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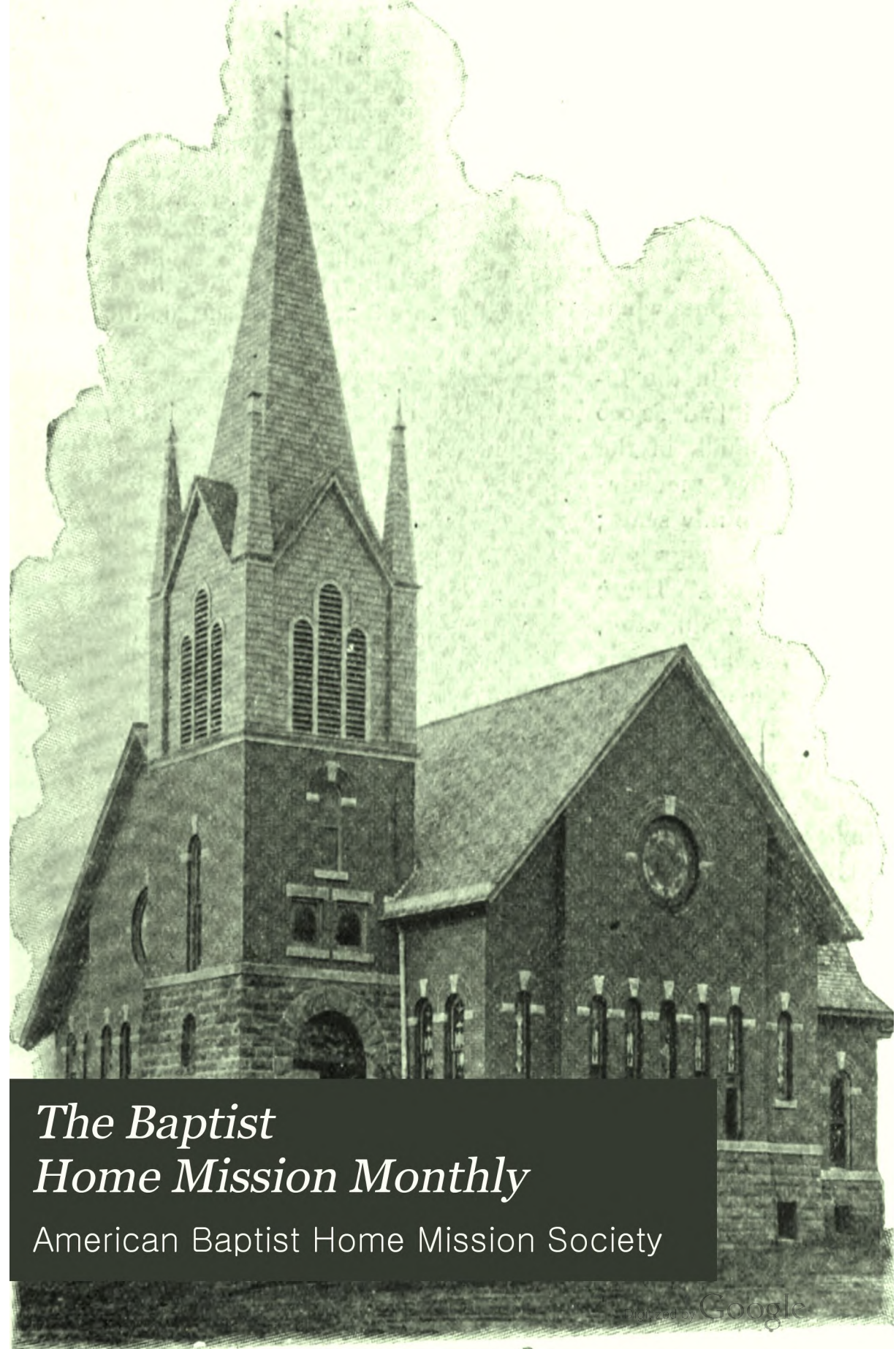
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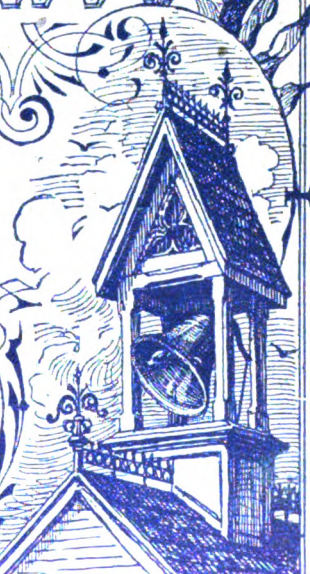
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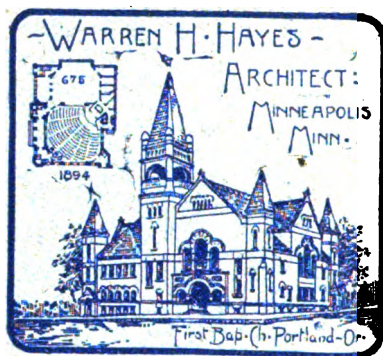
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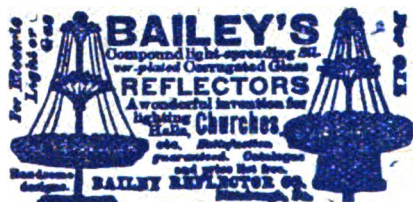
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THE BAPTIST HOME * MISSION * MONTHLY.

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• • EDITORIAL. • •

"A Happy New Year" depends quite as much upon the state of the soul within as upon the condition of things without. The Christian has songs even in the night; much more in the brightness. Amid all storms Christian hope is the soul's anchor. "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God: for I shall yet praise Him, who is the health of my countenance and my God." In this spirit we begin the new year; confident that God, who has blessed us hitherto, has surprises of blessings in store for us in the days to come. To all, therefore, we say: Good cheer, and "a Happy New Year."

The February MONTHLY will be Co-operation number. It will contain an exhaustive exposition of the plan of co-operation between the American Baptist Home Mission Society and the Western States; the German Conference; the New England States in its foreign work; the Woman's Society of New England, and with organizations in the South in prosecuting missionary and educational work among the Negroes.

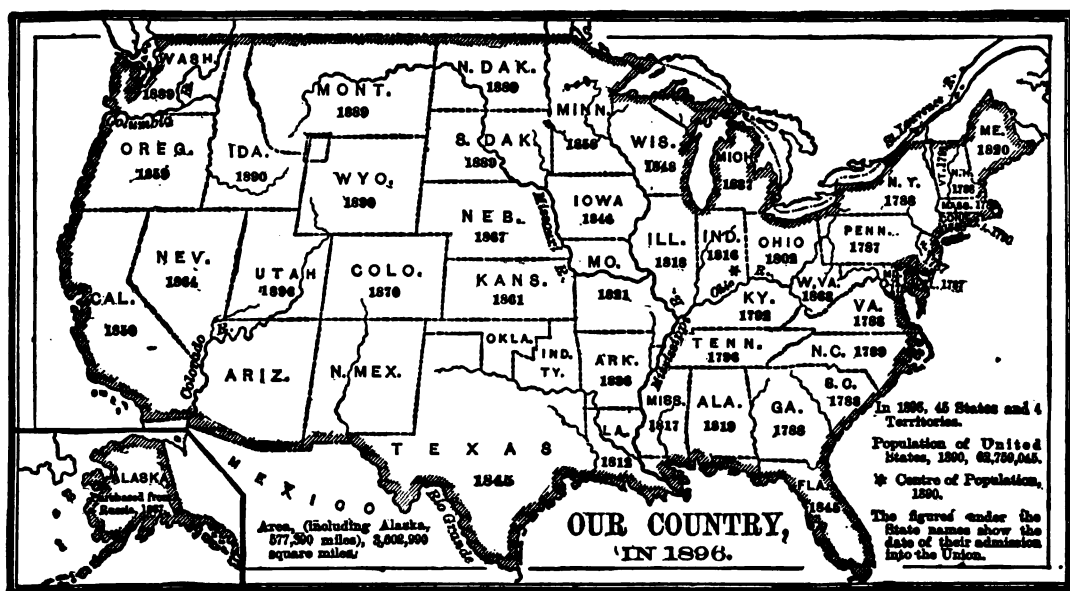
The March MONTHLY will be a Church Edifice number, and will be brimful of good things. Don't fail to get it.

A teacher in one of the Indian schools says: "I have read your articles in the HOME MISSION MONTHLY, 'Indian Con-

tract Schools' and 'The Indian Problem Stated,' with great satisfaction and profit. I now understand the situation a great deal better, and thank you heartily for your timely articles."

The General Conference on Christian Beneficence, held at the Calvary Baptist Church, New York city, December 15 and 16, will long be remembered by those in attendance for the richness of Christian thought in all the addresses; for its high spiritual tone; for the widened conceptions given of Christian privilege and obligation, while it freshly accentuated the fundamental importance of the work of the Commission itself.

There are several ways of contemplating the International Missionary work carried on by the American Baptist Home Mission Society. The first is, to spread out a map of North America, and sweeping the eye over the vast territory included within the United States, a strip of Northwest British Columbia, and all of Mexico, get a comprehensive view of the field. Then reflect upon the fact that the Society's workers are found in every state and territory of the Union except one, various parts of Mexico, and important points in British Columbia, and that its missionaries are preaching the Gospel of Jesus Christ to eighteen different nationalities in the native tongue of each. No one can rise from such a contemplation without a profound impression as to the magnitude, importance and moral dignity of the work in hand.



A second method of viewing the work is to divide the territory into sections, thus: British Columbia on the North; Mexico on the South; New England and Middle States; Southern States; the Middle West; the Rocky Mountain section; the Pacific Coast. The work in each of these great sections has its own distinctive features, the study of which cannot fail to be interesting and helpful to any earnest student of missions.

We present to our readers this month a Missionary study of the Pacific Coast. The material for this has been prepared with great labor and cannot fail to be profoundly impressive to every reader who will take the pains to study it. It is a record of fifty years of work, of struggle, discouragement, failures, but ultimate and triumphant success. The record shows that a magnificent and enduring foundation has been laid. Seeds scattered through the decades have sprung up and brought forth abundant harvests. The record presented is one full of inspiration for the future. We exclaim with one breath, "Behold what God hath wrought!" and with the next, "Behold, the harvests are ripe, waiting for the reapers." The triumphs of the past are simply the foreshadowing of the greater victories beckoning us in the future.

Reference is made by the writers of articles on the Pacific Coast States to the high character and efficiency of the present missionary force, as well as to the marked general improvement in the Baptist ministry during recent years. This contains no reflection on the many able and devoted men who from the first gave themselves heroically to pioneer work in that far-away West. But it is a notorious fact that not a few ministers whose days of usefulness were numbered in the East, went to the Coast, where, either by their brilliancy or tact, they renewed their career to the mortification of the better element in the churches, and to the lasting damage of our cause. Great patience and prudence have been required to rid the denomination of unworthy men, some of whom had a large personal following. But it has been done; so that from the Gulf of California to Puget Sound Baptists stand erect in their self-respect, and are greatly respected by others. The old order of things has passed away; a new era has been ushered in. We may henceforth expect, therefore, healthy, substantial and more rapid growth than during some periods of the past fifty years.

SHALL THE DEBT BE PAID?

For a number of years in succession the American Baptist Home Mission Society was able to meet its obligations, and close the year free from debt, with a balance in the treasury. During the last three years, however, owing to the unusual financial depression existing everywhere, the Society has found itself embarrassed with a burdensome debt, which has seriously hampered its work and thrown upon the Board of Managers and the officers at the rooms a burden of anxiety and perplexity. Great pains have been taken to retrench wherever it was safe, and avoid undertaking any new work of any kind. It has not been thought wise to make any special appeal to the churches to remove this debt until times were more auspicious. At present there are coming to the rooms inquiries from many sources: What about the debt? Will you try to pay it? What plans have you to meet it? What do you want the churches to do? A generous giver, in transmitting his yearly offering, adds: "If I see a disposition on the part of our people generally to make a special effort to cancel the indebtedness, I shall hope to make another remittance." This means a great deal. It is a kindly challenge to the churches that calls for a response. Brethren, what do you say? Will you join in an effort to remove the debt and free the Society from its burden?

The amount of the debt on the first day of December was about \$160,000. The amount needed to maintain the work at its present efficiency to the end of the fiscal year, March 31st, 1897, will be about \$150,000, so that the whole amount needed in order that the Society may enter upon the new year, April 1st, 1897, free from debt, prepared for an aggressive, vigorous campaign, will be about \$310,000.

Why cannot the friends of missions unite in one heroic effort to pay the debts of both the Missionary Union and the Home Mission Society before the close of the present fiscal year, and thus turn the May Anniver-

saries at Pittsburg into a jubilee of rejoicing? Such an achievement would be hailed not only by Baptists but by all evangelical Christians as an evidence of the vitality of the cause of missions and a harbinger of glorious things to come. It can be done. Shall it be done?

PIONEER MISSIONARY HEROES.

The names of pioneer missionaries on the Pacific coast are mentioned in several articles in this number. Worthy of all praise and honor were these heroic souls. Few knew what sacrifices they made, and how their noble wives likewise endured hardness for Christ's sake. The early experiences of a pioneer missionary in one of the older Western States may be taken as a specimen of what others did and endured in the farther West. Rev. Supply Chase, D.D., deceased, thus described pioneer missionary work:

"The first thing, I said, was the cabin, the second thing was, ordinarily, a log schoolhouse, for these men that went from New York and New England carried the schoolhouse with them for their children. These were the only places of gathering that we had, excepting where they had barns and dwelling houses, which they would throw open to us, and which was a common thing. I preached a great many times—weeks at a stretch—in dwelling houses. At one place I held a protracted meeting for three weeks in a whiskey tavern, fighting the demon right in his cave, and God gave us the victory. The keeper promised to shut down his bar while I was preaching; that was all I could get out of him; but the Lord saved his wife. And so the work went on. You see it wasn't much of a place for reading sermons. The ordinary proclamation for a meeting was like this: 'There will be preaching, at such a schoolhouse, at early candlelight, and be sure to fetch a candle.' Sometimes we got one, and sometimes three or four, and we got enough light out of them to make darkness visible, but not enough to read a sermon by. A man couldn't stop long enough to hear a sermon read. We had to take men on the wing, as the duck hunters do up on the lake shore. They hadn't much time to spend in listen-

ing to such sermons. They didn't like them; they had heard that kind down East.

"Now, sir, I want to say one thing more, and that is just this: I have not heard a word of our sisters—the wives of these men. They were as glorious a company of women that stood side by side with those men as you could find anywhere—women that knew how to keep house; women that knew how to live on a little—how to cut their garment according to the cloth they had; and one of them I knew, when her husband needed a new coat (we hadn't any tailors around there) took the old coat of her husband apart, piece by piece, and cut the pattern by laying the old cloth on the new; and so she cut and worked, and ripped and sewed, until she got a new coat for her husband. I say they were the grandest workers in the salvation of men that we had in the State of Michigan."

A NEW YEAR'S PRAYER.

Eighteen hundred ninety-seven;
Less of earth and more of heaven;
More for righteousness to stand;
Deeper love for native land;
Broader love for all mankind;
Loving God with might and mind;
Help for every worthy cause;
Sweeter homes and better laws;
Subsidence of discontent;
Souls aglow with high intent;
Blessings in a gracious shower;
In our hearts the Spirit's power;
Larger gifts the world to save;
Stronger faith and efforts brave;
Here may Christ's dominion be;
Recognized from sea to sea;
And the world these blessings share;
Is our earnest, fervent prayer.

—H. L. M.

One of our most intelligent laymen, in speaking of the liberal contributions for Home Missions just made, says: "Missionary education is what is needed. I used the map at our prayer meeting Wednesday evening and the pastor also on the Sabbath. I am satisfied that the lack of interest in mission work, home and foreign, is due chiefly to a profound and culpable ignorance of that work. We must enlighten and in some way bring the people into touch with the workers so that they may know what and how much they are doing. If we could get them to take the mission papers and read them that would be a long step in advance."

THE COAST PACIFIC.

BY A. L. VAIL.

From Puget's ample flood to San Diego's
cozy bay—
Where on proud Hood's exalted crest the
skies their glories lay,
Where 'neath Los Angeles' magic wand the
deserts bloom apace,
Where Oregon through riven hills sustains
his eager race,
Where Kern pours down from Whitney's
peerless dome-transforming tide,
Where Shasta stands brave sentinel o'er
forests tall and wide,
Where round Yosemite's grand gorge un-
numbered mountains wait,
Throughout that region north and south
and east of Golden Gate,
Unto whose spacious leagues all zones their
varied treasures bring,
Whose coming wealth of fruit and fame no
poet dares to sing,
Where superstition early laid its crafty,
blighting hand,
And godless greed for gold set broad its
stamp on all the land—

Pacific Coast awaits the light from Christ's
pure Gospel streaming.
Awake, O Church, to view the scene with
dawn's full glory beaming!
The Destinies together rush; the Fates are
swiftly weaving;
Arise, ye saints, and rule the loom, your
forfeitures retrieving!
Broadcast the seeds of truth o'er mart and
plain and peak and valley;
From Puget flood to San Diego bay, O sow-
ers, rally!
And soon the fruits of righteousness their
golden vintage bringing,
Shall stir the heart of Harvest Home to
ecstasy of singing.
And multi-millions dwelling there mid
fields and orchards teeming,
Shall bring their garner glad a trophy for
the Lord redeeming,
Shall make those dozen hundred miles of
western coast prolific,
Beneath the sway of Prince of Peace forever
Coast Pacific!

Philadelphia, Pa.



REV. C. A. WOODDY.

FIFTY YEARS OF HOME MISSION WORK ON THE PACIFIC COAST.

BY REV. C. A. WOODDY, SECRETARY,
PACIFIC DISTRICT.

That the Home Mission Society, as early as 1843, decided to send, and that in 1845 it did, in fact, send missionaries to the Pacific coast, is a remarkable occurrence. It was an undertaking little called for, by the value assigned that region by the general public. Nor did the nation, at that time certainly, possess any portion of the coast. The southern half belonged to Mexico, and the northern portion was stoutly claimed by Great Britain.

Not Worth a "Pinch of Snuff."

While the Ashburton Treaty was under discussion in Congress in 1842, Senator McDuffie, speaking of Oregon, by which he meant the northern half of the Pacific coast, said: "What is the character of this country? As I understand it, there are seven hundred miles this side of the Rocky Mountains that are uninhabitable, where rain never falls, mountains wholly impassable, except by going hundreds of miles out of a direct course. . . . Of what use would the land be for agricultural purposes? I would not for that purpose give a pinch of snuff for the whole territory. I wish the Rocky Mountains were an impassable barrier. If there was an embankment of even five feet

to be removed, I would not consent to expend five dollars to remove it and enable our population to go there. I thank God for His mercy in placing the Rocky Mountains there."

At about the same date the columns of the *National Intelligencer* contained the following: "Of all the countries upon the face of the earth, Oregon is one of the least favored by heaven. It is the mere riddlings of creation. It is almost as barren as Sahara, and quite as unhealthful as the Campagna of Italy. Russia has her Siberia, and England has her Botany Bay, and, if the United States should ever need a country to which to banish her rogues and scoundrels, the utility of such a region as Oregon would be demonstrated. Until then we are perfectly willing to leave this magnificent country to the Indians, trappers and buffalo hunters that roam over its sand banks."

The condition and needs of the field in which the Society was at that time almost wholly occupied, furnished another reason why no one could have anticipated the beginning of work so far from the base of supplies as the Pacific coast at that time was. Ohio, Indiana, Michigan, Illinois, and the opening fields in Wisconsin and Iowa, called for more laborers and money than the Society could command. The income of the Society was about \$15,000, and it was caring for about one hundred missionaries, who supplied about three times as many stations and churches. When it is recalled that in this field there were about 1,350 organized churches, mostly new and weak, it can be seen how much call there was for the good offices of the Society.

The Society's Prevision.

In view of these calls, and a hundred difficulties and obstacles innumerable, how came it that the Society, as early as 1843, decided to send a missionary to Oregon? I am not able to answer that question. I find in the records of the Society that in 1839 Rev. Alfred Bennett, at Philadelphia, says: "The West is already on the other side of the Mississippi, and the people there are talking of going to the mouth of the Oregon to settle." No doubt the reports of the explorations of General Fremont had begun to spread abroad. Whitman had been in the East, and, with his friend and companion, Lovejoy, had led a company of near a thousand souls to the

Pacific coast in 1837, and other smaller companies had followed at later seasons. A movement was in progress such as the world had but rarely if ever before seen—the settlement of the Northwest territory, and later the settlement of the whole of the West, involved an exodus toward these regions hitherto unparalleled in the history of civilized peoples. The Society evidently desired to follow our own people with the preaching of the Gospel. But I am persuaded that the new missionary impulse which had begun about 1814, and which was stirring the whole denomination to life and zealous activity had a large part in deciding the sending of missionaries to the great far-off West. This underlying conviction finds expression in the report of the Board in 1850, in which are uttered these stirring words: "Who is prepared to say that the events in our country's history the past three years, by which so large and wonderful an area has been given to us upon the shores of the Pacific Ocean, are not ordained in infinite wisdom as special preparation for the conversion of the heathen nations to Christ? Following the course of the natural luminary of day, the lights of truth and righteousness have moved Westward into this great continent, not to terminate their career—but to pass its bounds and shed their lustre upon the lands of death and darkness still further onward." The same spirit was in the hearts of these fathers and prophets which had been in the missionaries who sought the ends of the earth to carry the Gospel there.

The Work in Oregon.

Baptist history for the Pacific Coast and for Oregon begins with the organization of the West Union Baptist church, May 25th, 1844, in Washington county, Oregon. At that time there was not, so far as can be learned, a Baptist minister on the whole coast. But seven brothers and sisters felt that after the faith of their fathers they must serve God. Soon thereafter Rev. Vincent Snelling reached the Territory, the first of a goodly succession of devoted brethren to come to this far-off shore.

First Missionaries.

Before the organization of a second church, the pioneer missionaries of the Home Mission Society reached the field to abide and labor many years. Ezra Fisher

and Hezekiah Johnson are names that will live long and be increasingly honored among us. Johnson was born in Maryland in 1799, and Fisher in Franklin County, Mass., in 1800. Fisher was graduated from Amherst in 1829 and at once entered Newton Seminary; was ordained February, 1830, and settled at Cambridge, Vermont, and afterwards at Springfield, same State, where he baptized eighty persons. November, 1832, he was commissioned by the Home Mission Society and removed to Indianapolis, Ind. Four years he served this church and then removed his labors to Quincy, Ills., where he was a pastor at the time of Lovejoy's death. He arranged for the journey to Oregon in 1843, but sickness delayed the journey until the next year.

Mr. Johnson removed with his parents to Ohio in 1816. He was converted and baptised in 1825 and was licensed that same year to preach; was ordained in 1827, and in his first pastorate remained seven years. In 1838 he removed to Iowa under a commission from the Society; was instrumental in organizing the first Association in that State, and preached by appointment the first sermon before the Convention of that State in 1842. In 1845 he was commissioned with Fisher for the Oregon field. The Society set apart \$400 each for an outfit and assured each of these intrepid men a yearly support of \$200. Early in the spring of 1845 they began this long journey overland. I would speak of some of its details did time allow. In November of that year they reached The Dalles, and here Mr. Fisher preached a few times; but in December they both reached the Willamette Valley and their multiplied labors began. Under their ministry many of our churches were organized and other institutions for the denominational activity. Our first school was opened in the church at Oregon City, of which Johnson was then pastor, in the autumn of 1849. Our second church was organized August 2d, 1846, and the third in the same year. July Fourth, 1847, was the natal day of the Oregon City church, and the fourth came the next year.

First Organization.

June 23, 1848, our first Association was organized, with Ezra Fisher moderator. It was resolved to raise \$200 for the support of a traveling missionary, and on the spot

\$107.50 was pledged and Rev. Vincent Snelling was chosen as missionary. Hezekiah Johnson was chosen to preach the next annual sermon, which he did from 2 Tim., iii., 10. The Association was composed of four churches, with a membership of eighty-seven. Five ministers were present. Our first meeting house was erected at Oregon City, which was the first Baptist church house on the Coast. This was in 1848. In this city the Methodists had built a house of worship as early as 1834. Our house was 20x30 feet in size and had a seating capacity of 150. It was used as a house of worship continuously for twenty-three years and still stands on the old site, being now used as a dwelling house. Its cost was \$500.

The second Association was organized in 1856 and the third in 1857. And so the work has gone on, sometimes slowly, sometimes backwards, and sometimes rapidly. Many harrassing questions have been discussed. Slavery was, indirectly, an issue which separated brethren and churches for a time. There have been differences as to the proper place and work of women in our churches for a time.

Present Condition.

We now have in the State a well-organized Convention, eight Associations besides that of the German brethren and the work of the Scandinavians. We have about 140 churches with a membership of near 7,000; 80 meeting houses worth \$350,000. The baptisms last year were nearly 600. From the beginning the American Baptist Home Mission Society has been a constant helper. Not a year but that we have had help. Not less than \$110,000 have been paid out for the support of missionaries, in addition to all that we have contributed. Help by gift has been given to thirty-four churches in building houses to the amount of \$12,000, and, in addition to this, loans have been made to fourteen churches to the amount of some \$6,000. No estimate of the value of this steady help would be too extravagant.

The Work in Washington.

The work in Washington is a part of the growth of the Oregon work. It was begun by brethren from Oregon, and among all the early workers the names of Rodolphus Weston and T. J. Harper will always be honored as the fathers of the work. The oldest of the Washington churches now existent in

the State is the First Seattle Church. For a considerable time growth was slow; but soon after the completion of the Northern Pacific Railroad immigration was large and the growth of all the churches was rapid. Some years, however, our churches in this State increased nearly 50 per cent. by baptism alone. The present organization of the State comprises two conventions, and two only, because of the wide separation of the Cascade Mountains. On the east side the Convention includes the north end of Idaho,



REV. J. T. HUFF, PIONEER MISSIONARY, WASHINGTON.

and embraces three Associations; fifty-two churches with twenty-one houses, valued at nearly \$50,000. The contributions for the last year reported are \$12,801, and the net increase was 15 per cent. The number of missionaries on the field is fifteen. These have cared for work at forty-six points. The total membership of the churches is now 1,150.

British Columbia.

In the Western portion of the State, including British Columbia, is the oldest part of the work in the State, and a Convention covers the whole of the field. The growth has been phenomenal at times, and always rapid. The Convention includes two Associations and one Scandinavian Conference. There are seventy-six churches with forty-eight houses valued at \$225,000, having a membership of 4,800. The work in British

Columbia is worthy of special mention. Comprising nine churches, they have a membership of 900; all the churches have able pastors; almost without exception, seminary men; and, with one exception, each church has a house. Nowhere has the Society a better result to show for its work and oversight than in this far Western province.

The Work in California.

The beginnings of the work in California gather about the person of Rev. O. C. Wheeler. A pastor in Jersey city, he one Monday morning attends the ministers' meeting in New York. There Dr. Hill, secretary of the Society, put his hand on Mr. Wheeler's shoulder and said: "We want you to go to California as our missionary." This was in November, 1848. "I cannot go, sir," was the reply. The secretary insisted, but the positive reply was: "No, sir, I will not leave." Daily was this scene repeated and urgent pleas made by others. On the 16th of that month, after a sleepless night of prayer and at the close of an unusually agonizing season at family prayer, so he relates, a burden as distinct as that of Bunyan's Pilgrim rolled from his shoulders. He and his wife simultaneously arose from their knees, and, without the exchange of a word, broke out in the song:

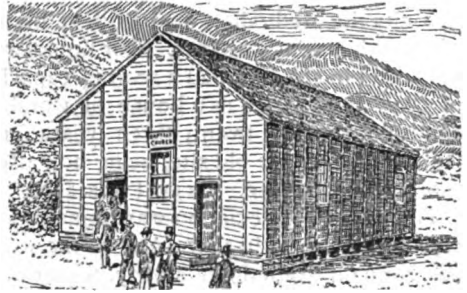
"To God I'm reconciled,
His pardoning voice I hear;
He owns me for his child,
I will no longer fear."

Fourteen days later he sailed, having in this time closed up his business for life, made a trip to Philadelphia, preached ten sermons, given three addresses, selected his outfit, and with it and himself was on board by sailing time December 1st, 1848. Their journey was by way of the Isthmus, reaching San Francisco in February, 1849. The gold fever had already begun to rage. The missionaries found a home in the house of a Mr. Ross. Such a home elsewhere would have cost them \$500 per month. This same man became responsible for the lot and the building of a house of worship thereon.

First Protestant Church Edifice.

The lot cost \$10,000 and the house a little more than six thousand. Another sturdy friend was George Inwood, a young Englishman. Going to the mines in that spring he returned in ninety days with \$14,000 in gold dust and nuggets. He had already sent \$800

as his first gift for the house. He now advanced \$5,000, of which \$2,000 was a gift and the rest a loan for the completion of the house. So it was builded, the first Protestant church in California. It was dedicated August 5th, 1849. Dr. Wheeler preached the sermon from Ps. 122:1: "I was glad when they said unto me, let us go into the house of the Lord." I have the



OLD CHAPEL, SAN FRANCISCO.

manuscript in my possession written out in full. It was a memorable day. Many a sun had glorified the hills of that far western slope, but never, ere that August day, had he looked upon a house built that within its walls the Gospel of salvation by faith in Jesus Christ might be announced to men of every name. This was the first Protestant house of worship built in California, and in December, 1849, the first public school of the State was opened within its walls.

The First Baptism: A Great Occasion.

The first baptism in California was on the 21st of October, 1849, following the August dedication. The candidate was Col. Thos. H. Kellern, of Accommac Co., Va. It was a lovely morning, such as one rarely sees elsewhere than in California in Autumn. All other churches in the city suspended their services, and their pastors, officers and congregations joined in the procession from the church to the bay. The Mayor and other city officers, several of the state officials, and those of the general government, Commodore Jones, commanding the Pacific squadron, and his staff, and a large number of marines, all in full uniform, and the medical staff of both the army and navy, with their assistants, swelled the procession. Dr. Judd, Prime Minister of the Hawaiian kingdom, and two members of the royal family, each of whom afterwards

became king, and with these, representatives of every civilized land under heaven, drawn thither by the gold excitement. The procession was formed with due deference to the rank and standing of the throng, and in silence and great precision they marched some three quarters of a mile to North Beach. At the water each department of the procession took its proper place and gave respectful attention to all that followed. Rev. S. H. Willey of the Presbyterian mission at Monterey, read the scriptures and announced the hymns. Though born, reared and educated in New England, he had never before seen the ordinance of baptism administered after the Scriptural pattern.



REV. O. C. WHEELER, D. D.

Rev. Mr. Hunt, of the Congregational Church, offered most fervent prayer. Dr. Wheeler walked with the candidate some one hundred yards into the bay, while this great audience sang the first two stanzas of Judson's hymn, written for the first baptism in the Burman Empire, at Rangoon, June 27, 1819, beginning,

"Come, Holy Spirit, Dove Divine,
On these baptismal waters shine "

Never was the hymn more honored in the using or sung under more striking circumstances. With the singing of the last stanza—

"And, as we rise with Thee to live
O let the Holy Spirit give
The sealing unction from above,
The breath of life, the fire of love." —

baptizer and baptized reached the shore. The procession was again formed, and marching with decorum to the church, was dismissed. I know of no similar scene in denominational history in our own or heathen lands this side apostolic times. It is worthy the genius and skill of a great painter. I remember, as a boy, with what a thrill I read of the discovery of the Pacific ocean by Balboa. After being told that from the next elevation the great water could be seen, he halted his men and went on alone up the rugged ascent. When the great ocean was seen stretched out before his gaze, far beyond the horizon, shimmering in the glow of a tropic sun, he threw himself upon his knees and thanked God for preserving him to that hour. Leading his troops to the shore while the banner of his country floated in its breezes, with drawn sword he went out into its waters till they reached his waist. Thus he took possession of them and all the lands they washed in the name of his sovereign. What a contrast here! A soldier of the Prince of Peace, his hand clasping the hand of a redeemed man rather than a glistening sword, enters the waters of that same mighty ocean and dedicates them to a new purpose. It becomes a baptismal font, fit type of the boundless grace of the Author of salvation. Thus that pioneer missionary of this Society took possession of that mighty ocean in the name of his King, and both it and all the lands which it bathes shall yet become His possession.

Early Growth: Hindrances.

The second church organized in the northern portion of the State was that of San José, on May 19th, 1850, by Dr. Wheeler with eight members. In December of that same year a house was built 20x40 feet. Lot and house cost \$3,000, with about all the labor of building donated. In this December, B. M. Bowne was baptized in the Rio de San José, this being the second baptism in California. A little later a camp meeting in connection with the Santa Clara church was

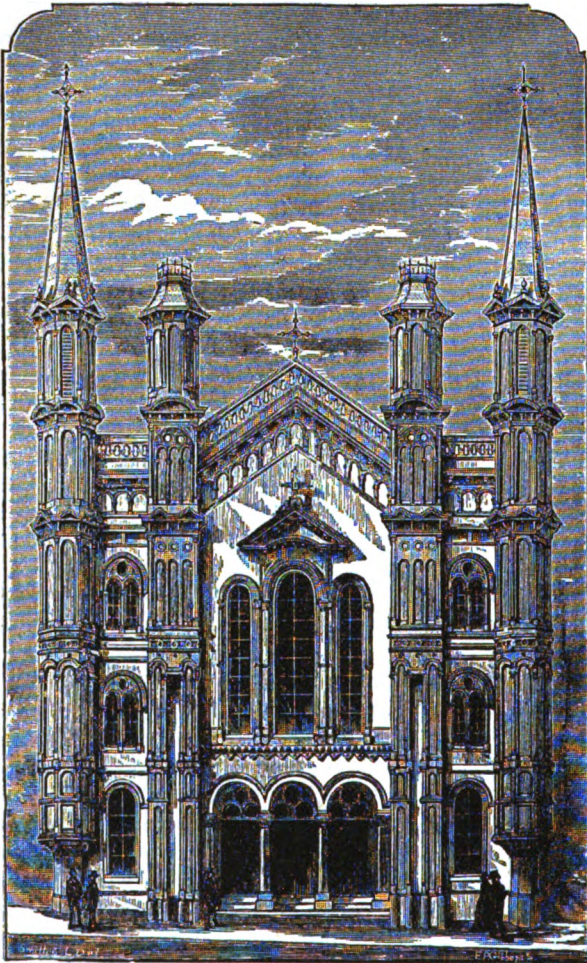
held, being the first revival series in the State. The meeting continued ten days. Twenty professed conversion, and seven others presented themselves for membership by letter or experience. The San Francisco Association was organized in 1850. It

This is one of the perils of pioneer work, and it was specially severe in California, where for years mining towns called loudly for help and promised well for permanence. Things now are far otherwise and communities in California may now be regarded as

permanent as in any other portion of the world. I have not the space here to trace the growth of the work as I wish to do. I can only point you to the present condition and advancement. Many have been the storms. There were times when it seemed as if there might have been with great propriety organized a denominational committee of safety, like the Vigilance Committee of San Francisco in 1857, which should see to it that certain men who vexed Israel were hanged till dead. Yet the denomination has lived, and to-day there is a fellowship and harmony among all the churches.

Our Present Strength.

Two Conventions cover the State, and two because of geographical considerations. The younger of these is the Southern California Convention, organized six years ago. It comprises four associations, the Los Angeles, Santa Barbara, San Diego, and Santa Ana Valley. These include sixty-five churches, with a total membership of 5,600 persons, who have built and use for their worship at least fifty houses, valued at not less than \$250,000. The oldest church of this Convention



FIRST BAPTIST CHURCH, SAN FRANCISCO.

seems to have been organized from the three churches of San Francisco, San Jose, and Sacramento, with not to exceed thirty members.

From this feeble beginning the denomination has steadily grown. In the first 18 years at least one hundred churches had been organized, but owing to the ebb and flow of the tides of population, on account, chiefly, of the mining excitements, fifty five of these had become extinct. With this extinction there had of necessity been much loss of funds invested in church property.

is that of El Monte of 1853. All lines of denominational work are prosecuted and special interest gathers about Los Angeles Baptist Academy. In the northern part of the State is the General Baptist Convention of California, a name adopted and legally incorporated, while yet the whole work of the State was under its direction. It comprises seven associations and some six other denominational organizations with 125 churches. These have a membership of 9,500, and comprise one Colored association, a number of Scandinavians, one German

and one Chinese church. The church property is reported at \$470,000.

The Home Mission Society's Help.

In all this growth the assistance of the Home Mission Society has been of incalculable help, and if in the earlier years such men as its first missionaries could have been multiplied the work would have doubtless been far greater. The Society exerted itself greatly to get such men to go, but too many were unwilling. It called for a higher order of sacrifice and character even than did the work on the foreign field. Dr. Wheeler reports that he registered the names of forty-six men, all accredited Baptist ministers, who reached the Coast between April 1st, 1849, and August 1st, 1850, and passed through San Francisco, not one of whom could be induced to stop for a single day to assist him in his great work. Eighteen months after his arrival the second laborer appointed by the Society reached the State. Since that date the appointments of the Society to work in California have been steady and increasing. In the ten years that followed the Society made fifteen appointments whose aggregate service was about twenty-two years. In the following decade forty-two appointments were made, aggregating fifty-four years. The total appropriations to date aggregate about \$290,000. Of this about \$50,000 has been for gifts and loans to the Church Edifice work.

Concerning the work in California as a whole this may with conservatism be said: It never was in better condition, more heartily unified, more needy, nor more ready to yield large returns for the investment of labor and effort. The one paramount practical need is that all the churches take the work of the State more upon their hearts and give for its support and enlargement more fully according to their evident ability.

MOUNT SHASTA.

To Lord all Godland! lift the brow
Familiar to the noon,—to top
The universal world,—to prop
The hollow heavens up,—to vow
Stern constancy with stars,—to keep
Eternal ward while eons sleep;
To tower calmly up and touch
God's purple garment-hems that sweep
The cold blue north! Oh, this were much!

Where storm-born shadows hide and hunt
I knew thee in my glorious youth.
I loved Thy vast face, white as truth.
I stood where thunderbolts were wont
To smite Thy Titan-fashioned front,
And heard rent mountains rock and roll.
I saw Thy lightning's gleaming rod
Reach forth and write on heaven's scroll
The awful autograph of God!

—CININNATUS H. MILLER.



REV. D. D. PROPER.

WESTERN WASHINGTON AND BRITISH COLUMBIA.

D. D. PROPER, GENERAL MISSIONARY.

Our Needs.

1. One great need in this new Northwest is for the continued and enlarged help of the Home Mission Society in the support of more pastors. Out of 78 churches only 10 are able to support pastors all the time unaided. Fourteen are without pastors altogether. Owing to the distance between churches in this sparsely settled country, they cannot be united in the support of pastors as in many other places. The average number of members in each church is sixty-two, and they are weak in financial resources, and as a rule burdened with heavy debts. Most of the pastorless churches are unable to settle pastors without missionary aid.

2. Another great need is for more men and means to occupy new and destitute places on this field.

Five of our eighteen counties in Western Washington are without a Baptist church. In seven county seat towns and thirteen other towns in West Washington, all of considerable importance, and of 500 or more people each, we are not represented by a Baptist church. There are 59 towns of from 300 to 500 each, and 60 of from 100 to 300 each without a Baptist church.

In British Columbia there are three towns of 1,000 or more people each; three with from 500 to 1,000, and 22 with from 100 to 500 destitute of a Baptist church.

In the mining towns of Rossland and Trail, B. C., now attracting so much attention and thousands of people, there is no Baptist church or preaching services established. There is great need of more means and men to occupy these destitute places. Owing to the fact that towns are so far apart and traveling so expensive, they cannot be grouped together in the support of pastors as in older settled places.

3. We need a general missionary, or pastor at large, to devote all or part of his time among the constantly increasing number of Swedes, Norwegians and Danes in the field of this convention.

The Swedes probably number eighteen to twenty thousand on this field, and for them we have eight Baptist churches and five pastors. For the Norwegians and Danes, numbering nearly as many, there are only four churches and two pastors.

Our great logging and lumbering interests attract this class of people to our country, and there are large settlements of them where we ought to begin Baptist mission work among them. This work greatly needs enlarging by the addition of two more missionaries.

4. We have four little Colored churches on this convention field and mission aid is very much needed to help support at least one educated missionary among them. At present we are not able to do it with our limited resources.

5. We need more meeting houses; fifteen of our churches are without houses of worship, and the work suffers in consequence.

During the past year we have had 35 missionaries under appointment, and 46 churches have been aided, with a goodly number of out stations, with the preaching of the Gospel. With the prospect of increased immigration in the near future, we need to enlarge our work on this Northwest coast.

FORM OF A BEQUEST TO THE SOCIETY.—
 "I give and bequeath to the American Baptist Home Mission Society, formed in New York in the year eighteen hundred and thirty-two, the sum of — for the general purpose of said Society."

EASTERN WASHINGTON AND NORTHERN IDAHO.

REV. A. M. ALLYN, GENERAL MISSIONARY.

I am requested to make a brief statement of the needs of our Convention and field.

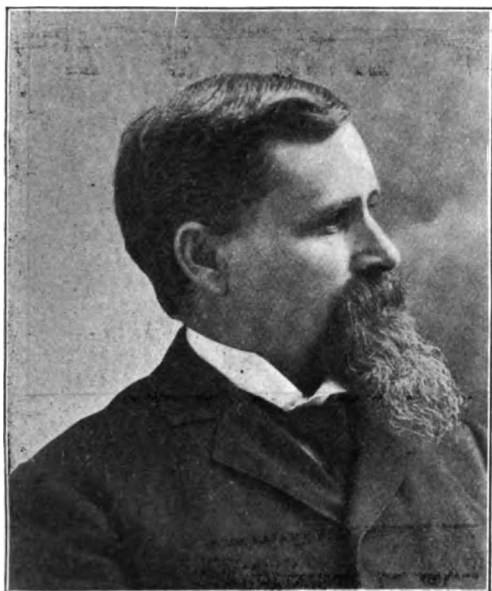
Our needs generally grow out of what we have, rather than from what we have not. We have a field, rich in agricultural and mineral resources, with an area of about 65,000 square miles, and an increasing population. We have 53 Baptist churches, with a total membership of nearly 2,400. Only five churches are self-supporting. We have now under appointment 16 missionary pastors, who, together with the pastors of our self-supporting churches, and three or four ministers who support themselves by secular labor, supply with regular or occasional preaching about 40 churches, leaving at least 13 churches with no preaching at all. We need five good men to supply these shepherdless churches.

This convention field comprises twenty counties; in nine of them there is no Baptist giving his time to the ministry. We need at least one good minister in each county. We have five towns, with a population of over 1,000, with no Baptist church or minister. We need an able man for each of these towns. Through neglect five of our churches have become almost extinct. We need a brave, conservative missionary Evangelist to resuscitate such fields and aid pastors in revival work. Nearly all our missionary pastors need better salaries—some of them twice as much as they now receive.

Instead of the usual \$800 or \$900, we need to raise annually \$1,500 for Convention missions, and we need at least \$8,000 from the Society. Instead of \$6,000, we ought to expend at least \$10,000 in missionary work each year in this Convention. We need to build 28 houses of worship for our 28 homeless churches.

We need more brotherly love among the members of our churches and a great deal more love for the church as a precious institution of Christ. We need a more loyal, steadfast love for the truth as Baptists hold it. And on the part of all our churches we need more earnest, prayerful love for the Convention and a more enthusiastic co-operation in its missionary work; and to promote this we need the HOME MISSION MONTHLY

and the *Pacific Baptist* in every Baptist home. We need more of the love of Christ and the Holy Spirit's power in every church and member and minister in this Convention. We need the sympathy and prayers of the great Baptist hosts of America.



REV. GILMAN PARKER, PORTLAND, OREGON.

THE MISSIONARY NEEDS OF OREGON.

REV. GILMAN PARKER, GENERAL MISSIONARY.

Oregon comprises 96,030 square miles of territory, and has a population of 362,762. There are approximately 7,250 Baptists with 136 churches. Baptist affairs are in a state of transition from the old to the new order of things. Old divisions and jealousies are being healed; a trained and educated ministry is leading on to better things; the Young People's movement is growing. McMinnville College and the *Pacific Baptist* are exerting a splendid influence. The Home Mission Society is an indispensable helper in our work.

The missionary needs of Oregon are very great. The demands for mission work are exceedingly pressing. We have a few struggling churches scattered over a large territory, while between and in out-lying districts the religious destitution is appalling. The importance of vigorous work cannot be over-estimated. Three-fourths of our strength is in the Willamette Valley, which is less than one-fourth of the area of the

State. In this valley we have ninety churches—only ten of which are self-supporting.

In the southwestern portion of the State, extending south from Eugene 200 miles, we have a country 100 miles wide, which is rich in natural resources. This region is traversed by the Umpqua, Rogue and Coquille rivers and with their tributaries, making many beautiful valleys that are rich in soil, yielding large returns to husbandry. Here are the finest fruit lands in the West. The uplands and mountains are rich in timber and minerals—gold, silver, nickel and coal being found in abundance. In this territory of 20,000 square miles there are many towns and villages springing up, with numerous mining and logging camps everywhere. In this district we have only fourteen churches, just one of which is self-supporting.

Then passing over to Eastern Oregon we have a vast area of 50,000 square miles, a great extensive sheep pasture, covered with large ranches and many thousand sheep and cattle. In the northern part of this region is the wheat belt, and then in the eastern portion are the richest gold and silver mines in the State. These mines, ranches and immense wheat fields are largely owned and operated by eastern capitalists; thousands of men are employed in working and caring for these interests. In this territory we have twenty-nine churches, only one of which is self-supporting. Thus we have in an area of 70,000 square miles forty-three churches, only two of which are able to care for themselves.

What we need just now is the means to put two district missionaries in each of these large portions of the State. The men needed for this work should be the very best that can be found; men who are willing to endure hardness; men that are strong in the faith of the gospel; men with evangelistic, organizing and executive ability. We need for this work alone \$4,000 a year, that we may pay these missionaries at least enough to live on and keep their families decently. Then we need as much more for the support of missionary pastors, besides the general work.

Trusting that God will move upon the hearts of his people in such a manner that our Home Mission Society may have the money to meet in a measure, at least, the great demands upon its treasury, we toil on with what we have, hoping that some time we shall be able to respond to the many calls for the Gospel of our Lord coming up continually from this broad and needy field.

WHAT ABOUT NORTHERN AND CENTRAL CALIFORNIA?

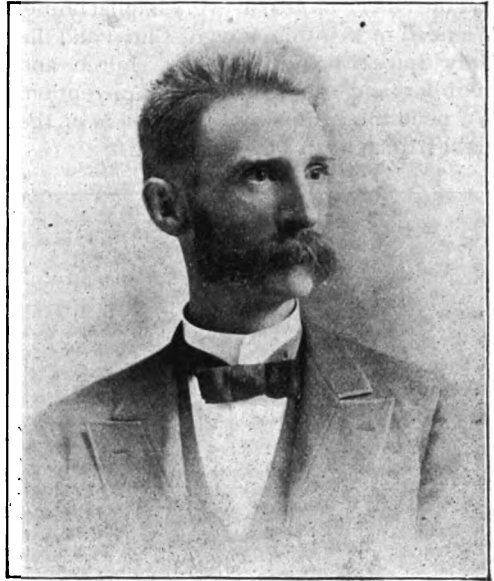
W. H. LATOURETTE, GENERAL MISSIONARY.

After forty years of Christian work in California, what is now the religious condition of the State? Can it be possible that there is still any spiritual destitution?

Can any other State (except little Nevada) show one saloon for every ninety-five of its population? Where else is wine served on hotel and restaurant tables the same as tea and coffee? Where else are there open saloons all along the roads out in the country? Where such a complete and diabolical ingenuity for corrupting the youth? Is it difficult, then, to understand why every other State is surpassed in its proportion of penitentiary convicts—one in every 588—and insane, one in every 262, and suicides at the rate of 300 a year in San Francisco (population 300,000)? Is it any cause for surprise that the population, as a whole, is given over to worldly pleasures; that less than three per cent. of the native sons of California are members of any Protestant church; that few but Christians ever attend a church service, and that all religious work is indescribably difficult?

Is there any destitution in California? Does any one know what it means, that only one-fourth of the population is connected with any church, that sixty per cent. of this one-fourth are Romanists; that only three per cent. of this one-fourth are Baptists—one per cent. of the whole population?

Is there any destitution? What does it signify that in one-third of the school districts (the country districts), there is never a sermon or a Sunday-school—districts beyond the reach of Christian work in city or village? Is there any import in the fact that more than thirty per cent. of the population is of foreign birth? And what does the Lord mean in that He has already given us Baptist churches of seven different nationalities? Why not begin work for six others—Japanese, French, Spanish, Italians, Portuguese and Indians—each of which is represented by many thousands? Why is it that for all such work there are constantly available for work in California ten competent ministers and workers where only one is employed? Who is withholding the bread of life by withholding physical bread from these waiting workers? Is there any need in California?



REV. W. W. TINKER, LOS ANGELES.

SOUTHERN CALIFORNIA.

REV. W. W. TINKER, GENERAL MISSIONARY.

"Southern California" consists of nine counties with an area of 60,000 square miles and an aggregate population of 300,000. Its climatic conditions render it a peculiar field, as it attracts large numbers of invalids, who generally are barely able to pay expenses and are unable to do anything for a living; this, added to the fact that industries are in their infancy, leaves but little margin beyond the actual cost of living to the great bulk of the population. A hopeful side to all this (as a result of observation) is the fact that rapid strides are being made toward establishing a most enterprising and prosperous commonwealth. The effects of the rapid advance in realty values a few years ago and consequent depression are passing away, and the methods at that time resorted to to allure the unsuspecting "tenderfoot" are now viewed with disfavor. Business is upon a firmer basis, and the commercial interests of this section, notwithstanding the disturbances of the current year, have shown a stability that argues well for the future.

There are at present in the neighborhood of sixty towns and villages (on railroads) without any Baptist service and which furnish as much encouragement for our work as any we now occupy. At a great sacrifice and with much effort the General Missionary

has placed, partially at his own charges and with the liberal assistance of the Home Mission Society, twelve meeting houses in places of the utmost importance, but he has reached the limit of his resources, and the present crippled condition of the Society presents a problem for solution during the coming years. What shall we do to occupy these growing towns? Thousands of devoted men and women whom an all-wise Providence has placed in these isolated sections are looking to their more favored brethren and sisters for a little help until they get on their feet sufficiently to sustain the work themselves. Brethren and sisters of means, help in this emergency.



FIRST BAPTIST CHURCH, REDLANDS, CALIFORNIA.

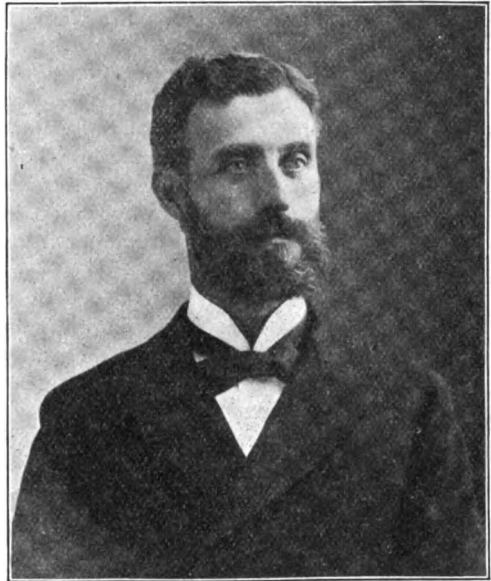
THE NEEDS OF THE RURAL REGIONS.

BY REV. CLAIBORNE M. HILL.

I am asked to write of the religious needs of the Pacific coast outside of its cities, having a population of eight thousand, or more.

The word "rural" must, therefore, be given a very broad meaning. In this article the phrase, "rural regions," designates the whole Pacific coast territory, except the cities. Exclusive of Alaska, but inclusive of British Columbia, this territory is nearly two thousand miles long and more than two hundred and fifty miles in average breadth. Its population in 1890 was 1,927,164. Of this number about 1,240,000 live outside of the cities. At this time the population is considerably larger than the figures given. For it is to be remembered that this section is growing in population and wealth. Nor should it be forgotten that the Pacific coast is capable of sustaining a population as

great as that of our whole country at the present time. In a new land such as ours is we must take into consideration not only present but prospective needs. In the great to-day we must prepare for the greater tomorrow.



REV. CLAIBORNE M. HILL, OAKLAND.

Tha needs of our rural regions are in many cases the needs of

Absolutely New Fields.

While the coast as a whole can no longer be called new, yet to-day certain sections of it are as new as were the Sacramento, Willamette and Walla Walla valleys forty years ago. The early settlers made their homes on the prairie lands; those who followed selected the land most easily cleared. In comparatively recent years immigrants have gone into the forests where giant trees and mammoth stumps have to be disposed of before a productive home is secured.

There are hundreds of these new settlements in the forest regions of the Coast, Cascade and Sierra Nevada Mountains. Again, vast irrigation systems have been developed in recent years, by which the once arid and desert plains have been transformed into a condition of profitable productiveness. Thus other new communities have sprung up. Besides this, new mining regions are all the while being opened up, and the once desolate and un-

inhabited places become the scenes of human activity.

These conditions will continue for a long time to come, because there are hundreds of thousands of acres of land waiting to be cleared, vast sections waiting the magic touch of water, and rich deposits of metal waiting to be developed.

Other sections of the rural regions of the coast are new because changes have brought them largely increased population. Large farms and ranches, which formerly supported only a meagre population, have been subdivided into small orchard tracts. Thus very rapidly has the population increased in some of our sections most favorable to fruit growing.

These facts thus briefly cited conclusively show that our needs are in many instances the needs of new regions. Through the aid of the Home Mission Society much is being done toward

Meeting These Needs.

This whole territory is covered by the operations of five well-organized missionary conventions which co-operate effectively with the Society. They each have a general missionary. Some of them have one or more district missionaries, and all of them sustain missionary pastors. The large majority of these missionaries prosecute their work in the rural regions. But still the needs are not met.

While it is not possible to set forth at all adequately the extent of the needs of these country districts I give here a few sample facts. Those who are best acquainted with the field declare there are needed to meet the religious destitution here 140 more missionaries and 155 new houses of worship. In a section of the Cowlitz Valley in Western Washington there are at least twenty settlements large enough to support a public school. For seventy-five miles along this valley there is no preaching, except an occasional sermon by a Methodist circuit rider, who, of course, cannot cover the ground. Among these settlers there are said to be young men and women sixteen and eighteen years of age who have never heard a Gospel sermon. One of our missionaries visited this region, preaching in some of its school-houses to large congregations. As he was leaving one place a brother took him by the hand, and bidding him farewell, said

with tears in his eyes, "That will be the last sermon some of us will hear for a year." It is safe to say that scores of districts equally destitute of the Gospel could be named. In all of the Pacific States there are young people who have grown to maturity without ever having heard a sermon, and in some instances without having seen a preacher of any denomination. In California alone there are probably 800 school districts without religious services of any kind. In these States there are entire counties without Baptist churches. There are yet, after all these years of missionary effort, many county seats and trade centers without Baptist churches.

The Christian conquest of these rural regions is important for many reasons, which the reader will supply. I mention two or three which he might overlook. For one thing, we have

A People Strong, Physically.

Here is a robust, active, aggressive people. There is no evidence that the mildness of our climate has had a deteriorating influence upon our people. The out-door life, to which our climate attracts us, results in an active physical constitution. Recent athletic victories of Californians over Eastern athletes is in evidence on this point. Physically we are not a dying nor degenerate people. Again, the Pacific coast people are

Strong, Industrially.

The old pioneers were hardy and active. Those who have come since to the rural regions, are, as a rule, toilers who are striving for honor and competency. As a result there is probably less abject poverty here than anywhere else in our country. Then, too, we are a people

Strong, Educationally.

The public schools justly have a wide reputation. These are efficient, not only in cities and towns, but even in the remotest mountain regions. Last summer I was in a California valley, fifty miles from the railroad. There were not more than a dozen or fifteen families in the settlement, yet a public school was sustained for eight months during the year, and the lady teacher received \$50 per month. But this valley had no church, and only an occasional sermon. All of these States have State universities and high schools. The whole system is so articulated that at a very

early stage the public school pupil is taught to look forward to a higher education in public institutions. Our young people are being splendidly cared for educationally, but, alas! in thousands of cases, neglected religiously.

These elements of strength make it exceedingly important that we meet the religious needs of these rural regions. Christianity has an affinity for the stronger races, and the great centers of thought and activity. We must see to it that in this western empire, so mighty in many of the elements of manhood, the Gospel of Christ has its opportunity to shape and direct life. Wherever the State extends her help to train the mind, there the church should reach with the Bible to train the heart and the will, to teach the Gospel of deliverance from the love and the power of sin. But to meet these needs

Is Exceedingly Difficult.

I can only briefly indicate here what some of these difficulties are: (1) Some sections are sparsely settled. This is true of the great stock-raising sections where the people are widely scattered over the ranges. This applies to large portions of Eastern Washington, Eastern Oregon, and North-eastern California. (2) The settlements are far apart. A small mountain valley may be well settled, but it is, perhaps, twenty to fifty miles to another settlement. This makes it difficult to combine in supporting missionaries. (3) In many rural districts Christians are few in number. It is difficult to gather the nucleus of a church. Experience has taught that it is always necessary to best results to have local churches to give abiding power to the truth taught. (4) People are nomadic. A little church is sometimes quickly gathered, but often it is more quickly scattered by removals. (5) It is not easy to combine our weak churches in support of a pastor. Distance makes it difficult, selfishness and hyper-independence often make it impossible. (6) The people want the best-equipped men, intellectually and socially, where the field cannot support such men. The intelligence of the people makes them critical of the messengers of the truth. (7) The towns and in many sections the cross-roads are over-supplied with saloons. Thus the devil's churches have pre-empted much of the ground. (8) The people are

lovers of pleasure. Out-door sports are very popular. Epicureanism is a marked feature of Pacific-coast life. Sunday desecration is as common as Monday speculation. (9) Love of money is prevalent. The spirit of the old gold-seekers has perpetuated itself. The influence of land speculators and town-site boomers has had its evil effect upon the whole region. (10) The Christian people as a rule are not rich; often they are not even well-to-do. This has made it very difficult to sustain pastors. (11) The members who enter into the organization of our churches come from everywhere, and have all sorts of ideas about church life. This fact renders it no small task to secure harmony and unity in the churches.

Yet in spite of all these obstacles our Home Mission work has been greatly blessed. To-day our cause in this whole region is in an encouraging condition. Results already achieved justify all the expenditure of service and treasure in the past. The future will bring still greater harvests from the sowing of to-day and yesterday, because work done in these rural districts will be of

Permanent Importance.

The twelve spies agreed that the narrow strip of land lying along the Mediterranean, north of the Sinaitic peninsula and south of Syria, was very attractive. They described it as a good land flowing with milk and honey. But what was then said of Palestine may be said with far greater emphasis of the Pacific Coast. Here are lilies fairer than ever bloomed on Galilean hills, and roses that out rival those that shed their fragrance on Sharon's plain. Here are forest trees beside which the cedars of Lebanon are dwarfed, and mountains, the hem of whose snow-white garments the peaks of Palestine could scarcely touch. Here are fruits more luscious than ever purpled in the vale of Eschol, or ripened in the orchards of Solomon. Here are wheat fields more golden and prolific than ever waved on the plain of Esdraelon. Here is the gold of Ophir which the ships of Tarshish had to bring from afar to enrich [the people and adorn the temple of the land of promise. It is no extravagance to say that as to quality and variety of resources Palestine would be a poor rival to our Coast region. And as to extent of area it would

take forty Palestines to make a single one of our Pacific States. These facts mean that here will always be a teeming population. As long as the refreshing winds blow from the Pacific and the rains fall in the valleys and the snows upon the vast mountains make natural reservoirs, as long as mountain streams flow and rivers run through the valleys to the ocean, and as long as the golden sunshine kisses seed-time into harvest, so long will man dwell beside this western sea. Work done for Christ to-day will tell mightily for all that future. I venture to think that every Christian who reads these words, whether he be a dweller in the East or in the West, will join in the wish and the prayer, yes, and in the effort as well, that all these regions may be won for Christ. A poet, whose name I have never heard, has finely expressed the Christian desire and hope for the Pacific Coast :

"Lord, bless our land, 'tis rich and fair,
With summer sun and balmy air,
And flowers that, fresh with morning dew,
Look up to skies of deepest blue.

"This golden land, this summer land,
By fair Pacific's breezes fanned,
From Shasta's snow to desert sand ;
From eastern slope to western strand,
This land beside the shining sea,
We want it all, dear Lord, for Thee.

"Its mountains stand with hearts of gold,
And like huge watchers, gray and old,
They guard the fertile valleys sweet,
That lie in beauty at their feet.

"'Tis rich in flocks upon the hills,
In waving grain, in golden rills ;
'Tis rich in corn and fruit and wine ;
Lord, may its riches all be thine.

"O, may Thy servants, true and brave,
Work on in faith this land to save.
Till o'er it bright shall shine afar
Thy Light, thou blessed Morning Star.

"Then this dear land, this golden land,
By fair Pacific's breezes fanned,
From Shasta's snow to desert sand ;
From eastern slope to western strand,
This land beside the shining sea,
The glory of all lands shall be."

BAPTIST STRENGTH AND WORK IN THE PACIFIC COAST CITIES, AND ITS PRESENT OUTLOOK AND NEEDS.

BY REV. T. G. BROWNSON,

President California College.

Let the readers of this paper hold continually in mind one fact, that the cities here noticed are widely separated, each by virtue of its location destined to be a city of considerable size, several of them destined to be among the twenty greatest cities of this city-producing nation. The Baptist strength of these cities, as to churches, missions and membership, is summarized in the following table. The population is that of 1890, considerably less than that of to day.

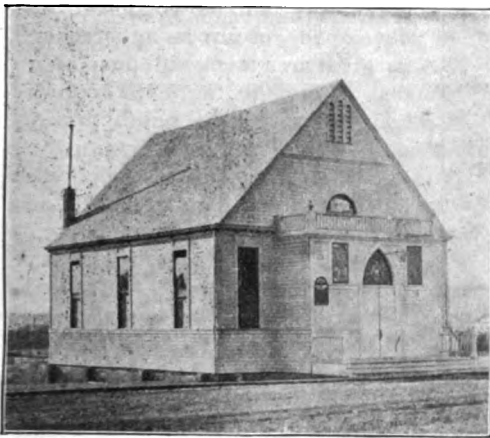
City.	Population.	No. of Churches.	No. of Missions.	Church Members.
San Diego, Cal.	16,000	4	..	466
Los Angeles, "	50,000	10	4	1,796
Fresno, "	11,000	2	2	413
Stockton, "	14,000	2	..	271
San José, "	18,000	2	..	459
Alameda, "	11,000	1	..	147
Oakland, "	49,000	7	2	1,475
San Francisco, "	300,000	6	4	1,144
Sacramento, "	26,000	3	..	607
Salem, Ore.	7,000	1	..	316
Portland, "	85,000	11	2	1,650
Astoria, "	7,000	1	..	58
Spokane, Wash.	23,000	3	1	446
Walla Walla, "	7,000	1	..	150
Tacoma, "	36,000	1	2	466
Seattle, "	44,000	5	2	756
Vancouver, B. C.	18,000	3	..	310
Victoria, "	16,000	2	1	306

Included in these statistics are four Colored churches : San Diego, Oakland, San Francisco, Spokane ; four Swedish churches : San Diego, Oakland, San Francisco, Portland ; three German Churches : Los Angeles, San Francisco, Portland ; a Norwegian church in Oakland, and a Chinese church in San Francisco. Most of these thirteen churches are very weak, with a total membership of about 650. We have, then, 52 English-speaking American churches in our eighteen cities on the Pacific coast, with 10,500 members. The ten largest have an average membership of 425 ; the twenty smallest, of about 100. Of course it goes without saying that a large

per cent. of this membership is of no real value to our churches. We have a very large non-resident membership, much larger, I think, than in Eastern cities.

Houses of Worship.

Of this phase of our work it is very difficult to speak. The last five years have seen some marked changes. The Memorial and American churches of Los Angeles; the First, Second, Third, Calvary and Grace churches of Portland; the churches of Salem, Tacoma and Alameda have built or rebuilt houses of worship.



GRACE CHURCH, MONTAVILLE, OREGON.

The financial depression has seriously affected several of our largest churches by making it difficult if not impossible to pay their indebtedness. The most serious problem now facing at least ten of these churches is a heavy debt. Of the 52 English-speaking American churches, those having fairly good houses of worship comparatively free of debt may almost be counted on the fingers of one hand.

Baptist Work.

The Baptist work in the Pacific coast cities, not directly included in a description of the churches, is considerable. City mission effort has received some attention with fair results. In several of the cities a City Missionary Society has undertaken to prosecute this form of Christian service. Much good work has been done that cannot be presented in statistics. At times the Chinese work has been especially flourishing, then in a few weeks it has been almost demoralized by the departure of the converted Chinese into the country towns

or to other cities. They are almost equal to the white people in their migratory habits. Those only who are familiar with Chinese work in our cities here can appreciate the difficulties under which that work has been carried on. In spite of these difficulties, however, large results have attended these labors.

Education.

The educational work attempted in our cities had its beginning but ten years ago. California College was then moved from Vacaville to East Oakland. Its doors had been closed for several years. Its success in its new location has been encouraging. Some four hundred students have been enrolled in the ten years. Many of them have remained but a short time. Eight have been graduated from college and seventy-three from the academic department. At Los Angeles a college was opened with bright prospects, but dark shadows came in the way of debt. These still hang low, although the school has a fine property. Six presidents succeeded each other in rapid succession, and now the school is under private control; the trustees have nothing to do but to collect money for the interest on the debt, or pay it without collecting. At Seattle, some five years ago, a university was christened; a building was erected, an academy maintained for some three or more years. Its doors stood closed last year. Of its future no man knoweth. At Oakland, in addition to California College, there is an organization, "The Theological Union." It has property valued at some \$30,000. It did some work in theological instruction before the death of Dr. Gray. It is the nucleus of what is likely to be the Baptist Theological Seminary of the Pacific Coast.

Present Outlook.

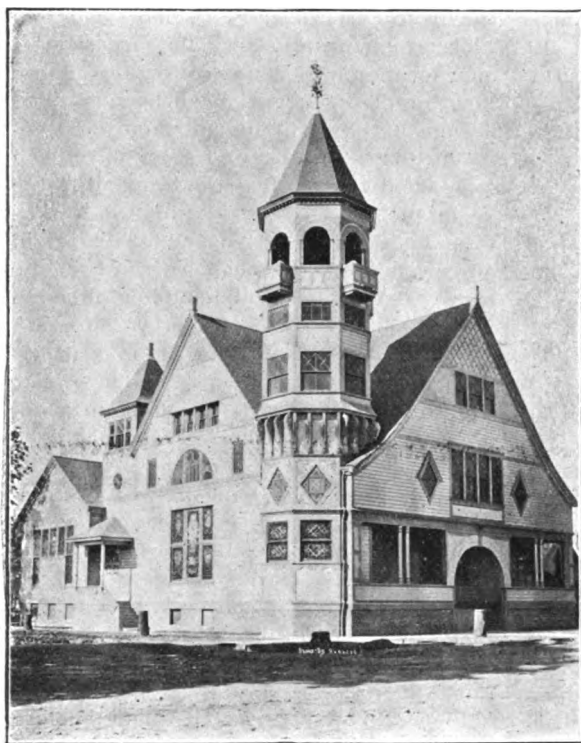
In considering the present outlook, readers must bear in mind that no great section of our entire country has felt the financial depression more than has the Pacific Coast. Very many of our present population came here five, six and eight years ago, literally spending their all in getting here. Exceptional commercial activity, abundance of work at good wages, the hope of gain by investing in real estate and other inducements, led large numbers to run in debt for the purchase of homes. Then came the crash; building ceased; all sorts of laborers were thrown out of work; property coul

not be sold at any figure; these people had no money with which to buy the necessities of life; accruing interest knocked loudly for payment. One feature has been favorable; holders of mortgages, from sheer unwillingness to take the mortgaged property, have been very lenient, and so many people have been allowed to live in their purchased homes without making payment on the principal. In other great sections people were thrown out of work, but their life

one goes over our field and into the homes of our people, and learns at what sacrifices our work has been sustained and how loyal are many of our people in spite of their financial embarrassments, he turns his face to the future with new hope, confident that in some unforeseen way our church debts will be paid off, vacant pastorates filled and supported, weak churches strengthened, new fields occupied, educational work built up and God greatly glorified.

Most of our people believe in the future of the Pacific Coast; in its agricultural and commercial greatness; that its wonderful undeveloped resources must make its great area teem with busy life; that before the twentieth century has far passed its zenith twenty millions of people will live on the Pacific slope. This abiding faith in a great future nerves their hand to toil and gives courage to their brain in planning great things for the Kingdom of God. And words fail to describe the hopefulness and energy and ambition that are instilled into our people by the larger appreciation of the importance of our work that is beginning to possess the mind and heart of the great Baptist brotherhood of the old East. A long list of faithful followers of the great Webster have persistently believed that the Pacific Coast was too far from the seat of government to ever become an important factor in the greatness of our common country.

Roman Catholics did not share



FIRST BAPTIST CHURCH, SALEM, OREGON.

savings had not been consumed by a long move, and they had not been so powerfully induced as have our people to invest in real estate. When these facts are duly considered and their bearing upon the financial support of Christian work, the present outlook takes on features of real encouragement. This encouragement has at least a three-fold basis: The sacrifice and heroism of our people in sustaining Christian work during the last four years; the intelligent and deep-seated conviction that the Pacific Coast has a large future; the fact that the East is beginning to appreciate the importance of rendering large financial assistance to Baptist work west of the Rockies. When

largely in this belief, and are to-day in numbers and in wealth far in advance of any other denomination. Methodism, with its genius for pioneer work, early pursued a vigorous policy in pre-empting this great area, and has here to-day two and a-half times the membership of the Baptists. But a new conviction has begun to possess the Baptist brotherhood. Their appreciation of the Pacific Coast as a mission field of supreme magnitude is growing year by year. This growing conviction gives us in our far-off isolation new courage for pushing on the work committed to our hands.

The Present Needs.

This is the most important phase of this subject, but the most difficult to discuss effectively in the space at command. One pressing need is the reduction of our church debts by at least one-half. I cannot speak accurately, but think I am within bounds in saying that at least ten of our forty most important churches are burdened with debt to such an extent as to seriously hinder their work. Several of these ought to and will pay off the debt without any outside assistance. Several of them must receive some outside help or be seriously embarrassed for years; perhaps suffer loss that decades cannot remedy.



FIRST BAPTIST CHURCH, PUYALLUP, WASH.

A second pressing need is better houses of worship for some of our weaker churches. At least a dozen churches might be named that are seriously hampered by inadequate houses. And these fields are all important ones; not sparsely settled suburbs, but fields with from five to ten thousand people. These churches cannot, of themselves, build such houses as they deserve. Our adjacent churches are too weak to render them adequate assistance. Their only hope seems to be the Church Edifice Fund of the Home

Mission Society; and that Society can do it only as the people give the needed funds.

Homeless Baptists.

A third pressing need is that the Baptists who come to us from the East shall bring their religion in their hearts and not in the bottom of their trunks. It is a conservative statement that there are to-day in our eighteen cities one thousand Baptists whose church membership is still in the East or in their trunks. They have engaged in business; many of them have invested in property; but, urged to join our churches, the reply often comes that they have not yet decided to remain on the Coast. Some of them have been in that undecided condition for ten years. Some of these people are known to be Baptists, and their remaining outside our churches is a serious hindrance to our church work. Some of them have concealed not only their church letters, but all outward evidences of a religious life. Eastern pastors can render us very great assistance by corresponding with pastors here and by urging the members moving from them to at once unite with the nearest church to their new home.

A fourth pressing need is a raising up of a native, educated ministry. Our churches have done something in this respect. They have a fair record. But the Coast has labored, and still labors, under serious drawbacks, as compared with other denominations. The Congregationalists, the Methodists, the Presbyterians, in their educational work, are receiving, year after year, money from the East to assist them in that work. They are thus, in a measure, free from the fearful strain that rests upon Baptists to sustain their educational institutions. They are thus able to render financial assistance to students for the ministry; for Baptists to do this is one of our most urgent needs. Two thousand dollars a year from the East to assist our schools in their current expenses, with the condition that the churches on the Coast contribute at least another two thousand to assist students for the ministry, would give our churches such an impetus as has never yet appeared in all their history. A half-dozen men a year from our own churches, trained and fitted for effective service, familiar with the needs and the difficulties of our fields, bound to our Coast by ties of birth and blood

entering our pastorates, would soon put a volume of new life into our work.

Pastors with Missionary Spirit.

A fifth need is that pastors urgently sought for in Eastern fields shall come here not to better their condition, nor for the sake of the climate; and come to stay. We have sixty churches that ought to have as pastors men who could easily command \$1,500 salary in the East. The present and prospective importance of their fields, the character of



PASTOR TONG, CHINESE BAPTIST CH., SAN FRANCISCO.

their membership, the ability in pulpits of other denominations, the supreme difficulty of carrying on Christian work in these fields, are an unanswerable argument in favor of this proposition. We have a goodly number of such pastors; pastors who are living on very much less salary than the figure named, and doing admirable work. We have had many such pastors; but, alas, they returned East, wiser, richer in experience, poorer in purse. We can get pastors from

the East; we can get them easily; but it is not so easy to get the sort we need; our fields are so difficult that good men get discouraged; the salaries of our important fields are too small.

In considering the needs of our cities special attention ought to be called to San Francisco. It is the commercial and financial centre of the Pacific Coast, with a population four times that of any other city. The First Church is an aggressive body, with four missions. The Immanuel is weak, a mission church, and hampered by a great debt. Hamilton Square is also a mission church, and seriously crippled for want of a better house. In this city, where there ought to be at least six strong churches and ten or twelve well-manned missions, our cause is conspicuous by its weakness. The fact that San Francisco must be for a long time, if not for all time, the leading city of the Coast, would seem to justify exceptional efforts to place our Baptist cause here on a stronger basis.

The conclusion of the whole matter as to our needs is this: That we need in our cities larger help from the Home Mission Society than we have yet received; possibly with more rigorous conditions; possibly on condition that our own people attempt still greater things. We need money; above all, we need men of large ability, who will come here and remain here, drawn and held by such a conviction as sends men and keeps men in the foreign field. Essential to our continued and commendable growth is the vigorous help of the Society to whose fostering care we are already so largely indebted.

DIFFICULTIES ATTENDING WESTERN MISSION WORK.

BY C. A. WOODY, DISTRICT SECRETARY,
PACIFIC COAST.

No work can be properly appreciated without an adequate knowledge of the difficulties through which it has been carried to completion. This remark applies with special pertinence to religious work in the Western States, and more particularly to mission work on the Pacific coast. The limits which I have assigned myself in this paper, will admit of but a brief review of these difficulties.

Early Types and Their Progeny.

In the first place, it is to be remembered that the early tides of immigration to our coast carried their own convictions with them, and impressed those convictions upon our young and growing commonwealths. Previous to the war of independence, a widespread revival spirit was prevalent. In New England such men as Jonathan Edwards and the Tennants helped to originate and intensify the work. But the war ended that sort of work. Before it closed, the soldiers of France had come, and with them had come French infidelity, and this spread as does many another kind of infection. Not long thereafter came in English Deism. In the valley of the Mississippi there was much of Roman Catholicism, where it had been long enough to have bred and disseminated its habitual fruits—godlessness and absolute irreligiousness. The early and character-determining immigrants of the West were from the Mississippi Valley, and with them came those habits of thought and life which made the West, as a whole, averse to religious life and belief; with this there was a seeking for gain. This idea, more than any other, was the moving, the determining idea in deciding the family to move westward. Temporal gain was the motive that controlled. To know that the West had a fertile soil and a kindly climate, where a living could be secured with but little exertion; that the gold could be dugged out with ease and great profit, pulled hard upon families in the East, and they came in large numbers. With them these immigrants brought a habit of life that has inhered in their children and communicated itself to newcomers; a spirit of restlessness, a lack of fixity of habitation. If things did not go along well on this side of the mountains, they must away to the other side. Reports of extra crops, or other unusual good fortune in one region, induced a rapid moving thither. So they went, only to return, and then away to some other region. One season, in the church which I first served as pastor, there was an exodus of a large part of the members to other regions, depleting the church of its strength and its best workers. In the early days in California a pastor thus reports the demise of his church: "Mr. and Mrs. Downhout, whom baptized there, went

East, as also did the clerk; Brother Stockwell entered the army, and the deacon hung himself." In California, from 1849 to 1867 inclusive, there were organized one hundred Baptist churches, of which number fifty-five are known to have become extinct during that same period. This record can be paralleled in every State in the West whose history goes back into the fifties, and no cause operated more powerfully and steadily to this end than the spirit of restlessness. No home-life can be maintained in families always on the move.

A Lack of Women.

Closely related to this feature of western life is the fact that in the Western States there is a great preponderance of men over women. In the six States which comprise the Pacific slope there is an excess of men over women, says the census of 1890, of nearly 500,000 in a population at that time of 3,686,509. In the State of New York the excess of females is nearly 50,000. California has a population of 1,208,130 and New Jersey of 1,444,933. California has an excess of males of 192,088, while New Jersey has an excess of females of 3,295. Oregon, which has the most favorable showing in this respect of all the coast States, has an excess of males of about 50,000 in a population of 313,767, while Rhode Island, in an almost equivalent population, has an excess of near 10,000 females.

This fact has intensified the difficulty to which I have just referred of nomadic habits. Tied by no obligation of family these men can go readily and quickly where the best prospects of gain are presented. Then, too, this excess of men adds its own peculiar difficulties in the habits of society, occupations of the leisure hours, Sunday recreation, and the host of other things that follow in such a train. It is to be remarked that the most recent years of our history on the coast have been the years of our best and most permanent growth. The last census records the fact that the period covered by this growth has seen a very large increase in dwellings, the whole of the western division showing an actual increase of 73½ per cent., while the largest found elsewhere in the nation was but 35 per cent., and that belonged to a Western State. An increase of dwellings means more segregated homes and an intensified home life,

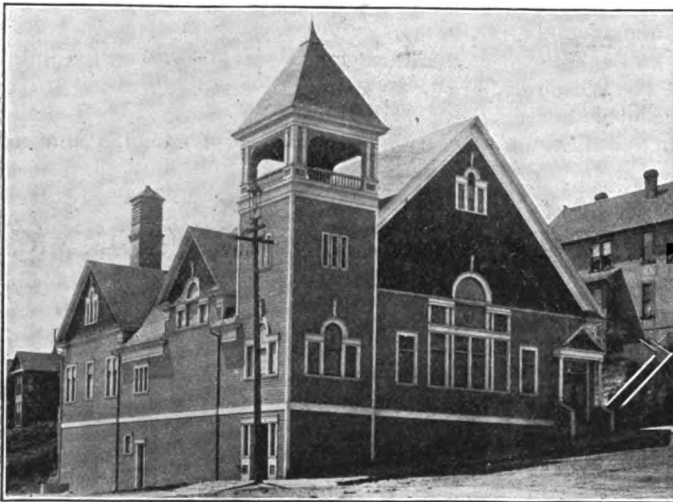
hence less of the migratory habit, and so permanence of religious work and growth.

Sparsity of Population.

Another thing that has added immensely to the difficulties encountered by missionary laborers on the Pacific Coast, and one which has been a great feature in all denominational concerns, religious and educational, is the fact of the tremendous distances by which we are separated from our brethren in the East, and from each other as well. In the whole of the western division, which includes all of the States west of and including Colorado, the average population to the square mile, at the time of the last census, was but 2.58. In Oregon it was 3.32, and in California it was 7.75. Compare California with New Jersey, which had at the

those who have always lived in close contact with other Baptists that I despair of any one attaching to it the importance which it should claim. Pacific Coast Baptists lived a separated life, and of necessity must develop their own institutions without the help, counsel, or cheer of their brethren of the Eastern States. They had none of the stimulus that comes from close contact with the throbbing life of a sisterhood of churches. They have been compelled to undertake burdens and the solutions of problems such as no other portion of the denomination was forced to consider. Think of a Baptist association in 1853 in Oregon, representing thirteen weak, struggling churches with an average membership of nineteen persons seriously considering the question of founding a denominational paper as an organ for the ter-

ritory. Such a proceeding may to you seem the highest evidence of incapacity until I remind you that the speediest mail at that time brought us the nearest Baptist newspaper in the space of four months, and to reach sister churches through the columns of such a paper would at the very best take not less than eight months, and to discuss a policy through that medium would be too protracted to arouse the interest of any one.



FIRST BAPTIST CHURCH, TACOMA, WASH.

same date a density of population of 193.82 to the square mile, which is just 25 times that of California. Rhode Island has about the same population as Oregon, but there are 99 times as many to the square mile. The first census of the coast was taken in 1850, and at that time in the whole of the West there were 16 persons to every hundred square miles. It was with such a real thing as distance that the pioneers had to deal in their efforts to build up our Western commonwealths and a Christian civilization. Of course, the people were gathered in communities, but this means only that the groups were the wider apart and had less intercourse with each other. It is so difficult to bring this fact to the apprehension of

What is true as to the needs existing for a paper of their own was the need as to every other form of denominational undertaking. Specially was this true of Christian education. And these two needs are as potent and burdensome to-day as they were in the years in which they were undertaken by the few and feeble churches of this distant field.

Jesuit Schemers.

With these difficulties may justly be named the persistent influence of Catholicism. This was more potent in the earlier years than it has been able to be in later years, though it has steadily maintained the same attitude. There can now be no disputing the fact that upon the representatives

of Catholicism must rest the stain of Whitman's murder. It has not been shown that they were actively the inciters to the direct act of massacre, but it is clear that they were steadily inciting the Indians and half breeds to a suspicion and hatred of Dr. Whitman, and were able to have prevented the deed had they chosen to consent that a Protestant mission should remain among the Indians. The address of Major Sherman at the fiftieth anniversary of the raising the flag at Monterey, Calif., maintains that the massacre of Whitman was part of a Jesuit plan to erect on these western shores a great Catholic empire. He refers to many incidents and facts that seem to furnish a sufficient basis for his claim. It is enough for me to say that from the beginning, almost, Protestant missions have had to meet the ever-present and wily Jesuit. The empire lost on the plains of Abraham they sought to regain in the valley of the Mississippi; failing here, they removed the field of their efforts to the farther shores of the great ocean, and there they have been active day and night, omitting no art or device their centuries of deceit have taught them.

Heterogeneous People.

With all these hindrances and difficulties is to be put the heterogeneousness of our Coast population. Each of the Coast States has its peculiar difficulties from this cause, but each alike has found this fact one of no little magnitude. The people are from everywhere. They have every notion that belongs to the human mind or that has been evolved by human experience. Every man is strong to assert that no way of working is so Scriptural and so practical as the way "we did back home," wherever that may have been. There are more isms, and that in their extreme form, to be found in our Pacific Coast cities than in any place on the earth, unless it be Boston. Mix the elements that J. M. Peck found in Southern Illinois and Northwest Missouri with a number of others like to them in a single church having some members like himself, and then propose some radical and advance movement in mission work, and there can be found many a place on earth less heated than will be that fellowship for a time. I yet very distinctly recall the meeting of an association in the early summer after my conversion when almost the whole time of the association was consumed in a discussion

of the right of one of the churches to send two of its women as delegates to the Association.

It was at last decided that the sisters could not sit as delegates, and for nearly ten years this was the rule in that Association. This action was taken in 1876. Similar action was taken in one of the California Associations in 1874, but this was likewise changed after some years.

Dr. O. C. Wheeler tells of an early experience illustrative of the point I make. It was in September, 1850. Certain rules and regulations were under consideration for the administration of the affairs of the church, the first church of Sacramento, California. It had been provided in the draft of rules being considered that the pastor should in behalf of the church give the hand of fellowship to members newly received. Brother B., from Missouri, sitting in the rear of the room sprang to his feet. "What is that? Pastor on behalf of the church give the hand of fellowship? I never heard of such a thing in my life." "What form have you been accustomed to, brother?" inquired the moderator. "Why, the whole church give the hand of fellowship, of course." Deacon W., a venerable brother from Maine, arose at once, and in astonishment said: "What, every individual in the church give the hand of fellowship?" "Certainly," said Brother B. "Never heard of such a thing in my life," said the deacon. A trifling matter, you see, but a wide divergence, and with this there went much more that was in no sense trifling; chiefly on account of the serious way in which these peculiarities were held, as if in them were involved the integrity of the denomination and a double "thus saith the Lord."

With all these special forms of difficulty there may be supplied those inherent in the prosecution of religious work anywhere and the situation is fairly before the reader. Nor must it be forgotten that with the prosecution of our religious work we of the Pacific Coast have been building commonwealths, formulating laws, establishing those forms of civil institutions needful to our peculiar conditions, building railroads, and in general subduing nature. In the beginning we lived in such homes as we could hew from the forest trees and fashion with but the axe and auger. More nearly than on any other part of the continent we began life with our bare hands and had what we could fashion. What has been wrought out, therefore, is doubly dear to us.

THE FUTURE OF THE PACIFIC COAST.

BY REV. ROBERT WHITTAKER, OAKLAND, CAL.

Here and there on the Pacific Coast are quiet, unimportant towns, which, less than fifty years ago, looked fondly forward to the speedy realization of metropolitan ambitions. San Francisco and Portland once shared their dreams of greatness with villages whose old-time expectations of pre-eminence are generally unremembered now, or remembered with smiling wonder and surprise. These monuments of unrealized prophesies and disappointed expectations are evidence enough that hope does not always come to fruition even in this land of endless summer. Nowhere have men had greater faith in the future, and perhaps nowhere, on the whole, has that faith been better justified; but, with all the prosperity of these last fifty years, we have had enough experience of the vanity of human wishes, and the unreliability of the most confident predictions, to learn the wisdom of modest expectations.

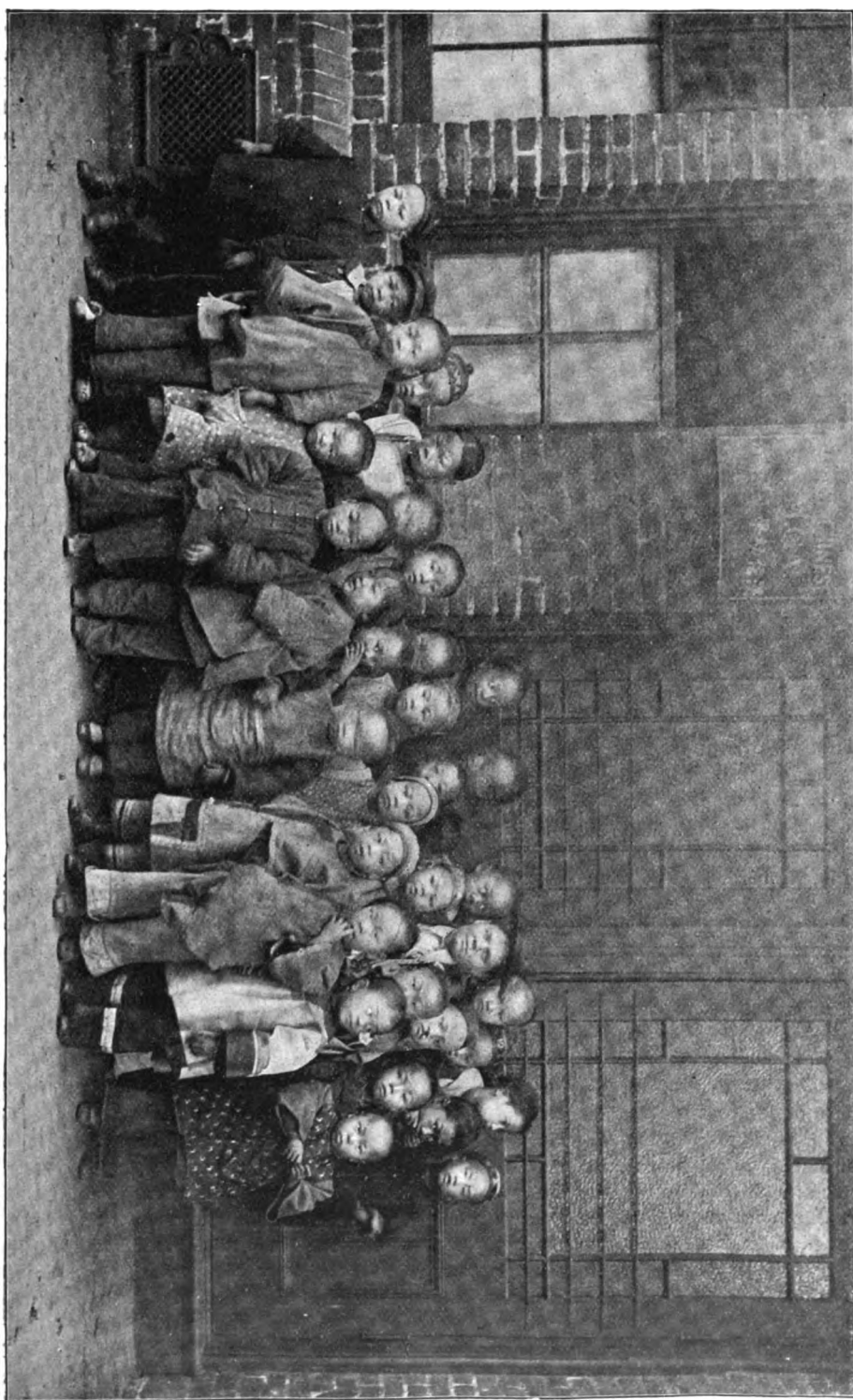
What Surviving Pioneers Have Seen.

Yet, in spite of many disappointments in the past, in spite of the present pressure of such hard times as this coast has never known, it is not strange that men who can remember practically the entire history of civilization on the Pacific Slope, having seen such wonderful transformations within the compass of their own years, should look for large developments in time to come. There are men, still with us in health and strength, who remember the straggling Spanish hamlet of Yerba Buena, along the sand hills now covered by the homes and business haunts of more than three hundred thousand San Franciscans. The missionary pioneers of the Willamette Valley have largely passed away, but there are still some among the thousands who daily cross that great tributary of the Columbia, from Portland to East Portland, who remember when all the broad acres now covered by the rich and prosperous metropolis of Oregon might have been bought for the cost of a first-class bicycle to-day. Seattle and Tacoma, either of them nearly, if not quite, as large as was Boston two hundred years after the landing of the Pilgrims, were virgin forest so lately that, in 1888, when I first saw them, the tree stumps, so plentiful

in yard and street through many of the principal residence districts were hardly touched with the color of decay. During my pastorate in Seattle one of my deacons, not a very old man, described to me a personal encounter with Indians near the spot where we sat. When the encounter occurred the spot was part of a primitive bridle path through the woods. When the story was told the place was the centre of a fine residence district and overlooked eighty acres of homes and churches and business blocks. The generation of the pioneers whose honored representatives still abide with us in considerable number saw the English-speaking population of the Pacific Coast increase from an insignificant handful of hardy adventurers to a population very little short of the population of the thirteen colonies when the war for our national independence began.

"In the Beginning" Yet.

Great as this growth has been, the seven States and Territories of the Pacific sisterhood are still a sparsely-settled land. Their population to-day is but a small fraction of the population which all who have observed these States admit they are able to maintain. There are thousands of acres of fertile soil on the shores of Puget Sound still uncleared and uncultivated, where, in time to come, it is reasonable to believe, the myriad homes of a prosperous people will supplant the well-nigh unbroken forests of to-day. There are whole counties of Oregon where the homes of men are as few and as far between as they were on the prairies of Illinois and Iowa half a century ago. And although San Francisco is in many respects as orderly and sedate a city as the great centres of population east of the Mississippi, there are almost virgin fastnesses, within a few hours' journey, where only the hunter and the woodsman go. I stood this summer on a mountain summit in the foot-hills of the Sierra Nevada mountains, some five thousand feet above the sea, and not more than a hundred and sixty miles from San Francisco, yet as far as the eye could see no sign of human habitation appeared. Homes there were, indeed, within a few miles, but the entire population within a radius of thirty or forty miles was probably less than that of any one of half a hundred towns of hardly more than local reputation east of the Alleghanies. Yet the climate of this



CHINESE KINDERGARTEN PUPILS, SAN FRANCISCO. W. B. H. M. S., CHICAGO.

region is most delightful, the flow of delicious water is abundant, and the average soil gives promise of ready and liberal response to cultivation. There is little reason to doubt that some day profitable farms will divide this now almost untenanted wilderness, and thousands will dwell where now men live in almost hermit-like seclusion. Already the fruit-farms of the Santa Clara valley have displaced the forests which once covered the foot-hills of the Coast Range, and year by year the line of orchards moves backward from Los Gatos and Saratoga toward the highest summit of the mountains which overlook Santa Cruz and Pescadero on the borders of the sea. The conquest of the Santa Cruz mountains is to be repeated on a larger scale on the upper waters of the American and Sacramento rivers. The wave of population will swell farther and farther from the sea, and rise higher and higher among the fertile hills, till Lake Tahoe shall be encompassed like its eastern mate, Lake George, and men will dwell on the sides of Shasta as they dwell to-day on the slopes of the Green and White mountains of New England.

Possibilities of Population.

That we are not over sanguine in these expectations a little study of statistics goes to show. The seven States and Territories to which we have referred, namely, Washington and Idaho, Oregon and Utah, California, Nevada, and Arizona have a combined area of 722,060 square miles. East of the Mississippi, not including Louisiana which lies largely west of the great river, there are twenty-six States, or twenty-seven if the District of Columbia is given the dignity of such a designation. Omitting only three of these, Wisconsin, Michigan and Mississippi, the remaining area is 719,960 square miles, or 2,100 square miles less of area for the twenty-four States including the District of Columbia, than for the seven States and Territories on our Western border. The population of the larger area is according to recent estimates 2,585,423. The population of the lesser area is 44,700,284. In round numbers the ratio is two and one half millions to forty-five millions. In the Western section the ratio is three and one half persons to the square mile, in the Eastern section sixty-two persons to the square mile.

Continuing this exhibit of comparative statistics for a moment it can be shown that if ever the day comes when these seven States are as densely populated as is England to-day, we shall have here in round numbers a population of four hundred millions of people. Or if this seem incredible as even a remote possibility, consider the fact that the same density of population here as in Massachusetts would give this group of States and Territories a population slightly in excess of two hundred millions. New Hampshire is not generally regarded as an overcrowded State, nor has it any very large cities, yet if we had the same proportion of population to the square mile our numbers would fall but a very little short of thirty millions. Oregon and California alone, if populated like New Hampshire, would contain more than ten millions; if like New York, about thirty-five millions; if like Massachusetts, more than seventy-five millions. New York State has an area of 49,170 square miles, and a population of 6,690,842. Oregon has an area of 96,030 square miles, and a population of 350,000. In other words, New York, with little more than half the area of Oregon, has more than nineteen times her population. New York, with less than one-fourteenth of the area of these seven States, has two and one-half times their combined population. Do you count it strange in the light of these figures that in spite of mischievous inflation of prices, in spite of lying misrepresentations of resources and attractions concerning which we need not be afraid to tell the truth, and, in spite of land speculation and railroad monopolies, there is still prospect of development here which one hardly cares to portray lest his sobriety be called in question.

Vast and Varied Resources.

But we are not mad, most noble Festus, when we look forward to the future of this coast with the confident expectation that some day we shall number millions where we now number tens of thousands. That there are great tracts of land here of little or no present value cannot be denied; but even New England, after two centuries and a half of cultivation, has more than forty thousand square miles of unimproved land out of a total of a little more than sixty-six thousand square miles, and much of our waste land is so rich in mineral wealth that we

can well spare it from the area of cultivable soil. From 1849 to 1881, inclusive, California produced more than two-thirds of all the gold produced in the United States. From 1885 to 1889, the gold production of these seven States was \$211,344,886. The United States produced in 1893 sixty million fine ounces of silver. By far the larger part of this was produced by two States contiguous to the tier of States which make up the Pacific slope, Colorado and Montana, but Arizona, California, Idaho, Nevada and Utah produced more than sixteen million ounces of the silver product. It cannot be doubted that the mineral wealth of the Pacific coast, so far from being already exhausted, has been little more than sampled, with the possible exception of gold and silver. And, while the output of gold will probably never again equal the production of that precious metal in the days of the Argonauts, there is every reason to believe that both gold and silver will continue to be produced for an indefinite period in such liberal quantities as will make our barren mountain sides more profitable than many of the richest wheat-fields of the inland States. These same mountains promise an inexhaustible supply of iron and coal, copper and lead, quicksilver and platinum, not to mention their immeasurable stores of woods and marbles, whose worth in money no one yet can estimate. Even our deserts are so freighted with salt and sulphur that their burning sands are regularly traversed to supply the markets of the world, and teamsters toil through the awful wastes of Death Valley to bring forth borax in such quantities that the millionaire owner of this common commodity, whose palatial residence crowns one of Oakland's most sightly hills, is known as the "Borax King."

Fish, Fruit and Flowers.

Space fails me to tell of the rich supplies of salmon in the Columbia River and Puget Sound. Enough to say that in the census year the value of the fishing industry in the three States of Washington, Oregon, and California, fell but a little short of five millions of dollars. Neither can I dwell upon the possibilities of fruit-raising in this land loved of the sun, except to say that the fruit crop of these seven States was, in 1889, estimated at sixteen millions of dollars. It is doubtful whether the wheat-growing area

of California will be greatly extended, yet, taking this section as a whole, it cannot be questioned that the growth of cereals will very considerably increase. But with the present area the wheat crop alone, from 1885 to 1889, was worth more than two million dollars in excess of the production of gold, or a total of \$213,536,621. It is not strange that the people of the Pacific coast are generally in favor of the Nicaragua Canal, since it is estimated that it will effect a saving to us of from five to seven millions annually in the single item of the exportation of wheat, not to dwell upon the markets which it will undoubtedly create for us in the South.

Manufactures are still in their infancy on the Pacific coast, yet, according to the last census, the wages paid in California were about equal to the wages of Indiana, and considerably in excess of the amount paid in any New England State, except Massachusetts and Connecticut, being a total for the year of \$51,538,780. Both Oregon and Washington already exceed the wages of seven States east of the Mississippi, including only one New England State, Vermont. California ranks third in the value of her railroad property, and is outranked only by Massachusetts and Rhode Island. In 1889 there were in the United States 161,000 miles of railroad, of which 11,470 were west of the Rocky Mountains. From 1884 to 1894 shipping on the Atlantic Coast diminished by 710 vessels, representing a tonnage of 135,000. On the Pacific Coast shipping increased in the same period from 1,221, with a tonnage of 334,669, to 1,520, with a tonnage of 456,359. The imports and exports of Great Britain for 1893 were per capita: Imports, \$52; exports, \$36. For Canada: imports, \$27; exports, \$25. For the United States as a whole: Imports, \$14; exports, \$13. For the Pacific Coast: imports, \$17; exports, \$14. These figures speak for themselves.

Seward's Prophecy.

This material exhibit, fragmentary and inadequate as it is, ought to convince thoughtful men of the great future before the Pacific Coast. In the words of William H. Seward, spoken before the United States Senate in 1852, "Henceforth European commerce, European politics, European thought and European activity, although actually gaining force, and European connections, although actually becoming more intimate, will never

theless relatively sink in importance, while the Pacific Ocean, its shores, its islands, and the vast regions beyond will become the chief theatre of events in the world's great hereafter."

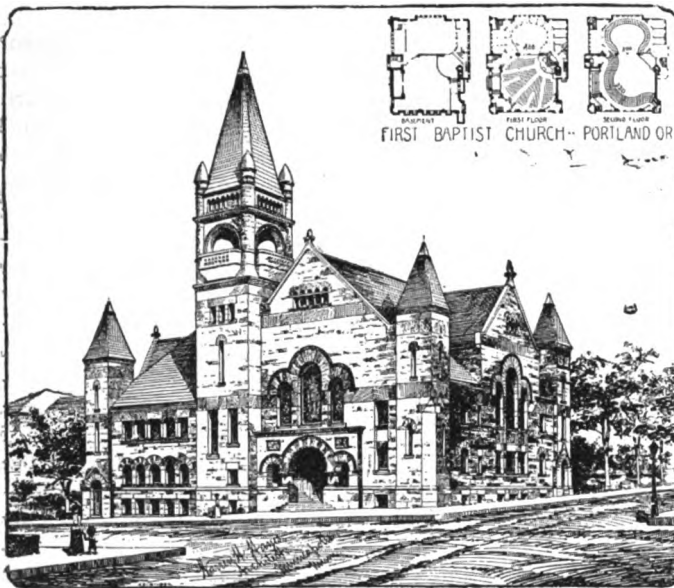
Such a prospect is full of significance to the Christian man. That the center of population and of power is moving slowly but surely to its zenith west of the Mississippi the foresighted men of the East already perceive and confess. It requires no great faith, no over-sanguine disposition to catch already the vague outlines of that mighty empire which is to fill with teeming millions

never greater than it is to to-day. I write with moderation. The destitution of this land toward which the tides of immigration set more and more is so far beyond the resources of our churches that unless we are liberally supported in our efforts to give the Gospel the millions who will dwell here to-morrow will not be Christian. Our advance is slow because our forces are weak in relation to the work, so weak that only those who are here can fairly understand and credit it. Help we must have or the future will be such as I care not to describe.

A Word of Warning.

It was Joseph Cook, if I mistake not, who warned the rich men of Boston that their grandsons would be working on the streets of that city. Therefore, he argued, in saving the common people you are only saving your posterity. With equal force and more assurance would we warn the Baptists of the East that their children of to-day will be our citizens of to-morrow. Our mountain towns and valley cities will be populated by thousands who are now in the homes of our brethren of the East. Whether they shall find in their new homes such influences as have surrounded their early days

depends in no small degree on whether those who will send us their children are willing to give us of their wealth. Already scores and hundreds of the children of Eastern Baptist homes have been lost to Christ and the Church because the East had given us more liberally her children to care for than means to care for them. We are not inhospitable, yet sometimes we could cry out, as we see the newcomers crowded from our meagre table, "Either keep your sons and daughters at home where their souls may be cared for, or, in the name of God, send us means that we may care for them as we ought."



FIRST BAPTIST CHURCH, PORTLAND, OREGON.

the land which skirts the Pacific sea. That this empire will be vast and mighty none can doubt.

Shall Christianity Control Its Future?

Shall this empire be Christian? It is largely for the East to say. Our Christian institutions are of Eastern planting. Such has been and is their growth that they probably would not perish if left alone. Yet unless they are helped, and helped mightily, during the next fifty years nothing is more certain than that their growth will be altogether inadequate and out of proportion to the growth of our material civilization. Churches and schools we have and shall have, whether our brethren of the East lend a hand or withhold their aid, but we have hardly begun to meet the needs of the coast, and the need of help was

GOING BACK TO THE BLANKET.

T. J. MORGAN.

In the discussion of the Indian bill, now under consideration before Congress, one very common objection raised against Indian education is the oft-repeated statement that those who have been educated at Carlisle and other schools "go back to the blanket," or, in other words, lapse into barbarism upon their return to the reservation. In some instances this argument, or statement rather, seems to be regarded as sufficient reason for pronouncing the whole scheme of education visionary, and a justification for its abandonment, or at least as necessitating an entire change of methods.

There are several modes of meeting this objection, one of which is by the counter statement which the friends of Indian education insist upon with great emphasis, that, on the whole, those who have been educated in the schools do remarkably well after their return to their homes; that it is not true that any considerable number of them lapse into barbarism, and that they retain, to a great degree, the advantages they have acquired during their school days. Another reply is that even those who apparently lapse really retain, in a large measure, the substantial benefits of education, and that they are more intelligent, more upright, more progressive and more civilized by reason of their schooling. An Indian girl at Laguna, New Mexico, in speaking of the fact that she wore an Indian costume, replied that she thought regarding returned students it was more important "*what they were* than what they wore." The question of dress is, after all, a matter of fashion, and is determined among Indians, as elsewhere, largely by public sentiment. It is undoubtedly true that many who wear long hair and dress in blankets (imitating the custom of wearing shawls, which was quite in vogue among white men some years ago) are, in reality, thoughtful, intelligent, upright men, and are not to be classed as savages simply because they conform in matters of dress to the fashion of their tribe.

The Barrier of Language.

But there is another consideration which ought to have great weight with all of those who are seeking to form a final conclusion in reference to so great, complex and difficult a subject as that of educating the rising

generation of Indians, and fitting them for American citizenship.

In this matter it is only just that we should treat Indian children with the same consideration that we treat white children; for it can hardly be expected that they will learn any faster, or make better progress at school than white children do in the same situation. Our own children, born of American parents, have a great many educational advantages in their infancy and early childhood, when they are most impressionable, which the Indian children do not enjoy. They hear the English language spoken from the very first, and when five or six years of age are already well advanced in the mastery of their vernacular. They not only understand all ordinary conversation, but are able to use English fluently for the expression of their ideas and the communication of their desires. This is an unspeakable advantage which the white child possesses over the Indian child. The latter hears Indian spoken, learns to think in Indian, and when he is ready to enter school his vernacular has become a second nature to him, and it is exceedingly difficult for him to cast it aside and learn a new, strange, foreign language, such as the English is to him. When we remember that most of those who enter Government schools are from ten to fifteen years of age, it will be evident that the difficulty of dropping their native tongue and mastering a foreign language has been constantly increasing. It should be further remembered that at the beginning of this work of education, especially at Carlisle and other training schools off the reservations, the Indians who entered the schools were, in many cases, from eighteen to twenty-five years of age, and their language was so absolutely crystallized that, in many cases, it was found to be impossible for them to acquire anything more than a very broken command of English.

Home Training.

Then, again, the American child learns a great many things at home in morals, manners and the practical, every-day philosophy of life, which, while not reckoned as a part of scholastic training, is a most important element in education, and very influential as a preparation for the common duties of life. On the other hand, from the very nature of the case, Indian children generally have had very little fireside instruction; have not been accustomed to the conversation of intelligent and cultivated parents; have had no books to read; have not attended any Sunday-school; have been shut out from what may be called an atmosphere of culture, and have grown up surrounded with ignorance and imbibing notions of superstition and error, so that usually when an Indian child of ten enters

school he finds himself far below the plane on which the white child of the same age stands, and his progress in the work of education is correspondingly slower and more difficult.

Besides this, white children are trained in home industries, the girls learning the ordinary duties of domestic life, and the boys, especially those who live on farms, being trained to do chores and to perform the usual industrial duties, so that when they enter school their whole time can be given to the mastery of the studies that constitute the school curriculum. The Indian boys and girls who are brought into our training schools, however, are obliged to spend a considerable portion of their time, at least half, in learning to work and in acquiring a knowledge of the ordinary industries which white children learn at home, so that they cannot be expected to make the same progress in the same time as is made by the more fortunate white children.

Time Needed for Education.

We ought to remember, too, that the length of time required for the education of white children is much greater than the time that is assumed to be necessary for the education of Indian children. White children at six years of age, after having acquired a knowledge of English and having been instructed in morals and manners at the mother's knee, spend, we will say, one year in a kindergarten and nine years in the primary, intermediate and grammar grades, making ten years of consecutive schooling. In thousands of cases after completing this ten years' course, they spend at least four years in a high school; thus fourteen years are given to complete what is regarded as a common school education.

The Government has thus far made no provision for their education beyond a grammar school grade. There are no high schools for them, and of those who are now in school the great mass are engaged in primary or elementary studies, none of them having gone beyond the grammar school course.

We should not lose sight of the fact that there are in the United States hundreds of colleges where American boys and girls, who have successfully completed the high school or academic course, are enjoying the inestimable advantages of a college education, running through a period of four years, and that the men and women who go out as graduates from these colleges are exerting a great influence upon our American life. No college education is provided for Indian boys and girls, and they are left to compete as best they may with white men and women who have had the advantages of a college education.

University Studies.

Not only is this true, but there are provided for white students professional schools; normal for the training of

teachers, medical for the training of physicians, law schools for the training of lawyers, theological schools for the training of preachers, schools of technology for the training of scientists, civil engineers, and high grade mechanics. Multitudes of these students, also, having passed through the primary, grammar, high school and college, and having enjoyed the great advantages of post-graduate or professional studies in this country, go abroad for from two to six years' additional study in the great universities of Europe. Now this system of education, running through the entire course from the mother's knee, the kindergarten, primary, intermediate, grammar and high school, collegiate, university and post-graduate studies, including residence and travel abroad, is a compact system which exerts its influence upon our entire American civilization; and every schoolboy in the land, whether he has the personal opportunity of this entire course of study or not, shares indirectly in the great benefits that result from it. By reason of this, our children, as they grow up to manhood and womanhood, surrounded by all the uplifting influences of these institutions of learning, having access to the great public libraries and being reached by the newspapers, public lectures, political discussions, sermons and all the other numerous agencies which have to do with molding public opinion, raise the general standard of intelligence, and promote what may be called universal education among us.

On the other hand, the few Indian pupils that have been taken from the barbarism of the camp and put into our rudimentary schools, are arrested in their progress at the point when they have just begun to be prepared to profit by the advantages of schools, and are denied all those invaluable opportunities which have just been enumerated as being offered to American children, so that in estimating the influences of such institutions as Carlisle and others upon life and character, we should not commit the great folly of demanding of the Indians the impossible, or of expecting that one agency should do the work of ten, or perhaps it would be better to say that we should not demand that one agency should do the work of a hundred.

Ordinarily, when a young man has had all the advantages which our American system of culture affords, he is allowed time to show what stuff he is made of, and to win for himself a place in business and social life. We are always ready to render him every possible assistance and to extend to him all patience and charity, until he has had an opportunity of vindicating himself and of showing what he is capable of performing. It is not too much to say that ten years is a very short time to allow a young man or young woman, after leaving school, before passing judgment of failure or success upon their life's work.

Carlisle, the oldest of these training schools, was opened in 1879 and has graduated only three small classes of pupils, none of whom have had time to show what they can do.

Influential Environment.

But more than all else, it should be remembered that American boys and girls, on leaving school, go at once to refined and cultivated homes and into the midst of civilized society, where they have the personal help of friends and associates, and all the uplifting forces of civilization and christianity to keep them from falling and to assist them in doing honorable work. The Indian boys and girls, however, who have been at Carlisle and other training schools and have gone back to the reservation, are often confronted by barbarism, where they have few helping hands extended to them, little sympathy, little encouragement, and where many strong forces are against them. It is little less than cruelty to cry out against those poor boys and girls who, yielding to the tremendous tide of evil that sets so strongly against them, throw off some of the habits of civilized life and conform more or less to the customs and demands of their people.

All that is asked of the critics of these schools and of the skeptics regarding Indian education, is that they shall extend to the Indians something approaching the same consideration that they give to white boys and girls under the same circumstances. Anything less than this is irrational and unjust. We have no reason to expect more of Indian children than of white children.

Universal Education.

The quickest, cheapest and surest way to provide against the "lapsing" of Indian students into the manners and customs of their people, is for the Government to secure the education of the entire body of children, so that public sentiment on the reservations, which controls matters of dress and other customs, social and domestic, shall be favorable to education and civilization. Then when Indian youth return from school to their homes they will find themselves in accord with those of their own age in their desire to continue, so far as circumstances render it practicable, the habits and ideas acquired at school. A few educated persons, especially while young and inexperienced, cannot be expected to cope with an overwhelming number who are out of sympathy with their ideas and aspirations. If, however, the majority are well educated, they can be expected to control the uneducated minority, and thus all existing conditions of reservation life will be changed. It is far more economical and satisfactory to make provision at once to accomplish this end than it is to delay the matter indefinitely and prolong it through a series of years.—*The Independent*, March 17, 1892.

WORSHIP GOD BY GIVING MONEY.

BY EDWARD JUDSON, D.D.

It is a truth most strenuously insisted upon by all evangelical preachers, that salvation cannot be bought or earned. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God." We do not work our way to the cross; but *beginning with the cross*, we work our way toward the crown.

I dare not work my soul to save,
That work my Lord has done;
But I will work like any slave,
For love of God's dear Son.

We pity the poor Romanist, who blindly insists upon doing penance—earning heaven—working his passage. We have compassion for Father Jardine who, driven to suicide by remorse, is discovered to have secretly worn about his loins an iron chain, the links of which had been worn bright by constant attrition against his naked flesh, and we say:

"Poor, deluded man! why could not he have trusted in Christ's finished work, and joyously sung: '*Jesus paid it all!*'"

But, while all this is true, does our gratitude prompt us to do as much for Christ as fear of torments extorts from the deluded adherents of a legal system? Should not the delicious sense of divine grace make us as scrupulous in our attendance at church, and as faithful and regular in our offerings to God, as those who are impelled by fear of divine displeasure? What a power would Protestant Christianity become, if all our beautiful religious emotions could be coined into practical endeavor and sacrifice! How prone we are to *offer the sacrifice of praise* to God continually, that is, the fruit of our lips, giving thanks in His name, while we forget "*to do good and to communicate.*" "A gentleman was one day relating to a Quaker a tale of deep distress, and concluded by saying:

"I could not but feel for him."

"Verily, friend," replied the Quaker, "thou didst right in that thou didst feel for him; but didst thou feel in the right place? Didst thou feel in thy pocket?"

If our religious feelings were transmuted into benevolence, there would be no want of money for the furtherance of the Gospel.

What is needed in all our benevolent work is the aggregation of the littles. Let

each Christian systematically lay aside, at least, a tithe of his income for religious uses. Many would do far more if they were to follow the Scripture rule: "Upon the first day of the week let everyone lay by him in store, as God hath prospered him." 1 Corinthians, xv., 2. The experience of thousands attests to the fact that we are never losers in the long run, if we believe God and take Him into our business as a silent partner. The poorer we are, the less we can afford to leave him out, and try to defraud him of his percentage.

And let the offering of our gift form as distinctive a part of our public worship as praise, or prayer, or meditation on the Word. I have been in a church where giving was thus regarded. There was a sacred hush, then the organ played softly, and the minister repeated beautiful and appropriate Scriptures; meantime the gifts were gathered by the deacons and placed in the hands of the minister; then, all being still, the minister, in a word or prayer, offered the accumulated gifts to the Lord; and I experienced as keen a blessing in this part of the worship as in any other. I have come to feel that no public worship whatever is complete without the offering. How much better such a devout and joyous presentation of our substance to the Lord, than giving our money by means of fairs, or festivals, or social entertainments in the church. These seem to imply that the parting with our money for sacred uses is attended with a painful sensation, which needs to be disguised by all sorts of pleasurable excitations, just as a bitter pill is disguised by a sugar coating; whereas, Jesus says: "It is more blessed to give than to receive." When giving is made a part of divine worship, our devotional feelings are not dissipated by the passing of the plate, but rather deepened.

It is a significant fact that the seventh chapter of Numbers, containing as it does the long and somewhat repetitious catalogue of gifts offered to the Lord by the twelve princes of Israel, closes with the words: "And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy-seat that was upon the ark of testimony, from between the two cherubims; and he spake unto him." The offering of a gift prepares the heart to receive a message from God.

A beautiful story is told of Baron Rothschild. He once sat for a beggar to the eminent painter Ary Scheffer, and was so completely disguised that a gentleman entering the studio took him for a veritable beggar; and, moved to compassion by his ragged and wretched condition, slipped into his hands a gold louis. The disguised Baron took the coin and put it in his pocket. Ten years later the gentleman received the following letter, enclosing an order for ten thousand francs:

"Sir: You one day gave a louis to Baron Rothschild in the studio of Ary Scheffer. He has employed it, and to-day sends you the little capital, with which you intrusted him, together with its interest. A good action always brings good fortune.

"JAMES DE ROTHSCHILD."

Christ makes a memorable statement when speaking of the words that he will address to those on his right hand at the last great day. He recounts their benevolent deeds, and says: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Matthew xxv., 33-45. He is present in the wasted forms of our suffering fellow creatures. He himself pleads through the thin, trembling lips of poverty. Churches; Christian institutions; missionary and other societies designed to meet the temporal and spiritual needs of men—are only the channels through which the Lord himself makes his appeals to your compassion. His precious promise: "Lo I am with you always," finds its echo in the other saying: "The poor ye have always with you." Money bestowed to meet their needs is wisely invested. It is laid up in heaven. With "the mammon of unrighteousness" let us make to ourselves friends, that when it shall fail they may receive us into everlasting habitations. Luke xvi., 9.—*American Baptist Publication Society.*

"Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and in getting, and in being served by others. It consists in giving and in serving others."

PROF. HENRY DRUMMOND.

BOOK NOTICES.

THE QUIET KING. A Story of Christ. By Mrs. Caroline Atwater Mason. Price, \$1.50.

DOLLY FRENCH'S HOUSEHOLD. By Jennie M. Drinkwater. Price, \$1.25.

THE HERO OF START POINT, AND OTHER STORIES. By J. MacDonald Oxley. Price, \$1.00.

These three volumes have all been received through the courtesy of the American Baptist Publication Society, Philadelphia.

Of *THE QUIET KING* the author says that it "is not a religious romance, and less a story even than a closely connected series of studies, which draw all their interest and significance from the one central figure." The author has made a close study of her subject, and has done her work exceedingly well. The volume is a very attractive one, the illustrations beautiful, and it will be a welcome addition to any library.

There is nothing marked in any way about *DOLLY FRENCH'S HOUSEHOLD*, although it seems to inculcate the lesson of living for others, rather than for ourselves, and the duty of sharing our abundance with those less favored than we.

THE HERO OF START POINT takes its name from the first of a number of short stories, thirty in all, written especially for boys. They are bright and breezy, full of life and motion, and will be gladly welcomed by the boys, with whom the stories of his author are always popular.

The January periodicals of the American Baptist Publication Society are out with the usual promptness that marks that Society. The most noticeable fact concerning them is the great reduction in prices. The call for this has been long and loud; the response is exceedingly liberal. No Baptist Sunday School is now justified in buying undenominational lesson helps when these admirable aids to study can be obtained at so small cost. *THE YOUNG PEOPLE*, in its new form, with sixteen pages, is all that can be desired. *OUR BOYS AND GIRLS* is bright and fresh and exceedingly attractive. *THE YOUNG REAPER* can still be obtained in monthly or semi-monthly editions. *OUR LITTLE ONES* is now uniformly printed in colors, with four beautiful chromo-lithographic pages each year. *THE BAPTIST TEACHER* has new and useful features. *THE BAPTIST SUPERINTENDENT* is meaty as usual. The several Quarterlies are up to their previous high standard. Taking the whole list, these periodicals stand as peers of any, and superior to most others. The Society deserves the wonderful success that is attending its efforts.

The American Baptist Publication Society issues a number of valuable and timely tracts on "giving," to which we desire to call special attention. Among

these are a prize essay on *SYSTEMATIC GIVING*, by Rev. C. A. Cook; *HOW, AND WHY, I SHOULD GIVE*, by President Alvah Hovey; *SYSTEMATIC BENEFICENCE*, by F. T. Gates, D.D.; *RESULTS OF CHRISTIAN GIVING*, by C. E. Hewitt, D.D. Send for a full list to the Society, 1632 Chestnut Street, Philadelphia, Pa.

SILVER, BURDETT & Co., the enterprising publishers, Boylston Street, Boston, Mass., are publishing some very valuable books, and we hope that many readers of *THE HOME MISSION MONTHLY* will send to the firm a postal-card asking for a printed catalogue of their publications.

We have just finished the examination of one of their latest books, entitled *THE WISE MEN OF ANCIENT ISRAEL AND THEIR PROVERBS*, by Prof. Charles Foster Kent, of Brown University. It is a very thorough, painstaking, and every way admirable study. No student of the Bible can fail to be helped by this timely little volume.

The firm has put into beautiful shape the baccalaureate sermons delivered by the late President E. G. Robinson, to the several graduating classes of Brown University. Nowhere else can be found in so small a compass so clear an exposition of Dr. Robinson's strong points as a thinker and a preacher. He has expressed himself in all his personality in these familiar talks to young men—brief, conversational, direct, unstudied as to style, they contain the essence of Dr. Robinson's philosophy of life, conception of duty, and views of Christian theology. Whether the reader agrees with him or not in all his fundamental positions, he cannot fail to be profoundly impressed with his moral earnestness, his candor, his wide range of thinking, his marvelous clearness of statement, and his supreme contempt for all that is wicked, mean, low, or unmanly; his hatred of shams is supreme. The book ought to have a wide reading.

We notice with much pleasure two children's books from Silver, Burdett & Co., Boston: *NATURE IN VERSE*, by Mary I. Lovejoy, and *TWILIGHT STORIES*, by Elizabeth E. Foulke.

While both are designed primarily for schools, they are suitable and delightful for the home. The latter consists of a series of original short stories, charmingly told and beautifully illustrated; just such stories as the little folks like to hear before they are off for the "land of shut-eye." *NATURE IN VERSE*, a larger volume, for somewhat older children, is an unusually pleasing collection of rhymes and poems, all of which pertain to some form of nature—the seasons, birds, flowers, fruits, animal life, out-door sports, etc., etc. There are four full-page illustrations, the whole make-up is attractive, and we commend the book in every respect. It ought to have a wide sale.

Home Mission Appointments.

"How shall they hear without a preacher? and how shall they preach, except they be sent?"—ROM. 10: 14, 15.

VOTED, That all appointments of missionaries be made for the usual period of twelve months and appointments heretofore made to terminate January 1, 1897, are hereby extended for the full period; provided, however, that in view of the continued stringency of the times, the uncertainty of the future and the burdensome debt, the Society expressly reserves the right to terminate or modify all appointments of whatever kind at its discretion; and it is further provided, that in the event of the termination of any appointment by the Society before its expiration, at least thirty days' notice shall be given.

DECEMBER.

Rev. A. B. Tomlinson, Tempe, Ariz.
 " Thos. Mulligan, Mt. Pleasant Church, Vancouver, B. C.
 " F. S. Lawrence, District Missionary, Northern California.
 " H. E. Adams, Northern and Central California.
 " W. F. Binney, Berkeley, Cal.
 " T. W. Tate, Mt. Olivet Church, Denver, Colo.
 " D. S. McGlashen, Lake City, Colo.
 " Daniel Baldwin, Broadway Church, Denver, Colo.
 " G. P. Wright, General Missionary, Colorado.
 " C. A. Johnson, Swedes, Denver, Colo.
 " F. R. Newman, Garrison, Lockett and vicinity, Colo.
 " H. W. Pinkham, Bethany Church, Highlands, Colo.
 " C. M. Reid, Colorado City, Colo.
 " B. H. Davis, Fort Collins, Colo.
 " T. L. Steele, Eastern part of Colorado.
 " F. J. Liljegren, Swedes, New Haven, Conn.
 " T. H. Lydston, Boise Valley, Idaho.
 " H. E. Purinton, French, St. Anne, Ill.
 " W. M. Hays, Wagner and vicinity, Ind. Ter.
 " J. E. Andrews, Muskogee, Ind. Ter.
 " J. L. Keller, Wynwood and Davis, Ind. Ter.
 " L. J. Anderson, District Missionary, Norwegians and Danes, Iowa.
 " S. P. Parker, Eddyville, Iowa.
 " J. R. Powell, Prairie Temple and vicinity, Kans.
 " J. A. Monk, Kingman, Kans.
 " W. A. Cain, Medicine Lodge and vicinity, Kans.
 " Oliva Brouillette, French, Marlboro. Mass.
 " F. C. B. Silva, Portuguese, New Bedford, Mass.
 " H. E. Brady, Dalton, Mass.
 " C. H. Bolvig, General Missionary, Danes and Norwegians, Michigan.
 " John H. Green, Calumet, Mich.
 " G. W. Blythe, Stevensville and vicinity, Mont.
 " J. U. R. Wolf, Hartington, Neb.
 " Adolph Carstensen, District Missionary, Danes, Nebraska.
 " James Elliot, Pender, Neb.
 " F. L. Rozelle, State Evangelist, Nebraska.

Rev. Tong Gow, Chinese Mission, New York City, N. Y.

" E. F. Rice, Bismarck, No. Dak.
 " Cyrus Sullivan, Park River, No. Dak.
 " W. R. Chandler, Tecumseh and vicinity, Okla. Ter.

Mrs. L. P. Baker, Chinese, Portland, Ore.

Rev. T. S. Dulin, District Missionary, Oregon.

" J. T. Hoyer, Park Place Church, Portland, Ore.
 " C. H. McKee, La Grande, Oregon.
 " H. B. Turner, Immanuel Church, Portland, Ore.
 " F. G. Davis, General Missionary, Colored, Texas.
 " S. G. Adams, General Missionary, Utah.
 " F. A. Houston, Tekoa and Latah, Wash.
 " August Olson, Swedes, Spokane, Wash.
 " Ronald McKillop, Chehalis, Wash.
 " J. M. Haskell, Ferndale, Sumas and Custer, Wash.
 " C. F. Brownlee, Centralia, Wash.
 " Robert Ross, Aberdeen, Wash.
 " W. F. Raasch, Parsons and vicinity, Wash.
 " C. J. Christianson, Rhinelander, Wis.
 " F. O. Carlson, Swedes, Northwestern Wisconsin.
 " J. A. Ohra, District Missionary, Danes and Norwegians, Wisconsin.
 " J. P. Sundstrom, District Missionary, Swedes, Wisconsin.
 " W. H. Eaton, Kaukana, Wis.
 " F. T. Hazlewood, District Secretary, New England District.

The following teachers were appointed:

Mrs. H. F. Norris, Acting Superintendent, Chinese Mission, San Francisco, Cal.

Prof. N. H. Pius, Acting Principal, Bible and Normal Institute, Memphis, Tenn.

Miss M. C. Kinney, Roger Williams University, Nashville, Tenn.

Miss Belle L. Pettigrew, Roger Williams University, Nashville, Tenn.

Miss Leonora Huffman, Roger Williams University, Nashville, Tenn.

Geo. E. Read, Principal, Spiller Academy, Hampton, Va.

Miss Mary A. Tucker, " " " "

Gilbert Tolman, Shaw University, Raleigh, N. C.

Mrs. E. J. Houghton, Chinese Night School, San Francisco, Cal.

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.

NAME.	FIELD.	No. Bap.
Jerry Hurt,	Greeley, Kans.,	6
H. M. Raiford,	General Missionary, Colored, S. C.,	13
E. E. Petschke,	German-Polish Church, Pound, Wis.,	13
Joseph Smale,	Prescott, Ariz.,	6
H. C. Baum,	German Pilgrim Church, Jersey City, N. J.,	5
N. L. Freeman,	Reno, Nev.,	19
G. E. Baker,	Idaho Falls, Idaho,	6

Financial Statement for November.

MISSIONS AND EDUCATION.

Expended for the month,	\$38,481.56
Donations from Churches, Sunday-schools, and Individuals,	\$22,748.82
Legacies,	4,350.40
Interest and Dividends,	3,307.26
Income from Real Estate,	175.22
HOME MISSION MONTHLY,	188.04
Total for Nov.,	\$30,769.74
Donations, Legacies, etc., from April 1 to Nov. 1,	136,313.24
Total for eight months,	\$167,082.98

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	\$702.49
Interest " " "	328.73
Sundries " " "	773.55
Interest for Loan Fund,	367.81
	\$2,172.58
Donations, Legacies and Interest from April 1 to Nov. 1,	14,667.28
	16,839.86

TRUST FUNDS.

Permanent Trust Funds,	\$1,212.50
Trust Funds received from April 1 to Nov. 1,	26,904.93
	28,117.43
Total receipts for the present year,	\$212,040.27

Contributions and Legacies for November.

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

MAINE, \$180.25.

Weldand Carthage Ch	50
Oxford Association	11.29
Rumford Falls S. S.	1.88
Buxton Centre Ch	3.88
Franklin Ch	1.40
Swan's Island Ch	1.09
West Sullivan Ch	80
East Blue Hill Ch	78
Surry Ch	1.40
N. E. Harbor Ch	3.34
Sedgwick Ch	3.33
Winter Harbor Ch	1.29
Trenton Ch	24
Gouldsboro Ch	68
Brookline Ch	4.40
Lamoine Ch	4.83
Skowhegan, Bethany Ch	8.57
Montague Ch	3.00
Portland, Free St. Ch	117.55
South Thomaston, Old Keag Ch	5.00
*For Wayland Seminary, D. C. Castine, Mrs. W. G. Sargent,	5.00

NEW HAMPSHIRE, \$1,169.92.

Concord, Pleasant St. Ch	101.00
East Weare Ch	5.50
Bow Ch	2.00
Meredith Ch	5.08
New London Ch	38.99
Exeter, First Ch	28.06
Nashua Ch	100.00
Lyme Centre Ch	13.00

LEGACY.

Concord, Estate of Wm. B. Stearns	877.37
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VERMONT, \$57.25.

West Halifax Ch	3.50
Chester, First S. S.	3.35
East Franklin Ch	5.20
Ludlow Ch	10.00
Pownal Ch	15.00
East Dover Ch	20.20

MASSACHUSETTS, \$2,374.01.

Gardner, First Swedish Ch	8.25
Quincy, Swedish Ch	10.00
Pittsfield, Della Powell (desig.)	1.00

Beverly Farms Ch	5.00
Waltham, First Ch	13.86
Salem Ch	300.00
Grafton Ch	1.24
A Friend	10.00
Attleboro, First Ch	11.00
Old Colony Association	8.83
Somerville, Winter Hill Ch	45.63
Foxboro Ch	18.00
Wenham Ch	27.00
No. Scituate, Henry T. Bailey, Sharon, Y. P. S. C. E.	10.00
Hingham Ch	5.00
Springfield, State St. Ch	12.00
North Adams, S. S. Chinese Class	56.12
Chelsea, First Ch	20.00
Manchaug Ch	231.00
Woodville Ch	1.00
Cambridge, First Ch, Mrs. L. E. Pierce	5.00
"In Memoriam"	3.00
Boston, First Ch	250.00
Greenfield Ch	148.14
Monterey, Mrs. Hylan Dowd	5.00
West Hawich Ch	2.00
Middlefield Ch	10.60
Lynn, Mrs. John Whitmore	2.50
Bolton, A. R. Powers	5.00
East Somerville Ch	150.00
Marshfield, First Ch	107.00
Stoneham Ch	14.50
West Boyston Ch	12.65
Lowell, Branch St. S. S.	14.44
	10.00

Turner's Falls Ch	10 00
Reading, First Ch	66 93
Old Cambridge Ch	650 00
Clinton Ch	26 39
*For Richmond Theological Seminary, Va.:	
Worcester, Pleasant St. S. S.	12 50
*For Shaw University, North Carolina:	
Worcester, Pleasant St. S. S.	12 50
C. E. F. Foxboro Ch	6 43

LEGACIES.

Southbridge, Estate of John Edwards, Int.	27 00
Newburyport, Estate of Mary Elwell	27 50

RHODE ISLAND, \$115.09.

Providence, Broadway Ch	44 65
South Ch	17 00
Jamestown, "C. C."	25 00
Warren, Mrs. S. B. Sanders ..	5 00

LEGACY.

Providence, Estate of H. Jackson, Interest	23 44
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CONNECTICUT, \$453.63.

Waterbury, Scandinavian Ch.	1 50
Quaker Hill Ch	40 00
Hartford, Olivet Ch	5 00
Putnam Ch	42 50
Putnam S. S.	6 75
Brooklyn Ch	245 00
New Haven, Calvary Ch	27 53
Danielson Ch	50 00
New Britain Ch	24 35
Deep River Ch	5 00
For Chinese Mission, New York City:	
Hartford, First Ch., Steadfast Club	5 00

NEW YORK, \$5,143.57.

Pittsford Ch	28 00
Penfield Ch	15 00
Wyoming Ch	10 00
Lakeville Ch	10 00
Troy, Second Ch	30 00
Saratoga Springs, First Ch	89 23
Cazenovia Village Ch	26 55
For Chinese Mission, New York City:	
Friends	17 71
Li Wong	1 00
Miss Adams	50
Eva Allen	1 00
C. F. Mills	30
S. S. Coll	19 81
Sale of Books	45
Brooklyn, Geo. Van Hausen ..	1 50
Kittie Boone	2 50
Mr. Goodwin	50
Port Richmond, Judson Mission Society	3 00
Benton Ch	16 00
Troy, Justus Miller	100 00
New Rochelle, Salem Ch	48 64
Oswego, First Ch	28 28
New Berlin Ch	11 00
Sherburne, Y. P. S. C. E.	6 72
Groton S. S.	5 00
Ilion, Y. P. S. C. E.	5 00
Millerton Ch	10 25
Westville Ch	3 42
South New Berlin Ch	5 92
Nunda Ch	9 44
S. S.	3 20
B. Y. P. U.	1 74
Troy, Fifth Ave. Ch	62 53
Himrods Ch	12 00
Niagara Falls, B. Y. P. U.	7 34
Sharon Springs, Rev. H. Z. Davis and wife	1 00
Attica Ch	27 65

Greece Ch	37 05
(Churchville Ch	5 04
Mumford Ch	4 00
Chili Ch	15 00
Parma, First Ch	20 30
Second Ch	5 00
Belcoda, Coll.	1 00
West Henrietta Ch	32 37
Webster Ch	5 00
Ogden Ch	18 02
(Lifton Ch	13 70
Henrietta, United Ch	4 50
Brooklyn, Emmanuel Ch	250 00
Sixth Ave. Ch	129 83
Albany, Tabernacle Ch	44 00
Rochester, Second Ch	156 15
Meigs St. Ch	12 10
First Ch., B. Y. P. U.	34 28
South Rochester Ch	6 50
*New York City, John D. Rockefeller	1,000 00
Calvary Ch. (desig.)	100 00
*Batavia, Byron E. Huntley Ch. (desig.)	1,150 00
*Hosick Falls, Woman's Mission Society, First Ch	4 00

LEGACIES.

New York City, Estate of Horace Waters	973 55
Jamestown, Estate of Mrs. Cynthia R. Crisse	500 00

NEW JERSEY, \$259.41.

Dover, Swedish Ch	5 00
Ridgewood, Emmanuel Ch	32 02
East Orange, First Ch. S.S.	30 00
Asbury Park, First Ch	14 23
Summit, First Ch	37 00
Hightstown Ch	59 78
Millville Ch	11 00
Salem, Memorial Ch	27 75
Bayonne, First Ch	31 63
S. S.	1 40
Y. P. S. C. E.	2 02
Brookdale Ch	7 65
For Chinese Mission, New York City:	
East Orange, Mrs. E. J. Brockett	1 00
Montclair, Mrs. C. C. Bishop	5 00
Plainfield, Mrs. Flanders ..	1 00
Mrs. Fish	3 00

PENNSYLVANIA, \$2,304.00.

Philadelphia, Mrs. A. T. Ambler	200 02
Swede Ch., Y. P. S. C. E.	10 00
Fourth Ch	267 62
New Tabernacle Ch	28 32
Roxboro Ch	37 00
Belmont Ave. S. S.	13 00
Baltimore Ave. Mission ..	5 00
Montana Ch., W. A. Dunker ..	2 00
Messiah S. S.	6 00
Fox Chase, Bethany Ch	9 38
First Ch., Mrs. D. L. Hopper	20 00
Bethel Ch	2 22
Lockport Ch	4 25
Clark's Green Ch	8 00
Coatesville Ch	23 18
Upland Ch	54 00
Northeast, B. Y. P. U.	5 00
Harrisburg, Tabernacle S. S.	4 02
Jersey Shore Ch	12 25
Pleasant Grove Ch	4 02
Wellboro Ch	14 00
Downington Ch	4 25
Scranton, First Ch	5 54
Parkerford Ch	4 62
Mill Creek Ch	10 45
Danville, A Friend, First Ch ..	3 25
Hatboro Ch	17 61
Glen Run Ch	15 00
*For Indian University, I. T. Bryn Mawr, Lower Merion S. S.	32 50
*West Chester, Dr. J. E. Jones (desig.)	60 00

LEGACY.

Philadelphia, Estate of Wm. C. McIntosh	1,421 54
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DELAWARE, \$9.00.

Dover, Calvary Ch	1 00
S. S.	1 00
Wilmington, No. Ch	7 00

DISTRICT OF COLUMBIA, \$74.93.

Washington, East St. Ch	31 08
Maryland Ave. Ch	27 85
C. E. S.	6 00
Junior C. E. S.	1 05
S. S.	3 95
Anacostia Ch	5 00

VIRGINIA, \$68.00.

*For Virginia Union University:	
Richmond, Coll. per Rev. L. B. Tefft	68 00

WEST VIRGINIA, \$223.23.

Spencer Ch	1 00
Clendenin, Doctor's Creek Ch.	8 00
Cullup Ch	8 00
Hurricane Ch	3 50
C. E. F. Parkersburg S. S.	2 73

LEGACY.

Farmington, Estate of Wm. E. Drummond	200 00
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KENTUCKY, \$236.21.

