICHIGAN, \$263.60.

Northfield Ch.....	8 00
Adrian Ch.....	10 00
Port Huron, North St. Ch.....	5 25
Farmington Ch.....	1 00
Gregory, Wom. Circle.....	1 68
Kalamazoo Ch.....	25 25
Clinton Ch.....	8 51
Benton Harbor Ch.....	10 00
Cassopolis Ch.....	2 50
St. Clair Ch.....	7 00
Allen Ch.....	6 00
North Star Ch.....	3 00
Saginaw, Mackinaw St. Ch.....	10 02
Midland Ch.....	3 25
Bellevue Ch.....	14 50
Dansville Ch.....	5 00
Jackson, Moody Hill Ch.....	3 81
Parma Ch.....	1 70
Aurelius Ch.....	13 00
Baldwin's Prairie Ch.....	2 50
Sturgis Ch.....	7 00
Kensington Ch.....	2 00
Constantine Ch.....	1 00

*For Atlanta Sem., Ga:	
Traverse City S. S.....	10 79
East Jordan, Rev. H. C. Scofield.....	2 50

*For Spelman Sem., Ga:	
De rolt, Miss Mary C. Leete.....	50 00

*For Roger Wms. Univ., Tenn.:	
Novi, Unknown, per Rev. J. S. Boyden.....	10 00

*For Wayland Sem., D. C.— New Building:	
A Friend.....	25 00

C. E. F. FOR CHAPEL BUILD- ING:	
Alpena, German Ch.....	7 50
Kensington S. S.....	3 00
Amboy S. S.....	3 86

LEGACY.

Napoleon, Estate of Chauncey E. Smith.....	25 00
---	-------

INDIANA, \$119.09

Wolcott Ch.....	10 00
Grand View S. S.....	6 00
Goodland Ch.....	15 85
Bango Ch.....	4 00
South Bend, Swedish Ch.....	5 00
Ch., in part.....	1 00
Lowell Ch.....	2 00
Goheen Ch., in part.....	10 00
Mt. Pleasant Ch.....	10 25
Stilesville Ch.....	5 61
Covington Ch.....	5 00
Liberty Ch.....	2 91

**C. E. F. FOR PROVO CH.,
UTAH:**

Young America S. S.....	2 74
Adams S. S.....	1 75
Greenwood S. S.....	9 00
Fairland S. S.....	2 70
Indianapolis, South St. S. S.....	5 66
Prairie Vine S. S.....	1 50
Ebenezer S. S.....	4 68
Mitchell S. S.....	6 41

ILLINOIS, \$324.27.

Chicago, Chinese Mission, de- sig.....	42 00
First Ch., E. Parsons.....	2 00
Freeport Ch.....	18 00
Pavola Ch.....	2 00
Barrington Ch.....	7 53
Plymouth, Mrs. S. H. Allen.....	10 00
Bethel Ch.....	2 00
Englewood, First Ch., in part.....	65 00
Milledgeville, First Ch.....	8 00
Rockelle S. S.....	8 10
Highland Park Ch.....	10 10
Richland Ch.....	9 30
Latham Ch.....	7 00
Pana Ch.....	7 30
Mt. Vernon Ch.....	5 19
Rev. B. Reese.....	1 00
Payson Ch.....	11 25
Berlin Ch., in add.....	6 00
Olive Branch Ch.....	5 00

*For Shaw Univ., N. C.:	
Mt. Carroll, Teachers and Students of Mt. Carroll Sem'y.....	10 00

*For Roger Wms. Univ., Tenn.:	
Chicago, Miss M. B. Rust.....	43 75

C. E. F. Freeport Ch.....	2 00
---------------------------	------

FOR CHAPEL BUILDING:	
Buda S. S.....	2 70

FOR PROVO CH., UTAH:	
Litchfield S. S.....	9 11
Champaign S. S.....	9 00
West York S. S.....	3 25
Anna, Children's Alliance.....	8 00
Woodburn S. S.....	1 10
Winchester S. S.....	3 00
Gifford S. S.....	2 08
Taylorville S. S.....	5 51

WISCONSIN, \$573 67.

West Bend Ch.....	2 00
La Crosse, Rev. J. L. M. Young.....	2 00
Milwaukee, George Knowles.....	50 00
First Ch., Miss Circ.....	19 67
State Convention.....	500 00

MINNESOTA, \$102.63.

Owatonna Ch., in add.....	25 25
Duluth, Endion Ch.....	35 00
Minneapolis, Olivet Branch.....	2 01
First Swede Ch., Young Ladies of.....	15 00
Emerson Avenue Mission, desig.....	2 35
St. Paul, Woodland Park Branch.....	3 02
First Ch., Willing Help- ers.....	10 00

C. E. F. Chatfield S. S. 2 00
Minneapolis, Chicago
Ave. Mission..... 8 00

IOWA, \$3,922.63.

Oskaloosa Ch. 32 67
Des Moines, Forest Ave. Ch. 2 25
Malvern Ch. 42 16
Atlantic. M. D. Bevan, D. D. 5 00
Adams Co., First Ch. 3 05
Chariton Ch. 10 02
West Union Ch., Mrs. A. F. Stillwell..... 2 50
Iowa City, First Ch. 18 60
West Chester, per Rev. J. W. Cuffman..... 1 00
Forest City, Swedish Conference..... 66 16
Cascade S. S. 13 20
Akron Mission Band 1 00
State Convention 3,548 57

C. E. F. Leon S. S. 5 00
Des Moines, Forest Ave. Ch. 75

FOR CHAPEL BUILDING:
Shenandoah S. S. 7 30

LEGACY.

Des Moines, Estate of Mary G. Platts 164 00

MISSOURI, \$132.17.

Springfield, Rev. H. N. Bouey. 132 17

OKLAHOMA, \$5.00.

Edmond, Deer Creek Ch. 5 00

INDIAN TERRITORY, \$581.25.

Muscogee, Cull'ns by Rev. Amos J. Essex..... 16 20
*Bacone, Indian University: Students for Tuition..... 377 65
Sundries 3 25
*Tahlequah, Cherokee Academy: Students, for Tuition..... 174 15

FOR LONG WOLF MISSION SCHOOL:
Aunt Row..... 10 00

KANSAS, \$54.02.

Holton, Cull'ns by Rev. Geo. Brown 44 00
Rosedale Ch. 10 02

NEBRASKA, \$31.37.

Omaha, per Rev. J. A. Jensen. 2 00
North Platte Ch. 5 00

C. E. F. **FOR CHAPEL BUILDING:**
Lincoln S. S. of First Ch. 24 37

NORTH DAKOTA, \$55.20.

Minot Ch. 1 60
Hamilton Ch. 12 00
Prattford Ch. 3 50
C. E. F. Bismarck Ch. 3 00
FOR CHAPEL BUILDING:
Fargo, Scand. Ch. 7 34
Crystal Ch. 1 80
Granton Ch. 7 50
Steele Ch. 3 40
Fairmount Ch. 6 00
Bottineau Ch. 1 30
Minot Ch. 5 00
Prattford Ch. 1 76
Rolla Ch. 1 00

SOUTH DAKOTA, \$33.68.

Centerville Ch. 15 00
Aberdeen Ch. 5 3
Madison Ch. 6 00
Huron Mission Band..... 1 25
Sioux Falls Mission Band..... 58

C. E. F. **FOR CHAPEL BUILDING:**
Madison, First Ch. 4 00
Armour S. S. 1 10

MONTANA, \$34.25.

Missoula Immanuel Ch. 20 00
Steven'sville Ch. 2 25
Corvallis Ch. 2 15

C. E. F. **FOR CHAPEL BUILDING:**
Twin Bridges S. S. 9 85

WYOMING, \$8.50.

C. E. F. **FOR CHAPEL BUILDING:**
Evanston S. S. 8 50

CALIFORNIA, \$3.50.

Los Gatos, First Ch. 3 50

OREGON, \$401.17.

La Grande, per Rev. L. J. Trumbull..... 24 80
Elgin, First Ch. 5 30
McMinnville, O. B. Skinner... 370 87

WASHINGTON, \$319.48.

Port Townsend, First Ch. 17 10
Sealand, Oysterville Ch. 5 00
Vancouver, Wom. Soc'y..... 4 50
Centralia, Wom. Soc'y..... 15 05
Puyallup Ch. 9 95
D. M. Ross..... 10 00
Seattle, Norwegian and Danish Ch. 15 03
Wom. Soc'y..... 3 55
Market St. Ch. 18 65
Wom. Soc'y..... 12 00
Mr. and Mrs. Walsh.. 5 00
Mr. and Mrs. Dimmock 5 00
A. W. Pratt 5 00
S. S. 3 42
First Ch. 60 35
North Seattle Ch. 10 50
E. L. Shafter 20 00
Wom. Soc'y 25 00
Tacoma, First Ch. 17 50
S. S. 7 46
Olympia Ch. 9 00
B. W. Johns..... 10 00
Mrs. B. W. Johns..... 5 00
Whatcom, Swedish Ch. 1 35
Northwestern Convention... 11 60

C. E. F. **FOR CHAPEL BUILDING:**
Tacoma, Wright Ave. S. S. 3 50

BRITISH COLUMBIA, \$56.60.

Vancouver S. S. 21 00
Nanaimo Ch. 10 00
Mrs. N. Gordon..... 5 00
Victoria Ch. 11 60

MEXICO, \$25.00.

Monterey, by Rev. T. M. Westrup 25 00

GEN. MISS. SOC'Y OF GERMAN BAPT. CHS., \$1,000.00.

ENGLAND, \$375.00.

*For Richmond Theol. Sem., Va.:
Eastbourne, Charles A. Miner 125 00
*For Saw Univ., N. C.:
Eastbourne, Charles A. Miner 125 00
*For Wayland Sem., D. C.—
New Building:
Eastbourne, Charles A. Miner 125 00

WOM. BAPT. HOME MISS. SOC'Y, \$85.00.

For Missions..... 10 00
For Indian Univ., I. T. 50 00
For Student at Indian Univ., I. T. 25 00

WOM. BAPT. HOME MISS. SOC'Y, MICH., \$122.22.

For Hartshorn Mem'l Coll., Va. 200 00
For Teacher at Indian Univ., I. T. 22 22

WOM. AM. BAPT. HOME MISS. SOC'Y, \$523.34.

For Teacher at Mather School, S. C. 40 00
For Teacher at Provo, Utah .. 50 00
For Teacher at Ogden, Utah.. 50 00
For Teacher at Anadarko, Ind. Ter. 44 45
For Teacher at Berwyn, Ind. Ter. 33 36
For Teacher at Fresno, Cal. 48 00
For Teacher at Sacramento, Cal. 40 00
For Teacher at Cadereita Jimenez, Mex. 30 00
For Teacher at New Iberia, La. 35 00
For Teacher at Santa Rosa, Mex. 75 00
For Teacher at Kul'i Inia, Ind. Ter. 12 50
For Teacher at Butte, Mont. 25 00
For Teacher at Kodiak Island, Alaska..... 100 00

Total..... \$45,328.52

HOME MISSION MONTHLY..... 88 97

PERMANENT TRUST FUNDS, \$4,285.71.

FOR ENDOWMENT OF SHAW UNIV., N. C.,
New York City, N. Y., John D. Rockefeller 2,300 00
Burlington, Vt., Estey Organ Co. 1,500 00

LEGACY.

Kirkwood, Ill., Estate of Parmella Brimhall..... 285 77

CONDITIONAL TRUST FUNDS, \$1,875.00.

Philadelphia, Pa., Mrs. A. T. Ambler 1,000 00
Shelburne Falls, Mass., A Friend 400 00
Massachusetts, A Friend 475 00

CHURCH ED. BENEV. FUND, \$16.000.

LEGACY.

Buffalo, N. Y., Estate of Helen M. Randall, in add. 16,000 00

GENERAL FUND, \$3,500.

LEGACIES.

West Danby, N. Y., Estate of Isaac Briggs..... 1,000 00
Carmel, N. Y., Estate of Alanson Cole 2,500 00

I. G. SNELLING, Treasurer.

7 Beekman Street.

THE BAPTIST HOME MISSION MONTHLY.

VOL. XIII.

SEPTEMBER, 1891.

No. 9.

* EDITORIAL *

The address of Rev. Kerr B. Tupper, D. D., of Denver, Colo., before the Society, last May, contained so much of interest and value, that a general desire was expressed for its publication. We take pleasure in giving it to our readers in this issue of the MONTHLY. Though somewhat lengthy, it will richly repay careful perusal. It is also issued by the Society in pamphlet form for general distribution.

Whither do the immigrants go on their arrival here? The registry kept at the port of New York shows that of over 400,000 arrivals there last year, only 18,270 went to the Southern States, and of this number Texas received 4,281 and Missouri 5,013. The Eastern and Middle States received the lion's share, as follows: New York, 169,841; Pennsylvania, 55,527; New Jersey, 17,969; Massachusetts, 13,378; Connecticut, 10,483. Only 280 went to Arizona, and 407 to North Carolina.

Of the Western States. Illinois received 32,420; Michigan, 13,574; Minnesota, 9,645; Wisconsin, 8,440; California, 6,901, and Iowa, 5,957.

Where is there to be found a mission field that has borne more and better fruit than that among the Germans in Chicago, Ill.? And how many churches would be willing to mortgage their own church property, in order to help a mission secure a house?

We are much gratified at the noble record that the First German Church of that city has made for itself. It is now the largest, and one of the most prosperous German Baptist churches in this country.

Fusion or confusion—which? If the incoming millions of immigrants from the old world can be fused with the American elements, socially, civilly and religiously, well. If, however, they are to remain distinct colonies, perpetuating their un-American notions, antagonistic to American ideas and principles, ambitious to make politics play into the hands of the hierarchy; then, confusion. There ought to be a thousand missionaries at work among these peoples, scattering the truth, leading them out of darkness into light, and bringing them into sympathy and oneness with us. To leave them alone, is to neglect our duty to them; and is sure to bring to our own doors in the near future most serious issues. The Gospel can fuse men as nothing else can. Give them the Gospel, for the life that is, as well as for the life that is to come.

A southern speaker at the Anniversaries last May, referring to the educational work for the colored people, said: "There have been spent on the education of the Negro since the war, sixty million dollars. The North gave twenty millions and the South

forty millions." How did the South "give" this? Was it a matter of Christian benevolence? Has the South contributed through its churches and its religious and philanthropic organizations this amount? Oh, no. This is merely the portion of the common school fund and of some state appropriations for the education of the colored people. To put this amount, thus raised, over against twenty millions contributed by the North for this object, is to juggle with words, is to throw dust in people's eyes, is to make unfair comparisons, and to lay claim to benevolence that is not truly benevolence in the usual understanding of the word. To proceed on such a theory, that taxation for general education is benevolence, it might be said with equal force that the North had given one hundred millions for the education of the children of the poor in its borders, including the millions of immigrants, most of whom have little, if any more property than the colored people of the South. Let us have done with such fictitious claims about "giving."

The season has again arrived when the Ladies' Societies are preparing to send Missionary Boxes to the South and West.

Once more we wish to remind them to send nothing but good serviceable articles. Worn-out clothing, full of holes, is of no use to a self-respecting missionary. We are prepared as usual to send applications giving all the facts concerning the family of a missionary, as well as of his special needs to any Society or Circle desiring to assist with a box or barrel of useful articles. Address the Corresponding Secretary.

The Roman Catholic Bureau of Indian Missions has met its Waterloo at last. It began the fight against Gen. Morgan's appointment as Commissioner of Indian Affairs; it has fought his policy and maligned the Commissioner during his entire administration; and by the insolence of those connected with the Bureau seemed to presume

upon unlimited forbearance. At last patience ceased to be a virtue, and the Commissioner adopted the extreme measure of severing all official relations with the Bureau, which had so long been the recipient of enormous appropriations from the Government for the schools under its control. It was the only self-respecting and dignified course to pursue. The Catholic prelates were astounded that such a step should be taken, and at once brought powerful influences to bear to have the decision reconsidered.

Their efforts have proved utterly unavailing as the President and the Secretary of the Interior are understood to be in accord with the Commissioner in this matter. Word of no uncertain sound reached Washington that any recession by the administration would be regarded as a concession to Romanism.

The Catholic Bureau, therefore, which has been a great lobbying agency, in Washington has met with a signal defeat; is indeed blotted out of official recognition. The country may rejoice that Romish insolence at the capital of our country has received such a withering rebuke.

It is announced that hereafter no contracts for Indian education will be made with any religious organizations. This is a second step in consequence of the first, and is the beginning of a policy which will bring all Indian schools directly under Government control, as should be the case. One of the strong points in Gen. Morgan's favor is, that while he is a Baptist, yet the Baptists have not asked and do not receive a dollar from the Government for educational work among the Indians. Let the Government furnish common school education to the Indians; let the religious organizations do the religious work independently, and where necessary establish Christian schools for higher education. But let the church and state alliance in this business end, for it leads to the introduction of unworthy and degrading political methods by religious organizations to get as large sums as possible from Government to further their sectarian ends.

Immigration and Christianity.

[An address delivered without notes by Rev. Dr. Kerr B. Tupper, Pastor First Baptist Church, Denver, before the American Baptist Home Mission Society, at the Baptist National Anniversaries, Pike's Opera House, Cincinnati, May 21, 1891.]

A recent popular writer has clearly pointed out, by an intelligent survey of the centuries, that emigration and immigration, as we conceive of them to-day, are phenomena of modern life; that although there have been, in every period of human history, migrations of men, it is only in the last years of the world's life that this migratory impulse has assumed a systematic and well-organized shape. Especially is it true that migration into America, in anything like large numbers, is a feature of the present century of our Christian era. It was only in 1820 that the United States of America opened its official immigration records.

WHAT A HOST !

And yet during the time that has elapsed between 1820 and 1891, a period comprising two-thirds of a century, the most progressive and marvelous the world has ever known, what a host of men and women from other lands have flocked to our shores! In so vast numbers have these come that to-day, according to the most reliable statistics, our foreign-born population and their offspring among us are no fewer than 21,385,000 souls, or more than 33 per cent. of our total population. From European countries alone there have been received by us, within this time, about 11,000,000, of whom 8,000,000 have arrived during the last thirty years, 5,000,000 since 1880, and 2,666,000 since 1885. That mighty race instinct, which, in the fifth century, led the Saxon tribes to England, and, in the ninth century, the Norsemen to France, and, in the tenth century, the Danes to Scottish-Northumbria, as in later days the great Oriental Nations to Europe across the Balkan and the Hellespont, has, in this nineteenth century of enlightenment and progress, impelled European and Asiatic people to the fuller, freer, more glorious civilization on this side of the Atlantic. These millions from abroad, now driven by the expellent influences of the Old World, now drawn by the attractive influences of our new Continent, have come from every direction—from volatile France and over-

taxed Italy, from sturdy Germany and restless England, from substantial Scandinavia and oppressed Ireland, from socialistic Austria, and Nihilistic Russia, from progressive Japan and conservative China—an ever-increasing and irresistible army, mightier than Henry Clay dreamed of when, standing on the Allegheny heights, he was led to exclaim, prophetically, "I hear the tread of coming millions!" and, on the basis of past increase, an eminent statistician reckons that our foreign population at the beginning of the twentieth century, just ten years in the future, will not be fewer than 43,000,000 souls. From 1820 to 1830 we received not more than 12,000 annually; in 1830-1835 the number increased to an average of 17,000 a year; in 1842, to 100,000; in 1854, to 427,833; in 1872, to 437,750; while in 1882 the annual immigration was 810,187. In 1887 there came to us from abroad 516,933 persons; in 1888, 525,019; in 1890, 453,302. Of the 16,000,000 foreigners who have landed at our sea-ports in the last seventy years, more than one-half have

WHO ARE THESE ?

arrived during the last twenty years. Of these 16,000,000—to give the figures of another—3,387,279 came from Ireland; 1,529,792 from England and Wales; 312,924 from Scotland; 4,359,121 from Germany; 857,083 from Norway and Sweden; 127,642 from Denmark; 357,333 from France; 160,201 from Switzerland, and 320,796 from Italy. In our republic to-day we have nearly twice as many Irishmen as there are at present in all Ireland; 1 Norwegian for every 3 in Norway; 1 Swede for every 5 in Sweden, and 1 Dane for every 8 in Denmark. In 1880 there were 44,230 Italians on our shore; in 1890 this number had grown to 307,310, while during the month of March, just passed, notwithstanding our stricter immigration laws, the number of these people—and who can say how many among them are in sympathy with the creed and deed of the base Mafia organizations?—exceeded that of any previous month in the history of our continent. Of the 2,105 immigrants that landed on yesterday at New York port, 1,423, this morning's dispatches tell us, are reported as Italians, while 35 Italians were barred from landing because of being ex-convicts, or likely to become public charities. Such as these are making America the world's degraded dumping-ground. From Hun-

gary, in 1890, we received 22,000 as against 11,000 in 1889; from Poland 11,073 as against 4,922; from the Austro-Hungarian Empire, exclusive of Bohemians, 29,611 as against 20,122. In 1889 there were 427,000 immigrants to the United States; in 1890, 453,302, of whom 443,225 were Europeans in the following proportions: Germans, 92,427; English, 57,020; Irish, 53,024; Italians, 52,003; Swedes, 29,632; Scotch, 12,041; Norwegians, 11,370; Danes, 9,366; Swiss, 6,993; French, 6,585; not specified, 112,764; total Europeans, 443,225; all others, 12,007. During the last ten years the influx from abroad into our country exceeds the number of the population of Holland or Belgium, of Norway or Sweden, of Greece or Switzerland. During the last eight months 264,065 immigrants have entered into American ports, as against 218,653 in the corresponding period of last year. During the past month 60,449 foreigners landed at Castle Garden (while in April of last year there were but 49,184), which is the highest number for any April since 1882, during which year we were invaded by a foreign host of 810,187.

IN OUR CITIES.

Now, through this almost unrestricted influx, it appears as if our American cities, themselves the very nerve-centers of our National life, would cease to be American. Those best acquainted with the subject tell us that 34 per cent. of the persons of foreign birth now in the United States are to be found in our cities. Thus: Of the Irish, 45 per cent.; of Germans, 38 per cent.; of English and Scotch, 30 per cent.; of Italians, 40 per cent. Eighty per cent. of the total population of New York City is constituted of foreigners, by birth or parentage. One-third of the population of New York City, and one-fourth of the population of Boston, are Irish. The former city has more Roman Catholics than Vienna, and Vienna has more than 600,000 of this priest-ridden people. Of the 172,756 votes recently cast at an election in Chicago, 88,509 are reported as being given by naturalized citizens, as follows: Germans, 33,002; Irish, 20,253; Swede, 6,804; English, 5,620; Canadians, 4,402; Bohemians, 3,447; Norwegians, 2,998; Poles, 2,774; Scotch, 1,810; Austrians, 1,507; Danes, 1,267; Russians, 960; Hollanders, 911; Italians, 686; Swiss, 688; French, 547; Hun-

garians, 169; and others, 402. The foreign element in St. Louis, by birth and parentage, is 13 per cent.; in Detroit, 15; in Cincinnati, 18; in Milwaukee, 27. Is there not basis for the fear expressed by Dr. Strong that our cities are fast becoming miniature Europes, with a little Ireland here, a little Germany there, a little Italy yonder?

So much for immigration numerically.

IN THE WEST.

A second fact of intimate relationship to the work of the Society whose anniversary we celebrate to-day: The vast number of this foreign host migrate toward the setting sun. About fifty-five per cent. of our immigrants, it is estimated, journey westward, thus freshly and forcefully illustrating Bishop Berkley's poetic apothegm, penned in view of the swing of sceptre from Persia to Greece, from Greece to Italy, from Italy to Britain, and from Britain to America. Now it is from the Atlantic Coast to the Pacific Coast of North America. In 1887, 371,619 immigrants landed at Boston and New York, of whom 24,510 declared their intention to live in New England and 4,651 to go South, while 336,554 contemplated settlement in the Middle and Western States. In seven of the Western States—Indiana, Illinois, Iowa, Missouri, Michigan, Minnesota and Wisconsin—there may be found to-day, in round numbers, 800,000 Germans, 600,000 Poles, 290,000 Swedes, 152,000 Norwegians and 85,000 Danes. Of the 1,800,000 Scandinavians in America, 900,000 were born in Norway, Denmark and Sweden; and these foreigners alone, with their offspring, constitute more than one-third of the people of Minnesota and Dakota, one-sixth of the people of the whole West, and one-thirtieth of our entire American population.

THEIR INFLUENCE HERE.

A third fact, of more importance still: This large and increasing immigration from Asiatic nations and Continental Europe, so greatly moulding the formative character of our new West, does not, in a multitude of cases, add to, but, on the other hand, in a large measure sadly detracts from the higher prosperity of our Republic. Of course, here we must discriminate. In many instances those who come to us from abroad are, we gladly acknowledge, enterprising, helpful citizens, men and women in full sympathy

with our free institutions and the fundamental ideas upon which our national edifice has been reared and desiring to aid us in the propagation and establishment of a pure Christianity and an enlightened civilization, thus proving themselves potent elements in the protection of our Government and in the preservation of our morals. We welcome all such, rejoiced that true representatives of every nation may find on our shores a safe asylum and an impartial justice. What we want is not America for Americans, but Americans for America. As another puts it, it is not birth, nor language, nor complexion that constitutes a person an alien as distinguished from an American, but the attitude of such a person toward the Government and people of the United States.

But of this desirable class, it must be confessed, are not the great mass of immigrants who seek in America a new home. To the best interests of our Republic they are a hindrance rather than a help, a curse rather than a blessing. Many of these are paupers; more of them are criminals. In his recent report to the Secretary of the Treasury, Surgeon-General Hamilton declares that "there is no country in the world in which citizenship is so cheaply obtained as in the United States," and brings to attention the fact that of the fifteen insane persons and eleven idiots reported on a given occasion by the medical officer at New York, four of the idiots and all of the insane were allowed to land; and that while only 3,360 men skilled in the professions and 59,985 skilled laborers came into our country last year, there were among the immigrants about 300,000 common laborers and "miscellaneous." In Dorchester's "Problem of Religious Progress" we are told, and doubtless correctly, that seventy-four per cent. of the Irish discharged convicts have found their way to America.

IMMIGRATION AND CRIME.

A study of our criminal records reveals facts that are startling in the extreme. Consider such as these: The number of men and women in our American penitentiaries in 1890 was about 10,000 larger than that of our convicts in 1880, and the convictions for crime in 1890 exceeded those in 1880 by 11,741. In 1850, with our population of 23,000,000, fewer than 7,000 convicts were in our

jails and penitentiaries; in 1860, with our population of 31,000,000, the number had increased to 19,000; in 1870, with our population of 38,000,000, we had 32,000 prisoners; in 1880, with our population of 50,000,000, we had 58,000 prisoners; and there is reason to fear that when all the returns for 1890 are in, we shall have revealed the awful condition of things which shows about 75,000 convicted criminals among a population of about 63,000,000. Most painfully significant is all this, in connection with our so-called free and glorious American nation, when we recall the fact that the criminal convictions in England were 9,348 in 1889, as against 15,037 in 1868; in Scotland, 1,703, as against 2,439; and in Ireland, 1,310, as against 3,026.

How do we account for this large increase of crime in America? Let Prof. Boyeson—himself a foreigner—answer our question in a few sentences from his calm, conservative address before the General Conference of the Evangelical Alliance in Washington in 1887: "Recent statistics prove that our immigration is being drawn from lower and lower strata of European society. Formerly we received the majority of our Italian immigration from Parma and the northern Provinces—Piedmont, Tuscany and Lombardy—where the people, as a rule, are self-respecting and industrious; but during recent years Naples and the Province of Sicily have taken the lead and poured down upon us a torrent of peanut venders and organ-grinders. Since 1880 the Italians have nearly trebled their numbers, and the Bohemians, Poles and Hungarians have powerfully reinforced and are daily reinforcing our growing army of discontent and disorder, as they import all sorts of notions—religious, irreligious, anarchic, socialistic, nihilistic. They have but little regard for the Sabbath, almost no knowledge of and less reverence for the Bible, and are totally ignorant of the Anglo-American ideas of civil liberty and spiritual religion."

Consonant with this sentiment is the testimony of Prof. James Bryce also, in his masterful "American Commonwealth," in which he declares that these immigrants are, in many cases, ignorant of our country, our statesmen and our political issues, and affirms that to let such become citizens is to make a foolish sacrifice of common sense to abstract principles. It is not surprising that one of the most gifted editors

of our land should have given expression last month, after the disgraceful crimes of Italians in Louisiana's beautiful metropolis, to the generally recognized thought that thousands and thousands of this vast total of immigrants are "men and women undesirable from every point of view"; low in the scale, social and intellectual, without the slightest comprehension of republican government, familiar only with the habits and thoughts of the abject subject of a despotism, destitute of resources and strangers to lofty ambition. No wonder that skepticism, Mormonism, Romanism, socialism, nihilism, illiteracy, intemperance, Sabbath desecration, each nourished and strengthened by the miserable and misery-creating elements from abroad, menace the free institutions of our land and threaten the very life of our National Government and our God-given religion. No wonder that in the presence of all the corrupt and corrupting influences from distant lands (Mafia organizations in New Orleans, anarchical revolutionists in Chicago, and communistic insurrectionists in Pennsylvania), one of the dominant questions before us to-day—a question arresting the attention and demanding the consideration of every patriot that loves his country, and every philanthropist that loves his fellow, and every Christian that loves his God—is this: How shall we Americanize these heterogeneous and discordant elements before they foreignize us? How Christianize them before they demoralize us? How save them before they sink us?

AN ABSORBING QUESTION.

Important, absorbing question this before our Republic to-day. Phillips Brooks uttered just last week sentiments which it were well to have engraved on the heart and memory of American citizens. May I be permitted to quote them in full? Says he: "No nation, as no man, has a right to take possession of a choice bit of God's earth, to exclude the foreigner from its territory, that it may live more comfortably and be a little more at peace. But if to this particular nation there has been given the development of a certain part of God's earth for universal purposes; if the world, in the great march of centuries, is going to be richer for the development of a certain national character, built up by a larger type of manhood here,

then for the world's sake, for the sake of every nation that would pour in upon that which would disturb that development, we have a right to stand guard over it. We are to develop here in America a type or national character, we believe, for which the world is to be richer always. It may be the last great experiment for God's wandering humanity upon earth. We have a right to stand guard over the conditions of that experiment, letting nothing interfere with it, drawing into it the richness that is to come by the entrance of many men from many nations, and they in sympathy with our Constitution and laws."

And how, we ask, is this desired end to be accomplished? To this supreme query of our American Government there is, it seems to me, but one well-founded, satisfactory answer. It is this: The immigration problem can never be solved, these foreign elements, by nature and by education antagonistic to our civilization, can never be controlled, this mighty influx that threatens the integrity of our free institutions can never be turned into channels safe and salutary except through the omnific power of the Gospel of Jesus Christ, who is both Sovereign and Saviour—that Gospel which, in Talleyrand's day, and according to his own admission, made Geneva the grain of musk that perfumed all Europe. Much, I grant, may be accomplished toward the settlement of this question by wise legislation, now levying a per caput tax large enough to work the desired end, now staying the extravagant grant of public lands, now barring out more rigidly and effectually from our shores pauper and criminal classes, now demanding that each immigrant give evidence, through some reliable representative, of his genuine sympathy with our national civilization, as well as prove his intelligence by an ability to read and write in his native tongue; more may be done by just, firm, heroic legal measures which shall duly punish all from abroad, as all born at home, who shall break our laws; more still may be wrought through the agency of our free school system and popular education, with its elevating and ennobling influences; but each of these, as all of these combined, is insufficient, because remedies local, external, evanescent, touching only the surface of life, while that which humanity demands for its essential amelioration, individual and national, is some mighty,

majestic, permeating, permanent principle which is internal and motive-producing—"some supreme energy descending from the heights of the creative and Kingly authority that resides in heaven." Believe me, men and women, fathers and brethren, this mighty mass of heterogeneous material can never be solidified and unified, naturalized and Americanized, saved and made safe, except through the genial yet powerful influences of the regenerating and reforming principles of the Prophet of Nazareth. Not through immigration laws, however just they may be, nor through our public schools and our colleges, however well equipped, nor through any other agency of association looking toward social and educational elevation, but through the Gospel alone. Evangelization is the only salvation. All external means are powerless save as they are permeated and animated, sustained and guided by the Gospel of Christ. Reading this morning's paper, a few hours ago, I saw the statement that while it requires 100,000 troops to keep Paris in order, 3,000 troops suffice for London, a city twice the size of Paris. And why? Because while the people of the former city have flung away from heart and life the words of the mighty Master of the ages, the Queen of the latter people proudly takes up and holds up before a pagan Ambassador the Word of Life, and says, with reverence: "This Bible is the secret of England's greatness and England's glory."

And realizing that the only hope of our nation in these critical periods is the Gospel, our noble Home Mission Society is devoting its mightiest, most consecrated energies for the dissemination all over our country of the truth as it is in Jesus. As Helena, the queen-mother, when searching for the true Cross on Golgotha, arranged a line of beacons from Jerusalem to Constantinople, and bade the watchers light the resinous gum when the holy wood should be found, so our Society is marshalling its forces as never before to seek, not in Jerusalem the decaying wood, but in America the everlasting glory of the Redeemer's Cross, that His glory might shine with effulgence divine among all the unchurched people of our Eastern States and all the churchless people of our Western territory, until the broad domain of our American Republic shall be full of the light of Jehovah, beautified with the

resplendent beams of the Sun of Righteousness.

And in two ways, let me emphasize in conclusion, does this Gospel of the Son of God meet the question before us in connection with our foreign population:

THE PERSONAL METHOD.

First, by the personal regeneration, the moral elevation and the spiritual culture of these diverse and naturally diverging elements. Macaulay, not fifty years ago, predicted that as in the ages past fell ancient Assyria and queenly Persia, and scholarly Greece and majestic Rome, so in the twentieth century would fall our blood-bought and blood-consecrated Republic; that through the usurpation of some modern Cæsar or Napoleon, or by the inroads of some modern Goths and Vandals, the owls and bats of ruin would, in the coming century, brood over the mutilated and demolished magnificence of our national Capital, and the bards of succeeding time sing the sad story of the decline and fall of the American Commonwealth. The prediction, I believe, will be unfulfilled. Our land shall long stand as an arena of Jehovah's mightiest efforts in these ends of the earth in behalf of the human race. But let us realize this, that our only safety from this tremendous calamity is fidelity to God and to His eternal Word, fearless and constant emphasis upon and illustration of personal repentance, personal faith, personal regeneration. In His divine government, intelligently declares a Christian journal which I was reading this very hour, Christ reconstructed society by regulating men's hearts, teaching that the only way to secure better conditions is to get better people, since if the units are right the masses cannot fail to be right. And so our Lord emphasized and reiterated individual, personal, conscious regeneration through the presence and power of the Holy Spirit. He knew that righteousness alone exalteth a nation, that righteousness alone is the palladium of empire or republic. Not law nor literature, not art nor armies, not poetry nor philosophy, not revenue nor reason, but truth, integrity, honor—personal, inalienable, incorruptible, untransmissible—and these crowned by the favor of Him who sitteth in the broad circle of national life and swayeth his sceptre over the children of

men. The salvation of a nation depends upon the salvation of the units composing it, and these units the Gospel can make of men who gladly place principle above party, religion above revenue, morality above money, and character above circumstance—

"Tall men, sun-crowned, who live above the fog
In public duty and in private thinking."

As the Roman Empire was conquered by Christianity, as one by one men and women out of that Empire became sons of God and heirs of immortality—now a mantua-maker and now a jailer, now a Dionysius and now a Damaris—so also must America be redeemed and her heterogeneous masses of people be saved. The personal method of Jesus Christ, not the national method of Constantine, or of Charlemagne, or of Xavier, is the true and effective method. By it, and it alone, shall our American Sabbath be restored, the monster Mormon crushed, the infamous traffic in liquors annihilated, our marriage laws made more pure and inviolable, immigration met at the very threshold with ennobling influences, the mighty and growing revolutions of anarchists, communists and nihilists controlled, and our whole Government, lifted to an exalted height of social and national honor, be made, as far as practicable, "an image of the Divine sovereignty." For this blessed Gospel alone can relieve human consciences, illumine human intellects, quicken human spirits, transform human lives, and elevate and make prosperous human government. Truly has Goldwin Smith declared, "Not democracy in America, but free Christianity in America, is the real key of American glory."

FUSION.

Secondly, as our American Baptist Home Mission Society realizes, Christianity alone can prevail in uniting and solidifying the numerous classes of our foreign population. There is no need to argue that a nation, in order to be prosperous, must be united. Forcefully has Richard Mayo Smith, in his recent work on "Emigration and Immigration," after quoting Edmund Burke's memorable saying that to make us love our country our country ought to be lovely, emphasized the thought that "in order that we may take a pride in our nationality and be willing to make sacrifices for our country,

it is necessary that it should satisfy, in some measure, our ideal of what a nation should be"; and then our author intelligently adds, "A nation is great, not on account of the individuals contained within its boundaries, but through the strength begotten of common national ideals and aspirations. No nation can exist and be powerful that is not homogeneous in this sense. And the great ethnic problem we have before us is to fuse these diverse elements into one common nationality, having one language, one political practice, one patriotism and one ideal of social development." And this the Gospel can do as can no other force. It knows no such distinction as Jew and Gentile, German and Italian, Slavonian and Scandinavian, African and American. Paul on Mars' Hill pricked the bubble of the autochthonic theory of the Greeks with a single sentence in his matchless address, "God hath made of one blood all nations"—the scholarly, refined, philosophical Greek, the brave, heroic, ambitious Roman, the rude, savage, uncultured Cythian. Along with the doctrine of Jehovah's exalted Fatherhood, Christ inculcated the correlative doctrine of humanity's sympathetic brotherhood, the mighty, divinely-given law of human interdependence, the heaven-born teaching that the whole social fabric, from base to apex, is a compact and finely-knit organism. Or, as Arnold has beautifully put it in his "Light of the World," our Lord taught that—

"He who loves his brother, seen and known,
Loves God, unseen, unknown; and who, by faith,
Finds the far Father in the close, sweet Son,
Is one with both."

THE COMING UNITY.

In his attractive work on "The Divine Origin of Christianity," Dr. Richard S. Storrs, dealing with this subject, predicts that the coming ages will present, through the influence of our divine religion, a unity such as was never dreamed of by the Roman Empire when it strove to bring all nations under its sway, nor by Charlemagne when he sought to unite disorganized Europe, nor by Napoleon I. when he fought to bring a continent in submission to his sovereignty; and he confidently looks forward to the consummation, as he eloquently says, of a plan "when the different nations, each with its idioms of custom and language, shall be

united in a bond of peace which knows no suspicion and admits no suspension, because resulting from the voluntary subjection of each and all to the rule of a common King, the Lord of Hosts." Naturalism may attribute the present increasing fraternization of the races to the rough collision of arms, to skilful invention, to wide-spread commerce, or to other great industrial movements of modern civilization; but the intelligent Christian knows that it is the result rather of the Divine teaching in Christianity that "the fellowship of humanity is deeper and mightier than the alienations of race; that the characteristics of humanity are essential and permanent, the differences of race accidental and evanescent; that the mighty race prejudice must give way as men, alien by birth, find themselves brethren in Jesus Christ." Yes, it is a Christ-wrought picture portrayed by a Christian poet when he sings—

"For I dipt into the future far as human eye could see,

Saw the vision of the world and the wonders that should be,

Till the war-drums throbbed no longer and the battle-flags were furled

In the parliament of the man, the federation of the world."

God speed the day when every kindred and tongue, and tribe and people—all Europe and Asia, Africa and America—shall gather in sympathetic, soul-moving union around the throne of Him who hath made them of one blood, and there offer the prayer and sing the song of a divinely formed and an eternally cemented brotherhood: "Our Father, who art in Heaven, hallowed be Thy name. For Thine is the kingdom, and the power, and the glory forever. Amen."

The Origin and Progress of German Baptist Missions.

A persecution similar to that which drove the Huguenots from their homes in France compelled great numbers of Germans to flee for their lives from Austria and other countries of Europe. Many of these settled long before the dawn of American independence in various portions of the country. Speaking a foreign language, living in

colonies by themselves, engaged chiefly in agricultural pursuits, they were but little known.

It was not, however, until 1830 to 1840 that the Germans began to come to this country in large numbers. Dissatisfied both with the religious and political conditions of society in the old country, they came seeking a new home.

It was at about this time that Providence opened the way for the commencement of mission work among this people.

The name of Rev. Konrad A. Fleischmann is dear to the memory of all German Baptists. Born in 1812 in the old and famous city of Nürnberg, Bavaria, he, at the age of nineteen, was converted in Switzerland and joined the Separists, an organization of avowed believers only. In the course of his studies, at the age of twenty-three, he became convinced that the Scriptures required believers to be immersed, and he was baptized. Having a strong desire to preach, he spent three years in an institution in Berne, preparing himself for the work of an evangelist.

George Müller, of Bristol, England, having heard of the young man, induced him to visit England, and later to go to America as missionary among the Germans.

Arriving here in 1839, he began to preach in Newark, N. J., where in October of the same year he was permitted to reap the first fruit of his labor, and three precious souls were baptized, the first Germans known to have been baptized in America.

Fleischmann continued his labors, not only in Newark, but in various parts of Pennsylvania, where in 1841, fifty years ago, the first German Baptist Church of America was organized in Lycoming County.

It is to commemorate this event that a Jubilee Meeting is to be held this month at Williamsport, Pa., in connection with the sessions of the Eastern German Conference.

In 1842 Mr. Fleischmann went to Philadelphia, where the year following he organized the First German Baptist Church of that city, which to-day is a very flourishing organization of 376 members. He continued his labors in Philadelphia until his death, October 15, 1867. It was the day after having preached with great impressiveness from the text, "Thus saith the Lord: Set thy house in order, for thou shalt die and not live," that he was suddenly called home.

In 1845 a young man came from Switzerland named John Eschmann, and commenced preaching in New York City. He united by baptism with the South Baptist Church of New York City, and was appointed by the Home Mission Society as missionary among the Germans in that city. This was the first work of the Home Mission Society for this race of people, and much misgiving was felt by many as to whether it was a wise attempt.

In 1847 the Annual Report of the Board mentioned the organization of the First German Baptist Church of New York City with twelve members, and the subsequent addition of seventeen persons by baptism and sixteen by letter. The Report concludes as follows :

"This little church is regarded as a promising nucleus, around which, by the grace of God, will be clustered such evangelical instrumentalities as will be well adapted to act upon the superstitious minds and trammelled consciences of their countrymen. We believe that in this event there is providential kindness of our Lord and Master."

This church has just celebrated its forty-fifth anniversary. How well these expectations have been realized will appear from the fact that 1,153 persons have been received by baptism into this church during these forty-five years. The church has had a very eventful history. It has had but three pastors, and the present pastor is now in his twentieth year with them.

This church has given to the work more than twenty German ministers, among whom are some of the most prominent in the denomination. There are now six German Baptist churches in New York City, three in Brooklyn, and four others in the immediate vicinity. The First Church of New York also carries on mission work at several stations, and a new German church has just been organized at Hoboken, N. J., one of the mission stations of this church.

Not only, however, has this work had a marvelous success in the vicinity of New York, but the same can be said of all portions of the country. In 1851 there were eight German Baptist churches, and an Annual German Conference was organized in Philadelphia. As members of these churches

and Baptist immigrants from Germany settled throughout the West, other churches were organized, and in 1859 the Western German Conference was organized. This again divided in 1881, for greater efficiency, into three Conferences, and at the present time there are five such Conferences, consisting of about two hundred churches and a membership of 15,500. This growth has been principally through conversions of religious formalists and skeptics, and from the Baptist ranks of Germany.

It must also be taken into account that thousands have been converted in German Baptist churches who are now in connection with English-speaking churches. While the loss to the German churches is much deplored, it is, however, no loss to the denomination, as it is the gain for other churches. Many of the most prominent Baptist churches have members who were converted in German churches, and who are to-day doing active work for the cause of Christ.

The need of an educated German ministry was soon felt, and as early as 1854 arrangements were made to give instruction to German students in the Rochester Theological Seminary. In 1858 the present German Department of that Seminary was organized, and Prof. A. Rauschenbusch was appointed to take charge of it. The number of students, however, was small until 1879, when, in consequence of a Day of Prayer appointed by the German Baptist churches to ask the Lord for a larger increase of laborers for the millions of German immigrants pouring into this country, the number rose to forty-three. Last year there were, including those in the Preparatory Department, fifty-eight students who study with a view to the ministry.

A new building, known as the German Students' Home, has been completed during the past year. The total cost was \$38,000, of which amount the German Baptists contributed about \$10,000. In addition to this they contribute annually about \$2,500 for beneficiary aid to students. About two hundred churches have been organized in the East, West and Canada as a fruit of this educational work. At the close of the last school year seven young men went out into the field. This institution has been a great factor in this important German mission work.

The proceedings of the first Conference in 1851 contain references to the need of a German religious paper, as well as suitable tracts, books, etc. The following year a small paper was started. In 1866, however, the work was destined to take a great forward movement, and in that year the German Baptist Publication Society was organized in Cleveland, Ohio. Although of small beginning, it has had a wonderful growth. Its business has grown to such an extent that increased quarters have repeatedly been necessary.

The Society conducts a general printing and publishing business, and issues regularly five weekly and monthly papers, besides books, tracts and other publications. The total value of the property of the Society amounts to nearly \$66,000, and a large and increasing business is being carried on. It is under the able management of H. Schulte, business manager, and of Dr. J. C. Haselhuhn as general editor. The health of Dr. Haselhuhn has not been good, and the prayers of many are constantly ascending to the throne of Grace that he may be spared to continue in his important work.

The German churches, through their general organization, co-operate with the Home Mission Society in the prosecution of mission work. During the past year the sum of nearly \$14,000 was expended for missions among the Germans in this country, about one half of it being raised by the German churches. Sixty-nine German missionaries have been at work during the year, who have labored in eighteen States and in Canada. They are a consecrated band of workers, who, amid many discouragements, are working faithfully to bring their countrymen to Christ.

And in view of the great work that has been accomplished, and the thousands who have been saved by our missionaries proclaiming to them the Gospel in their own language, should not this branch of our work be greatly strengthened? God's hand has been in the work, and as we have followed providential leadings hitherto, so ought we now to follow on. There is a great work yet before us. Will we make use of the opportunity? We ought to greatly increase our work among the Germans. What better time to do it than in this jubilee year of the German Baptists?

Sketch of the First German Baptist Church, of Chicago, Ill.

REV. J. MEIER, PASTOR, CHICAGO, ILL.

Up to 1864 nothing was done by the Baptists for the German population of Chicago. The little German Church numbered only twenty members when the American Baptist Home Mission Society appointed the first German Missionary to this field. In the fall of 1866 this little church of thirty members built a frame chapel, costing \$2,500, on the corner of Beckerdik and Huron Streets.

Here they were richly blessed by the Lord, and in twelve years their membership increased to 225, under the leadership of the brethren, J. F. Hoefflin, C. Bodenbender, and J. C. Haselhuhn.

Since October 1878, it has been my privilege to labor with this church. The members were then scattered over the entire city, on the north, south and west side, which gave us opportunities to start missions in South Chicago and Colehour, on the north side, and in the southwest portions of Chicago, as well as in Oak Park. The Lord gave strength so that we could preach at all these different places in connection with other brethren, and soon we were able to organize churches. In the year 1882 the German church of South Chicago and Colehour was organized and a chapel built. The next year we built a brick house for the mission on the north side at a cost of \$14,000, and owing to this undertaking we were compelled to mortgage our own church property. In 1886 the Second German Church was organized in the city with 90 members.

The year 1887 is remarkable in the history of this church. Early in the year the German Waubusia Avenue Mission Chapel was built at a cost of \$3,500. In the summer of the same year our Hasting Street German Mission was commenced with a small brick chapel, costing us \$1,400 for repairs. A mission in Coal City and Joliet, with 35 members, was organized as a German Church. In the winter of the same year a Bohemian Baptist Mission was also started by the First German Church, as there are 40,000 of this nationality in our city.

After all this the meeting-house of the First German Church was getting too small for their meetings. So early in the spring of 1888, we began to build a new house of worship which was dedicated in Novem-



FIRST GERMAN BAPTIST CHURCH, CHICAGO, ILL.

ber 1888. The cost was \$42,000. The same year the members of the Oak Park German Mission were in need of a house of worship, which was built at a cost of \$3,300. In 1890 this mission was organized as a self-sustaining church, with Brother J. F. Hoefflin as pastor.

We have gathered on the whole field in these twelve years four German churches, three of which are self-supporting, and three German and one Bohemian Mission. We have seven houses of worship, three of these being good brick buildings, standing on corners in the city from three to six miles apart from each other. Where we had 225 members twelve years ago, we now have over 1000 on this field. The First German Baptist Church of this city has received by baptism, 648 persons, and has dismissed by letters 544 many of whom are now members of English-speaking Baptist churches.

To some of our brethren this report may sound boastful. I can only say you have compelled me to boast.

The honor and glory we give to the Lord who has blessed our work on this mission field.

Who Shall Rule?

We have noticed with some interest the developments in the controversy that has been carried on between the followers of Herr Cahensly and his associates of the St.

Raphael Societies, and those of Cardinal Gibbons and the members of the Roman Catholic hierarchy.

The Roman Catholic bishops in this country are almost all foreigners, as is largely true of the priesthood. The majority of the bishopricks are in the hands of the Irish, and there seems to be a growing determination on the part of some of the other nationalities to test their relative strength in a strife for the mastery, and to see which has the greater influence with the Pope.

Herr Cahensly has issued a manifesto, addressed nominally to the Pope's secretary, but really, of course, to the Holy Father himself. He makes some interesting statements and reflections. He says:

"MOST EMINENT LORD—We come to humbly submit to your Eminence some considerations upon the subject of emigration to the United States of North America. The current which is carrying away American populations of different nationalities is already formidable; in the future it is likely to become irresistible. As is proven by the table of statistics appended to this memorial, 439,400 Catholics left Europe for the American continent during the year 1889. Of the number, 178,900 went to the United States. The same country received, moreover, thousands of emigrants from Canada, Mexico, Brazil and other countries of Latin-America. Calculations based upon the most authoritative statistics go to show that Catholic immigrants and their children ought to constitute in the United States a population of 26,000,000. But the fact is that the number of Catholics in all that vast country scarcely exceeds 10,000,000. Catholicity, therefore, has, up to the present date, sustained a net loss of 16,000,000 in the great American republic. The following are the chief causes of this desertion on the part of the Catholic forces:

"First—The lack of sufficient protection for the emigrants at the time of their departure from home, during their voyage, and on their arrival in America.

"Second—The insufficiency of priests and parishes of their own for the different nationalities of immigrants.

"Third—The pecuniary sacrifices, often exorbitant, that are exacted of the faithful.

"Fourth—The public schools.

"Fifth—The insufficiency of societies,

Catholic and national associations of mutual aid, protection, etc., of the laboring classes.

"Sixth—The want of different representatives of the different nationalities of immigrants in the episcopate."

He then proceeds to argue at great length. We have not space to give all his statements, but the main thing that he seems to desire is the following:

"If the episcopate be handed over almost exclusively to one single nationality, to the detriment of the others, a feeling of uneasiness, of general discontent, is created among these last, a feeling which assumes the proportion of jealous national rivalries—feelings wounded and shocked in every sacred right and interest belonging to these same nations. What is expected of the Holy See is that bishops of the different nations will be placed in the episcopal body, so that the different nations will be represented by some of their own episcopate in the ecclesiastical provinces and in the councils."

This is a thrust at the Irish members of the hierarchy, who are seeking to defeat Cahensly's plan through jealousy of the threatened increase of German influence in managing the affairs of the church.

Cardinal Gibbons has also spoken. He objects to being sacrificed to German jealousy and ambition. In a recent interview he is reported as saying "that the hierarchy of no country in the world is paying more attention to the spiritual wants of foreign born Catholic people than are the prelates of the United States. We cannot view without astonishment and indignation a number of self-constituted and officious gentlemen in Europe complaining of the alleged inattention which is paid to the spiritual wants of the foreign population, and to the means of redress which they have thought proper to submit to the Holy See."

And it seems that the Irish element has carried the day, for the daily press prints a cablegram from Rome, saying:

"The Pope has written to Cardinal Gibbons, declaring that he will never concede the demands made by Herr Cahensly, on behalf of the St. Raphael Societies, for the protection of Catholic emigrants in so far as the appointment of national bishops is concerned. The Pope has also refused the petition of the Poles in the United States for the appointment of a Polish bishop."

We do not know whether the controversy will end here, but we can rest assured that no effort will be spared to win America for Rome. It therefore behooves us to redouble our efforts to take America for Christ. Our missionaries among these foreign populations are all working and praying to that end. There are none more patriotic than they. Let us give them our sympathy and encouragement, and pray that God will bless them to the salvation of many souls.

An Incident from our Work Among the Immigrants Arriving in New York City.

Missionary John Schiek relates that one morning a messenger came to him with the information that there were a number of immigrants at the landing, who were detained by the Commissioner, and who would be returned to Europe unless some one took it upon himself to provide for them. It was further stated that they were Baptists, so the missionary hastened to investigate. He found them in an enclosure set apart specially for such cases. The party consisted of three families, numbering twenty-one persons. It was a sight to melt a stony heart. Their faces gave some indication of what they had suffered. But in spite of the anxiety and care, there was still a sweet spirit of trust in the Lord. "So they gathered around me," says Brother Schiek, "the children pale and thin from hunger, while I learned their story." They were Russians and belonged to a sect known as the Stundists.

The history of this sect is one of the wonders of the religious world. In points of doctrine, church order, etc., they agree almost entirely with the Baptists, and in many parts of Russia they are called Baptists. "They told me how, about six years ago, while members of the Greek Catholic Church, they were, through the secret study of the Word of God, brought to repentance, and left the Greek Church. For a time they met secretly in prayer, until it became known to the priest, who used every known means to bring them back to the church. Finding that he could not succeed, he began to use force. Led on by him, the populace stormed their houses, destroyed

their property, laid waste their farms, but all to no purpose, for they remained steadfast and true. Failing in this, they changed their tactics, arresting them, throwing them in dungeons, and placing their feet in the stocks. The father of one of these families received 200 lashes on the soles of his feet, while the mother received 100. This was a very painful torture, but still they remained true, enduring all these persecutions for many years. At last they decided to leave all their earthly possessions, and like the Pilgrims of olden times, seek a free country, where they could worship God in accordance with the dictates of their consciences.

"Arriving here, friendless and in a strange country, they could give no destination for their journey. The only destination they had was America, the Land of the Free. It was therefore decided by the Commissioner to send them back to Russia. I asked them through an interpreter whether they were willing to return, and they lifted their hands towards heaven, with looks that said, 'Just God, can You let it be?' No, I said, it should not be, and trusting the Lord for help I became surety for these twenty-one people that they would not become charges to the country. Having thus secured their release, I brought them to a boarding house, and saw that they were supplied with the necessities of life. The following day I sent them to a good brother who understood their language, and has a warm heart for the oppressed. He will take care of them until they can find some permanent place to settle. God will bless and reward him."

This is but one instance out of many that could be given, but it will suffice to show the importance of our mission work among the immigrants. Brother Schiek has given a hearty welcome to many such poor, oppressed and persecuted pilgrims. And what a joy to these faithful ones, to meet here at the very gates of America, a Christian greeting, and the kindly help of our missionary. Remember the mission among the immigrants in your prayers and with your contributions.

More Concerning the Persecution of the Stundists.

Apropos to the foregoing incident, the following, taken from the *National Baptist*, will be of interest :

"Although the force of persecution in Russia is at present directed chiefly against the Jews, yet they are by no means alone. The Stundists are a body of quiet, inoffensive, blameless Christians, who derive their name from the German *Stunde*, meaning an hour, from the fact that they have stated hours of devotion. These Stundists (as the writer was informed by Gov. Jewell, formerly United States Minister at St. Petersburg) are essentially Baptists. They believe in the total separation of the Church from the State, in the spirituality of the Church, in adult baptism and baptism by immersion. They are totally free from all union with Nihilists and Socialists. They do, indeed, in accordance with what they believe to be their duty, proclaim their doctrines, and have made many converts, especially in the Departments of Kieff. Hereafter the passports of Stundists will contain the name of the sect, and those whose passports are thus designated are excluded from employment on the railroads, in factories and mills, and other industrial establishments. The police are empowered to banish them from all cities and to force them to return to the province from which they came. Their children are taken from them to be instructed in the State religion. They are deprived of freedom of worship and of the privilege of erecting chapels. It is intended to withdraw from them the right to appeal to the Supreme Court, in order that there may be no delay in the execution of sentences imposed upon them.

"These facts, which we gather from a recent letter in the *Tribune*, written from St. Petersburg, indicate the spirit of the Russian Government, and call for prayer to Him who alone holds in His hands the hearts of men, who can overrule despotism and cruelty for the advance of His cause and the good of men."

These Stundists are coming to America in large numbers, seeking a free country, and it is our duty to give them a kindly Christian greeting.

A Year's Immigration.

The official bulletin of the Treasury Department, showing the number of immigrants arrived at our ports during the month, the six months and the year ending June

30th, presents some figures that are worthy of more than passing attention. In some respects the figures presented are really startling.

The total number of immigrants landed during the year ending June 30th was 555,496, the largest since 1883. For the preceding year the total was only 451,219. The gain is 104,277, or more than 23 per cent. If this increase should continue, we should receive during the year ending June 30 1892, the enormous number of more than six hundred and eighty thousand immigrants! In other words, there would be added to our population probably more foreign born than native born persons. This is a prospect that cannot be contemplated without alarm.

The details of the immigration are not such as to counteract the impression produced by the totals. They rather serve to deepen it. Thus, we find that while there has been an increase of 105,000 in the number of immigrants who speak other tongues, there has been an actual decrease in the number of those whose native tongue is English.

Still further, the increase is largely in the undesirable class. There is a decrease in the Swiss immigration, and only a very slight increase in that from France and the Netherlands. The great increase comes from the following countries:

	1891.	1890.	Increase.
Italy	75,143	51,789	21,354
Germany	113,531	92,409	21,122
Poland	27,491	11,073	16,418
Russia	47,401	35,574	11,827
Sweden and Norway...	49,392	40,895	8,497
Bohemia	11,758	4,508	7,250
Hungary	28,336	22,059	6,307
Totals	353,082	258,307	94,775

These seven countries have contributed 64 per cent. of our whole immigration during the past year, and more than 90 per cent. of the increase over the previous year. Few of these people speak English at all, and the majority of them never learn to use it readily.

The most remarkable fact brought out by this table is the tremendous influx from Russia and Poland. Most of the Poles reported in the table come from Russian Poland, so that it is fair to put the two together. We find, then, that the increase from Russia is greater even than that from Italy. Last year the number was 74,892;

the year before it was only 46,677, a difference of 28,245, an increase of more than 60 per cent.

For the single month of June the arrivals from all countries were 68,317. If that rate were to be kept up during the year, the total would be over 800,000. The greatest increase for the month was in Russians. In June, 1890, there were 4,345 of these, and last June there were 9,842, and 4,409 Poles. In fact, there were more Russians even than Italians who came here in June.

The Russian and Polish increase is easily accounted for. The ferocious persecution of the Russian Jews has sent a wave of wretched humanity clear across the Atlantic.

We showed in these columns something of the great pecuniary burden that has been saddled upon this nation by European nations, as revealed in the census statistics of pauperism.

The flood of immigration, notwithstanding the strenuous efforts of the Government to require strict compliance with existing statutes forbidding the landing of paupers and criminals, still keeps rising. Do we want 700,000 foreigners to come here to live next year? Our Congressmen-elect should be thinking about these things.—*Mail and Express.*

MISSIONARY DEPARTMENT.

Nothing Done for the Italians.

Much doubt is often expressed by some people as to whether the money spent for our work among the foreign populations is well spent. It is urged by many that the work should not be separated from our regular mission work, and that the preaching should not be in any foreign tongue, but all in the English language. It has been proven time and again that in order to reach these thousands of foreigners who are pouring into our country it is necessary to have missionaries of their own people and speaking their own tongue. They will not be reached unless this is done. Facts prove this.

If it were true that the foreigners can be

reached by English preaching, why is it, we ask, that we find Baptists only among those nationalities of foreigners among whom the missionaries of the Society are at work? There are hundreds of thousands of Italians in this country for whom, we regret to say, the Society has not felt able to undertake work. There may be Baptists among them, but they are indeed very few. The mass are still in ignorance in the Roman Catholic Church.