Henderson, Coll. per Rev. P. H. Kennedy	150 00
Louisville, Green St. Ch	3 10
S. S.	2 26
Gladstone Ch	2 50
Calvary Ch	2 87
S. S.	1 84
Ninth St. Ch	1 06
Fifth St. Ch	10 00
S. S.	6 15
Berea Ch	8 00
S. S.	8 00
Baregrass Ch	2 05
S. S.	71
Portland Ch	1 25
Little Flock S. S.	50
Franklin, Loving Chapel Ch ..	5 02
Alpha Ch	2 03
St. Charles, Rev. G. W. Driver ..	50
S. S.	1 00
Smith's Grove Ch	1 11
Caskey Station Ch	1 05
Bowling Green, New Bethel Ch	1 00
S. S.	40
Rocky Ridge Ch	1 06
Providence Ch	1 10
S. S.	1 10
Hopkinsville, Main St. Ch	1 00
Newstead Ch	1 12
Lexington, Main Street Ch	2 38
Calloway Ch	1 00
Roaring Springs Ch	51
Danville, New Mission Ch	1 00
Green St. Ch	1 00
S. S.	2 50
Atoka Ch	1 00
S. S.	24
Georgetown, First Ch	2 40
S. S.	1 30
Madisonville, East View Ch ..	1 15
S. S.	1 20
Cadiz Ch	2 00
S. S.	2 00
New Liberty Ch	1 15
Owensboro, Swine St. Ch	50
Fourth St. S. S.	1 30
Hartford Ch	25
Cynthiana Ch	1 00
Greenville Ch	1 10

ALABAMA, \$28.95.

Colored Baptists State Convention.....	25 00
Montgomery, Antioch Ass'n.....	3 95

OHIO, \$271.02.

Cleveland, E. S. Schulte.....	5 00
Springfield, First Ch. Woman's Mission Soc'y (desig).....	9 55
Perry, Y. P. S. C. E.....	8 25
Harveysburg, Jonah's Run Ch.....	29 97
Cincinnati, Ninth Ch.....	55 59
Dayton, Linden Ave. Ch.....	38 79
Riley Creek Ch.....	2 25
Huntington Ch.....	3 50
Bellevue Ch.....	2 00
Clyde Ch.....	2 00
S. S.....	65
Bethel Ch.....	5 07
Marietta Ass'n Coll.....	11 29
Avon Ch.....	6 48
Elyria Ch.....	57 21
S. S.....	6 75
B. Y. P. U.....	10 00
Litchfield Ch.....	3 00
Tiffin Ch.....	5 00
Garrettsville Ch.....	3 30
Pioneer Ch.....	3 28
South Point Ch.....	2 16

MICHIGAN, \$213.05.

Saginaw, Michigan Ave. Ch.....	28 85
S. S.....	10 00
Y. P. S. C. E.....	8 00
Detroit, Michigan Ave. Ch.....	40 86
Kalamazoo, First Ch.....	15 00
Dexter Ch.....	6 44
Howell Ch.....	1 00
Sand Beach Ch.....	28 00
North Adams Ch.....	2 59
Kensington Ch.....	8 00
Otsego Ch.....	19 00
Traverse City Ch.....	9 16
Muskegon Ch.....	6 09
Baldwin's Praise Ch.....	4 25
Romeo Ch.....	5 00
Lapeer, B. Y. P. U.....	5 00
Palo, Miss Mary Powell.....	1 00
Fennville, E. Hutchins.....	5 00
Port Huron, Dr. A. A. Whitney.....	5 00
C. E. F. Port Huron, Dr. A. A. Whitney.....	5 00

INDIANA, \$76.95.

Valparaiso Ch.....	9 60
Fairland Ch.....	4 25
Fulton Ch.....	2 92
Bear Creek Ch.....	2 00
Mt. Pisgah Ch.....	6 75
Salem Ch.....	3 08
Lewis Creek Ch.....	3 06
Shelbyville Ch.....	6 00
Kendalville Ch.....	5 80
Aurora Ch.....	27 29
Hurricane Ch.....	6 20

ILLINOIS, \$979.07.

Chicago, O. P. Seward.....	10 00
Western Ave. Ch.....	22 25
Rev. R. E. Manning.....	25 00
Cooks Mills, Mrs. L. A. Ashworth.....	1 00
Pleasant Grove Ch.....	1 00
Carmi Ch.....	1 63
New Salem Ch.....	2 00
Macedonia Ch.....	1 00
Broughton Ch.....	1 00
New Zion Ch.....	1 00
Tennessee Bend.....	1 00
Four Brethren.....	1 00
Anna Ch.....	4 08
Girard Ch.....	2 40
Pisgah, Miss Mattie Smith.....	5 00
Springfield, Fred Brooks.....	5 00
Du Quoin Ch.....	40 57

Harrisburg, W. F. Scott.....	3 00
J. H. Nuberg.....	3 00
Hardenia Mick.....	3 00
Rev. A. R. Willett.....	2 00
Carrier Mills Ch.....	1 40
Walnut Grove Ch.....	87
Big Ridge Ch.....	3 50
Eldora Ch.....	4 00
Union Grove Ch.....	3 20
Oreana Ch.....	2 35
B. Y. P. U.....	5 00
Tiskilwa S. S.....	10 00
Princeton Ch.....	17 51
Mrs. Gill.....	103 00
Galva, B. Y. P. U.....	6 75
Austin, Swede Ch.....	5 00
Aurora, Park Place Ch.....	6 00
Mt. Sterling S. S.....	2 16
Evanston, Mrs. Mary R. Pratt.....	5 00
Brimfield Ch.....	5 00
Normal Ch.....	1 50
Morris Ch.....	45 00
Mason City, B. Y. P. U.....	5 00
Englewood, First Ch.....	264 63
Miss Ella Penoyer.....	3 00
Rev. Wm. M. Haigh, D.D.....	25 00

LEGACY.

Plainfield, Est. of D. D. Green.....	300 00
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WISCONSIN, \$734.29.

Delavan A Friend.....	5 00
Whitehall, Rev. L. N. Sweet.....	2 00
Rio Ch.....	1 10
Milwaukee, Tabernacle Ch.....	36 19
No. Greenfield Ch.....	5 00
Ashland Ch.....	6 50
New Lisbon Ch.....	3 50
For State Convention.....	225 00
C. E. F. State Convention, (desig.).....	450 00

MINNESOTA, \$4 978.18.

Minneapolis, W. L. Harris.....	20 00
Tabernacle Ch.....	10 00
St. Paul, Woodland Park Ch.....	10 00
West Duluth, Third Swede Ch.....	2 75
Mt. Carmel and White Rock, Coll. per Rev. A. P. Hanson.....	10 90
M. rristown, Kingsville Mission.....	6 35
B. Y. P. U.....	5 00
Faribault, Mrs. M. A. Clift.....	5 00
For State Convention.....	
Minneapolis, per Rev. E. R. McKinney.....	242 31
Lake Benton Ch.....	19 46
State Convention.....	4,646 36

IOWA, \$1,427.59.

Sioux City, Swedish Ch.....	3 25
Creston Ch.....	10 93
Knoxville Ch.....	4 48
Audubon Ch.....	1 20
Silver Ch.....	7 30
Pleasant Valley Ch.....	2 23
Macksburg, Emanuel Ch.....	3 52
Elion Ch.....	6 20
Sioux Rapids Ch.....	25
For State Convention.....	
Sioux City, Immanuel Ch.....	7 00
S. S.....	3 00
Waterloo, Coll. per Rev. M. J. Sigler.....	227 43
Atlantic, Coll. per Rev. Harry Ferguson.....	148 49
Des Moines, Coll. per Rev. E. P. Bartlett.....	492 03
Columbus City, Coll. by Rev. J. M. Jones.....	232 75
Eldora, Coll. by Rev. Jacob Cornelius.....	37 50
Grand Junction, Coll. by Rev. A. C. Zellhoefer.....	181 58
Burlington Ch.....	5 00
Estherville, First Ch.....	13 00
Superior, First Ch.....	5 75
Decorah Ch.....	10 50
Grand River Ch.....	3 00
Fort Dodge Ch.....	16 20
Humboldt, Rev. Adolph Carlson.....	5 00

MISSOURI, \$134.58.

Board of Missouri (White)....	33 32
Dade Co. Ass'n.....	7 50
Spring River Ass'n.....	20 25
Webster Ass'n.....	7 50
Nevada Ass'n.....	10 00
Greene Co. Ass'n.....	10 00
Shoal Creek Ass'n.....	3 00
Springfield Ch.....	42 01
Carthage, Mrs. S. E. Blood.....	1 00

INDIAN TERRITORY, \$8.73.

Antlers, Wayland Ass'n.....	2 31
Round Spring per Rev. M. O. Field.....	6 42

OKLAHOMA TER., \$28.00.

Pawnee, C. W. Goodman.....	10 00
*For Wichita Mission School, Oklahoma Territory:	
Rev. J. S. Murrow.....	8 00
Rev. N. B. Raiden.....	10 00

KANSAS, \$1,154.03.

Kansas City, Swedish Ch.....	6 45
Manhattan Ch.....	3 80
Burlingame Ch.....	5 61
Norton Ch.....	7 00
Willis Ch.....	3 00
Horton Ch.....	3 00
Greenwood Ch.....	4 20
Topeka, Col. S. S. Union.....	7 15
Shiloh Mission Circle.....	2 85
Leavenworth Ch.....	9 72
Atchison, First Ch.....	7 50
Fort Scott, Mt. Oram Ch.....	1 50
Ottawa, Bronson Ch.....	8 25
For State Convention:	
Horace, New Hope Ch.....	1 50
Topeka, per Rev. E. B. Meredith.....	382 50
Garden City, per Rev. P. G. Shanklin.....	200 00
Clifton, per Rev. J. R. Raiden.....	250 00
Parsons, per Rev. J. N. Kidd.....	250 00

NEBRASKA, \$994.74.

Alexandria Ch.....	3 18
Alma Ch.....	4 40
For State Convention:	
State Convention.....	100 00
Chadron Ch.....	65
Rushville Ch.....	8 06
Hartington, First Ch.....	18 00
B. Y. P. U.....	5 00
Lincoln, Coll. per Rev. F. M. Williams.....	160 21
Omaha, Coll. per A. W. Clark.....	448 61
Wausa Ch.....	3 20
Bristow Ch.....	1 50
So. Omaha, First Swede Ch.....	3 60
C. E. F. State Convention.....	238 33

NORTH DAKOTA, \$228.37.

Crystal Ch.....	7 25
For State Convention:	
Bismarck, Rev. E. F. Rice.....	5 00
Crystal Ch.....	11 85
State Convention.....	204 27

SOUTH DAKOTA, \$8.25.

For State Convention:	
Pierpont Ch.....	4 75
Parker, First Ch.....	3 50

MONTANA, \$4.00.

Hamilton, per Rev. M. L. Rickman.....	4 00
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COLORADO, \$704.35.		UTAH, \$3.60.		BRITISH COLUMBIA, \$19.00.	
For State Convention:		Ogden, First Ch. Bal.....	3 60	For Northwestern Convention:	
Golden Ch	8 35			Vancouver, Mt. Pleasant	
Sterling, Ladies' Aid Soc.	12 51			Ch.....	19 00
Colorado City Ch.....	7 80	IDAHO, \$20.00.		GENERAL MISS. SOCIETY OF	
Loveland Ch.....	13 24	For East Wash. and No. Idaho		GER. BAPTIST CHURCHES,	
Sunnyside Ch.....	5 00	Convention.....		\$1,600.	
Lone Tree Ch.....	1 50	Pocatello, First Ch.....	20 00	WOM'S AMER. BAPT. HOME	
Grand Junction, First Ch.....	6 59			MISS. SOC., \$1,250.	
Table Rock Ch.....	3 50			For Teachers in Hartshorn	
Husted Ch.....	1 60			Mem'l Coll., Va.....	212 50
Monument, Rev. F. B.				For Teachers in Jackson Coll.,	
Smith.....	5 50			Miss.....	100 00
Pueblo, First Ch.....	50 00	OREGON, \$205.50.		For Teachers in Spelman Sem-	
Garrison Ch.....	12 50	The Dalles, Mrs. B. J. Russell	5 00	inary, Ga.....	937 50
S. S.....	4 80	Salem, R. J. White.....	50	Total	\$27,500.71
Lockett Ch.....	3 71	For State Convention;		HOME MISSION MONTHLY.	188 04
Mosca, First Ch.....	10 00	State Convention.....	200 00	CHURCH EDIFICE BENEVO-	
Rocky Ford Ch.....	12 00			LENT FUND, \$578.65.	
La Veta Ch.....	8 00			Chicago, Ill., Income from	
Denver, Broadway Ch.....	16 00	WASHINGTON, \$129.70.		Wayman Property.....	573 55
Trinidad Ch.....	15 00	Spokane, Rev. P. B. Barrows.	5 00	J. GREENWOOD SNELLING, <i>Treasurer.</i>	
Colorado Springs, St.		Centreville, Mrs. Lizzie Robi-	1 00	111 Fifth Avenue.	
John's Ch.....	6 35	son.....			
S. S.....	1 00	For the Northwestern Con-			
State Convention.....	500 00	vention:			
		Burton, Vashon Ch., Bal..	20		
NEW MEXICO, \$44.31.		Hamilton Ch.....	18 13		
East Las Vegas, First Ch.....	24 31	S. S., H. H.....	2 85		
Roswell Ch.....	20 00	Rev. W. H. Carmichael.....	5 00		
		Northwest Convention....	97 50		

Donations of Clothing, Etc.

Providence, R. I., L. S. S. of First Ch., barrel to Idaho, \$106.45.	Stonington, Conn., H. M. S. of First Ch., box to W. Va., \$58.	Rochester, N. Y., W. M. C., of Alexander St. Ch., barrel to Idaho, \$84.83.
Troy, N. H., Ladies' Mission Soc., box o Okla. Ter., \$42.61.	New Haven, Conn., Hope Ch., barrel to Wash., \$97.27.	Yonkers, N. Y., Warburton Ave. Ch., box to Neb., \$250.
Brattleboro, Vt., Ladies' Mission and Aid Soc., two boxes and barrel to S. D., \$188.32.	Stamford, Conn., King's Daughters Circle, two barrels to S. D., \$60.	Bloomfield, N. J., Willing Workers' Circle of King's Daughters and Ladies of First Ch., box to Neb., \$69.30.
Burlington, Vt., W. M. C. of First Ch., barrel to Ind. Ter., \$43.61.	Waterbury, Conn., Y. P. S. C. E. of First Ch., barrel to Ind., \$60.	East Orange, N. J., W. B. S. of North Orange Ch., five barrels to Canada and Ohio, \$389.18.
Dorchester, Mass., L. M. S. of Stoughton St. Ch., barrel to No. Dak., \$89.48.	Belleville, N. Y., King's Daughters' Circle, barrel to Kans., \$28.75.	Bridgeton, N. J., W. F. M. S. of First Ch., barrel to Conn., \$60.
West Somerville, Mass., Ladies' Mission Circle, barrel to Wis., \$80.90.	Canton, N. Y., Woman's Missionary Circle, box to Neb., \$40.40.	East Orange, N. J., First Ch., barrel to Kans., \$140.
Worcester, Mass., Mission Band of Lincoln Sq. Ch., box to Neb., \$52.57.	Gorham, N. Y., Union Mission Circle of Bethel Ch., barrel to Kans., \$41.25.	Wyoming, Ohio, L. H. M. S., two boxes to No. Dak., \$112.
Meriden, Conn., W. H. M. S. of First Ch., barrel to Minn., \$50.	McGrawville, N. Y., Ladies of McGrawville and Solon Chs., barrel and cash to Wis., \$36.60.	Aurora, Ill., L. M. S. of First Ch., barrel to Minn., \$20.
New Haven, Conn., W. B. S. of Howard Ave. Ch., barrel to Iowa, —	Oswego, N. Y., W. H. M. C. of First Ch., box to Okla. Ter., \$63.90.	Quincy, Ill., Ladies of Vermont St. Mission Soc., barrel to Wis., \$50.
New Haven, Conn., Olivet Ch., two barrels to Okla. Ter., \$121.	Potsdam, N. Y., Missionary Circle, three barrels to Kans. N. C. and Tenn., \$104.30.	Rockford, Ill., W. H. M. S. of First Ch., Barrel to No. Dak., \$47.74.
Norwich, Conn., L. M. S. of First Ch., two barrels to Ind. Ter., \$108.50.	Rochester, N. Y., "Farther Lights" of Second Ch., barrel to Ind. Ter., \$42.	Rockford, Ill., Golden Rule Circle of King's Daughters of First Ch., box to So. Dak., \$11.84.
Southington, Conn., W. H. M. S. of First Ch., barrel to Neb., \$56.	New York City, N. Y., Twenty-third St. Ch., barrel to So. Dakota, \$65.	Total to Dec. 15th, 1896....\$4,855.92



THE * BAPTIST * HOME * MISSION * MONTHLY.

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No. 2

* * EDITORIAL. * *

This Number is devoted chiefly to the subject of Co-operation, and contains much matter worthy to be preserved for future reference.

We are glad to chronicle the important fact that the Georgia legislature has raised the appropriation for public schools from six hundred thousand to one million dollars, and has lengthened the school year from five to seven months. This marks a very great advance in the educational work of the State, and we tender our most hearty congratulations to the citizens of Georgia on this evidence of their progressiveness and this beginning of a better future. The State is particularly fortunate in its present Commissioner of Public Schools, who is showing himself to be alert, aggressive, broadminded and efficient. Such men as Commissioner Glenn are a blessing to any community.

Quite a number of our readers seem to have misunderstood our "Bible Dictionary" offer, so we repeat it. To any of our subscribers we will send Smith's "Bible Dictionary" alone for \$1.10. A new subscriber will receive the MONTHLY and the "Bible Dictionary" for \$1.45. To renew your subscription, and receive the dictionary at the same time, add the price of your subscription (whether in a club, or single) to the price of the dictionary given above.

CHAPEL DAY PROGRAMMES.

Chapel Day will be observed this year on Sunday, March 28th. Every Home Mission church, and every church interested in Home Missions, should secure at once the attractive Programme provided gratuitously by the Society.

Sample copies of the little pasteboard chapels, that can be used for collection purposes in connection with this exercise, are sent out by Mr. Robert Gair, 163 Chambers Street, New York City. Schools deciding to use them should write to the above address for prices.

WANTED — FACTS AND INCIDENTS.

An intelligent reader of the MONTHLY, and an active worker in the cause of Home Missions, makes the following timely suggestion:

"I wish our Missionaries would give you more of the incidents of their daily lives, and illustrations of the power of Christ to save, and some of the humorous things they meet with as well as the sacredly solemn ones. We are not all constituted alike, and many are drawn to the work by some laughable incident that remain firm forever, and help to furnish the great need,—Prayer and Money. I am so glad you are giving us pictures; our Indians could furnish many instructive illustrations. There is as much difference between the natural Indian and the Christian Indian as between the natural Heathen and the Christian Heathen, for I have seen both in their homes and nothing but Christianity can civilize."

JOSEPH BROKAW.

On Saturday, January 2, 1897, Deacon Joseph Brokaw, of New York City, in the 81st year of his age, entered into rest. About forty years ago he united with the First Baptist Church, of this city, in which, for most of this period, he held one or more official positions, and was most highly esteemed for his devotion to its interests. He was also prominent in Baptist city mission work. In 1875 he was elected one of the auditors of the Home Mission Society, and became *ex-officio* a member of the Executive Board, and continued to serve as auditor until laid aside from duty a few months before his death.

He was one of the most faithful officers of the Society during this long and eventful period. He was a man of unusual physical vigor, preserving his faculties almost unimpaired nearly to the last; genial, generous, positive in his convictions, loyal to the denomination, beloved by his associates in the church, in the Home Mission Society, and in social circles; everywhere a high-minded, large-hearted Christian gentleman, whose departure leaves a large vacancy in our ranks. The Society has been blessed in the long and unselfish service of such a faithful steward of the Lord Jesus Christ, and, while lamenting his loss, feels assured that, as a shock of grain fully ripe, he has been graciously gathered into the heavenly garner.

DEATH OF COL. BANES.

Col. Charles H. Banes, widely known as soldier and philanthropist, died at his home in Philadelphia January 15th. His loss will be deeply felt, not only in Philadelphia and by the Publication Society with which he has been so prominently identified, but by Baptists everywhere.

CO-OPERATION.

The readers of the present Number of the MONTHLY will understand the significance of the matter pertaining to Co-operation more readily, perhaps, by giving attention to the following brief statement. The Home Mission Society began its work in 1832 as an independent organization, appointing its missionaries and conducting its work directly from the central headquarters in the City of New York. Subsequently it entered into co-operation with various organized bodies.

1. Western State Conventions.

Recognizing that its work would necessarily be temporary, while the work of the State Conventions would be permanent, it early sought to stimulate the organization in each of the Western States of an independent missionary organization or State Convention, charged with the important responsibility of caring for the destitute places within its boundary. The essential features of this plan of co-operation are clearly set forth in the articles on Co-operation between the American Baptist Home Mission Society and the Nebraska State Convention, printed elsewhere. The advantages of the plan are fully discussed by Drs. Haigh, Woods and others.

2. The German Conference.

The German Baptist Churches maintain a separate organization and prosecute missionary work in lines independent of State Conventions. The practical work of co-operation between the German Conference and the Home Mission Society is discussed by Rev. George A. Schulte, Superintendent of German Missions.

3. Eastern State Conventions.

The Home Mission Society does not attempt any missionary work among the American populations of the older states, but it has entered into co-operation with them in the prosecution of missionary work among the French, Germans, Swedes, Portuguese and others found scattered through their boundaries. An account of this work is found in the communications of several Eastern Secretaries.

4. Southern Negro Conventions.

For many years the Society has co-operated with Negro State Conventions in maintaining a General Missionary for the Southern States, and still maintains this plan in some instances. But the plan is gradually giving way to the more comprehensive scheme which follows.

5. Home Board and State Conventions.

There is now in operation in Virginia, North and South Carolina and Alabama a plan of co-operation between the Society and three classes of organized bodies in the South, which is fully set forth in the communication of the Field Secretary on Southern Co-operation.

6. The Woman's American Baptist Home Mission Society.

The Society co-operates with the women of New England, especially in the prosecution of educational work. The women, while having an independent organization, a separate treasury, and conducting their work according to their own ideas, are in close relationship with the parent Society, and by an agreement recently adopted have become still more closely identified with it and its work. The plan is set forth in detail in the MONTHLY for November, 1896, p. 363 and following.

7. The Women's Baptist Home Mission Society.

The women of the West co-operate with the parent society, especially in carrying on missionary training work in connection with Southern schools.

8. Miscellaneous.

In addition to the foregoing the Society co-operates with the local organizations in prosecuting missionary work among the Jews in Brooklyn, the Italians and Poles in Buffalo, and also in some instances with Swedish Conferences in prosecuting missionary work among their countrymen. By this plan of Co-operation the work of the Society is continental in extent and complex in its operations, but is increasingly efficient. There is unity in variety.

Articles of Co-operation Between the American Baptist Home Mission Society and the Nebraska Baptist State Convention.

1. All moneys raised for use in the State shall be taken in the name of the Nebraska Baptist State Convention, and shall be called the Convention collection, and shall be paid to the treasurer of the Convention.

2. The churches shall be encouraged to take a separate and distinct collection for the work of the American Baptist Home Mission Society outside of the State, such collection to be called the Home Mission collection, and to be sent to the District Secretary of the Society.

3. The Home Mission Society shall appropriate to the mission work in Nebraska a definite sum pro rata to the receipts from the State; for the fiscal year of the Convention ending November 1, 1897, two dollars additional to every dollar received from the State up to \$5,000, the appropriations to be made, as far as possible, at the beginning of the year upon a reasonable estimate of probable receipts, and corrected by experience.

4. The Convention shall superintend the work in the State, determine fields, nominate missionaries, name their salaries and determine time of labor; the Home Mission Society to appoint and pay those so nominated as far as they approve such nominations and terms.

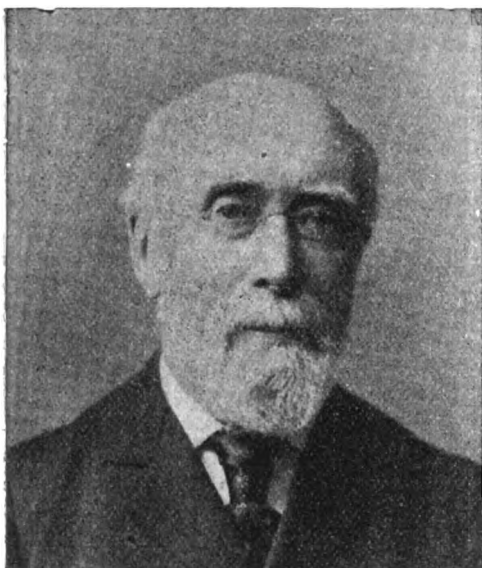
5. Reports of all missionaries shall be made in duplicate to the Home Mission Society and to the Convention quarterly.

6. In case a General Missionary is appointed, his duty shall be:

a. To encourage and aid weak churches in holding meetings, in settling pastors, raising debts, etc., and to be in general a pioneer missionary worker.

b. To act as financial agent, collecting money for State missions, aiding co-operative associational committees in their work, holding missionary meetings, circulating the HOME MISSION MONTHLY, and seeking to enlist all churches in State mission work, and to educate them to systematic benevolence. Reports to include a detailed statement of receipts at the end of each quarter.

7. The Board of the Home Mission Society shall be responsible for the payment of missionaries' salaries only so far as the same shall be provided for in the receipts from the State, according to the basis of co-operation.



WM. M. HAIGH, D.D.

CO-OPERATION AND WHAT IT MEANS.

AN ADDRESS DELIVERED AT THE CONVENTIONS OF MINNESOTA, WISCONSIN, IOWA AND NEBRASKA, OCTOBER, 1896, BY WM. M. HAIGH, D.D., GENERAL SUPER-INTENDENT OF MISSISSIPPI DIVISION.

It would be quite difficult now for the Baptists in Minnesota, or in any of the adjoining States, to realize the condition of things in 1877-78, before the present system of co-operation with the Home Mission Society was adopted. Where there was a Convention it was a weak and struggling body, with a small number of missionaries, for whose support it was difficult to make steady provision. In some of these States the Home Mission Society had also a few missionaries appointed directly from New York. Their work was without adequate supervision, and the management, as it had to be, was at arm's length from the New York board. The Society was earnestly doing its best for the young West, but the necessities were so much larger than all that was being done, that the most earnest brethren in the States themselves felt most keenly the destitution, and endeavored by various expedients to work up a missionary interest.

Sometimes one part of a State was worked by the Home Mission Society, and another part by the Convention, and while both par-

ties were seeking to relieve the destitution around them, these efforts became, in spite of themselves, occasionally antagonistic, always competitive. In other States the Convention found itself loaded with debts that it was not able to pay, and thus throughout the whole region there was an air of distraction, discouragement and discontent. In Minnesota the work was in the hands of a number of brethren, a few of whom, and only a few, still remain with us; and from them a cordial welcome was received by the writer when in December, 1877, he was appointed District Secretary for the Home Mission Society, with chief reference, however, not to the superintendence of the work, but to the collection of funds. One of the first letters received was from a man whose name will always stand high and honored in the annals of Minnesota Baptists, Dr. Geo. H. Keith, who entreated in the most piteous fashion for a visit at the meeting of their Board early in January. At the Board meeting in April, 1878, at Owatonna, it was an inspiring sight to find a number of active, earnest, intelligent business men make themselves the leaders of missions in their own State. It was evident, however, that if the Secretary was to devote himself to the raising of money for the Society he could give them but little help. We conferred together, we looked at the difficulties of the situation, and we wondered whence the light would spring up.

We were all of us familiar with the system of co-operation which had been in use some years before, a system, however, which had broken down by its own weakness, and for a resumption of which none of us had any confidence. The field was open and white to harvest; railroads were being built, new towns and villages established, the hum and stir of the advance guards of immigration were heard on every side, but the Convention and the Society alike seemed for some reason unfitted to meet the necessities of the hour. The situation was very much the same in Iowa, only there they had in addition a troublesome debt which had accumulated in previous years, and which seemed likely to absorb most of their resources to pay off.

In a few weeks Dr. Keith, Dr. Woods and the writer met on the train at Chicago on our way to Cleveland, where the anniversaries of 1878 were to be held. After con-

versing anew about the necessities of Minnesota, Dr. Keith took from his pocket a sketch of a plan adopted a few days before by the Minnesota Board, by which it was hoped that the difficult problem in Minnesota could be solved—the plan of joining forces between the Home Mission Society and the State Convention. On looking it over objection was made to it as being almost identical with the old plan of co-operation which had proved inadequate to the necessities of the case, but as we discussed the question more and more it was apparent that elements unknown to the old plan could be introduced into this one, giving hope that the real difficulty of the situation could be removed. This plan was laid before Dr. Cutting, in Cleveland, by him taken to New York, carefully examined, and finally adopted by our Board, with the arrangement that each body should bear one-half the cost of missionary expenditure, the Society paying towards Minnesota missions one dollar for every dollar expended by the State:

In October, 1878, at the Convention held at Winona, this plan was fully discussed, unanimously adopted, a deficiency of \$700 for the past year was raised, and the new order of things began. An immediate sense of relief and a new courage and hope diffused through the State gave sign that a happy solution of the Minnesota problem had been found. Each successive month only added to the general satisfaction, and before long the attention of neighboring conventions was attracted to the plan, so that when Dr. Morehouse, who in the meantime had become Corresponding Secretary of the Society, made his first extensive tour in the West, several of the States were found ready to adopt the Minnesota plan, and under his direction and with such modifications in each case as circumstances demanded, co-operation was adopted in Illinois, Iowa, Nebraska and Kansas, followed from time to time by other States extending even to the Pacific coast. After eighteen years of trial and with only such changes as the expanding necessities of the work demanded, the plan continues to give general satisfaction as supplying the needed system of co-operation for building up missions in the new States. What this system means in its general provisions let us now ascertain.

I. It means the unity of our missionary forces.

By this system all separate missionary action in a State by either board was brought to an end and in its place was substituted united missionary action by both boards. It was not that the Society absorbed the Convention, nor that the Convention assumed the place of the Society, but both Convention and Society together took the place formerly occupied by each one separately. "Co-operation," working together, henceforth became the watchword and the rule. Missionaries of all kinds—general, district, evangelistic, or local, receive their appointments by both boards, make their reports to both boards, and the funds for the support of the work are furnished by both. All independent missionary work carried forward by conferences, associations, or other local bodies, American and foreign, Germans excepted, have gradually been drawn into the same system, so that the whole missionary work in the State has been unified in the Convention, while the Convention and the Society carry it forward by united action. This unification is itself an inspiration, and never fails to give to the work a healthy and permanent impulse, and aids effectively towards building up a vigorous Convention.

II. It means the reinforcement of the State by national resources.

1. A fuller and steadier treasury. To the amounts hitherto raised by the State are added whatever appropriation the Society annually decides to make, so that the number of missionaries is at once largely increased, and with this larger expenditure the gifts from the States are stimulated, and in ordinary times a growing treasury is the result. Such a treasury makes possible prompt and regular payments to the missionaries, thus preventing those unhappy fluctuations to which missionary States are constantly subject.

2. A sense of stability essential to the highest success. Fields taken up can be held long enough to insure self-support; plans formed can be worked out to completion; the confidence of the communities can be won, and the whole State trained to methodical and persistent effort.

3. A higher grade of service. Men who could not be persuaded to enter the service

under the old arrangement have been secured under this system, and through it many of the most effective men of the West as local pastors, district and general missionaries and secretaries, have been brought out and trained.

4. A wider missionary experience. A young missionary State suffers quite as much from lack of experience as from lack of funds, and often the funds it has gathered fail to yield their best result simply because of inexperience in missionary operations. Even if a measure of experience is gathered under one leader, a change of leaders starts a new series of experiments, ending ordinarily in disappointment and defeat. Co-operation brings to the aid of the State, through the presence of the Society's representative, over sixty years' observation and experience on mission fields, making experiments unnecessary, and bringing the State at once into methods of work most economical and effective. Should a change in a General Missionary take place, no change ensues in the method of work, for the new incumbent enters into a carefully constructed system to which he can adapt himself, and in which he has at his side an experienced helper. Through the same representative, who has charge of a group of States, an evil found in one State can be guarded against in another, while the growing experience of one State, or set of plans, becomes by the same means the possession of all. Through this medium, also, both Boards are kept in touch with each other, insuring harmony and united action. This feature of the system is of exceptional value, contributing at once both to the unity and economy of the work, and bringing to a State a reinforcement as necessary and important as the financial appropriation.

III. *It means the development in the State of a conviction of responsibility, and of a vigorous body to carry it out.*

1. It holds the Convention responsible for the evangelization of the State.

This is the exact opposite of what is commonly felt in the missionary parts of the country. The Home Mission Society is held to be the power responsible for the cultivation of the State, while the churches and pastors are simply responsible to follow up the Society and help to the best of their ability. But co-operation reverses this order and recognizes and declares that the

Convention is the body that is responsible for the evangelization of the State, and the Home Mission Society comes in, not as the leading force, but as a helping hand. On the Convention is devolved the exploration of the territory, the selection of fields and the designation of men; and when appointed, the supervision of the work, the care of churches, the superintendence of the missionaries and the general outcome of the whole missionary enterprise are committed to their charge.

True, the responsibility of caring for all of these interests and of meeting all the calls for men and money is too great for the Convention alone, especially when that Convention is in its earlier and weaker days, but it is because they are responsible for the great work, although unable to bear the whole weight of it, that provision is made for reinforcement through the Home Mission Society. Baptists outside of a State come to the aid of the people who have on their hands a task too great for their strength. A deep conviction in regard to this responsibility is essential to the life and power of the Convention and the success of co-operation.

After many years of toilsome effort, it is sad to think how often the Board and officers of a Convention have to mourn that many of the churches and even pastors are slow to feel and manifest an interest in the Convention work. This arises from a lack of conviction in regard to the responsibility of the churches and pastors of the State for the evangelization of the State. Many still cling to the vague and vain idea that somehow the Baptists in the East or the Middle States are responsible for the evangelization of the new States, and so they give their attention to other matters, with only a faint and feeble effort in aid of the work that is being done. What is needed is a profound and heart-stirring conviction that the pastors and churches of any State are primarily and chiefly responsible, as are no others, for the evangelization of the State; that just as Massachusetts Baptists are responsible as are no others for the evangelization of Massachusetts; as the Baptists of Ohio beyond all other Baptists in the country are responsible for the evangelization of Ohio, so the Baptists of Minnesota are responsible as are no others in the wide world for the evangelization of their

own State ; that this work being in a special sense their own work, to which they are providentially and locally appointed, comes to them with a claim, with a pressure, beyond any other work in the wide world, and the Home Mission Society is under no obligations. to join hands with a people except as it is evident that they have this spirit. To allow them to throw off their own shoulders on to the shoulders of distant States this sacred and solemn task is to do them an injury, and ultimately to retard and not to help the work of God.

The system of co operation is based on this principle and provides for its practical expression, and it is interesting to see how during the last twenty years it has fostered in many of these States a sense of profound responsibility for their evangelization. When this conviction once lays hold of a State it revolutionizes its spirit and imparts to the work done a new impetus. To look at the work and think of it as the work of the Home Mission Society is one thing, and to look at it and think of it as *our work*, whose success or failure rests with us, is quite another.

This sense of responsibility works not only towards increased efforts in supporting the missions, but also towards increased interest in the work itself. It has been a most interesting study to observe how the brethren who felt no personal concern in the fields and missionaries before co-operation was adopted, have gradually been transformed into most careful observers of missionary work and wise administrators of missionary funds. Inspection of fields and workers by a board a thousand or fifteen hundred miles away is very different from inspection by a board on the field itself. One of the most marked effects of co-operation has been this elevation and purification of our missionary service, and the training of a vigorous body of men in each State, interested and qualified to carry forward missionary operations.

2. It holds the Convention responsible for a definite proportion of the cost of the work. The inherent weakness of the previous system of co-operation was chiefly at this point, for it made no provision for a definite financial responsibility on the part of the Convention. The Convention was obligated to do its best, but its best meant nothing in particular, and so in the end the

responsibility proved to be of no weight. By this system the Convention is obligated to take a certain proportion of the cost of the work. That proportion may be quite small, as for instance in North and South Dakota, where they at first became responsible for only one-eleventh of the cost of missions ; but whatever agreed upon the Convention is absolutely responsible for that amount. The Society may advance the amount to missionaries in order that the missionaries may have their full salary when it is due ; but the State becomes absolutely responsible for its share, while the Society is only responsible for its share ; and in case of an emergency might be compelled simply to pay its own share and let the Convention provide for its proportion. This is regarded as one of the most important provisions in the whole scheme. Just as a father, in training his son to business habits, must devolve responsibility upon that son and then expect him to fulfil its provisions, so the system of co-operation can only develop a State into strength and power as it learns to bear its share of responsibility and carry it with courage and success. True, the Society has been quite lenient in enforcing this provision, and sometimes has carried the whole missionary service of a State for a whole year with little or no help from the State itself, and yet in the main the provision has been carried out, and the States have been held responsible for the payment of their share of the work, and have been entirely willing to discharge that responsibility. Owing to the fact that in the West, especially in earlier years, it has been difficult to raise large sums of money except during the fall, the Conventions have the habit of depending upon fall collections chiefly for the discharge of their responsibility ; but as the States grow older and the resources of the States become more diversified, they find themselves able to pay a larger proportion of their quota in the earlier months of the year. If the Conventions are ever to become strong and self-supporting and independent, they must be trained to meet their share of the financial responsibility with prompt fidelity.

How large should be the proportion of each State must depend upon the condition of that State, and one of the beautiful effects of this system is that, in all ordinary times,

the States actually have become able to bear a larger and still larger proportion as the years go by.

3. It holds the Convention responsible for faithful effort towards self-support and the gradual decrease of help from abroad. The condition of a missionary State in relation to the Home Mission Society is exactly like the condition of a missionary church in relation to the Convention. The Convention does not undertake to aid a missionary church interminably, relieving the church of certain burdens, and thus allowing that church to take up other work, but undertakes to help the church for a little while that it may gradually assume all its own burdens, and in good time become entirely independent of the Convention. The Home Mission Society in like manner does not undertake to help the State interminably, but simply to take that portion of the burden which the State is unable to assume, with a full expectation that the State will use its growing resources to take up a larger and still larger share of the burden until it relieves the Society entirely.

Those of us who have experience in the work of these State Boards know that sometimes churches make use of the help received from the Convention for purposes not designed; that is to say, the relief which the Convention affords them by taking a portion of their pastor's salary is used to take up other enterprises and assume other burdens, thus practically making the Convention a convenient means of accomplishing some other purpose than the development of their own fields. Against such a course the Convention Board must of necessity protest. In like manner, every missionary State should in honor feel itself bound to relieve the national Society just as fast and just as far as it is possible to have it done, and should regard the duty of becoming self-supporting as one of the first obligations resting upon it.

Every Convention should have this ultimate purpose before it in all its plans. Every pastor and every church should take it into consideration in their plans, and thus the whole State be pervaded with a profound determination to release their brethren of other States at the earliest possible moment.

IV. *It means the leading of a State into thorough sympathy with the main objects of denominational benevolence.*

A work very much akin to that now undertaken by the Commission on Beneficence has been accomplished in the missionary States. Both the churches and the Conventions have been brought into active sympathy with the leading denominational movements as a direct result of "co-operation." In the commission of the Home Mission Society, issued to each missionary recommended by the Convention Board and appointed by the Society, are these words: "That the Corresponding Secretary be also instructed to urge upon the churches a like interest in all the forms of home evangelization and of foreign missionary labor in which the denomination is engaged, and a like regular and liberal contribution to the other societies of the denomination, so that in the years of their greater strength they may find themselves trained to habits of giving of their substance for the conversion of the world." Nor is this provision merely formal, or allowed to become a dead letter, but when occasion requires it is the text for instruction by the officers of the Society and the Conventions, and its results are embodied in every quarterly report, and pass inspection in the Convention Board and in New York.

Two cases will illustrate its working. Some years ago some of the leaders in a young State maintained that until the Convention work had become strong and thoroughly rooted, no encouragement should be given toward the support of other benevolent objects. The position was maintained so strongly that it became necessary to bring out distinctly, in the open Convention, that, inasmuch as the founding and nurture of Baptist churches were committed by the denomination to the Home Mission Society, it was expected that they would be trained into sympathy with the main objects of denominational benevolence, so that, when both the churches and the Conventions became self-sustaining, they would be found interested and active along all denominational lines, and that the plans and regulations of the Home Mission Society were made so as to faithfully discharge this trust committed to it. No discussion followed; but a few months afterward, when a move-

ment was made to encourage one of our national societies in its work, the brother who had been the former leader in opposition to such a course announced publicly that he had found occasion to revise his judgment in the matter, and now thoroughly approved of such measures as were necessary to train the young churches into sympathy with our chief denominational enterprises.

In another State the reports of a missionary indicated that he was entirely neglecting this form of training, so that the Convention secretary was requested to call his attention to the subject and to the instructions contained in his commission. His answer was that he did not consider it right that young churches should be called upon for such objects. Further remonstrance proving ineffectual, he in due time ceased to be our missionary. Even a slight examination of the missionary tables of these co-operating States will show how generally this training is going forward in the growing churches and how large a factor they have already become in aiding denominational enterprises. The various societies are learning to look with confident hope for the contributions of the missionary States.

Such in brief are the main features of this system of co-operation and such the results to which it leads. Adopted at first, even by its friends, with hope rather than assurance, that it would meet the needs of the situation; frequently criticized by those who have given to it but a superficial examination, it has yet proved itself both elastic enough to fit the circumstances of any missionary State, and strong enough when rightly administered to accomplish the purpose designed. Through eighteen years of varied experiences it has unified our missionary efforts, reinforced the States with national resources, trained them into a conviction of responsibility, and provided vigorous bodies to carry it out; has led them into thorough sympathy with all branches of denominational work, and now there is a strong probability that should business be thoroughly revived and the disabilities inseparable from the late stringency pass away, it will add within a reasonable time a number of these conventions to the roll of self-supporting bodies and release the Home Mission Society for its sorely needed enlargement in the still further West.

To the Society also the system has proved itself as helpful as to the Conventions.

1. It adjusted the Society's work in the West to the necessities of modern life.

It is not difficult now to understand why the methods of 1877-8 were so unsatisfactory. They were the methods with which the Society prosecuted its work when it was founded in 1832, when its income was less than \$10,000 and its missionaries did not reach 100. In the meantime business methods throughout the country had been revolutionized and adjusted to continental necessities, and the business of missionary societies needed similar adjustment. To neglect it was to fall hopelessly behind in the occupation of "North America for Christ." Co-operation at once brought the Society's work into line with the best modern methods; organized it so that special necessities could be met by appropriate appointments; every field could be thoroughly explored by a competent man, occupied by a missionary carefully selected, and the whole work could be most intelligently supervised and directed and enlarged without friction; at a minimum of cost, and with a result in unity and efficiency most satisfactory.

When to the missionary work was soon added the Church Edifice Gift Fund, the same machinery was equally appropriate for the new service, securing the careful selection of sites, the erection of neat and appropriate structures, and the right expenditure of funds. Through this organization the Society became in fact as well as in name a continental missionary force.

2. It furnished the Society with grounds for timely and pungent appeals, and led to a large increase in the Society's resources.

The unheard and unheeded cries and entreaties of hundreds of communities scattered over the new States and territories were gathered up by the Society and uttered in cogent and persistent tones until the real necessities of the West became known and felt, and the churches awoke to a new sense of responsibility and power. We experienced a veritable renaissance in Western missions. Pastors of ability and experience found themselves drawn towards the service of the Society, carrying with them the confidence and sympathy of hosts of friends. Business men took note of the improved methods which had been adopted, and stood ready to invest their money in a service so

much needed and so full of promise. The number of missionaries began to increase, the treasury felt at once the new inspiration, and we entered on that period of enlarged effort which has continued to the present time. The year co-operation began the number of missionaries for the whole country was 213, the receipts \$126,463 91. Last year the receipts were \$394 729 10, the number of missionaries 1,147, of whom the overwhelming majority was in the co-operating States. In the Mississippi Division alone there were last year over 500 missionaries, *i. e.*, considerably more than twice as many as the Society had in the whole country in 1878; and it is within the truth to say that this vast force was organized and directed and the fruit gathered with less friction and anxiety, both in the rooms and on the field, than the much smaller force reported in 1878.

VALUE OF CO-OPERATION.

A test of a theory is found in its practical workings. The following testimonies as to the practical value of co-operation where it has been tried will be read with special interest:

Rocky Mountain Division.

BY HUBERT C. WOODS, D.D.

My personal knowledge of the Plan of Co-operation in its practical workings is confined chiefly to the West, but it covers the entire period since its adoption. It is quite remarkable that the experience of nearly twenty years under conditions the most diverse has suggested so few essential modifications in the plan. That greater efficiency and economy in mission work have been attained, that larger and more enduring results have been achieved through co-operation than would have been possible by separate action, finds ample proof in every Western State. Of this plan of co-operation it may be said:

1. It promotes unity in mission work.

It is extremely difficult in new States to unify the scattered forces in aggressive work. Each church has burdens apparently greater than it can bear. The churches are so widely separated that they are not in close touch with each other. The tendency to magnify minor differences often disturbs their fellowship. The theory of church in-

dependence not infrequently is so exaggerated as practically to bar united action.

The Society's offer of co-operation, appealing strongly to self-interest as well as to the larger interests of the Cause of Christ, naturally counteracts these centrifugal tendencies and unifies these scattered forces. Co-operation once entered upon with associations and conventions, the churches are reluctant to deprive themselves of the aid upon which their very existence depends, or to block the progress of the cause by creating divisions. External constraint gradually gives place to internal cohesion.

But co-operation not only unifies the churches on the local fields, it also brings to them the sympathy and support of the entire denomination. This sympathy is more than a sentiment—it is an abiding inspiration, and this financial support enables the churches, despite extreme poverty in numbers and resources, to carry on the work of Christ to a magnificent success.

2. It organizes mission work.

The Society co-operates with associations or conventions; that is, with churches organized for mission work. The General Missionary, representing both Convention and Society, is the recognized leader. The Board chosen from the churches co-operates with him in the management of the work. The churches which otherwise would be detached groups of believers are transformed into an army of conquest and occupation, officered and led by approved men. This system is so elastic that it rarely becomes oppressive or repressive. It invokes the wisdom of the best men in the selection of fields, in the choice of missionaries, and in the adoption of methods. It promotes *esprit de corps* of the truest kind.

3. It develops self dependence in churches.

The churches are required to do their utmost toward their own support. The aid extended them is supposed to be reduced each year and entirely discontinued at the earliest possible date. The appropriation to Conventions is conditioned upon a specified pro rata contributed by the churches composing them. The local management of the work is committed practically to the churches themselves in order that they may be educated into active independence. The plan of co-operation aims to bring the local forces to the front in giving, in service, in management.

At the same time the Society supplies a balance wheel that is of inestimable value. It exerts a strong conservative influence in favor of sound doctrine and correct practice. It protects the churches in a great degree from unworthy men in the ministry who quickly find their way to the far West. It shields the missionaries from sore embarrassment by its prompt payment of salaries, carrying the co-operating Convention through many an emergency created by local conditions.

4. It seeks to cultivate in the mission churches an all-around missionary spirit. The ever present aim of the Society is to plant and foster the truest type of Gospel churches. Its representatives in seeking pastors for these new churches insist upon the missionary spirit as a prime qualification.* The commission which the Society gives its missionaries requires them to train the churches they serve into a generous support of all missionary enterprises of the denomination. It is well understood that both anti-mission and omission churches forfeit all claim to aid under the plan of co-operation. Already the effect of this training appears in the churches of the West, which, according to their means, surpass those of the older States in offerings of both men and means laid upon the altar of missions.

This plan of co-operation, like all products of human wisdom, may have its defects, but its net results, especially in the Western States, have been both beneficent and abundant.

Red River District.

O. A. WILLIAMS, D.D., SECRETARY.

In reply to your inquiries respecting co-operation, I would state that it is my opinion, based on years of observation, that more has been accomplished in the newer growing States than would have been done by separate action of the Home Mission Society and State Conventions. First, because the responsibility of carrying on the entire mission work of that particular State is thrown upon the representatives of the churches which are most intimately concerned in the growth and advancement of the work in that State. Those who are on the field are in a position to judge of its needs better than the officers and the Board in New York, so far removed from the field.

Second. The percentage of appropriation to be paid to the Home Mission Society, according to the basis of co-operation, has proved a great encouragement to the churches in their feebleness to raise their portion of the amount necessary to carry on the work of the Convention year. This has worked admirably the last two years, especially in the Dakotas, where the Society has made such large appropriations. Without this incentive I doubt very much if so large a sum could have been raised toward Home Mission work. It has also been used as a leverage by our General Missionaries in their appeals to the churches.

Third. It is an inspiration to young and feeble churches and to State Conventions, of necessity small, to know that they are thus in closest touch with the denomination and the work throughout the North.

Fourth. It has been of great advantage to the work in these States that the Home Mission Society has always been ready and willing to pay in full and promptly the salaries of missionary pastors who would often have been compelled to wait for a portion at least of their salaries without this co-operation.

Fifth. It has been the means of unifying our great Home Mission work.

Sixth. The advantage has been very great, especially in these newer States.

I give the results of my observation since the co-operation method was first adopted in Nebraska many years ago.

The Missouri River District.

REV. N. B. RAIDEN, SUPERINTENDENT.

Your request for a statement respecting the value of co-operation is before me and noted. I desire to say that co-operation in all these States in the West has been most helpful in every way.

1st. By unifying the forces. Previous to co-operation there was more or less friction between the State organization and the Society and more or less overlapping of fields and work. A double set of representatives had to be sustained and more or less friction resulted constantly. Through co-operation all these forces were united, and I believe results were increased at least 100 per cent. more than they were, or would have been, under separate action by the Society and State Convention.

2d. Co-operation has secured local direction of the work, which could not have been secured by the Society working alone. The very fact that the State Convention had to furnish a certain proportion of the means necessary to carry on the work has given them a feeling of responsibility for the work — thus saving thousands of dollars, which, without this local direction and responsibility, might have been wasted.

3d. It has given a feeling of confidence and a steadiness which was unknown to the State previous to co-operation. Local causes, which frequently affect the receipts of a State, do not affect a national organization, and the State Convention Boards have gone forward planning for the work, with confidence that the salaries of missionaries would be met, and missionaries have gone to their fields with a knowledge that their salaries would be paid, and as much confidence as though the money were in a national bank to their credit. The missionaries, therefore, have been relieved from the anxiety which would have resulted from merely State action, and the State workers have been given confidence in planning for the work for years in advance on comprehensive lines.

During the last few years these States have passed through such trying periods, all kinds of missionary work would have been simply paralyzed had it not been for the steady influence exerted by the Home Mission Society. Hundreds of men have been kept upon their fields and hundreds of churches have been kept open, simply through the knowledge that the Home Mission Society was back of the work and would do its utmost to sustain and carry forward the work in the State. The splendid results of co-operation have far exceeded the mere matter of money that has come from the treasury of the Society. It has kept these States along lines of proved efficiency, has brought to the State all the experience of the Society in the past, has prevented mistakes of policy, has unified methods, developing the very best to be found anywhere in the field of the Society, and in every way has fully doubled results which might have been expected without it, or realized before its adoption.

New Hampshire Convention.

REV. WM. HURLIN, SECRETARY.

You ask for my opinion as to "the work of co-operation between the Home Mission Society and the New England States in behalf of the work among the foreign populations." I think highly of the plan. These people are among us, and they need the Gospel. The Missionary Union sends missionaries to foreigners in other lands; and when these foreigners take up their abode with us, it is eminently proper that the Home Mission Society should aid in making known the Gospel to them. It is proper because they are an outside element in our population, and cannot be reached by the ordinary services of our native churches; and, therefore, in these circumstances, they need a larger appropriation for their benefit than the New Hampshire Baptist Convention, with its limited funds, would feel warranted in making.

We co-operate with the Home Mission Society in three different spheres: First, in aid of a mission to the Swedes in Manchester, which was commenced in 1890, and was organized into a separate and independent church in 1892. This work has been prospered, and it is hoped that it will continue to prosper. The missionary devotes part of his time to Nashua and some other places. Second, in aid of a Swedish Baptist Church in Concord, which was organized a little over two years ago. It is at present a very feeble band; but it would appear that some good has been done, and it is hoped that there may be an increase in strength and usefulness. Third, in connection with the Home Mission Society a mission to the French in Nashua and Somersworth was commenced early in 1892. It is, of course, a very hard field; but the missionary is an arduous worker, and God has blessed his work, and a number have been converted, have been baptized and have united with the churches in Nashua and Somersworth. A pretty and commodious chapel was erected last year, and was dedicated Sept. 9. This is a step in advance, and will facilitate the work and increase the usefulness of the missionary.

As the funds of the New Hampshire Baptist Convention are limited in amount, and as about one-third of our native churches need aid, I doubt whether we

should have felt able to undertake any of this work for foreigners in our midst if the Home Mission Society had not rendered aid.

Massachusetts Convention.

W. H. EATON, D.D., SECRETARY.

The co-operation of the Home Mission Society with the Massachusetts Baptist Convention, in work among the foreign born has proved a stimulus to the churches in their efforts for home evangelization. Very little friction has resulted, and it is probable that more than double the work has been accomplished, with correspondingly greater results. The very fact that the national society has so practically manifested its interest in the religious welfare of New England has tended to fix the attention of the people upon the needs about them. While other benefits of co-operation already had might be mentioned, other than the influence of outside interest and the increased results, I am disposed to consider the vantage ground of the future as first in importance, for the people were never before so interested in work, and this interest must be in great degree the outgrowth of co-operation.

Minnesota Convention.

REV. E. R. POPE, SECRETARY.

The co-operation between the Home Mission Society and the State Convention may be looked at from two sides. I believe that it has been of great advantage both to the Home Mission Society and the State Convention.

Of advantage to the Home Mission Society, first, by bringing that Society into closer touch with the field, giving to it the great advantage of more exact information possessed by the workers in each State. The Convention becomes thus practically eyes and hands for the Home Mission Society. Such information as their Board and officers possess is fully at the disposal of the Home Mission Society.

Secondly, it is of advantage to the Society in that it saves expense and confusion. The missionary work of the Society could not be prosecuted in these States without some one directly representing the Society to

come into contact with the churches, and this would mean a very great enlargement of the District Secretary's work, which is now carried by the General Missionary. In all of these States a goodly proportion of the salaries of the General Missionaries is borne by the State Convention. Then, too, in the matter of the foreign populations, there is a very large saving of expense to the Home Mission Society. In Minnesota the Convention could relegate the work among the foreign-speaking people to the Home Mission Society, and have a larger sum of money to expend on the American churches than at present. Without this co-operation there would be constant confusion in the prosecution of mission work. Churches refused aid by the Convention would apply to the Home Mission Society, or *vice versa*, and some conflict, even with the best of intentions, would be unavoidable.

On the other hand, the advantage to the State Convention is that the work is given a stability that it could not otherwise have. The Conventions in these mission States are necessarily not as strong bodies as in the older States. It is of great advantage for them to know that behind them is an organization which represents the larger denominational constituency. The financial backing of the Home Mission Society strengthens the work in every way.

The co-operation gives a unity to the work which it would not otherwise have. The Home Mission Society is the connecting link which binds all of our States together in a real denominational existence. Where churches have an independent polity like ours, it is particularly necessary and desirable that oneness of interest should be promoted in every possible way, and to this end the Home Mission Society serves an excellent purpose. Then, too, in these mission States, through the system of co-operation, the foreign-speaking peoples are brought into oneness with the Americans—a result that is greatly to be desired, although, as said above, Minnesota financially could care for the American work, on the present basis, without aid from the Home Mission Society. Yet the thought of such an undertaking ought not to be entertained, for it would be a most deplorable division of forces.

Again, the Home Mission Society is a stimulation unto the State Convention work,

giving to the Board and officers of the Convention the advantage of the large experience of the brethren tried and true. The counsel received from the general officers, superintendents of missions, district secretaries of the Society, is greatly valued and highly appreciated. Minnesota thoroughly believes in co-operation, and desires its continuance for many years to come.

The North Dakota Convention.

REV. W. L. VAN HORN, SECRETARY,

We have only tried the plan of co-operation a very few years, yet it is beneficial to us in bringing the churches into a closer relation with the Society, and in helping some of them to more fully realize the needs of the Society, and to be more in sympathy with the work in general. This is giving them, some at least, a spirit of self-support, and they are working to that end. Especially among our Scandinavian members can be found a deep love and reverence for the Society, and a willingness to help it what and when they can. Many of them feel under the plan that they are a "part of" the American Baptist Home Mission Society, and, therefore, have an added interest. It has enabled the Board here to have some of the churches do more for themselves, and expect less aid. It is a sad thing, but true, that some people want all they can get, and expect to do as little as possible. This has been remedied to some extent. We hope for still better results in the future.

Iowa Convention.

REV. E. P. BARTLETT, SECRETARY.

The beneficial results arising from co-operation between the Home Mission Society and the State Convention, as we have observed, are important and apparent. Among them we would enumerate the following, viz. :

1st. Co-operation enables us to accomplish a larger work than we otherwise could. The Home Mission Society during the past year has put \$1,500 into our mission work and \$700 into our church edifice work, besides adding a dollar for every dollar contributed for chapel building. We have in consequence been able to keep a

larger force of missionaries in the field, and to build a greater number of churches. Our work, therefore, shows larger results because of the sums contributed by the Society.

2d. By virtue of this plan we are aided in devising the wisest and most effective measures for the prosecution of the work. In the work of the Convention various difficult and perplexing questions arise. The success of the work often depends upon their right solution. In consequence of co-operation, the representative of the Home Mission Society attends the meetings of the Board, frequently rendering invaluable service in aiding to arrive at wise decisions in these important matters.

3d. This plan is the means of encouraging larger beneficent effort. The offerings for chapel building are larger, and more general because for every dollar contributed by the churches the Home Mission Society adds another. Churches are incited to new life and activity, and to make more strenuous efforts toward self-help because of the aid furnished by virtue of co-operation, frequently a certain sum is granted in aid of a church on condition that the church contributes a certain amount for the same purpose. The church is thus encouraged to do larger things for itself than it otherwise would. Through the aid of the Home Mission Society we are able to aid, encourage, and develop a larger number of churches.

4th. By this plan the prompt payment of missionaries' salaries is secured. As the large majority of churches have heretofore been accustomed to make their offerings for State missions during the last quarter of the year, much of the time, therefore, the Convention does not have the means at hand to meet its obligations. The Society now does for us what we cannot do for ourselves, viz., pays our missionaries, and so tides us over the time of need.

Thus several benefits result.

1st. The Board and its Secretary are relieved from embarrassment and anxiety, and the latter is enabled to give his attention to other and important matters which do not always consist in efforts to raise money.

2d. The missionaries are relieved of anxiety in regard to their salaries, and consequently can do better work.

3d. The prompt payment of salaries, though they may be small, renders us the better able to secure efficient men as missionaries, and thus the work is more effectually prosecuted.

4th. Co-operation tends to unify the work of State missions. We are brought into touch with a great organization, which cherishes and promotes the work of State missions. The design and purpose of the two organizations are identical. It could not well be otherwise than that brought into such close relations, often guided by its wisdom, partaking of its spirit, that the work of State missions should feel its helpful, moulding, unifying influences.

The Nebraska Convention.

REV. A. W. CLARK, SECRETARY.

My observations of results of co-operation between the American Baptist Home Mission Society and the Nebraska Baptist State Convention have led me to believe thoroughly in the plan. The results in our State have been exceedingly satisfactory. My experience with the work has impressed upon my mind the following facts:

1. Co-operation has unified the mission forces of the State.
2. Co-operation has unified the churches and increased the spirit of solidarity.
3. Co-operation has brought the foreign-speaking people into closer relationship and sympathy with the American churches, which has resulted in good.
4. Co-operation has increased the revenue for all departments of mission and church work in the State.
5. Co-operation has produced larger spiritual results than otherwise would have been attained.
6. Co-operation has prepared the way by the cementing together of the forces for greater work in the future.

Like a well-organized and disciplined army, the forces under this plan are marching to victory.

Kansas Convention.

REV. E. B. MEREDITH, SECRETARY.

The present plan of co-operation between the Home Mission Society and the State Convention works admirably in Kansas; in fact, I do not see how we could well carry on our mission work in any other way.

The plan greatly lessens the expense of caring for our mission fields by having one general missionary act for both societies. It tends to unify the work of home missions and thus to greatly strengthen it. The Convention feels that it has a strong supporter and wise counselor in the Society. This gives it prestige among the churches and enables it to wield an influence it could not otherwise have. At the same time the Convention is able to act as eyes and ears for the Society in its work within the State, giving confidence that it will not appropriate the funds of the Society where it is not willing to put its own. The Convention gets the benefit of the experience which the Society has gained through years of mission work in a great variety of fields.

If the Society helped some churches and the Convention others, without any connection, I fear we would soon have confusion and discord. In the newer States, where church members come from widely different places with varied ideas of church work, it is hard to get them to work together harmoniously. The counsels of the Convention may be doubted, but the National Society they have known before, and it becomes a mutual tie to bring such members into harmonious action and sympathy. It helps to keep all the churches and associations in sympathy with both societies and so strengthen the missionary idea on a broader basis than by acting separately. Closely connected with their own needs for mission work is coupled the wider idea of other needy fields. It stimulates the State Convention to larger work. The plan of appropriating within the State an amount proportionate to the amount raised by the Convention stirs up churches to enlarge their contributions. Without this stimulus it would be a hard task to build up State Convention work.

It helps to keep the State in line with the denomination at large. When "Baptist independency" is carried to extremes in our new churches, as it sometimes is, a wonderful check is found where "Baptist dependency" comes to be understood, and they see that they are dependent upon a Society representing the denomination at large.

It tends to more speedily bring about self support on the part of mission churches. A church is not so willing to ask aid of a board of neighboring pastors and members

who, under circumstances similar to its own, are contributing to its aid, as it would be of a supposedly wealthy society located in the city of New York.

The plan has in my opinion been wisely conceived and developed, and through its work is toning up and developing the State convention, associations and churches of the Western States in a very satisfactory manner.

The Eastern Washington and Northern Idaho Convention.

REV. A. M. ALLYN, SECRETARY.

Your favor, requesting from me a brief statement of the results of co-operation between the Home Mission Society and our Western churches and conventions, as I have observed them, was duly received, and I improve the first opportunity to reply.

The benefits of such co-operation are so numerous and far-reaching, pervading every phase and department of our work, that I scarcely know how to speak specifically. I shall, however, confine myself to the new and weak churches with which I have had most to do as your missionary.

1. Co-operation gives a feeling of courage and assurance to the little churches where otherwise success would seem impossible.

The new church, in the midst of a populous community, a little band, composed frequently of those who are socially and financially least influential, often starts out in its life for Christ with such a feeling of isolation and weakness as to paralyze all earnest effort. What can they do? They can neither build a church house nor support a pastor. Their members and their dollars are so few and their influence is so limited, and there is really so little that they can do, that they scarcely have the courage to try to do anything. And their struggle for existence seems likely to be a hard and gloomy one. But now to be told that they are not to struggle alone, that the great Baptist Home Mission Society, and through that Society the Baptist churches of America, are extending to them the hand of co-operation, and saying, "We will work with you. We will help you, and you shall help us, and together we will endeavor to possess the land for Christ," lifts the little struggling band at once from their sense of

isolation and helplessness into a feeling of strength and possession of resources sufficient to make success absolutely certain, and gives to them courage and faith to expect and undertake great things in the Lord's service. The career of influence and usefulness for Christ and humanity thus opened to the little church renders struggles and sacrifices a delight because assured of success.

2. This co-operation saves the weak churches from a sense of utter dependency, awakens a feeling of self-reliance, and encourages and strengthens a desire for self-support.

Under co-operation the gifts of the Society do not come to the church and field as mere charity—*i.e.*, something for nothing. Donations from the Society are made to depend upon donations from the church. Thus the prosecution of the Lord's work becomes a mutual business between the church or churches and the Society, and the desire on the part of the churches to have a larger share in the co-operative funds and work increases with every effort and dollar they contribute. And hence the churches soon come to look forward with great eagerness to the time when they can give more than they receive and to self-support when they can give and not receive.

3. For the above reasons more money is raised for missionary operations and religious work, and the work of gathering churches and evangelizing the communities is carried on much more enthusiastically and rapidly with this co-operation than would be possible without it.

The Home Mission Society entered into co-operation with this Convention (East Washington and North Idaho) about the first of December, 1891. During that year (1891), and without co-operation with the Society, with a total church membership of about 1,600, we raised for Convention missions \$526, and the Society appropriated on the Convention field that year over \$5,500. The next year, 1892, with a total church membership of about 1,650, in co-operation with the Home Mission Society, we raised for Convention missions \$1,080, while the Society appropriated less than \$4,900.

The growth and prosperity in all departments of our work has been at least 50 per cent. greater under this system of co-operation than it was before.

With co-operation we have *courage* where without it there would be despondency, *strength* where there would be weakness, *enthusiasm* where there would be lassitude and inactivity, *dollars* where there would be dimes. We now have churches, houses of worship and pastors where but for co-operation there could have been none, and self-support where there would have been utter dependence upon the Society. We have had many revivals, converts and baptisms where without co-operation there could have been but few or none at all. The evangelization of the country and the general upbuilding of the Kingdom of Christ is being prosecuted with a strength and rapidity which would be impossible without this co-operation between the Home Mission Society and our Western conventions.

Every church and pastor, and almost every Baptist in the West, has felt a new inspiration of strength and zeal born of this co-operative relation with the American Baptist Home Mission Society.

North Western Convention.

REV. D. D. PROPER, SECRETARY.

The results of co-operation between the Home Mission Society and State Conventions, as I observed the work during thirteen years of experience in three States, I would report as follows :

First, there has been a great benefit to the State work in the steadying influence of the Home Mission Society during periods of weakness and financial embarrassment, which has been very helpful.

The strong hand of the parent Society has often held up the weak and wavering convention, when if it stood alone, there would have been a collapse of the work. Sometimes the young separate convention, through strong pressure of appeal, makes too large appropriations for one year; or from crop failure, or business depression in a State collections are hard to make; and a paralyzing debt is incurred, which would cause great retrenchment and partial abandonment of the mission work for the following year, and thus the continuity of the work is greatly hindered. It is just here that the Society does an invaluable

service by holding up the conventions, so that gradual changes can be made, and the work conformed to changing conditions, without the distressing periods of prostration and recuperation. Without this steadying influence, in our young and weak conventions, there would be a continual stopping and starting in our mission work.

Second. Another benefit has come to the work in the development of better methods and a more complete system applied to our operations. The experience of the officials of the Society in the past, becomes the heritage of the convention. Owing to the supervision of the work by superintendents of missions, men of ability and large experience who give all their time to this work, many mistakes have been avoided by the convention. The State work has been better protected in this way from unworthy ministers who go from one State to another. And it is probably not too much to say that State Conventions have been prevented from serious divisions through the influence of the Society's representatives. Certainly the presence and counsels of the superintendents of missions have often prevented the Convention Boards from serious contentions.

It is also of great advantage that uniformity of methods of work is secured in the different States, so that missionary pastors going from one place to another are better prepared to do efficient service.

Third, by virtue of this co-operation, a most beneficial result has come to the pastors and members of the Convention, because of contact with a national organization, which reaches beyond the limits of the State, and whose motto is "North America for Christ." This plan helps to develop a broader sympathy with the evangelization of other nationalities. Because of this co-operation we of the States in the West have a wider, deeper missionary spirit than we would otherwise have developed with a separate convention.

Fourth, under this system the financial aid imparted by the Society has been so used as to stimulate the churches of the conventions, to raise more money than they otherwise would have done. Whatever develops self-help is the most valuable assistance, and this is what has been accomplished by this co-operation.

CO-OPERATION WITH THE GERMANS.

BY REV. GEORGE A. SCHULTE, SUPERINTENDENT.

The first missionary among the Germans was appointed by the Society in New York City in 1846. In 1850 another one was appointed in St. Louis, Mo. Other appointments followed, but not much was done in this direction in the early history of the German Baptists, the Society having but two or three German missionaries each year. The appointments were made independent of any other organization, just as the applicant happened to have friends to recommend him to the Society.

History of Co-operation.

In 1870 the German Baptists had increased in this country to 5,612 members in seventy-five churches. They had formed two conferences, the Eastern and the Western. In order to do more systematic and aggressive missionary work among their countrymen each conference had organized a missionary society, assisting with small amounts needy missionaries and supporting students during vacation on new mission fields. A system of co-operation with the Eastern Society was begun in 1870, and in 1873 with the Western Society, the Home Mission Board appropriating one dollar for each dollar raised by the Germans in the Eastern Society and two dollars for each dollar in the Western. Later the Board appropriated for some time only one dollar for each one raised by all the Germans, but in 1881 the amount to the Western Conference was increased to one dollar and a half for every dollar thus raised.

In 1883 the number of churches had increased to 120 and the number of conferences to four. Hitherto each conference had its own mission board, but in that year a General Missionary Society of German Baptist churches was organized with a general committee consisting of representatives of each Conference and a general secretary or superintendent of the work. The plan of co-operation agreed upon was about the same as with the separate societies, the Board adding one dollar to each dollar raised by the Germans, but limiting the whole amount appropriated for German work to a certain sum, the German Society to be solely responsible for the appropria-

tions beyond this limit. All applications for appointments are recommended by the General Committee, and the whole work to be under the supervision of the General Secretary, now called Superintendent of German work.

The General Society also agreed to a plan of co-operation with the Church Edifice Department adopted by the Board in 1890. According to this plan all applications for aid for the erection of mission chapels on German mission fields are investigated by the General Committee and recommended to the Board, the German churches to pay one-third of the amount appropriated by the Society.

Results.

The results of this co-operation are, in my opinion, most gratifying.

1. In reference to the advances made in the general work. If the German churches would have remained isolated, without any organic connection with the large and influential body of the Home Mission Society, but very little aggressive missionary work would have been done, and with very meager results. It would have been impossible to take up many new mission fields. From 1864 to 1870 the Society had under appointment from six to ten German missionaries annually. In 1871, the first year of co-operation with the Eastern Conference twenty-three missionaries were under appointment. This number was doubled in the next ten years. In 1882 forty-six were under appointment, and since that time the yearly appointments were from fifty-five up to as high as seventy. The number of members in German-speaking Baptist churches has increased from 5,612 in 1870 to 21,000, besides having been feeders to the English-speaking churches to perhaps very near the same number as the present membership in the German churches. One single mission field, by actual count, had given ten years ago over 300 influential members to English-speaking churches. A number of places could be named where the German Baptists in English-speaking churches exceed the present membership of the German churches in these places. If this is taken into account, the growth of our cause among the Germans has been marvelous since co-operation began.

2. Co-operation has in a remarkable manner increased the contributions of the

German churches for Home Mission work. In 1871, the first full year of co-operation with the Eastern Conference, the contributions for Home Missions from said conference were \$1,586.73. against \$518 in the year before, an increase of more than threefold. Ever since co-operation began the German churches have been stimulated to give to Home Missions to the extent of their ability. Many a dollar has been given induced by the thought that that dollar would be doubled by the Society for the work among the Germans. During the last few years from \$8,000 to \$9,000 have been raised annually for the work of the Society. If the churches at large would give in proportion, the annual donations to the Society would be more than quadrupled.

3. It has averted an apparent danger, that of isolation of the German churches. It must be admitted that there was some danger in the early history of this work of a distinct denomination. There is, on account of the difference in the language, a tendency among the Germans to keep apart from the denomination at large. The rigorous discipline maintained in the churches and the firm attitude against all worldly pleasures caused some hesitancy on the part of the German churches to fellowship with the Baptist churches in general. This danger has been in a large measure averted. Co-operation has drawn the German churches into close relationship with the great body of Baptists. They are a part of the great denomination, in full sympathy with it, participating in all its great interests. Although for the time being they use a foreign language in the prosecution of the missionary work in order to reach their countrymen, yet they are members of one family with one common cause in view. Members of German speaking churches are gladly received by their English speaking sisters; pastors baptized in German churches are welcomed in American pulpits. Some of these are occupying responsible and important positions in the denomination.

4. Co-operation has unified the work among the Germans.

a. In regard to the superintendence of the work. It would indeed have been a difficult task for the Society to supervise the missionaries and mission stations scattered over all the Northern States, if the plan of

co operation had not been adopted, by which a responsible superintendent was appointed to supervise the whole work.

b. The unification of effort has also been advanced. This co-operation is a co-mingling, so to speak, a uniting of the help from different sources. "North America for Christ" is the motto of the Society, and in order to reach the large number of Germans, who help to fill up this vast continent, co-operation with those who are specially prepared to do this work has crowned the efforts with greatest success.

In reviewing the results of co-operation with the German Conference the writer may be permitted to state with a little pardonable pride, that he was the first one to suggest the plan to his brethren at the conference in 1869, which was immediately acted upon, and steps taken to consult in regard to it with Dr. Jay S. Backus, the corresponding secretary of the Society at that time.

WHAT DOES IT MATTER?

(From the Swedish.)

It matters little where I was born,
Or if my parents were rich or poor,
Whether they shrank at the cold world's scorn,
Or walked in the pride of wealth secure;
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you, brother, plain as I am,
It matters much!

It matters little how long I stay
In the world of sorrow, sin and care;
Whether in youth I am called away,
Or live till my bones and pate are bare;
But whether I do the best I can
To soften the weight of adversity's touch
On the faded cheek of my fellow-man,
It matters much!

It matters little where be my grave,
Or on the land or on the sea,
By purling brook or 'neath stormy wave,
It matters little or naught to me;
But whether the angel Death comes down
And marks my brow with his loving touch,
As one that shall wear the victor's crown,
It matters much!

CO-OPERATION IN THE SOUTH.

BY

H. L. MOREHOUSE, D.D., FIELD SECRETARY.

The plan of co-operation in missionary work among the colored people of the South was published in the MONTHLY for July, 1895, in the annual report of the Society the same year, and is also contained in a separate pamphlet with full details for use in States where it has been adopted and for general information. Copies of this pamphlet will be furnished gratuitously to those desiring it. A general outline of the plan is herewith given.

Outlines of the Plan.

The declared object is to effect the strongest possible combination of talent and resources for the better organization and more efficient prosecution of missionary and educational work among the colored people of the Southern States and for the Christian development of our Baptist forces therein. The parties to co-operation are four: The American Baptist Home Mission Society, the Home Mission Board of the Southern Baptist Convention, the white Baptist Convention, and the colored Baptist Convention of each State that enters into the arrangement. All are recognized as co-ordinate bodies, and all work undertaken under this plan must be with the concurrence of all through their recognized representatives or boards. Missionaries are selected by joint agreement, it being expressly stipulated that none of the co-operating bodies shall make overtures to any person for such service before the joint conference is held and an agreement reached. Each organization, upon the recommendation of the joint committee, appoints each missionary, who is thus commissioned by each of the four bodies, reports on uniform blanks to all, and receives from each its share of his salary and other expenses. The work in each State, however, is under the immediate direction of the colored Convention, along the clearly defined lines of the plan of co-operation. Representatives of other co-operating bodies have the right at any time to make inquiries concerning the work. It is agreed that the plan shall continue in force for three years, with such modifications as experience may suggest. For the first year the expense is borne equally by all,

but a larger proportion the second and third years by the colored Conventions, as their working efficiency shall be augmented.

The New Era Institute.

According to the plan there are one general missionary and two or three district missionaries for each State. Their duties and their relations to each other, as well as to the Societies, are clearly set forth. A leading feature of the work is "The New Era Institute"—so-called because of the new era of fraternal co-operation between Baptists of the North and of the South, both white and colored. This institute has a three years' course in Biblical theology, church history, the ministry, missions, Christian education, church work, etc., the full course comprising 72 lectures. These are designed not only for preachers, but for all who may attend. Each institute is held for three days, three sessions with four lectures daily, each lecture to be followed by free discussion of the subject. The best talent available, whether white or colored, is to be secured for these lectures. The entire list of topics, with a brief synopsis of each lecture, is printed, and leaflets of the twelve lectures for each institute are printed for general distribution. Each district missionary is expected to hold eight institutes in his district every six months, or one almost every three weeks. At the end of every six months the next series of twelve lectures is taken up. Thus the institute becomes a kind of theological seminary extension course for multitudes who have never had any instruction whatever in these subjects. In each State with three district missionaries, if nothing prevents, there should be twenty-four institutes, or nearly one every week, in six months, and forty-eight each year. The general missionary is expected to attend most of these institutes.

The plan is in successful operation in Virginia, North Carolina, South Carolina and Alabama. The colored Baptists of other States are anxious for it, but the Society is prevented from extending this work and incurring new obligations because of its heavy indebtedness.

Are Missionary Salaries Paid?

The financial aspects of this plan of co-operation are very cheering. To be frank, some white and some colored brethren predicted a year ago that Southern white organ-

izations would fail, for one reason or another, to meet their share of this expense for work among the colored people; that even the colored Baptists themselves would not do it, and that the whole scheme would soon collapse for lack of financial support. Some of us stoutly believed otherwise. What are the facts? The Home Mission Board of the Southern Baptist Convention, though in debt that sometimes caused delay in payments, met its full share for the year just closed in North Carolina and Alabama, as did also the white conventions of those States, with one or two exceptions, and is paying its share of salaries in South Carolina and Virginia, the conventions of those States doing likewise. Indeed, in some instances, it is reported that these colored missionaries had precedence over white missionaries in payment of salaries. The share of salaries assumed by the colored conventions has been fully met, and in North Carolina, at least, for the first time in years, there was a good balance in the treasury. In that State receipts were about three times as large as the previous year, and they expect more the coming year, as the people understand better the benefits of co-operation, see that their contributions are accomplishing something and are fully accounted for; while at the same time the whole work is thoroughly organized for still larger results. Expectations were surpassed in Alabama, where, after the year's expenses were paid, nearly \$400 remained for special mission work. The white Baptist Conventions will stand by this plan, which has their hearty approval as the best thing yet devised for the purposes intended and yields large returns for the moderate expenditure.

What the Colored Baptists Say About It.

From reports of Boards, prepared by the General Missionaries of North Carolina and Alabama, and adopted by these Conventions we make some extracts:

North Carolina: "Co-operation has proven to be a most practical thing, touching us where the most good could be done, and in a way most gratifying and congenial to all parties concerned. The whole scheme appears more like a Divine conception than an invention of purely human ingenuity."

The Convention unanimously adopted this resolution:

"That this Convention heartily endorse and commend the work of co-operation, as has been carried out during the past

Conventional year. No effort, heretofore put forth, has so widely and effectively reached and helped our ministers and churches."

Alabama: "To say that co-operation and the new Era Institute are the offsprings of the Holy Ghost, is to express a truth to which many in Alabama, as well as in other States, would willingly add their testimony. Never in the history of this denomination in Alabama has such a ray of light in favor of missions flashed over us all. The plan not only helps those who sit at the feet of the missionaries, but it is also helping all phases of our State work."

The first year of co-operation in South Carolina will close in May, and in Virginia in June, when we shall expect similar expressions from those Conventions.

The general and the district missionaries in these four States number fourteen: four in Virginia, four in North Carolina, and three each in South Carolina and Alabama. They speak of what they see and hear and know. A few extracts, in addition to those that have already been given in the MONTHLY, must suffice:

Rev. W. H. McAlpine, Alabama: "In my district it has worked charmingly. It has done a wonderful and untold amount of good. It has greatly helped and benefited deacons, Sunday-school teachers and pastors, in that it has been the means of giving information on their duties. It has stimulated the churches to higher Christian living and to greater activity on all lines of Christian work. I shall enter upon another year's work with more zeal than at the beginning, and with greater encouragement."

Rev. P. H. Maloy, North Carolina, writing of the institute at Wadesboro, which at night was attended by five or six hundred people, says: "We had about fifty ministers present, some coming a distance of thirty or forty miles to attend the institute. One aged father in the ministry said 'God had kept some mighty good things in store for the colored Baptists, and we see it in the institute and plan of co-operation.' I saw more tears of joy and gladness in the eyes of ministers, deacons, members of the church, and of different denominations, on account of the Bible knowledge received, than in an ordinary revival. God, indeed, is solving many difficult questions as to our people through these institutes."

Christian Union of the Races.

The misunderstandings, estrangements and antagonisms that have existed in many States between the white and the colored people are being happily lessened and removed as an indirect result of co-operation. It is the general testimony that a truly Christian era of good feeling is being ushered in; an era of peace and good will. White Baptists and colored are recognizing and respecting each other as brethren in Christ more generally than at any previous time in the last thirty years. The leaders are brought together in counsel; and white lecturers at the institutes win the hearts of the people and in turn are won by the heartiness of their reception and by the ability of many of the educated colored ministers. White brethren of prominence who all their days have lived in the South and thought they knew colored people, have expressed their great surprise at the progress they have made. Said one of these to me: "I supposed that those whom we had chosen for general and district missionaries were the few picked men out of the whole number; but I see there are dozens like them."

Rev. H. M. Raiford, General Missionary of South Carolina, says: "We have little or no trouble in securing the aid of white brethren to lecture in these meetings. They all seem anxious to come in. The benefit of their coming together seems mutual. It seems that the whites are as glad to find no horns or knots on the colored brethren as the colored brethren are to find all smoothness and evidence of Christian fellowship from the whites. Truly do I think the spirit exhibited by the brethren in these meetings and the principles declared, will do more toward establishing the right and proper relations between the races than all the legislative enactments since the war."

Rev. C. O. Boothe, D.D., of Alabama, says: "For the most part white brethren have aided me in my institutes; while in many instances the entire white population have not only attended but liberally contributed to my collections."

Rev. J. M. Young, General Missionary for Virginia, says one of the great benefits of co operation "is the bringing of our white and our colored Baptists together. None of us knew how well our white brethren of

the South loved us and how much they were interested in us. Since the 'New Era Institutes' began, every white brother who has been asked has willingly given his time and talent for the advancement of the work."

In North Carolina, leading pastors, professors in Wake Forest College, judges and other eminent brethren have heartily engaged in this work.

The report of the Board of the North Carolina Convention, prepared by Rev. C. S. Brown, general missionary last year, says: "We desire to express officially our gratitude to the white brethren of the State for their generous aid and valuable assistance in our institute work. They have cheerfully offered their service and kindly and promptly responded to our invitation to deliver lectures. In this capacity, sixty-three of the best men, broad in soul and liberal in knowledge and experience, generous, pious, fraternal, have associated with us to the delight of our brethren. We have been benefited by their contact with us. If co-operation has done no more it deserves commendation for bringing the white and the colored Baptists into closer relationship to each other."

And all this remarkable change within a year! "This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it."

Benefits to the Colored People.

The benefits of co-operation to the colored people themselves are numerous and great. Rev. J. M. Young, General Missionary in Virginia, writing of the great success of the institute, says: "Every pastor and officer who attended said it was the greatest help they ever had. Besides, young men who are looking forward to the ministry said that it gave them a better idea as to the true requisites of the ministry of Christ."

It is giving an entirely new character and tone to the Conventions. Many of these had only a name to live and represented a small fraction of the denomination in the State. Thus in Virginia it is said: "Co-operation means the concentration of the forces of our State. Heretofore our Convention has been composed only of a few of the larger churches representing the cities and larger towns. But hereafter we will

carry up to the Convention our large country churches and small village churches with their multitude of members. We believe that by the plans of co-operation we shall very soon see the Christian forces of our State united in their missionary and educational work."

At the North Carolina Convention the unification of the long-dissevered sections of the State was a cause of much rejoicing. The annual report says: "More general enthusiasm has been created in our work than has ever existed before. The Baptist forces, widely scattered and poorly organized, have been greatly aroused to the importance of union and concerted action along missionary and educational lines. The demoralization of our forces, produced and fostered by selfish leadership, is gradually giving away, and the general tendency is toward reformation and progress. The outlook is truly hopeful."

Rev. R. T. Pollard, General Missionary for Alabama, says: "The session of the Convention was a decided success. At no session previous to this has the mission work received such words of praise. The Chairman of the Board, in open Convention, said that previous to this Conventional year the State Mission Board had existed only in name. The Board, as well as the Convention, voted heartily to ask the churches in the State that on the first Sabbath in January they unite in a service of thanksgiving to God for the unprecedented success in missionary work the last year."

It may truthfully be said that co-operation in the South is a great success, fulfilling the expectations of its early advocates.

Special Instructions to Missionaries.

1. In reporting services, do not fail to date, give your Post Office Address and to sign your report.
2. Do not neglect to send a receipt for contributions received for "Home Missions," if retained on account of salary; if not, state to whom paid, as remittance will be delayed pending information, unless this request is complied with.
3. To avoid mistakes, make out your report in a legible manner and do not write on the back of report.
4. All correspondence relating to Missionaries' accounts or the payment of salaries, should be addressed to the Treasurer.

A TRIBUTE TO FOUR MEMBERS OF THE EXECUTIVE BOARD.

The Executive Board of the American Baptist Home Mission Society deems it eminently just and proper to make honorable mention of the long and valuable services of four beloved co-laborers while yet with us in this bond of Christian fellowship.

Nearly fifty-three years have passed since Rev. Edward Lathrop, D.D., in 1844, only twelve years after the organization of the Society, was elected a member of the Board. During this period, with three intervals, he has served forty-one years—twenty-three years consecutively since 1874.

Nearly forty-three years ago, in 1854, Wm. Phelps, Esq., became a member of this Board. With but one interval he has served thirty-six years—for thirty-five years continuously since 1862.

Nearly forty-one years ago, in 1856, Rev. E. T. Hiscox, D.D., became a member of this Board. With two intervals he has served thirty-five years—continuously for twenty-six years since 1871.

Joseph Brokaw, Esq., became a member of the Board in 1875, since which he has served continuously in this capacity and as auditor for twenty-two years.

Forty-one years for Dr. Lathrop, thirty-six years for Mr. Phelps, thirty-five years for Dr. Hiscox, twenty-two years for Mr. Brokaw, make a total of one hundred and thirty-four years that these four brethren have served the Society. This is remarkable when we consider that out of a total of 168 members of the Board during its history of sixty-five years, the highest previous records were those of A. B. Capwell, Esq., twenty years; Dr. E. E. I. Taylor, twenty-one years; Dr. H. C. Fish, twenty-two years, and Dr. W. H. Parmly, thirty-two years; and that only three others of the present members of the Board have been connected with it eight years or more. That four men, comprising only about one-fortieth of the whole number connected with the Board since 1832, should have given it about one-eighth of the aggregate years of service rendered by all, is indeed most noteworthy.

These honored brethren, by their fidelity, constancy, conscientiousness, self-denial, sound judgment, ripe experience and extensive knowledge of the Society's affairs, have rendered an unrequited service to the So-

ciety, to the denomination, and to the cause of Christ at large, of which few have any adequate conception and which no one can accurately estimate. In attendance at hundreds of Board meetings and in attention to other duties incident to their positions during these many years they have often subjected themselves to great personal inconvenience, incurred no little expense, and carried heavy burdens of responsibility and anxiety for the Society's interests, and, above all, for the sake of Christ Himself. The quantity and quality of service rendered, according to commercial standards of value, would be worth thousands of dollars. Their only compensation and reward is the consciousness that they have endeavored to be faithful and useful, that their labors have been greatly blessed in the advancement of the Redeemer's Kingdom, and that to some extent at least they have the appreciation and commendation of their brethren.

The Board considers itself honored in being permitted to render this imperfect tribute of respect and esteem to these veterans in our ranks, upon whom in their advanced age God's richest blessing is fervently invoked.

The foregoing was adopted by the Board at its regular meeting December 14, 1896.

WORTH WHILE.

It is easy enough to be pleasant

When life flows by like a song,

But the man worth while is the one who will smile

When everything goes dead wrong;

For the test of the heart is trouble,

And it always comes with the years,

And the smile that is worth the praises of earth

Is the smile that shines through tears.

It is easy enough to be prudent

When nothing tempts you to stray,

When without or within no voice of sin

Is luring your soul away.

But it's only a negative virtue

Until it is tried by fire

And the life that is worth the honor of earth

Is the one that resists the desire.

By the cynic, the sad, the fallen,

Who had no strength for the strife,

The world's highway is cumbered to-day;

They make up the item of life.

By the virtue that conquers passion,

And the sorrow that hides in a smile,

It is these that are worth the homage of earth,

For we find them but once in a while.

—ELLA WHEELER WILCOX.

MISSIONARY DEPARTMENT.

A Notable Service.

A mission church at New Whatcom, Wash., recently sent an offering of \$102.24 to the Society, and the account of the way in which it was raised is so interesting that we give it to our readers in the hope that others may learn to "abound in the same grace also." The pastor, Rev. M. C. Cole, in sending his quarterly report, writes, "It is with no little pleasure that I transmit our 'Christmas Offering to the Lord' of \$102.24, made by this church last Lord's Day at the morning service.

"At our prayer meeting, two weeks before, the Home Mission Society and its great work was considered. Songs, Scripture selections, prayers and remarks had reference to this subject only. Deep feeling, intense interest and great tenderness were manifest. At the close, Deacon R. I. Morse came to me and suggested the raising at once an offering of \$100 for the Society. The next Lord's Day a 'Bible reading' was given, which God the Holy Spirit graciously honored by blessing the church in accepting the proposition. The pastor then announced that envelopes would be distributed among the members of the church and Bible and industrial schools. By the next Wednesday this had been done."

The envelopes were inscribed, "Offering to The Lord, Christmas, 1896." On one side of the card was the following statement:

"For more than twelve years the Lord has helped us with the offerings of our sister churches through the Home Mission Society. Many of these churches are now sorely needing the help we can render by making a Christmas offering unto the Lord, through the same blessed agency. Take the matter to Him in prayer, then give as His spirit shall direct so that the sum of our offerings shall not be less than \$100. We can do it."

And on the other, a place for a passage of Scripture appropriate to the occasion. One card returned bore the following: "Delight thyself in the Lord and He shall give thee the desires of thine heart. Commit thy way unto the Lord, trust also in Him; and He shall bring it to pass. Psalms 37: 4-5."

The pastor continues:

"The envelopes and cards containing Scripture selections and offerings were returned last Lord's day morning. The

names and Scriptures were read by the pastor from the desk. One of the deacons, Bro. H. E. Fisher, took the sum of the offerings as the pastor handed him the envelopes. Many repeated their own Scripture selections—which suggested reflections to which the pastor was glad to give utterance. When all had made their offerings—which not a few did weeping, there was a moment of silence—all hoped, but few thought the sum would be reached. The announcement that we had \$102.24 filled the cup to overflowing. Involuntarily all bowed in silent prayer of thankfulness. Then several prayed aloud—sobbing out their prayers. After singing "Blest Be the Tie that Binds," etc., and the Doxology, we had an old-time hand shaking, in the midst of which a lovely young lady, the subject of many prayers, told a precious experience of grace and was received for baptism. The largest sum was \$20. The smallest two cents. And such sacrifices, such self-denials, to make offerings I have seldom witnessed. May we not have your prayers, that the promised blessings from heaven may be vouchsafed this dear church? Indeed the blessing is now here."

It is worthy of note that this Mission Church has eighty-nine members, none wealthy, and is receiving aid to the amount of \$400 from the Home Mission Society. It has recently expended a considerable sum of money in completing a new house of worship, and, in common with all the Western churches, has felt the pressure of hard times.

There would be no lack of interest in missions if all our churches would consider the needs of the Lord's work in this spirit. The offerings of all our churches would be multiplied many fold and our missionary treasuries be filled to overflowing, if the churches went about the work in a similar way. The Lord would surely open the windows of Heaven and pour out a blessing that there would not be room to receive.

New York—Polish Work.

Dear Dr. Morgan—Our Polish work seems to be entering upon a new phase that is big with promise. The Independent Polish Catholics are very strong in this city, and as you may know one of their priests has lately come into the Baptist camp. He was

baptized into the fellowship of the Prospect Avenue Baptist Church a week ago last night. He read a very able paper before our ministers' meeting some three weeks since, and has increasingly commended himself to us for several months. He is still very popular among his old friends, and they flock in great crowds into our Polish church to hear him preach. He is master of Italian as well as of Polish and has preached several times for Bro. Bellondi with great acceptance. Brethren Gifford, Field, Mann, Whitman and myself agree that we ought to set him among these two nationalities at once, probably as assistant to Bro. Antoszewski, who has great confidence in both his ability and his sincerity.

We have been very careful in our investigations concerning the man, and we think we are not mistaken in regard to him. His name, is of course, a jaw-breaker—T. Jakimowicz.

Sincerely yours,

A. S. COATS.

Massachusetts—Marlboro.

Dear Bro.: At the eighth convention of the French Baptist Missionaries of New England held at Nashua, N. H., the 12th and 13th inst., the following resolution was passed:

Resolved—That we, the French workers of New England, wish to put on record, our profound gratitude to God our Father, and our great appreciation for the continued support of the Home Mission Society, State Conventions and Publication Society we have enjoyed, and we deeply regret the sad condition of affairs caused by the financial depression in the land, and we pray that God will soon come to the rescue.

Yours in the work,

O. BROUILLETTE,

Secretary.

Wisconsin—Prentice.

The Swedish Baptist Church of this place is blessed of God with sinners that are saved by the precious blood of Jesus. A few weeks ago we baptized four believers, and last night we again had the great pleasure to baptize two happy converts. The church members are very active in the work, and all the departments are in the best of con-

dition. I do praise God that I am permitted to work with such a church.

One of our converts asked me the other day if I had any money to live on. As the times are so hard he thought the church possibly did not meet its obligations. This brother's question, who has just become a member, made a deep impression on me.

Yours in Christ's service,
O. ELLISON.

Merrill Baptist Sunday School.

DEC. 29, 1896.

Enclosed please find draft for \$23 to help pay the debt of Home Mission Society. We as a Sunday school denied ourselves a Christmas tree with candy and nuts, which we have always had before, and instead bring our offerings to Jesus, both old and young. We are very much pleased with the results, and trust that the dear Lord who prompted us to give it will multiply it in doing good for the Society.

Very truly yours,
W. H. WOOD, S. S. Trustee.

Iowa—Eagle Grove.

Dear Bro.:—At our last business meeting the church voted unanimously not to ask any more aid at present from the State Convention and Home Mission Society. This means sacrifice on the part of both church and pastor; but we feel that the time has come for us to assume the responsibility of self-support.

In sending in my last report, a brief review of the work since I came on to the field two years ago may not be out of place.

The average attendance at prayer-meeting for the first quarter of my first year did not exceed six; now we have between thirty and forty every pleasant evening. Although there was a Baptist Young People's Union in the church, no meetings were being held. Now we have an average attendance of about forty. By the kind assistance of men who are not members of the church, we have moved our house of worship to a new and better location, and greatly improved it in other respects at an expense of \$2,000, adding more than that to the value of the property by the change of location, and adding greatly to the use-

fulness and prosperity of the church. Although there is quite a bitter feeling between the two sides of town, the new location was so wisely chosen and the work so quietly accomplished that it has not left a ripple of discord either in or out of the church. We are to begin special meetings next week, and we are looking for a great spiritual harvest in our enlarged field of usefulness.

The church was organized six years ago with eight members. We now have a membership of about one hundred; and although nearly all are poor, we have a good class of members. The church had no property when it was organized; now our house of worship, with the lots on which it stands, is well worth \$6,000—and free of debt. All this has only been made possible by the assistance of the Home Mission Society.

Fort Dodge.

Dear Bro.: Our church voted at the business meeting held Oct. 8th to enter upon an endeavor for self-support Nov. 1st, feeling that the time had come where the help which had been given to it in the past must be given elsewhere. In this same vote the church expressed its gratitude for the help it has had in the past, and its purpose to make annual offerings to the Home Mission Society and the State Convention. We pray for grace to be given to our people that the light may continue to shine in our church and that it may be the means of bringing many souls to Christ. We know that God's blessing has been upon the work thus far and we trust His help may be given to us still in this new undertaking. Truly your brother in Christ,

T. S. BOVELL.

Oklahoma and Indian Territories.

BY REV. L. J. DYKE, GENERAL MISSIONARY.

Exclusive of the Indian work, we have now under appointment thirty missionaries. This territory of 100,000 square miles is now in the main a thickly-settled country. We have tried to occupy the most important points; and yet there are very many populous centres crying for help that we are unable to reach for want of means. It is cause for sore heart-ache that we are unable

to occupy these needy and growing places. We are obliged to say "no!" to appeals that are calculated to move the heart of a stone. For example, here is a letter stating that in one county there are eighteen Baptist churches, with not a single meeting-house and but four or five ministers. We have no missionary in that whole county of ninety miles long by forty-five wide. The appeal comes, Cannot you not help us to support a good man at the county seat? We have to answer "No! we have no money; our appropriation is exhausted."

We need very much to build ten meeting-houses this year, and I cannot see now the prospect of building two. I never saw the time in my life when I wanted so much to be a rich man.

There are many encouraging features in our work. Nearly every mail brings letters from brethren rejoicing in blessings of grace. Brother Taylor, at Alluwee, writes: "We have been in a meeting here for four weeks. We have had a glorious time. . . . Seventeen have united with the church, and 1st night ten or twelve were forward for prayers."

Brother Shank, of Claremore, writes: "I have baptized seven, three others stand approved, and I think others will join soon. Three have united by letter."

Brother W. H. Hurlbutt, an evangelist from Ohio, is aiding Brother Houchens at Perry, with promise of excellent results. Brother Hurlbutt is a successful winner of souls. The Perry church has been made to rejoice in the frequent additions by baptism for several months past.

I should be glad to mention many more cheering facts. This whole field is ripe for harvest. Would that we were able to occupy it with a stronger force!

Red Letter Day Among the Kiowas.

Rev. H. H. Clouse, missionary among the Kiowa Indians, writes, under date of Sunday, December 6: "This has been the most wonderful Sabbath in all my ministry. It is really a Pentecost. Forty four children and one adult were received by these two churches for baptism. Thirty eight joined the Rainy Mountain church and the others Elk Creek. Their experiences were all clear. I have no doubt that God has called each one of them. The parents' hearts

were so full of joy that they could not keep back the tears of joy. One man, who is not a Christian and who has two wives, says: 'I am glad to give my two children to Jesus to walk in His way.' We held but one service to day, but it was three hours long. Next Sunday we will baptize. All the money for the camp meeting has been paid in. Two dollars were given to-day, the donors saying, 'I give this to Jesus because he has saved my child.' In all my ministry of twelve years among my own people I recall not one instance where a Christian gave God any extra money because God has saved his child. How these poor Kiowas put so many of our white people to shame in their giving to Jesus. To know Jesus' love means so much to a poor Indian, who has known so little of love."

Indian Territory—Atoka.

Dear Bro.:—It affords me great pleasure to state that our Indian mission work is in a healthy condition. The missions among the blanket Indians are very prosperous; Brother Taylor among the Delawares is enjoying a great revival; the Choctaw native preachers are active and successful; the Cherokee churches are also earnestly engaged in aggressive work; one new full-blood church has been organized in that nation; I start to a Ministers' Institute in Cherokee Nation day after to-morrow; Brother Rogers has great encouragement at Tahlequah; Rev. J. V. Dawes, one of the graduates from Indian University, goes to the Sac and Fox Agency in a few days. Altogether, the work among the Indians is very encouraging.

Sincerely, J. S. MURROW.

Kansas—Grenola.

Dear Sister in Christ:—The barrels you sent arrived all right, October 31, Saturday, 5 P. M.; also the letter came this morning.

And now we do not know how we can adequately express our gratitude to you and our Heavenly Father for the blessed nice and useful things you sent. Our children just simply went wild over their things (the old folks were not far behind them). You would have laughed and cried both to have seen us and heard the expressions

of joy and delight as we carefully unpacked and examined the things. Dear sister, this is one of the seasons of sunshine to our hearts. No one can understand how we appreciate such loving kindness, unless they have been toiling and striving for months trying to make one dollar do the service of three.

The men's clothing is all right. The books and magazines and papers are not the least in attractions. The children all love such things and read a great deal. We cannot get near all they want. They will be employed a good while with these you sent us. Even baby is charmed with his part, and has learned several more letters since; will soon read, I guess. And the games and toys and dolls, words cannot tell their delight, for we could not get them such things. The little doll and carriage is a particular delight, as well as the drawing slate; and for the lovely vase I must express my many thanks. Norman says I must not forget to give thanks for his skates, as well as the other things. He wants to use them for his Saviour's honor and glory. And the quilts represent so much care and labor, whenever I look at them I think of the loving hands which made the stitches, and pray the Lord to bless every one who helped in the work. Surely this self-sacrificing kindness on your part will, through our prayers for you, redound to your temporal and spiritual blessings (see 2 Cor. 9: 1 to 15). We feel under many new obligations to be more faithful to the cause of our Heavenly Father. May Heaven's choicest blessing rest upon you all is the prayer of your brother and sister in Christ.

M. AND A. WOOD.

Mexico—New Laredo.

Dear Bro.: Enclosed please find my report. Eight of the sixteen persons baptized were Americans, and the large average attendance is due in part to some extraordinary services. Two others were received in the church here, for baptism, and will be baptized soon. With the exception of Lampazos, our work all along the line is on the advance. Six of the baptisms reported were in the little church at Columbia, eight in Texas and two in the little church here. Our mission in Laredo, Texas, is promising—some persons there have expressed a de-

sire and intention of uniting with the church. We have had to make some financial sacrifice to keep the work up over there. Our house has been costing us \$5 Mexican money per month. We were put to it for seats until we bought two dozen new chairs (at a cost of \$30.54 Mexican money) for our church here in New Laredo and put the benches we had here in the mission over there.

We now have two promising young ladies, one from our church here and one from the church in Columbia, in the school of the Southern Baptists in Satillo. These girls are already good workers in the church, and we hope that with a year's training in that school they will be much more efficient in the work.

Our greatest need is a meeting house of our own. Oh, that God may open the heart of some brother, sister or church to give the needed means to build for His name and glory a house in this frontier town!

Becomes Self-Supporting—Brockton, Mass.

I desire to thank you personally for the help received during a year and six months in connection with this church. I have also the pleasure of expressing the thanks of the church for the help received these years. The church has now voted to dispense with further help from the Home Mission Society; not that we are so much better off financially, but it is very unpleasant to ask for aid from a society always in great debt, and frequently reminded of the reluctance with which aid is continued. We have nothing but poor working people, and times are very hard with us; but we have made up our minds to try our best, and, with God's help, we shall succeed. We cannot help feeling that if the great, wealthy American churches would contribute according to their wealth as we have to do in our poverty, there would be no deficit in our missionary treasuries. We desire, however, to do our best for the different missionary societies hereafter as hitherto, though our contributions will necessarily be somewhat less to some of them. May you continually be enabled to do much good for the weaker interests of Christ's Kingdom, which often shine with greater lustre to His honor than the excessive flashiness of the large and wealthy churches.

God bless the Home Mission Society! In behalf of the Swede Church, Brockton, Mass.,

N. N. MORTEN, Pastor.

Colorado—Nine Churches Become Self-supporting.

The above is a most encouraging feature of the last Convention year's work in Colorado. It surpassed the record of any previous year for that State, and means, in several cases, a good deal of courage and self-sacrifice on the part of the churches undertaking to become self-supporting. Here are the names on this roll of honor: First and Mesa Churches, Pueblo; Trinidad, Rocky Ford, Golden, La Veta, Loveland, Cripple Creek, and Sterling. As a result of this the Board will be free to do more aggressive work in new and promising fields where the Gospel has not been proclaimed, and also to extend a helping hand to some weak churches that have hitherto appealed in vain for help.

A Heroic Church.

Dear Dr. Morgan:—I send herewith my fourth quarterly report. We wish to express our appreciation for the aid received from your Board during the past year. We shall try and get along next year without asking farther aid. It will cost us a desperate struggle, but we are aware of the burdens the Board will have to bear, and will bear even heavier burdens ourselves than we have hitherto borne.

Our church is weak, but willing; we have during the past year done more than we thought it possible to do, and shall trust God and press on. Pray for us.

Yours for the Lord's cause,
I. D. FLEMING.

BOOK NOTICES.

A SMALL TREATISE OF BAPTISME OR DIPPING wherein is clerly shewed that the Lord Christ ordained dipping for those that profess repentance and Faith. By Edward Barber. Baptist Book Concern, Louisville, Ky., 1896. Printed in the year 1641. Price 10 cents.

THE LIFE AND EPISTLES OF ST. PAUL, with illustrations and maps, pp. 929. By Rev. W. J. Conybeare, M.A., and Rev. J. S. Howson, D.D. Hartford, Conn.: S. S. Scranton & Co., 1896.

An admirable edition of a standard work. Especially valuable to anyone wishing to make a thorough study of the life and work of the great Apostle to the Gentiles. It gives a vivid picture of the times in which he lived, and by placing the Epistles,

freshly translated in their historical order, with copious critical notes, it provides the material for a clear and just estimate of both the Apostle Paul and his mission, and the great body of truth which he gave to the world. It is a thorough and comprehensive work, copiously illustrated and furnished with excellent maps. We heartily commend it to all our readers. For special terms to subscribers for the Monthly, write to the Society.

A NEW BOOK ON QUINCE CULTURE. An illustrated Handbook for the Propagation and Cultivation of the Quince, with descriptions of its varieties, insect enemies, diseases and their remedies. By W. W. Meech, A.M. Revised and enlarged edition, profusely illustrated. Orange Judd Company, New York, 180 pp. Cloth \$1.

Before the appearance of the first edition of this work, some eight years ago, no separate book on quince culture had ever been published. Every detail connected with the successful cultivation of the quince, so far as known then, was thoroughly explained in the first edition. As a consequence of this many new facts in relation to this subject have been brought to light, all of which are embodied in this new and enlarged edition. A number of insect enemies have been investigated, and several species not before suspected have proved injurious to the quince. Especially important are the discoveries of fungi injurious to the quince and their preventatives and remedies, which are fully described in this new edition. Separate chapters are devoted to the history of the quince, structure of the quince trees, varieties, soils, manures, location, cultivation, laying out of orchards, transplanting, propagation, pruning, promoting fruitfulness, flowers and fruit, thinning, gathering and marketing, profits of quince culture, diseases, winter killing, insects and other enemies, fungi injurious to the quince, recent varieties and chemical analysis.

The first full and authorized account of the great enterprise in text-editing and translating known as the "Polychrome Bible," appears in the December *Review of Reviews*. The plan of that work, now approaching completion, was first announced six years ago. It had been originated and perfected by Professor Paul Haupt, of the Johns Hopkins University, Baltimore, who has since secured the co-operation of many of the greatest Biblical scholars of Europe and America. Professor Haupt's desire was to present as complete a summary as possible of the results of all the critical investigations concerning the Old Testament ever made. He also wished to make this summary easily intelligible to the ordinary reader of even very slight culture. To this end he devised a special plan of publication, remarkable for simplicity and effectiveness. Since the time and conditions of composition bear so important a relation to these writings, forming their actual background, he determined to indicate the various periods and authors by printing the text and the translation upon backgrounds of different colors

Hence the name Polychrome, many-colored. Many of Professor Haupt's coadjutors in this work have been scholars whose lives have been devoted to the special study of certain books of the Old Testament, which were, of course, assigned to them. Thus Professor Cheyne, of Oxford, edits Isaiah; Professor Friedrich Delitzsch, the most noted Assyriologist of Europe, has Jonah; Wellhausen, the Psalms; President Harper, of the University of Chicago, Zechariah; Professor Francis Brown, of Union Theological Seminary, Joel; Professor Toy, of Harvard, Ezekiel; Professor Cornill, Jeremiah; Canon Driver, Leviticus, etc. The article in the *Review* was contributed by Dr. C. H. Levy, one of Dr. Haupt's Baltimore pupils, and is illustrated with portraits of Professor Haupt and many of his eminent co-workers.

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.

NAME.	FIELD.	NO. BAP.
W. J. Melton,	Tempe, Ariz.,	5
H. H. Clouse,	Rainy Mt. and vicinity, Okla. Ter.,	50
Magnus Johnson,	Menominee, Mich.,	5
N. F. Clark,	Dist. Miss'y, Northeastern Kansas,	14
J. A. Ohrn,	Danes and Norwegians, Wis.,	5
E. B. Pace,	Pomeroy, Wash.,	7
H. D. Hughes,	Long Island, Kan.,	6
H. C. Jones,	Eighth St. Ch., colored, Wilmington, Del.,	12
J. W. Case,	La Crosse, Wis.,	11
J. H. Hoke,	Gen. Miss'y, colored, Ark.	48
J. R. Rairden,	Dist. Miss'y, Northwestern Kansas,	5
Wm. Wilbur,	So. Central Kansas,	5
W. M. Hays,	Dist. Miss'y, Indian Ter.,	15
J. H. Hogan,	Fairland and Hudson Creek, I. T.,	15

Home Mission Appointments.

"How shall they hear without a preacher? and how shall they preach, except they be sent?"—ROM. 10: 14, 15.

VOTED, That all appointments of missionaries be made for the usual period of twelve months and appointments heretofore made to terminate January 1, 1897, are hereby extended for the full period; provided, however, that in view of the continued stringency of the times, the uncertainty of the future and the burdensome debt, the Society expressly reserves the right to terminate or modify all appointments of whatever kind at its discretion; and it is further provided, that in the event of the termination of any appointment by the Society before its expiration, at least thirty days' notice shall be given.

IN JANUARY.

The following appointments were made:

Rev. J. H. Hargreaves, Cottonwood, Calif.
 Mrs. E. J. Houghton, Chinese, San Francisco, Calif.
 Mrs. C. W. Wright, Chinese, San Francisco, Calif.
 Rev. Lum Low, Dist. Miss'y, Chinese, Calif.
 " H. E. Adams, Supt. Gospel Wagons, Calif.
 " G. W. Disher, Covelo, Calif.
 " J. G. Gibson, Emmanuel Ch., San Francisco, Calif.
 " Peter Peterson, Danes, Watsonville and vicinity, Calif.
 " A. J. Sturtevant, Emmanuel Ch., Sacramento, Calif.
 " W. F. Binney, Berkeley, Calif.
 " F. S. Lawrence, San Jose and vicinity, Calif.
 " Nis Tychsen, Danes and Norwegians, Oakland, Calif.
 " J. M. Helsley, Gonzales, Calif.
 " I. D. Wood, Dist. Miss'y, Calif.
 " B. R. Downer, Grand Junction, Colo.
 " J. A. Haycraft, Pilgrim Ch., Pueblo, Colo.
 " T. L. Steele, Eastern part of State, Colo.
 " T. W. Tate, Mt. Olivet Ch., Denver, Colo.
 " E. N. Elton, Salubria and Middle Valley, Idaho.
 " M. B. Townsend, Nampa, Mountain Home and Caldwell, Idaho.
 " T. F. Coe, Ryan, I. T.
 " H. B. McGee, Chickasha, I. T.
 " J. B. Hays, Marlow, I. T.
 " I. H. Clemons, Dighton and vicinity, Kan.
 " A. E. Goodman, Minneapolis, Kan.
 " A. W. Richardson, Larned, Kan.
 " J. G. Smiley, Stafford and Plano, Kan.
 " H. B. N. Brown, Gen. Miss'y, colored, La.
 " J. H. Bigger, Sandisfield, Mass.
 " Moses Robert, French, Worcester, Mass.
 " A. J. Wiklund, Finns, Worcester, Mass.
 " Fernando Uriegas, Puebla, Mex.
 " Elling Lorentzen, Danes and Norwegians, St Paul, Minn.
 " O. F. Wredberg, Swedes, Northeastern Minnesota.
 " T. G. Atteberry, Bozeman, Mont.
 " A. A. Fries, Alliance, Neb.
 " N. E. Nelson, Swedes, Manchester, N. H.
 " A. Rohnstrom, Swedes, Concord, N. H.
 " Jos. Antoszewski, Poles, Buffalo, N. Y.
 " Leopold Cohn, Jews, Brooklyn, N. Y.
 " C. H. McKee, La Grande, Ore.
 " A. A. Hammar, Swedes, McKeesport, Pa.
 " J. P. Forsell, Swedes, Providence, R. I.
 " J. F. Catlin, Hot Springs, S. D.
 " C. J. Cressey, White Rock, S. D.
 " Thos. Irvine, Elkton, S. D.
 " C. H. Lockwood, Conde and Verdon, S. D.
 " R. W. King, Ellensburg, Wash.
 " F. J. Cather, Westin, W. Va.
 " W. J. Coeke, Poca, W. Va.
 " W. I. Coburn, Wausau, Wis.
 " C. D. Mahew, Afton, Wis.
 " R. L. Bunyard, Marshall, Wis.
 " F. C. Rhapsstock, Plainfield, Wis.
 " J. P. Westerberg, Swedes, Western New York Pennsylvania and Eastern Ohio.
 " Henri Gelan, Germans, Bridgeport, Conn.
 " A. Pistor, Germans, Evansville, Ind.
 " H. Grasenick, Germans, Gaylord, Kan.
 " A. Marquardt, Germans, Beatrice and Jansen, Neb.

The following teachers were appointed:
 Alabama Baptist University, Selma, Ala.—Wm. Montgomery.
 Alabama Baptist University, Selma, Ala.—Rev. W. T. Coleman.

Financial Statement for December.

MISSIONS AND EDUCATION.

Expended for the month,	\$32,734 93
Donations from Churches, Sunday-schools, and Individuals,	\$42,578 25
Legacies,	7,466 75
Schools,	789 03
Interest and Dividends,	4,774 61
Income from Real Estate,	853 68
HOME MISSION MONTHLY,	415 03
Total for Dec.,	\$56,877 35
Donations, Legacies, etc., from April 1 to Dec. 1,	167,082 98
Total for nine months,	\$223,960 33

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	\$211 14
Legacy " " "	1,000 00
Interest " " "	2,304 69
Interest for Loan Fund,	204 64
	\$3,720 47
Donations, Legacies and Interest from April 1 to Dec. 1,	16,839 86
	20,560 33

TRUST FUNDS.

Permanent Trust Funds,	\$1,000 00
Conditional " "	5,500 00
	6,500 00
Trust Funds received from April 1 to Dec. 1,	28,117 43
	34,617 43
Total receipts for the present year,	\$279,138 09

Contributions and Legacies for December.

[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, \$543.64.

Cape Neddick Ch	2 00
Waterville, First Ch	47 98
Wayne Ch	4 78
Warren Ch	2 56
Rockport Ch	1 29
Lincoln Assn.	7 30
For Chinese Mission, New York City:	
China, Miss Doe	1 00
Portland, Mrs. Bonney	2 03
Mrs. Melcher	1 00
Mrs. Flanders	8 00
South Paris, Friends	1 30
Auburn, Miss Bede	1 00
Lewiston, Mrs. W. N. Thomas	2 70

LEGACIES.

Paris, Estate of Mrs. Louisa G. D. Thayer	339 75
Kennebunkport, Estate of F. A. Hutchins	136 00

VERMONT, \$49.00.

Jericho Ch	8 50
Wallingford Ch	16 50
Johnson, Y. P. S. C. E.	6 00
West Rutland Y. P. S. C. E.	1 00
Saxton's River S. S.	5 00
Brookline, C. A. Cutler	1 00
Windsor, A Friend	1 00
Rutland, Jr. C. E.	10 00

MASSACHUSETTS, \$6,896.14

Watertown, Mrs. E. H. Fer- nald (desig.)	25 00
Mrs. H. H. Bartlett	20 00
Springfield, First Ch	48 53
Highland Ch	30 00
Boston, A Friend	50 00
Tremont Temple	248 86
T. S. Swain	25 00
J. D. Swain	25 00
Samuel N. Brown	100 00
A Friend	1 00

Stoughton St. Ch	52 00
Fitchburg, Mial Davis	25 00
Randolph Ch	24 12
Salem, Central Ch	50 00
Chelsea, First Ch	10 00
Winchester, First Ch	6 00
Medfield, Charles Duane	10 00
East Somerville Ch	10 00
Haverhill, First Ch	23 77
B. Y. P. U.	12 00
Melrose, First Ch	7 94
Lynn, Essex St. Ch	22 75
Brookville Ch	9 09
Long Plain, Rev. R. S. Braley	50
Hancock Ch	3 76
New Marlboro Ch	7 00
West Acton Ch	11 02
Worcester, Adams Sq. Ch., Ju- nior Band	5 00
Weston Ch	10 30
Becket, Miss Mattie E. Harris, S. S. Class	4 50
Amherst Ch	11 50
For Chinese Mission, New York City:	
Groton, Mrs. Hovey	2 00
West Newton, Friends	2 50
Northampton, Friends	8 00

LEGACIES.		
Newton, Estate of Gardner Colby.....	3,000	00
*Newton, Estate of Gardner Colby.....	3,000	00

RHODE ISLAND, \$438.91.

Newport, First S. S.....	7	36
Central Ch.....	59	28
Providence, Central Ch.....	188	00
Friends.....	5	00
First Ch.....	50	00
Union Ch.....	88	93
Second Ch.....	6	59
East Greenwich Ch.....	7	93
No Kingston, First Ch.....	4	85
East Providence, First Ch., Y. P. S. C. E.....	2	50
*East Providence, Second Ch., Y. P. S. C. E. (desig.).....	18	50

CONNECTICUT, \$1,069.50.

Meriden, First Swedish Ch.....	25	00
Voluntown Ch.....	6	50
B. P. Y. U.....	4	00
Hartford, First S. S.....	15	00
For Chinese Mission, New York City:		
So. Norwalk Ch., Mission Soc.....	8	00
Wallingford, Miss Brown..	1	00
Essex, C. E.....	10	30

LEGACY.

C. E. F. Groton, Estate of Ebenezer Morgan.....	1,000	00
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NEW YORK, \$23,797.66.

New York City:		
Fifth Ave. Ch. (in part)....	20,000	00
Calvary Ch.....	50	00
Epiphany.....	86	66
First Swedish Ch.....	66	00
Twenty third St. Ch.....	46	80
Buffalo, Ass'n Ch's.....	35	85
Cedar St. Ch.....	57	40
Hamilton, First Ch.....	164	30
Richville Ch.....	13	00
Blue Point, Mrs. E. B. Marshall.....	2	90
No. Manlius Ch.....	15	00
Tully Ch.....	10	00
Plank Road Ch.....	1	25
Fabius Ch.....	4	00
Clay Ch.....	2	00
Lexington Ch.....	4	10
West Kill Ch.....	3	55
Jefferson and Gibbon Ch.....	4	50
Rochester, First Ch.....	510	00
Gloversville, First Ch.....	80	00
Hamilton, Mrs. M. L. Stevens.	20	00
Bartlett Ch.....	6	20
Oneida Ch.....	48	25
Remsen Ch.....	8	16
Utica Tabernacle Ch.....	20	00
So. Trenton Ch.....	2	00
Whitesboro S. S.....	10	00
Y. P. S. C. E.....	1	04
Vernon Ch.....	17	25
Waterville Ch.....	8	07
Yonkers, Riverdale Ave Mission S. S.....	5	72
Braman's Corners, Y. P. S. C. E.....	80	00
Gilbertsville, A Friend Lima S. S.....	10	00
Lima S. S.....	1	85
Horseheads Ch.....	8	00
Hamilton, Second Ch., Herbert Douglass, M. D.....	1	00
Belleville, Mrs. Fred Williams.	20	09
Ithaca, First Ch., Y. P. S. C. E.....	5	10
Italy Hill Ch.....	6	07
Branchport Ch.....	3	85
Cazenovia Village Ch.....	1	03
Sing Sing, First Ch.....	33	83
Richmondville and Fulton Ch.....	5	00
Schenevus Ch.....	2	26
Seward Valley Ch.....	20	00
Worcester Ass'n, H. C. Smith.	5	00
Sloansville Ch.....	7	00
Rev. A. P. Reed and wife.	4	00

Belfast Ch.....	6	56
Little Falls S. S.....	10	00
Harpersfield Ch.....	5	00
Norwich, Mrs. H. T. Cady.....	1	00
Schenectady, Emmanuel S. S.....	18	00
Binghamton, First Ch.....	76	67
Albion, First Ch.....	124	24
Geneva, Rev. D. Moore, D. D.....	20	00
Moriah S. S.....	5	00
Belleville, Wom.'s Miss. Circle.	27	35
White Creek Ch.....	7	53
Palmyra, First Ch. Jr. C. E.....	5	50
Morris Ch.....	4	47
Perry, Leicester St. Ch.....	2	03
Oswego, West Baptist S. S. Pri. Class.....	3	25
For Chinese Mission, New York City:		
New York City, C. B. Sing.....	1	00
Sunday Coll.....	23	78
Friends.....	3	93
Chinese Evangelical Band.	10	00
Mrs. Mayer.....	50	00
S. S. Coll.....	13	12
Brooklyn, Boys' Brigade.....	3	00
Mr. Van Housen.....	2	00
Port Richmond, Friends.....	1	00
*New York City, John D. Rockefeller.....	1,000	00

LEGACY.

Manlius, Estate of Ann Penfield.....	1,000	00
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NEW JERSEY, \$348.81.

Arlington, Swede Ch.....	10	75
Passaic, First Ch. C. E. S.....	3	00
Newark, Emmanuel Ch.....	9	71
Millington Ch.....	16	55
Bloomfield, First Ch.....	155	92
Camden, W. H. Brooks.....	5	00
Burlington, Mr. J. L. Rogers.....	5	00
Haddonfield, Mrs. E. Carson.	5	00
Woodbury Ch.....	7	13
Long Branch Ch.....	6	72
Point Pleasant Ch.....	10	00
Upper Freehold Ch.....	14	22
Haddonfield C. E. S.....	4	75
Dividing Creek Ch.....	27	21
Port Norris Ch.....	7	00
South Ambry Ch.....	9	00
Rebecca, M. Banister.....	5	00
Demarest Ch.....	42	85
For Chinese Mission, New York City:		
East Orange, Mrs. Baker.....	1	00
Plainfield, Miss Tappan.....	1	00
T. S. Leonard.....	2	00

PENNSYLVANIA, \$2,014.13.

Philadelphia, Mrs. H. R. Bowen.....	5	00
Alfred F. Curtis.....	10	00
Harry D. Schell.....	10	00
First Ch., Mrs. A. S. Quinton.....	5	00
Oaklane Ch.....	27	00
H. M. Trask.....	2	00
Geo. W. Allen.....	25	00
Dr. W. W. Keane.....	20	00
Mrs. Emma Denis.....	5	00
Levi K. Knowles.....	20	00
Bethlehem Ch.....	60	66
C. E. S.....	2	50
Fleventh Ch.....	2	20
Fifth Ch.....	10	00
Hawley Ch.....	3	87
Rosburgh Ch.....	12	00
Herwick, Dr. P. S. Brewster.	5	00
Montrose, Mrs. C. K. Dalby..	1	00
Scranton, Thos. D. Davis.....	25	00
Lonsdale Ch.....	7	40
Bryn Mawr Ch.....	100	00
Spartansburgh Ch.....	2	02
Altoona, J. R. Bingaman.....	5	00
West Chester, First Ch.....	34	30
Huntingdon Ch.....	34	00
Media Hannah R. Curtis.....	5	00
East Smithfield, Mrs. N. L. Bird.....	2	00
Reading, First Ch.....	58	18
First S. S.....	6	17

Upland Ch.....	50	24
Chester, E. H. Johnson, D. D.	5	00
Pittsburg, F. T. Lusk.....	50	00
Mt. Washington Ch., S. J. Rebbeck.....	5	00
Fourth Ave. Ch.....	287	14
Rochester Ch.....	4	00
Opp, Mrs. R. M. Opp.....	1	03
Mehoopany Ch.....	4	50
Carbondale, Berean Ch.....	36	25
Bethlehem, Ladies of Ch.....	6	35
Cherry Tree, Mrs. A. W. Patchin.....	5	00
Jennie Barrett.....	2	00
Conshohocken Ch.....	7	10
Franklin, Mrs. Chas. Miller..	40	00
Warrensburg, B. Y. P. U.....	4	00
Warren Ch.....	16	26
Homestead Ch.....	33	00
Clearfield Ass'n, Gethsemane Ch.....	3	25
Doylstown Ch.....	20	76
Millville, Cyrus De Mot.....	5	00
Nettie De Mott.....	5	00
Factoryville Ch.....	28	60
Bradford Ch.....	33	38
Lewisburgh Ch.....	56	50
Purchase Line, Rev. Samuel Turman deceased.....	600	00
Kane, Swedish Ch.....	2	08
*Pittsburgh, Fourth Ave. Ch., C. E. F. Pittsburgh, Fourth Ave. Ch.....	95	71

DELAWARE, \$5.00.

Wilmington, Harry Emmons..	5	00
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DISTRICT OF COLUMBIA, \$6.00.

Washington, Grace Ch.....	6	00
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VIRGINIA, \$17.31.

*For Virginia Union University:		
Richmond, Coll. per Rev. L. D. Tefft.....	17	31

WEST VIRGINIA, \$2.50.

Central City Ch.....	2	50
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TENNESSEE, \$789.03.

*Nashville, Roger Williams University, Surplus.....	789	03
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ALABAMA, \$5.00.

Selma, Rev. R. T. Pollard....	5	00
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ARKANSAS, \$52.60.

Eureka Springs, Mrs. E. P. Swan.....	53	60
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TEXAS, 50c.

Anderson, Rev. A. Terrell....	50	00
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OHIO, \$10,452.09.

Kingsville Ch.....	20	00
Cleveland, Immanuel Ch.....	1	06
Euclid Ave. Ch. (desig.)....	10,000	00
Third Ch.....	7	00
Wilson Ave. S. S.....	15	00
Dayton, Riverdale Memorial Ch.....	6	26
Bethesda, Miss Sarah A. McNichols.....	4	00
Granville Ch.....	75	90
Y. M. C. A.....	5	32
Herbert A. Clark.....	20	00
Marietta Ch.....	69	25
S. S.....	12	75
Y. P. S. C. E.....	8	00
Tyro, Auburn Ch.....	3	70
Sunbury Ch.....	7	65
Oberlin Ch.....	8	25
Monroeville Ch.....	10	00
Cincinnati, Immanuel Ch.....	4	50
Duncan's Falls, S. S.....	1	02

Loudonville Ch	5 00
Perry Ch	2 70
Willington Ch	3 60
Toledo, Ashland Ave.	71 83
Norwalk Ch	51 30
Xenia Ch	25 00
Soldier's Home, Rev. T. J. Sheppard	8 00
Lebanon S. S.	5 00

MICHIGAN, \$237.46.

East Saginaw, First Ch.	30 09
Flint, First Ch.	28 27
Tekousha, First Ch.	3 00
Flushing Ch	13 45
Ionia Ch	15 40
Coldwater Ch	80 87
Detroit, Clinton Ave. Ch.	7 11
First Ch	10 00
Fenton Ch	32 67
Grand Rapids, Fountain St. Ch	10 00
Bronson S. S.	2 50
Y. P. S. C. E.	1 00
Kalamazoo, Portage St. S. S.	1 10

INDIANA, \$141.45.

Liberty Ch	2 76
Warsaw Ch	9 25
Indianapolis, First Ch	50 00
Pleasant Lake Ch	10 75
Hebron Ch	8 50
Brushing Fork Ch	2 00
Delaware Ch	3 64
Huntington, Tabernacle Ch	2 00
Peru, C. E. S.	1 75
Ebenezer Ch	13 20
Aurora, Rev. H. E. Wilson	5 00
C. E. F. For Chapel, Kingfisher, Okl. Ter.	1 05
Mt. Vernon S. S.	1 00
Michigan City S. S.	1 63
Grand Prairie S. S.	1 00
Mentone S. S.	1 26
Lewis S. S.	2 00
Hammond S. S.	1 00
Pleasant Valley S. S.	3 32
Greensburg S. S.	1 48
Beaver City S. S.	1 55
Elwood S. S.	1 10
Fairmount S. S.	5 00
South Bend S. S.	1 00
Brownstown S. S.	1 45
Young America S. S.	1 00
Zena S. S.	1 00
Mt. Zion S. S.	3 35
North Vernon S. S.	3 41
Collections	

ILLINOIS, \$405.84.

Chicago, Immanuel Ch	66 95
Second Ch	6 00
Oak Park Ger. B. Y. P. U.	5 00
Western Ave. Ch	5 00
Memorial Ch	41 00
Chillicothe Ch	2 50
Beaver Creek, Edward Blacet	1 50
Jerseyville, Mrs. A. E. Keith	5 00
Rushville, Mary C. Smith	50
Dundas, Rev. N. Calbert and wife	1 00
Kansas, Argie Bradfield	5 00
Alton, First Ch	48 25
Hickory Corner Ch	60
Mt. Zion Ch	25
Greenville Ch	5 80
Springfield, Central Ch	73 01
Jerseyville Mrs. Jane Randolph	5 00
Horace, Mr. and Mrs. D. F. Steale	5 00
Flora Ch	3 40
Horace, Mrs. P. M. Tucker	5 00
Miss Dora Tucker	3 00
Miss Mattie Tucker	2 00
D. N. Johnson	1 00
H. E. Clark	50
John Strale	25
Collection	45
Carmi Ch	1 00
Sebastopol, Adeline Estapp	1 00
Sidell, B. Y. P. U.	5 00

*Chicago, Western Ave. Ch	5 00
Englewood Ch	19 05
C. E. F. Chicago, Western Ave. Ch	5 00
For Chapel, Kingfisher, Okl. Ter.	
Fidelity S. S.	1 00
Clark's Chapel S. S.	2 68
Herrin's Prairie S. S.	1 25
Berlin S. S.	2 00
New Berlin S. S.	2 10
Nashville S. S.	1 75
Clayton S. S.	2 00
Mounds S. S.	2 08
Payson S. S.	6 00
Delhi S. S.	8 75
Union Grove S. S.	1 00
Pearl S. S.	1 32
Springfield, J. W. Brooks	50 00

WISCONSIN, \$974.76.

State Convention	869 76
Ontario Ch	5 00
*For Shaw University, N. C.: Beaver Dam, The late Mrs. M. H. R. Green	100 00

MINNESOTA, \$454.29.

Red Wing, First Swede Ch	3 00
Minneapolis, First Ch	300 00
Clark's Grove, Danish and Norwegian Ch	18 70
Ladies' Society	10 00
St. Paul, Woodland Park Ch	10 00
Kasson, Scandinavian Ch	6 09
Milaca, Scandinavian Ch	3 00
Crookston, C. B. Childs	13 71
Grove City, Swede Ch	6 26
Big Stone Centre, Swede Ch	25 75
Oscar, Swede Ch	5 25
Mrs. E. Smith	13 60
Fergus Falls, Swede Ch	3 30
Henning, Swede Ch	19 65
Eagle Lake, Swede Ch	5 62
Alexandria, Swede Ch	3 86
Brainerd, Swede Ch	2 50
Cokato, Friends	1 00
C. E. F. Minneapolis, Bethesda Ch	

IOWA, \$195.05.

Elon, Village Creek Swede Ch	12 65
Kiron, Swede Ch	1 00
Des Moines, Village Ch	4 00
Forest Ave. Ch	19 83
Pilot Mound Ch	4 00
Guthrie Centre Ch	1 00
Emerson, B. Y. P. U.	3 00
Humeston, Unity Ch	5 50
Missouri Valley Ch	4 70
Creston Ch	2 75
Linn Grove Ch	8 00
Swea City Ch	2 25
Leon Ch	1 05
Northwood Ch	4 75
Marshalltown, First Ch	45 00
Shenandoah, Mission B. Y. P. U.	2 50
Cedar Falls, John Secor	1 00
Hawarden Ch	3 51
Hamlin, Union Ch	4 00
Manning Ch	3 78
For State Convention: Kiron Ch	40 78
Cedar Rapids, Coll. per Rev. L. E. Larsen	20 00

MISSOURI, \$153.71.

Home and Foreign Mission Board	4 13
Graysville, Friend (desig.)	16 00
Springfield, Coll. per Rev. H. B. N. Bouey	133 58
Duncan Ch	4 15
Delaware Ass'n	6 10
Vinitas Ch	50

Oak Grove Ch., J. W. Kirk	2 00
Salisaw Ch	2 85
Birta Rains	3 2
Webber's Falls Ch	5 05
Mullins' Ass'n	10 50
Arkansas Valley Ass'n	4 72
Claremore Ch	50
Tulsa Ch	4 00
Canadian River Ass'n	1 05
Miami, Mrs. Eliza Gokey	2 50

OKLAHOMA TER., \$18.30.

Marshall, Rev. Mr. Sawyer	25
Harmony Ch	5 05
Enid Ch	1 00
Blackwell Ch	10 00
Comanche Nation, First Ch	2 00

KANSAS, \$28.32.

Centre Ch	50
Atchison, First Ch	9 00
Baileyville, B. Y. P. U.	2 00
Florence Ch	3 75
Herndon, And. Olsen	2 00
Peabody, Zion Star Ch	4 00
Roxbury Ch	3 32
Frederic Ch	2 85

NEBRASKA, \$2.11.

Western Ch	2 11
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NORTH DAKOTA, \$138.29.

Page, First Ch	6 85
State Convention	127 04

SOUTH DAKOTA, \$54.74.

Orleans, Swedish Ch	6 11
Sioux Falls, A. D. Cadwell	10 00
Lake Norden, Swede Ch	6 00
Big Spring, Swede Ch	28 13
Wakanda, First Ch	50
Lodi Ch	4 00

MONTANA, \$5.00.

Stanford Ch	5 00
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COLORADO, \$50.00.

For State Convention: Delta Ch	50 00
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NEW MEXICO, \$25.50.

Eddy Ch	6 50
Raton Ch	19 00

ARIZONA, \$6.50.

Tempe Ch	5 00
Prescott, First S. S.	1 50

CALIFORNIA, \$66.80.

Santa Ana, Rev. Myron Cooley	2 50
San Francisco, Chinese Mission	37 30
Ontario, A Friend	5 00
For State Convention, No. District: Middletown, First Ch	5 00
State Convention	16 50

WASHINGTON, \$35.00.

Aurora, Mrs. E. H. Wells	15 00
Northwest Convention	20 00

MEXICO, \$11.30.

City of Mexico, First Ch	11 30
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GENERAL MISSION SOCIETY OF GER. BAPTIST CHURCHES, \$526.70.

General Mission Society	500 00
Anaheim, Cal. Ger. Ch	26 70

WOM'S AMER. BAPT. HOME MISS. SOC., \$1,961.49.

For teachers in Hartshorn Memorial College, Va.	212 50
For teachers in Jackson College, Miss.	100 00
For teachers in Spelman Seminary, Ga.	937 50
For teachers in Wayland Seminary, D. C.	45 00
For teachers in Houston Academy, Tex.	50 00
For teachers in Waters Normal Inst., N. C.	62 50
For teachers in Allendale School, S. C.	87 50
For teachers in Mather School, S. C.	50 00
For teachers in Bible and Normal Inst., Tenn.	50 00
For teachers in State University, Ky.	44 44
For teachers in Roger Williams University, Tenn.	50 00
For teachers in Arkansas Baptist College, Ark.	81 24
For teachers in Gibsland Academy, La.	62 50
For teachers in Dawes Academy, I. Ter.	128 31

CHINA, \$25.00.

Swatow, Rev. Wm. Ashmore, D. D.	25 00
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Total \$22,915 17

HOME MISSION MONTHLY. 414 63

PERMANENT TRUST FUNDS, \$1,000.00.

Philadelphia, Pa., Mrs. A. T. Ambler.	1,000 00
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CONDITIONAL TRUST FUNDS, \$5,500.00.

Brooklyn, N. Y., Samuel N. Brown.	1,000 00
Hamilton, N. Y., Miss H. W. Onderdonk.	3,000 00
Willoughby, Ohio, Martin E. Gray.	1,000 00
Granville, Mrs. E. S. Shepardson.	500 00

CHURCH EDIFICE LOAN FUND.

LEGACY.

Manlius, N. Y., Estate of A. W. Miner.	3,000 00
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J. GREENWOOD SNELLING, Treasurer,
111 Fifth Avenue.

DONATIONS RECEIVED AT INSTITUTIONS.

For Alabama Baptist University, Ala.:

ALABAMA.

Pleasant Grove Ass'n.	50
Shady Grove Ass'n.	5 00
First Mt. Pleasant Ass'n.	10 00
Montgomery, Dexter Ave. Ch.	4 00
Avondale, Miss Latha Davis.	25
Early Rose Ass'n.	2 75
Union Spring Ch.	2 40
Cleveland, Student's Public School.	1 25
Birmingham, Rev. T. W. Walker.	5 00
Mt. Meigs, Rev. Silas Jones.	1 00
Hollywood, Miss Octavia Booth.	1 00
Flint, Rev. F. A. Chatham.	75
Union Spring, Rev. P. J. Johnson.	50
Aldrich, Rev. J. S. Prentice.	1 00

East Lake, D. D. Hawkins.	50
C. P. Fyles.	50
Greenborough, Rev. W. H. Redick.	2 00
J. C. Mitchell.	50
J. D. Deans.	50
Lewis Webb.	30
B. C. Coles.	50
T. W. Lee.	50
Birmingham, W. E. Tinker.	1 00
Morning Star S. S. Con.	3 25
A. R. Hollinsworth.	50
Selma, Rev. E. S. Borough.	50
E. B. Marsh.	50
Rev. Leech.	50
Verbena, Rev. Peter De Jarrette.	50
Thomas, Rev. W. H. Holloway.	1 00
Bessemer, Rev. J. W. Bellamy.	50
Anniston, Rev. A. A. Battle.	2 50
Rev. H. W. Whately.	50
Eufaula, Rev. J. D. Maddox.	1 00
Mobile, St. Louis Ch.	5 00
Bodka, Rev. N. Winston.	1 00
Epea, Rev. L. Brown.	1 00
Rev. C. C. Matthews.	50
Eufaula, Rev. R. T. Schell.	50
Selma, Rev. Wm. Ware.	50
B. J. Brown.	1 00
J. D. Davis.	50
Montgomery, Prof. W. B. Patterson.	1 00
Rev. E. E. Smith.	1 00
Mt. Calvary Association.	2 68
Selma, Teachers and Students in Institute.	2 00
H. C. May.	1 00
James Howard.	50
Birmingham, Rev. S. L. Belser.	1 00
C. C. Coleman.	25
Oxmore, C. R. Nicholson.	50
Dove, Rev. James Nicholson.	1 00
Birmingham, Rev. G. H. Stewart.	50
Rev. A. A. Scott.	50
Rev. J. A. Peal.	50
Rosedale, Rev. D. Finley.	25
Coalburg, S. Martindale.	1 00
Livingston, Rev. G. Lowe.	2 50
Hollywood, Rev. C. O. Boothe.	2 50
Bridgeville, Rev. J. C. Archibald.	1 00
Good Samaritan Association.	1 00
Selma, Rev. C. L. Fisher.	1 00
Rev. W. H. McAlpin.	1 00
Demopolis, Rev. C. W. Wallace.	1 00
State Convention.	269 41

GEORGIA.

Columbus, Rev. L. F. O'Bryan.	1 00
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NORTH CAROLINA.

Raleigh, Rev. S. N. Vass.	2 00
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PENNSYLVANIA.

Philadelphia, Rev. L. G. Jordan.	2 00
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INDIANA.

Seymour, J. C. Smith.	10 00
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MASSACHUSETTS.

West Newton S. S.	10 00
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NEW YORK.

New York City, M. MacVicar, LL.D.	10 00
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For Allendale School, South Carolina:	
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MASSACHUSETTS.

Springfield, Union Memorial S. S.	10 00
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Northampton, Charles H. Tucker and S. S. Class.	5 00
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Somerville, First Ch.	16 00
Watertown, Miss L. R. Kinsman.	50

NEW YORK.

Brooklyn, Mrs. Geo. A. Bates.	3 00
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For Arkansas Baptist College, Arkansas:

ARKANSAS.

Little Rock, W. W. Peyton.	5 00
B. J. Willis.	3 50
Simpson and Webb.	6 00
First S. S.	1 00
Educational Association.	341 50
Addison Morris.	5 00
North Little Rock, First S. S.	1 00

Marche, Pastors' and Deacons' Union.	3 00
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Texarkana, Executive Board Convention.	15 00
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Jefferson Spring Association.	20 00
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Lonoke, Rev. D. D. Davis.	1 00
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Oak Forest, Rev. D. L. Jordan.	55
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Wrightsville, First Ch.	1 00
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Pine Bluff, Rev. J. C. Rogers.	2 00
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Conway, Rev. T. Y. Hood.	50
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Fordyce, Rev. E. Green.	8 00
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Mariana, St. John's Ch.	3 00
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Hot Springs, Rev. J. R. Bennett.	3 00
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S. Jones.	1 00
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Sweet Home, Rev. A. R. Rumph.	1 00
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Dermott, S. S. Convention.	75 00
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Hazen, N. E. Association.	5 00
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Ministers' and Deacons' Union.	3 70
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Mariana, Pilgrim Ch.	2 50
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Morrelton, Woman's Association.	1 10
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St. Matthews S. S.	1 50
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Rally Meeting.	19 50
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Galloway, Woman's District Association.	4 00
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Scotts, Woman's Local Association.	1 00
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Camden, Shiloh S. S.	1 00
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Forest City, First Ch.	5 00
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Hope, Lonoke Ch.	2 00
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Hot Springs, Roanoke S. S.	8 05
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Little Rock, Mt. Zion Ch.	2 00
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First Ch.	2 30
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Collins St. Ch.	4 00
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Mrs. Eagle.	2 60
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Pine Bluff, Baraque St. Ch.	3 50
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North Little Rock, Ash Spring Ch.	4 00
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Cabot, First Ch.	1 25
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Lecust Bayou, Pilgrim Ch.	43
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For Atlanta Baptist Seminary, Ga.:

GEORGIA.

Colored Missionary Con.	10 00
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Colored Pilgrim Ass'n's Con.	5 00
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Atlanta, Friendship Ch.	6 01
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W. Union S. S. Con.	2 91
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Barnesville, First Ch.	1 50
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S. S. Workers' Con.	5 00
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W. Union Ass'n.	5 00
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Cabin Creek Ass'n.	90 00
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Marietta, First Ch.	1 00
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Cuthbert, Rev. A. J. Allen.	5 00
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New Hope Ass'n.	10 45
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So. Western Ass'n.	12 61
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No. Georgia Miss'y Ass'n.	6 70
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S. S. Con. Second Wash.	1 65
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ton Ass'n.	5 00
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Union Ass'n.	5 00
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Ebenezer Ass'n.	6 00
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Middle Georgia S. S.	3 00
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Third Shiloh Ass'n.	5 00
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Middle Georgia Ass'n.	22 60
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Shiloh Ass'n.	10 00
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Shellman Educational.	11 00
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Meeting.	7 97
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Benevolence Ch. Educa.	18 44
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tional and Miss'y So.	3 00
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New Harmony Ch. Educa.	2 50
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tional and Miss'y So.	
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Harmony Ass'n.	
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Atlanta, Providence Ch.	
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MASSACHUSETTS.		Reedy River, S. S.	2 45	For Bible and Normal Institute, Tenn.:	
Worcester, Lincoln Square S. S.	12 50	Lenderman Union S. S.	3 00	TENNESSEE.	
Springfield, Children of Mrs. H. H. Bowman	10 00	Enoree Park S. S.	1 35	Memphis, Educational Meeting,	
NEW YORK.		S. S. Con., Wateree, Lower Division	10 00	Metropolitan Ch.	10 00
Brooklyn, A Friend	100 00	Wateree Ass'n, Lower Division	10 00	Bible Band, Tabernacle Ch	2 00
OHIO.		Bethlehem Ass'n, Lower Division	5 00	Contributions through students	32 00
Dayton, First Ch. Women's Home Mission Society	50 00	Jerusalem S. S.	2 00	Mrs. F. P. Cooper	2 00
FLORIDA.		St. Matthew's S. S.	1 16	Mrs. A. Means	1 00
Jacksonville, Miss M. J. Robinson	50	St. Michael's S. S.	80	Rev. M. Harris	1 50
For Benedict College, So. Car.:		Mt. Washington S. S.	1 50	Miss Pearl Hodges	1 00
MASSACHUSETTS.		Williamston, New Prospect S. S.	1 32	For Coleman Academy, La.:	
North Adams, E. S. Wilkinson	60 00	Greenville Friendship S. S.	1 30	LOUISIANA.	
RHODE ISLAND.		Hopewell S. S.	1 65	Ruston, J. H. Chapping	10 00
Pawtucket, First Ch.	25 00	Catchall, Hopewell S. S.	2 15	Gibbsland, O. L. Coleman	10 00
NEW YORK.		S. S. Con. of Pee Dee Ass'n	5 15	Washburn	2 00
Brooklyn, Temple Mission So. For New Building:	7 50	Spring Hill S. S.	30	Baker & Co.	1 00
SOUTH CAROLINA.		Pendleton, Silver Spring S. S.	1 00	Wom's Home Miss. So.	8 65
J. O. Allen	10 00	Drake, Pee Dee Union Ch.	3 00	Col. People of Gibbsland	6 00
T. B. Burts	5 00	Belton, Silver Hill S. S.	1 10	Gumpring Ass'n	20 00
Verdery, Cross Roads S. S.	25 00	Payne S. S.	1 00	Students and Teachers in Academy	10 25
Pendleton, M. W. Winston	11 58	Flint Hill S. S.	3 00	Knowles, G. W. Jackson	1 50
Lenderman, C. M. Wilson	2 00	Lauren's, St. Paul S. S.	2 50	Tobe Jones	1 00
G. L. Louis.		Kitching's Mills, Oak Grove S. S.	1 78	New Orleans, J. D. Stewart	1 00
Central, P. S. Little	1 50	Columbia, Orangeburg Co. Ass'n	10 00	Sparta, S. S. Con. of North La. Ass'n	3 65
Aiken, W. H. Evans	1 50	Antioch S. S. Con.	2 00	Antioch, S. S. Con. of Gumpring Ass'n	4 50
Belton, Mt. Zion Ch.	4 00	Cedar Grove Ch.	5 00	Trenton, Wom's Miss. Soc. of Gumpring Ass'n	2 00
Pettegru, Holly Spring Ch.	4 15	Gadsden, Zion Ch.	5 00	Dubberly, Northwest Ass'n	14 50
Septus, Mt. T. Spring S. S.	11 11	Manning, Mt. Chapel S. S.	3 10	Choudrant, Liberty Hill Ass'n	2 10
Due West, Campfield S. S.	1 55	Salley, Smyrna S. S.	2 00	Vienna, Wom's Miss. Soc. of Liberty Hill Ass'n	3 00
Cross Roads S. S.	1 50	Gaffney, Ministers' and Deacons' Institute	10 00	MASSACHUSETTS.	
Jonesville, Bethany S. S.	13 44	Wingo, Zion Hill Ch.	1 75	Boston, Charles St. Ch.	5 50
Blairs, Gethsemane S. S.	6 20	Clinton, Hebron S. S.	3 97	Fall River, Miss R. A. Luscumb	5 00
Lea, Sallie Daniels	3 05	Spartanburg, Mt. Moriah S. S.	5 05	NEW YORK.	
Sunshine S. S.	2 31	Sumter, Mulberry Ch.	17 00	Buffalo, Vine St. Ch.	1 00
Bennettsville, Shiloh S. S.	15 00	Shiloh S. S.	5 00	Col. Ch.	30
Verdery, Millway S. S.	3 00	Cedar Springs S. S.	1 00	Jamestown, First Ch.	8 40
Anderson, King David S. S.	6 00	Williamston, New Prospect Ch.	6 37	ARKANSAS.	
Society Hill, Camden S. S.	10 00	Florence, Trinity S. S.	3 25	Atlanta, Rev. E. B. Morgan ..	5 00
Newall, Sweet Canaan Ch.	41	Joshua S. S.	1 00	For Dawes Academy, I. T.:	
Greenville, Silver Spring S. S.	5 00	Fort Motte, Mt. Pleasant Ch.	5 00	INDIAN TERRITORY.	
Riley's, Good Hope Ch.	2 95	Cheran S. S.	1 45	Atoka, Wayland Ass'n	2 00
Red Hill, Macedonia S. S.	3 14	Ashley Ass'n	30 20	Colbert, S. H. Sanders	1 00
Pleasant Hill S. S.	2 88	Beaufort, First African Ch.	9 10	VERMONT.	
St. Mark's S. S.	2 25	Ninety-six, Bethlehem S. S.	1 00	Williamsville, Rosa Estabrooke ..	3 00
Honey Path, Sweet Home S. S.	1 00	Rome Union Ch.	10 00	MASSACHUSETTS.	
Rocky Mount S. S.	1 00	Deanmark, Rome S. S.	2 00	Leominster, George Hale	5 00
Robert W. Jackson	10 00	Georgetown, Bethesda S. S.	2 00	NEW YORK.	
Ridge Branch S. S.	6 06	GEORGIA.		Buffalo, T. C. Frenyear	5 00
Anderson, Sweet Spring S. S.	1 40	For Steam Plant:		For Florida Baptist Academy, Fla.:	
Mt. Zion S. S.	5 00	NEW YORK.		FLORIDA.	
Prosperity, Antioch S. S.	2 50	Knowlesville, per Rev. Spencer Fischer	4 00	Palatka, Miss M. E. Peppers ..	1 25
Orangeburg Co. Union	5 00	Arnold Gregory	5 00	Penny Club	1 30
Savannah Grove S. S.	9 00	D. Hitchcock	2 00	Jacksonville, Mrs. H. Gelet ..	2 00
Anderson, St. Paul's S. S.	10 00	A. Hathaway	2 00	Concert by Faculty and Students	61 50
Society Hill, Bethesda S. S.	4 00	E. P. Tucker	2 00	Students' Literary Soc'y	5 00
Pregnalls, St. Mar's S. S.	32	Mrs. Ella Hitchcock	5 00	J. M. Robinson	25
Greer's Depot S. S.	7 00	Kenyonville, C. W. Quale	1 00	J. E. McCoy	50
Belton S. S.	2 00	Mrs. C. W. Quale	1 00	Martin Ferguson	5 00
Greenville, A Friend	1 00	RHODE ISLAND.		A. T. James	50
Baton Rouge, Bethlehem S. S.	1 00	Pawtucket, Mrs. W. H. Taylor	5 00	W. J. Jeter	5 00
Level Land, Springfield S. S.	2 00	Miss Emma Phillips	50	C. N. Lee	5 00
Laurens, New Grove S. S.	4 75	Wm. McCull, ch.	5 00	Ross & Austin	1 00
Galilee Ch. and S. S.	2 00	D. N. Bullock	5 00	St. John's Penny Club	2 71
Friendship Ch. and S. S.	4 25	Coil at Allegheny	5 46	Shiloh Penny Club	1 15
Dunn Creek S. S.	1 00	P. E. Tillinghast	5 14	H. E. Robinson	20
Sumter, Mt. Morris Ch. and S. S.	3 55	J. L. Jenks	5 00	J. L. Usher	1 00
Hamblens, Genesee Ch. and S. S.	3 00	H. H. Sheldon	5 00	Duval Co. S. S. Con.	12 75
Honea Path, Liberty Ch. and S. S.	5 00	NEW YORK.		Bethany Ass'n	25 00
St. Albans, Rocky Creek S. S.	1 45	Medina, Miss M. E. Requa	5 00	Fernandina, Penny Club, First Ch.	2 38
Society Hill S. S.	1 00	Albert L. Sweet	5 00	R. W. Wilkerson	50
Laurens, Mt. Zion S. S.	1 10	Mrs. E. Bidwell	2 00		
S. S. Con., Upper Wateree Ass'n	16 75	E. P. Tucker	1 00		
Simmon Ridge Ass'n	5 00	Albion, George Bulard	5 00		
Tumbling Shoals, S. S. Con.	30 00	Mrs. Myron Sexton	5 00		
Union No. 3, Tumbling Shoals Ass'n	5 00	Mrs. Hervey Blood	1 00		
Tyger River, S. S. Con	5 00	Brooklyn, Baptist Temple	7 50		
		Rochester, H. M. Webb	10 00		
		Charles M. Williams	10 00		
		F. A. H. Stephenson	5 00		

J. W. Ross.....	50	B. Hughes.....	3 50	NEW YORK.	
Bertha Stewart.....	50	Annie Morgan.....	3 50	Castile, Woman's Home Mis-	
East Fla. S. S. Con.....	5 00	Doylestown, Y. P. S. C. E.....	3 50	sion Society.....	
Palatka, East Fla. Ass'n.....	32 00	For Shaw University, No. Car.:		Schenectady, Villa Road Ch....	
South Fla. Ass'n.....	37 00	NORTH CAROLINA.		16 50	
Coll. by Students.....	18 48	Winston, First S. S.....		50 00	
ALABAMA,		Dr. J. W. Jones.....		PENNSYLVANIA.	
Montgomery, Rev. J. T. Brown	5 00	Dr. H. H. Hall.....		Braddock, Mission Band.....	
For Florida Institute, Fla.:		Mt. Zion Ch.....		North East, Independent So-	
FLORIDA.		J. S. Lanier.....		ciety of Baptists,.....	
Live Oak, African Ch.....	60 00	Charlotte, First S. S.....		4 00	
Suwanee Co. S. S. Con.....	9 04	Z. S. Friday.....		MAINE.	
Sanford, Caesar Bennett.....	50	Mud Creek Ass'n.....		Calais, Coll. of Mrs. Eaton....	
St. John Ch.....	2 25	Stanley Creek Ass'n.....		Cherryfield Ch.....	
Cocoa, South Florida Ass'n....	45 57	C. Derr.....		W. Lebanon, Mrs. Hattie L.	
Waukeenah, Jefferson Co S. S.		Raleigh, Ed. and Miss. Con....		Shapleigh.....	
Con.....	29 08	Mrs. C. F. Meserve.....		ILLINOIS.	
Fernandina, Bethlehem Ass'n...	15 00	Wm Simpson.....		Chicago, Coll. of Mrs. M. E.	
Green Cove Spring, Second		A. W. Knox.....		Abercrombie.....	
Bethlehem Ass'n.....	5 00	James McKee.....		2 00	
Archer, Shiloh Ch.....	2 17	W. I. Royster.....		GEORGIA.	
Mosely Hall, Madison Co S. S.		A. W. Goodwin.....		Atlanta, Miss E. V. Griffin....	
Con.....	9 14	H. B. Battle.....		Joseph Thomas.....	
Wigginsville Ch.....	2 17	K. P. Battle.....		A. M. Shomo.....	
Madison, Damascus Ch.....	8 73	Durham, White Rock Ch.....		Teacher in Spelman Semin-	
Greenville, New Zion Ch.....	6 10	MASSACHUSETTS.		ary.....	
Young Reaper Ch.....	1 96	Worcester, Pleasant St. S. S....		Mrs. R. M. Ganster.....	
New Chapel Ch.....	75	RHODE ISLAND.		M. Aitkin.....	
Mt. Nebo Ch.....	45	East Providence, Second Ch.,		S. S. Workers Convention....	
Pine Mount, Mt. Sinai Ch....	1 50	Y. P. S. C. E.....		Ebenezer Association.....	
For Hartshorn Memorial Collge, Va.:		ILLINOIS.		6 00	
VIRGINIA.		Chicago, Englewood Ch.....		Cooksville, Harmony Associa-	
Richmond, Lyman B. Tefft....	13 20	NEW YORK.		tion.....	
Montague Mfg. Co.....	10 00	New York City, Gen. T. J.		Rocky Ford, Pilgrim S.S. Con-	
SOUTH CAROLINA.		Morgan.....		vention.....	
Anderson, C. H., S. S. Con....	5 92	For Spelman Seminary, Ga.:		Senoia S. S. Convention	
Richy River Ass'n.....	3 00	MASSACHUSETTS.		Western Union Association..	
For Richmond Theological Seminary, Va.:		Allston, Mrs Lydia Hill.....		Americus S. S. Convention	
MASSACHUSETTS.		Malden, Y. P. S. C. E.....		Middle Georgia Association..	
Lynn, Mrs. C. J. Pickford....	100 00	Natick, Home Mission Society		La Grange, Western Union	
For Roger Williams University, Tenn.:		A Friend.....		Association.....	
PENNSYLVANIA.		Cambridge, Mrs. J. S. Paine...		Lithonia, New Hope Associa-	
Hathboro, Miss Mamie Goenter	3 50	Rev. Wm. Howe, D.D....		tion.....	
Mrs. C. C. McNair.....	10 00	Taunton, Mrs. H. N. Nason		Macon, Union Association....	
Huntington, B. Y. P. U.....	3 50	and Friend.....		Beeks, Cabin Creek Associa-	
Altoona, Mrs. John Kleger-		Lexington, A Friend.....		tion.....	
mann.....	3 50	Lincoln, A Friend.....		Rome, No. Georgia Missionary	
Scranton, Mrs. Randolph Jones	3 50	Mrs. C. G. Smith.....		Association.....	
Miss Della F. Evans.....	5 00	Woburn, Miss Eva Flagg.....		Washington, Third Shiloh As-	
D. J. Evans.....	5 00	Worcester, Mrs. F. B. Knowles		sociation.....	
		Medford, First Church, Wom's		Hawkinsville, Middle Georgia	
		Mission Circle.....		Association.....	
		Boston, Mrs. Wm. Tuttle.....		Augusta, Shiloh Association...	
				Marietta, First Ch.....	
				Savannah, Mrs. Geo. Gibbons.	
				Atlanta, Alumnae Association	
				Spelman Seminary.....	
				For Walker Baptist Academy,	
				Georgia:	
				GEORGIA.	
				Augusta, Walker Association...	
				Atlanta, Ebenezer Association..	

Donations of Clothing, Etc.

Beverly, Mass., L. M. C. of First Church, barrel to Kansas, \$37.35.
 Chelsea, Mass., Social Circle of First Church, two barrels to Kansas, \$120.
 Lawrence, Mass., L. M. C. of Second Church, box to Wisconsin, \$154.83.
 Lynn, Mass., Ladies of Washington St. Church, three barrels to North Carolina, \$38.10; two barrels to Mississippi, \$50.
 Millbury, Mass., W. H. M. S. and S. S., two barrels to South Carolina, \$58.
 Northampton, Mass., Ladies of the Church, barrel and box South Dakota, \$94.15.
 Springfield, Mass., Y. I. M. S. of Highland Church, box to Georgia, \$19.
 Westfield, Mass., W. B. M. S. of Central Church, \$15.

Pawtucket, R. I., First Church, two boxes to South Carolina.
 Providence, R. I., First Church, barrel to North Carolina, \$45.
 Stamford, Conn., Y. P. M. S., box to Indian Territory \$100.
 Brooklyn, N. Y., W. M. C. of Bedford Ave. Church, barrel to Kansas, \$45.
 Rochester, N. Y., L. M. C. of Park Ave. Church, barrels to Oklahoma Territory and Oregon, \$160.
 Rondout, N. Y., W. C. W. S. and Y. P. S. C. E. of Wurts St. Church, box and barrel to Missouri, \$153.38.
 Troy, N. Y., L. A. S. of Fifth Ave. Church, cash and barrel to South Dakota, \$78.

Westport, N. Y., King's Daughters' Society, barrel to North Carolina, \$22.
 Jersey City, N. J., W. M. S. of Bergen Church, box to Nebraska, \$34.46.
 New Market, N. J., Farther Lights Circle of First Church, box to Indian Territory, \$74.41.
 Oil City, Penn., W. B. H. M. S., barrel to North Carolina, \$7.
 Decatur, Ill., Church, box to Kansas, \$50.
 Cleveland, Ohio, Cedar Ave. Church, two barrels and box to Minnesota, \$145.
 Mansfield, Ohio, Ladies of the Church, barrel to Kansas, \$27.11.
 Total to Jan. 11, 1897, \$1,528.19.
 Total for year, \$6,384.11.

THE BAPTIST HOME * MISSION * MONTHLY.

VOL. XIX.

MARCH, 1897.

No. 3.

• • EDITORIAL. • •

A houseless church is a homeless church.

It is better to build chapels than jails.

One woman has given to the Society more than fourteen thousand dollars for chapel building.

The Society would be glad to aid in the erection of one hundred chapels next year. Will you help?

Three hundred dollars will often enable a church to erect a chapel worth a thousand dollars.

Ten thousand dollars will establish a perpetual fund which will yield enough income to aid in building at least one chapel every year.

Among the organizations enumerated in the February number as co-operating with the American Baptist Home Mission Society should have been included the "Woman's Baptist Missionary Society of Dayton Association, Ohio," and also the "Woman's Baptist Home Mission Society of Michigan." They are good and generous helpers.

The teachers and pupils of the Emahaka Indian School, in the Indian Territory, recently contributed \$54.85 for Home Missions.

The members of the First Kiowa Indian Baptist Church, in Oklahoma Territory, send an offering of \$10.

The students of the Senior Class of Rochester Theological Seminary send a special offering of \$44.

We desire to call the attention of all persons remitting money for the HOME MISSION MONTHLY to the fact that, unless this is received early in the month, it takes at least thirty days before changes can be made in the mailing list to notify them of the receipt of their subscription. We are always glad to rectify any omissions or errors, but would suggest that parties wait at least thirty days before getting anxious and writing to the office about their subscriptions.

Poor Nevada! This little mining State, with only a handful of people, but having as large a representation in the United States Senate as either Massachusetts, New York or Illinois, has made itself notorious and disreputable by passing a law legalizing prize fighting. Poor Nevada! What a work there is for the little Baptist churches at Reno and Wadsworth, the only ones in the State. Surely here is missionary ground, if there is any to be found under the Stars and Stripes. Here is an eloquent plea for Christian people to increase their offerings to our Treasury, that we may largely increase our missionary work in Nevada. Poor Nevada!

OUR FINANCIAL CONDITION.

As we go to press there remains but little more than one month before the close of our financial year, and it promises to be a month full of anxiety, especially to all those at the Rooms. What will be the outcome? Or, rather, perhaps, we should say what will be the income? Will the receipts be sufficient to meet our current obligations, and also to pay the debt? Would they might be! This devout consummation has been longed for, hoped for, and prayed for. A great volume of supplication from thousands of the friends of Home Missions from all parts of the land has gone up to the Great Ruler of the universe that the burden might be lifted. No one can doubt that the prayers have been heard. No one doubts that sweet influences emanating from the Throne have entered the hearts of multitudes of Baptists, moving them toward liberal offerings. Will they yield to these influences? Will they heed the Heavenly monitor? Will they honor the Lord with their substance, by generous and timely offerings for the successful carrying on of His work? Upon the answer to these questions hang grave issues, which affect not only the prosperity of the great Society which God has so signally honored in the past, but which affect likewise the weal of the Republic and the prosperity of the Kingdom of the Lord. Reader, what answer have you given?

FORWARD OR BACKWARD.

The American Baptist Home Mission Society, with headquarters in New York City, has for sixty-five years been engaged in the work of maintaining missionaries to preach the Gospel, establish churches, organize Sunday-schools, build meeting-houses, and of carrying on a large and important educational work for the millions of Negroes of the South. In that time it has raised and disbursed more than \$10,000,000; has been instrumental in organizing nearly five thousand Baptist churches; has assisted in the erection of about fifteen hundred meet-

ing-houses; has spent nearly \$3,000,000 in educational work among the Negroes, and thus contributed largely towards the creation of a new race in the South. Its missionaries are to-day at work in every State and territory but one, in Mexico and in British Columbia, among Americans, Armenians, Bohemians, Chinese, Danes, French, Finns, Germans, Indians, Italians, Jews, Mexicans, Negroes, Norwegians, Portuguese, Poles, Swedes and Welsh, preaching the Gospel in the tongue most familiar and acceptable to their countrymen. The blessing of God has rested with signal favor upon the Society and its efforts to bring North America into subjection to His rule. The work of the Society to-day is thoroughly organized; its large band of more than 1,100 missionaries and teachers are laboring efficiently and in self-sacrificing spirit; the spiritual outlook was never brighter than it is at this hour; the opportunities for aggressive work were never so many, so inviting, so urgent, as in these last days of the century.

The work of the Society, beginning in a humble way, has expanded as the decades have gone by, until it has reached its present continental and international proportions; and the contributions of the churches and individuals and legacies from the date of its beginning have kept pace with the expansion of the work, so that with rare exceptions the Society has been able to meet its obligations promptly and for several years in succession to close its books, not only without a debt, but with a surplus in its treasury. In 1893 the Society suddenly found itself confronted with a debt, which, owing largely to a great falling off in legacies, still remains unpaid, and threatens to increase in size unless some extraordinary provisions be made for its payment. The only alternative is that a radical, violent and distressing retrenchment shall be ordered by the Society. Such retrenchment at the present time, owing especially to the widespread financial conditions familiar to every student of passing events, would be

more than ordinarily destructive and discouraging. The Society is loath to resort to such heroic remedy unless absolutely forced to do so by the manifest providence of God.

From a careful calculation made about the 1st of December, 1896, based upon the outstanding obligations at that time, the scale of expenditures in operation and to continue to March 31, 1897, and upon estimated receipts for the balance of the year from churches, individuals and legacies, it was concluded that the debt of the Society at the end of the fiscal year would be about \$180,000. If the Society can receive this amount in addition to what is needed for meeting current obligations, it will be able to enter upon the fiscal year, April 1, 1897, with only a moderate retrenchment in its scale of expenditures, and with such plans as will enable it to secure and make permanent the results of the labor of past years. This will give new hope and encouragement to all that vast region of country in which the Society's missionary operations are mostly centered, and will prove a new incentive to further effort in the prosecution of its great work.

Should the effort to pay this debt fail and the Society find itself obliged to resort to violent retrenchment of its work, it will send dismay everywhere among its workers, and seriously interrupt that long-continued career of prosperity and success which thus far has marked its Providential history.

Missionary pastors receiving donations of clothing and other necessities from churches or Women's Societies, should make prompt acknowledgment of the same. Failure to do so, in one case at least, acted as a "wet blanket" upon the work of a very generous society.

Remember that Sunday, March 28, is Chapel Day. Send for programmes and observe the day, or send a collection for Church Edifice Fund.

A NOTABLE EVENT.

"The Lord hath done great things for us : whereof we are glad." The magnificent deed of Mr. John D. Rockefeller in pledging \$250,000 towards the debts of the Missionary Union and the Home Mission Society, provided the remainder is secured on or before July 1, 1897, is unparalleled in our missionary history. While his purpose to do this had been known for some time by the secretaries of these societies, the public announcement thereof was reserved for the occasion when about one hundred brethren from Greater New York and vicinity and from New England, Pennsylvania and Washington were assembled, Thursday night, Feb. 11th, at the residence of Mr. and Mrs. Rockefeller, which they had kindly opened to the Societies for a conference on the crisis in our missions at home and abroad. Many came expecting a sad and sombre time on account of the dismal outlook. Some remained away because they doubted whether anything could be done. Some had important engagements that prevented their attendance. But, when, about 9 o'clock, after a presentation of the financial condition and needs of the societies by Secretaries Duncan and Morgan, Dr. Mabie, on behalf of the Societies, announced what Mr. Rockefeller was prepared to do, if the secretaries, the Boards of the Societies and leading contributors thought the exigencies of the hour demanded that the debt should be paid, the whole company, rising to their feet, sang the Doxology and rejoiced in the possibility of the Societies' emancipation from their debts. One after another expressed the purpose to co-operate generously in this great movement. A Committee on Resolutions was appointed whose report is herewith given :

Statement and Resolutions.

"The magnificent achievements during this century in Baptist missions, at home and abroad, afford abundant cause for thanksgiving to God, and constitute substantial ground for expectation of larger results in the coming century.

"In the successful prosecution of this work the American Baptist Missionary Union and the American Baptist Home Mission Society have become heavily involved in debts, which, unless removed, will necessitate most disastrous retrenchment, involving the very existence of many promising missionary enterprises. These debts, according to recent estimates, will amount, respectively, to \$306,000 for the one and \$180,000 for the other; making a total of \$486,000 by March 31, 1897.

"We learn, with profound gratitude to God, and with the highest appreciation of the spirit of the munificent giver, that Mr. John D. Rockefeller, in response to the request of the secretaries of these Societies, has given assurance that if the secretaries, the Executive Boards, and leading contributors to the Societies, believe that the exigencies of the hour require the immediate liquidation of the entire indebtedness of both Societies, all subscriptions to be contingent on securing the whole sum on or before July 1, 1897, he will contribute \$250,000 of the \$486,000 of the estimated indebtedness, or in this proportion if the debts shall be less.

"Now, therefore, in view of the foregoing statements,

"Resolved, That we regard this unparalleled offer in our missionary history as a clear indication of Providence that speedy deliverance from these debts is possible, and that the denomination should make a heroic effort to accomplish this result.

"Resolved, That we earnestly urge the two Societies to combine their forces and make a united appeal to the denomination for special offerings for the liquidation of the debts of both; that we pledge to them and their representatives our hearty and generous co-operation; and we entreat all members of our churches, either individually or collectively, to have an honorable share in this great undertaking.

"Resolved, That a committee of nine be appointed to co-operate with the Societies, and with other committees elsewhere, in this work.

"Resolved, That a copy of this statement and these resolutions be transmitted to Mr. Rockefeller and to the Boards of the two Societies."

HENRY KIRKE PORTER, ESQ., Pittsburg, Pa.
HON. ROBERT O. FULLER, Boston, Mass.
H. M. SANDERS, D.D., New York City.
S. W. WOODWARD, ESQ., Washington, D. C.

W. J. QUINLAN, ESQ., Brooklyn, N. Y.
HON. C. R. KNOWLES, Albany, New York.
I. E. GATES, ESQ., Orange, New Jersey.

A working committee was also appointed for New York and vicinity.

What next? A united effort by both Societies to raise the whole amount by the time of the May meetings, if possible. Let everybody pray for abundant success to crown this effort; let every Baptist have an honorable part in this grand undertaking.

Extract from a letter from Rev. A. E. Prentice, Ogdensburg, N. Y., dated February 13, 1897:

"How greatly should we all rejoice together at the outcome of the conference at Mr. Rockefeller's home on Thursday evening, and his splendid offer regarding the payment of the debt. I trust the people of the churches will nobly respond to that offer. I trust the response will be general, not of the rich only, but of the poor as well. Proud and happy indeed must the managers of that conference be."

A plan is now under consideration for removing Wayland Seminary from Washington, D. C., to Richmond, Va., and consolidating it with Virginia Union University. Further particulars of this very important movement will be given later.

A NOTEWORTHY ANNIVERSARY

On Tuesday evening, January 19, 1897, there was celebrated in the Fourth Avenue Baptist Church, Pittsburgh, Pa., the completion of thirty years' service as Superintendent of the Sabbath-school, by Henry Kirke Porter. It falls to the lot of very few men to celebrate an anniversary like this. Mr. Porter is a very busy man, being at the head of the H. K. Porter Company, which is engaged in the building of light locomotives; but for a period of thirty years he has found time for preparation and for the work of superintendence of this large and flourishing Sunday-school. Mr. Porter is the popular and efficient President of the American Baptist Home Mission Society.

REV. J. N. MURDOCK, D.D.

Johnson Nelson Murdock who died at Clifton Springs, N. Y., February 16, 1897, was born in Oswego, N. Y., December 8th, 1820. Educated as a lawyer, he was admitted to the bar, but subsequently entered the ministry of Methodist Episcopal Church; having become a Baptist he was ordained in 1842, and served as pastor at Albion, N. Y., Hartford, Conn., and Bowdoin Square, Boston. In 1863, he became Secretary of the American Baptist Missionary Union and filled that office with great distinction until a few years ago, when by reason of age he gave place to the Rev. Dr. Samuel W. Duncan, himself becoming honorary Secretary. He was a man highly respected and greatly beloved by reason of his noble Christian character and efficient public service.

SIDNEY W. ROOT.

Sidney W. Root died at the home of his sister, Mrs. Ormond, in Atlanta, Ga., Feb. 13, 1897. He was a trustee both of Atlanta Baptist Seminary and of Spelman Seminary, and from their origin has been an intelligent, helpful friend of both institutions. He was a man of high personal character, of large ability, sound judgment and wide personal influence—one of Atlanta's most prominent men. Prof. William E. Holmes writes that "to the last he was bright of mind, retentive of memory, interested in current events and also in both our seminaries."

We regret to announce the death of one of our faithful missionaries, Rev. T. F. Hov, of Hillsboro, N. Dak. He was the pastor of the Norwegian Baptist Church, and was a very earnest, hard worker. He was buried on the 3d inst. He was very prominent in temperance work, and an earnest, loyal Baptist.

FINANCIAL DISTRESS AND ITS LESSONS.

We invite the attention of our readers to the present financial distress which prevails so widely through the western fields where the Home Mission Society is prosecuting its work. From the most reliable information it seems that the present distress, by reason of the lack of money, is widespread, intense, exceptional, and very, very hard to bear. We are not able to give a satisfactory explanation of it, and are not now concerned with that phase of the situation. It may be worth while, however, to mention as among the causes which lie upon the surface, droughts, short crops and low prices for agricultural products; corn is to-day selling in Nebraska at from five to nine cents per bushel, while in large sections of the West, including the new Territory of Oklahoma, there is no corn to sell even at that price. While probably there is enough very simple food to sustain life so that there is no immediate danger of starvation and no impending famine such as is now laying waste India, there is such a condition of things as to render it morally certain that there is now, and will continue to be until a change comes, great suffering for food, raiment, fuel and other vital necessities. We are not prepared to suggest any remedy for this state of things, and we are not asking for any present help to relieve the distress, as we have in mind at present just one purpose, and that is to ask the attention of Baptists who read the MONTHLY to the effect of this state of things upon missionary operations. It necessarily very sadly interferes with all religious work in a vast region of country. In multitudes of cases churches heretofore independent and self-reliant are forced to ask assistance in maintaining religious service; many churches, no longer able to meet their own expenses, or to receive help, are necessarily closing their houses of worship and going without religious meetings; churches in need of meeting houses are unable to erect them; churches indebted to the Home Mission Society for money borrowed to erect houses are unable

to pay their principal or interest; some churches are brought to face the problem of foreclosure of the mortgages on their meeting houses, not by the Home Mission Society, but by other parties having no connection with the Society who have loaned money and are forced to demand its payment, even at the sacrifice of church property; pastors living upon small salaries are no longer able to collect from their churches the limited amount heretofore promised and cheerfully paid to them, and are, consequently, reduced to distress for food and raiment; churches which have been accustomed to make contributions to the Home Mission Treasury are no longer able to do so; State Conventions in co-operation with the Society find themselves embarrassed and even unable to meet their proportion of the expenses, thus throwing a heavy additional exceptional burden upon the Treasury of the Society.

We have not overstated the case, we think, in any particular, but rather have understated it, with a view of presenting the situation just as it is to the minds of our readers. The Home Mission Society is deeply in debt for money borrowed to pay the salaries of its missionaries. It is struggling heroically to meet this strange condition of things, and to preserve its vast and important work from disaster; but it cannot keep up the struggle without help. Ordinary contributions, such as those given heretofore, even if maintained for the remainder of the present fiscal year, will not meet the emergency. It needs not only ordinary, but extraordinary gifts. This condition of things, so widespread, so anomalous, so urgent, so distressing, so absolutely unforeseen, is one with the production of which certainly the Home Mission Society had no concern, but it is one which now so far concerns it as to threaten it with not only peril, but disaster, unless help comes.

While times are hard through the East, they are certainly not so hard as in the western region heretofore described. There are multitudes of people in the East who,

notwithstanding the hard times of the last four years, have been making money, and have been able to lay aside something besides meeting their ordinary expenses; there are multitudes of others who, while not making any money or adding to their possessions, have been able to live in comfort, are out of debt, and, without serious inconvenience to themselves, could spare something for the relief of the actual distress of their brethren. Every dollar sent to the treasury of the Society swells its receipts, reduces its debt, adds to its power to relieve distress and save its work from disaster. Money given to the Society direct, without designation, accomplishes just as much, or even more, than if it were sent to some missionary to enable him to buy bread for his wife and children. That is precisely what the Society does with the money, and it has special facilities for knowing where money is most needed, where it will be welcomed most heartily, and where it will accomplish the greatest good.

CHAPEL BUILDING.

Chapel building or church erection constitutes a distinct department of the American Baptist Home Mission Society. Instead of having a separate society, as is the case in some other denominations, devoting its time exclusively to this one branch of work and having a complete set of officers and agents with the necessary incidental expenses for salaries, office rent, etc., it has been thought better on the whole for the American Baptist Home Mission Society to make this simply one of its departments of activity.

Very full information will be found in this number of the MONTHLY as to the need and value of this kind of work as a feature in denominational growth. We invite the thoughtful attention of all our readers to these special discussions.

The Society aids churches in two ways, first by granting them a loan at a uniform rate of 7 per cent. interest, taking a mortgage upon the church property to insure its

payment, and requiring and expecting in due time that the full amount of principal and interest will be returned to its treasury, so that similar loans may be made to other churches.

Another method of help is by making small gifts to churches. The Society requires that each church receiving aid by gift shall execute what is known as a gift or conditional mortgage, which provides that if at any time in the future the building erected for a meeting-house shall be sold or shall cease to be used for the purpose for which erected, the money given by the Society shall be returned to its treasury, to be given in like manner to some other needy church. The object of this is to prevent the alienation of money given for denominational uses.

There are three distinct funds belonging to the Church Edifice Department. First, there is a Permanent Loan Fund, which, with accrued interest, according to the Treasurer's last annual report, amounts to about \$140,000. The Society aims to keep this fund whole and to increase it from year to year, both by contributions and by accumulations of interest. Second, the Permanent Gift Fund, the principal of which is kept securely invested, the interest only being used as required in gifts to aid churches in the erection of houses. This investment fund amounts to about \$144,000. Third, there are contributions received every year from churches, individuals and from legacies designated especially for the Church Edifice Department. Attention is invited to the fact that the Society could use to great advantage a very much larger amount than it now has available.

Appeals are made every year to the Sunday-schools for a special collection to be taken up during March on what is known as Chapel Day, the proceeds of which are to be used exclusively in assisting to erect chapels where they are most needed. In order to awaken among the young people special interest in the work, very interesting Chapel Day programmes are prepared by the So-

ciety and sent out gratuitously to any Sunday-school which will use them, with a single stipulation that offerings shall be made and sent to its treasury to aid in this work.

THE CHURCH EDIFICE FUND.

The American Baptist Home Mission Society has aided in the erection of nearly 1,500 meeting-houses, and now assists in building almost one hundred annually. It does this out of what is known as the Church Edifice Fund.

In order to economize labor in the office, to facilitate the transaction of business, and to prevent misunderstandings and disappointments, the attention of pastors and others desiring to receive help from this fund is invited to the following statements:

In General.

1. The prime purpose of the Society in the use of this Fund is to aid feeble churches in the erection of new meeting-houses, and chiefly in new communities.
2. It does not use the Church Edifice Fund to pay church debts, to repair meeting-houses, to build parsonages, to pay pastors' salaries, or to meet current expenses.
3. It does not aid white churches in the South, nor American churches in the older States which are not in co operation with the Society.
4. It requires all applications for aid to state fully all the facts in the case as to the size of the community, number of evangelical churches already there, the size, strength, ability and willingness of the church applying for aid, etc. The overstatement, misstatement, understatement, or omission of any essential facts necessary to enable the Committee to judge of the merits of the application should be carefully avoided.
5. Ordinarily no money is voted unless it will meet all payments and leave the church FREE FROM DEBT.
6. No money is paid from this Fund until the churches applying for aid have complied strictly with the printed rules prescribed by the Executive Board. (These will be furnished on application.)
7. All applications for aid must be examined by the Church Edifice Committee, and passed upon by the Executive Board;

no church should ever assume that its application has been granted until officially notified that it has been voted.

8. The Society should not be called upon to aid any church until it has exhausted its own means, and then only for the smallest sum absolutely necessary to meet its urgent requirements. Gifts should seldom exceed \$300, nor loans \$500.

The Loan Fund.

1. Money from this Fund is to be loaned, not given. Both principal and interest are to be paid. There is a binding engagement between the Society and the donors of the Fund to this effect.

2. The rate of interest is 7 per cent., payable semi-annually. The interest is added to the principal, and each loan when returned is loaned again, and then again, and thus the Fund perpetually increases in its power of usefulness.

3. The note is made payable in one year, with the understanding that if the interest is promptly paid, the principal may stand for at least three years. In cases of special urgency, the Society accepts partial payments on the principal.

4. The number of applications for aid from the Loan Fund are constantly in excess of the number which can be granted. Churches indebted to this Fund should pay principal and interest promptly when due, or even before it is due, when practicable, in order that other churches, without so much as even a roof to shelter them, may share in the advantages of the Fund.

5. Churches should apply for the smallest sum which will meet their requirements; large loans are burdensome, and debts are easier contracted than paid.

The Gift Fund.

The Gift Fund being made up chiefly of moneys contributed for the help of young, feeble, worthy churches in providing for themselves a home, the Society seeks to distribute it as widely and wisely as possible.

1. Among the churches applying for aid from the Gift Fund, those have the preference that are most advantageously located; that give the greatest promise of growth; that have done the most to help themselves and are situated where religious destitution is the greatest.

2. In every case where the Society makes a gift toward the erection of a meeting-house

it requires in return a mortgage to be given on the property, securing the return of the money to the Treasury of the Society at any time that the meeting-house ceases to be used for Baptist purposes.

3. In any case where a church has received aid from the Gift Fund and given a mortgage on its property, it can have the mortgage cancelled by returning the original gift, with interest.

Fifty Years Ago.

In the Annual Report of the American Baptist Home Mission Society for 1847 occurs the following paragraphs:

"Very serious hindrance to the vigorous prosecution of our missionary efforts existed during several months, in the prevalence of sickness in the valley of the Mississippi to an extent far greater than any previous year. Not a station, and scarcely a missionary family, escaped the affliction. Whole churches, and the entire population of settlements, villages and large districts, were prostrated almost simultaneously, with scarcely individuals enough exempt from disease to minister to their wants or conduct the business of the community. Of course, the ministers who suffered personally, or in their families, ceased to perform their ministerial functions, and, in many places, the services of the sanctuary were discontinued. Thus about three months were passed, in which the religious interests of the States in that valley were interrupted and missionary labor was impeded.

"The general state of religion in our field has been that of sad declension. In a considerable portion of it the excitement growing out of military movements consequent upon a state of war, and the universal prevalence of sickness for several months, followed by the spirit of mercantile speculation, seemed to act as causes of that declension. But, however that might be, the burden of an unusually large number of missionaries' reports has been that of lamentation, showing that the ways of Zion mourned because but few came to her solemn feasts and all her gates were desolate."

Our Church Edifice Work gives permanence and fruitfulness to our Missionary Endeavor. Help it along.

CHAPEL BUILDING IN THE WEST.

H. C. WOODS, D.D., SUPERINTENDENT OF MISSIONS, ROCKY MOUNTAIN DIVISION.

The colonization enterprises of the nations, by which they seek gain and glory, dwindle into insignificance compared with the planting and upbuilding of the commonwealths of the great West—commonwealths which now contain twelve millions of our population, but which can easily sustain one hundred millions.

But the process of building up great States is exceedingly complex and manifold are the forces that enter into their development.

Chief among these are the religious forces. They have been potent from the founding of this Republic to this good hour. After De Tocqueville had visited America for the purpose of studying our institutions he reported to the French Senate in these significant words: "I went at your bidding and passed along their thoroughfares of trade; I ascended their mountains and went down into their valleys; I visited their manufactories, their commercial markets and emporiums of trade; I entered their judicial courts and legislative halls; but I sought everywhere in vain until I entered the Church. It was there, as I listened to the soul-equalizing and soul-elevating principles of Christ as they fell from Sabbath to Sabbath upon the masses of the people that I learned why America was great and free and why France was a slave."

There is now on the frontier no more potent factor than the pioneer preacher; in the new settlements there is no institution so influential or beneficent as the Gospel Church. Home Mission endeavor seeks not merely to increase the number of the saved, but to transform society; not simply to multiply preachers and churches, but to Christianize the State.

A Variety of Agents.

The prosecution in a new country of a work so multiform requires a variety of agents. It has service for the scout and the picket, but its final aim is conquest and colonization. The divinely appointed agency is the Christian Church. The method of the great Apostle in his missionary propaganda seems to have been to establish Gospel churches in the centres as rapidly as possible. He did the work of an evangelist in a given place ordinarily only till enough

disciples were gathered to form an efficient, working church. His ruling purpose was to multiply and edify Gospel churches that should complete the work of evangelization which he could only begin. Even so now the evangelization of a new country is insured only by the organization and equipment of Gospel churches.

This involves first pioneer work such as the Apostles did. This pioneer work the Home Mission Society has vigorously prosecuted through all the years of its history. It still carries it forward by means of its General Missionaries, District Missionaries and itinerant pastors. These follow the footsteps of the immigrant; they find the mining camp, the frontier settlement, the new railroad town; they evangelize, organize churches and Sunday-schools.

Then follows the construction work which holds and fortifies the positions taken, utilizes the forces gathered; in short, completes the work of evangelization in the full establishment of the Kingdom of Christ. It is chiefly in this constructive work of Home Missions in the West that chapel building comes to the front.

The pioneer preacher may and often must do his work without a house of worship, holding services in halls, schoolhouses, private houses, on the street, anywhere. But the organized Church that aspires to do an aggressive, permanent, constructive work, that aims to penetrate and possess the entire community with the spiritual forces of the Christian religion must have a meeting-house and must fail without it.

1. The Superior Value of the Christian Chapel in the New Western Community.

Of recognized value everywhere, essential to the very life of Christianity as an organized force, such are the conditions in the new West that its value is enhanced immeasurably, and its necessity is tremendously emphasized. As I am neither a president nor a politician, but myself a western man, I may venture to declare that the typical frontier town is a Godless place. Material interests crowd all others to the wall and vice often holds high carnival. How shall the living God be made a real and restraining presence where all things thus conspire to banish him from man's thought?

"A church," said Victor Hugo, "is God between four walls"; and if it be erected

solely to his honor, in the conviction of man's supreme need of his presence, whether constructed of pine boards or of hewn stone, there will God be within those four walls with his people gathered for worship. His presence will shine forth, even as it did from the ancient Tabernacle, and men will exclaim: "The Lord is in his holy Temple; let all the earth keep silence before him." The humblest chapel on the remotest frontier, in a language which all can understand and none can silence, speaks of God and declares man's accountability to him. It ever symbolizes moral empire—the relation of mortal men to the spiritual universe. Its ceaseless message, by day and by night, is that a man is not profited, though he gain the whole world, if he lose his own soul.

The transforming influence of the Christian chapel in the frontier town, though silent and subtle, is often marvelous.

The chapel serves to secure organization, cohesion, aggressiveness, permanency to the moral and religious forces in the new western town. Society is in a chaotic state. Not only are all races represented, but all shades of opinion and character. But crystallization soon begins, forces gather about appropriate centres; they seek organization, and the type of the community is being rapidly determined. Evil forces, individual, social, political, centre in the saloon and its kindred resorts, the gambling hell and the brothel. Shall the forces that make for righteousness be mobilized, crystallized, made effective? Around what centre save the Christian church and the Christian chapel which gives it a habitation and a home?

The erection of a chapel at once rallies the better elements of society. It affords a base of operations in a crusade against vice and crime. It becomes a luminous centre from which all helpful and elevating influences radiate.

There is a sad lack of unity and cohesion among even the few Christian people of a frontier town. They come from everywhere. They may represent as many States as there are families, in language often diverse and in ideas inharmonious. The constraining love of Christ is a centripetal force, but it is often more than matched by the centrifugal forces at work. The organization of these disciples into a church

unifies somewhat, but without the House of Worship as the centre of a social, spiritual life, this unity is neither complete nor enduring.

The tendency to change, here to-day and gone to-morrow, so characteristic of the frontier, which renders all Christian work so difficult and discouraging, is very sensibly arrested by the building of a chapel often at great personal sacrifice. Families become rooted, and new ties bind them to their new spiritual home.

The overshadowing peril in the new West, as it has well been said, the danger that threatens every higher interest, personal, social and civil, is the utter secularization of life. This is the supreme peril at the present time everywhere, but nowhere else as in the West. The one antidote, the only safeguard, is found in the sanctification of life. How shall this be effected? Through the redemption that is in Christ Jesus, unquestionably, but that redemption is made effective by a variety of agencies, all of which centre in the House of Worship.

2. The Peculiar, often Fatal Disadvantages Suffered in the New West when the Church has no Chapel.

It is often impossible to secure a suitable place for service. The homes of the church members are mostly of the humblest kind, often the claim 'shanty, sometimes the dug-out, and even if they will hold more than the family you cannot get the outside public into a religious service in a private house. A hall often cannot be obtained even at the highest rental, and when available it may have a saloon on one side, a gambling hall on the other, and a brothel overhead. Within, the Sunday congregation is edified by the unseemly pictures that placard the walls, illustrative of the Saturday night's variety show, or the waxen floor may be so slippery from the last night's ball that the sober Baptist deacon can scarcely retain his uprightness on Sunday. At Mercur, a new and prosperous mining town in Utah, our General Missionary, after months of labor, had gathered a congregation of 250, holding service in the Opera House, when he received notice that he could have it but one Sunday more. After a persistent search he found a back room, but in the front was a shop, and the sound of hammer and saw drowned the voice of the preacher. He

then found another place, but it was over a saloon, and a drunken fellow amused himself during service by firing shots up through the floor and this seriously disturbed the ladies and somewhat chilled the ardor of the men. Then a storeroom was secured and lamps and chairs were ordered. But just as these were delivered the word came that the storeroom was rented away from them, and with the greatest difficulty did he find room even to store the chairs. What can a missionary accomplish under such circumstances. A little church in Wyoming held a service in a deserted cabin. It answered fairly well in summer, but in winter with the thermometer below zero, the benches covered with snow and the sharp wind whistling through the crevices, the prospect of holding a congregation and having a warm meeting was rather remote.

Sometimes we can get the use of a house of some other denomination, occasionally, but such an arrangement is altogether unsatisfactory. When a church is thus driven from pillar to post, holding no prayer meetings save in private houses, having no covenant meeting, no Sunday-school, no revival services, what can it accomplish, when can it hope to reach self-support?

Besides the church which has no chapel in the community ranks among the transients that "fold their tents like the Arabs and silently steal away." Even Baptists decline to identify themselves with so doubtful an experiment. The Church gets no strong, enduring grip on the community till it gets a house of its own.

This view is in accord with the consensus of opinion among all denominations doing mission work in the West. The Presbyterians in the report of their "Board of Church Erection," say: "Our fathers were not heedless of the fact that every congregation stands in peril until it finds its spiritual home in a house of worship of its own." The Congregationalists report that not more than five per cent. of their churches that have meeting-houses become extinct, while the most of those that have not houses come to an untimely end. The Methodists are equally emphatic in their testimony.

But let us recall a few facts from our own history. In Iowa, during the last half century, nearly three hundred Baptist churches have become extinct, but not more than five per cent. of these ever had a house of worship. In Minnesota, in a single decade, out of two hundred churches, forty-six homeless churches became extinct, while in thirty years only six that had houses became extinct. At Albuquerque, N. M., a city of 12,000 population, we failed twice to get a foothold. These failures cost thousands of dollars, and we gained no success whatever till we aided the church to build a good house of worship. Now we have a church



PIONEER CHAPEL.

of fifty members, holding an influential position, a centre of light amid the surrounding darkness. Facts might be multiplied to prove that money and labor expended on mission fields without chapels, so far as permanent results are concerned, are virtually thrown away.

3. The Baptists in the New West Are Utterly Unable, Without Aid, to Build Suitable Chapels When Most Needed.

That they need help in supporting pastors is freely allowed, but the equal need in building chapels has not been fully recognized.

The pioneers of a new country rarely have plethoric purses. They often spend their last dollar in getting to their new home. To raise money to buy seed or farming implements, or to start in business, a chattel mortgage is placed upon everything, indoors and out. The struggles of those first years to gain a bare subsistence

often pass all account, taking all the romance out of frontier life.

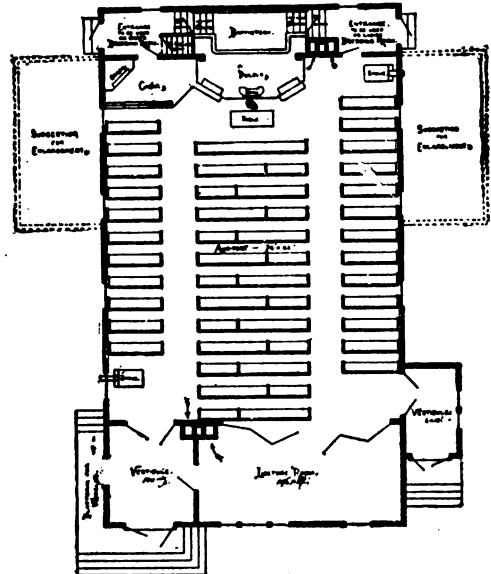
The religious element is lamentably weak. In one town of 4,000 population, a score of years old, not more than ninety persons could be found that would stand up and be counted as disciples of Christ. In another mining town of 6,000 population the Baptists could rally only ten, and not more than one hundred professing Christians, all told, were known in the city. These are sample instances.

And yet these few Christians must bear to the full their share of the burdens of public improvements in the ambitious town that aspires to be abreast of the times in everything that attracts residents. And yet the chapel must be built at once or the golden opportunity is lost. No one can know, save those that have lived on the frontier, the loneliness, the homelessness, of the hundreds of young men fresh from eastern homes, when they first reach the far western town. The crowded hotel office, the gilded saloon, the musical brothel invites to the fellowship of sin. Shall not the Christian chapel also open wide its door of welcome? Even many professing godliness without "help from the Sanctuary" are carried off their feet by the incoming tide of worldliness and sin.

The type of the newly-planted town is largely fixed in the early days of its existence. In the far West they tell how the people gathered in the open, when the town was organized, and, with a jing of whisky and bacchanalian rites, they dedicated that town to the devil. That town now has a population of 3,500. We have had a Baptist Church there for twenty years, but it is not yet self-supporting, and the devil seems to hold the first mortgage still. By the erection of the Christian chapel in the very earliest days we may get that first mortgage for Jesus Christ.

In the typical Western town the chapel, in capacity and character, must be in advance of present needs to provide for the rapid growth, to secure the co-operation of the public in its erection, and to gain a standing in the community. And while we must sternly discourage extravagance, yet we must allow that the generous policy is the economical one, else sometimes, even ere the chapel is fairly built, it is found inadequate and the future years of the church are discounted.

In view of all these conditions and considerations the need of help in building chapels in the West is one of the most manifest and urgent in Home Mission work. Let a few typical examples illustrate. In 1890 a church was organized with thirty-two members in Kansas City, Kans., in a most attractive residence section of that city of 30,000



Ground Plan.

CHAPEL, GROUND PLAN.

population. But the community had no faith in the enterprise which seemed foredoomed to failure, and not all the Baptists would identify themselves with it. The field was a large one and largely unoccupied. There were church accommodations for not more than 500 of the 5,000 people. The only available place for service was a most inconvenient, unattractive store building. For the little church to build was out of the question. An eligible site could not be secured for less than \$1,000. Convinced of the importance of the field, the Home Mission Society voted a gift of \$700 and a loan of \$300, and, contrary to custom, allowed the money to be used in lots on condition that a chapel costing not less than \$2,000 should be erected. Under the inspiration thus given the chapel was built. We have now a church of 190 members, an average attendance at the home Sunday-school of 200, at a Mission School of 60, a church property worth \$4,200,

one of the most liberal, aggressive church organizations in the city. And the pastor, in a recent letter, declares that it would have been impossible without this timely aid for the Church to have maintained even an existence.

A Lost Opportunity.

In South Omaha, Neb., a city of 12,000 population, where the great packing houses are located, we lost our first opportunity. Lots offered us on condition that we at once build on them were soon after sold for \$15,000. When able to organize no lots could be had save at high prices. Without a house our work dragged hopelessly. The few Baptists became utterly discouraged. At length the Home Mission Society offered a gift of \$800 if the church would build a house costing at least \$3,000. The people declared it to be an impossibility. But a master hand was on the helm. The pastor's irresistible tact and persistence secured a donation of lots valued at \$2,000, and a house was built which is a model in convenience and beauty, costing \$5,000, was paid for and dedicated without a collection save for missions. We now have a self-supporting church of 150 members, holding unincumbered property worth \$7,500, where without the Society's aid we could have had nothing save the record of a dismal failure.

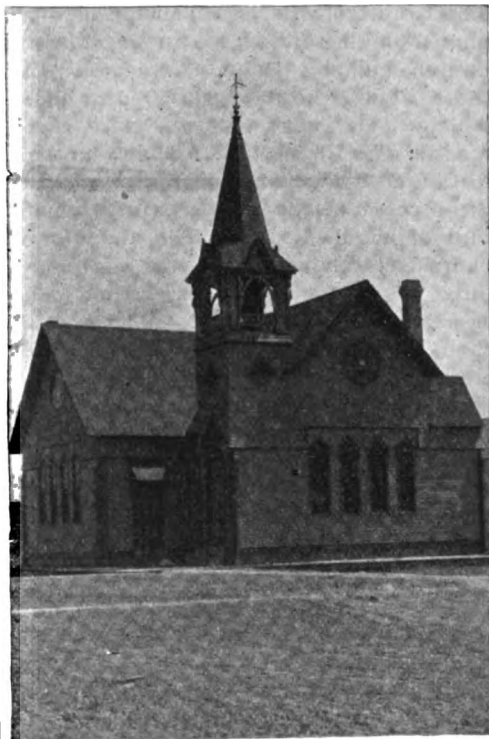
Kalispell, in far-off Montana, is an important railroad town of 2,000 people, the centre of a fruitful valley 12,000 square miles in area. A Baptist Church was organized in 1892 and not long after a house was built, the prettiest in the town, costing \$3,500. But in the effort the church became hopelessly involved in debt and the house was sold under a mortgage. In this extremity, when the loss of property, honor and visibility was imminent, the Home Mission Society came to the relief of the church, with generous aid, with wise counsel and words of inspiration. The church and its property were saved, and in the language of its royal pastor, "The Baptist Church has taught a scoffing and indifferent public to respect the religion of Jesus Christ." In that town, as in many another, without the Society's timely aid, we should have to-day only a monument to our shame.

Five Hundred Flocks Without Folds.

These typical instances could be multiplied indefinitely. The Home Mission Society has aided in the erection of 1,673

chapels, mostly in the West, and the large proportion of the churches occupying them but for this aid would be homeless to-day or dead. Of the nearly 1,500 unfolded flocks, fleece-torn and weary, at least 500 might be sheltered this year if the Society could extend to them a helping hand.

The urgency of this work of chapel building is recognized more fully by other denominations than by us. They commit it



BAPTIST CHAPEL, KALISPELL, MONT.

to a separate society which is commended to the churches as on an equal footing with the societies having in charge home missions, foreign missions, Sunday-schools and education. With us it is a department of the Home Mission Society, receives personal legacies and designated funds and holds a subordinate place.

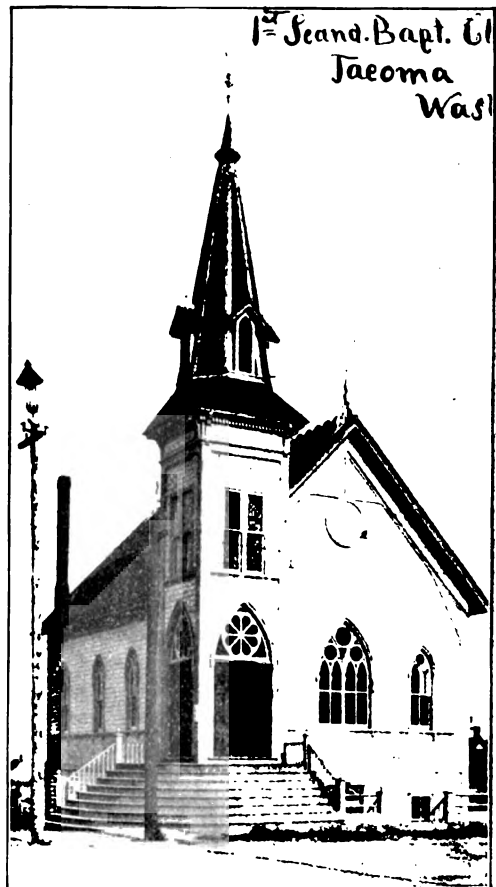
The Methodists, through their Church Extension Society, have expended in aiding churches to build meeting houses, in gifts, \$3,557,040.22, besides using a loan fund of \$1,959,126.04. They have thus helped to build 9,816 houses of worship and their appropriations for the year 1895 called for \$146,860. The Presbyterians, in the last fifty years have disbursed through their

Board of Church Erection more than \$3,000,000 by which they have secured 5,000 meeting houses having an aggregate value of \$10,000,000. The Congregationalists report receipts from their churches last year for their Church Building Society amounting to \$141,556 79, and available resources equal to \$248,315.80. That society has aided in the erection of 2,659 meeting houses and 523 parsonages. And the National Council of Congregational Churches at its last session, by formal vote, issued an appeal for an annual offering of \$400,000 for this work of church building alone. Compared with these figures how beggarly seem those which we are forced to give. Here is the record: The Home Mission Society through its Church Edifice Department has aided in the erection of 1,673 chapels at an expenditure of about \$500,000. The number of churches receiving aid last year was ninety-three, in gifts aggregating \$23,890 and loans aggregating \$18,913. In extenuation it should be said that the Gift Fund was not created until 1881, so that aggressive operations have been limited to the last fifteen years. But the stern fact stares us in the face that our churches do not begin to comprehend the importance and urgency of this work of chapel building in the West.

4. The Magnificent Results of the Society's Church Edifice Work.

Its brief record, in the light of what has been accomplished, is a noble one. Our investments have brought quick returns and in full scripture measure. The Church Edifice Department was created, even as the Home Mission Society was organized at the first, to meet the needs of the great and growing West. But, like the missionary work of the Society, its Church Edifice work is fast becoming national and even international. And this Church Edifice Fund should be given such a place in the benefactions of the denomination that it could respond to the call for help in chapel building—east, west, north and south—wherever the emergency may arise. Let us glance at results as seen in the generous proportion of chapels in the West which the Society has helped to build. In Nebraska our two hundred and fifty-eight churches have one hundred and ninety-two houses of worship, of which one hundred and forty were secured by the Society's aid.

The seventy-nine churches of Colorado have fifty meeting-houses, thirty-six of which the Society helped to build. In New Mexico our eighteen churches have five chapels, all made possible by the Society's generous aid. The nine churches of Arizona have six houses, and not one of these could have been built without the Society's help. In Utah we have six chapels, all



SCANDINAVIAN CHAPEL, TACOMA, WASH.

built largely by outside help. The twenty churches of Idaho have received aid in building sixteen out of their eighteen chapels, and the twenty-one churches in Montana, thirteen out of their fourteen chapels. In Washington the Society has helped build forty-three chapels, in Oregon thirty-six, in California forty-seven.

With its \$500,000 the Society has dotted the great West over with chapels that are as light houses amid the darkness. How largely our denominational progress in the

West is due to this work, who can tell? The conservative Presbyterian Board of Church Erection, in a recent report, says: "Other things being equal, the spread of truth in pure Presbyterian form will be proportional to the number of edifices that we may erect for the worship of God and the preaching of His Word. If any comparison be made, it is more important to secure the church edifice than it is to secure the missionary himself." Such is the uniform testimony of all the denominations engaged in Home Mission work. Why have the Methodists and the Presbyterians forged to the front in the great West, leaving us far behind? The ten thousand chapels of the one and the five thousand chapels of the other over against our sixteen hundred and seventy-three are in part the answer. And who can say that Christianity is losing its grip on the masses of the people, when within the United States for every day of the year more than twenty new sanctuaries are dedicated to the worship of the Risen Christ? And yet—and yet, the enemy opens a dozen saloons for the damnation of our sons, while Christians build one chapel for their salvation.

The incidental results of the aid as given by the Society in chapel building can scarcely be overestimated. It inspires the people to outdo themselves and to accomplish the impossible. It shortens by more than one-half the distance to self-support, and is twice justified in money saved to the missionary department. The half million dollars thus invested have gained more than two million dollars in property consecrated to God and humanity. The Church Edifice work tends as does almost nothing else to bind East and West in closest bonds of fellowship. And in these sad days, when conflicting interests seem almost to threaten national unity, patriotism and Christianity should make common cause in an effort to unite East and West, North and South, in bonds that can never be broken.

5. A New Department.

The Home Mission Society in its three-fold work, Missionary, Educational, Church Edifice, is a providential development out of the exigencies of the unfolding years. Has not the hour struck when a new departure should be made and a new department added to its manifold work?

In the great West there is scarcely an imperiled denominational interest, whether it be a Baptist paper in dire distress, or a Baptist school on the ragged edge of bankruptcy, or a Baptist church whose home is going under the sheriff's hammer, that does not stretch out appealing hands to the Home Mission Society in these days of financial stress. Nor is this strange, for no other Society has so mothered these denominational interests, so wrought itself into their very lives, as it has done through sixty-four eventful years. Men and brethren, I bring to you the startling statement, based upon the most reliable information that we can gain, that at this very hour, in the Mississippi Valley and westward to the Pacific coast, there are at least two hundred



BAPTIST CHAPEL, REDLANDS, CAL.

and twenty-five Baptist churches that are in imminent danger of losing their houses of worship. Many of these churches are among the leading and largest churches of their respective States. Their houses are an honor to the denomination. Disaster to these churches means an almost irreparable loss to the Cause of Christ at home and abroad. It is useless to inquire how they come into such straits. The financial panic of 1893 caught them, and the succeeding years of financial depression aggravated by droughts, crop failures, and other unforeseen contingencies, have driven them to the wall. The debts of these churches aggregate about \$300,000, and a conservative estimate would set the value of their properties at more than \$1,000,000. A relief fund of \$20,000 a year for three years, judiciously distributed,

would enable these churches to outlive the storm—it would save their houses and their future existence. The Home Mission Society out of its scanty Church Edifice Fund cannot make appropriations to pay church debts. But it can and will, with boundless joy, administer such a relief fund as the sons of Issachar in our Baptist Brotherhood will create.

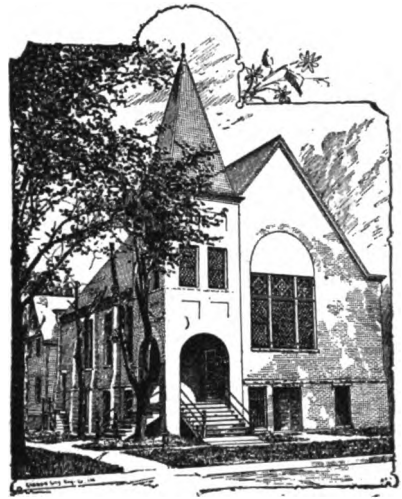
INFLUENCE OF CHURCH EDIFICE FUND.

W. M. HAIGH, D.D., SUPERINTENDENT OF MISSIONS, MISSISSIPPI DIVISION.

Having had over forty years' experience in the West, at first when we had no Church Edifice Fund, then when we had a Loan Fund, and during the past sixteen years when we had both the Loan and the Gift Funds, I am constrained to say that no movement in our western work has ever proved at once so inspiring, so provocative of self-help, and so calculated to give a struggling church immediate and permanent influence in the community as our Church Edifice Fund. Under my own observation it has encouraged a host of churches to go forward in a building effort which, without it, would have hesitated until the favorable opportunity was lost; and it has secured the completion and happy use of such a building when, without such help, the enterprise would have ended in disaster. This investment of money, though in each individual case small, yet, supplemented by the encouragement and oversight of our experienced General Missionaries, has so aided in educating the church in business habits, in the sublime art of working together for Christ, and in achieving that whereunto they put their hands, that I seriously doubt whether, in all our varied work, there is any department where a dollar yields so large, so inspiring, and so immediate results as when invested in a needed church edifice in some promising community. It has been quite interesting to observe, also, how this fund has brought some incidental advantages scarcely thought of when it was started. The chapel, planned as nearly as possible like a barn and erected on some back street or cheap lot, has, under careful guidance, given way to the tasteful edifice on commodious lots in an attractive situation, and the house of the Lord with its

convenient arrangements has become a perpetual joy.

In Southwestern Wisconsin there is quite a territory occupied in considerable numbers by settlers originally from Wales, and among whom some Welsh Baptist churches have existed for many years. As, however, a new generation has sprung up, and the older people are gradually passing away,



SWEDISH BAPTIST CHAPEL, EVANSTON, ILL.

the Welsh churches have lost their hold on the population, and in some cases their visibility. Our District Missionary, Rev. G. W. Lincoln, has wrought faithfully and wisely in his missionary work among these people, interesting the new generation, and, blessed of the Lord, has gathered converts and built up living churches at Riley, Barneveld and Dodgeville. In effecting these results, the Church Edifice Gift Fund has proved indispensable. By its help, good houses of worship have been provided at Barneveld and Dodgeville, and with \$350 in the one case, and \$500 in the other, the permanence of the work is assured and the way thrown wide open for effecting similar changes in other localities. In these States, so largely occupied by foreigners, it is of the utmost importance that we watch carefully these maturing fields and be ready at the right time to occupy them. The Church Edifice Fund is the right hand of our power in such work.

Some months ago an opportunity was unexpectedly presented for providing a religious home for the people of Washington

Island and vicinity, in Door County, Wisconsin, cut off a large portion of the year from the privileges of the main land. Under the leadership of Dr. Thomas, a city pastor from Chicago, who gave his summer vacation largely to the enterprise, an eligible lot was secured, a large amount of material and personal work was contributed, and nothing was wanting but a few hundred dollars with which to make all the rest available. After some delay we were able to furnish \$300, with which the enterprise has been completed, a permanent centre secured, and now comes the intelligence that a gracious spiritual interest has broken out and quite a number have been baptized by our District Missionary Clark. But for this gift this whole opportunity would have been lost.

No church in Wisconsin has sought to occupy its large field with missionary centres more faithfully than has the church at Eau Claire. It was evident, however, that the time had come when the fruits of their labor at one point could only be secured and held by the erection of a chapel at once. The times were stringent, but the case was urgent, and, encouraged by the State Board, the task was undertaken and carried through, so that a few weeks ago the building was dedicated with much joy, our \$500 not only inspiring the struggle at the beginning, but proving the very crown of the enterprise, as it secured the dedication with all liabilities provided for. A permanent missionary has been settled, and the outlook is full of hope and promise.

While the larger and more costly enterprises are delayed by the stringency of the times, cases like the above are constantly arising, where chapels of moderate cost are pressing needed, and where the aid of a few hundred dollars incites to the needed sacrifice and secures the happy result. Thus does the wall of Jerusalem go up even "in troublous times."

In the West it is difficult to gather and hold our own membership without houses of worship; it is also well-nigh impossible to attract outsiders. If those who should be held by principle cannot be retained, how can we expect to gather others who attend worship on the ground of personal convenience or comfort.

SCHOOL AND CHAPEL.

O. A. WILLIAMS, D.D., SUPERINTENDENT.

Chief among the factors which have entered into the civilization of this country, molding the thought and shaping the character of the citizen, are the schoolhouse and the chapel—the teacher and the preacher. The State provides the one; it is the duty of the Church to provide the other. To the credit of the State, it should be said that in almost every hamlet and village, throughout the newer West especially, the most imposing, attractive and costly building is the schoolhouse. By the side of it stands the chapel, often the monument of heroic liberality, always a silent witness for God, and a reminder to the citizen of his eternal interests.

Intelligence is indispensable to the safety of the State and to the proper discharge of the duties of citizenship. But that intelligence must be governed by right principles, otherwise it becomes a power for evil rather than for good. While the teacher trains the mind the missionary must cultivate the heart. While the schoolhouse is the centre of intellectual stimulus, the chapel is the source of moral influence. The chapel is, therefore, necessary to the full and complete education of the citizen. Let the citizen be actuated by the spirit of Christ, and controlled by the principles of the Gospel, and the interests of the State and of the nation are safe in his hands. But he is a moral being with a destiny before him. It is the mission of the church to fit him for that destiny. The chapel is indispensable to the accomplishment of this great work as a place of meeting, of religious instruction and of spiritual influence. Without the building, the Gospel is preached, men are reached, the lost are saved, and believers are organized into churches. But these churches without homes lack one of the chief elements of permanency, efficiency and growth. Even with the advantage of a building, existence to many of our churches is a severe struggle. Without it, it would be impossible for some of them to live. The church organization having a permanent home has decided advantages for effective work. The settler is attracted to the neighborhood where there are religious privileges. Several years ago the citizens of one of the new towns of Nebraska proposed to the Board

of the Nebraska State Convention to build a church and present it to the denomination on the condition that the Board should furnish and support a pastor. The reason given for this act was, that no one wanted to settle in a community where there was no house of worship. The church building gives stability to the work. Without it, the congregation must necessarily be roving. At one time meeting in a schoolhouse, at another in a hall, and again in an empty store building, its plans for work on this account are often frustrated, and its opportunities to reach and help men are greatly diminished. The building is necessary to the crystalizing of the work. Without it much that the missionary does is lost. The fruits of his faithful labors are to a large extent scattered.

The Church Edifice Department of the Home Mission Society is, therefore, a necessity to the progress of the work. No one questions the wisdom of one of the conditions on which aid is granted to our homeless churches, that steps should be taken as soon as possible to purchase a lot and erect a building.

An Inspiration.

The promise, or even the expectation of aid, has been an inspiration to many of these churches to "rise and build." Suffice it to mention a few as samples of many others. Lake Benton is the centre of a large community in the western part of Minnesota. This church worshiped for some time in an empty store, and afterwards in a badly-ventilated hall. They concluded to put forth earnest efforts to build. Last fall an attractive chapel was finished. Without the hope of aid from the Society, it is doubtful

if this enterprise would have been undertaken. In a Scandinavian community in South Dakota the members of the little flock decided to set apart a number of acres, the crops of which would be sacredly devoted to the building of a house of worship. The expectation of a gift to finish the work encouraged them in the plowing, the sowing and the reaping of those acres. Some months ago the church at Minto, N. D., was able to finish an attractive chapel by means of a loan and a gift, each of \$200. At present the Swedish Baptist Church at Winnipeg, Manitoba, is engaged in the building enterprise, which it is not likely they would have



RICHLAND BAPTIST CHURCH, FAIRMOUNT, N. DAK.

undertaken without expected aid from the Society.

There is much need of immediate help in the Red River District. Minnesota has 237 Baptist churches; 46 of these are homeless. The churches at Minneota, Blooming Prairie, Worthington, Milton, Cheney, Clayton, Westbrook, Wyeleth, and others need buildings. South Dakota has 102 Baptist churches; 38 of these are homeless. The church at Bradley is worshipping in an unfinished house. It cannot be completed without aid. Conde, Flandreau and Warner are planning to build. They will doubtless ask for help. Several other churches in

this State ought to have chapels soon. I have not exact statistics of the North Dakota churches. The church at Fairmount, N. D., will need a loan upon their attractive house of worship, recently completed. Wahpeton will need a new house in the near future, and will expect aid in the enterprise. Hillsboro is one of the most important Scandinavian fields, and ought to have a building at once, but cannot undertake the work without prospect of help from the Society. Pleasant Grove would build next summer if they had the assurance of help. Every year of delay in these fields is a great loss in effective work.

Chapel Building in Minnesota.

BY REV. E. R. POPE, GENERAL MISSIONARY.

I consider the greatest value of "the help rendered by the Church Edifice Fund" of the Home Mission Society is seen in two directions: (1) The stimulation of many churches to arise and build. Substantial encouragement from without means very much to those who are few in number and weak in resources. To say to such there is help for you from without arouses hope and quickens desire, and gives such courage that a forward movement is made. A building secured, the whole situation is changed, and much can be accomplished.

(2) The permanent acquisition of property. This is of great importance. The aid is only given when it pays the last installment due, so mortgages and cumbersome debts are avoided, and the property secured to the church and the denomination.

Homeless Churches.

In Minnesota there are fifty-two organizations that have no buildings. Of course, some of these exist but in name. Yet, at least twenty ought to have buildings. Some of these are planning to put up houses at once. At Lake Benton, a county seat, where our church is decidedly in the lead, they have built a house, and will soon apply for aid, greatly needed to place them where they ought to be. In Minnesota, where our church is the only English-speaking religious organization, they have begun to build, and will probably need help.

Worthington, a county seat, our church only four years old, has had a vigorous growth. Lots have been purchased, but

unless a building is soon secured, desired progress cannot be made.

Westbrook is a Danish church in the country. Their little chapel is crowded to suffocation. They will arise and build, and thus be able to reach many more people. All of these points are in Southwestern Minnesota.

Blooming Prairie, Milton, Cheney, Clayton, and Loon Lake ought to have buildings at once. Evelith, in the mining regions, must have some place of worship. Others might be named, but these stand out most prominently just now.

A Noteworthy Case.

The church at Windon is an excellent illustration of the great value of the Church Edifice aid. Organized in 1890, they are now self-supporting, with an excellent house of worship, all paid for. The aid of the Society gave them the property without debt, and encouraged them in every line of activity. It is very doubtful if some peculiarly severe trials would have been surmounted had not the property been secured.

Staples, an important railroad town, would never have undertaken to build, without the stimulus derived from the promised aid.

At Little Falls the people had begun to build, but could not complete. An unenclosed frame was a standing reproach to all, an eye-sore in every sense of the word. To-day a neat brick building occupies the ground, a good congregation gathers each Lord's Day, Baptists are respected, and our cause firmly established. It could not have been done without aid. God bless the Home Mission Society in all its work and increase its means that it may become still more useful.

Chapel Building in North Dakota.

BY REV. W. L. VAN HORN, GENERAL MISSIONARY.

Among the many advantages and helps that the Baptists of North Dakota have received from the Home Mission Society is the benefit derived from the Church Edifice Fund. The results cannot be estimated in dollars nor numbers. The most of our mission churches that have comfortable places of worship have been aided by contributions from this fund. The help thus given has enabled them to build better and more comfortable places of worship, and in some instances to dedicate free of debt. I often encourage them to commence the

task, when otherwise they would not: The gift thus secured is a great stimulus to a weak, struggling church, and the help of a loan at small interest enables them to carry the debt easily, which, at the rate of interest charged here, would be burdensome. One instance shows the benefit of this: The Fargo Swedish Church had just completed a good building, worth about \$2,500, when the dreadful fire of June 7th, 1892, caused such destruction, and with the rest, took their church. They began, like heroes, to rebuild, and soon had a much better house, but with a debt of \$1,500, on which they had to pay 12 per cent. interest. After they had carried this burden about two years, I corresponded with the Society in New York, and secured a loan of \$1,000 on the condition that they pay \$500 of the debt, which they did, thus saving \$110 a year in interest and reducing their debt one-third. They now have property worth \$5,000, and will soon reduce the debt of \$1,000. Surely, such help to a small church is a great blessing. Some of our mission churches are very much in need of aid from this fund, at present. At Hillsboro we have a Norwegian church without a church home. The town is a very important one, largely Scandinavian in population, and growing steadily. Some \$400 would help them build a good house, which would enable

the pastor to get a much better hold on the people. Wahpeton, in the southeastern part of the State, is a splendid mission field, and the church needs a new house of worship. The present one is too small for any extra occasion, and is a very poor one. A little aid might induce them to undertake a new building. The town is growing rapidly and substantially. The Baptists should have one of the best churches in the place, instead of the poorest. Other churches will soon need help to build, and should have it, in order that they may not be hindered in their work.

We have several instances where the offer of help from the Society has induced the church to undertake the work of building, and thereby we have secured good property

in some of the best towns, and the churches have been benefited more than any one can tell. Surely, the hundreds of churches thus aided cannot be ungrateful to those sending help in their hour of need.

Homeless Churches.

BY T. M. SHANAFELT, D.D., GENERAL MISSIONARY.

During all the years that I was a pastor I was most deeply interested in the efforts



SWEDISH BAPTIST CHURCH, FARGO, N. DAK.

made by homeless churches to secure for themselves the shelter and helpfulness of a house of worship. In the nearly nine years that I have spent in the service of the Home Mission Society, as General Missionary for South Dakota, I have had unusual opportunities for observing the differences between churches that have homes and those that have not; the efficiency and permanency of the former, the weakness and helplessness of the latter. I have seen many churches increasing in power and usefulness because they had houses of worship and pastors, and I have seen others pass out of existence because they were homeless and, therefore, as a natural consequence, pastorless.

No one will claim that the possession of a suitable place in which to hold religious services is in every case a guarantee of permanency in the church organization. Churches are sometimes organized in localities having no prospect of future growth. Houses of worship are sometimes unwisely located, through the mistaken belief that it is better to accept the gift of a lot in the suburbs than to buy a corner lot in the centre of the city or village. It has frequently happened in the early development of a new State or Territory, that villages that were expected to become cities and centres of influence were side-tracked by the construction of railroad lines which helped to build up other localities, greatly to the disadvantage of those that were first established. Experience has shown that it is possible for town-site companies to hold out inducements and create expectations that are never realized. In this State a few churches that were organized in the early territorial days, and secured chapels, have died, and a few others are dying. But this result is due to the fact of unwise location of the organization, or the church building, or later local conditions which could not be foreseen at the time these churches were organized.

This acknowledgment of an exceptional experience does not weaken the force of the general statement that the only hope for maintaining the existence and insuring the growth of church organizations is in securing for them a habitation of their own and under their own control. A homeless church is like a homeless family or individual. It becomes a wanderer from place to place, roving about from school-house to hall or empty storeroom. Much of the time it can have only occasional religious services. It finds it difficult to obtain a pastor and lacks the ability to insure the full benefit of his labors. Its congregations are irregular in attendance. It can accomplish but little in revival work, and is not in a condition to gather in the fruits of a revival.

On the other hand, the church that has a comfortable and attractive place in which to meet and worship God is able to draw others besides its members to hear the sound of the Gospel. The local habitation is evidence to the community that it is there to stay. It

is a centre of influence for good which is respected by all, even if it is not utilized by all of the people. The thought of the stability and permanence of a church organization has much to do in influencing others to identify themselves with it as members or in attendance on its services. It has what the homeless church cannot have, an established place for the prayer and covenant meetings and the Sunday-school.

An Unmeasured Blessing.

In the poverty of the churches at the beginning of their existence they must look beyond their few members for needed assistance. Occasionally local conditions may be such that necessary aid can be obtained from the people in the community, but this is only occasionally. As a general rule the churches of other denominations are making a similar effort to establish themselves, and are as much in need of help. In this emergency it is an occasion for thankfulness that our churches can look to the American Baptist Home Mission Society and receive that help, without which many of them would give up the struggle for existence. The Church Edifice Fund of the Society has been an unmeasured blessing to hundreds of Baptist churches in the West. In their feebleness it has given them inspiration and hope. As the result of the timely aid rendered many of them have become strong. Their resources have been developed until they have been able to assist other churches in the regions beyond.

A large proportion of the Baptist churches in South Dakota are now sheltered in comfortable houses of worship through the fostering care of the Society. There are 1022 Baptist churches in the State. Of these sixty-four have homes. With three or four exceptions all of these homes have been made possible through the assistance furnished from the gift or loan fund. Thirty-eight churches are homeless. Arrangements have been made to build chapels at Conde, Flandreau and Warner. Without assistance the unfinished building at Bradley cannot be completed. Chapels are greatly needed at Woonsocket, Blindon, Delmont, Verdon, Rose, Bushnell and other points.

The Old Log School-House.

BY T. M. SHANAFELT, D.D., GENERAL MISSIONARY.

In the Chapel Day Exercise prepared for the last Sunday in March there is a suggestive object lesson. It illustrates the evolution of a pioneer mission church in South Dakota, from its humble beginning in a log school-house to its present prosperous condition in a beautiful and attractive house of worship. So much of the history of South Dakota, educational and religious, owes its origin to that historical log building that a brief sketch of its origin and rise may be interesting and helpful wherever Chapel Day shall be observed throughout the country.

The Territory of Dakota was established by Act of Congress, March 2, 1861. In 1889 it was divided, and became the States of South Dakota and North Dakota. Though the territory covered an area of over 150,000 square miles, it was occupied mainly by Indians. The white population, numbering less than six thousand, were located in four or five of the southern counties, along the Missouri River. There was also a small settlement at Pembina, in what is now North Dakota.

First Public School.

The first public school was established at Vermillion, the county seat of Clay County. There was not then a school-house in the entire territory. A meeting of the settlers was held in October, 1862, to devise plans for the erection of a suitable building. The result was the log school-house represented in the Chapel Day exercise. It was built through the efforts of some of the citizens and the soldiers belonging to Company A, Dakota Cavalry, commanded by Captain Nelson Miner. This company was organized by authority of the Secretary of War, to guard the new settlements against the attacks of hostile Indians.

The first teacher was Hon. Amos F. Shaw, now Surveyor General for the State of Washington. Among other teachers were Mrs. H. J. Austin and Hon. J. L. Jolly, ex-Member of Congress. A number of the pupils who there began their education have gained prominence in both local and State affairs. This log school-house served the purpose for which it was built for eleven years, when a larger one was erected. It stood until the disastrous flood in the Missouri and Vermillion rivers, in 1881. It was located on an attractive spot at the foot of a ravine which connects the old and the present location of Vermillion. Many buildings were

destroyed by the flood, and those that were left were removed to higher ground, on the bluffs overlooking the Missouri River.

A Centre of Good Influences.

The old historic log building not only answered the purpose of a school-house, but also served as town hall and court house, and on Sunday it was used for religious services. It became the centre around which gathered all the early educational history of one of the oldest counties, and also of the entire territory. From that early beginning the citizens trace with pride the educational development that has culminated in the prosperous State University, which is located at Vermillion. Last August a convention of teachers and surviving pupils of those early days was held at Vermillion, and an association was formed for the purpose of reproducing, on the old location, a log building, as nearly as possible a duplicate of the original one, to be preserved as a historic landmark.

A Historic Church.

The Baptists of the two Dakota States are specially interested in the history of the old school-house, because within its humble walls was organized the First Baptist Church of Vermillion, the oldest existing Baptist church in what was then the Territory of Dakota. There was then no Baptist missionary in the territory who was engaged in active service. Rev. G. D. Crocker was a chaplain in the regular army, and was located at Fort Sully, but being a Government officer, though he rendered excellent service in many ways, he was not permitted to do denominational work.

From March, 1865, to August, 1869, Rev. J. E. Rockwood, the first pastor of the then feeble church in Sioux City, Iowa, made numerous missionary trips up the Missouri River, in Dakota, to Elk Point, Vermillion, and Yankton. He organized the Baptist church at Vermillion, February 16, 1868. He was a devoted and self-sacrificing pioneer missionary. In the faithful services rendered at the three points named, he laid the foundation for the later successful work of other laborers.

Rev. G. W. Freeman served as general missionary from April, 1871, to October 1, 1873, during which period he organized several churches. He revived the interest at Vermillion, and led in the erection of a chapel, the first one built by any denomination in the territory. Its bell was the first one in Dakota

to call the people together for religious services. On the night of the memorable flood referred to above, it sounded the alarm and aroused the sleeping citizens, who fled to the bluffs for safety.

Southern Dakota Baptist Association.

This house of worship was dedicated June 4, 1872. Its completion was rendered possible by the generous aid of the American Baptist Home Mission Society. On the following day the eleven Baptist churches in the territory were united in what has ever since been known as the Southern Dakota Baptist Association. This Association is making preparation to appropriately celebrate next June its twenty-fifth anniversary. It is proposed to hold a historical service on the site of the old log school-house, and at that time erect a suitable shaft to commemorate the organization of the church at Vermillion. The chapel that was dedicated in 1872 served the purpose of the church until it was outgrown; then the present beautiful house of worship was built, and dedicated May 18, 1890.

We have thus followed the steps of progress from the log school-house to the chapel and onward to the prosperous present of a church that is permitted to worship God in the best church edifice in the State. The object lesson in the Chapel Day exercises would be complete if it included a cut of the chapel that came between the school-house and the present building. The church that began with five members in 1868 now has a membership of nearly 350, including several members of the faculty and a goodly number of the students of the State University.

A Fructifying Stream.

Twenty-nine years ago a stream of influence began to flow from Vermillion, which has continued to find its way here and there, North and West, resulting in life and fertility along its borders. It was then that the first Baptist church in Dakota was organized. It is nearly twenty-five years since the first house of worship was dedicated at Vermillion. The little one has not yet become a thousand, but its beginning has been followed by a rapid growth, and the churches of what was once Dakota Territory, have been divided into the two bands of South Dakota and North Dakota. From one church organization in 1868, there has been an increase in South Dakota to 102, and in North Dakota to sixty. Where there

was at the beginning only one house of worship, there are now sixty-six in South Dakota, and thirty or more in North Dakota. "The Lord hath done great things for us, whereof we are glad."

Church Edifice Work in the Missouri River District.

BY REV. N. B. RAIDEN, SUPERINTENDENT.

This district, embracing Iowa, Nebraska, Kansas, Oklahoma and Indian Territory, has been and still is a very important field for the work of the Home Mission Society and it is natural that we should look here for evidence of the wisdom of the plans pursued by the Society in the past. Anyone who is familiar with missionary work in the West, knows that a very large proportion of it is of that character which does not become permanent. Thousands of churches have been organized in the West by some visiting evangelist or missionary, and glowing reports have been sent of what was being done, when within twelve months of that time it would be impossible to find any vital church existence to tell of the former great meeting. Even where pastors have been sustained for several years, it was found that a very large per cent. did not prove to be permanent. A writer of another denomination recently estimated that three-fourths of all the churches organized where houses of worship were not secured, became extinct before they were three years old. Still, it is this spasmodic, flashy work which is likely to strike the fancy of many supporters of missions, while the steady day by day, week by week effort which is the price of permanence, has little of romance in it.

The Home Mission Society and Permanency.

The conditions of permanency in church life early attracted the attention of the Society, but the last ten years, more than any other period, have shown the wisdom of the work done in this direction. While that, that has been done has been small compared with our opportunities, it is very encouraging to note the good results which have followed. In one State in my district one hundred new churches were organized during seven years. Of these, eighty-six survived the first five years. Eighty-two secured houses of worship of some kind.

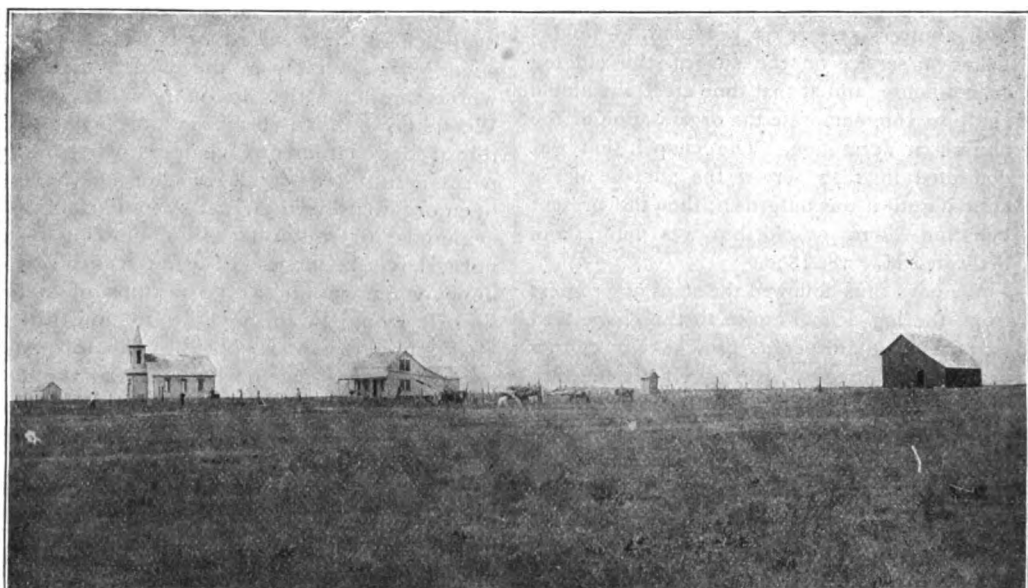
Of those which secured houses of worship, not one became extinct, while of the eighteen which did not secure houses of worship, but four survived the first five years. In another State, results have been almost as striking. The proportion of those not having houses of worship that became extinct were sixteen out of twenty-two. Probably half of those that became extinct could have been saved had we been able to assist them in securing suitable houses. I think that percentage will hold good over the entire district. There are now among the nearly 1,800 churches in this district about

Chapel Building in Oklahoma.

BY REV. L. J. DYKE, GENERAL MISSIONARY.

It is now nearly seven years since I was appointed General Missionary for Oklahoma. Something more than three years ago the Indian Territory was added. When I took charge of this work, there was but one Baptist meeting-house in Oklahoma. That was 18 by 24 feet, built of cotton-wood lumber, with boards lying across blocks for seats. The house hardly needed windows, as the cracks were sufficient for light.

Since that time there have been built, and



IMMANUEL MISSION, RAINY MOUNTAIN, OKLAHOMA.

450 without houses of worship, while many of these are in the Indian Territory, where the conditions are more unfavorable for securing church buildings; still a good proportion are to be found in Iowa, Nebraska and Kansas. The last three years have been very unfavorable to church building, owing to the financial stringency, but from sixty to seventy new houses ought to be built during the coming year and can be built if the Society can secure the funds to assist.

FORM OF A BEQUEST TO THE SOCIETY.

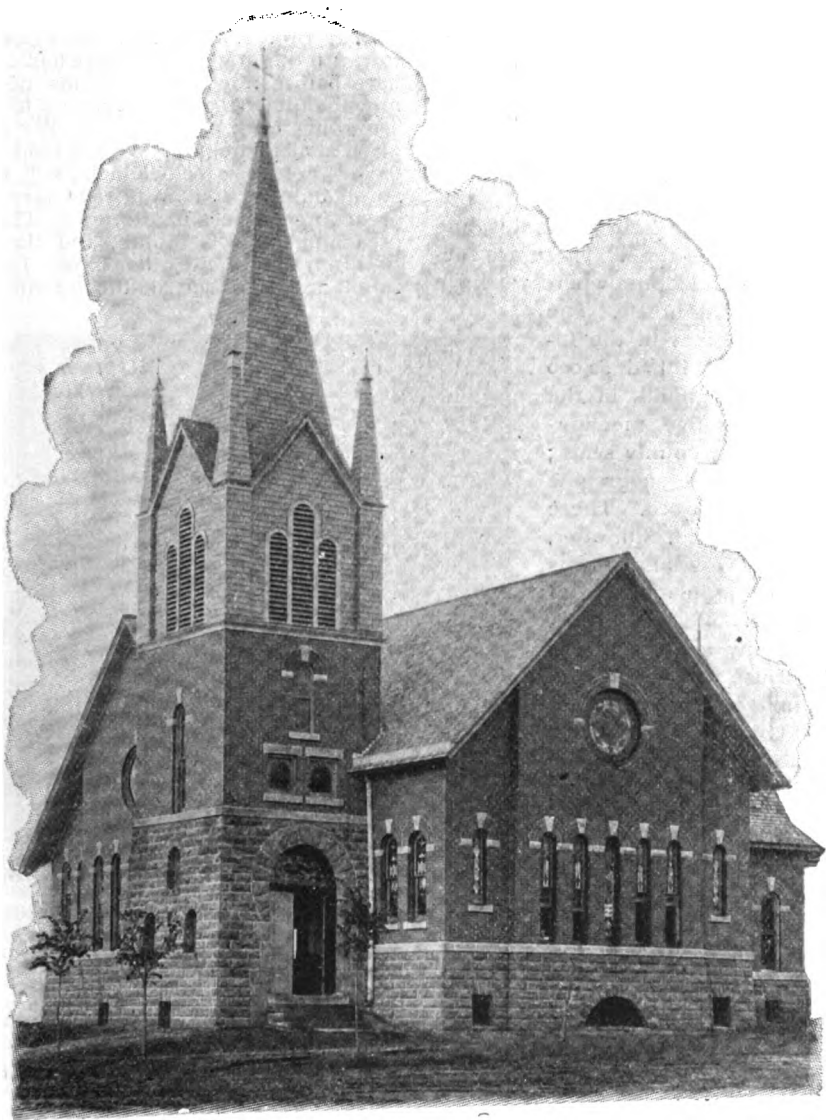
"I give and bequeath to the American Baptist Home Mission Society, formed in New York in the year eighteen hundred and thirty-two, the sum of — for the general purposes of said Society."

are now in process of building in the two territories, sixty-three meeting-houses, all but six of which have received Home Mission aid. Most of these houses would not have been built at all but for this help. Some would, doubtless, have been built, but would necessarily have been inferior. As it is, we have some of the very best houses in the territory. Our house at Guthrie, the capital of Oklahoma, is the best of any denomination in the two territories. But for aid given by the Society, that church would still be worshipping in their little 24 by 40 house.

In every case the aid given has been the very least that could be to accomplish the object. In many cases, \$50 and from that

to \$100, \$200, \$300, and some extreme cases \$500. Many times the Society has placed their donation in the hands of the missionary, who has gone on to the field, and with this as a nest-egg has raised enough money, volunteer labor, and reduced freight rates on material to build a house worth

that amount of money?" It may not be out of place to say here that other Societies, notably Presbyterian and Congregational, have made much larger donations seldom less than \$500, which has often been a cause of discouragement to our brethren. In the end, however, I think our policy has



FIRST BAPTIST CHAPEL, GUTHRIE, OKLAHOMA.

from \$600 to \$2,500. At a few places we have more expensive houses, as at Guthrie, Oklahoma City, Muskogee, and perhaps two or three other places. In every case the greatest economy has been practised that was possible, so that often it has been said, "How have you built such a house with

proved most advantageous. I would like to take my readers on a week's trip over these territories, and show them what has been accomplished by this use of the Lord's money. At El Reno, in an early day, we built the first meeting-house in the place. The result is that now we have the best in-

fluence of any church in the town. The same is true in Duncan and several other places.

At Perry we built the first good house (one or two small houses had been built by others). When I was there last week, an attorney, a man of the world, remarked: "The Baptists have the best preacher, and have the best organized church in the city." I have already spoken of Guthrie, where this is emphatically true. So we might visit many more places where Baptists have a proud place among Christian people because of the timely help of the Home Mission Society.

The need for more help along this line is very great at this time. There are several counties in Oklahoma where we have not a single meeting-house. The need is equally great in the Indian Territory. If I had \$2,000 in hand I could build in the next few months five meeting-houses in as many county seats; houses that in the aggregate would be worth \$10,000. These places are Alva, Enid, Stillwater, Shawnee and Wagoner, towns that vary in population from 1,000 to 5,000. Besides these, there are many smaller places where our cause will suffer irreparable damage if they cannot have help to build.

We are always grateful to the generous givers, who by their liberal contributions have made it possible for the Society to come to the rescue of these important centres of influence in this new and promising country.

This country, rich in material resources, *must* be organized for the Lord.

Out of this territory might be carved eight States the size of Massachusetts, with a county or two to spare. This is a wonderful missionary field. Is there any more hopeful?

Attractive programmes for Chapel Day are furnished gratuitously to all who wish to observe the day and will send a collection to the Society for its Church Edifice Yo.

An Appeal From Oklahoma.

The following letter from Hon. N. P. Bullock, formerly of Leon, Ia., now of Stillwater, O. T., will give some idea of the appeals which come to the Home Mission Society for help at the present time. Please read it carefully and then ask yourselves what ought to be done under the circumstances:

Dear Bro. Rairden:—When I saw you in Iowa I thought we would have had a church here before now, but it seems no nearer now than it was then. It seems to me we are going back all the time. We have no place at all to meet in. We are holding Sunday-school at two o'clock in the M.E. Church, South, but they don't want us to have regular preaching services in afternoon. They have preaching twice a month, and the United Brethren Church the other days. Last week I went around to see all the members, and



MIAMI CHAPEL, INDIAN TERRITORY

asked them to come to Covenant meeting last Saturday, and we were going to talk about a building, but the weather was so bad that only four of us came together. We talked matters over. We can calculate on about \$175 cash here, but we can get, besides this, lots of work hauling stone, etc. The School Board is building a fine school-house. They say they will have it done the 1st of February, but it will not be before the 1st of April. When they get into the new house they will have a house to sell to the highest bidder. The building is 24x52, with partition through the center. I think a majority of the brethren are in favor of buying that, if we can get it for \$250 or less. We thought we could move it and move the partition about half way toward one end and make one room, 24x40 and one 12x44,

and it would do us for several years. I do not think we could raise as much money to buy that as to build new. We have four twenty-five foot lots making 100x150 feet, not very well located, but we thought they would do. However, when we went to examine them we found the town has dug a ditch four or five feet wide and deep along the west side, and on the north side they have graded up the street some three feet above the surface. The center of the lot is very low and wet, and the town has been using it to dump garbage in, so it would seem almost an insult to the Lord to build Him a house there. So we will probably have to buy a new location. We wrote for prices on some very desirable lots, but they want \$250 for 70x150 feet, so we could not reach that, and I do not know what we can do. I do not think a single person in the church is making expenses, and not one but had run behind both years since I lived here, and with many it is a struggle to live. I believe I could get some help from the Eden Association, Iowa. I realize one thing, if we do build it will be the Lord's house, as He alone can build it, as we are powerless. What to do I do not know. If we wait we may not get the school-house, and then Spring work will be on and too late for this Spring. Now, we can get lumber cheap; we can get the foundation in for nothing; the weather is fine for work, the roads are good to do hauling. If we wait until Spring we cannot build until Fall, and with no meeting house the church will be ready to disband and much will be lost. No place was ever in more need of the Gospel than here. Now, Bro. Raiden, what ought I to do? What would you do in my case? It seems that the Red Sea is in front, the mountains on both sides, and the Egyptians pursuing. Someone has said that when a person is alone their thoughts run in a single channel and those thoughts shape the life. I do not know how true it is, but I know when I am alone my thoughts are almost continuously about a Baptist church in Stillwater. One thing I know, that whatever the brethren give will be a great sacrifice, as they will have to skimp their living to save it. We have no luxuries here. Just the necessities. Many not that. Mostly living on corn meal I know of some of our brothers who have nothing but corn meal, no flour, no potatoes; they kill their own pork, and I might do wrong to take even a part of their scanty living to build a church. I want to do right. I want to act for His glory and the building up of Zion. Write me and advise me at once. Your Brother, N. P. Bullock, Stillwater, O. T."

Stillwater is an important county seat, and the Agricultural College for the Territory is located here. We ought to have a strong church and a good building.

N. B. RAIDEN, Supt., Omaha, Neb.

Chapel Building in Iowa.

BY REV. E. P. BARTLETT, GENERAL MISSIONARY.

The importance of Church Edifice work cannot well be overestimated. If it is important that missionary work be undertaken, it seems equally important, in order to secure the best and largest results, that church buildings be erected.

Among the many advantages that come to our cause from the "Church Edifice Fund" are the following:

1. The Church Edifice Fund saves churches from extinction. It seems as much of a necessity for the growth, efficiency, and highest well-being of a church to possess a home, a place of nurture and saving influences as for a family. Experience has demonstrated that disintegration and destruction of church and family life are the tendency, and in many cases the inevitable consequences of deprivation of a home. A large number of churches have become extinct in Iowa during the last forty or fifty years. Ninety-five per cent. of those, thus becoming extinct, possessed no house of worship, which indicates very clearly the important and intimate relation of church building to church life.

One of our District Missionaries is now laboring with a church to save it from death, because it has no home of its own. We are safe in asserting that there are many churches in Iowa which would now be but a memory but for the aid secured from the Church Edifice Fund.

2. Such aid provides a church at once with the outward necessary to enable it most effectively to fulfill its mission. A church without a house of its own often has a very precarious existence. It must meet where it can, often in places very inconvenient and unattractive. It has but little time to plan for anything outside itself. It is absorbed in maintaining its own existence. It not infrequently happens that during this time the golden opportunity for growth and enlargement passes by, another and later church, in the field, outstrips it and takes the place this struggling one had the right to occupy, and would have occupied could it have had the encouragement of a little aid in church building. The labors of missionaries and others which ought to have brought large returns are expended in vain.

Fruit that ought to have been gathered is lost. A church building crystallizes and makes permanent the results of missionary work.

The design of the church is to reach and save the lost. It is absolutely impossible for a church to do this work most effectually with no fixed abode, no home of its own. Church competition is very great in the West, and that church which is most quickly placed upon its feet has an immense advantage. Such a church, other things being equal, will become self-supporting in one-half the time that a houseless church will. It is thus of very great advantage that a church, in the briefest possible time, shall be put in condition most favorable for the accomplishment of its divine mission. The "Church Edifice Fund" does this.

3. The aid derived from the "Church Edifice Fund" stimulates the spirit of self-sacrifice. It must be borne in mind that a considerable portion of Iowa is comparatively new. Quite a share of our church buildings are in the new towns springing up, or which have sprung up within the last few years. Most of our people on these fields are just making a beginning and are poor. They are unable, and in most cases would not undertake to build. But with the assurance of aid, they often subscribe beyond their slender resources, besides giving much of time and labor to the new enterprise. Our hearts have often been touched by the instances of most noble and self-sacrificing giving on the part of very many of our people.

4. The aid rendered by the Church Edifice funds resulting in a new church home, often marks also the beginning of increased spiritual life. God's special blessing rests upon the church making large self-sacrifice for Him. He pours out His Spirit upon it, and a powerful revival ensues, in which scores of precious souls are added unto the Lord, and to His people. Many and many a church has had such a history, the beginning of the whole movement lying back in the encouragement rendered by the Church Edifice Fund.

Where Chapels Are Needed.

There are thirty houseless churches in Iowa. Some of these must have houses soon, or, so far as we can see, must die. A church building is very much needed at Estherville, a flourishing town of about 2,500 inhabitants, situated on the B. C. R. and N. R. R. It is the county seat of Emmet County. We have a

church here of about fifty members, of which Rev. M. D. Bevan, D.D., is the pastor. Well located lots have been purchased by the church and are being paid for. Aid could be very advantageously bestowed here. So also at Havelock, Burnside, Columbus Junction. Lovilla, South Centerville, Evans and Louisa Centre.

Through aid of the Fund, the church at Doon was encouraged to build. This is a fine town, situated in a beautiful country in Rock County. It is the only Baptist church in the county. The church is neat and attractive, finely located, and has among its members some of the first business men of the place. Rev. W. A. Nelson is pastor. So with the church at Thompson. Work was begun here the last of May, 1896. The church was organized, June 28th, with twelve members. Soon after lots were secured, and the foundation of the building laid, July 14th. It was dedicated Nov. 8th. The total cost was \$1,100; \$460 was subscribed, and sufficient was raised at the dedication, with what had been asked of the Fund, to pay off all indebtedness.

Corwith, Decorah, Linn Grove, Eagle Grove, Goldfield, as well as many others which might be named, furnish illustrations where churches have been encouraged to build through timely aid from the Church Edifice Fund.

Chapel Building in Nebraska.

BY REV. A. W. CLARK, GENERAL MISSIONARY.

The Church Edifice Fund has been vital to missionary work in Nebraska. During my personal observation in this State for thirteen years, I am convinced that church buildings are essential to prosperity of the churches. During the past two years I have observed that churches without buildings have suffered much more from the financial depression than those that had buildings. Many of them found themselves unable to pay rent and were under the necessity therefore of abandoning services, and have consequently rapidly declined. During this period of two years past thirty churches in this State have disbanded, and all of them but one were without houses of worship. This one that had a house of worship happened to be located in a community which had filled up with a foreign population. I have come to believe that a church which se-

cures a building is almost sure to live and be a permanent organization. It should be borne in mind that with the conditions such as we have had since the beginning of missionary work in Nebraska, almost every church has been dependent upon the Church Edifice Fund to make it possible to secure a building. Very few buildings have been erected in Nebraska without aid from this fund.

Needs of Further Help.

Several important points in our State are now in a position to move forward in the work of securing a church building, provided a little aid can be assured from the Church Edifice Fund. At Farnam, subscriptions have been taken towards a building, and a few hundred dollars have been already paid on these subscriptions, which fund is now held in the bank, and with the assurance of a gift of \$150 they would proceed at once to erect a building which would be large enough to meet the demands of that place. They have voted to run absolutely no risk of a debt, and they are, therefore, waiting for an answer concerning the gift. Allow me also to mention Hebron, an important county seat, where a Baptist church was organized a few years ago, and where it seemed impossible at the time to secure a building. The opportunity is now offered to them to purchase a church building erected by the United Brethren. A canvass has been made of the church and community, and it is found that with a little aid from the Church Edifice Fund this building can be secured and fitted up to meet their demands. The church is now pleading for this aid. The members of the church have told me that since the church was organized more than forty Baptist people have come to that town, and finding they had no church building, concluded on that account there would be no future for the church, and went into other denominations, and are now in the membership of other churches. They have also told me that many young converts in revivals were Baptists in sentiment, but because the Baptists had no church home, they had also gone into other churches. What our Baptist cause has lost at Hebron is a fair illustration of what has been lost at other points, because there was no church building. I might also mention Hershey and Columbus, where at both places the movement to build would be inaugurated very soon if aid could be promised from the Church Edifice Fund.

Instances of Encouragement.

A few years ago encouragement was given to the little church at York that aid would be granted from the Church Edifice Fund towards a building. The result was that a building was constructed at a cost of about \$5,000, and during the same year the membership of the church was doubled. There is no debt upon that building, and the church stands in the forefront of our Baptist churches in Nebraska. January 31st, 1897, I assisted in the dedication of the Baptist church at McCook. The building was originally constructed by the Lutherans at a cost of \$6,000. By timely aid from the Church Edifice Fund this building was purchased by the Baptists and repaired by putting in a baptistry, gallery, lecture room, etc. The total cost of purchase and repairs was only \$1,500. Five hundred people were seated in the church on dedication day. Having the best church building of that city, the outlook before the church is full of promise. About one year ago I visited Falls City because it had been reported to me that the Baptist church was considering the question of selling their property to the Dunkards. When I reached the place I found no services were being held except Sunday-school. In going among the members I found that the report was true, and that the majority favored selling at that time because, as they explained to me, it would be impossible for them to lift the debt. I encouraged them to expect a gift of \$100 from the Church Edifice Fund, and at that time plans were formed to lift the entire debt of over \$1,100. The gift was made to them from the Church Edifice Fund, and in a few months the floating debt of \$500 was cleared off and the remaining indebtedness was provided for, and a considerable proportion of it has already been paid. A recent letter from the pastor indicates that the work is now in a most prosperous and hopeful condition. I might also mention Alliance, South Omaha, Second Swedish Church of Valley, and many others where the building enterprise would have been an impossibility without aid from the Church Edifice Fund.

A house makes it possible for the church to fulfil its highest mission in any community; to preserve Christian fellowship, to cultivate Christian character, and to proclaim the saving truth of the gospel.

MISSIONARY.

Chapel Building in Colorado.

BY REV. GEO. P. WRIGHT, GENERAL MISSIONARY.

Colorado has great reason to rejoice that there is a Church Edifice department as one of the features of the Home Mission Society's work. The churches are numerous in this State that have been assisted by this department, and they stand to-day as living testimonials of the good the Society is doing in this direction. These church spires pointing heavenward direct the thoughts of even the careless worshiper to Almighty God. Many a church in this State has been encouraged and stimulated to erect a house, with the assurance that if necessary in order to complete and pay for this house, the Church Edifice department would assist them. Thus it has been our experience that from one to five hundred dollars from this department has secured to our denomination church property to the value of from \$1,500 to \$3,000.

We have to-day some twenty houseless churches, and shall continue to ask help from this department of the Home Mission Society's work; and I feel assured I can state that for every dollar the Society has expended in this State by gift or loan, it has secured ten dollars to the denomination.

Chapel Building in Wyoming.

BY REV. J. L. LIMES DISTRICT MISSIONARY.

The neat, little church edifice at Sheridan, Wyo., is the pride of all the Baptists of the northern part of the State. Like an oasis it stands with no other church building of the denomination nearer than the Black Hills, in South Dakota on the east; Idaho on the west; Livingston, Mont., at the north, and Cheyenne, Wyo., at the south. If this chapel had not been erected here all this vast scope of the "new west" would have been without this lighthouse. How came it here? It is a witness of the grace of God operating through the Church Edifice Fund of our American Baptist Home Mission Society.

Where Chapels Are Needed.

A glance at the map showing this vast scope of country, larger in area than all the New England States combined, with only one chapel, demonstrates the fact that this good work has just begun.

1. The Buffalo Church with a small membership is in sad need of a chapel, and will never enjoy any progress or standing in the community until it has one. The old log school-house used for a house of worship by the Baptists, when Brother McCullum was pastor here some years ago, has been converted into a horse stable, which is all it is fit for. The District Missionary of Wyoming has lived here with his family about a year, holding services when at home, and has opportunity, in other churches. All these months we have been away from home! No Baptist Sunday-school for the family to attend and work in; no prayer meeting; no church home. Never have we experienced such isolation, such loneliness, home sickness. Many have been the prayers for aid so that it would be possible for us to build a chapel.

2. The Otto Baptist Church of Big Horn County, just west of Sheridan and Buffalo, will also need to be housed soon. If some of the readers of the MONTHLY only had the privilege of worshipping once in the little stuffy log hut used for that purpose by the Otto Church, they would certainly say that the time is at hand for a chapel. The church, organized one year ago with eight members, now has twenty-three enrolled. They raised \$50 for the Home Mission Society at the last church meeting. This gives some idea of the kind of "stuff" these people are made of. A small gift from the Church Edifice Fund will enable them to build a respectable house of worship.

3. Thermopolis Hot Springs. This is destined to be a great health resort and a good town. Here the people, last spring, offered to donate lots, draw the material from the mountains and do all the work gratis if we would furnish money to buy shingles, nails, doors, windows, etc. A few hundred dollars would have secured us good property in this place where there is no other denomination operating or religious influence whatever. This is a strategic point and should not be neglected.

4. Then there is Casper, the county seat of Natrona County, a growing town at the terminus of the North Western Railroad, in the heart of a rich oil region, and which gives a promise of being the best town in Wyoming in the near future. There are Baptists there, but we hardly dare look in



LONE STAR MISSION, BIG HORN BASIN, WYOMING.

that direction. "Retrenchment is the order of the day," when there is so much need of moving forward.

There are other places: New Castle, on the eastern border of the State, a thriving town; Lander, near the centre, and Jackson's Lake country, at the extreme west. Other denominations are pressing into all these places and some have commodious houses of worship.

Chapel Building in Montana and Idaho.

BY REV. L. G. CLARK, GENERAL MISSIONARY.

Dear Bro.:—Replying to your favor of the 6th, asking for some facts in regard to Church Edifice work in Montana and South Idaho, allow me to say we now have fifteen houses of worship in Montana and eleven in South Idaho. The total value of our church property, including lots, is about \$84,000—\$47,000 in Montana and \$37,000 in South Idaho. With scarcely an exception, these properties would not and could not have been secured without the generous aid received from the Church Edifice Fund of the Home Mission Society. It would be almost impossible to overestimate the advantage to our cause due to the fact that, through the timely help rendered by the Church Edifice Fund, we have been able to erect these houses of worship scattered so widely throughout this great and growing section of the country.

The home is one of the things we need most in Montana and Idaho. The camp spirit prevails to an alarming extent here. Many of the people are simply stopping in some mining camp or sheep camp, or camping in some other place till they can make a "stake"; and when they have done this they expect to go back home and live!

Now the building of church houses does much to induce the better class of those who come here to make homes for themselves, and thus they are led to stay with us.

Again, the free and easy life of the new West encourages a spirit of spending as one goes, and going as one spends.

Of course, there are some exceptions, but, as a rule, the people who are here are not remaining because their property interest holds them; many of them have had more or less money, but they have used it up about as fast or a little faster than they earned it. And until a few years past a man in Montana or Idaho did not feel greatly disturbed if he had no money laid by for a rainy day. If he found himself "broke," one day he felt pretty sure he could make another "stake" before long in some new locality. This spirit prevailed among church members as well as others.

Hence it is evident that our cause was greatly helped in every locality where,

through the assistance of the Society, we were enabled to build a house of worship, and thus begin to accumulate church property. When a church has a house of worship, it has much to induce it to "settle down," as some young people say when they get married and go to house-keeping in a house all their very own. I may not take space to mention other advantages to our cause, which receive special emphasis by virtue of the Church Edifice work done on this field.

Where Chapels are Needed.

While much has already been accomplished there is still an opportunity and a pressing need of enlargement of our work along this line. I doubt if at any time in the history of the Baptist cause in Montana a house of worship has been needed more than it is at Anaconda just now. The church in that growing and important city, which already has a population of from 10,000 to 12,000, is only about one year old, and while it has for its pastor one of the ablest and best ministers in Montana (Rev. J. H. Spencer), still it has been obliged to go forward with its work at great disadvantage for the want of a house of worship. This church has secured a fine building site and hopes to undertake a building enterprise at once if it is encouraged to hope for sufficient aid from the Church Edifice Fund. While the Anaconda field is at present in greatest need of help there are other places in great need and asking for help from the Edifice Fund. Among these I might mention the church at Mountain Home, Idaho. This is another young church without a house of worship. It, too, has secured a good lot, but cannot build a house until aided by the Home Mission Society. I am sure that a gift of a few hundred dollars from the Edifice Fund would be of great advantage to our cause in the wide field which must be reached from Mountain Home if at all.

The Society has made no mistake in doing the noble and notable Church Edifice work it has done in Montana and South Dakota. We might give many instances where the timely aid received has encouraged the church to undertake or to succeed in a building enterprise which seemed essential to the prosperity, if not to the very life of the Church. Indeed, nearly every one of our churches which now have houses of

worship might be cited as in some sense a special instance of this kind.

The churches at Helena, Great Falls and Butte in Montana, also that at Boise City, Idaho, are all largely indebted to the Church Edifice Fund for the possession of the valuable property they now have, enabling them to go forward successfully with the great work committed to them in the important cities where they are located.

But there are others of which it is also true that the Edifice Fund has helped them to become a light and a power for good in the communities where they are located. Among such we might mention the church at Kalispell, which may be called the Baptist Lone Star of Northwestern Montana; also the interesting church at Salubria, Idaho, which has been instrumental in effecting a most wonderful transformation of what was at one time in a moral and spiritual sense one of the most neglected and waste places of Southwest Idaho.

In view of all that has been done on this field, is being undertaken, and is yet to be accomplished, through the instrumentality of Church Edifice work, we thank God and take courage, remembering withal that "except the Lord build the house they labor in vain that build it; except the Lord keep the city the watchman waketh but in vain."

Chapel Building in Washington and Idaho.

BY REV. A. M. ALLYN, GENERAL MISSIONARY.

Of the twenty-seven Baptist houses of worship in this Convention twenty-five were erected in part by aid from the Church Edifice Fund. None of them could have been built so soon, and many of them would never have been built at all except for such aid.

In church building, as in other departments of the Lord's work, there is a favorable crisis in the feelings of the people which must be improved speedily or the opportunity will be lost. This offered help from the Church Edifice Fund enables the weak church to take advantage of such a crisis, and thus often acquire in a very few weeks' time a measure of success which otherwise might cost them years of struggle and sacrifice to attain.

Such aid gives the church standing and influence in the community, and brings

patronage and favors from business men and influential families which would otherwise be withheld.

The residents of a new town are ever eager for a few neat, attractive public buildings to induce immigration, and being generally too poor to build them alone are anxious to enlist outside aid. Therefore the announcement that a few hundred dollars can be secured from our Missionary Society towards the erection of a church building awakens great interest, and almost every man who is able to give a dollar is ready to aid the enterprise, if not for the sake of the church, then for the sake of enlisting outside capital, and for the sake of the new building as an improvement to the town. Thus it has come to pass in many instances that through this aid of the Church Edifice Fund the little band of Baptists, before unnoticed and almost unknown in the community, have found themselves suddenly surrounded with friends, their cause championed, and their praise spoken in every street and in numerous homes, and their services crowded with sympathetic listeners. And where pastors and churches have been wise to take advantage of this period of popularity they have usually gathered from it great spiritual and permanent advantages. Much of the sympathy and friendship which was only on the surface was carried into the heart, and many who came to church on the tide of popular sentiment were interested and held, subsequently won to Christ and brought into the Church.

In a town where several church buildings have already been erected these results will be less marked, but in the church and congregation and on the part of those interested the effect is essentially the same.

Thus it will be seen that by a little aid from the Church Edifice Fund the weak church is enabled to secure a house of worship when without such aid a house would be impossible. A church house is absolutely essential to the success of the church. The real growth of the Church and prosperity in its effort to win souls and build up the cause of Christ begins after a stated place of worship is secured, owned and controlled by the church. At least such has been my experience and observation in the West. The public hall, the rented storeroom, the school-house, or the borrowed church of another denomination can never quite take the place

of a house owned by the church. This is generally true of any church: but it is always true of a Baptist church. Baptists are a peculiar people, and they can do Baptist work on Baptist methods with genuine Baptist results only in a Baptist church house.

Three Instances.

At Pomeroy, Wash., county seat of Garfield County, a Baptist church was organized about eight years ago. For seven years the little church struggled along without a house of their own and with slow and uncertain growth, sometimes gaining a little and then losing, holding their services in the school-house and courthouse, and sometimes shut out of both, while the Society paid the larger portion of the pastor's salary all these years. About a year ago we came to the conclusion that we must have a house of worship there or abandon the field. The matter was brought before the Church Edifice Committee at New York, and they voted \$500 toward a good house that should cost not less than \$1,800. Encouraged by this donation the little church went to work. Times were never harder. Very little money could be raised, but the people offered such things as they had. Labor and material were generously donated, and in less than five months from the time the \$500 was donated we dedicated free from debt the best church house in the place, having cost \$2,200.

The membership of that church has nearly doubled since they began work in the new house and the congregation has much more than doubled. The church is now paying nearly two-thirds of the pastor's salary, and hope to be self-supporting after another year.

Without the impetus given by the donation from the Church Edifice Fund that church could not have raised \$400 toward the erection of a Baptist church, and must have struggled on for years a pensioner upon the Society, or, yielding to discouragement, they would have become extinct.

Just about one year ago now it was my privilege to organize a Baptist church in Wallace, Idaho, a town of 2,000 or 2,500 population. The church of twelve members was made up of enterprising, but poor people. A very good church edifice, owned by the M. E. Church, South, was offered for sale for \$850. It would require \$350 more to make the building just what we would

like as a Baptist church. The Church Edifice Board voted \$400 towards the purchase and improvement of the property. Encouraged by this offered aid the members gave what they could, and each became a solicitor to secure the balance. They have now a church property, paid for, worth at least \$2,000. The church has a good pastor, and is paying promptly one-half his salary. That church gave \$40 for Convention work last fall, and our cause is prospering on that field.

The Baptist Church of Dayton, Wash., one of the oldest churches in the State, raised up and cared for by the Home Mission Society until able to stand alone, outgrew the narrow limits of the little chapel first built, and about four years ago sold that property, secured a more central location in the town and erected a commodious brick edifice and furnished it in modern style. The hard times coming on, the church got into debt and was obliged to place a mortgage of \$3,000 upon the new property. The times grew worse, dissensions arose, interest accumulated and other debts gathered until the church, discouraged with misfortunes and debts, weakened by removals and divisions, seemed powerless to do anything to stem the tide of adversity. The mortgage was foreclosed, and the property—the best in the Convention—was sold in April last for less than half its value.

An appeal was made to the Home Mission Society, and a generous gift and loan were voted. Under the influence of this proffered assistance, the members of the church rallied to the work, friends came to their help, the bank which had come into possession of the property, in order to secure the cash offered by the Society, made very liberal concessions, the money came from the Society, and as the result the Baptist Church is now in happy possession of that property with the debt diminished more than one-half. Thus through this wise and timely aid from the Church Edifice Fund, the best Baptist Church property in Eastern Washington has been saved to the denomination, and one of our best churches has been preserved from dissolution.

We now have a good pastor on that field, and our cause is prospering; revival meetings are in progress in the church and many are turning to the Lord.

I have mentioned these three instances,

not because they are of more interest than many others which have occurred in the history of this Convention, but because they have all occurred during the past year.

Places Where Such Aid Is Needed.

These are so numerous that I hardly know which to mention. We need this aid in Spokane as much as in any place I know. Much earnest effort has been defeated, and the Baptist cause has been kept in the background here for years for want of one or two good houses of worship, and there will be no permanent prosperity among our churches until we have them. Spokane is a city of 35,000 people, and is growing rapidly. And there is not a Baptist church edifice in the city that could be called a church. The North Side Church has a little chapel which answers for a present place of worship, but to look at it from the outside no one would ever think of connecting it with a church, and the debt on it is about equal to its present value.

The First Baptist Church of this city worship in an old store building. They have done their best to make the place neat and comfortable, but it is neither attractive nor commodious. It is certainly unbecoming, that in a city like Spokane, the leading church of our great denomination should have to worship year after year in such a place. Many Baptists who come to the city will not go there, and many who do go do not feel like inviting their friends.

The Baptists of this city and of this whole Convention, all feel that our work and denominational standing and influence can never be what it ought to be until we can have a Baptist edifice in Spokane worthy of the city and of the denomination. But what can we do? We are all poor. All the churches of this Convention are now struggling under burdens far too heavy for them. Most of them are in debt, and not a few getting deeper into debt every day, so that no church is able to help another. But let the Society or some philanthropic well-to-do Baptist offer a few thousand dollars towards a good Baptist edifice in Spokane, and the First Church would surprise us all. There are men in that church who would be ready to give their last dollar, all would do their best, friends outside would help, and we would soon have a church-house in Spokane which would make glad the heart of every true friend of the Baptist cause,

and all departments of our work would take on new strength and enterprise. But we must have help, or little can be done in this direction.

Moscow, Idaho—The largest town in Northern Idaho, with the State University and a growing population, now about five thousand. The Baptist Church at this place needs help to erect a house of worship. The church has about two hundred members, mainly farmers and laboring men, poor in this world's goods, but rich in the Spirit. They have had a hard struggle to meet expenses, paying only a very meager salary to the pastor. An able man has just been called to the pastorate of the church, and with such a leader, if a few hundred dollars can be secured from the Church Edifice Fund, and the Church can be encouraged to undertake the erection of a building such as the town deserves and the Baptists need there, the business men of Moscow will give liberally. But they will not put money into a cheap building.

Lewiston, Idaho, the second largest town in North Idaho, having the State Normal School, the county seat of Nez Percé County, the gateway to the Nez Percé and Camas Prairie countries, where thousands of people have settled during the past year, is without a Baptist church.

We have no church organization here, because we have no place to put it. No suitable building can be secured. A few hundred dollars from the Society would enable us to start the work here, organize a church and build a meeting-house. The other churches on the ground are well housed and prosperous. This important town has a population of some twenty-five hundred souls, and, if Baptists expect to gain a foothold in this growing business centre, work should not be longer delayed. Nothing can be done to any purpose beyond the mere organization without liberal aid in the erection of a house of worship.

Davenport, Wash., the county seat of Lincoln County, a town of twelve hundred people and growing rapidly, is in exactly the same condition as Lewiston, just mentioned, except that we have a little Baptist organization, but no place to hold services in.

Space will not permit me to speak of Oakesdale and Wilbur and Mission and Sherman and Rockford and several other places where our work is hindered for want

of a Baptist house, and we must have them soon or give up the fields.

Under God, the Church Edifice Fund has brought untold blessings to our Baptist cause in the West, and, if adequately supported, must win far greater victories in the future. May God raise up strong friends for this noble work!

Chapel Building in the Northwest Baptist Convention.

BY REV. D. D. PROPER, GENERAL MISSIONARY.

In the field of Western Washington and British Columbia, fifty-nine of the seventy-six churches have houses of worship, and thirty-six of these have been aided from the Church Edifice Fund either by gift or loan, or both. The help thus extended has been of unspeakable advantage to our Baptist cause in helping us to occupy new towns with regular religious services, and thus helping to give permanency to the work. It has enabled us to reap a larger fruitage from the appropriations to missionaries than would otherwise have been secured. In some instances, if only one appropriation could have been made, it would have been better to have built the house than to support the missionary for the year. Many of the houses could not have been built but for this timely help, and the houseless churches would have been left to struggle on against great odds and almost insurmountable difficulties.

At Snohomish last year a four hundred-dollar grant enabled the church to purchase a five thousand-dollar property, which answers both for a meeting-house and a parsonage, free of all indebtedness.

At New Whatcom, a place of six or seven thousand people, a grant of two hundred and sixty dollars, in addition to a former grant of three hundred dollars, was the means of the church exchanging its old property for a new location and building. A fine new house of worship is now nearing completion which will be worth about five thousand dollars, and no indebtedness has been incurred.

At Hoquiam, a place of one thousand people, the church was enabled to repurchase a forfeited meeting-house which cost three thousand five hundred dollars, for

eight hundred dollars through the help from this fund.

At Mt. Vernon the Baptist meeting-house had been lost because of debts. Through small appropriations the church has repurchased it, and will, ere long, be able to repay the loan. This church had disbanded, but now it is the most prosperous church in this county-seat town of Skagit county.

The Port Townsend Church for over six years had been having a precarious existence, through meeting in uncomfortable and inaccessible halls, etc. Last year, by an appropriation of four hundred dollars, a commodious chapel was built in a very central part of the town, and the property is entirely free from debt.

New Meeting-Houses Needed.

Six new meeting-houses are needed at once on this field. One is at Aberdeen, the best town on Gray's Harbor, where large saw-mills are in operation. For nearly five years the church has been carrying on the work under great difficulties for lack of a suitable house of worship. At Custer, where there are reported to be a thousand people within three miles, there is no house of worship of any kind, but one is very much needed. The Baptists have fine lots secured, and most of the material donated. A grant of two hundred dollars would enable the church to build a good meeting-house free of debt. Some thirty or more persons are now being interested in their salvation in school-house meetings.

At the prosperous new mining towns of Trail and Rossland, B. C., where churches of twenty-three members each have been organized, new houses are very much needed at once. These, with the pastors already called, would place the Baptists in the front rank of religious forces in these very important towns. At Issequah, a mining town of one thousand inhabitants, a meeting house is imperatively needed for the prosperous young church about one year old.

At Rolling Bay fifty dollars is asked to enable a Norwegian-Danish church to complete a house of worship. Owing to a lack of means, these churches will not be able to secure suitable meeting-houses without some help.

Dedication Services.

Dundee, Illinois., December, 1896.

1.—Organ Voluntary.

2.—Introduction.

(1.) Doxology.

(All will please join in singing the Doxology, and remain standing until after the singing of Gloria Patri.)

(2.) Invocation.

(3.) Gloria Patri.

Dr. L. Spahr.

3.—Responsive Reading. Psalm 84.

4.—Hymn. (No. 518, Baptist Hymnal.)

Scillion Hymn, 8s, 7s. John Newton.

1. Glorious things of thee are spoken.

Zion, city of our God;

He whose word can ne'er be broken

Formed thee for his own abode.

2. Lord, thy church is still thy dwelling,

Still is precious in thy sight,

Judah's temple far excelling,

Beaming with the gospel light.

3. On the Rock of Ages founded,

What can shake her sure repose?

With salvation's walls surrounded,

She can smile at all her foes.

4. Round her habitation hovering,

See the cloud and fire appear,

For a glory and a covering.

Showing that the Lord is near.

5.—Prayer.

6.—Anthem. "The Lord the King."

G. W. Marsten.

7.—Financial Statement.

8.—Offerings.

9.—Hymn. (No. 520, Baptist Hymnal.)

St. Thomas, S. M.

G. F. Handel.

1. I love thy kingdom, Lord,

The house of thine abode—

The church our blest redeemer saved

With his own precious blood.

2. I love thy church, O God;

Her walls before thee stand,

Dear as the apple of thine eye,

And graven on thy hand.

3. For her my tears shall fall;

For her my prayers ascend;

To her my cares and toils be given,

Till toils and cares shall end.

4. Beyond my highest joy

I prize her heavenly ways,

Her sweet communion, solemn vows,

Her hymns of love and praise.

5. Sure as thy truth shall last,

To Zion shall be given

The brightest glories earth can yield,

And brighter bliss of heaven.

10.—Scripture Lesson.

11.—Sermon.

12.—Dedication Hymn. (Tune—Brattle Street. Page 6, Baptist Hymnal.)

Dedication Hymn. Rev. T. J. Morgan, D.D., LL. D.

We dedicate this house to thee,
O triune God, our Lord;
Accept and sanctify the gift,
We pray with one accord.
Within these hallowed walls erect
Thy throne of power and love.
Let glory fill these earthly courts—
A glory from above.
Here let thy messengers unfold
The truths from book divine,
To cheer the heart, illumine the soul,
And cause the face to shine.
From souls devout and flushed with joy,
Let worship here arise;
May faith and hope and love and peace
Dwell here as in the skies.
Let age find here a haven sweet,
And youth, a refuge strong;
The widow and the fatherless
Pour out their hearts in song.
Here let the burdened saint find rest,
The sinner be forgiven;
And every sad, or bitter heart,
Be soothed by thoughts of heaven.
Accept our gift, bestow thine own,
And fill this house with grace,
Where thronging multitudes shall come
To meet thee face to face.
Here let thy name be glorified
While decades onward run;
Here every cause of man be helped
And all thy will be done.

13.—Responsive Service by the Church.

Pastor—The members of this church are requested to rise and join with me in dedicating this structure to the worship of Almighty God.

Pastor—We, the Baptist Church having this house, do now most solemnly and joyfully dedicate it to Almighty God the Father, the Son and Holy Spirit.

Church—Even so, Lord God, Amen.

Choir—Chanted Response: Graciously accept our humble offering, we earnestly beseech thee, O Lord, most merciful God.

Pastor—We dedicate it to the worship of God, to service of praise and prayer, of adoration and thanksgiving, of meditation and consecration.

Church—Even so, Lord God, Amen.

Choir—

Pastor—We dedicate it to the promulga-

tion, exposition and defense of Christian truth; to the announcement, illustration and enforcement of human duty and personal claims of God, and to the proclamation of the invitations of the gospel of Christ.