Why have not they been reached by our English-speaking pastors? We know that they are a very difficult class of people to work among, but surely they are in need of the Gospel. And are they different from the Germans, French, Bohemians, etc.? We believe not. They ought to have the Gospel preached to them in their own tongue, and we believe God would bless the Word as preached to them, as He has blessed it among the other nationalities. Ought not something more be done for them? Are we not failing in our duty to preach the Gospel "to every creature" if we neglect the Italians? Where are the men and the means for this important and needy mission work?

Chinese Mission in San Francisco.

The statement of a United States naval officer has recently been the rounds of the press, to the effect that the Chinese do not want religion and he has never yet seen a Christian Chinaman. Well, a great many white men do not want religion; indeed, the "natural man" doesn't want it at all, whether Chinese or Caucasian. If this man will call at the Chinese Baptist Mission house in San Francisco, on his homeward trip, Dr. Hartwell will be pleased to enlighten him on the subject by showing him a company of devoted Chinese Christians, who compare favorably with other Christians of lighter hue. In California, Oregon and elsewhere in this country, there are hundreds of converts, and in China nearly two thousand are reported as belonging to the Baptist churches.

Dr. Hartwell writes: "Our mission schools keep up well. We average an attendance every night of just about seventy Chinese. On Friday night last, when we closed for a week, we had sixty-seven Chinese present. Last night I met one of the

Presbyterian teachers and asked, 'How is your school?' He replied, 'We had twenty-five to-night and thirty last night.' I think the people are right when they say 'the Baptists have the best Mission school.'

"The worthy supervisors of San Francisco have issued license to sell liquors to a number of Chinamen. One of these has opened his whisky den in the great building that adjoins the church on the north. In this and similar dens low white people buy and drink cheap whisky. One night recently, after eleven o'clock, when all the brethren had left the building, and the janitor who sleeps in the building had retired, some fellow, evidently, as it seems to me, one of the 'drunks' from this den, passed along in front of our church, and amused himself striking as he went at our glass doors and windows, breaking four, among them the two large heavy glasses in the doors near the northern end of the building. I had all these repaired, and four iron rods for protection screwed on each door over the lower part of the glass. As 'catching comes before hanging' in this country, I had no redress for I could not prove *who* did it. In China I could get redress for such lawlessness.

"Brother Fung Yuet Man is now in the city, having come down from Chico at my request, expecting to go next to Los Angeles where he is much needed. Last Sunday night I had him preach for me in the church, and I really felt like shouting 'Hallelujah,' that God should make of one of our own 'boys,' converted in our school and baptized here, such an excellent preacher. His sermon was really a fine one from the text 'As many as are led by the Spirit of God, they are the sons of God.'"

A Visit to Chinatown.

A friend has allowed us to take the following account of a visit to Chinatown in San Francisco, from a private letter: "Our party hired a guide, and went through a part of Chinatown, which took us about three hours and a half. I hope I may never again see such sights as I saw that night. There are said to be 75,000 Chinese in San Francisco, but it is very difficult to learn just how many there really are; half of their city is underground. Some of the dens were 8 x 12 feet, and literally packed with men smok-

ing opium. They were lying on shelves all the way up from the floor to the ceiling, the room being so full of smoke you could scarcely see the occupants. Then there were people living in little rooms underground without any floor, and no kind of furniture but an old pail, full of all the dirt you could think of, in the centre of the room, and a bit of wet, mouldy straw in one corner. The smell I really could not have stood had it not been for a large handkerchief well saturated with perfume. I expressed my surprise at our guide, who was a Chinese, taking us into such places, but was informed he only showed us the best of them." It is only by giving the Gospel to these poor people that we can prevent such a state of affairs in our own fair country, as is described above.—*Missionary Outlook.*

The Scandinavians.

—Rev. John P. Westerberg is missionary among the Swedes in Manchester, N. H., but is not content to confine his labors to that place. The work has been extended, and two members of the Swedish Church at Manchester have moved to Concord, where Swedish services have been commenced.

—Rev. G. Lundquist, our missionary among the Swedes in Ashland, Wis., reports that all the church work seems to go forward. The meetings are well attended. Some have been converted and added to the church. A new chapel is a pressing necessity, as their present one is entirely too small. The missionary writes: "We have to do something in this way very soon."

—The work among the Swedes in Tacoma, Wash., under the wise leadership of our missionary, Rev. J. A. H. Johnson, is making decided progress. The church numbers eighty-seven members, and the prayer meetings frequently are attended by one hundred and fifty people. The missionary reports a good interest in the church and a number of conversions.

—The Swedish Baptist Conference of the Eastern States held its annual meeting at Bridgeport, Conn., July 24-26. There are twenty-four churches in the Conference. The number of members is 2,132, an increase of 350 during the year, 271 of these by baptism. The churches at Meriden,

Conn. and McKeesport, Pa., have dedicated houses of worship during the year.

—Aug. Jernberg, Esq., of Chicago, has offered to give \$50,000 and to raise \$50,000 more as an endowment for the education of Swedish students for the ministry; one-half to go to the Scandinavian Department of the Theological Seminary at Morgan Park, Ill., and one-half to the Theological Seminary at Stockholm, Sweden.

—Rev. Nels Ericson is missionary among the Swedes in Ironwood and vicinity, in the upper peninsula of Michigan, in the region famed for its iron mines. His work has been very difficult during the past quarter owing to a dullness in the iron trade, causing many of the members of the church to leave for other places seeking work. Nevertheless he is encouraged, knowing that they will be useful elsewhere. He expresses his thanks to the Society for the aid given him, as well as for the boxes of clothing sent him, which brought tears of joy to his eyes.

—Rev. C. G. Nilson sends the following concerning his work in Bloomingdale, South Dak.:

"We received twenty-two new members during the past twelve months. Some of them have moved away to other churches to help build up the Kingdom where they are, but those remaining are good, active members. We are continually receiving new scholars in our Sunday-school, and during the year we have organized a Young People's Society. It was organized with seven members; now we have forty, and we meet twice a month and have good meetings. It is a blessing to my soul to see the house of worship filled with young people when we meet. But if we have our friends we also have our enemies. But as God is with us we shall prosper."

—Rev. Lauritz C. Hanson, missionary at Morris, Ill., reports as follows:

"Our church here had a festival day, as we had the joy of burying five persons with Christ in baptism. As we have no house of our own, the baptism took place in the English-speaking Baptist church. Never before have so many of the Scandinavian people in Morris been gathered to listen to a baptismal speech and see a believer's baptism. The church was crowded. One of the candidates was an old, well-known Luth-

eran Christian, the best Norwegian spokesman in Morris in favor of infant baptism. The Lutheran minister said some time ago, when I baptized this man's wife: 'You will never get Torris Eid to the Baptists.' But today Mr. Torris Eid is a Baptist. He made a warning speech to the public from the baptism. We praise our Lord for His blessings upon us, and we are looking for some new ones who will give the truth right, and Jesus their hearts. We have now laid the foundation for a meeting-house, to which every member, man and woman, has offered one month's pay."

—Rev. R. J. Petersen writes very encouragingly about his work among the Scandinavians in Waupaca, Wis. He says:

"Concerning the work here it can be said that the church is in a good condition, and a few outsiders attend the services regularly, and the spirit of God is working on their hearts to show them the necessity of conversion and also of following the word of God as regards baptism. As the report shows, we have received by experience two members during the quarter, who came to us from the Methodist church, where they had been members for many years and where they had been baptized a short time ago. As a consequence of these leaving the Methodist church, others in the same church are studying the Word of God with reference to the subject of baptism. May the Saviour help them to follow Him!"

Self-Support "According to the Word of God."

Rev. C. J. Johnson, missionary among the Danes in Alta, Iowa, sends the following:

"I have got my people to walk alone, after three years' support from your Society, and hope the Lord shall in the future, as in the past, be our helper. When I took charge of this church it only could raise about fifty dollars; now we have raised the sum of over four thousand dollars during these three years, and all free offerings. No sociables nor other worldly doings, but all according to the Word of God. It has cost me some sacrifice, but it will come back some day. You will accept our heartfelt thanks for the help we have received, and I can assure you we shall not forget the mother Society, but will help to carry on the good work."

A Church Resuscitated.

Rev. Lars J. Anderson was some months ago invited to preach for the new Norwegian Baptist Church at Rio, Wis. He accepted the invitation, but after a few sermons was requested by some American brethren to also preach in English, which he did, preaching every night for over two months. He now reports that "God blessed the work and the revival has so far resulted in the resuscitation of the American Church, to which eleven new members have been added, seven by baptism and four by experience, with a number more standing almost ready to come in, with good attendance and interest. The Scandinavian Church has had nine additions by baptism and one by experience, with others standing very near us. The churches are both increasing in spirituality, courage and hopefulness."

A Successful Work.

All who were in attendance at the Anniversaries in Cincinnati, will recall the able address of Rev. D. B. Cheney, Jr., of West Superior, Wis., on "Our Baptist Young People and the Evangelization of the West." It will be interesting to know that he is engaged on one of our most important and successful mission fields. He has accomplished grand results since entering upon his work last January. The Lord be praised for all that has been accomplished. Brother Cheney in forwarding his quarterly report writes:

"Enclosed you should find my second report. Fifty additions to the church, a congregation averaging now fully 200 built up, the church debt reduced from \$1,750 to \$500, two new chapels built, lots valued at \$1,500 secured for another chapel to be built by December 1, 1891, a parsonage to cost not less than \$1,500 begun, current expenses at the rate of \$100 a month instead of \$500 a year all met and money in the treasury, the best choir in the city secured, and the promise obtained of the gift of two more lots for a chapel as soon as we will make our choice of them—these are some of the results of six months' work for which we are profoundly grateful to our Heavenly Father to Whom we give all the praise. This summary does not include the work done in and by our local missions, except the building of the two chapels. The work of these mission in-

terests will be reported by those who at present have charge of them, so I do not include it in my report except in the single item above noted. We feel that we have great reason to be encouraged in our work, and believe that the future is bright with promise for our cause and the Lord's in this rapidly growing place."

An Important and Needy Field.

Merrill is one of those flourishing new towns in northern Wisconsin. It has a population of about 7,000, with good railroad facilities and every prospect of permanent growth. A church was organized last December, and in May Rev. William H. Barker accepted our appointment to that field. He now sends the following report of his work:

"We have an organization of but seven members, but I expect at our next covenant meeting that we shall receive certainly 13 others with us, making 20 in all.

"Finances on the part of our little company are weak, but they have everything pledged according to agreement. We meet in a hall seating about 150.

"We have one advantage, meeting where we do, on account of having only one other Evangelical church on the west side of our city where the greater portion of inhabitants have settled. The population almost demanded another church here, and I hope soon to be able under the guidance of God and His Christ to make our cause felt here.

"At present I am carrying most of the burdens of the church so far as outward work develops, but I take in turn my burden and lay it upon God.

"The Sabbath desecration is one of the saddest features here, this, of course, being caused by intemperance.

"There are nine large saw mills, three or four sash, door and blind factories, four or five public schools, one a high school.

"We have one direct railway to Chicago, but citizens talk of another, hence manufacturing are the prophecy of the rising citizens. There are many cultured people here, but there is also an awful amount of vice."

Successful Work in Washington City.

Rev. S. R. White, General Missionary for the District of Columbia, has been very graciously blessed, and sends a very cheering account of his work. He writes:

"The Lord has graciously favored us in our work at Maryland Avenue chapel in the northeast part of Washington. About thirty months ago under the Executive Board of the Columbia Association, I was instructed to canvass such portions of the city, with the view of opening a Sunday-school and mission. I selected the northeast. I went there a stranger, and among strangers rented a dwelling and opened a Sunday-school of 51. Soon I selected a lot. After paying for it, a chapel 40x70 was erected and opened last November. The Sunday-school and congregations have been encouraging from that day. Last March a revival began among the young people in the school which has continued and still continues. The converts have been some thirty-five to forty, including young men and women of excellent character, who give every promise of usefulness and activity, all participating in the young people's meeting which is largely attended. A church of over forty members has been organized. For all purposes we have received and disbursed on the property and for expenses over \$700.

"Altogether the work and its development has been most wonderful and has exercised a most happy and healthful influence upon the community. My opinion is that in a very few years at most, the church will be self-supporting."

Cannot Respond to the Macedonian Cries.

Rev. H. H. Turner, Colby, Kan., located in the heart of last year's drought stricken region of Kansas, sends the following concerning his work. More laborers are needed.

"The fields are whitening for the harvest,—not only the wheat fields, and they are immense, with no indication of injury, either from drought, insects or rust—but also Gospel fields.

"One whose hands are already full of work, and can't go, grows sick, and I had almost said tired of hearing the cry from so many places, 'Come some evening in the week, come any time, we never hear preaching.'

"In passing through our 'time of need' here in Western Kansas, the people grew hungry, not only for something more of material things, but also for something spiritual, for something better than sin.

"The denominations of Christians who have been operating on this field, occupying many places not only in the villages but also country places, have abandoned nearly all their country stations and have narrowed their operations in many of the towns and villages. Although Baptists require 'much water,' they have withstood the terrible drought here better than any other religious society.

"By permission and request of my own congregations, I visited the church at Kanona about forty miles away and located near the center of a group of pastorless churches. I spent a Sunday with that church. The churches at Oberlin, Norton, Norcat, Jennings, Almena, Vallania, Kanona and Jackson were all represented, and though all are pastorless, they reported regular covenant meetings, prayer meetings, and most of them Sunday-schools. The afternoon was spent in a prayer and social service. Many good things were said and all had a feast of soul. One brother said this country must either go back to the cattle kings and dogs, or we will take it for Christ in the name of the Baptists.

"Did I write you that Hon. Chas. F. Colby sent me his draft for \$25, which enabled us to put in our baptistry, robing rooms, etc? Who can I appeal to, to aid us in getting a bell for our church tower?"

Making Progress.

The Church at Marion, Kansas, under the pastorate of Missionary C. H. Wareham is making substantial progress. A determined effort is being made to clear the church property from debt. Some needed repairs are also being made. The church is united and in good working order.

Rev. J. H. Storms, our missionary at Tulare and Visalia, Cal., reports the work in a most encouraging condition. He has been securing means for a parsonage, which he hopes to have completed very soon, after which, he says, the church will be in a far better financial condition. He writes:

"We have had a most excellent quarter's work. I am hoping and working hard to bring the Tulare church up to be a self-sustaining body. We will nearly reach it by October, if we meet with no backset. The church is becoming stronger in many ways.

A united body, spiritual, consecrated, congregations constantly on the increase, interest excellent." No wonder the missionary feels encouraged.

Rev. M. B. Critchett writes as follows concerning his work at Kasota, Minn.:

"The past quarter with the Kasota church has been one of good interest and an improved attendance upon all of the Sunday services. In the Sabbath-school there is a growing interest and an enlarged attendance, particularly among the children. The Young People's Society of Christian Endeavor is doing a good work in developing the younger Christians along the lines of church work and Christian activity.

"The church is well united in effort and strong in faith of a prosperous future. At the out-station of St. Peter three miles northwest of Kasota, the pastor has held preaching service on Sunday afternoons since May 3d, and a Sunday-school has been organized."

Large Fields.

—Cheering news is received from Rev. J. A. Marnie, our missionary at Bottineau, No. Dak. Brother Marnie is pastor of the only Protestant church having prayer meeting, Sunday-school, etc., in the entire county, and his field is a very large one. "Last Sunday," he says, "I only rode fifty miles and had the usual three services in three different places. Had full houses each time." He has held three weeks of extra meetings, and reports a very good interest. The meetings were well attended, and there were some fruits, while a number more are expecting to be baptized soon.

—Rev. Thomas N. Horner is missionary at Edmond and vicinity in the new Oklahoma Territory. He thus describes his field:

"I have charge of four different churches besides two stations. My field of labor at present is twenty-five miles wide by thirty-six in length, being the only active minister between Oklahoma City and Guthrie. We need more men on this vast field."

New Fields.

Rev. A. J. Essex, General Missionary for the Indian Territory, sends the following account of the organization of a church on the field of Rev. Samuel H. Mitchell from

whom we heard in the last MONTHLY. He writes :

"I write to say that without any knowledge of each other Brother Mitchell and myself met at Claremore, a thriving village on the Arkansas Valley Railroad about forty-three miles northwest of Muskogee, for the purpose of looking after Baptist interests. After several days' meeting a church was organized with eleven members and about as many more to follow. This is a good mission field, and joined to contiguous points such as Catoosa, and possibly Vinita, should have a missionary who can work not only in Claremore, but in the country around it. In my judgment there is no mission field that promises more future permanency in the five civilized tribes. Brother Mitchell concurs in this judgment, and is anxious to see the field cultivated.

"I shall look for a suitable man as early as possible. It is a rich ranch region, good soil, and is fast settling up."

—District Missionary J. M. Whitehead sends the following account of his visit to Eureka, Kan.

"I visited Eureka, county seat of Greenwood county, a beautiful town of 3,000 inhabitants. The Baptist church organized four years ago has fourteen members. There are some forty Baptists in Eureka (not in the church), some of whom are among the best citizens in the place. They have never had a pastor, but been supplied irregularly. They have a good church lot centrally located and paid for. This field I regard as one of the most hopeful places I have visited, with a Baptist element strong and steadfast. In some three or four families there is considerable wealth. I shall be very much disappointed if they do not build in the near future. Greenwood county is one of the best stock raising counties in Kansas. Eureka has two railroads passing through it, and a thrifty, enterprising people. Some 'weak-kneed' Baptists have gone into other churches seeking a 'temporary home,' as some proselytes use the term, meaning however otherwise. The Baptists have two or three Baptist churches in other parts of the county, but none within twelve miles of the beautiful county seat, Eureka. This field doubtless will pay well to put some good efficient minister in it soon."

Notes.

We express our sympathy to Rev. J. H. Hoke, our General Missionary for the Colored people in Arkansas, in the recent death of his wife and a child.

Rev. Thomas D. Davis, Minot, North Dakota, reports that a new mission station has been taken up, where he hopes to have frequent services. He expects to hold a series of meetings there soon.

Rev. A. T. Griffith, of Fountain, Colo., reports that the Lord has been blessing them. The prayer meetings are very good, and there are some requests for prayer and a number of conversions. The congregations are the best in the place.

Rev. J. R. Rairden, Mitchell, South Dakota, was compelled to be absent from his field for two months, procuring medical treatment for his head and throat. We are glad to report that he received much benefit therefrom.

Rev. George N. Annes, Kent and White River, Wash., reports that the past year has been one of great labor and sacrifice for the little band, but the blessing of God has rested upon them. He has good congregations, lively prayer meetings, and it is hoped that a number will soon unite with the church.

Rev. E. H. Hayden, has wrought a good work at Salida, Col., and just when the outlook was most encouraging, he is laid aside by a severe illness, which leaves him practically voiceless. He has gone to the Pacific coast in the hope that a complete rest and change will fully restore his voice and strength.

Rev. T. J. Giblett, missionary at Osceola Mills, Wis., reports that the church has made progress along all lines. The building has been thoroughly renovated, making it very neat and comfortable. He says: "Our congregations are growing and attentive, and we are gaining ground in the favor of the community. We have a young lady awaiting baptism and another will give in her letter at our next meeting. There is a decided growth in grace among our members. This makes all more united and efficient workers as one can depend upon them. I do not think that the Board will be at all sorry that they put some money into

this little church. We have tried to make good use of our opportunities."

Brother Giblett has recently secured a helper in the person of a wife, and we feel assured that he will now work with doubled energy. May God's richest blessings rest upon them.

EDUCATIONAL DEPARTMENT

Selma University.

Miss Libbie M. Seeley, sends the following concerning the work at this Institution during the past year :

"We had a very full school, and therefore plenty of hard work, but it was a session of unusual interest.

"The new building, or girls' boarding hall, proved to be a great help, and as only half of the rooms were furnished, they were well crowded.

"Several of the rooms were furnished by Northern friends, in response to President Purce's petition for help, which was published in the HOME MISSION MONTHLY soon after the erection of the building. Many sent us bedding, without which I fear the students would have suffered greatly.

"It costs forty dollars to furnish a room, which is named by those who furnish it. Mrs. Woodsmall and friends of Franklin, Ind., furnished one in memory of her husband. Others were furnished by the Women's Societies of Elgin, Ill., Logansport, Ind., and Agawam, Mass. At the latter place a band of King's Daughters became interested, and after sending forty dollars and a barrel of valuable bedding for one room, they expressed a desire to do still more, and are now furnishing the second room on the instalment plan, having already paid half of the required amount. Oh ! that their efforts might inspire other 'Daughters of the King' to work of the same kind, for there are yet more than a dozen rooms unfurnished.

"We enjoyed the visits of Dr. and Mrs. MacVicar and dear Sister Moore very much indeed, and I know students as well as teachers were greatly helped and strengthened. Dr. MacVicar must have told you of

the Students' Building Band that was organized by him, with the view of giving us, in the near future, a new school building in place of the old chapel.

"The young men made one kiln of brick before school closed, but Mr. Purce writes that money is very scarce, the crops poor, and they are not able to go on with the work at present."

CHURCH EDIFICE DEPT.

Undesirable Neighbors.

Rev. A. K. McCall, missionary pastor of the Edgerton Place Church of Kansas City, Kans., writes as follows :

"We need very much a meeting house. Our place of meeting is a store-room next door to a grocery kept by a German Catholic. With flies, pigs, chickens, ducks, geese, dogs, and children in the back yard makes it anything but a desirable place of worship. Yet the people come to preaching, the Sunday-school is pretty well attended, the prayer-meeting is kept up, and the Young People's meeting has a fair attendance. It might be worse---we wish it were better."

Laboring Under Difficulties.

The disadvantages under which a missionary labors without a house of worship, is shown by the following from Rev. T. T. Howd, of Sheridan, Wyoming: "There is not a vacant building in town at this writing and immigrants are camped all about the outskirts of the town until houses can be secured. We have no place in which to worship save an old school-house that we cannot control in the least degree ; I cannot know that we can use it three weeks ahead. This building is open all the week for tramps and children to run through, and part of it is used for a carpenter's workshop. It is dirty and uncomfortable. It is likely that inside of three months it will be sold. Then I do not know what we shall do."

Who wants to help build the first Baptist chapel in Northern Wyoming ? With from

\$500 to \$700 assistance they will be able to erect a house worth about \$1,500.

Utah.

The work in Salt Lake City is assuming larger proportions. Rev. S. G. Adams through the help of friends and of the Society, has secured a lot and is proceeding to erect a house on the east side; while another favorable opportunity in the southwestern part of the city for the erection of a chapel and the establishment of a mission is to be improved.

Homeless.

Rhineland is one of those flourishing towns of the "New Wisconsin." A church of six members was organized by General Missionary Halteman last December, and in April, Rev. H. A. Buzzell accepted our appointment as missionary and entered upon his work. At first he could get no place to meet in, so they organized a Sunday-school in a private house, and began to meet for prayer and work.

"It was not until the first Sunday in May," says the missionary in his report, "that we could have regular services, and then in a small store, the rent of which was \$25 per month. We were not sure of this unless we took it for one year. It seemed too much for us to pay, and in three weeks they rented it to other parties for one year, and we were again houseless for one Sunday. We now occupy another store, but are subject to the same conditions as before, and therefore may be put out any day. And what is worse four non-church-going families live over the store, and the noise sometimes is too much for our endurance. The church did not wish to build this year, and some did not think it wise to buy a lot until we were stronger. The wheels of our progress however were stayed, and we voted to get a lot at once and proceed to build a house unto the Lord. The day we voted to build a card came from Rev. S. H. Greene of Washington, D. C., announcing that the Calvary Baptist Church had raised the money for a new organ for us, and Sunday evening to the surprise of us all three young women and five young men gave themselves to Christ, and they said it was for life. We have now

seventeen members with as many more waiting for their letters, and others seeking the Saviour, and we have no place for the coming winter. Shall we build? We are poor and need the help of the Home Mission Society."

It is such struggling interests in the West that need our help, both in the support of a pastor, and in the erection of a suitable house of worship. As the first care of a new settler must be to secure a home, so also every newly organized church, to be successful and accomplish its purpose, needs a home. Remember the Church Edifice Department of our work.

WOMEN'S SOCIETIES.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

14 TREMONT TEMPLE, BOSTON, MASS.

President—MRS. ALICE B. COLEMAN, 14 Tremont Temple, Boston, Mass. *Vice-President*—MRS. ANNA SARGENT HUNT, Augusta, Me. *Corresponding Secretary*—MRS. M. C. REV. NOLDS, 21 Fayette Street, Cambridgeport, Mass. *Treasurer*—MISS ALICE E. STEDMAN, 14 Tremont Temple, Boston, Mass.

Resolutions adopted by the Executive Board at a meeting held August 6, 1891:

The members of the Executive Board of the Woman's American Baptist Home Mission Society, sincerely mourning the death of its Honorary President, Mrs. Thomas Nickerson, desire to record their deep sense of the loss the Society has sustained by the removal of its earliest and best friend.

From the very commencement of the Woman's Society in Boston in 1877, Mrs. Nickerson identified herself with the few earnest women who felt the need and demand for the special help of women in our Home Mission Society's work, and she acted as Corresponding Secretary of the new organization.

Her loving zeal and untiring interest aroused and stimulated others, and her faithful words in many a church in New England concerning the needs of the South and West have borne fruit in consecrated lives and systematic giving.

For many years Mrs. Nickerson was President of the Society and Chairman of our Board, relinquishing her position on account of failing health in May last year.

She brought to our deliberations her clear judgment and wise thought and experience, ever seeking, with kind consideration for all, to guide our counsels toward the wisest decisions.

Nor can we forget her constant devotion to the growing missionary and educational work for our country and Mexico, her readiness to make appeals for it in meetings, and the journeys to distant fields, where, in loneliness and difficulties, our teachers have been cheered by her encouraging and helpful words. To all who have labored and prayed with their beloved friend and leader her memory will ever be dear.

Our sincere sympathy is tendered to her beloved husband and family in their bereavement, with whom the sweet remembrance of her devoted love will ever abide, and "her children," with many besides, will "rise up and call her blessed."

In imitation of her example, we, who shared her labors of love, may well make a renewed consecration to the service of the Master, into whose presence our sister has now entered.

MRS. ALICE B. COLEMAN,
President.

MRS. M. C. REYNOLDS,
Cor. Secretary.

**WOMAN'S BAPTIST HOME MISSION SOCIETY
OF MICHIGAN.**

President—MRS. W. H. BREARLY, 230 Charlotte Avenue Detroit. *Corresponding Secretary*—MRS. A. J. FOX, 63 Allred Street, Detroit. *Recording Secretary*—MRS. T. T. LEBRE, JR 64 Alexandrine Avenue, Detroit. *Treasurer*—MRS. W. A. MOORE, 1055 Woodward Avenue, Detroit.

During the summer time we hardly expect interesting meetings or reports, but our last quarter has been an exception to this rule. The missionary pastors we help support nearly all report some additions to their churches.

Rev. Bartlett Foskett, of Sault Ste. Marie, reports thirteen additions, also that the church and parsonage are now completed. Rev. M. E. Hayne, of Charlevoix, reports eighteen additions, also work done at four out-stations; the gathering of two feeble churches into one and the arranging of matters in others, so that as the evenings grow longer the work may be pushed more energetically. Rev. Milo Smith, of St. Ignace, reports one addition to his church membership. In a very interesting letter recently received from him, in reviewing his work in St. Ignace, he says if he could only keep all the members he baptizes he would soon have a strong church; but there are so many removals, especially among the young people. That is something all country churches have to contend with. They act as feeders to the city, and this should and does make us the more willing to help establish and support the country churches. Many of our strongest Christians began the new life in these little places. Rev. George Crook, of Bear Lake, reports one addition, and also complains of removals on account of the decline in lumbering in his vicinity. His field comprises six townships in the county of Manistee,

with Bear Lake village as its center, where he has his home church; and from ten to twelve miles in different directions he has three out-stations, and is doing good work among the lumbermen and farmers of that region.

From Rev. A. E. Cook, our General Missionary in the Upper Peninsula, we hear that the church at Ishpeming is nearly finished. He hopes soon to plant a pastor there, and then devote himself more to Iron Mountain and Crystal Falls, the last a newly organized church, from which he reports three baptisms.

We have had the pleasure this quarter of meeting two of our missionaries face to face and talking with them about their work—Dr. Shanafelt, of South Dakota, and Miss Carrie V. Dyer, of Hartshorn Memorial College, Richmond, Va. Dr. Shanafelt, in telling us of his work in that wonderful country—"the young men's State," as he said it was called—and in which he has worked three and a quarter years, said he had dedicated forty-five churches, and expected about September 1st to dedicate two more in the Black Hills, one at Deadwood and the other at Rapid City. For these two contributions were taken in Michigan churches last year, so we feel special interest in them. The women's work in Circles, Bands and Young People's Societies seems to be growing as fast as the churches in this young State, and with the great harvest promised this year they look forward to greater growth still.

Miss Carrie V. Dyer we have supported ever since she began her school work among the colored people at Richmond, and the many interesting letters we have received from her make her seem like an old friend. She spoke to us of Dr. MacVicar's plan for putting a large number of girl students as missionaries into the Southern field, and told us of a missionary trip she had herself recently made, and showed us the great need of colored women as house-to-house workers among their people. We feel much interested, and hope for great things from this plan.

We had also at one of our meetings Mrs. R. D. Allen, of Howell, for sixteen years one of our associational secretaries; most of the time an invalid, yet very successful in this work. We were sorry when she presented her resignation. She expects soon to remove to Ogden, and hopes to help in the home work there.

MRS. E. J. DAVIS.

**TREASURER'S REPORT FOR QUARTER ENDING
JUNE 30, 1891.**

Novi, \$10.00; Novi S. S., \$2.81; South Boardman Band, \$2.00; Hadley, \$5.00; Flint, \$6.00; Miss Susan Merrill, Detroit, \$10.00; Mason, \$2.55; Edwardsburgh, 60c.; Inlay City, \$5.00; Kalkaska, \$2.00; Lawton, \$1.65; Rives, \$9.21; Kensington, \$5.00; South Haven Band, \$2.00; Detroit, First German, \$6.00; Gangnes, \$5.00; Michigan Semi-Annual Association, \$10.00; Mrs. L. B. Austin, \$5.00; Grand Rapids, Wealthy Avenue, \$11.70; New Buffalo, \$3.50; Richmond, \$2.35; Tuscola, \$1.30; Owasso Band, \$6.00; Mrs. A. B.

Crawford, \$2.00; Howell, \$6.00; Salem S. S., \$1.80; Adrian, \$10.00; Saginaw, Michigan Avenue Y. P. S. C. E., \$1.35; Edmon, \$1.50; Weston T. B., \$5.00; Norvell, \$1.73; Norvell Y. P. S. C. E., \$1.57; Brighton, \$1.00; Children's Mite Boxes, \$1.17; Tecumseh T. B., \$1.90; Newburg, \$2.25; Litchfield, \$5.00; Saginaw, West Side, \$2.63; Weston, \$7.00; Vernon, \$4.65; Williamston, \$4.00; Pontiac, \$12.00; Mount Morris, \$1.00; Detroit, First Church, \$19.90; Band, \$5.00; Clinton, \$2.00; Lapeer First, \$10.00; Saginaw, East Side, \$16.58; Detroit, Woodward Avenue, \$35.51; Corunna S. S., \$3.00; Traversee City, \$4.00; Napoleon, \$1.00; Diamonddale, \$2.00; Parma First, \$3.00; Detroit, Eighteenth Street, \$2.25; Athens, \$2.00; Fenton, \$4.00; Quincy, \$2.50; Holly, \$3.50; St. Joseph River Association, \$1.20; Sturgis, \$9.00; Detroit, Twelfth Street Church, \$8.00; Plainwell, \$14.75; Detroit, North Church, \$2.25; Northville, \$4.50; Reading, \$3.20; West Bay City, First, \$16.50; Grand Rapids, Fountain Street "Reading Club," \$3.00; Constantine, soc., Centerville, \$5.93; Union, \$2.10; Colon, \$3.60; Three Rivers, \$10.00; Tecumseh, \$4.00; Cadillac Band, \$5.00; Miss Fannie Wingart, Detroit, \$5.00; Milan, \$2.50; Ceresco, \$4.51; Ann Arbor, \$17.00; Ionia, \$5.33; Oakfield, First, \$1.72; Irene E. Fenner Memorial, \$10.00; Grand Rapids, Fountain Street, "Midway Tens," \$15.00; "Helping Hands," \$5.00; Port Huron, \$10.00; Grand Rapids, Fountain Street, \$11.00; Porter S. S., \$6.00; St. Clair, \$5.00; Kalamazoo, First, \$15.22; Lansing Circle, \$7.17; Lansing Band, \$1.83. Total, \$522.27.

Charles N. Busey,	Jacksonville, Ill.,	July 15
Charles Brodie,	Hillsdale, Mich.,	July 14
Fred. Hawley	Hillsdale, Mich.,	July 14
W. S. Sweet,	La Crosse, Wis.,	July 16
Daniel T. Mason,	Lake City, Mo.,	June 27
A. J. Fleming,	New Harmony, Mo.,	June 27
J. E. Treloar,	Pilot Mound, Iowa,	July 16
W. C. Levick,	Sterling, Neb.,	June 2
William A. Waldo,	Crystal, No. Dak.,	July 7
Cyrus Sullivan,	Rolla, No. Dak.,	July 14

CHURCHES ORGANIZED.

PLACE.	DATE.
Stamford, Conn., Union Baptist Church (Col'd),	June 28
Yonkers, N. Y., Nepperhan Baptist Church,	—
Hoboken, N. J., First German Baptist Church,	—
Taylorville, Pa. Calvary Baptist Church,	—
Woodland, W. Va.,	July 27
White Plains, Ky., Colored Baptist Church,	July 26
Eagles, N. C.,	—
Blue Wing, N. C.,	July 23
Dillon, S. C.,	—
Lexington, Ind.,	—
Crothersville, Ind.,	—
Lucas, Wis.,	—
Albany, Mo.,	—
Milton, Cal.,	July 5
Caynon Creek, Ore.,	April 19
Olympia, Wash., Temple Baptist Church,	Mar. —

Ministerial and Church Record

"The word of God grew and multiplied."—ACTS 12:24.

ORDINATIONS.

NAME.	PLACE.	DATE.
H. E. Hopkins,	Worcester, Mass.,	June 28
Frederick J. Salesman,	Malden, Mass.,	July 15
J. W. Denno,	West Royalston, Mass.,	Aug. 1
G. D. Gould,	Huntington, Mass.,	July 22
W. S. Davis,	East Otto, N. Y.,	June 24
E. Knapp,	Marcy, N. Y.,	July 1
Oscar L. Martin,	Rochester, N. Y.,	June 19
George W. Leonard,	Wertsville, N. Y.,	June 30
Robert Scott,	Franklinville, N. Y.,	July 16
I. Duane Hall,	Bartlett, N. Y.,	July 22
Henry J. Whalen,	Mt. Upton, N. Y.,	June 30
Isaac C. Taylor,	Scipio, N. Y.,	July 14
George Hine,	Tioga Center, Pa.,	June 30
George W. Sanders,	Rush, Pa.,	June 24
Joseph Brockbank,	Philadelphia, Pa.,	July 13
J. J. Wicker,	Norfolk, Va.,	July 5
C. S. Blackwell,	Norfolk, Va.,	July 12
T. S. Davenport,	Shortsville, Va.,	June 21
N. C. Davenport,	Shortsville, Va.,	June 21
M. C. Alexander,	Wheeling, W. Va.,	July 16
M. C. Cline,	Sycamore, W. Va.,	July 2
Richard H. Laseley,	Allenville, Ky.,	July 4
W. L. Norris,	Memphis, Tenn.,	July 3
William Haynsworth,	Sumter, S. C.,	July 5
C. A. Jones,	Batesburg, S. C.,	July 8
J. B. Anderson,	Elko, S. C.,	July 2
W. J. Howard,	Berean, Ga.,	—
J. N. Vining,	Fellowship, Ga.,	June —
W. N. Ferris,	Sunbury, Ohio,	—
J. A. Koonz,	Monon, Ind.,	July 1
E. O. Lovett,	Peoria, Ill.,	June 4
— Pierce,	Spartan, Ill.,	June 26
Horace J. Wheeler,	Indianola, Ill.,	July 21

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Damariscotta, Me.,	July 22
Leominster, Mass., Merriam Memorial Building,	July 16
Springfield Center, N. Y.,	July 21
McKeesport, Pa., Swedish Baptist Church,	July 12
Holiday, Pa., Middlebury Baptist Church,	July 9
Pond Creek, W. Va.,	July 18
Clayton, N. C.,	July 18
Aulander, N. C.,	July 12
Whiteville, N. C.,	June 21
Hopewell, S. C.,	July 26
Mounds Station, Ill.,	July 7
Three Rivers, Mich.,	July 12
St. Paul, Minn., German Baptist Church,	—
Tuskego, Iowa,	June 21
Ottumwa, Iowa, Finley Ave. Baptist Church,	Aug. 9
Lake City, Mo.,	June 28
South Bend, Wash.,	July 5

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
Charles T. Perkins,	77.	Paris, Me.,	July 6
Albert G. Palmer,	—	—	—
D. D.,	78.	Stamford, Conn.,	June 30
C. J. Tucker,	—	Norwich, N. Y.,	July 9
Aaron Parker,	89.	Greene, N. Y.,	July 17
Hobart D. Leaven-	—	—	—
worth,	75.	Burtville, Pa.,	June 18
J. T. Wallace,	—	Richmond, Va.,	July 20
George E. Brown,	71.	Buckhannon, W. Va.,	July 24
Henry Samuel,	81.	Frankfort, Ky.,	July 17
John E. McCoy,	47.	North Vernon, Ind.,	July 24
E. Parinly,	68.	Pape Co., Ill.,	June 28
Charles C. Cross,	—	Amboy, Ill.,	July 24
E. Steele,	72.	Imlay City, Mich.,	July 18

Financial Statement. For July.

MISSIONS AND EDUCATION.

Expenditures for the month, \$33,214 18

Donations from Churches, Sunday-schools and Individuals,	9,992 14
Legacies,	5,401 38
Tuition, Room Rent, etc., from Students,	181 13
Interest and Dividends,	1,785 22
Sale and Rent of Real Estate,	374 00
HOME MISSION MONTHLY and Jubilee Volume,	103 38
Total for July,	\$17,837 25
Donations, Legacies, etc., from April 1 to July 1,	77,716 18
Total for four months,	\$95,553 43

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	\$948 01
Interest " " " " " " " " " " " "	1,275 64
Interest for Loan Fund,	1,622 89
	\$3,846 54
Donations, Legacies and Interest from April 1 to July 1,	9,129 61
Total receipts for present year,	\$108,529 58

Contributions and Legacies. For July.

[Contributions and legacies not otherwise noted are for general purposes. The * denotes that contributions are for educational purposes, and C. E. F. for Church Edifice Fund.]

Providence, Cranston Street Ch.....	27 78	C. E. F. Jersey City, Bergen Ch.....	1 00	TEXAS, \$107.03.	
CONNECTICUT, \$573.83.		LEGACY.		Dallas, Coll. by Rev. A. R. Griggs.....	107 03
Hartford, Sweda Ch.....	2 30	Hightstown, Estate of C. W. Livingston.....	300 00	OHIO, \$365.60.	
Stamford S. S., Briggs Miss. Soc'y.....	48 47	PENNSYLVANIA, \$486.06.		Lebanon, East Ch.....	20 00
New Haven, Grand Avenue Ch.....	8 00	McKeesport, Scand. Ch.....	10 00	Plain City, Josiah Numa-macher.....	5 00
Old Mystic, First Grotton Ch.....	19 00	Pittsburgh, Fourth Ave. Bible School.....	39 53	Greenville Ch.....	15 28
Sterling, Rev. E. S. Hill.....	4 00	Batavia Ch.....	90 00	S. S.....	3 28
South Willington, Soc'y Christian Endeavor.....	2 00	Philadelphia, William Hawkins.....	10 00	Ashland, Mrs. Eliza Thomson.....	30 00
Lebanon, First Ch.....	6 85	Fifth Ch.....	155 00	Miss Anne Thomson.....	5 00
Lydia M. Wells.....	5 00	Broad and Brown Street Ch.....	31 40	Dayton, First Ch.....	214 42
Liberty Hill Mission.....	1 50	Altoona Ch.....	56 00	Newtonville Ch.....	12 00
Saybrook, First Ch.....	4 10	Orbisonia Ch.....	2 90	Cleveland, Mrs. Emily A. Page.....	5 00
Stamford S. S., Briggs Miss. Soc'y.....	5 55	East Smithfield Ch.....	2 00	Wauseon Ch., Women of.....	0 90
*FOR SCHOOL BUILDING IN THE CITY OF MEXICO:		Parkersburg Ch.....	6 76	Xenia Ch.....	2 00
Hartford, First Ch.....	10 15	Atglen, Glen Run Ch.....	16 44	New London Ch.....	4 00
C. E. F., New Haven, Mrs. Emily M. Alling.....	400 00	North Jackson, Gibson and Jackson Ch.....	4 60	Springfield, First Ch.....	20 00
Stamford S. S.....	6 38	Centerville Ch.....	1 45	Savannah, First Ch.....	2 45
FOR CHAPEL BUILDING:		Montrose, Bridgewater Ch.....	10 35	Sandusky, Wayne St. Ch.....	2 77
Eastford S. S.....	6 00	Warren Center Ch.....	2 35	Dresden Ch.....	5 00
LEGACY.		Hallidayburg Ch.....	43 53	Coshocton Ch.....	8 00
Putnam, Estate of Joanna Barrett.....	44 44	Newton Center Ch.....	3 75	Columbus, North Ch., Young People's Soc'y.....	4 50
NEW YORK, \$2,482.23.		DELAWARE, \$194.42.		Rural Dale, A Lady.....	8 00
Hoosick Falls Ch.....	43 62	Wilmington, Second Ch.....	30 00	Hardland, Bronson Ch.....	4 00
Manchester, First Ch.....	32 75	Ladies' Home Miss. Soc'y.....	40 00	MICHIGAN, \$404.91.	
Arcade, A Friend.....	4 99	Delaware Avenue Bible School.....	37 14	Ishpeming, Calvary Ch.....	1 00
Gorham, Bethel Ch.....	14 75	City Mission.....	73 97	Howell Ch.....	7 11
Panama Ch.....	5 00	Dover Ch.....	13 31	S. S.....	1 90
Belfast S. S.....	4 78	DISTRICT OF COLUMBIA, \$82.50.		Fowlerville Ch.....	5 00
Wilson Ch.....	14 65	Washington, Calvary Ch.....	32 50	Detroit, First Ch.....	195 53
Ransomville Ch.....	3 00	*For Wayland Sem., D. C.:		Millford Ch.....	10 00
Tuscarora Ch.....	12 57	Washington, Henry Beard.....	50 00	Jackson Ch.....	15 00
Castle, First Ch.....	1 15	WEST VIRGINIA, \$31.88.		Plymouth Ch.....	20 00
Greenport Ch.....	77 06	Elkins Ch.....	1 00	Sand Beach Ch.....	33 78
Williamsbridge, Emmanuel Ch.....	21 10	State Convention (Col'd).....	14 30	Bengal and Riley Ch.....	8 10
Lawrenceville Ch.....	5 50	Harrisburg Ch.....	7 50	St. John's Ch.....	7 70
Fort Covington Ch.....	5 00	Morris, Mt. Moriah Ch.....	2 00	Bronson Ch.....	8 75
Warren Dyke.....	3 00	Coal Valley Ch.....	7 08	Ithaca Ch.....	11 65
Tioga and Barton S. S.....	2 00	TENNESSEE, \$181.13.		Harrisville, Young People's Soc'y.....	6 55
West Danby Ch.....	7 14	*Nashville, Roger Wms. University:		Almont Ch. and S. S.....	4 00
Peekskill Ch.....	35 04	Sundry Sales.....	181 13	C. E. F. FOR CHAPEL BUILDING:	
Gains and Murray Chs.....	2 00	SOUTH CAROLINA, \$32.37.		Benton Harbor S. S.....	11 13
Auburn, First S. S.....	155 84	Florence, Coll. by Rev. E. R. Roberts.....	32 37	FOR CH. AT EAST SALT LAKE CITY, UTAH:	
Second Ch.....	9 44	GEORGIA, \$112.73.		Ypsilanti Ch.....	17 50
C. E. F. FOR CHAPEL BUILDING:		Americus, Coll. by Rev. J. C. Bryan.....	112 73	Ann Arbor Ch.....	10 15
Seneca Falls S. S.....	18 00	FLORIDA, \$56.68.		Weston Ch.....	18 00
FOR CH. AT ANADARKO, I. T.:		Flemington, Coll. by Rev. W. A. Wilkerson.....	50 56	Sundry Contributions.....	19 00
Hoosick Falls Ch.....	15 25	*Live Oak, Florida Institute:		INDIANA, \$309.21.	
LEGACIES.		Sundry Sales.....	6 12	La Fayette, First Ch.....	32 76
Waverly, Estate of Morris L. Bennett.....	1,000 00	ALABAMA, \$64.00.		Terre Haute, First Ch.....	32 75
Hudson, Estate of Amos Knox.....	989 60	Hollywood, Coll. by Rev. C. O. Boothe.....	84 00	Bethlehem Ch.....	3 00
NEW JERSEY, \$785.88.		ARKANSAS, \$188.45.		Pine Grove Ch.....	3 80
Newark, Miss Alice E. Johnson.....	50 00	Little Rock, Coll. by Rev. James H. Hoke.....	188 45	West Point Ch.....	4 50
Bergen Point Ch.....	10 00			Brookston Ch.....	1 20
Elizabeth, Central Ch.....	8 00			Baker's Creek Ch.....	3 00
Jersey City, Bergen Ch.....	89 57			Fairland Ch.....	6 11
Millington Ch.....	37 57			Union Ch.....	8 70
Mt. Bethel Ch.....	3 00			Middle Fork Ch.....	5 00
Mt. Holly Ch.....	78 38			Crawfordsville Ch.....	9 00
Pittsboro Ch.....	10 62			Bunker Hill Ch.....	9 08
Trenton, First Ch.....	115 00			Miami Ch.....	5 00
Haddonfield Ch.....	1 00			Michigan Ch.....	3 30
Moorestown Ch.....	29 80			Corinth Ch.....	2 28
Jersey City, Bergen Ch.....	1 00			Amity Ch.....	1 54
*For Richmond Theol. Sem., Va.:				New Providence Ch.....	87
East Orange, First S. S.....	50 00			Plainfield Ch.....	2 25
*FOR SCHOOL BUILDING IN THE CITY OF MEXICO:				Arno Ch.....	1 78
Asbury Park, Cash.....	1 00			Coatesville Ch.....	84

Marion Ch.....	28 19
Rockville Ch.....	4 22
New Market Ch.....	1 30
Prairie Vine Ch.....	9 83
Monon Ch.....	1 20
South Bend Ch.....	20 32
Decatur Ch.....	6 54

C. E. F. FOR CHAPELS IN THE SOUTHWEST:
 Edinburg, Jno. W. Dame. 50 00
FOR CHAPEL BUILDING:
 Young America S. S..... 87

ILLINOIS, \$459.45.

Marengo S. S.....	18 62
Monmouth Ch.....	25 00
Diamond Grove Ch.....	5 00
Sullivan Valley Ch.....	47 84
Englewood, Covenant Ch.....	47 10
Chicago, Chinese Mission, desig.....	40 00
Galesburg, First Ch.....	10 00
Piano Ch.....	13 00
Big Rock Ch.....	1 00
Newark, Woman's Society.....	8 10
Champaign Ch. and S. S.....	11 30
Olney Ch.....	5 30
Quincy, U. St. Ch., in add.....	6 75
Stone Fork Ch.....	9 25
Decatur Ch.....	155 14
Mt. Vernon Ch.....	4 89
Paris Ch.....	2 25
McLeansboro Ch.....	8 45
*Marengo S. S.....	31 03
C. E. F. Marengo S. S.....	9 31
Princeton S. S.....	6 13

WISCONSIN, \$123.16.

Merrill Ch.....	15 00
Beaver Dam Ch.....	45 63
Sun Prairie Ch.....	6 31
Verona Ch.....	6 22
C. E. F. State Convention..	50 00

MINNESOTA, \$486.56.

State Convention, Coll. by Rev. John M. Crooks.....	169 66
West Duluth Ch.....	10 70
St. Paul, Philadelphia Ch.....	9 00
Burr St. Ch.....	35 25
Hebron Ch.....	15 00
Duluth Ch.....	10 00
By Rev. A. J. Holm.....	4 25
Crookston, by Rev. L. M. Stoberg.....	175 00
Minneapolis, Norwegian and Danish Ch.....	8 00
St. Cloud, Coll. by Rev. Andrew Sisell.....	31 00
Soudan Ch.....	9 25
C. E. F. Hector Ch.....	1 65
FOR CHAPEL BUILDING: West Duluth S. S.....	7 80

IOWA, \$87.74.

Cascade Ch.....	11 25
Cherokee Ch.....	12 50
Waterloo Ch.....	18 38
Glenwood Ch.....	31 00
Sac City, First Ch.....	5 25

C. E. F. FOR CHAPEL BUILDING:
 Charlton S. S..... 8 36
 Charleston Ch..... 1 00

INDIAN TERRITORY, \$7.10.

Richland Ch.....	5 00
Wau-hil-lau Ch.....	2 10

KANSAS, \$1,423.18.

Leoti Ch.....	5 10
Phillipsburg Ch., The Juvenile Mission Band.....	10 00
Kingman Ch.....	11 50
Whiting Ch.....	8 50
Onaja Ch.....	3 00
Lancaster Ch.....	10 25
Holton Ch.....	1 50

Barleyville Ch.....	21 50
Burlington Ch.....	1 82
Wetmore Ch.....	3 60
Cedar Vale Ch.....	6 00
Wa-keeney, Coll. by Rev. F. L. Walker.....	12 81
Horton Ch.....	10 75
S. S.....	2 75
Willis Ch.....	7 50
Manhattan, Coll. by Rev. I. D. Newell.....	665 55
Concord, per Rev. Aug. Johnson.....	15 00
Mulberry, French Ch.....	2 25
Beloit Ch.....	15 30
Holton Ch.....	5 00
Woman's Home Mission Society.....	3 50
State Convention.....	383 71
C. E. F. State Convention..	216 29

NEBRASKA, \$5.70.

Arberville, Mrs. Ellen F. Savage.....	2 00
Holdrege Ch.....	3 70

NORTH DAKOTA, \$35.82.

Bismarck, First Ch.....	5 00
Page, First Ch.....	9 40
Grand Forks, by Rev. O. Larsen.....	3 80
Tower City, First S. S.....	2 62
C. E. F. FOR CH. AT MANDAN, N. D.: Jamestown, First Ch.....	5 00
Page, First Ch.....	10 00

SOUTH DAKOTA, \$35.38.

Pierre Ch.....	4 00
Sun Prairie Ch., Swedish Sewing Soc'y.....	5 00
Mitchell Ch.....	10 00
Bloomington Ch., Scand.....	5 00
Conde, Dane and Norwegian Ch.....	4 00
Hurley Ch., Girls' Bd.....	2 05
Boys' Band.....	1 01
Dell Rapids Ch., Miss. Band.....	1 00
Madison Ch., Mission Band..	3 32

MONTANA, \$5.00.

Twin Bridges, Rev. J. H. Spencer.....	5 00
---------------------------------------	------

ARIZONA, \$5.00.

Phoenix Ch.....	5 00
-----------------	------

IDAHO, \$7.00.

Salubria, Rev. E. N. Elton and Family.....	7 00
--	------

CALIFORNIA, \$342.45.

Otay, Beth Eden Ch.....	15 00
Tulare Ch.....	18 25
Willows, Rev. A. M. Russell.....	10 00
Reedley Ch.....	14 15
Exeter Ch.....	22 80
Porterville Ch.....	5 45
Dinuba Ch.....	4 10
Madera Ch.....	10 00
Good Hope Ch.....	6 00
Banning Ch.....	19 50
National City Ch.....	7 00
San Diego, First Ch.....	125 00
Ocean Side Ch., in part.....	18 00
San Francisco, First Swedish Ch.....	7 45
Chinese Baptist Ch.....	3 75
Chico, Mrs. Thos. Burrows... ..	5 00
Dixon Ch.....	5 00
Sacramento, Emmanuel Ch... ..	1 00
Ukiah Ch.....	45 00

OREGON, \$553.60.

Wilbur Ch.....	7 09
Oakland Ch.....	5 00
Brownsville Ch.....	23 91

Hillsboro Ch.....	6 75
Independence Ch.....	28 05
Canton Ch.....	56 00
Ashland Ch.....	2 00
Salem Ch.....	50 00
McMinnville Ch.....	75 20
State Convention.....	50 00
East Portland Ch.....	13 10
Grant's Pass Ch.....	3 50
Scio Ch.....	1 00
Lebanon Ch.....	1 00
Turner Ch.....	25 00
Halsey Ch.....	5 00
West Chehalis Ch.....	9 35
Mulberry, French Ch.....	1 00
Spring Valley Ch.....	1 00
South Yamhill Ch.....	50 00
Sheridan Ch.....	25 00
North Palestine Ch.....	1 10
Oak Creek Ch.....	1 60
Central Ass'n.....	6 00
Newberg Ch.....	9 06
Willamette Ass'n Coll.....	22 75
Portland, Immanuel Ch.....	33 34
Amity Ch.....	12 00
State Convention.....	100 00

C. E. F. FOR CH. AT COV., ORE.:

Brownsville S. S.....	5 20
Yamhill S. S.....	10 10
Baker City S. S.....	13 50

WASHINGTON, \$97.35.

Spangle, First Ch.....	25 00
Dayton Ch.....	10 75
Pomeroy Ch.....	6 00
Clyde Ch.....	2 00
Ruby City Ch.....	3 10
Conconully Ch.....	10 20
Mt. Pleasant Ass'n.....	12 05
Spokane, North Side Ch.....	5 60
White River Ch.....	1 50
Pearson, Scand. Ch.....	8 00
S. S.....	2 00
Tacoma, Scand. Ch.....	7 50
Columbus River Ass'n.....	3 05

WOM. AM. BAPT. HOME MISS. SOC'Y, \$70.00.

For Missionaries, desig.....	20 00
For Ogden School, Utah.....	50 00

WOM. BAPT. HOME MISS. SOC'Y, MICH., \$297.23.

For Missionaries.....	175 00
For Hartshorn Mem'l Coll., Va.....	100 00
For Indian Univ., I. T.....	22 23

WOM. BAPT. HOME MISS. SOC'Y, \$27.60.

For Lone Wolf Mission, I. T..	2 60
For Indian Univ., I. T.....	25 00

Total.....\$13,117.79

HOME MISSION MONTHLY..... 101 38

CONDITIONAL TRUST FUNDS, \$3,400.00.

Willoughby, Ohio, Martin E. Gray.....	1,400 00
Fredonia, N. Y., Eli Davis.....	1,000 00
Mansfield, Mass., Pierpont M. Edwards.....	1,000 00

GENERAL FUND.

LEGACY.

Albany, N. Y., Estate of Rowden R. Gifford.....	3,000 00
---	----------

CORRECTION.—Contribution in the August MONTHLY credited: Pittsburg, Fourth Avenue Ch., desig., \$150, should have read \$1,150.

J. G. SNELLING, Treasurer,
 7 Beekman Street.

THE BAPTIST HOME MISSION MONTHLY.

VOL. XIII.

OCTOBER, 1891.

No. 10.

* EDITORIAL *

Will not every subscriber to the MONTHLY examine the date on the address label of their magazine, which indicates the time to which the subscription has been paid? If it has expired or is in arrears, we would esteem it a favor if a remittance could be made at once.

If any one can make use of sample copies of the MONTHLY, we will be pleased to send them. Our subscription list ought to be doubled. Who will help in this? Will not every subscriber who is in arrears, send us the amount due, and secure at least one new subscriber?

Dr. Josiah Strong, author of "Our Country," a book which bristles with statistics marshalled in a most forceful manner, has read Dr. Tupper's address on "Immigration and Christianity," published in the September MONTHLY. He says: "I am delighted with the address. It is as orthodox as it is eloquent. A noble production. I hope it will be read by many thousands."

The address is now issued in pamphlet form and will be sent in limited quantities to those who wish it for themselves or for distribution.

Congo Girls At Spelman Seminary.

Two Congo girls arrived in this country in September, and proceeded at once to

Atlanta to enter Spelman Seminary. They accompanied or were in charge of Rev. Mr. Clark, who for about five years has been missionary on the Congo. One of them was in the household of Mr. Clark for two or three years and was then sent to Scotland to be educated. She showed surprising capacity, leading her class in some studies. May their presence at Spelman Seminary prove a blessing to the Institution, awakening a lively missionary interest for the evangelization of Africa. As many already know, two Spelman students, Miss Gordon and Miss Howard are now on the Congo and in the same locality where Mr. Clark has labored. He speaks highly of them and their work, though we regret to learn that they are not in the best of health.

How wide-reaching are the influences of some of these schools for the colored people and what a great mission is before them! Great claims, therefore, they have especially upon the Baptists of America.

Missionary Boxes.

The pastor of one of the strongest Baptist churches in one of the Western States recently wrote us as follows: "I am much interested in the work here in this State, and in fact in all of the West, and I know what the missionaries have to endure in the way of deprivation and so I am glad to be able to help them as I am able." It is those who

are acquainted with the missionaries and know their needs, who can appreciate the blessing that a well-filled "Missionary Box" is. We wish it were possible to publish all of the letters that we receive from our missionaries, telling with what joy the "barrel" was opened; how old and young "cried for joy," and how they thanked the Lord for all His goodness to them.

It is a blessing to be able to prepare such gifts. Many Ladies' Societies can testify to this fact. The secretary of one wrote "I wish you could read the letters of thanks. It would do your heart good." Another says: "The missionary seemed so pleased with everything that we were more than repaid." Another says, "It did us good to send it." We could multiply such quotations but space will not allow. We simply desire to again call attention to the fact that cold weather comes very early on some of our mission fields, and that "he gives twice who gives quickly." We still have on hand a number of applications from our missionaries, which we will be pleased to send to any Ladies' Society or Circle desiring them. They give full particulars as to ages, sizes and special needs of the family. Address the Corresponding Secretary.

Memorial Services for Miss S. B. Packard.

On Friday afternoon, September 11th, under the auspices of the Woman's American Baptist Home Mission Society, memorial services for Miss S. B. Packard, late Principal of Spelman Seminary, in Atlanta, Ga., were held in Tremont Temple, Boston. Rev. Dr. Lorimer presided and spoke of Miss Packard's valuable labors as his assistant in his former pastorate of the Temple Church. Dr. Hazlewood offered prayer. The Corresponding Secretary of the American Baptist Home Mission Society spoke on the providential preparations for the undertaking in which Miss Packard engaged ten years ago at Atlanta, and of her providential preparation and calling for this work. Mrs. Coleman, President of the Woman's

Society, spoke of Miss Packard in relation to that Society. Mrs. Barrett, of the Spelman Faculty, spoke of Miss Packard in her relation to the teachers and the school. Dr. William Howe gave personal reminiscences of Miss Packard and her work. Dr. J. McWhinnie spoke of her as an educator in former years at Suffield, Conn., and elsewhere.

An appropriate telegram was received from Mr. and Mrs. John D. Rockefeller and Mrs. Spelman. Several solos were sung excellently.

About two hundred and fifty persons—mostly ladies—were in attendance. The exercises throughout were of deep interest. The deserved tributes paid to the character and the work of Miss Packard will not soon be forgotten, while the work which she carried forward with wonderful success will undoubtedly become dearer to the hearts of all who have learned more of its value and the greater promise of it.

Spelman Seminary—the crowning achievement of the last ten years of her life and to which she gave her life—will be her monument, though all else she did may be forgotten. May Spelman Seminary, so well begun, never lack capable, consecrated teachers nor generous helpers for the increasing field of usefulness which opens before it.

The Presidents of the Home Mission Society Schools in Conference.

Dr. MacVicar furnishes the following account of this Conference:

At the call of the Corresponding Secretary of the Home Mission Society, the following Presidents and Principals met in Conference at Cottage City, Mass., namely: Rev. Chas. H. Corey, D.D., Richmond Theological Seminary; Rev. H. M. Tupper, D.D., Shaw University; Rev. George B. Sale, Atlanta Seminary; Rev. A. Owen, D.D., Roger Williams University; Rev. C. E. Becker, Benedict College; Rev. Chas. Ayer, Jackson College; Rev. C. L. Purce, D.D., Selma University; Rev.