Church—Even so, Lord God, Amen.

Choir—

Pastor—We dedicate it to the extension of the Redeemer's kingdom on the earth; to the winning of men from sin to holiness, and to the development of all Christian virtues in those who come under its influence, to the end that they may become a consecrated people, honoring God by a holy life, and illustrating the excellence of Christian faith.

Church—Even so, Lord God, Amen.

Choir—

Pastor—We dedicate this building to the spiritual welfare and everlasting life of our children, and all the members of our families, humbly beseeching God that as they here listen to the truth as it is in Christ, they may be influenced by the Holy Spirit to repent of their sins and believe on the Son of God, that their names may be written in the Lamb's Book of life.

Church—Even so, Lord God, Amen.

Choir—

Pastor—We make this dedication with the humble prayer that God in his infinite grace will accept the offering; that although the heaven of heavens cannot contain him; he will condescend to dwell here; that he will listen to the supplications here offered; that he will give efficacy to his word as it may be preached from week to week; that he will graciously regard the vows here uttered; that he will ever be present in the ordinances as they may be here administered, and that this place may become very dear to his people by the manifest blessings of the great Head of the Church, who is the Eternal God the Father, God the Son, and God the Holy Spirit, to whom be glory for evermore.

Church—Even so, Lord God, Amen.

Choir—Gloria Patri.

14.—Prayer of Dedication, ending with the Lord's Prayer, in which all are requested to join.

15.—Hymn. (No. 502, Baptist Hymnal.)

Portuguese Hymn, 11s. J. Reading.

How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word;

What more can he say than to you he hath said—
 To you who for refuge to Jesus have fled?
 Fear not, I am with thee, oh, be not dismayed,
 For I am thy God, I will still give thee aid;
 I'll strengthen thee, help thee, and cause thee to
 stand,
 Upheld by my righteous, omnipotent hand.
 When through the deep waters I call thee to go,
 The rivers of sorrow shall not overflow;
 For I will be with thee thy trials to bless,
 And sanctify to thee thy deepest distress.
 The soul that on Jesus hath leaned for repose,
 I will not—I will not desert to his foes;
 That soul—though all hell should endeavor to shake
 I'll never—no never—no never forsake.
 16.—Benediction.

Times Have Changed.

The following extracts from the first annual report of the Executive Committee of the American Baptist Home Mission Society, in 1833, will be read with curious interest by many:

"It was not unforeseen, that some of those whom we designed to benefit, might misunderstand our design and misinterpret our measures. We were not disappointed, therefore, to find that our missionaries have, in a few instances, met with opposition from some of those who, they rightly judged, ought to have encouraged their efforts. Some churches have refused to receive them, and a few Associations have passed resolutions declaring that they will not fellowship missions and other kindred objects, nor those who encourage them. The committee are disposed to look charitably on these erring brethren. They have been misinformed and imposed on by designing men, and induced to regard missions and all other benevolent efforts as a species of Church and State amalgamation, which as Baptists, we have always resisted, and which the friends, no less than the enemies of missions, regard with horror. They also most mistakenly allege that all this pretended benevolence is a mere money-getting affair. These operations are opposed, further, as inconsistent with the purity and simplicity of the Gospel; as human devices for accomplishing that work of God which He claims as His peculiar prerogative, and thus sacrilegiously attempting to take His work out of His hands."

"Rev. William Kenner, missionary in Morgan County, Ill., writes under date of August 23, 1832: 'The Baptists belonging to Crooked Creek Association would not suffer me to preach in their houses. One of them invited me to preach in his house, but, alas! when he found I was favorable to Sunday schools, he said, that the Church would deal with him if he suffered a man of that character to preach in his house.'"

MISSIONARY DEPARTMENT.

Interesting Work Among French Catholics.

The change that is taking place in Roman Catholic circles is becoming more and more noticeable every day. Often I can hardly believe my eyes. The light of the Gospel is dissipating the darkness of Rome and making the slaves free. The day is not far when there will be a great ingathering of precious souls. May God hasten the coming of that day, for the French are falling very rapidly and in large numbers into the abyss of rationalism and of the most unreasonable and obstinate unbelief. But it is not too late to counteract, at least partly, the effect of the destructive influence of the teachings of popery by the dissemination of the knowledge of Gospel truths.

The boundaries of God's spiritual kingdom have been enlarged. The outlook is brightening and becoming more hopeful.

I am supplying about 1,000 French Catholic families in Springfield, Chicopee, Chicopee Falls, Holyoke, Northampton, West Springfield and Indian Orchard with religious literature. I send letters once, or twice, or thrice a month. As I have not the means of reaching the whole at one time, I divide the 1,000 in three or four parts, and then reach them one after another. By this method the entire population comes under the influence of the religious educational agitation. Each envelope contains from five to ten short tracts on the most practical Gospel subjects, and prepared according to the needs of the laity. The effect produced is varied. A few tear our papers without reading them; others read them and destroy them afterwards; but they are read and preserved by a large majority. These facts have been obtained by close observation of the field, and visiting as many families as possible. All the converted Catholics, and a few others, help in this great enterprise. This method, though in its introductory stage, is already bearing encouraging results. I have been convinced for a long time that we ought not to be satisfied in cultivating hundreds, and leave the thousands untouched. I believe that the use of the press and mail is the solution of the problem which has been absorbing

our minds for so long. Of course, with this method the other means of evangelization should not be neglected.

A few weeks ago a young married woman attended our Sunday afternoon service. She said to me: "I have received all your letters and tracts, and they interested me so much that I thought I would come and hear you. It is the first time that I entered into a Protestant Church. Can you let me have a New Testament, for I want to see for myself what the word of God teaches." I took her to my house, and gave her a copy of the Holy Scriptures very gladly. Now she is reading her book, and we are doing all we can to lead her to Christ, with her family.

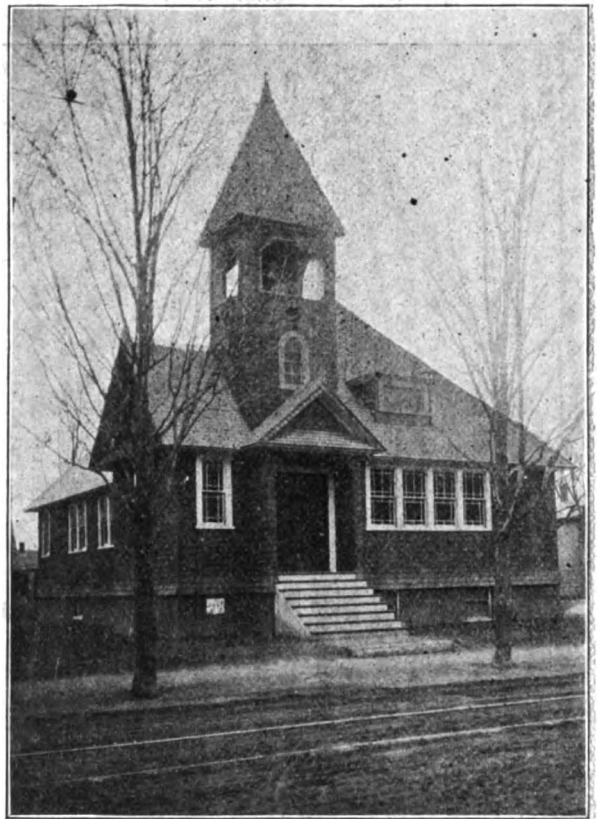
On Monday morning a gentleman came to see me for the purpose of conversing on the subject of religion. I had never seen him before. He pulled out of his coat pocket a copy of my pamphlet that was put in his hands six months ago by an American friend. As he had never seen or read the Bible, I gave him one, and explained to him the Scriptures. On Tuesday evening I went to his house, met his wife and child, and we had a profitable time. Wednesday evening this French Catholic attended our prayer meeting. Never was in a Protestant meeting before. He was deeply moved.

We have a very influential converted Catholic at Northampton, and his zeal knows no limit. I mail him several copies of my tracts as soon as they are printed, every week or every other week, and he distributes them among his Romish acquaintances. In a letter I received from him lately, here is what he says: "I pass these letters (or leaflets) to my friends, and they, in turn, to theirs. They speak very highly of them, and they are helpful. Keep it up."

Last evening I received another letter from the same brother, and he says: "The tracts will have their effect. The work must be pushed, and I want to do my share of it. I will hand you two dollars

the first of every month, and if you need more from me, don't be afraid to speak. Be of good cheer, and keep up this work."

During the year 1896 about seventy-five copies of my pamphlet on the teachings of Romanism were circulated in New Brunswick (Canada). They have produced such a great interest that last week they wrote to me and asked me to go and spend a few days with them about March 14th, thinking that I might be able to advance



FRENCH BAPTIST CHAPEL, NASHUA, N. H.

the cause. Moreover, they want about 3,000 copies of my leaflets, in French and English, for distribution among Romanists and others. Everywhere God is at work, and I rejoice to have a share in this work.

Many other similar facts could be related, but these will do for to-day. I have already taken too much of your time.

Yours very truly,

GIDEON AUBIN.

Notes from the German Field.

Rev. C. E. Kliever, Salem, Oregon, whose labors as a pioneer missionary among the Germans in Oregon have been very successful during the past two years, reports that at a station in Albany a number of Germans are converted, and at Heysville many are anxious for the salvation of their souls.

Rev. George Burgdorff was appointed in June last to labor among numerous German settlements in Manitoba just beyond the North Dakota boundary line. He reports

truth and are earnestly seeking Christ. At an out-station, where he preaches regularly, the Adventists are working hard against the Baptists, but do not seem to be successful.

Rev. S. A. Kose, Mount Prairie, Minn., reports sixteen conversions during the last quarter. Eight of these have been baptized, while the others are being persecuted by their "Christian" relations and have been so far prevented from following their Saviour in baptism, but it is expected that they will soon overcome the difficulties and obey the command of the Lord.

Thirteen German Poles were baptized during the last quarter by Missionary E. Petschke at Pound, Wis.



SWEDISH BAPTIST CHAPEL, QUINCY, MASS.

Massachusetts—Quincy Swedish Chapel.

The Swedish Church at Quincy, Mass., has recently completed a beautiful and commodious Chapel, as will be seen from the accompanying cut. This edifice represents a good deal of hard work and considerable sacrifice on the part of the Church and its faithful pastor, Rev. T. A. Englund. They have also had liberal assistance from friends in the community and State, and now enter their beautiful house of worship with feelings of satisfaction and gratitude that it has been made possible for them to secure such a comfortable church home.

New Bedford Portuguese Chapel.

On the opposite page will be found a cut of the pretty Chapel now being erected for the Portuguese Mission in New Bedford, Mass. It is the first building of the kind erected by the Baptists in America, and we hope ere long to chronicle the formation of the First Portuguese Baptist Church. Rev. F. C. B. Silva, the pastor, has labored very earnestly among his countrymen, and has baptized quite a number of converts.

the organization of two churches, one at Morden and the other at Plum Coley with a total membership of 54. A meeting house is in the course of erection at each place, expected to be dedicated free of debt with the anticipated help of the Church Edifice Department. Bro. Burgdorff has been laid up for four weeks with a severe sickness, but is fully restored again. The outlook for the future is very bright.

At Denver, Col., the progress has been rather slow, but Mr. Albert, the missionary, reports that he is greatly encouraged. At a recent baptism several women, members of the Lutheran Church, were convinced of the

Holland says: "Wind and water wander round the earth and grow fresher for the journey; but everything that has vitality requires a home."

Nebraska—Plainview Resolution.

Copy of a resolution passed by the First Baptist Church of Plainview, at regular monthly business meeting, Oct. 31, 1896:

WHEREAS, We, the First Baptist Church of Plainview, Neb., have been the recipients of many favors from our dear Nebraska State Convention and from our beloved American Baptist Home Mission Society, receiving a gift of \$500 at the erection of our house of worship and at the same time a liberal loan which we have since been able, with God's help, to lift; also having received much aid from the two societies for pastoral support; and,

WHEREAS, God has now made it appear right and expedient for us to be self-supporting in the future; therefore,

Resolved, That we extend our heartfelt thanks to the State Convention and to the Home Mission Society for their extended interest in us; and,

Resolved, That we pledge our hearty support by prayer and money to these societies in their future work; and,

Resolved, That these resolutions be placed upon our church record and copies be sent to the secretaries of the State Convention and of the Home Mission Society.

JOHN W. MERRILL, Pastor.

Chapel Building in New Mexico.

BY REV. GEO. W. READ, MISSIONARY.

Dear Bro.: After twenty years' experience in home mission work on frontier fields in the West, I can speak from experience, as well as observation, concerning the help rendered our denominational work by the Church Edifice Fund of our Society. Of course, we need first the missionary; but the work of the missionary and the organization of churches in new fields are of little permanent value without a house of worship. A houseless church is a weak church. It will remain weak till it has a

house in which to hold stated worship, hence, in this territory as elsewhere, the help rendered by the Home Mission Society through the Church Edifice Fund has been of unfold value. We have in the territory six houses of worship. Five of these are located at important points and have received aid from the Church Edifice Fund,



PORTUGUESE CHAPEL, NEW BEDFORD, MASS

The sixth is a temporary house in the mountain district.

In the case of each of the five churches mentioned above the promise of aid encouraged them to build and enabled them to succeed in their building enterprises. Some of these, if not all, would not have attempted the task of building had it not been for the promise of this aid and, inasmuch as with this assistance, the people were taxed to the utmost, if they had built without it a paralyzing debt would have crippled their efforts and discouraged the few who "had a mind to work." Next to the work of the missionary and, in fact, side by side with it, the Church Edifice Fund is accomplishing results of untold value and importance.

In this territory we need several additional missionaries to labor on destitute, but important fields, also a traveling missionary to hold meetings in towns and settlements and organize churches, but this work would necessitate houses of worship; and these, with a little timely help from the Church Edifice Fund, could be built. We need a good man at Hagerman and Malaga. At both these villages we have small organizations, but no houses of worship. A little help, if they had a missionary, would enable our people to build houses and thus secure to us a permanent hold.

The truth is that the whole territory is missionary ground, and if we had more missionaries and their work could be assisted by help in building houses of worship we could make rapid advancement. Pray for us and help us. We are grateful for past favors, but they are not sufficient.

Wyoming—Buffalo.

Dear Bro.:—Johnson Creek school-house is twelve miles from Buffalo, Wyo. Rev. McCollom, former pastor of Buffalo, organized a Sabbath-school, and also had preaching before the school-house was completed. Since he left no religious work has been done at Johnson Creek till this spring.

The Home Mission Society appointed a District Missionary, Rev. J. L. Limes, since when he has made his home at Buffalo. This spring he reorganized the Sabbath-school at Johnson Creek, and also makes it a preaching station. The picture was taken the next Sabbath after reorganization.

There would be more interest taken if it were possible to have regular preaching services, which could be done if there was a pastor located at Buffalo. The District Missionary has so many such places to look after, as the field is large, that this place does not get the attention that it needs.

May the time soon come when Johnson Creek will be supplied with some one to see to this work. Yours truly,

MRS. E. E. MILLS.



JOHNSON CREEK MISSION, WYOMING

Wyoming—Otto.

Dear Bro.: I will enclose you a short account of our school-house mission. The Lone Star, or Gould School House, is located in the Gray Bull Valley, near the center of the Big Horn Basin.

The writer, and husband, and children, and brother and wife, came to this valley nine years ago from Lamar, Mo. There were only three women here when we settled. We were Baptists, but religiously were as destitute as socially. The nearest Baptist Church was at Laramie, between 300 or 400 miles; later there were churches organized at Buffalo and Sheridan, both across the mountains about 140 miles—too far to ever go there. We haven't heard a Baptist sermon in all this time, until a year ago the Home Mission Society appointed Brother Limes District Missionary of Northern

Wyoming. Since that time we have had services once a month, which we enjoyed very much. Everybody appreciates his work very much. The valley is being fast settled up. Great good may be accomplished here. Hope the Missionary Society may be able to retain a missionary on the field. The writer is now a member of the Otto Baptist Church, which is six miles from the school-house. May the Lord bless the Home Mission Society in their efforts to sustain and advance Christianity in this destitute field. Yours in Christian fellowship,
ELCINA GOULD.

Washington—Spokane.

"We have this quarter organized another Sunday-school in East Spokane, and we have rented a place to hold our school in, but found the need of a house of our own. I decided to build, and began in the last part of October. The house is 20x26, and is all built of free donations. My neighbors have done the work, and one man said: 'When you teach our children we will help you build the house.' I have tried to raise the money for hardware, some lumber and windows, etc., and I need about \$40 more. We are ready to move in this week, and we hope to dedicate the house without debts. My wife has had much work by boarding the men, and I have been hindered in my house visiting, but we are now glad to have a home for our Sunday-school. We have now three Sunday-schools—one in Central Mission, right in the city; one in Medical Lake, on my out-stations, and one here in east part of Spokane. The lot is on school section and rented for \$3 a year, leased for five years."

Roger Williams University, Nashville, Tenn.

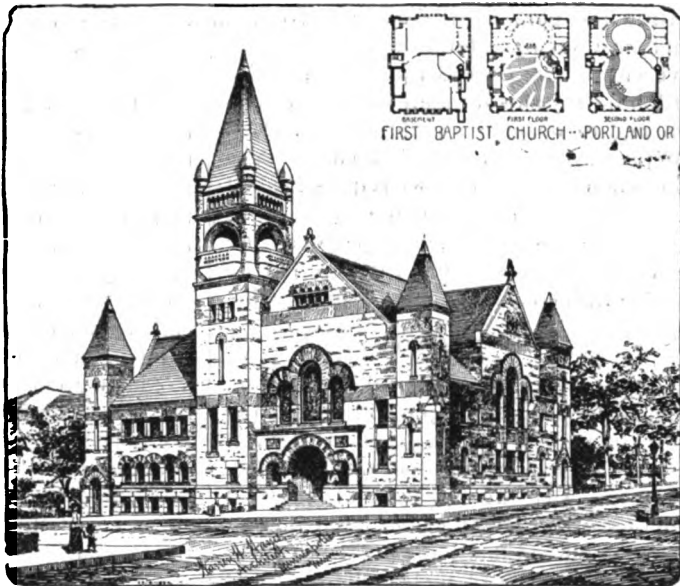
REV. T. J. MORGAN, LL.D.—

Dear Bro.: Your articles in the November number of the MONTHLY on Wealth, Banks, Interest, etc., are so instructive that I thought it would be well, if I can obtain copies, to put them in the hands of my class in bookkeeping and general business. Will you have copies sent to me for that purpose and oblige,

D. R. LELAND.

New York—Work Among the Jews.

Dear Bro.: It is becoming in us to "remember all the way by which the Lord our God has led us" this last year. The many ways in which our Lord has been pleased to seal the work among the Jews here with His approval has been, and is, a great and increasing joy. Therefore, it is that, at the close of this year, I call upon the American Baptist Home Mission Society, who under the guidance of the Holy One of Israel were led nine months ago to generously support this work unto this day, to join me in praising and thanking our Heavenly Father. In preaching the Gospel to the Jews we have a very difficult work in hand. No other work



FIRST BAPTIST CHURCH, PORTLAND, ORE.

is surrounded with so many difficulties, obstacles and opposition on one hand, and indifference, ignorance and prejudice on the other. But that is not a discouragement. It has always been a great encouragement to Christian hearts. All Christian work is difficult, and this work among the Jews is a particular corner of the vineyard which requires the utmost exertion, the utmost faith and prayer. Let the world frown or smile, I believe and am sure that the day is coming when the Jews as a nation will be a great Christian people. The Lord Jesus commanded, "Preach the Gospel to every creature," and when we, by His Spirit, earnestly and anxiously fulfil this command we can see its resulting force to a larger extent than we can dream or imagine.

An Anarchist Converted.

Besides the number of believers among these Jews in Brownsville who are religious there is now a great movement among those who call themselves anarchists. Many thinking Jews, I am sorry to say, have drifted away into infidelity. They have been looking and waiting for the promised Messiah. Not having ever heard of the Lord Jesus, in whom the prophecies have been fulfilled, they have given up their hope and faith in the promise of God and embraced anarchism. Quite a number of these infidels are seen every Saturday afternoon among the other attendants at the meeting in Brownsville. One of them became pricked in his heart, and just before we closed the meeting he came forward to the platform and said: "I confess that I am a bad man, but I want to do as you have shown from the Scriptures. I desire pardon for my sins through Jesus, our Messiah, and to become a child of God. Will you please pray for me?" So a few days later, when at the man's own request I called on him, we had quite a conversation. He told me that his anarchist companions were greatly enraged because of his step, but he was determined to face them for Jesus' sake.

A Great Disturbance

was caused by this wonderful conversion. Satan awoke from his sleep and stirred the other anarchists. There was in Heaven great joy over this one sinner that repented, but there was much grief and vexation here on earth among the poor blind infidels when they heard that the Lord Jesus drew unto Himself one of their adherents, and they conspired against the mission. Several of them came to our meeting on the following Saturday, and when I closed my sermon and opened the after-meeting as usual for inquirers, those anarchists rose and began to roar like lions. I at once ordered them to leave the room, which they also hesitatingly did. Next Saturday the same poor fellows came in and repeated their sentences. In addition to those of last Saturday they said: "We shall see to it that the leader of this mission should not exist longer in Brownsville." I could hardly drive them out of the room. One of them struck my helper, Mr. Salter, while passing by the door and threatened to come over with a gang and fight with us. Trusting and looking unto Jesus, we cannot do more than pray earnestly that our

Lord's injunction, "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven," may in this Christian country be carried out speedily before this good land is ruined!

A Young Jewess Converted.

While examining a young man in his parent's house what part he had read in the New Testament, the truth as is in the Lord Jesus was set forth to the listening mother and to his sister, of about twenty years, very strikingly. When the examination was ended the sister, who paid the greatest attention to the questioning, said: "Dear mother, these things are true; for I heard once my old uncle, Rabbi Samuel (in Russia), say that the Messiah was wounded for our sins, and now, as I hear more fully about it, I am sure, mother, it is Jesus who is the Messiah, as Mr. Cohn proved from the Torah (law). Now I must do all I can to learn to read, that I may read and see this truth with mine own eyes." As a rule most of the Jewish women cannot read, for only boys are taught in the Jewish schools and not girls. A few days after, when I called again on that family, I found the girl studying, and to my great surprise she knew already a good deal. She hired a Hebrew teacher to come every day to instruct her in the Jewish jargon. "You see," she said, "I am a poor girl working hard to support myself and help out my parents, but now, since I had the pleasure of hearing about the Messiah Jesus, I work only half a day, while the other half I devote to study about Him."

These are two out of many instances. The Lord is pleased to bless the efforts in spreading the Gospel among his chosen people, the Jews, if we do our part, "give Him no rest until He establish and make Jerusalem a praise on earth." About two months ago I started a work among the Jewish boys in Brownsville. Between thirty and forty boys are gathered every Tuesday afternoon, when they are instructed about the Lord Jesus Christ. I could not do it very well, for my hands are full, but the poor boys used to ask me again and again, "Why do you make such a fuss about the girls (for about two hundred Jewish girls are gathered every Thursday afternoon) and you don't do anything for us boys?"

Who could be indifferent to such an appeal? I therefore decided to do more than I can, and have meetings for the boys too.

The New Mission

in Williamsburg, 17 Ewen Street, is very much blessed of the Lord. The Jews are coming in such large crowds that on many occasions large numbers have to be turned away from the door, owing to the lack of room. Last Friday, Christmas evening, the hall was packed, even the standing places were taken, and the policeman had to turn away about a hundred Jews from the door. For this good work I have to thank God and the American Baptist Home Mission Society, for had they not supported me in the Brownsville Mission, humanly speaking, I could not carry on this work, which is very important, without means at all, and secured in advance. The Lord graciously sent in, through some of His dear children, to pay the rent of the room. I trust that He will supply all the needs of this great work, which needs about a thousand dollars a year. The Jews are willing to listen to the Gospel; some believe, others begin to think about the Lord Jesus. Should we not do all we can to proclaim the name of Jesus our Saviour to His own brethren? Wishing you God's best blessings, I remain,

Yours very truly,

in His blessed service,

LEOPOLD COHN, Missionary.

Brooklyn, N. Y.—Rev. John Sheridan.

Rev. John Sheridan, of Brooklyn, N. Y., died as the result of an accident while prosecuting missionary work among the sailors, on January 18th, 1897, aged 72. For forty years he had been a missionary of the Brooklyn City Mission Society, and, by his geniality, consecration, devotion to the interests of the poor and unfortunate, was justly regarded by all denominations as one of the choicest Christian spirits in the world. At his funeral services, on a stormy night, the Strong Place Baptist Church was crowded by a great multitude, who sorrowed that they should see his face no more. Just before his death he had completed the history of his long service in Brooklyn, and about two weeks before came to the Home Mission Rooms with \$500 for the Society and \$500 for the Missionary Union, saying that he had long cherished the desire to make these offerings to the work at home

and abroad, and that, as he knew not what a day might bring forth, he thought best to do it then. Had he not then followed that good impulse the gift probably never would have been made. Let him who is constrained to do a good deed, do it at once, not knowing what a day may bring forth to thwart a purpose deferred.

A Grievous Disappointment.

The mission box arrived here the 8th day of February, 1897, from the Mission Circle of the First Baptist Church. Now, we had expected some useful things for our large family; but when we opened the barrel and saw what was in it, we were sadly disappointed; and you would have been, too, if you had seen it. It was simply nothing but rags, not fit for anyone to use nor to make over for anything. We Scandinavians are generally not high-toned; at least, I know my wife and I are not; but my wife just wept like a child in disappointment, learning that a so-called Mission Circle of a First Baptist Church would send such stuff many hundred miles to a large missionary family in Nebraska. I know I am justified in calling it a shame for that Circle. I know it is not your fault; indeed, I know you would feel harm to learn this, but such is the case.

A. CARSTENSEN, Missionary.

P. S.—I acknowledged the barrel to the Circle and gave thanks for it as a duty.

Making a Will.

"All things whatsoever ye would that men should do to you, do ye even so to them.—Matt. 7:12.

Perhaps some, in reading this little tract, will excuse themselves from its application by saying they have made no will, or that they intend to make none, but rather will leave the law to settle their estates when they die. But the question is, Would this be *right*? While we live we are accustomed to consider our property our own, but at the Judgment we shall have to account for its use and its final disposal.

In all ordinary cases it is very desirable for every man to be his own executor, rather than to defer his beneficence till after his death. Still, if men have estates that cannot be disposed of during their lives, or if for any good reason they prefer to distribute their substance by will, they should be care-

ful to do so with the strictest Christian integrity.

And in regard to this important duty, permit us to present a few considerations suggested by that eminent writer, Dr. John Harris :

"In discharging your testamental duties, you naturally remember those persons and objects which hold the dearest place in your affections. Your Supreme Friend, Christ, will therefore undoubtedly occupy the first place in this most important and solemn moment of apportioning the wealth which He has bestowed upon you.

"You make your testamentary arrangements, also, in view of leaving what you properly designate a world of misery ; and as much of this misery may be alleviated by that property, if so appropriated in your will, how joyfully will you do this for Jesus' sake.

"And you make these arrangements in the prospect of being received into perfect blessedness. You entertain the hope that, while survivors are inspecting for the first time the distribution you have made of your property, your emancipated spirit will be enjoying the happiness of the just made perfect. How much your happiness therefore may be increased by a right disposal of your property.

"Whatever disposal you make of your wealth is the expression of your WILL ; not a mere passing thought, not a precipitate, unconsidered act ; but an act which you formally preface by saying that you perform it, 'Being in sound mind' ; in a word, it is the deliberate act of the sovereign part of your nature, your WILL. You have during life enjoyed the wealth God has placed in your hands, and all the comforts and advantages it has brought ; and now at your death the Christian principle which prompts you to provide generously for your loved ones, also requires you to divide the remainder so as to accomplish the most good to the greatest number of God's own children and to the advancement of His cause in the earth. You actually give this to Christ, with the full consent of all the powers of your mind, and impress it with the sovereign seal of your WILL !

"Your will is a part of your preparation for death. You make it, avowedly, that the subject of your property may not disturb you in that solemn hour, that you may then be able to think of your business affairs with peace. You make it as a part of your prepa-

ration for that awful moment when it shall be said to you, 'Give an account of thy stewardship,' and on the way to that judgment seat where one of the first inquiries will relate to the use which you have made of your various talents. Make it then with Christ in it, from beginning to end ; for Christ's cause, for Christ's poor, for Christ's sake.

"What your death-bed would he had your attention never been called to this subject, it is not for a man to surmise ; but if your will is made with an enlightened conscience and a consecrated spirit, it will plant no thorn in your dying pillow. Think then, Christian professor, we beseech you, to whom you, and all you call your own, belong, and make large bequests to the cause of mercy ; or, better still, become your own executor, and enjoy at once the luxury of doing good ; or, last of all, do both—if the nature of your property will admit—do both."—*American Tract Society.*

Women's Societies.

WOMAN'S BAPTIST HOME MISSION SOCIETY OF MICHIGAN.

President—MRS. WM. A. MOORE, 1055 Woodward Avenue, Detroit. *First Vice President*—MRS. E. H. E. JAMESON, 106 Smith Ave., Detroit. *Corresponding Secretary*—MRS. A. J. FOX, 63 Alfred Street, Detroit. *Treasurer*—MRS. J. A. WARREN, 114 Henry St., Detroit. *Recording Secretary*—MRS. R. H. RUMSEY, 755 Woodward Avenue, Detroit.

The first four months of our Society year show a reasonable amount of good work being done.

The treasury is nearly as well filled as in former years at the same date, and there is a feeling of hopefulness among our sisters generally that is very encouraging to the officers of the Society.

This year we begin to do a little of the special work that, as a woman's society, we feel to be ours—that is, work among the women and children of our foreign population.

We have now, in co-operation with the Woman's Baptist Home Mission Society, Miss Selma Hoeftlin, of the Chicago Training School, working in the neighborhood of the First German-American Baptist Church, of Detroit. More such workers are needed among the Germans, and also among the Norwegians and Swedes who are numerous in our State.

We are still aiding in the support of pastors in the Upper Peninsula, and desire to enlarge our work in that region.

Our work in co-operation with the American Baptist Home Mission Society is, as in former years, viz. : One teacher in Hartshorn Memorial College, and the partial support of a worker in Mexico, and other missionaries.

While not able to do all we desire, our hearts are in sympathy with the various departments of work being carried on for the Master's glory in all parts of our land, and also in the whole world.

MRS. E. H. E. JAMESON.

BOOK NOTICES.

A CAPE ANN CHRONICLE; OR, LILY'S GARDEN.
By Mildred Scarborough. Price, 90 cents. American Baptist Publication Society, Philadelphia, Pa.

A pretty seaside story, especially for girls. There is a great summer hotel, which Lily's father helped to build, and in which she feels a sort of proprietary interest. By selling her beautiful flowers to the fast-arriving guests, she sets out to make some money, and her successes and failures, pleasures and mistakes, with the lessons they taught her, are recounted in a pleasing, life-like way, which makes the book very readable and entertaining.

THE MERRIVALE WILL. By the author of **OLD BRISTOL**. Price, \$1.25. American Baptist Publication Society, Philadelphia, Pa.

A stirring story, with an excellent, although, happily, not an obtrusive, moral. There are adventures, anxieties, suspicious indications, and trying circumstances, but all finally turns out well; our special friend, Mortimer, is vindicated, and the difficult "will" question fortunately and justly settled.

THE ACTS OF THE APOSTLES—A COLORED CHART. Designed by Clarence Larkin, and published by Rev. R. B. Cook, D.D., Wilmington, Del.

This admirable chart gives, in a brief space and attractive form, a most helpful summary of the great events recorded in the Acts of the Apostles. We commend it to the attention of Bible students as a useful help in studying this foundation period of Church history. It also gives a map showing the travels of the Apostle Paul, and furnishes a sketch of his life based upon the work of Conybeare and Howson.

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.

NAME.	FIELD.	NO. BAP.
M. C. Cole,	New Whatcom, Wash.,	15
C. W. Morrison,	Yukon, Okla. Ter.,	12
Ronald McKillop,	Chehalis, Wash.,	6
Henry Happell,	Marinette, Wis.,	66
C. J. Taylor,	Alluwee, Ind. Ter.,	18
F. W. Houchens,	Perry, Okla. Ter.,	5
T. S. Dulin,	District Missionary, Ore.,	5
Alex. Lawrence,	Enid, Okla. Ter.	8
M. O. Field,	Round Spring and vicinity, Ind. Ter.,	10
S. J. Winegar,	Immanuel Church, Sioux City, Iowa,	5
L. B. Harvey,	Reedley and Dinuba, Cal.,	7
J. M. Jones,	District Missionary, Southeastern Iowa,	8
Amos Robinson,	Elkins, W. Va.,	11
J. H. Bigger,	Sandisfield, Mass.,	9
C. L. Wallman,	Swedes, Waukegan, Ill.,	11
J. H. Davis,	State Evangelist, Neb.,	19
F. L. Rozelle,	State Evangelist, Neb.,	35
J. T. Stephens,	Caldwell, Kans.,	6
D. B. Livingston,	Sioux City, Iowa,	5

Home Mission Appointments.

"How shall they hear without a preacher? and how shall they preach, except they be sent?"—ROM. 10: 14, 15.

FEBRUARY.

The following appointments were made:

- Rev. John Cashman, Jerome, Ariz.
 " L. M. Stolberg, Winnipeg and General Missionary to the Scandinavians in Western Canada.
 " J. M. Greene, Woodville, Cal.
 " W. R. Connelly, Auburn and Penryn, Cal.
 " Mrs. H. F. Norris, Superintendent Chinese Mission, San Francisco, Cal.
 " R. L. Bunyard, Victor, Colo.
 " D. H. Foston, Eighth St. Church, Colored, Pueblo, Colo.
 " F. B. Smith, Olive Branch Church, Monument, Colo.
 " G. W. Black, Payete and Weiser, Idaho.
 " Olof Taffin, Swedes, La Porte, Ind.
 " John Fulton, Abilene, Kans.
 " C. L. Taylor, Concordia, Kans.
 " J. M. Dougherty, Chanute, Kans.
 " J. T. Stephens, Caldwell, Kans.
 " B. F. Benoit, French, Worcester County, Kans.
 " Arthur St. C. Sloan, City of Mexico, Mex.
 " Ole Larson, District Missionary, Norwegians, Minnesota.
 " C. E. Oberg, Bethel Swede Church, Minneapolis, Minn.
 " Magnus Berglund, Northeastern Minnesota.
 " F. O. Nelson, Great Falls and vicinity,
 " William Remington, Belt, Mont.
 " E. B. Johnson, Holdrege, Neb.
 " William Kohler, Swedes, Arlington, N. J.
 " S. C. Dorsey, Raton, New Mex.
 " C. F. Mills, Chinese Mission, New York City, N. Y.
 " J. A. Whitted, General Missionary, Colored, North Carolina.
 " A. B. Vincent, District Missionary, Colored, North Carolina.
 " P. F. Maloy, District Missionary, Colored, North Carolina.
 " C. C. Somerville, District Missionary, Colored, North Carolina.
 " Alfred Lindberg, First Swedish Church, Cleveland, Ohio.
 " Henry Barnhart, Arlington and vicinity, Ore.
 " F. G. Davis, General Missionary, Colored, Texas.
 " Robert Ross, Aberdeen, Wash.
 " L. J. Sawyer, North Church, Seattle, Wash.
 " Rev. William Coburn, Immanuel Church, Milwaukee, Wis.
 " C. J. Johnson, Danes, Saxville, Wis.
 " C. P. Olson, Rio, Wis.
 " J. A. Fridell, Danes, Neenah and Waupaca, Wis.
 " W. M. Haigh, Superintendent of Missions, Mississippi Division.
 " W. E. Powell, District Secretary, Kanawha District.
 " N. B. Rairden, Superintendent of Missions and District Secretary for Missouri River District.

The following teachers were appointed:

- Miss Amada Trevino, International School, Monterey, Mex.
 " Zoila Ramirez, " " " "
 " Sallie Westrup, " " " "
 " Delfina Cavazos, " " Santa Rosa, Mex.
 " Eliza Willsie, Chinese School, Sacramento, Cal.
 Mrs. Alda I. Thompson, " San Francisco, Cal.

Financial Statement for January.

MISSIONS AND EDUCATION.

Expended for the month,	-	-	-	-	-	-	-	-	-	\$45,739.07
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Donations from Churches, Sunday-schools, and Individuals,	-	-	-	-	-	-	-	-	-	\$21,384 66
Legacies,	-	-	-	-	-	-	-	-	-	311 21
Schools,	-	-	-	-	-	-	-	-	-	1,000 00
Interest and Dividends,	-	-	-	-	-	-	-	-	-	4,186 87
Income from Real Estate,	-	-	-	-	-	-	-	-	-	182 01
HOME MISSION MONTHLY,	-	-	-	-	-	-	-	-	-	542 04
Total for Jan.,	-	-	-	-	-	-	-	-	-	\$27,606 79
Donations, Legacies, etc., from April 1, 1896, to Jan. 1, 1897,	-	-	-	-	-	-	-	-	-	223,960 33
Total for ten months,	-	-	-	-	-	-	-	-	-	\$251,567 12

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	-	-	-	-	-	-	-	-	\$155 49
Gifts Returned,	-	-	-	-	-	-	-	-	283 50
Interest for Benevolent Fund,	-	-	-	-	-	-	-	-	262 99
Interest for Loan Fund,	-	-	-	-	-	-	-	-	1,496 55
									\$2,198 53
Donations, Legacies and Interest from April 1, 1896, to Jan. 1, 1897,	-	-	-	-	-	-	-	-	20,560 33
									22,758 86

TRUST FUNDS.

Permanent Trust Funds,	-	-	-	-	-	-	-	-	\$100 00
Conditional " "	-	-	-	-	-	-	-	-	2,505 00
									2,605 00
Trust Funds received from April 1, 1896, to Jan. 1, 1897,	-	-	-	-	-	-	-	-	34,617 43
									37,222 43
Total receipts for the present year,	-	-	-	-	-	-	-	-	\$311,548 41

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, \$47.54.

Waterville, Y. W. C. A. Colby University	4 00
First S. S.	25 00
Hancock Point, Mrs. Maria L. Crabtree	2 00
Rockland, First Ch.	16 54

NEW HAMPSHIRE, \$174.51.

Manchester, Swede Ch. Y. P. S.	10 50
Peoples' Ch.	100 00
Millford, Miss S. M. Parker	1 00

So. Lyndeboro Ch.	9 00
Goffstown Ch.	7 73
Hampton Falls Ch.	7 80
Plaistow Ch.	4 50
Laconia Ch.	2 00
Antrim Ch.	31 98

VERMONT, \$216.45.

Perkinsville Ch.	1 00
Chester, First Ch.	35 20
Fairfax Ch.	5 00
Waterbury Centre, Lyman Prescott	6 00
Shutesbury Ch and B. Y. P. U.	6 00
Andover Ch.	1 50
S. S.	50
Wilmington Ch.	5 00
Bristol Ch.	1 50
Rutland Ch.	69 71
C. E. F. A Friend	25 00

St. Johnsbury, Mrs. J. M. Mitchell	5 00
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LEGACIES.

Windsor, Estate of John P. Skinner, Int.	10 00
Fairfax, Estate of J. M. Hotchkiss, Int.	16 00
East Bethel, Estate of Jane L. Smith	29 c4

MASSACHUSETTS, \$2,715.98

Franklin, Y. P. S. C. E.	1 00
Dighton Ch.	3 50
B. Y. P. U.	4 00
Oxford, Mrs. Wm. Foster	5 00
Billerica, First Ch.	3 02
Worcester, Pleasant St. Ch.	12 65
Chelsea, First Ch.	20 00
Palmer, Second Ch.	40 03

Southboro, A Friend.....	10 00
Winchester, First Ch.....	6 00
No. Uxbridge Ch.....	10 00
Gloucester, Chapel St. Ch.....	13 18
Jamaica Plain Ch.....	10 00
Leominster Ch.....	125 40
Boston, Tabernacle Ch.....	44 44
Central Square S. S.....	6 29
Mrs. C. McCully.....	15 00
Tremont Temple Ch.....	91 90
First Ch.....	83 77
Clarendon St. Ch.....	196 31
Lowell, Immanuel Ch.....	3 00
Lawrence First Ch.....	91 79
Natick Ch.....	53 92
Dedham, Y. P. S. C. E. and J. C. E.....	6 00
Winchester, A Friend.....	5 00
Fitchburg, First Ch.....	50 00
Highland Ch.....	6 12
Groton Ch.....	20 00
Middleboro, Central Ch.....	30 50
Somerville, Winter Hill S.S.....	14 38
Prockton, Warren Ave. Ch.....	1 00
Brookline Ch.....	51 96
Newton Centre Ch.....	181 73
Lynn, Washington St. Ch.....	50 00
Mrs. C. J. Pickford.....	150 00
Clinton Ch.....	20 59
Old Cambridge Ch.....	62 00
Southbridge, Rob't H. Cole.....	100 00
Malden, First Ch.....	60 35
Lawrence, First Ch.....	25 00
Second Ch.....	100 00
West Newton Ch.....	280 00
Lowell, Branch St. Ch.....	20 00
Chelsea, Cary Ave. Ch.....	75 00
Lowell, Worthen St. Ch.....	16 23
Dorchester, Temple Ch.....	50 00
Hyde Park Ch.....	46 36
Andover Ch.....	19 79
Chelsea, A Friend.....	5 00
Pittsfield, Morningside Ch.....	18 00
Cambridge, First S. S.....	50 85
Brockton, North Ch.....	18 35
Winchester, First Ch.....	17 00
Gloucester, First Ch.....	29 60
North Oxford Ch.....	10 00
Everett, First Ch.....	44 30
Wakefield, Swedish Mission.....	10 00
West Somerville Ch.....	20 00
Woodville Ch.....	5 00
Amherst, Y. P. S. C. E.....	3 38
Charlestown, First Ch.....	36 00
Allston, Y. P. S. C. E.....	12 50
*For Atlanta Baptist Seminary, Ga.: Chelsea, First S. S.....	50 00
*For Shaw University, N. C.: Worcester, Pleasant St S. S.....	12 50
*For Richmond Theological Seminary, Va.: Worcester, Pleasant St. S. S.....	12 50
C. E. F. Westboro, Mrs. C. M. Winch.....	100 00
Newton Centre Ch.....	45 74

LEGACIES.

Danversport, Estate of Benjamin Porter.....	48 94
Boston, Estate of Abigail C. Parker.....	100 00
Boston, Estate of John Woods, Int.....	64 16
RHODE ISLAND, \$466.15.	
Providence, A Friend.....	5 00
Broadway Ch.....	29 65
Friendship Ch.....	51 41
Stewart St. Ch.....	76 10
Newport, First Ch.....	56 05
Central Falls Ch.....	32 41
Warren Ch.....	69 23
Pawtucket, First Ch.....	121 30
*For Benedict College, S. C.: Pawtucket First Ch., Ladies' H. M. Society..	25 00

CONNECTICUT, \$746.59.

Norwich, Central Ch.....	100 00
Third Ch.....	8 88

East Morris, Miss Rosa M. Farnham.....	5 50
Danielson Ch.....	25 00
New Haven, Calvary Ch.....	156 43
Putnam, Geo. M. Morse.....	50 00
Hartford, Asylum Ave. Ch.....	102 00
First Ch.....	116 00
Memorial Ch.....	4 00
South Ch.....	35 00
Easton Ch.....	5 00
Suffield First Ch.....	10 00
Groton Heights Ch.....	6 08
Danielson, Mrs. H. M. Clemons.....	4 00
Wallingford Ch.....	47 55
Southington, First Ch.....	45 71

LEGACY.

Montville, Estate of Mrs. Mary W. Gardner.....	25 00
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NEW YORK, \$4,872.76.

Buffalo, Per Rev. A. B. Belloni.....	5 00
Delaware Ave. S. S.....	46 55
Delaware Ave. Ch.....	66 02
New York City, Mt. Morris Ch.....	25 00
Fifth Ave. Ch.....	2,286 14
Calvary Ch.....	135 00
Oswego, West Ch.....	56 58
Treadwell Ch.....	11 31
Williamsbridge, Immanuel Ch.....	6 56
Fredonia Ch.....	91 18
Sandy Hill Ch. and S. S.....	100 00
Cohoes, First Ch.....	10 00
Middlebury S. S.....	3 80
Brooklyn, Washington Ave. Ch.....	390 20
Central.....	69 02
Olean, Y. P. S. C. E.....	15 00
Morris Primary Department First S. S.....	5 50
Perry, First Ch.....	16 32
Franklinville, First S. S.....	9 18
Albany, Mrs. Eleathan Sweet and son.....	15 00
Amenia, Y. P. S. C. E.....	1 00
Pulaski Ch.....	6 78
Meridian Ch.....	4 26
De Ruyter, First Ch. Y. P. S. S. C. E.....	2 00
Berlin Ch.....	3 03
Poughkeepsie Ch.....	5 00
Little Falls, First Ch.....	40 87
Kingston, First Ch.....	5 00
White Plains, Women's H. M. Circle (desig.).....	12 00
Jay Ch.....	7 00
Pawling, Central Ch.....	13 57
Hancock Ch.....	23 25
Flatbush, First Ch.....	20 68
Butler and Savannah Ch.....	2 90
Lyons Ch.....	6 00
S. S.....	1 59
Macedon Ch.....	4 50
S. S.....	2 64
Palmyra Ch.....	50 50
Williamson Ch.....	6 50
S. S.....	4 45
Gloversville, First Ch.....	62 00
S. S. Primary Depart.....	10 00
Kindergarten.....	2 00
Potsdam Ch.....	15 00
Syracuse, Central S. S.....	22 46
Greenwich Bottskill Ch.....	140 00
Potsdam Ch.....	15 00
Saratoga Springs, Mrs. A. D. Miller.....	60 00
For Chinese Mission, New York City: New York City, Chinese Y. M. C. A.....	25 00
Friends.....	3 75
For Dispensary.....	3 00
Brooklyn, H. K. Rees.....	7 00
*New York City, John D. Rockefeller.....	1,000 00
*For Spelman Seminary, Ga.: Glens Falls, First Ch. Y. P. S. C. E.....	14 00

LEGACY.

Manchester, Estate of Polly Mitchell, Int.....	18 07
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NEW JERSEY, \$1,123.86.

North Orange Ch.....	25 28
Paterson, Alex. W. Rogers, M.D.....	240 00
Ridgewood S. S.....	6 00
Caldwell, Rev. H. Steelman.....	2 00
Bergen Ch.....	9 14
Piscataway Ch. and Schools..	121 32
Morristown Mrs. C. C. Bishop.....	500 00
Atlantic Highlands, Central S. S.....	4 06
Bloomington Ch.....	10 00
Newark Tabernacle Ch.....	8 24
South Ch.....	29 63
Sewell Ch.....	13 60
Clayton Ch.....	2 00
Quinton Ch.....	4 00
West Vineland Ch.....	2 24
Dividing Creek Ch.....	10 85
S. S.....	3 45
Columbus S. S.....	5 00
Vineland, First Ch.....	8 45
Bridgeport, Lemuel A. Glaspey.....	25 00
Holmdel Ch.....	93 00

PENNSYLVANIA, \$1,087.68.

Philadelphia, Wm. Hawkins... Gethsemane S. S.....	9 00 29 33
Tioga, Jr. C. E. S.....	3 50
Mrs. Emma C. Knowles.....	500 00
First Ch.....	168 95
Fifth Ch.....	89 91
Chester Ave., Mrs. Elizabeth Corliss.....	50 00
Children's Baptist Orphanage.....	2 61
Pittsburgh, Fourth Ave. Y. P. S. C. E.....	10 00 10 00
Wylie Ave. S. S.....	10 00
Tunkhannock, Mrs. Emma Osterhout.....	5 00
Eaton Ch.....	14 56
Mt. Pleasant Ch.....	2 00
Carnegie, First Ch. Y. L. H. and F. Society.....	2 00
Altoona, Memorial Ch.....	5 15
Redstone Ch.....	4 32
Olive Branch Ch.....	3 68
Wellsboro S. S.....	32 55
Cannellton Ch.....	2 40
Union City Ch.....	11 60
Carbondale, Berean Ch.....	6 77
Pine Flats Ch.....	4 00
Litchfield, Anna L. Browe.....	1 00
Shirleysburg S. S.....	2 50
State Lick, Union Ch.....	3 21
Gibson and Jackson Ch.....	5 00
Berean Ch., Clarion Ass'n.....	2 35
Harrison Valley Ch.....	6 72
Crooked Creek Ch.....	2 15
West Newton, Mrs. Mary Penny.....	3 00
Pine Creek Ch.....	2 65
Danville, Mrs. H. D. Still.....	2 00
Troy Ch.....	10 58
Hazleton Ch.....	5 00
Fork Ridge Ch.....	9 05
So. Wheeling Ch.....	3 65
New Brighton Ch.....	26 05
Duquesne Ch.....	11 41
Jackson Summit Ch.....	9 00
Dunbar Ch.....	1 00
Transfer Ch.....	7 30
Freeport, John Rowley.....	2 50
Williamsport, Erie Ave. S. S.....	1 22
*For Roger Williams University, Tenn.: Altoona, Mrs. S. M. Sellers.....	10 00

DELAWARE, \$70.50.

Wilmington, Rev. H. C. Jones.....	5 00
Bethany Ch.....	62 50
Wyoming Ch.....	3 00

DISTRICT OF COLUMBIA, \$50.00.

Washington, Miss E. M. Larvill.....	50 00
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VIRGINIA, \$129.15.

Petersburgh, Gilfield Ch.....	10 90
*Richmond, Coll. per Rev. L. B. Tefft.....	118 25

WEST VIRGINIA, \$15.50.

Leonax, C. W. Forman.....	4 00
Powellton Geo. Qualls.....	3 00
Parsons Ch.....	1 00
Hendricks Mission.....	50
Elkins Ch.....	3 00
Faulkner Ch.....	1 00
*Davis, A. A. Richardson.....	3 00

MISSISSIPPI, \$1,000.

*Jackson, Jackson College (surplus).....	1,000 00
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LOUISIANA, \$161.55.

Alexandria, Coll. per Rev. H. B. N. Brown.....	161 55
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ARKANSAS, \$176.47.

Little Rock, Coll. per Rev. J. H. Hoke.....	174 65
Maysville Ch.....	1 82

TEXAS, \$181.69.

McKinney, Coll. per Rev. F. G. Davis.....	181 69
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OHIO, \$619.50.

Kings Creek, B. Y. P. U.....	2 00
Wyoming, Y. P. S. C. E.....	5 00
Jefferson, First Ch.....	8 00
S. S.....	5 00
Tippecanoe City, Woman's Mission Circle.....	1 50
Dayton, First Ch.....	298 00
F. P. Beaver.....	300 00

INDIANA, \$201.53.

Alexandria Ch.....	2 00
S. S.....	1 55
Bethel Ch.....	1 25
Tea Creek Ch.....	3 10
Brookfield Ch.....	4 22
Edinburg, Mrs. E. E. Dame.....	5 00
Vevay Ch.....	17 15
Madison Ch.....	20 45
Indianapolis, So. St. B. Y. P. U.....	10 65
Spencer, Jonathan L. Allen.....	7 43
Hayden Ch.....	2 79
Vernon Ch.....	2 09
Marion, First Ch.....	5 85
Commiskey Ch.....	93
Coffee Creek Ch.....	3 30
New Prospect Ch.....	1 13
Newlands Creek Ch.....	55
New Albany, Tabernacle Ch.....	10 00
Culbertson Ave. Ch.....	2 79
Salem Ch.....	1 00
Zenas S. S.....	3 32
Jeffersonville Ch.....	2 36
Anderson Ch.....	7 00
Brownstown Ch.....	1 40
S. S.....	1 00
Lancaster Ch.....	2 00
Bear Creek Ch.....	1 80
Terre Haute, Tabernacle Ch.....	4 00
Little Sand Creek Ch.....	3 20
Seymour Ch.....	67 86
Bethany Ch.....	1 50
Elizabeth Ch.....	86
Scottsburg Ch.....	2 00

ILLINOIS, \$774.49.

Alton, Hunterstown Mission S. S.....	3 44
Rockford, Coll. per Rev. A. P. Hanson.....	8 00
Minoak Ch.....	8 00

Brimfield, B. Y. P. U.....	1 25
Austin, Swedish Ch.....	5 00
Big Rock Ch.....	11 50
Glasford Ch.....	1 06
La Marsh Ch.....	2 30
Yorkville Ch.....	24 20
Towanda, B. Y. P. U.....	4 40
Ch.....	4 67
Raritan Ch.....	6 77
Moline Ch.....	14 68
Mrs. Ingra Anderson.....	3 00
Pekin, B. Y. P. U.....	2 00
Ottawa Ch.....	5 00
Plano Ch.....	3 16
Latham Ch.....	2 50
Sterling, B. Y. P. U.....	2 50
Buda, B. Y. P. U.....	1 00
Normal Park Ch.....	10 00
Hud-on Ch.....	34 67
Batavia, B. Y. P. U.....	2 40
Mendota Ch.....	78 65
Nunda, Anson Thompson.....	25
Mt. Carroll Ch.....	1 50
Saxon, B. Y. P. U.....	2 75
Reynolds, B. Y. P. U.....	1 00
Galesburg Ch.....	91 70
S. S.....	6 50
Jr. B. Y. P. U.....	23
Ravenswood Ch.....	1 00
Rockford, State St. Ch.....	59 85
Downer's Grove, B. Y. P. U.....	3 00
Chicago, Fourth Ch.....	10 00
Trinity Ch.....	6 00
Memorial Ch.....	45 00
First Ch.....	52 00
Oak Park Ch.....	5 75
Belvidere, South Ch.....	26 00
Englewood Ch.....	4 00
Dover, W. L. Dean.....	1 50
Roseville S. S.....	10 41
Horace, Dora Tucker.....	5 00
West York, Rev. D. H. Clements.....	5 00
Winchester, Mrs. Nancy Wilson.....	50 00
Horace, B. Y. P. U.....	3 00
Hillsboro, B. Y. P. U.....	2 00
Robinson, Jane Jennings.....	1 00
Unity Ch.....	1 00
New Hope Ch.....	4 91
Campaign S. S.....	10 00
Jacksonville, D. D. Holmes.....	2 00
Long Branch Ch.....	1 80
Union Grove Ch.....	1 20
Ewing, Second Ch.....	3 95
Jacksonville Ch.....	53 00
Highland, Elijah Black.....	5 00
Alton S. S.....	9 39
Jerseyville, Mrs. M. L. Gilworth.....	35 00
Barry, Rev. A. J. Young.....	2 80
Tuscola Ch.....	5 50
Carterville Ch.....	2 24

WISCONSIN, \$612.50.

Lodi, Mrs. H. Cora R. Chrisler.....	4 00
Darlington Ch.....	14 10
Spring Prairie, B. Y. P. U.....	1 62
Tomah Ch.....	5 25
Baraboo Ch.....	9 52
Oconomowoc, B. Y. P. U.....	2 00
Whitehall, Geo. T. Dissmore.....	5 00
Eau Claire Ch.....	30 00
Plainfield Ch.....	3 85
La Crosse, First Ch.....	70 75
Bangor Ch.....	11 40
Merrill S. S.....	23 00
Milwaukee, South Ch.....	113 73
For State Convention:	
Antigo, First Ch.....	12 20
Neenah Ch.....	50 00
Door County.....	14 80
La Crosse, Tabernacle Ch.....	4 20
State Convention, Per C. D. Mayhew.....	20 00
Per R. L. Bunyard.....	25 00
Per F. C. Rhapstock.....	50 00
Prentice, per Rev. O. Ellison.....	2 83
Grantsburg, per Rev. F. O. Carlson.....	75 00
Per Rev. J. P. Sundstrom.....	50 00
*La Crosse, First Ch.....	3 50
C. E. F. La Crosse First Ch.....	4 75

MINNESOTA, \$546.65.

Marshall, H. Vose.....	12 50
Minneapolis, Mrs. E. D. Underwood.....	5 00
For State Convention:	
State Convention:	
Per Rev. E. R. McKinney.....	201 65
Per Rev. M. Berglund.....	225 00
St. Paul Second Swedish Ch.....	
Ladies' Mission Society.....	10 00
Ulen, Norwegian Ch.....	9 25
Blomford, N. E. Ass'n.....	62 50
Hopkins, Per Rev. C. C. Longlotz.....	20 75

IOWA, \$2,016.08.

Campbell, Sam'l Brainard.....	5 00
West Union Ch.....	50
S. S.....	3 09
Lake City, Rev. J. W. Allen.....	5 00
Sibley Ch.....	8 35
Des Moines, Forest Ave. S. S.....	2 57
Linn Grove Mission.....	1 00
Bedford, First Ch.....	25 00
Pella Ch.....	9 50
Bloomfield S. S.....	54
Burnside Ch.....	1 75
Clinton, Swedish Ch.....	5 00
Independence, Mrs. E. M. S. Grimwood.....	1 00
Centerville, First S. S.....	66
Cambria Ch.....	2 75
Ayrshire Ch.....	1 75
Sac City Ch.....	13 00
Whittemore Ch.....	1 75
For State Convention:	
Stratford, Per Rev. Erik O. Olson.....	19 25
State Convention.....	1,908 60

MISSOURI, \$16.25.

Home and Foreign Mission Board.....	16 25
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INDIAN TERRITORY, \$120.55.

Vinita, Per Rev. J. M. Wheeler.....	2 50
So. McAlester, Rev. A. F. Roan.....	2 00
W. A. Treadwell.....	5 00
Red Oak, Coll. Per Rev. I. S. Wright.....	2 45
Paul's Valley Ch.....	1 75
Muldrow, Coll. Per Rev. J. H. Parker.....	3 45
Emahaka, Rev. W. P. Blake and wife.....	5 40
Tahlequah Ch.....	17 65
Antioch Ch.....	2 35
Atoka, Rev. J. S. Murrow, D.D. and wife.....	25 00
Wynnewood, Emma Hill.....	3 00
*Bacone, Indian University, "School Account".....	50 00

OKLAHOMA TER., \$67.50.

Anadarko, Miss Lizzie Moore.....	5 00
D. Noble Crane.....	25 00
Alva Ch.....	1 50
Woodward Ch.....	5 00
Kingfisher, Rev. Job Ingram.....	5 00
Yukon, Rev. C. W. Morrison.....	5 00
Edmund Ch.....	5 70
S. S.....	30
Elk Creek, Rev. G. W. Hicks.....	5 00
Oklahoma City Ch.....	10 00

KANSAS, \$660.30.

Cedar Bluff Ch.....	1 05
Osage Valley.....	4 80
Concordia, Swede Ch.....	7 00
Medicine Lodge Ch.....	2 68
Girard Ch.....	1 00
Hutchinson S. S.....	4 38
Nickerson Ch.....	8 76
Topeka, First Ch.....	1 00
Climax Ch.....	4 63
Troy Ch.....	29 65
Wichita, Emporia Avo. Ch.....	2 25

Howard Ch.....	21 75
Dalton, H. J. Winslow.....	25 00
For State Convention:	
Topeka, Coll. per Rev. E. B. Meredith.....	230 24
Beloit Ch.....	10 88
Abilene, Rev. John Fulton.....	5 00
Long Island Ch.....	5 60
Leeds, Philadelphia Ch.....	2 21
Wier City Ch.....	3 35
H. E. Sweet.....	1 05
Colony, Mrs. M. A. Scott.....	100 00
Coll. by Rev. J. N. Kidd.....	21 50
Walton Ch.....	5 10
Appanoose Ch.....	2 00
South Haven Ch.....	13 66
Turin Ch.....	1 70
Plano Ch.....	2 80
Ellis Ch.....	25 00
Morganville Ch.....	10 00
Hebron Ch.....	7 50
Liberty Ch.....	1 25
Downe Ch.....	1 50
Webster Ch.....	1 50
Hoxie Ch.....	1 37
Clifton Ch.....	15 00
Danish Ch.....	21 94
Simpson Ch.....	2 00
J. L. Evelhoch.....	25
J. I. Roberts.....	1 00
Topeka, Coll. per Rev. J. M. Whitehead.....	51 35

NEBRASKA, \$83.40.

Peru Ch.....	10 00
Alexandria Ch.....	6 85
Weston, A. O. Ekdahl.....	2 00
Oakland, Swedish Women's Mission Society.....	10 00
Oxford Ch.....	2 00
For State Convention:	
So. Omaha, First Swedish Ch.....	2 55

NORTH DAKOTA, \$98.07.

For State Convention:	
Fairmount, Richland Ch., Rev. G. C. McClure.....	29 00
Park River, Harry Ruth, Laura Ruth.....	7 00
Hamilton Ch.....	3 50
Bathgate Ch.....	3 82
Crystal Ch.....	16 25
Fargo, North Ch.....	10 00
H. J. Funk.....	1 60
Norwegian Society.....	10 00
Rutland, Swede Ch.....	12 50

SOUTH DAKOTA, \$80.25.

Elk Point, First Ch.....	9 21
For State Convention:	
State Convention.....	33 54
Spencer Ch.....	11 00
Oelrichs Ch.....	6 50
Bloomingdale, Swede Ch.....	20 00

MONTANA, \$100.65.

Dillon, Ch. Ladies' Aid Soc.....	20 00
Mrs. F. E. Foot.....	5 00
Miss Kate Lewis.....	2 00
Rev. J. C. Jordan.....	10 00
W. L. McKinley.....	1 00
Geo. B. Conway and wife.....	20 00
G. G. Earle.....	10 00
E. H. and C. A. Harvey.....	10 00
Otto Boettiche.....	5 00
Hamilton Ch.....	2 50
Kalispell Ch.....	10 85
S. S.....	3 30
Milligan, J. W. Milligan.....	1 00

WYOMING, \$20.25.

Cheyenne Ch.....	5 00
S. S.....	2 25
Sheridan, First Ch.....	13 00

NEW MEXICO, \$19.00.

Raton Ch.....	19 00
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IDAHO, \$36.67.

Salubria, Middle Valley Ch.....	2 00
Middleton, First Ch.....	5 65
Boise Valley Ch.....	1 00
Boise City, First Ch.....	25 25
Boise Valley S. S.....	52
For East Washington and North Idaho Convention:	
Kendrick Ch.....	2 25

CALIFORNIA, \$819.94.

Fresno, Chinese Mission School	5 30
For State Convention, No. Dist.:	
Millville Ch.....	6 00
Round Mt. Ch.....	6 00
Willows Ch.....	20 00
Tomas Ch.....	77 50
Gold Run Ch.....	1 60
San Francisco, per Rev. A. M. Russell.....	75 00
Cavelo, Mrs. E. P. Vining.....	25 00
Ch.....	1 00
Santa Rosa, V. P. S. U.....	13 00
San Jose, First Ch.....	25 00
Per Rev F. S. Lawrence.....	95 50
Oakland, per Rev. W. H. Latourette.....	261 04
Waterville, per Rev. Peter Peterson.....	33 00
For State Convention, So. Dist.:	
State Convention, per Rev. H. M. Bell.....	175 00

OREGON, \$581.42.

McMinnville Ch.....	2 00
For State Convention:	
Portland, State Convention, per Rev. Gilman Parker.....	283 27
La Grande, Rev. C. H. McKee and wife.....	6 25
Grants Pass, Rev. T. S. Dulin.....	10 00
Astoria, per Rev. L. J. Trumbull.....	20 30
Eugene, Rev. J. F. Day.....	7 50
Grass Valley Ch.....	10 00
The Dalles, Marshall Hill.....	10 00
Orient, First Ch.....	15 00
Mitchell, First Ch.....	2 50
Portland, S. S. Bailey.....	25 00
Calvary Ch.....	17 60
Williamett and Central Ass'ns.....	75 00
State Convention.....	100 00

WASHINGTON, \$546.60.

New Whatcom, First Ch.....	102 24
Tacoma, First Ch.....	5 14
Seattle, Rev. D. D. Proper.....	10 00
Walla Walla Ch.....	2 40
For State Convention, No. West Convention:	
Tacoma, Second Ch., B. Y. P. U.....	5 00
Ballard S. S.....	2 00
Aberdeen Ch.....	5 00
Olympia, Central Ch.....	10 00
Amos O. Buker.....	5 50
Puyallup Ch.....	7 50
Snohomish, Rev. James Cairns.....	10 00
Seattle, Rev. Geo. Bale.....	5 00
Vancouver Ch.....	4 00
B. Y. P. U.....	1 00
Chehalis Ch.....	10 00
Shelton, Mr. F. O. Lamoreux.....	5 00
Mrs. F. O. Lamoreux.....	5 00
S. S.....	3 02
Seattle, Coll. per Rev. D. D. Proper.....	153 78
Burton Ch.....	5 00
Vashon Ch.....	5 00

For East Wash. and No. Idaho Convention:	
Spokane, Coll. per Rev. A. M. Allyn.....	147 67
Calvary Ch.....	2 55
Pomeroy Ch.....	5 00
No. Yakima, First Ch.....	2 00
Palouse Ch.....	4 75
Ladies' Aid Society.....	75
Sprague Ch.....	9 00
Latah Ch.....	1 00

BRITISH COLUMBIA, \$5.00.

For East Washington and North Idaho Convention:	
Chilliwack Ch.....	5 00

WOM'S AMER. BAPT. HOME MISS. SOC., \$1,539.46.

For teachers in Atoka Academy, Ind. Ter.....	88 88
For teachers in Indian University, Ind. Ter.....	44 44
For teachers in Wichita Mission, Okla. Ter.....	70 00
For teachers in Provo, Utah.....	78 00
For teachers in Fresno, Cal.....	53 33
For teachers in Butte, Mont.....	25 00
For teachers in Velarde, N. M.....	50 00
For teachers in Monterey, Mexico.....	39 87
For teachers in Santa Rosa, Mexico.....	15 95
For teachers in Chinese Mission, New York City.....	50 00
For teachers in Hartshorne Memorial College, Va.....	212 50
For teachers in Jackson College, Miss.....	100 00
For teachers in Wayland Seminary, D. C.....	45 00
For teachers in Houston Academy, Texas.....	50 00
For teachers in Mather School, S. C.....	50 00
For teachers in Waters Normal Institute, N. C.....	62 50
For teachers in Allendale School, S. C.....	87 50
For teachers in the Bible and Normal Institute, Tenn.....	50 00
For teachers in the State University, Ky.....	44 44
For teachers in the Rogers Williams University, Tenn.....	50 00
For teachers in the Arkansas Baptist College.....	81 24
For teachers in Gibsland Academy, La.....	62 50
For teachers in Dawes Academy, Ind. Ter.....	128 31

WOM'S HOME MISS. SOC., OF MICHIGAN, \$100.00.

For Missions.....	100 00
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Total.....\$22,851 86

HOME MISSION MONTHLY. 542 04

CONDITIONAL TRUST

FUNDS, \$2,000.00.

Brooklyn, N. Y., Rev. John Sheridan.....	500 00
Granville, N. Y., Mrs. E. S. Shepardson.....	1,500 00
New York, A Friend.....	500 00

PERMANENT TRUST FUNDS, \$100.00.

Albion, N. Y., W. E. Barker.....	100 00
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J. GREENWOOD SNELLING, Treasurer.
211 Fifth Ave.

DONATIONS RECEIVED AT INSTITUTIONS.

For Alabama Baptist University, Ala.:

ALABAMA.

East Lake, Mt. Zion Ch	5 00
Selma, State S. S. Convention ..	5 00
L. L. Burwell, M. I.)	1 00
S. R. Smith	6 69
Milton, Harmony Ch	2 52
Mt. Andrews, Perote Ass'n.....	1 10

NEW JERSEY.

Newark, Miss Ruth Haldrum	55
East Orange, Mrs. Emma Brown	10 00

For Benedict College, S. C.:

SOUTH CAROLINA.

Bethlehem Ch. and S. S.	6 07
Pleasant Grove Ch. and S. S. ..	5 77
Columbia, Rev. J. W. Simons ..	5 00
New Durham Ch	50
Pinckney, G. H. Hughes	1 50
Oakley Grove, Rev. A. E. Jenning	46
Greenville, Springfield Ch.	8 40
Bethlehem Union	50 00
Tumbling Shoals' Ass'n.....	60 10
Good Hope Ch	95
Union No. 2, Rocky River Ass'n	10 00
Mt. Lebanon S. S.	1 50
Mt. Tabor S. S.	30
Liberty Ch	4 30
Wilson Creek Ch	2 00
New Broad Mouth Ch	1 00
Union No. 2, Little River Ass'n ..	50 00
Mt. Moriah S. S.	5 00
Mt. Zeno S. S.	5 01
White Oak Ch	5 00
Kershaw Union	10 00
Zion Grove S. S.	1 40
Union No. 2, Enoree Ass'n.....	5 00
Little River, Zion Ass'n.....	2 00
Bethlehem Grove Ass'n.....	2 00
Good Hope S. S.	1 50
Greenwood, E. Goodman	7 11
Orangeburg, Mt. Olive S. S.	2 00
Woodville, Pleasant Grove S. S.	1 93
Belton, New Hope Ch	17 00

NEW YORK.

Medina, Earl W. Card	5 00
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MASSACHUSETTS.

North Adams, V. A. Whitaker ..	60 00
For Jackson College, Miss.:	

MISSISSIPPI.

Woman's Gen'l Baptist Mission Soc. of Mississippi.....	10 00
Colored Baptist State Convention of Mississippi.....	5 00
Okolona, coll. by Miss Delia L. McIntosh.....	12 88
Jackson, receipts from two concerts by students.....	24 00

MASSACHUSETTS.

Boston, W. R. S.	50 00
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CONNECTICUT.

Moosup, Mrs. Crankska	5 00
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PENNSYLVANIA.

Philadelphia, A. B. Pub. Soc. ..	10 00
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For Richmond Theological Sem'y, Va.:

MASSACHUSETTS.

Watertown S. S.	50 00
West Acton S. S.	25 00
Boston, A. W. Benton	10 00
Needham, First S. S.	25 00

VIRGINIA.

Hampton, W. S. Holland.....	3 00
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For Spelman Seminary, Ga.:

MASSACHUSETTS.

Springfield, Infant Dept. First S. S.	4 80
Boston, H. N. Lathrop	25 00
Worcester, Mr. J. S. Perry	15 00
Miss M. A. Slater	25 00
Southbridge, A Friend	4 00

CONNECTICUT.

Deep River, Mrs. Chas. Jennings.....	75
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NEW YORK.

Buffalo, Mizpah Circle, King's Daughters and Sons.....	18 00
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OHIO.

Piqua, Miss Mattie E. Weddell ..	2 00
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MICHIGAN.

Jackson, Rev. R. B. Balcom ..	8 00
Mrs. Lucy Thurman.....	8 00

SOUTH CAROLINA.

Greenwood, Little River Ass'n ..	8 00
Honea Path, Little River Ass'n, Union No. 1.....	10 00

GEORGIA.

Augusta, Shiloh Ass'n.....	14 66
Atlanta, Miss R. M. Ganster ..	4 50
Miss Margaret Aitken.....	10 50
Miss E. V. Griffin	3 50
Miss Lizzie Symms.....	1 00
Second Washington Ass'n, S. S. Con.....	2 05

For Walker Baptist Institute, Ga.:

GEORGIA.

Augusta, Walker Bapt. Ass'n.....	25 00
G. A. Goodwin.....	1 75
Noah's Eb. Ass'n.....	20 00
Friends at Institute	4 40
Students at Institute.....	1 73
Charles Goodwin.....	2 00

NORTH CAROLINA.

Raleigh, Rev. S. N. Vass.....	14 80
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MASSACHUSETTS.

Boston, Estate of E. Andrews.....	25 00
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For Waters' Normal Institute, N. C.:

VERMONT.

Passumpsic, Ladies' Mission Circle.....	8 00
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NORTH CAROLINA.

Jordan's Grove Ch.....	2 80
Woman's Mission Circle.....	5 00
Reynold's Mission Circle.....	20 00
W. D. Newsome.....	10 00
C. S. Brown	10 00
Walter Myrick.....	5 03
J. P. Weaver.....	2 00
P. D. Boone.....	1 00
W. H. Smith.....	1 00
A. J. Sessoms.....	1 00
Coll. at Water's Institute.....	4 80
Mrs. Z. A. Brown.....	1 00
Claudie Chavis.....	3 15
Robenia Rooks.....	1 35
J. J. Downing.....	1 00
M. M. Newsome.....	1 25
C. F. Tope.....	4 05
Lula Collins.....	1 00
A. J. Robbins.....	1 00
Adair, Chas. Smith.....	2 00
L. H. Hunter.....	1 00
Como, I. J. Cooper.....	1 00
Gatesville, A. Reid.....	1 00

For Allendale School, S. C.:

MAINE.

Winter Harbor, Children's Mission Band.....	1 00
West Sullivan, Mission Circle..	1 46
China, Mission Circle.....	2 05

MASSACHUSETTS.

West Boylston, Mission Circle ..	1 34
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CONNECTICUT.

New Britain, First S. S.	5 50
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Note.—In the February Monthly the contribution of \$1,000 to Conditional Trust Funds, credited to Brooklyn, N. Y., should have read, "Mrs. Samuel N. Brown, Boston, Mass."

Donations of Clothing, Etc.

Somerville, Mass., Farther Lights Circle of Winter Hill Ch., barrel and box to Ark., \$53.96.
 Providence, R. I., Ladies' Aid Society of Central Ch., barrel to Neb., \$170.32.
 Kendaia, N. Y., Sunday-school, barrel to No. Dak., \$23.29.
 Rochester, N. Y., Woman's Mission Society of Wilder St. Ch., barrel to Okla. Ter., \$31.91.
 Bridgeton, N. J., Woman's Mission Society, of Berean Temple, two barrels to Okla. Ter., \$85.35.
 Trenton, N. J., F. L. M. S. of First Ch., barrel to No. Dak., \$106.64.
 Bryn Mawr, Pa., Woman's Mission Circle barrels to Ia. and Kans., \$62.65.

Warren, Pa., W. H. M. S., donation to Ga., \$2.50.
 West Chester, Pa., Whatsoever Circle of King's Daughters of First Ch., barrel to Neb., \$25.60.
 Chicago, Ill., Willard Av., Ch., box to Ind. Ter., \$75.
 Yorkville, Ill., Women's Circle, barrel to Ind. Ter., \$21.43.

Total to Feb. 10, 1897, \$658.63.
 Total for year, \$7,042.76.

JACKSON COLLEGE, JACKSON, MISS.
 Donations received as follows:
 Livermore Falls, Me., First Ch., barrel.
 Concord, N. H., First Ch., barrel.

East Jaffrey, N. H., First Ch., box.
 Lebanon, N. H., First Ch., barrel.
 Ludlow, Vt., First Ch., box.
 Ashland, Mass., First Ch., barrel.
 Lynn, Mass., Washington St. Ch., two barrels.
 North Abington, Mass., First Ch., barrel.
 Springfield, Mass., Carew St. Ch., barrel.
 Vineyard Haven, Mass., First Ch., barrel.
 Watertown, Mass., First Ch., barrel.
 East Greenwich, R. I., Mrs. J. S. Madison, barrel.
 Wickford, R. I., First Ch., package.
 Brooklyn, Conn., First Ch., barrel.

THE BAPTIST HOME * MISSION * MONTHLY.

VOL. XIX.

APRIL, 1897.

No. 4.

• • EDITORIAL. • •

J. GREENWOOD SNELLING.

The American Baptist Home Mission Society mourns the loss of its Treasurer, who died at his home on Saturday, March 20, after two weeks' illness of pleuro-pneumonia. After a preliminary experience of seventeen years as clerk in the Bank of the Republic, of New York City, Mr. Snelling entered the service of the Home Mission Society in 1875 as Clerk of the Board and Assistant Treasurer of the Church Edifice Fund. After ten years of service in this capacity and as Assistant Treasurer, he became Treasurer of the Society in 1885. He met the increasing requirements of his office to the fullest satisfaction of the Board of Managers; modest, unassuming, he sought no notoriety, but was entirely contented with the recognition accorded to him by those who knew him best, that he was an honest, faithful, conscientious, industrious man, consecrating his entire time, talents and strength to the service of the Master in the honorable position which he occupied.

He was active in Christian work, having served the First Church in Stamford, Conn., and the Madison Avenue Church in New York City as deacon and as Sunday-school superintendent.

He leaves an aged mother, a wife and four children—two sons and two daughters. One of the sons is married.

Any friend of the Society who can furnish a copy of the Annual Report of The American Baptist Home Mission Society for any of the years specified herewith will confer a favor by sending the same to the Corresponding Secretary to complete a file: 1832, 1833, 1834, 1835, 1837, 1838, 1840, 1846, 1855, 1859, 1863, 1868, 1879, 1883, 1884.

The period through which Northern Baptists are now passing is a most critical one and will mark an epoch in their history. Unless all signs fail, the debts of the two great Missionary Societies, aggregating nearly half a million dollars, will be fully paid. The payment of the debts is one of the least of the good results likely to issue from this united effort of the denomination to meet the financial and moral obligations resting upon it.

THE GREAT MISSIONARY CONFERENCES.

Seldom, if ever, in the history of the Baptist denomination, have there been four more important public conferences than those recently held in Boston, New York, Philadelphia and Chicago to consider the general subject of missions. The themes discussed have been fundamental: "Giving in The Old Testament," "Giving in The New Testament," "Christain Stewardship," "God's Claims Upon Us and Ours," "Motives in Christian Beneficence," "The Law of Sowing and Reaping," "Christian Living and Giving," "Giving as Worship." The attempt has been to get down to bed-rock principles and find a substantial basis in

the Word of God, in Christian experience, and in the relations of the Church to the world on which to build an enduring philosophy of Christian beneficence.

These themes have been discussed by some of the ablest men in the denomination, veteran students of "The Word," such as Drs. Hovey and Weston, scholarly preachers such as Drs. King, Faunce, and others; popular pastors like MacArthur and Henson; aggressive leaders such as Mabie and Morehouse, and many others whose work and worth is so well known as not to need mention. These conferences, and similar ones yet to be held, cannot fail to be productive of the highest results—not only in the development of a larger beneficence in the churches, but also in the awakening of a profounder interest in all great missionary enterprises, and especially in the development of a higher type of Christian living.

THE CAMPAIGN FOR THE DEBTS.

The Baptist hosts just now are indeed of the church militant, in the campaign to extinguish the debts of the Missionary Union and the Home Mission Society. With the blessing of God we shall achieve a magnificent victory. We want just as many as possible to have an honorable part in it. Let no one as a non-participant be compelled to say, when success shall be achieved: "*They* did it;" but rather as one of the generous contributors: "*We* did it."

As the MONTHLY goes to press, about \$45,000 of the \$236,000 needed is in sight. There are two pledges of \$5,000 each from New York and vicinity, four of \$3,000 each from Boston and vicinity, and other pledges from \$500 to \$3,000 from other sources.

There ought to be ten pledges of \$5,000 each and fifteen of \$3,000 to \$2,500 each in order to insure success by May 15.

Brethren, whom God has prospered, will you not send on your names for these amounts? At least \$140,000 should be

contributed in large amounts. Then we may hope to get the rest in smaller sums from the many.

Remember April 25th.

Sunday, April 25th, is to be a grand Rally Day in our churches generally, for the payment of the debts of the Societies. We unitedly appeal to every church that has made no offering the past year, either for Home or Foreign Missions, to observe this day and make one generous offering for both. And we appeal to churches that have made their usual offerings to do something *extra* for the debts. It is only thus that we hope to succeed. Pastors, brethren, please remember April 25th.

Special Conferences.

About fifty Chicago Baptists met Secretaries Mabie and Morehouse at the Union League Club, Thursday evening, March 4th, for the conference concerning the debts of the Societies. It was a kind of an ecclesiastical council of war. The chairman, one of Chicago's most worthy citizens, Andrew McLeish, Esq., after having made a generous pledge, declared that it would be simply infamous if we as Baptists should not provide the \$236,000 required after Mr. Rockefeller alone had offered to assume a larger amount. Ringing resolutions were adopted declaring that the needs of the Societies "should be a matter of deep concern to all members of our churches upon whom rests the responsibility for the extension of Christ's kingdom in the earth;" that the magnificent offer referred to is a providential "summons to the denomination to provide for the remainder quickly and enthusiastically;" and that Chicago should raise at least \$10,000 of the \$25,000 needed from the Mississippi Valley. The motto of Chicago at the World's Fair was: "I WILL." We expect Chicago Baptists to exemplify the motto in their undertaking for the upbuilding of a spiritual structure that shall not vanish like the buildings of the famous Exposition.

At Detroit, Michigan, on Tuesday evening, March 9th, a conference of Michigan Baptists was held at the residence of A. J. Fox, at which about fifty persons, notwithstanding a heavy storm, were present; some coming from Port Huron, Grand Rapids and other places. After statements by the secretaries, there were very earnest and touching expressions of interest in this undertaking. Excellent resolutions were adopted, and a committee of twelve was appointed to further the work of securing at least \$5,000 from Michigan Baptists. We expect that they will exceed this and surprise us by their generosity. Other conferences are projected.

How to Do It.

A noble, Christian woman of moderate resources, and who is unable to give much from her income, said, when considering what she might do toward the payment of the debts: "I have decided to saw off a piece of my capital, and so you may put me down for \$5,000."

How many will follow her example and "saw off a piece of the capital" with which God has blessed them?

Another, who also pledged \$5,000, remarked facetiously: "If instead of disposing of this amount in my will I give it now, there will be no deduction for an inheritance tax and no chance for lawyers' fees in contesting the will." Think of that, brethren! It would be interesting reading were we to print what he said about the positive injury inflicted upon many young men by their wealthy parents in leaving to them large fortunes that are a temptation to worldliness and effeminacy.

And this is what one who gives \$3,000 says: "That magnificent example of Mr. Rockefeller's ought to inspire many others of our faith to do likewise and honor their profession, shut the mouths of infidels and croakers, and let the world know that we believe what we profess. What the cause of Christ needs now is consecrated wealth. Surely God's hand is in this movement, and

He is teaching us what can be done and ought to be done."

The Special Appeal to Ministers.

The ten ministers on the Executive Board of the Home Mission Society and the eight on the Executive Committee of the Missionary Union have united in an appeal to their brethren in the ministry to make a special offering for the debt. They say that though for years they have given much time and energy as well as money to the work of these Societies, they are ready to make an extra offering for the debt. Officers and secretaries of the Society will also make liberal contributions, in several cases amounting to hundreds of dollars for each. If all will do likewise, victory is sure.

ANNOUNCEMENT EXTRAORDINARY.

The AMERICAN BAPTIST MISSIONARY UNION and the AMERICAN BAPTIST HOME MISSION SOCIETY have most cordially united in an earnest effort for the extinction of the debts of both. This announcement has been hailed with great satisfaction by their common constituency as an expression of fraternal sympathy and interest of each for the other, and is calculated to elicit a more hearty and generous response than if two special, separate efforts were made simultaneously in behalf of each.

These accumulated debts of two or more years are due largely to the falling off in legacies; and, according to recent estimates, are likely to aggregate \$486,000 by March, 1897; for the Missionary Union, \$306,000, and for the Home Mission Society, \$180,000. Ordinarily, it would be deemed impossible to secure this amount. Providentially, however, in this emergency, when most destructive retrenchment in all missionary enterprises at home and abroad seemed inevitable, in response to a joint appeal of the Secretaries of both Societies, Mr. John D. Rockefeller, in January, most generously offered to give \$250,000 (or in this proportion if the debts, on April 1, 1897, are less

than estimated), provided the whole sum shall be secured on or before July 1st, 1897. With such an offer there can be no doubt about our duty to proceed to raise the remaining \$236,000, or whatever may be required. Shall it not be done quickly and enthusiastically before the Anniversaries at Pittsburg, May 18 to 25, so that our Baptist hosts may go thither with gladness and thanksgiving to God for this deliverance? Will not our Lord and Saviour be honored by such an expression of devotion from us, and would He not be dishonored were we to fail, with such a wonderful incentive to success?

The Societies unitedly appeal to their great constituency for most liberal offerings for this purpose. While every contributor has the fullest liberty of designation, it is earnestly desired that offerings be made to the common fund, to be equitably divided between the Societies in the ratio of their respective debts.

It is regarded as essential to success that a large proportion of the amount required shall be pledged in liberal sums by individuals. This special effort should not disturb the stated order of contributions by the churches before April 1st, for the current work of the Societies. Churches making their offerings for either Society, or both, before this date, are affectionately urged to do their utmost in order that the debts may be reduced to the smallest possible proportions.

Hereafter it is the purpose of the Societies to keep their expenditures as nearly as practicable within the scale of estimated receipts, based upon the average for the three years preceding (unusual legacies excepted), and upon reasonable expectations of larger offerings resulting from returning business prosperity and increased interest in missions. It is hoped that through the efforts of the Commission on Systematic Christian Beneficence a greater number of our people may become more liberal contributors to these objects.

Printed pledge cards will be furnished for the use of members of special committees, pastors and others who may volunteer to assist in this great undertaking. Pledges may be paid, if preferred, in two installments, on July 1 and October 1, 1897. Payments may be made either to the District Secretaries or direct to the Treasurer of either Society, designated "For the Societies' Debts." Separate accounts will be kept of all such offerings and a proper division thereof will be made.

Upon this united effort we entreat our brethren everywhere to join with us in invoking the abundant blessing of God.

On behalf of the Societies,
SAMUEL W. DUNCAN, *Foreign Secretary*.
HENRY C. MABIE, *Home Secretary*;
AMERICAN BAPTIST MISSIONARY UNION.
THOS. J. MORGAN, *Corresponding Secretary*.
HENRY L. MOREHOUSE, *Field Secretary*,
AMERICAN BAPTIST HOME MISSION SOCIETY.
BOSTON AND NEW YORK, March 1, 1897.

BE GLAD.

O heart of mine, we shouldn't
Worry so!
What we've missed of calm, we couldn't
Have, you know!
What we've met of stormy pain,
And sorrow's driving rain,
We can never meet again
If it blow!

We have erred in that dark hour
We have known,
When the tears fell with the showers
All alone—
Were not shine and shower blent
As the gracious Master meant?
Let us temper our content
With His own.

For we know not every morrow
Can be sad;
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad.

—JAMES WHITCOMB RILEY.

THE PLEDGE FOR THE DEBTS.

The following is the form of pledge for the extinction of the debts of the Missionary Union and the Home Mission Society. We hope every reader of the MONTHLY will cut it out or copy it and, filling the blanks, send it to the Treasurer of the Society for this object. Let everybody do SOMETHING—the quicker the better:

IN order, by a concerted effort, to extinguish the debts of both the American Baptist Missionary Union and the American Baptist Home Mission Society which, by estimates of December 1st, 1896, will aggregate prospectively, at the close of the fiscal year March 31, 1897, the sum of Four Hundred and Eighty-six Thousand Dollars (\$306,000 and \$180,000, respectively), we agree to pay to an authorized representative of these Societies, on or before October 1st, 1897, the sum set opposite our respective names,

PROVIDED, the whole amount of the debts of both Societies, March 31st, 1897, be subscribed by good and responsible parties, satisfactory to Messrs. Robert O. Fuller, of Boston, Mass., C. H. Dutcher, of Brooklyn, N. Y., and Alanson J. Fox, of Detroit, Mich., on or before July 1st, 1897; otherwise this subscription is void.

NAME.

AMOUNT.

P. O. Address.....

\$.....

Name of Church.....

Date

VIRGINIA UNION UNIVERSITY.

The development at Richmond of a well-equipped, endowed school of learning, especially adapted for the industrial, intellectual and moral training of thousands of negro young men and women, ought to appeal very strongly to the public-spirited white citizens of Virginia, more particularly of the city of Richmond. Such a school will add very much to the city every way; it will cause to be expended there a very considerable sum of money every year both by teachers and students; it will add to the attractiveness of Richmond as an educational centre; it will tend to steadily improve the character of that large body of negroes now resident in the city; it will attract thither multitudes of families coming to avail themselves of the educational advantages offered for their children; it will attract Northern visitors interested in the great work of uplifting the negroes. The work inaugurated and carried forward thus far, chiefly by Northern philanthropists and Christians, has its origin in no narrow

sectarianism or sectionalism or class feeling, but rather in an unselfish desire to promote the public weal. Whatever is for the real benefit of the thousands of negroes of Virginia is for the benefit of the whole mass of her citizens. Such a movement as this under consideration merits not only the sympathy and strong moral support of the community, but it ought to receive also substantial financial help. Ten thousand dollars given by the white citizens of Richmond for the erection of "Richmond Hall" would undoubtedly be such an encouragement to Northern philanthropists and men of wealth as to greatly stimulate them to larger gifts.

We desire to call the attention of all persons remitting money for the HOME MISSION MONTHLY to the fact that, unless this is received early in the month, it takes at least thirty days before changes can be made in the mailing list to notify them of the receipt of their subscription. We are always glad to rectify any omissions or errors, but would suggest that parties wait at least thirty days before getting anxious and writing to the office about their subscriptions.

SPORADIC GIVING.

The appeals that come up from the South for help to build meeting-houses, pay church debts, erect parsonages, establish and support schools for the Negroes, orphan asylums, and other forms of charity, are legion. Against such appeals there is no law. This is a free country, and one man, or church or institution, has the same right to solicit aid as any other man, church, or institution. There is great need of such contributions through the South. The people are poor, money is scarce, there is a lack of religious and educational facilities, and multitudes of children are neglected and go hungry and poorly clad.

Those to whom these appeals come must be their own judges as to how far they shall respond to them, and the Home Mission Society has certainly no right or desire to impose the slightest restriction upon the freedom of individuals in the bestowment of their gifts for charitable, educational, or religious purposes.

This, however, it seems to us, may properly be said, and ought to be said, in justice to all parties: First, the Home Mission Society is doing everything in its power to promote especially the intellectual and religious welfare of the 1,600,000 Negro Baptists in the South. It devotes an immense amount of time and care to the study of their needs, and strives to use good sense and conscience in the best possible use of all the money entrusted to it for such purposes. It uses no money for many worthy appeals, simply because its treasury is exhausted. If it had more money, it would do more work. Without an increase in the cost of administration, it could double the amount of work that it is doing in the South if it had the money at its disposal. It makes no gifts, it extends no aid of any kind, without careful investigation as to the need and worthiness of those who appeal for help, and is ready at any and all times to render an account of the money distributed by it.

Second, it is safe to say that there are many cases where the appeal is very spe-

cious, but unworthy. Considerable sums of money are, undoubtedly, practically thrown away by being given to those who ought not to receive it, who render no account of it, and who make no proper use of it. It is believed that if all the money intended for the promotion of the religious and intellectual well-being of the Negroes of the South were sent to the treasury of the Home Mission Society, it would accomplish for these people, as a body, very much more than if given miscellaneously to irresponsible parties in response to their importunate appeals.

Third, requests often come to the Rooms asking whether the Society will endorse certain appeals from the South for money. This embarrasses the officers at the Rooms, because, in the first place, they have a larger assortment of worthy cases on hand, which they do endorse, than they can help; and hence they are loath to advise their correspondents to send their money to other cases, even though they also be worthy. Then again, if the case is a new one, it requires the officers to make a special investigation in order to give a satisfactory response. Even in cases of grave doubt, or even of pretty clear evidence to the contrary, the officers dislike to assume the responsibility of saying that help should not be rendered because the object is unworthy.

Fourth, the Society never gives the names of individuals to whom private appeals may be sent in these sporadic cases.

A letter now before us, dated Winchester, Ky., February 4, 1897, signed by William W. Banks, Church Clerk, and purporting to be done by order of the church, has been sent out apparently to a large number of people asking for aid in the payment of a church debt. In the letter is the following statement: "We applied to the Society in New York for aid, and on account of the hard times and new western work they have not the money to grant us a gift or a loan, *so we were advised to write to you.*" This conveys the impression, and has been so understood, that the officers of the Society furnished the names of the parties

to whom this letter was sent, and advised the sending of the letter. This is wholly misleading. The Society furnished no such names, gave no such advice, and has no responsibility whatever in the case, and it earnestly protests against such misrepresentation, whether intended or accidental.

P. S.—Since writing the above, we are informed that the debt on this church has already been reported as paid.

INCREASING INTEREST.

A well-attended parlor conference was held at the residence of Stephen H. Plum, Esq., of Newark, N. J., on Tuesday evening March 16th, in the interest of the effort for the cancellation of the Society's debts. Secretaries Morgan, Mabie and Morehouse were present. Several business men participated in the conference, both by earnest words and generous deeds, evincing their determination to do their full share for the payment of the debt. One church of 250 members, that usually gives less than \$200 either to Home or Foreign Missions, has already raised \$1,000 for the debts and proposes to do more. And the church is without a pastor. A good deacon took the lead and worked up the subscriptions. Let this be a hint to other good deacons with which our churches are blessed. Northern New Jersey will undoubtedly give about \$25,000 for this purpose.

At the Asylum Avenue Baptist Church in Hartford, Conn., after a meeting under the auspices of the State Commission on Christian Beneficence, another conference was held on Thursday noon, March 18th, at which about fifty were present. The good ladies of the church had provided a collation which contributed to the enjoyableness of the occasion. A committee was appointed to further the effort and an eminent Baptist of Hartford set the ball a-rolling by an offering of \$1,000. It is expected that the State of Connecticut will take \$15,000 of the debts.

A WORD TO THE WEALTHY.

There are several considerations which I ask my wealthy brethren to consider.

1 Property has its duties. You will not deny this proposition. If God has given you wealth, and talent for making wealth, he will call you to account for the use of these gifts. He has not given you money for luxury, for selfish indulgence, for worldly show. You will say that such men as Newton and Bacon, Franklin and Webster are bound to consecrate their power of intellect, splendid erudition, practical wisdom and thrilling eloquence wholly to the service of our divine Lord; in the same manner, for the same reason, and to the same extent, you are bound to devote your property and your talent for accumulation to the advancement of the Redeemer's cause and kingdom in the world.

2 Property has its perils. As wealth furnishes facilities for indulgence, and gives opportunities for wrongs which could not otherwise be committed, its possession may be regarded as a constant temptation. How few fail to become vain, exacting, consequential, luxurious, pompous, overbearing, and foolishly ambitious who pass under its influence! And how seldom, when parents escape these blighting effects, do children also! In how great a majority of instances is parental wealth a curse rather than a blessing to the sons and daughters of opulence! How few persons who have become rich or happier than when they were poor, or had only a competency! This ought not to be. But that which is wrongfully withheld from God is a curse, not only to our own souls, but also to our children.

How few wealthy men enjoy as much of the love of God in their hearts as they did when they were poor! They should enjoy more, and would, if they were diligently employing their means and opportunities to spread the Gospel of the Son of God in the earth. "If riches increase, set not your heart upon them." But how difficult not to set the heart upon them! And how certainly will they become the object of an idolatrous affection, if they are regarded as a selfish possession and not simply as trust funds received for the use of Christ's homeless and churchless poor, in this land and in all lands! But how dignified and important the position of Christ's steward, the

almoner of God's gifts to perishing men ! On the other hand, our Saviour has distinctly taught us that the man is a fool who "layeth up treasure for himself, and is not rich toward God."

"They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

3. Property has possibilities of usefulness. Men who have wealth and talents and opportunities for acquisition should be very grateful to Almighty God, should employ these resources diligently, and should consecrate all their glowing gifts on the altars of a Saviour's love and a world's necessities. Then how much can wealth accomplish, especially when organized and aggregated ! To what needs will it minister, what necessities relieve, and what sorrows assuage ! What wrongs, outrages and oppressions will yield to its beneficent power and pass away ! What continents of moral waste will it fertilize, and what fountains of joy and blessing will it open for the refreshment of millions of perishing souls ! What institutions of charity, education and religion will spring up beneath its golden touch, and how vast the results it will accomplish for humanity and God !

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy ; that they do good, that they be rich in good works, ready to distribute, willing to communicate ; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Let us not envy the rich who use their riches for selfish ends, inasmuch as they lose life's grand opportunity, and have a fearful account to render ; but how distinguished, how favored, how truly enviable, the condition of those who, having wealth, can resist its blandishments ; who, possessing an abundance, realize their constant dependence on the Great Giver ; who are rich in good works, ready to distribute and willing to communicate ; who pave with their gold the streets of the New Jerusalem, garner up for themselves stores of immortal riches, by transmuting their perishable into imperishable and fadeless possessions, and who lay hold on God's great gift of eternal life, magnifying the grace of that

Saviour who for our sakes became poor, that we through His poverty might be rich !
—*American Tract Society.*

A GREAT IDEA.

BY REV. C. HUNTINGTON.

A great idea startles by its very conception, and breaks in with powerful abruptness upon the ordinarily slow and listless processes of thought. It imparts to the mind something of its own grandeur and fills it with a new energy. It awakens within us a consciousness of being able to do what we never dreamed of doing before and determination to do it. Great ideas are the landmarks of time ; their practical accomplishment is the real history of our race.

There is a great idea which it is high time should be incorporated into the life of the Church ; it is that of giving liberally, nobly, profusely, for the conversion of the world ; of furnishing the Lord of the harvest with laborers to *any extent required* ; of supplying *all the funds necessary* to send the Gospel into all the world. The Church has the wealth, and it would be a glorious sight to see her bringing it and pouring it out at the foot of the Cross. Our ideas of giving have been little enough, and seem to have been based on the principle that God will do a great deal with the smallest possible amount. We give a dollar, and pray that the Lord will take it and buy ships and send the Gospel to every heathen land. But He will not do it. We might as well go and deposit a single grain of corn in a field, and pray that God would make it yield an abundant harvest. Meanwhile we give our hundreds and thousands for worldly enterprises in which we are interested. Our ideas of the means proportionate to the end in such enterprises are large enough.

Like ideas about giving to Christ must pervade the Church before "He shall reign where'er the sun does his successive journeys run." God has ordained the means by which He will work, and has laid on us the responsibility of furnishing them. When we "bring all the tithes" into the storehouse God will pour us out such a blessing that there "will not be room to receive it," and it will overspread the earth. We need to persuade Christians to give largely for the very purpose of exciting in them a greater interest. The outward act and the inward feeling

exert on each other a reciprocal influence. Suppose a Christian gave last year ten dollars, all told, to Christ's cause, while he also managed to save a hundred dollars for a rainy day, which was a very prudent and commendable thing to do. But would it not be a good idea and a great idea if he should just once give the one hundred dollars to Christ, and lay up the ten dollars? Would not this unusual effort "act upon him like a charm"? Would not his whole nature be expanded and invigorated to an astonishing (we had almost said alarming) degree? Would he not feel a tenfold deeper interest in the cause than ever before, and pray "Thy Kingdom come" with unwonted fervor? And will any one say that he would have done too much?

Suppose the Christian who gives the acknowledged generous donation of one hundred dollars, but also lays up a thousand for his children to spend, should for one year reverse the process; and suppose we should all do it, would it not place the Church on such high vantage ground for the world's conversion that she could not fall back to her present position without absolute discomfort and disgrace?

It is this great idea which must be inculcated from the pulpit, and acted out by the professed followers of Christ, before the Saviour "shall see of the travail of his soul, and be satisfied." And if the Church will only come up to this standard God will reward her gloriously, and she shall look with mingled amazement and joy upon the results of her devotion to Christ. Will the Church in our day do this? If not, a Church shall arise that will.—*American Tract Society.*

HOW AND WHY I SHOULD GIVE.

BY ALVAH HOVEY, D.D.

Two questions need to be answered for himself by every disciple of Christ, viz.: How should I give? and, Why should I thus give?

HOW SHOULD I GIVE?

Freely.—For this was the Lord's direction to his disciples. "Freely give." And the word "freely," as used by Him, does not mean "without constraint," but rather without looking for any return. "To give freely is to give for the benefit of others, and not for one's own benefit. It is an act springing

from love. "When thou makest a feast, call the poor, the maimed, the lame, the blind; for they cannot recompense thee." "The Lord loveth a cheerful giver." An act of charity is never perfect unless it flows from the bright fountain of love.

Bountifully.—For this manner of giving is encouraged by the Saviour's commendation of the poor widow. But the measures of heaven are spiritual. The greatness of a gift in the sight of God depends upon the love which it expresses; and no expression of love is so clear and convincing as one that involves cost, self-denial, sacrifice. Hence the apostle's beautiful notice of God's grace in the churches of Macedonia, that had given "according to their power, yea, and beyond their power, of their own accord."

Proportionately.—Paul charges the Corinthian saints to lay by them in store for charity, as they were prospered. Their giving was to correspond with what they received. A certain part of their income was to be for the Lord and His little ones. Whether that part was to be one-tenth, or some other fraction of the whole, the apostle does not intimate; only, it was to be freely given. But why should it not be at least one-tenth for persons of average ability? Were the Israelites called upon to give more than was consistent with their highest good? This cannot be supposed. Yet they were expected to give much more than one-tenth.

Frequently.—"Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." 1 Cor. 16: 1, Rev. Ver. A wiser rule than this is yet to be discovered. It unites the advantages of frequent, regular and considerate giving. It associates this form of service with the special worship of God, and brings it into the whole plan of life. If Christians would but comply with this direction of the apostle, the glory of the Lord would soon cover the earth.

Seasonably.—Jesus approved the act of Mary, when she anointed His feet with costly spikenard, by saying, "The poor ye have always with you; but Me ye have not always." Her act of homage and love would soon have been forever impossible. And there are opportune moments for special giving; doors unexpectedly opened and liable to be suddenly closed. In such cases the finger of God points to extraordinary giving. And therefore, important as regularity is, it must

not be made into a "law of the Medes and Persians." It must reverently bow to unforeseen calls of Providence.

WHY SHOULD I THUS GIVE?

To this question the Christian may answer:

Because of the Lord's will.—For the precept, "Freely give," represents the spirit of His teachings from first to last. According to His word, giving a cup of cold water may reveal a disciple's heart. Help afforded in time of need to one of Christ's "little ones" will be remembered by Him in the day of His appearing. It is His will that Christians should give in the manner described by us, and His will should control their lives.

Because of the Lord's example.—It was love to men that brought Him from heaven to earth. "Though He was rich, yet for your sakes He became poor, that you through His poverty might become rich." And His example went before the apostle, like a pillar of fire, through all his self-denying course. "Who loved me, and gave himself for me." In Paul's view it was a privilege for the disciple to follow as closely as possible the footsteps of His Master: ought not his view to be ours?

For the Lord's glory.—This is dear to all the friends of Christ. They desire it above their highest earthly good. Admiration of His character and gratitude for His mercy move them to seek the honor of His name. But to do this with effect they must live in obedience to His will—a will that is intent upon saving the lost. To do this they must be animated by His Spirit, and ready to give, after their measure, as He gave.

For the good of men.—"He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." And this love will not be confined to the worthy. It will seek the welfare of all, including one's enemies. And giving is but an expression of love to man: whoever has love in his heart will be sure to express it by some kind of giving. If he should not, its growth would be checked, and his entire spiritual being dwarfed. Read First Corinthians, Chapter Thirteenth.

For his own good.—Holy action agrees with the deepest nature of man. And the highest form of action is expressive of love. "It is more blessed to give than to receive." To deny self is in reality to crown it with beauty and strength. To forget self in doing

service to others is to live the largest and the noblest life. To give is to be Godlike, and no other activity is so divine or blessed.

Now, if we have rightly presented the manner and the motive of Christian giving, may we not appeal to our readers to yield to these motives, and give in this manner? "Freely ye have received, freely give." How blessed and fruitful would our lives become, if we were all to obey this precept! —*American Baptist Publication Society.*

WHY IT WAS ORGANIZED.

Rev. Johnathan Going, the first Corresponding Secretary, in a circular addressed to the Baptists of the United States, in May, 1834, says that one of the reasons which led to the organization of the American Baptist Home Mission Society was the following:

"And worse than all, perhaps, popery is on the increase. It seeks to retrieve in America what it has lost in Europe. While its nature is really and professedly immutable, its outward form isameleon, and with Jesuitical cunning and adroitness adapts itself to all changes of circumstances. It is a system of despotism exerted over the bodies and souls of its votaries, and can never be made to agree with Republicanism. Its ascendancy in this country would produce a change in the form of our Government, effecting the demolition of our free institutions. It should also be considered that it already includes a tenth part of our free population, and that its ranks are rapidly filling up, chiefly by emigration from Europe; that the provinces and States on our northern and southern borders, and all South America, are catholic; that its resources in men and money in the catholic States of Europe are immense, and that the Valley of the West is the chosen field of its operations."

A WORD OF WARNING.

I take this opportunity of warning all Baptist churches and pastors against "Rev." Patrick J. Lyons alias P. J. Lyons Young, alias J. Pacsson Young, alias etc., etc., whilom ex-Catholic priest, Episcopal clergyman, Baptist, and Disciple minister, etc., an impostor of the vilest and most dangerous sort. In person is slender, about 5 feet 8 inches, dark brown hair, smooth shaven, but if beard allowed to grow would

be sandy. He wears glasses, and talks with a perfect stream of words, with distinct Irish brogue, and is easily mistaken for a Catholic priest. Look out for him, as he is likely to show up under almost any name or denominational colors.

EDWARD B. PACE, Pomeroy, Wash.

Moderator Mt. Pleasant Association.

PRIEST RAFFLED STOLEN GOODS.

Compelled the Penitent Thief to Give Him the Articles.

MONTREAL, March 5.—Some two years ago a robbery of jewelry to the value of about \$4,000 took place in the jewelry store of Cochenthaler Bros., on St. James street, this city. The contents of the store were insured by the Dominion Burglary Guarantee Company, which duly made good the loss.

For sometime no clue to the thief was obtained, but about three weeks ago it was discovered that some of the stolen goods had been raffled at a bazaar held in connection with one of the Roman Catholic churches of this city. Further investigation revealed the fact that the raffled jewelry had come from the Rev. Father Saurin, a priest in the Seminary of St. Sulpice, attached to the parish of Notre Dame.

Father Saurin, it appeared, had received the goods from the former night watchman at Cochenthaler's, who had confessed his theft to the priest, and by him had been commanded to turn the stolen articles over to him (Father Saurin).

The Burglary Guarantee Company endeavored to secure the return of the proceeds of the sale of the goods by the priest, but the latter steadily refused. Legal action for recovery was finally instituted, and to-day Father Saurin turned over the amount received by him as the result of the raffle.—*N. Y. Times*, March 6, 1897.

MEXICO.

The second General Assembly of Christian Workers in Mexico, held in the City of Mexico on January 27–31, 1897, was well attended, and of great interest and value. *La Luz*, our Baptist paper in Mexico, devotes over four pages to an extended report of the meetings. From this we translate a few paragraphs and facts of interest concerning the work in that Republic:

"All the missions of the Republic had their delegates in attendance, some coming from El Paso and Laredo, and the meeting was the largest yet seen in Mexico. Very animating was the spectacle of so many Christian missionaries, connected with

eleven missionary societies, all coming together with the purpose of discussing problems of evangelization, and to seek new power from on high to carry forward the work of the Lord, and in no other country of the world can anything like this be seen."

The scope and practical character of the meetings appears from the topics which were first presented in carefully prepared addresses and then openly discussed. They were as follows: "Christian Education," "The Sunday-school," "Temperance," "The Duty and the Privilege of the Churches to Contribute for Their Own Support—Methods of Doing This," "The Kind of Evangelical Literature Needed," "Christian Fraternity among Different Churches and Societies," "What Version of the Bible Should be Used?" "Medical Work—The Work of Women for Women and Children," and statistical statements concerning evangelical work in Mexico. Many of the sessions were very animated.

The statistician of the Assembly was Rev. J. W. Butler, D.D., of the Methodist Church. The following dates are given concerning the beginning of work by the various denominations in Mexico: Baptists, 1862 (the first work being without the support of any society); the American Baptist Home Mission Society, 1870; the church of Jesus (Mexican), 1868; the Episcopal Church, 1870; the Friends, 1871; the Congregationalists, 1872; the Presbyterians, 1872; the Methodist Episcopal, 1873; the Southern Presbyterians, 1874; the Southern Methodists, 1874; the Associated Reformed Church, 1878; the Southern Baptist Convention, 1883; the Cumberland Presbyterians, 1887; the Adventists, 1893.

The following data are given by Dr. Butler, and show approximately the condition of Protestantism in Mexico: Number of centres of operation, 74; congregations, 600; foreign ordained missionaries, 58, and unordained, 52; foreign teachers, 51; native ordained preachers, 129, and unordained, 116; native teachers, 157; other native assistants, 65—making a total of foreign and native laborers of 620.

Communicants in the churches, 16,000; probable adherents, 60,000; theological and normal schools, 10; schools supported, 18; day schools, 110; pupils, 7,000; Sunday-schools, 320; pupils in Sunday-schools,

10,000; publication houses, 6; ordained medical missionaries, 3; medical assistants, 7.

"With very few exceptions," says *La Luz*, "Peace and harmony reigned in all the deliberations of the Assembly, and the Spirit of God was manifestly present in the hearts of His people."

Representatives of several societies were present from the United States, and added much to the interest of the meetings. One day's session was held in the Baptist church, as also a service on Sunday, when the fine bell in the tower rang out, clear and strong, while within the church the fine singing was greatly enjoyed by the large congregation. On Monday, accepting an invitation of the President of the railroad to Cuernavaca, the old town, where Cortez had a large estate, 170 delegates made an excursion thither, to the great delight of all.

H. L. M.

THE GENERAL ASSEMBLY OF CHRISTIAN WORKERS IN MEXICO CITY.

I have just returned from the meetings of the General Assembly of the Christian Workers held in Mexico City, and the impressions there received are still fresh in my mind.

My wife and I left this city on the 25th, arriving there the next morning, having the pleasure of seeing in the station some dear friends who came to meet us.

The 27th we began the day with a morning service held by Rev. A. Morales, pastor of the Presbyterian Church, and one of the most consecrated workers we have ever seen. These prayer meetings, held at so early an hour (6 A. M.), were very well attended, being characterized by an increasing interest and the special presence of the Holy Spirit, who stirred and lifted us all to a better and more devoted life to the service of the Master and the salvation of souls. All who went to these meetings were more than rewarded for arising so early.

At 8.30 A. M. the Assembly opened its sessions with a prayer meeting, after which began the addresses and essays of the brethren previously appointed to speak on the various important themes of the programme. We can say that the addresses were all well written and carefully thought out. The discussion which took place, as

announced, after the reading of the papers, was directed in a truly Christian and courteous spirit. The spirit of fraternal love was indeed prevalent among the workers representing eleven different missionary societies that work in the country. Persons who attended at the first Assembly in 1888 told me that the spirit of Christian love was much more noticeable than in those days. The different missionaries and preachers now know and love each other better.

The sessions continued for four days with an increasing interest. The subjects discussed were all of the greatest importance, such as the self-support of the Mexican churches, the results obtained to the present in this way, the necessity of only one version of the Scriptures for the Spanish-speaking people, and many others. We learned much and got new and fresh ideas on several of these important subjects.

We had also a general meeting of the Christian Endeavor Societies, a temperance meeting, and a special service, when Miss M. G. Burdette, Corresponding Secretary of the W. B. H. M. Society, delivered us an excellent address on the work the women can do.

Several representatives of some Mission Boards attended these meetings and addressed us. We are sorry that Dr. Morgan could not come as he desired.

On Sunday morning the different churches had their usual services. In the Baptist Church we had the pleasure of hearing short and interesting speeches. In the afternoon a meeting of all the Sunday-schools of the city was held. The large attendance that crowded the Methodist Episcopal Church heard excellent addresses. In the night the Assembly had its last meeting, when several brethren delivered short and impressive speeches.

On the first of February all the delegates to the Assembly went on an excursion to a place named *Tres Marias* (Three Marys), on the Cuernavaca Railway. As we went climbing the mountains in the train, we had a grand view of the Mexico Valley—one never to be forgotten. After taking a good dinner, prepared by Chinese, we went in the train a little further and saw the Cuernavaca Valley to the other side, in all its magnificence. It is impossible to describe the beauty of the sight.

T. BAROCIO, Missionary.

SAN LUIS POTOSI, February 5th, 1897.

MEXICO'S IMPERATIVE NEEDS.

SUBSTANCE OF AN ADDRESS DELIVERED BY
REV. WM. H. SLOAN, AT ASBURY PARK,
MAY 25, 1896.

Fanaticism.

During the closing days of October and the first part of November, 1895, the newspapers of Mexico gave large space in detailing certain remarkable occurrences that were alleged to have taken place in the little town of Texcapa, State of Hidalgo. These reports were undoubtedly greatly exaggerated, but there seems to be sufficient foundation for the belief that an act of extreme cruelty was committed in that place or vicinity during the latter part of October by the native Indian inhabitants of that district, the full details of which have not yet come to light.

Pachuca newspapers, which gave to the world the first published statements concerning the occurrence, described in detail the burning alive of ten people in the town mentioned, because they were alleged to be living in "mortal sin." One of the leading dailies of the City of Mexico added the information that one, at least, of the victims of the holocaust in Texcapa had been known to speak disrespectfully of the crowning of the image of Mary of Guadalupe, a religious farce that had been enacted in the City of Mexico on the twelfth of October, 1895. It was stated that seven men, two women and a babe in arms had been incarcerated in the village jail, and that the magistrate was persuaded to fire the jail and destroy the ten occupants, because they were "heretics" whose death was demanded by an outraged Deity, and that unless these measures were adopted, the wrath of God would be poured out upon the offending town, and its inhabitants would be wiped off the face of the earth. Yielding to these threats, it is alleged that the judge with his own hand set fire to the jail, and that the lives of the ten innocent people were offered up in sacrifice. There seems now good reason to doubt the correctness of this story as originally published in the newspapers, but that such outrages are occasionally perpetrated by the fanatical inhabitants in out-of-the-way districts in Mexico is so well known as to occasion but slight remark. The prompt and vigorous action of the Mexican officials,

who are usually alert to punish violations of the law of this sort, no doubt serve to prevent many such scenes from being enacted, and preserves order where the priests are constantly plotting against the peace of the community and are seeking the subversion of the Laws of Reform, which guarantee to every man his right to worship God according to his own conscience. Even in Mexico it is difficult to ascertain the facts about the alleged holocaust in Texcapa, the newspapers having published no denial of the story, and the officials displaying remarkable reticence with regard to the affair; but that fanaticism runs riot when the passions of the people are inflamed by the wild harangues of ignorant priests a score of well-attested instances prove, and the violent death of more than fifty Protestants in the Republic of Mexico establishes beyond a doubt.

What Mexico Is.

This Republic is our next door neighbor—our Samaria—a country one-quarter as large as the United States, whose wise and economic Government (the best it ever had) under President Porfirio Diaz has given to it an era of prosperity and unequaled advancement. From out of the turmoil of revolution President Diaz has evolved order; from the yoke of papal bondage the nation has freed itself, and has declared that property, personal safety, protection to foreigners, and the right of every man to worship God according to the dictates of his own conscience, shall be as sacred as in any other country.

Americans are just beginning to learn that in the Republic of Mexico we have a most powerful and promising neighbor, a land possessing inexhaustible mineral wealth, reveling in magnificent scenery, rich in an agriculture that neither recognizes the change of seasons nor requires the stimulating aid of science; that rejoices in a climate more equable than that of Italy, Florida or California, and whose twenty-seven States and two territories are occupied by twelve and a half millions of people, whose chief characteristics are hospitality and courtesy.

Here is a land of noble cities, of rapidly extending railways, of telephones, street cars, electric lights, and of a government possessing wisdom and energy, knowledge of men and affairs, foresight and firmness, that will

soon reach a state of advancement that will equal that of any other nation in the world. Here you have the finest summer resort in America, the best field for the investment of your capital; for here are mountains of mineral practically untouched, and millions of acres of fertile land untilled. It is no place as yet for the American laboring man, nor for the young clerk on a salary, but for the energetic farmer who has capital to begin with, or the business man who is seeking opportunities for investment, there is, perhaps, no field so promising as that of Mexico.

The Dark Shadow of Romanism.

But there is a dark shadow that rests upon the land—the hidden power and unchanging spirit and temper of the romanist priesthood, the undying hostility of the papal church to every liberty that of right belongs to the seeker after truth, and the eternal purpose to burn out, if it can destroy it in no other way, any seed of the Gospel that under the providence of God may have fallen into some bruised and darkened heart.

The political power of the church was broken in 1857, when the Liberal party under Comonfort and Juarez threw off the oppressive yoke that for 300 years had kept Mexico in bondage. I cannot go into that matter now, nor is it necessary. The struggle for liberty, the confiscation of church property, the intervention of Maximilian, the moral support given by the United States at the close of our Civil War, the downfall of the church party when Maximilian was executed at Queretaro, in 1867; the triumph of Juarez, the driving out of the country of the nuns and monks, the proclamation of the freedom of worship, the forbidding of any religious rites, ceremonies, processions, ordinances, preachings in public places; and the opening of the doors to admit the heralds of the Cross, are matters of history with which you are already acquainted.

But although the papal church lost \$300,000,000 worth of her property; although she saw the sisters of charity cross the border into the United States, or go back to Italy, Spain or France, and her ecclesiastics relieved from duty and forbidden further audience in the councils of the nation; although she saw mediævalism, absolutism and monarchism go down into the grave with

Maximilian, she has never ceased to plot in Mexico against the liberties of the people, and to seek the subversion of the new Constitution and the Laws of Reform. Her constant aim is to possess again political power in Mexico, to secure the education of her youth in jesuitical schools, to enslave women in her convents, to throw the dark pall of mediæval superstition over the dawning light of the better day.

And this fanatical determination is not from conviction, nor from blind ignorance; it is a cool and calculated fanaticism, which speculates with ignorance, pretending to have witnessed apparitions of saints, miracles; all of which are exploited for the sake of gain.

A Law Breaker.

Her war against the public schools established by the Mexican Government knows no truce, and will be fought to the bitter end, as it will be with you. Her opposition to free institutions, to the education of the lower classes, to the preaching of the Gospel of Christ, is relentless and bitter in the extreme. And in the fight that is now on, she will obey or disobey the laws of the land, as it pleases her; her priests *shall*, and do, wear a distinctive garb in public; her church-bells clang at all hours of the day or night; in many places she has her processions, and parades her idols and images through the streets; her convents she maintains clandestinely in all the large cities; she performs the marriage ceremony in her churches, and nullifies, when possible, the laws of the land with regard to marriage; she forbids her people to be married by the magistrate, and in this way she multiplies concubinage and illegitimacy to an enormous extent.

The Matter of Moral Degradation.

She must be held responsible for the slight regard for the marriage relation; for the wretched children, half-sized, half-fed, without health, without home, without hope; children with stunted, shrunk limbs, many of them maimed or crippled, or full of disease, with hardly anything upon their emaciated bodies except the priestly scapulary hanging about their necks. Do not say that economic conditions are responsible for the wretchedness and the black darkness that overhang so

many millions of the lower classes of Mexico. Romanism, with its complaisant system of ethics; its hideous system of almsgiving as a meritorious work; its absolution of sin for a money consideration; its forgetfulness of God and heaven that it may enthrone the priest and instil the fear of purgatory, is responsible for the filthy streets used as common property by both sexes of the lower classes by day and night. She is responsible for the reeking pauper tenements—places horrible to live in, more horrible to die in, foul with oaths and unclean sights, with pulquerias or drink shops, where little girls go daily to get the liquor for the family, foul with all manner of verminiferous dirt, and over it all—to shield and protect, to guard and to sanctify—the ever-present image of the Virgin Mary.

If I add to this conservative statement as to what she is doing, her toleration of vice and iniquity, her winking at immorality, gaming, and profanation of the Sabbath, and drunkenness, bullfighting and lotteries; her direct disregard of the laws of the Most High when she teaches the people of Mexico to bow down to images of wood and stone; her sale of indulgences and dispensations, by which the sinful is made holy, the unlawful is made lawful, the incestuous is made pure, the unjust is made just, and the unchangeable laws of God are violated for a cash consideration, you will have a state of things that will go far to explain to the mind of an unprejudiced soul the alleged burning alive of the ten people in Texcapa.

These people in Texcapa were poor, granted; but romanism in Mexico makes the people poor, and keeps them so. When they come into our Protestant churches they speedily become ashamed of their poverty, and they will no longer seek to live on the charities of others; they rapidly grow into self-reliant Christians. Those people were perhaps ignorant and degraded. Rome made them so, for she had the training of them and their parents all the way back for 300 years, and she has denied them any education save the oral teaching of the catechism. Perhaps they were living in "mortal sin;" perhaps they disregarded the sanctities of the marriage relations—they have been taught to do so. During the first two months of this year, while a number of priests were holding what they call a "mission" in one of the

papal churches of Mexico, they solemnized over one hundred marriages according to the rites of the church, which were not solemnized under the law by the civil magistrate. These people are living in an open and flagrant violation of the law whose infraction has received the blessing of the church. The men can separate themselves from the women, or the women from the men, whenever they choose to do so, and can be married to other parties by the civil magistrate, and the abandoned party can have no redress; the children born of these church-sanctioned alliances are, of course, illegitimate, and can inherit no property from their parents; they are liable to be cast adrift any day when either father or mother takes a notion to contract a legal marriage, or another illegal one for that matter. And one of the sad features of it all is, that the large majority of the women, who enter into these illicit church-formed unions, are unaware that a civil ceremony is necessary in order to the legality of their marriage; the priests hide these facts from them, and they find it out when it is too late. I am sure that I do not exaggerate, when I say that I could baptize people in Mexico every week in the year if these entangling alliances did not prevent their being received into our churches.

A Brighter Side.

There is a glorious fact concerning Mexico: The truth as it is in Jesus is finding its way into the hearts of the people, even in the most out-of-the-way and apparently inaccessible places in Mexico, and the seed-sowing must go on, for the Master's commission is upon us, and Baptists, at least, dare not prove recreant to the trust reposed in them by the Great Head of the Church.

When we see the multitudes that crowd the churches of Mexico during Holy Week, and then think of our *three* American missionaries there, and of their handful of untrained native workers, our hearts sometimes sink within us; but when we see the seed that is scattered slowly germinating and developing into a harvest, our souls are fired with a new enthusiasm, and we fall back again upon the ancient promise: "He that goeth forth and weepeth, bearing precious seed, shall without any doubt come again with rejoicing, bringing his sheaves with him." The door is open for

us in Mexico. The aurora of hope is flushing the sunny skies of that fair land. Long the entrance was locked, barred, barricaded, so that no party could hope to effect an entrance. But how is it now? The barriers have been taken away. And the removal of the obstructions is surely a call to us to advance. The time to go forward is when Providence opens the door. The opening of the door is the clearest indication of God's will that we should enter. The pillar of cloud and fire was no surer a guide to God's people in the desert. Oh, there has been marvelous history written down there in Mexico since the year 1856, when the reform flag was unfurled, and the people were called upon to burst asunder the papal chains! Such a history is a trumpet call to us. We should be disloyal to our Lord did we not press our way in, when every barrier has been broken down and the enlightened element of a great nation invites us to come.

Fields and Forces.

As you enter Mexico on the northern border at Laredo, you will meet Brother Kimball, sowing broadcast the seed, not only in Laredo itself, but along the banks of the Rio Grande. He needs a church building in order to put his work upon a permanent foundation. And there is Monterey, the Birmingham of Mexico, the centre of a number of Baptist churches that have kept the light burning for the last thirty years. Brother Westrup is now in Linares, where he has just dedicated a pretty little church building. Keep along the line of the Mexican National Railway and you come to San Luis Potosi, one of the most important cities of the country, where the Baptists for several years have been holding services in a hired house. This has now been taken away from them. Three weeks ago I visited our brethren in that city and found them in a state of despair over the fact that now they were without a church home. Every effort is being made by the romanists to deprive them of a place of shelter, and unless we can build them a house I fear our work there must seriously suffer. But we ought not to haul down our colors in that important railway centre. One of our ablest Mexican brethren, Teófilo Barocio, is preaching to that little New Testament Church, and he ought to be helped at once by the brethren of the North. If we could

put \$5,000 into land and an edifice in San Luis Potosi we would have obtained a permanent footing in what I consider the most important place in the Republic outside of the capital city and Puebla. We must do it or lose all that we have gained.

If we turn westward from San Luis Potosi and go over to the other railroad, the Mexican Central, we reach the beautiful little city of Aguas Calientes, where we also have a Baptist band, ministered to by a Mexican brother. It is a hard field, and every American Baptist missionary who has gone thither has lost heart and has returned to this country. But I believe that God has a chosen people in Aguas Calientes, and if the Baptists there could have a house we would see the elect coming out from the bondage of Rome into the liberty of the Gospel. If the seed-sowing in that city and in others that I might mention seems to wait long for a harvest I would remind you of other fields that long seemed barren of results and that did not render quick returns for the great outlay of time, labor and money. We cannot forget Burma and Telugu-land, nor many of our richly-ripened home mission fields where for years we looked in vain for fruit. We may grow a crop of toadstools in a night, but it will be a crop of little value. Acorns do not grow in that way into forest oaks. We are in front of an organized papal force that has been growing into strength for a thousand years. It will not give way at the first blast of the Baptist bugle. We can hardly expect fruit when we are deadening the timber, clearing away the underbrush, draining the low places and breaking up the rooty soil. Have patience, brethren. Continue your prayers and your offerings, and in time you will see the rich sheaves laid at the feet of our common Master.

There is the magnificent city of Puebla in the southern part of the country, where Brother Green and his devoted wife for several years have struggled against great odds to keep the Baptist banner flying. Brother Green has been fourteen years in that country, and has never preached in any other than a hired house. He ought to be given a church home in Puebla.

City of Mexico—Progress.

In the City of Mexico we have a centre of operations from which we may reach a vast population. Ten years ago it was

the speaker's privilege to appear before you in this place, and present to you the needs of our mission in the capital city. At that time we were a struggling group of people at the mercy of the landlords, shifting about from one hired house to another, doing our work under difficulties that at last awakened the sympathies of the Baptists of the North, and you generously gave the Society \$25,000 for the building of the Baptist Church and headquarters in that city. Now, we have the prettiest Protestant church edifice in the capital, with an organized church of some 140 members, a good home for the missionary, and dry, well-lighted rooms for our printing-office and tract depository—for we publish a newspaper, and issue several hundred thousand tracts every year.

Open Doors.

From this city we make frequent incursions into adjoining States. For instance, a few months ago we visited the old home of Hernando Cortes in Cuernavaca, the city that he made his capital when he became Marquis of the Valley, and towards which the railway is pushing with all speed—a beautiful town of 7,000 inhabitants, unsurpassed in natural beauty, and hospitable to the Gospel; at least I so found it. On the first day of my arrival I fell in with an officer of the Mexican army, and found him to be a very pleasing gentleman, and very approachable on the subject of religion, although, like most of the educated men in Mexico, he was an utter disbeliever in the doctrines of the Gospel. He invited me to his house in the evening, and I found there some twenty-one people, mostly members of his household, all waiting to have me explain the “evangelical doctrine,” as they called it. I talked with them about two hours, and found them keenly alive to the importance of the subject. Again, on the next evening and on the third I conversed with them, the little audience increasing in numbers with each visit. How my heart yearned to put a preacher in Cuernavaca. The harvest there is ripe, but there is not even one laborer to send thither. Three months ago we stole away from our work in Mexico City, and spent several days in the States of Hidalgo and Puebla. In the far away mountain town of Huauchinango we spent two nights and a day amid a people who

seemed athirst for the Waters of Life, and who listened with the greatest eagerness to the story of the Cross. Fanatical, true; ignorant, yes; but they will sit by the hour with breathless attention to hear what the missionary has to say. Occasionally we find some who can read, and to them we may sell a Bible or Testament, or give a gospel or tract, and leave it to God to bless the seed-sowing. The whole country is thus open to the Gospel.

Turn in whatever direction we may, we see the field white to the harvest—ready for the preacher, for the medical missionary, the colporter, the Bible-woman, the Christian school, and the religious periodical. Everywhere the people will listen; those who can, will, in the majority of cases, read the gospels and tracts we give them, and we could easily distribute millions of pages where we now give away one.

What a grand thing a translation of some of Spurgeon's sermons would be for that people. A thousand dollars would print a million of those sermons. I am hoping the Lord will put it into the heart of some consecrated Christian to do that work for Mexico.

More Men for Mexico.

And now, dear friends, I must call your attention to a point of greatest importance: What Mexico needs is the Gospel and education. More workers for that field; it is God's call, not mine. Ten more missionaries for Mexico, filled with the Holy Spirit and properly equipped for hard work, are imperatively needed. Here is the field, as needy as any in Asia or Africa; a field that lies at our very doors, to which we owe it to give the Gospel.

Our feeble forces there should be strengthened at once by an increase of laborers, church buildings and schools for higher education. It is time the Baptists of the North were waking up to their high privilege and were arousing themselves on behalf of this really splendid nation. The priests there are beginning to open their eyes to the entering wedge that is to rive the romanist oak. Portentous to the papacy is the colporter, sowing seed as he travels. They use every power available to close or destroy our unpretentious little chapels where we declare the unsearchable riches of Christ. Brethren, we ought to

help those seed-sowers. We ought to build churches for those heralds of the Cross. In due time we shall reap, if we faint not. Let us reinforce the picket line ; let us rally around our flag that has now been planted so far in advance of our main army. Let us have faith in God, and enlarge our work in Mexico.

There are in that country 12,000,000 of people who have never had their hands on the Bible, to say less of accepting its saving truths. We have stood in the midst of those moving throngs, and have thought "Surely there can be no better field for missionary effort." Not a host of heathen in lowest degradation and beastiality, but a multitude of religiously-deceived and disgusted people. A people who have been under the dominion of a false Christianity, having endured until forbearance was no longer a virtue, and now, having given up their old faith, many of them are in the fogs of agnosticism, without God and without hope in the world. Is there not emphatic need of a great forward movement on our south-western border, and of our throwing ourselves into it with intensity to evangelize that land ? It is a stupendous task, but it is our duty, because Jesus Christ commanded it, and he never commanded an impossible thing.

Henry Martyn, as he went to his chosen field, made this entry in his diary : "Now let me burn out for God." Oh, how many young men and women we have who are burning out for pleasure, ambition ; burning out for self ! Oh, that a mighty host of them would burn out for God, and we could evangelize this world in a century !

Wanted, a Missionary Training School.

It will occur to you to say, that Mexico ought to be evangelized by its own people. That is true. Your missionaries in Mexico, as on other foreign fields, can do little more than direct, train and develop native workers. Mexico must be evangelized by Mexicans. But where are the Mexicans who can do this work ? We have young men, plenty of them, but they have not the necessary education. We have no school in which to train them. We cannot send them to the United States, for they do not know our language ; and if they did, they would be rendered unfit for their work by a

course of training in this country. The Methodists of the North and the South have their theological schools in Mexico ; the Episcopalians have theirs ; the Presbyterians have theirs ; the Congregationalists have theirs ; the Baptists have nothing. And we must put our untrained young fellows, taken from the ranch or shop, alongside of these educated pedo-baptists, and expect that intelligent romanists will listen to their illogical, ungrammatical utterances, instead of the polished discourses of their more fortunate Methodist or Presbyterian companions. Far be it from me to say a word in depreciation of the noble men and women of Mexican birth who have so valiantly battled in Mexico for the truth ; but you ought to know just how we are situated down there, and how sadly destitute we are of the proper kind of native help.

You ought to give us at least \$50,000 this year for a training school, and not ask us any longer to try to reap the ripened grain that lies massed and tangled on the earth for lack of harvesters, when you give us no sickle, or at best only an imperfect one, for the work.

Surely it cannot be necessary, in this day of the founding of universities and colleges, when you establish splendid institutions not only for your own children, but for Germans, Swedes, Negroes and Indians, that I should urge you to put at least one school in the Republic of Mexico, where young men could be fitted to preach the Gospel to their people.

Rome is a wily and powerful antagonist, and not every untried boy is fit to be put forward as your representative, and yet that is what we are doing there ; we are compelled to make use of men (God bless them for their fidelity !) whom you would think disqualified to act as chairmen of committees in your Christian Endeavor Societies, to lead your prayer-meetings or superintend your Sunday-schools. They know nothing about these things as they are carried on in Protestant lands. It almost breaks my heart sometimes to see a splendid opportunity lost or spoiled through the mismanagement or the unwisdom shown by an untrained native worker. If we could have \$50,000 in American money, we could erect suitable buildings for a training school, put in all needful appliances for the work of instruction, get our teachers, and start a

work in Mexico that would tell upon the history and destiny of that country as long as the stars should shine.

The young men could be appointed as missionaries of the American Baptist Home Mission Society, and part of the year could be spent in missionary work in the field, under the direct supervision of one of the missionaries in charge. They could thus pay their way through the school, and at the same time go forth from their studies with a practical understanding of the work they are to do. They could help prepare a Christian literature for that people; some could help set type in our Baptist printing office; they could establish mission schools, or act as colporters, while pursuing their studies. Only give us the school, brethren, and something with which to set its machinery in motion, and we will find the young men and the means by which they can secure a fairly good education.

They are in our Mexican churches; they want to give themselves to the preaching of the Gospel, but no missionary, under the present arrangement, can give them the instruction they need; a serious mistake would be made by educating them in this country, and, outside of the theological schools that I have mentioned, there is not a high-grade Christian school in all the Republic of Mexico. Will you not give us the training school? It is not I who ask it? It is the weak, trembling cry of Christ's "little ones" that comes up to us and to Him in piteous appeal.

DAYBREAK.

The night seems long, my Father; shadows rise,
And dark across my pathway fall;
There is no light of dawn in Orient skies,
And sorrow shrouds me like a pall;
The stars of Faith and Hope so dim have grown!
Oh, rift the gloom and send their radiance down!

The morn was fair, seen with glad childhood's eyes
A world of sunshine, love and flowers;
Nor sweeter was the bliss of paradise,
As onward fled the swift-winged hours;
At noon I reveled in the sunshine still,
And felt no prescience of the twilight chill.

I am so tired, my Father! the rough path
Is strewn with wrecks of joys long gone;
I scarce can lift my dim and weary gaze
To watch the coming of the dawn;
Oh, let me lean and rest against thy heart,
Till glorious day shall break, and night depart!

THE CHURCH BAROMETER.

BY DWIGHT SPENCER, D.D.

It is often said that the prayer-meeting is the gauge of a church's piety—a kind of barometer indicating the rise and fall of its spiritual life. But there is a surer gauge: it is the missionary collection. It requires no great sacrifice to pray; indeed, many prayers are begotten of selfishness. How often churches pray for the conversion of sinners that they may have their help in making up the pastor's salary. It does not indicate a high type of piety to pray that our children may be converted, but if we deny ourselves that sinners out upon the frontier may be converted, it is evident that our selfishness is being overcome. We may pray for the conversion of friends with no higher motive than that we may have greater delight in their society, but in the giving of our means for the conversion of those we never saw, we can hope for no personal advantage. There are anti-mission churches that pray and don't give, and their practice agrees with their doctrine. There are other churches, missionary in doctrine, that pray and do not give, and their practice belies their doctrine.

I. The missionary collection is a sure test of the genuineness of a church's faith.

Faith begets Christ-likeness; this is its end. But Christ's life was peculiarly one of giving—position, companions, riches, happiness, in short, "He emptied Himself" that He might save the lost. Now, as the Christian, through faith, takes on the Christ-life, his all-absorbing thought will be by what means he may aid in bringing men to Christ; for this he will be willing to make any sacrifice, and "endure hardness" even that by "all means he may save some." A faith that does not produce this type of Christian life is a counterfeit. The Apostle speaks of it as a "dead faith," and a dead faith is no faith. A dead faith leads its possessors to come together in prayer-meeting and sing in tones long drawn out:

"Nothing either great or small remains for me to do."

But genuine faith throbs and pulsates with life. It is buoyant, hopeful, and full of courage. It sees the world to be evangelized, Satan's empire to be overthrown, and longs to rush into the conflict. "Tell me," it says, "what I can best do, where go, to help in the defeat of a common enemy."

Home Missions, Foreign Missions, all missions—I want a part in them all. If my money will help, take it; if my time, I will give it; if my talent, here it is—all shall be laid upon the altar. Anything, anywhere—I am ready." The faith of a church whose members exhibit this spirit will never be called in question.

II. The missionary collections show to what extent the church is being "made perfect in love."

There are many Christians who pray well, and yet are good haters. Have you never heard a minister pray straight at an officious deacon? And then at the following prayer-meeting the deacon has answered him in good, round praying profanity. But in giving of our means for the conversion of men, we give evidence that we are being "made perfect in love," and love is declared to be greater than faith. "He that loves is born of God." To be "born" is to come into life; hence, to "live," in the Bible sense, is to "love." But "love seeketh not her own." Love is ever giving. For this reason "It is more blessed to give than to receive," because in giving love finds its highest expression and gains in strength and fervor. Love for giving shows that we are taking on the Christ-likeness; love for receiving, that we still retain the world-likeness.

What an exalted view of salvation this gives us. It means more than the mere getting into Heaven; it means that by taking on the Christ character men are made worth saving. It was many years after Paul believed; it was after he had "kept the faith" by following Christ into conflict and suffering, into prisons and perils by sea and land, that he was able to say, "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day."

III. The giving of a church is a sure test as to the sincerity of its praying.

Much of the praying in our churches is simply evidence of spiritual sluggishness. It is only asking God to do our work. We ask Him to cleanse our hearts from sin without making any effort to cleanse them ourselves. We ask Him to convert sinners, while we are unwilling to give time, service or money to bring about their conversion. There are hundreds of churches praying for a revival of religion who, because of their

covetousness, only have occasional preaching, and whose house of worship is cold, cheerless and untidy. Now the prayer meeting in such a church, instead of being the gauge of its piety, is a weekly witness to its shameless hypocrisy.

We pray in the name of Christ because that name stands for sacrifice, and if our prayers are sincere we shall be willing to make a sacrifice that they may be answered. The pious Jew understood this, and hence whenever he went up to the temple to pray he took a sacrifice with him. The prayers of the Centurion were "remembered before God" because they were accompanied by "gifts." It was while our Saviour was "making His soul an offering for sin," that He prayed for the forgiveness of His enemies, and it is because of His sacrifice that His intercessions in our behalf now prevail. In many of our churches this truth has been lost sight of and the prayer meeting has become a formal and lifeless service, or has been given up altogether. The fact is we have made our religion so cheap that thoughtful persons look upon it with contempt. The common sense of mankind leads it to judge of the value of an article by its cost, and men to-day are doubting the efficacy of prayer because it costs nothing to pray.

IV. The missionary collection is a sure gauge as to the range of knowledge in scripture doctrine.

There are many churches, well instructed in the doctrines of repentance, faith, baptism and perseverance, whose members have hardly heard of the doctrine of the world's conquest for Christ. The pastors, instead of leading their flocks "on to perfection" in the knowledge of Christian doctrine, have kept them in the alphabet of Christianity. Hence, instead of strong and robust Christian character, we have dwarfed and stunted lives that need constant nursing and coddling. The Bible is largely taken up with the world's conquest for Christ. The patriarchs looked with longing eyes for the "gathering of the nations unto Shiloh." The fierce conflicts for the conquest of Canaan were intended to set forth the final subjugation of the world to Christ. It was this glowing vision that enabled David to write the wonderful seventy-second Psalm, and Isaiah to pen the prophetic utterances

of his fifty-third chapter. It was in the thought of the second Gospel sermon preached, and illustrated in the lives and teaching of the apostles; and more than all, it was the last thought in the mind of Christ. In the solemn hour of parting with his disciples, He did not speak of the decay of Judaism nor the decline of the Roman empire, but of this—this for which He had endured the agony of Gethsemane and the torture of Calvary—the “preaching of the Gospel to every creature.”

Now a liberal missionary offering is evidence that the church has been taken all the way through this wide range of scripture doctrine. Its members are no longer “babes in Christ,” but have “become of full age,” robust and vigorous in their spiritual lives. They have not only been taught to pray “Thy Kingdom Come,” but have also been taught by what means it was to come, the part they were to take in its coming, and what is being done to “hasten” its coming. They know the needs of Home Missions, the pressing need of laborers in the rapidly growing West, the ten millions of foreigners to be evangelized and fitted for American citizenship, the eight millions of colored people to be educated and trained for Christian work, and the wild and unlettered Indians to be tamed and civilized by the power of the Gospel. They know of the scanty force of laborers in the foreign fields; of the millions shrouded in the darkness of heathenism, and waiting for the precious light of the Gospel.

And such a church becomes a saving power in the community where it is located, its light blesses every household, and its piety will never be called in question.

THE TOBACCO HABIT.

Some one has said it is a hard matter to convict a man and punish him for carrying concealed weapons when every juryman has a pistol in his pocket. And the old adage has it that none are so hard to be convinced as those who don't want to be convinced. Certainly there are few things harder and apparently more unprofitable than to argue against popular practices whose defense is not that they are sensible and right but that they are entrenched in man's disposition to self-indulgence. The

votaries who worship at the shrine of self-indulgence are of all heathen the hardest to convert. And our experience is that among all the innumerable divinities which the self-indulgent serve there is none whose devotees are blinder and more unwilling to see the truth than are the slaves of the tobacco habit.

If any of them have chanced to read thus far we venture to ask their candid consideration of the arguments that follow. For though we may not convert any of them from the evil of their ways we propose to give this last issue of the year to a kindly effort on their behalf. And if when we have said our say they light their pipes, cigars, or cigarettes, or “take a chew,” and thus abase themselves again before their dirty Juggernaut we shall not be to blame that they prefer wastefulness, filthiness and suicide, for the sake of a little sensuous pleasure, to decency, and self-denial, and temperance with a good conscience. For we affirm what the judgment of every man whose hip pocket is not loaded with prejudice will allow, that the tobacco habit is extravagant, nasty, selfish, sensual and dangerous in all its tendencies. It is a habit which came from the dirtiest and laziest and most shiftless of mankind, the savages of America, and which has justified its origin and does justify it every day. And that Christian men should be addicted to it only proves how far they can forget what examples Christian men ought to be of sobriety, and cleanness, and self-sacrifice, and pure-mindedness. And we have yet to find a Christian man who when pushed to the wall and compelled to speak his honest sentiments did not condemn the habit, although himself addicted to it.

It is Wasteful.

That the habit is wasteful, admits of no contradiction and calls for no argument. A prominent physician in San Francisco, who has perhaps the best medical library on the coast, was charged by a friend with foolishness for putting so much money into books. He turned upon his friend, and forced him to confess that during the same years in which that library had been collected the man who despised it had spent more money for tobacco than the cost of all those books. Who was the fool? The tobacco bill of the United States for a single year is said to be something like six hundred millions of dollars, or

nearly ten dollars a head for man, woman and child. This means an expenditure by many men of hundreds of dollars in a year for something which is worse than useless. Yet men will talk of women's extravagance in dress. And man will prate about the waste of money in foreign missions. And men will talk about hard times, and subscribe, perhaps, two bits a month for the glorious work of saving the world. No Christian has any business to spend a cent upon tobacco till the Lord's work has all the money that it needs. And at the great Assize by and by, some men will find it hard to give account of their stewardship of the Lord's money since so much of it has gone up in smoke.

It Is Dirty.

That the habit is dirty is just as plain. Men who are saturated in the stench of the filthy stuff cannot understand how clean people feel toward it. And look at our streets! We walked the other day through the principal street of a principal city on this coast. Every day thousands of women pass up and down the sidewalks of that street; yet there was hardly a yard of it which was not befouled by the saliva of men, and no woman could pass over it without carrying her skirts in her hands. The swinishness of it is unspeakable, and the men who do it ought to have their noses rubbed in it. It is simply detestable and language strong enough to meet the case is too strong for polite usage. Yet men who call themselves decent are so stupefied by the long practice of this unclean habit to have forgotten what decency demands. And look into the men's waiting room in an ordinary depot? Was ever a sty so revolting? Again and again we have boldly walked into the ladies' waiting room, with inward defiance of any and every rule which would compel us to consort with men who were lost to all sense of decency, and all regard for other's rights. This is but one manifestation of the utter selfishness of the habit, but in all plainness we are bound to say that next to the drink habit there is no habit that tends more to boorishness and thoughtless disregard of other people's rights than does the tobacco habit. It is hard for a man to be a gentleman and use tobacco.

It Is Unhealthy.

It is an unhealthy habit. Says someone plainly and truthfully, "The man who kills himself gradually is just as bad as the one who does it suddenly." We have known Christian men who were killing themselves by the use of the weed, and knew it, but were such slaves to the habit they would not stop. The testimony of the best physicians is against it. The testimony of common sense is against it. In nine cases out of ten nature makes vigorous protest at first against this unnatural habit. The Christian's body is the temple of the Holy Ghost, and no Christian has any business to make that temple into a smokehouse for the gratification of an abnormal and destructive appetite. In this connection note the words of that great man of God, Mark Hopkins, one of the greatest of college presidents our country has produced. "I may express to you my conviction that habitual narcotic stimulation of the brain is not compatible with the fullest consecration of the body as the temple of God. Good men may do this in ignorance, as other things prevalent at times have been done, and not offend their consciences; but I believe that greater earnestness, more self-scrutiny, fuller light, would reveal its incompatibility with full consecration and sweep it entirely away. The present position on this point of the Christian church as a whole, and largely the Christian ministry, I regard as obstructive of the highest manhood and of the spread of spiritual religion. I know that strong men have in this connection been bound as in fetters of brass and cast down from high places, and have found premature prostration and an untimely grave, and that this process is going on now." This testimony might be duplicated a thousand times.

It Is Sensual.

We might say much more, but the space fails us. That the habit is sensual in all its tendencies is illustrated in the character of tobacco advertisements which are often out and out appeals to lust. Nowhere is smoking more common than where debauchees are most found, and the class of women in this country who use it most are generally the women who have forfeited all right to respect. That the habit is allied to the drink habit is the testimony of common observation, for though many smokers do not drink

nearly all drinkers smoke. Says Dr. Adam Clark, and his testimony is still true, "So inseparable an attendant is drinking to smoking that in some places the same word expresses both acts. Thus 'peend' in the Bengalee language signifies drink and smoke." We all know that every saloon is hazy with the smoke of tobacco, and men who go in to smoke often stay to drink. But why do we multiply considerations? Is not this true of many beside ministers, that "The reason why ministers do not quit tobacco is the very reason why irreligious people do not become religious—viz.: a lack of self-denial." This is the only reason why all Christian men do not quit it, and their refusal to quit it belies the fundamental principles of the Christian life. Few there are who need to be convinced that it is an unmanly and unchristian habit, but many there are who need a spiritual tonic to give them strength to make the effort to give up their sinful self-indulgence. And some have tried with success. One man of our acquaintance smoked from the time he was thirty till he was fifty-five, and then for the sake of his boys, and for the sake of his Christian profession, and for the sake of cleanness and health and unselfishness and a good conscience he quit the habit which his own best judgment had always condemned. And it was his testimony years afterward that he was physically and mentally and spiritually a better, as well as a happier, man for his abstinence. Now is the accepted time. Put the weed away.—*Pacific Baptist*.

THE PLANTING AND GROWTH OF BAPTIST MISSIONS AMONG THE CHEROKEES.

BY REV. DANIEL ROGERS.

The planting and growth of our missionary work among the Cherokee Indians is full of interest and encouragement. In a peculiar manner the promise of blessing has been fulfilled as the requirements of the Great Commission have been met.

In the year 1817 Rev. Humphrey Posey left his home in the State of South Carolina with the deeply-settled conviction that God called him to proclaim to the Cherokees the Gospel of Jesus Christ. He received his appointment as missionary from the Board of the General Missionary Convention of the

United States, commonly known as the Triennial Convention. After reaching his field of labor he established two or three temporary schools for the instruction of children. He was then called away on a journey of exploration beyond the Mississippi River. In the spring of 1820 he returned with several assistants, and a mission at Valley Towns on the Hiawassee River, just within the boundary of North Carolina, was established. Among the first workers connected with this mission were the Rev. Thomas Roberts and Evans Jones. In the year 1825 the latter was ordained to the work of the Gospel ministry. These two men, with their families, together with a blacksmith, a farmer, and two young women to assist in domestic affairs, comprised the working force of the mission. Fifty pupils were soon gathered into a mission school. Mr. Roberts remained as Superintendent of the mission two years.

In the year 1821 another mission was established at Tinsawatee, Ga., sixty miles south of Valley Towns. This mission continued until 1831, when it was removed, with the Cherokees residing in that vicinity, to a location just beyond the western boundary of Arkansas. Duncan O'Briant, who had charge of this mission, died soon after the removal. The new location proved to be unfavorable. The mission was abandoned and the missionaries recalled within a few years.

A trial soon came to the mission at Valley Towns. In two years from the time it was established all the missionaries, excepting Evans Jones and his family, returned to Philadelphia. Deeply impressed with the fact that God had a work for him among the Cherokees, he remained at his post. In faith and hope he labored on. His early work in the mission was devoted to the interests of the rising generation, teaching the essential principles of civilization—books and agriculture in connection with Bible instruction. By the year 1827 three or four of the young people in the mission school had made a profession of religion and been baptized. The occasion of their baptism was one long to be remembered. I quote the account from the writings of Rev. Thomas Roberts: "On a pleasant Sabbath morning hundreds of Indians were seen wending their way to the beautiful Hiawassee River to see the first fruits of their nation planted in the likeness

of Jesus' death and raised to newness of life after His resurrection. We saw no visible dove descending, as when Jesus arose from the baptismal stream, but we saw and heard and felt the presence and power of the Holy Spirit. We saw the big tears chasing one another down the furrowed cheeks of old Indian warriors who never since their manhood wept before. We heard the prayers of young converts who, emboldened by the Spirit of God, cried aloud for a blessing to descend upon their benighted nation. We felt, as we never felt before, that God had a blessing with which to enrich a neglected Indian race."

At the end of five years, reviewing the past history of the work, Mr. Jones saw he had made a mistake in not giving more attention to the preaching of the Gospel in other places besides at the mission. He at once procured another teacher to take charge of the school, and with one of the most advanced pupils to interpret for him he rode over hills and mountains, preaching the Gospel in private conversation, in houses, and, in short, wherever he could gather the people together and wherever they would listen. This was the turning point in favor of success in one of the most prosperous missions ever established among the Indians of North America. Two men and two women were soon converted and baptized. One of these was John Wickliff, who was ordained to the work of the Gospel ministry in the year 1833. He proved to be a faithful co-laborer with Mr. Jones. By the year 1829 thirty-seven Cherokees and white persons had been converted and baptized.

Jesse Bushyhead.

In the year 1830 Jesse Bushyhead was converted. With no religious teacher, excepting the Bible and the Holy Spirit, he was led to accept the Lord Jesus Christ as his Saviour, and to follow Him in baptism. He was baptized by a Baptist minister in the State of Tennessee, whom he sought, as the nearest minister, after his conversion. Subsequently he was ordained as a minister of the Gospel. From the time of his conversion until his death, in the year 1845, he faithfully labored for the good of his people. He was a man of remarkable natural and acquired ability. He translated into the Cherokee language the book of Genesis, which was afterwards printed in the alphabet invented by the genius of Sequoyah, an

uneducated Cherokee, and which from that time to the present, with a few improvements, has continued to be in use. He also translated into Cherokee portions of the New Testament. His whole energies were given in every good work for the good of his people. He was the soul and life of a temperance organization which he aided in establishing.

By the year 1831 the number of baptisms had increased to sixty-eight Cherokees and ten whites. By the year 1835 the membership of the church had increased to 260, fifteen of whom were whites. During all this time the mission school had been kept up with good success.

About this time the South, especially the people of the State of Georgia, had determined, at all hazards, to possess the country which the Cherokees occupied. In this they succeeded. With a blush of shame for the unrighteous action of the United States Government in co-operating with the State authority for the removal of the Cherokees from the land of their fathers—the land which they loved and to which they were so fondly attached—we pass over this portion of their history.

Forced Migration.

In the fall of 1838, when their removal to their present location in the Indian Territory commenced, the membership of the church had increased to about 500. To these Christian Indians religion was something of precious value. When they were ruthlessly dragged from their homes by the rude soldiers, whatever else was left, they held tenaciously to their Testament and hymn book. In some instances, when the officers went to houses to arrest families who refused to leave their homes, and remove to a country that they knew nothing of, they requested a few moments of prayer before they were compelled to leave their homes and country which were so dear to them. During that long and dreary journey on which nearly one-fourth of the entire tribe died, religious services were daily held. At every encampment, at night, the people gathered for worship, and on Sundays for preaching services. At these meetings the presence and power of the Holy Spirit were manifested in a remarkable manner. Rejoicing converts were often led down into the baptismal waters of the streams which they passed.

On one Sunday fifty-six converts were baptized, and on the following Sunday forty-six more. During the entire journey, which lasted several months, 170 were hopefully converted and baptized on profession of their repentance and faith.

On coming to their new country, four churches were organized from the number that had already been received into the one church that had been maintained in the old country. From this time until the breaking out of the Civil War, rich and copious blessings came to the churches. Between the years of 1840 and 1842, 300 professed converts united with the churches.

In 1849 the membership of the churches had increased to 1,100. In the troublesome times previous to the breaking out of the war, storms of opposition and trial arose; yet the work of salvation went on. The missionaries and native preachers, with burning zeal, declared salvation by Jesus Christ to their fellow-men, and pleaded with them with tears, to fly to Him who alone could save. From forty to over one hundred would come forward at a time, asking an interest in the prayers of God's people. Those who opposed looked on in amazement at such manifestations of God's power.

The Civil War.

At the breaking out of the war there were over 1,300 members in our churches, four ordained native ministers and several licensed ministers. During the four years of the war the churches were broken up and the members scattered and killed. Up to the year 1861, during the forty-one years of missionary work, the whole number of professed converts was about 2,000, or an average of fifty a year. So disastrous were the effects of the war that in 1870 only 576 members were reported.

In the year 1872 Rev. Evans Jones left his work, at the summons of the Master, to hear the words, "Well done, good and faithful servant." Fifty-one years of his life were given to the evangelization of the Cherokees. He died at Tahlequah, and his remains are resting in the cemetery at that place. His son, John B. Jones, survived his father only a few years. He, too, was closely identified with this missionary work. In early life he so thoroughly learned the Cherokee language that it was as familiar to him as his mother tongue. After completing his

course of study at Rochester, N. Y., he was ordained and entered upon missionary work, which continued, with some interruptions during the war, until a few months before his death, when failing health compelled him to seek a change of climate. He died at Denver, Colorado, June 13, 1876. To him and his father, under the blessing of God, is the success of the Cherokee Mission largely due.

In the spring of 1876 the writer came to the Cherokee Nation, under the appointment of the American Baptist Home Mission Society, and remained for over twelve years. After an absence of eight years, on account of failing health, he has returned to his old field of labor.

In the fall of 1876, at our Associational gathering, the number of members reported within the Association was 763. In 1884 the number of members reported within the bounds of the Association was 1,800. Last year the number reported, exclusive of the Freedman churches, was 2,645. Thus has the seed of gospel truth grown and multiplied. Churches are organized for work and interested in missionary efforts for the promotion of the Gospel at home and abroad. At our last Associational gathering about 2,000 people assembled and seemed deeply interested. The outlook is hopeful.

NOTE.—Necessarily, in a brief article on the work among the Cherokees, many interesting facts must be omitted. It seems proper, however, to add a few statements to the foregoing paper. The work originally undertaken by the Triennial Convention in 1817 was prosecuted continuously by it until the separation of Northern and Southern Baptists in 1845; after which the Missionary Union maintained the missions among the Cherokees until 1865, when the work was transferred to the American Baptist Home Mission Society. From 1865 to 1875, John B. Jones was a missionary of the Society, not only to the Cherokees, but to several other tribes, and during this period five native missionaries were employed. Since then its missionary and educational work among the Cherokees has been steadily prosecuted.

In 1843 a printing press was furnished the Cherokee Mission, which issued the *Cherokee Messenger*, a monthly paper, and gave the people in their own language religious tracts, and many copies of the Scriptures, wholly or in parts. The translation of the New Testament into Cherokee was completed in 1846.

H. L. M.

Immanuel Mission, Oklahoma.

MARYETTA J. REESIDE.

When we began work among these Kiowa Indians we were obliged to start at the very foundations. They knew scarcely anything of the Gospel and civilized ways. Very rapid has been their progress in the past three years. Immanuel Church now has a membership of fifty and the missionary society numbers twenty-five. As light and cleansing came to their hearts, they longed for better ways of living, and our Christians have set an example in this respect which the whole tribe is following. In the past six months forty houses have been built with some aid from the government. Of course housekeeping in a neat two-roomed house with a cooking stove and a brick chimney is very different from housekeeping in a tepee where there are no windows to wash, no floor to scrub, and where the stove is only a round hole dug in the earth.

When an Indian family moves into a house it is generally arranged on the tepee plan. Everything is placed around the edges, bags of flour, boxes, dishes, clothing, bedding, quilts, lamps, etc., and a circular space is left in the centre in which to move around.

Sometimes we go upon a house-improving trip. We drive perhaps ten miles and reach a house where we are warmly welcomed. The situation is pathetic, but we all go to work, and the women from the neighboring camps help. If there is no well or spring near by, the women take great kettles and carry water from the river, a good fire is made, and the water is heated. Then such a busy time! Everything is moved out doors. Julia Given shows one woman how to wash windows, and Miss Balley teaches two others to scrub the floor. Mrs. Clouse will have some making window-curtains, while Mr. Clouse, our pastor, shows the men how to put up shelves. I make a quart of good flour paste and put up from ten to twenty Bible-roll pictures. By evening the house is transformed; it smells clean from hot water and soap; the shining windows are all draped with pretty curtains, and the provisions are neatly arranged in their place and the dishes on shelves with cut paper. Lamps and little ornaments are placed on a shelf having a bright cover and

a home-made rug is spread upon the floor. The bed is made with a clean tick filled with sweet hay from the prairie, and white sheets and pillow cases. Upon the walls are illustrations from the life of Jesus. These pictures preach every day, for by this picture-writing these Indians read of Him, though they cannot yet read his book. At the close of the day a good meeting is held, the Gospel is preached, Kiowa hymns are sung, Bible verses repeated in Kiowa, and all are invited to come to church and learn more of Jesus' road. We sleep there that night, and the next day proceed to the next new house. The women take great pains to keep their houses clean. Those who live near us and come most under our influence are very clean, and are also learning to milk their cows and to make butter.—*The Indian's Friend.*

THE FUTURE OF THE AMERICAN INDIAN.

BY T. J. MORGAN, EX COMMISSIONER OF INDIAN AFFAIRS.

The topic assigned me by the editor for a short paper for *The Baptist Union* is too vague to admit of scientific treatment, but may serve as a peg to hang some thoughts on about that interesting segment of American population known as Indians. Any rational forecast of their future which is not absolutely prophetic—and I am "neither a prophet nor the son of a prophet"—must necessarily rest upon the basis of fact, historical and descriptive. According to the most reliable data obtainable, the number of Indians in the United States—exclusive of the Alaskans—is about 250,000. The most obvious question that presents itself regarding their future is: Will their numbers increase or decrease? will they persist or perish? Major J. W. Powell, who has given careful attention to the matter, thinks that at no time in the past has the number of Indians exceeded, probably, half a million. If we may assume, then, that it has required four hundred years of savage life with its almost constant warfares and its rude shocks with a vast invasive force of civilization pushing them to the wall by its resistless greed of land, to reduce the Indians one-half, I think it safe to conclude that under the conditions now prevailing among them of peace, protection

and comparative plenty, they will not only not perish but will persist as a people, and probably in the aggregate will increase in numbers for certainly one hundred years to come. Notwithstanding this, it will very likely be the case that some bands or tribes, weakened by disease and without sufficient virility to cope with the conditions imposed by civilization, may become extinct.

The Whence and the Whither.

The whence and the when of the red man is as obscure as his whither. No one knows where he came from, when he arrived, nor the nature of his transportation. Columbus and other discoverers found him in possession of American soil, and those who invaded Mexico found there an Indian form of civilization that apparently had been in existence for centuries. While there have been changes more or less radical, the great essential characteristics of Indian life have been remarkably preserved. The language, dress, manners, customs, religion, land tenure, and pursuits, except as forcibly modified from without, have so far maintained themselves that the Indians of the nineteenth century are practically the Indians of the fifteenth. Their intense conservatism and the force of their resisting qualities warrant us in assuming that wherever they are left largely to themselves they will maintain their distinctive Indian traits. Of course they have practically given up by stress of circumstances their nomadic habits; they no longer go upon the warpath. Peace and industry will work great changes in Indian life.

Farming will displace fishing, and grazing will supersede gunning. If the present policy of the United States Government of dealing with their children shall be maintained until all available children of school age are taught the English language, are trained in the rudiments of modern industry, and until Indian traditions and ideals are wholly supplanted by the germinal ideas of American civilization, it will slowly but surely revolutionize the Indian character, eradicating largely all that is Indian and implanting an American consciousness in his savage breast.

Indian Americans.

When the Indians have adopted American ideas and American methods they will rapidly become in all essential respects like the rest of us. They will cease to be

American Indians, and will become Indian Americans. Then the current of their life, social, industrial, political, religious, retaining something of its forest character, may flow along side by side with the greater current of national life, in it but not of it.

There is, however, no serious hindrance to prevent the complete absorption of the Indian into our national life, with some rare exceptions. Other people mingling with them have no abhorrence of Indians as such, and the process of intermarriage which has gone on to so large an extent in the past, notwithstanding the differences of language and habits, will undoubtedly be greatly accelerated under the new conditions which are being created by popular education.

The circumstances surrounding them hitherto have tended to multiply tribal differences, to keep up tribal antagonisms and to intensify tribal distinctions. Hence Navajo and Moqui tribes have lived side by side for a century with little intermingling, and the same is true to a large degree of all other tribes where they had freedom of action.

Under the present system of popular education provided for them by the United States, the tribal differences are being broken down, and the substitution of the common English language for the multitudinous tribal dialects is establishing among them a bond of unity and laying the foundation for such an intermingling of tribes as cannot fail to be of great advantage to them. The New Indian will be neither Navajo nor Moqui, Sioux nor Pawnee, Osage nor Apache, but Indian.

By the results of missionary effort in the past, Catholic and Protestant, I am inclined to the opinion that the future Indian will be neither pagan nor papal, but Protestant, with a wide diversity of denominational types.

Religiousness is a strong characteristic of the Indian, and with proper encouragement he will accept Christianity in its essential simplicity and develop a religious life peculiarly his own, lacking possibly the fervor of that of the African, the formalism of the Roman, the philosophy of the German, but blending many of the best elements of sincerity, purity, charity—characteristics of the best form of American Protestantism.—*The Baptist Union*.

MATOSKA'S EASTER.

BY MRS. THOMAS J. MORGAN.

Poor Wannetta, tired and footsore, came wearily back to her old home only to find that the father and mother she had left seven years before, when she went far away with her handsome young husband to another tribe and reservation, had gone to the land of the Great Spirit. Bitterly grieved, she dropped hopelessly to the ground, caught the little Matoska and Wannetta, who were clinging to her travel-stained dress, in her arms, and wailed over the poor, fatherless children in heartrending tones of distress. In all her troubles she had so longed for her father and mother, and now to find them gone! How could she bear it!

The little ones stood helplessly by, frightened, trembling, and softly crying in sympathy with the grief they could not understand. "She will die of a broken heart," said some of her old friends, seeing how frail and grief-stricken she was; "the light is gone from her eyes, the color from her cheeks; her spirit is crushed and hope is dead. She, too, will soon go to the Great Spirit." And so it was that before many days poor little Matoska and Wannetta were left all alone in a strange place, and found it hard work to do anything but cry and beg to be taken back to their old home. But this could not be, for there was no one who felt interest enough in them to take that long journey, although many hearts were touched by their distress, and more than one home was open to receive them.

The little waifs clung to each other, but were soon separated, as no one cared to keep both permanently, and Matoska was taken off to the other end of the reservation, miles away, to the miserable teepee, or tent, of a shiftless Indian, who, though having half a dozen wild little boys and girls of his own, was always ready to take one more; while poor, little four-year-old Wannetta, sorrowful and frightened, was adopted by the principal chief, because she reminded him of his little Warena who had gone home to the Spirit land.

Matoska was six years old, as light-footed as a hare, as cunning as a monkey, and full of clever little tricks and antics that made everybody laugh, and brought him many a penny. Notwithstanding, he often had a sad heart and shed many a secret tear for Wan-

netta, whom he again and again ran away to see, although each time receiving a good beating for doing so. For two or three years he had a hard time of it, and when one day "Shiftless Jim" said that he had sold him for twenty dollars to a white man with an organ and a monkey, who had been greatly taken with his tricks and antics, he was almost glad, for he was a wide-awake little fellow who wanted to see something besides an Indian reservation, although he wept bitterly because he was hurried off without seeing Wannetta.

But he had fallen into the hands of a worthless master who had small care except for the pennies he could bring him, and he led a miserable, wandering life, dressed up in gay colors like a clown, and rigged out with "rings on his fingers and bells on his toes," which he fairly came to hate, wishing he might be "like other boys" and wear nice clothes and know something as they did. And then he longed more and more for Wannetta, and finally made up his mind to run away and in some way or other get back to her.

But the poor child had little idea of where or how to go, and when, after many weeks of wandering and hardship, a kind missionary heard that a little sick Indian boy had been found on the edge of the town in which she lived, she hastened to the hospital to see what she could do for him. She found a very sick boy who in a high fever was wildly calling for Wannetta and for home, and who gave little promise of ever being any better. But he struggled bravely to get well, because he wanted "to see Wanneta," as he told his kind missionary friend, Miss Kyle, and was so obedient and patient, and withal so bright and cute, that everybody about the hospital came to love him.

He was very happy when Miss Kyle promised to try and learn something about Wannetta, and when she said she was going to put him in the large Government Indian school not far away, where he would learn to be "like other boys," he was so glad that he could hardly contain himself.

He tried hard to imagine what a school would be like, and when he first arrived was almost frightened by the strangeness of everything around him, but the kind teachers soon made him feel at home, and the neat blue suit with its brass buttons, the clean little cot with its sheets and white

spread, his own seat at table with plenty of wholesome food, the regular hours, so different from what he had been accustomed to, and, more than all, the fact that he was going to be "like other boys," brought joy to his sad little heart, and he speedily proved himself one of the brightest and most attractive of the younger pupils.

If he could only know something about Wannetta! Yet somehow he did not like to talk about her, it made him want to cry; but when Thanksgiving came, and he saw some of the boys with their sisters, he could stand it no longer, and finding one of his dear teachers, Miss Dayton, he told her his sad little story, and begged her to find Wannetta. He knew so little of names and places that the task seemed almost a hopeless one; but when she promised she would write Miss Kyle, and that they would do everything they could, he seemed much happier.

He thought Christmas was a beautiful day, and when she told him that she had heard from Miss Kyle, and they hoped they had found a trace of Wannetta, he was so glad as to make everybody glad about him, and could not hear often enough the wonderful account of the perfect Christ-child, who had come from heaven to save the little ones who loved and served Him here.

When in the smiling spring the clear, sunny Easter morning broke over the world, and the bright school chapel was loaded with the fragrance of the tall lilies, fit emblem of the joyous day, he listened with still more eager interest to the wondrous story of the Christ, and wondered if it was not a more beautiful day than even Christmas.

Miss Dayton seemed to have a special tenderness for Matoska that morning, and, asking him to come to her room for a little while, looked at the wistful eyes and waited for the eager question: "Have you heard from her?" wondering what he would say to her reply.

It came at last, and, opening her door, gently smoothing back his thick, black hair, and kissing the upturned forehead, she replied, with a quivering voice: "Ah, Matoska, dear child, I have a wonderful answer for you; here she is." And the little brother and sister were in each other's arms.

Was it not for them "a more beautiful day than even Christmas?"—*Young Reaper*.

Alaska—Aurora on the Yukon.

BEAUTIFUL PHENOMENA THROUGHOUT THE ARCTIC WINTER.

During the winter months the aurora on the Yukon is very brilliant, and intensely beautiful. It commences early in the fall and lasts, with more or less brilliancy, throughout the winter, says the *Alaska News*. It generally commences upon the setting of the sun, although in mid-winter it has sometimes been so bright that it was visible at noon, while the sun was shining brightly. The rays of the light first shoot forth with a quick, quivering motion, are then gathered and form a great arch of fire spanning the heavens. It glows for an instant, like a girdle of burnished gold, then, unfolding, great curtains of light drop forth. These royal mantles of bright orange, green, pink, rose, yellow and crimson are suspended and waved between heaven and earth as with an invisible hand. The rapid gyrations and scintillations of light and blending colors are intensely bewildering and superbly beautiful.

The whole phenomena of waving wreaths, flickering flames, rays, curtains, fringes, bands and flashing colors, the strange confusion of light and motion, now high in the heavens, then dropping like curtains of gold and silver lace, sparkling with a wealth of rubies, sapphires, emeralds and diamonds, penetrating dark gulches and darting through somber green forests, lighting the whole landscape as with a thousand electric lamps, form a picture of which words can convey but a very poor idea. This unwarming light, as it flashes along the frozen rivers, the great banks of snow, and reveals the huge mountains of glistening ice and black lines of fir, indeed is of the purest arctic cast, and causes one to button his coat closer over his chest, and with a shiver he is glad to seek a light of less brilliancy, but one of life-giving warmth.

At the breaking up of winter the hours of sunshine are rapidly increasing, and continue so until midsummer, when the sun beams forth twenty-two hours out of the twenty-four, while on the high mountain peaks it is for a period of several days in June not entirely out of sight during the twenty-four hours. During the months of July and August the weather becomes very

warm, and even hot, and miners are glad to seek a shady retreat in which to do their labor. After this period the hours of sunshine gradually decrease, until during the shortest days, the sun shines but four hours out of the twenty-four. But at this period the aurora is very intense, and helps very materially in driving darkness from that dreary land. The thermometer goes down to 70 degrees below zero in winter, but the atmosphere is very dry, and consequently the cold is not so perceptible as one would imagine.

Patriotism at Bishop College.

BY E. K. CHANDLER, D. D.

All the 280 pupils, except the 60 in the Primary Department, were divided by a committee from the Faculty about the beginning of the present calendar year into two literary societies as nearly equal in ability as possible. A member of the Faculty acts as critic and counsellor at each meeting of each society. They meet every Saturday night. Once a month each society gives a program of exercises, open to the public. The first of these public meetings by each society were held on the Saturday evenings nearest the birthdays of Lincoln and Washington. Each program consisted of original contributions, patriotic selections and songs of national character. The exercises were happily conceived, well arranged and carried out with great satisfaction to the large audiences that attended. The theological professor, on Sunday evening, February 21, drew lessons from Washington's boyhood which were stimulating and profitable.

In the fall a spirited no-license campaign in the city opened opportunities for a series of earnest temperance addresses to the students by President Wolverton and other members of the Faculty. In these ways have been mingled with the regular industrial and text-book training of the school lessons in patriotism and good citizenship, which it is believed will help prepare the students for the duties of American citizens in years to come.

THOUGH darkling dawns the day, and storm-winds
beat and blow,
Till life would almost pray for death to end its woe;
If only for one hour the shadows pass away,
Yielding to light and love, 'twere good to live that
day.

MISSIONARY DEPARTMENT.

Chinese, San Francisco.

Last month we had our vacation on account of Chinese New Year, and the school having one less teacher, with other changes as well, has not filled up as it will later. Some have work so far from the school that they cannot attend regularly; others who were in the school a year or so ago and could not attend on account of their business, are back again. We are having evangelistic meetings at the close of the school Tuesdays and Thursdays, also Saturday evenings; Wednesdays the regular prayer meetings, Sundays the Sunday-school and church service, leaving only two nights out of the week, and on those nights Brother Tong conducts a Bible class, to which all are invited. I am glad to say he has quite a large class and the interest good. He asked me to write and tell you that "if the gas bill is larger, it is because we are trying to get the engine to moving." I think it would rejoice your heart to see the interest the Chinese Christians are taking in the work. You know they do not seem to know much about individual work, and so we have encouraged them to attend revival meetings so that they could learn how. Have had very encouraging news from our young brothers who went out as missionaries in October. Chow Wing writes that his mother, brother and brother's wife have accepted the Saviour and that they have meetings in their home every afternoon. He and Chow Leng were invited to preach in the "Ancestral Temple." Their younger brother has gone to Canton to study the Bible under Dr. Graves. I think the good news from China is helping our work here. Before Chinese New Year we had an average of 150 men at our evening services for at least six weeks, and from five to seven and eight asked for prayers, giving their names and addresses and expressing a willingness to learn more of the doctrine. Some have joined the Y. M. C. A., but as yet no accessions to the church, though we hope there will be very soon.

Yours truly,

M. S. NORRIS.

Have you renewed your subscription to the MONTHLY?

Fung Y. Mow.

Our readers will thank us for printing *verbatim* the pathetic letter that follows. Brother Mow has been in charge of the work among the Chinese at Morning Star Mission, in New York City. Some months ago he fled to the Adirondacks to escape from consumption. He has been hoping against hope to be able to return. He is a lovely, Christian man, and has done a Christly work among his people. We hope he may yet be able to return and resume his labors. He has a very interesting wife and one child. Pray for him.

LAKE PLACID, N. Y. }
March 9th, 1897. }

DR THOMAS J. MORGAN:

Dear Sir, I had expect to go back to N. Y. city in next week, so I need see my Dr. before I go back. Then Dr. Edward L. Trudeau, he examine my lungs he saids it much better then last month. I had told him I expect to go back N. Y. city next week to stay to do our mission work, then he tell me can not to stay in city yet, for the sick was not cure yet, in the right side of the lungs still had a little spot in it. And he saids if I live in New York city after two or three months my sick must be very bad again. Then I ask the Dr. how long I may get well able to go back N. Y. to stay to work the mission work, he saids take severel months.

I am very sorry I could not go back to do my work. Now getting on much better, I am fraid when I get back city I fall again.

I had recived many letters say a man his name Lee Char Ho. he was come from Chicago now he make much truble in our mission. now I need go back city some week to talk over with you and Miss E. C. Potter about this man and our works, I will go back in next week. I had ask Dr. Trudeau, write to you about my sick. I was always to thanks my Lord for the Home Mission Society to help money for my sick. My wife and child need not starve. My wife send abest regards to you and Dr. H. L. Morehouse.

Yours very Sincerely
FUNG Y. MOW.

Southern California—Co-operation.

Preamble.

In order that this Board may co-operate in the most efficient and satisfactory way with the American Baptist Home Mission Society in its prosecution of missionary work within the Convention, and inasmuch as the Board has never formally adopted articles of co operation:

Resolved, That we hereby adopt the following articles of co-operation, subject to the approval of the American Baptist Home Mission Society.

Articles of Co-operation Between the American Baptist Home Mission Society and the Southern California Baptist Convention.

1. All moneys raised for use in mission work in Southern California shall be taken in the name of the Southern California Baptist Convention, and shall be called the Convention collection and shall be paid to the treasurer of the Convention. The amount necessary to pay the *pro rata* of the missionaries' salaries to be remitted to the Treasurer of the Society.

2. The churches shall be encouraged to take a separate and distinct collection for the general work of the American Baptist Home Mission Society; such collection to be called the Home Mission collection, and to be sent to the District Secretary of the Society.

3. The Home Mission Society shall appropriate to the mission work in Southern California a definite sum *pro rata* to the receipts from Southern California, for the Convention work, for the fiscal year of the Convention, beginning October 1, 1896, two dollars additional to every dollar received from Southern California up to \$2,000; the appropriations to be made, as far as possible, at the beginning of the year, upon a reasonable estimate of probable receipts, and corrected by experience.

4. The Convention, through its Board of Directors, shall superintend the work in the bounds of Southern California, determine fields, nominate missionaries, name their salaries, and determine time of labor; the Home Mission Society to appoint and pay those so nominated as far as they approve such nominations and terms.

5. Reports of all missionaries shall be made in duplicate to the Home Mission Society and to the Convention quarterly.

6. The duties of the General Missionary shall be:

a. To encourage and aid weak churches in holding meetings, in settling pastors, in raising debts, etc., and to be in general a pioneer missionary worker.

b. To act as financial agent, collecting money for Convention missions, aiding co-operative Associational committees in their work, holding missionary meetings, circulating the HOME MISSION MONTHLY, and seeking to enlist all churches in Convention work, and to educate them in systematic benevolence. Reports to include a detailed statement of receipts at the end of each quarter.

7. The Board of the Home Mission Society shall be responsible for the payment of missionaries' salaries only so far as the same shall be provided for in the receipts from the State, according to the basis of co-operation above provided.

Adopted:

Los Angeles, Cal., February 19, 1897

Approved:

New York, March 8, 1897.

First German Church, Toledo, Ohio.

Dear Bro: Perhaps a few things in connection with our work that cannot be expressed in figures may be of interest.

Small as we are as a church we are reaching the real German element. I have been told that in the Methodist Church the Sunday-school, and in the Evangelical Church even preaching and the Sunday-school might be conducted in the English language and every one would be able to understand. With us it is not so. Of the thirty-six members sixteen are yet unable to understand the most simple sentences in English, so much so that one member, a graduate of the Toledo High School, holds a class for the study of English weekly. Almost all are married young people. Last fall I assisted four in taking naturalization papers. While thus we help them to obtain a knowledge of the language, we want to reach out after our many countrymen. In our German work we have not entered into anybody else's labor, therefore our growth has been small, but there are now good prospects of harvest. The fact that there are here eleven German Lutheran churches, each with a parochial school, not to mention other German churches, shows that there is a great field for our labors.

A baptism of a German in an English church does not affect the Germans as does a baptism of a German in a German church. They think baptism by immersion is one of the peculiarities of the Yankees and let it pass. But the immersion of a German in a German church is an almost unheard-of thing.

One of the five reported baptized by me is a very bright and noble boy of fifteen. Three years ago he was whipped by the pastor in the German Lutheran school for attending our services. His father compelled him to go through confirmation. One evening when his father was scolding his whole household for coming to our meetings, little six-year-old Eddy said: "Papa, I, too, have a new heart; God is in my heart." Upon his mother's saying: "Why, Eddy, how can you say that, when you are always so naughty?" his answer was: "I can't help it; that is in my feet, but God is in my heart." Even the scolding father had to laugh at that. May God not use these children to convert the father?

But English Baptist churches in the city take a great interest in the German work and always know how to encourage us. In return I assist as often as possible and as good as I can in their city mission work. Two missions have recently been organized into churches, and in both the Home Mission Society has assisted through the efforts of its missionary among the Germans.

Very joyfully,

Yours in the Redeemer,

WM. PFEIFFER.

North Dakota.

WORK NEAR THE BORDERS OF CANADA.

BY REV. L. J. ANDERSON.

I have long thought of sending you, for the HOME MISSION MONTHLY, an account of the Lord's work by the hands of His servants up in the extreme north of North Dakota. Having resigned my pastoral care of the Norwegian Baptist Church at Fargo, to take effect July 1, 1894, I took, upon invitation of Brother Collinge, then pastor at Bottineau, N. Dak., a "tour of rest" to the Turtle Mountains. My rest consisted of revival meetings in the "mountains" for about two weeks, together with Brother Collinge. Results: 8 baptisms, and the organization of a Baptist church. Next I visited a "lone" Baptist brother near Barton, Pierce County, N. Dak.; held several meetings there, and, though it was harvest time, souls were converted and three baptized. Visited them later with conversions and baptisms until they numbered ten consecrated members organized into a Norwegian church, worshipping in a "sod church."

Soon after, I visited Edinburg, N. Dak., where there were three Baptists; held meetings under much opposition from the Lutheran preacher and his helpers. Results: Some conversions, and a Norwegian Baptist Church with twelve members. From there to near Milton, N. Dak., where several meetings were held, and much interest and considerable opposition was shown, especially by the Lutheran priest, who, upon meeting me in the post office, where I was writing a letter, having posted up some "bills" announcing my meetings, he (the priest) took down a bill and changed its wording to suit his hatred. I asked him why he did that? His reply was, "I know you; I have been warned against you." I asked him: "Who

are you, sir?" Answer: "It is none of your business; you go home and howl."

On December 3, 1894, Brother C. J. Hill, now pastor at St. Thomas, N. Dak., took me to Vang, Cavalier Co., N. Dak., where we started meetings together. He had soon to leave on account of business engagements, and I continued. On January 6, 1895, we had our first baptism in the Poplar Grove schoolhouse, where a temporary baptistry had been made; 23 were baptized. A Norwegian Baptist Church was organized the following day at Vang with 11 members, which now counts 30 members; soon after we organized an American Baptist Church with some 20 members, now numbering about 40, wherefrom has sprung a little church some ten miles on the prairie (The Immanuel) with 8 members. A Norwegian Baptist Church has also been organized west of Langdon, near the Moscow post office, with a membership of 12 members—partially the work of Brother Hill and partially my work.

Thus we have now in that part of North Dakota six working churches, where some over two years ago we had one (the Norwegian Church at Milton). I have been greatly assisted in the work at Vang and Poplar Grove by Mrs. Anderson. At present these dear people are pastorless, since I took up the work as District Missionary to the Norwegians and Danes here in Iowa.

Brother E. P. Johnson has been called by the Vang and Poplar Grove churches, and it is to be hoped that he will accept, as men that speak English and Norwegian are scarce.

L. J. ANDERSON.

Illinois—Rock Island.

During the past quarter I have taken up work in Cable, Ill., a mining town twenty miles out from Rock Island, of 1,000 inhabitants, very destitute of all religious privileges. There is a small Swedish Baptist Church of nine members having their own church building; but no pastor or regular preaching service. The needs there are indeed great and the workers few. About two miles from there is another new mining town called Sherard, where absolutely nothing is done, where I have made a few visits. Have spent about thirty-two days

of the past quarter on these fields, with the consent of the Church at Rock Island.

A. LAGERQUIST,

Montana—Kallispell.

We have adopted the systematic plan of giving and find ourselves better off in every way. I presented four claims which had to be met. Instead of a social or some other clap-trap affair to raise the money, we laid aside and gave for the following: Interest on loan, \$17.50; insurance, \$20; Home Mission work, \$14.25; Foreign Missions, \$12. In addition to the above we gave money to other objects.

J. W. FALLS.

Kansas—A Good Record.

The Baptist Church, at Medicine Lodge, Kans., was organized February 2, 1888, with ten members. The writer, who is the only pastor they have had during their existence, settled with them April 1, 1888.

The church was homeless, but, with what they could raise among themselves and in the community to support preaching, and by the aid rendered by the Home Mission Society, the pastor and the church began to see what could be done to plant the Gospel truth in this frontier field. We have worked together nine years, and preaching has been sustained all these years of droughts and heavy removals—first to Old Oklahoma, and then to the Cherokee Strip. We own a comfortable chapel, well located, with good lots for future building; the church is entirely out of debt, pastor and people united, and our influence is recognized in the community to be on the right side of all questions of interest to the people.

The church has an unbroken record of nine consecutive years, and it has not failed to contribute each three months regularly to some of our denominational societies for the spread of the Gospel elsewhere in the world. As you will see by the report, it has made an extra large contribution to the Home Mission Society this quarter. With praise to the Lord for His benedictions, I remain your colaborer in the Lord.

W. A. CAIN.

FORM OF A BEQUEST TO THE SOCIETY.

"I give and bequeath to the American Baptist Home Mission Society, formed in New York in the year eighteen hundred and thirty-two, the sum of — for the general purposes of said Society."

Minnesota—Little Falls.

Work on this field has prospered spiritually the last quarter. Seven have been received into the church, six by baptism and one by experience. Your Missionary held special meetings with a neighboring Home Mission Church (Long Prairie, Minn.), at present without a pastor. There were six baptisms, and more are expected. Our church is the youngest and weakest numerically in this place. We have the best-attended prayer meetings in the town, and our congregations are larger proportionately than any other Protestant Church here. This is a very difficult field, owing to the large Catholic and Lutheran elements. Out of a population of 5,300, 60 per cent. are Catholics and over 20 per cent. Lutheran. Every Sunday we have both Catholics and Lutherans at our services. Our membership is small and poor, but many of them are rich in faith, and exceedingly generous, considering their poverty. One man, with less than \$5 a week to support himself and family, gives regularly 50 cents a week for the current expenses of the church, besides giving liberally to all other missionary objects. Please pray for the work here in this strong Catholic stronghold.

CHARLES R. G. POOLE.

Hopkins.

With my quarter's report I enclose a short letter giving some items of my work. It has been a work of small beginnings for me to look after the scattered Germans in our State and try to gather them under the preaching of the Gospel. This work is still small, but has not been without success, as the Lord is spending His blessings.

I visit quite a number of fields where Germans are living; on some of them we have made German Baptists; on others the Word of the Lord has never before been preached in German. Some of these places are opening very hopefully, so that I have quite an attendance of attentive hearers. By all appearances some of these stations will at no distant day develop into Baptist churches.

During the last few months the weather has often been very unfavorable, so that the meetings could not be held at the stated times. But we were several times greatly blessed of the Lord. In Runville county,

where I held meetings during several evenings, six professed faith in Christ. It was a cause of much joy to the people. The little band was greatly encouraged.

In Becker county I spent a few Sundays and held meetings every evening during the week. One man professes Christ and wishes to be baptized. Others, I think, will soon follow, as they were convinced of the truth. In this new region we started a small Sunday-school under the leadership of a brother who resides there. The interest for the work is increasing, so that the people on the fields anxiously await my visits.

As the Germans are coming into some portions of our State in large numbers this work is greatly needed. The time to reach our people is when they first settle—before they are drawn away by others.

C. C. LANGLOTZ.

Staples.

A feature of the work here now is unity among the churches; at least, more than had been true formerly. We have had union services with some slight results, but not resulting in any addition to the Baptist Church.

As I have just written Brother Pope, this is a town where only institutional methods will ever prove measurably successful. It is R. R. men and their families all through. If you could bait the Gospel with a reading-room, with bathroom, etc., you might hopefully cast your net and not feel tolerably sure that it would be landed without a single fish. This is my conviction so far as Staples is concerned. The Sunday-school work is encouraging.

O. L. ANDERSON.

Michigan—Menominee.

Dear Bro.: The work has gone on nicely this year, though my report shows little result. Quite a number have been converted and once six were ready to join with us, and arrangements were made to baptize them, when in the last instance one was hindered by sickness, two by their parents and two by the Lutheran minister, that we got only one.

The opposition is great. A lady, that I baptized not so long ago, was threatened by her husband that he would shoot her if she

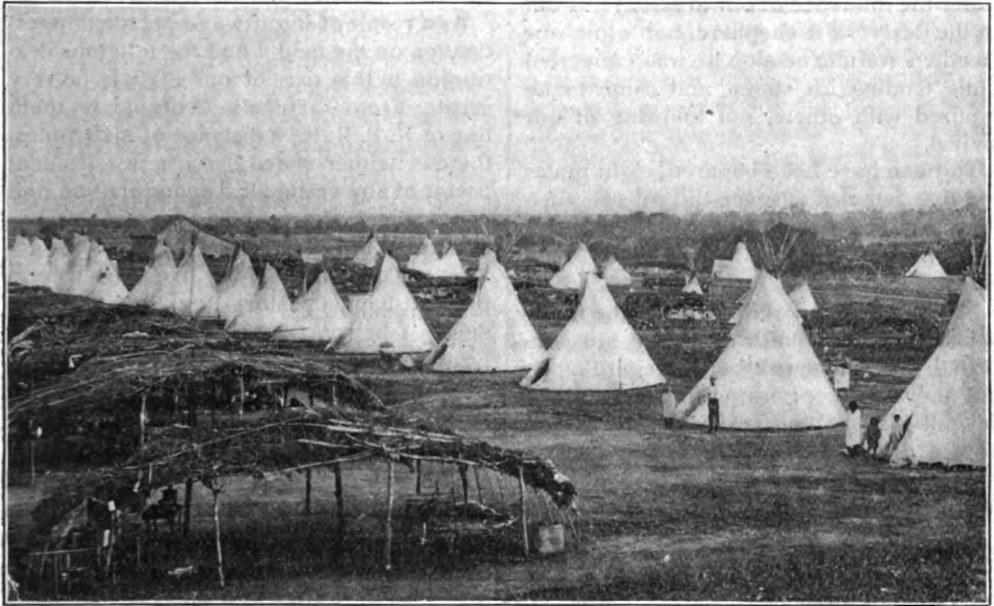
would attempt to be baptized, but she came anyway, and instead of getting in a rage, as we expected, and use the gun as he also threatened, he humbled down and has since that time been an earnest seeker.

In the latter part of January we visited Iron Mountain, Mich., and held eight meetings. Five were converted and two baptized.

MAGNUS JOHNSON.

some good indications. I never felt more hopeful than now.

As I write the clock warns me that it is midnight. All is darkness and quietness in and around the house, except the one lamp which lights this page; but I know that in a few hours all will be light, and life will be seen on every hand. So I think it is with the Comanches. All is darkness now, ex-



ENCAMPMENT INDIAN POLICE.—FT. SILL, OK. TER.

Oklahoma—Fort Sill.

Dear Bro.: I would that I might report conversions and baptisms. There is no cause for discouragement. God's word is being given to His people, and He says it shall accomplish its purpose.

Often do I think of Dr. Morehouse's words. When visiting this mission soon after I came here he said to me: "This is the hardest field that I know among the Indians, and I know them all. These Comanches are brainy fellows."

It is a hard field. It would be too hard for man alone. But when we think that we are "colaborers with God," it is not hard. Nothing is hard to do if God is helping to do it. Just wait His time and, as one has said, pray as if everything depended on God. Then work as if everything depended on us, and all will be well. There never has been more determined opposition to this work than now, but on the whole there are

cept as it were a light in one heart (Timbo's) 'Tis night now. But it will not always be night. The glorious morning will come to this people, when the sun of righteousness will shine into these dark hearts in all His glory, bringing light, life and love.

The lips that now chant heathen dirges will then sing praises to the living God, because they have been touched by a coal from off His altar. Hearts that are now cold and dead shall then send forth prayers to the life-giving God that shall be heard at His throne.

There will be Comanches in that vast throng that are to be gathered from the ends of the earth. Thank God!

E. C. DEYO.

There's naught in looking back. Be up and on!
No clock can tick for us the moments gone.

Utah—Provo.

Dear Bro.: We are happy to report a blessed revival in our church. Special meetings were begun the week of prayer, continuing twelve week evenings. The revival began the first evening, and increased until the house was swept as by a tidal wave, taking every adult and several children. One young man (who had been under the influence of our mission) was out on the desert as a shepherd, but while our meetings were in session he was converted while tending his sheep, and came to be baptized with others, not knowing of our revival.

Thirteen have been baptized, eight males and five females. Never did we see such clearness, assurance and joy in every case as in this revival. Many could not sleep nights for happiness.

Many Mormons have attended the meetings, some of whom, we believe, are converted, and who speak boldly regarding it; but they are kept from uniting with us. Several bishops and teachers meet at the homes of these converted Mormons to remonstrate with them. They provide dances, offer them money, and tell them that it is the devil attracting them to our church, hoping, if possible, to keep them away.

This is a new era. God's spirit is moving here as never before. Pray for those who are bound with Mormon chains, that, if necessary, an earthquake may break them as it did those of Paul and Silas.

Our church has more than doubled in strength. From thirty to fifty attend weekly prayer meetings, and they are alive. God be praised!

J. C. ANDREWS, Pastor.

Oregon—Portland.

Have just closed a most interesting meeting of six weeks, in which the pastor did all the preaching except three sermons. As the result, we had sixty-nine additions to the church. My report shows thirty-four by baptism. Ten await baptism. Most of these additions were children and young people.

H. B. TURNER.

Have you renewed your subscription to the MONTHLY?

Washington—Olympia.

I note a growth of interest in Bible study, in church and denominational work, and an increasing of Christ as Lord in all things and in all relations.

Meetings at out-stations have been well attended and marked by a growing religious interest. At one of them I hope to organize a Sunday-school and equip it with workers from our B. Y. P. U.

As a result of inquiry and personal investigation on the field, I find the religious destitution in this part of our State to be very great. From Tacoma to Centralia, on main line of N. P. R. R., a distance of sixty miles, there is neither stated service nor resident pastor of any evangelical denomination, and some of the towns have two, and one has three, meeting houses.

From Olympia it is forty-five miles west to the next Baptist pastor—Rev. Ross, at Aberdeen. I believe there is but one resident pastor between us—an M. E., at Montesano.

From Union City north along Hood's canal to Port Townsend, a distance of eighty miles, there is neither pastor, church nor preaching. (I expect to spend my vacation on this field.)

The material situation remains unchanged, but this very failure of worldly prosperity gives the gospel a favorable hearing where it was disregarded before.

A. G. SAWIN.

Seattle.—Church Becomes Self-Supporting.

Dear Bro.: I came to this church in January with the understanding that at the earliest practicable moment the aid from the Home Mission Society was to be discontinued. We were, however, grateful to the Society for appropriating \$150 for the nine months of 1897. At a meeting of the Deacons and Trustees it was unanimously voted to recommend to the church at its quarterly meeting on the 29th to decline the aid proffered by the Home Mission Society. For the two months past we have paid all expenses, with a little balance in the treasury. Twenty-seven members have been received and the outlook is prosperous, although not without its perplexities. In view of the present necessities of the Board it is expected that the church will gladly vote as the Trustees recommend.

LOUIS J. SAWYER.

Wisconsin—Marinette.

Dear Bro.: We have opened a new mission in the so-called "Shanty Town"—that part of the town where the poorest and most ignorant class of people live. We have rented a storeroom, where we can seat some 100 people. Now we have there a good Sunday-school with forty-five children enrolled, and we have regular evangelical meetings with an attendance of about forty people—a good beginning, I think. Next week we are going to have prolonged meetings there every night, and Bro. Sundstrom, our State Missionary, will then help us. Bro. Sundstrom is a good and hard worker and we expect to have a good result. This part of the city has formerly been totally neglected by the other Scandinavian churches, although we count the Scandinavians there by hundreds. But as soon as we started our brethren of other denominations got stirred up, especially the Methodists, that now try to start a Sunday-school close to ours by buying children at a rate of *one dollar per dozen!*

That competition will not hurt us. We feel sure that we shall gain, because we are teaching the children the Bible without abbreviations; and the Almighty God stands always behind his own work.

The church of Marinette has always taken up a collection for the Society in March. This year we will do it in April, because we think we will do better after the men get home from the woods.

With wishes for the best blessings from God and the richest support from every church.

HAROLD NIELSEN.

P. S.—I will also say, that although we are ninety-seven members, we cannot raise as much money as could be expected from so many persons. Twenty-nine of these can pay nothing, partly because they are children depending upon their parents for their own support and partly because they are poor, so we have to give them a helping hand once in a while, if they should not starve.

The reason why I have not got my salary paid is that our best and the most of our paying members are in the woods, having been there since November. We expect them home in the beginning of next month, and then it will be all right.

BOOK NOTICES.

INSPIRATION CONSIDERED AS A TREND. By D. W. Faunce, D.D. 1 vol. 12mo., 251 pp. Cloth. Price, \$1. American Baptist Publication Society, Philadelphia.

This is a neat and attractive volume, and will prove a very useful work in confirming the faith of the doubting or wavering as to the divine authorship and authority of the Bible. Dr. Faunce is well known to the reading public as the author of several volumes of marked merit in the field of devotion and apologetics. He has taken more than one prize for essays on prayer. He has also published a valuable work, designed especially for young men, to explain and remove the difficulties which so often embarrass their faith in the sacred Scriptures. The present work is along the same line of thought and discussion. The author does not enter the field of expert criticism to verify the claims of the Bible as of divine origin and authorship. He shows that a prevailing tendency, a trend, of many kinds, and in many ways observable, as to its structure in its ethical teaching, in its influence on society, and especially on the individual hearts and life, with many other similar intimations—all of which show the "Old Book" to be unique and wholly unlike a mere human production. Human testimony, the growing influence of the book, its indestructibility, confirm the trend. The author has given us a work level to the comprehension of common readers and much more helpful to the faith of the mass of Christian people than would have been a book which followed the track of the higher criticism, however able may have been such a defense of the Scriptures. The author loves the Bible, honors the Bible, and from long ministerial experience with a knowledge of human nature knows how to commend it to minds not familiar with the more abstruse methods of thought. As to Biblical criticism he allows all it can justly claim, but denies the arrogant demands made by most of the so-called "higher critics." The book has a copious table of contents and a helpful index. It should have a large circulation.

E. T. H.

A CONCISE MANUAL OF BAPTISM. By J. Hunt Cooke. 128 pp., 12mo. Cloth. American Baptist Publication Society, Philadelphia.

The author says in his preface: "The aim of this little book is to provide a manual on baptism for the young people of Baptist congregations for either private or class study." The book is really a condensed history of the ordinance of baptism, and shows careful thought and extensive and studious reading, and will make a useful addition to the many other works on that subject. It is, however, in its structure rather a reading book for information than a convenient manual for reference and arguments. Nor does it seem to us so well fitted

for the young, with condensed and convenient arguments and authorities on that subject, as some other brief manuals already in use, nor as a book for class study does it seem arranged in the best order, but it will be a useful help to all who may take advantage of its information. E. T. H.

The American Baptist Publication Society will publish in the early autumn, "The Great Poets and Their Theology," by Augustus H. Strong, D D, LL.D., President of Rochester Theological Seminary. The book will probably be a large octavo, and will embody the study and thought of years.

One thousand dollars are offered for prize books on "Forming and Maintaining Character on Bible Principles." For the best book of 50,000 to 100,000 words the prize is \$600; for the next best it is \$400. The theme is an important and practical one; the books wanted are not large, but popular in style; and must be sent to the Committee of Award under the Green Fund, care of the American Sunday-school Union, Philadelphia, by October 1, 1897.

The American Baptist Publication Society has on its list the following books written by Caroline Starr (Mrs. Thomas J.) Morgan: "Esther Lawrence," "Ways that Win," "Charlotte's Revenge."

Silver, Burdett & Company, of Boston, have on their list the following books by Thomas J. Morgan: "Educational Mosaics," "Studies in Pedagogy," "Students' Hymnal," and "Praise Hymnal" (in press).

The Lesson Helps of the American Baptist Publication Society for the approaching quarter, April to June, have been received. In their general make-up, contents and quality, they are equal to the best publications of their kind that we have seen, and should be used in every Baptist Sunday-school throughout the country.

The Baptist Teacher is especially valuable to all Sunday-school workers and possesses several new features that make it more attractive and helpful than ever.

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.

NAME.	FIELD.	No. BAP.
W. I. Coburn,	Wausau, Wis.,	5
Wm. Bird,	Fourteen Mile Creek and vicinity, Ind. Ter.,	7
Jacob Cornelius,	Eldon, Iowa,	5
F. W. Becker,	Germans, Allegheny, Pa.,	8
Ludwig Rabe,	Germans, Union, N. J.,	6
Wm. Appel,	Germans, Los Angeles, Cal.,	6
Jacob Pfeiffer,	Third German Church, Chicago, Ill.,	7

NAME.	FIELD.	No. BAP.
Wm. Pfeiffer,	Germans, Toledo, Ohio,	5
L. Von Lanyi,	Germans, Massillon, Ohio,	9
J. G. Draewel,	Germans, Clinton, Iowa,	6
S. A. Kose,	Germans, La Crosse, Wis.,	6
Jacob Kratt,	Germans, Portland, Ore.,	18
A. S. Kelly,	Glenville and vicinity, W. Va.,	20
F. A. Muller,	Germans, Le Duc Alta, Canada,	12
T. J. Collins,	East Side Church, Salt Lake City, Utah,	6
Gustav Schunke,	Germans, Northwestern Oregon,	8
N. N. Aubin,	French, Woonsocket, R. I.,	5

Home Mission Appointments.

"How shall they hear without a preacher? and how shall they preach, except they be sent?"—ROM. 10: 14, 15.

MARCH.

The following appointments were made:

- Rev. Wm. McCart, Round Mountain, Mill Creek and Millville, Cal.
 " S. J. Nunn, Santa Paula, Cal.
 " J. M. French, Bakersfield, Cal.
 " E. R. Bennett, American Church, Los Angeles, Cal.
 " W. W. Tinker, General Missionary for Arizona and South California.
 " W. H. Dodson, Bethel Church, Los Angeles, Cal.
 " T. R. Evans, Azusa, Cal.
 " C. M. Jones, Ontario, Cal.
 " A. B. Orgren, Swedes, San Diego, Cal.
 " W. H. Wheelan, San Luis Obispo, Cal.
 " Torsten Claflord, Swedes, Meriden, Conn.
 " J. C. Douglass, Moscow, Idaho.
 " T. H. Lydston, Middleton and Boise Valley, Idaho.
 " John Kejer, Bohemians, Chicago, Ill.
 " Jacob Cornelius, Galena, Kans.
 " C. N. Hickson, Immanuel Mission, Iron Mountain, Mich.
 " L. G. Clark, General Missionary for Montana and South Idaho.
 " J. L. Hedbloom, Stromsburg, Neb.
 " J. D. Puls, Columbus, Neb.
 " G. W. Sheafor, McCook, Neb.
 " D. Y. Bagby, Albuquerque, New Mexico.
 " T. V. Jakimowicz, Poles, Buffalo, N. Y.
 " T. S. Dulin, Third Church, Portland, Ore.
 " Richard Hargreaves, Grass Valley, Ore.
 " C. H. McKee, Adams and Athena, Ore.
 " J. R. Wilson, Missionary Work, South Carolina.
 " L. W. Ross, Waterville, Wash.
 " W. E. Sawyer, Cheney, Wash.
 " T. H. Fitzgerald, Central City, W. Va.
 " M. A. Kelley, Virginia Avenue Church, Charleston, W. Va.
 " E. F. Perry, Evanston, Wyo.

Financial Statement for February.

MISSIONS AND EDUCATION.

Expended for the month, - - - - - \$27,072 04

Donations from Churches, Sunday-schools, and Individuals,	\$22,549 77
Legacies, - - - - -	1,047 06
Schools, - - - - -	55 01
Interest and Dividends, - - - - -	1,137 26
Income from Real Estate, - - - - -	459 97
HOME MISSION MONTHLY, - - - - -	352 74
Total for Feb., - - - - -	\$25,601 81
Donations, Legacies, etc., from April 1, 1896, to March 1, 1897, - - - - -	251,567 12
Total for eleven months, - - - - -	\$277,168 93

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund, - - - - -	\$491 46
Legacies, - - - - -	581 65
Interest for Benevolent Fund, - - - - -	887 19
Interest for Loan Fund, - - - - -	554 20
	<u>\$2,514 50</u>
Donations, Legacies and Interest from April 1, 1896, to March 1, 1897, - - - - -	22,758 86
	25,273 36

TRUST FUNDS.

Permanent Trust Funds, - - - - -	\$175 00
Conditional " " - - - - -	3,700 00
	<u>\$3,875 00</u>
Trust Funds received from April 1, 1896, to Jan. 1, 1897, - - - - -	37,222 43
	41,097 43
Total receipts for the present year, - - - - -	\$343,559 72

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, \$249.99.

Springvale Ch. and C. E. So..	40 18
Bresque Isle, First Ch.....	1 46
Portland, First Ch.....	20 00
Bradley Ch.....	54
Passadumkeag Ch.....	75
Oldtown Ch.....	7 37
Great Works Ch.....	50
Bangor, Second Ch.....	11 06
S. S.....	12 15
East Corinth Ch.....	1 18
Brewer, First Ch.....	11 25
S. S.....	4 31

Bradford Ch.....	50
Rockport Ch.....	2 00
Houlton Ch.....	5 20
Washburn Ch.....	50
Forest City Ch.....	89
Patten Ch.....	4 00
Rockland, Geo. M. Brainerd..	75 00
Yarmouth Ch.....	12 00
Livemore Falls Ch.....	12 36
Surry Ch.....	1 20
Blue Hill Ch.....	1 43
Franklin Ch.....	1 40
Sedgwick Ch.....	4 14
Penobscot Ch.....	3 60
Sullivan Ch.....	40
Hancock Ch.....	80
Brookline Ch.....	3 80
Ellsworth Ch.....	5 49
Lamoine Ch.....	3 33
Tremont Ch.....	1 00
Trenton Ch.....	20

NEW HAMPSHIRE, \$145 05.

Concord, First Ch.....	56 88
Newport, First Ch.....	28 00
Lisbon, Mrs. A. B. 1 aft.....	5 00

LEGACY.

Swansey, Estate of John A. Hamblett.....	55 17
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VERMONT, \$62.75.

Essex, W. E. Huntley.....	15 00
Brattleboro, Y. P. S. C. E.....	1 41
Bellow's Falls, First Ch.....	39 34
Whitingham Ch.....	5 00
Lowell Ch.....	2 00

MASSACHUSETTS, \$3,014.64

No. Bel'ingham Ch.....	4 00
No. Attleboro, Y. P. S. C. E. (desig.).....	25 00

Taurton, Winthrop St. S. S.	12 59
Dorchester, First Ch. Y. P. S. C. E.	6 66
Needham Ch.	25 00
Lynn Washington St. Ch.	100 26
Y. P. S. C. E.	5 28
Amesbury, Y. P. S. C. E.	4 30
East Brookfield Ch.	12 83
Middleboro, Central Ch.	50 25
Agawam, Y. P. S. C. E.	8 88
Fall River, Second Ch.	250 00
First Ch.	384 50
Boston, F. M. Kilmer.	5 00
Celia L. Thompson.	1 00
Charlestown, Chas. E. Daniels.	100 00
Southfield, Mrs. E. M. Benedict.	1 00
Malden, Ladies' H. M. C. (desig.)	10 00
First Ch.	153 40
Cambridge, First Ch.	185 39
Inman Sq. S. S. (desig.)	10 00
Helen W. Monroe.	5 00
Ella J. Boggs.	70 00
Lucia M. Goodnow.	75 00
Rockland, Y. P. S. C. E.	3 00
Worcester, Main St. Ch.	122 45
Rock Ch.	1 77
Danversport, Y. P. S. C. E.	2 00
Fitchburg, First Ch.	50 00
Vineyard Haven Ch.	7 00
Beverly, "In Memoriam" (desig.)	50 00
Clinton Ch.	15 50
Hingham, First Ch.	6 01
Brookline Ch.	368 52
Plymouth, E. S. Paulding (desig.)	5 00
Greenfield, D. C. G. Field.	25 00
Grafton Ch.	10 00
Leominster Ch.	50 00
Cottage City Ch.	5 00
Barre Ch.	50 00
Allston, Brighton Ave. Ch.	115 28
Weston Ch.	7 88
For Chinese Mission, New York City:	
Pittsfield, Mrs. Della Powell.	1 00
Sharon, Mrs. E. C. Merriam.	5 00
*North Abington, S. S. and B. Y. P. U. (desig.)	10 00

LEGACIES.

Boston, Estate of Wm. H. Fairfield.	34 91
So. Gardner, Estate of Susanna Stone.	63 48
Marblehead, Estate of John Warren.	550 00

RHODE ISLAND, \$345.97.

Pawtucket, Woodlawn Ch.	17 77
Providence, First Ch.	107 99
Broadway Ch.	18 85
Wakefield, Mrs. T. S. Snow.	20 00
Allendale Ch.	10 00
Block Island Ch.	7 70
Warren S. S.	13 66

LEGACY.

Woonsocket, Estate of Melissa B. Brown.	150 00
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CONNECTICUT, \$557.08.

Hartford, Rev. Thomas G. Wright, wife and daughter.	5 00
Bridgeport, East Washington Ave. Ch.	9 00
So. Norwalk, Y. P. S. C. E.	6 78
Niantic Ch.	3 34
New Haven, Hope Ch.	61 00
Grand Ave. Ch.	30 74
Meriden, First Ch.	152 76
Southington Ch.	2 00
S. S.	10 00
New Milford Ch.	15 50
Bristol Ch.	55 79
Rockville Mr. and Mrs. Wm. Butler.	150 00

Edwin G. Butler.	30 00
For Chinese Mission, New York City:	
New Britain, Mrs. H. N. Ward.	60 00
Suffield, Jr. C. E.	4 05
Bristol, Mrs. C. M. Woodford.	1 36
New Haven, Hope Ch. "Boys"	80 00
Young Ladies.	3 50
C. E. F. Chapel Building.	
Ansonia, First Ch., Y. P. S. C. E.	8 86

LEGACY.

Uncasville, Estate of Polly Browning, Int.	6 00
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NEW YORK, \$4,177.26.

New York City, Riverside Ch.	86 85
Tremont Ch.	30 00
A Friend (desig.)	50 00
Mrs. Mary D. Harris (desig.)	500 00
Twenty-third St. Ch.	1 00
Troy, Justus Miller.	100 00
Fifth Ave. Ch.	79 28
Second Ave. Ch.	40 00
Rochester, Theo. Sem'y Senior Class.	44 00
Primary Depart. S. S.	10 00
Brooklyn, Rev. John Sheridan (deceased)	500 00
Washington Ave. S. S.	50 00
Tabernacle Ch.	216 04
Bedford H'g'ts B. Y. P. U.	16 48
Albany, Emmanuel Ch.	381 86
Albion, First Ch.	20 00
Syracuse, Friends.	35 00
Buffalo, Mrs. Anna M. Hedstrom (desig.)	400 00
Lima Ch.	14 25
Stockton Ch.	7 59
Olean Ch.	5 00
Brookport, Emmanuel Ch.	7 00
Gloversville, A. Burdick (desig.)	10 00
West Somerset, Y. P. S. C. E.	2 25
Nicholville, Mrs. C. L. Day.	10 00
Dundee, Mrs. Dorothy E. Pierce.	5 00
Pike, First Ch.	5 00
Oswego, Mrs. Elizabeth Radcliffe.	9 00
Fairport, First Ch.	61 75
Bradford Ch.	3 50
Gilbertsville Ch.	4 03
Y. P. S. C. E.	1 00
Cohoes, Mrs. Mary B. Teachout.	10 00
Fayetteville, Rev. I. K. Brownson.	50 00
Indian Lake Ch.	2 00
North River Ch.	50 00
Wappinger's Falls Ch.	1 00
Y. P. S. C. E.	1 00
Gloversville, First Ch.	22 28
Scotia Ch.	16 00
Greenwich, Botskill Ch. Y. P. S. C. E.	1 86
For Chinese Mission, New York City:	
New York City, S. S. Coll.	22 24
Rescue Band.	2 00
Friends.	50 00
John Lee.	10 00
Sundry Receipts.	2 40
Brooklyn, Miss C. Drubelies.	60 00
Port Richmond, Judson Mission Soc.	3 00
*New York City, John D. Rockefeller.	1,000 00
*Wm. M. Isaacs (desig.)	100 00
*Batavia, Byron E. Huntley (desig.)	200 00
C. E. F. Castile, Mrs. C. C. Tallman.	5 00
New Baltimore, Rev. Leonard Smith.	10 00
Gloversville, First Ch.	10 40

NEW JERSEY, \$1,147.51.

Orange, Washington St. Ch.	6 72
Elizabeth, East Ch.	7 00
First Ch.	41 55
Livingston, Ch., S. S. Class.	4 30
Newark, Peddie Memorial Ch.	400 00
Matawan, First Ch. Y. P. S. C. E.	17 30
Westfield Ch.	19 52
Port Monmouth, Rev. W. V. Wilson.	20 00
Lafayette Ch.	5 00
Morristown, Mrs. A. T. White.	10 00
Florence Ch.	9 32
Mullica Hill Ch.	14 16
Avon-by-the-Sea, Mrs. C. L. Armstrong.	5 00
Keyport Ch.	44 49
Point Pleasant Ch.	10 00
Bridgeton, First Ch. C. E. S.	6 40
Junction, Central Ch.	2 00
Alloway Ch.	12 35
Dover, Swedish Ch.	2 40
For Chinese Mission, New York City:	
Newark, Reformed Ch. C. E.	10 00
*For Bishop College, Texas:	
Morristown, Mrs. C. C. Bishop.	500 00

PENNSYLVANIA, \$3,324.65.

Upland, Samuel A. Crozer.	2,000 00
Philadelphia, Snyder Ave. Ch.	11 45
Angora Ch.	5 00
Mrs. B. Griffith.	20 00
Miss Margaret Griffith.	15 00
Fifth Ch.	50 00
No. Frankford Ch.	18 61
New Tabernacle Ch.	96 78
First Ch.	42 00
Gethsemane Ch.	102 16
Bible School, Primary Dept.	5 00
Rev. and Mrs. B. Mackin.	5 00
Germantown, Second Ch.	39 06
Spruce St. Ch.	13 60
Trinity Ch. W. E. Burke Mission Band.	10 00
Tenth Ch. C. E. S.	5 00
Mrs. Rachel Brown.	5 00
Brownsville, Mrs. S. A. Hogg.	10 00
Media Ch.	20 68
Prospect, Mt. Zion Ch.	18 00
Montrose S. S.	7 50
Camptown, Smith Bros.	5 00
West Chester, Mrs. S. E. Dunn.	50 00
Rochester Ch.	18 00
Mahoning Ch.	5 00
Mahoning City Ch.	5 00
Hathboro Ch.	2 00
Bristol Ch.	6 68
New Britain S. S.	9 48
Holidaysburgh Ch.	71 00
Pittsburgh, Fourth Ave. Ch.	204 74
Charleston Ch.	2 00
Bailey Creek Ch.	1 00
Baligomingo Ch.	6 05
Halstead Ch.	5 00
Berwick Ch.	2 00
Narberth Ch.	130 00
Hughesville Ch.	1 00
Bradford Ch.	12 00
Harrisburgh, Tabernacle Ch.	10 50
Delmar Ch.	2 00
New Castle Ch.	17 57
Claysville Ch.	6 50
Ambler, Mt. Pleasant Ch.	9 38
Honesdale, Chas. A. Wilcox.	10 00
*Pittsburgh, Fourth Ave. Ch.	51 19
C. E. F. Pittsburgh, Fourth Ave. Ch.	51 18

DELAWARE, \$19.00.

Wilmington, Second Ch.	1 00
Bethany S. S.	15 00
Harrington, Zion Ch.	3 00

DISTRICT OF COLUMBIA, \$187.50.

LEGACY.

Washington, Estate of Henry Beard.	187 50
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VIRGINIA, \$152.25.

Petersburg, Gilfield Daughters	
H. M. Society	10 00
*For Virginia Union University:	
Richmond, Coll. per Rev. L. B. Tefft	142 25

WEST VIRGINIA, \$5.31.

Alderson, Greenbrier Ch.	5 31
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KENTUCKY, \$150.00.

Henderson, Coll. per Rev. P. H. Kennedy	150 00
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TENNESSEE, \$105.01.

*For Roger Williams University, Tenn.:	
Nashville, Friends, per Rev. Owen James	50 00
Roger Williams University Surplus	55 01

GEORGIA, \$37.00.

Marietta, Mrs. E. B. Atkins	36 00
Atlanta, Miss M. O. Brooks (desig.)	1 00

ALABAMA, \$1.00.

Citronelle, Miss Della Woodbury	1 00
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MISSISSIPPI, \$1.00.

*Kosciusko, Prof. S. S. Lynch	1 00
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OHIO, \$942.69.

Cleveland, First Ch.	407 71
Sand Fork Ch.	7 13
Seville Ch.	7 00
Greenville Ch.	3 05
Savannah Ch.	2 45
La Grange Ch.	4 13
Rockville Ch.	7 00
Euclid S. S.	11 00
Cincinnati, Mt. Auburn Ch.	152 09
Dayton, First Ch. B. Y. P. U.	30 00
Ashland, Miss Annie Thomson	2 00
Cleveland, Margaret A. Shed	5 00
Euclid Ave. Ch.	77 64
Columbus, First Ch.	77 90
Urbana Ch.	18 75
S. S.	5 00
B. Y. P. U.	5 00
Salem Ch.	4 49
Mt. Vernon Ch.	21 45
Edison Ch.	1 00
Mt. Gilead Ch.	20 50
Sandusky Ch.	1 65
Delaware Ch.	10 40
Scrub Ch.	1 00
Ark Spring Ch.	2 80
Granville Ch.	6 00
Lisbon Ch.	5 30
Cherry Valley Ch.	2 00
S. S.	3 75
Deutcher, Independence Ch.	5 00
Owl Creek Ch.	3 00
Ironton Ch.	10 00
Vigo, Rev. B. L. Neff and wife	10 00
Ashabula, Rev. F. N. Phelps	3 00
Wooster, tr. B. Swartz	5 00
*Canton, King's Daughters (desig.)	4 10

MICHIGAN, \$404.87.

Mt. Vernon Ch.	4 91
Detroit, Woodward Ave. Ch.	235 50
North Ch.	1 00
Quincy Ch.	8 15
Pewamo Ch.	1 72
East Saginaw Ch.	19 91
Eaton Rapids Ch.	1 00
Sault Ste. Marie Ch.	8 65
Clark's Lake Ch.	5 00
Charlotte, Mrs. J. C. Smith	1 00

Ishpeming Ch.	13 00
North Street Ch.	6 00
Muskegan Ch.	9 12
Kinderhook Ch.	10 15
Lyons Ch.	5 25
Highland Ch.	10 23
S. S.	5 00
Allen Ch.	2 67
Jonesville Ch.	44
Ashland Centre Ch.	2 75
Grant Station Ch.	72
Springport Ch.	1 00
Saginaw East Side, First S. S.	2 43
Grand Rapids, Second Ch.	1 27
Reading Ch.	3 00
Sand Beach, G. W. Jenks	25 00
Pentwater, Mrs. E. G. Maxwell	20 00

INDIANA, \$94.36.

Sparta Ch.	2 00
Herbert's Creek Ch.	3 00
Scaff Id Lick Ch.	75
Mt. Pleasant Ch.	2 63
Spencer Ch.	3 25
Ladoga Ch.	50
Mrs. J. V. Carter	5 00
Bethel Ch.	1 20
Indian Kentucky Ch.	4 56
Evansville, First Ch.	13 55
Friendly Grove Ch.	4 30
Indianapolis, Garden Ch.	5 00
Hopewell Ch.	6 32
Cambridge City, "Temple Builders"	5 00
Linton, M. E. Loder	2 00
Michigantown, C. A. Marshall	5 00
Mrs. Kitty Marshall	5 00
Lick Branch Ch.	3 00
Franklin, North Ch.	9 50
South Whitley, Hugh Miller	50
Wolcottville, Rev. C. H. Blanchard (desig.)	00
Shelbyville Ch.	6 00
Mt. Airy Ch.	4 30

ILLINOIS, \$1,424.26.

Waukegan, B. Y. P. U.	5 00
Ottawa Ch.	55 50
Littleton, B. Y. P. U.	1 86
Fairbury Ch.	5 25
Bethel, B. Y. P. U.	5 00
Paxton, S. S. Birthday Offerings	1 50
Aurora, First Ch.	41 33
Morgan Park, B. Y. P. U.	1 00
Berwyn, Swedish Ch.	9 34
Humboldt Park, Swedish Ch.	4 84
Chicago, First Swedish Ch.	31 70
So. Chicago, Tabernacle Swedish Ch.	5 00
Millard Ave. Ch.	22 35
Bethany Ch.	10 25
First Ch.	47 85
F. W. Griffing	5 00
First German Ch.	229 23
Memorial Ch.	50 00
Normal Park Ch.	37 50
Onward Mission C. E.	2 00
Western Ave. Ch.	18 25
Fourth Ch.	50 00
Miss Pickett (desig.)	25 00
Geneva, Swedish Ch.	3 00
Monmouth Ch.	7 50
Sycamore Ch.	5 00
Evanston Ch.	8 62
Moline Ch.	25 00
St. Mary's Ch.	10 00
B. Y. P. U.	5 00
Danvers, B. Y. P. U.	5 00
Rockford, First Ch.	2 00
Somonauk, B. Y. P. U.	10 85
Millsburg, Mrs. H. Fenton	5 00
Harvey, D. Snow	1 00
Bradford, B. Y. P. U.	3 00
Mason City Ch.	25 00
Downer's Grove Ch.	9 12
Streator Ch.	5 72
B. Y. P. U.	1 50
Joliet, First Ch., B. Y. P. U.	5 00
Hyde Park Ch.	66 03
Waukegan Ch.	5 25
Warrenville Ch.	3 50
Bloomington Ch.	1 00
Oak Hill, B. Y. P. U.	5 00

Urbana Ch.	13 40
Prof. C. G. Hopkins	5 00
E. M. Knowlton	5 00
Y. P. S. C. E.	5 00
Charleston, Mrs. Sarah E. Renels	5 00
Berlin, Mrs. C. M. Gibson	5 00
Chrisman, B. Y. P. U.	1 90
Rantoul, J. M. Hamilton	5 00
Mrs. J. M. Hamilton	5 00
Long Branch, Rev. G. T. Mathis	5 00
Harrisburg, W. F. Scott	5 00
Medora, Fidelity B. Y. P. U.	5 00
Chrisman, Martha C. Caraway	5 00
Sebastopol, Mrs. E. Ulmer	1 03
Martinsville Ch.	2 50
Alsey Ch.	2 95
Shiloh Ch.	1 00
Flora Ch.	6 70
Salem Ch.	1 60
Louisville Ch.	6 91
Pleasant Plains Ch.	20 00
Evanston, First Ch.	93 10
Ladies' Society	10 00
Loda, B. Y. P. U.	5 00
Hinckley Ch.	11 56
Morris, B. Y. P. U.	3 00
Juniors	2 03
Austin, Woman's Circle, Swedish Ch.	10 00
Bloomington Ch.	89 79
Plano Ch.	2 35
Cordova Ch.	11 58
Kewanee, First Ch.	48 32
Canton Ch.	31 28
Lexington Ch.	7 25
Macomb Ch.	11 50
B. Y. P. U.	15 30
Juniors	5 00
Rev. W. J. Sanborn	5 00
Yorkville, B. Y. P. U.	10 00
Sciota Ch.	3 00
Rochelle Ch.	3 00
Hudson Ch.	7 00
Yorkville S. S.	7 84
La Salle Ch.	5 10
Tiskilwa Ch.	1 94
Belvidere, So. S. S.	14 36
Barrington Ch.	4 04
Englewood, Dr. E. T. Allen	2 00
Memorial Ch.	15 00
*Chicago, Millard Ave. Ch.	35
C. E. F. Chicago, Millard Ave. Ch.	30

WISCONSIN, \$1,994.61.

Milwaukee, Tabernacle Ch.	40 00
Green Bay Ch.	33 27
West Superior, Swedish Ch.	3 45
Delavan Ch.	25 82
B. Y. P. U.	10 00
New Lisbon S. S.	3 00
Oshkosh, Second Ch., B. Y. P. U.	1 00
River Falls Ch.	2 73
Barneveld Ch.	10 65
Dodgeville Ch.	3 73
Riley Ch.	3 00
Mount Vernon Ch.	7 00
Ridgeway Ch.	1 00
Delevan, Mrs. D. E. Halteman	5 00
Mt. Olive Ch.	2 21
Berean Ch.	3 97
Augusta Ch.	15 00
Oconomowoc Ch.	30 88
Juda Ch.	51 25
Brodhead Ch.	6 00
Dodgeville Ch.	6 30
Elkhorn Ch.	5 00
Augusta Ch.	1 25
Wauwatosa Ch.	21 00
Baraboo, B. Y. P. U.	8 10
For State Convention	
State Convention	1,700 00

MINNESOTA, \$314.96.

Alden, Danish Ch.	12 00
Brooklyn Centre, Rev. A. D. Williams	1 00
Bloomington, First Ch.	2 18
Duluth, First Swede Ch.	7 15
Bethel Ch.	8 36
Etna, First Ch.	5 00

Grove City, Swedish Ch.....	7 04
Kenneville, B. Y. P. U.....	1 51
Lake City, First Ch.....	30 41
Minneapolis, Chicago Ave. Ch	12 05
Fourth Ch.....	3 05
Central Woman's H. M.	
Society.....	65
Olivet Ch.....	14 00
New Auburn, Mrs. Shadinger.	3 50
Pipestone, First Ch.....	12 50
St. Paul, First Ch.....	8 66
Woodland Park Ch.....	10 00
Danish and Norwegian B.	
Y. P. U.....	1 85
West Concord, First Ch.....	11 92
Winona, First Ch.....	26 03
Cheney, Mrs. J. G. Briggs,	
John Gallup Briggs, Jr.....	100 00
Carmans Ch.....	7 55
Lake City Ch.....	3 00
St. James' Ch.....	4 76
Garden City Ch.....	9 60
Lake Crystal Ch.....	15 50
C. E. F., St. Paul, First Ch.	3 06
Minneapolis, Fourth Ch.....	2 66

IOWA, \$1,048.60.

Doon Ch.....	5 01
Harvey Ch.....	78
Swea, Swedish Ch.....	3 36
Livermore Ch.....	6 05
Des Moines, First Ch.....	19 17
Milford Ch.....	5 25
Women's Mission Society.	8 65
Daw City, Rev. J. L. Whiny..	1 00
Clarinda Ch.....	10 25
Renwick Ch.....	2 55
Toledo, Mrs. D. B. Edwards..	2 00
Scranton, Kendrick Ch.....	1 50
Carroll Ch.....	24 65
Lohrville, Ch. and B. Y. P. U.	10 00
Boone Ch.....	21 05
Homer Ch.....	4 10
Emerson Ch.....	25 00
Lake City B. Y. P. U.....	2 00
Jefferson Ch.....	9 00
Council Bluffs, Swedish Ch...	3 72
Hudson Ch.....	7 50
Waterloo, R. Williams.....	20 00
Cherokee Ch.....	23 00
Mount Olive Ch.....	6 00
Sioux City, Immanuel Ch.....	5 00
For State Convention:	
Eddyville Ch.....	3 50
Columbus City, Coll. per	
Rev. J. M. Jones.....	78 51
Waterloo, Coll. per Rev.	
M. J. Sigler.....	93 88
Atlantic, Coll. per Rev.	
Harry Ferguson.....	108 79
Grand Junction, Coll. per	
Rev. A. C. Zellhoefer.....	100 01
Des Moines, Coll. per Rev.	
E. P. Bartlett.....	410 13
Stratford, Coll. per Rev. E.	
O. Olson.....	29 20
What Cheer, French Ch....	4 00

MISSOURI, \$16.79.

Home and Foreign Mission	
Board.....	2 03
Noel, Chas. Gratz.....	5 00
Springfield, Coll. per Rev. H.	
N. Bouey.....	9 76

INDIAN TERRITORY, \$219.72.

Comanche Nation, First Ch...	21 00
Atoka Ch.....	15 00
Prof. E. H. Reshel.....	25 00
Miss Lydia Piegrass.....	3 00
Emahaka, Seminole Academy	
Coll.....	54 60
Chickasha Ch.....	5 00
Bacone, Faculty and Students	
Indian University.....	35 85
Wynnewood, Miss E. E. Hyde.	5 00
*Bacone, Indian University,	
School Accounts.....	55 27

OKLAHOMA TER., \$10.00.

Rainey Mountain, Kiowa Im-	
manuel Mission (desig.).....	10 00

KANSAS, \$106.27.

Kansas City, Rev. G. McNeal.	70
Swedish Ch.....	13 55
Pittsburg, First Ch.....	7 21
Chanute, Swede Ch.....	16 45
Osage City, Swede Ch.....	1 91
Topeka, Swede Ch.....	17 21
Emporia, First Ch.....	17 66
B. Y. P. U.....	2 34
Wichita, West Side Ch.....	4 00
Concordia, Swedish Ch.....	15 00
For State Convention:	
Caldwell Ch.....	10 00

NEBRASKA, \$290.80.

Norman Ch.....	1 75
Guide Rock Ch.....	8 00
Weston, Swede Ch.....	1 35
Wahoo Ch.....	3 35
Estina Ch.....	3 05
Mead Ch.....	3 86
Valley, First Ch.....	6 57
Second Ch.....	6 55
So. Omaha, Swede Ch.....	1 95
Omaha, Swede Ch.....	9 56
For State Convention:	
Hartington Ch.....	5 00
Omaha, Coll. per Rev. A.	
W. Clark.....	119 10
Lincoln, Coll. per F. M.	
Williams.....	42 41
Wahoo, Swedish Confer-	
ence.....	75 00
So. Omaha, Swedish Ch...	2 55

NORTH DAKOTA, \$18.08.

Fargo, First Swedish Ch.....	10 00
Danish and Norwegian Ch	3 08

SOUTH DAKOTA, \$17.30.

Lake Preston, Rev. Jacob	
Olson.....	9 50
Sun Prairie Scandanavian Ch.	3 00
Turkey Valley Ch.....	4 10
Elkpoint Ch., Scand.....	70

COLORADO, \$187.17.

For State Convention:	
Pueblo, Eighth St. Ch....	3 50
A Friend.....	6 25
Monument, Rev. F. B.	
Smith.....	5 00
Grand Junction, Rev. B.	
R. Downer.....	5 00
Denver, Mt. Olivet Ch.....	10 62
V. E. Rouse.....	45 85
Broadway Ch.....	10 00
Laird, Rev. Thos. L. Steele,	1 00
Fort Collins Ch.....	12 55
Hooker Ch.....	7 40
Rev. F. R. Newman.....	5 00
Delta Ch.....	25 00

UTAH, \$0.50.

Springville, Miss Lillian Blair..	50
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CALIFORNIA, \$12.00.

Lima, Swedish Ch.....	10 00
For State Convention, Northern	
District:	
Santa Cruz Ch., Young	
People.....	2 00

OREGON, \$127.00.

Grant's Pass, per Rev. T. S.	
Dulin.....	50 00
Forest Grove, Mrs. P. W.	
Chandler.....	2 00
For State Convention:	
State Convention.....	75 00

MEXICO, \$6.00.

Monterey Ch.....	5 00
Salinas Ch.....	1 00

GENERAL MISS. SOCIETY OF GER. BAPTIST CHURCHES, \$1,769.70.

For C. E. F.	400 00
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WOM'S AMER. BAPT. HOME MISS. SOC., \$1,397.15.

For teachers in Indian Univer-	
sity, Ind Ter.....	44 44
For teachers in Atoka ACADE-	
my, Ind Ter.....	88 88
For teachers in Wichita Mis-	
sion, Okl. Ter.....	70 00
For teachers in Provo, Utah...	78 00
For teachers in Fresno, Cal...	53 33
For teachers in Butte, Mont...	25 00
For teachers in Velarde, N. M.	50 00
For teachers in Spelman Semi-	
nary, Georgia.....	937 50
For Chinese Mission, New	
York City.....	50 00

WOM'S. HOME MISS. SOC. OF MICHIGAN, \$112.50.

For teacher in Hartshorn Me-	
morial College, Virginia.....	112 50

Total.....\$24,148 90

HOME MISSION MONTHLY. 352 74

CONDITIONAL TRUST FUNDS, \$3,700.00.

Chicopee Falls, Mass., Rev.	
Barius H. Stoddard.....	1,000 00
Globe Village, Mass., Mrs.	
Julia M. Lyon.....	2,100 00
Depost, N. Y., Mrs. J. L.	
Smith.....	100 00
A Friend.....	50 00

CHURCH EDIFICE BENEVOLENT FUND, \$581.65.

Chicago, Ill., Income from	
Wayman property.....	581 65

J. GREENWOOD SNELLING, Treasurer,
111 Fifth Avenue.**DONATIONS RECEIVED AT INSTITUTIONS.**

For Alabama Baptist Colored University, Alabama:

ALABAMA.

Lowndesboro, Mrs. M. Tyler..	1 00
Ch.....	5 00
Hayneville, Robert McCord..	5 00
Pine Apple, Rev. J. E. Black-	
man.....	1 50
Talladega, Mt. Canaan Ch....	8 90
Peace Ch.....	10 00
Shelby, Shelby Springs Assn..	10 00
Benton, Mrs. Frances Robin-	
son.....	50
White Hall, Mrs. Hester May.	3 00
Flint, Rev. C. E. Matthews.....	2 00
Tuscumbia, G. W. Trenholm,	1 00
Montgomery, Wom. Mis. So.	7 00
Farmersville, Good Samaritan	
Assn.....	3 50
Coaling, Rev. S. J. Taylor....	1 75
New Asia Ch.....	2 50
Birmingham, Rev. W. R. Pet-	
tiford.....	5 00
Alexander City, Rocky Mt. Ch	54
Macedonia Ch.....	71
Eutaw, Mt. Olive Ch.....	2 00

INDIANA.

Alexandria, Miss Frances E.	
Smith.....	5 00

For Arkansas Baptist College,
Arkansas:

ARKANSAS.

Winchester, Rev. E. M. Mills.	20 00
Pine Bluff, I. G. Bailey.	5 00
Mrs. S. E. Bailey.	5 00
Little Rock, Judge Barrow.	5 00
Mt. Pleasant Y. P. U.	2 50
S. J. Anderson.	1 00
Holly Grove, St. Luke's Ch.	1 30
Baxter, Mt. Calvary Ch.	2 00
Plum Bayou, New Hope Ch.	1 50
Pine Bluff, Rev. J. C. Rogers.	1 00
St. Paul's Ch.	2 15
Pine Grove, Harmony Ch.	55
Holly Grove, Mt. Zion Ch.	1 00
Helena, Mr. and Mrs. H. C. Cady.	60
Germantown, Rev. B. H. Haynes.	75
Conway, Rev. S. L. Shott.	1 25
Plummerville, W. L. Moore.	50
W. H. Long.	1 16
Beulah, W. A. Hardy.	50
Spring Creek, D. D. Kaigler.	50
Fordyce, S. H. Hearne.	50
Holly Grove, Mt. Zion Ch.	1 00
Menifee, Geo. H. Moore.	1 25
Sherrill, G. A. Pratt.	50
Selma, L. W. Blue.	50
Morrilton, D. Williams.	50
Washington, E. D. Trent.	50
Laconia, C. M. Blackburn.	50
Hope, Z. A. Reeves.	50
Dardanelle, Mrs. Esther Cargyle.	1 00
Benjamin Cargyle.	1 00
Hot Springs, Roanoke Literary Society.	2 60
Friends.	3 00

INDIAN TERRITORY.

Vinita, Rev. J. Roe and H. E. Starke.

OKLAHOMA TERRITORY.

Guthrie, N. J. C. Johnson.

TENNESSEE.

Nashville, Prof. J. W. Johnson.

ITALY.

Rome, Miss Helen M. Griggs.

For Benedict College, S. C.:

SOUTH CAROLINA.

Blairs, Miss Clara Brown.	10
Duncan Creek, S. S.	1 95
Anderson, Shiloh Ch.	4 30
Clinton, Zion Ch.	1 40
Barnwell, Marion W. Ford.	5 00
Level Land, L. C. Callahan.	2 00
"Our Union"	2 25
Claremont, Night Hill S. S.	1 50
Honea Path, Liberty Ch.	8 00
Neal, Welfare S. S.	60
Fountain Inn, Bethlehem S. S.	1 00
Greenville, New Shady Grove S. S.	1 68
Union, No. 2, Little River Association.	25 00
Camden, Mt. Moriah Ch.	25 00
Friendfield, Annville Ch.	5 00
Columbia, Miss Helen L. Bingham.	5 00

NEW YORK.

Medina, Albert L. Sweet.	60 00
Brooklyn, Geo. B. Forrester.	10 00
Albion, Miss Julia E. Barker.	5 00
Knowlesville, Miss Grace Fisher.	5 00

MASSACHUSETTS.

North Adams, S. H. Fairfield.	60 00
H. W. Clark.	60 00

RHODE ISLAND.

Pawtucket, First Ch.	25 00
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For Bible and Normal Institute, Tenn.:

TENNESSEE.

West Tenn., Central Ass'n.	4 00
Women's Bible Bands of Tenn.	9 00
Memphis, Coll. at School Concert.	2 07
Coll. at Entertainment.	4 40
C. H. Binyard.	1 00
Tabernacle Ch.	3 00
Metropolitan Ch.	2 15
St. Johns Ch.	1 25
Missionary Training Class.	3 35

For Coleman Academy, La.:

LOUISIANA.

Trenton, Women's Home Mission Society.	1 00
Antioch, M. C. Walton.	1 50
Arcadia, A. Scott.	1 00
Friendship, N. H. Starks.	25
Garden, J. A. Hatler.	3 00
Marselas, B. F. Williams.	1 00
Gibland, L. A. Bryant.	5 00
P. P. Mellon.	13 95
Ruston, Jas. Barner.	1 00
Shreveport, Fannie Felden.	1 00
Friendship, J. H. Lard.	25
Gibland, O. L. Coleman.	30 80
M. A. Coleman.	5 00
Alto, Pattie Pugh.	1 00
Vernon, C. R. Dickerson.	1 00
Pleasanton, J. S. Banks.	3 00
Sanpatric, S. B. Belton.	1 00
Allentown, S. P. Nelson.	1 00
Antioch, Lizzie Walton.	1 00
Vienna, Wordie Atkins.	2 75
Gibland, C. H. Harris.	1 50
A. L. Wilson.	1 00
R. A. Glasco.	1 00
Eliza Ivory.	1 00
P. P. Mellon.	16 20
Sparta, L. S. Stewart.	1 00
Mt. Lebanon, Anna Nathan.	1 00
Vernon, G. W. McDonald.	2 00
Oak Ridge, I. J. Washington.	1 60
Sanpatric, R. E. Jacob.	25
Vernon, Mary Wiley.	50
Ruston, Alice A. Wilson.	1 00
Bienville, Alice Foster.	1 00
Mansfield, Julia Carter.	1 00
Arcadia, Hattie Scott.	1 00
Mattie Scott.	1 00
Gibland, Addie Brice.	1 00
Knowles, S. N. Jackson.	1 00
Homer, J. H. Lewis.	1 00
Gibland, W. F. Hawk.	5 00
Sparta, Marshall Lathan.	1 00
Athens, O. L. Lyons.	25
Vernon, Maxy Osborn.	50
Gibland, A. L. Leatherman.	1 00
Keatchi, R. J. Brown.	1 00
Simsboro, Jesse Crofford.	1 00
Arcadia, Julia Lacers.	1 00
Homer, Lillie Lewis.	50
Ruston, Margaret Wilson.	50
Bienville, John Jackson.	1 00
Mt. Lebanon, Willie Roshell.	25
Sanpatric, S. B. Belton.	2 10
Mt. Lebanon, Katie Williams.	1 00
Gibland, M. S. Candler.	1 00
Anna Davis.	1 00
Dubberly, Lucy Clark.	1 00
Sugar Creek, J. C. Brown.	50
Homer, David Jones.	1 00
Athens, Carry Wilson.	1 00
Cargile, Mary Thornton.	50
Dubberly, James Harris.	50
Gibland, O. M. Mellon.	50

MISSISSIPPI.

Jackson, O. L. Coleman.	25 00
Clark's Dale, John Yates.	1 00
Liviston, L. W. Winden.	1 00

For Dawes Academy, I. T.:

VERMONT.

Saxton's River, Octavia Britton.	1 00
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For Florida Baptist Academy, Fla.:

FLORIDA.

Fernandina State Ass'n.	62 47
Penny Club.	2 30
Pensacola, Rev. J. B. Green.	1 00
Orange Springs, Rev. Geo. Shambly.	1 00
Appalachicola, Rev. T. J. Mason.	2 00
Ocala, Rev. C. H. Holly.	1 00
Bellview, Rev. N. W. Ellison.	1 00
Flemington, W. A. Wilkerson.	1 00
Pomona, Rev. W. H. Thomas.	2 14
Rev. C. C. Thomas.	1 00
Green Cove Springs, Rev. J. B. Lake.	1 00
Tampa, Mrs. Julia Patterson.	1 00
Jax, M. W. Washington.	25 00

GEORGIA.

Savannah, Rev. L. B. Maxwell.	2 00
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For Hartshorn Memorial College, Va.:

VIRGINIA.

Richmond, Rev. Lyman B. Teft.	13 50
Literary Soc. and Miss Halfkenny.	8 00
College Entertainment.	16 35

MASSACHUSETTS.

Lynn, East Ch., "Farther Lights".	33 00
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MISSOURI.

Kansas City, Rev. S. W. Baccote.	10 00
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For Richmond Theological Institute, Va.:

VIRGINIA.

Richmond, Mattaponi Ass'n.	11 68
I. W. Reed.	9 00

For Roger Williams University, Tenn.:

TENNESSEE.

Coll. per J. W. Johnson.	48 35
Nashville, Spruce St. Ch.	7 00
Mount Olive S. S.	3 65

PENNSYLVANIA.

Altoona, Craig & Bowers.	10 00
J. R. Bingham.	10 00
Mrs. S. M. Sellers.	10 00
Scranton, Wm. McClave.	25 00
J. W. Browning.	5 00
Carbondale, E. M. Peck.	10 00
Lewistown, The Misses Greene.	2 25
Calvin Green.	25 00

For Shaw University, N. C.:

VIRGINIA.

Roanoke Valley Ass'n.	25 00
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WISCONSIN.

Beaver Dam, Mrs. M. H. R. Green.	100 00
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MASSACHUSETTS.

Worcester, Pleasant St. S. S.	12 50
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WASHINGTON.

Tacoma, Fanny L. Abbot.	10 00
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WEST VIRGINIA.		For Spelman Seminary, Ga.:		NEW YORK.	
Charleston, Rev. L. T. Christ- mas.....		10 00		New York City, Mrs. L. H. Spelman.....	
MICHIGAN.			MASSACHUSETTS.	PENNSYLVANIA.	
Weston, B. Y. P. U. A.....		2 00	Somerville, Mrs. S. P. Conant	Philadelphia, Second Ch. Hap- py Reapers.....	
NORTH CAROLINA.			Boston, W. A. B. H. M. S....	GEORGIA.	
Raleigh, Leonard, M. & P. Miss'y Soc.....		6 21	Groton, Ladies' Mission Circle	Atlanta, Miss R. M. Ganster..	
Receipts from Students'			Fitchburg, Mrs. Mial Davis...	Miss E. O. Werden.....	
Concerts.....		11 00		Miss E. V. Griffin.....	
Rev. A. M. Simms.....		1 00	MAINE.	Miss Margaret Aitken.....	
Lexington, Rev. Henry Sheets		1 00	Sedgwick Ch.....	Miss C. M. Grover.....	
Oxford, Rev. J. A. Stradley...		1 00		Miss S. E. Mallory.....	
Goldsboro, Rev. C. J. Nelson.		1 00	VERMONT.	A Friend.....	
High Point, Rev. J. B. Richard- son.....		1 00	Johnson, First Ch. Ladies' Circle.....	Warrenton, Rev. C. Morris...	
				Tenville, Second Washington	
			RHODE ISLAND.	Ass'n.....	
			Providence, Friendship St. Ch.		
			Ladies' Circle.....		
			Mrs. W. H. Bowen.....		

Donations of Clothing, Etc.

Cambridge, Mass., Ladies' Society of First Ch., box to Ind. Ter., \$20.	Atlantic Highlands, N. J., Mission Cir- cle, of First Ch., barrel to Neb., \$15.	Cleveland, Ohio, L. H. M. S., of First Ch., four barrels to Ind. Ter., Okla. Ter. and Neb., \$291.64.
Charlestown, Mass., J. M. S., of First Ch., barrel to Ind. Ter., \$60.	Pittsburg, Pa., Ladies' Aid Society, of Fourth Ave. Ch., barrel to N. J., \$40.	Dayton, Ohio, L. H. M. S., of First Ch., six barrels to Ia., Neb., Tex., Ga., Mich. and Kans., \$321.84.
Essex, Conn., Home Mission Circle, bar- rel to Ind. Ter., \$—.	Anacostia, D. C., Mission Society, bar- rel to Ind. Ter., \$25.	
† New London, Conn., Ladies' Sewing Society, barrels to Neb. and So. Dak., \$129.74.	Cincinnati, Ohio, C. W. B. H. M. U., barrel to No. Dak., \$—.	Total to March 10, 1897, \$1,243.22.
	Cleveland, Ohio, Ladies of Cedar Ave. Ch., three barrels to Neb., \$147.	Total for year, \$8,085.98.



THE * BAPTIST * HOME * MISSION * MONTHLY.

VOL. XIX.

MAY, 1897.

No. 5.

* * EDITORIAL. * *

Considerable space is devoted in this number of THE MONTHLY to articles issued by the Commission on Systematic Christian Beneficence. It is hardly worth while to say that these articles have been prepared with very great care, and have been subjected to a most critical analysis and discussion, so that they go out as representing the matured judgment of a large and able body of representative men and women.

Special attention is invited to the article on System in Religious Offerings and the one on Plans of Giving. It is to be hoped that many thousand Baptist churches in which at present there is no system will at an early day adopt some carefully matured plan, and thereby greatly increase their religious offerings.

No intelligent Baptist can fail to be impressed and helped by a careful reading of Dr. Morehouse's eloquent "Message for the Hour."

The Society has already entered upon a new fiscal year. It looks back over sixty-five years of work accomplished with profound gratitude to God for His signal mercy and blessing; it looks forward with hope, courage and the expectation of seeing magnificent spiritual harvests gathered from the seed already sown.

Rev. G. M. P. King, D. D., has felt constrained by reason of impaired health to tender his resignation as Principal of Way-

land Seminary. His resignation has been accepted, to take effect June 30th. Dr. King has been cordially invited to retain his connection with the institution, devoting himself as his health will permit to teaching and to financial work. Dr. King has wrought a great work, and has given to Wayland an exalted position among the most effective schools of its kind.

Professor George Rice Hovey has been elected Principal of Wayland Seminary, and will enter upon the discharge of his duties July 1st, when Dr. King surrenders his office. Professor Hovey is the son of Rev. Dr. Alvah Hovey, so long at the head of Newton Theological Seminary; is a graduate of Brown University and of Newton, and for some years has been teaching with great success in Richmond Theological Seminary. He goes to his new and important position in the full vigor of his manhood, well equipped by nature, attainment and experience, and it is confidently anticipated that under his administration the school will not only maintain its well-earned reputation, but will continue to grow in character and influence. If the plans now under contemplation of making Wayland Seminary the College for Men at Richmond in connection with the Virginia Union University are carried into execution, Professor Hovey will have exceptional opportunities for rendering a great service to the cause of Christian education in the South.

WHAT ABOUT THE DEBTS?

At the close of the fiscal year, March 31st, 1897, it was found that the debt of the American Baptist Missionary Union was about \$306,000, and that of the American Baptist Home Mission Society about \$180,000 (these figures are given in round numbers), making the aggregate debts of the two Societies amount to \$486,000. It will be remembered that Mr. Rockefeller offered to give \$250,000 toward the cancellation of these debts, and he has already paid on his subscription \$30,000 to each of the Societies, which reduces the aggregate debt from \$486,000 to \$426,000. There have been received, also, other sums running from \$1 to \$1,000, which still further reduce the total amount of obligations resting upon the two Societies.

It was distinctly understood when Mr. Rockefeller made his magnificent offer of \$250,000 that the \$60,000 already paid should constitute a part of his gift. This matter is emphasized here in order that there may be no misunderstanding. When it is said that the debt of the Home Mission Society at the close of the year was about \$180,000, let it be distinctly understood that, after deducting \$30,000 already received from Mr. Rockefeller, the debt would be about \$150,000.

In order to meet the conditions of Mr. Rockefeller's offer it is necessary for Baptists to raise \$236,000. Of this amount, it is safe to say that probably \$100,000 are now in sight, leaving about \$136,000 yet to be found. Very vigorous efforts are now in progress from Maine to California looking toward the securing of the full amount required. Very liberal responses are being made, and there is a widespread and deep interest in the subject. It hardly admits of a doubt that the effort will be completely successful. Indeed, failure at this point is hardly to be contemplated. How dare we fail? Failure would mean not only embarrassment to each of the great Societies, a still further crippling of their work, but it would mean denominational disgrace. Fur-

ther than this, we do not think it too strong a statement to make that a failure on the part of the Baptists to meet this great emergency would be regarded as a calamity affecting the cause of missions generally. What stronger argument just now could be put into the mouths of infidels than a statement that the Baptists of the North, nearly one million strong, could not be induced to give unitedly for so great an object a sum less than that offered for the same purpose by one man?



When we speak of debt with reference to these two great Missionary Societies, it ought to be clearly understood that what we call debt represents work actually accomplished—work of the most important kind and results of the most valuable nature. During the four years within which these so-called debts have been accumulating, the missionaries of the American Baptist Missionary Union have baptized about 50,000 heathen converts, while the missionaries of the American Baptist Home Mission Society have received into the fellowship of their churches through baptism nearly 25,000 more. These figures represent simply a portion of the results that can be tabulated, but they are sufficient of themselves to show the blessed nature of the work accomplished. Here is an out and out addition to the Baptist brotherhood within four years of a great body of seventy-five thousand baptized believers.

**A COMMONPLACE LIFE.**

A commonplace life, we say, and we sigh;
But why should we sigh as we say?
The commonplace sun in the commonplace sky
Makes up the commonplace day.

The moon and the stars are commonplace things,
The flower that blooms and the bird that sings.
But sad were the world, and dark our lot,
If flowers failed, and the sun shone not;
And God, who sees each separate soul,
Out of commonplace lives make His beautiful
whole.
—Susan Coolidge.

ON TO PITTSBURG.

The anniversaries of the great Societies are always interesting and profitable, especially to those in attendance, although their interest and profit is not limited to them. The next meetings, to be held in Pittsburg, beginning with Monday, May 17th, promise to be exceptional in several respects. A large attendance is expected; it is hoped that the effort now making to raise nearly a half million dollars to meet the obligations resting upon the Missionary Union and Home Mission Society will successfully culminate; one day will be devoted exclusively to the work of the Commission on Systematic Christian Beneficence; Sunday May 23d, instead of being devoted to sermons, as is customary, will be taken up with delightful conferences. The meetings of the Home Mission Society will occupy three sessions on Wednesday, May 19th, and one on Thursday morning. A most cordial invitation is extended to the friends of the Society to be present on that occasion.

"Secretary Morgan, by his adoption of special features in the various numbers of the BAPTIST HOME MISSION MONTHLY is making that periodical all the more desirable for perusal and preservation. The initial number of the year is a finely illustrated study of our interesting Pacific coast field. February takes up the co-operative movement that is in all the air, but not by any means all in the air. With March comes the Church Edifice Number. Who does not like to see a good piece of work?"—*Baptist Teacher*.

Words of appreciation of the HOME MISSION MONTHLY are always very acceptable. The special feature idea, by which a number of the MONTHLY is devoted—chiefly to some one distinctive branch of the work of the Society—is a very valuable and popular one. It originated with Dr. H. L. Morehouse while acting as Corresponding Secretary and Editor of the MONTHLY.—T. J. M.

BAPTIST ANNIVERSARIES.

The Traffic Associations have authorized the railroads to grant to those who attend the Baptist Anniversaries to be held at Pittsburg, Pa., May 17-24, a reduced rate, of one fare and one-third. All persons, therefore, who pay full first-class fare going, will be returned at one-third the unlimited rate by the same route on presentation of the railroad certificate at the ticket office. These certificates must be obtained from the ticket agent at the starting point when tickets are purchased, and delivered as early as convenient to the Railroad Secretary at Anniversary Headquarters, who will endorse them, rendering them valid to purchase a return ticket at the reduced rate of fare. Certificates may be procured at the principal ticket offices as early as Friday, May 14th, and are good for the return trip until Thursday, May 27th. Certificates should be secured thirty minutes before the departure of trains, giving the agent ample time to fill them up, which will avoid confusion and disappointment. If the ticket agent at any local station is not supplied with certificates and through tickets, he will give information of the nearest station where they may be obtained. No stop-over privileges are allowed on tickets either going or returning, and tickets are not transferable.

The Local Committee in charge of arrangements for the Anniversaries have made extensive preparations for the comfort and convenience of the delegates who will attend the great meetings. Mr. W. A. Conner, Westinghouse Building, Pittsburg, Pa., is Chairman of the Local Committee, and will furnish any information concerning hotel accommodations.

Communications concerning transportation may be addressed to the Rooms,

CONSTABLE BUILDING,

111 Fifth Avenue,

New York City.

(Published by the Commission on Systematic Beneficence.)

BULLETIN No. 1.

Report of the Committee on Organization and Development of the Work of the Commission.

The organization of the Commission was effected at Milwaukee, July 17 and 18, 1896, by the election of a chairman, vice-chairman, secretary and treasurer, and by the appointment of four standing committees, viz.: (1) On organization and development of the work of the Commission; (2) On statistics and literature; (3) On plans of giving; (4) On public meetings and conferences.

A general declaration was also made concerning the scope of its work, its aims, its methods and plans, as published in document No. 1. In accordance therewith, members of the Commission and officials of the organizations represented thereon, attended meetings of State Conventions in the fall of 1896, to secure the appointment of co-operating State Commissions, twenty-seven of which were appointed. It is noteworthy, also, that the National Convention of Colored Baptists, at the suggestion of your committee, appointed a Commission of seven, and that some Colored State Conventions have appointed similar Commissions, which desire to co-operate with this body. To this extent, therefore, the work has been organized.

The next step is the organization of Commissions in every Association, beginning with the meetings of these bodies in the spring of 1897. This is to be followed as rapidly as possible by the organization of Commissions in the churches.

General Survey.

A preliminary survey of the whole field is essential to an intelligent plan of operations. The factors to be correlated in this work are the nine organizations represented on the Commission; the Commission itself with its four committees; about thirty State Conventions with their Commissions; about five hundred and fifty Associations with their Commissions, and about ten thousand eight hundred churches with their Commissions, for the development of Christian beneficence chiefly among nine hundred thousand Baptists in the Northern and Western States.

We must also take into consideration the methods of operation by our great benevolent organizations, independent of each other in their work among the churches—diverse interests, established customs, good, bad and indifferent, in Christian beneficence; about three thousand churches, with less than a hundred members each, struggling for life, many of which are pastorless; nearly, or quite, three thousand churches that have regular services only bi-weekly or once a month; about one-fifth of our churches annually without pastors for longer or shorter periods; frequent changes by pastors upon whose careful, constant attention to plans of church beneficence so much depends, and the difficulty in many Associations and churches of securing capable and devoted persons for effective working Commissions.

The organization and development of the work of the Commission therefore is a complex task that for years will be attended with many hindrances and discouragements, requiring much wisdom, patience and persistence. With God's grace and guidance, however, great changes for the better may be wrought through the activity of the Commission and of related instrumentalities.

A Primary Difficulty.

A primary difficulty in the efficient execution of any plan of giving that may be recommended by this Commission to the churches is the prevalent disorder in beneficence. Take this concrete illustration: Simultaneously, within a single month, a church makes its yearly offerings to one object; the Sunday-school contributes to another; the Young People's Society is collecting funds for yet another; a Woman's Foreign Mission Society and a Woman's Home Mission Society are soliciting contributions from the women for their special work; while King's Daughters, Children's Bands and Baby Bands, are gathering funds according to their own fancy or the will and way of their directors. Furthermore, certain groups of members devote themselves almost exclusively to specific things during the entire year, without reference to the order of beneficence in the church, if it has any. Thus, during the periods of the year when a church makes its principal stated offerings, similar conditions exist. Much of this benevolent activity is without the

recognition or sanction of the church; neither do the participants therein consider themselves accountable to the church, nor is the money collected passed through its benevolent treasury. Their work is in the church, but not of the church, neither for the church. Hence we have the spectacle of a Christian church containing separate benevolent groups, unfavorable to unity of effort and to the development of symmetrical Christian beneficence of the whole body. The mere statement of the case is sufficient to convince every thoughtful mind that

A Fundamental Reformation Is Needed

In our beneficent methods, both as respects societies and churches. This means a reformation and readjustment of the relations of societies to each other and to the churches, a reformation of benevolent activities in the church itself. Without this, the best wrought plans and the most nicely constructed system of Commissions will be comparatively ineffective. At the very outset, therefore, this Commission is confronted with the duty of dealing with this difficult and delicate matter. In so doing, the responsibility for this state of things must first be located. The church itself is partly responsible for allowing these irregularities to spring up and flourish in its ranks. Sometimes, doubtless, its lack of system has given encouragement to the specialties. Our benevolent societies are even more responsible. In order to increase their resources they press their claims by the most effective methods upon the churches, each irrespective of the others and all without a common understanding or concerted action as to the symmetrical development of the churches in Christian beneficence. The rectification of these irregularities and the establishment of a better order lies largely with the churches and the societies. Reserving for the present particular suggestions concerning such a readjustment, your committee contents itself with the enunciation of a few fundamental propositions or principles as guide-posts in this direction:

1. Every church should have a definite system of beneficence arranged with a view to the symmetrical development of the whole body along all the great lines of denominational activity.

2. To this end there should be concentration of effort by all members of the church,

old and young, male and female; who should be actively and simultaneously interested in the particular objects of beneficence that periodically engage the attention and receive the approval of the church.

3. Every group of members associated for special objects of beneficence should conform its work as far as practicable to the general plans of the church, to which its receipts should be reported annually.

4. The aim of every benevolent society should be not merely how to get the largest offering from a church, but also how to contribute to its full and orderly development as indicated in the foregoing propositions.

5. To this end, also, the benevolent activities of all these societies should be so related to each other and to the churches, that their combined influence will be thrown with that of the churches for the maintenance of an approved policy and order in their beneficence.

Believing that the judgment and the conscience of the denomination will approve the soundness of these positions, and profoundly convinced that such readjustments and correlation of our beneficent activities are essential not only to the success of the Commission, but to any permanent betterment of the present state of things, we do most respectfully suggest that the organizations represented on this Commission take into joint consideration the question of readjustment of their relations to each other and to the churches; this Commission being prepared to co-operate in the formulation of an arrangement equitable to each, beneficial to all, and conducive to the general good of the denomination.

We also commend these propositions to the thoughtful consideration of pastors and churches, so that if the consensus of opinion is in this direction, there may be a preparation and readiness to co-operate in the execution of better plans that may be proposed.

Specific Plans of Work.

The direct, efficient factors in the work contemplated are: The General Commission, State Commissions, Associational Commissions, Church Commissions, and to some extent the agencies of our benevolent societies. Their functions and relations to each other may be stated under the following heads:

I. Organization and Development of the Work. The General Commission, through its committee on organization, will co-operate with each State Commission in maintaining an efficient system of Commissions in the State.

The State Commission is requested to secure the formation and maintenance of a Commission on Systematic Christian Beneficence, of five to seven members, in each Association. This work may be facilitated and labor and responsibility distributed by assigning to each member of the State Commission a group of Associations. The chairman is requested to furnish to the committee on organization of the General Commission the names and post office addresses of members of the State Commission, also the names and post office addresses of the chairman of the Associational Commissions, immediately after their appointment, and to publish the list in the annual report of the State Convention.

The Associational Commission is requested to secure the formation of a Commission on Systematic Christian Beneficence, composed of both men and women, in every church within its borders. For the accomplishment of this, a group of churches may be assigned to each member of the Associational Commission. The chairman is requested to give the names and post office addresses of all members of the Associational Commission, after its organization, to the chairman of the State Commission; and also, to keep a complete list of the Church Commissions, and to secure its publication in the minutes of the Association.

The Church Commission, duly appointed by the church, is expected to strive for the adoption and maintenance of an efficient plan of church beneficence, and to promote intelligent, conscientious, systematic and proportionate giving by all for church expenses, and for the principal missionary and benevolent enterprises of the denomination. To this end it is desirable that the Church Commissions attend to the distribution of missionary literature as well as the literature furnished by the General Commission.

II. Statistics and Literature. (1) Statistics. The General Commission, through its committee on statistics and literature, will provide blanks for reports to be made annually by the Associational to the State Commis-

sions, and by the State Commissions to the General Commission. It is designed that such reports shall show in a simple, comprehensive way the number of Associational and of Church Commissions appointed, or in existence, during the year, prior to the meeting of the State Convention; the whole number of churches in Association or State; the number that have adopted a plan of systematic beneficence during the year, and the whole number that are following such plans; the amount of literature on Christian giving distributed; the number of State and Associational meetings held by the Commissions, and such other facts as may be helpful to an intelligent understanding of the progress of the work.

(2) Literature. The General Commission, through the same committee, will from time to time provide suitable literature, which will be furnished in quantities to State or Associational Commissions for distribution among the churches. The expense for printing blanks and literature, and for services in filling orders, will be borne by the General Commission; the expense for shipment and for detailed distribution in each State to be met by the State Commission, either through an appropriation by the Convention or otherwise. Church Commissions desiring literature are requested to confer with the chairman of the Associational Commission, thus relieving the General Commission from the supply of churches in detail.

III. Plans of Giving. The General Commission, through its committee on this subject, will provide State and Associational Commissions with specific literature on methods in church beneficence; giving the particular features of several plans, with suggestions concerning their execution; and will announce for the benefit of churches that have not local facilities for procuring printed envelopes and cards for weekly or other periodical offerings, where these may be obtained.

IV. Public Meetings and Conferences. The General Commission, through its committee on public meetings and conferences, will from time to time arrange for general conferences; and will cheerfully co-operate by way of suggestions with State and Associational Commissions in local meetings held under their auspices for the promotion of Christian beneficence.

Each State Commission is requested to arrange for ample consideration of the subject in connection with its report at the annual meeting of the State Convention; and each Associational Commission for a similar discussion at the annual meeting of the Association. The committee of the General Commission will from time to time offer suggestions concerning the programs for such occasions. The General Commission itself will hold an annual meeting in connection with the anniversaries of the societies which it represents.

V. The Commission confidently relies upon the cordial co-operation of the general and district secretaries of the societies which it represents, and also of State superintendents of missions, in the promotion of systematic Christian beneficence—by frequent reference to the subject in their public addresses, by the dissemination of literature, and by participation in special meetings for this purpose. The Commission desires and will highly appreciate the co-operation of all others who are in sympathy with its aims.

BULLETIN No. 2.

System in Religious Offerings.

"Let everything be done decently and in order." 1 Cor. 14 : 40.

The Commission on Systematic Christian Beneficence, created at the Baptist Anniversaries held at Asbury Park, N. J., May, 1896, respectfully and earnestly recommends that every Baptist church not having already done so, shall at as early a day as practicable adopt and put into use some definite plan of religious offerings. While recognizing that there is no essential virtue in any mere plan, the Commission believes that system is conducive to effectiveness in religious as well as in business matters. No plan will execute itself. There is no mechanical motor that will set in operation the spirit of Christian giving. The only vital and effective forces are a sincere love for Jesus Christ; a recognition of Christian stewardship; and an earnest and abiding desire to participate by means of money offerings in the triumphs of the Redeemer's Kingdom.

General Principles.

There are certain simple basal principles which the Commission believes should be embodied in plans of giving; leaving a wide

range for the play of individual preferences. Among these are the following:

I. Church Expenses. Adequate provision should be made for the support of the local church. Christ honored His church by making it an agency for the conversion of the world. Money wisely given and economically used in meeting its necessary expenses is money given for the world's evangelization, and ranks in importance and dignity with money given for the support of missionaries at home or abroad. Every individual member of a church, young and old, rich and poor alike, should be taught to feel a sense of personal responsibility for the discharge of every duty pertaining to membership; including regular offerings for current expenses. The finances of a church should be managed with the same degree of intelligence, care, foresight, promptness, which characterizes the management of any well-regulated business organization. There are certain fixed charges, including the pastor's salary; pay of janitor; the heating, lighting, insuring and keeping in repair of the meeting-house; expenses of home and mission Sunday-schools; and making provision for the payment of interest and principal of debts where they exist; and taxes where levied. Church expenses, however, should never be allowed to absorb the beneficence of the church and congregation, but should always leave room for the consideration and support of those general causes of beneficence characteristic of the spirit of Christian life.

II. General Beneficence. Every church should, after due deliberation and discussion, formally adopt and place upon its list the objects to which, in addition to his own expenses, it will feel itself under obligation to make regular contributions. The Commission suggests that in the present condition of our church life the following objects should be included:

1. City Missions; State Missions. In most of the important cities of the country there have been organized separate societies having for their special function the fostering of missions within the limits of the municipality. Where this city mission work is prosecuted under the auspices of or in co-operation with the State Convention, or General Association, it may possibly be regarded as a part of the State work; but

where it is carried on independently, as it is in many instances, it has peculiar claims upon those churches situated within its field of operation. Country churches or churches in cities where no city mission societies exist, may very properly omit this object from their regular list.

State boundaries have proved convenient and helpful in unifying and intensifying interests which would otherwise fail to make their due impression upon the minds of individuals. The State Organization in Baptist polity is a significant and valuable unit with its own peculiar functions, opportunities and obligations; one of the most important being the prosecution of distinctively State missionary work. It is very desirable that every church within the State should identify itself with this work.

2. Home Missions. The preaching of the Gospel and the development of religious life in North America by the agency of missionaries, teachers, and church erection among the English speaking populations of the West, among the Negroes of the South, among the Indians and the foreign peoples wherever found within the limits of the Union, and throughout the Republic of Mexico, is a work of such magnitude, importance and character, as to demand for itself a distinct recognition of its claims from every Baptist church.

3. Foreign Missions. The fulfillment of the Great Commission, to preach the Gospel to the whole creation by the earnest prosecution of missionary work in heathen countries, and the maintenance of evangelical missions in lands dominated by formalism, indifferentism, or hostility to evangelical truth, is a fundamental obligation of the universal Church, and participation in this work should be regarded by every Christian as an exalted privilege.

4. Bible, Sunday-school and Colportage Work. Baptists are strenuous in their advocacy of the Bible as the ultimate authority in all matters of faith and practice. They also encourage intelligence and independence. The printing and circulation of the Scriptures at home and abroad; the establishment and fostering of Sunday-schools and missionary colportage; the creation, publication and distribution of religious tracts and books, is an important factor in the promotion of religious life and growth and a worthy object of beneficence.

5. Christian Education. Nothing is more characteristic of modern Christianity than its culture; and no agency has been more helpful in the past, or promises more in the future, than Christian schools, colleges, and universities, which are the direct product and rich fruitage of Christian beneficence.

An educated ministry is vital to the highest prosperity of the Christian church, and ample provision should be made for the judicious aiding of worthy young men, who have consecrated their lives to the service of the church, in making suitable preparation for the responsible duties of the pastorate.

Stated offerings to Education Societies are worthy of a place in every church calendar of beneficence.

6. Miscellaneous Objects. It is not the purpose of the Commission to advise the absolute dismissal from church beneficent calendars of all objects except those mentioned above, but rather to emphasize these as objects which should never be omitted. No church can afford to deny its members the privilege of giving to any object that may properly claim their sympathy and assistance, but too many calls distract the churches and chill the spirit of beneficence.

III. The Commission recommends, both to individuals and to churches, that all money for the general causes enumerated above shall pass through the Church treasury into the regular channels of organized beneficence; thus ensuring the wisest, most efficient, and economical administration of their gifts, and discouraging unwarranted, sporadic, or fraudulent appeals. Miscellaneous, indiscriminate, unintelligent giving should not be encouraged.

IV. Each of the beneficent causes adopted by the church should have a stated time annually when its work and needs shall be fully presented publicly, preferably by the pastor or by some representative, in order that the thought and prayer of the church may be concentrated upon one work. In no other way can there be that intelligent beneficence which is so desirable. In addition to the public presentation from the pulpit, the cause may well occupy the place of special topic for prayer and conference in at least one evening service. Pertinent literature should be

systematically distributed, thus affording to all an opportunity at their leisure of becoming fully conversant with the work. There should also be a regular time or times for receiving offerings.

V. Attention is called to the fact that in several States, Indiana, Ohio, etc., a plan for the rotation of causes is in successful operation.

VI. Three great ends are to be striven for in the matter of beneficence:

1. The Development of Christian Character. Christian giving is a part of Christian living, and no individual can possibly attain to the full stature of Christian manhood who fails in the matter of religious offerings. Recognizing fully his position as a steward of the Lord's money, every individual Christian should, as an act of worship, cheerfully and joyously place upon the Lord's altar his offerings for the Lord's service. Covetousness is idolatry. Christian giving is worship.

The Commission urges that every Christian should cultivate the habit of consecrating to the Lord's service, and laying by weekly, or statedly, a specific percentage of his income. No Christian should be satisfied with one tenth where circumstances warrant more, and the percentage should always be in proportion to the ability.

2. The Education and Training of the Church. The Lord Jesus Christ instituted the Church as a divine agency for the perfecting of the saints. One of the most solemn obligations resting upon the pastor is to educate and train his church in systematic Christian beneficence, aiming to secure *stated offerings from each member: gifts "according as God has prospered"; and an intelligent distribution of offerings* among the various objects of beneficence adopted by the church. While it is impossible to lay down any fixed rule applicable to all churches, it is suggested that each church inquire whether it should not give to general beneficent causes yearly a sum equal at least to that required for its own support. All churches, even those too poor for self-support and receiving aid from others, should contribute to the great objects of Christian beneficence.

3. Increase of Beneficent Funds. Money is indispensable in the prosecution of re-

ligious work, and **all forms of Christian beneficence wait on larger offerings.** With very slight increase in expense of administration, the great denominational societies could easily double their effective force of workers if they had the money. The Baptists could greatly increase their offerings, and there are the most urgent reasons why they should do so.

VII. The Commission desires to emphasize the great importance at this stage of our history of laying broad and deep in the minds of the Baptist young people the foundations of Christian beneficence, and of their training in an intelligent participation in all the great denominational, missionary and educational enterprises.

VIII. The Commission respectfully suggests that inasmuch as the giving of money for religious purposes, from unselfish motives, is a part of Christian worship, pastors should seek to cultivate it in the same way as they cultivate any other Christian grace: by the faithful preaching of God's Word, by an earnest appeal to the loftiest and purest Christian motives, and by their example. People should be encouraged to give not from selfish hope of reward, but as an expression of the Christian spirit of self-abnegation. Giving is its own reward. Money when given from Christian motives promotes growth in grace and the development of Christian character. All doubtful expedients and all appeals to selfish or unworthy motives should be studiously avoided.

IX. The Commission is well aware of the fact that Baptists, both individuals and churches are jealous of their freedom and independence; and that they would properly object to any effort from whatever source to impose upon them arbitrarily or authoritatively, any scheme however excellent. The Commission disclaims entirely any other purpose than that of striving to be helpful to the churches, simply by way of suggestion, in carrying out the Master's will in this great department of church life. It is a great pleasure to record the fact that an increasing number of our churches in all parts of the country are successfully using simple, comprehensive plans of giving; and it is confidently hoped and believed that many others are ready to follow their example.

BULLETIN No. 3.**The Commission on Systematic Christian Beneficence submits to the churches the following, with reference to plans of giving:**

I. After due notice and full consideration, let each church, by formal vote, declare (1) what objects of beneficence shall be placed upon its calendar of offerings; (2) what specific plan of offerings shall be followed.

II. The treasurer or some member of the church should keep a set of books showing in detail the receipts for each object of beneficence, and the disbursements of the same; and also an individual account with each contributor. Offerings given for one object should never be used for other objects, and all offerings for objects other than local church expenses should be promptly transmitted to the treasurers of the societies for whose use the offerings are made.

III. An earnest effort should be made to enlist the interest and co-operation of all, male and female, young and old, members of the church and congregation, and the Sunday-school.

IV. A plan once adopted should be faithfully executed and not changed, except by formal vote of the church after full deliberation.

V. The Commission submits for the consideration of the churches the following plans as meritorious, and approved by experience. They are numbered for convenience and not to indicate merit.

PLAN ONE.**Weekly Offerings for All Objects.**

The essential features of this plan are the following:

I. Pledge Cards. Before the beginning of the church financial year, after the matter has been fully explained, let two cards be placed in the hands of each member of the church and congregation, to be filled out and signed, designating the amount that the subscriber is willing to give weekly for each of the objects named on the card. One card is to be retained by the subscriber and the other given to the proper officer. The pledge thus made is to be regarded as sacredly binding until it is revoked in writing by the subscriber.

NOTE.—The church may, by vote, recommend a proportionate distribution of offerings, and print it on the card.

II. Envelopes. To each person who has signed a pledge card there should be given packages of envelopes, on each of which is printed or written the objects for which the offerings are made, the date of the contribution, together with the name or number set opposite the name of the subscriber on the treasurer's book.

3. Collections. Every Lord's Day, as a part of the regular worship, the offerings in the envelopes are to be received.

4. At stated times each of the causes on the calendar is to be suitably set forth from the pulpit. At such times opportunity should be given for special offerings. Literature pertaining to it should be freely distributed.

NOTE.—The Coupon Device. It has been found helpful to furnish at the beginning of the year, to each subscriber, a sheet of fifty-two perforated coupons, on each of which is printed the name of the church and the proper date, while there is also written on it the name of the subscriber and the amount of his weekly subscription. The method of paying is to enclose one of these coupons with the amount of money for which it calls in a plain envelope and put it into the collection every Lord's Day. If a subscriber has fallen behind and desires to pay up his subscription, he detaches all the coupons remaining unpaid up to date, and deposits them with the full amount of money they call for.

PLAN TWO.**Weekly Offerings for All Objects, on a Basis of Percentages.**

The church, after careful thought and prayer, adopts a list of objects, including church expenses, to which regular offerings are to be made, and fixes the percentage of distribution among the various objects of all undesignated offerings.

1. Pledge Cards. Duplicate pledge cards, one to be returned and the other to be retained by the sender, on which are printed the approved list of objects and the percentage of offerings suggested for each, with two blank spaces, one for the amount pledged for church support and the other for amount pledged for general beneficence.

NOTE.—Every contributor has entire liberty to designate on his card his own wish as to the distribution of his gifts, if he is not pleased with the one suggested by the church.

2. Envelopes. To each signer of a pledge is to be given two sets of envelopes (one white, the other colored), in one of which is to be deposited offerings for church support and in the other offerings for general beneficence. These envelopes should have printed on them the objects for which the money enclosed is to be used, together with the percentage of distribution recommended by the church. Blank spaces should be left for name or number of the contributor, date and amount of contribution.

NOTE.—The coupon device can be used also with this plan.

PLAN THREE.

Offerings for Church Support Weekly. For Other Objects at Stated Times.

1. Pledge Cards. Duplicate cards are used as in PLAN ONE. Where preferred, white pledge cards can be used for church support, and for each of the other objects a card of a different color. On the face of these latter cards may be printed the object for which a pledge is made, and a statement of the nature and needs of the work.