J. H. Garnett, D.D., State University, Ky ; Rev. L. B. Tefft, Hartshorn Memorial College ; Rev. H. R. Traver, Bible and Normal Institute ; Rev. C. A. Bliesmer, representing President King, Wayland Seminary ; and Miss H. E. Giles, Principal, and Miss Upton, Associate Principal, Spelman Seminary. Hon. E. Shaw, Trustee of Shaw University, Deacon Mial Davis, Trustee of Spelman Seminary, and Rev. Dr. M. MacVicar, Superintendent of Education, were also present throughout the Conference. The Rev. Dr. Morehouse, Corresponding Secretary, was present the last day, at which a summary of all the work done by the Conference was presented.

The Conference was continued for five days, two long sessions each day. A wide range of important, practical questions in reference to the present and future organization and work of the schools of the Home Mission Society were carefully considered. The discussions upon these questions were conducted in an excellent spirit, and yet with great frankness.

It is not too much to say that all the schools will be greatly benefited by the careful comparison that was made of the work done, the methods of doing the work, and of the management of the financial and other affairs of the various schools. An annual meeting such as the Conference of this year will do much to advance the best interests of the educational work of the Society.

A Unique Mission Field.

There is not, there never was, a land like this, and in the nature of things, there never can be another. In the progress of belting the globe with civilization, this is land's end. Europe is in a state of fixedness ; this land is in a formative state. Never was there such a diversified migration into any European country as is witnessed here. Never before had a Christian country within its own boundaries such a mass of aboriginal pagan savages as have existed and still exist in America. Never before has a civilized people had to deal with such a problem as that

which confronts this nation by the presence of eight millions of a different race with marked racial affinities and tendencies, needing the Gospel and Christian education. Never before has there been thrown upon the shores of any land in Christendom such multitudes of pagans from the Orient as are found upon the Pacific Coast and thence dispersed over the continent. Never before has Christianity had to cope in its own home with such a pestiferous, deep-rooted, well-organized, audacious system as that which established itself in Utah, and thence gathered strength from the old world and the new. Never before has there been such rapid development of a nation, such speedy occupation of vast stretches of new country, such magical upspringing of towns and cities as here, within the past fifty years. Never before has Christianity had to contend with the spirit of mammon as here, where discoveries of the precious metals and the opening of the storehouse of nature's treasures and the opportunities for speculation have highly excited and carried captive multitudes in haste to become rich. And in all Christendom there is no other nation, contiguous to which, for a distance of 1,800 miles lies another nation with 12,000,000 partially civilized people like those of Mexico, along our southern border. Never before, nowhere else in Christendom, have the Christian churches therein had to deal with home mission problems so complex, so perplexing, so urgent and on so vast a scale as here. Nowhere else under the sun is there home mission work so multifarious, as here. This is the unique home mission field of the centuries and of the globe. *And there is no one to care for it but ourselves.*

The mere statement of the case carries with it the inevitable conclusion that the work of Home Missions in America is of prime, urgent, even overshadowing importance. The situation is not an ordinary one. Compared with other nations, the rapidity of movement here in every direction, is extraordinary, hence, what we do must be done quickly.

And in order to do it quickly, enlarged resources are very necessary. Extraordinary giving only can meet extraordinary demands.

The New West.

ELLA HIGGINSON.

Stand up, my West! Lift thy young, noble
head

On the strong pillar of thy proud, white
throat,

And let thy gold hair on the sea winds
float;

In the world's march keep step with lofty
tread,

And firm. If passion from the South has
fled,

And from the North and East there yet
remains

Its leaping fire in thy full, swelling veins;
If others have forgot the flag that led

To independence, freedom, and now fail
To rest in their own strength and pride, and
try

To ape the older nations, thou, my West,
Stand true, and let that stone eye never
quail

As long as thou hast breath for freedom's
cry

And a strong, passionate heart within thy
breast.

—*The Pacific Magazine, Seattle, Wash.*

Benevolence.

A Scotch widow recently bequeathed her
estate of \$300,000 to the Salvation Army. *

Robert Davies, of Wales, has given \$150,-
000 towards the Welsh Methodist Mission
and Jubilee Fund.

Mrs. Leland Stanford has given \$100,000
for the permanent support of five kinder-
gartens in San Francisco, Cal.

Bishop Bedell of Gambier College has
given his \$30,000 estate to Kenyon College.
The handsome stone mansion will become
the presidential residence.

James B. Colgate, Esq., of New York City,
gave \$1,000,000 to Colgate University, Ham-
ilton, N. Y., at its recent Commencement.
He has given largely and frequently hereto-
fore.

Mr. William M. Rice has given to the City
of Houston, Texas, \$200,000 for the estab-
lishment of a free public library, and scien-
tific and art institute.

A generous woman in the Congregational
Church, Berkely, Cal., has purchased a lot

and offers to give \$25,000 toward the erection
of a Young Men's Christian Association
building for the State University students.

Mrs. Maria L. B. Woodson, of Selma, Ala.,
has made a will bequeathing her estate val-
ued at \$40,000 to the Baptists of Alabama to
establish a Baptist Widows' and Orphans'
Home.

Dr. Charles H. Bradford has endowed the
Orphans' Home of the Methodist Episcopal
Church, South, in St. Louis, with \$40,000,
and the Woman's Christian Home of that
city with the same amount.

General Booth, of the Salvation Army,
who asked for £100,000, with which to regen-
erate some of the social conditions of Lon-
don, announces that he has received £10,-
000 more than that sum, and is promised an
additional £10,000.

By the will of the late John Wilson Smith,
Esq., recently admitted to probate, Brown
University shares equally with the Rhode
Island Hospital and the Providence Free Li-
brary abequest to the amount of \$200,000,
giving to each about \$65,000.

J. Lawrence Smith, Esq., erected and donat-
ed a handsome library building to the South-
ern Baptist Theological Seminary, at Louis-
ville, Ky. The section containing the books
is fireproof and will accommodate 60,000
books. The cost of the building is \$50,000.

By the will of the late Eli Perry, of Albany,
the American Baptist Missionary Union, the
American Baptist Home Mission Society,
the New York Baptist Union for Ministerial
Education, and Hamilton Theological Semi-
nary were made residuary legatees. Accord-
ingly, each of these received a check for
\$76,085.03, making a total of over \$300,000.

The late Deacon Andrew Fuller, of Willi-
mantic, Conn., left about \$20,000. The First
Baptist Church of that city gets \$2,000 and
the residence of the deceased for a parson-
age after the death of the widow. The
American Baptist Home Mission Society
and State Domestic Missions are generously
remembered.

A. C. Melke, Esq. of Lumberton, N. C., died
recently, leaving in his will \$25,000 for min-
isterial education in Wake Forest College;
\$15,000 for a Baptist school in Lumberton;
\$6,000 to the Aged Ministers' Relief Board;
\$500 to the Female University and a large

amount to the Baptist Orphanage of North Carolina.

George A. Pillsbury, Esq., of Minneapolis, has endowed Pillsbury Academy with \$5,000 for five free scholarships at the new University of Chicago to be awarded to the five students who attain the highest grade of scholarship. Chas. L. Colby has similarly endowed Wayland Academy, Beaver Dam, Wis.

Princeton and her orthodoxy bid fair to be perpetuated. It was announced at the last Commencement that gifts received during the year aggregated over \$600,000. A \$60,000 library building will be erected through the liberality of F. F. Thompson, one of the trustees. The Fayerweather bequest of \$50,000 will be used as a library fund.

Mrs. Eleanor W. J. Baker, who was the wife of Walter Baker, the great chocolate manufacturer, left large legacies to a number of benevolent societies and institutions for women. Among those she benefitted are Wellesley College, the New England Hospital for Women and Children, the Woman's Board of Missions, and the Woman's Union Missionary Society of New York. She also bequeathed large sums to certain co-educational institutions. The sum of her bequests amounts to \$1,000,000.

The new University of Chicago is assured of another magnificent benefaction. The late William B. Ogden of that city, who took much interest in the old University left a large amount of money for his executors to disburse for such good purposes as they might choose. They have decided to give 70 per cent. of the fund which remains undesignated to found the Ogden Scientific School, in connection with the University. It is believed that about half a million dollars are likely to be devoted to this purpose.

The will of the late Mrs. Gilbert A. Robertson provides for the establishment of a new and novel fresh air home for whole families of poor people. The plans were perfected before Lieutenant Robertson's death. The sum of \$200,000 is given to a new charitable organization to be known as the "Gilbert A. Robertson Home." A large hotel is to be erected where the poor man may take his family during the heated term without the loss of self-respect. The tract comprises 17 acres in the vicinity of Yonkers, N. Y.

The Pastor's Debt to the Society.

REV. C. R. HENDERSON, D.D., DETROIT, MICH.

We are often invited to play the part of Lord and Lady Bountiful when asked to give to the poor, and manifest our charity.

In one aspect of the case the giver places the recipient in his debt. "Merit lives from man to man." But it is also true that before God our service is a debt. The American Baptist Home Mission Society has a claim upon us as servants of Christ. The collection and payment of debts is not apparently as heroic as generosity, and it seems to be a prosaic affair. Many a Baptist Association has refused to give time and hearing to missions, because it disturbed the flow of emotional excitement to which they were accustomed. Yet the effort to be honest has produced great works. The artist Correggio gave up one of his finest paintings to pay his apothecary. That "Wizard of the North," Sir Walter Scott, toiled on for years with his pen, enriching the literature of the world, in order to clear his estate of debt. And it was because he thought, "I am debtor both to the Greeks and to the barbarians; to the wise and the unwise" that the Apostle to the Gentiles sought to proclaim the Gospel even at Imperial Rome.

Let the pastor think duly of the fact that his present successes and prosperity are largely due to the gifts of this Society and to the labors of its early messengers to the West. All over the great West are rich communities, supplied with churches and colleges, who have inherited the fruits of former sacrifices.

Our honor as ministers is bound up with this Society. If it fail our work perishes with the next generation. As all generous souls desire to be remembered and loved, as they are moved to works which the world will not willingly let die, as they shrink from the thought that their names are "writ in water," as they long to meet those who have reached heaven with their help, so they will thankfully admit that they owe much to the assistance of this mission organ. Without this agency not one of us could achieve what he has done.

As patriots and philanthropists, under obligations to our country, we can render no higher service than that of home missions.

William Roscher, the German economist, said; "I am convinced that all our plans of social reform, noble and wise as they may be in conception, have no prospect of success, save as they are supported by a revival of genuine religion among the people." The best schemes of social amelioration and legislation will not work without a change of human nature in the springs of motive, and when these changes of disposition are wrought the mere legislative form becomes almost superfluous.

As Baptists who hold their doctrine precious as the purest form of Christianity we must support this Society. If it fail our convictions lose tongue and voice

Most of all we owe to this Society the power to make our most earnest longings for the world's salvation effective. Who does not chafe at his limiting bars? Who does not dream of carrying the blessed gospel to a thousand desolate fields at once? That may not be. We move in a narrow round with leaden steps. But this Society lends wings to our prayers and gifts. The fate of all we hold dearest depends on aggression. If we remain in the city we perish with famine. "If our virtues go not forth of us 'twere all alike as if we had them not. Spirits are not finely touched, but to fine issues." The world will not believe a church that does not believe in conquest. The church militant is like Sherman's army in its march to the sea: it must live on the enemy or perish. The American Baptist Home Mission Society is the organ for advance. It is the point of the bayonet in our charge. If a pastor can be deaf to these facts then honor in him is dead, and gratitude and love. But how are these appeals received? Let sad figures declare.

In the New England District there are 946 churches, of which, last year, 473 contributed to the society. In the district embracing New York and northern New Jersey, 963 churches, 493 contributing. In Pennsylvania, southern New Jersey and District of Columbia, 750 churches, about 460 contributing. In Ohio and Michigan, 870 (inclusive of the colored churches), 373 contributing. In Indiana and southern Illinois 1,083 (presumably including quite a number of colored churches), 397 contributing. Let us make all due allowance for poverty. The example of our assisted churches, with

their self-denying pastors on the frontier, and the gifts of feeble churches in town and country, prove that every pastor can make his church a contributing church. The amount sent forward may not be one dollar, and it may come from the pastor and one or two other members, but the smallest contribution places that church on the roll of honor, gives it a place in the ranks of workers. The pastor is bound to see to it that his church is in line with the brotherhood of the great commission. He can do it if he will.

The Black Hills.

REV. T. M. SHANAFELT, D.D., GENERAL MISSIONARY FOR SOUTH DAKOTA.

A recent trip to the Black Hills was rendered necessary, in the interests of the American Baptist Home Mission Society, and our missionary work in South Dakota. Every trip to the Hills increases the desire, of those who have to go, for the completion of railroads westward across the Sioux Reservation, from such present terminal points as Pierre and Chamberlain. Until that earnestly wished for consummation is realized, the distance from Huron to Deadwood, which ought to be less than four hundred miles in a direct line across the Reservation, is made nearly one thousand miles, by either of the present available lines of railroad. It is necessary now to go via Sioux City, Iowa, thence to Norfolk, Neb., the nearest point on the Fremont, Elkhorn and Missouri Valley Railroad; or to Omaha, the beginning of the Burlington and Missouri River Railroad in Nebraska. Both of those roads run through the whole length of Nebraska, and, turning northward, enter and go through the Black Hills to Deadwood.

The Burlington route was selected for this last trip. Much might be said of the excellent management of the road, its thorough equipment, and the gentlemanly bearing of all who have anything to do with its trains; but there is not space sufficient for these things in detail.

The first place visited on reaching the Black Hills was Custer City. This city and Hill City, twelve miles northeast, are in the heart of the great tin mining region. The

latter city is the headquarters of the well-known Harney Peak Tin Mining Company. The first discovery of gold in the Black Hills was made July 27, 1874, by H. N. Ross and William McKay, two of the men in General Custer's regiment, on French Creek, near the east end of what is now Custer City. Quite recently some new and unusually valuable discoveries of gold and silver have been made in the neighborhood of Hill City and Custer City.

In these two cities we have Baptist churches, organized last Summer, of which, since April last, Rev. C. H. McKee is the pastor. Lots have been secured at Custer City for a house of worship, and arrangements have been perfected which will result in beginning its erection without delay. The church here is making encouraging progress. A careful selection of lots has been made at Hill City, which will be given to the church there by the Harney Peak Tin Mining Company, as soon as a clear title can be secured. At Custer City it was necessary to decline the offered gift of three lots because they were too far to one side of the city, and secure a location by purchase in order to be as nearly central as possible.

The next place visited was Hot Springs, in the southern Black Hills, on the 3d of July. On that day the first train was run into Hot Springs by the Burlington and Missouri River Railroad Company, over its branch from Minnekahta. This short branch road, thirteen miles in length, runs through Fall River Cañon, along which, for much of the distance, the scenery for wildness and magnificence, cannot be excelled. There was great rejoicing in Hot Springs over the completion of this branch road, as there was last August over the completion of the branch of the Elkhorn road, from Buffalo Gap to the Springs, and the citizens and bands were waiting to greet the incoming train with enthusiastic cheers and music.

The Baptist church in Hot Springs is flourishing under the pastorate of Rev. E. H. Sweet, who is exceedingly popular with all classes of the citizens. The church is small, having been organized last year, and, until very recently it has labored under the disadvantage of having no house of worship and no permanent place for holding meetings. These difficulties are vanishing. A beautiful house of worship is so far advanced, that it is now being used for public

services. When finished and furnished, it will cost about \$3,500. It is admirably located, on lots which were given by two generous friends, who are not Baptists. The estimated value of the lots is \$1,100. On account of the small number of members and the comparative poverty of the church, the work on the building had been temporarily stopped, but arrangements were made which will doubtless result in its completion in time for its dedication, September 13th, on the Sunday following the Annual Meeting of the Black Hills Baptist Association, at Deadwood. Though it was early for the busy season at Hot Springs, yet the numerous hotels were well-filled with people from all parts of the Northwest including many invalids, from a number of whom I heard emphatic testimony given concerning the curative properties of the healing waters of these wonderful thermal springs.

A visit to Cascade Medicinal Springs, nine miles southwest of Hot Springs, showed the rapid growth of a new city, which is certain to have a history, if local advantages and business enterprise combined, can secure such a result. The locality is mountainous, and, like a good many other places in the Black Hills, it is a sort of geological wonder. There are a number of powerful springs, pouring out an astonishingly large quantity of water, exceedingly clear and pure, with well-tested medicinal qualities. The regular temperature of the water at Cascade Springs is eighty degrees, while at Hot Springs it is uniformly ninety-six degrees. Through the kindness of a personal friend, Dr. A. S. Stewart, who is one of the owners of the town site, I obtained the assurance of a gift of desirable lots for a future Baptist church at Cascade Springs. Dr. Stewart was one of the two donors of our church lots at Hot Springs.

It is a delightful trip from Hot Springs to Deadwood, via Minnekahta. The distance is a little over one hundred miles. The Burlington route takes one through some of the grandest of mountain scenery, through numerous cañons and gulches, and tunnels, with glimpses of little valleys, rich and fertile, and ever varying views of mountains and rocks, and pine forests, whose dark appearance and dense shadows gave to all this region the name it fitly bears—THE BLACK HILLS. Hundreds of mines are visible. Some of them are still yielding paying quan-

tities of gold, to those who cling to the early methods of placer mining, and, occasionally, hydraulic mining; but most of them were abandoned until the coming of railroads rendered possible the importation of the heavy machinery needed for crushing the gold and silver bearing rocks, and smelting the ores, and thus obtaining the precious metals on a larger scale.

Arriving at Deadwood, one of the first inquiries is concerning the new and beautiful house of worship of the Baptist Church. It is nearly completed. The carpet and furniture are ready to put in their places. The dedication services, which it was recently hoped could be held in July, will take place on Sunday, September 6th, in connection with the annual meeting of the one year old Black Hills Baptist Association. The completion of this house of worship will be an important event in the history of Deadwood, and especially of the Baptist Church. It is the oldest Baptist organization in the Black Hills, yet it is less than three years old. The work that has been accomplished here will be a monument to the successful management and persistent efforts and leadership of the pastor, Rev. A. W. Snider. From the beginning of this enterprise to the end, he has toiled early and late, and borne burdens and made sacrifices which would have discouraged any less courageous spirit.

Less than three miles from Deadwood is Lead City. It is now the largest city in the Black Hills, and is the location of the celebrated Homestake Mining Company. There are a number of energetic Baptists here, and arrangements have been made to organize a Baptist Church in Lead City, a few days before the Black Hills Association holds its annual meeting at Deadwood, so that the new organization can be recognized by a council, and be received into the Association.

At Rapid City, where Rev. G. S. Clevenger is pastor, recently published reports show that the church is making encouraging progress. Congregations are increasing, and there have been some additions to the church by baptism.

Within the next six weeks it will be our privilege to report concerning our cause in the Black Hills, the dedication of two excellent houses of worship at important business centres, and another one begun at another

point, the organization of a church, and the proceedings of the association, and doubtless other items of special interest.

A Hundred Years to Come.

A vision of the field that lies between the great lakes and the Pacific Coast is one that arouses the mind and stirs the heart. It is impossible to be fully impressed by movements in which we are directly involved, as a soldier can feebly comprehend the importance and bearing of a campaign in which he is an active participant. Still, a very little reflection upon that which is open to all eyes is sufficient to reveal the serious problems that confront us and to awaken anxiety concerning their solution. Look at the map, and study it until the geographical situation is indelibly photographed upon the memory. Examine the water-courses, the mountain ranges, the lines of present and projected railroads, the stretches of prairie, the forests, the deposits of minerals and stone and fuel, the springing cities and towns, the multiplying farms. See the awakening life over all this vast region, amid its limitless resources and facilities. Hear the tramp of incoming millions of immigrants, as with heavy tread they converge from all quarters of the globe and march in to take possession of this land of promise. As the morning sunlight spreads from hill to hill, clothing the mountains with its splendor and bathing the valleys with its fertile and genial radiance, so everywhere over this wide empire the rising tide of life is filling every accessible spot with its activities and its perils. The center of our national population is steadily moving into this northwest region, and the sceptre of national political supremacy is passing in the same direction.

These unfoldings of Providence are verily the voice of God to us of this generation. Never since the breaking up of the Roman Empire, nearly fifteen hundred years ago, by the inundations of the tribes from the North and the West, has there been in the history of the world a more important era than this, and the center of vital importance is here with us. The problems of civilization which have been accumulating in Europe since the fall of Rome are being

transferred to this continent, and, of necessity, to our western portion of it. Every group of arriving immigrants, with their ignorance and superstitions and clannish prejudices, is the incarnation of perplexities which have vexed and baffled the souls of statesmen and reformers through every generation since the birth of Christ. What shall we do with them? We cannot keep these millions out, even if we desired so to do, even as we cannot prevent the multiplying of the millions of our own people, contributing their perplexities and difficulties equally great. We are building our paper breakwaters, in our acts of Congress, against undesirable immigration from Europe and against all immigration from Asia, but for various reasons these will be of small and temporary avail; for permanent efficiency they are as powerless as the Pope's bull against the comet, or Mrs. Partington's broom against the Atlantic Ocean.

The vital question, therefore, is: Shall our Christian civilization triumph here in the Northwest, or shall it perish? The answer wholly depends upon the quality and force of our Christianity. We cannot unveil the history of the next hundred years to discover its secrets, but we can read very clearly the history of the past three thousand years, and its lessons are as apposite as they are forcible. The God who spared neither Israel nor Judah will certainly not spare the United States, if we become equally corrupt and idolatrous. No veneering of hypocrisy in assuming the Christian name and refusing to Christ the obedience of the heart could save Rome in the days of Constantine and his successors, and a like hypocrisy will not save us now. Ninevah's transient repentance secured a brief delay in God's threatened retribution, but the desolations of Assyria, as of Palestine, tell their own impressive story to-day.

We are in no pessimistic mood as we write. We recall the wonderful history of this land since the godly seed for the new nation arrived on the *Mayflower*, less than nine generations ago. Who can read it without thanksgiving and praise and renewed consecration to God? Nor are we left to the past for our encouragement and hope. Look over this imperial region that we have briefly sketched and see now the happy Christian homes, the cultivated fields, the ripening harvests, the numerous and really

magnificent school buildings, the edifying literature, the thousands of houses of Christian worship, with an enlightened ministry, and their intelligent and pious congregations, and their hundreds of thousands of children receiving Bible instruction. Does not all this inspire courage and confidence and purpose?

But surely we dare not rest in the achievements of the past. Apathy, or indolence, or unwisdom now would imperil all that we have done and all with which we have been endowed. We may safely say that the next hundred years will determine the next thousand, and the next twenty-five years will fix the character of the following century. Men are eager to seize upon the most eligible locations for business enterprise and pecuniary profit. Let us show equal enterprise for God, and as keen insight in forwarding the triumphs of the Gospel. This is the day for selecting outposts and establishing garrisons and wisely planning the campaign. The most alluring and most fruitful schemes for the Christian man to-day are schemes for spiritual conquest. Church extension and educational foundations must occupy the thought and energy of our master builders. City missions should be the foremost study of every Christian man in our cities. How to discern and occupy and hold for God the strategic points in our great Commonwealths is the most anxious inquiry of the hour. We are the scouts, the advance guard of the coming army, if we understand rightly the times in which we have come into the Kingdom. Woe to them that are at ease in Zion! Let this be the occasion for learning thoroughly the demands and conditions of conquering this empire for Jesus Christ. The fruit of our devoted activity or our guilty indifference will be gathered in the centuries that follow our disappearance from the earth. This is our seed-time, for the nation and for the world. What shall the harvest be?—*The Ensign*.

• ——— •

"If the self-denials and sacrifices of many of our home missionaries and wives were duplicated by the majority of the members in all our churches, we should soon possess this land for the Master. In more than one case there has been an actual lack of necessary food and clothing."—*From a General Missionary's Letter*.

MISSIONARY DEPARTMENT.

Needy Arizona.

Arizona has never been looked upon as a very hopeful mission field. The population is of a mixed character, and strong infidel influences prevail. Our progress has not been very great and there are at present but three Baptist missionaries in the entire Territory. We ought to increase our work. The prospects now appear more encouraging than ever before.

Rev. Freeman D. Rickerson reports that the outlook at Phoenix is improving, and he is in hopes that the church will be self-supporting after the present year.

The work at Prescott is also very encouraging. Rev. Charles A. Rice reports "that the church had a mind to work and the church edifice has been repaired and much needed improvements made. The people are beginning to think that we do amount to something." There is great need of more missionary work on his field. Brother Rice writes about it as follows: "I have been preaching one Sunday a month at the Commercial Mining Company's mines. It has been a pleasure to me to see the deep interest manifested, and I do think that I have been able to do good. I preached at Granite Mountain a few times, eight miles from Prescott. Here the people are poor, as the world calls poor, but I believe that some of them are rich in grace, and as the thirsty land awaiting the refreshing shower, they receive the Word gladly, some coming as far as seven miles to hear the Gospel preached. I am trying to arrange to visit Williamson Valley, about twenty-five miles from here. They claim the valley is rather thickly settled, but in all its long history, it probably has not had a dozen sermons preached within its bounds, so that I think good ought to be done there." There is opportunity for another missionary to work on this field, but the means for his support are lacking. Meanwhile, however, Brother Rice has concluded that it is not good for man to be alone, and as he felt the need of an "assistant pastor," he has taken to himself a wife who, he hopes, will prove a great help in his work.

Rev. M. M. Hitchcock sends a very en-

couraging report concerning his field at Tempe and vicinity. He also pleads for more labors. He writes:

"In my judgment the outlook for the work at this point is more promising than ever before. This, in a measure, has resulted from the organization of our Young People's Society. We now have sixty members and, by the blessing of God, we hope to gather many of them into the church this fall.

"The Territorial Normal School located at this point is greatly helping Tempe. There were fifty-one scholars in attendance last session. Many of these were members of our congregation and Sunday-school. This doubtless resulted in the writer's preaching the baccalaureate sermon. As far as I know this was the first sermon of the kind ever preached in the Territory of Arizona. So you see that notwithstanding the mighty infidel influence that largely prevails here, we are making some progress in the advancement of religion. One hundred students are expected to attend this school next session.

"A large influx of population is expected here this Fall. It is reported that work is already underway for the construction of a North and South railroad. This will aid greatly in the prosperity of this country. In my judgment, you cannot find a country anywhere with a brighter outlook than Salt River Valley. It is indeed a goodly land, a land that floweth with milk and honey, the garden spot of the Territory, in fact, its bottom. If this be true would it not be wisdom on the part of the Baptist to arise and take possession? So it seems to me. We need more help in this valley—and need it now. How I wish that you could see the needs and importance of this field as I see it. If you could I feel quite sure that you would not hesitate in giving us another missionary."

French Baptists.

A meeting of Baptist missionaries laboring among the French in New England was held, August 5th, in Worcester, Mass., at which reports were given by the missionaries present from the different mission fields. In Holyoke and vicinity, Rev. E. Leger rejoices in the recent conversion and baptism of seven, making fifteen in six months, and six

others expected so on to follow. Rev. I. B. LeClaire, Waterville, Me., reported services well attended, interesting prayer-meetings, and a Sabbath-school of seven classes, eighty-seven members, and an average attendance of seventy-two. Colporteur Evangelist B. F. B  noit, Webster, Mass., visits regularly eight centers of French population in Worcester County. Six new families have become interested in the study of the Word of God; among recent converts are two Irish Roman Catholics. Rev. N. N. Aubin regrets the departure, within a few months past, of twenty-five members of his congregation in Lowell, Mass., to settle elsewhere. The good they have received they carry with them, and he has been invited to spend his vacation in one of the neighborhoods to which some of them removed, with a view to baptizing some of his former parishioners. The building of a place of worship, for the Baptist work among the 17,000 French of Lowell, seems an absolute condition to great success. Rev. L. O. F. C  t   reported continued encouragement in his hitherto remarkably prosperous work in Marlboro, Mass., notwithstanding the departure to other places of French Protestant families. Nearly all the French Protestants in Marlboro have become identified with the Baptist mission. A house of worship would add immensely to the success of our work in that place. Reports were read from Rev. G. Aubin, of Worcester, Mass., and Bro. L. B. Talbot, of Lewiston, Me. At Worcester, the completion of a convenient and handsome church edifice, and several recent baptisms, are subjects of joy, thankfulness and encouragement to missionary and people. Lewiston, though but recently occupied, gives promise of great success. All denominations seem interested in our work, and gladly lend a hand to reach with evangelical truth the 10,000 French people in that city. Reports were also received from Woonsocket, Fall River, and missions under the auspices of the Rhode Island Baptist Convention.

J. N. W.

Round Valley Indian Mission.

Rev. J. F. Merriam and his wife have charge of the work at this mission. It is a trying and difficult work, the Indians being very degraded and depraved. During the last

quarter there were seventeen deaths among the something over 500 Indians on the Reservation, while not a single death occurred among all the white people in the entire valley and surrounding country. The missionary writes as follows :

"We are getting, week by week, new insight into the Indian character and disposition. We are getting more thorough and intimate knowledge of the depravity, natural and acquired, of these utterly degraded and demoralized people. They are harder material to work upon than we thought they were and than we thought really possible. I do not know that you would care for particulars and specifications; if you do I can give them in any quantity.

"I think the government means to do well by this people but the good intent seems to be wonderfully miscarried before it reaches them.

"In the moral and religious aspects I think some impression has been and is being made. Many of the men who would not come to the meetings at all are now coming pretty regularly—for Indians. Generally through the quarter, the number at the children's meetings has been much larger than before and the women in their meetings seem increasingly interested and some seem to be really in earnest in trying to live a Christian life in the midst of all the trying and demoralizing surroundings of camp life.

"But the poor people have been so constantly and systematically defrauded and deceived, not only in secular affairs but in religious as well, that they are very slow to trust anything or anybody.

"All the influence of the agent and the employees, with little exception, is against any hopeful, faithful religious work, and they constantly violate the Sabbath either in business or pleasure, or both. Gambling and licentiousness goes on unchecked by any authoritative check and there is constant reiteration of the declaration that it was no use to try to stop or check either.

"The wrong and wickedness and wretchedness that we are compelled to see, but cannot remedy, is an almost intolerable burden. We try to mitigate and relieve where we cannot cure, but it seems little we can do compared with the mass of suffering we constantly meet with in our visits through the camps."

A Mormon Delusion.

One of her pupils said to a missionary teacher in Utah one day:

"Teacher, why don't you get married? Don't you know you can't go to heaven if you don't get married?"

The teacher was always ready for any of the peculiar doctrines of the people, so she smiled pleasantly on the young girl and said:

"Why, no, my dear. I wasn't aware of it. My Bible tells me that the unmarried woman does better than the married one."

The eager look on the girl's face was good to see.

"Why, teacher, is that so? Where is it? Show me the place, won't you?"

Taking up her Bible from the table, she opened to 1 Cor. vii. 34, and handed the book to her eager pupil. No one but one similarly situated can understand the pleasure the next remark gave her.

"Oh! I'm so glad. Now I'll tell people who talk to me about getting married. I wish I had a Bible of my own. I do so love to read the Bible."

It is hardly necessary to say that that girl became the owner of as pretty a Bible as her teacher could afford to buy. May she now find it as pleasant as she did then.

Perhaps some will call this a small thing to rejoice over, but to that lonely, hard-working woman it was a large thing. To her it was a foretaste of the harvest which is being gathered in that and other places. Could you have seen and heard the daily sights and sounds of that village you would understand her rejoicing. She says that to her it was like loosing the chains of a pardoned prisoner. That child had been taught the horrible doctrine that a woman cannot be saved unless she is sealed to some man, that he may wake her to everlasting life by calling her new or "celestial name." Was it, then, a small thing to convince the young girl that marriage is not necessary to salvation?

To many the idea that any believe in such doctrine is surprising. It is not generally known that it is one of the foundation stones of the Mormon doctrine. In fact, it is the corner-stone of the structure—that woman is saved by marriage and motherhood. Christ's saving power is not for her. So no matter how debased, how brutalized a man

may be, on him depends the resurrection of the women who are sealed to him for eternity. What wonder, then, that women go into polygamy! But shall we leave them to their delusion without an effort to lead them into the light?—*Presbyterian Home Mission Monthly*.

Making Sacrifices.

That our missionaries are continually making sacrifices is clear to everyone knowing the circumstances under which they labor. We mention three cases that have recently come to our notice.

A missionary in a promising town of North Dakota, where the church had suffered greatly from drought for three seasons, found, when he came to make his application for re-appointment, that owing to the failure of crops, the church was in severe financial straits, and the amount that could be promised him for his salary was \$225 less than the previous year. In forwarding his application he said: "I agreed to stay another year for \$675. I believe this is a point that Baptists ought to hold and I am willing to help hold it." Out of this small salary he gave \$37.50 to the church to help them out. The General Missionary writing of him said: "He could readily get a larger salary by removing."

A very successful missionary in Nebraska in forwarding his application for re-appointment, speaking of the hard times through which the members of his church had passed, said: "I did not think it possible to remain. But the efforts of this little body of believers have illustrated consecrated giving in such a persuasive manner that I have been prevailed upon to stay, I am remaining here at a sacrifice of about \$400 a year. My salary was \$1,200 in the East, and in two pastorates \$1,300 and \$1,350. Now it is but \$750, but it is hard to leave a field like this after one gets his heart enlisted for it."

A District Missionary in Nebraska made his application for \$50 less than the previous year. He explained it by saying: "I have named \$800, not because my expenses are less than last year, but on account of the hard times, which call for sacrifices if the work is sustained. My expenses will be more in several ways than last year, but I wish to be ready to do myself, as I ask others to do."

Do not such sacrifices deserve proper recognition? And should they not spur every one of us on to make greater sacrifices to sustain such noble workers and the Lord's cause. We believe that were the entire Baptist Church membership to make sacrifices proportionate to those made by the toiling missionaries, there would be no lack of money to carry on the work.

Gleanings from our German Field.

Rev. Gerhard Kuhlen is laboring at the mission stations of the First German Church of Chicago, Ill. He reports a good interest at the Wabansia Mission as well as at Englewood.

We extend sympathy to Rev. A. F. Brauns, missionary in Brenham, Texas, who recently lost by death his wife and a few days later a child. The Lord comfort him in this hour of sorrow.

Rev. C. E. Kliever is encouraged in his work at Newton and vicinity, Kansas. But a church edifice is greatly needed, and a gift of \$500 from the Church Edifice Fund will, he says, enable the church to build one.

Rev. J. C. Schmitt, pastor of the Third German Church of Philadelphia, Pa., reports that the meetings are well attended by both members and strangers, and their prayer is that the Lord may give them a rich blessing.

Rev. William Schuff reports the organization of a German Baptist church at Jeannette, Pa., with twenty-five members. The members are all actively at work and the outlook is very encouraging.

Rev. J. J. Valkenaar reports the need of a house of worship at Clinton, Iowa. He is working to secure this, and feels that with a house of their own, the church could accomplish a great work.

Rev. Jacob Albert, Minneapolis, Minn., reports the baptism of a husband and wife. He feels encouraged and hopeful and adds that "after a few years of trial, God is hearing our prayers, and lets us grow both in numbers and influence."

Missionary William Von Berge, who is laboring at Steinway, N. Y., appeals for some benches, an organ, Gospel Hymn Books, a

pulpit or any church furniture. The German Church has built an edifice costing about \$8,000, but as the membership is small and poor, they have not the means to furnish it.

Rev. A. Penski reports the services at Eureka and vicinity, So. Dak., as well attended. The places for holding their meetings are too small, and a new building with a seating capacity of 150 has been erected at Engels, one of the outstations. He has baptized thirty-two during the quarter.

Rev. Claus Neve is encouraged in his work at Bison, Kans. He writes: "As a church we are trying to go forward in all good things and become more as our Master would like to have us." This is his first quarter's work in the ministry, and he is happy that he was permitted to baptize fifteen precious souls.

Rev. F. A. Petereit, missionary in Manitoba and the Northwest Territory, sends the following, showing the need of more laborers in his large field. He writes: "I spent more than five weeks this quarter in visiting five German colonies in the Northwest Territory, two of which have settled pastors and are enjoying seasons of refreshing from the presence of the Lord. Several were recently baptized and about fifteen are awaiting baptism. The other three colonies are without a missionary of any denomination. Among the hundreds of Germans at each colony we have several Baptist families, with the assistance of whom a good start could be made had we only the means and men to carry on the work in this vast British Northwest."

More Laborers Needed.

Rev. Victor A. Henry writing of his work at National City, Cal., says:

"The work is slowly but steadily increasing in power. My hands are full seven days in the week, but God gives me good health and a chance to speak to many souls. There are more calls for work than I can possibly fill. Open doors are on every hand but no laborers to enter them. I am the only settled Baptist pastor at present in a section of over fifty miles square. I am praying for pastors to go in and work among the people. There are ten or twelve points needing pastoral

care at present, and our people are being absorbed into other churches or drifting out into the cold. The First Baptist church of San Diego City is still without a regular pastor. They need a good man very much. There is a great future before this section, and the Baptist Church should be firmly established all along the Bay region, and be ready for the incoming tide of population. Wisdom in the work of to-day will tell for our church and the truth in years to come. I am hoping and praying that the Baptists of this section will open their eyes and see the necessity of laying broad foundations. I know of no place where mission work and mission money can do more good than in San Diego county and city. I am so thankful that God has called me to labor in this field at this time. Pray for us and the work."

Faithful Work Rewarded.

Rev. George D. Stevens, has been doing faithful work at Cassville, Wis., for many years. At times he was much discouraged, but continued at his post. He has now been permitted to reap from some of his sowing. He writes:

"I am happy to be able to do so much work, and thankful that the Lord has given us twelve souls who give good evidence of being saved. My work is promising on all parts. We lack some one to manage our finances and they go slowly. I think we shall come out all right at the end of the year. I need rest but there is no time for rest."

An Encouraging Field.

The cause at Park Rapids, Minn., has made encouraging progress during the past year. W. E. Hopkins, who has labored faithfully, sends the following:

"The work undertaken was too great for any man, but the need seemed to justify the effort; the resulting illness of your missionary is ample proof of the mistake made, yet we shall no doubt err so long as we are human.

"Under God the fruit has been abundant. From the little band of twenty-eight workers of a year ago (and two of them have been dismissed), the church has been increased to thirty-eight members; a Y. P. S. C. E. of seventy members organized, and has been at work six months; a flourishing mission

Sundayschool, organized, superintended and taught by our members, besides a deep interest in missions, both home and foreign, awakened.

"A number of converts still remain to be baptized, and a pastor expected on the field this week, will baptize them at an early date.

"In addition to this work, the mission started at Hubbard, eight miles distant, has been graciously blessed of God. Beginning there with ten members, the work has rapidly progressed. Meetings were held in rural districts in school-houses, and the membership has grown to thirty-five, all but two of whom are adults, and these are fourteen years of age. A Christian Endeavor Society has also been organized here, with a present membership of forty; two missions are regularly visited, where union Sunday-schools are maintained; a large number of persons on this field, at least twelve, have made a public profession, but my time and strength would not permit me to visit and properly shepherd them, so that they are still without the fold.

"This field is a rural district with a small village, and the farmers have good farms and are nearly all in comfortable circumstances. Nearly every farmer has a pine lot, and this coming winter logs will be cut for the saw-mill, and a house of worship built next year."

District Missionaries.

They have large fields, and do hard work. In many of our western States there are four of these missionaries, each taking a quarter of the State. Their duties are manifold. To assist pastors in revival meetings, look after pastorless churches, work up new mission interests, encourage the discouraged, put new life into dead churches—these are some of the requirements of a District Missionary. We have no more faithful band of laborers than our District Missionaries. One of them in sending his quarterly report thus describes his duties:

"No one can imagine the difficulties I have to meet on my field. I go to hopelessly abandoned fields, or where some difficulties have crossed the pathway of former pastors, who have, saying the least, abandoned the field. Then you see when all other helps have failed, I am sent to that field and expected

to make merchantable brick and gather straw too.

"When failures of some kind are made, I am expected to succeed, at least enough to put such failures in the past, or at least to bridge over the church failures, so that they may take up the line of march forward.

"I assure you it is a slow process and only under God's help and the efficient aid of the grand Home Mission Society, could any minister hope for success. But the Lord has wonderfully given success on this field."

A Year's Progress.

Rev. David Crosby sends the following concerning the First Baptist Church of Muscogee, Ind. Ter.:

"One year has elapsed since this church was organized with sixteen constituent members. The first few months the work was somewhat discouraging, members coming in one by one.

"In December the University Church joined us in a body, adding fifty-two to our number. During the year forty-five have been baptized, and eleven have been received by letter and experience; two have gone from us by letter, one by death, and one by exclusion, leaving 120 as our present membership.

"Quite a number of our members are teachers and students who are now at their homes in the States or other parts of the Territory. The first nine months of our history we worshipped in the court house, the use of which the authorities very kindly donated to us. Last November a desirable lot was purchased; then followed the tedious work of securing funds and erecting the church building and parsonage, and making other necessary improvements. To accomplish this our General Missionary, Bro. Essex, gave very efficient aid.

"May 17th last we entered our elegant house and dedicated it to the worship of the Lord. In June Bro. Black came to us and led us in two weeks of daily meetings. As a result we added about forty, by letter and baptism, to our membership. Our Sunday-school has grown in size and interest, especially since we entered our house, until now our average attendance is nearly seventy.

"The year has been one of anxiety, earnest prayer and work, but not without excel-

lent fruit; God has been very gracious. The people in this city and elsewhere have been very kind, for all of which we are grateful. One year ago it would truly have been presumption for us to *hope* to do as much as has been accomplished."

A Novel Method.

Rev. S. B. Randall, Los Gatos, Cal., has adopted a novel method of interesting the members of his church in personal church work. Accompanying a soul-stirring pastoral letter is a slip containing the following questions, which the members are requested to answer.

During the next three months:

1. Will you, as far as possible, be at all the Sunday services and prayer meetings of the Church?
2. Will you make an effort to call upon strangers, invite them to the services and try to make them feel, when present, that this is a church home?
3. Will you daily at 10 A. M., wherever you are, pray for a true revival in your own heart, in the church and for the conversion of sinners?
4. Will you take at least one unconverted person on your heart, praying and working for the salvation of that one?

Hardship.

One of our missionaries who would not like to see his name in print writes as follows:

"You will perceive by the amount of salary paid us during the quarter, that our means of living are very meager. There have been times when we could for some days have neither sugar nor coffee in the house, and for warm drinks have used hot water sweetened with sorghum molasses. Yet we do not complain; for we know that on an average we live much better than any of our resident members, with perhaps one exception in the case of a lady who is table waiter in the biggest hotel in the place."

Notes.

The needs of our mission fields are various. "We are sadly in need of efficient deacons," writes the missionary pastor of a promising church in Montana.

A new out-station has been taken up by Rev. L. B. Hardy, missionary at Page, North Dakota. One has been baptized, over 200 witnessing the administration of the ordinance. The field is large and there is plenty of work.

Rev. L. T. Bush, Missionary Pastor of the Emanuel Church of Portland, Ore., reports that they close the year without indebtedness. The general and spiritual interest is excellent. The church is united and a spirit of hopefulness and enthusiasm prevails.

Rev. Myron Cooley of Detroit City, Minn., reports that he has been permitted to baptize five during the quarter, "one of them being the most prominent and wealthy society leader in town." All of the services are well attended, and the missionary feels encouraged.

Rev. W. A. Wilkerson, General Missionary among the colored people in Florida, reports that "there never was a brighter prospect for the colored Baptists of Florida than at the present time. There have been more additions to the churches by baptism than ever before in one year." It is an encouraging sign that eminent colored pastors from other States are settling in Florida.

The work among the Scandinavians in Portland, Oregon, is making encouraging progress under the leadership of Rev. A. Westerberg. Four have been baptized during the quarter and three backsliders brought back to the fold. The missionary is gaining entrance to many homes where the people have heretofore been greatly prejudiced against the Baptists.

The Wright Avenue Baptist Church, of Tacoma, Wash., is located in the eastern part of that enterprising and growing city. It occupies a very important field, and one where it is in good position to grow up with the city. Rev. E. Stillwell is missionary pastor, and reports the outlook as very encouraging. He says: "Our prayer meeting and Sunday-school are increasing in interest and number, and the prospect for success is very encouraging. We have a very decided interest taken by outsiders in our evening service, which is very promising."

Our work at Astoria, Oregon, is looking up. Rev. F. K. Van Tassel writes as follows: "I report with joy that the Lord is with this people. The church was in a very low state when I came last January. Some individual Baptists living here did not put in their letters for fear the church was going to pieces, and the other denominations were watching to gather up the fragments with which to augment their own ranks.

"There were thirty-nine in the church at the beginning of this year, but we have already received twenty new members, five of them by baptism. We found the church without covenant meeting, without the Lord's supper, without a communion set, without a Young People's Society, without a Ladies' Mission Circle, without preaching. We now have all these save the communion service, which Mrs. Van Tassel is getting up by private subscriptions, and we shall have it in a week or two. Everything looks auspicious."

EDUCATIONAL DEPARTMENT.

Some Progress Personal.

BY A TEACHER.

My intercourse of a dozen years and more with young colored men and women makes plain some differences of their past and present. Then, few, if any, felt themselves at all independent of the white people; now, few, if any, like to acknowledge any dependence on the whites. Then, their field of vision was very limited; now, they deem themselves, as a race, equal to any place or work, from a Cabinet officer down. Then, they had but little possession in real estate; now, great numbers own their house and lot, and not a few have lands from fifty acres to five hundred. Then, but few hundreds in the State were in high schools, and they in school but two or three months in the year, and pursuing the lowest of elementary studies; now, in one State 3,000 at least are in the higher schools continuing on from year to year to the finish of one or more courses of study. A dozen years since, very many of the teachers of the colored public schools could scarcely perform a question in sub-

traction, and taught nothing but the alphabet, easy reading, counting and simple addition; now the lowest grade of teachers must pass an examination of eight consecutive hours in the common English studies, and the two higher grades a much more severe examination in the same studies, besides physics, physiology, science of teaching, etc. Then, it was common for men and women to believe that a month in school would be an education; now, we see patience of application to study, and the conviction becoming universal that one "has to work as hard to get an education as he does when hoeing cotton or laying brick." Then, in the early prayer and conference meetings of the school, two or three only could use two or three sentences in prayer—saying afterwards, "I thought I could pray more than that"—and none could say anything in conference; now, the same voices are heard in important pulpits, eloquently proclaiming the Gospel, leading the devotions of the saints and leading souls to Jesus. Then, perhaps one in a hundred could divide a text of Scripture or had any idea of textual analysis; now, the analysis of a topic or a text has become a natural habit with many and they can talk to the subject with much skill and success. Then, they were Baptists by a sort of blind preference; now, they can appreciate "the reasons for being a Baptist" as well as any other people can.

A dozen or fourteen years ago, our best pupils found it hard to discriminate between a noun and a verb; now, they work in geometry and trigonometry and do their own laboratory work in chemistry, and do it well, and teach successfully the high school arithmetic, algebra, book-keeping, etc. Then, 150 words of the English tongue comprised the whole vocabulary of the student, and these words were the language of the street, the field, the kitchen, and he would do as well as any if he could stumble along in reading the New Testament; or if, as he would say, he "could read right smart in the Testament," and would honestly confess that he had "never learned to read a newspaper"; now, the vocabulary is extended, the taste for reading is extending, the need of school libraries is imperative, and the publisher who will provide a *St. Nicholas' Magazine* for our colored people will find an appreciative public and a long list of subscribers and be doing as much good as any one in the land. From these observations, and

such as these which might be multiplied, all can see that the teachers in our schools know their work is progress, true progress, every day. These teachers see their pupils grow. They see the life-power within pushing forward and upward their young men and maidens. All the older teachers can bear witness to this personal growth of the young colored race. These teachers have a comfort and blessing in their daily labors enjoyed by few on earth.

State University, Louisville, Ky.

REV. J. H. GARNETT, D.D., PRESIDENT.

The past year, in many respects, was a remarkable one in the history of the State University.

In May, 1890, the now much lamented Dr. William J. Simmons, resigned the Presidency of the State University to go into a new school which he had inaugurated at Cane Springs, Ky., known as the "Eckstein Norton University." Several friends of Dr. Simmons', together with two of the teachers of the State University, namely: Prof. C. H. Parrish and Miss M. V. Cook followed him in his new enterprise. Dr. Simmons died at Cane Springs October 30, 1890.

Rev. James H. Garnett, the new President of the State University, was elected in September, 1890, but did not assume active charge of affairs until January 1, 1891.

The second week after the inauguration of the new President, the Lord seemed to have signified his approval by a substantial, spontaneous revival, which was so irresistible that class-room work had to be suspended for five days. The revival resulted in the happy conversion of 40 young men and women.

The past session was acknowledged by all to be the most successful in the history of the school. The enrollment was larger than ever before, and there was no letting down in scholarship. Our teachers are abreast with the times. They are wedded to the University; they are devoted to their work, and seek diligently to keep up with the best methods for doing it. The instruction in all departments has been thorough and practical. All our teachers do mission work, and this serves as an incentive for the students to follow suit. In fact, the missionary spirit largely pervades our school,

and a large percentage of our students are constantly engaged in the missionary work such as a city like Louisville affords.

The Commencement exercises were not a whit behind those of former years, and by the press they were pronounced the best.

Two graduated from the regular Classical Course, taking the degree of A.B., and eight received certificates of graduation from the Normal Department.

Under the circumstances, a good healthy state of things in general existed among the students. But, not only to the best good of all concerned from a hygienic standpoint, and that of morals, but in order that the school may hold its own, more room is absolutely indispensable. In fact we have comparatively no room at all for young men, and very meagre accommodations for young ladies. Our enrollment the past session was 250, and there was very little falling off until the end of the term. We used five rooms for the accommodation of young men on the grounds, and nine rooms for young ladies. Anyone can see at a glance that fourteen rooms were wholly inadequate for the accommodation of 250 students.

The students seeing and feeling the necessity for more and better accommodations, as soon as the idea of a new dormitory was sprung they were perfectly *wild*! It only took a suggestion to bring the young men to the grounds with shovels, spades, picks and wheelbarrows, and with their own hands they made the excavation for the foundation of the so much needed dormitory.

We need everything in the way of furniture and repairs, but the one thing necessary to the very existence of the University is the new building.

May God raise up some friend to come to our aid in this hour of our peril.

Roger Williams University.

Propositions have been made by Nashville parties for the purchase of the Roger Williams University property. While this property is not in the market, yet the Board have had to give the proposition due consideration, inasmuch as in the judgment of some the large sum for which it might be sold would enable the Society to secure another excellent site, much better buildings, and leave a handsome sum toward an endow-

ment. Naturally, many who have become attached to the locality because of its associations are reluctant to have the change made. Dr. Owen, President of the Institution, writes:

"In my report published in the August number of the MONTHLY I said there was quite a general feeling that if the property could be sold and better buildings secured, etc., it might be best to sell.

"I think it proper to say that notwithstanding the advantages that might accrue in the matter of buildings and endowments, the sentiment of the colored people is strongly against a sale. They believe the location and associations outweigh any pecuniary advantage. How far they are right I cannot say. But I think I ought to correct any misapprehension in regard to the real feeling among those interested in the welfare of the school."

Bishop College.

Rev. S. W. Culver, after ten years of arduous and successful work voluntarily retires from the Presidency of this flourishing Institution which owes so much to his labors. Honorable mention should also be made of Mrs. Culver, who has been a very efficient assistant in the work from the beginning. They took the school from its foundation; they leave it with a large attendance and wide influence for good throughout the Southwest. "Bishop College" is a name that stands for high ideals in education and in Christian attainments. There have been difficulties and at times serious embarrassments in the prosecution of the work, but the outlook for the Institution was never brighter than now. In coming years the invaluable services which President Culver has rendered to the cause of Christian education for the colored people of Texas, will be appreciated even more highly than now. He returns to his native State and will make his home for a time at least in Walworth, N. Y.

Rev. N. Woolverton, for many years at the head of Woodstock College, Ontario, Canada, is expected to take the Presidency. He will bring to his task many special qualifications for the development of the Institution, which is destined undoubtedly to take a front rank among the Society's schools for the colored people.

Florida Institute, Live Oak, Fla.

Rev. Geo. P. McKinney, of Live Oak, bears testimony to the good work done by and through the Institution at Live Oak. He says: "I doubt if any of the Society's schools under exactly the same disadvantageous circumstances could have done, in the same time, better or more lasting work."

"Dr. Fish was true and faithful. His methods of instruction and discipline were too thorough to win the popularity of the masses; yet the highest interest of my race demands just such thorough instruction and rigid discipline as he gave."

"A large number of young men and women have gone forth from the school, and fill positions of trust and honor, both to the credit of the school and of the Society, and to the pride and joy of the denomination in the State."

"The school has done excellent work in toning up the morals of the youth and the ministry of the State. In this particular it supplied a great need. Among the ablest colored preachers of Florida are some of the young men trained at the Florida Institute; and among Florida's best colored educators may be found some of our students."

CHURCH EDIFICE DEPT.

A Gift Returned.

In 1884 a gift of \$200 was granted to the church at Dayton, Wash., to enable them to erect a house of worship. The church has recently decided to build a new house, and the pastor of the church, Rev. C. P. Bailey, writes as follows:

"The church has concluded to build a new house, and we have secured lots and expect to build this fall. The railroad runs by the door of the old church, and we are compelled to change our location, and being able to build we thought we could serve your Church Edifice Department a favor by returning her gift to us of \$200, and she can give it to some other needy field."

"We as a church feel very grateful for the help given us in our time of need, and we will remember you in our prayers as well as with our money."

Practical Work.

Rev. W. W. Tinker, General Missionary for Southern California, writing from Julian, says: "I am here 'superintending' the building of the church at this place. Have carried and made mortar, laid rock, and worked as hard as I ever did in my life to get this thing on its feet. We will make it succeed and then the first church of any kind will be in this community. Its influence will extend for miles around as it is the only church in this section. The people are taking hold with a good heart and the house will be finished in about a month."

This shows what thoroughly practical men some of our general missionaries are and with what economy and efficiency our church edifice work is conducted. We need twice as much as we receive, to enable these leaders to pre-occupy fields in this manner.

Notes.

Rev. D. D. Proper, General Missionary, states that in western Washington ten meeting houses have been completed during the year and three more are nearly ready for dedication.

"With a house of worship the Baptists would be abreast if not ahead in the place." So writes the General Missionary concerning a promising town in North Dakota. The same can be said of many towns in the West. We must seize the opportunities presented to us.

Baptisms.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit"—MATTHEW 28:19.

Missionaries administering the ordinance of baptism to five or more converts.

QUARTER ENDING JULY 31, 1891.

NAME.	FIELD.	No. Bap.
H. L. Reynolds,	Mesa Ch., Pueblo, Colo.,	6
W. H. Wilson,	Tahlequah and vicinity, Ind. Ter.,	10
Gideon Aubin,	French in Worcester, Mass.,	9
James M. Wood,	Plattsmouth, Neb.,	5
J. B. Murch,	Fort Collins, Colo.,	5
John Soetens,	Chappell, Pioneer and Platte Valley, Neb.	

Ebenezer B. Porter,	Longmont, Colo.,	6
W. E. Adams,	Ute, Iowa,	5
William H. Curtis,	Tabor, Iowa,	6
Thomas T. Ward,	Second Colored Ch., Pueblo, Colo.	6
George C. McClure,	Cooperstown and Aneta, North Dak.,	10
William Pearce,	Aspen, Colo.,	11
J. A. Fridell,	Danes in Osco, Neb.,	5
O. M. Thrasher,	Ayrshire, Iowa,	16
John W. Bush,	Bloomfield, Iowa,	5
Eusebe Leger,	French in Westfield Ass'n, Mass.,	7
Samuel H. Mitchell,	Alluwee and vicinity, Ind. Ter.,	5
Chas. Albert Parker,	Gunnison and vicinity, Colo.,	7
George R. Blaby,	Parker and Hurley, South Dak.,	11
H. W. Stearns,	District Missionary for Northwest- ern Nebraska	14
Robert Carrol,	District Missionary for Northwest- ern Iowa,	6
P. H. Kennedy,	Colored People in Kentucky,	11

QUARTER ENDING AUGUST 31, 1891.

NAME.	FIELD.	NO. BAP.
Berthold Matzke,	Germans in Danzig and vicinity, North Dak.,	5
Claus Neve,	Germans in Bison, Kans.,	15
A. Penski,	Germans in Eureka and vicinity, South Dak.,	32
J. Fellmann,	Second German Church, Chicago, Ill.,	5
L. Glaeser,	Germans in Watertown, Wis.,	6
A. R. Brucks,	Germans in Ebenezer, Northwest Territory,	7
G. Burgdorff,	Germans in Hastings, Neb.,	6
O. Olthoff,	Germans in Emery, South Dak.,	6

Home Mission Appointments

IN SEPTEMBER.

The following new appointments were made:

- Rev. C. J. Johnson, Norwegians in Worcester, Mass.
 " P. M. Clere, French in Boston, Mass.
 " Ross Ward, Morgantown, W. Va.
 " W. H. C. Stokes, Colored People in Western Tennessee.
 " John Frederick Matzick, Germans in Wausau, Wis.
 " Fred. R. Leach, Immanuel Baptist Church, St. Paul, Minn.
 " W. F. Allen, Colfax and Fairmount, Iowa.
 " F. M. Smith, Missouri Valley, Iowa.
 " H. J. Froning, Dallas Center, Iowa.
 " John Samuelson, Swedes in Burlington, Iowa.
 " George A. Hickok, Bowman's Grove, Kirkman and Irwin, Iowa.
 " Charles F. Bronson, Waseca, Minn.
 " James N. Edwards, Colgate, Ind. Ter.
 " Charles W. Morrison, Yukon and vicinity, Oklahoma.
 " Malcom Wood, Vinita and Claremore, Ind. Ter.
 " Henry Cocks, Independence, Kans.
 " Charles H. Murray, Russell and Ellsworth, Kans.
 " August Transchel, Germans in Beatrice, Neb.
 " John Richards, Blanche, Neb.
 " Charles Nathan Busey, Rushville and Gordon, Neb.
 " Wilson M. Cooney, St. Paul and Loup City, Neb.
 " Gustavus Adolphus Schneider, Germans in Denver, Colo.

- Rev. David T. Pulliam, Colorado City, Colo.
 " Thomas S. Dulin, Las Animas, Colo.
 " William Chamberlain Hale, Emmanuel Church, Missoula, Mont.
 " Leroy H. White, Evanston, Wyo.
 " George W. Black, Ashland, Ore.
 " Samuel Edward Milum, Springfield, Ore.
 " George Henry Newman, Colfax, Wash.
 " George A. Bale, Fern Hill Church and Zion Mission, Tacoma, Wash.
 " M. D. Gage, Mt. Vernon, Wash.
 " William A. C. Rowse, Chehalis, Wash.
 " J. T. Huff, Oysterville, Wash.
 " Albert Arthur Witham, South Bend and Willapa, Wash.
 " George E. Good, Nanaimo, British Columbia.

The following reappointments were made:

- Rev. A. P. Mason, District Secretary for New England.
 " J. N. Williams, French in New England.
 " E. J. Henry, Colored People in Salisbury, Md.
 " William Kohler, First Swedish Church, Cleveland, Ohio.
 " Edward Elisha Tyson, Second Church, Duluth, Minn.
 " John W. Dunjee, Bethesda (Colored) Church, Minneapolis, Minn.
 " Martin Dahlquist, District Missionary for the Swedes in Iowa.
 " John A. Kees, Pocahontas, Iowa.
 " James Henry Hoke, Colored People in Arkansas.
 " Harrison Napoleon Bouey, Colored People in Missouri.
 " Amos J. Essex, General Missionary for the Indian Territory.
 " Lucius M. Whiting, Council Grove, Kans.
 " Rees Price Evans, First Church, Kansas City, Kans.
 " Fielding W. Houcheus, Horton, Kans.
 " Perry G. Shanklin, Dodge City and Garden City, Kans.
 " Adam Alfred Hammar, Swedes in Kansas City, Kans.
 " P. Reynolds, Larned, Kans.
 " J. B. Sundt, Scandinavians in Brookings and Huron, South Dak.
 " Myron C. Miner, Steele and vicinity, North Dak.
 " Miles Lee Rickman, Stevensville and vicinity, Mont.
 " James Overstreet Burroughs, Bellevue and vicinity, Idaho.
 " Spencer G. Adams, City Missionary for Salt Lake City, Utah.
 " John W. Henry, Wadsworth and vicinity, Nevada.
 " James Foster Merriam, Round Valley Indian Reservation, Cal.
 Fung Yuet Man, Chinese in California.
 Lum Chan, Chinese in California.
 Rev. N. W. Alger, Second Church, Santa Cruz, Cal.
 " H. B. Hutchins, Emmanuel Church, Sacramento, Cal.
 " J. S. Hutchinson, Colton, Cal.
 " L. J. Trumbull, District Missionary for Eastern Oregon.
 " A. M. Allyn, District Missionary for Eastern Washington.
 " Johan A. H. Johnson, Scandinavians in Tacoma, Wash.
 " Job H. Scott, Port Townsend, Wash.
 " Charles William Townsend, Emmanuel Church, Victoria, British Columbia.
 " Teofilo Barocio, City of Mexico, Mex.
 " Seferino Guajardo, Ebanos and vicinity, Mex.