2. Envelopes. White envelopes are used to receive offerings for church support, and envelopes with color corresponding with the pledge cards used for other objects.

3. Collections. Offerings for church support are received every Lord's Day. Offerings for each of the objects of general beneficence are received at such times as may be fixed by vote of the church.

PLAN FOUR.

The Envelope System.

Pledge cards are not an indispensable feature in efficient plans of systematic giving. It is practicable to secure satisfactory results by the use of envelopes.

1. Where weekly offerings are received for church support and current expenses, packages of fifty-two envelopes may be distributed at the beginning of the year, one of them to be returned each Lord's Day with an offering for church support.

NOTE.—Where church expenses are met by pew rentals or by subscriptions, supplemented by basket collections, these envelopes may be omitted.

2. Envelopes bearing a printed list of objects of beneficence, with or without a church designation of distribution, may be distributed at the beginning of the year. If offerings for all objects of general benefi-

cence are received weekly, one envelope may be handed in, containing the aggregate offering.

3. Where offerings are received for each of the great objects of general beneficence only once in the course of the year, suitable envelopes may be distributed either at the beginning of the time set apart for a particular object, or a few weeks prior to receiving the offerings, or the envelopes may be distributed on the day the offering is to be received.

DOCUMENT No. 2.

A Message For the Hour.

BY H. L. MOREHOUSE, D.D.

I. What of the hour in our missionary and benevolent enterprises? What are the facts?

1. Fact first. At the close of this nineteenth century, unparalleled in the world's history for its great discoveries and its advance in civilization, we are also at the close of a hundred years of unexampled Christian activity; in the rich blossoming time and fruitage of the century plant of missions; old fields calling for reinforcements, new fields for more laborers; missionary organizations with their accumulated experience and wisdom, in efficient order to do double the present work at almost no greater cost of administration; and the general conditions of mission fields ripe for a great advance.

2. Fact second. Resources are entirely inadequate to the maintenance, not to say enlargement, of the work, and societies are afflicted with paralyzing debts.

3. Fact third. The growth of the benevolent or missionary spirit of the denomination is not commensurate with the progress of the work. Consecrated, liberal souls there are, but their increase is painfully slow.

4. Fact fourth. Ordinary efforts for the development of beneficence are comparatively ineffective. Missionary secretaries are frequently compelled to say: "We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented." And sometimes the auditors poorly pay the piper.

5. The result of all this is a crisis in our work. This is the supreme feature of the hour—a crisis. To advance is impossible;

to hold what we have is difficult. Must we retreat? The manifest pivotal point in this crisis is the financial one. But as beneficence depends on the conditions and disposition of our people, it behooves us therefore to inquire—

6. Are inadequate offerings due to inability or indisposition, and if the latter, to what is it attributable? What does it mean that half of our churches make no regular annual offering to missions, that half of our communicants do nothing, and half of the other half but little? Is it because of their poverty? Are the "hard times" responsible for it? This state of things antedates recent financial disturbances and disasters. The trouble lies deeper. This benevolent constriction is not an acute attack. It has become chronic.

If then it is due to indisposition, if true that indifferent thousands and tens of thousands would not shed a tear or lose a moment's sleep were half our missions to be abandoned, how shall we account for it, and what should be done about it?

How shall we account for it? It is due in part to defective early training of converts concerning Christian beneficence and missions; in part to want of missionary zeal in pastors as the leaders of our churches; in part to lack of information; in part to less positive convictions than formerly concerning the utterly lost state of men without the Gospel and a vague hope that somehow and somewhere those dying in ignorance of Christ may have the opportunity to accept him; slightly, perhaps, to dissatisfaction with the management of some matters by our societies; somewhat, alas, to allegations concerning the failure of missions, the waste of money, and the unconvertibility of many peoples; likewise to lying cartoons and caricatures of missions by a satanic Sunday press; somewhat, also, in work for the colored people, by the dying out of the old anti slavery element that responded so nobly to their needs at the close of the war, and no little to the excitement of modern life with cheap and superabundant literature to engage the attention, so that little room is left for Him for whom there was no room in the inn at Bethlehem. Not one, but many causes, therefore, have contributed to this indisposition.

There is another reason. The sensational

or exciting period in missions is passing away. Beginnings of missionary enterprises of all the denominations were attended with thrilling experiences that mightily stirred the sensibilities of Christendom and elicited generous responses to pleas to hold the ropes while heroic spirits went down into the dark and dangerous well. Missions to peculiar and strange peoples, even to our own people on Western frontiers, possessed a novelty that gave piquancy to the undertaking; but now, when the schoolboy knows about those religions, when we unconcernedly jostle against a dozen nationalities daily, this novelty is no more. Returned missionaries are not the curiosities and attractions they once were. Some fields, once full of fascination—like Germany, Sweden, parts of India, the older West, the colored people of the South, where missions have advanced toward maturity and self support—are of commonplace interest now. The day of hard, plodding, unromantic toil therein is succeeding the era of romance in missions. Doubtless Divine surprises are still in store for us; but we cannot henceforth, as in former times, rely upon adventitious factors of contemporaneous exciting incidents as fuel for the flame of missionary zeal.

There is yet another and related reason. It is found in the modified mental attitude concerning missionary enterprises generally. In a word, there is a waning of great expectations. What has been a characteristic attitude of the past? That of high expectations. Reverberating down the century, like echoes that roll from soul to soul and grow forever and forever, have been heard the stirring words of Carey at Nottingham, in 1791: "Expect great things from God! attempt great things for God!" On the lips of faith everywhere—in the pulpit, in the prayer-meeting, at our great anniversaries, in farewells to missionaries—was this word of hope: "Expect great things from God!" No matter how hard the field, how many the obstacles, how dark the outlook, "Expect great things from God!" In such expectation money was given and men went forth to large undertakings. Expectation stimulated exploration and many experimental efforts. When Rice returned to America, telling that singular story of his own and Judson's conversion, Baptists rightly said: "This is God's

trumpet call to us!" And expectation stood on tiptoe.

Thenceforward, on the right and on the left, at home and abroad, striking occurrences and coincidences raised fresh expectations. Within that generation, or until 1850, were the first general gathering of Baptists in the organization of the Triennial Convention; the remarkable incidents in Judson's history; the settlement of the Mississippi Valley and the organization of the Home Mission Society; Oncken's conversion, with its possibilities of a mighty spiritual reformation in Germany; the open door and mission in France—land of the slaughtered Huguenots: the mission to Greece, where Christ again might be preached as of old on Mars' Hill; the breaking down of the Chinese wall of exclusiveness and occupation of strategic points by our missionaries; at home, the opening and settlement of the Northwest; the acquisition of Texas and an immense tract from Mexico with its wonderful riches; the large influx of European immigrants and God-given Baptist missionaries to labor among the Germans and Scandinavians; and almost simultaneously the development of Baptist principles in Sweden—surely these were enough to raise great expectations in the souls of that generation.

What of the succeeding generation? In like manner were their hopes stimulated by new developments abroad; by that astonishing event at home, the emancipation of four million slaves; penetration of the heart of the West by the first trans-continental railway; the "peace policy" for the Indians; the accessibility of French Canadians in New England as well as in Canada; the influx of the Chinese to this land of Gospel influences; the opening and liberalization of Mexico as well as of Spain and Italy and the end of the temporal power of Papacy; the enormous immigration of many European nationalities; the rapid settlement of the West, threaded by new railways; and lastly, the opening of the Dark Continent to the Gospel. Was not this enough to keep expectation at fever heat? All along the line and always rang out the words, "Expect great things from God!"

What of the present hour? Is expectation dead? No; nor will it ever die so long as our omnipotent Redeemer sits at

the right hand of God, himself "expecting till His enemies be made His foot-stool." Expectation will be less concerning new fields, will lie more along lines of development in fields already occupied. It has been stimulated by no signal occurrences of the past decade, nor is it likely to find many novelties in the next. There seems to be something of a reaction from the long strain and a cooling off of the patient. The element of novel expectation, therefore, is not and will not be the potential factor as hitherto.

With this decline of expectation there is a growing disposition for examination. And this constitutes the modified mental attitude of the hour. This tendency is partly the product of the temper of our time, which—with microscope, telescope, spectroscope, ophthalmoscope, laryngoscope, stethoscope and the "X rays"—is prying into the true inwardness of things, reverencing nothing, revolutionizing old notions, and shaking up the world generally. Christian missions cannot escape this merciless quest for facts. The spirit of examination will focus its lenses on these also. And so it should. Naturally, after two generations of modern missions, it first wants to know whether the great expectations cherished have been realized; if not, why not; if they have, thank God and go forward.

Pending such inquest is the liability to partial suspension of missionary interest in those thus engaged. In this judicial frame of mind men do not look through tearful eyes, are not easily moved by pathetic appeals, are less inclined to "deal in futures," so that the day of reckoning is not only a crisis for the work, but also for those making the reckoning; the peril, moreover, being that by some slight miscalculation it may prove destructive of all interest and hope. The modified attitude of the present hour, as compared with that of the past, unquestionably accounts to quite a degree for lack of lively interest in missions.

So, then, ours is a day of reckoning; a day of judgment; a crisis; and such are some of its causes. We are at a crisis not merely in our missionary societies, but in our beneficence and in missions themselves.

II. Now, what is the message for the hour? Who has the wisdom to utter it? Trem-

bling, and conscious of the imperfectness of my utterances, do I venture further. Without much argumentation, somewhat hortatorily and fragmentarily must I speak. Evidently no one message will answer equally for all. Hence we address our Baptist audience by divisions.

1. First. To missionary and benevolent organizations: In this crisis be not panic-stricken. The Christ of the tempest-tossed ship on Galilee, the Christ of compassion for the famishing thousands, is with us still. There have been dark days before and He brought unexpected deliverance. He will do it again. In obedience to what were deemed the calls of Providence, you considered it reasonably safe to enlarge the work with its consequent financial obligation. For this you are not blameworthy. Indeed, with the importunate appeals from mission fields at home and abroad, with men offering themselves for service, your self-restraint in not going further is commendable. The duty of a missionary society is not laggardly to follow, but to lead public opinion. Your advance may have been too rapid for the rank and file. Summon them afresh, and, if at last necessary, retire slowly and ever with your face to the front.

In this day of searching inquiry take the denomination fully into your confidence as the condition of cordial co-operation. Confidence, the child of candor, is easily smothered by too much covering up. The fewer secrets of administration the better. Let critics, friendly or unfriendly, know that a Christian organization is as free from tortuous and sinister methods as Christ himself, and its doings an open book for those who would read it.

Give the people the exact facts, about financial affairs and about the fields. It is wisdom to mention the shadows as well as the bright side; for men are suspicious of him who exhibits exclusively brilliant samples as if these were specimens of the work always and everywhere. If progress is slow, say so and why. It is no reflection on the management. No business man is uniformly successful; no general invariably victorious.

Magnify the splendid missionary achievements for the glory of God; insisting that missions have been no failure, but a magnificent success.

Take into account the manifold, deep-seated chronic causes of prevalent indisposition and adapt your measures to overcome it. Less and less will missions thrive on novelties and sensations; they ought to be conducted, as they generally are, on principles that commend themselves to sound Christian common sense. The appeal now is to the judgment and conscience; and the day of frantic appeal and high-pressure methods is going by.

And for the gigantic task of arousing our people to their duty, let there be the strongest possible combination of forces, culminating in a grand rally of the hosts of the church militant for a fresh campaign at the close of this and the opening of the twentieth century.

2. To our theological seminaries: The earnest missionary spirit among the students in your halls has been most cheering. It is slanderous to say that the constant aim is to get your graduates in eminent positions at home. Scores have been encouraged to go to home and foreign mission fields, where they have done royal service for Christ. Scores are like him whose letter lies before me: "I am willing to go anywhere in the world where God wants me." Maintain this interest; in the department of church history let large space be given to the spread of the Gospel in this century, even though less be given to monks, popes, and the hair-splitting disputations of the Middle Ages; and let no man graduate without thorough instruction in the principles of Christian giving and a knowledge of best methods for the development of the beneficence of the churches.

To the theological students themselves: Speaking from experience, I say it is good for a man that he bear the missionary yoke in his youthful ministry. Let God choose your field. Call it an honor to be called of God as a missionary; but if not thus called, be an all-round missionary pastor, diligently cultivating the benevolence of your churches, yourself setting a right example that they may be fruitful for the Lord. Be an example to believers, and of believers, in this matter of benevolence. Say not to your people, go, but come. Are you in debt for your education? Are you debating whether you shall not first pay your debts before giving anything to the Lord? Suppose God's good providence

brings you a fair salary, will you then owe Him nothing for that? In this matter, look out, lest you reap the bitter fruits of your own sowing. To proclaim the principle that one should not give to God till all human obligations are met, will put an excuse in the mouth of every covetous, close-fisted church-member who happens to be in debt, to give nothing for your salary. The debtor class was much in evidence in our late political campaign. It is a large class. A well-informed New York merchant told me that ninety-five per cent. of business men there were in debt, many deeply. You are not an exception nor entitled to special exemption. Do not, therefore, practice what you would not dare boldly to preach to your people.

3. To our religious newspapers. As directors and reflectors of public opinion you have rendered incalculable service to all our missionary, educational, and other benevolent enterprises. We greatly need your larger help now, and are sure that in this new movement and at this critical hour we shall not ask in vain for your heartiest co-operation in the development of our dormant denominational power in the interests of the kingdom of Christ.

4. To the pastors of our churches. As captains of God's hosts, the church militant, your spirit and example have much to do with the temper and offerings of your people. Courageous convictions are contagious; while coldness chills their soul and enshrouds their benevolence in the cerements of death. Pastors should be leaders as well as feeders of their flocks. When an eminent brother, after preaching a beautiful sermon on "Angels," quietly remarked at its close: "Our annual offering for missions will now be received," was it a wonder that his people with only angelic visions before their eyes should do but little for dying sinners? The Lord have mercy upon timid, time-serving, selfish shepherds, whose particular financial concern is for the fleece of the flock for themselves. May they be converted from the error of their ways. The Lord be praised for the many noble, earnest pastors who in the pulpit, in the missionary concert, and in attention to systematic beneficence in their churches, are doing their best.

Brethren in the ministry: In this union of effort in behalf of systematic and proportionate Christian beneficence, we invite your

suggestions, ask your hearty co-operation; and especially at this time of impending retrenchment and disaster, your influence with your people for larger offerings, even at a sacrifice, for these imperiled interests. Preach over to them the things you have heard here and so help set the world ablaze.

5. To contentious critics. You see many things with which to find fault; is there not infinitely more that is praiseworthy? Kindly remember that not one man in a thousand is fitted by natural endowment, by training and experience, to be a good judge; that men may be keen but narrow, cultured but biased, hasty in making broad generalizations from exceptional cases, liable to overlook important factors for right conclusions; that denunciation of fancied defects is easy, while enunciation of the perfect way is difficult; destructive criticism cheap, constructive counsel costly; so that the dictate of a right conscience and honest heart demands that you be absolutely certain of all the facts in the case before rendering a verdict. You can easily do irreparable mischief by one unwise utterance. Go to first sources for information. The officers of our societies will cheerfully give you the facts and possibly will remove misapprehensions under which you labor. "Swift to hear, slow to speak," is a good motto at all times, especially now. Stay the hand that would smite, and lend a helping hand.

6. To doubting Christians. "Wherefore do ye doubt?" Are missions a failure? What constitutes success? Surely not the largest ingathering in the shortest period, for the world is full of religious wrecks of structures built with untempered mortar on the sand; nor in conversions at the cheapest cost per capita. Getting a flock is important; feeding them equally so. Evangelization without edification often results in evaporation. Hence Christian education has a larger place than formerly in missions, in order to produce capable leaders from and for every people.

Is there doubt and misgiving because highest expectations have not always been realized? Yet in many cases have they not been exceeded? Arrested progress and temporary reverses are not *prima facie* evidence of failure. Paul in the Mamertine prison, commiserated by many, thanked God for those bonds whereby the Gospel was brought to

Rome ; and Bunyan's "Pilgrim's Progress" emerged from an English jail.

With Christianity's strong foothold where a century ago it had none, with its vastly larger resources and better organization, with the very stars in their courses fighting for us, what may we not expect with God's blessing in the next century? Progress is often by leaps and bounds. In the fullness of the time, advance in a decade exceeds that of a century—"a little one shall become a thousand ; and a small one a strong nation : I the Lord will hasten it in his time." Unexpectedly, as in the past, occult, subtle spiritual influence may break forth in mighty power. After all the transformations of savages into pious, peaceful Christians, who now say : "You cannot convert the Chinese ; nor make much of the Negro ; the Mexican is a hopeless case ; as for the French Canadian, he is joined to his Roman images—let him alone !" Men and brethren, in the missionary light of this nineteenth century, doubt about the salvability of any race under the sun is an affront to the most High. "Where is your faith?" What is the matter? Have materialistic and anti-supernatural speculations of the time asphyxiated faith? Stop inhaling the noxious gases and get out into the invigorating atmosphere of God's fulfilled promises, for renewed energy, courage and hope.

7. To unconcerned non-participants. Whose business is it if not yours to give and live for the extension of Christ's kingdom? By what law is any redeemed soul exempt? You have ability ; with it goes responsibility, now and at the day of judgment. Have you no heart for that for which our Lord agonized in Gethsemane, and on the cross died literally broken-hearted? The epitaph of many a moribund and defunct church composed of such members might properly be, "Died of heart failure."

Non-participation, particularly in times of stress, is dishonorable and punishable. Inexcusable sins of omission are serious matters. For not coming up to the help of the Lord, Meroz was cursed bitterly—for doing nothing. For not using his Lord's talent the slothful servant was denounced and punished as a "wicked man"—for doing nothing. For their benevolent inactivity on earth when they had ability and opportunity to do good, men of judgment will be startled by the Master's words : "Because

ye did it not, depart from Me"—for doing nothing!

It is incomprehensible how Christian men, professing to live not to themselves but to Christ their Redeemer, having amassed fortunes of hundreds of thousands, even millions of dollars, live extravagantly, give grudgingly, and, dying, leave little or nothing for religious purposes. Were they to give as they live, offerings of five, ten, fifteen, twenty, thirty thousand dollars would frequently drop into the Lord's treasury. And were that half of our nine hundred thousand Northern Baptists who do little or nothing to give even one dollar each, yearly, for our great causes there would be no lack.

What saith the Scriptures? "See that this grace"—the grace of liberality—"abound in you also." If liberality is a Christian grace, is not Christian illiberality a disgrace? Is not the name of Christ dishonored by the vast mass of believers who have money for everything else, but none for missions.

Brethren : hear the calls of God's providences for occupation of new fields ; see the men ready, but unable to go for lack of means to send them ; reflect upon the duty of those who have freely received, freely to give ; consider the privilege and honor of participation with our Lord and Saviour in the world's redemption ; and then, as stewards who must give account for the use or misuse of their Lord's treasure, do something we beseech you, and do it quickly.

8. To the Old Guard. These are they who for long and strenuous years, generously, self-sacrificingly, unfalteringly, heroically, have borne the brunt of the battle ; who through many a dark day stood by the standard lovingly, loyally, right royally. We revere you. Words fail to express our appreciation, our admiration of you. From the South and the West, from foreign lands, the redeemed of many races will rise up to call you blessed ; will gather to greet you in glory ; best of all, reward above all, will be the Master's words : "Well done, good and faithful servants, enter into the joy of your Lord."

Having lived in the most wonderful period of the world's history ; having witnessed the remarkable progress of the kingdom, you can truly and thankfully say : "Mine eyes have seen the glory of the coming of the Lord"—and, confident that past conquests are but precursors of grander victories, you can exultantly sing :

He has sounded forth the trumpet that shall never
call retreat;
He is sifting out the hearts of men before his judg-
ment seat;
O, be swift, my soul, to answer him, be jubilant my
feet;

Our Lord is marching on.

Great must be your satisfaction in the rich returns from your investments in humanity for Christ. So we know, that in this critical hour and until the end, you will unflinchingly stand fast, in a nobler spirit than that of Napoleon's old guard: "The guard dies, it never surrenders."

Stand fast and firm, for reinforcements are coming. We hear their footsteps. We see them. We salute them.

9. To the Baptist Young People of America. All hail! The veterans are waiting for you; the places of the fallen worthies are waiting for you; the world wants you, your youthful bouyancy, energy, hope; the consecration of your powers and possessions to the Master's service. We greet your coming into the kingdom for such a time as this. Verily God's hand is in it. We expect much from you. Gird yourselves for the conflict. Great as are the achievements of the nineteenth century, through the power of the Divine Spirit greater things shall ye do in the twentieth. To the task then, knowing that it is "not by might, nor by power, but by my Spirit, saith the Lord."

10. To this Commission on Christian Beneficence and to co-operative committees. Yours is a needed and a timely mission. It is complementary rather than supplemental to existing agencies and methods. They have been efficient, but not sufficient to prevent deficiencies. To convert indifferent, illiberal Christian sinners is a duty next to the conversion of the heathen. But to leaven the inert mass of do-little and do-nothing Christians, to transform sterility into fertility, will not be the easy effort of a year, but the hard siege work of a decade. Organize; deliberate; formulate; agitate; educate; stimulate; above all, for needed wisdom and direction, supplicate Him whose glory we seek. And, after these four great conferences in Boston, New York, Philadelphia and Chicago, after many thousands have been reached by these discussions, then let there be a designated day of prayer that may grow into annual observance for this specific object, the deepening of missionary convictions, and the enlargement of Christian benevolence, for all our denominational enter-

prises. And then, if it please God, let us rise up from prayer and in our might sweep off these debts.

11. To all: Then, even now, O people of the living God, to your knees! For a great refreshing from on high, let there be such a bowing of American Baptists before the Throne as they have never known! Let us then to our knees—officers of societies, heads of Christian institutions, Boards of managers, pastors, and all members of churches, men and women, old and young, in fervent supplication; for, "Unless the Lord build the house they labor in vain that build it." To every one, from the humblest to the highest, from the poorest to the richest, voices from past attainments, from present needs, opportunities, and prospects, and from our ascended Lord Himself, bring this one mandatory message: To consecrate ourselves and our possessions anew for the conquest of this world for Christ. If you have been giving fitfully, under pressure, only as your sensibilities were stirred, stop and inquire why you should not give to missions as to your own church, from a sense of duty, from principle, conscientiously, regularly, proportionately, discriminatingly. This is the hour for American Christianity majestically to rise to the occasion by offerings that shall sweep off these hindering debts, relieve the terrible tension, and start anew the wheels of missionary activity, even as the hum of material prosperity is again heard in the land. We can do it if we will, and feel it but little; we ought to do it if necessary at a sacrifice. This is the hour for American Baptists, sons and daughters of heroic ancestry, to glorify God by lustrous deeds of self denial for His sake who gave Himself for us. We are made a spectacle to angels and men. About us is a great cloud of witnesses—martyr missionaries among them. At such a time as this God help us to acquit ourselves like consecrated Christian men; vigorously, generously, quickly.

In this crisis, at this very moment, when at our wits' end, to Him "who is able to make all grace abound toward you, that ye always having all sufficiency in all things, may abound to every good work," to Him unitedly let our message of fervent supplication arise: "God be merciful unto us and bless us, and cause His face to shine upon us, that thy way may be known upon earth, thy saving health among all nations."

CONSECRATED DRAWING-ROOMS.

BY MRS. WILLIAM BUCKNELL, PHILADELPHIA, PA.

[The movement now making toward the extinction of the debts of the Missionary Union and the Home Mission Society through the stimulation received from parlor conferences held in Boston and New York and elsewhere, gives pertinence to the appearance of the following article on "Consecrated Drawing-rooms," kindly furnished us by Mrs. Bucknell, who is one of the most generous supporters of the work of the Union, as well as of other good causes. She is herself the daughter of a foreign missionary, born in Assam, India, and, in the manifold social relations which she has sustained in the city of Philadelphia, she has always been identified with the great interests of our Lord's kingdom in a variety of ways.]

Social Life for Sacred Work.

It may be to some a new and repellant idea that social functions should be utilized to further the cause of a strictly religious work such as that of Foreign Missions. Many noble women feel that there is a sacredness about the work of spreading a knowledge of Christ and His redemption among those who know it not that demands sacred surroundings, as the sanctity of the church, for all meetings where missions are to be discussed. To secularize mission work is, to such, to lower it from its lofty plane and to make an ignoble concession to the world. To separate one's self from the world, to take no part in it, to withdraw entirely from it, and to become one of a sanctified sect, seems to be the highest aim of many true, sincere and earnest Christians. They think that thereby they are following the teaching and example of Christ; but Christ did not do it. His enemies accused him of being a glutton and a wine bibber because he went to the homes of the rich and partook of the good things provided there just like any other of the guests. His first miracle was performed at a wedding feast. He mingled with the poor and chose His disciples from among them, but He also chose rich men for His friends and adherents. He despised neither the poor man for his poverty nor the rich man for his wealth. It was at the home of a rich man whom He loved, Lazarus of Bethany, and of Martha and Mary, his sisters, that Jesus went for comfort, rest and refreshment after His arduous labors in healing the sick, restoring the halt, the lame and the blind, and in preaching the good news to all who would hear and heed, and it was in a

rich man's tomb that His body was laid after the crucifixion. These are all well known illustrations to every one of us, but perhaps undue emphasis has been put upon the fact that the poor were most eager to accept His teachings and to profit by His ministrations. He undoubtedly reproved with sad severity those who loved their wealth better than the welfare of their fellow men; but nowhere does He forbid a man to become His disciple because he was rich, nor does He insist save in one instance upon the rich man's parting with all of his goods to distribute to the poor. That one case was an obvious attack on the besetting sin of a man who gloried in his righteousness. Christ held a mirror before him and showed him his cupidity and selfishness.

What warrant have we for using homes of wealth for religious purposes? Where were the first churches formed?

"What I tell you in secret, that speak ye on the house tops," said the Master. That does not mean shout it from the roofs. The housetop was the Oriental's drawing-room, and the church claimed the house.

The Church in the House.

While the Gospel was preached to the poor, there were always householders of means to give the shelter of their homes to the infant Church. It was more than two hundred years before there were separate church buildings. Mary, the mother of Mark, offered her house in Jerusalem to the band of apostles, and there they met and prayed for Peter's deliverance from prison. Lydia opened her house in Philippi to the Church, and in that Church was laid the corner-stone of the evangelization and civilization of Europe. Wherever Priscilla had a house God had a Church. "Greet the Church that is in their house," Paul often says in his epistles; and it is written, "Greet the saints which are of Cæsar's household." Even in the palace of Cæsar was a consecrated meeting-place from which the kingdom of God was spread.

Consecrated Drawing-rooms.

But some may say that was in the early days of the Church, and those meetings were in no sense social functions; modern society is frivolous or worse. It need not be so, and often it is not. There are many more consecrated drawing-rooms among people of

wealth than is generally supposed. I myself have been to popular teas, musicales and other social gatherings in homes of wealth and culture, where the whole atmosphere was ennobling and purifying, and the influence immense for morality, uprightness and religion. At these drawing-room teas the main subjects of conversation were the best books of our greatest authors, the deeds of noble men and women, or political or social wrongs that must be righted. At musical teas I have heard music that was like the holiest prayer, lifting the soul to God with a passionate yearning for a closer union with Him and for a more earnest consecration of life. David of old praised the Lord with music. At afternoon and evening social gatherings poems have been read that left an impression upon the mind for good that will reach far into the future. Never can I forget how, one evening, the host himself read to his guests "The Ballad of Judas Iscariot." I was not ashamed of the tears that would flow as this sermon in verse was so impressively read, for on all sides of me others, too, wiped away their tears. Some of us may remember houses in the country where the best room was closely shut from the household and from the sunshine, and opened under protest, almost as if it were a desecration, except for such solemn occasions as a funeral or a marriage. Who can forget what Balzac so impressively calls "the odor of the shut-in?" About many a house

Shut and Open Houses.

there is an equally oppressive moral atmosphere of the shut-in and the shut-out. There are also homes of wealth and luxury that are open to their own inmates alone, but the beauty and comfort of them are carefully and selfishly guarded from any outsider. In the story of Dives not a crime is read out against him. He simply shut himself in with his luxurious surroundings and left the dogs to care for the helpless ones at his gate. And for that he is held up to perpetual infamy. On the other hand, we can recall houses that have become famous as centres of influence. The power of the French salon is almost a byword, and the influence of the English drawing-room upon politics and in setting literary currents is well known. In New England the drawing-room has been a great moral power. The story of Mrs. Sargeant's drawing-room and the Radical Club

is part of the history of Boston; and almost every community in New England has had its houses wherein have started movements for village improvements, for reforms and for charities. The modern drawing-room exerts a great power. That power is being recognized and used for all sorts of charitable work: for reforms, for legal rights for the Indians, for the relief of the Armenians, for the benefit of hospitals, and also for mis-

Congo Mission Saved.

sions. When Henry Grattan Guinness, of England, offered to the Board of our denomination the Congo Mission, the offer was met with indifference on one hand, and strong prejudice and opposition on the other. The denomination could not support another mission. It had already more than it could carry. The sainted Dr. A. J. Gordon, whose heart was full of zeal for the evangelization of the dark Continent, turned aside from his own parish duties, and, taking with him a devoted missionary just returned from the Congo, he made a tour of the large cities and towns, holding drawing-room meetings, and in a few weeks he turned the whole current of feeling so that our people no longer opposed the project, but accepted the mission with joy.

McAll Mission.

In the history of the work for the McAll Mission the drawing-room has been used most successfully. We have all heard of the successful drawing-room meetings in New York, and in my own city we have occasionally used them with pleasing and gratifying results. At one given recently 155 ladies listened to the story of one who had visited some of the stations with Mrs. McAll. Chocolate and wafers were served after the speech, and the ladies lingered over their light refreshments to talk together of the work of the mission and its good results. Not only did the mission gain several new subscribers, but \$48 was found in the bowl for silver offerings after the guests had departed. I heard of a town where several ladies agreed together to consecrate each in her turn one of her "at home" days to the McAll Mission. Beside the receiver for cards was a receptacle for money, and over it a card announced that offerings for the McAll Mission would be gratefully received. I understand that the financial results were very gratifying. The Indian Association in

this city holds a drawing-room meeting every two months. In some meetings bright, interesting articles culled from the official monthly papers or the monthly letter to the auxiliaries, or entertaining papers specially prepared for the occasion, are read.

A worker from the field is hailed as a veritable bonanza, and his services eagerly sought for the drawing-room meeting. The light refreshments and social chat are established features of the meetings and add immensely to their popularity and attendance. The cost is merely nominal.

How to Do it.

I have been to luncheons, formal ones, too, where the main topic of conversation was a certain mission, and one bright and enthusiastic worker says that at her house they have the mission in which she is interested, for breakfast, luncheon and dinner every day in the year, whether there is company or not. I know a beautiful young woman, recently married, quite a society belle, as they say, whose heart is full of love for a certain charity. A short time ago she opened her beautiful home, filled with objects of interest, gathered during her travels in the Orient, for the benefit of this charity. She gave a luncheon to 100 of her friends, but each guest paid a dollar for the invitation. It was not the money she wanted. Her luncheon cost her more than she received, but she wanted friends for the cause, and she wanted to make that particular charity the fashion so far as her influence could reach. Why not make the Foreign Mission the fashion where you live? Get the most influential women in your town or city to join you in giving Foreign Mission Teas, Foreign Mission Luncheons, Foreign Mission Drawing-room Meetings, social evenings with bright, well-trained young ladies to read interesting extracts from the prolific sources of information issued by the society; or utilize your native talent for fresh, original articles. Intersperse music, singing, banjo, zither, mandolin, violin or piano. Have a bright, pleasing recitation or two, and end with light, inexpensive refreshments. One woman in a community can do much, but a few combined can do infinitely more. If one woman only talks everywhere she goes about the Foreign Mission, she may by some

be called a crank. If a dozen or twenty or fifty talk about it with the same enthusiasm curiosity and interest will be aroused, people will begin to ask, "What is this Mission we hear so much about?" and when people become interested in an object they usually give toward its support.

"Poverty," says John Stuart Mill, "in any sense implying suffering, may be completely extinguished by the *wisdom of society*, combined with the good sense and providence of individuals." The wisdom of society directed by the good sense and providence of individuals, may be used to extinguish a worse foe to any people than poverty, and that is infidelity.

The word economy, which we use so much, is from two Greek words, meaning "the law of the house." The law of some houses is show, some selfishness, some genial hospitality, and some consecrated helpfulness. It rests upon the personality of the queen of the home what the law of her house shall be. The hostess can direct and lead the thought of every guest that enters her home.

We cannot forget that it was the work of one bad, ambitious woman that wrought untold ruin in France; but for her France would be Protestant to-day. That woman was Catharine de Medici, widow of Henry II., mother of Charles IX., the evil genius of France and the curse of the house of Valois. For fifty years she influenced and corrupted French history. She taught her own children debauchery, and solicited them to vice. It was she who used her drawing-room to plan the monumental crime of French history. It was she who, when the plan was about to miscarry, stood over the irresolute king and forced him to acquiesce in the massacre of the Huguenots. France lost through her the best blood of the nation.

All over the world bad, ambitious, self-seeking women have used their drawing-rooms for self-aggrandizement, for the lowering of moral standards and for political advancement for the men of their families.

Women of America! Let us use our drawing-rooms and all the social influence we possess to carry forward the work of Christ's kingdom in every land God's beautiful sun shines upon.—*Missionary Magazine*.

MISSIONARY DEPARTMENT.

Minnesota—Minneapolis.

March 31, 1897.

Dear Bro.:—It has been on my heart for some time to write you respecting a matter that would very much interest our missionary pastors. It is this: My attention has been called by some of the missionaries to the fact that they never have an opportunity of supplying in any of our strong churches in the East; that, if pastors from the West are invited to do this, it is the pastors of our large churches in our large cities. There are very many of these men who are fully qualified to supply some of our Eastern churches. It would be not only a privilege for these men to be asked to do this, but it would also be helpful to our work. If some of our Western pastors were invited to our Eastern pulpits, they would form a link between the work of our Society in the West and the churches that contribute so largely to support this work. It would also give our Eastern brethren some idea of the kind of men they are supporting, and it would be an inspiration to these missionary pastors to have a change of this character, and it would increase their influence with their churches in these new fields, when it was known that they had been invited to preach in some of the larger churches in the East. It would also give them an opportunity which they cannot possibly have otherwise of visiting the scenes, in many cases, of their childhood, and of former years before they came to these frontier fields of our country. One of our brethren who has toiled long and hard for a small salary told me only a few days ago that he was not able to go home to Pennsylvania to see his father during his long illness, or to attend his funeral. He said that his mother is past eighty years of age, and there is no way open for him to go home to see her, unless he should have an opportunity of supplying a church for a Sunday or two where he would receive the same compensation as the pastors of these large churches do for the same work. This brother is one of our strong preachers, a graduate of one of our leading colleges and theological semina-

ries; but, since I have known him, his salary has not averaged more than \$50 a month, and there is not much margin left after supporting a family to take a trip East.

These churches could communicate with the Superintendents of Missions or the General Missionaries to recommend the men that would through their preaching commend to the confidence of our brethren East the work that is being done by the Home Mission Society.

Yours fraternally,

O. A. WILLIAMS,
Superintendent of Missions.

Minneapolis.

March 31, 1897.

Dear Bro.:—My report for this quarter will not be complete without adding that I was called upon to suffer the loss, through death, of my beloved wife on the twenty-second day of January. The cause of death was that dread disease consumption, from which she suffered four years. We buried her in the family lot of the Albert Lea Cemetery, Albert Lea being our former home. Our two children, a boy of eight and a girl of two and one-half years, have good homes with kind relatives, and, though grief-stricken, I have been proclaiming the Gospel of peace and joy to the sin-hardened and sin-burdened of the mining regions in Northeast Minnesota since her death.

Your missionary,

MAGNUS BERGLUND,
District Missionary, Northeast Minnesota.

Hector.

Dear Bro.: The work done this quarter has been in the midst of very many and very severe storms, yet not one meeting has been omitted on account of the weather. Much to my surprise, the attendance on the stormiest days and nights has been good.

Sickness has been very prevalent, thus many have been prevented from attending.

I have aimed, and I think succeeded to some extent, in doing a permanent work. The Word preached has taken a deep hold on the Christian people, and is shown in a larger appreciation of the Master's work, a stronger faith in God, and a more earnest determination to do Christian work.

At Fairfax some Lutherans have become

deeply interested in our Bible views of salvation and baptism. One family, who were once Roman Catholics, have attended regularly, and the mother and daughter have been baptized. The father is waiting for summer time and the opening of the river; then he expects to be baptized.

One thing in which I greatly rejoice is in seeing these small discouraged churches cheer up, get up, and go at the work. I find thus far in my district no churches so weak that they cannot, after a few weeks of meetings, in which their "fusses" are settled, get and support a pastor if they only give themselves to "*country evangelization*." *This, I am convinced, is the hope of our churches in the smaller towns.* I am often amazed, not to say ashamed, of the magnificent openings which our churches do not enter.

I preach next Sunday at a Quaker church, six and a half miles in the country, where there is no preaching—more Baptists than Quakers live there—and our Baptists have for years been the best workers there. Well, we thank God, and take courage.

The greatest hindrance to our success in these places is the little church difficulties—in plain English, quarrels. We get these settled up, the old carcasses buried, and then the Spirit of Jesus rules, people are happy, and sinners saved.

While I have been to but two churches this quarter, yet I am pleased at the way the churches estimate the work done.

Collections for the first quarter, 1896, were \$17.45; this year, \$82.70.

In one of the towns near here there is a prayer meeting, lead by a Methodist minister, in a Congregational church, the attendants being chiefly Baptists.

The church at Fairfax has a good pastor, who is getting the work well in hand. I expect before I leave to secure a pastor for Hector Church and the country point.

We have raised \$10 here for the Home Mission Society, and to-morrow shall arrange for an offering for the Missionary Union.

We all rejoice greatly in the abundant answer to prayer—many prayers—in John D. Rockefeller's munificent gift of \$250,000. How blessed to begin with prayer and then see the movings of the Spirit all over our land! It seems to me that without doubt our Baptist hosts will send in the remainder

of the \$486,000 ere this month shall close. Praising God for blessings past, we shall come to Him for larger ones in future.

Ever sincerely yours,

E. R. MCKINNEY.

Montana—Bozeman.

March 12th, 1897.

In some respects this is the most important town in Montana for Baptist work, as the State College is located here, with a goodly number of students in attendance from all parts of the State. At present a large per cent. of the church-going students attend the Baptist church. The average attendance at the Endeavor meetings is about 100.

On coming into this field, the first of December last, I found the church had been without a leader for six months, and had suffered much from it, as all churches do. The church has seemed to take on new life during the past three months, the attendance at all services increasing. Especially is this true of the prayer meeting. During the past few years, I am told, the average attendance has been about fifteen. We now have from thirty to forty present at each meeting.

Brethren in the East cannot appreciate the conditions amid which a worker in the West is compelled to labor. The pioneer ministers in Montana were not all, judging from the work done, wise master builders; so that to day we are, in some churches at least, compelled to fight against the world, the flesh and the devil in the church as well as out of it, until a new foundation can be laid. At our monthly business meeting, March 3d, a set of rules were adopted by the church. In these rules, systematic giving is enjoined upon every member, and a decided stand taken against dancing, card-playing and all similar worldly amusements. We feel that we are now getting to a point where we have a right to expect God's blessing upon our work. In one meeting, a few days ago, six girls renounced their sins and began lives for God. Others, we believe, will soon follow. We have received two new members this month, and others will unite with us in the not-far-distant future.

T. G. ATTEBERRY, Missionary.

North Dakota—Ellendale.

We have had one of the worst winters in many respects that I have ever witnessed. Quite an amount of snow fell on the last days of October, and we have not seen Mother Earth since. From the beginning till now we have had no thaws, and the snow all around buildings everywhere lies in great heaps from four to over twenty feet in height. I know of no farmer who does not have to do an immense amount of shoveling after every blow, and that is pretty nearly every other day. Some farmers have their barns, which are mostly a story high, completely covered by the drifted snow. Not a few have lost more or less stock by the caving in of roofs, because of the snow that lay upon them. We have not had a train for four weeks, and we know not when one will come. We are completely blockaded. The supply in some kinds of groceries has become exhausted, and fuel is very short. We would have been wholly without fuel if the railroads had not opened up and sold from their supplies. For three days back we have had bright and almost cloudless skies, and hoped that the backbone of winter was broken. Last night, in prayer-meeting, we were even made glad by the report that the Milwaukee was soon to open their track and we would have communication again with the outside world; but this morning our hope is blasted, for another blizzard is raging that will completely block all roads that have opened up in the last few fair days.

I have no idea when this communication will reach you nor when any you may send will reach us. The latest news which we have received from the great world outside is just ten days old. We have not heard whether President-elect McKinley has been inaugurated. The latest we have heard is that he started from Canton and that President Cleveland has had an attack of the gout and might not be able to attend the inauguration ceremony. Someone in town has kept track of the storms and claims that the one raging to-day is the fifty-second that we have had since they began last October. These storms have interfered with our religious work. Blizzards have no more regard for Sundays than any other day, and there have been several Sundays in which they have raged. On these days our con-

gregations would be very, very small. There have been one or two Sundays that we did not open the church on account of some fierce storm. However, as the product of our extra meetings at the close of last year the interest has been better than at some time before. There are a few worshipping with us whom I hope to baptize in the not distant future.

Praying that the Lord will wonderfully bless the dear old Home Mission Society and its officers, I am,

Most respectfully yours,

H. H. HEWITT.

Wisconsin—Prentice.

Here are a few facts that I have met with in this place:

Some time ago we had revival meetings, and Bro. Linden, a neighboring pastor, was here to help me. The stir in town made many people, not of the Swedish nationality, to come and see what was going on. One night when the interest was at its height in the after meeting, and we were talking and praying with sinners all over the church, one fellow who evidently had not seen anything like it before, asked Bro. Linden, in English, very earnestly, "What is this?" When being answered that this was revival meetings and that sinners were being saved, he said, "Oh, yes," and continued: "Well, you will have to excuse me to-night, because if I got converted it would make trouble in my family, as my wife is a Catholic." A few days after, this man said to one of our members that he didn't dare to attend another meeting in the Baptist Church for fear that he would be converted even against his will. The meeting above referred to was a glorious one, that bore much fruit for God and His church.

A young man was converted in one of our meetings about two months ago who by drinking was ruined so badly that he thought life wasn't worth living. He therefore went out in the woods to take his own life. While there he began to think of his praying mother over in Norway, and this had the effect on him that before he was aware of it he was praying himself. Hope and courage soon came, and then he went to one of our families and asked for food, which he had not had for several days. Soon after he was converted and is now a happy man, who gives testimony to the power of God to

save the worst of sinners. This man is soon to be baptized and united with the church.

Anyone in this community can see that this is the work of God.

In an after meeting a few days since, I talked to our policeman of his soul's welfare, when he said: "It isn't anything that has impressed me more here to-night than to see this man," pointing to one near by, "raise his hand and ask for prayer. I have had much trouble with him of late."

The man was saved in the precious blood of Jesus, and is also to be baptized. Of this you may know that the power of God has been with us.

Yours in Christ Jesus,
O. ELLISON.

Washington—Spokane.

I am being assisted in my work at present by Bro. Lee To. I find him a great help. He is an earnest Christian and very spiritual. He is also a very cautious worker, his great desire being to get the Word of God into the hearts of his countrymen, and he is willing to wait patiently for the fruit. He has been a great help to the Chinese Christians in the mission, each one of whom he feels is on the rock Christ Jesus. They in their turn are a help to him in his work, visiting with him, etc. Many of the boys have sought him privately to inquire of him the way of life. Two more boys have come out decidedly for Christ. The outlook in the work is very hopeful for a rich work of grace. Bro. Lee To says he has never seen such an encouraging field. He has not only been received kindly by the members of the mission, but by the entire Chinese community. He says they are all willing to listen to him. It is very evident that the Holy Spirit is working among these people.

I have reported Lee To's sermons and Bible Lessons. I cannot report his visits, which are many, nor his conversations, as he is kept busy nearly all day long and after services until a late hour by those who seek him.

These Chinese men are receiving the Gospel for the first time in their native tongue, and it is very wonderful and precious to them.

Yours very truly,

FANNIE I. ALLEN.

Baptists West of the Mississippi.

1632 CHESTNUT STREET,
PHILADELPHIA, February 19, 1897. }

Dear Bro.: At the request of our Baptist Publication Society, I am endeavoring to prepare a "History of the Baptists west of the Mississippi River." Throughout most of this vast region, especially the northern and western portions, the Baptist cause is comparatively recent, the beginning lying within the last and the present generations. The materials for the history must be gathered mainly from the fields and the living workers, and not from books. Will you and your readers kindly and promptly help me in this matter. What are especially wanted are records and reminiscences of the very beginnings of things in all lines of denominational activities—churches, Sunday-schools, Young People's Societies, education, journalism, missionary agencies, the formation of Associations, State Conventions, etc. Particular care should be exercised to secure accuracy and fulness in dates, names and locations. Pioneer experiences and special incidents will be appropriate for giving illustration and coloring to the narration. All who can aid in this important service will confer a great favor by sending to me their information as soon as practicable, with any suggestions they may think valuable.

Very sincerely,
LEMUEL MOSS.

Oklahoma—Guthrie.

As this report goes forward we are in the midst of a blessed revival. Two weeks have passed and ten have been converted. Others are inquiring the way of life. Many of the church members have been awakened from a condition of coldness to a state of activity.

We have been prospered in our financial affairs. Many more members of the church are contributors than ever before, and are more prompt in their payments. Our contributions to both Foreign and Home Missions this year are considerably increased over those of last.

The outlook for the year's work is hopeful, as we expect the revival in which we are engaged will bring to us many more blessings and, we hope, valuable additions.

L. H. HOLT, Pastor.

Kansas—Hutchinson.

The First Baptist Church disbanded about a year and a half ago, crushed by a discouraging debt on their house of worship. The building was sold to meet the mortgage and passed into the hands of the Loan Company which held the mortgage.

When the new church was organized, they purchased the property of the old church for \$3000. With the aid of the generous gift of \$500, by the H. M. Society, and some outside contributors, the church has paid the entire sum of \$3,000, with accumulated interest and expenses of about \$60.

It is needless to say that a deep sense of relief is being felt by the brethren, after their prolonged struggle and final victory. Many of them weep for joy. It is proposed to hold a special service on the second Sabbath in April, to celebrate the event.

New York—Buffalo.

We started our work this year with a new energy. It was a great joy that Brother Jakimowicz joined in the Christian work, and since is working with us as editor and as missionary. He gave twenty lectures in our church to large audiences, and sometimes we had hardly enough room for the people. February 28 I baptized five new converts; there was a large congregation present; we have also other new converts, and are expecting soon to have baptism. We publish two papers monthly; one is the *Fountain*, of which Rev. T. Jakimowicz is the editor, and I am the manager. We send this paper over the whole country. Another local paper, *The Leader*, is printed on our printing press, which was given to us by Brother Graves (\$125). I print monthly 2,000 copies; expenses are provided by our church; distributed by the members. We are looking hopefully to the future. May God bless our work.

JOS. ANTOSZEWSKI.

Rochester.

TREVOR HALL, ROCHESTER, N. Y.

The Senior Class of the Rochester Theological Seminary desires to make a special contribution to the ordinary work of the Home Mission Society, in addition to that given by the individual students through the various churches. A large part of the little offering was obtained by a lecture generously given by Dr. T. H. Pattison some weeks since. I enclose draft (\$44).

F. G. BOUGHTON, Sec'y of Class.

From a Pastor's Wife.

Dear Dr. Morgan:—Our religious papers have contained so many references of late to barrels and boxes sent from churches to our missionaries in the West, that I feel constrained to say a few words in behalf of the churches. We all acknowledge our duty to our Home Mission Board, and consider that all funds collected must be sent to the treasury. Then come appeals for supplies of clothing. We are told that some of our missionaries in the far West must really suffer unless they receive from the churches help of this kind. A few earnest ladies in some village church are deeply touched by these appeals, and resolve to help some needy family. The name of a family is secured, with some measurements giving a general idea of the size of each person. The ladies try to collect suitable garments, but are obliged to face many discouragements. "We have poor in our own church and town—we ought to give to them;" "we use and make over our clothes in our own family;" "we can give you a dress, cloak, or coat, but it lacks buttons, needs braid or other repairs; needs to be sponged and pressed." Finally, the committee get a supply of articles and spend hours of time repairing and packing; some things are sent suitable only to be made over for children. The western missionary's wife is supposed to have as much skill and time for that work as the average New England housewife. In due time there comes a brief and cold acknowledgment that the barrel has reached its destination. The little church did the best it could, yet that best was not satisfactory. What shall be done? If we could pay our missionaries salary enough to make them independent no doubt that would be better, but our gifts to the Board are not sufficient to meet all these needs. The next best thing, if barrels must be sent, is absolute frankness on the part of those asking for such help, and those sending the needed supplies. Let the church or Mission Circle, after receiving a name from the Board, write to the family asking a definite statement of what is needed. If "a French doll for the baby, a pair of skates for the schoolboy, a muff and a new book for Ruth" are the things expected, why not mention them? When a church committee is told of the needs of a family, it is only fair they should have some idea of the tastes and expectations of that family. Another word to church committees: Let us begin to prepare for our barrels early, and ask our families to lay by articles months before, and, if possible, put everything in perfect order. I cannot think that many of our good New England sisters would send utterly useless things to our missionaries.

Idaho—Bellevue.

We have held two revival meetings at out-stations during the quarter, and are now conducting a third one. Two of these meetings have resulted in some sixty professions and the organization of two churches. Both meetings were held in destitute fields, one where no Christian work of any kind was being done, and the other in a field where there was not one professing Christian outside of a Mormon church that is carrying on work there. On this field we baptized a man over seventy-eight years old, who has since begun preaching the Gospel.

Yours fraternally

W. H. BOWLER.

Religious Life Among the American Negroes.

BY T. J. MORGAN, LL.D.

The African contingent of American life presents many interesting questions in sociology, among the most so being that of the development of the religious life. In addition to the knowledge gained by personal observation, extending through many years—including experience as an officer of colored troops—supplemented by information gleaned from books and other sources, I have recently addressed a series of questions to a number of men, white and black, Northern and Southern, who have had exceptional opportunities for observation, and shall now attempt, as far as such a thing is practicable, to state a few generalizations, fully realizing how imperfect the sketch must be.

The American negroes comprise several distinct classes. First, those who were imported into this country from Africa; second, those born in America of African parentage; third, the full-blood African born in this country, whose parents were likewise natives of America; fourth, the mixed race, varying from those who have merely a suggestion of white blood, to those who have only a trace of negro blood left. The imported Africans, brought here in slave ships, were heathen, grossly ignorant, full of superstition, and having only the crudest conception of religion. These poor creatures, emerging from African barbarism into American bondage, did not offer a very promising field for the development of a pure and intelligent Christianity, for, though the soil was rich enough, it hardly seemed adapted to such a

harvest. African nature is simply human nature bound in black—"God's image carved in ebony"—but neither an African barbarian nor a negro slave in the ideal of an enlightened Christian.

There are doubtless structural differences of character which differentiate the African from the Caucasian, and yet in essential elements they are alike. They are both human. Many of the differences are traceable to environment. The conditions of life which surrounded them in Africa were widely different from those which confront them in their new home in the United States. There was unbroken heathenism of a very degraded type; here they were surrounded on all sides by a Christian civilization, with its schools, churches and the other fruits and agencies of progress, and the white men to whom slavery introduced them, were easily recognized as vastly superior to the black men in Africa with whom they had formerly associated. In due course of time Christianity made very considerable progress among them. Many of them received faithful Christian instruction in the homes of their masters, and large numbers were converted by the earnest preaching of white pastors. They were cordially welcomed at least to the galleries and back seats in white churches, and no inconsiderable number of them were admitted into full membership, where they enjoyed practically the same religious instruction. But, of course, they were neither able to receive it in the same way that it was received by their more cultivated white friends, nor to embody their religious aspirations in order and form with any great degree of freedom, although occasionally some of those who exhibited extraordinary aptitudes were allowed to devote a considerable portion of their time to preaching.

Speaking in general terms of the eight million negroes in this country at the present time, I think it is safe to say that in the main, subject to local modifications, their religious status may be approximately characterized in the following statements:

An unusually large proportion of them are professing Christians. It is reported that more than 1,600,000 of their adults are communicants in regular Baptist churches, while more than another million are enrolled in the Methodist churches; besides these, other thousands are found in connection with other evangelical denominations. The progress of Christianity among them since the war has been phenomi-

nal, unsurpassed, if equaled, at any time during the history of Christian missions.

They have shown a remarkable degree of liberality in contributing toward religious purposes. Notwithstanding their poverty and the discouraging circumstances surrounding them, they have, in addition to the ordinary expenses of maintaining religious worship, including pastors' salaries, contributed probably not less than \$10,000,000 for the erection of meeting-houses. Some of these buildings are large, apparently costly, convenient and attractive.

They have done remarkably well, considering all the circumstances, in the matter of educational, missionary, charitable and philanthropic work, many of their religious institutions of learning being managed by negro boards of trustees taught by negro teachers, and supported largely or entirely by themselves. They are also represented on the boards and in the faculties of the schools maintained for them by Northern benevolence. The aggregate amount which they pay annually toward the education of their children in Christian institutions is a very considerable sum. They have their local, State and national educational and missionary organizations, and are year by year making progress in the art of organization and administration. While they have very much yet to learn in the matter of systematizing their beneficence, of keeping and rendering accurate accounts of money received and disbursed, they are apt learners and are making good progress. They edit and publish numerous religious periodicals, some of them evincing vigor, independence, and no little ability. They have not produced any noteworthy religious books.

Religious life among them is still characterized by a predominance of the emotional element. They are passionately fond of music, and singing constitutes an important part of their worship. Those who have never heard the unrestrained outburst of song in a negro congregation, singing under religious excitement, cannot understand the completeness with which a soul may empty itself into song. The preaching which affects the most strongly is that which deals in vivid description and appeals to their imaginations. Strong statement, frequent repetition, apt illustration, are much more powerful than severely logical appeals to their understanding.

The divorcement between religion and morality is still painfully apparent among many negro Christians, but several of my correspon-

dents insist that it does not exist to a greater degree than it does among white people of a similar grade of culture. From a somewhat wide observation, I am strongly inclined to the opinion that this judgment is just. When we reflect that lynching in the South and the suppression of the ballot by fraud, intimidation or violence are catalogued among the vices chargeable to the whites and not to the negro; when we recall the fact that in almost all cases the mixed bloods call the white man father; and we also remember that in the North large numbers of white saloon keepers and multitudes of criminals in our prisons are church members, we are obliged to broaden our generalization when we attempt to characterize negro religion as lacking in morality.

It is, I believe, the universal testimony of all well-informed persons, that the type of piety among the negroes generally is slowly and steadily improving. It is becoming more intelligent, more moral; less superstitious, less emotional, and conforms more and more fully with the New Testament ideal.

Assuming now for a moment, tentatively and diffidently, the rôle of a prophet, I venture to suggest that in another half century, when the negro population of this country will number from twenty-five to thirty millions, their religious life will be characterized chiefly by the following marks: Their form of church government will be largely congregational, with special emphasis upon the independence of the churches—tempered by some stress upon the power and authority of the pastor; their mode of worship will throw off that which is now grotesque and offensive to refined taste, while retaining as peculiarly its own an especial warmth of feeling. It will be a religion of the heart rather than of the head. While education will make its impress both upon the pulpit and upon the pew, it will develop not intellectualism, but a softened, chastened, intelligent emotionalism. Faith, while not wholly discarding philosophy, will vindicate itself as the highest expression of feeling. While not sternly and severely ethical, their religious life will be moral, and will secure approaching conformity not only to the ten Commandments, but to the ethical teachings of the sermon on the mount. Discarding the allurements of esthetic and gorgeous ritualism, the negroes will cultivate and bring to a high state of development pulpit oratory and sacred music. It will add to its other graces the grace of liberality, pouring its contributions freely into missionary, philanthropic and charitable channels.

Women's Societies.

WOMAN'S MISSIONARY SOCIETY OF DAYTON, O., BAPTIST ASSOCIATION.

Officers for ensuing year :

President—MRS. FRANK MELLINGU, Dayton, Ohio. *Vice-President*—MRS. F. M. MYRES, Sidney, Ohio. *Recording Secretary*—MISS SADIE WILLIAMSON, Piquette, Ohio; *Corresponding Secretary and Treasurer*—MRS. E. F. SAMPLE, Dayton, Ohio. *Chairman of Programme Committee and Plans of Work*—MRS. JULIA S. GUY.

During the past year, while there has been great depression along the lines of missionary contributions, as well as in the business world, the women and young people of Dayton Association have reason to rejoice and be glad in the way the Lord has led in the work entrusted to them. The apportionments for foreign missions, both for the general work and State Fund, have been exceeded. The pledge for Elk Creek Mission fell behind; while that for Bible Woman, Miss Lucia Cabinis, whose work is in old city of Mexico, is more than met. At the recent annual meeting held in the Williams Street Baptist Church, in Dayton, the Society assumed the sum of \$250 for designated purpose; namely, \$100 for the Elk Creek and Rainy Mt. work, \$100 for frontier work in Wyoming, and \$50 for Bible Woman in Mexico.

Letters received by the Corresponding Secretary from the Missionaries, Mr. and Mrs. Hicks, at Elk Creek Mission, and also from Mrs. Cabinis, in Mexico, are full of encouragement and stimulus. Raised and forwarded for Foreign Missions: \$1,025.30 toward General Fund, \$107.55 for State Fund; total, \$1,132.85. Home Missions: \$165.45, Elk Creek; \$52.07, Bible Woman; 12 boxes; valuation of boxes, \$635.05; other objects, \$134.20. Total for Home Missions, \$987.37.

May the women and young people of Dayton Association be found faithful to their trust for soul-saving by soul-winning.

BOOK NOTICES.

LIFE IN ASIA. By Mary Cate Smith. Silver, Burdett & Company, Boston.

This is the sixth volume in the series of geographical reading books, which under the general title of "The World and Its People," is being issued by this firm, under the careful editing of Dr. Larkin Dunton, Head Master of the Boston Normal School. The book is well written, charmingly illustrated, and not only sets forth Asia as it is to-day, but explains by its wonderful past history, much that without a knowledge of it is meaningless. A delightful book for the home as well as the school library.

MESSAGES OF TO-DAY FOR THE MEN OF TOMORROW. By Geo. C. Lorimer, D.D. 12mo. 400 pp. Price, \$1.50. The American Baptist Publication Society, Philadelphia.

In this volume, Dr. Lorimer voices a faithful and forceful message to young men. It will command

and receive wide-spread attention, and young men cannot fail to profit greatly by the wise counsels, and fervid utterances of the eloquent and scholarly pastor of Tremont Temple. Would make a capital gift book for "the men of to morrow."

Home Mission Appointments

"How shall they hear without a preacher? and how shall they preach, except they be sent?"—ROM. 10: 14, 15.

APRIL.

The following appointments were made:

Rev. W. J. Melton, Bukeye and Gila Bend, Ariz.

" Thos. Mulligan, Mt. Pleasant and Jackson Avenue Churches, Vancouver, B. C.

" Z. C. Rush, Clovis, Cal.

" N. C. Hansen, Middletown and vicinity, Cal.

" G. W. Donnel, Hanford, Cal.

" J. M. French, Bakersfield, Cal.

" Charles Palm, Swedes, San Francisco, Cal.

" J. M. Green, Woodville, Cal.

" W. E. Gladden, St. John's Church, Colored, Colorado Springs, Colo.

" Victor Sandell, Swedes, Wilmington, Del.

" H. C. Jones, Eighth Street Church, Colored, Del.

" R. B. Cook, New Castle, Del.

" J. T. Plentty, Calvary Church, Dover, Del.

" L. W. Gowen, Blackfoot and vicinity, I. aho.

" Bennett Erickson, Swedes, Humboldt Park, Ill.

" J. A. Ohm, Pilgrim Scandinavian Church, Chicago, Ill.

" A. Lagerquist, Swedes, Rock Island and Cable, Ill.

" C. G. Sten, Swedes, De Kalb, Ill.

" C. L. Wallman, Swedes, Waukegan, Ill.

" V. E. Hedberg, Swedes, Berwyn, Ill.

" J. M. Robinson, Wallace, Kans.

" J. E. Denham, Garden City, Kans.

" H. E. Brady, Dalton, Mass.

" I. B. Le Claire, French, Lowell, Mass.

" F. X. Smith, French, Fall River, Mass.

" J. F. Kimball, Nueva Laredo and vicinity, Mexico.

" J. M. Villareal, Salinas and vicinity, Mexico.

" M. A. Villareal, Sabinas Hidalgo, Mexico.

" John Olander, Swedes, Grand Rapids, Mich.

" Henry Bailey, Esconaba and Gladstone, Mich.

" John A. Roos, Swedes, Iron River, Mich.

" Magnus Johnson, Swedes, Menominee, Mich.

" S. G. Anderson, Ishpeming, Mich.

" Henry Van Engelen, Great Falls, Mont.

" A. J. Emerson, Eddy and Hagerman, New Mexico.

" William Pearce, Las Vegas, New Mexico.

Miss E. C. Potter, Supt., Chinese Mission, New York, N. Y.

Rev. C. A. Salyer, La Grande, Ore.

" L. P. Valentine, Bloomingdale, S. Dak.

" F. M. Andreason, Danes, Turkey Valley, S. Dak.

" J. C. Andrews, Provo, Utah.

" E. M. Bliss, Fern Hill and Immanuel Ch., Tacoma, Wash.

" Amos Robinson, Elkins, W. Va.

" M. A. Wilson, Eckman, Welch and Williamson, W. Va.

" C. M. Brodie, Bay View Church, Milwaukee, Wis.

" J. J. Kett, Immanuel Church, Milwaukee, Wis.

" E. F. Perry, Evanston, Wyo.

The following teachers were appointed:

Miss Ida May Egli, Chinese School, Oakland, Cal.

Mrs. H. C. Chamberlin, " " Albany, Ore.

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.

NAME.	FIELD.	No. BAP.			
E. N. Elton,	Salubria and Middle Valley, Idaho,	7	Malcolm Wood,	Grenola, Kans.,	10
C. L. Taylor,	Concordia, Kans.,	16	C. J. Taylor,	Alluwee, I. T.,	12
N. S. Hollcroft,	Grace Church, Montaville, Ore.,	9	J. C. Andrews,	Provo, Utah,	13
W. B. Pope,	Dayton, Wash.,	6	C. R. G. Poole,	Little Falls, Minn.,	6
J. S. Murrow,	Superintendent of Indian Missions,	6	M. A. Packer,	Immanuel Church, Menominee,	
H. F. Tibbits,	Washington, Wis.,	17		Wis.,	5
I. B. Le Clarke,	French, Lowell, Mass.,	6	M. Nelson,	Danes, Kasson, Minn.,	11
G. L. Conley,	Burr Street Church, St. Paul, Minn.,	6	Jos. Antoszewski,	Poles, Buffalo, N. Y.,	5
A. A. Hammar,	Swedes, McKeesport, Pa.,	18	Albert Foltz,	St. John, Kans.,	45
A. J. Sturtevant,	Immanuel Church, Sacramento, Cal.,	6	W. J. Coeke,	Poca, W. Va.,	6
J. H. Woodley,	Kent and Black Diamond, Wash.,	15	S. C. Davis,	Cheyenne, Wyo.,	6
J. F. Day,	Corvallis Association, Oregon,	20	L. H. Holt,	Guthrie, O. T.,	8
Cyrus Sullivan,	Park River, N. D.,	5	A. Lawrence,	Enid, O. T.,	15
L. W. Linder,	Swedes, Fargo, No. Dak.,	7	F. R. Euslin,	Minto, N. D.,	5
J. M. Wheeler,	Vinita, I. T.,	12	J. R. Rairden,	District Missionary, Northwestern	
A. G. Hislop,	Parker, S. D.,	8		Kansas,	16
J. A. Carlson,	Swedes, Austin, Ill.,	6	J. A. Ohro,	Danes and Norwegians, Wisconsin,	13
N. C. Naylor,	Maryland Avenue Church, Wash-		D. W. Hulburt,	General Missionary, Wisconsin,	6
	ington, D. C.,	7	A. W. Snyder,	Willamette and Central Association,	
B. F. Martin,	Oconomowoc, Wis.,	6		Oregon,	5
L. L. Smith,	El Reno, O. T.,	5	William Wilbur,	District Missionary, So. Central,	
William Kohler,	Swedes, Arlington, N. J.,	8		Kansas,	18
			C. H. Bolvig,	Danes and Norwegians, Michigan,	5
			J. M. Whitehead,	District Missionary, Northeastern	
				Kansas,	7
			V. Forkel,	Mission of First German Church,	
				Chicago, Ill.,	17
			Fred Linden,	Swedes, West Superior, Wis.,	6
			Duncan Lamont,	Mt. Vernon, Wash.,	6
			A. W. Richardson,	Larned, Kans.,	20
			W. H. Dodson,	Bethel Church, Los Angeles, Cal.,	6
			E. R. Bennett,	American Church, Los Angeles, Cal.,	9

Financial Statement for March.

MISSIONS AND EDUCATION.

Expended for the month,	\$78856 55
Donations from Churches, Sunday-schools, and Individuals,	\$65,035 76
Legacies,	6,014 87
Interest and Dividends,	4,485 29
Income from Real Estate,	723 46
HOME MISSION MONTHLY,	201 84
Total for March,	\$76,461 22
Donations, Legacies, etc., from April 1, 1896, to March 1, 1897,	277,168 93
Total for twelve months,	\$353,630 15

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	\$560 95
Interest for Benevolent Fund,	945 00
Interest for Loan Fund,	233 81
	\$1,739 76
Donations, Legacies and Interest from April 1, 1896, to March 1, 1897,	25,273 36
	27,013 12

TRUST FUNDS.

Permanent Trust Funds,	\$2,023 19
Conditional " "	1,052 00
	\$3,075 19
Trust Funds received from April 1, 1896, to March 1, 1897,	41,097 43
	44,172 62
Total receipts for the present year,	\$424,815 89

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, \$584.22.

Thomaston Ch.....	7 68
Belfast Ch.....	1 54
Warren Ch.....	2 17
East Winthrop Ch.....	7 77
Harrington Ch.....	5 00
Skowhegan, Bethany Ch.....	6 35
First Ch.....	8 43
Portland, Free Street Ch., Y. P. S. C. E.....	11 41
First Ch.....	101 49
S. S.....	32 00
Sanford Ch.....	25 00
Y. P. S. C. E.....	2 50
Fairfield, First Ch.....	5 10
Tenants Harbor Ch.....	21 00
Auburn, Court St. Ch.....	36 00
Lewiston, First Ch.....	41 29
Waterville, First Ch.....	25 37
Dexter Ch. (desig.).....	11 35
South Paris Ch.....	83 00
Calais, Second Ch.....	80 36
Eastport Ch.....	15 00
Wayne Ch.....	6 00
East Corinth Ch.....	69
Oldtown Ch.....	8 16
West Hampden Ch.....	63
Great Works Ch.....	76
Lincoln Centre Ch.....	1 11
Bangor, Second S. S.....	12 25
Rumford Falls Ch.....	11 00
Freeport Ch.....	7 31
Y. P. S. C. E.....	3 00
Salisbury Cove, Eden Ch.....	3 50

NEW HAMPSHIRE, \$626.67.

Lakeport, Mrs. Ann E. Hall..	5 00
Plaistow, Ch.....	8 00
Y. P. S. C. E.....	3 00
South Hampton Ch.....	7 00
Woodstock Ch.....	2 50
Greenville Ch.....	5 00
Salem Depot Ch.....	18 00
Camptown Village Ch.....	3 00
Littleton, Mrs. C. P. Chickering	4 50
East Jaffrey, Y. P. S. C. E.....	1 52
Nashua, Crown Hill Ch.....	10 00
First Ch.....	119 67
Troy Ch.....	9 38
Y. P. S. C. E.....	7 00
A. S. Clark (desig.).....	25 00
New London, A Friend.....	2 50
Newport Ch.....	20 87
Cornish Flat, Rev. C. E. Gould	2 00
Manchester, Merrimack St. Ch	45 00
South Lyndeboro Ch.....	6 00
Londonderry Ch.....	2 50
Franklin Falls Ch.....	13 32
New Boston Ch.....	3 00
Dover, Central Ave. Ch.....	12 51
Dunbarton, Rev. J. J. Peck.....	4 00
Hopkinton Ch.....	9 20
Somersworth, Y. P. S. C. E., First Ch.....	6 51
Exeter, First Ch.....	54 00
Milford, First Ch.....	192 69
Antrim, First Ch.....	22 00
C. E. F., Milford, First Ch.....	2 00

VERMONT, \$335.69.

Burlington, First Ch.....	28 45
Barre Ch.....	4 59
East Hubbardston Ch.....	5 00
Charon Ch.....	7 00
Johnson, Y. P. S. C. E.....	5 10
West Haven Ch.....	24 75
Manchester, Centre Ch.....	5 00
Plainfield, Ira Stone.....	10 00

West Rupert, Mrs. Lucy A. Sherman (soc. desig.).....	1 50
Fairfax Ch.....	8 00
Georgia Plain Ch.....	10 00
East Swanton Ch.....	2 00
Rutland, Mary F. Hamilton (desig.).....	5 00
Passumpsic, Mr. and Mrs J. D. Gould (desig.).....	5 00
Whiting Ch.....	3 09
Randolph, First Ch.....	10 18
Brattleboro Ch.....	170 53
West Brattleboro Ch.....	12 50
East Dover Ch.....	1 00
H. Y. P. U.....	3 00
Derby Ch.....	14 00

MASSACHUSETTS, \$11,603.18.

Boston, B. D.....	10 00
Celia L. Thompson.....	2 00
Warren Ave. Ch.....	217 00
Mrs. E. B. Parker.....	30 00
A Friend.....	2 00
First Ch.....	209 00
Samuel N. Brown.....	800 00
Central Sq., Y. P. S. E. E. Ch.....	10 00
Centre St. Ch.....	86 28
S. S.....	25 00
Tremont Temple, Y. P. S. C. E.....	5 00
North Cambridge, North Ave. Ch.....	25 81
tion, C. W. Kingsley.....	400 25
Brookton, Warren Ave. Ch.....	800 00
First Ch., B. Y. P. U.....	17 55
Swedish Ch.....	5 00
North Ch.....	7 76
Cambridgeport, Broadway Ch. A Friend.....	10 07
First S. S.....	94 80
Mrs. L. E. Pierce.....	400 00
Cambridge, First Ch.....	20 00
Second Ch.....	1 00
Norton, Mrs. Jones Godfrey..	174 25
Allston, Brighton Ave., Y. P. S. C. E. (desig.).....	40 22
Lynn, Washington St. Ch., Y. P. S. C. E.....	10 00
First Ch.....	12 50
East Ch.....	4 40
Haverhill, First Ch.....	10 52
Wakefield, First Ch.....	44 59
Dorchester, Temple Ch.....	30 68
Y. P. S. C. E.....	165 85
Lower Mills Ch.....	50 00
Lowell, Branch St. S. S.....	11 25
First Ch.....	1 84
Worthington St. Ch.....	125 44
Branch St. Ch.....	20 95
Fifth St. Ch.....	19 88
Melrose, First S. S.....	13 50
Brookline Ch.....	13 31
New Bedford, First Ch.....	75 00
Lawrence, First Ch.....	110 68
Jamaica Plain, Y. P. S. C. E., First Ch. (desig.).....	8 50
Needham, First Ch.....	6 05
Dedham, Second Ch.....	90 50
Norwood Ch.....	10 00
Leominster, F. L. C.....	15 73
West Acton Ch.....	5 50
Clinton Ch. (desig.).....	23 72
Hampden, First Ch.....	21 46
Northboro Ch.....	16 00
Kingston Ch.....	1 50
B. M. C.....	10 00
Somerville, Perkins St. Ch.....	64 06
Union Sq. Ch.....	15 00
Westboro, First Ch.....	43 71
West Dedham Ch.....	17 90
Y. P. S. C. E.....	2 50
Medfield, First Ch.....	65 00
Marshfield, No. Ch.....	20 00
Brookville Ch.....	3 10
Charlestown, Bunker Hill Ch..	37 62

First S. S.....	50 00
A Friend.....	200 00
Middleboro, Central Ch., A Friend.....	50 00
Central Ch.....	14 25
Southbridge, Central Ch.....	183 68
Robert H. Cole (desig.).....	150 00
No. Scituate S. S.....	5 13
Ch.....	44 00
Northboro, C. J. Wise and Mrs. Glasgow (desig.).....	3 00
West Royalston Ch.....	2 31
Winchester, First Ch.....	5 00
Worcester, A Friend.....	5 00
Adams Sq. Ch.....	12 00
W. H. Newton.....	15 00
South Ch.....	40 55
Pleasant St. Ch.....	55 50
Dighton, First Ch.....	5 25
S. S.....	4 85
B. Y. P. U.....	7 50
Webster First Ch.....	25 00
Springfield, First Ch.....	95 92
First Ch. (desig.).....	20 07
A Friend.....	75
North Adams, First Ch. Mis- sion Society.....	300 00
Bellingham Ch.....	14 00
Carver Ch.....	7 00
Edgartown, First Ch.....	15 40
Medford, First Ch.....	44 30
Hingham, First S. S.....	8 50
Ashfield Ch.....	7 85
Hudson Ch.....	27 20
Chicopee, Central Ch.....	5 00
Central Ch. (desig.).....	10 00
Amesbury Ch.....	11 50
Holden Ch.....	52 17
Weymouth, First Ch.....	108 50
Danversport Ch.....	23 00
Attleboro, Rev. F. D. Blake ..	1 50
Sharon, Y. P. S. C. E.....	15 00
Conway Ch.....	24 00
Russell Ch.....	5 00
Fairfield, Branch S. S.....	5 00
Reading, First Ch.....	37 06
North Reading Ch.....	5 00
Roslindale Ch.....	45 00
West Townsend Ch.....	5 00
East Somerville Ch.....	20 80
Marlboro, First Ch.....	22 00
Y. P. S. C. E.....	8 00
Billerica, First Ch.....	11 30
A Friend.....	500 00
West Fitchburg, Beth Eden Ch.	15 00
Newton, Immanuel Ch.....	161 40
Immanuel Y. P. S. C. E. (desig.).....	10 00
Newton Centre, Theological Seminary.....	52 69
Northampton, Miss Emma Beekman (desig.).....	3 00
Greenville, Rochdale Ch.....	42 00
Princeton Depot Ch. (desig.)..	5 00
Dalton, First Ch.....	13 57
Fall River, Second Ch., Hon. J. M. Leonard.....	100 00
Natick S. S.....	10 00
J. C. E.....	2 00
First Ch.....	23 39
Waltham, Beth Eden Ch.....	44 80
Mrs. Farewell.....	10 00
South Hanson Ch.....	11 33
Ayer, Y. P. S. C. E.....	12 50
North Oxford Ch.....	3 75
Petersham, A Friend.....	2 00
Y. P. S. C. E.....	2 50
Littleton, First Ch.....	15 00
Amherst Ch.....	23 50
Highland Ch.....	20 00
Oxford, Eliza L. Newton.....	10 00
Raynham Ch.....	15 00
West Medway, First Ch.....	5 00
North Billerica Ch.....	18 00
Tyringham Ch.....	5 00
Chicopee Falls Ch.....	136 00
Orange Ch.....	20 00
North Attleboro (h.....	10 00
Hanover Ch.....	75 00

Methuen Ch.	8 15
Y. P. S.	1 65
Hyde Park Ch.	49 40
Foxboro Ch.	27 24
Fitchburg, Highland Ch.	4 22
First Ch.	36 87
Design.	113 13
Westminster Ch.	40 00
Granville Ch.	6 85
Watertown, First Ch.	400 00
Wooloston Heights Ch.	35 93
Gloucester, Chapel St. Ch.	13 37
Cummington Ch.	4 00
Turner's Falls Ch.	8 50
Milton, Lower Mills Ch., Y. P.	
S. C. E.	3 64
Taunton, Winthrop St. Ch.	365 96
Medfield Ch.	5 00
B. Y. P. U.	12 25
Salem Ch.	149 71
Pittsfield, First Ch., Y. P. S.	
C. E.	14 40
*Fall River, Second Ch., Y. P.	
S. C. E. (design.)	12 50
C. E. F. Boston, A Friend.	5 00
Middleboro, Central Ch.	14 09
For Chapel Building:	
Manchaug, S. S.	2 04
Foxboro Ch.	3 62
Cummington Ch.	4 00

LEGACIES.

Princeton, Estate of Asa God-	2,086 01
dard	
Woburn, Estate of Peter Fiske.	260 54

RHODE ISLAND, \$1,185.99.

Providence, Emily and Susan	
Vanton	10 00
Miss Eliz. B. Welch	50 00
Rev. J. N. Williams	
(design.)	10 00
Central Ch.	159 48
A Friend	1 00
Phebe A. and Maria E.	
Mason	5 00
Cranston St. Ch.	141 32
First Ch.	181 24
Jefferson St. Ch.	23 16
Y. P. S. C. E.	15 54
Pearl St. Ch.	47 00
Broadway Ch.	13 20
Stewart St. Ch.	11 21
S. S.	54 21
Geo. K. Wilson	25 00
Coll. per Rev. J. N. Wil-	
iams	4 35
Pawtucket, Edw. J. Brown	1 00
Woodlawn Ch., B. Y. P. U.	12 00
First Ch.	60 00
Mount Vernon Ch.	3 00
East Greenwich Ch.	5 60
Jamestown, Y. P. S. C. E.	5 00
East Providence, Second Ch.	7 14
First Ch.	14 25
Warwick, Shawomet Ch.	7 50
Wickford Ch.	19 50
S. S.	5 00
Harrisville, Berean Ch.	6 00
Bristol, First Ch.	15 19
Tiverton, Central Ch.	15 00
Jamestown Center Ch.	10 00
Exeter, First Ch.	6 00
North Kingston, First Ch.	7 89
Rhode Island (design.)	10 00
Allentown, B. Y. P. U.	3 50
Newport, Central Ch.	66 70
Lonsdale, First Ch.	10 00
Warren Ch.	36 84
Natick Ch.	14 00
Newport, Second Ch.	25 00
First S. S.	8 83
*Providence, Union Ch., Y. P.	
S. C. E.	5 00
C. E. F. Natick Ch.	5 00

CONNECTICUT, \$2,168.80.

New Haven, Howard Ave. Ch	10 35
First Ch.	160 00
Olivet Ch.	16 41
Mrs. Francis Wayland	
(design.)	1,000 00
Calvary Ch.	501 00

Hartford, Olivet Ch.	7 86
Memorial Ch.	7 00
Ansonia, First Ch.	68 45
No. Stonington, Third Ch.	6 00
No. Lyme, C. E. S.	1 25
East Lyme Ch.	8 00
Bridgeport, East Washington	
Ave. Ch.	6 29
Lebanon, Y. P. S. C. E.	1 60
Winsted Ch.	8 09
Wallingford, First Ch.	51 43
New Britain, First Ch. In Me-	
morial of Ann Eliza Wood-	
ruff	15 00
So. Norwalk, Y. P. S. C. E.	2 75
Montville, Union Ch.	6 00
Waterford, Second Ch.	3 41
Clinton, Mrs. P. M. Watrous.	5 00
Plainville, In memory of Rev.	
J. F. Temple (design.)	25 00
Suffield, W. S. Pomeroy	30 00
Second Ch.	133 20
South Windsor Ch.	18 00
Moosup, Plainfield Ch.	8 86
Stafford Ch.	8 50
Y. P. S. C. E.	2 50
Cromwell Ch.	17 50
New Britain, Swedish Elim Ch.	4 66

LEGACY.

Stamford, Estate of Nancy	
Smith	16 66

NEW YORK, \$22,621.41.

New York City, Calvary Ch.	585 18
Madison Ave. Ch.	916 97
Ch. of the Redeemer	122 73
Mt. Morris Ch.	55 00
Amity Ch.	12 00
Exagium	2 00
A Friend	4,255 75
23d St. Ch., Y. P. S. C. E.	5 00
16th Ch.	27 62
Lexington Ave. Ch.	94 16
West 33d St. Ch.	28 40
Fifth Ave. Ch.	100 00
Brooklyn, Bushwick Ave. Ch.	25 00
Strong Place Ch.	220 00
Greene Ave Ch.	262 83
First Ch., Pierrepont St.	463 49
Washington Ave. Ch.	67 55
First Ch., E. D.	20 00
Marcy Ave. Ch.	194 30
Williamsburgh, Central Ch.	41 80
Rev. George N. Thomssen	10 00
Emmanuel Ch.	250 00
Albany, Emmanuel Ch.	7 00
G. L. Stedman and wife.	50 00
Calvary Ch.	153 97
Rochester, First Ch.	25 00
Jane A. Hadley	1 00
Rochester Theo. Seminary,	
Junior Class	12 25
Alexander St. Ch.	14 00
First S. S.	28 31
R. Y. P. U.	48 09
University Ave. Ch.	10 00
Bronson Ave. Ch.	6 90
Second Ave. Ch.	135 00
Buffalo, First Ch.	125 00
Park Side Ch.	11 00
Ch (design.)	7 80
Troy, First Ch.	90 08
Yonkers, Warburton Ave. Ch.	1,581 00
Rev. A. S. Hobart, D.D.	
(design.)	25 00
Syracuse, Y. P. S. C. E.	3 05
Ch.	60 00
Auburn, First Ch.	91 00
Philadelphia, Y. P. S. C. E.	2 73
Bath S. S.	8 00
Friendship Ch.	70 00
Amenia Ch.	45 45
Rushford Ch.	37 50
Akron Ch.	9 00
C. E. S.	5 00
S. S.	3 50
Evergreen, Wyckoff Ave. S. S.	4 00
Woodhull Ch.	4 67
Rev. G. W. Barnes	5 00
Newport, First Ch.	17 00
Hinsdale (design.)	8 15
Binghamton, Mrs. C. A.	
Johnson (design.)	1 00
Greenfield Centre Ch.	3 50
Wilton Ch.	2 25
Cooperstown Ch.	23 12
Dunkirk, First Ch.	3 75
Annsville Ch.	6 50
B. Y. P. U.	1 50
Bainbridge, First Church.	2 34
Greenville, Mrs. Catherine F.	
Boyce	1 00
Schenectady, First S. S.	17 44
Emmanuel Ch.	30 65
Sherburne Village Ch.	10 00
Eden, Mrs. J. Carter (deceased)	40 00
Williamsville Ch.	10 00
Sherman Ch.	9 40
Avoca Ch.	7 50
Plattsburg Ch.	23 40
Chittenango, First S. S.	4 06
Clifton Springs Ch.	5 25
Flushing, First S. S.	5 00
Altay, Y. P. S. C. E.	1 54
Warsaw, First Ch.	10 07
Whitehall Ch.	5 50
Y. P. S. C. E.	6 50
Whitesboro Ch.	77 29
Nicholville Ch.	3 25
Olean S. S.	5 00
Westport Ch. (\$5 design.)	29 26
Ballston, Mrs. Julia S. Garrett.	5 00
Ticonderoga First Ch., Y. P. U.	5 08
Lima, Y. P. S. C. E.	5 00
Villa Road Ch.	2 12
Howard, the offering of a	
small country Ch.	2 00
Greenport, D. T. Latham and	
family	35 00
Watervliet Ch.	14 06
Pultney, Y. P. S. C. E.	1 50
Appleton, R. W. Noble	60 00
Jordan Ch.	12 46
B. Y. P. U.	2 84
Bedford, Women's Mission	
Circle	22 50
Shining Lights	2 50
Unadilla Ch. and S. S.	17 50
Hamilton, First Ch.	2 00
Pen Yan, Second Ch.	17 00
Fort Edward Village Ch.	78 81
Canisteo Ch.	14 00
Carmel, Mt. Carmel Ch.	65 00
Waterloo Ch.	8 70
Le Roy Ch.	25 60
Canandaigua, First Ch.	33 83
Croton Falls Ch.	22 00
Glens Falls Ch.	87 95
Y. P. S. C. E.	2 50
Rockwells Mills, Mt. Upton	
Ch.	7 00
Spencer Ch.	51 55
Newburgh, Moulton Memorial	
Ch.	18 25
S. S.	6 75
Junior C. E.	2 00
First Ch.	67 80
Ogdenburgh, First Ch.	50 00
Boonville Ch.	10 25
Hoosick Falls, Y. P. S. C. E.	1 69
Y. P. S. C. E. (design.)	1 78
Marion Ch.	17 79
Parma, Second Ch.	7 00
Rondout, First Ch.	171 00
Ludingtonville, Kent, Second	
Ch.	18 00
S. S.	7 00
Huntington Ch. (design.)	4 00
Naples Ch.	8 75
Hilton, First S. S.	10 25
White Plains, First Ch.	23 00
Clinton Ch.	4 00
Sloansville, Governor Corners	
Ch.	1 00
Elmira, First Ch. and S. S.	47 00
Cammillus Ch.	64 35
S. S.	8 88
Utica, Park Ch.	77 31
Holland Ch.	7 85
Medina, Y. P. Society	20 00
Randolph, Kennedy Ch.	3 63
S. S.	2 77
Romulus Ch.	9 00
Middlebury, Rev. I. Childs.	13 86
Yates Ch.	13 12
Y. P. S. C. E.	2 00
Fulton Ch.	7 10
S. S.	7 79
Dover, First Ch. Y. P. S. C. E.	6 18

Poughkeepsie Ch.....	95 60
Wolcott, Y. P. S. C. E.....	3 06
Hudson Ch.....	26 01
Wantage Ch.....	6 82
Nyack Ch.....	38 50
Sandusky Ch.....	4 00
Trumansburg Ch.....	15 11
S. S.....	5 00
Y. P. S. C. E.....	3 00
Jamestown, First Ch.....	58 80
S. S.....	5 50
Northport Ch.....	2 00
Granville Ch.....	14 05
Westfield, West Portland Ch.....	18 78
For Chinese Mission, New York City:	
S. S.....	29 06
Jos. Sing.....	50 50
T. Pond.....	3 00
Chow Chu.....	6 00
Sale of Books.....	4 08
Sale of Drugs.....	8 38
Printing.....	1 25
Friends.....	10 35
*New York City, John D. Rockefeller.....	2,000 00
*For Spelman Seminary, Ga.; John D. Rockefeller.....	6,200 00
*Glens Falls Ch. C. E. Soc.....	20 00
*Brooklyn, Greenwood S. S. (desig.).....	15 00
For Richmond Theological Seminary, Virginia, 16th Ch. Kincaid Mission Society.....	25 00
*For Bishop College, Tex., Thos. W. Cauldwell.....	200 00

LEGACY.

Troy, Estate of Maria G. Wager.....	1,666 66
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NEW JERSEY, \$4,694.53.

West Creek Ch.....	6 25
Rosedale Ch.....	7 84
Bridgeton, First Ch.....	62 54
Junior C. E. S.....	3 00
Cedarville Ch.....	19 80
South Plainfield, Y. P. S. C. E.....	2 54
S. S.....	4 05
Bayonne, First Ch.....	25 00
Chesterfield, Rev. E. M. Ogden.....	5 00
Hamilton Square Ch.....	13 50
Rutherford S. S.....	20 00
Ch.....	18 03
Paterson, Union Ave. Ch.....	8 50
Bethany S. S.....	8 29
Park Ave. Ch.....	40 00
Hightstown, Farther Lights (desig.).....	1 00
Boys' Mission Band.....	1 50
Morristown, African Ch.....	13 50
Ch.....	143 13
Harrison, First Ch.....	10 76
Roselle, First Ch., Y. P. S. C. E.....	5 00
Hamburg Ch.....	10 40
Elizabeth, Central S. S. (desig.).....	53 90
Primary Depart. (desig.).....	16 25
Westfield, Y. P. S. C. E.....	23 35
New Hoboken, First S. S.....	10 00
Newton Ch.....	15 50
Atlantic City S. S. (desig.).....	11 77
Greenwich Ch. (desig.).....	5 00
Haddonfield C. E. S. (desig.).....	5 00
Ch.....	99 61
B. F. Fowler.....	25 00
Mt. Ephraim Ch.....	8 10
North Camden Ch.....	173 89
Camden, Linden Ch.....	74 21
Georges Road Ch.....	6 50
North Millville Ch.....	5 05
Trenton, Clinton Ave. Ch.....	40 89
Greenwich Ch.....	3 00
Hammonton Ch.....	8 51
Blackwood Ch.....	5 00
Burlington Ch.....	40 74
S. S.....	15 95
Pemberton Ch.....	16 00
Cape May, First Ch.....	28 00
For Chinese Mission, New York City:	
Morristown, Mrs. C. C. Bishop.....	10 00

Newark, Fairmount Ch.....	19 58
Rev. T. E. Vassar.....	17 50
Peddie Memorial S. S.....	75 00
Junior C. E.....	4 50
New Brunswick Ch.....	100 00
Livingstone Ave. Ch.....	79 70
Miss Louisa Willett, (deceased).....	500 00
Plainfield, First Ch.....	837 00
S. S. Miss. Society.....	75 00
Park Ave. Ch.....	50 00
S. S.....	10 00
Jersey City, Summit Ave. Ch.....	26 00
Glenwood Ch.....	6 50
Milburn Ch.....	11 00
East Orange, Mrs. Halsey Moore.....	25 00
First Ch.....	30 72
North Orange Ch.....	850 00
Cramer Hill, Bethany Ch.....	10 00
Alloway Ch.....	1 00
Mt. Olive Ch.....	10 50
Mattawan, First Ch.....	25 00
*Morristown Ch. (desig.).....	500 00
C. E. F. Chesterfield, Rev. E. M. Ogden.....	5 00
Rutherford, Mrs. Rosa M. Lewis.....	1 00
New Brunswick, Miss Louisa Willett, (deceased).....	250 00
For Chapel Building:	
Port Norris S. S.....	1 60
Caldwell S. S.....	8 00
Newark, Emmanuel S. S.....	5 07
Camden, Linden S. S.....	10 00
Third S. S.....	5 38
Nesquehoning S. S.....	5 00

PENNSYLVANIA, \$5,948.11.

Philadelphia, Second Ch.....	88 00
Roxboro S. S.....	50 00
Rev. G. M. Spratt, D.D.....	10 00
Frankford Ch.....	2 00
Pilgrim Ch., Y. P. S. C. E.....	4 40
Fifth Ch.....	10 68
Mrs. Anna L. Meredith.....	5 00
Spring Garden Ch.....	37 64
Frankford Ave. S. S.....	11 54
Mrs. A. S. Quinton.....	5 00
So. Broad St. Ch.....	70 26
Chestnut Hill Ch.....	21 80
Second Ch. S. S.....	30 00
Epiphany Ch., Hon. W. B. Hanna.....	10 00
First Germantown Ch., Geo. Scatchard.....	5 00
Falls Schuylkill Ch.....	6 52
Rev. R. M. Hunsicker and wife.....	10 00
First Swede Ch.....	5 00
First Ch.....	10 00
Mrs. Sarah Hamilton.....	10 00
Emmanuel Mission.....	21 79
S. S.....	8 00
Frankford Ave. Ch.....	29 00
Memorial Ch.....	59 66
Olivet Ch.....	20 00
Epiphany Ch.....	108 00
Tenth Ch.....	24 08
Jas. S. Swartz.....	25 00
Nicetown Ch.....	35 00
Pittsburg, Fourth Ave. Ch., "A" C. E. Society.....	3 00
Mt. Washington Ch.....	26 87
Shady Ave. Ch.....	100 00
Emmanuel Ch.....	5 00
Peckville Ch.....	10 00
Montgomery Ch.....	34 43
Exeter Ch.....	1 50
Windsor Ch.....	6 79
Lansdowne Ch.....	51 54
S. S.....	4 87
Upland, Robert Crozer.....	1,000 00
J. Lewis Crozer.....	1,000 00
Decker's Point, J. W. Firman.....	5 00
Media, Mrs. Hannah R. Curtis.....	1 00
Altoona, First Ch.....	10 75
Erandswine Ch.....	1 25
Warren Ch.....	2 35
Goshen Ch.....	18 12
Patton, B. Y. P. U.....	2 00
Scottdale Ch.....	6 60
S. S.....	6 55
Prospect Hill Ch.....	10 85

Two Lick Ch.....	4 00
Norristown, First Ch.....	67 19
S. S.....	18 43
Bristol S. S.....	6 31
Saltillo Ch.....	1 01
Lewisburgh Ch.....	5 00
Clinton Ch.....	2 50
Clark's Green, A Friend (desig.).....	10 00
Hawley, D. Bingham.....	10 00
Bridgeport, C. E. S.....	4 40
Daviesville Ch.....	28 16
Beakleville Ch.....	1 66
Ebensburgh Ch.....	4 00
Beaver Falls Ch.....	12 00
Forest City Ch.....	25 25
Deerfield Ch.....	2 35
No. Wales, Rev. G. B. M. Clouser.....	5 00
Mansfield Ch.....	21 00
Harrison Valley Ch.....	2 50
(desig.).....	7 50
C. E. S.....	1 61
Industry Ch.....	2 50
North East, Miss Emma Griffin.....	1 00
Miss Elizabeth Griffin.....	5 00
Appollo Ch.....	55 00
Chester, J. N. Stifler.....	30 00
Middletown Ch.....	2 60
Forest Lake Ch.....	4 00
S. S.....	1 50
Vincent Ch.....	60 25
North Wales Ch.....	10 00
Village Ch. S. S. and C. E. S.....	17 25
Freeport Ch.....	3 10
Washington, First Ch.....	97 35
East Nantmeal Ch (\$5 desig.).....	10 00
Bloomsburgh Ch.....	21 00
Nanticoke Ch.....	5 00
Franklin Ch.....	272 29
Altoona, Memorial Ch.....	20 16
Ambrose Ch.....	2 60
Honesdale Ch.....	4 15
Bridgeport Ch.....	6 09
Roaring Brook Ch.....	1 50
Outlet Ch.....	1 00
Willistown Ch.....	20 30
S. S.....	3 50
So. Chester Ch.....	4 00
York Ch.....	4 23
Warren, Swede Ch.....	5 00
*Philadelphia, Fifth Ch. (desig.).....	54 00
C. E. F. For Chapel Building:	
Johnsonburg S. S.....	2 00
Royer's Ford S. S.....	1 00
Philadelphia S. S.....	8 74
Coatesville S. S.....	6 14
Pittsburg, Oakland S. S.....	5 00
Vincent S. S.....	3 37
Freeland S. S.....	5 25
C. E. F. For Chapel Building:	
Philadelphia Lehigh Ave S. S.....	10 30
Chestnut Hill S. S.....	6 52
Cannelton S. S.....	3 21
Monongahela S. S.....	50 00

LEGACY.

Philadelphia, Estate of Mrs. A. D. W. Spratt.....	1,900 00
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DELAWARE, \$443.50.

Wilmington, Bethany Ch.....	217 50
Second Ch.....	125 00
First German Ch., Ladies' Miss. Soc.....	5 00
Rev. A. P. Mihm.....	1 00
Delaware Ave. Ch.....	45 15
Bible School.....	24 00
First Swedish Ch.....	3 10
A Friend.....	2 75
Rev. R. B. Cook (desig.).....	10 00
Harrington, Mrs. Harriet Rodgers.....	5 00
Milford, First Ch.....	5 00

DISTRICT OF COLUMBIA, \$687.54.

Washington, E St. Ch.....	75 00
Y. P. S. C. E.....	4 30
Grace Ch.....	6 00
Calvary Ch.....	500 00
Queenstown Ch.....	30 00

Anacostia Ch	5 00
Jasper Ch	5 00
C. E. F. For Chapel Building:	
Washington Grace Ch.	
S. S	5 39
Anacostia S. S	6 85

VIRGINIA, \$217.86.

*For Virginia Union University, Va.:	
Richmond Coll. per Rev.	
L. B. Tefft	217 86

WEST VIRGINIA, \$882.99.

Leon Ch	8 00
S. S	2 49
Friends	3 35
Goose Creek Ch	2 30
Pine Grove Ch	5 00
Cliff Top Ch	10 15
Cross Roads, Union Ch	5 70
Belington, Rev. R. F. Dunham	5 00
McGraw, Brockbridge Ch	3 50
Lenox, C. W. Forman	8 80
Sistersville Ch	12 50
Mannington, Dent's Run Ch	6 00
Rosedale Ch	3 75
Charleston, First Ch	26 02
Virginia Ave. Ch	4 04
Harrisville Ch	5 10
Hartford City Ch	5 50
Salem Ch	7 06
Colfax, Calvary Ch	2 35
Lumberport Ch	1 89
Shannon Ch	6 71
Wheeling Ch	14 50
Huntington, Fifth Ave. Ch	49 56
Parkersburg Ch	45 68
Williamstown Ch	4 25
Huntington Central Ch	2 50
Parsons Ch	50
Clover Run Ch	50
Hendricks Mission	50
St. Albans Ch	3 00
Williamson Ch	2 00
Welch Ch	2 00
Eckman Ch	5 00
*Charleston, Virginia Ave. Ch	2 00
*Parkersburg Ch	25 00
C. E. F. Clarksburg Center	
Branch S. S.	4 70
Salem S. S.	2 00
Parkersburg S. S.	4 24
Burton S. S.	7 60
Charleston, Virginia Ave. S. S.	2 00
Union S. S.	3 75

LEGACY.

Petroleum, Estate of Sarah Carder	75 00
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KENTUCKY, \$1.85.

Danville, Green St. Ch	1 35
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TENNESSEE, \$100.00.

For Roger Williams University, Tenn.:	
Nashville, per Rev. Owen James	100 00

SOUTH CAROLINA, \$34.00.

Columbia, Sarah L. Hatfield and Class (desig.)	10 00
Mrs. Emma H. Osborn	5 00
Mrs. J. A. Armstrong	9 00
Southern Pines, Wm. Edwards (desig.)	10 00

FLORIDA, \$10.00.

St. Augustine, Ancient City Ch	10 00
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ALABAMA, \$27.50.

Seima, Alabama Baptist Col. University:	
Teachers and Students	20 00

Carey Mission Society	5 00
Hollywood, Rev. C. O. Boothe	2 50

MISSISSIPPI, \$5.00.

Vicksburg, Maggie A. Scott	5 00
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LOUISIANA, \$153.85.

Alexandria, Coll. per Rev. H. B. N. Brown	153 85
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ARKANSAS, \$3.08

Maysville Ch	2 38
Jefferson, Happy Home Ch	70

TEXAS, \$189.61.

Marshall, Rev. E. K. Chandler	10 00
McKinney, Coll. per Rev. F. G. Davis	179 61

OHIO, \$1,227.61.

Dayton, First Ch., Ladies' Home Mission Soc. (desig.)	10 00
First S. S.	70 00
Central Ch	37 50
Linden Ave. Ch., Women's Mission Society	10 00
William St. Ch., Women's Mission Circle (desig.)	8 00
First Ch., B. Y. P. U. (desig.)	5 00
Third St. Ch., Ladies' Mission Society (desig.)	1 00
Cleveland, First Ch., Women's Benevolent Society	50 00
Cedar Ave. Ch	19 71
Superior St. Ch	20 60
Wilson Ch	99 50
Olivet Ch	3 00
Calvary Ch	3 60
Columbus, Memorial Ch	2 31
North Ch	9 14
S. S	5 25
Cincinnati, Walnut Hill Ch	179 20
Norwood Ch	15 25
Toledo, Ashland Ave. Ch	67 71
Second Ave. Ch	6 31
Y. P. S. C. E	1 95
Women's Circle	3 50
Oliver Place Ch	10 00
Cambridge Ch	7 74
B. Y. P. U	2 76
Perry Ch	5 15
Pleasant View Ch	2 00
Greenfield Ch	7 92
S. S	1 25
Warren Ch	10 55
Vermillion Ch	2 65
Perrysville Ch	2 85
Centerville Ch	6 50
St. Paris Ch	6 93
Valley Ch	25 00
Ch. (desig.)	25 00
Caldwell Ch	6 00
S. S	93
Linwood Ch	18 00
S. S	1 34
Hillsboro Ch	15 00
Sandusky Ch	8 90
Brush Creek Ch	8 00
Madison Ch	2 10
New Hampshire Ch	1 50
Ambrose Ch	5 00
Chesterville Ch	7 49
Chester Ch	9 49
Westerville and Central College Ch	17 60
Bellefontaine, Woman's Society (desig.)	10 00
Greenville, Woman's Mission Circle, Dayton Association (desig.)	2 00
Sinking Creek Ch	6 00
Bucyrus Ch	20 00
Norwalk, B. Y. P. U	5 00
Oberlin Ch	29 35
Xenia Ch	7 50
Granville, Rev. H. H. Bawden (\$5 desig.)	25 00
Troy, Women's Mission Circle	5 00
Riverdale, Memorial Ch. (desig.)	1 47

Wyoming, Y. P. S. C. E.	5 80
Ch	142 75
Kings Creek, Circle	2 80
Piqua, Calvary Ch., Women's Circle	7 70
Springfield, First Ch., Women's Mis. Soc. (desig.)	14 26
Urbana, Women's Mis. Soc.	9 00
Greenville, Junior Union (desig.)	2 00
Chester Cross Roads Ch	12 00
Waynesfield Ch	1 50
Newark Ch	32 80
De Graft Ch	10 00
Thompson Ch	3 30
Andover Ch	1 25
Haskin's Ch	5 65
Youngstown Ch	13 30

MICHIGAN, \$504.79.

Armada Ch	50
Rev. C. E. Yates	50
Morenci Ch	10 00
Weston Ch	15 00
Pontiac Ch	22 42
Grand Rapids, Wealthy Ave. Ch	17 00
Harriet M. Gouldsbury	10 00
Calvary Ch	5 00
Detroit, First Ch	10 00
Clinton Ch	10 04
Prescott Ch	3 50
Rochester S. S.	1 00
Ch	6 38
Smyrna Ch	2 40
Jonesville Ch	1 45
B. Y. P. U	20
Berlin Ch	4 70
Hart Ch	90
Adrian Ch	58 42
Spring Lake Ch	1 00
Oxford Ch	5 00
Gladstone Ch	12 46
Jackson, First Ch	88 63
B. Y. P. U	6 30
Ionia Ch	6 65
Nashville Ch	5 00
Portland Ch	17 33
Deckerville Ch	1 00
S. S	30
B. Y. P. U	50
Marion Ch	2 00
Sault Ste. Marie Ch	9 14
S. S	1 46
Charlevoix Ch	12 60
Dowagiac Ch	4 60
Commerce Ch	6 50
Millford Ch	10 40
Hastings Ch	1 30
Bay City, First Ch	65 00
S. S	5 00
Eastport Ch	1 80
Rome Ch	5 00
Holly Ch	6 56
Pentwater Ch	22 55
Bellevue Ch	2 00
Mason Ch	15 00
Rockford Ch	1 50
Iron Mountain Ch	4 00
S. S	1 50
Dimondville, Rev. J. Gudermand and wife	3 00

INDIANA, \$778.15.

Indianapolis, First Ch	455 50
Rev. Albert Ogle	5 00
College Ave. B. Y. P. U	5 00
University Place Ch	6 07
Rev. S. C. Fulmer	5 00
Mrs. S. C. Fulmer	5 00
Brooksbury Ch	85
Napoleon Ch	3 50
Bicknell Ch	3 00
Olive Branch Ch	3 68
Elkhart, Mrs. Lillie Angel	3 00
West Fork Ch	1 00
Quincy Ch	3 70
Friendship Ch	1 75
Pleasant Valley, First Ch	3 60
Prairie Creek, Second Ch	3 30
Clayton Ch	5 00
Gosport Ch	2 00

Liberty Ch.....	3 25	Austin, Swede Ch.....	5 00	Nokomis, B. Y. P. U.....	5 00
Franklin, Rev. N. Carr.....	2 00	El Paso Ch.....	5 00	Pleasant Valley Ch.....	1 00
Lebanon Ch.....	75	Brimfield Ch.....	8 00	Alton S. S.....	11 11
Marling, Thomas Conway.....	5 00	Newark, Seth C. Sleezer.....	12 50	Vandalia Ch.....	7 72
Zion Ch.....	1 00	Evergreen, Park Ch.....	1 85	Hartford Ch.....	2 47
Spring Branch Ch.....	1 65	Sandwich Ch.....	14 35	Jacksonville Ch.....	46 00
Macedonia Ch.....	1 50	B. Y. P. U.....	2 50	Monmouth, Swedish Ch.....	2 20
Wathans, Mission Ch.....	1 30	Hoopston Ch.....	12 36	Rockford, Rev. A. P. Hanson.....	15 00
New Prospect Ch.....	2 80	Downer's Grove Ch.....	15 00	*Normal S. S. (desig.).....	6 62
Oregon Ch.....	3 03	Tampico Ch.....	6 00	C. E. F. For Chapel Building:	
South Bend, First Ch.....	10 00	Roseville Ch.....	12 62	Sycamore S. S.....	4 12
Mrs. C. D. Case.....	5 00	East Lynn Ch.....	5 70	Buda S. S.....	2 00
Toronto, Rev. J. H. Rumsel.....	1 00	Damascus Ch.....	3 15	Elvaston S. S.....	2 80
Evansville, "In memory of H. J. A." (desig.).....	50 00	Granville, Miss Cornelia Whitaker.....	10 00	Lincoln.....	2 25
First Ch., B. Y. P. U.....	2 70	Ch.....	530 33	Joliet Ch.....	50
Howell, Mrs. Elizabeth Rupert.....	5 00	Armington, Mrs. Elizabeth Bryan.....	5 00	Chicago, Messiah S. S.....	19 00
Otwell Ch.....	1 00	Cordova Ch.....	50	Barco S. S.....	1 13
Shelburn Ch.....	2 20	Crystal Lake, Anson Thompson.....	5 00	Hebron S. S.....	7 00
Stanford Ch.....	3 00	Lexington Ch.....	5 50	LEGACY.	
Newtown, B. Y. P. U.....	5 00	Moline, Swede Woman's Five-cent Circle.....	15 00	La Salle, Estate of Aaron Gunn.....	10 00
Bloomington Ch.....	15 50	Galesburg Ch.....	3 75	WISCONSIN, \$1,459.62.	
Sullivan Ch.....	5 00	Normal Park Ch.....	3 75	Manawa Ch.....	1 00
Bedford Ch.....	5 40	Sycamore Ch.....	21 35	Madison, First Ch.....	42 82
A. G. Gaine.....	5 00	Morrison Ch.....	14 00	C. E. S.....	6 85
Mrs. Jane Parks.....	5 00	B. Y. P. U.....	1 10	Sheboygan Ch.....	9 42
W. N. Matthews.....	5 00	Aurora, First Ch.....	10 00	Lodi Ch.....	10 56
Mrs. Adda Matthews.....	5 00	Waukegan Ch.....	27 65	Rio Ch.....	1 00
Mrs. Susan Houston.....	2 00	S. S.....	10 69	La Crosse Ch.....	3 20
E. J. Stalker.....	2 00	Delavan Ch.....	17 15	Wausau, First Ch. (desig.).....	5 00
Junior Union.....	5 00	Plainfield Ch.....	14 60	Women's Circle.....	4 10
B. Y. P. U.....	2 50	Kankakee Ch.....	44 30	Darlington, B. Y. P. U.....	5 00
New Harmony, First Ch.....	8 25	Rockford, First Ch.....	5 00	Sun Prairie Ch.....	11 51
Westport Ch.....	15 65	Batavia Ch.....	6 15	B. Y. P. U.....	1 00
Washington Ch.....	5 00	S. S.....	1 00	Marshall Ch.....	1 40
W. E. Cole.....	2 25	B. Y. P. U.....	1 00	Waushara Ch.....	4 00
New Salem Ch.....	2 00	Marley Ch.....	1 00	Bloomington Ch.....	5 90
Long Run Ch.....	3 50	Bloomington, C. E. S. (desig.).....	7 36	Walworth Ch.....	7 75
Prairie Creek, First Ch.....	3 50	Lincoln Ch.....	15 25	Whitewater Ch.....	7 65
Petersburg Ch.....	13 20	Joliet, First Ch.....	42 97	Waukesha Ch.....	39 50
Livonia Ch.....	3 00	Champaign, Y. P. S. C. E.....	5 00	Fond du Lac Ch.....	9 53
Lost River Ch.....	10 00	A Friend.....	50	Sheboygan Falls Ch.....	5 50
Terre Haute, First Ch.....	6 27	Paris, W. B. H. M. S.....	5 00	East Delavan Ch.....	6 50
S. S.....	4 00	Waverly, Mrs. M. W. Rodgers.....	5 00	Green Bay Ch.....	8 32
Montgomery, Rev. G. C. Shirk (desig.).....	13 54	Upper Alton, Mrs. S. J. Cole Clark.....	25 00	Columbus Ch.....	7 00
C. E. F. For Chapel Building:	5 71	Miss Grace Cole.....	35 00	Rhineland Ch.....	8 67
Indianapolis, College Ave. S. S.....	5 71	Flora Ch.....	33	Tomahawk, Ladies' Aid Soc.....	1 00
Bedford S. S.....	5 71	Olney Ch.....	14 30	New Cassel, Rev. A. T. Miller (desig.).....	5 00
ILLINOIS, \$2,654.83.		Mrs. Jessie A. Lile.....	10 00	Oshkosh Ch.....	60 00
Chicago, Fourth Ch.....	50 00	Greenville, B. Y. P. U.....	1 00	Richland Center Ch.....	7 50
Galilee Ch.....	5 30	Raleigh, Andrew Smith.....	5 00	Kendall S. S.....	1 00
Grace Ch., B. Y. P. U. (desig.).....	1 00	Du Quoin, Mary E. Kelly.....	5 00	Rev. Jas. Blake.....	1 00
First Ch.....	45 10	Woodburn Ch. and B. Y. P. U.....	3 00	Greenwood Ch.....	1 00
Second Ch., A Sister.....	5 00	Winchester, Mrs. Nancy Wilson.....	50 00	Stevens Point Ch.....	8 79
Chinese Mission.....	53 34	New Burnside, E. M. T. Mizell.....	1 00	Evansville Ch.....	5 00
Fourth Ch.....	107 20	Jackson Tp. Ch.....	1 91	Waupaca Ch.....	2 00
Woodlawn Park Ch.....	10 10	Westfield, J. C. Goble.....	5 00	Racine Ch.....	27 20
Auburn Park Ch.....	6 55	Mary J. Goble.....	5 00	Bay View Ch.....	20 00
Second Ch.....	230 43	B. Y. P. U.....	5 00	Osego Ch.....	4 50
So. Chicago B. Y. P. U.....	2 80	Centralia Ch.....	34 81	Beloit Ch.....	6 00
Memorial Ch.....	123 85	A. E. Quick.....	5 00	For State Convention:	
Divinity School University of Chicago.....	5 00	Mrs. L. Quick.....	1 07	State Convention.....	500 00
Central Ch., Mary G. Burdette.....	5 00	Rileyville Ch.....	5 00	Neeah, Coll. per Rev. N. F. Clark.....	63 75
A Friend.....	2 00	Stokes, W. H. Stokes.....	5 00	Delavan, Coll. per Rev. W. I. Coburn.....	397 11
Lake View, Swede Ch.....	13 26	Mahomet Ch.....	16 05	Grantsburg, Coll. per Rev. J. P. Sundstrom.....	50 00
Central Ch., Rev. T. L. Smith.....	5 00	T. J. Scott.....	5 00	Wood Lake Ch.....	1 25
Centennial Ch.....	180 45	B. Y. P. U.....	5 00	*Madison Ch.....	1 00
Hyde Park Ch.....	167 13	Juniors.....	5 00	*La Crosse Ch.....	60
Memorial B. Y. P. U.....	10 00	Carrollton, B. Y. P. U.....	5 00	C. E. F. Madison Ch.	1 00
Evansville, Mrs. M. Garland (desig.).....	1 00	Sebastopol, Joseph G me.....	5 00	For Chapel Building:	
Millersburg, Mrs. H. Felton.....	1 00	Bethany Ch.....	5 50	Jenson, Eureka Danish Ch.....	2 51
Stronghurst Ch.....	1 60	Hartford J. S. Hawkins.....	1 00	La Crosse Ch.....	60
Mendota, Juniors.....	2 03	Harrisburg, Rev. John Odum.....	1 00	State Convention (desig.).....	78 63
Kewanee.....	4 00	Galatia Ch.....	10 00	MINNESOTA, \$967.44.	
Marengo Ch.....	68 10	Girard Ch.....	8 75	Minneapolis, First Ch.....	180 00
Yorkville Ch.....	4 30	Raleigh, Mrs. Hattie Jones.....	1 00	Central Ch.....	103 15
Sprland Ch., B. Y. P. U.....	1 00	Upper Alton Ch.....	26 42	Calvary Ch.....	25 60
Benson Ch.....	5 00	Rhoda Bartlett.....	5 03	First Swede Ch.....	32 12
Plano Ch.....	5 00	Rev. H. C. First.....	5 00	St. Paul, First Swede Ch.....	19 55
Downer's Grove Ch.....	23 00	Mrs. Mary K. Dodge.....	5 00	Immanuel Ch.....	5 00
Stillman Valley S. S. (desig.).....	8 00	Rev. C. H. Moscrip, D.D.....	5 00	Woodland Park Ch.....	109 46
Lexington B. Y. P. U.....	6 25	Rev. J. Bulkley, D.D.....	5 00	Hebron Ch.....	8 00
Streator Ch.....	2 00	Winchester Ch.....	22 85	Duluth, Bethel Ch.....	3 00
B. Y. P. U.....	2 00	S. S.....	3 00	First Swede Ch.....	3 50
Ottawa Ch.....	1 00	Troy Ch.....	5 00	Second Ch.....	17 00
Gilman Ch.....	1 00	Berlin, T. G. Mendenhall.....	25 00	Brooklyn Centre Ch.....	2 00
		Tolino S. S.....	80		
		Jerseyville, Wm. Christy.....	5 00		
		Lebanon, Mrs. Julia A. Cook.....	5 00		
		Fairmount, B. Y. P. U.....	2 00		
		Arthur, Mrs. W. F. Walmsley.....	5 00		

Red Wing, First Swede Ch.....	2 00
Northfield, First Ch.....	28 34
Hastings, First Ch.....	6 65
Anoka, First Ch.....	25 00
Hector, First Ch.....	11 50
Soudan, Swede Ch.....	3 50
Lincoln, Swede Ch.....	9 05
Clear Lake, First Ch.....	7 96
Fergus Falls Ch.....	75
Lake Crystal, First Ch.....	1 50
Garden City Ch.....	25
Bird Island Ch.....	3 05
Crookston, First Ch.....	20 35
Albert Lea, First Swede Ch.....	18 39
Scandia Ch.....	3 46
Worthington Ch.....	7 13
Brownsdale, First Ch.....	2 08
Brainerd Ch.....	5 00
Little Falls Ch.....	5 00
Eyota, W. B. H. M. S.....	2 50
Storden, Danish-Norwegian Ch.....	5 00
Burchard, Swede Ch.....	2 00
For State Convention:	
Hector, Coll. per Rev. E. R. McKinney.....	201 75
Blomford, per Rev. And. Blomgren.....	62 50
St. Paul Swede Ch.....	10 00
Norwegian-Danish Ch.....	5 00
Hopkins, per Rev. C. C. Longlotz.....	8 35

IOWA, \$756.53.

Carroll Ch.....	5 16
Winterset Ch.....	10 00
Davenport, Cavalry Ch.....	81 10
Muscatine Ch.....	23 75
Des Moines, First Ch.....	1 00
Thompson Ch.....	1 75
Northboro S. S.....	5 00
Renwick Ch.....	15 97
Waterloo, First S. S.....	65 00
Le Mars Ch.....	8 00
Tabor Ch.....	1 50
Udell, Mrs. M. E. Clancy.....	100 00
Sioux City, Swede Ch.....	1 05
Immanuel Ch.....	3 10
Jefferson, B. Y. P. U.....	2 28
Council Bluffs, Ovid View (desig.).....	5 00
First Ch.....	26 98
Swede Ch.....	2 50
Keokuk Ch.....	47 80
Sheldon, Rev. W. C. Pratt (desig.).....	2 50
Bedford, Mrs. A. N. Clark (desig.).....	5 00
Sheffield Ch.....	8 50
Essex, Mrs. J. E. Nye.....	5 00
Montezuma, Mrs. Dr. G. W. Wilson.....	5 00
West Union Ch.....	17 50
Fredericksburg Ch.....	11 50
McGregor, Abbey T. Arnold.....	20 00
Ottumwa, B. Y. P. U.....	1 00
Red Oak Ch.....	25 00
B. Y. P. U.....	14 75
La Porte City, D. Hanchett.....	13 50
Rockwell City, B. Y. P. U.....	2 85
Ida Grove Ch.....	9 00
Ch. (desig.).....	1 00
Independence Ch.....	17 70
West Union Ch.....	2 80
Bethlehem, M. J. Ruddell.....	2 00
Grinnell Ch.....	11 05
Mt. Airy, B. Y. P. U.....	3 50
Eagle Grove Ch.....	10 00
Grundy Center Ch.....	45 20
S. S.....	7 80
Swes Ch.....	8 16
Atlantic Ch.....	3 13
Monroe Ch.....	13 60
Fairmount Ch.....	2 50
Cedar Falls, First Ch.....	35 30
Fort Dodge, First Ch.....	12 00
Cresco, First Ch.....	15 05
Tama, Rev. A. Weaver.....	5 00
First Ch.....	7 00
B. Y. P. U.....	6 00

MISSOURI, \$8.96.

Home and Foreign Mission Board.....	3 96
Taylor, R. M. Hansbro.....	5 00

INDIAN TERRITORY, \$113.25.

Atoka, Sundry Coll.'s per Rev. J. S. Murrow:	
Wom's Mis. Soc., Chero-kee Nation.....	11 65
Rev. G. W. Hicks, Blan- ket Indians.....	5 00
McAlester Ch., Choctaw Nation.....	4 00
Kully To-klo Ch., Choc- taw Nation.....	40
Tahlequah Ch.....	2 00
Claremore, Rev. W. H. Shank.....	5 00
Bacone, M. L. Brown.....	5 00
Ruby, Rev. R. M. Sanders and wife (desig.).....	2 00
McAlester Ch.....	5 00
Emahaka Mission.....	7 75
So. McAlester Ch.....	90
Muskogee, Mrs. S. A. Carey.....	1 00
Wagoner, Rev. W. M. Hays.....	5 00
Purcell Ch.....	3 50
Atoka, B. Y. P. U.....	2 00
Star, Rev. W. S. Wiley.....	5 00
Vinita Ch.....	4 00
Alluwee Ch.....	20 00
Red Oak Ch.....	1 45
So. McAlester, Rev. W. A. Treadwell.....	5 00
Red Clay, Out Station.....	2 00
High Spring, Out Station.....	3 40
Texanna, Out Station.....	12 20

OKLAHOMA TER., \$138.00.

Anadarko, Charlotte E. Tay- lor.....	5 00
Mrs. W. J. Rulison.....	5 00
Normal Ch.....	19 00
Tecumseh, Chas. Thomas.....	1 60
Rev. I. N. Clark.....	5 00
Dover, Western Ministers' and Deacons' Union.....	1 50
Yukon Ch.....	8 85
Rev. Chas. W. Morrison.....	5 00
Ladies' Aid Society.....	3 00
Deer Creek Ch.....	3 25
Bethlehem Ch.....	3 25
El Reno S. S.....	5 05
Duncan Ch.....	1 25
Alva Ch.....	5 00
Guthrie Ch (\$5 desig.).....	55 00
Hennessey Ch.....	7 50
Watonga Ch.....	2 20
Okarchee Ch.....	1 40
Kingfisher Ch.....	1 40

KANSAS, \$792.45.

Caldwell, T. E. Neal.....	25 00
Ch.....	2 50
Antrim, R. W. Goodman.....	5 00
Udall Ch.....	5 20
McPherson, B. Y. P. U.....	7 00
Burden Ch.....	14 15
Medicine Lodge Ch.....	56 10
Attica Ch.....	1 35
Chicaskia Ch.....	2 25
Spiney Ch.....	1 68
Mayfield Ch.....	84
Ejen Ch.....	75
Conway Ch.....	3 00
Milan Ch.....	3 67
Harper City Ch.....	3 61
Argonia Ch.....	2 30
Wakefield, Uniondale Ch.....	4 00
Eldorado, Fairview Ch.....	1 25
Beaumont, Little Walnut Ch.....	1 50
Kansas City, Swede Ch.....	3 76
Oxford Ch.....	5 00
Galva Ch.....	5 00
Augusta Ch.....	3 15
Indianola Ch.....	1 00
Newton, B. Y. P. U.....	10 00
Wellington Ch.....	7 43
Osage City, Swede Ch.....	1 50
Andover, Lovena Ch.....	1 00
Fairport Ch.....	5 00
Lakin Ch.....	75
New Albany, Memorial to Miss Maud Mooney.....	1 15
Greenleaf, Mrs. J. F. Cole.....	75
Mrs. W. H. Blanchard.....	25
Cawker City, Liberty Ch.....	7 25
Marysville, John Braly.....	5 00

Alden Ch.....	2 20
Belleville Ch.....	7 00
Leoti, Salem Ch.....	1 68
Grenola Ch.....	10 55
Garlington, Appanoose Ch.....	5 50
Eureka, Mrs. J. Sample.....	3 00
Lawrence, Rev. L. J. Dyke.....	10 00
For State Convention:	
Weir Ch.....	4 30
Milan Ch.....	8 00
Enon Ch.....	11 23
Nickerson Ch.....	16 82
Lyons Ch.....	5 60
Topeka, Coll. per Rev. E. B. Meredith.....	357 05
Parsons, Coll. per Rev. J. N. Kidd.....	40 00
Grenola, Philadelphia Ch.....	6 00
Topeka, Coll. per Rev. J. M. Whitehead.....	48 82
Downs Ch.....	5 00
Ellis Ch.....	33 50
Saron Ch.....	3 00
Lucas Ch.....	8 78
Peabody Ch.....	6 48
Lindsborg, Scandinavian Ch.....	5 00

NEBRASKA, \$147.95.

Talmage Ch.....	2 75
Wahoo, Swede Ch.....	50
Fairbury, B. Y. P. U.....	3 94
Johnson Ch.....	2 99
Omaha, Dr. O. S. Wood (desig.).....	10 00
Rev. A. W. Clark.....	5 00
First Swede Ch.....	6 00
Rev. N. B. Raiden and Wife.....	25 00
Exeter, A. O. Russell (desig.).....	2 00
Glenville, First Ch.....	2 00
South Omaha, Swede Ch.....	6 25
Shubert Ch.....	15 30
Ladies' Aid Society.....	3 00
B. Y. P. U.....	2 00
Vesta Ch.....	2 16
Valley, Second Ch.....	2 20
Mead, Swede Ch.....	4 70
Holdrege, First S. S.....	2 80
Stromburg Ch.....	9 40
Westerville, Dry Valley, Swede Ch.....	1 25
Falls City Ch.....	5 15
Stella Ch.....	5 00
Ord, Rev. E. A. Russell.....	5 00
Oakland, Swede Ch.....	17 00
Sidney, C. P. Davis.....	1 00
Le Clede and Arborville Chs.....	3 56
Henningford Ch.....	2 00

NORTH DAKOTA, \$261.43.

Fargo, First Ch.....	43 50
Oakes, First Ch.....	5 00
Hamilton Ch.....	40
For State Convention:	
State Convention.....	97 83
Hamilton Ch.....	1 60
Wahpeton Ch.....	10 00
Bottineau Ch.....	15 55
Pastor.....	4 45
Lisbon, Junior Mission Soc.....	10 00
Mr. Platt.....	1 00
Edenburgh, Scand. Ch.....	10 00
Fargo, Norwegian Ch.....	10 00
Vang, Norwegian Ch.....	2 10
Rutland, Swede Ch.....	5 00
Bismarck, Coll. per Rev. N. J. Thornquist.....	40 00
C. E. F. For Chapel Build- ing:	
Page, First Ch.....	5 00

SOUTH DAKOTA, \$86.21.

Custer City Ch.....	3 50
Lead Ch. (desig.).....	25 00
Huron, Scandinavian Ch.....	8 50
Big Springs, Swede Ch.....	3 90
Olof Anderson.....	10 00
Mrs. Christ Silene.....	1 00
Volga, Bengt Nelson.....	2 00
Sioux Falls, Swede Ch.....	8 01

Orleans Ch.....	3 00
Hot Springs Ch.....	12 00
For State Convention :	
Elk Point Ch.....	10 00

MONTANA, \$92.81.

Hamilton, First Ch.....	1 20
Helena, Coll. per Rev. L. G. Clark.....	49 61
Missoula Ch.....	40 00
Boulder Ch.....	2 00

WYOMING, \$22.50.

Sheridan, Mr. Benton.....	1 00
Rev. W. G. Evans.....	4 00
Buffalo, Rev. J. L. Limes and family.....	5 00
Otto Ch.....	12 50

COLORADO, \$7.00.

Denver, Rev. H. F. Wilkinson	2 00
Trinidad, R. Y. P. U.....	5 00

ARIZONA, \$18.75.

Tucson, First Ch.....	7 00
Tempe Ch.....	4 95
Mesa Ch.....	1 80

UTAH, \$5.00.

Provo, First Ch.....	5 00
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IDAHO, \$49.81.

Boise Valley Ch.....	4 00
S. S.....	1 85
Middleton Ch.....	4 00
S. S.....	2 66
Emmet Ch.....	1 90
Salubria, Rev. E. N. Elton.....	5 00
For East Wash. and North Idaho Convention :	
Kendrick Ch.....	2 00
Wallace Ch.....	17 40
Mrs. H. S. Black.....	10 00

CALIFORNIA, \$1,196.50.

Anaheim Ch.....	2 50
Azusa, Azusa Ave. S. S.....	5 00
Oakland, Walter O. and Ruth B. Haines.....	5 00
Sacramento, Mrs. Egli.....	75
For State Convention :	
General Convention.....	200 00
Middletown, First Ch.....	7 10
Out-station at Great Western Mine.....	2 60
Out-station at Merabel Mine.....	1 30
Watsonville, Coll. per Rev. P. Peterson.....	16 30
Fresno, Coll. per Rev. A. J. Melchionni.....	25 00
Oakland, Coll. per W. H. Latourette.....	196 50
San Jose, Coll. per F. S. Lawrence.....	35 20
Oakland, Beth Eden Ch.....	5 00
Coll. per Rev. I. D. Wood.....	17 75
For State Convention, Southern District :	
Los Angeles, per Rev. W. W. Tinker.....	637 50
Tulare, per Rev. J. M. Green.....	39 00

OREGON, \$229.18.

For State Convention :	
Lebanon Ch.....	6 00
Portland, Coll. per Rev. Gilman Parker.....	84 43
Adams Ch.....	1 20
Mt. Tabor Ch.....	75 00
Prineville, Coll. per Rev. C. P. Bailey.....	62 50

WASHINGTON, \$160.00.

Walla Walla Ch.....	10 00
Seattle, First Ch., Rev. D. D. Proper.....	5 00
For East Washington and North Idaho Convention :	
Palouse Ch.....	4 25
Ellensburg, First Ch.....	7 50
Palouse Ch.....	9 30
Spokane, Calvary Ch.....	2 55
N. S. Woman's Branch Mission Band.....	1 25
Colfax Ch.....	3 25
Mission Ch.....	20 50
Walla Walla Ch.....	11 00
Woman's Branch.....	3 25
Mission Band.....	10 00
Dayton Ch.....	2 00
Sprague, Woman's Branch.....	5 85
Palouse, Woman's Branch.....	85
Moscow, Woman's Branch.....	50
Tekoa Ch.....	2 50
Latah Ch.....	1 00
Pomeroy Ch.....	50
Cheney Ch.....	5 00
For West Washington Convention :	
Seattle, Coll. per Rev. D. D. Proper.....	47 65

MEXICO, \$1.13.

Linares Ch.....	1 13
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GENERAL MISS. SOCIETY OF GER. BAPTIST CHURCHES, \$800.**WOM'S AMER. BAPT. HOME MISS. SOC., \$7,480.88.**

For teachers in Hartshorn College, Va.....	637 50
For teachers in Spelman Seminary, Ga.....	2,812 50
For teachers in Jackson College, Miss.....	300 00
For teachers in Wayland Seminary, D. C.....	135 00
For teachers in Houston Academy, Tex.....	150 00
For teachers in Waters Normal Institute, N. C.....	187 50
For teachers in Allendale School, S. C.....	262 50
For teachers in Mather School, S. C.....	150 00
For teachers in Bible and Normal Institute, Tenn.....	150 00
For teachers in State University, Ky.....	133 32
For teachers in Roger Williams University, Tenn.....	150 00
For teachers in Arkansas Baptist College, Ark.....	243 72
For teachers in Gibsland Academy, La.....	187 50

For teachers in Dawes Academy, I. T.....	384 93
For teachers in Indian University, I. T.....	133 32
For teachers in Atoka Academy, I. T.....	266 64
For teachers in Wichita Mission, O. T.....	210 00
For teachers in Provo, Utah.....	234 00
For teachers in Fresno, Cal.....	159 99
For teachers in Butte, Mon.....	75 00
For teachers in Velarde, N. M.....	150 00
For teachers in International School, Mex.....	119 61
For teachers in Santa Rosa School, Mex.....	47 85
For Chinese Mission, New York City.....	150 00

Total.....\$71,611 68
HOME MISSION MONTHLY.....201 84

CONDITIONAL TRUST FUNDS, \$1,052.00.

Hamilton, N. Y., Mrs. H. W. Onderdonk.....	1,000 00
Preston, N. Y., William B. Lewis.....	52 00

PERMANENT TRUST FUNDS, \$2,028.19.

Boston, Mass., Estate of John Woods.....	1,928 19
El Paso, Ill., Harry H. Howard Fund.....	100 00
For Spelman Seminary, Ga. : Savannah, Ga., Mrs. Nancy Gibbons.....	1 00

REAL ESTATE INCOME, \$73.90.

Broadalbin, N. Y.....	60 90
Atlanta, Ga.....	13 00

DONATIONS RECEIVED AT INSTITUTIONS.**For Allendale School, S. C. :****SOUTH CAROLINA.**

Bethlehem Colored Assoc'n...	9 60
Four Mile S. S. Convention...	7 00

For Jackson College, Miss. :**MISSISSIPPI.**

Jackson, Alvan A. Kempton ..	10 00
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For Richmond Theo. Seminary, Va. :**MASSACHUSETTS.**

Fairhaven, Miss Alice B. Train	25 00
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For Walker Baptist Academy, Ga. :**GEORGIA.**

Augusta, receipts from students' entertainment.....	9 30
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THE BAPTIST HOME * MISSION * MONTHLY.

VOL. XIX.

JUNE, 1897.

No. 6

. • EDITORIAL. • .

We devote considerable space in the present number of THE MONTHLY to giving our readers a bird's-eye view of one of the most interesting portions of our country. The Mountain State of West Virginia has many attractions, both by reason of its history, its picturesque natural features, the greatness of its material resources, the sturdy character of its population, and its steady advancement in all that goes to make up a vigorous commonwealth. The work of the Home Mission Society within its limits has been greatly blessed, and there is no part of the field cultivated by the Society which promises larger harvests in proportion to the seed sown and the work done.

Reader, how much have you given toward the payment of the debts of the denomination for missionary work?

The great movement now in progress among the Northern Baptists, looking toward the complete liquidation of the debts both of the Missionary Union and of the Home Mission Society, aggregating nearly half a million dollars, is one of profound significance. The suggestion that such an effort should be made originated not with the Secretaries of the Societies most deeply concerned, but with devoted laymen moved by deep concern for the cause of missions. The magnificent offer of another layman, Mr. J. D. Rockefeller, to give a quarter of a million dollars, provided the entire debt shall be paid, marks an epoch in liberal giving for missions, and will undoubtedly have

a far-reaching influence upon men of wealth. The fraternal union of the two great missionary societies of the Baptist denomination in an effort to pay off the debts of both is a practical recognition of the essential unity of missionary work. The responses already coming up, both from churches and individuals in all sections of the country, East, West, North, and South, show how profound and universal is the interest in this great movement. The Hand of God seems to be leading, and who shall doubt the issue?

The Home Mission Schools in the South have closed another very successful year. The attendance has been large, the work faithful and efficient. On the part of the thousands of pupils gathered within them, there has been an enlargement of soul, a quickening of noble impulses, an elevation of the standard of living, and an acquisition of knowledge which will be of practical service in the great struggle of life. We offer our congratulations to teachers and pupils alike on the results of the year's toil.

Mr. W. P. Plant, who for twelve years has been associated with the late J. G. Snelling, Treasurer of the American Baptist Home Mission Society, as bookkeeper and accountant, has been elected by the Executive Board Assistant Treasurer. All correspondence pertaining to financial matters should be addressed to him, 111 Fifth Ave., New York City.

All checks, drafts and money orders should be made payable to *The order of the American Baptist Home Mission Society.*

The Columbian University in Washington, D. C., under the vigorous administration of President B. L. Whitman, is making steady progress. Located at the Capital of the nation, it is enabled to avail itself of educational facilities and of able instructors to a most unusual degree. Any young man is very fortunate who has the privilege of pursuing his studies in such an institution, and of residing, meanwhile, in such a city.

The writer once said to the General in Command of the United States Army, "You must have a good deal of friction in the administration of your great trust." "Oh, no," said he, "no more than is common in any great human organization. We must allow for friction in all organizations of whatever kind, just as we do in all sorts of machinery." This is philosophy of the most practical kind. It is wise to recognize the one great, stubborn fact, that friction is an indispensable element. We cannot get rid of it. It is indestructible. In mechanical devices, by the aid of "ball bearings" and the use of various lubricants, friction may be reduced, and great care and attention is generally expended in reducing it to the minimum. What remains is accepted as inevitable. In all human relations involving organization where people work together towards a common end, friction is as inevitable as it is in machinery; it cannot be overcome, but it may be reduced to a minimum. Tact, patience, sympathy and love are lubricants which are very effective in reducing friction in the family, the church, and all missionary organizations. Use lubricants freely. Be cheerful.

We fear that the element of discipline in human life is not sufficiently appreciated. Life seems to have no meaning, whatever, unless it is a season of probation, a time of testing, training. "Life is more than meat" and "raiment." Existence is not all there is of life. It is not summed up in enjoyment. Mere happiness has very little to

commend it. That which gives life its chief significance is that it affords an opportunity for the development of great qualities of mind and heart; to be able to know the things that are worth knowing, and to appreciate what is worthy of appreciation; to enter into sympathy with great causes, and to bear some part in making the world better; to learn to endure loss of property, defamation of character, physical pain, and the loss of friends without murmuring; to maintain one's equanimity under any and all circumstances; to be cheerful, hopeful, courageous, even though the heart be sad; to resist temptation; to keep one's self untainted with evil; to hold fast to one's faith in God—these are among the possible achievements under discipline. Let us always bear in mind that they are conditioned upon discipline. They do not come without it. Any discipline is cheap which produces them.

By the death of Samuel Colgate, which occurred at his home in Orange, N. J., April 23, 1897, the Society loses one of its life-long friends and liberal supporters. He served one period as President of the Society, and was always ready to respond to its appeals for counsel and for help. We trust his mantle has fallen upon the shoulders of sons who will be worthy of their noble sire.

Nothing is so easy as criticism, and perhaps nothing is more liable to be unjust. It is never safe to pronounce final judgment upon any man or measure without a full knowledge of all the facts. No judge thinks of deciding a case until the evidence is all before him. Every criticism should be a judicial sentence, given in a judicial temper and based upon the law and testimony. No honest man should shrink from just criticism; he should expect, and, indeed, should desire to be judged justly, and should always aim to conform his life to a high standard. No human organization of any kind can be perfect. Imperfection is incident to all human things. Those who expect or demand perfection will be surely

disappointed; those who refuse to assist in carrying on work because the society that performs it is imperfect will have a long period of rest. No missionary organization can escape criticism; none can escape unjust criticism; none of them should seek to avoid the tests of honesty, efficiency, economy; and if they cannot stand the tests they must suffer. Every missionary organization, however, has a right to expect that Christian men and women before pronouncing unfavorable judgment against it shall take the pains to inform themselves thoroughly in order that their judgment may be a just judgment.

REMOVAL OF WAYLAND SEMINARY.

The removal of Wayland Seminary from Washington, D. C., to Richmond, Va., now under contemplation, is a matter of so much moment as to deserve more than passing mention. Wayland, founded in 1865, was one of the first schools established by the Home Mission Society for the benefit of the Negroes. This was at the conclusion of the war, when the Negroes were just emerging from bondage. At that time very few of the whole four millions could either read or write. There were no public schools at that time for them either in Washington or elsewhere, and very few institutions of learning of any kind to which they had access. The work of the school at first was of the most primitive kind. It was necessary to teach its pupils to read and write. The school has been one of the best of its kind anywhere in the South, and has wrought a great, beneficent and lasting work for the uplift of the Negroes. To Dr. G. M. P. King, who, since 1869, has been the Principal, is due the greatest of credit for his untiring energy, his firm and wise administration, and for the lofty ideals of manhood and womanhood which he has constantly inculcated. It is safe to say that no worker in this great field of Christian philanthropy has wrought more nobly than he.