The following teachers were appointed:

- At Roger Williams University, Nashville, Tenn.—J. W. Johnson, Miss Clara Mann, Mrs. M. Kenney, Miss Myra Handy, Miss Burtis.

At Benedict College, Columbia, S. C.—Rev. J. E. Hamilton, Mrs. J. E. Hamilton.

At Shaw University, Raleigh, N. C.—Rev. H. M. Tupper, D.D. Pres.; Rev. A. A. Smith, Rev. N. F. Roberts, Prof. A. W. Pegues, Prof. A. B. Vincent, Prof. S. N. Vase, L. B. Capehart, M. W. Alston, M.D., Miss Martha J. Powell, Miss Elizabeth C. Tupper, Mrs. D. W. Martin, Miss H. M. Buss.

At Waters' Institute, Winton, N. C.—Rev. C. S. Brown, Pria.

At Florida Institute, Live Oak, Fla.—Rev. M. W. Gilbert, Pres.; Rev. George P. McKinney.

At Chinese Mission School, Butte City, Mont.—Mrs. J. G. Pulliam.

At Chinese Mission School, Chico, Cal.—Mrs. Emma J. Bullard.

At Chinese Mission School, San Francisco, Cal.—Miss Ida M. Egli.

At Spelman Seminary, Atlanta, Ga.—Mrs. M. D. Moore.

At Hartshorn Memorial College, Richmond, Va.—Miss M. L. Voorhees.

At Beaver Dam, N. C.—Miss Elzie Waugh.

At Selma University, Selma, Ala.—Miss Mary Welch.

At Howe Institute, New Iberia, La.—Miss Mary B. Washington; Miss Carrie Washington.

At Bishop College, Marshall, Texas.—Rev. N. Woolverton, Pres.

At Atoka Academy, Atoka, Ind. Ter.—Mrs. Ella M. Rishel.

At Cherokee Academy, Tahlequah, Ind. Ter.—J. W. Ivey.

At Chinese Mission School, Oakland, Cal.—Mrs. Elvira I. Bradway; Mrs. Laura P. Baker.

At Montemorelos, Mexico.—Miss Tirza Garza.

At Provo, Utah.—Miss Sarah V. Converse.

At Monterey, Mexico.—Mrs. Frances B. Westrup, Manuel Lopez.

At Wichita Mission School, Anadarko, Ind. Ter.—Miss Lauretta E. Ballew.

H. E. Traill, Independence, Mo., —
Charles Q. Rider, Independence, Mo., —
W. A. Hughes, Big Sandy, Neb., Aug. 4
T. W. Heyland, Hamilton, North Dak., July 22

CHURCHES ORGANIZED.

PLACE.	DATE.
Pleasantville, N. J.,	Aug. —
Jeannette, Pa., German Baptist Church,	Aug. 4
Falmouth, Va.,	—
Virgilila, Va.,	—
Pleasant Hill, W. Va.,	July 6
Grand Rivers, Ky.,	July 26
Harriman, Tenn., Second Baptist Church,	—
Emmaus, N. C.,	—
Maiden, N. C.,	July 18
Wayside, Ga.,	Aug. 18
Pinchurst, Ga.,	July 13
Charlton, Ala.,	—
Mycr's Schoolhouse, Pike Co., Ala.,	—
Pine Prairie, Ark.,	—
Vinita, Ind. Ter.,	Aug. 2
Alma, Texas,	—
Wann, Ill.,	July 2
Austin, Ill., Swedish Baptist Church,	Aug. 18
Alton Junction, Ill.,	July 2
Lexington, Ind.,	—
Crystal Falls, Mich.,	—
Prentiss, Wis., Scandinavian Baptist Church,	—
Centropolis, Mo.,	Aug. 6
Pleasant Valley, Mo.,	July 25
St. Joseph, Mo., Wyatt Park Baptist Church,	Aug. 6
Springfield, Mo., Grant St. Baptist Church,	—
Wheatland, Mo.,	June 14
Lebanon, Mo.,	April —
Douglas Co., Mo., Mt. Calvary Baptist Church,	—
Thornfield, Mo.,	—
Warner River, Mo.,	—
Hay Springs, Neb.,	July 25
Hebron, North Dak., German Baptist Church,	—
Alameda, Cal., Danish Baptist Church,	—

Ministerial and Church Record

"The word of God grew and multiplied."—ACTS 12:24.

ORDINATIONS.

NAME.	PLACE.	DATE.
W. N. Ferris,	Sunbury, Pa.,	—
G. J. Meredith,	Whitehall, Pa.,	Aug. 19
Arthur A. Hallam,	Baltimore, Md.,	Aug. 2
L. C. Dorsey,	Princeton, W. Va.,	Aug. 2
A. L. Williamson,	Ravenswood, W. Va.,	Aug. 5
Henry Miller,	Dripping Springs, Ky.,	Aug. 6
L. T. Morris,	Pleasant Greene, Ky.,	July 25
Charles Hale,	Palatine, Tenn.,	—
Marion Gassaway,	Anderson Co., S. C.,	July 18
M. E. Parrish,	Anderson, S. C.,	—
R. A. Morgan,	Brownwood, Ga.,	—
M. J. Winchester,	Huntsville, Ala.,	Aug. —
C. S. Elliott,	Meridian, Miss.,	July 18
Luther A. Little,	Booneville, Miss.,	—
J. O. Green,	Silver Creek, Miss.,	—
T. S. Bomar,	Bethlehem, Texas,	—
A. C. Anderson,	Elm Creek, Texas,	—
Warren Clark,	Baker's Prairie, Ill.,	Aug. 4
— Willms,	Buck's Grove, Iowa,	July 12
F. R. Leach,	St. Paul, Minn.,	Aug. 4
H. B. Rice,	Ladonia, Mo.,	July 29
S. J. Neal,	Hamilton, Mo.,	July 19
William H. Sears,	Thomas Hill, Mo.,	July 23
W. W. Searcy,	Liberty, Mo.,	Aug. 2
W. G. Moody,	Hepseba, Mo.,	—
D. P. Mason,	Lake City, Mo.,	—

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
East Orange, N. J., Calvary Baptist Church (Col'd),	Aug. 9
Amisville, Va.,	Aug. 25
Onancock, Va.,	Aug. 30
Roanoke, Va., First Baptist Church,	July 26
Elkhorn, W. Va.,	July 12
Pond Creek, W. Va.,	July 12
Phillippi, W. Va.,	Aug. 16
Oak Grove, W. Va.,	Aug. 30
Mt. Tabor, Ky.,	July 26
Rockwood, Tenn.,	—
Hobgood, N. C.,	—
Lincolnton, N. C.,	Sept. 6
Piedmont, S. C.,	—
Gloster, Miss.,	—
Pleasant Hill, Miss.,	Aug. 2
Anadarko, Ind. Ter.,	Aug. 23
Mansfield, Tex.,	—
Belcherville, Tex.,	—
New Salem, Ind.,	—
Ozark, Ill.,	Aug. 30
Rock Island, Ill.,	Sept. 6
Delhi, Ill.,	Sept. 13
Superior, Wis., South Mission Chapel,	July 19
Superior, Wis., Connor's Point Mission Chapel,	July 19
Buck's Grove, Iowa, German Baptist Church,	July 12
Houstonia, Mo.,	—
Lisbon, Mo.,	—

Oak Grove, Mo.,	—	M. W. Jackson,	32,	Louisville, Ky.,	Aug. 3
Kansas City, Kans., First Baptist Church,	Aug. 19	W. J. Brown,	66,	Shelbyville, Ky.,	July 15
Tyndall, South Dak., German Baptist Church,	—	Isaac T. Jones,	—,	Mitchellsburg, Ky.,	July 13
		William Cobb,	66,	Lusby's Mills, Ky.,	June 28
		James T. Vernon,	—,	Madison, N. C.,	July 27
		J. P. Everett,	—,	—, La.,	—
		J. K. Linebaugh,	47,	Warsaw, Ohio,	Aug. 10
		Thomas Fowler,	66,	Equality, Ill.,	July 12
		Thomas Edward Eg-			
		bert,	43,	Chicago, Ill.,	July 29
		Elbridge Moody,			
		John T. Williams,	—,	Keytesville, Mo.,	Aug. 13
		Marshall,	31,	Garnett, Kans.,	July 29

Church Edifice Grants. For September.

NUMBER OF CHURCHES AIDED.		GIFTS.	
Loans,	3	Lebanon, Ore.	Superior, Iowa,
Gifts,	13	Alhena, Ore.	Palms, Cal.
Gifts and Loans,	6	German, Danzig, North Dak.	McIntosh, North Dak.
	—	Elizabeth City, N. C.	Spring Valley, South Dak.
Total number of Grants,	22	La Junta, Colo.	Rolla, North Dak.
		Neenah, Wis.	Ark, Va.
LOCATION OF CHURCHES AIDED.		Rio, Wis.	
LOANS.		GIFTS AND LOANS.	
Golconda, Ill.	Royal Anderson, S. C.	South Bend, Ind.	Kirkland, Wash.
Hot Springs, South Dak.		Kankanna, Wis.	Colton, Cal.
		Ashland, Wis.	Colfax, Iowa.

Financial Statement. For August.

MISSIONS AND EDUCATION.

[illegible]

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	-	-	-	-	-	\$558 65
Interest " " "	-	-	-	-	-	1,014 96
Gift returned " "	-	-	-	-	-	200 00
Interest for Loan Fund,	-	-	-	-	-	312 17
						\$2,085 78
Donations, Legacies and Interest from April 1 to August 1,	-	-	-	-	-	12,976 15 15,061 93
Total receipts for present year,	-	-	-	-	-	\$204,263 61

Contributions and Legacies. For August.

[Contributions and legacies not otherwise noted are for general purposes. The * denotes that contributions are for educational purposes, and C. E. F. for Church Edifice Fund.]

MAINE, \$36.27.

Tenants Harbor Ch.....	10 00
Lewiston, First Ch.....	5 27
Kennebunkport Ch.....	12 00
C. E. F. Eastport, Washing- ton Street Ch., Y. P. H. M. Soc'y.....	9 00

NEW HAMPSHIRE, \$5.00.

Cheatham Ch.....	5 00
------------------	------

VERMONT, \$14.00.

Fairfax Ch.....	10 00
Essex, W. E. Hundley.....	3 00
*West Cornwall Ch.....	1 00

MASSACHUSETTS, \$746.20.

Brockton, First Swede Ch.....	15 00
Boston, A Friend.....	10 00
Bethany Ch.....	81 26
Dorchester, Temple Ch.....	12 00
Leicester, Greenville Ch.....	18 95
Rockland Ch.....	30 00
Newton Upper Falls, Friends.	50 00
Sharon Ch.....	10 35
Cheshire Ch.....	3 44
Charlestown, First Ch.....	37 14
North Sunderland Ch.....	11 46
Haverhill, Portland St Ch.....	80 00
Winchendon Ch.....	25 00
Woodville Ch.....	8 00
Fells Ch.....	10 00
Andover Ch.....	15 00
Foxboro Ch.....	12 67
Northboro Ch.....	1 00
Weston Ch.....	12 50
West Townsend Ch.....	4 48
Readville, Blue Hill Evangeli- cal Soc'y.....	5 96
*For Tullechasee Manual Lab- or School, I. T.....	
Winchester, First S. S.....	15 00
*For State Univ., Ky.: Kingston, Ella Adams' S. S. Class.....	2 00
C. E. F. Newton Upper Falls, Friends.....	20 00
Framingham, Mrs. E. B. Parker.....	80 00
Winchendon Ch.....	10 00
Foxboro Ch.....	4 35

LEGACY.

Cambridge, Estate of Mrs. Joanna Latham.....	160 74
---	--------

RHODE ISLAND, \$84.34.

Providence, Roger Williams Ch.....	18 92
First Ch.....	40 00
Newport, S. S. of First Ch.....	25 42

CONNECTICUT, \$7,658.45.

Danielsonville Ch.....	34 50
Tatfieldville Ch.....	5 50
New London, First Ch.....	112 45

LEGACIES.

Uncasville, Estate of Polly Browning, Interest.....	6 00
New Britain, Estate of Corne- lius B. Erwin.....	7,500 00

NEW YORK, \$77,091.03.

Thorn Hill, Marcellus S. S.....	3 70
Cazenovia, First Ch.....	11 00
Buffalo, Prospect Ave. Ch.....	82 67

Cohoes, First Ch.....	10 00
Saratoga Springs, First Ch...	80 00
Ontario Ch.....	4 86
Rome, First Ch., Sam'l D. Bonner.....	200 00
Mahopac Falls Ch.....	25 00
Fayetteville Ch.....	31 34
Milo Ch., Mrs. C. E. Capell...	2 00
Albany, Tabernacle Ch.....	37 58
White Plains Ch.....	17 50
Wyoming Ch.....	6 57
S. S.....	4 38
New York City, Mt. Morris Ch.....	253 57
Calvary Ch.....	195 00
Black River Ch.....	5 00
Stephentown Ch.....	10 83

C. E. F. FOR CHAPEL BUILD-
ING:
Brooklyn, Hanson Place
S. S.....

LEGACY.

Albany, Estate of Eli Perry....	76,085 03
---------------------------------	-----------

NEW JERSEY, \$152.65.

Port Monmouth Ch.....	35 00
Elizabeth, First Ch.....	39 75
Freehold Ch.....	50 40
Cape May City Ch.....	5 00
Marlton Ch.....	5 00
Cohansey Ch.....	10 00
Greenwich Ch.....	7 50

PENNSYLVANIA, \$423.95.

Berwick Ch.....	24 00
Rev. P. S. Brewster.....	15 00
Philadelphia, Falls Schuylkill Ch.....	50 00
Bethesda Ch.....	6 00
Derry Station, Rev. Alfred D. Wirts.....	22 00
Blakely Ch.....	4 60
Cambridge Ch.....	10 11
Reading, First Ch.....	36 21
S. S.....	5 44
Berean Ch.....	10 00
Grandville Ch.....	3 00
Elk Creek Ch.....	1 48
Edinboro Ch.....	3 50
Upland S. S.....	67 01
Mehoopany Ch.....	2 78
Mt. Pleasant Ch.....	6 14
Scranton, First Ch.....	10 00
Red Bank Ch.....	2 52
Richardsville Ch.....	1 85
East Brady Ch.....	1 40
Berean Ch.....	3 00
Homewood Ch.....	1 00
Clarion Ass'n.....	5 77
Hillville, Zion Ch.....	20 00
West Chester Ch.....	24 00
Manayunk Ch.....	22 65
Lower Providence Ch.....	22 75
Clinton Ch.....	5 89
Phoenix Ch.....	1 50
Aldenville Ch.....	1 00
Berlin Ch.....	5 50
Wayne Ass'n.....	9 85
Taylorville Ch.....	3 00
Milesburg, Miss Annie J. Gregg.....	3 00
Miss Sue Gregg.....	3 00

**DISTRICT OF COLUMBIA,
\$12.50.**

Washington, First Ch., Y. P. Soc'y, desig.....	12 50
---	-------

WEST VIRGINIA, \$12.94.

Terra Alta, Gladesville Ch.....	4 00
Meadow Bluff, Am Well Ch.....	6 57
St. Albans, New Hope Ch.....	1 00
Cherry Run.....	
C. E. F. FOR CHAPEL BUILD- ING: Cherry Run S. S.....	1 37

KENTUCKY, \$166.87.

Henderson, Coll. by Rev. P. H. Kennedy.....	166 87
--	--------

TENNESSEE, \$89.86.

Nashville, Coll. by Rev. Wm. Haynes.....	79 50
Roger Wms. University: Young ladies, for work among the Indians.....	10 36

NORTH CAROLINA, \$4.50.

Raleigh, by Rev. P. F. Maloy.....	4 50
-----------------------------------	------

SOUTH CAROLINA, \$56.25.

Rembert, Mt. Pisgah Ch.....	1 25
Fort Motte, Mt. Pleasant Ch..	8 05
Society Hill, Union Ch.....	6 10
Sumter, Bethesda Ch.....	1 50
Crawf. Coll. by Rev. John Jef- ferson.....	6 35
*Florence, Trinity Ch.....	8 00
C. E. F. Columbia, Rev. C. E. Becker.....	25 00

ALABAMA, \$4.95.

Selma, Coll. by Rev. D. T. Gulley.....	4 95
---	------

LOUISIANA, \$145.45.

Alexandria, Coll. by Rev. H. B. N. Brown.....	144 45
Little Zion Ch.....	1 00

OHIO, \$197.93.

Centerville Ch.....	8 90
S. S.....	5 49
Havana, Reed Miss. Soc'y...	3 70
Kingsville Ch.....	20 20
Salem Ch.....	19 86
Madison Ch.....	10 50
Brush Creek Ch.....	9 55
Evergreen Ch.....	1 01
Lick Fork Ch.....	2 89
Marietta S. S.....	13 50
Auburn Ch.....	5 75
Lower Salem Ch.....	4 00
Center Valley Ch.....	2 12
Graysville Ch.....	2 54
Independence Ch.....	4 00
Little Muskingum Ch.....	1 00
New Harmony Ch.....	3 57
Torch Ch.....	1 00
Coshocton Ch.....	5 00
Mile Fork Ch.....	3 85
Pleasant Hill Ch.....	3 05
Wooster, Bethany Ch.....	25 00
Adamsville Ch.....	5 00
Cambridge Ch.....	5 00
West Union Ch.....	8 31
New Market Ch.....	4 35
Winchester Ch.....	2 40
Tallow Hill Ch.....	1 00
Zoar Ch.....	1 85
Mt. Zion Ch.....	1 00
Sullivan Ch.....	1 75
Camden Ch.....	3 00
Adams Ass'n.....	1 24
Cambridge Ch.....	2 28
Jackson Ch.....	5 00

**C. E. F. FOR THE BLACK
HILLS:**

Sinking Creek Circle of the Wom's Ass'n.....	5 44
---	------

MICHIGAN, \$873.68.

Flushing Ch.....	23 12
Aurelius Ch.....	1 00
Quincy Ch.....	9 61
Okemos Ch.....	3 60
Newburgh Ch.....	3 00
Porter Ch.....	2 00
Detroit, Woodward Ave. Ch..	200 00
Benton Harbor Ch.....	39 43
Marshall Ch.....	27 68

Hudson, Perrin Shepardon..	2 50
Eaton Rapids Ch.....	30 38
Lansing, First Ch.....	20 00
York, Mooreville Ch.....	2 57
C. E. F. For Second Ch. at Salt Lake City, Utah.....	10 85

LEGACY.

Ann Arbor, Estate of Mrs. Sil- vina S. Cowles	500 00
--	--------

INDIANA, \$150.83.

Camden Ch.....	6 15
Burnett's Creek Ch.....	2 00
Ebenezer Ch.....	64
Jordan Ch.....	1 25
Miami Ch.....	1 10
Mt. Vernon Ch.....	1 00
Elkhorn Ch.....	1 50
Pipe Creek Ch.....	1 00
White Water Ass'n.....	5 66
Valparaiso Ch.....	40 00
West Lafayette Ch.....	20 00
Sharon Ch.....	2 35
S. S.....	7 75
Union Ch.....	2 00
Antioch Ch.....	1 80
Liberty Ch.....	6 71
Mt. Ayr.....	5 50
Hopewell Ch.....	2 65
Napoleon Ch.....	1 35
Prairie Ch.....	5 50
Concord Ch.....	2 65
Richmond Ch.....	7 28
Indianapolis, Rev. D. Spencer	25 00

ILLINOIS, \$335.24.

Ontario Ch.....	11 00
S. S.....	5 50
Rockford, First Ch., in part...	15 12
Chicago, First Ch.....	6 90
Jas. J. Lindman.....	50 00
Langley Ave. Ch.....	13 00
Chinese Miss., desig.....	40 00
Centennial Ch., J. Hayes.....	2 50
Western Ave. Ch.....	9 44
Bethel Ch., Humboldt Park.....	4 00
Austin S. S.....	25 00
Wheaton Ch.....	21 61
Joliet, First Ch.....	31 50
Englewood, First Ch., Rev. F. G. Thearle.....	5 00
Glifford, Mrs. E. K. Pierce.....	50 00
James Pierce.....	50 00
Pomona Ch.....	3 05
Shelbyville Ch.....	23 00
Carbondale Ch.....	17 75
Anna Ch.....	8 25
Danville Ch.....	10 47
Tolono Ch.....	1 75
Friendly Grove Ch.....	1 00

LEGACY.

Stillman Valley, Estate of Peter Tilton, Interest.....	27 50
---	-------

WISCONSIN, \$575.78.

Milwaukee, Tabernacle Ch.....	46 53
Woman's Circle.....	7 00
Millard, Sugar Creek Ch.....	17 25
State Convention.....	500 00
Osceola Mills, First Ch.....	3 00
C. E. F. Milwaukee, Taber- nacle Ch.....	2 00

MINNESOTA, \$1,486.63.

Minneapolis, Fourth Ch.....	15 94
State Convention.....	1,200 00
Long Prairie S. S., Birthday Collection.....	3 50
C. E. F. Minneapolis, Fourth Ch.....	10 44
FOR CHAPEL BUILDING:	
Minneapolis, Fourth S. S.....	14 66
First Swedish S. S.....	4 66
Calvary S. S.....	10 50
Bethesda S. S.....	2 00
First S. S.....	35 79
Elim, Swedish S. S.....	6 45
Norwegian and Dan- ish S. S.....	4 50
Fairmont S. S.....	3 00
St. Paul, Norwegian and Danish S. S.....	8 00

Philadelphian S. S.....	6 10
Burr St. S. S.....	6 16
Park S. S.....	4 60
Farmington S. S.....	3 30
Red Wing S. S.....	3 25
Austin S. S.....	1 85
Lake City, Swedish S. S.....	1 00
Long Prairie S. S.....	17 00
Waconia, Swedish S. S.....	5 00
Kasota S. S.....	5 00
Vernon Center S. S.....	4 00
Bethel S. S.....	2 20
Stillwater S. S.....	3 00
Monticello S. S.....	3 13
Sauk Center S. S.....	1 00
Owatonna S. S.....	11 44
Bird Island S. S.....	4 99
Lake Crystal S. S.....	2 50
Brownsdale S. S.....	1 56
Faribault S. S.....	6 13
Kenyan S. S.....	2 50
Spring Valley S. S.....	3 75
Grove City S. S.....	4 25
Brooklyn S. S.....	2 60
Stillwater, Danish S. S.....	4 00
Sleepy Eye S. S.....	6 50
St. James S. S.....	2 27
Minnesota City S. S.....	2 00
Cokato, Swedish S. S.....	1 08
Luverne S. S.....	2 00
West Concord S. S.....	3 00
Waterville S. S.....	5 70
Rochester S. S.....	15 00
Hamilton S. S.....	2 00
St. Cloud, Swedish S. S.....	3 25
Northfield S. S.....	14 08

IOWA, \$534.52.

Ute S. S.....	3 00
Fairfield, Coll. by Rev. O. W. Catlin.....	65 92
Ch., by Rev. G. F. Rein- king.....	15 90
Eldora Ch.....	25 55
Vinton Ch.....	9 33
Shellsburg Ch.....	1 40
West Chester, Rev. J. W. Coff- man.....	2 50
Mediapolis Ch.....	5 75
Boone, Coll. by Robert Car- roll.....	128 00
Ainsworth Ch.....	10 50
Carroll Ch.....	16 75
Lenox Ch.....	2 00
Bedford Ch.....	6 05
New Market Ch.....	1 50
Clearfield Ch.....	5 00
Le Mars Ch.....	15 75
Forest City, Swedish Confer- ence.....	16 64
Marathon Ch.....	3 45
Davenport, Calvary Ch.....	61 20
Keokuk, First Ch.....	46 00
Waterloo Ch.....	31 80
Dubuque, First Ch.....	20 40

C. E. F. FOR CHAPEL BUILD-
ING:

Osage S. S.....	22 94
Cedar Rapids, First S. S.....	6 84
Wellman S. S.....	5 25
Waukon S. S.....	5 10

MISSOURI, \$149.55.

Springfield, by Rev. H. N Bouey.....	119 62
Home and Foreign Mission Board.....	29 93

INDIAN TERRITORY, \$331.25.

Al-lu-we, Delaware Ch.....	9 00
Sasakwa, Rev. L. P. Blake.....	10 00
*For Indian Univ. I. T.: Bacone, Baptist Territorial Convention.....	25 00
Indian University: Students, for Tuition..	287 25

KANSAS, \$122.03.

Ottawa, First Ch.....	18 20
Atchison, First Ch.....	37 25
Hiawatha, First Ch.....	40 08
Abilene, Mrs. William Perkins Central Ass'n, by Rev. J. S. Hale.....	16 00
Council Grove Ch., Temple Builders.....	5 00

C. E. F. FOR CHAPEL BUILD-
ING:

Hamlin Ch.....	5 00
----------------	------

NEBRASKA, \$408.30.

Grand Island, Coll. by Rev. H. W. Stearns.....	33 96
Gibson, Rev. J. E. Ingham...	2 00
Omaha, Rev. F. W. Foster.....	5 00
By Rev. Thomas Stephen- son.....	22 60
Swedish Ch.....	4 00
Callaway, Rev. B. L. Brisbane Central City, by Rev. J. J. Keeler.....	69 02
Oak Ch.....	1 00
Plattsmouth Ch.....	5 00
Rev. J. M. Wood.....	5 00
Stark, Swedish Ch.....	5 50
State Convention.....	223 28
Central City, First Ch.....	11 38
C. E. F. State Convention..	20 31

NORTH DAKOTA, \$21.50.

Mandan, First Ch.....	4 00
Tower City, First Ch.....	12 50
Cooperstown Ch.....	5 00

SOUTH DAKOTA, \$1.35.

Egan Ch., Miss. Band.....	1 35
---------------------------	------

COLORADO, \$274.18.

Denver, Coll. by Rev. Alex. Turnbull.....	211 17
La Junta Ch.....	4 50
Boulder Ch.....	10 50
Trinidad Ch.....	10 00
La Veta Ch.....	5 00
C. E. F. Boulder Ch. and S. S.....	33 01

ARIZONA, \$5.55.

Tempe S. S.....	5 55
-----------------	------

IDAHO, \$6.50.

Idaho Falls, First Ch.....	6 50
----------------------------	------

CALIFORNIA, \$83.34.

Oakland, by Rev. L. J. Ahl- strom.....	85 34
---	-------

OREGON, \$119.65.

La Grande, Coll. by L. J. Trumbull.....	94 65
Oregon City, by Rev. Jas. H. Hargreaves.....	25 00

WASHINGTON, \$174.06.

Winlock, First Ch.....	1 65
S. S.....	70
Whatcom, First Ch.....	12 50
Young People's Miss'y Soc'y.....	10 00
S. S.....	8 50
Northwestern Convention.....	90 65
Seattle, Mrs. L. V. Ward.....	50 00

WOM. AM. BAPT. HOME MISS.
SOC'Y, \$25.00.

For Teacher at Butte, Mont...	25 00
-------------------------------	-------

Total.....\$92,584.08

HOME MISSION MONTHLY.....	78 79
---------------------------	-------

REAL ESTATE, \$300.00.

Proceeds of sale of real estate, the gift of Mrs. Mercy Maria Gray, Oakland, Cal.....	300 00
---	--------

J. G. SNELLING, Treasurer,
7 Beckman Street

THE BAPTIST HOME MISSION MONTHLY.

VOL. XIII.

NOVEMBER, 1891.

No. 11.

* EDITORIAL *



GERMAN BAPTIST JUBILEE GROUP.

Surviving Members of the First German Church.

We present above a picture of the twelve surviving members of the first German Baptist church of North America. There were in reality three churches, all organized at about the same time. They were the churches at Anthony, Fairfield and Warrensville, Pa., and were all under the pastorate of Jacob Michaelis.

All of the brethren and sisters who are on the picture were baptized in 1841, either by Mr. Fleischmann or Mr. Michaelis, and have

now been true to Christ and their churches for fifty years. They can all relate interesting incidents from their rich experiences. We give their names and ages, commencing at the left of the upper row and finishing at the left of the lower:

Christopher Schiedt, 71; Mrs. Mary D. Walz, 67; Jacob Ulmer, 77; George Schirm, 72; Mrs. Elizabeth Young, 65; Leonhard Ulmer, 62; Mrs. Christine Kehrer, 74; Ulrich Staebler, 81; Mrs. Dorothea Kiess, 79; Mrs. Anna M. Walz, 77; Isaac Ulmer, 70; Mrs. Elizabeth Kehrer, 67.

The Jubilee Meeting of the Eastern German Conference, held at Williamsport, Pa., Sept. 17-22, was an occasion of special interest. The Corresponding Secretary of the Society was invited to deliver an address, which, by request of the Conference, is given in this issue of the MONTHLY. The historical sermon by Rev. J. C. Grimmell, and other interesting and valuable articles concerning the work of German Baptists in this country, will be found in this number. Preserve it for reference.

The illustrations of this issue are very interesting. The faces of the German pioneers; the view of the first meeting-house in which the German Baptists of this country held their services; the publishing house; the orphanage, and the splendid dormitory building for the German students at Rochester, give some idea of the character of the work done by our German Baptist brethren in the United States.

Here is a resolution adopted by the Conference: "Resolved, That we most heartily approve of the suggestion of Rev. Dr. H. L. Morehouse, to take an annual collection for the general work of the Home Mission Society and earnestly recommend this to all of our German Baptist Churches." This is very gratifying. It is a step in advance. What the Secretary said concerning this may be found in his address. Now, brethren, pastors and others of the churches connected with this Conference, the eyes of thousands will be watching the result of this recommendation. We have strong faith that at least a thousand dollars will come from it to help evangelize the peoples of this continent. Remember, we shall keep a hopeful lookout for this.

Rev. W. C. Rabe has had a very beautiful engraving prepared, entitled "Gedenkblatt Zum Jubeljahr 1891 der deutschen Baptisten von America." It was gotten up by him in grateful recognition of God's grace in estab-

lishing and prospering German Baptist churches in America during the last fifty years. We are indebted to Mr. Rabe for the use of some of his cuts for this number of the MONTHLY. The engraving contains in addition to the pictures of the buildings presented in this MONTHLY many photographs of people connected with the German Baptist work. The cost of the engraving is \$2, and the proceeds are to go towards building a German Baptist church in Portland, Oregon. It is a beautiful picture and well worth a place in any home. Address, Rev. W. C. Rabe, 509 William Street, Buffalo, N. Y.

In the loss by death of his estimable wife, Mr. Samuel Colgate, a former President of the Home Mission Society, will have the sincere sympathy of a large circle of friends in the Society.

At the Board Meeting, Oct. 12th, Charles B. Canfield, Esq., of the Madison Ave. Baptist Church of New York City, was elected an Auditor of the Society, in place of Hon. J. L. Howard, of Connecticut, who found it impracticable to give requisite attention to the duties of the position.

The Corresponding Secretary's address at the Memorial Services of Miss Packard appears in the October number of the *Home Mission Echo*, copies of which may be had on application to the Editor, Mrs. Anna Sargent Hunt, of Augusta, Maine.

The Maine Baptist State Convention, at Bath, October 6th and 7th, was full of life and earnest devotion to the great interests under consideration. For the first time the Corresponding Secretary of the Society attended, delivering an address on Tuesday evening to a large congregation, in the interests of the young people, and speaking on Home Missions to the Convention on Wednesday morning, and to the Woman's Society in the afternoon. And, by the way, we find

that these enterprising Home Mission women of Maine report quite as large collections as is reported from the churches of the State to the Home Mission Society. This is exclusive of legacies. The hearty reception and the many pleasant incidents of the visit will long be remembered. Maine is one of the mission fields of the Society—two French missionaries being under appointment to the large Canadian-French population of that State.

The French census returns show that, in the five years ending with 1890, the increase of the population had been only 208,584 as against an increase of 565,380 in the previous five years. The increase of the German population in the last five years was 2,565,138, or a greater increase each year than France can show in five years.

The Woman's American Baptist Home Mission Society (Boston) have decided to undertake the support of the Missionary Training School at Spelman Seminary. The Women's Baptist Home Mission Society (Chicago) have decided to assume the support of similar work at Shaw University. So the good work goes on with a brighter outlook than ever before.

"If any one needs the prayers of God's people it is some of us missionaries; who seem sometimes to be battling against every form of evil. We need grace and grit and perseverance. Shall I not ask a special place in your prayer?" So writes a very successful missionary. Will not every reader of the MONTHLY remember daily in their prayers all of our missionaries?

This month is the best time to renew subscriptions for the MONTHLY, and to get up clubs for the coming year. Will not pastors call attention of their people to the subject, and so promote its circulation? When the people know what is being done and what needs to be done they will cheerfully give.

Please observe the very low rates for this publication:

For single subscriptions, 50 cents per year; clubs of ten, \$4.50, or 45 cents each; clubs of twenty, \$8.00, or 40 cents each; clubs of forty, \$14.00, or 35 cents each.

"One thing is noticeable. The interest is everywhere gauged by the information; and more information will certainly be followed by a quickened sympathy and an enlarged treasury." These are the words of one who has looked into the matter very carefully. What he says is true. The MONTHLY is designed to give the information, and pastors cannot do better than to see to it that it has a large circulation in their churches.

Rev. Dr. Hiscox, Chairman of the Executive Board left on the 14th of October to attend the State Conventions of Iowa and Nebraska, and, if practicable, the meeting of the Missouri General Association. That he had a cordial welcome may be taken for granted. Directly after the war, he devoted many months under the auspices of the Society to the re-establishment of our cause in Missouri. Few names in the denomination are more widely known than that of Dr. Hiscox.

The meeting of the National Baptist Convention (colored), at Dallas, Texas, in September, was largely attended. Superintendent MacVicar was present. Also Prof. N. Woolverton, the new President of Bishop College. From a brief letter written by Dr. MacVicar we take the following: "Both the Foreign Mission and the National Convention were a grand success. The men who took part in both conventions showed an average ability quite as good as you will find in our conventions, North or South. The debates on every question were spirited, well conducted and effective. Dr. Hayden, editor of *The Texas Baptist and Herald*, was present throughout an evening of the National

Convention, and he very justly remarked at the close that the papers read were of as high an order as he had ever heard at any white convention. Dr. Hayden is a Southern man. He was a captain in the Confederate Army, but with all this he views the Negro without prejudice, and rejoices at the rapid progress he is making in educational matters. President Woolverton, who met a colored convention for the first time, was surprised at the ability of the speakers. With Dr. Hayden he said he had heard nothing in white conventions that would surpass in force and logical clearness the arguments presented."

"To the complete Christianizing of these commingling races, the providence of God now calls us, with a voice, which we cannot, without guilt, decline to hear. All around us are flowing in the representatives of races, for whom the Gospel is to do its complete work. Was there ever a nation or a period, since our Lord's ascension, in which His followers were summoned, as they are now, as by trumpet calls from heaven, to arise and do his bidding? Or a nation or period in which it was easier to do His bidding? Or a nation or period in which failure to do His bidding could show greater recreancy and guilt?"—*Dr. E. G. Robinson.*



GERMAN BAPTIST PIONEERS. SEE PAGE 324.

German Baptists in America.

An address by Rev. H. L. MOREHOUSE, D.D., Corresponding Secretary, at the Jubilee Meeting of the Eastern German Conference in Williamsport, Pa., Sept. 17, 1891. Published by request of the Conference.

I come to bring the greetings of the American Baptist Home Mission Society to this Conference—the greetings of a mother to her child; not the infant of nearly fifty years ago, but the mature body, vigorous, enterprising, brainy, benevolent, now co-operating as a partner with the Society in the work of our Lord Jesus Christ.

RETROSPECT.

This Jubilee year is naturally retrospective, as you consider the way you have come. For the Society this is a retrospective hour also. Your mother—at least, your foster-mother—this Society, now in her sixtieth year, was only about fourteen years old and had a very small income when, in 1846, she adopted this German Baptist infant. Like all mothers, she wondered what manner of child this would be. It is on record that she thought it might prove to be a very likely and sturdy offspring. It was the *first* of the foreign children—now numbering eight or ten—that she undertook to provide for; and I may truthfully say that there is no one of the number that she is more proud of than this. It is quite natural, you know, for mothers to favor the first child a little.

Like most children, it has made considerable drafts upon the mother's sympathies and attention, and at times pretty heavy drafts upon her resources. Though the mother has liberally responded to this child's cries for more money, yet I do not see any indications that it has been spoiled by over-indulgence. I am glad to say that the habits of this child, in its expenditure of missionary funds, are, on the whole, very good.

Nor has this child worried us much by its doctrinal perversities. Now and then a man would get a hobby, or a crotchet, and think he was foreordained to revolutionize Christendom—a second Martin Luther, perhaps—but such have always had small following; the great mass have gone firmly on in the good old way, with the steady tramp of sturdy soldiers of the Cross, few deserters, traitors, or camp-followers in the company.

The air is full of new theology theories nowadays, but I don't hear much about it among our German Baptists. The old Gospel is their love, their hope. This is all the more striking when we recall the fact that this new theology business had its origin in Germany; hence we should expect our German brethren to be the first to be infected thereby. What is the secret of their soundness?

THEIR ORTHODOXY.

1. Their experimental knowledge of the Gospel. Neander said: "The heart makes the theologian." There is a heart theology, a regenerate Christian instinct, which discerns the truth; and though at times the brain may be bothered with speculations and puzzles which cunning sceptics present, these instincts are as steadfast to the truth as the magnetic needle, whatever its temporary aberrations, is to the pole.

2. Another thing accounts for this: The soundness of the theological instruction at the German Department of the Theological Seminary in Rochester, where so many of our young German ministers have been educated. I can speak from some personal knowledge on this subject, for I was a student at Rochester in the University and the Seminary; had German classmates; was also on the Board of the Seminary for years, and was Corresponding Secretary of the New York Baptist Union for Ministerial Education for two or three years. And I tell you those instructors were orthodox; they would stand the plumb-line test; they were perpendicular Baptists, unless, indeed, occasionally they tried to stand *so* straight that they leaned just a little backward. On the whole, however, I think I would prefer that attitude even, rather than the opposite. Better lean backward a little, with the face toward heaven, rather than assume the attitude of apologizing obeisance to the invertebrate sentimentality of the day. Yes, to the German Department of Rochester Theological Seminary very much is due for the orthodoxy and spirituality of the German Baptist churches in this land today.

3. And then something is due to environment. Generally speaking, the German Baptist ministers and leading brethren have been intimately associated with their American brethren in our common work. Now,

it has excited the comment and the admiration of Pedobaptists that the Baptist denomination, without a cast-iron creed, has been so orthodox; that we have seldom on our hands a first-class heretic, who puts a chip on his shoulder and dares somebody to knock it off. Indeed, with us there is no possibility of such agitation, deep and widespread, as disturbs other denominations, with their great ecclesiastical mechanism, which creaks from one end to the other when in any given locality something goes wrong. With us, when there is local aberration, its effects are confined chiefly to the local church, though there may be sympathetic affection extending to other churches. The disturber simply goes to his own place, while the great orthodox denomination goes on; the disturber, however, often vain enough to feel that he has made a profound impression, like the fly on the horn of the ox, mistaking the long-drawn breath of the animal as an indication of weariness because of his mighty highness, the fly, on his horn.

So I say the soundness of the German Baptists has been due somewhat to their environment here, possibly just a little to their mother, the American Baptist Home Mission Society, which, though not appointed to be the expounder of the faith, is quite careful to leave alone those who walk much out of the accustomed way.

And I am sure, brethren, that it is best for you and best for the general interests of the cause that you, as German Baptists, should keep as close as possible to us as American Baptists. While it is expedient that you have your separate Conference and make plans among yourselves for the prosecution of your work among the German population, at the same time keep as much in touch as possible with your American brethren. Attend their Association in which your church may be located, as I think you generally do; attend their State Conventions; attend the great meetings of our national Societies; and I suggest that your Executive Committee each year select some one who can make an effective address in English as a fraternal delegate to the meeting of the Home Mission Society, to tell us what you have been doing and propose to do in this good work. Keep in touch with all these things, for you know that while you are German Baptists, you and your

children are henceforth *Americans*, with all the responsibilities that the word carries with it.

BENEVOLENCE.

4. We rejoice in your benevolent spirit, as shown by your *liberal offerings* for home missions, education and foreign missions. There are not many rich men among your number; indeed, rich men, as a rule, are pretty poor reliance for steady work in our great enterprises. When some of them do one great thing it seems to last them a lifetime. Thank God, however, for a few noble rich men and women who have some idea of what Christian stewardship means. But we must ever rely mainly on the consecrated rank and file of our people—the common people. From these among you have come generous offerings; and in some departments of your work you have been highly favored with men who had a peculiar faculty of getting money. In the “gifts of the spirit” named in the New Testament we do not find mention of any who are “called” as *solicitors*, but I am sure some men are called to this work, and among those, who magnifies his calling and makes it honorable, is the man who has secured so much money for buildings, etc., at Rochester. You know who I mean—Professor Schaffer.

Sometimes your people may think they are pressed too hard—“begged to death.” Very few people die that way. More die of stagnation than of outpouring. It is God-like to give. In the midst of this world’s needs, rather than be a stagnant, slimy pool, selfishly holding my own or sighing for higher embankments to keep the increase of heaven’s sweet rains, I would infinitely prefer to be the lowered pond whose issuing waters whirl the wheel that runs the mill that grinds the grist for starving men.

GROWTH.

5. We rejoice in the increase of your *numbers*. Growth has been quite rapid. Konrad Fleischmann, so far as I know, was the first and only German Baptist in this country when he came hither in 1839. In 1864 there were 3,200; in 1876, 7,300; in 1882, 10,334; in 1891, 16,000. Then one church—now 200. In the last six years an increase of thirty-four. Before the end of this century may we not reasonably expect 25,000 German Baptists here? I know this does not fairly represent what has been accomplished, because the first and second genera-

tions of your people often, if not generally, become identified with American churches. Had you retained all who by natural descent naturally belonged in your congregations, I doubt not you would make a showing of 25,000 instead of 15,000 to-day. So we owe you something for the men and women who have come from you to us.

DISADVANTAGES.

II. And this leads me briefly to notice some of the *disadvantages* under which this German work has been prosecuted. One's success in life cannot be rightly understood unless you consider what he has encountered in the way of obstacles. Few men are born with a golden spoon in their mouth. The German Baptist child in this country was not of this favored few, nor were all things propitious. Indeed, when the work began here, only about four years had passed since Dr. Sears, in 1834, baptized Oncken in the Elbe. A Baptist among Germans was a novelty. He was shunned by his fellow-countrymen as a horrid heretic; he was persecuted; visions of Munster Anabaptists were conjured up to excite prejudice against him; foes he had many, friends none, among his own people.

It was no easy thing to get access to the German people. It was largely personal work at first. The novelty of the thing, however, attracted a few. Though misunderstandings were measurably removed, yet always, even to the present, it has been work against wind and tide, where continual tacking and tact were necessary to get on. It has been work against the forces of *gravitation*; not merely the gravitation of the natural heart toward evil, but the gravitation of the German people toward those customs concerning the Sabbath and those religious organizations and views peculiar to Germany.

Sisyphus, you know, was set to the task of rolling a stone to the top of a high, steep hill, and just as he neared the top, with his waning strength, the stone, under the force of gravitation, rolled back to the bottom. It is hard work to contend against the force of gravitation. Many an earnest German laborer has become wearied because of the slowness in attaining the summit of his expectations, and almost disheartened in seeing those whom he had slowly brought near to the decisive point fall back again

into their old resting-place, under the powerful influence of the laws of gravitation in social and religious life. Yes, indeed, it has been an *uphill work*.

And, taking these things into consideration, we must say it has been a successful work—successful beyond its direct and tangible results—for in many ways the life, worship and views of the Germans in other denominations have been modified by the presence and activity of our German Baptist churches.

Besides this, for a long time there was a lack of capable preachers and organizers. Some of the men who came out and accepted Baptist views were indeed men of ability—Dr. Rauschenbusch, for instance—but there were not many. They were not numerous enough nor distinguished enough to attract much attention or make much impression on the masses. But they were dead in earnest, they had personal experience of God's saving power, they gave a "thus saith the Lord," and so they made headway. Gradually, with the establishment of the school at Rochester, an improvement came, until now in the German Baptist ministry are scholarly men, eloquent preachers, men of organizing ability and influence, of whom we are proud.

Lack of resources also was a hindrance. The little companies of believers for many years found it difficult to pay much for their pastors' salaries, to say nothing of building houses of worship. They labored under the disadvantage of meeting in private houses, rented halls, etc., to which people very reluctantly went, while Lutheran and Catholic churches afforded better and more attractive accommodations.

Then, too, they have had to contend—to a limited extent only, however—with a sentiment unfavorable to the upbuilding of separate German Baptist churches. This, I think, has been more of an annoyance than a real hindrance in the work.

Besides all this, as I have already indicated, they have seen their strength in many cases absorbed by American churches, and so the influence and resources which they needed go from them.

ADVANTAGES.

III. On the other hand, there have been *favoring circumstances*.

As the need of this work has become

better known, the general sentiment of the denomination has been favorable to it. The alarming increase of foreign populations has excited grave apprehensions here. How are these to be fused into a Christian American compound? By the Gospel.

As the Germans comprise the largest element of this foreign immigration, it is fitting that they should be specially cared for by us. Since statistics of foreign immigration have been kept by the Government, it appears that about 4,360,000 Germans have come hither, against 3,390,000 of the Irish. Last year at the Port of New York there were over 74,000 Germans, 33,000 Irish, but, alas! over 70,000 Italians. So German emigration leads that of any other European nation.

There has been a growing hospitality to this work for the Germans, as well as for other nationalities. One result of this is that many American brethren have given liberally, especially for educational work among the Germans. It is a fair question whether the financial aid from American brethren is not a compensation for the losses sustained by the exodus of Americanized Germans into American churches.

The steady support by the American Baptist Home Mission Society has been advantageous. Its early adoption and support of German missionaries you well know. Its later and enlarged policy, in co-operation with this Conference, is equally well known. I have not the exact figures from the first. During the last twelve years, 1880-91, under our plan of co-operation, \$142,305.05 have been expended for German missions in the United States by the Society. Of this sum the German churches have contributed about \$60,000, and the Society has added about \$82,000. High water mark was reached in 1885, when \$16,000 were appropriated, of which the Society gave about \$11,000. The total appropriations by the Society itself, apart from contributions by the German churches, I estimate at about \$140,000. Also \$3,000 for Church Edifice work.

Without this aid, of course, the work could not have been done, nor can the Society's support now be withdrawn. Its credit and methods impart steadiness and confidence to the work, which would be almost impossible without its helping hand.

Then, too, the strong moral support of the

Society has been to the advantage of this work. The endorsement of a man or of a measure by the Society often counts for a great deal in promoting the interests thus represented. Its utterances concerning work among foreign populations have had an educational value favorable to this cause. Personally and officially I have been very pronounced on this matter. Here is my creed concerning it:

MY CREED.

1. That to the extent of our ability it is our duty to evangelize these people, vast numbers of whom are but formally and nominally Christian, while a large element is utterly Godless.

2. That this should be done by the employment of the most effective agencies.

3. That the most effective agencies are those who have been delivered from these errors, who understand and sympathize with their people, and who can proclaim to them clearly and forcibly in their own tongue the great truths of the Gospel.

4. That to neglect to do this is to discard the services of men who feel called of God to this work; and still worse is it to leave these multitudes to the ministry of error and infidelity which effectually reaches them through the medium of their own language.

5. That their salvation being the paramount thing for Christian people to consider, the question of their Americanization is a minor matter which may safely be left to solve itself under the application of Gospel truth and their American environment.

There is no new theology about that, but the old theology of the day of Pentecost, when the Holy Spirit came with power, attesting His presence by cloven tongues of fire on the heads of the Apostles, who spake to every man in his own tongue the wonderful works of God.

GERMAN STOCK.

Again, it is advantageous for the workman to have good material on which to work. The German stock is good material for Gospel purposes. Granite does not polish easily, but when polished it withstands influences that disintegrate softer stone. If the German is slow to change, when he changes you may depend upon him in his new relation. There is tenacity of purpose

in the German character. Brethren, there is something in the native stock on which Christianity is grafted.

There is a vast difference in nationalities. The French are proverbially fickle and flashy, though I think our French converts who come out from the Roman Catholic church are generally steadfast. The Scotch have great persistence and are set in their ways. You know of the Scotchman who said: "I am open to conviction, but I'd like to see the man who can convince me." There is something of this quality in the German character.

Cæsar boasted that he had driven the Germans back beyond the Rhine, and yet within three centuries they were sitting on Cæsar's throne. And long ago there was a transfusion of German blood into English veins, giving us some of the strongest qualities we possess.

When, therefore, you convert a German to Baptist views, he sticks, and so you keep what you gain. There is an advantage in this, for there is not so much shifting about from one denomination to another, as in the case of our English or American churches, where often there are altogether too loose notions concerning our denominational position. It is easy to kindle a bright blaze with a wisp of straw, but quickly it dies out. When, however, you set fire to punk, as our grandfathers used to do before matches were invented, it holds the fire a long, long time; and if it is not so brilliant as the straw flame, you are sure to find it there when you need it. The German character holds fire like punk, and so there is this advantage in the material on which you work.

Indeed, I think there is a latent predisposition in the German stock toward Baptist views; not very pronounced, but nevertheless real. Were not some of the worthy Anabaptists men in whose veins ran German blood? Were they not martyrs for the truth? How many of them have, by independent investigation, become Baptists? When the truth finds them they come out, as "every one who is of the truth heareth the voice" of the good Shepherd.

GERMAN AMERICANS.

Thus far I have spoken to you and of you as *German* Baptists. Permit me in the few remaining moments to address you as

American Baptists, for such you are, your home, your interests being here in America; your children's homes and interests to be here, generation after generation, in America. I would not have you abate one iota of your sympathy or your effort for the distinctively German enterprises now on your hands—your missionary, educational and publication work—but I would have you add to these something more. Paul had to exhort the churches: "*Be ye enlarged.*" There are ever narrowing tendencies which conspire to make us take small and restricted views of our responsibility and duty. It is well to be a German Baptist; it is better to be a German-American Baptist, with all that the name implies; such a union of sympathy and effort as will lead to active participation in all the great evangelizing movements of the denomination in our own land. Not merely to pray for and care for German interests, but to pray for and care for all those people—the Negroes, Indians, Chinese, Mexicans, etc.—whom we are trying to raise to nobler living and better ideas of Christianity. In short, we want your help now for this great work.

And upon you, as American Baptists, devolves some responsibility for these things. You have done well to give to foreign missions. Can you not, ought you not now, after these fifty years of fostering by the Society—can you not and ought you not now to have a part in this larger work *here*?

CO-OPERATION.

I am going to ask this Conference to consider the question whether a recommendation shall not go forth from this meeting to all the German churches for an offering of at least \$1,000 the coming year for the general work of the Society. I believe it is the right and proper thing to do, and such is my confidence in you, brethren, that I frankly say I shall be greatly disappointed if you don't do it. It will do your people good to know about these great efforts for the evangelization of this land, and it will do you good, brethren in the ministry, to preach a rousing, all-around home mission sermon.

Consider the work on our hands in this land. There is not, there never was, a land like this, and in the nature of things there never can be another. In the progress of belting the globe with civilization, this is land's end. Europe is in a state of fixed-

ness; this land is in a formative state. Never was there such a diversified migration into any European country as is witnessed here. Never before had a Christian country within its own boundaries such a mass of aboriginal pagan savages as have existed and still exist in America. Never before has a civilized people had to deal with such a problem as that which confronts this nation by the presence of eight millions of a different race, with marked racial affinities and tendencies, needing the Gospel and Christian education. Never before has there been thrown upon the shores of any land in Christendom such multitudes of pagans from the Orient as are found on the Pacific Coast, and thence dispersed over the continent. Never before has Christianity had to cope in its own home with such a pestiferous, deep-rooted, well-organized, audacious system as that which established itself in Utah, and thence gathered strength from the Old World and the New. Never before has there been such rapid development of a nation, such speedy occupation of vast stretches of new country, such magical upspringing of town and cities as here within the past fifty years. Never before has Christianity had to contend with the spirit of Mammon as here, where discoveries of the precious metals, and the opening of the storehouse of nature's treasures, and the opportunities for speculation have highly excited and carried captive multitudes in haste to become rich. And in all Christendom there is no other nation contiguous to which, for a distance of 1,800 miles, lies another nation with 12,000,000 partially civilized people like those of Mexico, along our southern border.

Never before, nowhere else in Christendom, have the Christian churches therein had to deal with home mission problems so complex, so perplexing, so urgent and on so vast a scale as here. Nowhere else under the sun is there home mission work so multifarious as here. This is the unique home mission field of the centuries and of the globe, *and there is no one to care for it but ourselves.*

We want you to have a part in these great Christian undertakings; we want your prayers, your sympathies, your offerings. Yes, as in the struggle for the preservation of this Union the German stood shoulder to shoulder with his American brother in that bloody conflict for *all* that it meant for America, so

now we want you, brethren, to **stand shoulder to shoulder** with us in *all* the grand movements which look to the conquest of this continent for Christ, and to have a share in the glorious achievements of the Society whose work has been so honored of God.

Historical Sermon.

BY REV J. C. GRIMMELL, GENERAL SECRETARY
OF GERMAN MISSIONS.

Delivered at the Jubilee Meeting of the Eastern Conference of German Baptist Churches at Williamsport, Pa., Sunday, September 20, 1891.

[Translated from the German.]

"Remember the days of old, consider the years of many generations; ask thy Father, and he will show thee; thy elders, and they will tell thee."—DEUT. 32:7.

"And they declared all things that God had done with them."—ACTS 15:4.

Beloved Fathers and Mothers in our Israel, and Brothers and Sisters:

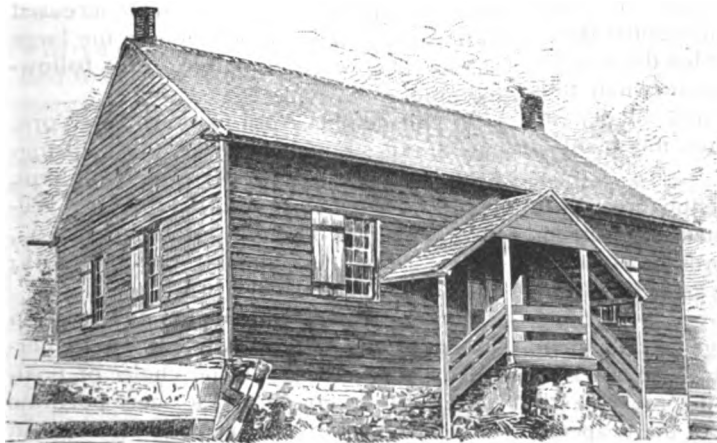
On this our semi-centennial Jubilee, amid these beautiful hills, it well becomes us to review the path over which the hand of God so signally has led us. Let us heed the request made to Israel, standing on the shore of an old period and about to pass through the Jordan upon their new era of signal conquest. This review shall not be the gratification of idle curiosity, nor an occasion for flattering comparison; but, like the old church at Antioch, pausing a moment to hear Saul and Barnabas relate the results of that memorable first mission tour among the Gentiles, we will, with the Church of all ages, gather fresh inspiration for our great and growing mission among the ten millions of our countrymen in America and among the nations of the world.

We will not fear to name the men whom God chose to work out their holy calling in the establishment of our Zion. We are in no danger of surrendering the honor of our Lord to any Luther, or Calvin, or Wesley whom He raised up among us. Our danger as Baptists, thank God, lies not in the direction of slavish, enervating tradition, but rather in a callous realism, which may cause us to fail in recognizing God's mercy and power in their self-denial and devotion second to none since apostolic days.

I. A GENERAL REVIEW.

We turn back to the year 1840. A young man of twenty-eight years, Rev. K. A. Fleischmann, riding upon a pony, is inquiring the way to one or the other of the honored men whose sons and daughters have so cordially opened their commodious and hospitable homes to this the largest Eastern Conference ever held. In the absence of the more recent railroad, that pony had brought Brother Fleischmann all the way from Reading, where he resided.

Converted nine years before in Germany, he had come to America as the first Baptist missionary among his countrymen. His heart is aglow with enthusiasm for the cause of Christ. He halts at every German door, converses with every one able to understand him, giving a tract or selling a book from the supply of his large saddle-bags; and where two or three can be gathered in Jesus' name, a service is held with song and prayer, and, above all, an exposition of some part of Scripture. This was the heroic method which all our pioneers so successfully pursued.



HOUSE OF WORSHIP OF GERMAN BAPTIST CHURCH, BLOOMING GROVE, PA., 1841.

When he arrived at Blooming Grove, Fairfield and Anthony Township, he received a welcome that amply repaid the inconveniences of the long ride. Jacob Michaelis, also a young man, had, upon Fleischmann's advice, gone over the same road from Reading as a colporteur. Here in Lycoming County he found the spiritual field ripe for the harvest, so that at his request Brother Fleischmann came to aid in the work of ingathering souls, happy in the fresh experience of re-

deeming love and regenerating grace. The old log-houses among the forests, now but "fancies hung on memory's walls," resounded with prayer and songs of praise. On Tuesday, February 7, 1841, twenty-nine happy converts stepped into the flowing stream in Hepburn Township, then called Blooming Grove. In the same month there were baptisms in Fairfield and Anthony. We are happy to have with us six of those constituent members of the first German Baptist churches of America. They tell us how the ice was broken and the pieces placed for a dam in old Quinne-shokeny Creek, but how they heeded not the cold, their hearts being warm with the precious love of Jesus!

Men and brethren, pause a moment. Can you hear the derisive sarcasm of an unfriendly world as it said: "Aha! the German Baptists have come to America; they have founded three little churches out in the backwoods of Pennsylvania." Oh, how our God has turned that sneer into honest and increasing respect!

Eighteen hundred and forty-one showed three churches in the forests of Pennsylvania; 1891 points to over two hundred churches and 16,000 members, in twenty-two States, Ontario and Manitoba; and could we count all that have found a more agreeable place in English speaking churches, the number would not fall short of 25,000. Nor are our sons and daughters confined to America. They fill posts of honor

and responsibility in Germany; they preach among the five millions of Germans in Russia and the one hundred thousand in South Africa; they are in the ranks of successful missionaries in India and China.

Our church edifices in most all the large cities of the Northern States are equal to those of any German denomination of Christians. Our pastors and missionaries are respected by all.

In 1841 a Baptist preacher was imprisoned

in Protestant Germany ; a few years ago his son, also a Baptist minister, was Moderator at a mass meeting of German Protestants. Our service of worship, our Sunday-schools, have frequently served as models for other denominations. It was our own J. G. Oncken who organized the first Sunday-school in Germany. Our Sunday-school hymns are to be found reprinted by every German Protestant publishing house. Our Sunday-school papers have had a large circulation beyond our confines.

We look to Rochester, with its imposing buildings worth \$70,000, and where forty-five German students for the ministry are taught by four able professors.

We think of Cleveland, where our publication house represents a capital of \$53,000, circulating our weekly *Sendbote* in seven thousand copies, and our Sunday-school *Süemann* (monthly) in twelve thousand copies.

Yea, we may look upon the table of our General Secretary of Missions, and note the reports of fifty-two missionaries at home and six abroad, for which our churches raise the annual sum of over \$9,000, of which \$7,000 goes to the American Baptist Home Mission Society, which doubles the sum for mission work among our countrymen, thus showing the importance which the denomination at large justly accords this plant of our Heavenly Father.

As we review this marvellous growth in the face of innumerable obstacles, we incline to the application of the words of Moses in the chapter of our text : "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them upon her wings, so the Lord alone did lead thee." On the rocky height the young eaglet must make the desperate venture, and with untried strength fly out over yawning chasms. Over him the parent bird fluttereth, encouraging him to effort. When strength and hope give way and the cry of distress is uttered, the strong pinions of his kingly father sweep underneath, taking up the trembling venturer, bearing him, in spite of threatening wind, safely over the yawning abyss and watchful foe to the rock of safety.

Thus has our God led His people. Our fathers have declared it, and the truth is before our eyes.

II. BY DECADES.

But let us review the past by decades, in order better to trace this happy development.

1841-1851.

Justice requires me to state that Brother K. A. Fleischmann was not the first German Baptist in America, nor the converts in Lyscoming County the first of our tongue that were baptized in this country. Rev. A. von Puttkammer, whom the Lord, at the age of four score and five years, has permitted to rejoice our hearts by his presence, was brought to a knowledge of the truth and baptized into the fellowship of the Baptist church in Lawrenceville, Steuben County, N. Y., in the year 1836.

There were about a dozen Baptists from Germany in New York in the year 1839 when Fleischmann emigrated to America, and in that year he baptized his three first converts in Newark, N. J. Yet nowhere was there anything like a church organization until 1841, when the Lord planted the above-mentioned three churches in these hills.

At the close of the first decade (1851 inclusive) the number of churches had increased to thirteen, nine of which were in the large cities. They were organized in the following order :

At Philadelphia, April 10, 1843 ; New York, July 8, 1846 ; Buffalo, May 12, 1849 ; Springfield, Ill., Aug. 3, 1849 ; Newark, N. J., Sept. 17, 1849 ; Wayne, Wis., Aug. 2, 1850 ; Wilmet, Ont., Jan. 1, 1851 ; Rochester, N. Y., June 29, 1851 ; Berlin, Ont., Sept. 10, 1851 ; and St. Louis, Mo., 1851.

Locating these churches on the map, in six States and Ontario, who can fail to perceive a wise strategy in the choice of position ? They were central to those portions of our land where our people had settled in what were then already large numbers. Surely a wise general led our fathers in their conquests. It was Jehovah, of whom Moses sung, "He is a man of war."—*Exod.* 15 : 3.

The men by whom God accomplished the results of that first decade were : K. A. Fleischmann at Philadelphia ; John Eshmann at New York ; A. von Puttkammer at Buffalo ; S. Küpfer at Newark ; Edward Grimm and H. Schwendner at Wayne, Wis. ; A. Rauschenbusch and H. Schneider in Ontario ; A. Henrich at Rochester, N. Y. ; and C. Schoe-

maker at St. Louis, Mo. Of these, A. von Puttkammer and A. Henrich are with us today, and H. Schwendner and A. Rauschenbusch, whose sons are associated pastors of the Second German Church, New York, and C. Schoemaker, are still in active service for the Master.

With a single exception, these names stand for the most uncompromising fidelity to the truth, a love to Christ so strong that it gloried in necessary privations, and a faith which turned obstacles into opportunities, thus winning the day in the face of tremendous odds.

In 1846 the Home Mission Society appointed its first German missionary in New York City. Thus early did this noble Society extend its warm sympathy to our struggling interests.

In 1851 the first Conference was held in Philadelphia. The number of pastors assembled was five. Measures were adopted to publish a monthly paper, and the offer of Rochester Theological Seminary to add a German Department was hailed as a great providential opportunity.

1851-1861.

In the second decade churches were organized in ten new States, while in those already mentioned the number of churches newly organized rose to twenty. Honored names are added to the list as founders of these churches. They came in the following order: 1853, Louisville, Ky., J. Waller and J. S. Gubelmann; 1856, Evansville, Ind., J. G. Werthner; 1856, Wilmington, Del., Jeremiah Grimmell and J. C. Haselhuhn; 1857, Cincinnati, Ohio, Ph. W. Bickel; 1857, New Haven, Conn., R. Otto and A. Hueni; 1859, Sharon, Minn., H. Doescher; 1859, Muscatine, Iowa, C. Schoemaker; 1860, St. Joseph, Mich., E. Grimm; 1860, Abilene, Kans., H. Nottorf; 1861, Ebenezer, Tex. In Pennsylvania—Pittsburg, J. Sala; Erie, A. von Puttkammer and H. Kohler; Macungie, W. Desch. In New York—Bethlehem, Morristania and Salem churches, C. Gayer; Williamsburgh, Jeremiah Grimmell and W. Fashing; Albany, A. von Puttkammer; Buffalo, Second Church, E. Grützner. In Ontario—Woolwich, H. Schneider; Carrick, J. Stumpf. In Illinois—Peoria, J. H. Krüger and G. D. Menger; Quincy, J. Gladfeld; Greengarden, H. Jansen; Chicago, C. Lesler and A. Becker. In Missouri—Pin Oak Creek,

A. Rauschenbusch and A. Hoffmann. In Wisconsin—Milwaukee, Watertown and Manitowoc, E. Grimm and H. Schwendner; Racine, J. Eshmann and E. Tschirch.

The names of C. Bodenbender and A. Häusler should be added as laborers in the churches during this decade. Of the men last named, ten are still active in the field and are held in high esteem in all the churches. May God spare their lives for many years more.

In 1852 the beginning of the German Department of Rochester Theological Seminary was made. The record shows that C. Bodenbender, A. Häusler, J. C. Haselhuhn, J. S. Gubelmann and J. Rott were the first among two hundred young men who have since pursued studies there. The last named of the five dropped out. Of the others, two are pastors beloved. J. C. Haselhuhn is the Editor of our Publication Society, and J. S. Gubelmann Professor in the Institution which in its beginning was well adapted to teach the theological student how to "endure hardness as a good soldier of Jesus Christ."

In 1853 the *Sendbote* made its appearance as a four-page monthly. K. A. Fleischmann was editor. In the first column is a homiletic on Sol. Song 8:5: "Who is this that cometh up from the wilderness, leaning upon her beloved?" In 1858 A. Rauschenbusch was made Professor of the German Department at Rochester, where his profound learning was justly esteemed by the most of those now standing in our ministry.

In 1859 the churches west of the Ohio organized the Western Conference. *Die Biene* and *Der Säumann* were published, the one for the churches, the other for the Sunday-schools. "Das Singvögelein," a Sunday-school hymn-book, was also issued. P. W. Bickel was editor and author. In 1861 the Missionary Union of German Baptist churches in the Eastern Conference was organized.

1861-1871.

In this decade but one new State was added to the list. Maryland—Baltimore, J. Meuri. In the States already mentioned nineteen new churches were organized, among them those at Williamsport (whose guests we are), in 1869, Holland, Folsomdale, Shawnee, N. Y.; Jersey City (Pilgrims Church), West Hoboken, N. J.; Hanover, Brant, Tavistock and Sebastapol, Ontario;

Kankakee, Vera, Minonk, Pekin, Baileyville, Ill.; Higginsville, Mo.; Kossuth, Baraboo, Wis.; Detroit, Montague, Mich.; Minnetrista, Minn.; Burlington, Iowa; Dayton, Cleveland, Ohio; Newport, Ky.; and Cedar Hill, Texas.

I omit the names of the founders and aggressive workers because the greater part of them prefer to make history, leaving to those that may come hereafter to note their place in our record of development and progress.

In 1862 A. Henrich was elected editor of *Der Sendbote*. In 1865 the first of our Triennial Conferences was held at Wilmot, Ont. A basis for united action of all our churches was happily adopted. Our Publication Society was organized, and P. W. Bickel and K. A. Fleischmann were elected Editors.

In 1867 our well-beloved brother, K. A. Fleischmann, was suddenly removed by death at the age of fifty-five years.

In 1870 the American Baptist Home Mission Society entered upon a system of co-operation with our Conferences, East and West, with the most happy mutual results. G. A. Schulte was elected by the Eastern Conference as General Missionary, in which capacity he labored for three years, organizing churches at Sebastapol, Ont., and Scranton, Pa., and stimulating all the churches in mission efforts.

In general, this decade was one of trial and anxiety, upon which I will not dwell. Marvellous are the intricacies of a depraved soul. More marvellous is the dealing of that overruling Providence which can make one who is blind, hold the light for the safe guidance of the upright; that can cause a leper to advise men how to care for their lives. The admonition of our blessed Lord is ever appropriate: "Beware of false prophets, which come to you in sheep's clothing; but inwardly they are ravenous wolves."—*Matt. 7: 15*.

It was during this decade that I, leaving Lewisburg, where I was then a student, came to Williamsport for a brief holiday. There was a sick chamber in this town in which one of God's dear children lay confined for many weary weeks before her triumphant spirit entered into heavenly rest. Her windows were open toward the hills. Shall I ever forget how, stretching forth her thin, pale hand, she repeated the words in Isaiah

54: 10: "For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." It was the everlasting comfort of all in our Zion amid dire but transient calamity.

1871-1881.

During the fourth decade four new States were entered. Massachusetts—Boston, 1878. Nebraska—Shell Creek, 1873; Platteville, 1879; Glenville, 1880. Dakota—Scotland, 1875; Mile Creek and Big Stone, 1880. Oregon—Bethany, 1878.

Churches were planted at Tonawanda and Syracuse, N. Y.; Scranton, Pa.; Bloomington, Ill.; Wausau, Wis.; St. Paul, Minn.; Elgin and Rock Falls, Iowa; Meriden, Conn.; Hillsboro, Kans.; and Houston, Tex. Total of new churches organized in this decade, forty two, against twenty-nine in the previous decade.

New measures were adopted. In 1872 H. M. Schäffer was elected as our second Professor at Rochester.

In 1873 J. C. Haselhuhn was made General Missionary for the Western States. E. J. Deckmann and H. Trumpp labored as such in our Conference during the decade.

In 1876 the Ontario churches organized an independent Missionary Union.

In 1878 J. C. Haselhuhn became Editor of our Publication Society, and the *Sendbote* was published weekly.

1881-1891.

A decade of marked progress. Eighty-five new churches. California and Manitoba added to our list. Churches established at San Francisco, Los Angeles, Winnipeg, New Tulscha, Edenwald, Langenberg. In the older States in the cities of Minneapolis, Minn.; Kansas City, Mo.; Leavenworth, Topeka, Kans.; Beatrice, Neb.; Madison, Dak.; Coal City, Ill.; Bridgeport, and New Britain, Conn.

In 1883 all the Conferences united in our home mission work, and the General Secretary was elected.

In 1884 J. S. Gubelmann was elected Professor at Rochester, with A. J. Ramaker and L. Kaiser added to the Faculty in 1889 and 1890. Within the year past three new buildings have been erected for our German De-

partment, which thus is placed on a fair working basis.

In 1886 our new hymn-book, "Die Glaubensharfe," was published.

The summary of churches organized by decades is as follows :

	Churches.	Members.
1841-1851,	13	500
1851-1861,	33	2,631
1861-1871,	29	5,613
1871-1881,	42	9,197
1881-1891,	85	16,000

Thus giving a total of 202 churches in twenty-two States, Ontario and Manitoba, with 16,000 members.

As a matter of general interest, we may note the growth of the Baptist denomination during the past fifty years. We obtain the figures from the Jubilee Volume of the Baptist Home Mission Society. In 1840 there were 572,122 members ; in 1851, 801,770 ; in 1860, 1,025,135 ; in 1870, 1,409,958 ; in 1880, 2,399,101 ; in 1891 the number is about 3,300,000.

It has been an era of progress for the Church of the New Testament in America.

III. STRUGGLES.

But let us not ignore the struggles through which our churches have passed. There were extreme views regarding the doctrine of election and the church's attitude toward aggressive home and foreign missions. The plausible teachings of men regarding universal salvation, on the one hand, and of the annihilation of the wicked, on the other hand—these, together with Swedenborgianism, were to be combatted. Later on fanciful theories regarding personal holiness and faith-cure threatened to rend some of our churches asunder.

There were false teachers, whose ready utterance brought them into positions of influence for a while. There were erroneous notions regarding the pastor's salary, the introduction of choirs and instrumental music. There was opposition against women taking part in the prayer-meetings, and even Sunday-school ; while the question of dress and cut of the beard gave occasion for acrimonious words and idle strife.

The struggle against poverty must also be mentioned. It was a great day when the first brick edifice was dedicated by a German church to the service of God, and years pass

ed before even a strip of matting was laid in the aisles. Some of us can remember when it was a novelty to find a carpeted room in a minister's home. The meagre salary, and the comparative high rent of a hall for worship, and all that, sounds like an ancient tale to our children.

Linked with the want of necessary means was the persecution of our pioneers. I remember when the first Sunday service, led by my father, at the corner of Graham Ave. and Remsen St., Williamsburgh, was held ; how umbrellas went up in that basement for protection against the stones flung by a jeering mob through the windows.

Many a Protestant church has been organized in very close proximity to the saloon. Any organization which panders to the German notion of infant sprinkling and confirmation, is given an opportunity to live. But the German Baptist, true to the principles of the New Testament, finds the world arrayed against him. The soil for his seed is hidden beneath rocks of superstition, indifference and frivolity, which, without Divine grace helping him, would speedily prove learning and enthusiasm of no account, and sooner open up a grave for his very last hope than a square foot of arable soil. Nevertheless, our fathers have succeeded, as we succeed to-day, for God is in the truth and with them that fear Him.

IV. WHAT GOD WOULD HAVE US DO.

We are to take possession of this land for Jehovah. Israel must enter Canaan, and must subdue the enemies of an eternal law. Christ for North America, and North America for Christ, means for us to press on until the ten millions of people speaking our tongue shall own Christ and Him crucified.

We are not alone in this endeavor for possession. The forces of Roman Catholicism are intensely aggressive. The denominations of Christendom are straining every nerve to make the most of present opportunities. They know that the immigrant must be reached now. We know it also. In the noble effort to win our countrymen for Christ we will be in the front rank, so help us God.

We are to combat the powers of darkness in our land. With Joss temples on the Atlantic and Pacific coasts, with the masses

bending the knee in worship of Mammon, or indulging as votaries of Gambirinus, while the better classes seem ready to accept simple education as preferable to experimental religion, we must not shun to declare the whole counsel of God.

We may find it expedient to adopt different methods from those of our pioneers. The times are different. Many of the glorious men I have named would not meet the same happy results were they in our pulpits to-day. None of us rode a pony to Williamsport, as did Brother Fleischmann fifty years ago. The plodding pony was good for him; the fastest locomotive is our choice. But it is the same Gospel we bear, and the same end we pursue, and the same Lord we glorify.

Shall we grieve at the change? Shall Israel mourn because the pillar of cloud and fire which led the fathers out of Egypt ceases at the border-line of a new era? The Ark of the Covenant remains. It shall divide the Jordan of new extremity; yea, following its divinely appointed advance, the walls of Jericho shall fall, and our King at last be crowned in the city set upon a hill.

Let us press onward, then, beloved brethren. Let us not tarry in discussion where the Master bids us enter the fight. What if His coming be near at hand? He knows more about that than we. We are to work for the salvation of mankind as though this world were to stand thousands of years hence; or what matter if our work be transitory, and our German churches eventually become English, as in the case of our oldest one? We are not laboring for our mother tongue, dear as it ever must remain to us. Ours is a higher calling. We must seek and save that which is lost. We must win the world for Christ. He will take care of all the rest.

God will have us remain loyal to His truth. We may safely trust in it. Hence we shall not break down the wall of our city to allow the Trojan horse of questionable amusements to enter.

We do not need the aid of a carnal world to defend our sanctuary. The Gospel of Jesus Christ is, and will remain, the power of God unto salvation. Dear old Father Gayer's dying request, to preach at his funeral from the words, "The blood of Jesus Christ, the Son of God, cleanseth from all sin," shall

be, as it ever has been, our declaration of the world's only hope.

Here, then, at our semi-centennial Jubilee, in view of the past with its victories, the present with its encouragements, the future with its grave anticipations, we consecrate ourselves anew, in profound gratitude and adoration, unto the cheerful, entire and life-long service of "Him who loved us and gave Himself for us."

"Praise Him long as time shall last,
Serve Him evermore;
Blessings from Him in the past
Tell us He hath more."

Does the American Baptist Home Mission Society Americanize Germans?

BY PROF. H. M. SCHÄFFER, ROCHESTER, N. Y.

At the semi-centennial celebration of the Eastern Conference of German Baptist churches of North America, it was proven beyond a doubt that German Baptists can appreciate an English service. It was most fitting that arrangements had been made for a service in the English language, and opportunity given to meet the American brethren. Such a service can be of great benefit to the communities in which the Conferences are held.

On this occasion a very spicy and telling missionary address was delivered by Rev. Dr. H. L. Morehouse, Corresponding Secretary of the American Baptist Home Mission Society, a much beloved brother in the Lord among German Baptists for his intelligent zeal in founding and fostering churches which make it their specific business to labor for souls among the millions of foreigners who dwell in our land. His address startled some of our more conservative brethren with facts and arguments for undertaking greater things for God among the Germans. We Germans are slow by nature to arrive by consecutive steps of thinking at encouraging conclusions. It takes an American, with an outside view of things, to tell Germans that they are doing something and have begun to be somebody, and point out what they might do if they entertained a hopeful aspect of facts before all eyes.

Among other things, he said the German

Baptists were already feeders of English-speaking churches; that while our Conference statistics put the number of German Baptists at about 16,000, it ought to be, as a matter of fact, 25,000, since certainly about 9,000, including their immediate offspring, could be shown to have found a home in English-speaking churches, many of whom were men of power and influence for good. Two pastors of the Conference, who labored for twenty-five years with the same church on one of our oldest missionary fields, somewhat doubtful that the Americanizing influence of our Baptist missionary work was so potent a factor in evangelizing efforts among Germans, but at the same time ready to verify this statement if it could be shown to be true, took pains to study this side of the work that our German Baptist missions are doing. After one hour's inquiry as to the whereabouts of former members on their field, while simply relying on their memory, without having any list of membership before them, they came to the conclusion that the figure given by Dr. Morehouse was, if anything, an underestimate.

They could, in covering a period of only twenty-five years, put their fingers upon fifty male members, men who had formerly been useful in German churches, but who had become subsequently, with their sons, prominent and influential members of English-speaking churches, many of whom, if their names were mentioned, would at once be recognized as such by many who knew them years ago. They have been residing for years in all parts of the country—in Omaha, San Francisco, Chicago, Milwaukee, Buffalo, New York, Jersey City, in Texas and Colorado—some having become prominent business men; one has built one of our larger city church edifices almost exclusively with his own means, and one being very useful for years in occupying the position of an officer of a public trust of an important Baptist benefaction; two who are at present successful pastors, quite a large number being deacons and trustees of leading churches in the East—all of them are useful in all manner of labor of love, and showing zeal and energy in many good causes.

The names of the men and of the churches, and all these facts, can be given to any one who wishes to know particulars.

In addition to these, twenty-five other male members could be mentioned, from the same German mission field, who during these twenty-five years have found a home in English-speaking churches. And certainly it would seem perfectly fair that if the female portion of the families of the above male members be taken into account, it would not be putting figures too high, if these and other single females, and widows with their children, were added, to say that *within twenty-five years one German mission field has given to the American English-speaking churches 300 members.*

Now, if four other important posts in German missionary labor of the East were searched, a similar showing could no doubt be made. This would make 1,500 members who have passed from German Baptist churches into the American churches in the Eastern Conference alone. If the less populous districts of German missionary labor were examined, we would find places where feeble German Baptist churches have become extinct, and the membership, with their descendants, have largely passed over into the English sister churches. Here places like Alexander, N. Y., Yorkville, N. Y., Long Island City, Staten Island, Breslau, L. I., New Brunswick, N. J., might be mentioned, where about 200 might be found in American churches. Besides these, there are at present within the boundaries of the Eastern Conference a number of English-speaking churches, no longer in fellowship with the Conference, of which some are as yet almost exclusively, others largely, constituted of German Baptists and their children, and some English-speaking churches which were organized by brethren and sisters formerly members of German Baptist churches. Such are the churches of Warrensville, of Lycoming, of Allentown, the Second Church of Williamsport, Pa., the church of Pedrickton, N. J., and of Linden, N. Y., a church in which, about three years ago, twenty-two were baptized, all of whom were children of German Baptists, whose parents were, thirty years ago, under the pastoral care of the same pastor who is writing these lines. In these churches at least 300 German Baptists could be found.

The membership of all the many less prominent fields of German missions in many of the Atlantic States, having passed

over into English-speaking churches, could justly be put at 500. Adding to this the 500 of the above-named churches whose language has changed within twenty-five years, and the 1,500, the result of the labors in the five larger German churches, *a total of 2,500 English-speaking Baptists appear in our American churches, won for our work by German missionary laborers only in the Atlantic States.*

If the Central, the Northwestern, the Southwestern and the Texas Conferences, with their immense territory and teeming millions of Germans, within whose borders there are a number of German Baptist churches for over forty years, were looked over carefully, *a like showing of feeding American churches by German missionary labor could be made.* One German pastor in the East is acquainted personally with members formerly connected with German churches in the East, who are at present, or have been, or whose sons are, a power for good in English-speaking churches in San Diego, Cal.; Creston, Iowa; Madison, Wis.; Columbus, Neb.; St. Louis, Mo.; Bloomington, Ill.

If we had kept trace of the whereabouts of all members, and if search were made, the four younger Conferences might easily be put down on an average with a membership of 1,500 each, having bridged the dividing line of language; thus the number having become initiated into American churches would count up to fully 8,500.

America has become great and strong and rich by immigration of Teutonic races. New life and vigor is being put daily into our great commercial enterprises by German productiveness. New German blood fused into the Christian churches of our New World swell the strength of Christ's kingdom. *The time is coming much faster than many think, much faster than is desirable, in view of the success of German missions, when German Christians cease laboring among their own countrymen.* Oh! that the hearts and the hands of the faithful laborers among Germans might be strengthened; that proper privileges might be furnished for small beginnings in our populous German districts; that our small, struggling German churches might have proper meeting-houses; and that the German missionary might be equipped properly for the work of saving his countrymen; and that he

and his family might find proper support in his self-denying labors!

If the Home Mission Society could carry out its aims, what great results would be shown at the first centennial of the First German Baptist Conference in the way of English-speaking churches which have sprung up in all parts of the land as the fruit of the labor of the German missionary!

One hundred thousand children of German Baptists in English-speaking Baptist churches is the least figure which at that time must naturally be expected!

Help the Society to labor for such results.

Jubilee Meeting of German Baptists.

The German Baptists have just closed a series of grand Jubilee meetings. Fifty years ago, among the hills of Lycoming County, Pa., Rev. Konrad A. Fleischmann organized the first German Baptist church of North America. Mr. Fleischman had been sent to America by the celebrated George Müller, of Bristol, England, to preach to the thousands of Germans who were coming to America in such large numbers. After spending a short time in Newark, N. J., he commenced work at Reading, Pa.; but hearing of the large numbers of Germans settled in Lycoming County, he rode out to them on a pony, preaching the Gospel with much acceptance, baptizing large numbers of persons, whom he organized into three churches.

It was at Anthony Township, Pa., where the first church was organized, in 1841, and the Jubilee was held with the German Baptist church at that place.

It was held as a part of the Eastern German Conference, which met in the German Baptist church of Williamsport, Pa., September 16th to 20th. It was, we believe, the best attended Conference ever held.

The introductory sermon was preached Wednesday evening, September 16th, by Rev. W. Ritzmann, of Bridgeport, Conn., from the text, "For the love of Christ constraineth us." It was a very able discourse. Thursday morning the Conference met for business. Rev. L. H. Donner, of Pittsburg, Pa., was elected Moderator, and the letters from the churches were read. The Confer-

ence is composed of 59 churches in the Eastern States and Canada, and they were all represented either by delegates or by letter. The churches had been requested to give in their letters a short sketch of the church, and it was very interesting to hear how God had so wonderfully blessed His work. We would like to make extracts from some of these letters, but space forbids. Let it suffice to say that it must have been clear to every one hearing the letters that God had given signal success to this German work.

Three new churches were elected to membership in the Conference, which are all mission stations of the Home Mission Society.

Thursday evening was devoted to a Jubilee meeting conducted in the English language, and held in the First Baptist Church of Williamsport. It was presided over by Rev. J. C. Grimmell, General Secretary of German Missions. The principal address was delivered by Rev. H. L. Morehouse, D.D., Corresponding Secretary of the American Baptist Home Mission Society. It will be found in full in this number of the MONTHLY, so it is only necessary to say that it created great enthusiasm and was listened to with rapt attention. Addresses were also delivered by Rev. A. Henrich, of Nebraska, and Rev. Dr. E. A. Woods, the pastor of the church. The pastors of the other Baptist churches in the city were present and took part in the exercises.

Friday was devoted to the cause of home missions. The Mission Secretary presented his report, which showed that sixteen missionaries had labored within the bounds of the Conference, in co-operation with the Home Mission Society, who had all done successful work. It was unanimously voted to recommend to all German Baptist churches to take a special collection for the general work of the Home Mission Society. Interesting papers were read and ably discussed. Missionaries reported of the work on their respective fields, and a report of the Canadian Mission, which is in co-operation with the Conference, was presented.

In the evening a soul-stirring sermon was preached by Rev. P. Ritter, of Rochester, N. Y., from the text, "God is love."

The Committee on Obituaries reported Saturday morning, mentioning those who had departed during the year. The report called forth many tender and feeling re-

marks. The Committee on Important Subjects in the Letters reported that 450 persons had been baptized during the year, against 370 the previous year; 351 had been received by letter and experience. Loss by death, letters, etc., 523, making a total membership of 6,233, and a net gain of 256 during the year.

The collections for home missions amounted to \$3,104, and for foreign missions, \$1,261.15. One hundred and forty-five scholars from the Sunday-schools had been baptized during the year.

The afternoon session was devoted to educational matters. Reports on the school at Rochester, N. Y., were presented and discussed. The question of the establishment of a German Baptist Academy in the West was considered, and resolutions adopted approving the establishment of such an academy and wishing the brethren of the West God-speed in their undertaking. An interesting sketch of the First German Baptist Church of Philadelphia, Pa., which Rev. Mr. Fleischmann organized and where he labored very successfully for about twenty-five years, was read.

Saturday evening was devoted to Sunday-school work. Mr. Gregor Speck, of New York, spoke of the Sunday-school work of the past. An extract from his interesting address is given in this number of the MONTHLY. Rev. C. A. Daniel, of New York, spoke of the work of the present day, and Rev. F. Meyer, of New Haven, Conn., of the work of the future.

Sunday morning the doctrinal sermon was preached by Rev. E. Anschütz, of West Hoboken, N. J., on "The Trinity." In the afternoon the Conference met with the church to celebrate the Lord's Supper. At night the church was packed to listen to the historical sermon by Rev. J. C. Grimmell, of Brooklyn, N. Y., which will also be found in this number of the MONTHLY. A collection was taken for home missions, which amounted to about \$1,700.

This closed the sessions at Williamsport, and early Monday morning the delegates and visitors met and journeyed in a body to Anthony Township, where the first German Baptist church was organized. It was a very pleasant trip, and by no means the least interesting part being the last four miles into the country by means of twenty large farm-wagons.

Here the real Jubilee was held. A large tent had been erected, as no building in the neighborhood could accommodate the crowds, and dinner and supper was served on the grounds. Surrounded by dense forests, and a clear sky overhead, the Conference enjoyed "a real picnic," as some expressed it. But it must not be inferred that the time was all spent in jollification. Far from it.

Retrospective addresses were delivered and plans for the future laid. Sermons were preached, and many prayers of thanksgiving ascended to the Throne of Grace for the blessings upon the work in the past and imploring a continuance of the Divine favor. To adequately report the meetings would be impossible in the space at our command. There were so many good things said and done that justice could not be done.

The Conference and Jubilee closed Tuesday evening, all having had a most profitable and enjoyable time. They were favored with the most beautiful weather, and the interesting surroundings helped to make this a series of the meetings that will live in the minds of all who participated.

With thanksgiving to God for all His blessings in the past, the Conference adjourned, all feeling that with His gracious blessing they would press on to still greater conquests during the next fifty years. There is a great work yet before them, but why should they be discouraged? God will help them to bring their countrymen to Christ.

S.

The German Department of Rochester Theological Seminary.

BY REV. J. S. GUBELMANN, D.D.,
ROCHESTER, N. Y.

The work of the Baptists among the Germans of this country commenced fifty years ago, when a number of Germans in Lycoming County, Pa., were converted and baptized. In the year 1851 the number of German Baptist churches and ministers had so far increased that a German Baptist Conference or Association was formed. At the very first meeting of this Conference the need of a theological school for the training of an educated ministry was discussed. But how

could such a work be undertaken, the churches being as yet so few and feeble? At this juncture God inclined the Board of the New York Baptist Union for Ministerial Education to offer their assistance in founding such a school. The offer was gladly accepted, and, in 1852, the German Department of Rochester Theological Seminary was opened with three students; two of that number, Rev. C. Bodenbender of Buffalo, N. Y., and Rev. A. Hausler in Texas, are still on the field. Under God, much of the subsequent success of the German work in this country may be attributed to this timely action of the Board at Rochester.

At the beginning the facilities offered in the newly formed German Department were quite limited, but matters soon improved when some of the German students who came were able to be benefited by English instruction, and when other students came whose previous training in Germany enabled them to guide the studies of their less favored brethren.

A decided advance was made when, in 1858, Rev. A. Rauschenbusch, D.D., a pupil of Neander, and a graduate of the University of Berlin, Germany, who had providentially been led to embrace Baptist principles, was called to assume the theological chair in the German Department. God gave this man to the churches at the right time. Under the administration and teaching of Prof. Rauschenbusch, the German Department, which had such a small beginning, prospered and increased visibly. Prof. Rauschenbusch may, in a true sense, be called the maker of this department. Under his faithful labors a constantly increasing number went forth from this institution to proclaim the Gospel to their countrymen.

With increasing numbers and demands, an increase in the teaching force became a necessity, and in 1872, Rev. H. M. Schäffer, then pastor of the First German Church in New York City, was called to the chair of New Testament Exegesis. Through his activity a students' dormitory was purchased at a cost of \$20,000, and a preparatory department was organized in which candidates for the German ministry who needed preparatory training before entering upon their theological studies might receive the same.

In 1882, the faculty was still further enlarged by the appointment of Rev. J. S. Gubelmann, then pastor of the First German



GERMAN DEPARTMENT, ROCHESTER THEOLOGICAL SEMINARY.

Church, Philadelphia, Pa., to the chair of Systematic Theology and of Homiletics.

Since 1890, when Prof. Rauschenbusch, on account of advancing years, relinquished his chair of Church History and Old Testament Interpretation, Prof. A. J. Ramaker, Principal of the Academy, serves as acting Professor of Church History, and Prof. L. Kaiser as Acting Professor of Old Testament Interpretation.

The old students' dormitory having long since ceased adequately to meet the demands of the institution, in 1890, largely through the exertions of Prof. Schäffer, and the munificence of Mr. John D. Rockefeller and many other generous givers, a new and very commodious building has been erected at a cost of \$40,000, which serves as a dormitory, and is supplied with lecture

rooms for the different classes, with a beautiful chapel, so that the needs of the institution in this direction are supplied for many years to come. The grounds and buildings of the German Department may now be valued at about \$70,000.

The present condition of the German Department is highly encouraging. There are, at present, in the different departments fifty-five students. The course of study in the Preparatory Department is more thorough than it has ever been before, and in the theological course, comprising three years, a thorough theological preparation is aimed at.

It may be truly said that the influence of this German Department for good has been marked. Over 150 have gone forth from it to labor as ordained ministers and mission-

aries. Its graduates may be found doing work for the Master among the Germans in this land from the shores of the Atlantic to those of the Pacific; a large proportion of the German Baptist ministry in the land is composed of those who have gone forth from these walls, and, if we compute that about 25,000 Germans have been converted through our German Baptist ministry in this land (counting also the many who have drifted into English speaking churches), it may be safely said that this harvest of souls is, to a very large extent, the fruit of the earnest labor performed by the graduates of the German Department. They toil mostly in silence and oblivion. Little is said concerning them in public prints, but God witnesses and blesses their labors. Many of these graduates are doing a work that is highly prized by all who have had occasion to become acquainted with it. Rev. J. C. Haselhuhn, D.D., the Editor of the German Baptist Publication Society, exerts a wide influence both by his pen and his powerful preaching; Rev. J. C. Grimmell, the gifted preacher, is the indefatigable General Secretary of the German Home Mission work. Rev. G. A. Schulte has for years been occupying a position of great usefulness as the successful pastor of the First German Church in New York. All the members of the present faculty of the German Department were formerly students in that department.

The fruit and influence of this department is extending to Germany. Rev. P. W. Bickel, D.D., a former student at Rochester, exerts a wide influence among the Baptists in Germany, being at the head of the German publication work; Rev. G. Fetzer is Professor in the Baptist Theological Seminary at Hamburg, and some of the most successful laborers in Germany have received their theological training in the Seminary at Rochester.

In other lands brethren from this German Department are at work for the Master; among the Germans in Saratow, Russia, Brother H. H. Husmann is lifting up the banner of the Cross, and among the Germans in Williamstown, British Catraria, Brother P. Riemer.

In heathen lands, Brother G. N. Thomssen is again successfully at work in India; Brother J. Heinrichs stands as a laborer in Ongole, having charge of that vast field dur-

ing Dr. Clough's absence in this country; Brother A. Steffens has just laid himself upon the altar by going to Kameroun, West Africa, to take up again the missionary work abandoned by the English Baptists.

May that which under God has been accomplished through this institution be simply the harbinger of still greater blessings.

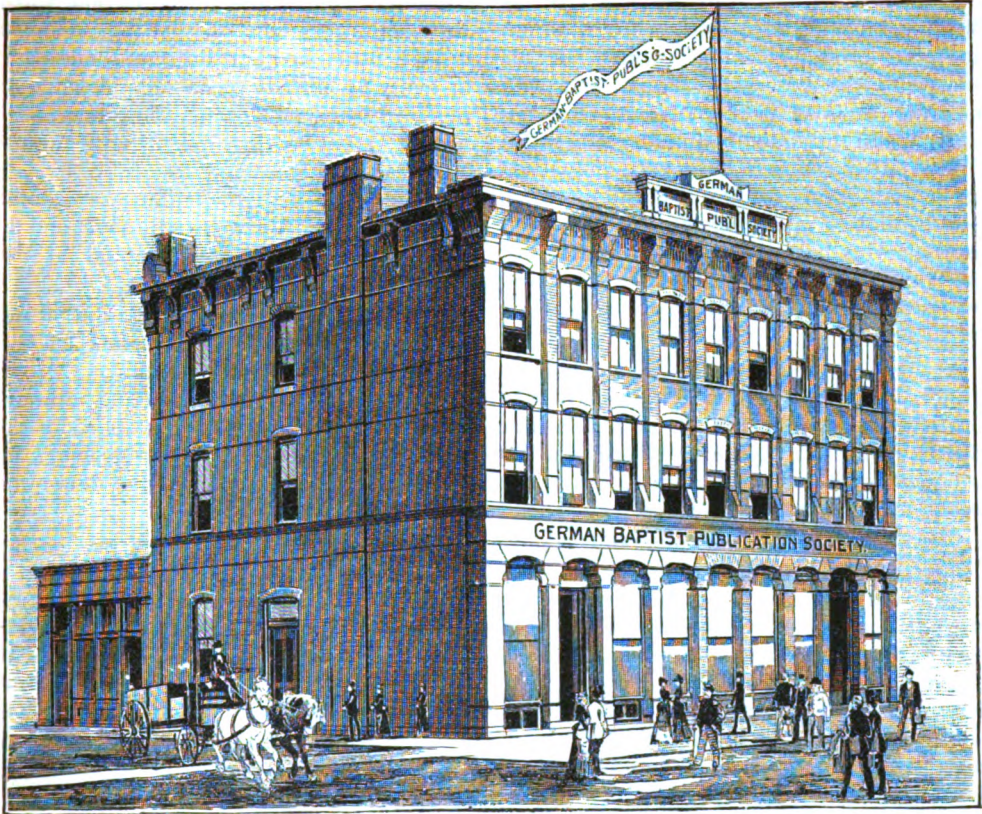
Publication Work Among the German Baptists.

BY REV. G. A. SCHULTE, NEW YORK, N. Y.

A very important instrumentality for the advancement of our cause among the Germans was the organization of the German Baptist Publication Society in 1866. The power of the printing press and the need of a religious paper for our church membership was fully recognized by the brethren at the first Conference of German Baptist churches in 1851. But how to accomplish the object was beyond their comprehension. There were only five ministers present at that Conference, representing about 412 members.

However, two years later, Rev. K. A. Fleischmann, with the promised aid of his fellow-laborers, issued the first number of a paper called *Der Sendbote des Evangeliums*, (The Gospel Messenger). It was a small, monthly, four-page sheet, and for the first years did not pay expenses. In 1858 Rev. Philip W. Bickel ventured out with a Sunday-school monthly called *Der Muntere Säemann* (The Cheerful Sower), and also with a little singing-book for Sunday-schools called "Das Singvögelein" (The Singing Bird). Both of these publications met with much favor, not only among our own Sunday-schools, but also in many schools of other denominations. Literature for German Sunday-schools was scarce at that time.

In 1859 a new Conference was organized in the West, where a number of churches had been organized. This Western Conference, although primarily not organized for publication work, urged Mr. Bickel, who was then preaching in Cincinnati, Ohio, to publish a paper in the interest of mission work in the West. He complied with the request, and in the same year *Die Biene auf dem Missionsfelde* (The Bee on the Mission Field) appeared.



GERMAN BAPTIST PUBLICATION SOCIETY, CLEVELAND, OHIO.

The Eastern brethren were not favorable to this new enterprise, fearing that a divided interest and support might injure the paper already started. For a time it looked as if the German Baptist ranks were to be divided on this question; but wise counsels prevailed, and a General Conference to consider publication interests was called, which was held in September, 1866, in Wilmot, Ontario. At this Conference the first steps towards the organization of our German Baptist Publication Society were taken, as no organized effort had thus far been made to use the press fully in our cause. The headquarters of the Society were to be at Cincinnati, Ohio, and Rev. P. W. Bickel was elected Editor and Manager.

The Society thus organized had no means whatever—no capital to draw upon; but it did have a debt of several hundred dollars to commence with, owing to the purchase of some private enterprises, which were necessary to secure unity and harmony in the work.

Twenty-five years have now passed. What has God wrought? We cannot enter into detail, but we venture to say that the twenty-five years of German Baptist publication work compare favorably with those of that now formidable American Baptist Publication Society of Philadelphia. The Society, which in 1872 removed its headquarters to Cleveland, Ohio, has a building valued at \$15,000, containing a well equipped printing establishment, and has property in all amounting to more than \$53,000. It publishes an eight-page weekly, and several Sunday-school papers and lesson helps. It has also published a large number of denominational books, as well as a large selection of tracts.

In 1873 Mr. H. Schulte was appointed Business Manager, while Mr. Bickel continued to act as Editor. The latter was, in 1877, called to assume charge of a similar and possibly larger work for our cause in Hamburg, Germany, as the successor of the eminent and distinguished Dr. J. G. Oncken, where he has since labored with much success.

Rev. J. C. Haselhuhn was elected as Brother Bickel's successor, who, although now in broken health, owing to his efforts to do the work alone, and with as little expense as possible to the Society, is still the indefatigable and successful Editor. Thousands of hearts are daily lifted up to God, asking for the restoration of his health, and to spare the life of this good brother, who has now been at the helm of the Society for more than fifteen years, and who labored incessantly before that time for its success.

At the last meeting of the Executive Committee, Rev. Walter Rauschenbusch, now in Germany for the benefit of his health, was chosen to be Dr. Haselhuhn's assistant. It is hoped that he will accept this position, for which he is eminently qualified.

We have reviewed the history of our publication work with feelings of sincere gratitude towards the Lord for His help in this work. The writer, who twenty-five years ago was a young man in the ministry, took active part in the formation of the Society. He has prayed and labored for its success since that time, and now, with feelings of mingled joy, exclaims: "Behold what the Lord has done!"

The German Baptist Orphans' Home, Louisville, Ky.

BY EDWARD ZACHERT, SUPERINTENDENT.

The above institution was organized Aug. 20th, 1871, by Rev. A. Henrich, and J. T. Burghard, for which purpose Mr. Burghard donated \$500 cash and a suitable house, rent free for six years. On the 2d of October, 1871, the first children were admitted into the Home, which was then in charge of Mrs. Weimar. During her supervision, for three years, the Lord greatly blessed the undertaking. Towards the close of 1874 the work became too heavy a burden for her, upon which a call was given to Rev. John F. Dohrmann and wife, who took charge of the institution Oct. 16, 1874. The Lord sent such an increased number of children until the house was considered too small.

This splendid showing caused Brother Burghard to make an offer of \$3,000 for a larger house, provided the German Baptist

churches would raise an additional \$4,000. As the churches failed to raise the sum in the limited time, Brother Burghard offered \$3 to every \$4 already received, and yet to be received from the German Churches.

On October 5, 1877, the present site was purchased for \$6,000.

In the same year the subject was introduced into our General Conference, and the following resolution was adopted by that body:

"As the Orphans' Home has to the present day succeeded on the faith plan, we consider the work worthy of thorough confidence among our churches, and although we do not consider it the property of this body, we wish it God's richest blessings and the hearty co-operation of our denomination."

Upon this Brother Burghard proposed to give to the Board of Directors a deed of conveyance, provided that the Board accept certain conditions and restrictions which he made. Should the Board accept these conditions, the money paid by the German Churches should go into a Building Fund for the institution to make needed repairs on the property. A resolution was adopted by the Board to accept these conditions.

On the 18th of November, 1877, the new property was dedicated unto the Lord, under the name of the "German Baptist Orphans' Home, of Louisville, Ky."

On the 10th of September, 1880, the Building Account showed \$853.77 paid out for necessary repairs. Later a second floor was added to the original residence at a cost of \$2,465.60, which made the total sum of improvements \$3,319.57. A lot of forty feet was purchased to give the grounds a more desirable entrance, thus increasing very materially the value of the entire property. For this purpose \$2,035 was expended, making the total cost of the present property \$11,354.57.

Since the organization of the institution, 125 children have been received and cared for, from the different churches of our denomination, twenty-two of whom are at present in the Home. In this time there has been contributed for the cause \$25,904.49 for the support and maintenance of orphan children.

On the 9th of April, 1890, Brother John F. Dohrmann, the Superintendent of the Home



GERMAN BAPTIST ORPHANS' HOME, LOUISVILLE, KY.

was called from his great work on earth to his heavenly rest.

Upon the recommendation of the General Conference, Edward Zachert and wife were elected as successors to Brother Dohrmann and began their responsible work on the 11th of December, 1889. Brother Burghard now cancelled all the conditions and restrictions made in the deed, except for its own protection the following condition was retained :

"That the Orphan Home Property shall always and only be used for that purpose and that the same cannot be sold or removed without his personal consent during his lifetime. That if the German Baptist denomination should fail to support the institution, the same could be sold, and one-half the net proceeds shall return to the General Conference and the remaining half flow towards the Highway Mission Purpose, provided this is not contrary to the Laws of the State of Kentucky."

Our churches should never give vent to

the idea that we can get along without this institution, but on the contrary should feel proud of it, as it is the only German Baptist Orphans' Home *in the world*. To-day the property of the institution can be estimated as worth from \$20,000 to \$25,000.

The following is the annual report of receipts for the fiscal year ending September 1, 1891.

Contributions from churches, etc...	\$845.00
Received for boarding half orphans.	205.00
Received from products of garden and dairy.....	212.36
Total	\$1,262.36

The general health of the children of this institution was remarkable, as is shown also by the fact that since its organization there have been only three deaths.

Our property lies in the most beautiful and healthful part of Louisville. The surroundings, especially the beautiful park and gardens and vineyards, with the abundance of

fruits, etc., add much to the comfort of the Home.

As there had been but few repairs made in recent years, the Board was compelled to make some necessary alterations in the building to secure more room and make other changes necessary for the comfort of the institution. At the close of last fiscal year we had a deficit on this account of \$1,488 which would, of course, have been covered, had not the intended funds for this purpose been invested in the purchase of the additional ground before mentioned.

Much is still to be wished for to make our institution stand at a par with the many similar ones.

Recently a woman's auxiliary was organized which is doing much to promote the good cause.

We desire that all Baptists should become thoroughly familiar with the affairs of the Home, so that measures can be introduced to secure the greatest possible benefit from the institution and we will endeavor to fulfil our call in the future in such a manner that the honor of God and the welfare of the Church be promoted in this work.

The Sunday-school Work of the German Baptists in America.

Extracts from a paper read by GREGOR SPECK, of New York City, at the German Baptist Jubilee Meeting in Williamsport, Pa., September 19, 1891.

Translated from the German.

As the progress of our German Baptist churches was at the commencement a slow one, so it was also with the Sunday-school work. This branch of Christian service was something new both to the German pastors and members, and in order to get teachers experienced in Sunday-school work it was necessary to call for volunteers from the English-speaking churches. In the first German Baptist Sunday-schools our American brethren had to give the German members instruction in how to conduct a Sunday-school and teach a class, and consequently the schools were more English than German.

Not only was this true among the Baptists, but also among all denominations working among the Germans. The main purpose of

a German Sunday-school seems to have been to teach the children to read the German language, and we find the German A B C book used as a text-book. The children having mastered that, the Bible was used in the Baptist schools, and the catechism in the schools of the other denominations.

I always was a great friend of Sunday-school work, and have now been engaged in it almost thirty-nine years. It was in 1853 that I received an invitation from the First German Baptist Church of New York to take charge of a Sunday-school on Thirty-eighth Street, between Eighth and Ninth Avenues, and at the same time teach a German day-school.

We met in a basement room, and our outfit consisted of a few plain benches, a table which was a relic from a previous century, a few Bibles and Testaments, and some German spelling and question-books; these, with one singing-book and my violin, constituted our entire outfit. In spite of the disadvantages under which we labored, our school soon became well known, and every Sunday we had visitors from other schools who had heard of us.

When a new song was to be learned, the superintendent repeated the words until all the children knew them, and then, with the aid of my violin, we learned to sing it. All helped and sang with an enthusiasm and earnestness that soon gave us the reputation of being the school with the best singing.

This was the commencement of German Baptist Sunday-school work in this country. Small though our beginning may have been, we were nevertheless greatly blessed by the Lord. Our members took great interest in the school, and from all teachers who left us, owing to removal, we took a pledge that they would start Sunday-schools wherever their lot might be cast. This they did, and several schools were started which have now developed into self-supporting churches.

Our Christmas festivals at that time were more for the heart than the eye and ear, as is the case at the present time, and songs, prayers and short Christian testimonies were the principal part of our programmes at our picnics. I could give many instances of persons who were converted at such picnics.

It soon became clear to all that if our

German Baptist Sunday-school work was to prosper, a suitable Sunday-school paper and singing-book was a necessity. We communicated with Rev. P. W. Bickel, who was at that time preaching in Cincinnati, and who later on published, at his own expense, "*Das Singvögelein*" (Singing Bird), which is to-day used in almost all our German Baptist Sunday-schools. The first edition was a small book of fifty-two songs without music, and 600 copies were issued, of which 400 came to New York for our work. Mr. Bickel also began the publication of *Der Säeman* (The Sower), a monthly Sunday-school paper, which is also to-day in circulation in all of our schools.

The Minutes of the Eighth Annual German Conference, which met in 1858, contain the first report of our Sunday-school work. We find at that time six schools and 559 children. There was one school each in Philadelphia, Pittsburg and Cincinnati, with seventy-five, twenty-four and sixty children respectively. The others were all in New York City.

It is a pity that complete statistics were not always given of our Sunday-school work in the Minutes of our Conferences, but the growth of our work can be seen from the following :

	Schools.	Enrolled.
1858,	6	559
1862,	49	2,524
1870,	86	6,729
1880,	155	14,765
1890,	235	16,353

Since 1880 the German churches have annually reported the number of conversions from the Sunday-schools, and 3,490 are so reported.

Much of this progress in Sunday-school work has been due to Dr. P. W. Bickel, who devoted every energy to its upbuilding. He became the Manager of the German Baptist Publication Society, and it was through his efforts that our present flourishing Publication Society was put on its feet. This Society now issues regularly two Sunday-school papers, besides many books and tracts.

Surely it can be seen that the Lord has been with us in this work. Our success has been remarkable; but we must not be content to rest upon our achievements in the past, but must press forward and accomplish still greater things for the Lord's cause.

There yet remains much to be done. Let us do it, and do it quickly, while it is yet day, for the night cometh when no man can work.

God prosper this branch of our great mission work.

The Mission Among the Immigrants Arriving at the Port of New York.

BY REV. JOHN SCHIEK, MISSIONARY.

"Better late than never." This proverb may find its application with reference to our mission work at the so-called "Castle Garden." Long before the attention of the Baptists was directed to this important field of missionary labor, other denominations had been wide awake to the necessity of appointing select forces on such a promising field. The Church of Rome has gained a powerful influence during the twenty years they were ahead of the Baptists. Other churches, like the Methodists and others, have proven themselves a great blessing to their respective churches.

This is not to be wondered at, as any one taking an interest in mission work must come to the conclusion, when witnessing the stream of immigration that is pouring into New York City, that the landing place of millions is the place where mission work is needed the most and where it can be carried on with great success.

In 1882, when the present missionary, who had been engaged in a similar work in Europe, arrived in this country, he found that Rev. G. A. Schulte and Rev. J. C. Grimmel, who are German pastors in New York and Brooklyn, had been for some time convinced that the Baptists ought not longer to neglect the appointment of a missionary at such a promising field, and they took steps to secure the services of the newly arrived missionary.

Rev. Dr. H. L. Morehouse kindly assisted in presenting a petition to the Commissioners of Immigration asking for a permit for a representative of the Baptist denomination to labor in Castle Garden. To the first petition the Commissioners failed to respond, but as the application was renewed, success attended the effort and the permit was granted.

On the first of June, 1882, under appoint-

ment of the American Baptist Home Mission Society, and supported jointly by the Society and the German Baptist churches, I commenced my work. In 1886 the Chicago Women's Baptist Home Mission Society appointed two lady missionaries to the same field, so that our denomination is now represented by three Christian workers. During this period from 1882 to 1891 over five millions of people have passed through this wonderful gate of entry, and we have endeavored to sow the good seed of eternal life among them.

Furthermore, 12,000 persons of our own faith have been given a Christian greeting, and with kind advice sent to our different churches, where they now enjoy the blessing of Christian fellowship and of a spiritual home. Hundreds of these were destitute of the necessities of life, and had to be supported. Many of them had suffered severe persecutions in their former homes in the Fatherland, for the sake of our blessed Saviour, and had been driven away from home, friends, and all that had been near and dear to them. For such especially, it was a great comfort to meet a Baptist missionary immediately upon their arrival.

Our work has not, however, been confined simply to those of our own faith, but also to strangers who often stood sad, lonely, down-hearted and friendless. Of such we took special care, and directed them to our churches where many were brought under the influence of the Gospel, and are to-day serving Christ. As the work in itself is full of self-denial and requires many sacrifices, the missionaries need the sympathy and prayers of Christian friends, as well as their financial assistance to carry on the work.

Boxes of clothing can be used at all times, and we would be glad if some of the ladies' societies would remember our mission. All boxes or barrels can be sent to me at the Barge office, New York City. My post-office address is 30 State Street.

Although figures can give but a faint idea of the work to be done, they will nevertheless show something of the work accomplished. This report includes work done in six different languages.

During the year we have made 412 visits to the landing depot; boarding-houses, hospitals, etc., visited 435; immigrants reported to me and recommended to my

care, 680; Baptist members received, 960; Immigrants to whom special attention was given in regard to their spiritual and mental welfare, 3,600; poor immigrants assisted, 331; services held, 68; Bibles and testaments distributed, 183; tracts and church guides given away, 22,000.

Our German Pioneers.

It was a pleasure to greet, at the Jubilee meetings in Pennsylvania, many of our German Baptist pioneer ministers, and among the many whom it was a pleasure to hear, none were listened to with greater interest than were they. It did all good to hear these veterans in the Lord's cause tell of the beginning of the German work, of the trials endured, and of the glorious success that attended their efforts.

We present on page 300 of this number of the MONTHLY the picture of a group of such pioneers, together with our present very able and efficient General Secretary of German Missions. We are indebted to Dr. D. B. Stumpf, of Buffalo, N. Y., for this picture, he having taken the photograph at Anthony Township, Pa., during the Jubilee meetings.

REV. ALBERT ALEXANDER VON PUTTKAMMER,

in the lower center, was born in Potsdam, near Berlin, Germany, in 1806, and is therefore eighty-five years of age. He received a thorough military education and training, spending nine years in a military school in Berlin, after which he entered the army and became an officer of the First Regiment of the King's Body Guard, a company composed entirely of the nobility. He served eleven years, and then, after a visit to Paris, where his uncle was Minister Plenipotentiary, representing Prussia, he sailed from Havre for America, arriving in New York in September, 1836. In 1837 he was converted, and on the 6th of November of that year was baptized in the Susquehanna River by Rev. C. Colby, and became a member of the Baptist church at Lawrenceville, N. Y. Mr. von Puttkammer is therefore not only the oldest German Baptist in America, but also, so far as is known, the first German to have been baptized in this country.

He at once accepted an appointment of the American Tract Society to labor as colporteur among the Germans in Buffalo, N. Y. After a service of six months, two persons were converted and baptized, and his relations with the Tract Society ceased; but the American Baptist Publication Society commissioned him, and he continued his work. He labored fifteen years in Buffalo, organizing the first German Baptist Church of that city and being ordained as its pastor in 1849. He was also the first German to be ordained to the Baptist ministry in this country.

He labored also in New York City, Cincinnati, Ohio, and Albany, N. Y. At the latter place he organized the German Baptist Church, and baptized 130 persons in fifteen months. He was pastor at Albany when the War of the Rebellion broke out, and at once entered the army as chaplain, but was soon appointed Captain of Artillery, taking part in the battles of Fredericksburg, Second Bull Run, Falmouth, Chancellorville, Antietam and others.

After the war he served eighteen years as pastor of various English-speaking churches, his last pastorate being at Elyria, Ohio. He is now spending the remaining days of his long and useful life in the Baptist Ministers' Home at West Farms, N. Y. It was a great pleasure to see this old soldier of the Cross and hear the story of his early labors.

To the right of Mr. von Puttkammer on the picture is the

REV. ANDREW HENRICH,

now residing at Platte Centre, Neb. He was born in Kronberg, Germany, May 17, 1819, and was converted in 1841 in the Reformed Church, and through reading "Pengilly's Baptism" and studying the Bible was brought to accept Baptist views. He had to endure persecution, and at one time was denied burial for his child owing to his having renounced infant baptism. In 1849 he was baptized in Buffalo, N. Y., by Mr. von Puttkammer, and in 1850 began preaching in Rochester, where the following year he organized the First German Church of that city with fifteen members, and was ordained as its pastor. When he left Rochester in 1858 the church membership had increased to eighty. He then labored ten years in Lycoming Co., Pa., with the churches where the recent Jubilee

meetings were held, during which time he reorganized the churches. For three years he served as editor of *Der Sendbote*, the German Baptist organ. In 1868 he went to Louisville, Ky., where he established the German Baptist Orphans' Home. Since then he has been preaching continually, and is now doing missionary work in Nebraska, preaching in both German and English, and is at present a member of the Board of the Nebraska State Convention.

To the left on the picture is

REV. C. BODENBENDER,

the beloved pastor of the First German Church of Buffalo, N. Y. He was born in 1823 in Hesken, Germany. Was converted in Germany, and endured many persecutions for preaching the Gospel. At one time he was confined in prison for fourteen days, in company with three brethren and four sisters.

In 1849 he came to America, and from 1856 to 1861 labored at Newark, N. J. His other pastorates were at Tavistock and Berlin, Ont., Chicago, Ill., and he is now in his eighteenth year as pastor of the First German Church of Buffalo, N. Y., where he has labored very successfully. The church is not only self-supporting and a liberal contributor to all benevolent and missionary objects, but sustains without any outside assistance a missionary, who carries on mission work in an important field in the city.

Standing to the right is

REV. JOHN STUMPF,

the pioneer of Canada. He was born in Hesse Darmstadt, Germany, in 1827, and in 1849 emigrated to America and settled in Ontario, where in 1855 he was baptized by Rev. H. Schneider at Woolwich. He has now been preaching for more than thirty-five years, doing pioneer missionary work. He organized the German churches at Hanover, Brandt, Carrick, Zurich, Arnprior, Mulgrave, Seabringville and others, all in Ontario, and he can relate many interesting incidents of his early work in Ontario. His labors have been owned of the Lord.

Standing to the left is our General Secretary of German Missions,

REV. J. C. GRIMMELL,

who is also pastor of the First German Church of Brooklyn, N. Y. He was born in

Marburg, Germany, in 1847. His father was one of the first persons baptized by Dr. Oncken. Mr. Grimmell was converted and baptized in 1861 in Wilmington, Del. After the completion of his studies at Rochester Theological Seminary, he became, in 1861, the pastor of the First German Church of Buffalo, N. Y. In 1873 he accepted the pastorate of the First German Church of Brooklyn, N. Y., where he has accomplished a grand work for the Master. He is one of our foremost German Baptist preachers, and is able to draw and instruct delighted hearers. For the past seven years, in addition to his duties as pastor of a large city church, he has been the General Secretary of German Missions, a position which he has filled with great ability.

Rev. Konrad Anton Fleischmann.

This is a name greatly honored not only by our German brethren, but by all American Baptists. He was the instrument in God's hand for the founding of the German Baptist cause in the United States.

He was born in Nuremberg, in the Kingdom of Bavaria, April 18, 1812. His parents were Lutherans, and he was brought up in that faith. At the age of 19, he left his native city to travel as a journeyman, as was customary among mechanics. Reaching Geneva, Switzerland, he came under the influence of earnest Christians, and, in 1832, was converted and joined the Separists, an organization of avowed believers only. In 1835 he was baptized in Basle, Switzerland, and yielding to a Divine call, entered a theological school at Berne, to prepare himself for the work of the ministry. Three years later he entered upon his labors at Emmen-thal, and was ordained as pastor. He labored amidst severe persecutions, but with abundant blessings.

Returning to his native land in 1837, he received an invitation to visit the well-known George Müller at Bristol, England. After remaining some time in England, he left for the New World for the purpose of preaching the Gospel to his countrymen in America, whose spiritual destitution touched his heart.

Arriving in New York in 1839, he at once commenced preaching in Newark, N. J., where, the following October, he baptized



REV. K. A. FLEISCHMANN.

his first converts, three in number. From Newark, he removed to Reading, Pa., laboring among the Germans in the regions about.

It was at this time that he received an invitation from Jacob Michaelis, a traveling missionary, who had been preaching for some months in Lycoming County, Pa., to come out and help him, as many persons were being converted. Mr. Fleischmann at once answered the call, and spent some time earnestly preaching the Word of God, baptizing large numbers, and organizing the first German Baptist church in America.

He continued his labors among the hills of Lycoming County until 1842, when he removed to Philadelphia, where, the following year, he organized the First German Baptist Church of Philadelphia. Although Mr. Fleischmann's labors were now confined mainly to Philadelphia, he nevertheless found opportunity to make many extensive missionary tours.

In 1852, Mr. Fleischmann was instrumental in organizing the First Annual Conference of German Baptist Churches, which met in Philadelphia. Up to the time of his death, which occurred very suddenly in 1867, he was very intimately and actively identified with all the interests of the German cause in this land.

Mr. Fleischmann was a man of talent; he was winning, affectionate and eloquent in his discourses, and indefatigable in his labors, just such a man as was needed to lay foundations for the German Baptist churches of America.

The Germans in America.

The original German immigrants to America arrived on the ship *Concord*, October 6, 1683. They sailed from Amsterdam, and landed in Philadelphia. They were Quakers who left Germany to escape religious persecution. They settled in Pennsylvania, choosing that colony, it is said, in preference to New York, because the New York authorities did not treat them with any degree of civility.

Twenty-five thousand acres of land had been purchased from William Penn before leaving the other side, and the settlement of Germantown brought the new company into close proximity with the English colony at Philadelphia. The Germans were all good workers, and in every way were gilt-edged immigrants. They established a court, but had no cases; and while the Quakers were partial to slavery, the German freemen were largely opposed to it, and it is said that one of their first acts was a united protest against slavery, but the English Quakers had not the courage to join them on the issue.