During the thirty-two years since the school was founded great changes have taken place. To-day there is in the city of Washington a complete system of public schools, with all the grades, from Primary to High School, carried on for the benefit of the Negroes. They are in all respects, as to equipment, administration, course of study, the same as similar schools conducted for white children. No Negro child, resident in the District of Columbia, needs to grow up in ignorance. A thorough common-school education is open freely to all.

Wayland Seminary has gradually developed into an incipient college. A very respectable number of its students are now fully prepared and are desirous of entering upon a college course of study. Wayland occupies a beautiful site on Meridian Hill, comprising 55,000 square feet of land. This ground should sell in the near future for not less than \$150,000, and possibly will bring more. The school needs a larger campus and better buildings, and the question of removing it to some other location has been under consideration for several years.

Two years after the establishment of Wayland, in Washington, a Theological Seminary was founded at Richmond, Va. This school passed through various stages of evolution, from a low-grade A-b-c-darian institute up to its present position as a well-organized seminary, devoted exclusively to the preparation of men for preaching the Gospel. In 1884 Hartshorn Memorial College for girls was founded at Richmond. In 1888 was founded at Lynchburg, Va., an academy for both sexes, and some years later another academy was established at Hampton. Virginia has a very large population of Negro Baptists, many strong Baptist churches, and an increasing number of young men and young women who desire the advantages of schools of higher learning. Richmond has many special advantages as an educational centre. The Theological Seminary is the only school in the South having for its distinctive work the training of an educated ministry for

1,600,000 Negro Baptists. It has about fifty students, and no college directly tributary to it.

VIRGINIA UNION UNIVERSITY.

After long and careful conference it was finally decided to group the Richmond Theological Seminary, Hartshorn Memorial College for Girls, Lynchburg and Hampton Academies together, and because there seemed to be no other name available to call the group the "Virginia Union University." It was decided also for very weighty reasons to undertake the development of a Boys' College alongside of Hartshorn College for Girls. A beautiful campus has been purchased, and as soon as money is available, which it is thought will not be far hence, the necessary buildings will be erected.

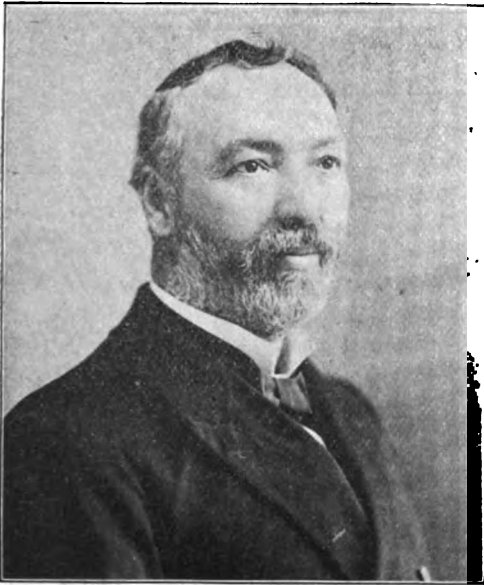
In view of the necessity of removing Wayland from its present location, where it could have new buildings and ampler grounds, it has been suggested that it will be well to remove it to Richmond and make it the Boys' College of the University. A large proportion of the students of Wayland come from Virginia. In Washington, in addition to the public schools, there is Howard University, which, though a Congregational School, receives a subsidy from the United States Government of about \$25,000 a year, thus enabling it to offer advantages which Wayland could not offer. To retain Wayland in Washington in competition with Howard and make it such a school as might be developed at the Capital of the nation would involve a very large outlay of money for ground, buildings, equipment and maintenance. By removing it to Richmond the scheme of the University can be completed and very excellent facilities for education at a moderate cost can be offered to the Negro Baptists living in Virginia, Maryland, the District of Columbia and West Virginia.

The removal of the school has not yet been finally determined upon, but is still under consideration. The Negro Baptists

of Virginia are pleading for its removal to Richmond, and are engaged in an earnest effort to raise among themselves not less than \$35,000 to aid in the development of the affiliated schools known as the University. When Dr. King, by reason of ill-health, resigned and insisted upon being relieved of the burden of administration, Prof. George Rice Hovey, who for many years has been teaching in the Richmond Theological Seminary, is thoroughly conversant with educational matters in Virginia, shares in an unusual degree the confidence of Southern white people and of Negro Baptists, and is a man of resources, tact, and of experience, was elected Principal of Wayland Seminary, and is now assisting Dr. King in the closing work of the year. Wayland Seminary will necessarily remain where it is for at least another year, and until suitable buildings can be provided for it in Richmond. Instruction will be provided at the opening of the fall term for an entering college class of students. It is confidently believed that, if it shall finally be decided to remove Wayland to Richmond and make it the Boys' College of the University, it will go with its prestige uninjured and its morale undisturbed, and thus enter upon an enlarged career of usefulness and influence. What is needed now to ensure the complete success of the development of a strong institution in Richmond is additional money for the erection of buildings and for the establishment of an adequate endowment fund. It is a conservative statement that the prospective value of property and endowments for the institutions known as Virginia Union University are from \$250,000 to \$300,000, so that whatever money is given to the institution directly, or to the Home Mission Society for its benefit, will be secure.

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W. E. POWELL, D.D., PARKERSBURG, W. VA.

WEST VIRGINIA.BY REV. W. E. POWELL, D.D., PARKERSBURG,
W. VA.

When Virginia, in Convention assembled in the city of Richmond, passed the Ordinance of Secession on Wednesday, April 17, 1861, twenty-nine of the forty-six delegates from the Western counties voted against the Ordinance. It was a stormy time. Fort Sumpter had been fired on five days previous. The Convention adjourned, and the delegates hastened to their homes. Governor Letcher, of Virginia, at once addressed a letter to Hon. Andrew Sweeney, Mayor of Wheeling, informing him of the fact, and ordering him to "seize at once upon the custom-house of that city, the post-office, and all other public buildings and documents in the name of sovereign State of Virginia." To which Mayor Sweeney promptly replied: "I have seized upon the custom-house, the post-office, and all public buildings and documents in the name of Abraham Lincoln, President of the United States, whose property they are."

Formation of the State.

A Convention of loyal men was called, which convened in Wheeling on May 13, 1861. They were men accustomed to peaceful avocations, but they were determined to save Western Virginia to the Federal Union. On May the 23d the vote on the

Ordinance of Secession was taken; of the 44,000 votes cast in the Western counties 40,000 were against the Ordinance of Secession.

The second Wheeling Convention convened June 11. Francis H. Pierpoint was elected as Governor of Virginia, who after the vote on the ratification of the Constitution issued his proclamation, announcing the result and convening the General Assembly in extra session. That body met in Wheeling May 6, 1862, and on the 12th passed an act giving its consent to the formation of a new State. In November of that year a Constitution was agreed upon. West Virginia was admitted into the Union of States June 20, 1863. It has been called "The child of the storm," but found strong and safe protection under the firm administration of President Abraham Lincoln.

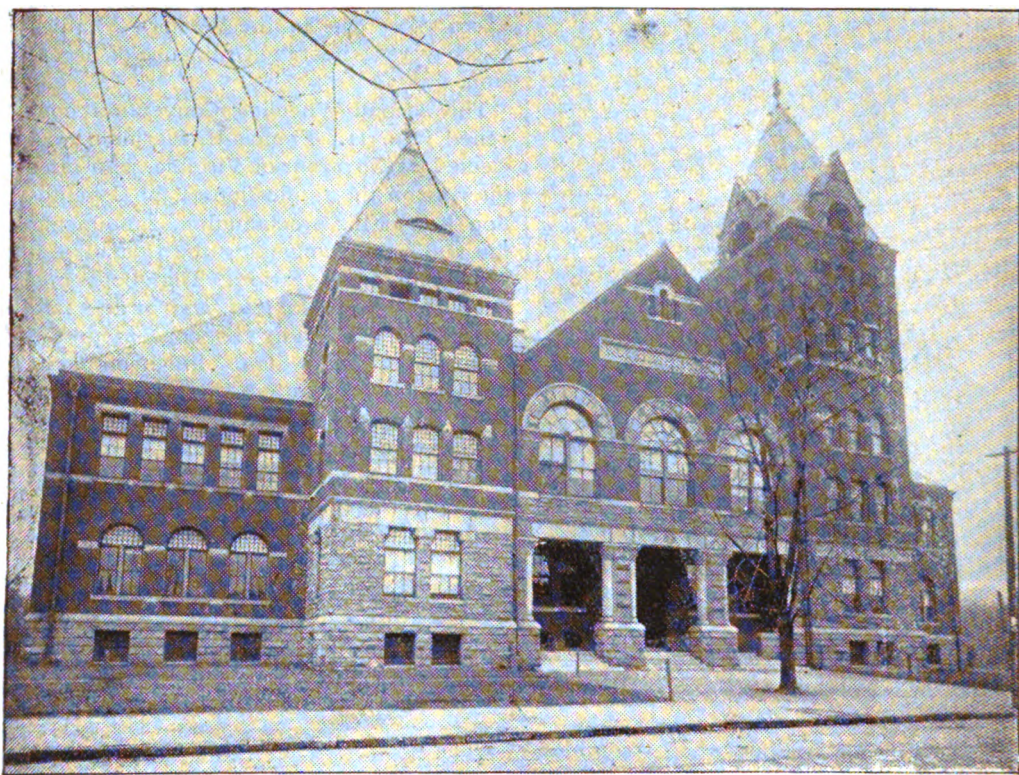
The late election had shown 44,000 voters in the counties entering into the new State, and the Adjutant-General's report shows that 36,530 men from West Virginia enlisted in the Union army, while the best estimate shows that 7,000 entered the Confederate army.

Area of the State.

Within the 55 counties composing the State there is an area of 24,780 square miles, or 15,859,200 acres. The northern part of the State is on the same degree with New York City, while the southern border extends far south of Richmond, Va. The State is divided into three parts—the eastern slope, which is drained by the Potomac River and its tributaries, then to the west are a range of higher counties—Preston, Tucker, Randolph, Pendleton, Upshur, and others which rise to an altitude of from 2,000 to 4,860 feet—while all of the Western counties are drained by the Ohio and its tributaries.

Natural Resources.

16,000 square miles of this area is underlaid with coal—first class for heating, steam purposes, coking or gas. One of the largest productive oil territories in the world is found here, and the largest gas field. The "Big Moses" gas well, located in Tyler County, required a 20-inch main to convey the gas to Pittsburg. There are 9,000,000 acres of virgin forest. Salt, iron and other minerals are found in great abundance. The soil in the valleys is very productive, while the higher lands furnish as



HIGH SCHOOL, PARKERSBURG, W. VA.

fine grass as can be found anywhere, and these lands abound with springs of pure water. Many wild animals are found in the mountains, such as panther, wild cat, lynx, wolf, black bear, raccoon, opossum, ground hog, deer, rabbit, squirrel of several species, and many other kinds of small animals; wild turkey, pheasant, quail, and other kinds of birds. There are 72,773 farms in the State; 55 per cent. of the people own their homes and farms. About 20,000,000 bushels of corn was raised in 1895; about 5,000,000 bushels of wheat; 3,000,000 of oats; over 300,000 bushels of buckwheat; rye, barley and other grains are produced; 2,500,000 pounds of tobacco (which is a disgrace to our civilization); 3,000,000 pounds of wool. Horses, mules, cattle, sheep and hogs are raised in large numbers.

In 1863 we had 400 miles of railroads; now nearly 2,000 miles. Then we had 375,000 people in the State; now nearly 1,000,000. Then we had no school system; now a good system, with about 300,000 pupils enrolled, and over \$2,000,000 expended annually.

Free School System.

Prior to June 30, 1864, there was no public system of education in West Virginia. The State was admitted into the Union June 20, 1863, and one year and ten days from that time a good system of public schools was inaugurated.

The twelfth Biennial Report of the State Superintendent of free schools is a splendid volume of 350 pages. Our system of schools compares favorably with that of any other State, whose organization does not antedate the close of the war in 1865.

The enrollment of pupils for the year ending June 30, 1896, was (white).....	284,515
The enrollment of pupils for the year ending June 30, 1896 was (colored)	12,002
Total enrollment for 1896.....	296,517

Schoolhouses and their Value.

June 30, 1896, there were in the State 5,475 schoolhouses; of this number 577 were log buildings.

Total amount of school property....	\$3,127,141 00
Total amount expended for the year.	2,069,725 53
Taxable property in the State over...	200,000,000 00

Teachers Employed.

During 1896 there were white teachers employed (male).....	3,695
During 1896 there were white teachers employed (female)	2,524

Number of white teachers employed 6,219

Colored Teachers Employed.

Colored teachers employed (male).....	133
" " " (female).....	102

Total of teachers employed..... 6,454

Since June 30, 1864, this system has been steadily growing and improving and a grand total has been spent by the State for education in 32 years of.... \$30,095, 334 21

Religious Statistics.

Baptists are strongly established in 35 of the 55 counties, while we have churches in 52 counties. In the State, with a population of about 1,000,000, there are about 50,000 Baptists, 50,000 Methodists, 25,000 Methodist Episcopalians, South, 15,000 Catholics, 12,000 United Brethren, 10,000 Presbyterians, 10,000 Methodist Protestants; Episcopalians, 3,000; Lutherans, 4,000; and Campbellites, 5,000.

A great mission field with 800,000 people yet to be won to Christ. We need help, and extend a cordial welcome to all who can and will assist us.

OUR PASTORS AND THEIR WORK.

BY W. E. POWELL, D. D., PARKERSBURG, W. VA.

The Baptist Annual for 1896 shows 206 white pastors. The colored pastors would increase this number to about 250. There are 96 ordained white Baptist ministers who are not at this time in the pastorate. If the 250 pastors must supply the 600 churches, we find that this means 2½ churches to each pastor. Only about 20 churches in the State have pastors for full time, with preaching services regularly every Sabbath; while less than 50 churches have half-time services, so that the pastor supplies two churches, sometimes preaching for both churches the same day, and at other places the pastor preaches each alternate Sabbath. The great majority of churches have preaching but one Sabbath each month, and the same man supplies from four to six churches, and in this way nearly all of our churches are supplied with regular preaching. As a rule, our missionaries work in the same way, reaching as

many people as possible, and preaching from three to five sermons per week, often even more. Many of these men travel long distances, not only on the railroads, but also on horseback and often on foot.

Pastoral changes are in some instances frequent, occurring sometimes at the end of one year, especially where the habit prevails for making yearly calls. Pastorates ranging from ten to twenty years are very common, and in some instances much longer. So far as we know, the longest continuous pastorate in the State was forty-seven years, Rev. John Woofter serving the Leading Creek Church through this long period and up to the time of his death.

Rev. Dr. T. C. Johnson has been with our church in Charleston for twenty years. Rev. Dr. W. P. Walker has been with the Fifth Avenue Church in Huntington for twenty years. Rev. Dr. J. W. Carter was with the First Church of Parkersburg twenty-five years. There has been a peculiar adaptation of our pastors to the fields and work demanded. Many changes are following each other in rapid succession now.

The fact that fully 100 ordained ministers, including a few colored, now have no pastorate means much. Of course some of these men are aged, and after having done a good work have retired, but a large majority of these men are comparatively young men, not beyond fifty years old. They had reached or were reaching young manhood when the public schools opened the way for the mass of young people to secure better training. Some *could not* enter the schools, while others *would not*, and now there is no demand for their services. Our work has fully reached the transition period, and the demand was never so great for competent men to lead as now. The schoolhouses, the teachers, the \$30,000,000 put into school work, all say that our pastors must be men not only of deep piety, but who can lead and feed those whom they would serve.

Meager Salaries.

Now we touch a phase of our work which is deeply humiliating, namely, the support given these godly and faithful servants of the Lord. The largest salaries paid do not exceed \$1,500, and many competent men, devoting their full time and strength to pastoral work, do not get more than \$500 to \$600 annually, while many others manage to eke out an existence on \$200, or less, from their

churches. One of our greatest wants at this time in this State is a competent support for the pastor, such as his work demands, so that he may be a man free from unnecessary care, have a library, and do more and better work. There are hundreds of our churches abundantly able to furnish this. Nevada Baptists last year paid an average of \$20.64, Massachusetts \$15.77, Utah \$13.55, New York \$11.59, Ohio \$6.94, while West Virginia Baptists report but \$1.99. We could and we should not average less than \$6, or fifty cents for each month, which would mean \$300,000 annually, which would pay our pastors an average of \$1,000 each and leave \$50,000 for benevolent work. We have many members who average from \$50 to \$100 each, and they greatly enjoy giving this amount, while many thousands spend their money on themselves, much of it in foolish ways, and withhold from the Lord. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

HOME MISSION WORK.

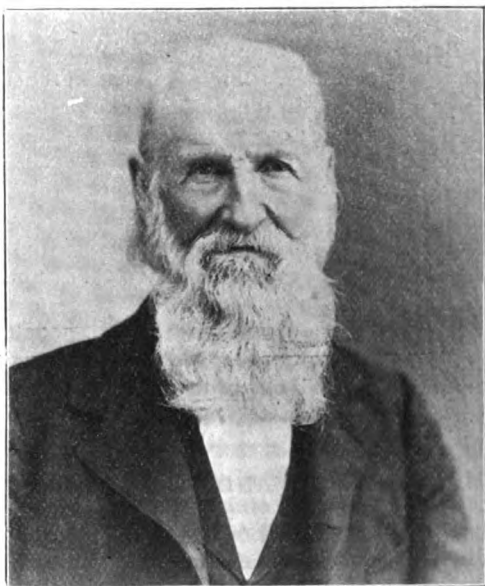
BY W. E. POWELL, D.D., PARKERSBURG, W. VA.

Rev. Benjamin Holden was the first man appointed by the American Baptist Home Mission Society to work in what is now West Virginia, and began his work in 1837-8, or five years after the organization of the Society, and continued in its service until 1845. His field of work was at first Harrison County, then Harrison and Lewis Counties, which embraced at that time also the territory of what is now included in Doddridge and Gilmer Counties.

In 1831 he had organized a church of 9 (?) members on Leading Creek, and although nearly one hundred miles from his home, he was the faithful pastor for 12 years. At first the name of the church was Hephzibah.

In 1836 ten members took letters and organized a church on the Little Kanawha River, about fifteen miles above Glenville. This church took the old name Hephzibah, and the mother church took the name of Leading Creek. In 1843 this church called as its pastor Rev. John Woolter, who accepted and began his work in November of that year, and served the church faithfully up to the time of his death, May 15, 1890, or nearly forty-seven years.

Father Holden had begun a good work far out in the wilderness as a pioneer Baptist minister and missionary, and when Rev. John Woolter, then but a young man, could take care of his part of this great field Brother Holden worked close to his home. Both were great Bible students, and soon the large territory over which they traveled felt the influence of their preaching. Bro. Woolter saw a great field around Leading Creek Church, and began at once to cultivate it carefully, and lived to see the one church at Leading Creek grow into eleven churches and the membership from about one hundred, until at the close of his work there were



REV. DANIEL HUFFMAN, STUMPTOWN, W. VA.

15 Baptist churches in Gilmer County alone and a membership of nearly fourteen hundred. Here is an illustration of how pioneer missionary work pays. One lays a foundation, another builds on it, and the coming generations cultivate and occupy for the Lord, in good strong churches, what was once a "howling wilderness." The thoughtful, hard and faithful work done in the first part of this century by the Waldoes, Gosses, Gawthrope, Hoff, Holdens, Garretts, Dakons, Woolters, Bennetts, Stumps, Huffmans, Woods, Rectors, Drummonds, Keys, Conns, Davidsons, Baileys, Smiths, Griffins, Cathers, Ellisons, Bibbs, Georges, Aldersons, Davises, Rippiters, Givens, and many others, both men and women, prepared the way for

what we have at this time. During a large proportion of the time, since 1837 up to the present, this Society has had men at work in West Virginia, and it is because of the timely aid rendered by this Society that we have at this time what we have in Harrison, Lewis, Doddridge and Gilmer Counties, in Clarksburg, Buckhannon, Grafton, Morgantown, Fairmont, Wheeling, Sistersville, Harrisville, Ravenswood, Ripley, Huntington, Central City, Ceredo, Williamson, Wayne, Winfield, Charleston, and very many other places, to say nothing of the many church edifices it has helped to secure in smaller towns and country places. To remove the results secured by the missionaries of this Society and its influence from West Virginia and the losses would be irreparable at this time. As a rule, the Society has had many of our best men in its service and has expended over \$40,000 in this field. The Society has the confidence of our people, their sympathy and hearty co-operation.

STATE MISSION WORK.

BY W. E. POWELL, D.D., PARKERSBURG, W. VA.

West Virginia Baptists were much confused in their work from the spring of 1861 until the war closed in April, 1865. During August and September of that year, the seven local associations, Broad Run, Greenbrier, Judson, Mt. Pisgah, Parkersburg, Teay's Valley and Union, each held their annual meetings, and, following a suggestion made by Col. Dan D. Johnson at the Parkersburg Association, a convention of Baptists was called, which met in Parkersburg on Nov. 15, 1865.

Rev. John W. Carter, the pastor of the Parkersburg Baptist Church, called the meeting to order, and on his motion Rev. George Davidson, of Grafton, was called to the chair and Rev. J. G. Schilling was made secretary *pro tem*.

Many of the delegates had been in the armies and plans for work matured very slowly. Visiting brethren were invited to participate. Rev. Dr. J. L. Burrows, of Virginia; Rev. T. J. Melish, editor of the *Journal and Messenger*, of Ohio; Rev. I. N. Carman, Rev. W. N. Wyeth, Hon. T. W. Ewart, Rev. J. D. Leonard, all of Ohio; Rev. James French, of Philadelphia, Pa., representing the American Baptist Home Mission So-

ciety, and Rev. J. R. Stone, also of Pennsylvania, responded.

Another meeting was held in the afternoon, and at night Rev. J. R. Stone, representing the American Baptist Publication Society, preached from Eph. 4: xi, xii.

Another meeting was held on Thursday morning, and still another in the afternoon, before a permanent organization was effected. Then Col. Dan D. Johnson was made President and Deacon D. T. C. Farrow was made Secretary; Rev. Geo. Davidson, First Vice-President; Rev. Jonathan Smith, Second Vice-President; and James M. Lyon, Treasurer.

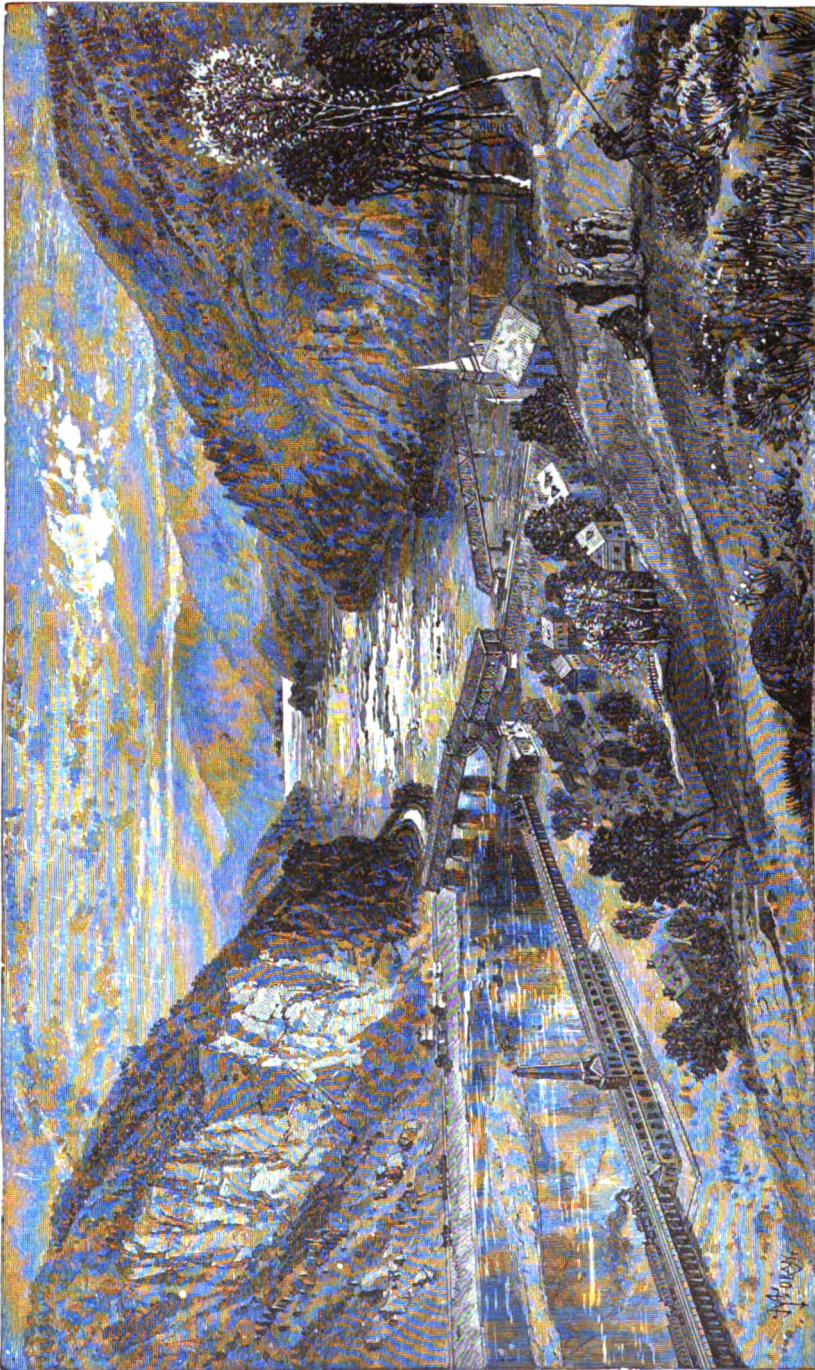
The outlook was a gloomy one; over 40,000 men had gone out into the armies, many had fallen upon the fields of carnage, others had been wounded, and when they returned to their homes there was much bitter feeling. The resources of the people had been squandered. But brave Christian men saw in this new State a wide mission field; they had met in this convention, waited and prayed for the coming of the Holy Spirit until men who had been enemies for four long years of bloody strife, then felt and said, "we are brethren," and we must take care of the Lord's work in this State. An Executive Board was appointed, which held its first meeting in January, 1866, and our missionary was appointed.

The Board began to secure funds and soon a few men were sent out into the destitute places of the State. It is now more than thirty-one years since the Executive Board of the West Virginia Baptist General Association began its work, and while it has always been cramped for means and the field has been a hard one to work, yet much has been accomplished. In 1865 our work was confined largely to a few counties, while at this time we have churches in fifty-two of the fifty-five counties; then we had about 150 church organizations, now over 600; then only about 100 houses, many of them small log buildings, while now we have over 500 church edifices ranging in value from \$1,000 to \$20,000. This property has cost not less than \$1,500,000. Then we had about 10,000 members, while at this time there are not less than 50,000 Baptists in the State, including about 5,000 colored. Then we did not have more than a dozen Baptist Sunday-schools, while now a large percentage of our churches have good schools; for

this we are largely indebted to the American Baptist Publication Society and the good work done by its Sunday-school mission-

The First Superintendent.

The first Superintendent of Missions employed by this Board was Rev. John B.



HARPER'S FERRY, W. VA. B. & O. R.R. (BY PERMISSION.)

aries, D. T. C. Farrow and Rev. L. E. Peters.

Hardwick, who served two years. Then Rev. Jonathan Smith, who occupied this

position for nearly four years. Rev. Baylus Cade and Rev. L. E. Peters were each elected, but declined to serve. Rev. Thos. Hawkins served for one year. Rev. L. W. Holden served the Board for seven years and Rev. W. E. Powell for *ten* consecutive years, closing his work January 1, 1896. Rev. John Stump is now the efficient superintendent.

From January 1, 1866, to January 1, 1897, the Board has issued 549 commissions to its missionaries. These men have been in the main wise and discreet in their planning as well as in their work. Many of them have been pioneers, pushing their way out into the destitute places, often going into places where the Gospel had never been preached, holding services in the homes of the people, in schoolhouses, in barns and often in the woods. Much of this growth in the number of churches from 150 in 1865 to over 600 now has been secured in this way. The Board has been very fortunate in being able to secure the services of such men. Much good work has been done—very much *more* needs to be done. There are more people in West Virginia at this time without the Gospel than at any other time. This is a great inviting and important mission field. The Home Mission Society has rendered most valuable service in helping to cultivate this field and has expended about \$45,000 in West Virginia, while the State Board has spent \$64 760.99 to September 30, 1896.

THE FLIGHT OF THE ARROW.

BY R. H. STODDARD.

The life of man
Is an arrow's flight,
Out of darkness
Into light,
And out of the light
Into darkness again;
Perhaps to pleasure,
Perhaps to pain!

There must be Something,
Above, or below;
Somewhere unseen
A mighty bow,
A Hand that tires not,
A sleepless Eye
That sees the arrows
Fly, and fly;
One who knows
Why we live—and die.

—Atlantic Monthly.



REV. J. S. STUMP, SUP'T STATE MISSIONS.

BAPTIST OPPORTUNITY IN WEST VIRGINIA.

BY REV. JNO. S. STUMP, SUPERINTENDENT OF STATE MISSIONS.

Great material prosperity is assured in West Virginia by the almost unparalleled natural resources of the State.

The history of our State since its separation from Virginia is a story of continuous development and progress, dotted with frequent revelations of greater possibilities, owing to the discovery of some new or better quality of hidden treasure.

The rate of increase in our population has been large, and its character, for the most part, satisfactory. With our facilities for travel and transportation and the demand for our products, now considerable, and rapidly increasing, a large population and great wealth are sure to be realized in the near future.

That religious enterprise is keeping pace with our material development is doubtful. That it will rise to adequate proportions with our future prosperity and with the religious opportunity thereby afforded is not assured. And yet there has been great improvement in activity and in methods of religious work, and gratifying success has smiled upon every impulse of effort. But almost every county in the State is being infiltrated with a

new population; and while our people are aware of the new life thus being infused into business enterprise of every kind, are our Christian people aware, also, of the great religious opportunity thus opened before them? The business habits and social life of our people are in a transition state, and the next decade will be one of mighty influences. To fail to make a vigorous missionary effort during the period we are now entering into is to heedlessly throw away the opportunity of making West Virginia a Christian State in a very practical sense.

Our National Societies do not see the relative importance of mission work in West Virginia; or, seeing it, they have not the means necessary to do all that ought to be done. The Christians within our own borders must do it. The door is open before them. Necessity is laid upon them. But just here we note a discouraging fact: while we are more active than formerly, and, I think, becoming more and more active and efficient, we are not moving with the rapidity and zealous determination which a full realization of the exigencies of the hour should inspire. We are too slow in getting into the new towns, the mining villages and lumber camps. We wait till the order of things is established and then begin the work, if we begin it at all, with the vantage ground in the hands of the enemy. We are in need of that kind of enterprise which, born of definite intelligent purpose, appreciates responsibility and seizes upon opportunity with a determination that carries all before it.

But Christians among us are realizing more than ever before the importance of consecrated effort, and they are not wholly unaware of the regeneration of things about us. May we not, therefore, hope that they will arouse in time to impress the truth upon the hearts of the many whom God is bringing to us?

A Law that Hinders.

Many thousands of dollars have been lost to local mission work because our State Constitution prohibits the incorporation of religious bodies. Unless this disability can soon be removed the work of local missions will be greatly cramped in the years to come, as now, because the most of our Christian people are not able to give large

sums of money during their lifetime. But many are willing to give a part of their estates at death. This, under our Constitution is impossible.

Hitherto I have spoken with reference to conditions prevailing in our State, as true from the point of view of one denomination as from another. I may add with reference to Baptists that we are not behind the very chief of enterprising factors in the great work in West Virginia. We chose A. D. 1896, one of the hardest of a long series of financially hard years, to pay off our State Mission debt of \$2,250. And although a small remnant remains unpaid, we are practically abreast of the times, and ready for our full share of whatever of seed sowing and of harvest God has in store for us. Baptists are wider awake than ever before, and more willing to sacrifice for the Lord. There is a widespread longing to extend our influence to every part of the State. Strong as we are in West Virginia, there is one-fourth of the territory in which Baptists exert but little influence. Quite one-fourth of our population have scarcely more than heard of Baptists. We are located chiefly in the central and the southern part of the State. By the grace of God we trust we shall make His name to be known and His will to be obeyed in every part of the State. There is, we believe, more effort being made by pastors and churches to evangelize their surrounding neighborhoods without expense to the Mission Board. This frees the Board for more enlarged effort at carrying the warfare into new territory.

PROBABLE RETURNS OF HOME MISSION WORK IN WEST VIRGINIA.

BY T. C. JOHNSON, D. D., CHARLESTON, W. VA.

The wise husbandman who has a limited amount to invest in the cultivation of his land will sow his seed in the fields that promise the best returns, or will at least give special attention to such fields. Does West Virginia give promise of returns that will justify special attention and cultivation on the part of the Home Mission Society? This question may be answered in the affirmative, from the following considerations:

First.—It is a field where the largest pro-



ON THE GREENBRIER, C. & O. R. R. (BY PERMISSION.)

portion of the churches planted or aided will take root and live. It is true, many churches in this State have died and disbanded. But they were not the churches that have been organized and cared for by Missionary Societies. There were some such, perhaps, but only a few comparatively. Few, if any, that were planted or aided by the Home Mission Society have died or are languishing. There is that growing permanency and enterprise in the communities of the State that will give still greater assurance of the life and permanency of churches planted and fostered hereafter.

Second.—There is no place where there is promise of a larger ingathering to churches established. Our resources insure a continual and rapid growth in population. The evangelistic spirit is already abroad in the State, and our Mission-planted churches have the finest prospect for large and continued ingathering of souls.

Third.—There is the strongest assurance that the churches thus built up in West Virginia will be especially active in State Mission work. This means that the Baptists of the State would rapidly become able to take care of their own work, so that the Home Mission Society could give more

attention to other fields. The State Mission spirit already developed on this field would insure its easy and rapid development in the Home Mission churches.

Fourth.—There is a good prospect of rich returns in contributions to the treasury of the Home Mission Society. The Society's work will enforce the obligation in all the churches of the State. The increasing wealth of our people and their training in benevolence will swell their contributions, and the influx of people and capital from the North will help to swell our offerings in that direction.

Fifth.—There is no better State in the Union in which to rear up the material for strong and successful preachers than in West Virginia. Our mountainous country, mountain air, simplicity of manners and rugged, old-fashioned religion are especially adapted to the production of strong bodies, strong minds and strong characters. A number of the strongest and most successful preachers in other States were born and bred in West Virginia.

Thus work in our State gives promise of excellent returns. But now is the time when it should be done. We are at a crisis in our denominational history. Our occupation of

the opening mission fields now will keep us in a leading position, if it does not give us the supremacy in the State. Our failure means our falling behind, and the surrender of these rich returns to others. May the Lord enable this great Society to help us in occupying the land.

SOME SPECIAL NEEDS AND ENCOURAGEMENTS.

BY W. E. POWELL, D.D., PARKERSBURG, W. VA.

The pioneer Baptist preachers of West Virginia were a class of men especially fitted by nature for such work. They were strong, rugged men, capable of great physical endurance. They were men of good,



KANAWHA FALLS, W. VA. C. & O. R. R. (BY PERMISSION.)

common sense. As a rule, they made but few mistakes as to the selection of fields; indeed, our first churches were located in what is now among the best farming and grazing districts. They did not have many books, but one Book they studied well. They were men of deep piety. While they received but little for their services, they went far and near to preach the Gospel and to win men to Christ. These men depended largely on their farms for their living. The virgin soil yielded heavy crops of corn, wheat, oats, grass and vegetables. Game was abundant in the woods, and when meat was wanted it was easily secured. So that it was natural for the people to think but little about the support of the pastor, when, in fact, the pastor often supported himself, sometimes built "meeting-houses"

and preached for the church, so that they had a "free Gospel" indeed.

One generation after another has come up with this kind of training, so that this sentiment still prevails in many parts of the State. Very many of our pastors now live on farms, and while many of them receive from \$50 to \$100 each year from each of their three to six churches, they have their living largely from the farms, and the churches—some of whom have property worth from \$100,000 to \$300,000—have never learned the real pleasure there is in "supporting the pastor." The pastors were themselves to blame very largely for this false training, and it is not at all strange that very many of our people in these

places have not learned the grace of giving. It is hard to make the transition. It is being made, however; first, in the cities, towns and villages, and gradually finding its way into the more intelligent country churches. So that a much better condition now prevails.

A large per cent. of our pastors of to-day are plain, pious, good men, brought up on the farms; have been in the school but little, are in close touch with the people, and do good work, so far as winning souls to Christ, in building houses, organizing churches and Sunday-schools; but in many of these churches there is but little, if any, system for benevolent work. Some churches go so far as to oppose any system; while, on the other hand, the younger pastors and younger people are catching the spirit of progress and changes are gradually coming on.

We need many things.

First—A Trained Ministry.

Not more piety, nor love for the work, nor zeal in executing it, because we have all these essential elements in large measure; but we need and want a much larger number of men who, like a good num-

ber we now have, have had opportunities of seeing and knowing and learning how to put every church, as a whole, to work, so as to get the best results for the Lord.

Second—Greater Intelligence Among the Masses.

We have in a large per cent. of our churches a class of intelligent men and women, who are well equipped for their work, but they find it difficult to enlist many others who do not, cannot see, the best ways to do the best work.

But few papers are taken in many of these churches; in some instances pastors do not take nor read regularly our best religious weeklies.

Third—A Better System.

During the last twenty years there have been many changes. System has been introduced in paying pastors and other church expenses. All lines of benevolent work have received careful attention, and the rule now is that our six hundred churches give for State, Home and Foreign Missions, and are coming up to give for Ministerial Education, Publication and other lines of work. To some of us, who have watched, waited, hoped, worked and prayed these changes have come very slowly, but there has been a growth and in the right direction, so that a pastor or church that does not give, and encourage to give, each year, for these things, can hardly maintain an associational respectability.

With our many needs, there are some things which give good encouragement.

1. Very many more of our young people are in the schools of higher grades, especially the young men who are to be pastors. These young men are acquitting themselves well in the schools, often standing at the head of their classes; they are clean, also, in their moral life, in personal habits. We do not know of a young man now entering, or preparing to enter, the Baptist ministry in West Virginia, who uses tobacco in any way. It is no longer respectable for a young man to do such things.

2. The churches are demanding a better trained and equipped ministry, and, where they press this demand, they get such men as they want.

3. Many of our young men are entering the ministry—some of these little churches

in the mountains have sent out from one to six young men; many of these men were of rare natural endowment. The country churches are furnishing, perhaps, 90 per cent. of our preachers.

4. Our churches have decided to educate these young men, and a large number of them are now in our schools, some of them in our best schools, academies, colleges, universities, and seminaries. Our Education Society is to be an important factor in this good work.

5. There is unity and harmony among our churches, pastors, and the different benevolent organizations, which is beautiful, and promises much in the coming years.

6. Men, to whom the Lord has entrusted larger means, are recognizing their responsibilities, and are doing and planning some very generous things for the cause of Christ not only in West Virginia, but on a wider field. This sentiment is growing, and promises much for the future. There is a growing sentiment that we *can*, and we *must*, do more and better work for the Lord each year.

The Home Mission Society has had a prominent place and much to do in bringing about many of these changes, which we hail with delight.

THE COLORED BAPTISTS OF WEST VIRGINIA.

BY REV. C. H. PAYNE, MONTGOMERY, W. VA.

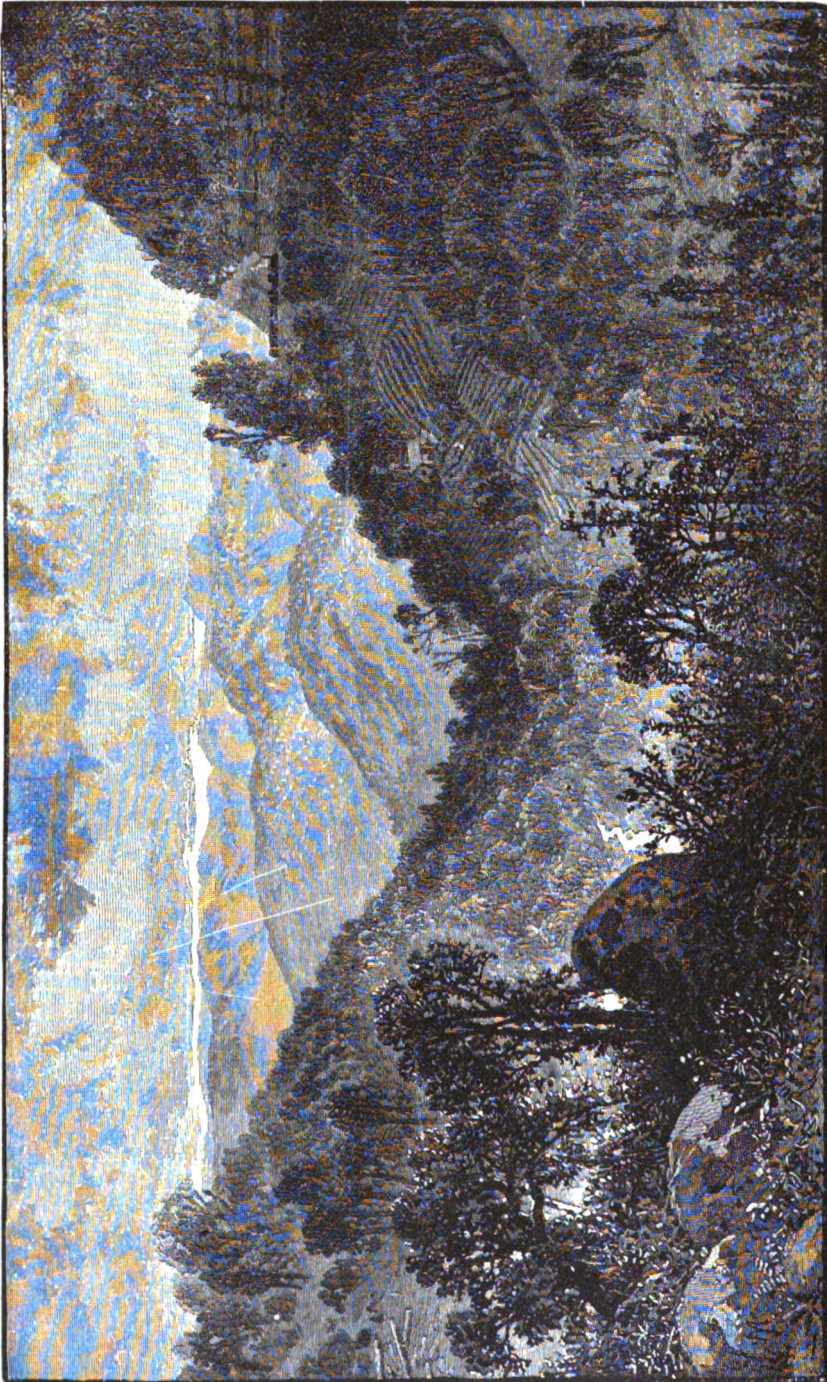
The colored population of West Virginia was at the close of the war small, numbering only about 20,000. They were, of course, without any separate organization of any kind, and, so far as their church connections were concerned, they, as a rule, belonged to and formed part of the same churches with their white brethren.

When the war closed, along with freedom, came to the Negro in West Virginia, all of the new responsibilities of citizenship. Notwithstanding the exactions and severe trials incident to these new relations, the Negro, true to his natural religious instinct, soon evinced a desire to start life for himself religiously, as well as socially and politically; hence, following close in the wake of peace, came the withdrawal of the colored Baptists from the churches composed of their white brethren, and the work of organization of

Baptist churches composed entirely of colored people was begun.

These efforts were encouraged and heart-

responsibility. Among the first of these churches were the African Zion Church, at Malden, Kanawha County; Pond Fork, in



ON THE PICTURESQUE BALTIMORE AND OHIO RAILROAD. (BY PERMISSION.)

ly supported by the white Baptists, for, they reasoned, that in order to develop a strong personality, there must be individual

Boon County, and the St. Paul Church, at St. Albans, in the same county. These churches were organized very soon after

the war closed, and, following close after those organizations, came the constitution of the churches at Point Pleasant, Charleston, White Sulphur Springs, Union, and other places, where the colored population was sufficiently large to warrant such action. The churches organized in those days were all small and feeble, but, trusting in God, they undertook the work for Christ in our new State.

The Mount Olivet Association was organized in Charleston, in 1874, with five churches, containing in the aggregate about 450 members. For some years this Association was the only organization, outside of churches and Sunday-schools, maintained among the colored Baptists in the State; yet, through that organization, missionaries were employed and the work pushed rapidly and successfully. The West Virginia Baptist State Convention was organized at St. Albans in 1878. The effect of that organization upon the colored Baptist forces in West Virginia was to inspire them with renewed zeal and energy. A few years later the New River Valley Association was organized at Alderson, W. Va., and soon after that the Zion Baptist Association was organized at Parkersburg, and last September the New Hope Baptist Association was organized at Algoma, in McDowell County. A Baptist State Sunday-school Convention and a Woman's Baptist State Convention were organized in 1893; both of these organizations are increasing in strength, influence and usefulness. The colored Baptists in West Virginia have now about 5,500 members in their churches, and church property amounting to about \$85,000 in valuation. In some of the principal centres, viz., Charleston, Huntington, Hinton, Bluefield, White Sulphur, Lewisburg, Ronceverte, Parkersburg, St. Albans, Point Pleasant, Elkhorn, Montgomery and Eagle are prosperous churches, some of them containing more than 500 members. Among the preachers who contributed most to the work of organization and development among the colored Baptists of this State the following names appear conspicuous: Revs. L. Rice, F. C. James, I. W. Smith, W. H. Wiley, Moses Hall, H. B. Rice, D. Stratton, N. Barnett, A. M. Thomas, C. H. Payne, A. W. Woodley, C. L. Campbell, J. B. Step-toe, R. M. Mayhew, J. C. Taylor and R. J. Perkins.

Messrs. Smith, Thomas, Taylor and Step-toe left this State several years ago, and are working successfully in other fields. Messrs. Wiley, Hall, James and Woodley have left us and gone to heaven to live forever with Him in whose cause they spent their best days while upon earth. The other brethren named, together with a number who have come into the State in later years, are successfully pushing the work for Christ.

The American Baptist Home Mission Society has for about nine years co-operated with the West Virginia Baptist State Convention in doing mission work in the State. The timely aid given by that great Society has been one of the chief means in producing the rapid progress made by the colored Baptists of this State. The Baptists, so far as numbers are concerned, exceed all other denominations among the colored people in the State. Now with the New Testament—not the creeds of men—as a guide, and a rapidly increasing population, our work fairly well organized in its various departments, we confidently hope to see progress much more rapid in the future, so far as New Testament truth is concerned in West Virginia.

SIMPSON'S CREEK BAPTIST CHURCH AT BRIDGEPORT, W. VA.

BY REV. E. F. GARRETT, PASTOR.

This is the oldest church in the State. A minute of a business meeting held in February, 1780, says: "We have been without a pastor more than four years." It was probably organized about 1774. Rev. James Sutton was the founder. He came from the Mill Creek Church of the Ketoc-ton Association, Virginia. There were five constituent members. In 1776 the Simpson's Creek, Laurel Hill, Ten Mile, and Patterson Creek churches were dismissed from the Ketoc-ton Association to unite with the Red Stone Association, then being formed in Northwestern Virginia and Southern Pennsylvania.

The church has an interesting history.

James Sutton, the first pastor, was a pioneer preacher in Virginia, Western Virginia and Kentucky. Rev. John Corbly, slain by the Indians towards the close of the century, supplied the church for a time in 1780-81. During 1782 the members arranged

for the "maintenance of a store, each member to furnish one pagoon of deer skins or the value thereof." In June, 1784, it was determined that two meeting houses should be built, one at Bridgeport, the other on Elk Creek (the present Hopewell Church). In 1785 the pastor, Rev. Mr. Edwards, was sent to Buckhannon to preach. This led to the organization of the Buckhannon Church in 1786.



HAWK'S NEST, W. VA., C. & O. R. R. (BY PERMISSION)

At the January meeting, 1787, a woman was tried for witchcraft. In August, 1790, the members living on Elk Creek were given permission to organize the Hopewell Church. For a few years beginning with 1795 the Friday before Communion was observed as a day of fasting.

July 2, 1802, it was voted that "steps be taken to organize an association on the Virginia side of the Pennsylvania line west of the mountains." Letters were written to nine churches, and the present Union Asso-

ciation was organized. In 1807 Rev. Jesse H. Goss became pastor and served for nearly thirty years.

Beginning with 1814 a fund for the poor was kept in the deacon's hands. September 5, 1818, letters were granted to three members to unite with Beulah Church, then being organized at Pruntytown, and to fourteen members to help from Centre Branch Church. Five of the fourteen were Holdens.

In 1831 the present covenant was adopted. It is a model Baptist document. In 1838 the first offering was made to missions. In 1848 the Sunday-school was organized, and has since been a leading feature of the church.

During the forties revivals were held by Rev. Benj Holden, Rev. A. J. Garrett, Rev. Jos. Wrightsman, and Eld. Gawthrope.

During 1852 Rev. Aaron Barnett supplied the church. In 1856-57 Revs. Cleon Keys and Aaron Barnett conducted gracious revivals. Throughout the Civil War the Spirit of Christ was in abeyance; the Rev. George Bailey was pastor.

Rev. H. F. Garrett was first pastor after the war. June 2, 1866, Governor Joseph Johnson was baptized.

Revs. J. D. Leachman, P. H. Murray, J. T. Reynolds, and L. E. Peters, W. M. Davis, and E. F. Garret have had successful pastorates since 1871. The present prosperous condition of the church is largely due to the labors of these brethren. The church has more than 120 years of history. There have been 19 pastors, 4 church buildings, 11 men have been licensed, and 7 ordained to preach the Gospel. Six other churches have been organized by members from the Simpson's Creek

Church. E. E. Woodson is the present pastor. With a good Sunday-school, a weekly prayer meeting, and B. Y. P. U., and with strong preaching services, this is one of our best churches.

FORM OF A BEQUEST TO THE SOCIETY.

"I give and bequeath to the American Baptist Home Mission Society, formed in New York in the year eighteen hundred and thirty-two, the sum of — for the general purposes of said Society

HISTORY OF GREENBRIER BAPTIST CHURCH, ALDERSON, W. VA.

A church that has a continuous history and extant records for a period of over one hundred and fifteen years is exceedingly rare west of the Alleghany Mountains. The Greenbrier Baptist Church of Alderson, W. Va., lays claim to one of the earliest organizations and, without doubt, one of the first houses of worship west of this mountain range. The church was constituted through the labors of Elder John Alderson, whose father, like-wise a Baptist minister, founded some of the earliest churches of Virginia. Elder Alderson came to the "Greenbrier country," then an almost unbroken wilderness, in the year 1777. The country was full of hostile Indians, and the brave minister was accompanied on his preaching tours from one fort to another by bodies of armed protectors, and he himself was compelled to carry a rifle slung over his shoulder while cultivating the ground for a living. Soon his spiritual labors began to bear fruit, and on the 24th of November, 1781, he, his wife and ten others constituted themselves into a church. Some of the members lived as far as twenty and thirty miles away, yet they were, on the whole, faithful and regular in their attendance and work. Elder Alderson labored earnestly and successfully for the church, and for all his denominational interests, until he was called to his reward in 1821. The work was then taken up by his descendants and afterwards by other successors, and the church has always preserved its organization and carried on an active and efficient warfare for the Lord. The present house of worship, the third in number, stands on the same spot as the original building, and the membership of the church now numbers 250.

The attitude of this early church on the various debated questions of the day is interesting and instructive. Take the question of slavery. In July, 1786, the church passed a resolution setting forth their belief that "slavery is an evil," and mentioning the fact that the members own but few slaves. A few years later a black brother (they are always called "brother" and "sister") is granted permission to "praise God on his way after meeting." In 1835 the subject of the instruction of the colored people is considered. The record for July, 1797, contains this: "We do not think the apostle prohibits a

woman from speaking in the church in time of church meeting, neither from exercising in prayer publicly." In March, 1806, they declared that "the kissing of the Book before a magistrate is unscriptural, and hope the Legislature will allow us liberty of conscience in the matter." Upon the difficulty with the American Bible Society in 1836 the church indorses the Baptist position and forms a "Bible Society for Foreign Distribution," by which the sum of \$92.50 is subscribed for that work. It will be seen from these examples that the position of the church was advanced and uncompromising, and that these early pioneers were animated by the same spirit which characterized the other heroic Baptists of their age and earlier generations.

B. C. A.



W. P. WALKER, D. D., HUNTINGTON, W. VA.

BAPTISTS AND EDUCATION IN W. VIRGINIA.

BY W. P. WALKER, D. D., HUNTINGTON, W. VA.

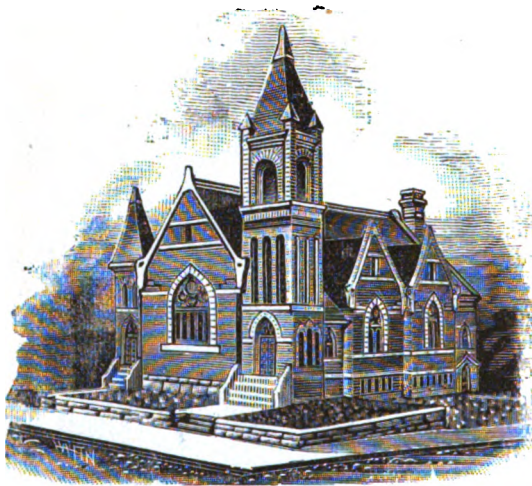
Baptists have always been the friends of higher education, and while their enterprises have not always been successful, they have never ceased to be enterprising. Several efforts, a good deal of money and much labor have been expended in efforts to establish institutions of learning in Western Virginia, which up to the present has not been as successful as was hoped.

The beginning of these enterprises was with

Rector College.

It was located at Pruntytown, through the influence of the Baptist Church at that place and Prof. Joshua Bradley, of Granville, Ohio. He associated with him in the enterprise Rev. Enoch Rector, of Wood County. Mr. Rector aided largely in raising money for the enterprise, hence it was called Rector College. Work was begun in 1838 and the building was finished and the school opened in 1840.

Among the trustees we find the names of Rev. Cornelius Huff, Rev. William Davidson and Edward J. Armstrong, who were active in the work.



FIFTH AVE. BAPTIST CHURCH, HUNTINGTON, W. VA.

Prof. Bradley was the President, and the names of Miss Stoddard, Miss Emerson and Miss Tinkham appear as his assistants. Rev. Chas. Wheeler succeeded Prof. Bradley in the presidency and continued in it till his death, which occurred in 1850.

After Mr. Bradley closed his work with the college, he built a female school on a part of the same grounds, which seemed to prosper for a time, but ultimately got involved and was lost. The property fell into the hands of Jacob Fream, who continued the school for a time, when all the buildings were burned. This occurred somewhere between 1854 and 1856.

A pretty good library for the times was destroyed with it.

Students were in the school from other States than that of Virginia, and its influence was felt for a generation or more.

Alleghany College

Was located at Blue Sulphur Springs, in Greenbrier County. It was a beautiful site and a popular watering place. The buildings, which were erected with reference to health-seekers and pleasure-hunters, were well adapted to school purposes. There was accommodation for about 250 students, with lecture rooms and a good chapel. This property was bought by the Baptists of Virginia at the price of \$44,000. Eight thousand dollars was paid and bonds given for the remainder.

The Legislature of Virginia chartered it as Alleghany High School, and the first session opened in October, 1859. Prof. William E. Duncan was its Principal. This year eighty students were enrolled.

During the year the charter was changed to Alleghany College and Prof. Duncan was elected President. The session again opened in October, 1860, and matriculated 130. The sectional strife which had agitated the country and the slavery question, broke forth in all the horrors of civil war, and in April, 1861, the school was broken up and the students scattered to meet no more, except some that met in the fratricidal strife that followed.

The property was left without protection, and much of the furnishing—beds, chairs, tables, etc.—was carried away or destroyed. And, finally, the buildings were burned. It became a camping place for armies. A North

Carolina regiment camped there during a part of the winter of 1861-62, though they did not do much damage to the property.

In 1863, I believe it was, Rev. George B. Taylor, the financial agent, collected the \$36,000 due on the property, and paid the debt. But before the close of the war, John Williams, the principal creditor, died, and his heirs refused to accept the settlement, because the debt was paid in Confederate money. And the courts sustained their claim. So the property was lost.

The loss of this property is matter of deep regret. There could scarcely be more promising conditions of success than this school had. The influence of its short life was widespread and is felt to this day. Judge Nelson Campbell, of Monroe County; Rev. J. L. Lodge, D.D., pastor of the First Baptist Church, Pittsburg, Pa.; Rev. J. W. Carter,

D.D., pastor First Baptist Church, Raleigh, N. C., and Rev. G. T. Kinkannon, D.D., of Bristol, Tenn., were among its students; also Rev. W. P. Walker, D.D., of Huntington, W. Va.

Shelton College.

Coalsmouth High School was established and conducted for a time in the Public School Building at St. Albans, in Kanawha County. Prof. P. B. Reynolds took charge of the school in 1872, and continued with it till 1885, when he was called to the State University. He was aided at different times by J. G. Brownell, A. M. Simms, B. Cade, G. B. Foster and others. A year or two later a site was obtained on the high ground in the rear of the town, on which a good building was erected. But want of funds delayed the work for two or three years. Finally, T. M. Shelton first loaned money enough to finish the building, and then gave it to the Trustees, on account of which the name was changed to Shelton College.

In 1875, at the meeting of the General Association at Alderson, it was decided to raise \$50,000 as an endowment. Rev. W. P. Walker, was appointed agent and charged with the work of raising the money. He spent the Centennial year in hard work, but utterly failed. The struggles and failure, with its causes, need not be recited—probably could not be.

Ultimately, the property went into private hands. Bro. W. G. Miller bought it and continued the school for several years. But finally it ceased. Whether it will ever start again is mere matter of opinion.

That the school did good there is no question. Many men who are standing high and doing effective work in the denomination got their start there, but for which they probably would not have been what they are. We deplore the loss of the school, but we do not regret that we did what we did.

Broadus Classical and Scientific Institute.

In 1876 Prof. E. J. Willis moved his private seminary from Winchester, Va., to Clarksburg, W. Va. The year following a joint stock company was formed to which was issued a charter for Broadus Female College. A site was bought and a good brick building 40x70 feet, three stories high, was built at a cost of \$10,000. Into this building the school was moved. Prof. Willis was president of the school till 1886. During

that year the Baptist General Association of West Virginia appointed a committee which rented the property and made Prof. F. S. Lyon president.

At the next meeting of the General Association a Board of Trustees was appointed, who purchased the property and secured a charter for Broadus College. Prof. Lyon continued in charge of the school for two years, when Prof. J. L. McCutchen succeeded him for two years. In June, 1890, Prof. H. E. Harris, of Virginia, was elected president. In November, 1893, Prof. Harris died. During part of that year the school was closed on account of an epidemic of fever.

In the spring of 1894 the property passed into the hands of a new Board of Trustees, appointed by the Union, Broadrun, Judson and Goshen Associations. After careful consideration this Board decided that West Virginia Baptists needed not so much a college but an academy. So another new charter was obtained under the name of Broadus Classical and Scientific Institute.

Its charter provides that the school shall be forever held in the interests of the Baptists of West Virginia. Any vacancy which may occur in the Board shall be filled by one who is a member of a Baptist Church within the State. And when a vacancy occurs in the Board that share of stock reverts to the Board.

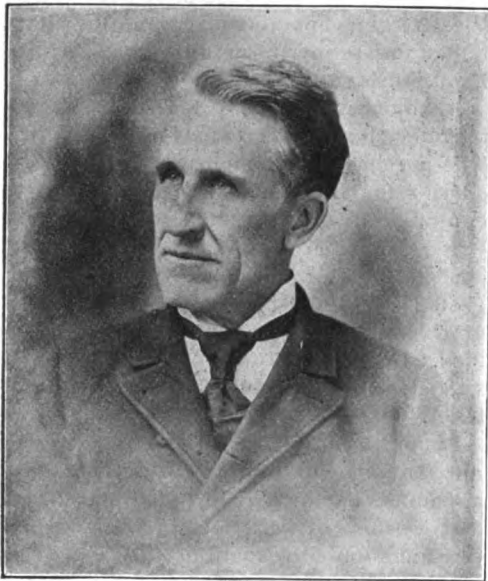
In September of this year Prof. W. F. Reynolds, as president, opened the school. In consequence of ill-health Prof. Reynolds resigned. At the beginning of the session in 1895 Prof. H. A. Liebig was elected president and is doing efficient service.

Through all of these changes and difficulties the school has done good service. Its influence is now felt and will be felt more in the State. It is the only Baptist school in the State and merits the support of our people, not only in the State, but rich Baptists out of the State. The property is now valued at \$17,000, but has a debt of \$3,000. This debt ought to be paid, the buildings enlarged and the school endowed.

COMPENSATION.

Oh, thou wert born to rule, and not a slave—
To be thy passions' king, not minister!
No base alloy should mingle with the gold
That shines, a breastplate, on thy princely heart.
On the clear summit of thy sovereign brow
No marring thought should ever leave its sign,
Nor in the vision of thy piercing eye
Should stir the lightest fleck. Else 'twere as when
On some majestic boulder washed by tides
A catiff hand hath scrawled an unclean word.

—Julien Gordon.



P. B. REYNOLDS, D.D., MORGANTOWN, W. VA.

WEST VIRGINIA BAPTISTS AND EDUCATION.

BY P. B. REYNOLDS, D.D., VICE-PRESIDENT
STATE UNIVERSITY.

Several attempts have been made by the Baptists of West Virginia to establish a college, but owing to adverse circumstances none of these attempts have been successful. The school called Alleghany College, begun by the Baptists of Virginia before the division of the State, lost its property in the war and became extinct. Rector College, another school within the limits of the territory now West Virginia, was premature and failed for want of support. Coalsmouth High School, afterwards called Shelton College, was begun in 1872. The town at which it was located had the promise of being made a city on the same scale as Huntington, but it was never developed, and the school was stranded. After a struggle of twelve or fifteen years, during which time much good work was done, the enterprise was abandoned by the denomination. Broadus College, now Broadus Institute, was established in 1877 as a private undertaking. Although the school has continued to the present, and at times has done fairly well, it has never been possible to secure for it the support of the denomination throughout the State or make it the Baptist College for West Virginia.

The failure of these efforts to build up a

Baptist College has been due to several causes, such as the fact that the State is new and undeveloped, the churches are weak and scattered widely over the country, communication has been difficult, sentiment from various causes has been somewhat divided, and still other things too numerous to mention have hindered. But the main cause of failure in the past, and the main obstacle to the work at present, and the main cause for discouragement for the future, is the fact that no one has been found able or willing to give money enough to provide the needed equipment and endowment. The time has passed when a school can begin with nothing and grow into a strong college. State schools are so numerous and so well equipped and established, and well endowed schools are so accessible and offer such inducements, that a Baptist College for West Virginia must have several hundred thousand dollars to start with or it cannot get beyond the stage of a High School or Academy kept up mainly by local patronage, if it can maintain itself on this footing even. To raise the needed funds in such small sums as West Virginia Baptists are able or inclined to give is too tedious and too expensive to be practicable. There will be a Baptist College worthy of the name in West Virginia when somebody who has the money shall give a sufficient sum to put the institution on its feet prepared to do the work demanded of it. There is no doubt that a hundred thousand dollars, or more, put into a college for West Virginia at this stage of its industrial, educational and religious developments would accomplish more for Baptist education and success than the same sum expended for a like purpose anywhere in the United States. It is hoped that some of our rich Baptists will see this.

While the Baptists of West Virginia are waiting for the time when they can have a sufficiently equipped and endowed college, they should not be idle. There is much that they can do, and that they doubtless will do—that they are doing to some extent.

1. In the first place, they should encourage and support, to the best of their ability, the school they have, Broadus Institute. If they do no more than make of it a good Academy—the immediate object—they will do a good work, and may be creating a nucleus or foundation for the desired college when it becomes possible.

2. In the second place, the Educational Society should be strengthened and helped with funds and in every other way until it has the means to assist every candidate for the Baptist ministry in the State to get the necessary education. This work is indispensable, and can go on to a high degree of efficiency without a Baptist College for the State, and the Society can do much towards securing such a college, besides serving the purpose for which it specially exists.

3. In the third place, the Baptists of the State can help the State schools, especially the State University, much by their influence, and contribute much to the moral and religious interests of the students in these schools, and get much advantage from them for the denomination. In fact, they can make the university a good substitute for a college of their own, and get the advantage of its endowments, facilities, courses and everything as fully almost as if it belonged to them, all free of cost for tuition, by giving the proper attention to the matter. This they should do, and probably will do, till they have a good college of their own, and even then they should do all they can for the university, and get all the good they can out of it.

HUMILITY.

Father—I have been humble here,
So when I come to Thee
The very lowliest place in heaven
Will be good enough for me.

Give me no rare and priceless garb,
No crown with glittering gem,
But let me sit and patiently
Broider thy garment's hem.

I shall not envy her that sings
At morn and eve until
Her passion and her rapture make
The very angels thrill.

I shall not envy her that sits
Proudly at Thy right side;
Give me the lowest, meanest place—
I shall be satisfied.

I shall not envy even her
Upon whose crowned hair
Thou layest Thy tender, gracious hand,
And praiseth, as most fair.

If once—once only—Thou wilt stoop
To me, as to a child,
That ever after I may say:

"He looked at me and smiled."

—Ella Higginson.



REV. R. B. SMITH, PARKERSBURG, W. VA.

THE WEST VIRGINIA BAPTIST EDUCATION SOCIETY.

BY REV. R. B. SMITH, PRESIDENT.

Prior to 1891 the Baptist General Association of West Virginia had on its list of boards one designated *The Education Board*, but this Board held no meetings and transacted no business. Some half a dozen churches and a few individuals made contributions whenever moved to do so by the pressing needs of some favorite student, but with no degree of regularity. In October, 1890, Rev. John S. Stump, then a student in Crozer Seminary, who had shown himself interested in the ministerial education of his native State—West Virginia—was appointed Corresponding Secretary of the Education Board, which office he filled without any remuneration for two years. He immediately took steps to secure the incorporation of the Board, which, according to the laws of the State, must be a joint stock company. In the year 1891 the Society was chartered as "The West Virginia Baptist Education Society," composed of twenty-four stockholders, holding thirty-seven shares of stock at \$15 per share, the contributions for the year amounting to \$411.35 from fifty-seven churches and individuals. Between the time of securing the charter and the permanent organization

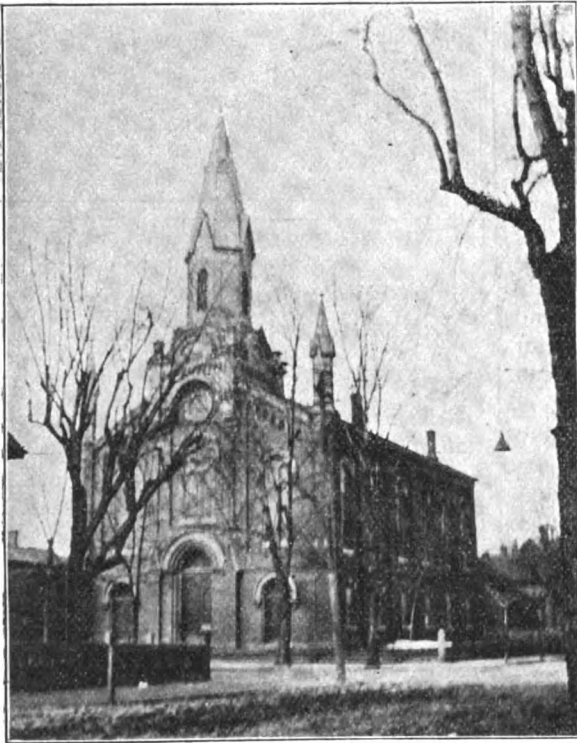
twenty-nine new stockholders were added, making fifty-three members, with \$827.50 in the treasury. The Charter stated that "the purpose of the Society is to aid young men, members of regular Baptist churches in West Virginia, in acquiring an education for the ministry of the Gospel."

During the first year the Society aided twelve young men for the ministry. During Mr. Stump's term of office, closing October, 1894, when succeeded by L. H. Cammack, he had secured 119 stockholders, with 125 contributing churches, and with total re-

will probably reach the sum of from fifteen to twenty thousand dollars, when his estate shall have been settled. His bequest is to be used as a permanent endowment fund, only the interest accumulating therefrom being used for the education of ministerial students. This will enable the Society to enlarge its work very materially.

But the Society, owing to a lack of funds, is able to accomplish only a small fraction of the work properly entrusted to it. The West Virginia Hills are full of Baptists of sterling character, but of limited means.

Possibly no other State in the Union with twice the population can furnish so many young men truly called of God to preach—men of brains and heart—as can West Virginia. It is not unusual for the West Virginia boys to take first rank in the colleges and seminaries, but the great majority of them remain untrained for the chosen work, from a lack of financial encouragement and of information as to how to secure an education. There are scores of these young men who know little or nothing of the opportunities afforded in our colleges and seminaries for worthy ministerial students. The Society ought to be able to place a competent Secretary in the state, devoting his whole time to seeking out young men who are called of God to preach, and then in showing the possibilities before them of properly equipping themselves for the work of the Gospel Ministry, and at the same time the Secretary could be encouraging the churches to make regular contributions towards min-



FIRST BAPTIST CHURCH, PARKERSBURG, W. VA.

ceipts of \$2,346.83. The total receipts of the following two years have been \$1,307.97.

The first officers of the Society were Rev. W. P. Walker, D. D., of Huntington, President; Prof. B. C. Alderson, of Alderson, Recording Secretary; H. D. Boughner, of Clarksburg, Treasurer; and Rev. Jno. S. Stump, of Parkersburg, Corresponding Secretary.

The Society has aided every year since its organization from nine to fifteen young men in colleges and seminaries for the ministry.

The Society has recently received a generous bequest from Mr. Jarret Linch, which

ministerial education. There is possibly no other agency which offers larger and more immediate returns for investment in the Lord's cause than the West Virginia Baptist Education Society.

The Society has recently taken up a new line of work with the hope of helping busy pastors and of giving young men a hungering for higher education. It has mapped out a brief theological course, covering three years, of thirty weeks each year. Men are appointed at the head of the several courses of study as instructors, who use the columns of the *Baptist Banner* as the

medium of instruction, in addition to private correspondence. Text books are selected and the courses of study are taken in the homes. The President, Rev. Robert B. Smith, of Parkersburg, is conducting the Homiletical Department this year, and Dr. T. C. Johnson, of Charleston, the Theological Department. Quite a large number are taking these courses.

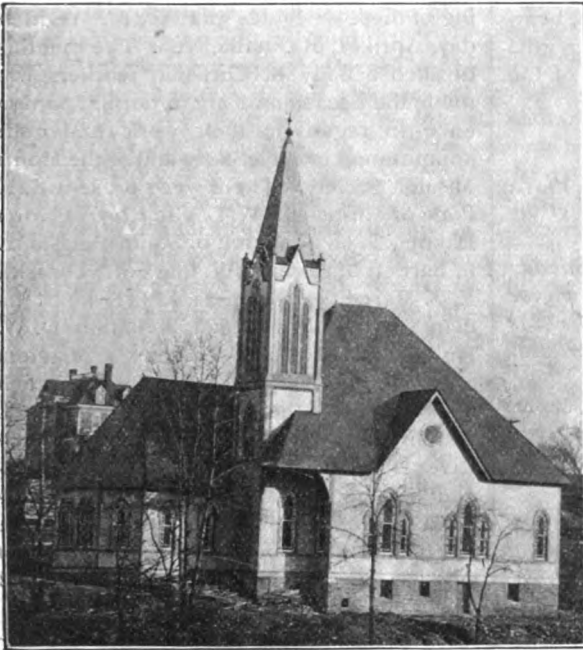
The Society is well organized and thoroughly established in the confidence of the Baptist brotherhood throughout the State.

The present officers of the Society are:

President and Corresponding Secretary, Rev. Robert B. Smith, Parkersburg.

Recording Secretary, Rev. Amos Robinson, Elkins.

Treasurer, J. R. Adams, Esq., Clarksburg.



BAPTIST CHURCH, FAIRMONT, W. VA.

THE HOLY SPIRIT'S INSTRUCTIONS TO THE GIVER.

Motives for Giving.

Remember the words of the Lord Jesus, how He himself said, It is more blessed to give than to receive.—Acts 20 : 35.

Give, and it shall be given unto you . . . For with what measure ye mete it shall be measured to you again.—Luke 6 : 38.

And ye are not your own; for ye were bought with a price.—I. Cor. 6 : 20.

For it is as when a man, going into an-

other country, called his own servants, and delivered unto them his goods.—Matt. 25 : 14.

So then each one of us shall give account of himself to God.—Rom. 14 : 12.

Glorify your Father which is in heaven.—Matt. 5 : 16.

And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. I. Cor. 13 : 3.

System of Giving.

UPON THE FIRST DAY OF THE WEEK LET EACH ONE OF YOU LAY BY HIM IN STORE, AS HE MAY PROSPER.—I. Cor. 16 : 2.

How Much to Give.

For if the readiness is there, it is acceptable according as a man hath, not according as he hath not.—II. Cor. 8 : 12.

He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.—II. Cor. 9 : 6.

The liberal soul shall be made fat: And he that watereth shall be watered also himself.—Prov. 11 : 25.

And he sat over against the treasury, and beheld how the multitude cast money into the treasury; and many that were rich cast in much. And there came a poor widow and she cast in two mites.—Mark 12 : 41, 42.

Bring ye the whole tithe into the storehouse, that there may be meat in mine house, and prove me now herewith, said the Lord of Hosts, if I will not open you out a blessing, that there shall not be room enough to receive it.—Mal. 3 : 10.

The Jew, under the law, gave at least one-tenth of his total income—shall the disciple of Jesus, under

grace, do less?

All gifts that bring blessing to the giver are made primarily unto Jesus Christ: their bestowment upon this or that person, or society, will determine the blessing they bring to others—our blessing is in the giving.

The world says "Charity begins at home:" Jesus says just the opposite, "It is more blessed to give than to receive." Water flows freshest and purest from the spring

that is being continually emptied. The light that shines farthest shines brightest at home. Jesus told His disciples to begin preaching at Jerusalem, where none of them lived. The church that gives most generously to the needs of the world always provides most bountifully for its local needs.

Give, not from friendship for any man, or momentary impulse, but from loyalty to Jesus Christ, as a fixed principle of conduct, a method of worship. Set aside a definite portion of your weekly income for the Lord's use, and offer it to Him regularly with love and joy and praise.

Give something to every object that has a claim upon the church to which you belong.

Determine your gifts, not by what others do, but by your own ability as indicated by what you have, and by what you earn, bearing in mind that God will accept your gifts as a measure of your appreciation of the salvation of His Son.

Pledge of Weekly Gifts to our Lord Jesus Christ through the Treasury of Benevolences of the South Baptist Church.

Beginning with the Sunday in 18....., I promise to give the following sum weekly to promote the cause of Christ in the world, beyond my local church.

..... Dollars, Cents.

To Be Apportioned as Follows:

To Foreign Missions.....\$
To Home Missions
To State Missions.....
To Ministerial Education.....
To Hartford Baptist City Missions..

This Pledge has no reference to the beginning or end of a year, but shall stand as above, until I am able to increase it, or compelled by serious cause to withdraw it. In either event, I will at once inform the Treasurer of Benevolences.

Name

Address

This offering distinct from expenses of the South Baptist Church.

NOTE.—The system in use in the South Baptist Church, of Hartford, Conn., by which Benevolences have been increased nearly 300 per cent. in three years.

MISSIONARY DEPARTMENT.

OMAHA CONFERENCE OF GENERAL MISSIONARIES.

BY WILLIAM M. HAIGH, D. D., GENERAL SUPERINTENDENT.

For some time the States west of the Mississippi River have contemplated the establishment of a Minister's Aid Association for the care of aged and infirm ministers and their dependent families. One year ago preliminary arrangements were made for a permanent organization for this purpose, and at the Conventions last fall the General Missionaries of the different States were appointed delegates to a gathering for perfecting and setting in order such a society. The meeting of these delegates was fixed for Wednesday, April 21, at Omaha, Neb. The meeting of such a body of Christian workers was made the occasion of an important conference in regard to their work under the appointment of their States and of the Home Mission Society. There were present E. R. Pope of Minnesota, W. L. Van Horn of North Dakota, T. M. Shanafelt of South Dakota, E. P. Bartlett of Iowa, A. W. Clark of Nebraska, E. B. Meredith of Kansas, L. J. Dyke of Indian Territory, by special invitation D. W. Hulburt of Wisconsin, all General Missionaries; Dr. O. A. Williams, Superintendent of Missions for the Red River District; N. B. Rairden, Superintendent of the Missouri River District; and the General Superintendent of the Mississippi Division. During most of the sessions there were present the English and foreign-speaking pastors of Omaha, Council Bluffs, Nebraska City, and Tekamah, etc.

The Conference opened promptly on Wednesday morning at 9 o'clock, closing at 10 o'clock on Thursday evening after six sessions of the intensest and most sustained interest. The presence of Dr. H. C. Woods, General Superintendent of the Mountain District, and of George P. Wright of Colorado had been fully expected, but both of these brethren were kept away by personal sickness, much to the regret of all. Each session was under the guidance of a chairman who conducted devotional exercises for one half-hour, and many of these sessions were most tender and helpful, and tended much to bind the hearts of these workers together.

The General Missionary a Financier.

The whole of the first morning was devoted to the "General Missionary as Financier of the Convention," with E. B. Meredith as leader. The entire work of the General Missionary as a financier was gone over in a most thorough fashion, the brethren being by no means content with the statements and suggestions of the leader, but bombarding him with the most penetrating questions, and bringing out the chief difficulties which belong inseparably to this kind of service. No one there had ever heard this important subject handled so exhaustively as if was during that session; and when, reluctantly, the chairman brought the discussion to an end, the interest of every man was at white heat, and we separated with the conviction that this one session was worth all that the Conference might cost. Every General Missionary seemed to take a new grip on his great work.

What Co-operation Means.

The afternoon session had Rev. E. R. Pope for its leader, when the work of the General Missionary, in relation to the other missionaries of the State, to pastorless churches, to evangelists, were thoroughly considered, accompanied all the way through by the same sharp fire of questions as in the morning. Then followed an hour devoted to "The Relation of the General Missionary to the Superintendent of Missions," conducted by the General Superintendent. The relation of these officers was discussed both by direct statements and by cross-questions from the brethren, in which it was seen that, as the system of co-operation is carried on by the two Boards, neither of which is absorbed in the other, but each of which contributes a proper proportion to the resources and usefulness of the whole—the General Missionary is the executive representative of the State Board, and the Superintendent of Missions is the executive representative of the New York Board. Nor is this a duplication of service, for the Superintendent of Missions makes an independent investigation of the fields, forms independent conclusions about them, brings a reinforcement of national experience and resources, and is an important factor in securing the aggressive action which alone justifies the contribution of national money.

He is thus expected to keep in close conference with the General Missionary, to confer with him beforehand about all appointments, and in every way to strengthen the hands of the General Missionary, and to secure such action of the State Board as can be approved by the New York Board. The happy experience of this method of co-operation for well-nigh twenty years was brought out in such a way as could not fail to strengthen the bonds of these two classes of workers, as well as of the co-operating Boards. These discussions proved to be of special value.

The Missionary Century.

On Wednesday evening a united meeting of the churches of Omaha had been arranged for in lieu of their regular prayer-meetings, and arrangements had been made for a very large gathering at the Young Men's Christian Association hall. The high anticipations, however, were much interfered with by the breaking of a heavy storm with floods of rain about half an hour before the service was to begin; so that a large portion of the people who expected to be present were not able to reach the hall; even some of the speakers were detained till nearly nine o'clock. In spite of obstacles, a fair number of very interested people who assembled were presided over by Rev. W. W. Everts, and addressed by Dr. O. A. Williams on "The Century of Christian Missionary Triumph," and by the General Superintendent on "The Necessity of Christian Stewardship, and the Joy and Blessedness of Christian Accumulation and Christian Distribution." These services, attended by so many representatives of Western States, without doubt will go far towards unifying the work and methods of systematic beneficence in this Western division.

On Thursday morning the Conference resumed its work at nine o'clock, taking up two most important questions—"How to Induce Missionary Pastors to do More and Better Pastoral Work," led by Brother Dyke, a topic which excited much interest; and "The District Missionary and State Evangelist," led by Brother Clark. Brother Clark had present his large map of Nebraska and succeeded in showing the great work in his field in such a way as to excite the keenest interest in the topic discussed, the outcome of which was very highly to exalt

our sense of the vast importance of the district missionary service in these Western States. The exact nature of the district missionary work was brought out with great clearness. The work of such a man must not be simply evangelistic, but markedly constructive. Only thus can it be made permanent.

A Better Ministry.

In the afternoon Brother Hulburt had the topic, "What Shall Be Done with the Mission Churches Showing Little or no Progress Towards Self-support?" on which much light was thrown. "The Evils of Hasty Ordination" was presented by Brother Van Horn, and strong words were uttered against the practice which has proved quite injurious all through the West. "What Influence Can We Have in Securing a Better Trained and Educated Ministry?" was presented by Brother Shanafelt, leading to a close study of the necessities of that large number of brethren who are compelled to enter our ministerial service with only a partial preparation. Many of the most promising of our workers are crippled and discouraged by their disabilities, and the principal denominations are all discussing what can be done to help these men. Our Methodist brethren have courses of study which are obligatory upon the young ministry and are accompanied by periodical examinations. The New York Baptist State Convention has devised a method of "co-operative education" whereby the less favored brethren may have the assistance of those who have had greater advantages, and a course of reading has been outlined for them. Nebraska has already established an "institute" and prepared a course of reading, and it was unanimously felt that some method could be wisely adopted by which the efficiency of our promising young ministry could be largely increased. It was therefore decided to appoint a committee consisting of Dr. O. A. Williams, T. M. Shanafelt, E. B. Meredith, W. W. Everts, with the General Superintendent as chairman, to prepare a course of study appropriate to meet the needs of these brethren and to aid in such ways as may be found advisable to secure its adoption in the different States. Other topics were discussed with deep interest, but our space is already exhausted. The Ministers' Aid Association was duly organized and the

proper officers were elected. Conferences were held in regard to the work in the different States, and on Thursday night at 10 o'clock the brethren started for home not only with the most grateful recollections of the kindness and hospitality of the Baptists of Omaha and of the personal attentions of the pastors and brethren, particularly brethren Rairden and Clark, but also with a deep conviction of the solemnity and responsibility of the great work committed to them in their several States, and with a wider and more exalted view of the bearing of that work upon the destiny of the States and of the Kingdom of God. Every man's heart was filled afresh with gratitude, not only that he had been "counted worthy to be put into the ministry," but also that he had been called to such a service at such a time, and with such inspiring encouragements and resources.

"LOVE THYSELF LAST."

Love thyself last. Look near, behold thy duty
To those who walk beside thee down life's road;
Make glad their days by little acts of beauty,
And help them bear the burden of earth's load.

Love thyself last. Look far and find the stranger
Who staggers 'neath his sin and his despair;
Go lend a hand and lead him out of danger,
To heights where he may see the world is fair.

Love thyself last; and, oh! such joy shall thrill thee—
As never yet such selfish souls was given.
Whate'er thy lot, a perfect peace will fill thee,
And earth shall seem the anteroom of heaven.

Love thyself last; and thou shalt grow in spirit
To see, to hear, to know, and understand
The message of the stars; lo, thou shalt hear it,
And all God's joys shall be at thy command.

—Ella Wheeler Wilcox, in *Independent*.

"All the law is fulfilled in one word, even in this: Thou shalt love thy neighbor 'as thyself.'"—*Gal. 5 : 14.*

FORM OF A BEQUEST TO THE SOCIETY.—
"I give and bequeath to the American Baptist Home Mission Society, formed in New York in the year eighteen hundred and thirty-two, the sum of—— for the general purposes of said Society.

[From the Georgia Baptist.]

EDUCATION IN GEORGIA.

I read some time ago the resolutions of the Georgia Negro Baptist State Convention favoring the establishment of a high grade school in Georgia, to be founded, owned and controlled by the Negro Baptists; and I have recently read carefully your editorial endorsing the scheme. Will you allow me a little space in your columns for a statement of the views entertained by myself and others at the Rooms on this very important subject? Let me premise by saying that my only purpose in this connection is to invite the earnest, intelligent and prayerful attention of the Georgia Baptists to this matter, so that their action when finally taken may be such as will most conduce to the promotion of Christian education, the upbuilding of their churches, the advancement of Christ's Kingdom, the ennoblement of their race and the glory of God.

First.—For thirty-five years Northern friends of the Southern Negroes have been contributing liberally through the American Baptist Home Mission Society for the founding and upbuilding of Christian institutions for them. A vast sum of money, aggregating nearly three millions of dollars, has been expended in this important work, and as the result of it there are to-day institutions of learning in Washington, D. C., Richmond and Lynchburg, Va., Raleigh and Winston, N. C., Columbia, S. C., Nashville and Memphis, Tenn., Louisville, Ky., Atlanta and Augusta, Ga., Selma, Ala., Jackson, Miss., Jacksonville and Live Oak, Fla., New Orleans and Gibsland, La., Little Rock, Ark., Macon, Mo., and Marshall and Houston, Texas.

Second.—By natural process of development and growth these schools now constitute a chain or system of institutions running from the lower or primary grades, up through academic, collegiate and professional grades, including schools for normal, theological, medical and legal studies; they are a wonderful embodiment of Christian philanthropy, and have wrought a magnificent work and are to-day vigorous, efficient, aggressive and promising.

Third.—There is nothing that more vitally concerns the future welfare of the vast multitude of Negro Baptists in the South

than the preservation, enlargement, equipment and endowment of these important institutions; their loss or decay would be an irreparable calamity; no sacrifice is too great for their maintenance and thorough establishment.

Fourth.—More than half of these schools are now owned and controlled by the Negroes themselves, having Negro Boards of Trustees and Negro faculties. While receiving help from the Home Mission Society and rendering reports of their work and being open to inspection by the Superintendent of Education of the Home Mission Society, they are entirely free from interference and are in the highest sense Race Schools.

Fifth.—In all of the schools controlled by the Home Mission Society Negroes have a full representation both in the Boards of control and in the faculty of instruction, and the Home Mission Society stands ready cheerfully and heartily to increase the Negro representation both in the faculty and Boards as rapidly as the best interests of the institutions and as the contributions of the Negroes for their support will warrant.

Sixth.—Each and every one of these institutions is in urgent need of money for additional ground, new buildings, libraries, apparatus, larger teaching force and for endowment; to properly equip the schools now existing and ensure their permanence would require from two to three millions of dollars.

Seventh.—The very existence of some of the most important of these institutions is in peril. It is becoming every year more and more difficult to procure money from the North, not alone for their endowment and proper development, but for their maintenance. There are many reasons for this which need not be stated here; it is sufficient to ask serious attention to the fact. The Home Mission Society is forced reluctantly for the lack of funds to consider the question of closing some of these schools, and it finds itself entirely unable to respond to the urgent appeal of others for money absolutely necessary to carry them forward properly.

Eighth.—Not one of the schools owned and controlled exclusively by Negroes is supported by them entirely, but all of them are receiving aid annually through the Home Mission and other societies, and

would seriously suffer, even if they could continue to exist, if this aid should be withdrawn. None of the Negro schools are making any perceptible progress in enlargement of their plants, increase of their appliances, accumulation of libraries, or the creation of an endowment. They are all of them, without exception, in financial peril, and some of them are heavily in debt.

Ninth.—The imperative call of the hour is harmony and counsel, union of effort and concentration of money in order to save what has been gained by a generation of sacrifices and struggle, and to render secure and permanent the foundations already laid.

Tenth.—Any scheme whatever, however meritorious in itself, looking towards the establishment of a new institution of learning of a high order, and involving necessarily a large outlay of money, and leading to a division of interest on the part of the Negroes and to a chilling of philanthropy on the part of their helpers, ought not to be undertaken unless for some imperious and urgent reasons and with the clearest indications of Divine approval.

Eleventh.—I know of nothing in the present condition of the Negro Baptists of the State of Georgia which would warrant them in pursuing a line of policy in educational matters different from that pursued in other States. On the other hand, there are circumstances which make it seem especially desirable that there should be a union of forces and not a separation; a concentration upon the schools that already exist rather than the founding of rival institutions. Whatever is done by the Negro Baptists of Georgia will have its influence not only within the limits of the State, but everywhere else, and it is exceedingly desirable that their action should be such as would commend itself to the wisdom of their brethren elsewhere.

Twelfth.—To found, equip, conduct and endow a new institution will cost a very large sum of money, will be a severe tax laid upon the churches, and will be beset with innumerable difficulties and may issue in failure, and thus become not a help but a serious detriment to the cause which it has purposed to aid.

Thirteenth.—The four institutions already in existence in Georgia—the Atlanta Seminary, Spelman Seminary, and Walker Acad-

emy, Augusta, and Jeruel Academy at Athens—are all in need of money to enable them to enlarge their work. The Atlanta Seminary, which is slowly developing into a college, has a splendid campus, a good building, an able faculty, no debt, and a small endowment. With the necessary buildings and a larger faculty it could provide at a comparatively slight increase of expense for a large increase in its number of students. It and Spelman Seminary together could easily accommodate a thousand students, and should have that many. For twenty-five years to come, certainly, these two institutions could provide a college training for all the colored young men and women of Georgia who will be prepared for and desire the advantages of such training. It is safe to say that every dollar raised by the Negro Baptists of Georgia will accomplish for the higher education of their sons and daughters five times as much, if not ten times as much, if put into these institutions already established, than if put into a new school, such as is contemplated.

In conclusion, allow me to say to the Colored Baptists of Georgia that what I have written above is a brief expression of my opinion on one of the most important questions that can engage their attention. It is based upon thirty years' experience and observation of educational work, North and South, and is prompted by a lifelong interest in the highest welfare of the Negroes.

Fraternally yours,

T. J. MORGAN, Cor. Sec'y.

BOOK NOTICES.

THE CONSERVATIVE PRINCIPLE IN OUR LITERATURE. By William R. Williams, D. D. 12mo, 91 pp. Price: paper, 25 cents; cloth, 50 cents. American Baptist Publication Society, 1632 Chestnut street, Philadelphia, Pa.

One can hardly believe, in reading the above reprint, that he reads the message of half a century ago. It is almost as fitting to this time as the latest thought of a student leaning to the idealistic rather than the practical view of life. The spiritual diagnosis is accurate and clear. The address, delivered before the Hamilton Literary and Theological Society fifty years ago, attempted to show the dangerous tendencies of those times to all thought expression, whether in the written or the spoken form. The lust of gain seems at times to be a national sin besetting all classes among us. We are a matter-of-fact, money-getting race. This tends to create a distaste for all truth which is not convertible into wealth. We idolize effect. Passion also is pointed

out as a corrupting influence. Literature is made passionately realistic. False liberalism, which would classify the Koran and Shastras with the Bible and which mistakes indifference to truth for mastery of it, is another evil. Superstition, that practically leads back to the ceremonials of the Roman church, stopping on the way at Spiritualism and Occultism, joins in the attack on truth. While lack of respect for authority of any kind, but in place of it a sort of license, makes the climax of evils that threaten the strength and purity of men's religious life.

But the value of a book is measured now not by the name of the author, but by the impulse it gives in the right direction, the courage it inspires under trying circumstances, and the practical suggestions of good that come out of it.

In these particulars the address is well worth reading. The latter part of it, when he comes to speak of the really conservative element, is a hopeful, fresh, well-put, beautiful presentation of the Cross of Christ as the practical, popular, permanent power to save literature and life from the destructive tendencies of mammonism, passion, liberalism and lawlessness. It would be difficult to find a more apt or well-put statement than this: "The sermon on the mount is a fact; Pilate and Herod were facts; Jerusalem was a fact; Gethsemane was a fact; Calvary was a fact. He who hung there asserted facts, not myths. He wrought facts, loved in fact. The salvation he offered, the heaven he opened, the hell from which he warned us were facts."

Of the atonement this will give the gist of his view. At the Cross "I learn my desert. In the fate of the second Adam I learn the character of the first Adam whose place he took and whose doom he averted. The blood of a divine atonement was necessary to cleanse me from fatal blots." The reading of the book will be a blessing to the young Christian who looks for a helpful present day, commendation of the Gospel as the power of God to save the society as well as the literature of the world from the corruption of sin. A. S. H.

CHRISTIANITY AND PROPERTY—An Interpretation. By Rev. Albert E. Waffle. 12mo, 106 pp. Price: paper, 25 cents; cloth, 50 cents. American Baptist Publication Society, 1632 Chestnut Street, Philadelphia, Pa.

Three chapters on the money question, discussed from the Christian standpoint, constitute this book. The first deals with the methods and the dangers of money-getting. The second discusses the reasons for consecrating money to religious uses. The third considers the channels and obligations of its distribution. Under this last division the author enters a thoughtful discussion of the private ownership of property, the claims of communistic theories, and the obligations of "charity." The deficiency of the book will be felt along the lines of the author's statement in the preface, when he says that he has omitted all consideration of what uninspired

men have written upon economics and kindred themes. It is doubtful whether any satisfactory results can be reached by divorcing from the Scripture all the teaching of sanctified experience. With this defect (foreseen by the author) taken into account, the book contributes some interesting reading on the subject and some thought which will be permanent. A. S. H.

SOME ASPECTS OF RELIGIOUS LIFE OF NEW ENGLAND. By Rev. Geo. Leon Walker. Silver Burdett & Co.

This book contains the 1896 Carew lectures before the Hartford Theological Seminary. They are five in number, on the following subjects: "The Puritan Period," "The Puritan Decline," "The Great Awakening," "The Evangelical Reawakening" and "The Current Period." They bring out a somewhat neglected phase of the religious history. Dorchester in his "Problems of Religious Progress" has dealt with the general movement, but Dr. Walker has thrown an interesting light on the character of the religious life which will be helpful to any intelligent reader. A. S. H.

A CANDID CRITIC. By Maud Rittenhouse Mayne. Price, \$1.00.

This is a volume of short stories, the first of which gives it its title. The writing of a good short story is by no means an easy task, and the grouping together of such as are ordinarily met with, a somewhat hazardous undertaking. These stories are for girls, are simply told, and while there is somewhat too much uniformity about them, their aim is good, and they will afford pleasant reading for a summer afternoon.

A HALF CENTURY IN BURMA—A MEMORIAL SKETCH OF EDWARD ABIEL STEVENS. By Sumner Wynne Stevens. Price: paper, 10 cents; cloth, 25 cents.

This beautiful tribute to Dr. Stevens, by his son, will be of interest not only to those who knew and loved him as a man, but to all who are interested in missions, and who know something of the great work that he and those associated with him accomplished in Burma. It ought to help make missionaries.

THE LITTLE PILGRIM SERIES. Price, \$3.00.

Ten pretty stories, in as many pretty volumes, neatly packed in a box, constituting a most attractive little library for young children. They are daintily bound in soft colorings, with decorations something after the Kate Greenaway fashion, and will delight the heart of the average child. Some of the stories are exceptionally good.

RUTH THE GLEANER. By May Field McKean. Price, 25 cents.

A metrical rendering of this old but ever beautiful story, which is dedicated to the Baptist Young People's Union of Philadelphia. The author's note indicates the especial lesson she aims to inculcate, and those for whom it was written will find it a very pleasing little volume to own.

These books are all from the American Baptist Publication Society, 1632 Chestnut street, Philadelphia.

Home Mission Appointments.

"How shall they hear without a preacher? and how shall they preach, except they be sent?"—ROM. 10: 14, 15.

IN MAY.

The following appointments were made:

Rev. Thos. Mulligan, Mt. Pleasant and Jackson Avenue Churches, Vancouver, B. C.
 " W. L. Cook, Corning, Cal.
 " L. B. Harvey, San Pablo, Cal.
 " Tong Kit Hing, Chinese Church, San Francisco, Cal.
 " John V. Vidberg, Swedes, Waterbury, Conn.
 " S. B. Overton, Milford and Harrington, Del.
 " G. E. Baker, Idaho Falls and Providence, Idaho.
 " A. O. Lawrence, Swedes, Monmouth, Ill.
 " Jeremiah Hurt, New Hope, Kans.
 " F. H. Leonard, Lyons and Ellsworth, Kans.
 " Malcolm Wood, Cana Falls Church, Hewins, Kans.
 " Isaac La Fleur, French, New Bedford, Mass.
 " Alejandro Trevino, Monterey, Mex.
 " J. L. De Land, Immanuel Mission, Iron Mountain, Mich.
 " C. T. Hallowell, District Missionary, Minn.
 " Frederick Linden, Bethel Swede Church, Duluth, Minn.

Rev. J. H. Spencer, Anaconda, Mont.
 " J. N. Funk, Hemingford and vicinity, Neb.
 " G. W. Read, Roswell, New Mex.
 Mrs. Angelina May, Italians, Buffalo, N. Y.
 Rev. John Smithers, Griggs, N. Dak.
 " I. C. Atchley, Norman, O. T.
 " J. E. Reynolds, Sandinavian, Oldham, S. Dak.
 " Jerome Campbell, Bleadon and Woonsocket, S. Dak.
 " Thomas Irvine, Arlington, S. Dak.
 " W. L. Markland, Hurley, S. Dak.
 " David Smith, Davenport and Reardon, Wash.
 " W. L. Hubbard, Montreal, Va.
 " J. H. Gadsen, Dublin, Va.
 " W. H. Stokes, Kelley's, Va.
 " B. F. MacWilliams, Max Meadows, Va.
 " T. F. Blue, Pinner's Point, Va.
 " M. E. Gerst, Ivanhoe, Va.
 " J. L. McCutcheon, Morgantown, W. Va.
 " H. J. Jacobson, District Missionary, Scandinavians, Wis.
 " O. E. Nelson, District Missionary, Wis.
 " C. Woods, Superintendent of Missions, Rocky Mountain Division.
 " E. B. Palmer, District Secretary, Philadelphia District.
 " E. H. E. Jameson, District Secretary, Lake District.
 The following teachers were appointed:
 Miss Lydia Marshall, Wayland Seminary, Washington, D. C.
 Mrs. H. F. Norris, Superintendent Chinese Missions, San Francisco, Cal.
 Rev. J. H. Scott, Financial Agent Shaw University, Raleigh, N. C.

Financial Statement for April.

MISSIONS AND EDUCATION.

Expended for the month,	\$15,980 90
Donations from Churches, Sunday-schools, and Individuals,	\$22,126 64
Legacies,	450 50
Schools,	1,000 00
Interest and Dividends,	1,234 32
Income from Real Estate,	182 98
HOME MISSION MONTHLY,	169 57
Total for April,	\$25,164 01

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	\$786 66
Interest for Benevolent Fund,	191 14
Interest for Loan Fund,	331 46
	1,309 26

TRUST FUNDS.

Conditional Trust Funds,	1,423 95
Total receipts for the present year,	\$27,897 22

Contributions and Legacies for April.

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

MAINE, \$88.52.

Mechanics Falls Ch.....	8 00
Bangor, First Ch.....	50 00
Second Ch.....	16 15
Buckfield Ch.....	4 00
C. E. F. For Chapel Building:	
Bangor, Second S. S.....	10 37

NEW HAMPSHIRE, \$59.21.

Hanover Ch.....	7 35
Lebanon Ch.....	30 00
(desig.).....	16 65
C. E. F. For Chapel Building:	
Claremont S. S.....	5 21

VERMONT, \$191.81.

Whitingham, Mrs. H. E.	
Buffum (desig.).....	5 00
East Hardwick, A Friend.....	100 00
A Friend (desig.).....	50 00
Burlington, First Ch.....	3 75
C. E. F. East Hardwick, A Friend.....	25 00
For Chapel Building:	
Brandon S. S.....	4 00
Essex Junction Ch.....	4 06

MASSACHUSETTS, \$1,541.65.

Clinton Ch.....	19 23
Worcester, Main St. Ch.....	100 00
Lincoln Sq. Ch.....	90 04
Newton Centre, First Ch.....	154 83
Arlington Ch.....	160 96
Y. P. S. C. E.....	10 00
S. S.....	15 00
Brockton, First Ch.....	57 57
Haverhill, First Ch.....	7 50
Frammingham, First Ch.....	48 10
Lawrence, Second Ch.....	65 15
Salem, First Ch.....	200 00
Cambridge, First Ch.....	50
Fall River, Third Ch.....	5 01
Charlestown, First Ch.....	28 50
Lanesboro, First Ch.....	1 00
Boston, Tremont Temple Y. P. S. C. E.....	80
Plymouth, First Ch.....	5 49
Winchester, First Ch.....	5 18
West Acton Ch.....	30 66
Nantucket, Mrs. Maria Allen.....	5 00
Pittsfield Ch.....	72 19
West Boylston Ch.....	9 64
S. S.....	8 18
Lynn, Mrs. A. M. Pickford (desig.).....	150 00
East Ch.....	17 50
Washington St Ch.....	11 97
Gardner, First Ch.....	10 00
Raynham S. S.....	28 80
Winchendon Ch.....	19 55
*Worcester, Pleasant St. S. S. (desig.).....	25 00
C. E. F. Newton Center, First Ch.....	42 03
Still River S. S.....	3 00
For Chapel Building:	
Worcester, Pleasant St. S. S.....	10 15
No. Middleboro S. S.....	1 95
No. Egremont S. S.....	4 00
West Acton S. S.....	17 77

LEGACY.

Amesbury, Estate of Sarah B. Collins.....	100 00
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RHODE ISLAND, \$101.29.

Newport, Shiloh Ch.....	10 00
First Ch.....	24 82
Rockville, Thos. A. Hall.....	5 00
Central Falls, Broad St. Ch.....	17 16
Providence S. S.....	19 44
Pawtucket, Rev. Oliver Ayer.....	1 00
Woonsocket Ch.....	23 87

CONNECTICUT, \$102.80.

Hartford, South Ch.....	25 00
Suffield St. Y. P. S. C. E.....	5 00
New Britain, Swedish Elim Ch.....	3 60
C. E. F. For Chapel Building:	
Stamford, First Ch.....	69 20

NEW YORK, \$9,135.07.

New York City, Alexander Ave. Ch.....	60 43
Mrs. E. M. Anderson (desig.).....	150 00
Calvary Ch.....	271 00
Hope Ch.....	25 76
First Ch.....	929 09
Central Ch.....	200 00
Madison Ave. Ch.....	100 00
Brooklyn, Frederic L. Dubois.....	25 00
Central S. S. (desig.).....	25 00
Bedford Heights Ch.....	10 90
Pilgrim Ch.....	48 41
Albany, Calvary S. S.....	32 31
Carmel, Miss S. E. Kelley.....	20 00
Hamilton Ch.....	50
Wilson Ch. (desig.).....	5 00
Marcy, Berean Ch.....	3 80
Phelps Ch.....	3 97
Wells Bridge Ch.....	7 00
Orleans Ch.....	4 50
Morrisville Ch.....	17 04
Bethany Ch.....	12 00
Banksville Ch.....	13 00
Rensselaer (\$5 desig.).....	17 56
Highland, Beulah Vale Ch., West Park.....	10 75
Saugerties First Ch.....	8 02
Koesville Ch.....	8 00
Fayetteville Ch.....	25 00
Newark, First Ch.....	30 00
Springvale, First Ch.....	15 95
Mount Vernon, First Ch.....	121 25
Watertown Ch.....	52 42
Binghamton, Main St. Ch.....	5 65
Farmer Ch.....	12 34
Liberty, Miss Cora L. Grant.....	1 10
Waterville, Y. P. S. C. E.....	3 38
Stephentown Ch.....	8 29
Blue Point, Y. P. S. C. E.....	1 00
Port Byron, Mrs. Helen Morehouse (desig.).....	1 00
Clarissa H. Howes (desig.).....	1 00
So. Alabama, Oakfield and Alabama B. Y. P. U.....	1 00
Malone Ch.....	32 80
Baldwinsville, First Ch.....	41 29
Alps, Fannie E. Coon and Friends (desig.).....	14 00
East Aurora, Rev. R. M. Rabb (desig.).....	4 00
*For Spelman Seminary, Ga.: New York City, John D. Rockefeller.....	6,370 00
C. E. F. Brooklyn, Marcy Ave. S. S., Pri. Dept.....	12 75
Schenectady, Villa Road Ch.....	1 17
Ch.....	1 44
Rensselaer Ch.....	5 00
New York City, A Friend.....	4 00
Braman Corners S. S.....	4 60
For Chapel Building:	
McGrawville, S. S.....	4 60
Hornellsville, South Side S. S.....	1 20
Memphis S. S.....	3 00

LEGACIES.

Albion, Estate of Julia A. Smith	100 50
Lockport, Estate of Curtis Pettit	250 00

NEW JERSEY, \$456.65.

Newark, Fifth Ch.....	12 00
Jersey City, Trinity Ch.....	6 25
Roselle Ch.....	11 00
Rahway, First Ch.....	20 73
S. S.....	8 29
Caldwell, First Ch.....	11 71
Paterson, Sixth Ch.....	3 00
Hackensack, Calvary Ch.....	47 43
Camden, Linden St. Ch.....	35
Philipsburg Ch.....	10 32
S. S.....	5 22
Avon-by-the-Sea Ch.....	6 05
Eatonton Ch.....	6 35
Pleasantville Ch.....	8 80
Tuckahoe Ch.....	2 00
Bordentown Ch.....	78 00
Cherryville Ch.....	54 19
Camden, Y. P. S. C. E., First Ch.....	5 46
Third Ch.....	14 00
Emmanuel Ch.....	3 67
Riverton and Palmyra, Central Ch.....	14 00
Mt. Holly Ch.....	68 45
Trenton, Central Ch.....	15 00
Marlboro Ch.....	5 00
Beverly Ch.....	6 00
East Orange, J. F. Turnbull (desig.).....	8 32
C. E. F. Vineland S. S.....	4 71
Paulsboro, Bethlehem S. S.....	1 00
Florence S. S.....	2 00
Egg Harbor S. S.....	3 40
For Chapel Building:	
Beverly S. S.....	6 10
Newbold and Westville S. S.....	2 85
North Orange, Woman's Home Miss. Soc.....	5 00

PENNSYLVANIA, \$1,049.54.

Lewistown, Mrs. A. J. Green..	9 50
Scranton, First Welch Ch.....	175 00
Cedar Run, Brown Township Ch.....	1 60
Philadelphia, Mrs. A. T. Ambler (desig.).....	100 00
Susan B. Acker.....	20 00
Chestnut Hill Ch.....	20 99
Passayunk Ch.....	4 00
Fifth S. S.....	50 00
Eleventh Ch.....	4 10
Lehigh Ave. Ch.....	12 60
Memorial Ch.....	36 50
New Tabernacle Ch.....	21 99
Spring Garden Ch, A Friend.....	2 00
Mrs. D. L. Hopper (desig.).....	20 00
Mrs. C. E. Milner (desig.).....	5 00
Rev. Levi Silvius (desig.).....	1 00
Gillet Ch.....	2 00
Curvesville Ch.....	2 50
Dyberry Ch.....	1 00
Green Ridge Ch.....	20 98
Girardville Ch.....	4 30
S. S.....	2 05
Picture Rocks Ch.....	3 95
Allegheny, Sandusky St. Ch.....	84 92
Freeport Ch.....	8 00
Tarentum Ch.....	8 50
Willistown Ch.....	25
Bethel Ch.....	1 72
Jeanette Ch.....	12 41
Phoenixville Ch.....	54 25
S. S.....	10 00
Pittsburg, Fourth Ave. Ch.....	47 51
"A. C. E. Soc. (desig.).....	4 00
Manatawna Ch.....	2 35
Oakland Ch.....	25 00
Great Bethel Ch.....	21 47

St. Clair Ch.....	9 00
Milesburgh Ch.....	8 00
Slatington Ch.....	5 00
Wiconisco, Rev. E. B. Jones..	1 50
Jermyn Ch.....	5 00
Columbia: Cross Roads, Mrs. Mary Fries.....	1 00
Bryn Mawr, Lower Merion S.S.	66 52
Jersey Shore S. S.....	4 89
Greensburgh, First Ch.....	6 00
Banksville S. S.....	2 13
So. New Milford Ch.....	1 00
Pittsburg, Fourth Ave Ch.....	15 83
O. E. F. Pittsburg, Fourth Ave. S. S.....	15 83
Stony Forks S. S.....	1 50
Philadelphia, Chestnut Hill S. S.....	1 11
First Swede S. S.....	1 50
Third Swede S. S.....	8 00
Clark's Summit S. S.....	1 57
California S. S.....	67
Oakmont S. S.....	4 03
Elmsport S. S.....	10 00
Oxford Ch. and S. S.....	5 00
Pottstown, Hope Mission S. S.....	3 00
North Chester S. S.....	15 35
Vanderbilt S. S.....	6 00
Mt. Moriah S. S.....	3 92
Rochester, Monaca Mission S. S.....	5 80
Jersey Shore S. S.....	7 33
Jenkintown S. S.....	6 78
Carnegie S. S.....	3 60
Shiloh S. S.....	2 18
Halstead S. S.....	5 00
Spring Garden S. S.....	1 75
Jeanette S. S.....	9 60
Pittston, First S. S.....	2 32
For Chapel Building:	
Cambridgeboro S. S.....	4 09
Clinton S. S.....	2 30

DELAWARE, \$33.27.

Milford Ch.....	5 00
New Castle Ch.....	10 00
Harrington, Zion Ch.....	8 12
No. Wilmington Ch.....	7 95
C. E. F. Dover, Calvary S.S.	2 20

DISTRICT OF COLUMBIA, \$5.00.

C. E. F. For Chapel Building:	
Washington, Zion S. S.....	5 00

VIRGINIA, \$36.37.

*For Virginia Union University:	
Richmond, Coll. per Rev. L. B. Tefft.....	36 37

WEST VIRGINIA, \$1.00.

O. E. F. Handley S. S.....	1 00
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KENTUCKY, \$26.00.

Louisville, State University S.S. (desig.).....	25 00
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MISSISSIPPI, \$1,000.00.

*Jackson, Jackson College Surplus.....	1,000 00
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LOUISIANA, \$2.50.

Trenton, First S.S. (desig.)....	2 50
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OHIO, \$5,497.79.

Piqua, Calvary Ch., Women's Circle.....	1 00
Dayton, Linden Ave. Ch., Junior Union (desig.).....	5 13
First Ch.....	328 57
North Dayton Ch.....	10 40
Cheviot Ch.....	18 96
Cincinnati, R. A. Holden.....	5,000 00
Ninth St. Ch.....	86 52
New Market Ch.....	3 10
Oberlin, Y. P. S. C. E.....	5 00

Harpster Ch.....	15 23
King's Creek Ch.....	4 00
Granville, Denison Y. M. C. A.	12 66
C. E. F. Norwalk S. S.....	7 43
For Chapel Building:	
Hunt, Owl Creek Ch.....	1 20

MICHIGAN, \$269.35.

Flint, First Ch.....	6 50
S. S.....	8 98
Hillsdale Ch.....	15 05
B. Y. P. U.....	2 00
Detroit, Eighteenth St. Ch.....	21 05
North Ch.....	5 00
Second Ch.....	10 00
First Ch.....	96 75
Union City Ch.....	13 00
Bellevue Ch.....	2 00
West Bay City Ch.....	22 33
Grand Rapids, Scribner St. Ch.	19 00
S. S.....	7 20
B. Y. P. U.....	55
Middleville Ch.....	5 36
Enaley Ch.....	2 50
O. E. F. For Chapel Building:	
Rives Junction Ch.....	4 00
Detroit, North S. S.....	4 61
Immanuel S. S.....	2 20
Morenci Ch.....	6 15
Plainwell Ch.....	5 12

INDIANA, \$165.13.

Bakers Creek Ch.....	3 95
Evansville, Calvary Ch.....	19 38
Vernon Ch.....	1 00
Hopewell Ch.....	6 00
Markland Ch.....	3 70
Pigeon Ch.....	85
New Hope Ch.....	2 30
Terra Haute, First Ch.....	21 20
Maria Creek Ch.....	8 35
Providence Ch.....	3 80
Union Ch.....	86
New Hope Ch.....	1 36
Indianapolis, Joel Barnett	50
Mt. Pleasant Ch.....	1 45
Grants Creek Ch.....	1 50
Fredonia Ch.....	2 25
Poston Ch.....	1 80
Ryker's Ridge Ch.....	4 00
Mt. Pleasant Ch.....	2 00
Orleans Ch.....	2 00
Paoli Ch.....	1 00
Campbellburg Ch.....	2 00
Princeton Ch.....	8 51
Evansville, First S. S.....	4 00
Olive Branch Ch.....	1 00
Mitchell Ch.....	8 50
Marion, First Ch.....	2 37
C. E. F. Howell, Mrs. M. E. Loder.....	1 50
For Chapel Building:	
Muncie, Congerville S. S.....	3 00
So. Bend, First S. S.....	15 00

ILLINOIS, \$778.38.

Chicago, Bohemian Ch., Young Men's Bible Class (desig.).....	1 54
Bethel, Juniors.....	5 00
First Ch.....	9 50
Bohemian Ch.....	20 00
B. Y. P. U.....	5 00
Auburn, Mrs. L. Achilles.....	5 00
Alton, First Ch.....	73 37
Carrollton, Edward Smith.....	5 00
Raleigh, E. S. Glascock.....	1 00
W. A. Upchurch.....	1 00
Carbondale, Miss Charlotte Hanson.....	10 00
Benton, First Ch.....	13 05
Fairmount, Woman's Mission Circle.....	5 00
Pickneyville S. S.....	5 00
Macedonia Ch.....	1 07
Blue Mound Ch.....	6 15
Decatur, First Ch.....	45 78
Elgin, First Ch.....	115 34
La Grange, B. Y. P. U.....	3 00
Dundee Ch.....	40 38
B. Y. P. U.....	6 00
Juniors.....	1 05
S. S.....	2 57

Rozetta Ch.....	15 50
Oquawka Ch.....	7 50
Oak Park Ch.....	82 04
Pontiac Ch.....	30 03
Monmouth Ch.....	21 75
Hudson S. S.....	5 80
Mt. Sterling, B. Y. P. U.....	2 00
Englewood, Swedish Ch.....	60 00
Stillman Valley Ch.....	26 86
Streator Ch.....	1 00
La Salle, B. Y. P. U.....	5 99
Dixon Ch.....	30 00
Alpha, Mrs. Susie Howell.....	5 00
La Grange S. S.....	3 07
Moline S. S.....	2 45
Englewood Ch.....	15 00
Sparland Ch.....	11 00
Steuben Ch.....	6 00
Canton S. S.....	8 22
C. E. F. Glasford S. S.....	1 05
For Chapel Building:	
Deer Creek S. S.....	1 60
La Salle S. S.....	5 00
Mt. Sterling S. S.....	2 30
Englewood-on-the-Hill S.S.	3 36
Kankakee S. S.....	2 45
Yorkville S. S.....	6 50
Andalusia S. S.....	3 45
Lily Lake S. S.....	3 38
Marley S. S.....	3 20
Chicago, Second S. S.....	25 57

WISCONSIN, \$74.60.

Marinette, Swedish Ch. (desig.)	14 89
Whitehall, Geo. P. Dissmore..	5 00
Ripon Ch.....	14 15
Darien Ch.....	3 35
La Cross Ch.....	14 08
Waukesha Ch.....	5 00
Milwaukee, Tabernacle Ch.....	2 13
Mount Vernon, B. Y. P. U.....	2 00
Kenosha Ch.....	10 00
C. E. F. For Chapel Building:	
Ripon S. S.....	4 00

MINNESOTA, \$350.07.

Willmar Ch.....	62 50
Austin, First Ch.....	24 43
St. Paul Ch.....	12 06
Dan. and Nor. Ch.....	1 60
Duluth Ch.....	50 00
Minneapolis, Olivet Ch.....	6 65
Fourth Ch.....	2 65
Elim Swedish Ch.....	7 00
Brainerd, Swedish Ch.....	1 25
Kasoto, First Ch.....	2 50
Staples Ch.....	2 15
C. E. F. For Chapel Building:	
Lurhard Ch.....	2 00
Alexandria, Swedish Ch.....	1 00
Hastings Ch.....	1 75
Clear Lake Ch.....	5 00
Minneapolis, First Ch.....	10 00
Fourth Ch.....	2 65
Calvary Ch.....	5 00
Central Ch.....	21 55
Dan. and Nor. Ch.....	2 50
Alden Ch.....	5 45
Grass Lake Ch.....	70
Clinton Falls Ch.....	3 50
Cokato Ch.....	1 52
Stillwater Ch.....	7 00
St. Paul, Woodland Park Ch.....	2 00
Pilgrim Ch.....	5 13
Danish Ch.....	3 50
Second Swedish Ch.....	3 35
Burr St. Ch.....	3 00
Willmar.....	1 59
Kasson, Danish Ch.....	4 73
Owatonna Ch.....	6 15
Red Wing, Swedish Ch.....	1 65
Henning Ch.....	1 50
Battle Lake Ch.....	1 00
Blooming Prairie, Danish Ch.....	3 00
Fergus Falls, Swedish Ch.....	3 87
Long Prairie Ch.....	4 11
Sleepy Eye Ch.....	2 50
Little Falls Ch.....	3 00
Westbrook Ch.....	5 30
Waterville Ch.....	1 95

Duluth, Bethel Swedish Ch.	4 60	Burchard Ch.	4 17	For teachers in Arkansas	
Second Ch.	8 20	Lincoln, Rev. J. A. Davis	5 00	Baptist College, Ark.	81 24
West Duluth Ch.	2 00	Crab Orchard Ch.	1 67	For teachers in Dawes	
Houston Ch.	3 00	Plainview Ch.	3 70	Academy, I. T.	128 31
Faribault Ch.	2 95	Valley, First Swedish Ch.	1 25	For teachers in Indian University, I. T.	44 44
Spring Valley Ch.	2 00	C. E. F. For Chapel Building:		For teachers in Atoka	
St. Cloud, Swedish Ch.	2 65	Ponca S. S.	1 00	Academy, I. T.	88 88
Minnesota City Ch.	1 13			For teachers in Wichita	
Albert Lea Ch.	2 75			Academy, O. T.	70 00
Lincoln Ch.	4 04			For teachers in Provo, Utah	78 00
Vernon Centre Ch.	4 51			For teachers in Fresno, Cal.	53 33
Kasota Ch.	4 00			For teachers in Butte, Mont.	25 00
Brookpark Ch.	3 25			For teachers in Velarde, N. M.	50 00
Brown's Valley Ch.	3 00			For teachers in Spelman Seminary, Ga.	937 50
Lake Benton Ch.	2 25			For teachers in Monterey, Mex.	39 87
				For teachers in Santa Rosa, Mex.	15 95
				For Chinese Mission, New York City	50 00
IOWA, \$322.58.					
Council Bluffs, Rev. T. F. Thickstun (desig.)	1 00			WOM'S BAPT. HOME MISS. SOC., OF MICH., \$100.00.	
Red Oak S. S.	20 00			For Missions	100 00
Churdan Ch.	15 03			Total	\$24,368 80
Grundy Centre Ch.	4 80			HOME MISSION MONTHLY.	169 57
Sioux City, Calvary Ch.	5 00				
Rev. Frank Peterson	10 00			CONDITIONAL TRUST FUNDS, \$1,423.95.	
Ames Ch.	16 25			Toledo, Ohio, Rev. Wm. Sheridan	1,000 00
Sac City, Miss Ella Stenbaugh	1 00			Antrim, N. H., Rev. Wm. Hurlin and wife	360 00
Toledo Ch.	5 55			Spencer, Ind., Jonathan L. Allen	63 95
Des Moines, East Ch.	14 83			REAL ESTATE INCOME, \$182.98.	
Northwood Ch.	15 00			DONATIONS RECEIVED AT INSTITUTIONS.	
Eddyville Ch.	6 50			For Alabama Baptist Colored University, Ala.:	
Cascade Ch.	25 00			ALABAMA.	
Kiron, Swedish Ch.	4 12			Birmingham, Sixth Ave. Ch.	1 40
Arthur, Swedish Ch.	5 84			Sixteenth St. Ch.	1 27
Stratford, Swedish Ch.	2 46			Shiloh Ch.	1 26
Gowrie, Rev. Mr. Wedin	1 03			Mobile, S. S. Dubose	1 00
Algona Ch.	15 09			Mrs. A. Boyd	1 00
Le Claire, Zion Ch.	13 10			Miss M. G. Gibbs	1 00
New Hartford, S. S. Birthday Barrels	4 25			Franklin St. Ch.	4 00
Osage Ch.	77 83			Selma, Tabernacle S. S.	5 00
Lake City, Rev. J. W. Allen (desig.)	2 00			Uniontown S. S. Con.	5 60
C. E. F. Des Moines, per Rev. E. P. Bartlett	51 26			Rev. C. J. Davis	50
For Chapel Building:				Second Year Preparatory and First Year Normal Classes of University	2 50
Ames S. S.	6 27			Wayland Bishop Literary Society	10 00
				Proceeds of Students' Concert	13 95
				Women's Convention	6 12
MISSOURI, \$146.26.					
Nevada, Home and Foreign Mission Board	141 26			New Boiling Spring S. S.	1 00
Kansas City, Rev. I. N. Clark	5 00			Boiling Spring Ch. and S. S.	1 50
				Fort Deposit, Macedonia Ch.	5 00
INDIAN TERRITORY, \$14.05.					
Ruby, Polly Sanders	2 00			Oxford, New Hope Ch.	5 00
Chas Blackburn	25			Annisson, Friendship Ch.	1 25
Rev. R. M. Sanders (desig.)	1 65			Sawyer, New Hope Ch.	2 00
Emahaka Mission, W. P. Blake	7 75			Shelby, Rev. J. B. Jennings	1 00
So. McAlester, D. C. Yeargin	90			Galera, Bethel Ch.	2 50
Stigler, E. B. Harlan	10			Lafayette, Friendship Ch.	1 00
Cartersville, E. B. Harlan	1 40				
				For Benedict College, S. C.:	
OKLAHOMA TER., \$18.00.					
Tecumseh Ch., Chas. Thomas	1 60				
Oklahoma City, Rev. W. M. Anderson	5 00			SOUTH CAROLINA.	
Oakdale, Rev. H. H. Clouse, (desig.)	5 00			Belton, John N. F. Lattimer	75
Martha Ch.	6 40			Eastover, Mt. Zion Ch.	3 00
				Sumter, Mulberry Ch.	3 00
KANSAS, \$116.56.					
Furley, Pleasant View Ch.	33 00			Tindal, Bethesda Ch.	1 00
Wichita, First Ch.	23 58			Camden, Rev. A. Aaron	1 50
West Side Ch.	30			Pineville, Day Dawn Ch.	60
Anthony, First Ch.	5 00			St. Matthew's Mission	50
Otto Ch.	2 50			Greenland Ch.	30
Independence Ch.	3 36			Rock Hill Ch.	15
Abilene, Mrs. Perkins	3 00			St. Peter's Ch.	15
Hill City Ch.	2 40				
Liberty Centre Ch.	1 23				
Belleville Ch.	2 00				
Hillside, Big Creek Ch.	6 34				
Coffeyville Ch.	33 60				
Arkansas City, J. M. Gamble	50				
Fairview, Mrs. J. M. Boomer	25				
C. E. F. For Chapel Building:					
Enon S. S.	50				
NEBRASKA, \$26.94.					
Juniata Ch	4 35				
Tate Ch	3 30				
Holdrege, Wom's Socy.	8 50				

Ministers' and Deacons' Union Columbia, Robert Ford.....	10 00 1 80	VIRGINIA.		WASHINGTON	
Alex. A. Skinner.....	1 00	Richmond, Rev. Lyman B.		Tacoma, Fannie L. Abbott ...	7 00
Eli J. Skinner.....	1 00	Tefft.....	10 50		
Edward W. Wright.....	50			NORTH CAROLINA.	
James Kennedy.....	50	SOUTH CAROLINA.		Ballentine Mills, Rev. H. W.	
Welfare Ch.....	5 56	Anderson, Rev. E. V. Gassa-		Morris.....	1 00
Pine Grove S. S.....	1 00	way.....	1 44	Raleigh, Friends, per Miss L.	
Belton, Mt. Zion Ch.....	4 30			B. Gibbs.....	26 50
Septus Ch.....	9 20	MASSACHUSETTS.		Lexington, Rev. J. H. Lam-	
Madden Station, Daniel Franks	1 36	Cambridge, Mrs. Sarah G.		beth.....	1 00
Rock Hill, Mt. Moriah S. S....	8 00	Gooch.....	40 00	Carthage, Rev. J. R. Moore .	30
Rembert, Bethlehem Ch.....	2 00	For Richmond Theological		Chapel Hill, Rev. Thos. Hume	1 00
S. S.....	2 00	Seminary, Virginia:		Lumberton, Rev. J. W. Booth.	25
				Charlotte, Dr. M. T. Pope....	2 50
ILLINOIS.				Ashville, Dr. J. W. Bryan....	1 00
Chicago, Ransom W. Nesbury	1 00	MASSACHUSETTS.		For Spelman Seminary, Ga.:	
		Whitman, First S. S.....	60 00	MAINE.	
MASSACHUSETTS.		Salem, Miss M. E. Godden...	50 00	Waldoboro, Mission Band....	8 70
North Adams, Burlingame Es-	60 00	Boston, W. H. Capen.....	25 00		
				MASSACHUSETTS.	
RHODE ISLAND.		RHODE ISLAND.		Hampden, Mrs. A. S. Leonard	20 00
Pawtucket, Mrs. B. A. Bene-	100 00	Point Judith, Mrs. Julia A.		Somerville, First Ch. Women's	
dict.....		Knowles.....	25 00	Circle.....	15 00
		PENNSYLVANIA.		Salem, E. N. Peabody.....	8 00
NEW YORK.		Chester, Dr. J. M. Stiffer	10 00	Concord, Mrs. C. H. Towle....	8 00
Wilson, Mrs. N. V. Pettit	5 00			Boston, W. A. B. H. M. S....	65 00
Mrs. C. G. Pettit.....	1 00	CALIFORNIA.			
Brooklyn, Geo. B. Forrester...	10 00	Pasadena, Miss Delia Curtis..	50 00	PENNSYLVANIA.	
For Florida Baptist Academy,				North East, Ind. Soc. of Bapt.	4 00
Florida:		VIRGINIA.		Philadelphia, Second Ch., Hap-	13 78
		Hampton, Rev. W. S. Holland	4 00		
FLORIDA.		For Shaw University, North		ILLINOIS.	
Jax, Duval Co. S. S. Con	20 26	Carolina:		Elgin, A. D. Gifford.....	100 00
J. H. Newman.....	1 00				
Second Ch.....	20 08	MASSACHUSETTS.		GEORGIA.	
Fernandina, Rev. H. M. Flem-	2 00	Hampden, Mrs. A. S. Leonard	110 00	Atlanta, Miss R. M. Ganster..	4 50
Datona, Rev. J. B. Hanksen.	5 00	Boston, W. B. H. M. S.....	20 00	Miss Margaret Aiken.....	8 50
Apalachicola, Rev. J. T. Ma-	5 00	Seekonk, First Ch.....	1 00	Miss E. V. Griffin.....	4 00
son.....		North Abington, B. Y. P. U..	10 00	Miss M. B. Peckham.....	5 00
				Miss C. M. Grover.....	4 00
NEW JERSEY.		CONNECTICUT.		M. W. Reddick.....	14 00
Camden, Rev. A. J. Lawson..	10 00	Hartford, Hon. J. L. Howard.	100 00	For Walker Baptist Academy,	
				Georgia:	
NEW YORK.		MAINE.		GEORGIA.	
Citra, Mrs. C. Raphalye.....	5 00	Milo Ch.....	5 00	Waynesboro, Thankful Ch.. .	2 02
				Friends.....	1 55
MICHIGAN.		RHODE ISLAND.		M. A. Wilkins, Jr.....	2 00
Alpena, Mrs. Carpenter	1 00	Providence, First S. S.....	10 00	Thos. Quinnie.....	1 00
		Mrs. Wm. Hinds.....	5 00	W. R. Calloway.....	50
CONNECTICUT.		Miss S. A. Durfee.....	5 00	Augusta, Walker Ass'n	45 00
New Haven, Mrs. S. J. Fox..	15 00	Geo. A. Hicks.....	5 00	F. P. Stansell.....	1 00
For Hartshorn Memorial Col-		Mr. McCrillis.....	5 00	P. Mustin.....	25
lege Virginia:		East Providence, Second S. S.	34 00	J. T. Bothwell.....	50
		Mrs. Mark Pearce.....	5 00	City Ice Co.....	2 00
				Augusta Lumber Co.....	2 00
				Henry Thomas.....	1 00
				Munnerlyn, Wards Grove Ch..	60

Donations of Clothing, Etc.

Sedgwick, Me., Ch., donation to Ga., \$1.10.	Knowlesville, N. Y., Ch., barrel to S. C.	Putnam, Conn., First Baptist Ch., one barrel.
Hampton Falls, N. H., Ladies' Circle, bundle to Va., \$12.	Oswego, N. Y., W. H. M. S. of West Ch., box to Neb., \$110.03.	Winchester, Mass., First Baptist Ch., one barrel.
Johnson, Vt., Ladies' Circle of First Ch., barrel to Ga., \$17.	Scotch Plains, N. Y., estate of Dr. Abram Coles, box to S. C., \$301.	West Fitchburg, Mass., First Baptist Ch., one barrel.
Edgartown, Mass., Y. P. S. C. E., barrel to No. Dak., \$43.	Columbus, Ohio, L. H. M. S. of First Ch., barrel to Minn., \$26.73.	Cambridge, Mass., Florence H. Barrett, one barrel.
Groton, Mass., Ladies' Mission Circle, donation to Ga., \$9.	Castile, N. Y., Ladies' Missionary Society, barrel to Ga., \$12.	Boston, Mass., Warren Ave. Ch., one box.
North Antrim, Mass., Ladies' Mission Circle, barrel to Ala., \$20.	Total to May 10, 1897, \$624.86.	Lowell, Mass., Branch St. Ch., one barrel.
Wollaston, Mass., Mrs. Arthur Pinkham, box to Ga., \$27.	Total for year, \$8,910.84.	Middleboro, Mass., First Baptist Ch., one barrel.
Providence, R. I., Home Mission Society, barrel to N. C., \$40.	Also donations to Mississippi as follows:	Greenfield, Mass., First Baptist Ch., one barrel.
Providence, R. I., L. M. S. of Friendship St. Ch., donation to Ga., \$6.	Gilbertsville, N. Y., First Baptist Ch., one barrel.	Providence, R. I., Union Ch., one barrel.
Stonington, Conn., "Ten Minute a Day Society," five barrels and box to Ga.	Pomfret, Conn., Young Ladies' Society, one box.	Providence, R. I., Pearl St. Ch., two barrels.
	Moosup, Conn., First Baptist Ch., two barrels.	Mechanics Falls, Me., W. H. T. Merrill, one box.

THE * BAPTIST * HOME * MISSION * MONTHLY.

VOL. XIX.

JULY, 1897.

No. 7

* * EDITORIAL. * *

The general character of the responses given to the appeals made for money for the payment of the debts of the Home Mission Society and the Missionary Union has been most gratifying. They have been prompt, liberal and accompanied with expressions of loyalty to the cause of truth, of affection for the two great Societies and their work, and a recognition of the ineffable joy there is in thus participating in missionary labor.

The question has been frequently asked whether the effort to pay the debts of the Missionary Union and Home Mission Society will not reduce the receipts for current expenses during the year, and thus plunge the Societies into another debt. We do not believe that this will necessarily be the case. The campaign for the debts has developed a very deep interest in the work of the two Societies out of which will doubtless come generous contributions. Many will give who have never given before. We have most assuredly entered upon an improved condition of financial affairs throughout the country. The new tariff bill will soon be a law and business will rapidly adjust itself to new conditions. There is promise of good crops, at fairly remunerative prices. We look forward with hopefulness to the year to come. In order that our hopes may be fully realized we suggest to all the friends of Home Missions that they shall make a special effort during this year to increase their usual offerings, so as to avoid any possibility of debt. An increase of 10 per cent. would not be a burden to the givers, but would yield a large increase to our treasury.

Most of the readers know that the honored Field Secretary of the Society, Rev. Dr. H. L. Morehouse, was for a time laid aside with an acute attack of bronchitis, and that for a time great anxiety was felt regarding him. They will all be glad to learn that he is again able to take up his work, and that he is apparently in a fair way to regain his former health and vigor.

At the June meeting of the Executive Board of the American Baptist Home Mission Society Rev. E. T. Hiscox, D.D., after a continuous service as Chairman of the Board for thirteen years, positively declined re-election. The Board passed a unanimous and hearty vote of thanks to him for his long, faithful and intelligent service. Rev. Dr. A. S. Hobart, who for several years has served the Society as Recording Secretary, was chosen Chairman of the Executive Board.

The time is approaching when those who have so liberally responded to our calls in the past will be asked to again come to the relief of missionaries by sending to them boxes and barrels of clothing and other necessities. We believe that there will be a response more liberal than usual to our call this year.

There is a growing demand in the schools for the Negroes, for men and women thoroughly well equipped as teachers. Most of these schools have outgrown

the period when they could accept the services of men and women with limited education and no special training for their work as teachers. The standard of qualification is steadily rising, and those who look forward to employment in these schools in the future do well to consider the importance of gaining the best preparation possible.

Individuals and churches are frequently appealed to by representatives of enterprises in the West and in the South which are not under the auspices of the Home Mission Society. Sometimes the argument is pressed that the Society is unable to undertake the work, hence the need of special offerings for these purposes. We recommend that friends of Home Missions confer with the officers of the Society, at the rooms, before responding to such appeals. It will usually be found that there are good and sufficient reasons why the Society does not adopt the work for which contributions are asked.

We ask the attention of our readers to the fact that something besides money is needed in the carrying on of our schools among the Negroes and the Indians. A great variety of articles can be used to very good advantage. All sorts of bed clothing, blankets, quilts, sheets, pillows, etc.; good cast-off clothing that can be made over for the use of younger pupils; hymn books no longer needed for church use, but still serviceable; pianos or parlor organs; even beautiful pictures, substantially framed, which would add to the adornment of the school rooms, would be acceptable.

We especially ask attention to the fact that already libraries have been bequeathed to the schools by pastors and other lovers of books. There is no better use probably that can be made of a good library than to have it placed in one of these institutions of learning.

In the vast field of missionary operations covered by the work of the American Baptist Home Mission Society there are literally thousands of places where there is urgent need of missionary labor. The Society cannot respond to one cry of need out of fifty. It is obliged to use its best judgment in selecting the places for the expenditure of money. There is no difference in the value of human souls, but there is a difference in the probable results of missionary endeavor. With full appreciation of the importance of seeking the salvation of single individuals; of doing missionary work in country places, small villages, and even in communities already well supplied with churches, it is a part of missionary strategy to select those places where the largest number of people can be reached with the truth and where there is the greatest prospect of building up self-supporting churches at an early day.

DEBTS.

There are debts and debts. A spendthrift who borrows money and wastes it in debauchery and finds himself with nothing to show for his expenditure and nothing with which to pay his obligations, is an object of contempt. Debt is synonymous with disgrace.

A man who embarks in a business enterprise and, after making careful calculations and using his best judgment, borrows money, is honest, industrious, economical, but is overtaken by unforeseen difficulties, fails and becomes a bankrupt, can look his creditors in the face as an honest man who has done his best, but who has been unfortunate. He may not have anything to show for his expenditure, but he has left his character and his reputation; with him debt is merely—disaster.

A missionary society, planning its work for the future on the basis of its experience in the past, employing both missionaries to preach the Gospel and to organize churches and Sunday-schools, and teachers to train multitudes of pupils, finds itself at the end

of the year, owing to circumstances which it could not control and to financial changes which it could not foresee, unable to meet its maturing obligations. It has a debt. No money has been wasted; none unwisely expended. Great results have been achieved; new churches have been organized; new meeting-houses have been erected; new Sunday-schools have been gathered; thousands of converts have been won for the Master; thousands of pupils have been fitted for life's duties; influences for good have been exerted upon individuals, families, communities, States and the nation. The Kingdom of Christ has been sensibly advanced. Here debt does not represent either disgrace or disaster; it rather symbolizes devotion to duty. To have avoided debt by timidity, lack of confidence in the churches, lack of faith in God, and by unwise retrenchment of work or abandonment of fields already won, would have been disastrous to the work. Debt is an evil to be avoided if possible in missionary administration, but from the nature of the case is sometimes inevitable. Debts should always be paid. Debts that represent great results accomplished for Christ should be paid cheerfully.