The Germans of New York City celebrated the landing of these Germans on Sunday afternoon, October 4th, with music and addresses.

Hon. Carl Schurz delivered an address, in which he said:

"When we look into history we find that the Germans did their best in the interest of their new fatherland. In comparison to their number they did more than any other part of the American population—or, at least, just as much. Whenever the country was in danger the Germans were always ready to help in the defense. Washington took Germans for his body-guard, and a large number of Germans fought in the Revolutionary War. General Muhlenberg inspired his countrymen. The brave Herkheimer gave his life-blood on the battlefield of Oriskany, where the unfortunate Northwestern War was decided in favor of

the Republic. De Kalb died a great hero's death for the new fatherland. In the War of 1812 the American regiments were crowded with Germans. Germans saved the State of Missouri for the Union when the Rebellion broke out, and more than 185,000 men born in Germany served in the Union armies; this is proportionately more than from any other part of the population.

"When Americans object to the preservation of the German press and the language, they do not understand the situation. As yet no harm has come to any one because he understood more than one language. Hundreds of American ladies and gentlemen are studying German because it is the key to a large literary treasure. The question is not whether we can preserve the German language, but how it can be preserved.

"When we honor our forefathers our duty is not fulfilled as yet. We ought to see that we leave a good name to our descendants, and for this purpose it is necessary to fulfil our present obligations and duties towards our adopted country. He who forgets the love to his old mother will never be true to his new bride.

"We must not separate ourselves from other parts of the American population, and we must not think that everything is bad which is not German. We should give the best we have to the American people, and accept from them in return the good they have. In politics we have no separate interests; the general welfare is also ours. We must live so that our descendants can honor us as we honor our forefathers today."

MISSIONARY DEPARTMENT.

The Society's Work For The Germans.

WHAT IT HAS DONE.

The work of the American Baptist Home Mission Society among the Germans was commenced in 1846, when Rev. John Eschmann was appointed to labor among the Germans in New York City. In 1850, Rev. Sigismund K pfer was appointed to St. Louis, Mo., but left after about one year, and worked among the Germans in Madison

County, Ill. Other missionaries were also appointed at about this time, but not much was done, the Society having but two or three German missionaries each year.

In 1863, 1866 and again in 1871 the Board secured the services of Prof. A. Rauschenbusch "to make a tour of inspection and exploration for the benefit of missions among the Germans." In 1870, co-operation with the German Conferences was begun and the work now made great advances, twenty-three missionaries being under appointment in 1871. This number was doubled during the next ten years, and in 1882 the Annual Report gives 46 German missionaries as having been at work during the previous year.

The total amount spent for our German work from 1846 up to 1882 was \$122,348.21. Since 1882, up to the close of our last fiscal year (9 years), \$123,588.69 was paid to missionaries among the Germans, making the total outlay for German Missions \$245,936.90. Of this amount the German Conferences in co-operation with the Society have paid \$87,000.

WHAT IT IS NOW DOING.

During the past year 69 missionaries have labored among the Germans, in 18 States and in Canada. \$13,807.84 was expended for this work, about one-half of it being contributed by the German churches through their General Mission Society. The Board also co-operates in the Church Edifice Department, and, during the year, three German churches were aided in the erection of suitable meeting houses. The entire work is in a very encouraging condition, and the missionaries are doing earnest and faithful work.

Among the German Russians in South Dakota.

BY REV. J. C. GRIMMELL, BROOKLYN, N. Y.

During a vacation visit to the mission stations among the German Russians in McPherson and adjoining counties, South Dak., I had occasion to note some peculiar phases which will bear repetition.

A TWOFOLD HARVEST.

It was in the month of August. After two years of drought and consequent suffering, there was great rejoicing over the present

first yield of plenty. Work was pressing, and yet during the ten days that the stranger sojourned in their midst there were meetings daily, and much spiritual interest was manifested.

Our missionaries, Brethren Matzke, Domke and Penski, are enjoying an all the year revival. On Sunday, August 9th, I witnessed the baptism of eleven rejoicing converts, while at another station five more were thus following Christ. It was a feast for the soul. Round about that little lake stood rich sheaves dotting the yellow fields, while here were precious souls being brought into the Lord's own church garner. Within the past six months your three German missionaries have thus gathered sixty-three men and women into the churches of the New Testament.

NOVEL INTRODUCTORY EXERCISES.

These people of simple yet earnest manner believe that the preacher and the hearer both must prepare for the delivery of Divine truth. What good can a sermon do us if we are not spiritually prepared to listen to it? And how can the servant of God preach, except the Spirit which dwelleth in the church anoint him? are questions which they are ever endeavoring to answer. Thus they come together an hour before the regular time of service, and being seated, any one starts a song, generally of praise. After it has been sung there is a pause of solemn stillness, and then another song or a prayer by any brother or sister. Though the preacher of the hour is present, they expect no word of any kind from him. It is the church that comes waiting upon the Lord, craving the evidence of the Spirit's presence.

This custom prevails at every meeting, but especially on the morning of the Lord's day. It makes preaching easy. There is no strain about it. There is an atmosphere congenial to the truth presented. One wishes he could always receive such preparation betwixt the study and the pulpit.

There are no Sunday newspapers on the prairie. May that happy people never see one! It was no surprise, on one occasion, to have the sermon interrupted by a stalwart man, who arose crying to God to change his unregenerate heart.

UNIQUE CHAPEL BUILDING.

One who has traveled through Egypt may see the ancient brick duplicated among these

German Russians. I was struck with the similarity. In the ruins of an ancient Python I saw bricks made with straw, which Israelites in bondage probably reared against their will to the honor of an idolatrous king. In McPherson and McIntosh counties these brethren of the New Testament Israel devote such time as they may spare in preparing the same quality of brick, in order thus to rear chapels to the service of our great King—Jesus. How their eyes glistened as we dwelt on the comparison! The walls are brought to a height of twelve or more feet, covered by a roof of common shingles. After the walls have settled they may be encased with clapboards and the inside finished to suit the taste. They have already built three such chapels, giving labor and brick, and, of course, the land, and asking from the Church Edifice Fund merely the cost of the lumber. Their chapels are in every respect in advance of their own dwellings.

In spite of all the inconveniences which a Brooklynite must undergo in "roughing it" among these pioneer settlers, I enjoyed the vacation trip as a very rare treat. I thank God for this class of foreigners whom He is bringing to our land. May their fervent prayer for the Home Mission Society, a Society they have learned to esteem, be abundantly answered!

Extending the Work.

Rev. J. C. Jordan is missionary in the important town of Bakersfield, Cal., but also keeps his eyes wide open and is ready to seize upon every opening for the Baptists. He sends the following from his field: "The work on this field is constantly brightening and enlarging. New settlements are calling for preaching. In one neighborhood, fifteen miles west, where a Baptist minister lives, a Sunday-school of twenty-five scholars has been organized. Here we hope to have a church soon. At Rosedale Colony I preach twice each month, and have a large attendance. At Delano, we have a house 35 x 45 feet and nearly paid for. It was a school house and we bought it and moved it on to our lots. This town in the near future will have a rapid growth. In Bakersfield we are gaining slowly. Its inhabitants are largely a non-church going people. Most of those who have come in during the past two years have settled in the Colonies

on small fruit ranches. We are, however, holding the church right along in the line of church work, and are steadily gaining. Great material advancement will be made in this country during the next ten years. Our desires are to keep step with the march in religious work.

Notes.

Rev. Moses Heath has labored for five years as City Missionary in Wilmington, Del. He has accomplished much, and his work has been very successful. With the first of October he resigned to enter a new work. May the Lord bless him on his new field of labor.

Rev. George D. Stevens is missionary at Cassville, Wis., but has been holding revival meetings at Mt. Ida, a pastorless church, where he has baptized thirteen, and there are yet others to follow. Mr. Stevens is the only ordained Baptist minister in a whole county of 37,000 inhabitants.

Rev. R. A. McGuinn is missionary pastor of the Beth Eden (Colored) Baptist Church of Oakland, Cal. The field is new, the strength small, and Methodism has a thirty years' growth, "and has grafted many milk-and-water Baptists into its system." But the missionary feels encouraged, and reports the outlook as encouraging.

EDUCATIONAL DEPARTMENT.

Rev. L. B. Fish.

Rev. L. B. Fish died at Kalamazoo, Mich., September 16, 1891, in his sixty-eighth year. During his residence in Nashville, Tenn., for several years prior to 1884, he gave instruction in music to the students of Roger Williams University. He was quite noted as a singer of sacred songs, and was a most delightful Christian brother.

Miss Carrie V. Dyer, now at Hartshorn Memorial College, favors us with an appreciative note concerning him. She says:

"During our acquaintance with that school it had no teacher in that department who was more successful than Brother Fish.

"The interest which he felt in the school

and in the students remained in his heart until the end. It was my privilege to spend a few moments in his room a short time before his death. He was then so weak that he could speak only in whispers—one word at a time. He said: 'This room has been a room of prayer for Roger Williams and Hartshorn.'

"When one of his Nashville pupils was told of his death, she said: 'It seems to me I can hear him singing "Shun the Broad Way," and "If I Were a Voice."'

"His memory will be affectionately cherished by the pupils whose privilege it was to receive his instruction.

Spelman Seminary.

Miss H. E. Giles, Principal, writes: "I know you will be interested to learn that our school has opened most auspiciously. We have about 500 already enrolled with the prospect that our rooms will soon be more than full. Best of all, God has graciously manifested the presence of his Spirit, and last Sunday night, at our first meeting there were eleven conversions. We are deeply grateful, and with renewed courage, we go on with the work, feeling the solemn responsibility which rests upon us."

CHURCH EDIFICE DEPT.

Great Disadvantages.

The disadvantages under which our missionaries frequently labor in new fields is illustrated by what Rev. M. S. Stamp writes concerning Eddy, N. M. He says: "We can have the use of the school house only two Sundays in the month, and the teachers are now objecting to any religious services being held there and threatening to stop it altogether, though I hope they will not be able to put us out." The church wants to build but cannot without help from the Society. If any Territory in the country needs the Gospel, it is New Mexico.

First Time the Stores Were Closed on Sunday.

Rev. W. W. Tinker, General Missionary for Southern California, who has been superintending the building of the church edi-

fice at Julian, writes that the house was dedicated Sept. 20th. He adds: "What is best of all, notwithstanding the antagonism of that community heretofore to religion, we had the whole community out and the stores were closed for the day—the only time in the history of that town that they were closed on Sunday. A movement is on foot to have this done all the time."

What does such a state of things mean but the development of civilized paganism in America—living as if there were no God, no spiritual nature, no hereafter. The erection of a church edifice there, with a small company of earnest Christians to maintain religious services signifies much for such a community. Already an impression has been made which could not have been made without it.

Brother Tinker is also at work on other enterprises, and during the last three months has traveled over one thousand miles on horseback in order to save the heavy expenses of traveling by stage and rail.

Rebuilding the Walls of Zion.

A very encouraging report comes from Rev. S. A. Abbott of the Immanuel Church of Menomonie, Wis. Last January the present missionary, who was formerly District Missionary in Wisconsin, took up the work, and now writes:

"It is with sincere gratitude to God that I am permitted to send you this report. He has blessed the work beyond our most sanguine expectations, and there are signs of growth all along the line, and I doubt if the prospect has been as bright for our Baptist cause in Menomonie for twenty years. We are getting a foothold, and by His grace intend to rebuild the broken down walls of Zion. Our services have been of deep interest, with steadily increasing audiences, crowding our hall at times almost to discomfort. But we expect to enter our new chapel about November 1st, which we commenced to erect last August on the lot previously reported. The chapel will be, when completed, one of the prettiest in the northern part of the State, and very convenient. The whole, when complete, is estimated to cost about \$1,200, although probably it will exceed that amount. We have raised \$500 in reliable subscriptions within the church,

of thirty-four members, and only about twelve families; \$200 more are subscribed outside, and the committee is yet at work and we are confident that with \$300 help from the Church Edifice Fund of the Home Mission Society we can dedicate free from debt. To God be all the glory. Your missionary has not had time to *rust* this summer, though the *wear* has taken twenty pounds from his 'carnality,' for old habits are hard to break and he has visited and preached in half a dozen places outside his field, and wished he could have visited many more. The fields are white for the harvest, and much will be lost if it wait."

WOMEN'S SOCIETIES.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

14 TREMONT TEMPLE, BOSTON, MASS.

President—MRS. ALICE B. COLEMAN, 14 Tremont Temple, Boston, Mass. *Vice-President*—MRS. ANNA SARGENT HUNT, Augusta, Me. *Corresponding Secretary*—MRS. M. C. REV. HOLDS, 21 Fayette Street, Cambridgeport, Mass. *Treasurer*—MISS ALICE E. STEDMAN, 14 Tremont Temple, Boston, Mass.

Home Mission Echo, published by the Society. Mrs. Anna Sargent Hunt, Editor, Augusta, Me. Single subscription, 25 cents per year. Five copies and upwards to one address, 20 cents.

As we enter upon the active work of the fourteenth year of our Society, we would bring before our constituency the work and the workers, and ask the prayerful consideration of the needs of each. The work among the colored people of the South demands some important changes. These changes have received careful attention from the Board, and will be briefly outlined.

Dr. MacVicar, the newly appointed Superintendent of Education, himself a practical educator, has closed his first year of service for the Home Mission Society. After a careful study of the situation, by personal visitation, he declares emphatically that the work should be enlarged. The expenditure of time and money which has been made during the last quarter of a century has been in the right direction. Men and women of consecration and ability have patiently prepared many of these ignorant, degraded people to become leaders of their race in thought and action. We cannot emphasize too strongly the work being accomplished by our white teachers, preachers and missionaries.

Another department, however presses upon us and cannot be ignored. With all the expenditure of time,

money and life, the work among the colored people of the South is but just begun. The great mass of those millions of people are still in superstition and ignorance. The large number of white workers among them cannot overtake the work that lies before us. In addition to the scarcity of laborers, white men and women cannot reach these low, degraded people. There are whole communities where purity is unknown; little children are familiar with sin in its most loathsome forms, and the family relation is unknown. Trained colored Christian workers are needed, who can live among the people and fit them to lead lives of purity and usefulness. It has taken twenty-five years to prepare the colored people to become fitted for this special training.

Prominent educators at the South feel that the time is ripe for such schools to be established. Miss S. B. Packard felt the need of such a school in connection with Spelman Seminary. Believing firmly in the necessity of such a department, and also as a memorial to Miss Packard, the Board has decided to take up this work the coming year. It is not *higher* but *broader* education, which, in view of the fact that the colored people are taking their places as teachers and missionaries, it is the duty of the Home Mission Society to provide. This training course will extend over two years. It will include thorough instruction in the English Bible, family organization, missionary work, church work, household duties, physiology and hygiene.

In addition to this course of study, which should occupy six months each year for two years, there should be required five months each summer of actual practice on the field. This practice should be as much a part of the training course as are the studies pursued in the school.

The new work undertaken by our Society the coming year will be:

1st. The employment of three trained teachers. Each of these teachers in training schools of the North have received large salaries. For the love of the Master they are willing, for a small salary, to undertake the work for us.

2d. The employment of a number of colored girls who have completed the academic work. These girls must give unmistakable evidence of stability of character, aptitude in Christian work and real consecration to Christian service. Each of these students shall be assigned to a summer field of labor in destitute parts of the South. For this summer work of five months each student shall be paid \$100. This will cover all expenses for the six months of study in the school and provide necessary clothing.

3d. The employment of a superintendent, who will have charge of the practice work upon the field. This superintendent must possess a thorough knowledge of the needs of the colored people. She must, by careful visitation and personal inspection, become fully acquainted with the actual wants of the territory under her supervision.

This new work will require of our Society a sum not less than \$3,500. When this new department is well established in all our Home Mission schools, the pupils fitted to take such training will increase year by year. A great army of trained colored Christian men and women will then be qualified to labor in the black belt of the South and accomplish a work which the white people cannot do. In the regular department of Spelman Seminary twelve teachers will be employed. Miss H. E. Giles will act as principal of the school, with Miss L. H. Upton as her associate. Miss Alice F. Sargent and Miss Jennie Whitney will take the places made vacant by the resignations of Miss Amy H. Dana and Miss Alice L. Sparrow. We would ask special prayer for the principals of this school as they begin the new year.

RECEIPTS FOR AUGUST.

Maine.....	\$102 21	Connecticut.....	\$50 79
New Hampshire....	13 50	Miscellaneous.....	211 33
Vermont.....	38 53		
Massachusetts.....	76 80	Total.....	\$493 16

Baptisms.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit"—MATTHEW 28:19.

Missionaries administering the ordinance of baptism to five or more converts.

QUARTER ENDING SEPTEMBER 30, 1891.

NAME.	FIELD.	NO. BAP.
Charles Hord,	Swedes in Eagle Lake, Minn.,	7
John Richards,	Blanche, Neb.,	18
G. Lundquist,	Swedes in Ashland, Wis.,	8
S. A. Abbott,	Menominee, Waubeck and vicinity, Wis.,	7
L. P. Russell,	Tomahawk, Wis.,	17
J. T. Gallagher,	Montrose and vicinity, South Dak.,	6
D. B. Cheney,	First Ch., West Superior, Wis.,	6
J. A. Marnie,	Bottineau and vicinity, North Dak.,	9
S. R. White,	General Missionary for District of Columbia,	8
Aug. Johnson,	Swedes in Kansas,	5
L. M. Stolberg,	District Missionary for Northwestern Minnesota,	4
E. R. Roberts,	Colored People in South Carolina,	19
J. H. Holke,	Colored People in Arkansas,	13
O. B. Read,	District Missionary in Southern California,	6
A. E. Cook,	General Missionary for the Upper Peninsula of Michigan,	5
J. T. Proctor,	Rosedale, Kans.,	8
Nels Erickson,	Swedes in Ironwood, Mich.,	8
A. W. Backlund,	Swedes in Seattle, Wash.,	7
W. H. Stenger,	Emmanuel Baptist Ch., San Jose, Cal.,	5
W. A. Wilkerson,	Colored People in Florida,	23

Home Mission Appointments.

IN OCTOBER.

The following new appointments were made :

- Rev. John P. Forsell, Swedes in New Britain and vicinity Conn.
 " John August Westin, Swedes in New Haven, Conn.
 " William Kohler, Swedes in Western New York and Pennsylvania and Eastern Ohio.
 " John Stumpf, Germans in Tonawanda, N. Y.
 " John Charles Schmitt, Germans in Scranton, Pa.
 " August Johnson, General Missionary to the Swedes in Illinois, Wisconsin, Minnesota, Iowa, South Dakota and North Dakota.
 " Frank H. Webster, Dahlonaga, Iowa.
 " William W. Des Antels, Estherville, Iowa.
 " Charles Carroll, Akron, Iowa.
 " Thomas Irvine, Elk Point, South Dak.
 " James J. McIntire, Vilas, Spencer and Beaver, South Dak.
 " Albert Cyrus Keene, Arlington and Hetlands, South Dak.
 " N. P. Nord, Swedes in Rutland and Newberg, North Dak.
 " J. S. Murrow, Choctaw and Chickasaw Nations, and Western Tribes in the Indian Territory.
 " William Marston Weeks, Livingston, Mont.
 " William Remington, Great Falls, Mont.
 " J. O. Burroughs, District Missionary for Southern Idaho.
 " W. E. Richard, Olympia, Wash.
 " Moses U. Squire, Port Angeles, Wash.

The following reappointments were made :

- Rev. August Alfred Rohnström, Swedes in Meriden, Conn.
 " Frank Howes, Harrington, Del.
 " Axel Wester, Swedes in McKeesport, Pa.
 " W. E. Powell, General Missionary for West Virginia.
 " Nils Ek, Swedes in Lake View, Ill.
 " Charles Palm, Swedes in Evanston, Ill.
 " Joseph Taylor Gallagher, Montrose and vicinity, South Dak.
 " John Fremont Ames, Madison, South Dak.
 " B. H. Braested, Brookings, South Dak.
 " A. Penski, Germans in Eureka and vicinity, South Dak.
 " Cyrus Sullivan, Rolla and vicinity, North Dak.
 " W. H. Latourette, General Missionary for Northern California.
 " J. H. Storms, Tulare, Cal.
 Fernando Uriegas, Aguas Calientes, Mex.

The following teachers were appointed :

- At Roger Williams University, Nashville, Tenn.—Miss Annie R. Owen, Mrs. Annie M. Haley.
 At State University, Louisville, Ky.—Prof. J. W. Hoffman.
 Mrs. Ida Lee Garnett.
 At Benedict College, Columbia, S. C.—Miss Helen O. Willey.
 At Virginia Seminary, Lynchburg, Va.—Rev. Gregory W. Hayes, Prin.
 At Jackson College, Jackson, Miss.—Miss Belle Brownell.
 At Spelman Seminary, Atlanta, Ga.—Miss Harriet Morris.
 At Atoka Academy, Atoka, Ind. Ter.—Mrs. Martha J. Moore, Miss May M. Rishel.
 At Mission School, Provo, Utah.—Miss Bessie Dulin.

At Chinese Mission School, San Francisco, Cal.—Miss Lulu Maxwell.

At International School, Monterey, Mex.—Miss Hattie Rossier.

Ministerial and Church Record

"The word of God grew and multiplied."—Acts 12:24.

ORDINATIONS.

NAME.	PLACE.	DATE.
L. M. Bosworth,	Penobscot, Me.,	Aug. 26
L. E. Carter,	Bradley, Me.,	Oct. 1
Harry B. Rankin,	Turner's Falls, Mass.,	Sept. 15
Henry Winn Pinkham,	Newton Centre, Mass.,	Sept. 9
Henry Clark,	Stonington, Conn.,	Oct. 1
Joha Bowler,	East Branch, N. Y.,	Aug. 25
G. W. Lewis,	Navarino, N. Y.,	Aug. 27
George Benedict Law-		
son,	Delhi, N. Y.,	Aug. 27
Edwin Moore Alden,	Meredith, N. Y.,	Aug. 26
Charles H. Harrington,	Shelby, N. Y.,	Aug. 25
John Flockhart,	Brooklyn, N. Y.,	Sept. 6
John R. Egan,	Lebanon Springs, N. Y.,	Sept. 8
William H. Coesum,	Poughkeepsie, N. Y.,	Sept. 18
John M. Blanchard,	Lake Placid, N. Y.,	Sept. 16
Charles Clark Pierce,	Oneonta, N. Y.,	Sept. 29
Ure Mitchell,	Horseheads, N. Y.,	Oct. 1
H. S. Baker,	Brooklyn, N. Y.,	Oct. 7
Addison Moore,	Newark, N. J.,	Sept. 7
Frederick Knorr,	Hoboken, N. J.,	Sept. 9
William Harris,	Jersey City, N. J.,	Sept. 24
Charles A. Soars,	Bridgeport, Pa.,	Sept. 17
W. H. J. Parker,	Oak Lane Station, Pa.,	Sept. 8
E. G. Zwyer,	California, Pa.,	—
William Van Toor,	Philadelphia, Pa.,	Sept. 17
John T. Bailey,	Steelton, Pa.,	Sept. 19
C. T. Taylor,	Waller, Va.,	Aug. 23
W. E. Hurt,	Simmons, Va.,	Aug. 10
W. J. Eddy,	Union, W. Va.,	Aug. 29
Eugene Stafford,	Four Pole, W. Va.,	Sept. 26
W. J. Eddy,	Monongahela Co., W. Va.,	Aug. 29
G. B. Thresher,	Louisville, Ky.,	Oct. 4
William N. Denton,	Zion Hill, Ky.,	—
William H. Venable,	Shelbyville, Ky.,	Aug. 31
W. J. McGlothlin,	Sumner Co., Tenn.,	Sept. 24
William V. Savage,	Buckhorn, N. C.,	—
W. E. Hocutt,	Samarra, N. C.,	Sept. 6
Edgar Poe Easterling,	Beaverdam, S. C.,	Sept. 6
Isaac G. Walker,	Spalding Co., Ga.,	Aug. 22
J. M. Berry,	Little Rock, Ark.,	—
Charles Burnett,	Sheridan, Oklahoma,	Aug. 9
Herbert Agate,	Bowling Green, Ohio,	Sept. 18
J. R. Henry,	North Madison, Ind.,	—
J. A. Pettit,	Kingsburg, Ind.,	Sept. 25
J. H. Douglas,	Rozetta, Ill.,	Aug. 26
C. S. Thoms,	Morris, Ill.,	Aug. 26
Clarence R. Sargent,	Lockport, Ill.,	Sept. 1
Henry Topping,	Rockton, Ill.,	July 22
E. R. McKinney,	Lake Crystal, Minn.,	Aug. 27
P. Jespersen,	Union Grove, Iowa,	Sept. 13
G. Craft,	Belleville, Kans.,	Sept. 29
Gustavus A. Schneider,	Denver, Colo.,	Sept. 10
J. Howard Barsa,	Wolfville, Nova Scotia,	July 29

CHURCHES ORGANIZED.

PLACE.	DATE.
Westfield, N. Y.	—
Arlington, N. J.,	July 2
Masonville, Pa.,	Aug. 17
Shippen, Pa.,	—
Drivers, Va.,	Sept. 13
Salt Lick, Ky., Colored Baptist Church,	Sept. 18
Wilson, N. C.,	—
King's Creek, N. C.,	—
Latta, S. C.,	Sept. —
Poplar Springs, S. C.,	—
St George's, S. C.,	Sept. 6
Oak Dale, S. C.,	July 18
Macon, Ga., Tainall Square Baptist Church,	—
Cross Roads, Ga.,	—
Cabanne, Mo.,	Sept. 13
Chicago, Ill., Maplewood Baptist Church,	Oct. 1
Chicago, Ill., Auburn Park Baptist Church,	Sept. 1
Whitehall, Mich., Swedish Baptist Church,	Sept. 18
Decorah, Iowa,	July 16
Falls City, Neb.,	—
Jamestown, Neb.,	—
Lead City, South Dak.,	Sept. 3
Fargo, North Dak., Swedish Baptist Church,	Sept. 3
Cavaller, North Dak.,	Sept. 6
Thompson, North Dak.,	Sept. 27
Montrose, Colo.,	—
Sumas, Wash.,	Sept. 13

CHURCH EDIFICES DEDICATED.

PLACE.	DATE.
Tennants Harbor, Me.,	Oct. 14
Jamestown, R. I., Central Baptist Church,	Sept. 15
Ithaca, N. Y., Park Baptist Church	Sept. 4
Gloversville, N. Y.,	Oct. 8
Leopard, Pa.,	Sept. 17
Dimock, Pa.,	—
Curtis Bay, Md.,	Sept. 22
Broadneck, Md.,	Sept. 20
Skinquarter, Va.,	Aug. 30
Upperville, Va.,	Sept. 13
Blue Stone, W. Va.,	Sept. 27
Junction City, Ky., Colored Baptist Church,	Aug. 30
Newport, Ky., Walnut Mission Chapel,	Sept. 6
Bagdad, Ky.,	Oct. 18
Center Hill, N. C.,	Sept. 27
Middle Fork, Mo.,	Aug. 30
Chicago, Ill., Fourth Baptist Church,	Sept. 6
Detroit, Mich., Dragoon Ave. Mission Chapel,	Sept. 20
Iowa City, Iowa,	Sept. 6
Highland, Iowa,	Sept. 27
Dubuque, Iowa, First Baptist Church,	Sept. 20
Plattsmouth, Neb.,	Oct. 4
Beresford, South Dak.,	Sept. 20
Deadwood, South Dak.,	Sept. 6
Trinidad, Colo.,	Sept. 20
Centralia, Wash., Second Baptist Church,	Aug. 16

MINISTERS DECEASED.

NAME.	AGE.	PLACE.	DATE.
Charles Stone			
Weaver,	88,	Voluntown, Conn.,	Sept. 8
William Johnston,	—,	Boiceville, N. Y.,	Aug. 28
R. H. Marshall,	56,	Courtney, Pa.,	Aug. 22
H. T. Daniel,	—,	Shelbyville, Ky.,	Sept. 20
Joseph D Bond,	70,	Edenton, N. C.,	Sept. 23
Green Hartsfield,	86,	Stewart Co., Ga.,	Aug. 27
Elijah Howell,	65,	Kennedy, Ala.,	July 22
L. B. Fish,	68,	Kalamazoo, Mich.,	Sept. 16
Isaac Hetrick,	82,	—, Kans.,	Aug. 15

NEW HAMPSHIRE, \$54.50.

Antrim Ch.....	20 00
Stratham Ch.....	1 00
Chester Ch.....	3 50
*For Selma Univ., Ala.:	
Mrs. Nancy B. Merrill....	30 00
VERMONT, \$38.08	
South Newfane Ch.....	5 00
Jamaica Ch.....	5 00
West Dummerston Ch.....	2 00
Wilmington Ch.....	6 00
Bellow's Falls Ch.....	14 00
Bennington, First Ch.....	5 00
North Bennington Ch.....	7 25
Springfield Ch.....	9 33
East Hubbardtown Ch.....	4 50

MASSACHUSETTS, \$983.36.

Beverly, First Ch., Wom. Soc'y, desig.....	15 00
Leicester, Greenville Ch.....	8 79
Newton Center Ch.....	110 52
Cheshire Ch.....	1 35
Southbridge, Central Ch.....	14 25
Northampton Ch.....	10 00
Spencer Ch.....	8 08
South Framingham Ch.....	9 24
Somerville, Winter Hill Ch.....	11 02
Cummington Ch.....	5 10
Avon Ch.....	10 00
Milton, Lower Mills Ch.....	10 00
Gloucester, First Ch.....	40 00
Amherst Ch.....	7 45
East Cambridge Ch.....	25 00
Petersham Ch.....	12 00
Agawam Ch.....	60 57
S. S.....	13 74
Mrs. Thos. Pyne.....	10 00
Waltham, First Ch.....	39 19
Haverhill, First Ch.....	53 60
Greenfield Ch.....	8 87
Ashfield Ch.....	8 65
Rowe Ch.....	5 00
Barnardston Ch.....	6 50
Dorchester, First Ch.....	2 00
Boston, Dudley St. Ch.....	110 00
North Reading Ch.....	9 00
Randolph Ch.....	82 47
West Acton Ch.....	11 22
Winthrop Ch.....	12 18
Needham Ch.....	18 87
East Dedham Ch.....	3 36
Somerville, Winter Hill Ch.....	4 00
Y. P. S. C. E.....	4 00
*For Hartshorn Mem'l Coll., Va.:	
Beverly, First Ch., Wom. Soc'y.....	20 00
*For Roger Wms. Univ., Tenn.:	
Beverly, First Ch., Wom. Soc'y.....	20 00
*For Indian Univ., I. T.:	
Foxborough, Golden Rule Miss'n Band.....	25 00
C. E. F. Newton Center Ch.....	27 64
Westboro, Mrs. C. M. Winch.....	100 00
Agawam, Mrs. Thomas Pyne.....	10 00
FOR CH. AT GLENCOE, MINN.:	
Beverly, First Ch., Wom. Soc'y.....	30 00
RHODE ISLAND, \$460.03.	
Providence, Coll. by Rev. J. N. Williams.....	6 56
Stewart St. Ch.....	15 81
Friendship St. Ch. and S. S.....	103 89
Cranston St. Ch. and S. S.....	94 77
Pawtucket, First Ch.....	140 00
CONNECTICUT, \$501.31.	
Colchester Ch.....	8 30
South Norwalk Ch.....	62 11

Norwich, Central Ch.....	100 00
Willmantic Ch.....	51 00
New Haven, Calvary Ch.....	70 00
New Hartford Ch.....	4 00
South Windsor Ch.....	19 00
Brooklyn Ch.....	6 75
Hartford, Mem'l Ch.....	4 00
North Lyme Ch.....	15 00
Clinton Ch.....	20 00
Deep River Ch.....	119 12
Cromwell Ch.....	12 73
C. E. F. Jewett City S. S.....	4 30
FOR CH. AT OKLAHOMA CITY, I. T.:	
New Haven, Calvary Ch.....	5 00

NEW YORK, \$829.77.

Niagara Falls, First Ch.....	20 00
Fort Ann Village, First S. S.....	2 60
Albion, Clara E. W. Sawyer.....	10 00
Hornellville, First Ch.....	27 30
South Side Miss'n.....	5 86
Geneva Ch.....	50 00
Saratoga Springs, E. R. Waterbury.....	20 00
East Nassau, First Ch.....	3 60
South Milo Ch.....	23 42
Panama, Miss Amy Cook.....	2 50
Miss Sally Cook (deceased).....	5 00
Chemung River Ass'n.....	3 57
Alps, Mrs. T. E. Saxby.....	5 00
Seneca Ass'n.....	34 26
Lebanon, First Ch.....	9 65
Middletown Ch.....	12 50
Lattingtown Ch.....	5 00
Brookport Ch.....	73 00
Tivoli Ch.....	3 00
Italy Hill Ch.....	4 50
Locke, Milan Ch.....	3 00
Sennett Ch.....	6 04
Dover Plains Ch., Wom. Miss. Soc'y.....	6 83
Summer Hill Ch.....	7 50
Lansing and Groton Ch.....	7 70
Virgil S. S.....	1 74
Trenton Ch.....	1 00
Middleburgh Ch.....	2 50
Gayhead Ch.....	3 25
East Dedham Ch.....	4 10
Parksville Ch.....	3 53
Hurleyville Ch.....	2 07
Egypt Ch.....	1 62
Flushing, First S. S.....	15 00
Bradford Ch.....	8 10
Dundee Ch.....	16 75
Savona Ch.....	2 50
Wayne Village Ch.....	1 00
Wayne Ch.....	4 00
South Urbana Ch.....	2 67
Groton Ch.....	15 72
S. S.....	12 50
Duanesburg and Florida, Wom. Miss. Circle.....	11 02
Palmyra Ch.....	27 00
Syracuse, Immanuel Ch.....	23 30
North Manlius Ch.....	5 00
Plank Road Ch.....	4 00
New York City, Calvary Ch.....	15 00
Miss Zenobia Brigham, desig.....	100 00
Venice Ch.....	4 93
Oxford Ch.....	20 16
Eaton Ch.....	18 75
Matteawan Ch.....	15 00
McLean S. S.....	1 31
Brookfield Ch.....	10 00
Beekman Ch.....	10 09
Pawling, First Ch.....	5 00
Auburn, Emmanuel Ch.....	4 32
Throop Ch.....	25 25
Union Spring Ch.....	5 00
Williamsborough, Unknown.....	3 00
Scotia Ch.....	8 83
Springville, First Ch.....	34 80
S. S.....	6 61
West Plattsburgh Ch.....	13 35
C. E. F. FOR CHAPEL BUILDING:	
Hornellville, South Side Miss'n.....	2 00
S. S.....	2 00

NEW JERSEY, \$1,000.00.

*For Bishop Coll., Tex.—New Building:	
Morristown, Mrs. C. C. Bishop.....	1,000 00

PENNSYLVANIA, \$570.13.

Pittsburgh, Fourth Ave. Ch., Third Installment.....	416 13
Austin Ch.....	2 00
Springboro Ch.....	2 00
*For Shaw Univ., N. C.:	
Philadelphia, Charles H. Banes.....	50 00
W. W. Keen, M.D.....	50 00
James Butterworth.....	50 00

DELAWARE, \$24.31.

Wilmington, Delaware Ave. Bible School, desig.....	24 31
--	-------

VIRGINIA, \$11.20.

Valley Ass'n, by T. J. Chick..	11 20
--------------------------------	-------

WEST VIRGINIA, \$667.88.

Jennette Ch.....	9 51
Long Reach, Wom. Circle.....	3 00
Goshen Ass'n.....	31 76
Parkersburg Ass'n.....	40 50
Teay's Valley Ass'n.....	45 60
Harrisville Ass'n.....	17 80
Victory Ch.....	8 25
Eastern Ass'n.....	3 37
Union Ass'n.....	83 14
Charleston, Coll. by Rev. A. B. Coleman.....	30 95

LEGACY.

Parkersburg, Estate of Samuel Smith.....	400 00
--	--------

KENTUCKY, \$15.90.

Henderson, Coll. by Rev. P. H. Kennedy.....	15 90
---	-------

SOUTH CAROLINA, \$24.21.

Sumter Co., Enon Ch.....	2 21
Darlington, Macedonia Ch.....	20 00
Due West, St. Mary's Ch.....	2 00

LOUISIANA, \$6.00.

Shreveport, Antioch S. S.....	5 00
Geismar, Mt. Pilgrim Ch.....	1 00

TEXAS, \$88.50.

*For Bishop Coll.—New Building:	
Marshall, by Mr. H. H. Culver.....	88 50

OHIO, \$557.25.

Greenville Ch.....	4 51
Martinsburg S. S.....	2 20
Eden Ch.....	1 00
Chesterville Ch.....	4 90
Stratonsville Ch.....	2 00
Mt. Vernon S. S.....	18 82
Mt. Washington Ch.....	15 00
S. S.....	1 52
Prospect Ch.....	4 25
Chester Ch.....	6 90
Homer Ch.....	1 50
Amity Ch.....	3 00
Newman's Hill Ch.....	4 50
Zanesville, Market St. Ch.....	62 00
Temple Builders.....	2 90
Pemberton Ch.....	11 00
Richmond Ch.....	3 00
De Graff Ch.....	1 78
Ebenezer Ch.....	5 30
Mt. Moriah Ch.....	5 00
Fredericktown Ch.....	5 00
Londonville Ch.....	10 00
Bryan, Zion Ch.....	2 75
Franklin Ch.....	2 25

THE BAPTIST HOME MISSION MONTHLY.

VOL. XIII.

DECEMBER, 1891.

No. 12.

* EDITORIAL *

This is the month to renew subscriptions to the MONTHLY.

If any one desires sample copies of the MONTHLY for distribution, they can be had by applying to the Corresponding Secretary.

We are aiming to improve the MONTHLY with each succeeding issue. Next month it will be devoted to our work among the Indians.

The date on the address label indicates the time to which the subscription has been paid. Will not every subscriber examine it at once, and if in arrears, or the subscription has expired, send on the amount due without delay?

Rev. Dr. MacVicar is giving attention to the establishment of the missionary training school at Spelman Seminary, Atlanta, where he may remain until about December 10th.

The papers state that the Baptist laymen of Chicago have pledged themselves to raise \$120,000 for city missions; \$100,000 to be set apart as a permanent fund, \$10,000 to be used for current expenses of church extension, \$10,000 for establishment of a central mission station. Evidently Chicago Baptists are getting ready for the World's Fair.

Mr. C. B. Canfield of the Madison Avenue Baptist Church, was duly elected, October 13th, as one of the Auditors of the Society, in place of Hon. J. L. Howard, who was unable to give the requisite attention to the duties of the position and so declined to act. It is noteworthy that after the election it was learned that Mr. Canfield was for years closely associated with Mr. Howard in business, and that a warm personal friendship exists between them.

Now comes the opening of new lands to settlement in Oklahoma. The story of the rush of thousands to that country has been graphically told by the newspapers. Here is a new field requiring the Society's care. We hope to have a Baptist missionary in the new settlements within a month. The Territory of Oklahoma is four times as large as the State of New Jersey. We shall want to build at least two Church Edifices there next season. Don't forget the Church Edifice Fund. Contributions will be needed for this purpose.

Our brethren in Iowa, and in Nebraska greatly enjoyed the visit of Dr. Hiscox at their State Conventions, and from his report he greatly enjoyed these occasions also. He expresses himself as pleased with the high ministerial standard of those in attendance at the conventions, and with the painstaking and thoroughness with which the business of

the Boards was conducted. The honored chairman of the Board returned refreshed and enthusiastic. Indeed he seems almost to have caught the western fever, and were he a few years younger we might be apprehensive that he himself would be tempted to go west and grow up with the country.

At the New York State Convention held at Oneida, in October, the Home Mission Society was represented by the Corresponding Secretary in a brief address.

Hitherto, with rare exceptions, for about fourteen years, the Convention by its constitution has ruled out everything not expressly relating to State matters. This is unsatisfactory to many, so a resolution was unanimously adopted for the appointment of a committee to prepare and, at the next meeting, to submit such modifications of the constitution as will enlarge the scope of subjects that may be brought before the body.

Rev. J. F. Merriam and wife, missionaries to the Indians at Round Valley Reservation, California, have met with a severe loss in the burning of the mission house, with most of its contents, the night of October 27th. Particulars will be found on another page. This, too, is a serious blow to the mission, as rebuilding is impossible this winter, and, in any case, is quite uncertain. We hope to announce in January what can be done, and whether Brother Merriam remains on the field.

We wish to remind the good friends who have been our chief reliance in our Church Edifice work for several years, that we shall soon give them another opportunity and privilege of contributing for the work of the coming year. We shall need at least \$15,000 more than will be available from other sources for the season of 1892. And this we need before April in order to know what apportionment to make among the States and Territories, and what answer to make to applicants for aid from this fund. So please remember that we want your help and that

we would like to have you arrange your benevolence with reference also to this great and most useful department of the Society's work

Will every subscriber to the MONTHLY, whose subscription expires with this number or with the January or February number, *please renew at once?*

We wish, if possible, to make up the revised list not later than December 15th. Those who have obtained clubs for the MONTHLY will confer on us a special favor by sending the new lists also as soon as possible. Tell your friends about the very low rates for the MONTHLY and get them to subscribe. The rates are 50 cents per annum for a single copy; 45 cents each for clubs of ten; 40 cents each for clubs of twenty; 35 cents each for clubs of forty and over.

The issue of the MONTHLY for November, containing more information about the German Baptists in the United States than has ever been brought together before, and besides so well illustrated, was of itself worth the year's subscription. The January number will be devoted to our work among the Indians, and will be of unusual interest. It will also be illustrated. In order to know how large an edition to print, we wish the names sent in as soon as possible.

At the recent opening of the great "Leland Stanford, Junior, University," in California, President Jordan quoted these words, which we commend to those who may be thinking of doing something for the strengthening of the Society's educational interests in the South or among the Indians:

"Greater than the achievement of lasting honor among one's fellow men of later generations is it to become a living power among them forever. Herein is the wisdom of money spent in education, that each recipient of influence becomes in his time a center to transmit the same in every direction, so that it multiplies forever in geometric ratio. This power to mold unborn generations for good, to keep one's hands mightily on hu-

man affairs after the flesh has been dust for years, seems not only more than mortal, but more than man. Thus does man become 'Co-worker with God' in the shaping of the world to a good outcome."

In connection with the foregoing, we are reminded of the death of Capt. G. A. Hull, of San Francisco, whose hymn, out of many prepared for the occasion, was selected to be sung at the opening exercises of the University.

Capt. Hull was an officer in the Regular Army, a man who had been entrusted with great responsibilities, involving the disbursement of millions of dollars for the Government, and who received high commendations for his ability and faithfulness. He was one of the foremost men in Baptist circles in California, and was an attendant at the meetings in Cincinnati last May. Those who had the pleasure of his acquaintance will ever cherish only most delightful memories of him as a Christian gentleman of the best type.

Nearly every week appeals reach the Rooms from our colored brethren in the South, for aid in the establishment of secondary schools. The common school system in these States being so unsatisfactory, generally, our brethren, determined, if possible, to provide a better education for their children, undertake to establish academies for this purpose. Their efforts in many cases are truly heroic. Touching instances of self-sacrifice on the part of some connected with these undertakings could be given. Our sympathies are deeply moved in their behalf. The Board would gladly help them if it could be done. But to all of these appeals there is one answer: It is a financial impossibility to do so. The limit of expenditure for our educational work is reached, with our present resources. And yet this kind of educational endeavor by our colored brethren is very important, for it brings advantages nigh to many who never could or would go a long distance for them.

Ten thousand dollars a year would sup-

plement the salaries of teachers in about twenty such institutions; would maintain them in good condition, and would make them valuable feeders to our higher schools already established. Here, then, is something for a liberal man or woman to think about as a rare opportunity for a most productive investment.

The Corresponding Secretary attended the meetings of the Michigan Baptist State Convention, held with the Church in East Saginaw, where he began his ministry twenty-seven years ago as a missionary of the American Baptist Home Mission Society, and where he labored for more than eight years. In his introductory remarks before the Convention he said:

"Twenty years ago, at the time of the great fires in Northern Michigan, when this city fought the forest flames in its suburbs, when a pall of smoke enveloped the place, when delegates came through miles of burning forests, I had the honor of welcoming the Michigan Baptist State Convention to this church. Twenty years ago, on the same occasion, I also had the privilege of welcoming those grand men, long since gone home, the Corresponding Secretaries of the Home Mission Society, Drs. Backus and Taylor, and now, such are the changes that time brings, again I am here with the Convention, meeting under clear skies and in a pure atmosphere, honored by your welcome as a representative of the Society under whose auspices I first came as a missionary pastor to this city—to this city, then a rough frontier place of 6,500 population, with miry roads and streets winding among the stumps, where now are superior pavement and electric car lines, and the substantial improvements of this great city.

"To me, Michigan Baptists and Michigan interests are peculiarly dear. For was it not here twenty-seven years ago this month that I began my ministry; here where hands of ordination were laid on my head; here where I baptized in the Saginaw River the first convert under my ministry; here where with a little heroic band of about twenty-five we grappled with the grave problem confronting us, and here where many a victory for Christ was won? The kind considera-

tion shown me by my brethren in the State, who seemed to have so much of the spirit of a Christian family in all their meetings, is a delightful memory. Many of the noble men with whom I toiled then, have gone to their reward—on this field, Deas, Webber, Frost, Prall and others whom I might name; throughout the State, a multitude whom I cannot mention; while some whom you justly honor, still are spared to participate in this meeting. But, with all the individual changes, the Convention itself has continuity of existence; and so, brethren of this church and brethren of the Convention, I feel like an adopted son of Michigan, who, after many years' absence has returned to his old home among you—home, *here*.

"It was here, as I firmly believe, that I received that discipline, acquired that knowledge of the conditions and needs of frontier mission fields, and had developed that sympathy for struggling interests, that have been of incalculable value to me in the work to which, for the past twelve years, I have given my time and powers. How the memories of those day come trooping in at this hour! I cannot dwell on these things, and yet I am constrained to allude to just a few, by way of illustration of the kind of work which many missionaries of the Home Mission Society are now doing in the new settlements of the farther West.

"In South Saginaw I helped organize, and for about three years, I think, preached every other Sunday afternoon in the little church whose prayer meetings also I occasionally attended. Carrollton was also an out-station where services were held and from which members were added to this church. Then there was "the Brooks district," as we called it, eight or ten miles westerly from Saginaw City, now West Saginaw—a little settlement in the wilderness, reached by a rough road, full of stumps. There we held meetings in Mr. Brooks' log house, the neighbors coming through the woods at night with their lanterns.

"And so from point to point the work was followed up. How well I remember the beginnings at Midland City, and the baptism of some converts away northwest of Midland—the baptistery in mid-winter being a beautiful pool in the thick pine forest. There were visits to Tawas, Alpena, Sheboygan and other places, to preach, organize and recognize churches; long wagon

rides of forty or fifty miles beyond Tuscola in the interests of our work. On one of these visits, as night came on, and the accommodations of the two or three houses in the immediate vicinity were quite insufficient, two or three of us found refreshing rest in the hay-mow of the barn. Not to dwell on these matters, suffice it to say that thus the work was begun in the regions round about, a quarter of a century ago; as now others are equally glad to have a similar part in laying religious foundations throughout the newer west, or here and there even yet in the newer portions of your own State.

"This church, the region round about, as well as the State at large, have reason for grateful remembrance of the American Baptist Home Mission Society for the timely assistance rendered to new and struggling interests. The obligation will be discharged only by generous offerings now for the occupation of newer fields and the upbuilding of other interests in the regions beyond, where many to-day are without Gospel privileges and where children are growing up like the heathen. For, one of our Montana missionaries wrote me this month that at the conclusion of a funeral service which he attended, he overheard a girl asking a friend: '*What was that man doing, talking with his eyes shut?*' She didn't know what prayer to God was."

Shall They be Sent Back?

The *National Baptist* of November 5th, contains an article from a correspondent in Germany, concerning the Stundists in Russia. These are dissenters from the Greek Church, and include several divisions, as Baptists, Mennonites, Plymouth Brethren, etc. Those who may be called Baptists are estimated to number from 200,000 to 300,000. The most cruel measures have been adopted to suppress and exterminate them, and yet they are increasing in numbers. An appeal is made for their relief.

In this connection, it should be known that quite a number of these people have come to the United States and more are coming. Rev. Mr. Schiek, our missionary at the port of New York, reports them among the arrivals. Some, driven out of the coun-

try, arrive in a state of utter destitution, and are in danger of being sent back by the authorities because they have no resources and might become dependent upon the bounty of the city or the State. By special efforts in some instances, Brother Schiek has secured for them help and so prevented their return. He has information that in a few weeks, perhaps before the holidays, two or three of these persecuted Baptist families will be here and will encounter this peril of being returned by the authorities. Shall these be sent back? Shall not American Baptists provide the necessary means to keep them a little while until they find situations? If the Home Mission Society had a few hundred dollars to use in such extreme cases as this, it would be a great blessing to these refugees from persecution. And would it not be pleasing to Him who said: "Inasmuch as ye did it unto one of these ye did it unto me."

The Society will be glad to receive contributions designated for these needy brethren, and will carefully dispense the gifts through our missionary at the opportune time.

The River of Life.

Extracts from the Annual Sermon before the American Baptist Home Mission Society, at Cincinnati, May 24, 1891, by REV. JOHN HUMPHSTONE, D.D., Pastor of the Emmanuel Baptist Church, Brooklyn, N. Y.

"*Everthing shall live whither the river cometh.*"—EZEKIEL xlvii. 9.

* * * * *

Return then to Ezekiel's prophecy and seek with me the realization, according to the Spirit, of his vision of the River of Life.

Clearly, in the first place, *its hidden spring* is the ever-living Christ. He is the rock on which the temple is founded; the mountain upon which it is upreared. Its springs are in him. He it is who only hath "that living water of which if a man drink he shall never thirst." To him, always, in his abiding relation to the temple, "If any man thirst he must come and drink." In every age he alone is the life-giver, from whose invisible person spring up and flow forth, those re-

newing influences which bring to men, "life more abundantly." Cut off from him the visible manifestations of the kingdom of God would soon disappear. Unfed from him the waters of the river of life must quickly fail. The proof of his abiding vitality, of his inexhaustible fullness, is their constancy, their increase, and their power. Beneath and within the true city of God he is the secret source of all it is. He is not merely the helper of the life of its inhabitants, but the author and the giver of it; not merely the medium through which knowledge of this life reaches them; he is the very life itself. "I am the life" is, still his word. Not "I discover, or reveal, or illustrate, or strengthen this life;" but "I am it; it cannot be without me." It has been well said that "salvation by the communicated life of Christ is the distinctive idea of Christianity. Our religion stands alone and apart from all others in this idea of the life of its Founder being first given for and then communicated to his followers, so that they live in him, and by him; and he in them."

It is clear, once more, that *the descending stream* of the river of life is the Holy Spirit perpetually communicated. It would seem as if Ezekiel himself had a glimpse of this truth. Beyond and above all material promises of the consummation, he heard God say "I have poured out my Spirit upon the house of Israel, saith the Lord." The apostle John has left us in no doubt of what Christ meant when he said "He that believeth on me out of him shall flow rivers of living water." "This spake he," adds the evangelist, "of the Spirit, which they that believe on him should receive." Perpetually proceeding from the exalted Christ, the Holy Spirit is the stream that makes glad the city of God. He purifies its life and cleanses its temple. His imparted power explains the healing and the vitalizing efficacy of its activities. Alike in the individual member of the kingdom of heaven and in the great unity of its corporate life, the Holy Spirit is the manifested power of the invisible Christ. As the waters that fill the river's channel are related to the spring in which they had their rise, so is the Spirit's perpetual presence within the church, related to the life of the Son of God from whom he proceeds. "Another Comforter," he is to 'abide with us forever.' But in his presence we are not bereft of Christ. "He

dwell with you and shall be in you," said the Master, and in the very next breath he said also, "I will not leave you desolate, I will come to you."

Never so much as now, Christian brethren, have we had need to emphasize this phase of our religion as a life supernaturally communicated. The tendency of thought, in our time, is to bring institutional Christianity into comparison with other faiths, upon a common basis of judgment. We have but one safe course in reference to such an investigation. We must insist upon the manifest distinction which lies beneath all surface resemblances of form and faith: Christianity is essentially spiritual life. Only what is vital, only what is spiritual, appertains to the kingdom of God. We claim, and we must continue to claim more urgently than ever, for Christianity, that it is "more than a code of morals, more than a philosophy of the universe, more than a set of intellectual beliefs, more than a system of religious discipline. Over and above all else it is a life, a new and real vital force in the world;" and this vital force is in the Christ whom we worship, who is alive forevermore; and is communicated to men in the Holy Spirit, whom he perpetually sends. Our only sufficient enforcement of such a claim is the exhibition of the life in behalf of which it is made. We may multiply our machinery as we will, beautify our worship, systematize our beliefs, make more aggressive our policies; but all will be in vain unless we compel men of thought to include among the actual and existing phenomena, for which they must account, a life so spiritual, so pure, so full of the denial of self, so spontaneous and uncalculating in love for others that the only adequate explanation of it must be found in the cause which we ourselves assign: "The life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

This brings me to say, further, that *the visible source* of the River of life, is the temple of the regenerate. The New Testament leaves us in no doubt as to the only proper correspondence, to the temple of Ezekiel's vision. It says to individual disciples "Ye are the temples of the living God;" "Know ye not, that your bodies are the temples of the Holy Spirit." Describing their corporate unity it declares that they "are built upon

the foundations of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; builded together for an habitation of God through the Spirit." This, then, is the temple from beneath whose threshold, and beside whose altar of consecration the river of life issues into visible form. The gift of God, eternal life, is to get new impulse, as it flows out from those to whom it is imparted, to bless the world. From the days of Abraham until now this has been the purpose of every redemptive act of God in the individual, "I will bless thee and make thee a blessing." In whomsoever the water of life is found, it is to be in him "a well of water springing up" and streaming forth. To restrain its ongoing, to check the out-flow of its tide is to receive the grace of God in vain:

"Make channels for the streams of love
Where they may broadly run,
And love has overflowing streams
To fill them every one.

"But if at any time thou cease
Such channels to provide,
The very founts of love, for thee,
Will soon be parched and dried.

"For we must share if we would keep
That good gift from above;
Ceasing to give we cease to have;
Such is the law of love."

It enlarges the scope of our duty in this regard, when we consider, again, that *the normal course* of the river of life is a continuous progress. This is true in respect both to its volume and its power. Normally the longer it runs the larger its stream. The farther from its origin in time or place, the deeper and the more irresistible its waters. Such has been the course of the unfolding of the revelation of the grace of God. From less to more, stretching on to more beyond, is the order of the divine self-disclosure. The Bible is such a river of ever widening truth. He cannot use his Bible rightly who does not keep the fact in mind. It is of first importance to ask, in the study of any of its separate parts: "At what point did the writer appear in the course of that stream of Scripture whose purpose is only to be discerned in the light of its entire development?" There is a perpetual movement forward in Scripture to a definite goal. Its

parts are to be read in the light of the whole. Moses is to be interpreted by Paul; David in comparison with John; Ezekiel and Daniel by the Apocalyptic visions; and all according to the Christ—the Christ not simply of the gospels, which record his humiliation chiefly, but the Christ enthroned and glorified in the letter to the Hebrews and the Revelation.

So also the apprehension of Scripture, under the guidance of the Holy Spirit has been a process and a progress. In every age God has given some new and larger outlook upon the truth to men who have fulfilled the conditions of such an illumination. He is blind to the facts of the history of Christian doctrine who denies that this is so. To suppose that ours is the age to which such communications of the Spirit, for interpretation, are for the first time denied, is to decide that we stand not upon the river's course, but upon the ocean's shore. Let him who can, believe it. For me the thought of John Robinson, at Delft Haven, is the truer philosophy of the interpretation of Scripture. New meaning is yet to flow forth as a flood from the word of God. The stream of Scripture is yet to broaden to the final reaches of its effectiveness and power, in connection with the other progressive unfoldings of the kingdom of God. We talk sometimes of Pentecost as if it were an end. It was in fact, a beginning only. Our faces are not set wisely toward that past. The age of objective miracle was the age of the babyhood of the church—an infant *Hercules* if you like, but still an *infant*! In this present, the Spirit of God is abroad in a fullness more abundant than any age behind us known. If we were able to measure spiritual forces, as we can test physical; if the invisible world of goodness and truth and love, were as visible and tangible, as the world of material and evil forms assert themselves to be, with all my heart I believe we should be thrilled by the revelation of the amplitude and the volume of the life of God, the Spirit, as he energizes the hosts of the kingdom of heaven. In yonder future he will yet fulfill himself in larger ways, and by newer methods, till he shall be all in all. What a heartening symbol of the progressive self-revelation of God is this of the river of life. Behind us, in the dim past, lies the Eden of its pellucid spring, the shallow sand levels of its earlier course in the patri-

archal age, the slow but sure unfoldings of its Mosaic era, the deepening spiritual fullness of its age of song and story, the swift-er onrush of its prophetic energies, the sweep, as by a great surprise, of its sudden enlargement to the width of an inland sea, in the Christ himself, and at last, the mighty momentum of this era of the Spirit, in which we live—a stream, well fed from that great reservoir, already battling with the opposing tides of that great sea, which it is yet to transform, until it is no more. Nothing has been able to resist the river's ongoing; it is irresistible. Its advance disputed in one place, it has reasserted itself elsewhere. Darkness has not hindered it; but the night has heard the unquenchable murmur of its movement. No frosts have been able to congeal its tide, though they may have given fixity to its surface. Eddies there have been, and still are, in its current in which some men float, and therefore think its stream to have been reversed, or its movement to be circular. But so it has never been; so it is not now; so it will never yet be. Onward, only onward, flows the river of God, making glad the city of God and vitalizing the world.

So, Christian brethren, must it be in us and through us if we would be well-pleasing to God. Only as thus it is, shall we be the instruments of his purpose, the organs of his Spirit. "More life and fuller" should we want. But we should crave it, only that the stream of our influence may be richer and more abundant. How does he deserve to be called by Christ's name whose life is no larger, whose apprehension of truth is no more inclusive, whose usefulness is no more extensive than these severally were, on the day that he yielded himself to be Christ's disciple? Such a life has for its appropriate symbol, not a river, but a stagnant pool. It has inlet but outlet is wanting. It hardly deserves to be called a life; it is a sea of death.

And do you ask, now, for a motive to such a progressive life of unstinted spiritual outflow? Let me find it for you in the brief assertion of my text. It is true, finally, that *the invariable effect* of the river of life is to vitalize the world through which it flows. "Everything shall live whither the river cometh." As the life of God flows through his church it quickens everywhere and in all directions the manifold life of man.

"The thoughts of men are widened with the process of the suns" as some are moved, in successive ages to give God's Spirit access to themselves. The spiritual illumination of the few reacts upon the mental life of the race. Christian thought has quickened and colored the thinking of the world. The Bible has permeated and vitalized with its spiritual and ethical force the world's literature. The social life of man is ennobled as the spiritual energy of the kingdom of God controls the individual and the home. A better social order, purer morals, humaner manners and more righteous laws, begin to manifest themselves in that community into which comes any rill from the river of the eternal life. One man of God, many a time, has been the fountain from which has flowed the healing stream for the transformation of a whole community. What we need for the best solution of the pressing problems concerned in the world's practical affairs, is not a better political economy (that deals only with the adjustments of the outward instrumentalities of business life), but an enlargement of that life in the Spirit of God which manifests itself as love. But that realm of being in man which most of all is quickened by the inflowing, anywhere of the river of which I speak, is that which lies dormant, yea dead, until it is touched by the Spirit of God. The highest life of man according to the Spirit nowhere is, where the river does not come. The life of fellowship with God begins only then, thank God it begins always and unalterably, when the Spirit is imparted to regenerate the soul "dead in trespasses and sins."

CONCLUSION.

See, then, *the application* of our study to the great missionary causes which have brought us together and more especially to the work of home missions, which in the week past we were considering. A great continent is our field. The very vastness of its territory is appalling, as we think of the necessity for its irrigation by the water of life. Its population is, all too largely for safety, a heterogeneous and unassimilated multitude. It is composed in part of aborigines still fierce enough to have caused within the year a serious alarm; in part of immigrants from every foreign shore. The Chinaman builds his joss-house upon our soil. The illiterate secularist denies the

God of life, and lives without either temple or worship. In the domain of intellectual life, agnostic indifference and infidel enthusiasm taint the achievements of a multitude of men in those professions which afford so many opportunities to mould and shape the life of the community. In circles of refinement and culture, both East and West, a pathetic, because in part involuntary, unbelief eliminates from the forces of aggressive moral and Christian enterprises a host of men and women who might otherwise be among their best supporters. The land is full too of its modern idolatries. Mammon is the idol of the market-place and the exchange. Astarte and Baal are the divinities of the brothel. Bacchus has a temple in every saloon. In our great cities pollution foul as that of Sodom is prevalent. Appetite and lust assert, on every hand, their awful power. The enemies of social order set forth unhindered their wild and reckless theories. They wave their red flags in our streets; they plot and perpetrate disorder, sometimes involving the destruction of life; they even convert one of our own brotherhood, once a minister of the gospel of peace to become the prophet of their unhallowed crusade. Yonder, in the heart of the continent, polygamy defies the law and demoralizes the home, and Mormonism with its false book and its false prophet, under the guise of a new apostolicity, degrades religion to the level of a superstition. In the fair land of the South a liberated race is still enslaved in that bondage which ignorance ever is; but with eager heart and hope is seeking to be free indeed. Southward still a great people are held in thrall of that order of Romanism which is mediæval in its bigotry, almost pagan in its superstition, pitiless in its disregard of liberty, of truth, of right. Recent changes in our national policies, involving freer intercourse, reciprocal trade, and subsidized ships bid fair to give us larger access, if we will, to the whole of the great southern half of this continent—an opening (synchronizing as it does with the four hundredth anniversary of the eventful voyage of Columbus) so providential, as may yet compel us to make our society's motto read: "America for Christ."

These, fathers and brethren, are the problems of our organized endeavor; the obligations of our missionary life. Who wonders

if, sometimes, they make us anxious to the verge of despair? But dare we be hopeless? Never! From the far-away age Ezekiel I bring you the vision of a man whom no difficulties could dishearten; no disasters discourage; no problems confound. "Everything shall live whither the river cometh." May "the God of hope fill you with all joy and peace in believing, that you may abound in hope, through the power of the Holy Spirit." May our eyes be opened to see more distinctly than ever our duty and our privilege. We are the medium for the manifestation of the eternal life to our fellow men. Through us it must flow to them. Each one of us in his place, is set to be a fountain of the life of God. Where each of us stands is the centre of a necessitous world. The homes in which we live are to be sources of healing waters in the communities that surround them. The churches we represent are reservoirs for the irrigation of the world. What does not rise within the temple cannot possibly flow forth from its threshold. Let, then, our solicitude pass over into prayer. As we bow our "knees unto the Father of our Lord Jesus Christ, of whom every family in heaven and earth is named," let us ask him perpetually "that he would grant us; according to the riches of his glory, to be strengthened with might, by his Spirit, in the inner man; that Christ may dwell in our hearts by faith, that we being rooted and grounded in love, may be filled with all the fullness of God."

Jottings Concerning Our Work in the West.

BY REV. H. C. WOODS, D.D., SUPERINTENDENT OF MISSIONS, LINCOLN, NEB.

KANSAS.

The Kansas Convention was held at Atchison at the eastern part of the State. It was feared that the attendance would be small, but it was larger than last year, and the Convention was the most truly representative and, on the whole, the most satisfactory I have ever attended. The young people were out in force, and they seem likely to become a power in our work. The total receipts for the year were \$5,777.95, leaving a balance in the treasury of \$359.89. The receipts for

the last quarter exceeded our expectations. A larger number of churches have given, and the interest in the Convention has manifestly increased.

The work of the district missionaries has proved to be most satisfactory. I give the summary of their work: Fourteen important churches restored to activity; 168 added to the membership of churches, seventy-eight by baptism; \$645.98 raised for the State work; \$2,900 on church debts; \$400 on pastors' salaries; \$1,200 for building and repairs. Rev. J. M. Whitehead continues the work. Rev. Geo. Brown declined, preferring to take a pastorate, and Rev. J. D. Matthews was elected in his place.

I met the delegation of colored brethren, and they were also met by a committee of our Board. They have in the State four Associations; three of these have acted on this matter of co-operation and heartily favor it. The fourth, the Northeast Association, has not yet acted and there is some division among them. After a long conference it was decided to defer action for three months until they should become united. We feel that this will come about. They will ask \$350 and will receive \$350. I feel fully assured that we should take hold of this work just as soon as they are entirely harmonious, as we believe they soon will be.

COLORADO.

The attendance was not so large as was expected, but we had an excellent meeting. As we feared, we closed the year in debt. The financial depression came after the appropriations were made for the most part.

The spiritual results have been excellent. The record of the year shows in all thirty-two missionaries, fifty-eight churches and out-stations supplied. Additions by baptism 262, by letter and experience 484.

While this deficit of \$1,500 was naturally depressing, yet there seemed to be a most resolute purpose during the coming year to square accounts with the Society and still carry forward the work without retrenchment.

NEBRASKA.

The Convention was held at Nebraska City on the Missouri River and though at one side, the attendance was the largest in years. On account of the drought of last

year, we feared we should close the year in debt. We have been very conservative in making appropriations, and so were gratified to find a balance of some \$300 in our treasury.

The Convention was very much gratified by the presence of Dr. Hiscox, and greatly profited by his words of counsel. I am sure his visit will prove a great blessing to the cause.

At the Board meeting we were confronted with the usual problem: how to meet applications so largely in excess of the means at our command.

Gleanings from the Annual Report of Rev. T. M. Shanafelt, D.D., Gen- eral Missionary for South Dakota.

Presented to the South Dakota State Convention,
October, 1891.

The good providence of God in caring for His servants and preserving the lives of His workers on this field has been so signally manifest that for a period of eight years no pastor or minister, while engaged in active service in South Dakota, has been taken out of our ranks by the hand of death.

PAST TRIALS.

At the last two anniversaries of the Convention, in our reviews of the field and the results accomplished we found many reasons for gratitude and courage. But on each of these occasions we were confronted by a condition of things in some portions of the State which was a sore trial to the faith and courage of many of our people. For two years there were drought-stricken localities where the land did not bring forth its fruit, or where the expectant desire of the husbandman failed as the time of harvest drew near. Then followed hardships and privations, which were felt not only in the homes of the people, but also in their inability to develop their cherished plans for the support of the Gospel in their communities.

IMPROVED CONDITIONS.

On this occasion we meet under circumstances and conditions wonderfully im-

proved. Where there was adversity there is now abundance. We have had the early and the latter rain, and the earth has brought forth her increase. The God of the harvest has had compassion on His people, and their hearts are filled with gladness. Hopes long deferred are soon to be realized. Plans for aggressive work that were for a time delayed may now be carried on to the desired fulfilment. The coming year ought to be one of unusual progress in the development of the material interests of our mission work, the organization of churches, the erection of houses of worship and providing for the support of pastors.

THE WORK EXTENDING.

For the past year, owing to the circumstances that have been mentioned, the increase of organizations has not been encouraged, and consequently the number of churches constituted has been smaller than usual. But five new churches have been organized during the year, and seven houses of worship have been dedicated to the service of God.

The total valuation of these seven houses of worship is not less than \$19,000. Three of them—Emery, Tyndall and Avon—are German; two of them—Deadwood and Rapid City—are in the Black Hills. At least three other church homes will be completed before the end of the present year. We have now ninety-five church organizations in this State, and fifty-two houses of worship and eight parsonages.

OUR GERMAN BRETHREN.

There has been a forward movement among the German churches in the State, not only in the erection of church buildings, but also in aggressive work and reaching after their people in the scattered settlements. During the summer some student supplies were secured, not, as is usual in such cases, to serve pastorless churches, but to labor as best they could, with the co-operation of faithful laymen, on well established fields, thus releasing experienced pastors, and giving them the opportunity for a month or two to do the work of exploration and gathering together the scattered sheep in the regions beyond. This plan has succeeded well, and is worthy of a trial by their American brethren.

THE SCANDINAVIAN CHURCHES.

The number of Scandinavian churches remains the same as a year ago—seventeen. While the number of their organizations has not increased during the year, their churches have been active and zealous, doing better work than ever before, and so thoroughly cultivating the spirit and practice of benevolence, especially for missions, that they may well serve as an example in this respect to our churches.

A DISTRICT MISSIONARY.

It is with great pleasure that the announcement is made of the appointment of a District Missionary for the northern portion of the State, to co-operate with the General Missionary in the thorough prosecution of the work on a very large and promising field. Rev. C. G. Cressey received the appointment, and entered upon his duties a month ago, with the advantage of having a knowledge of the field, and possessing the necessary qualifications and adaptations for that kind of work.

IN THE BLACK HILLS.

Our cause in the Black Hills is full of interest and promise. Its development began less than three years ago. There are now seven churches comprising the Black Hills Association. The first anniversary of this Association was held last September at Deadwood, and it was rendered specially interesting by the dedication, September 6th, of the beautiful house of worship of the Deadwood church.

In connection with the services of dedication there was held a conference of Christian workers in the Black Hills, which was productive of much good.

The most recent church organization in the Hills was at Lead City, September 3d, on the evening preceding the meeting of the Association at Deadwood. Though the youngest church, it possessed unusual elements of strength, and active measures were immediately taken to secure a pastor, and to obtain a temporary church home in which to live and work until a new one could be built.

CO-OPERATION.

The time is near at hand, if not upon us now, when we ought to carefully consider the matter of co-operation between our Con-

vention and the Home Mission Society. Hitherto the Society has not deemed it practicable to enter into such an arrangement for several reasons, the principal ones being the very small aggregate of the contributions from our churches in the State for the work of the Society.

The Home Mission Society has expended annually, in South Dakota, many thousands of dollars, to aid in the support of pastors and in building houses of worship. This year the amount is about \$16,000. The total annual contributions from our American churches to the Society do not average over \$500. Such figures do not furnish a satisfactory basis for a plan of co-operation. We ought to be ashamed of our ingratitude. Our meagre contributions reproach us. We should promptly rise above our indifference and neglect. Let the pastors systematically and intelligently educate the churches in the duty of benevolence, and let the churches awake out of the lethargy of dependence and realize that the obligation to give "as the Lord hath prospered them" rests alike on all churches and individuals, whether in South Dakota or in the older Eastern States.

RESULTS.

During the Convention year thirty-two missionaries have been under appointment, laboring all or part of the year, with forty-five churches and forty-seven out-stations.

The number of persons baptized by our missionary pastors was 171, and the present total membership on fields aided by the Society is 2,326. As nearly as can be ascertained from the statistics of the Associations, the total number baptized in the State during the year is 304, and the present total membership of our churches is 3,855.

THE COMING YEAR.

In view of the recent fruitful harvest and the revival of hope and courage in the hearts of the people, in laying our plans for the coming year we are able to do so with larger material resources at our command and with greater promise of success. Now that the earth has brought forth abundantly, let it be our daily prayer, and to this end let us direct our labor, that the year on which we are just entering may be a memorable one on account of spiritual refreshings and the ingathering of a great harvest of redeemed souls.

MISSIONARY DEPARTMENT.

Roman Catholic Persecution.

Rev. W. T. Green, of Pueblo, Mexico, writes of the hostility which he encounters in the prosecution of his work. In addition to the regular congregation there are transient listeners to whom he alludes in his letter. He says:

"Many do not take seats because they are afraid some friend of their's will come in and see them sitting, and conclude that they belong to our congregation. In addition to these, we often have from five to twenty persons who stand for a greater or less length of time, in and about the entrance to the chapel. Some of these listen for a while and then make some loud expression of contempt and go away. Some indulge in throwing small stones, and a few stones have been thrown in that were large enough to kill a person. Two of them passed very near my head, but through the providence of God I have not yet been hurt. I pay a man to watch about the door and keep order as well as he can; I also make small contributions to the policemen of the vicinity, under promise from them that they will be ready to come to my assistance in case of special need for them. The owner of our mission house, who lives in a part of it, has become greatly alarmed in consequence of the bad men and women who gather about our doors. He thinks we are liable to have a mob on almost any feast day, when a greater number of the rabble may be drunk than on other days. A priest and other friends have been to see him, and suggested that he is likely to have his house destroyed by a mob if he does not put out these Protestants, and they add, that even if a mob does not come, he cannot in any case rent the other parts of his house if we stay here with our mission. In consequence of his alarm he has asked me to sign a contract to hold my meetings with windows and doors closed, and also to agree to vacate the place if he should so wish me to do, after giving me two months' notice. I decline to sign the contract, first, because there would not be light enough in the chapel for service if it should be closed as he wished; second,

I could not propagate the Gospel if I should hide myself away as he wishes; third, I declined to sign his contract because I stated to him and his brother, clearly, before taking the house that it was for the purpose of holding meetings and preaching the Gospel. I explained to him that our meetings would be somewhat like those the Methodists have in this city, so that he was not deceived in any sense. He has simply grown weak under the pressure that has been brought to bear upon him by impertinent people who claim that they are his friends. A fourth reason for not leaving the house is, that I have spent a good deal of money in fixing it up for a chapel, and have spent a good deal of time also, in waiting to have it fixed up, and that I cannot afford to lose either the money or the time in leaving this place to start again in some other place. I said to him, finally that I am ready to go into court to defend my right under the laws of this country, to hold this house for three years if I should desire to do so. Our talk has been very frank, but very friendly; I exhorted him to stand firm and maintain his rights and help me to teach the vicious and intolerant people to respect the laws of the country, and leave us alone to propagate the Gospel according to our convictions. I cannot form an idea, as yet, as to what will be the end of this business, but I am sure that the firm stand I have taken in this case will cause the owner to go slowly in forming his plans to put us out. He can, of course, get up some kind of a plea as to our management of the house, and may get a decision of a court against us. It is an easy matter to get witnesses to prove anything a man may wish to prove. It is easy, also, to obtain decisions of courts according to the wishes of the man who may have money or influence. I am proceeding with my work as if nothing had occurred to discourage us, and shall so proceed as long as possible. In some future letter I will report how things are on this subject."

The Work in Wisconsin.

In the State, as reported at the State Convention last October, there have been seventy-five laborers the past year, who have supplied 147 churches and out-stations. New churches organized, eight. Churches that have be-

come self-supporting, four. Twelve meeting houses have been erected at a cost, including lots, of about \$30,000. Two have been rebuilt and one enlarged.

The new work is very promising. This is chiefly at West Superior; at South Superior; at Conner's Point, Superior; at the Steel Plant; at Rhinelander, Merrill, Tomahawk, Prentice (Scand.), Milwaukee (Scand.), and Kaukauna.

Brother Halteman's report contains these words:

"It will be seen that the work this year has not only been missionary, but aggressive as never before. An ancient city had upon three of its gates, 'Be Bold,' and on the fourth, 'Be not too Bold.' So remembering the lessons of experience, we have planned with caution our work and yet made it aggressive so as to fully meet the expectation of the Home Mission Society.

"Student missionary work has been prosecuted on a larger scale and with more cheering results than ever before. Twenty-seven students have been in service this year, chiefly during the summer vacation. Some of the results of their labors were the addition to the churches they served of 218 persons; 123 by baptism; the organization of three churches; the erection of two chapels, and improvements on others.

"The financial progress in eight years is very gratifying. In 1883 the receipts were \$2,971.24; in 1884, \$4,361; in 1885, \$5,701.70; in 1886, \$5,733; in 1887, \$6,558.23; in 1888, \$7,307.98; in 1889, \$7,208.03; in 1890, \$8,669.68; in 1891, \$8,408. Of the entire amount since 1884, something over \$3,000 has been given for Church Edifice work.

"There are about 300,000 Scandinavians in the State, among whom are thirty Baptist churches, sixteen Dane and Norwegian, and fourteen Swedish, with a membership of 1,516.

"One hundred Sunday-schools have been under the care of the missionaries, with an enrollment of 6,016 teachers and scholars."

The report says, concerning "Our Foreign Population":

"We refer to this topic, not because the subject is *fresh or original*, but simply that as Baptists we may not forget that the late census establishes the fact that *over one million of the people of Wisconsin are of foreign parentage*. This report will not refer to the perils and dangers of the State which this

fact creates. That has often been done. But let us remember that our chief city is a German city; that to-day forty languages or dialects are spoken by citizens of our State. The people of every race and clime are literally here among us. The semi-pagan of several nationalities, and the 'heathen Chinese' can be seen in our larger cities. Heathen are, in Wisconsin, to be found on our mission fields with us. Foreign mission work has become, to a degree, home mission work. We send missionaries abroad and we should multiply the number; but at the same time God is sending the heathen to our very doors. If great ignorance, gross spiritual darkness, vice and wickedness of the lowest type, and of every type, constitute the conditions for evangelization, and create the obligation to preach the gospel, then we have these conditions in a high degree in Wisconsin. Shall we not teach these masses? Shall we not preach the Gospel to them? Not less for Scandinavia, but more for Scandinavians in Wisconsin; not less for Germans in Germany, but more for Germans in Wisconsin. Not less contributions for foreign missions in all lands, but more missions and more money for the people of all lands in Wisconsin."

Mission House Burned.

ROUND VALLEY INDIAN MISSION, }
U. S. RESERVATION,
COVELO P. O., OCT. 29, 1891. }

H. L. MOREHOUSE, D.D.: I write you to-day under a sense of great depression.

Our holy and beautiful house * * * is burned up with fire, and all our pleasant things are laid waste. Night before last (October 27) we were horrified to find in less than an hour after going to bed, that the woodshed attached to the northeast corner of the house was all in one mass of flame as well as the whole north upper part of the house, and within five minutes we were driven out of it and forced to stand and see what we had worked so hard to make habitable and comfortable go up in smoke and flame. The whole house was built of pitch pine lumber and cedar (redwood); was dry as tinder, and flashed into flame like powder, and though I worked hard and fast to save a little, almost all we had here was burned up.

I had my hair badly singed, and the back of my neck burned to a blister in trying to get out a little something, and escaped just in time to save my life.

I have been so stunned and shocked by the catastrophe, and so used up by my unnatural over-exertion for those few moments, that I have not felt equal to the task of writing you. All my household goods, three stoves (costly things up here in the mountains); all my books, save one small Bible and one Gospel Hymns (including two dozen copies I had recently got at my own expense), wearing apparel, carpets, beds and bedding were burned up with the exception of a very little saved. I had just gathered in my potatoes, corn and other produce that I had worked hard to raise and they all went with the rest, together with tools and utensils of every sort.

As to the origin of the fire we know nothing. No fire has ever been in the attached building where the fire originated; no ashes were ever put or kept there or anywhere else about the premises, and I was out around the building not an hour before we found it a mass of flame. If it could reasonably be attributed or traced to any carelessness or lack of precaution or prudence on our part, we should feel worse about it (if that were possible) than we do now. But the most careful scrutiny convicts us of nothing of the kind, so that our minds are easy on that score and perfectly clear of any feeling of blameworthiness. I had ordered my winter supplies from San Francisco and also paint to paint the house, all which must be got into the valley before the rains rendered the roads over the mountains impassable, but fortunately they have not yet arrived, being detained on the road between here and Ukiah (the end of railroad). And now the question is, what shall we do? And the answer to that question (so far as anything permanent is concerned) depends on another question: What will the societies do? We can have the use of a house at "herders' quarters" (one of the Indian camps), and now occupied by Indians, but we have lost everything in the fire, and it will not pay to buy and transport into the valley at such high rates of freight the necessary goods and appliances for keeping house for a short time.

No missionary operations can be carried on with any chance of success without a

mission house and headquarters. There is not a house to be had on the reservation that I would undertake to occupy for any length of time, or that you would ask us to if you could see them and knew of their previous use.

What then, will the Societies (the Home Mission and the Woman's Home Mission), and the Indian Association do? Will they rebuild the mission house and maintain the mission to this poor people, or will they abandon them to their fate? And what a fate!

I cannot describe it to you, so that you can realize it as I do; you could only do that by seeing them and their condition, and knowing the heartless and unprincipled treatment they have received. If the decision, which ought to be *quick*, is to abandon the work, there is no better time than this moment, and I wish you to telegraph me *at once* so that we may get over the mountains (if possible) before the trail closes for the winter.

Yours truly,

J. F. MERRIAM.

From a District Missionary.

Rev. J. M. Whitehead, who is District Missionary for Southeastern Kansas, writes as follows concerning his work. He says:

"During the past year I have spent nearly all my time among pastorless churches. Visited nine such churches, eight of them having good meeting-houses; held a protracted meeting in each one, varying from two weeks to four weeks.

"Raised for these nine churches debts in the shape of mortgages amounting to \$1,095. The greater part has been paid. And nearly the same amount I have raised on church debts not mortgages.

"Some of these churches had closed their houses. No Sabbath-school; no prayer-meetings; no church meetings; no Sunday services. Two of those in this sad condition were in county seats. Now both have preaching, one all the time and the other half the time. Both reorganized their Sunday-schools.

"Eighty-nine persons united with these churches; fifty-one of these were received for baptism.

"One of the most visible lines of future good I regard for these churches is secur-

ing for them pastors, really bringing them in working relation with our sympathy and church work as a denomination.

"I have never realized destitution so fully as in the last year among the pastorless churches. The causes vary, but largely removals and deaths are the principal causes. Sometimes injudicious pastors have left sad results for weak churches to overcome, but whatever the cause or causes may have been, the churches are there, and are inactive and inefficient.

"Some of these churches had given up all church work and were without preaching and without any church services. Eight of these churches own good church buildings. The cash value of the eight will aggregate \$15,000, aside from the ground on which they stand, which would be one-third the above value added. Three of these houses other denominations stood ready to take and pay off their debts.

"I do not believe a more wise plan could have been pursued than that of helping these churches rise up on their feet once again. Only look a single moment and call to mind many small churches in fair working order now, and then take out of each of them five good working families by removal or death, and they will stagger and struggle and fall perhaps, while the strong arms of the Home Mission Society can cheer them up and set them to going again. There is not an Association in this State that I have visited but I find from one to four just such churches.

"I believe the wisdom of the American Baptist Home Mission Society will be magnified by the churches and pastors and the denomination in this plan of helping the fallen churches to stand up again in line of battle for active work and in the line of self-supporting churches.

"I have averaged over one sermon every day. You may ask, How good have they been? Well, that I will not answer, only I wish they had been better."

Experience on a Collecting Tour.

Rev. Amos Robinson, at Elkins, W. Va., has been strenuously engaged with his people, who have given liberally, in the erection of a house of worship at that growing place. He has had occasion to appeal to some else-

where in order to complete the work. Here are some of his experiences:

"In going about asking help for our church edifice, I find many well-to-do Baptists who make excuses for not giving, and say they do not like beggars. They boast that they are Baptists. They relish a sermon on baptism or close communion, but not on missions or any benevolent object. I think there ought to be a revival of preaching in these parts on giving for the Lord. Many do not appear to know or to believe that our Lord said, 'It is more blessed to give than to receive.' Covetousness in many places hereabouts is doing more harm than looseness in denominational doctrine.

"I met with a case lately so opposite to this that it did me good. I was going from house to house among the Baptist families in the city of Grafton. The pastor of the church, Rev. James A. Maxwell, went with me to introduce me. As we were about to come to the house of a poor widow, he said: 'There lives one of the greatly loved members of my church. We must go in to see her; but you must not ask her for anything, for she is unable to give; she would gladly if she could, but she cannot.' We entered the home of this pious woman, and I was introduced to her. She exclaimed at once: 'I am glad to see you. I have long been wanting to help you build that house at Elkins, and have been saving a little for you, and am glad to have the chance now to give it to you.' She left us standing in the middle of the room, being so eager to bring her gift that she did not think to ask us to take seats, and quickly returned with *five dollars*! I thought I ought not to take her money. Said she: 'Oh, you must! It is the Lord's money to help build that church in Elkins.' If all our members were like her there wouldn't be a houseless Baptist church in the land."

Prosperity Under Disadvantages.

Disadvantages and difficulties are often in the way of a successful prosecution of mission work in many towns and places. But God's servants are not to be discouraged because of such difficulties, but are to press on, and, if possible, overcome the disadvantages. Rev. E. B. Porter, missionary at Longmont, Colo., has been laboring amid

many disadvantages during the past year, but sends the following encouraging report. He writes :

"In closing my first year here I wish to say the Lord has been with us from the inception of our work, and our hearts have been cheered in many ways. Although we labor under great disadvantages on account of having to hold our meetings in a very poor hall, in a worse location—the only available one that will hold our congregations—our numbers have more than doubled and our resident membership more than trebled. At the same time we have been enabled to secure a site for a house of worship, for the payment of which full provision is made and a considerable sum subscribed for a house, which we hope to build during the coming year. We also have now become a recognized factor in the spiritual forces of the community. At the present writing I have the promise of a number of valuable additions, which I hope to be able to report next time.

"To accomplish what we have laid out will require great sacrifice on the part of our members, all of whom are poor people, and a large number young men and women who have only their wages upon which to draw. We hope to hold special meetings during the next quarter, and are looking for showers of blessings."

A Gift from France for Mexico.

The last of September a letter was received at the Rooms from Rev. A. Dez, pastor of the Baptist Church, 48 Rue de Lille, in Paris, France, in which was contained a draft for \$190.89, or 1,000 francs, representing a contribution by a member of that church for mission work in Puebla, Mexico. Our curiosity was excited to know how this gift came to be made. In answer to inquiries. Brother Dez writes:

"The donor is a lady, whose name is Mrs. Heitzeberg, and who resided in Mexico with her husband forty years ago. She was at that time a member of the Romish Church. The Lord in his kind providence, arranged matters in such a way that I met Mrs. H. in Paris, on her return to France. She gladly accepted the Gospel and joined our church. Our sister is a widow, eighty years of age, and she is wishing great good to the foreign country where she resided for some time."

Have Become Self-supporting.

The information that a church has decided to get along without further help from the Society is always cheering news. Not only because it relieves the Board and enables them to take up new fields, but also because it indicates that our money has been well spent. Our aim is to bring churches up to a self-supporting basis at the earliest possible day, in order that they may in turn help other needy ones.

We again have several churches to report that have decided to get along without further help from the Board.

The church at Whitewater, Wis., is one of these. For many years they have had our aid in the support of a pastor, and Rev. C. N. Patterson now writes as follows: "At the last covenant meeting this church voted not to make application for further aid. I hope the experiment of self-support will prove successful. We are grateful for help given in time of need."

Bird Island, Minn., Baptist Church is also to be self-supporting hereafter. The pastor, Rev. H. H. Mower, writes: "We have decided to withdraw from under the care of the Home Mission Society and go alone from October 1st, and make a donation of the money that would be due us for the month of October to the Home Mission Society."

The Second Church of Oshkosh, Wis., has also joined the ranks of self-supporting churches. The pastor, Rev. John H. Sampson, sends resolutions adopted by the church expressing their thanks for the aid rendered, and says: "We believe that in this step the church will be blessed, and begin a new and more rapid growth."

"The Lord Hath Done Great Things."

Rev. A. A. Witham, of South Bend, Wash., sends the following from his field:

"We have at length been enabled, through the munificence of the Home Mission Board, to pay for our new church building in full. The site was donated, together with two other lots, which we still have for sale. The proceeds will go to pay for furniture, street improvements, etc. The ladies of our church have purchased a very fine organ at a cost of \$150.

"Our Sunday-school, organized three

months since, is growing fast. Last Sabbath forty-three were present. The lecture-room is filled every Sunday evening with young men and young women, who evince the greatest interest in the work of our Young People's Baptist Union.

"Our prayer-meetings increase in numbers and interest every week. Our feelings are expressed best by the motto the ladies of the church worked in evergreen and hung in the alcove above the rostrum on dedication day, 'The Lord hath done great things for us, whereof we are glad.' For, notwithstanding the financial depression, which is felt sorely by some in our church, every department of our work flourishes."

"Come Over and Preach to Us."

Rev. S. L. Sanford is missionary for the Clear Lake Baptist Association in California. He writes as follows:

"My field takes in Mendocino, Lake and Humboldt counties, a vast extent of territory. The lack of railroads makes it a hard field in many respects. In the summer we have the heat and dust, and in the winter the long season of rain. The coming and going of the people also makes it difficult. You build up a good congregation, and soon it is gone. We have people here of all nations, but we have many good, substantial citizens. Our ministers make sacrifices here that you of the East know nothing of. My congregations have been good. The field is extensive. Among these rugged mountains we have beautiful, rich valleys, with industrious, thrifty people. And from all this vast territory the cry comes to me: 'Come over and preach to us.' We receive a general welcome and good cheer, but they are poor and can do but little to aid the work. Our cause, upon the whole, is hopeful."

A Large and Needy Field.

Rev. W. H. Latourette, General Missionary for Northern and Central California, in appealing for larger appropriations, writes as follows:

"Take, for example, the San Joaquin Valley. Its area of arable land is equal to that of New York State. It is the center of the raisin-growing industries of the State. It has two parallel main lines of railroad, besides

cross lines and branches of some 300 or 400 miles. Plenty of villages and towns of 1,000 to 10,000 people, and a steady influx of immigration. Yet you may travel two hundred miles along one of the main lines, through villages and wheat fields, and orchards and vineyards, without passing a Baptist church—not one! There is an empire in that vast valley—not an empire to be, but an empire that is now. Yet we have in it all only one self-sustaining Baptist church, and we have only three missionary pastors. They care for seven churches. This valley is yet in its plastic condition religiously. We can save our cause if we push things now. There being but one self-supporting church, there is scarcely any local help."

A New Field.

Rev. E. J. Brownson, writing from West Duluth, Minn., says:

"For the past two or three months I have been preaching part of the time at New Duluth Sunday afternoons. We expect to organize a church there with thirteen or fourteen members. We have a grand field for a Baptist church. It is a new place, like West Duluth two years ago. We have several families of sturdy Baptists, proprietors of manufacturing industries. Already they have built a nice little chapel that will answer for two or three years. We have splendid material with which to build up a church, good, earnest, Christian people, with some means and influence."

Overburdened with Work.

There is a very large Swedish population in the western portion of the States of New York and Pennsylvania. Rev. Axel Wester is our missionary among these people in McKeesport, Pa., where a beautiful church edifice has been dedicated, costing \$5,500. The average attendance at preaching services has increased from about sixty to between 150 and 200. Twenty-nine have been added to the church by baptism during the past year, and thirty-one by letter and experience.

The missionary is overburdened with work. He writes: "The field around here takes a great deal of work, because there are so many of our countrymen living in

this region. We have organized a Swedish church in Braddock, Pa., where we have services every Sunday. We have also organized a church at Apollo, where we have services once or twice a month. We have been thinking of taking up work at Pittsburg, Pa., where many Swedes are living, but we have not had time, because we have had so much to do at the above-named places."

The Swedish brethren appeal very strongly for another missionary in this region. It is a large and important field, and it is hoped that many Swedish churches can yet be organized. The fields are calling for the laborers. Brother Wester says: "I very often get letters from different places, asking me to come and preach the Gospel; but I cannot go, because I already have too much to do."

Calling for Missionaries.

Rev. Arthur P. Brown, missionary at The Palms, Cal., writes as follows:

"I have begun to preach at Santa Monica, the great sea-side resort of Los Angeles, only five miles away. A town of 1,500 permanent inhabitants, and 3,000 or 4,000 in summer, and only a union mission for our church, although several other denominations are there. I earnestly urge this field upon the attention of the Board, and trust something can be done for it. In the sea-side towns within fifty miles of Los Angeles—and there are six or seven of them—there is *not one* Baptist church! This record ought and must be broken, if possible, this year."

Rev. John W. Bush, missionary at Bloomfield, Iowa, writes: "I am sorry to say that I am the only minister on this field—or, rather, in the Fox River Association—who preaches regularly. How badly we need more preachers! There are nine churches in the Association, and five of them are without pastors, and others will be in the near future. May the Lord of the harvest send more laborers into His harvest."

Rev. F. L. Walker, missionary at WaKeeney, Hill City and vicinity, Kans., writes: "My field is too large, as you may judge from the amount of travel I report. We need at least two more men. I have preached in six counties this quarter."

A missionary in Oklahoma reports that he "could organize several churches, but there are no ministers to take charge of them." He might also have added: "No money to pay them with."

"We need and must have another missionary at Delano and Sumner." So writes Rev. J. C. Jordan, of Bakersfield, Cal.

The Needs in Nebraska.

Rev. J. J. Keeler, General Missionary for the State, in the report of the Board, presents these facts that ought to stimulate all to larger offerings to supply the lack. He says: "There are thirteen counties in which Baptists have done no work; ten counties where merely nominal work has been done; thirty-two county seats where there are church organizations and no pastors; thirty-one other towns of importance which have no Baptist church."

Religious Destitution.

Rev. J. H. Hargreaves, missionary in Clackamas County, Ore., says:

"When I am brought in contact with the religious destitution that prevails in the counties of this State, and realize that many are growing to years of maturity, without the influence of Christian teaching, or amidst surroundings that are in direct opposition to the spirit and teaching of God's word, I fear lest we neglect the work that needs to be done, and so merit the rebuke which Christ addressed to the Scribes and Pharisees, saying: 'These things ought ye to have done.'"

Baptist Progress in British Columbia.

Rev. M. L. Rugg, pastor of the Calvary Church, Victoria, B. C., sends the following encouraging account of the condition of our work in our northwestern neighbor. He writes:

"Considering the difficulties of the past year, I think the results of our year's labors as a denomination marvellous. I consider things very hopeful for the future. Work in British Columbia is just now especially promising. We have made great progress the past year. New churches, new buildings, new missions, and the old churches largely strengthened. Our own church, the old

Calvary, has more than made up in numbers for those who went to form the new. Nanaimo has a good man and is doing well. The First Church and the mission at Vancouver are rapidly growing. Westminster, having outgrown the old house, is building, or rather enlarging, so that it is about the same as new, and will have the best house on the north coast for Baptist purposes. The Emanuel Church of this city is raising money to build. My own church is just building a neat chapel in a growing part of the city for mission work. We are also enlarging our Sunday-school rooms. We are praying that the spiritual may keep pace with the material prosperity."

Sabbath Desecration.

"I may say here that one of the greatest evils in this city is the growing tendency to desecrate the Sabbath," writes Rev. A. W. Graves, missionary pastor at Butte City, Mont. "Processions, with brass bands and flying colors, parade the streets nearly every Sunday, and all this accompanied frequently by fireworks, cannon firing, etc., so that it is very difficult to hold the congregation together and worship God in peace, particularly in view of the fact that these parades are promoted and engaged in by the various labor unions, to which many of the church members belong. I am shocked to know that a good many professing Christians hold quite loose views as to the observance of the Sabbath. Some of us petitioned the city council to prevent such disturbances on Sunday, but the petition was disregarded. The evils here antagonistic to Christianity are many and powerful, and large faith, much grace, and great courage and patience are needed to withstand them and prosecute the work successfully."

This is a condition that exists in many of our Western towns and cities. It is not a pleasant condition, and the missionaries need the prayers of all God's people, that they may be sustained in their work.

"Preaching to a Procession."

Some of the difficulties encountered by our missionaries in the new States of the West can be seen from the following, taken from a letter written by Rev. J. H. Scott, missionary at Port Townsend, Wash. He

says: "A number of Baptists have moved away, and the Sunday excursions and games have made it unusually difficult to get outsiders to attend any religious services. Two Baptist families have recently moved away, and we thus lost twelve persons from our congregation. Since our annual church election nine months ago we have had the following vacancies to fill: two trustees, two deacons, clerk, treasurer, and every teacher in the Sunday-school except myself. Is not that preaching to a procession? There is, however, at present an excellent interest in our services. Several are inquiring. Our prayer meetings have been seasons of deep spiritual power."

Training a Mission Church.

Rev. O. A. Buzzell writes as follows concerning the church at Juniata, Neb., of which he is missionary pastor. He says:

"I have been very anxious to bring the churches to a better condition for future usefulness, and in this effort I think I have, in a measure, succeeded, the Lord working through me. We have found it necessary to do some pruning, and there is yet more needed. We have on the field now three Baptist Young People's Unions doing good work, three home Sunday-schools and one mission school. Two mission schools have been given up for the winter from lack of suitable places for holding them and widely scattered population.

"Our people are taking religious journals, worshipping around the family altar, getting more interested in the work of missions at home and abroad, all of which is an indication of improvement. Thus I have been trying to lay foundations for work which we expect to see done this fall and winter."

The Requirements of a Home Missionary.

"Each community is distinct from every other," writes a missionary from the frontier. "That which would gain standing in one would fail in another. In this western country every minister is looked upon with suspicion and the first thing he must do is to gain the confidence and respect of the people.

"These three things had to be shown here: pulpit ability, sociability and industry.

By the last, willingness to perform manual labor is the interpretation the people put upon it. However industrious one might be in other ways unless in this he met the demands of the people he would be unacceptable to them. Perceiving this I have taken special pains in this direction. An opportunity offering, I did ten days of carpenter work. This, with the other work I have since done gave me the confidence and respect of the people more thoroughly than I could have gained it in any other way."

Needs a Flying Machine.

Rev. O. W. Shadduck is missionary pastor at New Rockford and vicinity, North Dakota, and has a very large field. His members are much scattered, but he is getting them together again. He has five preaching stations, and with one exception the congregations are good and constantly increasing. He has his hands full of work, but he says :

"I am big enough to preach thirty-nine times a quarter, attend a prayer-meeting once a week, teach a class in Sunday-school every Sunday, and visit every family on my field at least once a month, and keep read up with the times, provided some good Baptist will invent a flying machine, so that I can make time between points. But 'souls for Christ' is my motto."

Working in a Rough Place.

"This is a rough place. Drinking, swearing, fighting and shooting is what we see and hear day and night." So writes one of our missionaries in a mining town in one of the Western States. But he adds: "We hope and pray that God may save these poor people." It is only the pure Gospel that can save such a people, and our missionaries preach the Word in all its purity and simplicity. Surely God will hear the prayers of His children, and bless the preaching of Christ crucified even in such a "rough place."

Doing Foundation Work.

Rev. I. S. Hicks reports concerning his work at Caldwell, Idaho, that "we have reached that peculiar state of religious experience where we are neither elated nor discouraged. Our work is holding up, but

not advancing beyond what any but a close observer would perceive. Our work as yet is mainly foundation work, and that, as everyone knows is performed comparatively out of sight of all but the workmen." Brother Hicks feels encouraged and says: "I think I can clearly discern indications of an uprising for the Lord, in the near future." At Nampa, where he had been laboring in connection with Caldwell, the brethren have been deprived of their room in which they held their meetings, but they hope soon to have another.

Mexico.

Rev. Manuel Trevino Flores reports the baptism of five converts at Santa Rosa, and one other awaits the ordinance.

Rev. T. M. Westrup writes of a visit to El Carmen. Brother Seferino Guajardo, one of our missionaries, had been giving attention to the place, and said that four or five candidates were ready to be baptized. Brother Westrup says: "I got a horse at Montemorelos and rode to the place, eighteen miles. I spent from Friday to Sunday there, and baptized five good candidates, three men and two women. We will soon have a church, I think. There are now eight to begin with."

The Scandinavians.

Rev. O. N. Lindh, missionary among the Swedes in Soudan, Minn., has a hard field, but feels encouraged. Two have been baptized and one received by letter.

The work among the Scandinavians at Kasson, Minn., is reported as in a prosperous condition, and the pastor, Rev. Peter Petersen, feels encouraged. A neat and tasteful meeting-house has been completed, and the meetings are well attended. They are now prepared for more efficient work.

Rev. G. Lundquist, missionary among the Swedes in Ashland, Wis., reports that the work seems to go forward. Eight have been baptized, and some others are waiting for the ordinance. The meetings are well attended, and they are expecting still greater blessings. A new meeting-house is nearly ready for dedication.

Rev. J. P. Sundstrom writes that his year's work as missionary pastor of the First Swedish Church of Denver, Colo., has been

prosperous. "And for this," says he, "we have to thank your Society. God bless our grand American Baptist Home Mission Society! It is indeed a blessing to our country and to the incoming immigrant."

Rev. E. Hallgren has labored four years as missionary among the Swedes in Alexandria, Minn. During this time the membership of the Swedish church has increased from forty to one hundred and five, and sixty-one persons have been baptized. Owing to the failure of his health, he is now compelled to resign the pastorate of the church and return to Sweden, where he hopes also to do missionary work.

A Hard Field.

Rev. A. W. Runyan, pastor of the Hamilton Square Church of San Francisco, Cal., writes as follows:

"The city of San Francisco is a hard field to work, and we have no money to work it with. I am working now to get money to build a new house of worship. Surrounded with other large and fashionable churches, I work at a great disadvantage. I wish you would look at San Francisco as a mission field. I know you see its needs, perhaps more than we think, but you have not the means to help us more."

Yes, brother, we see its needs, and we are trying to make the denomination see them. The large cities of our country are great mission fields, and it is very important to take them for Christ.

Notes.

Rev. E. D. Bennett is encouraged in his work at Shell Lake and Cumberland, Wis. A new chapel was dedicated at Shell Lake in October, and the congregations at both places have greatly increased, having about doubled since the present missionary entered upon his work.

Rev. T. J. Giblett is greatly encouraged in his work at Osceola Mills, Wis. "Our congregations have been very large," writes the missionary. "Two new members have been received. The attendance at prayer-meetings has been very good, never better."

The work at Page and vicinity is in a very encouraging condition. Rev. L. B. Hardy was permitted to baptize several at his out-

station. He says: "I think I have discovered a successful way to meet those who are of us, but have become tinctured with 'Open Communionism,' as they call it. I get them to make a written statement as to what they hold in regard to this matter, and give Scripture proofs as to the rightness of their way. Have tried it in two different cases, and it works like a charm."

Rev. J. L. McCoy reports concerning his work among the colored people in Charleston, S. C., as follows:

"On the whole, I have much to encourage me. Notwithstanding the opposition, which was bitter indeed at times, I have succeeded in getting into good working order two mission stations outside the city, each with quite a good Sunday school, and also caused to be organized what will eventually be the leading Baptist church and Sunday-school in this city. This church is only three months old, and has already raised over \$1,500 in cash for church purposes."

EDUCATIONAL DEPARTMENT.

Home Mission Day in Selma University.

President Charles L. Purce, D.D., sends the following concerning the observance of Home Mission Day by the teachers and students of the University. He writes:

"By some means Home Mission Day was changed from March to the second Sunday in October; so we did not take up any collection last March, but concluded to wait till the day should come regularly. It is a bad time for us in school, as school is hardly organized before the time comes for us to lay the claims of the Society before the students; and again, the bulk of our students are not in until after Christmas. So in the rush of duties the second Sunday passed and we did not announce our duty to the Society, but Monday we did make the announcement that we would take the collection on Wednesday morning.

"I am glad to state that but a very few did not give anything. I think they had to hear from their parents abroad. I am glad to say we collected \$50 for the Society. Please accept it from our school as a gift to the Soci-

ety—from our school that was not in session two weeks when the announcement was made or the money collected. We intend to have a second collection for the Society in February or March, when the bulk of our students will be in. We intend to be the banner school of the Home Mission Society.

"We opened school October 1st. We have enrolled 187 students. We are filling fast and are kept very busy.

"The boys are hauling the brick from the brick-yard, and I hope to report at the end of this month that we are working on the foundation of that other wing of our building. By the help of the Lord and you, our friends in the North, we intend to have that other wing. Pray for us and help us."

The Influence of Our Schools Extending.

The beneficent results of the work of our Home Missions schools extends over this entire country. Rev. Dr. Shanafelt, our General Missionary for South Dakota, was on a visit recently to Hot Springs, in the Black Hills of that State, and there met Rev. H. V. Plummer, who is Chaplain of the Ninth Cavalry Regiment, which was temporarily stationed at the Springs. Dr. Shanafelt writes as follows concerning Mr. Plummer:

"He was one of the early graduates of one of the schools established by the Society for the education of colored people—Wayland Seminary, at Washington, D. C. He was the first colored man who has received a commission in the regular army, having been appointed chaplain seven or eight years ago by President Arthur. Most of his duties have been performed thus far in Wyoming, his regiment having been stationed at Fort McKinney. In addition to his work as chaplain, he has rendered valuable assistance in giving information concerning scattered Baptists and helping to establish some of our missions in that State.

"I heard him preach an excellent sermon to a large congregation on Sunday afternoon. The colonel commanding the regiment is not a Christian, but a decided skeptic. In conversation with him and other officers, they all spoke of Chaplain Plummer in the highest terms, and assured me that he had the fullest confidence and respect, not

only of all of the enlisted men, but of all the officers of the regiment.

"They claim him as one of the best chaplains in the service, and stated that he had done so much in improving the moral tone of the regiment as to greatly aid in its military efficiency. At the posts where he has been stationed he has been instrumental in banishing from them several classes of harmful camp followers.

"Chaplain Plummer is one of the few army chaplains who magnifies his office by constant diligence and fidelity. He is enthusiastic in his appreciation of the Home Mission Society, and regards himself as one of its children, and repeatedly assured me that without its fostering care in establishing schools for the education of the colored people he would not have been qualified for usefulness in his present or any other position.

"It is an interesting fact that of the four regiments of colored soldiers in the regular army, the colored chaplains of two regiments are Baptists. Rev. H. V. Plummer, Ninth Cavalry, stationed now at Fort Robinson, Nebraska; and Rev. Allen Allensworth, Twenty-fourth Infantry, at Fort Baird, New Mexico.

"I have sent you the foregoing items because I am sure that you will be interested in learning one more illustration of the beneficent results of the work of our Society."

WOMEN'S SOCIETIES.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

14 TREMONT TEMPLE, BOSTON, MASS.

President—MRS. ALICE B. COLEMAN, 14 Tremont Temple, Boston, Mass. *Vice-President*—MRS. ANNA SARGENT HUNT, Augusta, Me. *Corresponding Secretary*—MRS. M. C. REYNOLDS, 21 Fayette Street, Cambridgeport, Mass. *Treasurer*—MISS ALICE E. STEDMAN, 14 Tremont Temple, Boston, Mass.

The work of this Society has been largely increased during the past few months. Including the teachers of the Training Department at Spelman Seminary, fifty-six teachers are now looking to us for support. These new responsibilities demand increased gifts from all our Circles. Two thousand dollars each month is needed for teachers' salaries alone. Will not each State, Association and church officer make

unusual effort to secure a larger amount than ever before? Many needy fields are still asking for teachers, but we dare not assume the support of more workers.

Many of our schools are opening with bright prospects. Spelman has opened its eleventh year with an unusually large attendance, a fact noticeable in other schools, as money is more plentiful in the South than formerly. The number of boarders is 245, and the number of day pupils 290. The Spirit of God has been with the school in a marked degree, nineteen having found the Saviour, and others are seeking Him. May the special prayers of all our Auxiliaries be offered for the principals of this school.

Miss Hattie Rossier, of Worcester, Mass., has reached her field of labor in Monterey, Mexico. The school in Monterey is a mixed school, and is now under the care of Mrs. Thomas M. Westrup and Mr. Manuel Lopez. Miss Rossier writes of her great desire to know the language, so as to enter at once into the work. As soon as possible Miss Rossier will take entire charge of the work. The Main Street Church, Worcester, provided Miss Rossier's outfit.

Miss Mary and Miss Carrie Washington, of Boston, are enjoying their work at New Iberia, La. These young ladies are bright, earnest young Christians. They speak of needing rugs and mats upon their bare floor and furniture for their room. Any one having such articles will materially aid these workers by sending them to the school. The field at New Iberia is needy, but the good seed has been sown, and it will spring up and bear fruit.

Mrs. J. G. Pulliam, of Butte City, Mont., says: "It is just a year since we opened the Chinese Mission at Butte, and while there have been many things to discourage us in the work, there have been many encouraging things. I want to speak of the benevolence of the pupils of our school. These boys have paid out for various objects \$583. They are all poor people, and working for very small wages, but they surely are liberal contributors. At one time I remonstrated with them for their liberality, for I felt they were giving too much; but one Christian boy replied: 'Oh, no! We can't do too much for Jesus, who gave His life for us.'"

Mrs. Mary Allen Dawes writes from Berwyn, Ind. Ter.: "Our school is very small this month, as most of the people feel that they must have their children in the field picking cotton. When I remember that this is the only time in the year they can earn anything, I cannot blame them. My heart has sometimes failed me when I look around and see how many things we need, but He who has promised is able to do for us. God has so wonderfully supplied the needs of this school that I feel I can never worry again about anything. We need desks, twenty more of medium size. Last year we had ninety-four pupils and twenty-seven desks. We used planks for seats. I have been able to do a great deal of mission work.

Many Christians here think the Holy Spirit comes upon people and makes them dance and yell. It is terrible. They love us and they know we do not approve such action; but the poor souls believe they have quenched the Spirit, and that this is the reason no more souls were brought to Christ at their protracted meetings. I am preparing a talk with reference to it. Do pray earnestly that they may get a higher and more correct view of the Holy Spirit. At our service, week before last, the house was so full we carried in boxes to sit upon. We need seats for our Sunday service as well as through the week."

Are there any Bands who would volunteer to raise one or two seats (\$5.00) above their usual amounts for this school? We must not forget that the teachers' salaries must be paid, and we cannot take from our usual funds. Can we do anything beyond this?

Let a spirit of earnest prayer be in all the meetings of our Circles and Bands this autumn and winter. May we see a great turning unto the Lord from our mission schools, and may we also see the consecrated gifts coming into our treasury.

MARY C. REYNOLDS.

Corresponding Secretary.

RECEIPTS FOR OCTOBER.

Maine.....	\$349.54	Connecticut.....	\$148.72
New Hampshire.....	107.89	Miscellaneous.....	258.67
Vermont.....	52.05		
Massachusetts.....	519.72	Total.....	\$1,430.89.

WOMEN'S BAPTIST HOME MISSION SOCIETY.

2411 INDIANA AVE., CHICAGO, ILL.

Corresponding Secretary—Miss M. G. BURDETTE, 2411 Indiana Ave., Chicago, Ill. *Treasurer*—Mrs. A. H. BARBER, 2411 Indiana Ave., Chicago, Ill.

BOARD NOTES.

The Board meeting of November 2d convened with the chairman, Mrs. Lawrence, presiding, and an unusually large number of the members present to respond to the roll call.

After the reading of the twenty-third psalm, Mrs. Morris led in prayer.

Miss Burdette, who has been ill for several weeks, is slowly regaining her strength. The question to be considered by the Board is not, how soon will she return to her desk? but how long may we be able to withhold the care, in order that her health may be fully established?

The Training School Committee reported the application of several students. It was voted to accept them, but there is no place to receive them until vacancies occur, as the school is full to overflowing.

The remodeled building, for which your contributions have been earnestly solicited, will accommodate but about fifty students. Already more than that

number have been received. The money to finish paying for this improvement, alas! is still in the pockets of the people.

Dr. Hurlburt, in an address made at Immanuel Church during the Anniversaries of one year and a half ago, stated that the professors could lecture just as profitably to a class of one hundred as before a class of twenty-five.

Young women from all over our land are being led to seek this training, and an increasing number of applications are being made for self-supporting students.

The only plea, aside from donations especially designated for current expenses on Training School Day, is made for the building. The Lord has endowed this school and impressed upon His laborers the value of its instruction and influence. Can His disciples withhold, one a little and another more, as the Lord hath prospered him, to furnish the home, even though it be so small as a room 8 x 14 for every two students?

Miss Yuill, General Missionary for Colorado, has been absent from her field for several months, attending Associations in Pennsylvania.

A letter from Miss Oberg was read concerning her new work at Pocatello, Idaho. She spoke especially of the neglect in the care of the children and of the astonishing prevalence of vice.

Miss Susie Durfee, who has been a successful kindergarten teacher in Chicago, was appointed to the home school in Houston, Tex. We feel sure that the little children there will enjoy her as much as she will enjoy the work which she feels deeply impressed as her duty to adopt.

It was a pleasure to hear Miss Bliss, at the Home Mission Union held last week with the La Salle Ave. Church, concerning her work in Montana. By vote of the Board, she will continue as General Missionary in that State. Her work is somewhat different in that sparsely settled region from that of any other General Missionary. She said literal house to house visitation must be adopted, with the nearest neighbor from eight to twenty miles away. This may seem a large expenditure of money with but small returns; but these people, deprived of church privileges, or even the contact with individuals, are the more eager and ready for the Gospel. The Christianizing of the scattered families means the Christianizing of the State.

A pleasant letter was read from the Rev. A. P. Hanson, presenting resolutions passed at the Swedish Conference, commending Miss Peterson's work in Kansas.

The regular business having been concluded, Mrs. Mason was called upon to give an account of the meetings of the Women's Home and Foreign Mission Societies held during the Illinois Anniversaries at Springfield.

The State Secretary for the Foreign Society, Mrs. Waterman, and our Vice-President, after consulting

together, determined upon holding joint meetings. As the meetings were held during the sessions of the Convention, the fraternity of the Jewish synagogue offered their Temple. The reports were given first from one Society and then from the other, and the addresses were made upon the work of one field and then upon that of the other. It was pronounced by all to have been a regular missionary "love feast," and a form of co-operation greatly to be desired.

MRS. C. V. L. PETERS.

TREASURER'S REPORT FOR AUGUST AND SEPTEMBER, 1891.

RECEIPTS FOR AUGUST.

California.....	\$57 65	Oregon.....	30 95
Colorado.....	12 71	Ohio.....	231 62
Idaho.....	5 00	Pennsylvania.....	282 33
Illinois.....	184 44	South Dakota.....	12 37
Indiana.....	40 78	Tennessee.....	2 00
Indian Ter.....	1 50	Texas.....	26 25
Iowa.....	117 09	Virginia.....	17 55
Kansas.....	72 84	Washington.....	113 15
Michigan.....	1 15	Wisconsin.....	143 53
Mexico.....	2 00	Tidings.....	83 25
Massachusetts.....	5 00	Literature.....	18 21
Minnesota.....	30 12	Missionary Garden-ers.....	85
Missouri.....	5 75	Baby Band.....	17 85
North Dakota.....	4 70		
Nebraska.....	33 22		
New Jersey.....	334 73		
New York.....	154 40		
		Total.....	\$2,048 38

RECEIPTS FOR SEPTEMBER.

California.....	\$41 65	Ohio.....	284 32
Colorado.....	12 60	Pennsylvania.....	315 89
Florida.....	4 00	South Dakota.....	9 60
Illinois.....	288 58	Texas.....	19 35
Indiana.....	158 73	Washington.....	34 80
Iowa.....	147 19	Wisconsin.....	103 17
Kansas.....	31 75	Tidings.....	128 85
Minnesota.....	53 00	Literature.....	30 20
Missouri.....	26 27	Baby Band.....	41 45
Montana.....	29 75	Missionary Garden-ers.....	1 00
Nebraska.....	59 23	Mite Boxes.....	65
New Jersey.....	188 45		
New York.....	562 57		
Oregon.....	85		
		Total.....	\$2,537 90

MRS. A. H. BARBER,

Treasurer.

WOMAN'S BAPTIST HOME MISSION SOCIETY OF MICHIGAN.

President—MRS. W. H. BREARLY, 230 Charlotte Avenue, Detroit. *Corresponding Secretary*—MRS. A. J. FOX, 63 Alford Street, Detroit. *Recording Secretary*—MRS. T. T. LESTER, JR., 64 Alexandrine Avenue, Detroit. *Treasurer*—MRS. W. A. MOORE, 1055 Woodward Avenue, Detroit.

Our report this quarter includes our Nineteenth Annual Meeting, which was held at Saginaw, October 22, 1891. A devotional service led by Mrs. E. H. E. Jameson was held at 9 A. M., and the lesson Acts x. presented in a very helpful way. At 9:30 the President, Mrs. W. H. Brearly, called the session to order and appointed the Committees on Enrollment, Nominations and Resolutions. The Corresponding Secretary, Mrs. A. J. Fox, of Detroit, then gave her report, which was briefly as follows:

During the year we have co-operated with the State Board of Home Missions in aiding to pay the salaries of eight missionaries and pastors in the State in money amounting to \$1,830. We have co-operated

with the American Baptist Home Mission Society in helping to pay pastors and teachers among the Freedmen, Indians, Chinese, Mexicans, Dakotans and dwellers in Utah amounting in money to \$1,350. From these missionaries and workers, both in the State and out, we receive reports at regular intervals, and these show us that our efforts and funds are not spent in vain. Experience makes us appreciate more and more the importance of our work and the great field for usefulness open to the women of Michigan. Our Society aims to have an educational influence upon the women and young people of our State by organizing in every church a Circle and Band to study the needs of our State and country, thereby awakening in them a desire to help those who have no knowledge of the Gospel and whose lives, for lack of that, are sorrowful and degraded.

From Mrs. Bradway, our teacher among the Chinese, in Oakland, Cal., we hear that during the year seven Chinamen have been baptized and others are studying with reference to baptism. Madame Estrada, our Bible woman in the City of Mexico, is working quietly, reading and teaching the Scriptures to the people and living the Christ life. Rev. F. Barnett, of Ogden, Utah, gives an interesting summary of the work in his district. The churches in Idaho and Utah, from the work of consecrated and efficient pastors, are in a prosperous condition. One new church has been organized, and lots in eight places secured for churches, and four church buildings were in process of erection at the time of his writing.

Dr. Shanafelt, of South Dakota, says his work has been carried on without interruption during the year. There is no time to rest if all calls are heeded. Hope and courage are revived in the hearts of the people with the fruitful harvest, and they are able to lay their plans with greater promise of success. Interesting and encouraging accounts come to us from Miss Pratt, teaching the Indians; from Miss Bassett, missionary in Nebraska; and from Miss Dyer, at Hartshorn Memorial College, Va. The latter has been in Michigan during her summer vacation, and has told us much of the needs of the colored people and what is being done for them. The students at Hartshorn are taught to help as well as be helped. Some are preparing to go as foreign missionaries as soon as their school days are over, and so the circle widens. While we work directly for the evangelization of America, we indirectly work for the Master's cause in the remotest lands of earth.

The report of the Committee on Box and Supplies showed that boxes to the value of \$1,909.79 had been sent to missionaries the past year. There are many Circles from whom nothing has been heard, yet we are loath to believe that no work of this kind has been done, not alone for the benefit the missionaries might gain, but for the Circles themselves. Those who have responded can well understand that the more we do in this work the greater our zeal, the stronger our faith, the more love we cherish for those who know

not God and cannot, except we send messengers to teach them. The Committee on Leaflets reported 1,460 sent out.

Mrs. Brearly then gave a short summary of the work and the outlook for the coming year. In 1875 there were not quite 39,000,000 people in the United States, and not quite 2,000,000 Baptists. Last year there were 63,000,000 people, and a little over 3,000,000 Baptists. So it is easily seen that the gain in population is greater than our denominational increase. Instead of being discouraged, this should stimulate us to greater activity. We have heard what our Society is doing for these foreigners—the Chinese, the Mormons, the ignorant natives of the southwest, mostly of Spanish descent, who either have no religion or are under the thralldom of Rome; the Freedmen and the Indians, to whom we are under peculiar moral obligation—all of which will lower the standard of the nation unless we elevate them, not mentioning the loud calls from Alaska's genuine heathen. Then across our border to the south is our sister republic, Mexico, a nation of slaves to priestcraft, and all progress out of the question. Thus on every hand comes the call for help. There is so much to do, no one can be excused. When the King comes back, let Him not have to say to us: "This ought ye to have done, and not left the other undone."

At 2 P. M. Mrs. A. McDougal opened the exercises with a devotional meeting. The report of the Nominating Committee was then given. Rev. Dr. MacVicar then addressed the ladies concerning his new plan of missionary work connected with the Freedmen's schools in the South, in which he interested them all very much. He hoped the expenses of this new work might be largely provided for by the Women's Home Mission Societies of the country.

After singing, a paper by Mrs. H. H. Jackson, of Detroit, was read, entitled: "What I Saw in Arizona." Before the spread of the Gospel in Arizona there were twenty-nine saloons and no churches in the town where she lived; now there were only nine saloons, and a religious element predominated. Rev. Dr. Morehouse, of New York, then spoke on foreign missions on the home field and the need of greater liberality in erecting and establishing churches. Rev. A. E. Cook spoke of the urgent need of work in our northern peninsula.

Mrs. McDougal, our State missionary, then gave an interesting sketch of her tour through the State. Rev. C. E. Conley, State superintendent, then briefly addressed the ladies on the State work, speaking of the gratifying changes that have taken place in the last two or three years, and saying that while in some States the problem might be in the cities, in Michigan he thought it was in the smaller villages and in the rural districts.

We regret that there is not space for even a short

account of the speeches of the afternoon, as they were interesting and to the point.

The adoption of resolutions presented by Mrs. N. S. Wood followed. They expressed confidence in the officers, pledged members of Circles to the payment of a five-cent fund for publication purposes, thanked the ladies of the Congregational and Baptist churches for the untiring cordiality extended everywhere to those in attendance upon the meetings.

MRS. E. J. DAVIS.

TREASURER'S REPORT FOR YEAR ENDING OCTOBER 12, 1891.

RECEIPTS.

Auxiliary Circles.....	\$2,435 96
Young People's Societies, Bands and Sunday-schools.....	374 71
Personal Contributions.....	357 25
Baby Helpers.....	1 00
Collections and Miscellaneous.....	63 23
Thank Offering.....	30 09
Self-Denials.....	42 50

Total..... \$3,304 74

DISBURSEMENTS.

To Missionaries and Teachers and Mission Work out of State.....	\$1,430 91
" Missionaries and Mission Work in the State.....	1,850 75
" Debt of Last Year.....	52 25

Total..... \$3,333 91

MRS. WM. A. MOORE, *Treasurer.*

WOMAN'S BAPTIST HOME MISSION UNION OF CONNECTICUT.

President—MRS. W. D. MCKINNEY. *Secretary*—MRS. W. H. ELKINS. *Treasurer*—MRS. H. O. WINSLOW.

The Ninth Annual Meeting of the Woman's Baptist Home Mission Union was held in Calvary Baptist Church, New Haven, Wednesday, September 23d. There was a large attendance of those interested. After the usual opening exercises, the minutes of the last meeting were read, giving the account of a very interesting gathering held in Ansonia. An excellent paper prepared by Mrs. J. H. Mason, of New Haven, on the Indians, was read, which gave some very interesting facts that aroused a great deal of sympathy for the poor Indian. Then followed the annual report of the Secretary. Not as many meetings as usual had been held, but a much larger amount of work had been accomplished.

The Treasurer's report showed that the receipts were very much larger than last year. Cash receipts were \$807.39; value of barrels, \$697.43, making a total value of work for the year, \$1,504 82. Fourteen life members have been constituted such during the year. The number of life members since the organization is seventy one.

Aside from the salaries appropriated at the beginning of the year, special gifts have been made as fol-

lows: \$100 for work among the Indians; \$100 for the Swedish Church at Meriden; \$50 for the Immanuel Baptist Church, Denver, Colo.; \$20 for Rev. G. W. Hicks, Anadarko, Indian Territory; also \$54 for Rev. Peter Rosenholm, Swedish Church, of New Haven.

Our workers have been the same as last year, with the addition of Miss Ada Bonham, of Muscogee, Ind. Ter.

Mrs. Becker was unable to remain at Benedict College until the close of the year, owing to ill health; but though absent from "her girls," as she often calls them, her influence remains, and the seed she has sown is already bringing forth fruit in the purified, consecrated lives of those who have been under her care.

Miss Bonham is another worker in whom we have become much interested. Having never seen her face, we do not feel as well acquainted with her as with Mrs. Becker; and though so many, many miles away, we have been glad to hear of her good work among the Indians, and are willing to help in a small way in carrying on the work.

Paying the salary is really the easiest part. Those who go and do the work, meeting with trials, discouragements and disappointments, are the persons to whom the honor is due.

Our State work has been no less interesting. Coming face to face, as we often do, with those whom we are helping, we cannot but see how the Lord helps those who are earnestly seeking to do His will in bringing the unconverted to a knowledge of Jesus Christ.

Brother Ritzmann's work is gradually spreading. He has taken up new fields where little or no work has been done, and is working with an earnest, determined spirit to bring about great results for the Master.

Brother Rohnström, of the Swedish church, of Meriden, brings a great deal of enthusiasm into our meetings with his happy way of telling about the trials and difficulties he encounters in his work. Notwithstanding all these, the work is prospering, as is shown by the willingness of the members to do all they can for themselves, and also to make some sacrifices for the sake of others.

It is an honor to be co-laborers with such earnest, hard-working Christians as Brothers Ritzmann and Rohnström.

Several changes have taken place among our officers, much to our regret and sorrow. In February we were obliged to accept the resignation of our Treasurer, Mrs. J. V. Garton, on account of her removal from the State.

The following resolution was adopted and presented to her:

WHEREAS, Mrs. J. V. Garton, having been the Treasurer of our "Union" from its formation, is soon to remove from the State, necessitating her relinquishing of the office; be it therefore

Resolved, That we hereby express our high appreciation of the great fidelity and thorough efficiency

with which the duties of this office have been performed; that it is with the deepest regret we yield to the circumstances which compel her discontinuance of them and her removal from us; that we also express our high esteem and warm affection personally for our beloved sister, who will ever be dear to us in thought and memory.

Mrs. H. O. Winslow, of Meriden, was chosen in her place.

In June our ranks were broken by the death of Mrs. E. M. Jerome. Passing through great sorrow in the death of her husband, who preceded her but a few short months, perhaps she was better fitted to hear the call of the Master when it came to her. The following resolution expressing, in a measure, our loss was presented, and adopted by the Union:

As members of the Woman's Baptist Home Mission Union, we feel ourselves to be deeply bereaved in the removal from among us of our beloved co-laborer, Mrs. Jerome. Identified with our work from its organization, she brought to it a beautiful enthusiasm, a whole-hearted consecration, added to rare mental powers. Her unselfish willingness to fill any gap, her promptness in meeting every call for help by her pen or her voice, seemed to render her indispensable; but the Master has called her up where she wished to go. Therefore, while we mourn, we can but bow to His will, and pray that He who "has smitten will bind us up," and raise other helpers in this our time of need.

At our Annual Meeting we were grieved at the resignation of Mrs. Phelps as President. Her sweet, loving, Christian character always brought a beautiful spirit into our meetings, and helped us through some difficulties that seemed to hedge our way. A very hearty expression of our appreciation of her service among us was given by a rising vote.

The workers change and pass away, but there is still work to be done. In the tenth chapter of John, Jesus said: "Other sheep I have which are not of this fold. Them also I must bring, and they shall hear My voice, and there shall be one fold and one Shepherd." How many sheep are yet to be gathered in? When we think of the teeming millions that are coming to our shores year by year, as well as the many that are already here, living in ignorance, without hope and without God, ought we not to be more ready to give, that some one may go and find the sheep and bring them into the fold?

Mrs. William D. McKinney was elected President, and was called to the platform and introduced by Mrs. Phelps in a few tender, loving words. Mrs. McKinney, although very much surprised, modestly accepted the position as a call from the Lord, and asked the co-operation of all, that together we may do what the Lord calls us to do in order that His Gospel may be spread from East to West, from North to South. MRS. W. H. ELKINS,

Secretary.

Book Notices.

THE LOG SCHOOLHOUSE ON THE COLUMBIA. A Tale of the Pioneers of the Great Northwest. By Hezekiah Butterworth, Author of the Zigzag Books. Illustrated. New York: D. Appleton & Co. 1890.

This is an interesting and informing book for young people. Mr. Butterworth, who is the author of popular works, visited the Northwest, and has embodied information which he obtained in this narrative, which has to do with the experiences of new settlers, with Indian characteristics, with missionary work, etc., etc. There are historical notes of value at the end of the volume. The boy who takes up the book will hardly want to lay it down until he has read it through.

THE BAPTIST HYMNAL. The American Baptist Publication Society, Philadelphia.

This is one of the best of the hymn-books in use among Baptist churches. The little pamphlet accompanying the copy sent us, "Hints About Church Music," with portraits of some of the well-known men in the denomination, is interesting and instructive.

KITTY AND THE OTHER GIRLS. By Mrs. R. M. Wilbur. pp. 203. \$1.00. American Baptist Publication Society, Philadelphia.

This shows in an entertaining manner how the girls of a Sunday-school class, through the methods suggested by an alert Christian teacher, became enlisted in work for others.

THE STORY OF THE KAREN MISSION IN BASSEIN, 1838-1890. By L. P. Brockett, M.D. 12mo, pp. 160. Price, 75 cents. American Baptist Publication Society, Philadelphia.

Like all that Dr. Brockett does, this work is well done. And the history of this remarkable mission ought to be better known by all our people. Full and valuable information is herein given concerning it.

JACK; OR, ONE LITTLE FEATHER MORE. By Mrs. M. Jeannie Mallary. pp. 192. American Baptist Publication Society, Philadelphia.

An excellent Gospel temperance story.

PINS AND CORDS; OR, THE MINISTRY OF LITTLE THINGS. By M. E. Kenney. American Baptist Publication Society, Philadelphia.

A well-written and very interesting story, suitable especially for girls.

TANGLED THREADS; OR, LINDA'S AWAKENING. By Mildred Scarborough. American Baptist Publication Society, Philadelphia.

A book that ought to be in every Sunday-school library.

CHRISTIAN ENDEAVOR EDITION OF GOSPEL HYMNS, No. 6. United Society of Christian Endeavor, Boston, Mass. Price, 35 cents each in quantities sample copies, 40 cents.

This book has been especially prepared for the use of the Young People's Society of Christian Endeavor. It contains many of the latest and best sacred songs written in recent years, and it will be used at the Annual Convention to be held next year in New York. It is well adapted for use at church prayer-meetings as well as social meetings. We can recommend it to any person seeking a new hymn-book.

Home Mission Appointments

IN NOVEMBER.

The following new appointments were made:

- Rev. A. Sorrenson, Norwegians and Danes in Ludington, Mich.
 " L. Auger, French in Menominee, Mich.
 " Thomas John Giblett, Osceola Mills and New Richmond, Wis.
 " George P. Holcomb, Mondovi, Wis.
 " John B. Tope, Thomsonville, Wis.
 " Charles O. Reohr, District Missionary for Northern Minnesota.
 " Carl DeLos Case, Sleepy Eye, Minn.
 " Edward Gravander, Swedes in Brainerd, Minn.
 " O. F. Wredberg, Swedes in Long Lake and St. Francis, Minn.
 " Eugene Walters, Monticello, Minn.
 " James F. McNamee, Grace Church, Minneapolis, Minn.
 " William E. Barker, Philadelphian Church, St. Paul, Minn.
 " Robert A. Clapp, Granite Falls, Minn.
 " E. R. McKinney, Lake Crystal, Minn.
 " James A. Brown, Stillwater, Minn.
 " Evan Mona Jones, St. James, Minn.
 " J. P. McCullough, Cedar Falls, Iowa.
 " Isaac C. Fallis, Carroll, Iowa.
 " M. J. Sigler, District Missionary for Northeastern Iowa.
 " John T. Lloyd, Welsh Church, Pioneer, Iowa.
 " T. M. Coffey, Dow City, Iowa.
 " E. A. Abbott, Epworth and vicinity, Iowa.
 " R. Bradshaw, Sibley, Iowa.
 " A. Carstensen, Danes in Newell, Iowa.
 " N. H. Dally, Charles City, Iowa.
 " N. H. Byers, Danes and Norwegians in Sioux City, Iowa.
 " W. K. Lane, Clarinda, Iowa.
 " J. A. Lapham, Rock Creek Mission of West Mitchell Church, Iowa.
 " C. J. Johnson, District Missionary to the Norwegians and Danes in Iowa.
 " Norman B. Wood, Howard, Kan.
 " George W. Wilson, Troy, Kan.
 " Louis A. Stanard, Baldwin and Brookfield, Kan.
 " Francis J. Rice, Augusta, Kan.
 " Frederick R. Newman, Loralne, Kan.
 " D. King, Gardner and vicinity, Kan.
 " Josiah Nicholas Kidd, Kincaid and Colony, Kan.
 " John Sievers, Germans in Hillsboro, Kan.
 " Ellhu Gunn, Second Church, Fort Scott, Kan.
 " Henry H. Turner, Colby, Brewster and Bethany, Kan.
 " Samuel Smith, Long Prairie, I. T.
 " Sanford B. Hayes, District Missionary for Eastern Nebraska.
 " Albert T. Griffith, Bladen and vicinity, Neb.
 " Alvin A. Fries, Gering and vicinity, Neb.

- Rev. M. W. Foshay, Holdrege, Neb.
 " William M. Evans, Stratton and Benkelman, Neb.
 " Samuel Douglas Badger, Creighton, Neb.
 " John Soetens, Pickard, Paxton and vicinity, Neb.
 " Minus H. Perry, Ohlawa, Neb.
 " G. C. Peck, Olivet Church, Omaha, Neb.
 " Augustus B. Carson, Madison, Neb.
 " William C. Jenkins, Aspen, Colo.
 " Elmer H. Craven, Grand Junction, Colo.
 " Thomas Anderson, First Church, Pueblo, Colo.
 " John W. Sage, Raton, N. M.
 " Edward T. Sandford, Ogden, Utah.
 " Stephen Crockett, Blackfoot and vicinity, Idaho.
 " William F. Binney, Fallbrook, Cal.
 " George Edwin Eldredge, Poway, Cal.
 " William Charles Rabe, Germans in Portland, Ore.
 " Lorenzo D. Goodwin, Medford, Ore.
 " Samuel J. Nunn, Albina Church, Portland, Ore.
 " Charles R. Corning, Grant's Pass, Ore.
 " Alphonzo Le Roy, Cove, Ore.
 " L. D. Starkey, Terra Alta and vicinity, Wash.
 " A. Johnson, Swedes in New Whatcom and vicinity, Wash.
 " J. E. Sanders, West Ferndale and Blaine, Wash.
 " W. H. Shearman, Aberdeen and Montesano, Wash.
 " Francisco F. Trevino, States of Nueva, Leon and Tamaulipas, Mex., under the general direction of Rev. T. M. Westrup, General Missionary.

The following reappointments were made:

- Rev. Frederick Palmborg, Swedes in Providence, R. I.
 " Louis Honores, French in Clearfield and adjoining Counties, Pa.
 " L. D. Starkey, Terra Alta and vicinity, W. Va.
 " John S. Stump, East End Mission, Parkersburg, W. Va.
 " Samuel H. Mitchell, Alluwee and vicinity, I. T.
 " John H. Hogan, Hudson Creek, Ottawa, Pleasant Hill and Afton, I. T.
 " G. W. Dallas, Colored People in Southeastern Choctaw Nation, I. T.
 " Charles M. Green, Eastern part of Cherokee Nation, I. T.
 " Peter Berggren, Swedes in Norway, Mich.
 " Milo Smith, St. Ignace, Mich.
 " D. E. Halteman, D.D., General Missionary for Wisconsin.
 " George D. Stevens, Cassville, Wis.
 " William Hiram Barker, Merrill, Wis.
 " Gust. Lundquist, Swedes in Ashland, Wis.
 " Christian J. Olsen, Scandinavians in Eau Claire and vicinity, Wis.
 " Nils J. Nylander, Swedes in Grantsburg, Wis.
 " Erick Beckman, First Swedish Ch., West Superior, Wis.
 " Luther Parker Russell, Tomahawk, Wis.
 " Henry Alden Buzzell, Rhinelander, Wis.
 " James Washington Falls, Immanuel Mission, West Superior, Wis.
 " S. Augustus Abbott, Immanuel Church, Menomonie, and Waubeck, Wis.
 " Granger W. Smith, Second Church, La Crosse, Wis.
 " Frank Sprague, Memorial Ch., Chippewa Falls, Wis.
 " John J. Gorham, Tomah, Wis.
 " Henry J. Finch, Portage, Wis.
 " Elmer Ellsworth Dresser, Sheboygan, Wis.
 " N. F. Clark, Neenah, Wis.
 " George A. Cressey, River Falls, Wis.
 " William Milton Corkery, Immanuel Church, Milwaukee, Wis.
 " E. Day Bennett, Shell Lake, Wis.
 " Coldore J. Banks, Ashland, Wis.
 " David B. Cheney, Jr., First Church, West Superior, Wis.
 " Horace F. McDonald, South Superior, Wis.

Rev. Louis M. Stolberg, District Missionary for Northwestern Minn.

- " Isaac Hedberg, District Missionary to the Swedes in Northeastern Minnesota.
- " Andrew Siscil, District Missionary to the Swedes in Western Minnesota.
- " W. E. Hopkins, Park Rapids, Minn.
- " A. G. Hall, Swedes in East St. Cloud, Minn.
- " Lewis Charles Sheafe, Pilgrim Church (Colored), St. Paul, Minn.
- " Jonas M. Shulene, Swedes in Cambridge, Minn.
- " Myron Cooley, Detroit, Minn.
- " Iver Larsen, Norwegians and Danes in Minneapolis, Minn.
- " Ralph W. Lowe, Pipestone, Minn.
- " A. G. Holm, Bethel Swedish Church, Duluth, Minn.
- " Edwin J. Brownson, West Duluth, Minn.
- " Peter Peterson, Scandinavians in Kasson, Minn.
- " John Ludwig Walters, Swedes in Lake City and Red Wing, Minn.
- " Thomas Morice, Burr St. Church, St. Paul, Minn.
- " C. W. Finwall, Norwegians and Danes in St. Paul, Minn.
- " O. N. Lindh, Swedes in Soudan, Minn.
- " N. B. Rairden, General Missionary for Iowa.
- " A. C. Zellhoefer, Eagle Grove, Iowa.
- " S. J. Peterson, Swedes in Creston and vicinity, Iowa.
- " M. C. Jenson, Danes in Harlan and vicinity, Iowa.
- " E. F. Perry, Second Church, Cedar Rapids, Iowa.
- " O. M. Thrasher, Hawarden and vicinity, Iowa.
- " I. D. Newell, General Missionary for Kansas.
- " August Johnson, Swedes in Kansas.
- " C. H. Wareham, Marion, Kan.
- " F. L. Walker, WaKeeney and Hill City, Kan.
- " David Oberg, Swedes in Osage City, Kan.
- " Andrew P. Hasson, Swedes in Topeka, Kan.
- " L. H. Fisher, Marysville, Kan.
- " John R. Edwards, Anthony, Kan.
- " Wesley A. Cain, Medicine Lodge, Kan.
- " J. F. Proctor, Rosedale, Kan.
- " J. J. Keeler, General Missionary for Nebraska.
- " H. W. Stearns, District Missionary for Northwestern Nebraska.
- " J. A. Fridell, Danes in Osco, Neb.
- " Frank W. Foster, Immanuel Church, Omaha, Neb.
- " David Eiler, McCool Junction, Neb.
- " Duncan Stewart Donegan, Emmanuel Ch., Lincoln, Neb.
- " Ebenezer D. Berwick, North Platte, Neb.
- " B. Bedell, Peru, Neb.
- " James M. Wood, Plattsmouth, Neb.
- " John G. Wirth, Plainview, Neb.
- " Thomas Stephenson, South Omaha, Neb.
- " Lewie Dumont Pettit, Chadron, Neb.
- " Joseph Smith, Cozad, Antelope Center and Overton, Neb.
- " John D. Pullis, Red Cloud, Neb.
- " Julius A. Jensen, First Danish Church, Omaha, Neb.
- " Wilson M. Cooney, St. Paul, Neb.
- " Rasmus Christopherson, Danes in Danneberg, Grand Island and vicinity, Neb.
- " Nis Tychsen, Scandinavians in Dell Rapids, So. Dak.
- " David Rogers Landis, Pierre, So. Dak.
- " Charles Henry Callahan, Tower City and vicinity, No. Dak.
- " Alex. Turnbull, General Missionary for Colorado and New Mexico.
- " N. F. Hoyt, Montrose and vicinity, Colo.
- " Sidney C. Davis, Boulder, Colo.
- " Charles M. Jones, Loveland and Lone Tree, Colo.
- " B. F. Lawler, Trinidad, Colo.
- " James Francis McGee, La Veta, Colo.
- " J. B. Murch, Fort Collins, Colo.

Rev. Arthur Stevens Phelps, Immanuel Ch., Denver, Colo.

- " Ebenezer B. Porter, Longmont, Colo.
- " Charles M. Reid, La Junta, Colo.
- " J. P. Sundstrom, Swedes in Denver, Colo.
- " Thomas T. Ward, Eighth St. Church (Colored), Pueblo, Colo.
- " Newell L. Reynolds, Mesa Church, Pueblo, Colo.
- " Charles Albert Parker, Laker City, Colo.
- " Forrest A. Marsh, Monte Vista, Colo.
- " Arthur P. Brown, The Palms, Cal.
- " J. H. Teale, Calvary Church, East Portland, Ore.
- " James H. Hargreaves, Clackamas Co., Ore.
- " Evan W. Lloyd, Sprague, Wash.
- " David J. Pierce, Fairhaven, Wash.

The following teachers were appointed:

- At Benedict College, Columbia, S. C.—Rev. C. E. Becker, Pres.; Mrs. J. R. Armstrong, Miss Hannah A. Baton, Miss Florence H. Alger, Mr. John R. Wilson.
- At Roger Williams University, Nashville, Tenn.—William M. Bennett.
- At Atlanta Baptist Seminary, Atlanta, Ga.—Miss Fluke John J. Mitchell.
- At Spelman Seminary, Atlanta, Ga.—Miss S. E. Mallory.
- At Selma University, Selma, Ala.—Miss Elizabeth A. Lyon.
- At Bishop College, Marshall, Tex.—Rev. Lucian Drury, Mrs. L. Drury.
- At Cherokee Academy, Tahlequah, Ind. Ter.—Mrs. Lizzie D. Wilson.
- At Seminole Academy, Sasakwa, Ind. Ter.—Mrs. Loula G. Blake.
- At Dawes Academy, Berwyn, Ind. Ter.—Mr. M. Hall, Miss P. Bodley, Miss Williams.

Ministerial and Church Record

"The word of God grew and multiplied."—ACTS 12:24.

ORDINATIONS.

NAME.	PLACE.	DATE.
Thomas Adams,	Lawrence, Mass.,	Oct. 5
Arthur J. Vincent,	Brooklyn, N. Y.,	Sept. 22
B. C. Barker,	Brooklyn, N. Y.,	—
W. H. Shawger,	Nitcong, N. J.,	Oct. 6
T. T. Vulkoff,	Sutton, W. Va.,	Nov. 5
M. B. Adams,	New Castle, Ky.,	Oct. 11
W. H. Savage,	Hebron, Va.,	Sept. 20
J. C. Bell,	Ebenezer, Ga.,	Sept. 27
G. Peltsch,	Dallas, Tex.,	Oct. 18
William S. Saunders,	Howard Valley, Tex.,	Sept. 27
Chealey Holmes,	Dayton, Ohio,	Sept. 20
Alexander Rhine,	Concord, Ill.,	Oct. 18
Edward Day Bennett,	Shell Lake, Wis.,	Oct. 19
Carl D. Case,	Sleepy Eye, Minn.,	Sept. 20
Leander Hunt,	St. Joseph, Mo.,	Oct. 3
W. C. Lindsey,	Rose Hill, Mo.,	—
Lewis A. Mitchell,	Beatrice, Neb.,	Oct. 8
Thomas Irvine,	Elk Point, So. Dak.,	Oct. 5
E. H. Craven,	Gunnison, Colo.,	Oct. 3
C. S. Mason,	San Francisco, Cal.,	Oct. 5

CHURCHES ORGANIZED.

PLACE.	DATE.
Newburgh, N. Y., People's Baptist Church,	—
Cartwright, N. C.,	—
South Austin, Tex.,	Oct. 11
Maplewood, Ill.,	Oct. 1
Samis, Mich.,	Sept. 30
Minneapolis, Minn., Chicago Ave. Baptist Church,	—
Temple Grove, Cal.,	—

Contributions and Legacies. For October.

[Contributions and legacies not otherwise noted are for general purposes. The * denotes that contributions are for educational purposes, and C. E. F. for Church Edifice Fund.]

MAINE, \$81.16.

Norridgewock Ch.....	4 00
S. S.....	1 45
Washington Ass'n.....	5 00
Wayne Ch.....	10 00
Gardner Ch.....	2 00
Waterville Ch.....	19 71
Oakland Ch.....	2 52
Jefferson Second Ch.....	5 00
Bangor, Second Ch.....	12 00
S. S.....	11 83
Mrs. F. H. Allen Stetson..	50
South Robinson Ch.....	4 05
Piscataquis Ass'n.....	3 10

NEW HAMPSHIRE, \$1,135.52.

Sanbornton, First Ch.....	1 00
North Sanbornton, First Ch...	4 55
Hudson Center, Mrs. N. B. Merrill.....	20 00
Lebanon Ch.....	5 00
Hopkinton, First Ch.....	4 06
Northwood, Orianna Smyth...	3 12
Bradford Ch.....	10 00
Hanover Ch.....	9 57
Lebanon Ch.....	1 00
West Wilton Ch.....	27 22

LEGACIES.

New London, Estate of Jos. C. Herrick.....	1,000 00
Hampton Falls, Estate of Sarah D. Nealley.....	50 00

VERMONT, \$19.17.

Townshend, S. S. Birthday Box.....	3 45
Perkinsville Ch.....	9 72
Passumpsic Ch.....	6 00

MASSACHUSETTS, \$2,294.87.

North Brookfield, George W. Sargent.....	1 50
North Abington Ch.....	3 44
Wakefield, A. Friend.....	50 00
Maplewood, First S. S.....	5 00
Gardner Ch.....	45 67
Holden Ch.....	12 00
Harvard Ch.....	1 33
Westminster Ch.....	15 59
Bolton Ch.....	31 28
Worcester, South Ch.....	15 00
North Uxbridge Ch.....	40 00
East Somerville Ch.....	19 80
Marlboro Ch.....	20 00
Whitman Ch.....	21 53
Cambridgeport, First Ch., Cambridge.....	135 00
Manchester Ch.....	6 35
Charlestown Ch.....	26 10
East Gloucester Ch.....	6 13
Springfield Ch.....	157 62
Peabody Ch.....	1 50
Boston, Ruggles St. Ch.....	37 17
Belchertown Ch.....	2 35
Ashland Ch.....	5 26
South Chelmsford Ch.....	20 50
Lee S. S.....	15 00
Huntington Ch.....	5 00
Conway Ch.....	10 45
South Hanson Ch.....	6 06
Lawrence, Second Ch., A. Friend.....	5 00
Wenham Ch.....	20 00
Salem, First Ch.....	253 16
Beverly, Second Ch.....	18 00
Adams Ch.....	10 22

Barnstable Ass'n.....	7 30
Lowell, Worthen St. Ch.....	40 15
Amesbury Ch.....	50 00
Framingham, First Ch.....	53 84
Edgartown Ch.....	2 00
Brewster Ch.....	1 40
Hyannis Ch.....	8 00
Osterville Ch.....	4 02
Winthrop Ch.....	4 35
Hecket Ch.....	20 00
Kingston Ch.....	6 00
Marshfield Ch.....	10 00
North Middleboro Ch.....	2 50
Worcester, Pleasant St. Ch...	18 70
Swansea Ch.....	14 00
Hancock Ch.....	5 00
Rowley Ch.....	13 87
New Marlboro Ch.....	7 00
West Acton Ch.....	23 22
Brookline Ch.....	156 51
Springfield, Highland Ch.....	50 00
*For Richmond Theol. Sem., Va.:	
Worcester, Pleasant St. S. S.....	12 50
*For Shaw Univ., N. C.:	
Worcester, Pleasant St. S. S.....	12 50

LEGACY.

Hancock, Estate of Mrs. Elisa A. Eldridge.....	750 00
--	--------

RHODE ISLAND, \$274.47.

Providence, Union Ch.....	130 20
Fourth S. S.....	8 55
First Ch.....	21 00
Newport, Central Ch.....	58 73
First Ch.....	47 24
Woonsocket, by Rev. F. X. Smith.....	4 75

CONNECTICUT, \$10,526.98.

Bloomfield Ch.....	16 75
Easton Ch.....	10 00
New Haven, Calvary Ch.....	15 00
Grand Ave. Ch.....	8 32
Plantville Ch.....	10 00
Andover, A. E. M. Lovell.....	1 00
Thompson, Central Ch.....	21 25
Danbury Ch.....	63 91
West Suffield, Miss L. J. Hanchett.....	12 00
*New Haven, Woman's Bapt. Home Miss'n Union:	
For Teacher at Indian Univ., I. T.....	200 00
For Teacher at Benedict Coll., S. C.....	168 75

LEGACY.

New Britain, Estate of Cornelius B. Erwin.....	10,000 00
--	-----------

NEW YORK, \$1,255.78.

Cattaraugus Ass'n.....	18 58
New York City, Contributors.	314 00
Ludingtonville, Second Kent Ch.....	15 00
Barton S. S.....	2 60
Milton, by Caroline Bellinger.	5 00
Lockport Ch.....	13 50
Busti Ch.....	3 80
Brooklyn Ch.....	5 43
Cherry Creek Ch.....	13 50
M. J. Collins.....	10 00
Frewsburg Ch.....	3 42
S. S.....	3 00
Leon Ch.....	3 50
Napoli Ch.....	2 00
Sherman S. S.....	4 00
Randolph, Rev. B. C. Wiloughby and Wife.....	5 00
Geo. Rogers.....	1 00
West Portland Ch.....	7 50

Findley's Lake Ch.....	5 00
Marion, First Ch.....	30 00
Bingham and Spring Mills Ch.	10 00
East Cameron Ch.....	7 60
Jasper Ch.....	3 30
Woodhull Ch.....	7 00
Ulysses Ch.....	1 75
Moravia S. S.....	3 00
Scipio S. S.....	6 75
Palmyra Ch., in add.....	3 50
Williamson Ch.....	7 00
Fairport, Perinton Ch.....	67 00
Galway Ch.....	34 06
Yorkshire Ch.....	12 85
Boston Ch.....	5 00
Buffalo, Dearborn St. Ch.....	9 70
Michigan St. Ch.....	2 00
Holland Ch.....	4 53
S. S.....	5 04
Glen Falls Ch.....	44 70
Clyde Ch.....	2 00
Macedon Ch.....	5 00
S. S.....	1 20
Marion, Woman's Mission Soc'y.....	9 00
Walworth Ch.....	5 00
West Walworth Ch.....	50
Walcott Ch.....	2 00
S. S.....	2 50
Lowville Ch.....	15 85
Pine Plains Ch.....	5 00
Flat Creek Ch.....	5 00
Catskill, Second Ch.....	2 00
East Chatham Ch.....	11 00
Hoesick Ch.....	20 19
Lebanon Springs Ch.....	3 00
Berlin Ch.....	4 00
Malone Ch.....	28 25
Rochester, Park Ave. Ch.....	54 57
Fayetteville, Rev. I. K. Bronson.....	1 50
New Rochelle, Salem S. S.....	17 72
Huntington S. S.....	7 35
Truthville, O. T. Mason.....	10 00
Maine Ch.....	12 14
West Nanticoke Ch.....	4 50
Sand Lake, Ladies' Mission Soc'y.....	11 59
Clifton Springs Ch.....	8 00
Gorham Ch.....	3 50
Middlesex Ch.....	3 32
Phelps, Second Ch.....	2 00
Dykemans Ch., C. E. S.....	2 00
Croton Falls Ch.....	27 75
Randallville Ch.....	12 00
Hartlett Ch.....	6 00
Boonville, First Ch.....	15 27
Utica, Tabernacle Ch.....	144 90
New Hartford Ch.....	7 90
Oneida Ch.....	24 71
Vernon Ch.....	16 58
Waterville Ch.....	7 50
C. E. F. Fort Ann Village Ch.....	32 88

NEW JERSEY, \$254.67.

Stockton Ch.....	1 70
Dividing Creek Ch.....	18 47
Salem, Mt. Zion Ch.....	1 00
Haverly Ch.....	3 00
Merchantville Ch.....	11 00
Hightstown Ch.....	61 00
Camden, Tabernacle Ch.....	17 00
Mt. Zion Ch.....	2 00
Toms River Ch.....	8 00
Kingwood Ch.....	16 00
Atlantic Ch.....	30 00
Paterson, First S. S. Mission Soc'y.....	25 00
Mt. Olive Ch.....	13 00
Caldwell Ch.....	10 00

LEGACY.

Burlington, Estate of Ann S. Price.....	37 50
---	-------

PENNSYLVANIA, \$1,362.36.		GEORGIA, \$50.00.	
Philadelphia, North Ch.....	14 27	*For Atlanta Seminary:	
Rev. I. D. King.....	5 00	Atlanta, by Rev. George	
Lower Dublin Ch.....	5 34	Sale.....	50 00
A Friend.....	5 00		
Berean Ch.....	38 78		
Germanatown, First Ch.....	115 00		
Frankford Ave. S. S.....	5 70		
Bethany Ch.....	3 64		
Fiftieth Ch.....	29 07		
Bethesda Ch.....	2 00		
Angora S. S.....	20 00		
Eleventh Ch.....	14 94		
Belmont Ave. Ch.....	27 63		
S. S.....	10 82		
Temple Ch.....	10 00		
Hebron Ch.....	3 56		
Pine Creek Ch.....	2 50		
Falls City Ch.....	13 75		
Big Crossings Ch.....	2 00		
Dunbar Ch.....	1 00		
Flatwood Ch.....	10 00		
Greenborough Ch.....	2 50		
Indian Creek Ch.....	5 00		
Sugar Grove Ch.....	3 75		
Monongahela Ch.....	7 75		
New Geneva Ch.....	1 30		
Tyrone Ch.....	1 00		
Milesburg Ch.....	1 00		
Mill Creek Ch.....	7 00		
Bald Eagle Ch.....	2 00		
Lockport Ch.....	2 23		
Unionville Ch.....	1 72		
Liberty Ch.....	1 00		
Ebensburg Ch.....	2 00		
Muddy Creek Ch.....	3 31		
Scott Valley Ch.....	1 00		
West Lenox Ch.....	2 00		
Abington Ch.....	20 00		
Peckville Ch.....	9 12		
Jersey Shore Ch.....	5 79		
Bloomberg Ch.....	26 40		
Pleasant Grove Ch.....	4 50		
Picture Rocks Ch.....	5 00		
Williamsport, Erie Ave. Ch.....	8 00		
Mem'l Ch.....	2 00		
Shiloh Ch.....	1 00		
Briar Creek Ch.....	1 65		
White Deer Ch.....	8 50		
Brownstownship Ch.....	2 00		
Sullivan State Road Ch.....	4 50		
Deerfield Ch.....	5 50		
Hamilton Valley Ch.....	6 85		
State Run Ch.....	1 00		
Monson Ch.....	2 70		
Union City Ch.....	4 64		
Ridley Park Ch.....	20 00		
Annin Creek Ch.....	4 00		
Edinboro Ch.....	5 50		
Cambridge Ch.....	1 00		
Carmel Mission Ch.....	1 50		
Mary A. Johnson.....	5 50		
Pan Handle Ass'n.....	9 63		
Upland, Miss Sadie C. Griffith.....	10 00		
Conshohocken Ch.....	20 42		
S. S.....	3 79		
Manatawna Ch.....	4 00		
Wyalusing Ch.....	5 00		
Davisville Ch.....	22 12		
Lansdale Ch.....	2 00		
Gold Ch.....	10 00		
Mahoning Ch.....	5 00		
East Ch.....	5 00		
Bethel Ch.....	5 15		
Brush Valley Ch.....	1 65		
Blairsville Ch.....	2 00		
Cookport Ch.....	1 00		
Fairview Ch.....	2 50		
Shiloh Ch.....	1 68		
North Wales Ch.....	10 00		
Ridley Park Ch.....	5 50		
Mosiertown, Carmel Ch.....	11 40		
Downingtown Ch.....	2 92		
South Chester Ch.....	5 00		
Markus Hook Ch.....	40 00		
Goshen Ch.....	10 00		
Ten Mile Ass'n.....	77 85		
Muddy Creek Ch.....	10 00		
Newtown Sq. Ch.....	4 09		
West Salem Ch.....	5 00		
New Castle Ch.....	9 70		
New Brighton Ch.....	6 38		
Great Valley Ch.....	7 07		
Clarks Green Ch.....	8 00		
Waynesburg Ch.....	14 53		
New Britain Ch.....	17 03		
Huntingdon Ch.....	29 96		
Scranton, Pennsylvania Ave			
Ch.....	138 47		
Clifford Ch.....	10 80		
Farrystown Ch.....	2 00		
Susquehanna Ch.....	17 00		
Linesville Ch.....	3 70		
Dalton Ch.....	16 00		
Pittsburg, Elizabeth Ch.....	12 50		
S. S.....	5 00		
Springfield, Amanda Reid.....	1 00		
*For Wayland Sem., D. C.—			
West Chester, Dr. J. E.			
Jones.....	150 00		
C. E. F. Philadelphia, Mrs.			
A. T. Ambler.....	100 00		
DELAWARE, \$25.00.			
Harrington Ch.....	25 00		
DISTRICT OF COLUMBIA,			
\$60.39.			
Washington, Calvary Ch.....	25 39		
Second Ch.....	25 00		
C. E. F. Washington, E. St.			
Ch., Young Men's Mission			
Temp. League, desig.....	10 00		
WEST VIRGINIA, \$509.14.			
Guyandotte Ass'n.....	38 86		
Mt. Pisgah Ch.....	48 67		
Magazine, Rev. S. W. Gibson.....	10 00		
Shinnston Ch.....	4 68		
Sardis Ch.....	1 60		
Jones Run Ch.....	7 75		
Harmony Ch.....	4 25		
Fairview Ch.....	50		
Grangeville, Binghamon Ch.....	10 00		
Union Ch.....	6 05		
Dents Run Ch.....	10 25		
West Fork Ch.....	5 00		
Ten Mile Ch.....	4 41		
Bethany Ch.....	1 10		
Bethlehem Ch.....	4 70		
Forks Ridge Ch.....	6 75		
Greenbrier Ass'n.....	21 93		
West Milford Ch.....	4 07		
Sago Ch.....	2 10		
Rock Grove Ch.....	2 50		
Redemption Ch.....	2 00		
Providence Ch.....	3 50		
Point Pleasant Ch.....	1 25		
Murphy's Creek Ch.....	6 75		
Mt. Carmel Ch.....	6 00		
Mt. Olive Ch.....	2 28		
Mt. Lebanon Ch.....	2 00		
Liberty Ch.....	1 00		
Indian Fork Ch.....	2 51		
Hunters Ch.....	3 00		
Freeman's Creek Ch.....	2 57		
Center Branch Ch.....	3 40		
Broad Run Ch.....	6 00		
Little Kanawha Ch.....	1 00		
New Hope Ch.....	1 00		
Hopewell Ass'n.....	67 91		
Union Valley Ch.....	1 75		
Mt. Zion Ch.....	2 25		
Churchville Ch.....	8 00		
Spencer, Harmony Ass'n.....	24 90		
Princeton, Raleigh Ass'n.....	51 40		
Lubeck, Bethel Ch.....	2 50		
Masonville, North Mill Creek			
Ch.....	14		
South Mill Creek Ch.....	86		
Charleston, Kanawha Valley			
Ass'n.....	58 56		
Parkersburg, Woman's Mis-			
sion Circle.....	46 82		
Cheat River Ch.....	3 12		
Elkins, Rev. Amos Robinson.....	1 50		
KENTUCKY, \$2.35.			
*Henderson, Baptist Woman's			
Educational Convention....	2 35		
SOUTH CAROLINA, \$29.00.			
Sumter, J. C. Conyers.....	1 50		
Florence, by Rev. E. R. Rob-			
erts.....	50		
C. E. F. Columbia, Rev. C.			
E. Becker.....	27 00		
Birmingham, Tabernacle Ch.....		75	
Talladega, Lebanon Ch.....		1 30	
Bethel Ch.....		1 03	
Oakville Ch.....		1 25	
S. S.....		1 52	
Berneys, Africa Ch.....		3 10	
S. S.....		3 00	
Alabama, District Ass'n.....		15 00	
Jacksonville, First Colored Ch.....		1 20	
S. S.....		80	
TEXAS, \$1.00.			
Running Water, Mrs. M. S.			
Rice.....		1 00	
OHIO, \$1,838.79.			
Cincinnati, Rev. J. Emery.....		50	
Ninth S. S.....		25 00	
Dayton, First Ch.....		159 48	
Evansburg, George P. Kinne.....		5 00	
Lindale Ch.....		5 00	
Mt. Vernon Ch.....		47 38	
Amelia Ass'n.....		4 95	
Waynesfield Ch.....		2 00	
Sandusky Ch.....		3 28	
Perry Ch.....		19 00	
S. S.....		1 00	
Andover Ch.....		1 00	
Rockville Ch.....		14 46	
S. S.....		6 84	
Jonah's Run Ch.....		26 20	
Harrison, Woman's Soc'y.....		3 00	
C. E. F. FOR CHAPEL BUILD-			
ING:			
New Hampshire Ch.....		1 25	
Marion Ch.....		1 00	
Riley Creek Ch.....		2 45	
Zion Ch.....		2 00	
Amanda Ch.....		4 00	
LEGACY.			
*Dayton, Estate of David			
Thatcher.....		1,500 00	
MICHIGAN, \$437.90.			
Kalamazoo, First Ch.....		125 92	
Bethel Ch.....		43 44	
Bay City Ch.....		48 64	
Saginaw, East Side Ch.....		28 57	
Michigan Ave., West Side			
Ch.....		48 46	
S. S.....		26 81	
Adrian, First Ch.....		65 77	
Jackson, Moody Hill Ch.....		2 64	
Bowne Ch.....		1 65	
Englishville Ch.....		2 00	
Palo Ch.....		10 00	
Belding Ch.....		5 00	
Alpine and Sparta Ch.....		3 00	
Eaton Rapids Ch.....		1 15	
Grand River Ass'n, desig.....		1 00	
Owosso, Rev. J. Fisher.....		5 00	
Benton Harbor, by A. Herring-			
ton.....		1 00	
Flint, Mrs. Floyd Harnes.....		1 00	
Ironwood, Swedish Ch.....		2 10	
C. E. F. Quincy, Young Peo-			
ple's S. C. E.....		5 50	
Portland, Grand River			
Ass'n.....		5 25	
Detroit, Ladies' Home			
Mission Soc'y.....		10 00	
INDIANA, \$408.21.			
Bennettsville Ch.....		2 91	
Moore's Hill Ch.....		2 00	
Washington Ch.....		1 73	
Sunman Ch.....		1 00	
Mentone Ch.....		3 00	
Galveston Ch.....		31 34	
Liberty Center Ch.....		4 09	
New Winchester Ch.....		6 05	
Rochester Ch.....		8 23	

Canaan Ch.....	2 09
Elizaville Ch.....	11 00
Acton Ch.....	6 05
East Union Ch.....	8 00
Indianapolis Ass'n.....	3 95
Garrett Ch.....	7 08
Rensselaer Ch.....	4 00
Decatur Ch.....	2 05
Little Blue River Ch.....	3 75
Mt. Zion Ch.....	2 50
Mt. Airy Ch.....	1 00
Monticello Ass'n.....	10 84
Fredonia Ch.....	2 00
Mississinewa Valley Ch.....	1 50
Hoagland Ch.....	1 87
Browns Valley Ch.....	12 50
Goshen Ch.....	8 80
Ladoga Ch.....	2 50
Sugar Creek Ch.....	30
Lauramie Ch.....	25
Circleville Ch.....	10
Deer Creek S. S.....	1 30
Indianapolis, Prof. W. W. Grant.....	5 00
Washington Township Ch.....	1 00
Pierceton Mission.....	1 00
Huntington First Ch.....	5 25
Columbus City Ch.....	2 00
Fulton Ch.....	4 35
Mt. Zion Ch.....	1 80
Union Ch.....	1 30
Shelburne Ch.....	2 34
Sand Creek Ch.....	2 95
Lewis Ch.....	3 00
Sharon Ch.....	1 25
Hope Ch.....	2 15
Tea Creek Ch.....	1 10
Zion Ch.....	1 10
New Marion Ch.....	1 05
Butterville Ch.....	1 50
Vernon Ch.....	1 00
Boggs Creek Ch.....	2 05
Pleasant Ridge Ch.....	1 00
Union Ch.....	1 40
Stanford Ch.....	1 00
Avoca Ch.....	7 80
Bounteous Ass'n.....	50
New Liberty Ch.....	4 50
Orland Ch.....	3 25
La Grange Ch.....	80
Michigan City Ch.....	41 17
Wolcottville Ch.....	4 30
Chili Ch.....	2 25
Mexico Ch.....	2 20
Ebenezer Ch.....	2 00
Sevastopol Ch.....	1 00
Logansport, Mark Smith.....	50 00
Waynestown Ch.....	7 66
Hopewell Ch.....	5 00
Rock College Ch.....	2 00
Martinsville Ch.....	5 00
Friendship Ass'n.....	1 75
Richmond Ch.....	5 60
Rossburg Ch.....	3 21
Auburn Ch.....	10 90
Pleasant Lake Ch.....	11 75
Bethel Ch.....	1 10
Friendship Ch.....	1 00
Shelbyville Ch.....	24 63
C. Bishop.....	5 00
I. N. Cooper.....	5 00
Fort Wayne Ch.....	53 50

ILLINOIS, \$456 47.

Fairmount Ch.....	3 50
Greenville Ch.....	20 10
Marina Prairie Ch.....	7 30
Mrs. H. N. Smead.....	3 00
Roodhouse Ch.....	8 11
Diamond Grove Ch.....	1 50
Big Saline Ass'n.....	9 66
Walnut Grove Ch.....	1 13
Troy Ch.....	2 00
Richland Ch.....	10 00
Taylorville Ch.....	24 18
Fairview Ch.....	8 50
Nashville Ch.....	4 50
Centralla Ch.....	19 00
Fairfield Ch.....	5 55
Trilla Ch.....	2 42
Pleasant Grove Ch.....	3 25
Mattoon Ass'n.....	4 01
Westfield Ch.....	6 91
Grant Prairie Ch.....	9 50
Williamson Ass'n.....	4 55

Salem, South Ass'n.....	7 00
Utica Ch.....	7 05
Hudson S. S.....	5 82
Cordova Ch.....	16 00
A Friend.....	10 00
Rock Island, First Ch.....	9 05
Orion Ch.....	10 00
Mt. Carroll Ch.....	20 75
Sterling Ch.....	14 22
S. S.....	5 00
Belvidere, South S. S.....	12 54
Erie Ch.....	4 65
Ottawa Ch.....	26 60
Fairbury Ch.....	5 50
East Lynne Ch.....	7 59
Paxton Ch.....	1 00
Batavia, Temple Builders.....	2 00
Loda Ch.....	10 10
Nine Mile Ass'n.....	17 87
Holt's Prairie Ch.....	5 50
Centralla Ch.....	8 16
Fitzgerald, Mrs. E. J. Gee.....	5 00
Central Ass'n.....	5 00
Salem Ch.....	6 08
Griggsville Ch.....	29 36
Raleigh Ass'n.....	5 00
Mt. Eno Ass'n.....	11 00
Jacksonville, John Vasey.....	5 00
Virden, Rev. E. G. Sage.....	10 00
Tokono Ch.....	7 00
S. S.....	96
Du Quoin, Rev. Jacob Cole.....	5 00
C. E. F. Morrisonville, Mission Soc'y.....	8 00
A Friend.....	1 00

WISCONSIN, \$2,844.61.

Monticello, Pararie Ch.....	2 00
Fond du Lac Ch.....	6 82
Oconomowoc, Swedish Ch.....	2 00
State Convention.....	1,000 00
Madison Ch., Young People's Mission Soc'y.....	3 79
State Convention.....	1,830 00

MINNESOTA, \$2,113.85.

Stillwater Ch.....	10 00
State Convention.....	1,431 42
Hatle Lake, Swede Ch.....	8 10
Minneapolis, Olivet Ch., Wom.....	1 58
Home Miss'n Soc'y.....	8 00
Central Ch.....	4 00
Band.....	4 00
Swedish Ch.....	4 00
St. Paul, First Ch., Wom.....	15 00
Home Mission Soc'y.....	20 50
Burr St. Ch.....	26 00
West Duluth Ch.....	30 00
Second Ch.....	25 00
Bird Island Ch.....	234 00
State Convention, by Rev. T. R. Peters.....	15 00
Lake City, Swedish Ch.....	25 00
Duluth, Swedish Ch.....	58 00
Atwater, Coll'ns by Rev. A. Sisell.....	11 20
Sudan, Swedish Ch.....	175 00
Warren, by Rev. L. M. Swolberg.....	2 00
Kasson, by Rev. P. Peterson.....	1 05
C. E. F. Albert Lea, Swede S. S.....	

IOWA, \$46.79.

West Mitchell Ch.....	5 70
Oskaloosa Ass'n.....	4 39
Unionville Ch.....	1 50
Sheffield Ch.....	7 76
Cold Water Ch.....	1 24
Dubuque Ass'n.....	6 60
Cresco Ch.....	19 60

MISSOURI, \$130.14.

Home and Foreign Mission Board.....	130 04
-------------------------------------	--------

INDIAN TERRITORY, \$10.00.

*Anadarko, Rev. G. W. Hicks.....	5 00
*For Indian University: Anadarko, Rev. G. W. Hicks.....	5 00

KANSAS, \$2,748.78.

Concordia Ch.....	2 30
State Convention.....	1,289 10
Special, by Rev. George Brown.....	195 80
Colby Ch.....	2 50
Brewster Ch.....	1 31
Bellany Ch.....	2 00
Wa Keeny, Coll'ns by Rev. F. L. Walker.....	24 85
Marysville Ch.....	11 00
Si. S.....	4 30
Marshall Cent'r Ch.....	12 00
Topka Coll'ns by Rev. J. M. Whitehead.....	134 48
Anthony Ch.....	41 00
Medicine Lodge Ch.....	10 00
Hulton, Coll'ns by Rev. George Brown.....	255 04
Phillipsburgh Ch., Juvenile Mission Band.....	5 00
Manhattan, Coll'ns by Rev. I. D. Newell.....	441 37
Osage City, Swedish Ch.....	4 00
C. E. F. Hill City Ch.....	75
State Convention.....	311 98

NEBRASKA, \$700.75.

Edgar, First Ch.....	5 00
Omaha, First Ch.....	9 22
State Convention.....	676 53
Rev. Aug. Johnson.....	5 00
C. E. F. State Convention.....	5 00

SOUTH DAKOTA, \$10.15.

Tiffany Ch.....	1 15
Canton Ch.....	6 50
Custer City, First Ch.....	8 50

MONTANA, \$25.53.

Butte, First Ch.....	13 20
S. S.....	12 33

UTAH, \$5.65.

Utah Ass'n.....	5 65
-----------------	------

IDAHO, \$31.05.

Boise City Ch.....	12 45
Salubria S. S.....	1 00
Idaho Ass'n.....	12 60
Boise Valley Ch.....	3 00
S. S.....	1 00
Payette S. S.....	1 00

CALIFORNIA, \$1,161.48.

State Convention, Southern District.....	493 23
Oakland, Beth Eden Ch.....	5 70
Merced S. S.....	1 00
Ch.....	7 00
Madera Ch.....	11 00
Malaga Ch.....	20 35
Fresno Ass'n.....	10 10
Exeter, Mrs. C. Strong.....	2 50
Stockton, First Ch.....	5 55
Anderson Ch.....	1 80
Gonzales S. S.....	10 00
Ukiah Ch.....	45 00
Wheatland Ch.....	9 50
S. S.....	85
Sacramento, Calvary S. S.....	7 50
Emmanuel Ch.....	14 00
Sacramento River Ass'n.....	17 76
Salinas Ch.....	4 90
Los Gatos Ch.....	13 00
San Lucas Ch.....	2 25
Santa Cruz Ch.....	72 50
S. S.....	5 80
Second S. S.....	5 00
San Francisco, Coll'ns by Rev. Aug. Olson.....	17 90
By Rev. J. B. Hartwell, D.D.....	24 25
Central Ass'n.....	5 05
Grand Island Ch.....	10 00
Red Bluff Ch.....	10 00
Arbuckle Ch.....	5 00
Anderson S. S.....	5 00
Alameda S. S.....	10 90

Selma S. S.	1 50
Chico S. S.	1 80
Oakland, Swedish Baptists of California.	125 00
Bakersfield, First Ch.	5 00
Oceanside Ch., in add.	32 00
Azusa Ch.	6 00
Monrovia, Rev. W. C. Badeau.	50 00
Fresno, Coll'ns by Rev. I. D. Wood.	55 56
National City, by Rev. V. A. Henry	11 23
Redding Ch.	50

OREGON, \$756.66.

State Convention.	300 00
Lebanon, North Palestine Ch.	4 20
Portland, by Rev. C. M. Hill.	138 56
Oregon City, Y. P. S. C. E.	25 00
Fair Oaks Ch.	11 40
Astoria Ch.	71 00

C. E. F. FOR CHAPEL BUILDING!

Portland, Calvary S. S.	6 50
------------------------------	------

WASHINGTON, \$72.25.

Vancouver, Rev. James Cairns.	10 00
Spangle, Rev. E. G. O. Groat.	1 00
Mrs. Hawks.	5 00
Children's Band.	3 75
Waterville Ch.	12 50
Sprague Ch.	13 00
Cheney Ch.	6 35
Oakdale Ch.	1 90
Garfield Ch.	10 55
Roslyn Ch.	8 20

GEN. MISS. SOC'Y OF GERMAN BAPT. CHS., \$1,000.00.**WOM. AM. BAPT. HOME MISS. SOC'Y, \$2,215.22.**

For Teachers at Spelman Sem., Ga.	675 00
For Teachers at Mather School, S. C.	170 00
For Teachers at State Univ., Ky.	88 88
For Teachers at Hartshorn Mem'l Coll., Va.	85 00

For Teachers at Howe Inst., La.	125 00
For Teachers at Bible and Normal Inst., Tenn.	112 50
For Teachers at Dawes Acad., Ind. Ter.	87 50
For Teachers at Atoka Acad., Ind. Ter.	83 33
For Teachers at Mexico Schools, Mex.	180 00
For Teacher at Beaver Dam, N. C.	30 00
For Teacher at Roger Wms. Univ., Tenn.	50 00
For Teacher at Kull's Inst., Ind. Ter.	38 88
For Teacher at Indian Univ., Ind. Ter.	25 00
For Teacher at Anadarko, Ind. Ter.	44 44
For Teacher at Agnak, Alaska.	100 00
For Teacher at Ogden, Utah.	50 00
For Teacher at Fresno, Cal.	48 00
For Teacher at Sacramento, Cal.	40 00
For Teacher at Butte, Mont.	25 00
For Teacher at Astoria, Ore.	56 69
For Teacher at Selma, Ala.	50 00
For Teacher at Provo, Utah.	50 00

WOM. BAPT. HOME MISS. SOC'Y, \$54.90.

For Indian Univ., I. T.	54 90
------------------------------	-------

WOM. BAPT. HOME MISS. SOC'Y, MICH., \$185.91.

For Missionaries.	175 00
For Work in Alaska.	7 19
For Indian Univ., I. T.	3 72

Total.....\$35,165.80

HOME MISSION MONTHLY.	361 93
----------------------------	--------

CONDITIONAL TRUST FUNDS, \$1,000.00.

North Cambridge, Mass., Mrs. Robt. Henderson, Sr.	1,000 00
--	----------

PERMANENT TRUST FUNDS, \$1,000.00.

*For Richmond Theol. Sem., Va.—Library Fund: Boston, Mass., Geo. Henry Quincy.	100 00
Mrs. Geo. Henry Quincy.	10 00
Geo S. Harwood.	100 00
Mrs. Chas. Butler.	25 00
Geo. D. Edmonds.	25 00
E. B. Badger.	25 00
H. S. Chase.	75 00
W. C. Corthell.	10 00
S. N. Brown.	25 00
J. O. Whiting.	25 00
Jos. C. Stevers.	25 00
Jamaica Plain, Mass., Mrs. B. F. Sturtevant.	100 00
Brookline, Mass., A. W. Benton.	25 00
Lenox, Mass., A Friend.	25 00
Needham, Mass., John Moseley.	25 00
Newton Center, Mass., J. H. Sanborn.	25 00
Mrs. Taylor.	10 00
Miss Larnard.	10 00
Dwight Chester.	10 00
Randolph, Mass., Mrs. Ellen R. Dubois.	25 00
Bangor, Me., Moses Giddings.	25 00
New York City, James Pyle.	100 00
Pittsburg, Pa., H. K. Porter.	100 00

REAL ESTATE, \$300.00.

Proceeds of sale of real estate, the gift of Mrs. Mercy Maria Gray, Oakland, Cal.	300 00
--	--------

CHURCH ED. BENEV. TRUST FUND, \$1,000.00.

North Scituate, Mass., Friends.	1,000 00
J. G. SNELLING, Treasurer, 7 Beekman Street.	

Donations of Clothing, Etc.

South Paris, Me., Ladies' Society, barrel and freight to State University, Ky., \$41.89.

East Jaffrey, N. H., "Charity Square" Home Mission Society, barrel and express to Minnesota, \$47.15.

Springfield, Mass., Heart and Hand Mission Circle of State Street Church, barrel and box to South Dakota, \$90.

Taunton, Mass., Woman's Missionary Society of Winthrop Street Church, barrel to North Dak., \$143.31.

Fitchburg, Mass., Young People's Missionary Club of First Church, barrel and freight to Colorado, \$53.59.

Jamaica Plain, Mass., King's Daughters' Society of Baptist Church, barrel and freight to Minnesota, \$81.30.

Westfield, Mass., Mrs. L. R. Norton, barrel to Jackson College, Miss.

Melrose, Mass., Mrs. H. E. Meleny, barrel to Jackson College, Miss.

Manchester, Mass., Ladies' Society, two barrels to North Carolina, \$88.75.

Jamestown, R. I., Mission Circle, barrel and freight to Minnesota, \$40.

Norwich, Conn., Benevolent Union of Central Baptist Church, barrel and freight to South Dakota, \$63.43; barrel and freight to North Carolina, \$42.14.

Pawtucket, R. I., Ladies' Home Mission Circle of First Church, three barrels to South Dakota, \$300.

Bridgeport, Conn., Woman's Baptist Home Missionary Society, two barrels and freight to Nebraska, \$149.28.

New Haven, Conn., Home Mission Circle of First Church, barrel and freight to Wisconsin, \$49.27.

Troy, N. Y., Mrs. W. W. Whitman, box to Jackson College, Miss.

New York, N. Y., Women's Benevolent Society of Calvary Church, barrel to South Dakota, \$45.

Malone, N. Y., First Church, barrel and cash to Iowa, \$63.50.

Freehold, N. J., Mission Circle, barrel and freight to South Dakota, \$83.

Jersey City, N. J., Ladies' Society of Bergen Baptist Church, barrel to Iowa, \$57.50.

Elizabeth, N. J., Ladies' Home Missionary Union of Central Church, box and freight to North Dakota, \$217.43.

Allegheny, Pa., Woman's Home Mission Society of Sandusky Street Church, box to Nebraska, \$25.

Evanston, Ill., Ladies' Mission Society, box and cash to South Dakota, \$134.

Delavan, Ill., Mission Band, box and freight to South Dakota, \$70.

Franklin, Ind., Ladies' Circle, barrel to New Mexico, \$50.

Minneapolis, Minn., Ladies' Mission Society of Immanuel Church, box and freight to Minnesota, \$50.25.

St. Paul, Minn., Baptist Home Mission Union, box and cash to Minnesota, \$60.95.

St. Paul, Minn., Woodland Park Church, box, express and cash to Minnesota, \$57.55.

U12

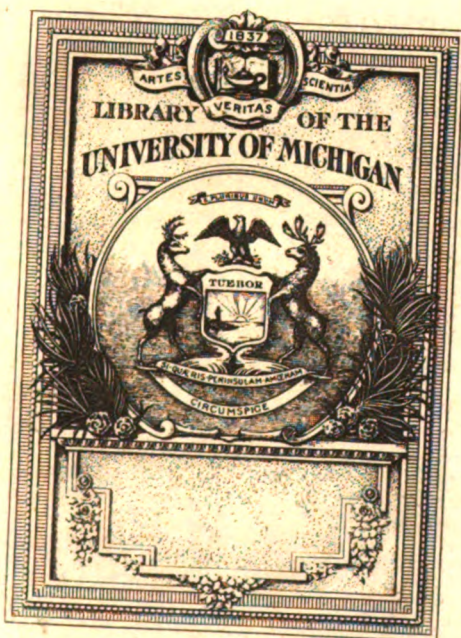
B.H.M.N.
Discarded

27160

UNIVERSITY OF MICHIGAN



3 9015 03972 8962



THE GIFT OF
The Society