READJUSTMENT OF WORK.

Business enterprises of all sorts require frequent readjustments; circumstances are constantly changing, and unless the business changes accordingly it will very soon be out of harmony with its environment. During the past thirty-five years the Home Mission Society has been prosecuting its educational work among the Negroes of the South. It has been necessary to readjust that work year by year to the changed conditions of the Negroes themselves. At Asbury Park last year a very able committee was appointed to consider the whole question of our educational work. After a great deal of thought, investigation and prolonged conferences, that committee presented at Pittsburg its report, recommending such readjustment of the educational work as the present con-

dition of things calls for. This report will be published at an early day, and we bespeak for it a wide reading.

The Western missionary work is under the constant supervision of two Superintendents of Missions, Rev. Dr. W. M. Haigh and Rev. Dr. H. C. Woods, men of wide experience, great sagacity, mature judgment, who are seeking constantly to keep the work under their supervision in the best possible relationship to the changing circumstances so characteristic of the rapidly developing West. While in the main Western missionary operations are carried on along the same general lines which they have followed for fifty years, and while there can be no radical modification of these methods, there is, nevertheless, need for frequent revisions, modifications and readjustments in order that the work may be most wisely prosecuted.

It is customary to hold in connection with the Anniversaries a conference attended by the Corresponding Secretary of the Society, the District Secretaries, Superintendents of Missions, and all the General Missionaries who may be present for the consideration of general questions of method and policy. These conferences are practically conferences of readjustment and do their work very thoroughly.

The Executive officers in New York are in constant communication with District Secretaries, Superintendents of Missions, General Missionaries, Local Missionaries, seeking to meet new emergencies as they arise and to make such changes in the prosecution of missions as circumstances demand.

The Superintendent of Education, Rev. M. MacVicar, LL.D., a man of varied experience in educational matters, a man of indefatigable industry, of wise judgment, devotes his undivided time and energy to the work of visiting and supervising the schools under the charge of the Society. It is difficult to overestimate the amount or the value of his services, and it is perhaps safe to say that just at the present time there is no one man whose influence is more powerful

or more helpful in the development of the educational interests of the Negroes than his. While following a general policy and seeking to promote the healthful development of the schools in accordance with that policy, he aims to keep constantly in mind the one great thought of readjusting the schools and school work, from time to time, so that they may accomplish the most practical ends and the most beneficial results.

Missionary administration on a continental scale, involving three great departments of work—Missionary, Educational and Church Erection—and dealing with nearly twenty different nationalities, requires unceasing vigilance, wise deliberation and prompt action. None but those who are actively engaged in it can have any adequate conception of the perplexities, difficulties and embarrassments involved in such administration. Missionary statesmanship, or sanctified common sense applied to missionary administration, is essential to success; without it there would be failure; with it there are great possibilities of magnificent triumphs.

Good health is a most important factor in the economy of a well ordered life. It is the chief element in what is ordinarily termed happiness. There was considerable of philosophy in the reply which the aged saint on her death bed returned to her pastor, who inquired of her which one of the many mercies that she recalled she regarded as the greatest, and who answered, promptly, "My victuals." Good digestion is the motive power of life's best activities. Dyspepsia is chargeable with many of life's most distressing failures. The "evil one" gets credit of a great many mishaps which are properly chargeable to an evil stomach. There are indeed strong natures who are able to overcome the limitations of ill health and to accomplish great results in spite of intense physical suffering, but the ordinary mortal succumbs to disease; his spirits droop, his will becomes enfeebled, his hope languishes; the burdens of life seem doubly heavy; the past is clouded with memory of suffering, the present is embittered with pain and the future is dark with foreboding. Proper food, exercise, rest, and other elements of good health, are deserving of special consideration by all who aspire to happiness, excellence or usefulness.



STEPHEN GREENE ESQ., PRESIDENT.*

THE ANNIVERSARIES.

The sixty-fifth annual meeting of the American Baptist Home Mission Society was held in the Fourth Avenue Baptist Church, Pittsburg, Pa., May 19th and 20th. President H. K. Porter presided, and welcomed the large audience by a very timely address. Alluding to the burden of debt resting upon the Home Mission Society and the Missionary Union, he said:

But with the burden and in the hour of gloom a great light shined and a promise of help, magnificent in proportions and beautiful in spirit, brought cheer and hope to every friend of missions. And yet, great as this offer was, it has not been an offer to remove from us, as a people, the imperative necessity of a great personal effort. We are imprisoned by debt. We are given a vision of an open door, a door to freedom and release, a door out into a large land of liberty and opportunity. I congratulate the Baptist hosts—constituents of our great national Societies—on this unparalleled offer that has come to us, and on the generous response that has been made to this.

All the sessions of the Anniversaries were largely attended and the interest continued to the end.

The following officers were elected:

President, Stephen Greene, Massachusetts; Vice-Presidents, W. G. Brimson,

*Cut loaned by *The Standard*, Chicago.

Illinois; C. W. McCutchen, New Jersey; Treasurer, D. A. Waterman, New York; Recording Secretary, Alvah S. Hobart, New York; Corresponding Secretary, Thomas J. Morgan, New York; Auditors, Edgar L. Marston, New York; L. P. Bayne, New York. Members of the Board whose term expires 1900, William Phelps, New York; Stephen H. Burr, New York; Edw. J. Brockett, New Jersey; D. A. Waterman, New York; Rev. R. B. Hull, New York; L. J. P. Bishop, New York; C. B. Canfield, New York.

The printed ballot also contained the following statement: "We approve the action of the Board in appointing Mr. W. P. Plant as the Assistant Treasurer."

A communication was received inviting the Society to hold its Anniversaries in 1899 with the First Church in San Francisco, Cal.

The Committee on Public Property for Sectarian Purposes reported through Dr. Strong, who prefaced the report with the following remarks:

The committee to whom was referred the question of appropriating public ground at West Point for the erection of church buildings by the several denominations desire to report by preamble and resolutions. Before reading the preamble and resolutions, permit me to say that it is the glory of Baptists that they have ever maintained the principle of the complete independence of Church and State. We have done much to secure to our country entire freedom of worship and the abolition of all restrictions upon conscience. We wish to go further and to prevent by constitutional provision all aid by Government to sectarian institutions; for aid implies the right to control. Only by complete self-support can the rights of the churches be maintained. Our protest, with that of other bodies, against the contract system in Indian schools has led to the abolition of that evil. We now find another danger confronting us. The watchful Roman hierarchy applied to our War Department for a grant of land on the public domain of West Point on which to erect a Roman Catholic church. The War Department cannot offer to one a privilege which it does not offer to all. Hence it has under consideration the offer to any body of Christians who may desire to erect a house of worship the ground necessary for such church building. The first to avail itself of this provision would be the Romanist body, and a building suited to improve the minds of the future officers of our Army would surely follow. It is not to the provision for the religious wants of our soldiers that we object, but to concessions to sectarian bodies, which violate the principle of the

independence of Church and State. We therefore offer for the adoption of the American Baptist Home Mission Society the following preamble and resolutions:

Whereas, It is understood that the War Department has under consideration the setting apart at West Point of a portion of the public reservation to any religious body desiring to erect a church building thereon.

Resolved, That we regard such appropriation of public grounds as a plain violation of the vital principle of the complete separation of Church and State.

Resolved, That as Baptists we cannot accept such Government aid for ourselves, and we protest against offering such aid to others.

AUGUSTUS H. STRONG,
Chairman.

President B. L. Whitman, of the Columbian University, Washington, D. C., presented a very able report on the educational work of the Society. This report will be published in full hereafter.

The Committee on Resolutions reported through Rev. Z. Grenell, as follows:

1. *Resolved*, That we have observed with profound admiration and sympathy the valiant struggle of the neighboring people of Cuba against appalling odds for relief from the hard bondage of Spain—a struggle in which they have displayed noble patriotism, adroit generalship, high heroism, and unsurpassed fortitude; and it is our fervent hope that there may be a speedy termination of the war, which does exist, issuing in the freedom of our brave neighbors from their pitiless oppressor.

2. *Resolved*, That the Government of the United States has a special duty toward the peoples of this continent—a duty that cannot be discharged by passive contemplation of their efforts to rise; but in the attempt to discharge that duty there should be on the part of our government no contravention of solemn compacts, international law, or the principles of justice. We have confidence that the executive head of the government, which is no less courageous and sympathetic than ourselves and much better informed, will do whatever is requisite to meet the demands that the present situation in Cuba may make upon our friendship and our honor.

3. *Resolved*, That we strongly approve of the steps recently taken by the President to ascertain the facts in the reported cases of infringement by Spanish authorities of the rights of American citizens resident in Cuba; and if a real demand shall be found to exist for the signal vindication of such right, we shall hail with satisfaction whatever vigorous measures he may adopt to that end.

4. *Resolved*, That the happy and successful co-operation of the Missionary Union and this Society in securing pledges of money for the liquidation of their debt and ours, warrants the appointment of a committee of conference from the two Societies to report next year whether it is not possible to arrange a system of permanent co-operation in all the raising of funds for these Societies:

Z. GRENELL,
J. W. A. STEWART,
J. B. THRESHER,
NATHAN E. WOOD,
JOHN R. MURPHY,
Committee.

The following were appointed a Committee of Conference as called for by the last resolution: Hon. J. L. Howard, Connecticut; Rev. M. King, Rhode Island; Rev. A. H. Strong, New York; Rev. W. H. P. Faunce, New York; H. K. Porter, Esq., Pennsylvania.

CONDENSED REPORT.

The following is a condensation of the report of the Executive Board, which was presented by the Corresponding Secretary:

I.—Financial Department.

1. The fiscal year, ending March 31, 1897, has been one of the most perplexing in the history of the Society. The year began with a debt of \$86,245.41, and with a scale of expenditures considerably in advance of the anticipated receipts for the year to come.

During the year no new work of any importance has been undertaken; retrenchment has been made wherever it was deemed advisable, and special economy has been practised so as to keep the expenditures down to the lowest practicable point consistent with the continued efficiency of the work.

Receipts.

The total receipts of the year, including annuity, conditional and permanent trust funds, have been \$422,428.62.

Contributions have come from 49 States and territories; also from British Columbia, Mexico and China.

The receipts may be classified as follows:

1. From contributions of churches, Sunday-schools and individuals, including \$30,341 annuity and trust funds, \$297,328.80.
2. From legacies, \$59,003.67, of which \$13,061.62 were for annuity and trust funds.
3. Income from invested funds and loans to churches, \$48,540.26.
4. From the schools of the Society, \$5,705.08.

5. Miscellaneous, including receipts for THE BAPTIST HOME MISSION MONTHLY, \$11,850.81.

A further analysis, showing to what purposes these receipts are applicable, gives the following results:

1. For General Purposes—Salaries of missionaries, teachers, officers and expenses of administration. From general contributions, \$219,816.62; from legacies, \$39,192.05; from designated funds for schools and buildings, \$41,999.82; from all other sources, \$59,109.29; total, \$360,117.78.

2. For Church Edifice Work—(a) Benevolent fund: Contributions from churches, individuals and Sunday-schools, \$4,743.87; legacies, \$3,750; income of invested funds and real estate, \$10,191.22; gifts returned, \$1,683.50; total, \$20,368.59. (b) Loan fund: from contributions, \$677.49; legacy, \$3,000; income from loans, \$5,840.94; total, \$9,518.43; total for the Church edifice Work, \$29,887.02.

3. Permanent Funds—Income to be added to principal, \$750; contributions, \$2,789; legacies, \$8,428.15; total, \$11,967.15.

4. Conditional and Annuity Funds—From individuals, \$27,552; legacies, \$4,633.47; interest, \$20; total, \$32,205.47.

Expenditures.

The total expenditures for the year were \$450,692.76. Missionaries' salaries, \$202,398.04; teachers' salaries, \$84,468.88; school building, etc., \$22,694.55; general superintendents, \$13,814.27; district secretaries, \$20,844.82; gifts to churches, \$17,823.55; expenses of schools, \$9,964.19, annuities, \$21,289.31; expenses of administration at the rooms, \$15,718.02; general expense and publication account, \$23,861.67; miscellaneous, \$8,137.96. Minor items will be found in the Treasurer's report.

Reports of District Secretaries.

The year has been full of kind words and helpful deeds of both pastors and people alike. Some of the letters of sympathy and encouragement have furnished beautiful illustrations of an exalted conception of Christian obligation and of self-sacrifice for the extension of the blessings of the Gospel to others.—F. T. Hazlewood, D.D.

There is a growing interest in the observance of Chapel Day. The sample copies with letter as first sent out were followed in about two weeks with a postal card as a reminder to all who had not responded, with the result of very largely increasing the

number of applications for supplies.—E. B. Palmer, D.D.

No year of my service with the Home Mission Society has witnessed greater difficulties and obstacles in securing contributions than the twelve months just past. And Yet Christian principle triumphed largely. Out of the abundance of poverty many gave in the regular church contributions, and some, with incomes cut off, gave from their diminishing bank accounts. The year has tested character and faith.—E. H. E. Jameson, D.D.

The past year has been a very hard one for the farmer, as prices for farm produce have been exceedingly low, and in many localities the crops on which dependence is put for raising money have been poor, leaving little or no surplus above home consumption. There are many farmers in this district that have had to borrow money to pay their taxes and many more that cannot pay the interest on their indebtedness. The above conditions and the lack of system in most of our country churches, together with the facts that the district is located in the part of our country where the last political campaign was most hotly contested and that the great financial depression of the past year has been peculiarly felt in this section on account of its make-up, will account quite largely for the falling off in the contributions from the district.—S. C. Fulmer.

Peculiar difficulties have attended the prosecution of the work this year. During the prolonged Presidential campaign, political excitement and agitation fully absorbed the thoughts of the people. The winter of 1896-7 will be remembered as one of the most severe since the settlement in the Northwest. The trunk railroads have been blockaded by snow storms for days at a time, and the branch roads for weeks. Snow-drifts, packed solid and hard by the action of the wind, filled the streets of many towns to the second stories of the buildings. In North and South Dakota the General Missionaries and the missionary pastors found it often impossible to fill their appointments. In some localities church work was almost wholly suspended for the season, and plans for special meetings, so common at this time of the year, could not be carried out.—O. A. Williams, D.D.

Iowa, Kansas and Nebraska have each adopted State plans of systematic bene-

ficence. Each cause has, therefore, come before each division of the several States and each church. The response has been small in amount, and each dollar represents self-denial for Christ's sake. One who has not gone among the people can have but little idea of the actual self-denial of God's people in many instances. I am surprised that so much has been given. In almost every instance where the pastor has been in sympathy with the spirit of missions an offering has been made by the church. The great problem of systematic beneficence is how to reach the pastors and secure their hearty and persistent effort in indoctrinating and leading their people.—Rev. N. B. Rairden.

The Commissions on Systematic Beneficence, formed in the various States, have taken hold of the matter of systematizing the matter of offerings and of designating appropriate times for the presentation of the various phases of our work.. Thus it will be far easier to have the attention of the churches directed to the general work of the Society hereafter, and a steady growth of interest and contributions may be reasonably anticipated.—C. A. Woody.

Many churches, as well as families, can give but small sums for missions. We have never known any other field where such large and gratifying results are secured with so small an outlay of means, and where so much good work has been done at greater personal sacrifice by the workers. Many of our pastors do not receive for their services from the church more than from \$200 to \$300 per year; but a much better system now prevails in benevolent work, as well as in paying the pastors, than in previous years.

At least one hundred mission fields should be taken up this year in towns, villages and important country places. Many good men are available, well adapted to the needs of these fields; and if the Society could possibly increase its force to twenty-five good men they would be able to occupy at least fifty important stations.—W. E. Powell, D.D.

II.—Missionary Department.

The work among the foreign populations is gradually assuming new aspects. Several of the so-called foreign churches have during the year become American, dropping their foreign tongue and using only the

English language in all their services. The process of Americanizing our fellow-citizens from other lands is going on very rapidly, and much of the work that we are now doing among them is "foreign" only in name. Probably the majority of Germans, Swedish and French missionaries under the appointment of the Society not only speak English readily, but do a large part of their work through the medium of the English tongue.

The following presents a summary exhibit of the missionary work of the Society:

The whole number of laborers, missionaries and teachers supported wholly or in part by the Society has been 1,064.

These have been distributed as follows: In the New England States, 47; in the Middle and Central States, 62; in the Southern States, 226; in the Western States and Territories, 695; in the Canadian Dominion, 12; in Mexico, 22. French missionaries have wrought in 8 States; Scandinavian missionaries, in 23 States and Manitoba; German missionaries, in 18 States and Canada; colored missionaries, in 21 States and Territories.

Among the foreign population there have been 254 missionaries and 21 teachers; among the colored people, 47 and 216; the Indians, 17 and 21; the Mexicans, 17 and 5, respectively; among the Mormons, 4 teachers; and among Americans, 462 missionaries.

The Society aids in the maintenance of 31 established schools for the colored people, the Indians and the Mexicans. There are 11 day schools for the Chinese, and other day schools as follow: 1 in Utah and 1 in New Mexico.

The missionaries have represented the following nineteen nationalities: Americans, Armenians, Bohemians, Chinese, Danes, Finns, French, Germans, Hollanders, Indians, Italians, Jews, Mexicans, Negroes, Norwegians, Poles, Portuguese, Swedes and Welsh.

The particular distribution of these laborers is as follows:

Maine	2	N. J.	7
N. H.	3	Pa.	12
Mass	26	Del.	5
R. I.	4	D. C.	9
Conn.	12	Va.	26
N. Y.	17	W. Va.	12

Ky	11	Kans.	50
Tenn.	20	So. Dak.	41
N. C.	20	No. Dak.	32
S. C.	20	Mont.	15
Ga.	50	Wyom.	4
Fla.	9	Colo.	32
Ala.	12	N. Mex.	11
Miss.	10	Ariz.	4
La.	9	Utah.	8
Ark.	8	Nevada.	8
Tex.	31	Idaho.	13
Ohio.	3	Cal.	55
Mich.	15	Ore.	30
Ind.	4	Wash.	49
Ill.	27	Manitoba.	3
Wis.	58	Brit. Columbia.	6
Minn.	50	Alberta.	1
Iowa.	41	Ontario.	2
Mo.	6	Mex.	22
Neb.	49		
Ind. Ter.	66	Total.	1,064
Oklahoma.	31		

RESULTS OF THE YEAR'S WORK.

Number of Laborers	1,064
Weeks of Labor	37,593
Churches and Out-Station Supplied	1,775
Sermons Preached	89,359
Prayer-Meetings Attended	44,272
Religious Visits Made	214,766
Bibles and Testaments Distributed	7,716
Pages of Tracts Distributed	1,927,509
Received by Baptism	4,916
Received by Letter and Experience	4,407
Total Church Membership	49,253
Churches Organized	137
Sunday-schools under Care of Missionaries	1,157
Attendance at Sunday schools	68,379
Benevolent Contributions Reported.	\$91,305 41

RESULTS OF SIXTY-FIVE YEARS.

Number of Commissions to Missionaries and Teachers	20,890
Weeks of Service Reported	745,138
*Sermons Preached	1,848,651
*Prayer-Meetings Attended	1,014,104
*Religious Visits to Families and Individuals	4,665,058
Persons Baptized	150,572
Churches Organized	5,104

Mississippi Division.

No branch of our work is more encouraging than that among the foreign population, for in spite of heavy disabilities under which these people are suffering through financial straits, their zeal and self-sacrifice are such that they often triumph where others would fail. All the States are extending their efforts among them wherever possible, and the reports from every quarter indicate that the

* During last fifty-six years.

investments in these people are very satisfactory. Not the least of the advantages is the fraternal unity which is fostered by the co-operation of various nationalities with the State Boards.

In Illinois our work continues under the direct control of the Society. In October last we completed fifteen years of effort under the plan proposed by the General Association, that the Society should take charge of all work among the foreigners. Occasion was taken to prepare and present to the General Association at its session in Urbana a tabulated statement and history of the fifteen year's work. In 1881, when the work was transferred to the Society, there were in Illinois 23 churches of foreign nationality, with a membership of 1,714 and property worth not to exceed about \$40,000. In 1896 we had 53 churches, with 5,972 members and property valued at \$359,100, while hundreds of members have been dismissed to constitute new churches in the further West.—W. M. Haigh, D.D.

Missouri River District.

So many of the people have been brought face to face with the fact that the things that are seen are temporal and the things that are unseen are eternal that the minds of the people have been turned as never before to the Gospel of the Lord Jesus Christ. With a reduced number of missionaries in each State the actual reports of baptisms and additions have in many instances shown an increase. Other results, growing out of this condition of affairs, have been that a large number of churches have become self supporting, or have decided to get along without help, which otherwise would have felt that they must receive assistance. The spirit of self-help has, therefore, been developed in no small degree. Those entrusted with our mission work have also learned how to economize in the expenditure of mission money. The experience thus gained will be of great value to the work in the future. Thousands of people, pastors and others, have learned that they can live with greater economy than they supposed possible. Churches will exercise greater care in contracting debts hereafter, either in extravagant buildings or for other purposes.—N. B. Rairden.

It has been a year of splendid results in our missions among the Indians, especially among the blanket Indians. Our Kiowa

churches have more than doubled in membership. Beginning January 1, 1894, with eight members, they now number about one hundred and fifty, half of whom have been added during the past year. A good increase has also been shown in our mission among the Wichitas and affiliated tribes. The work among the Comanches moves very slowly, but it is evident that real progress is being made. During the past year an earnest effort has been made to prepare the way for these missions to become as near self-supporting as possible. It is proposed to sow forty acres at each mission, to alfalfa, which seems so far to do well. Then by stocking the mission farm with young cattle, it is hoped that within three years returns may be secured, which will greatly help in their support. It is hoped that God may move upon the heart of some persons to furnish funds to put a wind-mill upon each of the four mission farms, and to stock each with young cattle. This will be not only a means of help to the missions but will greatly aid in solving the Indian problem, for the example will be contagious. If successfully carried out, thousands of Indians will become self-supporting by following the example set by these missions.—N. B. Rairden.

Wisconsin.

Co-operation with the Home Mission Society has been a great blessing to Wisconsin the past year. It has given added strength financially in the general work and in the Church Edifice department; but the chief advantage has been in the official relation of the General Superintendent, Dr. Wm. M. Haigh. His prolonged acquaintance with the field, his broad experience, his wise counsel and general helpfulness have been a source of untold blessing in the initiation of the General Missionary.—D. W. Hulburt.

South Dakota.

Of the population in this State, 240,000 are native born and 91,000 foreign born. Of the native-born inhabitants, 80,000 are the children of foreign parents. Thus more than one-half of the present population was born in foreign lands or of foreign parentage. Earnest effort is being made to secure the evangelization of these people. Other denominations have been able to accomplish something among the Germans, but we are the only denomination that has been able

to reach the Scandinavians of the State. There are now in South Dakota 13 German and Russian Baptist churches, with 1,293 members. Among the Scandinavians there are 18 Baptist churches, with 872 members.—T. M. Shanafelt, D. D.

Nebraska.

Another bright feature in the outlook is presented in the possibilities and needs of work in many of the important centres of population. Of the ninety counties in Nebraska, fourteen of them are without any Baptist church organization. These fourteen counties cover 6,140 square miles of territory and contain a population of 16,130. We observe, also, of the 90 county seats, only 46 of them have Baptist churches. This leaves 44 county seats, and some of them with a population of over 3,000 each, without Baptist churches. With these magnificent possibilities before us, the Baptists have resolved to enter many of these new fields at an early date, and are confidently expecting greater results than were realized the past year.—A. W. Clark.

Kansas.

Western Kansas has been a problem, but it is now being solved. The Western prairies are good grazing land and the valleys are capable of irrigation and grow fine alfalfa, thus making it an excellent stock country. The farmers are giving up the growing of wheat and corn and devoting themselves to stock raising with good success. This country, so recently condemned as an arid region, will in the near future support a large population. It is important that we keep missionaries in that field and maintain our feeble churches. If funds for these purposes can be received and the blessing of our Lord goes with our efforts, we shall soon see a marked progress in the State of Kansas.—E. B. Meredith.

Oklahoma and Indian Territories.

We have had some very remarkable revivals. God has wonderfully blessed the efforts of some of our brethren. As nearly as can be ascertained, we have in Oklahoma 160 white churches, with a membership of nearly 5,000. In the Indian Territory the white churches number not less than 245, with a membership of more than 9,000. These are gathered into 21 Associations—10 in Oklahoma and 11 in the Indian Territory. The baptisms reported sum up about

2,500. We have about sixty white preachers in Oklahoma and 140 in the Indian Territory. Thirty-one of these are under appointment by the Home Mission Society, exclusive of those who are engaged in Indian work. A few have been aided by the Territorial Convention and a few by the Southern Board.

A majority, however, receive no money aid from any outside source. The churches they serve pay them a little, while their own hands, at some trade or on the farm, earn them the greater part of their living.—L. J. Dyke.

The Indians.

During the year seventeen missionaries have been in the employ of the Society among the Indians. They have baptized 215 persons, have organized four churches, and are building four meeting-houses. Over \$1,800 have been raised for church work including pastor's salaries, \$300 of which has been contributed to the mission work of the Society. Notwithstanding hard times, contributions have been larger than for several years.—J. S. Murrow.

Rocky Mountain Division.

Some notable features of this year's work may be fittingly recalled in this more general report.

1. The Annual Meetings were uniformly the largest held in many years.
2. The heroic self-sacrifice of our pastors calls for special and honorable mention.
3. The generous giving of the churches out of extreme poverty to sustain and advance the work of Christ deserves a conspicuous record.
4. The spiritual results of the past year and the outlook for the year to come invite a word. In Colorado 1,482 were added to the ninety Baptist churches, 687 of these by baptism, and twelve churches assumed self-support. Of the six churches in Utah four report 122 additions, eighty-seven by baptism—a most cheering record for that exceedingly difficult field. Idaho reports 407 additions to her thirty-six churches, 285 of these by baptism, bringing her total membership up to 1,475—a truly remarkable showing. Montana reports 121 baptized into her twenty-two churches, Washington 415, Oregon 405, California 700. No one can visit these fields from year to year and not mark the spiritual progress, which is far greater, more hopeful, than these figures would indicate.—H. C. Woods, D.D.

Montana and Southern Idaho.

Nearly all our churches presented unusually cheering reports at our recent Associational meeting. The Montana churches reported 225 additions, 120 of those being by baptism. In Southern Idaho the additions reported were 328, of which number 231 were added by baptism.

We now have forty-five churches organized in this field; twenty-two in Montana and twenty-three in Southern Idaho. The present membership is about 2,180; 1,155 in Montana and 1,052 in Southern Idaho. A few of the churches are very small and weak, but the most of them are doing good work.—Rev. L. G. Clark.

Utah.

Baptists have six organized churches: One in Ogden, one in Provo, four in Salt Lake City. Of the latter, one is Swedish and one is colored. Then we have six missions, four of them having chapels. Seven years ago we had three buildings, one of them a very small structure at West Ogden. Now we have eight chapels, valued at \$87,000. We have four regular pastors and a General Missionary.—S. G. Adams.

Mercur, Utah's great gold mining camp, is sixty miles by rail southwest of Salt Lake City. Four well-located lots were donated by Captain J. R. De Lamar. The lots are worth \$2,000. A neat chapel has been built, 35 by 58, with three rooms, 12 by 12, at a cost of \$2,000. Thus the gift of \$500 from our Society has secured property worth \$4,000. We have a vigorous Sunday-school, a Christian Endeavor Society and a Junior Christian Endeavor. We have as yet no organized church. We have given an every-Sunday service—the only regular service in the camp. Mercur needs a resident pastor, and the people express a willingness to raise most of his support. Our policy is to center our present efforts on Gentile population, where we can get financial aid and quick returns.—S. G. Adams.

Washington.

In the gathering of diverse elements from all parts of the country into new and rapidly forming churches five or seven years ago there has been a great obstacle to progress. In the occupation of a new country this is to quite an extent unavoidable, no matter what care is exercised, and all denomina-

tions are alike suffering from it. In the crystalization of these elements, which is sure to take place, there will be internal dissensions, and a sloughing-off process. When this takes place in extreme hard times, it is so much the worse for the church, for some members who would "stay by the stuff" in prosperity will draw back in hard times. During this period six of the churches in the larger places went out of existence, and two of them lost their property entirely. Four of them have been reorganized, and, thanks to the Home Mission Society, four church buildings have been saved. One other had to be partially reorganized, and a number have been prostrated to the point of nearly losing their visibility. From the same causes seven others are now almost paralyzed, so far as aggressive work is concerned.—D. D. Propper.

Oregon.

We can report a year of steady advance and of substantial progress; necessarily slow, but satisfactory in character. Many of the old difficulties are gradually disappearing and better conditions appear. The old division that a few years since so hindered our work has lost much of its bitterness, and the lines of division are slowly and gradually fading away. It now exists in the minds of only a few men, with whom it is more of a personal matter than of principle. We devoutly pray for a complete unification of all our forces.

We report 95 churches, with a membership of 6,423, connected with our State Convention; over against 87 churches, with a membership of 5,879, last year; an increase of 8 churches and 544 members. Only two new houses of worship have been built. We have over 50 houseless churches in the State. There are about 35 churches, with 1,000 members that are not included in the above report, not in organic relations to the Oregon Baptist State Convention—Gilman Parker.

The French.

In at least three important features of our French mission work the last year has been, we think, somewhat in advance of all others:

I. In no previous year has the Gospel been preached to larger numbers of French Roman Catholics.

II. In no previous year has more been accomplished in regard to the dissemination

of the Protestant Christian literature among Romanists.

III. Notwithstanding the exceptionally hard times and a new policy adverse to the employment of student labor in our mission work, the class of French students at Newton numbers nine this year, a larger number by one than in any previous year.—Rev. J. N. Williams.

The Germans.

According to the latest statistical tables on immigration, the number of Germans from Germany proper landing in this country since 1820 is very nearly 5,000,000. It is estimated that about 800,000 German-speaking people arrived from other countries—from Austria, Switzerland, Poland, Russia, etc. This makes a total of nearly 6,000,000 German-speaking inhabitants not born in this country. It is difficult to ascertain the number of Germans immigrated to this country before 1820. But it is a historical fact that numerous districts, especially in Pennsylvania, were settled before that time by Germans. The children of the immigrants will bring the total of Germans up to at least 12,000,000. It must be admitted that they are exerting a great influence upon our national character, not only because of their numbers, but because of their previous education and their religious, or in many cases non-religious, habits.

The church organized by the first missionary is still in existence, and with a membership of over 300 is doing good missionary work in the lower part of New York City. It has recently celebrated its 50th Anniversary. During this time it has had four pastors, who baptized into its fellowship 1,303 persons. It has become the mother of eight other churches and has given to the ministry 24 brethren who are occupying leading positions in our German-speaking Baptist ranks.

This little mustard seed sown in the East has grown to be a big tree, whose branches have spread over all the Northern States and Canada. There are now 235 churches, with a membership of over 21,000. There are connected with these churches 292 Sunday-schools, with 22,303 scholars and teachers. During the past year 1,466 persons were added to these churches by baptism, and 1,012 by letter and experience, 12 new churches were organized and 17 new houses of worship dedicated.

The value of the houses of worship and parsonages is reported to be \$1,333,095; if the debt of \$144,834 is deducted it will leave a net value of \$1,179,370 of church property acquired during the fifty years.

But the results of this missionary enterprise are not confined to the number of members at present in the German churches. These churches are feeders to the English-speaking churches. There are, perhaps, at present as many Germans in English-speaking churches who, through the influence of German mission work, were brought in connection with the denomination, as the present membership in the German churches. Some of these are influential laymen and some are pastors of churches and leaders in the denomination.—Rev. G. A. Schulte.

Mexico.

It seems eminently fitting that the missionary should mention this year an important agency in operation in the city of Mexico, whose beneficent results reach to the limits of the Mexican Republic, but which is apt to be overlooked in the city itself. I refer to our Baptist paper, *La Luz*, and to the printing office (which is becoming quite a "publishing house"), belonging to the American Baptist Home Mission Society. The paper was started by the present missionary in January, 1885, and for twelve years has done a quiet but effective work in aiding in the evangelization of the country. It has been published semi-monthly, averaging about 1,000 copies in each issue, so that some 288,000 copies have been sent out, to say nothing of several supplements that have occasionally appeared. The small constituency of Mexican Baptists and the poverty of most of them have more than once necessitated appeals to friends for help in sustaining the paper. In addition to the regular publication of *La Luz* (*The Light*), during the last twelve years three different hymn books have been printed, about 8,000 in all, a small work on Homiletics has been published, and leaflets and tracts have been issued, aggregating about 15,000,000 pages. Beginning with the present year, we entered upon the publication, in Spanish, of a number of Spurgeon's sermons, five hundred copies of which will be issued in book form. The separate sermons are beautifully printed as tracts, and are found

to be most effective helpers in the work. Mrs. C. H. Spurgeon has been delighted to see her lamented husband's discourses put into the Castilian tongue, and she has aided in the wider distribution of at least one of them. This work has been made possible by the liberality of a Christian lady resident in Oakland, Cal., who was induced to consecrate a part of her wealth to this purpose on hearing a discourse preached by Rev. C. A. Woody, of Portland, Oregon. No money was ever put to better use. The missionary in charge now has almost ready for the press a complete Concordance to the Holy Scriptures, in Spanish, a work greatly needed wherever Spanish-speaking Protestants are found, but it will take a couple of thousand dollars in gold to bring out the work, and no giver to that object has yet been found.

Could we have in or near the city of Mexico a boarding school for girls and a training school for young men, we should speedily find ourselves in a position to occupy points where the Gospel has never been heard, and to establish Christian schools taught by Mexican women at small expense to Missionary Societies in the United States.—W. H. Sloan.

Co-operation in the South.

The new plan of co-operation with the white and the colored Baptists of the South, which went into effect in 1895-6 in North Carolina and Alabama, has been extended the past year to South Carolina and Virginia. The most happy and beneficial results of this arrangement are set forth in the reports of the Field Secretary and of the General Missionaries in the States named. Our Southern brethren, both white and colored, are very desirous that the plan be put in operation in other States. All conditions, except the financial, are favorable to the immediate enlargement of this much-needed work among the one and a half million of colored Baptists in the South.

Report of the Field Secretary.

Co-operation with the Woman's A. B. H. M. Society.

Although the relations between the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society of New England have been very cordial and to some degree co-opera-

tive, there was a growing desire for more general co-operation between them. As an outcome of this a plan was formulated, and after general approval by the Executive Board of this Society was submitted to the Woman's Society. After due deliberation on both sides, the plan, with slight modifications, was adopted by both, to go into effect fully from April 1, 1897. The plan was published in the *Home Mission Monthly* for November, 1896.

Virginia.

Again, the "New Era Institutes" are doing in this State what perhaps nothing else could have done, certainly what nothing else has done; that is, blending the two races and ameliorating prejudice and feeling that have hitherto existed.—J. M. Young.

The New Era Institutes.

1. It comes nearer unifying all the Baptists of the State than anything that has happened in our denominational history. The whites seem fully as willing and as anxious to associate and help by way of lectures, in these meetings, as the colored feel the need and desire for such help. The brethren are brought into closer touch with each other—the blacks and the whites—consequently they know and better understand each other.

2. It simulates a deeper and keener thirst for knowledge in general, and Scriptural knowledge in particular, on the part of the colored ministry and churches. As the churches see the light of truth, they invariably seek for and demand a better equipped or more thoroughly informed ministry.

3. It gives the ministers, and consequently the churches, a wider and stronger grasp of Baptist practices and doctrines than they have hitherto had. Examples: Many of the more prominent ministers have been teaching baptismal regeneration. They have not thought or taught baptism as an act of obedience, but have made it *absolutely necessary* to salvation—unless the act is performed there can be no salvation. Many such now see it in the true light. Some have practiced the carrying of sacrament to individuals at their homes, when they could not well get to church. That is being corrected. Not a few are just now learning the true method of Baptist churches, either in receiving or dismissing members.—H. M. Raiford.

Kentucky.

We are numerically strong ; we are financially weak. We are spiritually strong ; we are intellectually weak. We cover much territory ; we cultivate but little of it. We are quick to promise ; we are slow to fulfill.

We hope the Society will soon be relieved of debt. We anticipate the success and benefit to be derived from the plan of co-operation when put into operation in Kentucky.—P. H. Kennedy.

Alabama.

Three things give hope for great things, viz., improvement in the care of the homes, the erection of better meeting houses, and the crying demand for a better qualified ministry. Signs of these are seen almost everywhere. Six or more years ago, when as a missionary I traveled in Alabama, signs, in the lines just referred to, were far from being equal to these of to-day. God grant that it may continue.—R. T. Pollard.

Arkansas.

I. We are trying to build a good chapel in every community. We have dedicated several splendid houses during the year, and there are many more that will be dedicated in the near future. These buildings are a credit to the denomination.

II. The revival work has been very fruitful. The number of accessions to the churches during the year is much larger than ever before. The style of preaching has changed. The man who preaches the Gospel pure and simple is the one desired. The revivalist "whooper" is fast passing away.—J. H. Hoke.

III. Church Edifice Department.

Next in importance to the preaching of the Gospel and the organization of a church of the living God, is the work of providing a home for the church. The homeless church is a vagrant. The efficiency and influence of a church is largely dependent upon the facilities which it has for carrying on its work, the most essential of which is a meeting-house. Up to date the Society has aided by gifts and loans in the erection of more than 1,700 meeting-houses.

Grants to Churches.

The whole number of churches aided by gifts and loans during the year is 91 ; by gifts only, 57 ; by loans only, 10 ; by gifts and loans, 12.

The total number of grants, therefore, from the Loan Fund was 22, and from the Gift Fund, 69.

The location of the churches receiving aid was in the following twenty-six States and Territories: By gifts—Alabama, 1 ; California, 10 ; Colorado, 3 ; Idaho, 4 ; Illinois, 2 ; Indian Territory, 2 ; Kansas, 5 ; Iowa, 6 ; Kentucky, 1 ; Massachusetts, 1 ; Michigan, 3 ; Minnesota, 4 ; Missouri, 1 ; Maine, 1 ; Nebraska, 5 ; North Carolina, 1 ; North Dakota, 1 ; New Hampshire, 1 ; New York, 1 ; Ohio, 1 ; Oklahoma Territory, 3 ; Oregon, 3 ; South Dakota, 1 ; Utah, 1 ; Virginia, 1 ; Washington, 2 ; Wisconsin, 4. By loans, as follows: California, 1 ; Colorado, 2 ; Illinois, 2 ; Indian Territory, 1 ; Iowa, 4 ; Kansas, 3 ; Michigan, 1 ; Missouri, 1 ; Nebraska, 1 ; New York, 1 ; North Carolina, 1 ; North Dakota, 1 ; Utah, 1 ; Washington, 2.

American churches, 57 ; Scandinavian, 6 ; German, 7 ; French, 2 ; Italian, 1 ; Indian, 1 ; Colored, 5.

The whole number of churches aided by the Society, taking the aggregate of the annual report, is 1,764. It is true that occasionally the same church appears twice as having received aid, which would give a slight difference in actual results. Of these 1,428 have been aided in the past fourteen years since the organization of the Gift Fund ; 885 exclusively by gifts, and 249 by gifts in connection with loans.

IV. Educational Department.

Among the earliest organizations to enter upon philanthropic work in behalf of the Negro and of the South and of good citizenship generally, was the American Baptist Home Mission Society, with headquarters in New York City. It began its work in 1862, while the Civil War was at its height ; and for thirty-five years it has been prosecuting its great enterprise. During that time it has expended in this work about three million dollars, and it has to-day under its supervision twenty-nine institutions, widely scattered over the South, providing education for more than five thousand pupils, ranging from the primary grades up through the college and the university.

1. In the first place, they have established beyond all cavil or doubt, the capacity of the Negro for culture. There was a time when there was a good deal of scepticism

as to whether Negroes could be educated or not, and the assertion was boldly made that the attempt to educate them would be worse than futile. A little schooling, it was said, would unfit them for their natural sphere of service, without at all preparing them for anything higher; but this foolish notion obtains no longer anywhere in the minds of intelligent people who know what the schools have already demonstrated. Culture is colorless.

2. These higher schools in the South, maintained by Northern philanthropists, have undoubtedly exercised a tremendous influence in stimulating the support of a common-school system for the Negroes, and of the establishment here and there, by the State, of normal schools for the training of colored teachers.

3. Slowly, but surely, under the influence of these great institutions of learning, there has been a complete revolution in Southern public sentiment regarding the education of the blacks. The foremost educators in the South, such as Superintendent Glenn, of Georgia, now boldly advocate the doctrine of providing, at public expense, the same kind of education for the Negroes that is afforded to the whites. This means very much for the future development of the entire South.

4. These schools are helping to determine the entire status of the colored people economically, intellectually, morally, politically and socially. Universal common-school education for the many, and higher education for the few, is slowly effacing the color line and putting into the hands of the Negroes not only the means of independence and self-support, but the instruments of aggressive competition with the white man on his own plane.

While such institutions have done very much, and will do more and more as the years go by, they are utterly inadequate for the work devolved upon them. To lift up eight millions of people is no holiday sport; it is an Herculean task calling for philanthropic statesmanship and vast outlays of money. When it is remembered that the Negroes are shut out, practically, from all white schools, colleges and universities in the South, and are restricted to the race schools, and, when these schools are compared with Northern institutions in which the rising generation is being fitted for twen-

tieth-century obligations, it is at once seen how pitifully inadequate are the educational facilities afforded to the Negroes.

There is a most urgent call for the expenditure of millions of dollars by Northern philanthropists in this Southern work, either by strengthening the schools already established, or by founding such schools as the Pratt Institute, in Brooklyn, Drexel Institute, in Philadelphia, or similar schools designed to give training to head, heart and hand, in order that the Negroes may be thoroughly equipped for the fierce struggle and competition of life.

Summary of Results for the School Year 1895-6.

1. The enrollment of students in schools for colored people was, males 2,197, females 2,882, total 5,079; the average number of boarders was 1,469, general average 3,224. Of the number enrolled, 372 were studying for the ministry; 1,813 preparing to teach; 0 were in the Teachers' Professional Course; 92 in the Missionary Course; 84 in the Nurse Training Course, and 1,506 received systematic instruction in some line of industrial work. The enrollment in schools for Indians was, males 206, females 156, total 362. Of this number 12 were studying for the ministry and 28 preparing to teach. The total enrollment in all of the schools, both colored and Indian, was 5,441, and the total number of conversions during the year was 246.

2. There were employed in all of the colored schools 252 teachers, 131 white, 121 colored; of whom 100 were males and 152 females. Of the male teachers 34 were white and 67 colored; of the female teachers 89 were white and 62 colored. In the schools under the entire or partial control of the Society there were 108 white and 41 colored teachers, but in the schools under the entire control of colored trustees there were 80 colored and only 23 whites.

3. The total expenditure for the salaries of teachers for 1895-96 was \$125,513.75. Of this amount, the Baptist Home Mission Society contributed \$66,045.25; the colored people, \$13,625.55; the Woman's American Baptist Home Mission Society of New England, \$22,998.75; the Women's Baptist Home Mission Society of Chicago, \$2,920; the Women's Missionary Society of Michigan, \$650; the Women's Missionary Union of Connecticut, 450; the John F. Slater Fund, \$10,000, and the trustees and special friends, \$8,826.20. In addition to the appropriation

by the Society of \$66,045.25 for the salaries of teachers, it expended during the financial year, chiefly designated gifts, for buildings and other purposes, \$36,142.18, making a grand total for the year of \$102,187.43.

4. Of the aggregate amount of \$125,513.75 expended on the salaries of teachers, \$108,869.75 were paid to teachers in colored schools, \$9,314 to teachers in the Indian schools, and \$7,330 to teachers in schools for Chinese, Mormons and Mexicans.

5. The receipts for the school year 1895-96 from the colored people were as follows: For tuition, \$20,139.32; for board, \$64,077.57; from churches and individuals, \$22,591.31; from old accounts, \$6,026.97, and from sources not designated in reports, \$4,068.55—making an aggregate of \$116,903.72. All of this amount has been expended for the board of students, salaries of teachers, and other current expenses of the schools under the direction of the Trustees by the Presidents and Principals of the schools for the purposes named. In addition to this amount there has been expended for the support of these schools the sum of \$128,298.02 which has been contributed to the work by the outside parties named above in paragraph 3, making an aggregate expenditure for the work done in the schools of the Society for colored people for the school year 1895-96 of \$246,201.74, or about a quarter of a million. Of the twenty-nine schools, for the support of which this large sum was expended, fifteen of them are under the entire control of Boards of colored trustees, viz., three of the higher schools, and twelve of the secondary or academic schools; these fifteen schools are subject to visitation by the Superintendent of Education, and they make the same financial and other reports to the office in New York as the schools controlled directly by the Society or indirectly through a Board of Trustees composed of white or colored men.

6. A comparison of the receipts from the colored people for the support of these twenty-nine schools for the year 1895-96, with the receipts for 1894-95, shows a very commendable advance, thus:

	RECEIPTS.		
	1895-96.	1894-95.	Increase.
Tuition.....	\$20,139 32	\$16,437 38	\$3,701 94
Board.....	64,077 57	57,778 11	6,999 46
Churches, etc.	22,591 31	12,826 85	9,764 46
	\$106,808 20	\$86,342 34	\$20,465 86

This shows an aggregate increase in the receipts for the school year 1895-96, as compared with receipts of 1894-95 of \$20,465.86, which certainly indicates an advanced interest among the colored people in the higher education of their children.

Conclusion.

The year under review is the fourth in succession which has been characterized by widespread financial depression. All business enterprises have suffered. Many have been not only deprived of their income, but stripped of their capital. Missionary and religious corporations have shared in the general stringency and loss of income. It has been a time of stress and anxiety, and the sense of responsibility has pressed very heavily upon those who have borne the heat and burden of the day. Your Board, in reviewing the four years, feels itself warranted in congratulating the Society that the work committed to it has been maintained with so much vigor and efficiency, and that such magnificent results have been achieved notwithstanding the difficulties experienced.

It is now confidently believed that the country is entering upon a period of greatly improved financial conditions if not of general prosperity. If the effort in progress to extinguish the debt of the Society is successful, as it promises to be, we may confidently anticipate increased receipts from churches and individuals, and a period of renewed vigor and aggressive work. Your Board will aim to keep its appropriations strictly within the limits of a conservative estimate of probable receipts for the year to come.

Respectfully submitted,

T. J. MORGAN, *Cor. Secretary.*

E. T. HISCOX, *Chairman.*

I'LL HELP YOU AND YOU HELP ME.

"Help one another," the maple spray
Said to its fellow leaves one day;
"The sun would wither me here alone,
Long enough ere the day is gone;
But I'll help you, and you help me,
And then what a splendid shade there'll be!"

"Help one another," the dewdrop cried,
Seeing another drop close to its side;
"This warm south breeze would dry me away,
And I should be gone ere noon to-day;
But I'll help you, and you help me,
And we'll make a brook and run to the sea."

--*Primary Education.*

MISSIONARY DEPARTMENT.

THE CONFERENCE OF THE SWEDISH BAPTIST CHURCHES IN THE EASTERN STATES.

It is now fourteen years since the "Conference of the Swedish Baptist Churches in the Eastern States" was organized. That was done at New Haven, Conn., in the year 1883. The Swedish Baptist Church of the city had been organized a year earlier. To commemorate these events the church had this year invited the conference to hold in the same city its annual sessions in connection with the fifteenth anniversary of church, which was held on Thursday evening, May 27, after an interesting programme, when many American and Swedish brethren addressed a large congregation in the newly-opened and dedicated church.

The fourteenth annual Conference was held May 28th and 29th. Delegates had been sent from all the churches except two or three, the reports from the churches being very encouraging. There had been progress in almost every place, and in some churches there had been revivals and many additions to the membership. The conference has during the year supported two missionaries who have labored among the Swedes; the one, Rev. John P. Westerberg, having had his field in the mining districts of Pennsylvania.

The treasurer of the Conference could this year present a surplus of above \$200, while last year there was a debt of over \$100. Therefore, the Mission Board will be able to push the work forward with more energy, as there was also a hope that the churches may be able to contribute more liberally to carry on the missionary work, especially in places where the Swedish population are neglected and where no churches are established.

In the thirty-three churches of which the conference consists there have been 254 baptized, 233 received on letters, 79 on experience, together 566. The total membership is 3,299. In the Sunday-schools there are 1,803 scholars, with 228 teachers.

The value of the church properties belonging to the churches amounts to \$177,999. For the different branches of spread-

ing the Gospel, including what the churches gave to the A. B. Home Mission Society, Missionary Union and A. B. Publication Society, there had been collected \$58,340.39 during the year.

There was during the meeting felt a little disappointment as we had not, as we had expected, the pleasure of listening to Dr. Morgan, of the Home Mission Society. The conference had resolved to invite him and had left time on the programme for him to speak to the Conference to represent the Society. It would have given the Conference the opportunity through him to express how thankful the Conference as a whole, and the churches in particular in the East, are for the magnificent and liberal help the Swedish churches have received from the Society in their work. Without such help the churches would not be what they are to-day. It has been great efforts and offerings made on the part of the Home Mission Society, but surely the Lord has blessed what it has done. The Swedish brethren and the churches also feel very thankful, praying that the Lord may bless the work of the Society and give it great prosperity. If thus we could not express our feelings, it may be allowed me, as recording secretary of the Conference and on behalf of the same, to express how thankful we are for what the Society have done for the Swedish churches in the Eastern States during so many years. It has been a time of progress and rich blessings from the Lord, and it has been His good pleasure to use the noble Society to help so liberally in this work. The Society has indeed acted according to the will of the Master, when it has been helping the small and feeble churches in their difficulties and needs, when they themselves would have been quite unable to carry on the work by themselves. Our churches cannot as yet be able to do very much for the Society, but we are sure that they for the future will do their best as they have tried to do in the past. May the Lord bless the A. B. H. M. S. and its grand work throughout the great continent.

S. SVENSON,

Recording Secretary of the Conference.

One good way to help on the work of the Society is to increase the number of subscribers to the HOME MISSION MONTHLY. Try it.

Indian Missions.

BY. J. S. MURROW, D.D.

I have just returned from a tour of three weeks visiting our mission stations among the Comanches and Kiowas. It happened to be an unfortunate time in one respect. There were heavy rains that raised all the streams beyond fording. This prevented me from reaching the mission near Anadarko. It gave me more time, however, at the other stations and enabled me to visit the homes of the Indians and see the daily routine work of the missionaries.

Comanche Mission.—Rev. E. C. Deyo.

Brother and Sister Deyo and Misses Schofield and Birkholtz have won the confidence and esteem of the Comanches. Notwithstanding the fact that the chapel is from two to ten miles from the homes of the Indians the congregations on Lord's day average as large as those at Rainy Mountain and Elk Creek. One Saturday, at the time of my visit, there were 70 Indians at the afternoon service and 105 at night. On Lord's day, 120 in the morning and 56 in the afternoon. We visited all day Thursday and Friday in the camps, or homes, and were welcomed everywhere. We had a good interpreter much of the time and sang, talked and prayed in each camp. The missionaries are learning the Comanche language rapidly and are, even now, able to converse fairly well. The Comanche is the court language among all these Plains Indians. There are many among the Kiowas, Caddoes, Arapahoes and others who can speak Comanche. It is more generally spoken than any other. The Comanches also have more influence in the inter-tribal councils. Their chiefs are very much opposed to Christianity, but in this opposition their influence upon the common people is rapidly becoming weaker and it will not be long before the common people will break away and there will be frequent conversions and additions to the church. I believe this sincerely.

The farm and premises are in very good condition. Six acres of alfalfa, sown last year, is only fairly good. The extreme drought last summer prevented normal growth. Brother Deyo has sown fifteen acres to alfalfa this year and it looks well. The season has been good thus far and there is an excellent setting, and it gives

promise of doing well. There are six acres of caffir corn and one in garden, etc. The fruit trees planted over a year ago did not do well. Only about a dozen out of over one hundred are living. Brother Deyo went to Fort Sill and brought out the quince bushes while I was there and they have been set out. The cistern has more water in it than ever before.

A well is badly needed, and I recommend that the next appropriation for this mission be for a *bored* well. The cost will not be very large and it is greatly needed for the stock and to supply the Indians with water when they come to meeting. It should be bored some time this summer. All the houses are neatly painted and in very good condition.

A mistake was made in crediting the picture of the Comanche Mission to the Immanuel Mission at Rainy Mountain in the Kiowa Nation, in the Indian April number of HOME MISSION MONTHLY.

Brother Deyo's barn is better than those at Rainy Mountain and Elk Creek. It is constructed of good material, convenient and well painted. Brother Deyo informed me that he had not charged to the Society the putting in of the alfalfa nor any other work, at his mission, which he had done or could do himself. He complained very earnestly, however, that his personal work on the farm takes much time from his legitimate, spiritual work. He believes if he could do more camp work, visiting the homes of the people and teaching them in temporal and spiritual matters, it would be far better. I do not doubt this at all. The other missionaries make the same complaint.

Saddle Mountain.

We stopped on our way to Immanuel Mission with Miss Crawford at Saddle Mountain. This is an important place. A large number of Kiowas have taken their allotments on Sugar Creek, in this vicinity. Miss Crawford is laboring very faithfully. She is greatly beloved by the people. The Kiowas here are making farms and building houses and growing rapidly in civilized life. Miss Crawford does not think of asking help to build chapel until the Indians ask for it.

Immanuel Mission—Rev. H. H. Clouse.

Our next visit was to Rainy Mt. Brother and Sister Deyo accompanied us and their

visit was well received. We spent two days at this place visiting the homes. We found marked improvement everywhere. There were many new houses. All were clean and neat. The floors were scoured, neat tables fairly well supplied with table ware, all clean and covered with a cloth or neatly arranged in a cupboard. Their bedsteads and beds were clean and comfortable, clean cooking stoves, pictures on the walls, etc. The men were generally at work in the fields, which varied from six to twenty-five acres in size. The land was well broken and the corn from four to six inches high. An evidence of industry and thrift was apparent at every home. This is all due to the influence and assistance of the missionaries. We had excellent meetings in these homes and also at the chapel. There will be frequent additions to the church here. One danger will be from the application of unregenerated Indians. The general term for Christianity is "the Jesus road," and they understand it as synonymous with civilization. One old Comanche woman said: "I am in Jesus road. I will soon be a white man. I have a white man's house. I like it very well except the bed-bugs." Bed-bugs are unknown in the tepee life. This woman simply meant that she was in the way of civilization. She was not a Christian.

One thing that is even now affecting the spiritual prosperity of this Immanuel church is the Ghost dance. Until a year or two ago the Kiowas rejected the Ghost dance. But it obtained a few followers who have increased in number and now it is quite popular. A few members of this church have been drawn into it and there is danger that others will be seduced. Brother Clouse preaches twice a month, on Lord's day afternoons, at the Rainy Mt. Government School, five miles from his mission. Also each alternate Saturday afternoon he and Mrs. Clouse go to the school and hold a B. Y. P. U. Junior meeting. Thus he and his wife give those eighty-five children and others Bible and Baptist instruction every week.

The farm and premises are not in as good condition, quite, as at the other missions. There are twenty-eight acres of land broken. Six acres of the alfalfa, sown last year, did fairly well and is now ready to mow for first crop of hay. Other fifteen acres have been sown this year and look well. Brother Clouse hired a man to sow all this alfalfa

and charged it to the Society. Several acres in cañon corn promise a good harvest if the season is suitable. Most of the fruit trees planted last year have died. I counted twelve apple, eight peach and six cherry trees. The quince bushes, recently sent, have been set out and look well. There is an abundance of good water at this mission. The cistern contains more than ever before, and the well seems to be inexhaustible. The new wind-mill is here and ready for raising. It will be raised next week, D. V. The houses are not painted and look badly. The Chicago Society, aided by the church here, hope to enlarge the chapel in a few months and then it will be painted. The parsonage needs painting. It leaks badly and seems to have been poorly constructed. The barn is a miserable affair. It was built of cotton-wood lumber and not battened. The lumber has shrunk and warped so that it resembles lattice work. It will have to be completely sided with pine lumber. The spiritual success at this mission has certainly been greater than at the others.

Elk Creek Mission.—Rev. G. W. Hicks.

I was agreeably surprised to find the work at Elk Creek in a better condition, in material respects, than at the other stations. The farm here is considerably ahead of the others. Forty acres of land are well broken and in a good state of cultivation. Eight acres, sown to alfalfa last year, is excellent. It was nearly ready to mow for first crop and was tall and heavy. Fifteen acres sown this year is large and fine. An excellent stand. Several acres in cañon corn and sorghum looked well. Nearly all the fruit trees, planted last spring, are living and growing finely. There are over one hundred thrifty young trees. The quinces, planted this year, were all budding out nicely. The parsonage and chapel are well and neatly painted and are in a good condition. A cupola, or bell-tower, is needed, and I cheerfully recommend an appropriation of thirty dollars for this purpose. The bell is on the ground. The barn is well constructed, of good material, but not so conveniently arranged as Brother Deyo's, nor is it painted. The cistern has much more water than ever before. The well affords plenty of water for stock, but is not fit for drinking or cooking purposes. There was also an excellent garden of potatoes, beans, peas, onions, lettuce, etc. The church is growing healthily. Lone Wolf

is faithful. We visited several camps and homes. Mrs. Hicks is doing well in holding industrial meetings with the women and their homes are very neat and clean. The remarks of some of the Indians on Lord's day afternoon at the chapel were very striking.

One man said, "The Kiowas are like a scattered herd of wild horses on the prairie. We pray that God will round us all up, put us in His pen and brand us with His brand."

Another said, "I have heard your words and my heart tells me they are good and true. I know the Kiowas young men. They talk a great deal about this Jesus road. We want you to talk straight to us. Do not deceive us. We are listening to you. I believe we will follow you, because my heart tells me you are talking straight. The Great Spirit will not like it if you lead us in a crooked road." I have many other interesting notes, but this report is very long and at some other time I will write a little more.

A Week's Work Among the Kiowas.

Not long ago I read in one of my papers these words: "If missionaries would give more of the details of their personal experiences, it would be of great interest to the reader."

I believe the thought to be a good one, and under the above heading will try to give you a sample of how we spend some of our time. The week beginning with March 7th I have chosen from the many.

SUNDAY, 7th.—Weather bright and warm; morning on the farm with all it implies; some time spent in review of sermons; at 11 o'clock a good congregation has come to the Lord's house; I am told that my interpreter did not get back from Chickasha; now I must change all my plans for the morning; I will be apostolic and work in my deacons Big Tree, Gote-bo and Sane-co, noble men of God; they interest their people in the Jesus road; these addresses are interspersed with singing in English and Kiowa and prayer from other Indians.

But a surprise is in store for us; one of our young women, who can speak some English, whispers to Miss Ballew: "My husband is here and has given his heart to Jesus, and wishes to walk in his way;" he gives his experience in English, for he has been to school; by words and signs I make Saneco understand what he has said;

Saneco gives the substance to the church, and he is received for baptism; God's people rejoice that one more has found the Lord; a letter is read from Miss Reeside, who is in the East, and this is translated into Kiowa; the church then partake of the Lord's supper and give to the Lord \$1.68 out of their small income; in the afternoon Miss Ballew and Mrs. Clouse have a service at the church, while the pastor goes five and one-half miles to the government school at Rainy Mountain; there he gives the children a chalk talk on "How to Resist Temptation;" at the close he distributes papers and cards; in the evening at home, closing the day with a worker's prayer-meeting.

MONDAY, 8th.—In the morning stood by my wife at the wash-tub; missionary preachers must bend sometimes to the will of others; in the afternoon worked on a pair of ladders which I must use soon in painting parsonage; spent the evening reading and writing.

TUESDAY, 9th.—All morning at work on ladders; Ladies' Mission Circle met at church and tied three comforts; dinner at parsonage; closed the day's work with a season of prayer and song.

In the afternoon the pastor went to Mountain City after a load of corn—round trip, nine miles; evening spent in reading the mail.

WEDNESDAY, 10th.—A beautiful day; sewing meeting and church prayer-meeting at Ton-ke-boy's camp ten miles down the Washita River; off at 8 o'clock in a two-seated hack; Mr. Clouse, Mrs. Clouse and Miss Ballew take Mrs. Big Tree and Maryetta in on the way; our road leads us down on the west side of Rainy Mountain creek where we cross at Brother Winds' camp, going down a steep winding bank through a mud-hole—up a steep winding bank and all breathe easier that we are safely over; a bridge in this country would be as much of a surprise as a Chinaman; along our route the long grass has been burnt off, and the early spring flowers smile in the sunlight—white, red, blue and purple; we arrive at our destination; three tepees in the woods in a sheltered nook arranged in a semicircle; three rods to the left of these tepees a large elm tree has blown down and one of its largest branches has struck the ground with the

bough upward; at the back of this limb branches have been piled to keep out the wind; the ground has been covered with wagon-sheets and quilts; the sun comes in to take the place of a fire; thus the children of the forest, aided by nature, have made a place for the work of the day. Soon twenty women are working on garments for self, husband or children; how they laugh, chatter and joke each other as they work; little children play through the woods; babies cry, especially so at the time of prayer; dogs, no end to them; they bark by the wholesale at every new comer and spend the remainder of the time fighting.

Dinner is spread in this arbor on the ground; all sit down in tailor fashion; God's blessing is invoked; all partake; those who have no knives and forks eat with their fingers, using the spoons that are in the dishes to lift the food on to their plates; they are very neat about their eating; the hostess in her tepee has cooked a generous supply, and the missionaries have brought much—all are satisfied; after the dinner the sewing is resumed; the pastor talks with Ton-ke-boy, who understands some English, about the Jesus road; Ton-ke-boy calls himself an Indian Christian—that means a follower of the Ghost Dance road and leader; on the ground I mark out the broad road and the narrow way and preach Jesus and the forgiveness of sins; I show him in love for his soul that he is not going by God's book nor in the narrow way. He is much impressed.

At three we meet in the arbor for prayer. Many take part in prayer and song in Kiowa and English. God is with us here in his first temple. At four we load up and are off for home. We spend the evening in letter writing, and retire early, for we are weary. Before we close our eyes in sleep, we can hear the coyote cry around our home; but we know no fear out here, save the fear of sin.

THURSDAY, MARCH 11TH.—Not so pleasant. Strong wind from the north, and a little cold. For two weeks we have planned a trip to Sugar Creek and Saddle Mt., fifteen miles to the south. The object of this trip is to fix up Chief Little Robe's house, visit Mrs. Hunter, formerly Miss Given, Miss Reeside's interpreter, and to call on Miss Crawford for the purpose of transacting

some business in regard to the coming camp meeting. At ten A. M. we are on our way. We prepare our noon meal at Little Robe's in his new dug-out, and leave material for beautifying his house there. Little Robe is not a Christian, but leans toward the Ghost dance. However, he seemed very happy when his little grand daughter Lucy was baptized in the winter. We hope to see him soon come to Jesus. After dinner we hastened on to Mrs. Hunter's home, but found she was in the mountains with her husband, cutting posts for their farm. No one could tell us the way. We were about to return when Za-bile, an Indian down the Washita, drove up and said he would go with us and find them. On he went, and we followed. When he reached the mountains, he was not sure about the road, but we selected one and entered. On and on we went around the rocks, down through narrow valleys, covered with a luxuriant growth of grass, past droves of horses, beautiful springs of water, around oak groves, looking on every hand for a tepee with its smoke ascending skyward, but none was in sight.

We were lost, for we could see no road. I stood up in my hack and looked. One-half mile away, I saw an Indian on a white horse. I waived my hat. He stopped, looked and came toward us on the lope. Miss Ballew said, "That is Julia's horse," and so it was, and the man was her husband. The next question was, "Where is your camp?" "On the other side of this mountain, in an oak grove." We were not long in finding camp, and in seeing those whom we have learned to love—Julia, Lottie and Leo. What accommodations! one small tepee for nine in the wilds of the mountains. The Master did not have as much in the wilderness of temptation. We ate our supper around the tepee fire. The Indians smoked the pipe of peace. We took our smoke second-hand. For thirty minutes, before retiring, I preached. My theme was "Sin, and how to be saved from it." Four of my audience were Christians, five were unsaved. The Master was with us, and will bless the seed sowed on the mountain side. Back of my head, tied to the tepee pole, was a fetish. It maybe of white peoples' scalps, handed down from a chief who has long ago gone to his reward. Now to your resting places, Mrs. C. and myself to our hack

Miss Ballew to a big wagon, covered with a wagon sheet, Za-bile and wife into an Indian booth. In the night the north wind swept down the mountain and up through the grove, so cold.

FRIDAY, 12TH.—In the morning, off at eight, over a new road, rough and stony. Once lost our track, but soon found it. Out of the mountains. Called at Lucius Aitsan, where Miss Crawford makes her home. Lucius killed two chickens, and began to prepare for a feast; but we said, "No; the King's business demands dispatch." We were soon off for Little Robe's. On the way an Indian hailed us, and said, "I have let Jesus into my heart, and wish to be baptized." We said, "Thank the Lord," and invited him to God's house. We worked at Little Robe's till 3 P. M., making shelves, putting up curtains, pasting Bible pictures on the wall. Drove home in the face of a cold north wind.

SATURDAY, 13TH.—In the study, making preparation for Sunday's sermons; not the remodeling of old material, but the simplifying of new. In the afternoon drove to Rainy Mountain, to the Government School, to lead the Junior meeting. We have there a Junior Society of fifty members—bright, earnest little soldiers of Jesus. We are teaching them out of the Bible and about the Bible. They learn rapidly, and retain that which they learn. Every alternate Sunday I preach to them; I have no better listeners. God has done and will do greater things, through these boys and girls, when they are old enough to have homes of their own. Rode home in the face of a northern blast, the coldest that blows in this fair land. Spent the evening in reading the mail.

Thus we spend a part of our time.

REV. HOWARD H. CLOUSE.

PATRIOTISM.

To love one's country—to desire

For her the best of all that Heaven can give:
Peace in her borders, freedom's deathless fire,
Just laws, and all that makes it good to live.

To love—and loving to translate
Love into efforts, such as wait
Upon the heart's best passions, and declare
What deeds alone are able to express—
Self-sacrificing deeds, not words of air—
The longing for a people's happiness.

OWEN HALL.

A Consecrated Hen.

One afternoon while visiting our members and friends upon our return home, myself and wife noticed a black hen creeping from beneath the seat of the buggy in which we had been riding; and upon closer observation we also discovered an egg under the seat. So it soon became evident that we had unconsciously stolen a chicken. Having no chickens of our own, we naturally supposed that this one would leave us in search of more congenial association; but not so, for from the first she seemed perfectly content to remain with us, only receiving an occasional visit from our neighbor's chickens.

Failing to find an owner, we named her "consecrated hen," and dedicated her to the service of the missions. She also showed a disposition to do something on her own account, so she pre-empted the use of our buggy in which to roost at night, and also to lay an egg each day, which she did for twenty days, and then went to setting. We provided some fresh eggs, and removing her from the buggy to a place more suited to such purpose, "we let her set." In due time she hatched twelve beautiful chickens. These have all survived to date and are now two months old; but, as we shall move, we have sold her and brood for \$1 20, of which we will give one dollar to missions and twenty cents we shall reinvest in hen No. 2 and keep the good work going.

Who knows but that by such small providences as this, He by whom "the hairs of our head are numbered," would teach us how easy it is to serve by co-operating with Him.

H. B. MCGEE,

Chickasha, Ind. Ter.

Kansas—Ellsworth.

I closed a two weeks' meeting at Ellsworth, Kans., May 9th; 48 professed conversion, 32 uniting with the Baptist church; have baptized 27, and have three more candidates for baptism. The congregations are large, and the interest deep, but the church is very weak financially. This is an important field, and a time of golden opportunity for the Ellsworth church. They need a pastor for full time. F. H. LEONARD.

Gospel Wagons.

As the questions in the quarterly report do not reach all the points of importance in the Gospel Wagon work, you will allow me to add that which seems needful to a full report.

The *Gospel Wagon Tidings*, a four-page monthly, printed by the band, is proving a great help. Believing the work to be equally needed in many other States, we desire, as far as possible, to send the paper to all parts of our land where we deem such work is needed. We have done this to some extent, and the responses indicate that many workers are sitting by the wayside, not knowing how or where to work.

Since my last report seven teams have been added to the work, making eleven in all. Of these, one will do work in Southern California; one in Humboldt County; one in the mountains near Reno, Nevada, and one in Santa Clara County. The other seven will gather at Redding, and then move in a northeasterly direction through the Valley to Modoc County. We expect to reach all schoolhouses and homes on the way. There will be sixteen or more in this company. This band will work two by two, unless some hard place needs more help. There are now twenty-five workers. We surely need one hundred wagons in California, and I do not deem it difficult to secure that number by next spring, provided only that we awake to our privileges in this work. We need some one to visit the cities and towns—not to take collections in our churches, but to inform the people as to the work.

We shall by another spring need several competent leaders to take the supervision of companies as they go to the various destitute counties. I would suggest the names of Rev. B. F. Farmer and Rev. W. E. Adams as adapted to such work.

During the past three months it has been very stormy; but I see this has been a providence, as I have had more time to look after the enlargement of the work. Have received \$311 for the Gospel Wagon work. This does not include horses and wagons given to the work. Of this amount \$86 has been used in printing the paper; nearly all of the \$86 was paid by subscribers. One hundred and fifty dollars was given to purchase a wagon and team in Oakland. The remaining \$75 has been used

to meet the many expenses incident to fitting out wagons which have been given, buying harnesses, hymn books, etc.

Yours in service,
H. E. ADAMS.

Oil Cans.

Dear Doctor Morgan: Allow me to thank you for the Editorial "Notes" in the June MONTHLY. Those on Friction, Discipline and Criticism have been specially helpful to me. As General Missionary, I am obliged to devote so much time and attention to the application of "lubricants" that I become a little impatient, not to say disheartened, at times. I have just made a trip of 250 miles for the sake of putting a little oil on a piece of our missionary machinery.

Your wise philosophy of friction has enabled me to see things in a new light. Truly, if our cause is to move swiftly and smoothly on, there is work for every man, even the one who carries the oil can. I trust your notes have helped others as they have me. Very truly yours, * * *

Massachusetts—Springfield.

Time will not all allow me to write a long letter, but I must let you know how the fight is progressing. We do not know what retreating is—we are steadily advancing.

The demand for our pamphlets continues, and is augmenting. This forenoon I sent 6 copies to Jeannette, Pa.; 6 copies to Somersworth, N. H.; 50 copies to Northampton, Mass.; 100 copies to Clarence, Ont., Canada; also mailed a large number of leaflets. From every direction I hear that they are doing good work. All this news is a source of fresh courage and inspiration, but I am unable to supply the demand for the leaflets.

The tracts sent to fifty families at Indian Orchard, about two months ago, have created such an interest among Romanists that they want me to meet their priest in a public debate. Their curiosity has been aroused, and they want to know more. Our point is gained. This pleases me immensely. This omen is very propitious. When I see such results, I feel like working harder, if possible. Many Catholics have shown these letters to their friends and neighbors. Thus, with tracts in their hands, and without knowing it, they become mis-

sionaries. I will watch the evolution of this movement with a profound interest.

I will close this communication by giving you just a short extract of a letter received yesterday from Mr. George E. Woodbury, of Northampton, Mass. He says: "Want more of your books. . . . You and Brother S. (Mr. S. is an influential converted Romanist) are doing a good work, and, whether you can send the books or not, I hope that God will spare you both for many years to come. You do not know how much good you are doing. Don't get discouraged; keep it up, and we will stand or fall together."

I mail you a copy of my new tract, just out. It is also published in French.

GIDEON AUBIN.

From a Missionary's Wife.

Referring to an article in the May MONTHLY regarding "boxes," in which the writer says: "If we could pay our missionaries salary enough to make them independent no doubt that would be better." Opinions differ regarding an independence of that nature. Many might think that the missionary who would ask for a French doll, skates, etc., was pretty near independent already. The writer has in mind an article published by another Society imploring aid for to purchase a horse for a brother missionary "who had walked several hundred miles on the sands of Michigan, for out of his meagre salary of \$50 per month he could not afford to buy one," when \$30 buys a fairly good horse, and \$20 would be ample for most families for one month on the missionary fields of Michigan.

It is within the range of possibilities that there are things sent to missionaries that they do not need which might be sent to others who would appreciate them more. One case is in mind of a missionary who received a postal from the nearest express office, eight miles away, that a box was there with 85 cents due on it. It took him three weeks to raise the 85 cents and get the box that contained one quilt that he did not need and might have been sent by freight a great deal cheaper and nearer. He was heard to exclaim: "I wish they had sent me the price of the material for the new church and that I had bought 85 cents worth of nails for it."

During the past eight months six boxes have come to this field, and there was not

one thing but what has been utilized to a good advantage, and more than one family were made comfortable and a few children were enabled to go to school that could not have gone were it not for the "boxes." When anything was given away the recipient was informed from where and how and why these things came, and in behalf of my family and others I wish to thank the following churches of Michigan: Walled Lake, Lowell and Hesperia churches for clothing, and the Hart and Mt. Clemens churches for Sunday-school literature, the Hadley church for a quilt, and Sebewa church for \$1.55, and Mrs. C. D. Crawford, of Watertown, Mass., for assistance rendered the struggling churches of Otia and Goodwill. The latter has not missed two months in six successive years without sending periodicals, including THE HOME MISSION MONTHLY.

It is probable that difficulties and disappointments attend those who send boxes, but not nearly as many as the missionaries who receive them have in their work of reclaiming people who have generations of sin behind them and teaching others who cannot read the way of Life.

LENA F. RHYNARD.

Relative Growth.

Rev. Dr. Daniel Dorchester, of Melrose, Mass., is justly regarded throughout this country as an authority on church statistics. He is painstaking, conservative and fully informed.

In last week's *Zion's Herald* he printed this interesting article:

"Many are the inquiries on this subject which come to me. There is so much pessimism in regard to it that I gladly make the following exhibits—all on reliable statistics.

"I would not have any suppose that Protestants have an easy task on their hands. The Roman Catholic church is so scheming and persistent, and concentrates her efforts with so much unity of purpose, that constant watchfulness and alertness are needed on our part; but with due effort and the Divine blessing this country is perpetually sure for Protestantism.

Exhibit I.

"The Roman Catholic *population* of the United States compared with the communicants of the evangelical churches.

1870-1894.

	<i>Roman Catholic Pop.</i>	<i>Evangelical Com.</i>
1870...	4,600,000	6,673,396
1880...	6,367,330	10,065,963
1890...	8,579,966	13,823,618
1894...	8,806,648	15,217,948

INCREASE.

1879-94	4,206,648	8,544,552
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"The above are the official statistics from the year-books of each denomination. The gain in evangelical *communicants* from 1870-94 was 4,337,904 more than the whole gain of Roman Catholic *population*.

Exhibit II.

"In Exhibit I. we have the whole Roman Catholic *population*—which means their whole *families*; and, in this form, they are compared with the *communicants* of the evangelical churches. This is not a fair method of comparison; and yet, by this method, we have seen that there is a gain of 4,337,904 in favor of the evangelical *communicants* in the period named. To make the comparison just, the evangelical *communicants* should be multiplied by 3 (sometimes we have used $3\frac{1}{2}$), then we have the evangelical *population* to compare with the Roman Catholic *population*, as follows:

	<i>Roman Catholic.</i>	<i>Evangelical.</i>
1870....	4,600,000	20,020,188
1880....	6,367,330	30,197,889
1890....	8,579,966	41,470,854
1894....	8,806,648	45,653,844

"Roman Catholic gain, 4,206,648; evangelical gain, 25,633,656; or 21,427,008 more than the Roman Catholic gain.

Exhibit III.

"The Roman Catholics compared with the various Baptist and Methodist bodies.

	<i>Roman Cath. Pop.</i>	<i>Baptist Pop.</i>	<i>Methodist Pop.</i>
1870..	4,600,000	4,491,868	7,497,156
1880..	6,367,330	7,358,634	10,723,395
1890..	8,579,966	11,153,907	13,767,852
1894..	8,806,648	11,353,119	16,215,228

"In this table we have *all kinds* of Methodists and Baptists, the *communicants* in each multiplied by three, so as to bring all on a common basis of comparison by population or adherents. From this table it appears that the Baptist population is 2,546,471 more numerous than the Roman Catholic, and that the Methodist population exceeds the Roman Catholic by 7,408,580."

The *Citizen* believes the above figures to be correct; yet the danger from Popery is not because of its *numbers* but because of its *organized cunning*,—the Jesuitical generalship, the massing of its forces in the great cities (which cities usually control the State), and the persistent and united efforts of its adherents in the political field.

Rome holds the impregnable forte, while the Protestants conduct a guerilla warfare. —*The Citizen*.

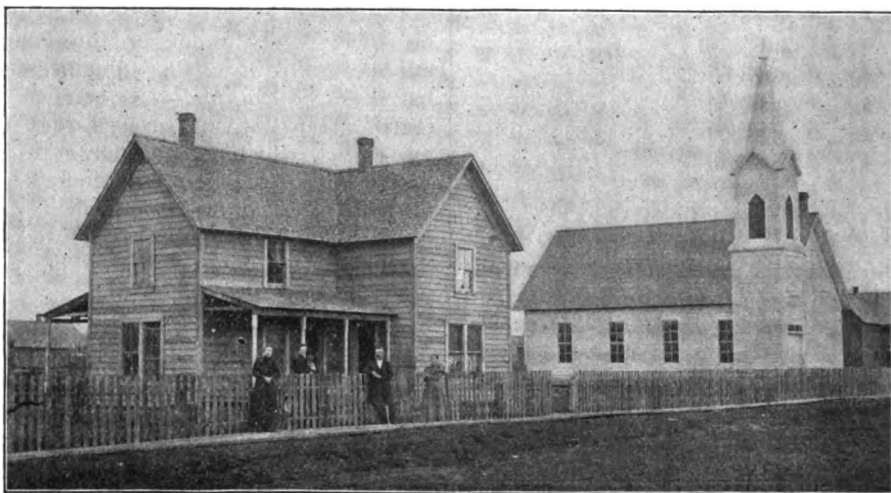


BOISE VALLEY BAPTIST CHURCH.

Seven miles down the valley from Boise City, Idaho, a Baptist church was organized March 16th, 1889, by Rev. L. W. Gowen. Since that time the church has prospered under the pastorate of Rev. T. H. Lydston, acting missionary for the Home Mission Society.

On the 22d of March, last year, we were enabled to dedicate a comfortable house of worship. We are very grateful to the Home Mission Society for the generous gift of \$250, and also for the loan of another \$250, which enables us to buy good seats and windows, and finish the building in a desirable manner. We are thankful, indeed, for such a substantial house, because it is in a growing neighborhood and prosperous portion of the valley.

We have over fifty resident members, and quite a number of others too far away to attend our meetings. Our house cost \$2,300, and there is still a debt of \$175 that is yet unprovided for; but we hope it may be raised before long, knowing that all things work together for good, to them that love God.



PARSONAGE AND CHAPEL, SALUBRIA, IDAHO.

Idaho—Salubria.

The above cut shows the chapel, recently dedicated, and the parsonage at Salubria, Idaho. The work on both these buildings has been done mainly by the hands of the pastor, Rev. E. M. Elton, the hard working and self-sacrificing missionary, who with his family, may be seen in the foreground. The faithful services of Bro. Elton and his family have resulted in the laying of a good foundation, both spiritually and materially, and the outlook for the church is a most hopeful one.

A WELCOME GUEST.

Speechless sorrow sat with me ;
 I was sighing wearily ;
 Lamp and fire were out ; the rain
 Wildly beat the window pane ;
 In the dark we heard a knock,
 And a hand was on the lock ;
 One in waiting spake to me,
 Saying sweetly :
 " I am come to sup with Thee."

All my room was dark and damp ;
 " Sorrow," said I, " trim the lamp ;
 Light the fire and cheer thy face ;
 Set the guest-chair in its place."
 And again I heard the knock ;
 In the dark I found the lock ;
 " Enter, I have turned the key !
 Enter, stranger,
 Who art come to sup with me."

Opening wide the door, he came ;
 But I could not speak his name ;
 In the guest-chair took his place,
 But I could not see his face ;
 When my cheerful fire was beaming,
 When my little lamp was gleaming,
 Lo ! my Master
 Was the guest that supped with me !

Advances of Modern Science.

There are some who imagine that the Victorian age has been destructive of the belief in miracles. In reality it, more than any other since the world began, has brought home to the average man the stupendous miracle of the world. They call it a materialist age, which has chained the soul of man to inert matter. But almost before the reproach is heard science proclaims that there is no such thing as inert matter, that every atom is alive, and that our mortal bodies are vast composite conglomerations of living organisms, upon whose pitched battles in our veins depend our health or our disease. To take but one instance. Imagine all that we understand by the word microbe, and then recall the fact that the microbe was practically unknown when the Queen came to the throne. In a very special fashion science has revealed to us a new heaven and a new earth, infinitely marvelous, testifying to an understanding so vast that the mind of man cannot by searching find it out. Behind each discovery that advances our knowledge, the infinite unknown indefinitely recedes. We weigh the stars, analyze their composition in the spectroscope ; we photograph the moon and make maps of the canals of Mars. But far more stupendous are the discoveries that have been made not in the infinitely distant abysses of space, but in the infinitesimally small molecules which are all around. Science has sent its Röntgen ray through the darkened veil, and revealed the Invisible, and summoned all men to enjoy it as their inheritance.—*June Review of Reviews.*

EDUCATIONAL DEPARTMENT.

Education in Georgia.

1. There have been expended for educational work for the colored people in Georgia, through the American Baptist Home Mission Society, the following amounts, viz, up to 1883, \$26,963.21; 1883, \$16,585.77; 1884, \$23,613.61; 1885, \$9,734.50; 1886, \$35,064.37; 1887, \$21,906.72; 1888, \$28,240.31; 1889, \$29,651.86; 1890, \$52,553.49; 1891, \$25,480.32; 1892, \$16,998.49; 1893, \$38,575.30; 1894, \$56,932.74; 1895, \$15,000.55; 1896, \$18,058.65, making a total of \$415,376.89. This total includes the appropriations made by the Woman's Baptist Home Mission Society of New England to Spelman Seminary. To this, however, must be added the following sums that have been given to Spelman Seminary: Gratuitous services by teachers, \$70,000; aid given to students, \$25,000; furnishing of chapel, class-rooms, etc., not less than \$10,000, making an aggregate of \$520,350; of this amount the Colored Baptists of Georgia have contributed less than \$12,000, leaving an aggregate of \$508,000, or more than half a million dollars expended through the American Baptist Home Mission Society in educational work up to the present time.

2. The salaries of teachers and the current expenses of Spelman Seminary and Atlanta Baptist Seminary amounted for the school-year, 1895-6, to \$27,588.95; of this amount, only \$2,817.43 was collected from students in the form of tuition, leaving \$24,771.52 contributed by outside sources. This was given by the American Baptist Home Mission Society, the Woman's American Baptist Home Mission Society of New England, the Slater Board, and other friends, and about \$200 by the Colored Baptists of Georgia, particularly of Spelman Seminary. From this it will be seen that in order to continue the present work done in the two institutions, not less than \$24,771.52 must come annually from sources outside of the school.

3. If to the present courses of academic and industrial instruction now pursued in both institutions there be added a full college course requiring when properly equipped the services of at least five addi-

tional professors, this will increase the amount required annually for salaries probably about \$5,000, which, added to the present amount required for salaries and current expenses, will make an aggregate of \$32,588, which must be secured annually from outside sources, or from an endowment of not less than \$650,000.

4. The present grounds, buildings, furniture, etc., of the two institutions are, at a low estimate, worth \$221,000. To these buildings, furniture, etc., must be added other buildings and appliances, which will cost a large amount of money before both institutions are properly equipped for higher work, particularly in the sciences. It is not an over estimate to say that these additional buildings and appliances will require the expenditure of not less than \$79,000, making an aggregate for a good working modern plant for both institutions of \$300,000.

5. In view of the foregoing financial facts, it surely should be a matter of serious consideration upon the part of the Colored Baptists of Georgia whether it is wise to attempt to establish another institution for higher learning. Such an institution, if it is to be worthy of the name of a college or university, means an expenditure for buildings, etc., such as has already been made for Spelman Seminary and Atlanta Baptist Seminary; and it means also an annual expenditure for teachers and current expenses equal to what is now required for these two institutions, viz., \$32,000. Is it not, therefore, a serious question for the Colored Baptists of Georgia to consider whether they are now in a position to raise this amount each year, or whether they will be able, in many years to come, if ever, to provide an endowment of \$650,000, which will be required to meet this annual expenditure? These are certainly serious questions that should be satisfactorily answered before proceeding with such a great work.

6. It may be asked, does not reason dictate that the wise thing to do at the present time is to unite all of the Baptist forces of Georgia in support of the two institutions already founded, and possessed of valuable grounds and buildings, and capable of being made in a short time institutions of higher Christian learning, such as the Colored Baptists of Georgia will have reason to be proud of? They are even now doing a work

scarcely excelled by any other similar institution in the South; and they possess a teaching force capable (with but little additional help) of providing first-class instruction in higher studies for double the number of students now in attendance. Why, then, should money be spent in futile efforts to establish another institution so long as the two already established are fully equal to the work to be done?

M. MACVICAR,
Superintendent of Education.

Atlanta Baptist College and Spelman Seminary.

It was our privilege on Wednesday last to attend the seventeenth annual commencement of these two excellent schools. We presume that most of our readers know that these are the schools maintained by the Baptists of the North for the education of colored youths. The college is for men and the seminary for women.

We were greatly pleased with all we saw and heard, and shall not go beyond the limits of strict truthfulness in saying that we never attended better exercises of the sort. The large chapel of the seminary was filled with a most orderly and well-behaved crowd of intelligent looking people, whose faces reflected the pleasure that was in their hearts. The perfect order which was maintained, and the close attention which was given to everything that was said, was worthy of all praise.

The addresses delivered by the graduates of the two schools—for it was a joint commencement of the two—were of a very high order. There was not a commonplace address among them. If it were allowable to mention one out of many, we would say that we do not remember to have heard, on any such occasion, an address clearer in thought, more beautiful in diction, or perfect in delivery, than the one by Annie W. Fitzgiles on "The Voice of Scripture in Missions."

The teachers in these schools are evidently doing excellent work, educating, in the best sense of that word, those who are brought under their influence. There was no sophomoric display in the speeches, but they were characterized by thoughtfulness, devoutness of spirit and intense earnestness of purpose. The speakers dealt with live

issues, and they gave utterance to the aspirations of a people who are reaching upward and outward.

It was peculiarly pleasant to us to note that in all that was said there was not one word that implied any feeling against the white people of the South, nor any exalting of the people of the North over those of the South. We were prepared to hear something of this, and should not have felt hurt by it in moderation. But, on the other hand, every mention of the benevolent work of the Northern friends, in the way of providing higher education for the colored people, was followed by some expression of gratification at what the Southern people were doing for them in the way of common school education. Evidently the teachers in these schools have taught their pupils to see in the Southern whites friends and not enemies.

We came away thanking God for the big-hearted men and women of the North, who, by their liberal gifts, had planted such schools in our Southland, and for the wise-headed, noble-hearted men and women who had come to teach in them. We congratulate the American Baptist Home Mission Society on the prosperity of these schools and on the excellence of the work being done in them.—*Christian Index, Atlanta, Ga.*

Spelman Seminary, Atlanta, Ga.

Enclosed please find our check for \$5, being a contribution from Miss Mary O. Brooks towards an Endowment Fund for Spelman. She is one of our teachers, and is greatly interested in securing such a fund. She has been soliciting pledges from among the teachers, and has already \$510 subscribed from eight teachers. She began late, and will go on when school opens again in the fall. The subscriptions are made on condition that the money shall be paid during or at the end of five years. This \$5 is all that has yet been paid. Yours sincerely,

HARRIET E. GILES, Principal.

FORM OF A BEQUEST TO THE SOCIETY.—
"I give and bequeath to the American Baptist Home Mission Society, formed in New York in the year eighteen hundred and thirty-two, the sum of——— for the general purposes of said Society.

Resolutions of the Students of Wayland Seminary Regarding Dr. G. M. P. King.

In view of the retirement of Rev. G. M. P. King, D.D., from the presidency of Wayland Seminary, after thirty years of faithful service, we, the students of that institution desire to express our sincere respect for him, and our high appreciation of his valuable services.

Under his guiding hand a large and useful school has arisen, a school characterized by honesty and thoroughness in all its work, one that has given an intellectual and spiritual uplift to hundreds who recognized it as the greatest human force for good in their lives. He has given his time, his thought, his strength, his heart, without stint to this work, which is his worthy monument.

As a teacher he has been eminently successful. He has been characterized by breadth and accuracy of knowledge, by a rare power of illustration and by a thoroughness which not only "drove the nail in but clinched it."

His personal relations to his students have been helpful and cordial. He was ever mindful of their physical welfare, of their manners and habits as important factors in determining their future. As a father he has cared for us, looking after our needs and in many cases supplying them. His words of counsel have been full of highest wisdom.

As a Christian teacher and example he has indelibly impressed upon us the highest ideals of life. How can we ever forget the importance of promptness? His manliness and sincerity, his devoutness, prayerfulness, faith, his manifestation of his faith in good works—all this and much more seen in his daily life enforced his earnest appeals for a noble character.

We desire to show our appreciation of his work and his noble Christian manhood by continually trying to emulate his worthy example of truth, love and sympathy.

S. H. ARCHER,
ANNIE C. JOHNSON,
L. W. PARKER,
MARY E. POWELL,
W. A. WHITE,
P. J. HENRY,
R. L. SIMMONS,

Committee for the Students.

Adopted by the students of Wayland Seminary, May 27, 1897.

Georgia—Augusta.

To the Board of the Home Mission Society.

Dear Brethren: We, the Trustees of the Walker Baptist Institute, in session to-day, desire to tender you our most sincere thanks for continued support to our educational work.

We have been notified through your Corresponding Secretary that the same help given us in former years will be continued another year. Our appreciation of this favor cannot be expressed in words. We assure you that the investment is a wise and profitable one.

We hope to do more and better work than ever before. Indeed, we are almost certain that, with your continued support as a stimulus, we shall be able in years to come to do this work without help.

Yours fraternally,

D. J. Klugh,	G. H. Howell,
J. F. Smith,	R. J. Johnson,
A. L. D'Antignac,	W. G. Johnson,
T. J. Hornsby,	C. T. Walker,
Jas. Campfield,	J. W. Whitehead.

A Prominent Problem.

The problem of negro education was prominent in the meeting of the Home Mission Society at Pittsburgh. Mr. Booker T. Washington's theories of the needs of his race, to be met by industrial education, have been very popular of late, and there has been some tendency to question the wisdom of teaching the negroes Latin and French, theology and science. Both in the report of the educational committee and in the discussion that followed, it was brought out that what the negroes need is leaders. There must of course be carpenters and blacksmiths and farmers, but it would be a backward step if schools and colleges for the negroes should cease their efforts to give promising young men and women the very best and broadest education that is possible. Baptist work for the negro has moved steadily along on a consistent policy based on an enlightened view of the future of the race, and we shall not hastily change our universities into workshops and canning factories. Industrial training has its due place in our schools. Larger provision for it, as well as for the literary departments,

is certainly needed, but a proper sense of proportion will preserve us from a one-sided and short-sighted scheme of reorganization.—*The Standard*.

BOOK NOTICES.

A HISTORY OF ANTI-PEDOBAPTISM, FROM THE RISE OF PEDOBAPTISM TO A. D. 1609. By Albert Henry Newman, D.D., LL.D., 8 vo., 414 pp. Cloth, gilt top. Price, \$2. American Baptist Publication Society, Philadelphia.

This is an able and scholarly work and an important addition to our Baptist literature. About the first thing that strikes one is the awkwardness of the title. It is, however, appropriate enough, since it is the history, not of infant baptism, but so far as that opposition can be traced, which really is not very distinct and definite, a history of the opposition which in various countries, in different ages and by various sects and prominent religious leaders had been developed to infant baptism. Of course the author recognizes the fact that at the first there was no baptism of unconscious infants and that the ordinance was administered to believers only, and that baptism itself was by immersion only. But with the corruption of Christian doctrine, especially in the admission of baptismal regeneration in the second century, came the corruption of the ordinances both as to the form of baptism and as to the subjects also, and so pedobaptism arose. But there was opposition to this form of heresy all along through the centuries. This opposition the author traces. The work is, therefore, not a history of baptism nor of infant baptism, nor of the Baptists. It is what its title indicates. It shows true scholarship, wide research, patient industry, great candor and fairness. The author does not find so much resemblance to the present day Baptists among the early and medieval sects, as Baptist writers have usually professed to discover. The author believes that after the second century, so corrupt were they that "not until we reach the twelfth century do we encounter Christian doctrine and practice that we can with confidence recognize as measurably conformable to the apostolic standard." And not very much of it then, he might have added. To our mind Dr. Newman's work, valuable as it is, and interesting as a book for reading, is not well and clearly arranged for reference. It contains a great amount of historical matter massed together, but difficult of reference as to specific facts, even though it has a copious bibliographic and general index. All related matter in the religious history of the times is reviewed, such as persecutions, heresies. Anobaptism is more or less discussed. Incidentally Protestantism and popery are brought into view in contrast, and indirectly the religious history of the times is presented to the reader. The work is a valuable one. E. T. H.

THE PROPHETICAL BOOKS OF THE OLD TESTAMENT. By John B. Gough Hidge, D.D. 12 mo., 128 pp. Cloth. American Baptist Publication Society, Philadelphia.

This is one of the Society's "Hand Books of the Bible, for Young People." It discusses of prophets, prophecy and its interpretation. The subject is treated in reference to the various periods of Hebrew history, and within the bounds of both the northern and southern Hebrew kingdoms. The spirit is fair and candid, the style is clear, terse and transparent, the whole indicating wide reading, careful selection and judicious comment. To us it seems that as a manual on the subject—for such it evidently was intended—it should have been more formal and mechanical in the arrangement of its matter. Especially as designed for "the young." Only one of the prophecies, that of Isaiah, has a distinct, formal analysis presented, though several have a brief condensed analytical statement not calculated to fix itself in the memory. There are eleven chapters, each followed by a summary of contents. The author seems inclined to the opinion of one, and not two Isaiahs, though the value of the book is not affected by either view. As to Daniel, the real historical character of the book has fewer difficulties than the opposite view. And as to Jonah, while admitting force in opposite opinions, the author evidently strongly inclines to regard the book as neither dream, allegory, parable or fable, but veritable history. It is more than a "story," and "idealized history" is no history at all. The book is a good one and will do good. E. T. H.

The Baptist Teacher, Baptist Superintendent, and Sunday-school Helps and Periodicals for the present quarter are received. The American Baptist Publication Society is to be congratulated on producing so excellent and attractive a series of Helps at so moderate a price. They are worthy of the generous patronage of all our Sunday-schools.

THE SELF-PRONOUNCING SUNDAY-SCHOOL TEACHERS' COMBINATION BIBLE. National Publishing Company, 239 Levant Street, Philadelphia, Pa.

The special feature of this Bible is the arrangement in footnotes of the variations of the Revised from the King James' version, so that the reader may compare them at a glance, thus securing in many cases a valuable commentary on the text. The Self-Pronouncing directions and Helps to Bible Study, together with a valuable set of maps, make it an especially desirable volume for teachers. The book is well bound, printed in large, clear type, and we take pleasure in recommending it to all our readers desiring a thorough knowledge of the "Book of Books."

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.

NAME.	FIELD.	NO. BAP.
C. M. Brodie,	Bay View Ch., Milwaukee, Wis.,	5
E. L. Barber,	Correctionville, Iowa,	85
C. R. Welden,	Red Cloud and Guide Rock, Neb.,	24
G. W. Sheafor,	McCook, Neb.,	41
J. H. Davis,	State Evangelist, Neb.,	69
F. L. Rozelle,	State Evangelist, Neb.,	36
J. H. Hargreaves,	Cottonwood, Cal.,	10
T. F. Schlosser,	Broken Bow, Neb.,	7
H. N. Bouey,	Gen'l Miss'y, Colored, Mo.,	27
W. F. Raasch,	Parsons and vicinity, W. Va.,	7
John Berg,	Germans, Anaheim, Cal.,	6
W. H. Mueller,	Germans, Winnipeg, Manitoba,	10
Geo. Burgdorff,	Germans, Morden, Manitoba,	8
Hermann Kaaz,	Germans, Minneapolis, Minn.,	9
C. E. Kliever,	Germans, Salem, Ore.,	9
A. S. Kelley,	Glenville and vicinity, W. Va.,	5
Ludwig Rabe,	Germans, Town of Union, N. J.,	7
F. A. Mueller,	Germans, Le Duc, Alta., Canada,	5
N. L. Freeman,	Reno, Nev.,	5

Home Mission Appointments.

"How shall they hear without a preacher? and how shall they preach, except they be sent?"—ROM. 10: 14, 15.

IN JUNE.

The following appointments were made:

- Rev. S. S. Pike, Saguache, Col.
 " J. J. Keeler, Durango, Col.
 " J. O. Bentall, French, St. Anne, Ill.
 " C. J. Almqvist, District Missionary, Swedes, Iowa.
 " Harry Ferguson, District Missionary, Southwestern Iowa.
 " J. M. Jones, District Missionary, Southeastern Iowa.
 " M. J. Sigler, District Missionary, Northeastern Iowa.
 " A. C. Zellhoefer, District Missionary, Northwestern Iowa.
 " Howard Bellman, Clear Lake, Iowa.
 " Adolph Carlson, Gilmore, Iowa.
 " C. L. A. Christensen, Danes, Council Bluffs, Iowa.
 " A. A. Holmgren, Swedes, Stratford, Iowa.
 " A. F. Howell, Walnut St. Church, Burlington, Iowa.
 " D. B. Livingston, Calvary Church, Sioux City, Iowa.
 " S. P. Parker, Eddyville, Iowa.
 " F. A. Peterson, Swedes, Clinton, Iowa.
 " L. J. Dyke, General Missionary, Oklahoma and Indian Territories.
 " E. G. Boyer, Republic City, Kans.
 " J. S. Hendricks, Wakeeney and vicinity, Kans.
 " W. H. Sloan, City of Mexico, Mex.
 " T. M. Westrup, Linares and vicinity, Mex.
 " Teofilo Barocio, San Luis Potosi, Mex.
 " Refugio Garza, Cadereita, Mex.
 " Jacobo Trevino, Assistant to T. M. Westrup, Linares and vicinity, Mex.
 " Anton Nelson, Swedes, Red Wing, Minn.
 " J. C. Jordan, Dillon and vicinity, Mont.
 " E. A. Valiant, St. Thomas, No. Dak.

Rev. E. P. Johnson, Vang and vicinity, No. Dak.

- " C. G. Christianson, Danes, Omaha, Neb.
 " H. W. Davis, Beatrice, Neb.
 " T. H. Dabney, State Evangelist, Neb.
 " J. H. Davis, State Evangelist, Neb.
 " T. K. Tyson, State Evangelist, Neb.
 " F. M. Williams, District Missionary, Neb.
 " E. B. Pace, Grant Pass, Ore.
 " F. A. Agar, Elkinsburgh, Wash.
 " D. C. Ellis, Woolley and Hamilton, Wash.
 " J. M. Haskell, Winlock, Wash.
 " F. O. Lamoreux, Shelton, Wash.
 " A. S. Kelley, Glenville and vicinity, W. Va.

The following among the Germans:

Rev. G. A. Schulte, Superintendent of Missions.

- " Claus Regier, Fairfax, So. Dak.
 " William Appel, Los Angeles, Cal.
 " John Berg, Anaheim, Cal.
 " H. L. Dietz, San Francisco, Cal.
 " Johann Baasener, Lyndoch, Ontario, Can.
 " Geo. Burgdorff, Morden, Manitoba, Can.
 " F. A. Mueller, Le Duc Alta, Can.
 " W. H. Mueller, Winnipeg, Manitoba, Can.
 " Jacob Albert, Denver, Col.
 " Henry Gelan, Bridgeport, Conn.
 " C. A. Schlipf, Waterbury, Conn.
 " Martin Domke, Bloomington, Ill.
 " Valentine Forkel, Mission of First Church, Chicago, Ill.
 " H. C. Lauter, Mission of First Church, Chicago, Ill.
 " Jacob Pfeiffer, Third Church, Chicago, Ill.
 " August Transchel, Quincy, Ill.
 " August Pistor, Evansville, Ind.
 " J. G. Draewel, Clinton, Iowa.
 " Gottleib Helde, German Association of Iowa.
 " H. Grasenick, Gaylord, Kan.
 " Henry Becker, Third Church, Detroit, Mich.
 " Geo. Bornschlegel, Alpena, Mich.
 " Hermann Kaaz, Minneapolis, Minn.
 " Joseph Scholz, St. Paul, Minn.
 " Louis Wiese, Winona, Minn.
 " August Boelter, Omaha, Neb.
 " August Marquardt, Beatrice and Jansen, Neb.
 " O. R. Schroeder, Platteville, Neb.
 " H. C. Bann, Pilgrim Church, Jersey City, N. J.
 " Frederick Knorr, First Church, Hoboken, N. J.
 " Ludwig Rabe, Union, N. J.
 " C. H. Schmidt, Passaic, N. J.
 " Wm. Papenhausen, Steinway, L. I.
 " Chas. Vahlsing, Buffalo, N. Y.
 " Ludwig Hein, Hebron, No. Dak.
 " August Kludt, Jewell, No. Dak.
 " John Reichert, Berlin, No. Dak.
 " Ludwig Von Lanyi, Massillon, Ohio.
 " W. F. Raebel, First Church, Toledo, Ohio.
 " C. E. Kliever, Salem, Ore.
 " Jacob Kratt, First Church, Portland, Ore.
 " Gustav Schunke, Northwestern Oregon.
 " F. W. Becker, Allegheny, Pa.
 " S. A. Kose, La Crosse, Wis.
 " W. J. Zirbes, Sheboygan, Wis.
 " C. A. Woody, District Secretary Oregon, Washington and California.

The following teachers were appointed:

Atlanta Baptist College, Atlanta, Ga.—Rev. Geo. Sale, Pres.; Wm. E. Holmes, Miss C. E. Bemus, John W. Hubert.

Bishop College, Marshall, Tex.—Rev. N. Wolverton, Pres.; E. K. Chandler, D.D.; Mrs. E. K. Chandler, J. R. E. Lee, Miss J. Davidson, Mrs. A. E. Gardner, Mrs. D. E. Harvey, N. Alexander, W. Willis, J. V. Watson, Miss H. Finney, Miss T. A. Russell.

Richmond Theological Seminary, Richmond, Va.—Chas. H. Corey, D.D., Pres.; Joseph E. Jones, D. N. Vassar. Benedict College, Columbia, S. C.—A. C. Osborn, D.D., Pres.; Howard E. Chester, John R. Wilson. Mrs. J. E. R. Armstrong, Miss H. A. Baton, Mrs. E. H. Osborn, Miss A. N. Pierson, Frank T. Knowles, William Coleman, Mrs. S. E. Chester.

Walker Baptist Institute, Augusta, Ga.—G. A. Goodwin, Prin.; Miss G. L. Palmer, Miss B. B. Lyons.

Wayland Seminary, Washington, D. C.—Rev. Geo. R. Hovey, Pres.; Joshua B. Simpson, James D. Coleman, Miss M. D. Barker, Miss M. H. Blackadar, Miss M. D. Reese, Miss A. C. Johnson.

Spelman Seminary, Atlanta, Ga.—Miss H. E. Giles, Prin.; Miss L. H. Upton, Assoc. Prin.; Mrs. E. M. Barrett, Miss C. M. Grover, Miss M. B. Peckham, Miss K. C. McLeod, Miss S. E. Mallory, Miss M. J. Packard, Miss I. I. Rodger, Miss Eugenie Shapleigh, Miss C. H. Denslow, Miss C. J. Smith, Miss J. M. Stewart, Miss M. J. Williams, Miss H. A. Howell, Miss F. E. Leonard, Miss Edith E. Brill, Miss Annie E. Hazleton, Miss Rose M. Ganster, Miss Elizabeth V. Griffin, Miss Lucy H. Tapley, Miss Lena M. Topping, Miss S. Alma Wood, Miss Elizabeth Palmer, Miss Mary O. Brooks, Miss Estelle Wood, Miss Ruth E. Griffith, Miss Helen A. Hovey, Miss Valeria M. Jordan, Miss Dora S. Keyes, Miss A. J. Lawson, Miss Minnie F. Whittier, Miss Ella A. Millknap, Miss Eveline O. Werden, Miss Eva L. Whitney, Miss Helen A. Woodward.

Hartshorn Memorial College, Richmond, Va.—Lyman B. Tefft, D.D., Pres.; Miss C. V. Dyer, Mrs. H. A. Coleman, Miss C. L. Bonnell, Miss B. J. Clark, Miss E. R. Wilcox, Mrs. R. K. Jones.

Alabama Colored University, Selma, Ala.—C. S. Dickinson, D.D., Pres.; C. L. Fisher, W. T. Coleman, E. W. Knight, Miss R. A. Haldrum, Rev. R. T. Pollard.

Atoka Baptist Academy, Atoka, Ind. Ter.—Rev. E. H. Rishel, Prin.; Ella M. Rishel, Miss Alyne Goolsby, Miss Mary Horney, Miss L. S. Ploggrass, Miss M. M. Cain.

Cherokee Academy, Tablequah, Ind. Ter.—Daniel Rodgers, D.D., Supt.; J. C. Park, Prin.; Mrs. J. C. Park. Wichita Baptist Mission, Anadarko, Ind. Ter.—Miss C. E. Taylor, Miss Lizzie Moore, Mrs. W. J. Rulison.

Waters Institute, Winton, N. C.—Rev. C. S. Brown, Prin.; Mrs. C. S. Brown, Miss C. B. Person.

Beaufort Academy, Beaufort, S. C.—Miss S. E. Owen, Prin.; Miss S. L. Moore, Miss E. R. Kinsman.

Jeruel Academy, Athens, Ga.—J. H. Brown, Prin.; Miss V. C. Jackson, Miss A. M. Richardson.

Spiller Academy, Hampton, Va.—George E. Reed, Prin.; Miss M. A. Tucker.

Jackson College, Jackson, Miss.—Rev. L. G. Barrett, Prin.; Mrs. L. G. Barrett, Patrick H. Thompson, Mrs. P. H. Thompson, Mrs. C. E. B. Jones, Miss E. F. Ames, Miss E. L. Jacobs, Miss M. E. McIntosh.

Western College, Macon, Mo.—E. L. Scruggs, D.D., Pres.; Miss G. M. De Baptiste, Miss M. F. Lewis, Adam S. Greene.

Provo Academy, Provo, Utah.—Mrs. J. C. Andrews, Mrs. F. M. Berry.

Chinese Schools, California.—Miss S. E. Stein, Pres.; Miss Eliza Willise, Sacramento.

Chinese School, Montana.—Mrs. J. Whitmore, Butte. Velarde, New Mexico.—W. H. Rishel, Mrs. W. H. Rishel.

Financial Statement for May.

MISSIONS AND EDUCATION.	
Expended for the month,	\$36,099 82
Donations from Churches, Sunday-schools, and Individuals,	\$8,902 23
Legacies,	4,055 44
Interest and Dividends,	3,039 89
Income from Real Estate,	181 94
HOME MISSION MONTHLY,	132 34
Total for May,	\$16,311 84
Donations, Legacies, etc., from April 1, 1897, to May 1, 1897,	25,164 01
Total for two months,	\$41,475 85
CHURCH EDIFICE FUNDS.	
Donations for Benevolent Fund,	\$481 93
Gift Returned,	25 00
Interest for Benevolent Fund,	449 39
Interest for Loan Fund,	255 00
	1,211 32
Donations, Legacies, etc., from April 1, 1897, to May 1, 1897,	1,309 26
	2,520 58
TRUST FUNDS.	
Permanent Trust Funds,	\$1,147 50
Conditional Trust Funds,	3,846 00
	4,993 50
Trust Funds received from April 1, 1897, to May 1, 1897,	1,423 95
	6,417 45
Total receipts for the present year,	\$50,413 88

Contributions and Legacies for May.

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

MAINE, \$73.40.

Owls' Head Ch.	5 00
Waterboro Ch.	2 00
Parkman, Two Sisters.	1 00
Brunswick, Rev. C. M. Herring (desig.)	1 00
Piscataquis Ass'n.	6 32
West Rockport Ch.	1 08
Warren Ch.	85
Rockland, First Ch.	13 62
Surry Ch.	1 52
West Ellsworth Ch.	40
Trenton Ch.	36
East Blue Hill Ch.	60
Winter Harbor Ch.	1 05
Sedgwick Ch.	3 05
Swan's Island Ch.	60
West Sullivan Ch.	60
Blue Hill Ch.	8 12
Brooklin Ch.	3 10
Penobscot Ch.	1 40
Franklin Ch.	2 20
Tremont Ch.	1 30
East Lamoine	30
Lamoine Ch.	3 53
Kennebunk Village Ch.	7 50
Presque Isle Ch.	1 00
Houlton Ch.	2 25
Washburn Ch.	50
Forest City Ch.	94
Perham Ch.	50

NEW HAMPSHIRE, \$55.10.

Antrim Ch., Ladies (desig.)	11 73
Stratham, First Ch. (desig.)	9 00
Plainfield Ch.	11 25
Newton, First Ch.	10 50
O. E. F. For Chapel Building:	
East Jaffrey S. S.	8 21
Greenville S. S.	4 50

VERMONT, \$91.84.

Bakersfield, Miss Laura J. Cummings	1 00
Widdellbury, Y. P. S. C. R.	5 00
Perkinsville Ch.	10 90
Passumpsic Ch.	24 00
Essex, First Ch.	3 15
Jericho, Ch. (desig.)	5 00
Norton Mills Ch. (desig.)	10 10
Mechanicsville, Mt. Holly Ch.	13 68
O. E. F. For Chapel Building:	
Hinesburgh S. S.	6 00
Jericho S. S.	4 25
Belows Falls S. S.	8 26

MASSACHUSETTS, \$4,016.75.

New Bedford, Rev. Isaac La Fleur (desig.)	5 00
Melrose, First Ch.	7 94
Lowell, Worthen St. Ch.	9 86
Northboro, B. Y. P. U. (desig.)	5 00
Still River Ch. (desig.)	5 00
Swampscot Ch. (desig.)	15 00
Holliston Ch.	8 00
Gloucester, B. Y. P. U.	7 50
South Framingham, Park St. Ch.	37 65
East Boston, Central S. S.	5 55
West Somerville Ch.	26 00
Belchertown Ch.	7 85
Worcester, Main St. Ch.	37 45
Roston, Clarendon St. Ch.	12 00
Elm Hill Ch.	20 00
Celia L. Thompson	1 00
Manchester Ch.	7 95
Allston, Jessie L. L. (de ig.)	250 00

West Acton S. S.	3 90
North Egremont Ch.	4 00
Fall River, First Ch. Moh Shwagee Soc'y.	15 00
Dorchester, Fannie J. Collins (desig.)	2 00
Mary H. Andrews	1 00
Southbridge, A Friend (desig.)	5 00
Chesterfield, Mrs. Dwight Ludden	1 00
Revere, B. Y. P. U.	6 32
Winchester, First Ch.	5 43
Fall River, Rev. F. X. Smith (desig.)	4 00
For Chinese Mission, New York City:	
Pittsfield, Miss M. D. Powell	1 00
C. E. F. For Chapel Building:	
Needham S. S.	5 50
Worcester, John St. S. S.	2 00
Westminster S. S.	5 26
Reading S. S.	2 46
Bellingham S. S.	4 13

LEGACIES.

Cambridgeport, Estate of Josiah W. Cook	2,300 00
Natick, Estate of Susan Robbins	150 00
Boston, Estate of Wm. H. Learned	1,000 00
Southbridge, Estate of John Edwards' Interest	27 00

RHODE ISLAND, \$180.14.

Pawtucket, First Ch., Mrs. M. E. T. Faunce (desig.)	30 00
Providence, Fourth Ch. Friendship St. Ch.	55 59
Phenix Ch.	44 07
Charlestown Ch.	3 96
North Scituate, Carrie L. Hopkins	8 00
For Chinese Mission, New York City:	
Providence, W. Clark	1 00
*Providence, Union Ch. (desig.)	5 00
C. E. F. For Chapel Building:	
Pawtucket, First S. S.	8 58

LEGACY.

Providence, Estate of H. Jackson, D.D., Int.	23 44
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CONNECTICUT, \$281.61.

Norwich, Central Ch. (desig.)	20 00
Bible School (desig.)	30 10
Suffield, Second Ch.	16 00
Willington Ch.	5 00
Groton Heights Ch.	4 8
Middletown First Ch.	8 80
S. S.	9 38
New London, First Ch. F. L. (desig.)	5 00
Jewett City, First Ch.	17 97
New Haven, Calvary Ch.	24 50
Brantford Ch.	26 45
Y. P. S. C. E.	3 50
Wallingford Ch.	66 91
Willimantic Ch.	35 10
For Chinese Mission, New York City:	
Hartford, Friends	7 25
C. E. F. For Chapel Building:	
New Hartford S. S.	1 00

NEW YORK, \$3,659.24.

Troy, 5th Ave. Ch.	65 58
Justus Miller	100 00
Second Ch.	30 00
Brooklyn, Immanuel Ch.	125 00
Rochester, Theo. Sem'y. Judson Soc. for Missionary Inquiry Class of '98	13 75
North Ch., Rev. C. A. Merrill	6 00

Second Ch., Y. P. S. C. E.	19 54
New York City, Ch. of The Epiphany	53 61
T. J. Morgan, L.L.D. (desig.)	50 00
Sixteenth S. S. Kincaid	25 00
Mission Soc.	50 00
North Ch.	300 00
Madison Ave. Ch.	75 07
Central Ch.	75 00
Rev. Edward Lathrop, D.D., & wife (desig.)	75 00
Morial Ch. & S. S. (desig.)	4 00
Long Island City, East Ave. Ch.	10 60
East Postenkill Ch.	2 00
Gloversville, First S. S.	25 00
Malone Ch.	31 75
Mount Morris Ch.	15 35
S. S.	5 00
Pen Yann, First Ch.	10 42
Eaton, Second S. S.	10 00
New Rochelle, Salem Ch.	31 76
Manlius Ch.	5 62
Lima, Mission Soc.	5 50
Ransomville Ch.	20 00
Findley's Lake Ch.	3 50
Franklinville Ch.	15 55
Akron Ch. (desig.)	3 00
Oneonta, First Ch.	97 10
Montour Falls Ch.	9 50
Clayton Ch.	10 75
Little Falls, First Ch.	11 00
B. Y. P. U.	5 00
Rakston Spa Ch.	20 00
S. S.	11 50
East Clarence, H. P. Hunt	10 00
The late Eliza Holmes	65 00
Smyrna Ch.	2 00
Center White Creek Ch.	11 00
North Granville Ch.	6 67
Kingsbury Ch.	3 67
Belleville Ch.	21 25
Le Roy Ch.	8 00
Andover, Rev. V. L. Eggleston	17 00
Bisbee, Miss M. B. Morehouse	1 00
For Chinese Mission, New York City:	

New York City, Mission Collection	18 71
Friends	2 55
Jas. Sing.	25
Iy Pond	3 00
Received at Dispensary	5 85
Brooklyn, First Ch. E. D., B. Y. P. U.	4 00
*New York City, J. D.	1,000 00
*Rockefeller	14 00
*Glens Falls, E. M. Curtis (desig.)	14 00
O. E. F. For Chapel Building:	
Hartford Ch.	7 84

LEGACY.

Albany, Estate of Ella A. Robertson	500 00
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NEW JERSEY, \$811.47.

Mt. Salem Ch.	3 00
Bergen Ch.	111 67
East Orange, First Ch.	68 10
Jersey City, North Ch.	25 00
Collingswood Ch.	8 50
Berlin Ch.	5 50
Cape May City Ch.	12 58
Somerville Ch.	31 60
Trenton, First Ch.	125 10
Elizabeth, Central Ch.	206 50
C. E. F. For Chapel Building:	
Woodbury S. S.	8 00
Bordentown S. S.	6 02

PENNSYLVANIA, \$450.99.

Philadelphia, Manayunk Ch.	32 00
Epiphany Ch.	13 00

Chestnut Hill Ch.....	1 50
Grace Temple Ch., T. Hol- land.....	1 00
Pittsburgh, Fifth Ave. Ch.....	5 00
F. T. Lusk.....	75 00
Wylie Ave. S. S.....	11 12
Clinton Ch.....	8 00
Clarion Ch.....	27 50
Parksburgh Ch.....	2 79
West Newton Ch.....	10 65
Kennett Square Ch.....	7 85
Port Matilda Ch.....	50
Bald Eagle Ch.....	25
Shilohsburgh Ch.....	2 25
Norristown, Second Ch.....	25 00
New Bethlehem Ch.....	20 00
Marsh Creek Ch.....	80
Luzerne Ave. Ch.....	31 20
Rochester Ch.....	7 54
Green Ridge S. S.....	7 43
Towanda Ch.....	8 50
Smithfield, Mt. Moriah Ch.....	12 00
Mosierstown, Carmel Ch.....	7 10
West Liberty, E. G. Clutton.....	5 00
Aldenville Ch.....	3 25
Maple Grove Ch.....	1 57
Macedonia Ch.....	3 67
Indiana Ch.....	6 00
Shamokin, First S. S.....	4 60
Athens Ch.....	5 60
Y. P. S. C. E.....	50
Zoar Ch.....	40 00
Beulah Ch.....	16 56
Moreland Ch.....	9 66

O. E. F. For Chapel Build- ing:

Philadelphia, Fairhill S. S.....	3 86
Oak Lane S. S.....	5 85
Kenilworth S. S.....	1 30
Allentown, S. S.....	4 40
Barkville S. S.....	1 19

DELAWARE, \$30.51.

Wilmington, North Ch.....	2 57
Coll. at State Meeting.....	27 94

DISTRICT OF COLUMBIA, \$10.00.

Washington, First Ch., C. E. S.....	10 00
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VIRGINIA, \$122.55.

* For Virginia Union Univer- sity:	
Richmond, Coll. per Rev. L. B. Tefft.....	122 55

WEST VIRGINIA, \$190.87.

Milton, A Friend.....	3 00
Webster Ch.....	4 53
Clarksburg Ch.....	63 88
Eatons, Volcano Junction Ch.....	7 00
Big Elm Ch.....	2 00
Beckley, Raleigh Ch.....	2 00
Barrackville, Bethesda Ch.....	3 88
Palatine Ch.....	5 00

O. E. F. For Chapel Build- ing:

Wolf Creek, Broad Run S. S.....	2 00
South Side, Harmony S. S.....	2 78
Charleston S. S.....	10 00
Elkins S. S.....	5 52
Williamstown S. S.....	6 00
Benton's Ferry S. S.....	4 20
Spencer S. S.....	7 08
Montgomery, St. John S. S.....	1 00

LEGACY.

Petroleum, Estate of Sarah Carter.....	55 00
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NORTH CAROLINA, \$37.10.

Raleigh, Faculty and Students of Shaw University.....	37 10
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SOUTH CAROLINA, \$5.00.

Columbia, Rev. H. M. Raiford.....	5 00
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GEORGIA, \$40.00.

Atlanta, Miss L. H. Upton (desig.).....	30 00
Miss M. J. Packard (desig.).....	10 00

MISSISSIPPI, \$25.00.

Jackson, Faculty and Students of Jackson College (desig.).....	25 00
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LOUISIANA, \$1.00.

Brownsville Ch. (desig.).....	1 00
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TEXAS, \$1.00.

Coulterville, Laura J. Smithers.....	1 00
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OHIO, \$384.66.

Cleveland, First Ch. Ladies' Ben. Soc.....	50 00
Dayton, Linden Ave. Ch.....	55 40
Ada Ch.....	2 50
Pleasant Valley Ch.....	3 15
Washington Township Ch.....	6 00
Ironton S. S.....	4 21
Big Darby Ch.....	6 50
Fostoria Ch.....	5 50
Alexandria Ch.....	17 28
Central Valley Ch.....	5 32
Wauseon Ch.....	5 25
Madisonville Ch.....	9 05
Juniper Union.....	3 00
Matamoras Ch.....	2 00
B. Y. P. U.....	50
Bethel Ch.....	4 00
Mansfield Ch.....	30 00
Sinking Creek Ch.....	14 60
Youngstown, B. Y. P. U.....	4 00
*Cleveland, Euclid Ave. Ch. Women's Mission Circle (desig.).....	150 00
O. E. F. For Chapel Build- ing:	
Greenfield S. S.....	6 40

MICHIGAN, \$151.74.

Kalamazoo, E. C. R. (desig.).....	2 00
Scottsville Ch.....	1 50
Muskegon Ch.....	6 49
Troy Ch.....	1 00
Hancock, Portage Lake Ch.....	18 25
Newburg Ch.....	2 83
Sturgis Ch.....	1 05
Jones Ch.....	1 50
Bad Axe Ch.....	5 00
S. S.....	1 00
B. Y. P. U.....	1 00
Detroit, First S. S.....	32 85
Cedar Springs Ch.....	2 50
Oakland Ch.....	5 00
Farmington Ch.....	2 00
Emerson Ch.....	5 00
Northville Ch.....	8 10
Imlay City Ch.....	31 60

O. E. F. For Chapel Build- ing:

Allen S. S.....	40
Muskegon S. S.....	5 66
West Bay City S. S.....	5 90
Belding S. S.....	4 00
Imlay City S. S.....	9 21

INDIANA, \$45.00.

Butterville Ch.....	1 20
Clear Spring Ch.....	2 00
Fairbanks Ch.....	1 20
New Marion S. S.....	1 20
Sevastopol Ch.....	2 00
Milroy Ch.....	2 40
Hammond Ch., of which \$5 is from Miss Inez G. Gray.....	0 00
Laporte, Swede Ch.....	3 40
Tell City, John W. Payne.....	1 00
Bango Ch.....	2 50
Otter Creek Ch.....	1 56
Gilead Ch.....	3 00
Delaware Ch.....	3 11
Borden, Jr., B. Y. P. U.....	2 36

O. E. F. For Chapel Build- ing:

Blue Grass S. S.....	1 18
Young America.....	2 89
Pleasant Valley S. S.....	5 00

ILLINOIS, \$297.35.

Rock Bridge, East Union Ch.....	2 40
Morris Ch.....	1 40
Galesburg, Mrs. Chas. Weiden- hamer.....	1 50
Bunker Hill Ch.....	6 70
Carmi Ch.....	2 00
Arthur Ch.....	7 13
Pana, B. Y. P. U.....	2 50
Cairo Ch.....	14 70
McLeansboro Ch.....	5 90
Mt. Olive Ch.....	3 00
West York, T. J. Wheeler, Jr. Creal Springs, Mrs. Lydia J. Luce.....	2 00
Pierson, Rev. J. L. Parker.....	5 00
Mrs. H. C. Herrin.....	5 00
Mrs. S. W. Chambers.....	5 00
New Hebron, Mrs. Jane Jen- nings.....	3 15
Columbus Ch.....	1 70
Wakonda Ch.....	5 20
Hickory Grove Ch.....	3 50
Oakland S. S.....	5 00
Shebonier S. S.....	2 16
Shiloh Ch.....	1 10
Sidell Ch.....	3 72
Monmouth, Swede Ch.....	7 50
Moline, Swede Ch.....	20 00
Rockford, A Friend.....	5 00
Sterling Ch.....	19 73
Yorkville Ch.....	13 50
Sadoria Ch.....	5 35
Aurora, Claim St. Ch.....	6 07
Deer Park Ch.....	9 00
Gramont Ch.....	15 00
Wheaton Ch.....	27 35
B. Y. P. U.....	10 00
Morgan Park Ch.....	40 00
Englewood Ch.....	8 50
O. E. F. For Chapel Build- ing:	
Champaign S. S.....	4 07
Chicago Memorial S. S.....	8 21
Pekin S. S.....	3 31

WISCONSIN, \$384.41.

Milwaukee, First Ch.....	250 97
Greenwood S. S.....	73
New Richmond Ch.....	1 00
Fox Lake Ch.....	4 05
For State Convention:	
Grantsburg, per Rev. F. O. Carlson.....	75 00

C. E. F. For Chapel Build- ing:

Wausau, First Ch.....	2 66
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MINNESOTA, \$443.99.

Fairfax, First Ch.....	5 80
Le Roy Ch.....	5 90
Cheney, First Ch.....	30 00
Detroit Ch.....	8 00
Duluth, Second Ch.....	5 00
St. Paul, Philadelphia Ch.....	2 11
Big Stone City, First Swede Ch.....	4 80
Eagle Lake Ch.....	18 50
Johanna Flink.....	3 50
Alden, First Ch. Ladies' Aid Soc'y.....	5 00
For State Convention:	
Minneapolis, per Rev. M. berglund.....	250 00
*Le Roy, First Ch.....	85
C. E. F. For Chapel Build- ing:	
Leenthrop S. S.....	5 25
Cambridge S. S.....	3 35
Lake City S. S.....	2 33
Byron S. S.....	1 50
Granite Falls S. S.....	1 50
Maine Prairie S. S.....	3 45
Minneota S. S.....	2 35
Le Sueur S. S.....	1 15
Kenyon S. S.....	5 00
Worthington S. S.....	3 52
Le Roy S. S.....	2 72

Detroit S. S.	5 76
New Auburn S. S.	1 40
Minneapolis, Bethesda S. S.	3 00
Tabernacle S. S.	7 74
Albert Lea, Swede S. S.	5 60
Dane S. S.	6 79
Fairfax S. S.	3 77
St. Paul, Burr St. S. S.	7 50
Clarks Grove S. S.	29 00
Bird Island S. S.	2 00
Le Roy S. S.	1 05

IOWA, \$1,295.39.

Carroll, Ladies' Mission Circle	4 50
Jr. B. Y. P. U.	1 00
Shenandoah Ch.	29 50
Correctionville, B. Y. P. U.	3 40
Bloomfield Ch.	3 25
Shellsburg Ch.	2 40
Parker's Grove Ch.	4 47
Cedar Rapids, First Ch.	27 20
Second Ch.	3 50
S. S.	2 00
Ladies' Aid Society	2 00
B. Y. P. U.	57
Juniors	50
Waukon Ch.	25 35
Cresco Ch.	75
Bedford, B. Y. P. U.	10 00
Eldora Ch.	4 00
Cheriton Ch.	23 19
Clinton, First Ch.	51 54
Swede Ch.	2 21
Davenport Ch.	3 20
Burlington Ch.	4 45
New Hartford Ch.	10 20
Parkersburg Ch.	7 90
Malvern Ch.	6 00
Atlantic, Danish Ch.	3 00
Charles City Ch.	5 10
Bradgate Ch.	4 00
Rolfe Ch.	3 00
Des Moines, Forest Ave. Ch.	9 25
Waverly Ch.	31 62
S. S.	2 56
Fairfield Ch.	5 00

For State Convention:

Des Moines, Coll. per Rev. E. P. Barlett	414 18
Waterloo, Coll. per Rev. M. J. Sigler	100 34
Atlantic, Coll. Per Rev. Harry Ferguson	115 80
Grand Junction, Coll. per Rev. A. C. Zellhoefer	78 19
Columbus City, Coll. per Rev. J. M. Jones	90 67
Whitemore, Clear Lake Ch.	1 42
Grand River Ch.	7 10
Stratford, Coll. per Rev. E. O. Olson	32 61
Altamont, Cuppy's Grove Danish Ch.	6 57
Harlan, Danish Ch.	12 60
Atlantic, Danish Ch.	9 52
Marshalltown, Danish Ch.	5 46

O. E. F. For Chapel Building:

State Convention	119 32
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MISSOURI, \$110.77.

Home and Foreign Mission Board	104 77
St. Louis, Grand Ave. Ch.	6 00

INDIAN TERRITORY, \$1.30.

O. E. F. For Chapel Building:	
Berwyn, Dawes Academy S. S.	1 30

OKLAHOMA TER., \$2.50.

Woodward Ch.	2 50
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KANSAS, \$73.90.

Olmutz, John F. Boyle	2 00
Lincoln Ch.	3 71
Clyde Ch.	5 39
Hamlin Ch.	3 00
Holton, Woman's Miss. Soc.	2 00
Medicine Lodge, Mrs. A. E. Chandler	10 00

Ladies' Aid Society	5 00
Perth Ch.	1 67
Friendship Ch.	0 00
Concordia, Mrs. Troup	1 50
Clifton Ch.	4 00
Rev. J. F. Rairden	5 00
Fort Scott Ch.	1 95
Parsons Ch.	9 00
Oberlin Ch.	6 00
Banner, Gove Valley Ch.	1 86
Republic City Ch.	4 75
Leland Ch.	68
West Moreland Ch.	4 75
O. E. F. For Chapel Building:	
Council Grove S. S.	1 73

NEBRASKA, \$364.75.

South Omaha Ch.	1 50
Chadron Ch.	7 13
S. S.	2 50
Trumbull Ch.	2 45
Tobias Ch.	1 00
Winner, Mt. Clair Ch.	2 15
St. Edwards, Mrs. J. O. Disbar.	75
Norfolk Ch.	12 93
For State Convention:	
Plainview Ch.	16 10
Wilbur Ch.	1 00
Wilbur Ch.	1 00
Ohioa Ch.	2 90
Cortland Ch.	1 50
David City Ch.	1 40
Broken Bow Ch.	15 00
Omaha Coll. per Rev. A. W. Clark	221 94
Wahoo, Coll. per Rev. A. O. Armquist	75 00

NORTH DAKOTA, \$5.71.

O. E. F. For Chapel Building:	
Fargo, Norwegian Ch.	2 00
Rutland, Swedish Ch.	2 40
Poplar, Grove Ch.	30
Grafton Ch.	1 01

SOUTH DAKOTA, \$26.36.

Orleans, First Ch.	1 25
O. E. F. For Chapel Building:	
Huron S. S.	7 40
De Smet S. S.	2 05
Rapid City S. S.	2 25
Dell Rapids S. S.	5 07
Montrose S. S.	1 34
Zion S. S.	1 50
First Madison S. S.	4 50
Ipswich S. S.	1 00

MONTANA, 17.00.

Kalispell, First Ch. (desig.)	17 00
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WYOMING, \$3.00.

Evaston Ch.	3 00
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COLORADO, \$133.51.

Trinidad Ch. (desig.)	5 00
Denver, Capitol Hill Ch.	5 00
Durango, First Ch. (desig.)	10 90
For State Convention:	
Denver, Coll. per Rev. T. W. Tate	54 16
Coll. per Rev. Geo. P. Wright	43 45
Hooper Ch.	2 00
Rev. F. R. Newman	5 00
Grand Junction, Rev. B. R. Downer	5 00
Pueblo, 8th St. Ch., Women's Mission Soc.	3 00

ARIZONA, \$50.00.

Arizona, Young People's Union (desig.)	50 00
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UTAH, \$10.86.

Ogden S. S.	5 00
Home & Foreign Mission Soc.	5 86

IDAHO, \$14.00.

Boise Valley S. S.	2 00
Middleton Ch.	2 00
Moscow, First Ch.	10 00

CALIFORNIA, \$104.25.

San Francisco, Rev. A. J. Melchonian (desig.)	5 00
For State Convention, No. Dist:	
Anderson Ch.	5 00
Laytonville, Mrs. E. P. Vining	25 00
Watsonville, Coll. per Rev. P. Peterson	59 10
O. E. F. For Chapel Building:	
Berkeley S. S.	10 15

OREGON, \$11.85.

Albany, H. F. Merrill	2 00
O. E. F. For Chapel Building:	
Prineville, First Ch.	9 35

WASHINGTON, \$82.05.

East Wash. & No. Idaho Convention	70 00
The Northwestern Convention.	10 00
O. E. F. For Chapel Building:	
Winlock S. S.	2 05

WOM'S AM. BAPTIST HOME MISS. SOC., \$212.50.

For teachers in Hartshorn Memorial College, Va.	212 50
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Total\$18,489.60**HOME MISSION MONTHLY.. 132 34****CONDITIONAL & ANNUITY FUNDS, \$3,846.00.**

Preston, N. Y., Wm. B. Lewis	1,036 00
Braman's Corners, N. Y., Mrs. Rachael L. Doty	500 00
For Richmond Theo. Seminary, Va.:	
Petersburgh, Va., C. J. Daniel	10 00
For Atlanta Seminary, Ga.:	
Cambridgeport, Mass., Estate of Josiah W. Cook	2,300 00

PERMANENT TRUST FUNDS, \$1,060.00.

Rye, N. Y., Estate of David Bailie	1,055 00
For Spelman Seminary, Ga.:	
Atlanta, Ga., Miss Mary O. Books	5 00

WILLIAM P. PLANT, Ass't Treasurer.
111 Fifth Ave.**DONATIONS RECEIVED AT MISSION STATIONS.****MISSOURI, \$133.33.**

Springfield, Second Ch.	100 00
White Mission Board	33 33

DONATIONS RECEIVED AT INSTITUTIONS.**For Alabama Bapt. Colored Univ., Ala.:****ALABAMA.**

Boiling Springs, New Boiling Springs Ch.	1 00
Selma, Rev. C. J. Davis	50
Rev. R. T. Pollard	2 50
Laneville, Hunters Chapel	1 00
Newberne Ch.	2 00

Birmingham, Mt. Pilgrim S. S. Con. 25 00 Sixth Ave. Ch. 3 10 Sixteenth St. Ch. 1 50 Jas. Benjamin 25 Marion, Hopewell Ch. 1 07 Sawyer'sville, Springfield Ch. 1 05 Blockton, Mrs. Addie Robert- son 25 Talladega, Rev. S. A. Rivers. 1 00 Panther, Panther Creek Ch. 1 00 Waugh, St. James Ch. 1 00 Randolph, New Hope Mission Society 1 00	Newton Centre, Charles S. Morris 1 00 A Friend 2 00 Fitchburg, Mial Davis 12 97	For Shaw University, N. C. : MAINE. Milo, F. W. Hamlin 50 00
MISSISSIPPI. Jackson, Rev. C. P. Jones 2 00 For Arkansas Baptist College, Ark. : ARKANSAS Pine Bluff, Mrs. S. E. Bailey.. 50 Little Rock, Ministers' Union. 3 35 Pastor's Union 1 20 First S. S. 2 50 Ch. 1 60 Central Association 5 00 Mt. Pleasant, B. V. P. U. 1 00 North Little Rock, Cato John- son 1 00 Hot Springs, Pastor's Union.. 5 00 Marche, Ministers' Union. 1 00 Helena, Pastors' Union 269 16 Fort Smith, Fir t Ch. 3 35 Marianna, Carrie Bryant 25 B. H. Grice 50	WISCONSIN. Augusta, Mrs. Elmer G. Fletcher 2 00 GEORGIA. Atlanta, Miss E. L. Whitney.. 8 00 Miss R. M. Ganster 9 00 Miss Margaret Aitken 95 50 Miss Abbie Thomas 1 00 Miss Florence Lockwood 10 00 Miss E. V. Griffin 8 00 Miss Bertha Thomas 1 00 Mrs. E. M. Barrett 5 00 Jos. Thomas 1 46 E. L. Whaley 5 00 A Friend 50 00 Thomasville, Colored Assn. 7 00 FLORIDA. Live Oak, Miss Martha Rag- land 1 00 Miss Fannie Wingfield 1 00 Fernandina, Misses Emma and Anna DeLany 10 00 ILLINOIS. Elgin, A. D. Gifford 50 00 OHIO. Rev. Thomas I. Sheppard, State Soldier's Home 7 85 New Hope Ch. 25 Legare Ch. 25 Bethesda Ch. 4 50 Bethlehem Ch. and S. S. 1 55 Mt. Zion S. S. 50 New Hope S. S. 50 Lockhart Ch. 3 57 Weldon Hill Ch. 50 Marshall Chapel 1 17 Cross Roads Ch. 3 50 Charleston, Central Ch. 6 00 S. S. 2 35 Epworth, Mt. Zion Ch. 18 75 Rev. D. J. Jenkins 1 00 Paris Cowan 1 50 Bennettsville, Saw Mill Ch. 1 05 St. Helena's Island, Brick Ch. 1 00 Frogmore, Ebenezer Ch. 3 00 Columbia, Benedici Coll. Girls' Bible Band 2 05 For Roger Williams Univ., Tenn. : TENNESSEE. Nashville, Pendleton St. Ch. 7 00 Morton Chapel 7 57 Mt. Zion Ch. 3 50 PENNSYLVANIA. Altoona, B. M. Burker 30 00	MASSACHUSETTS. Fall River, Miss Charlotte Murray 21 79 CONGO FREE STATE, W. C. AFRICA. Ikoko Station, Lake Ntomta, Lena F. Clark 5 00 For Waters' Normal Inst., N. C. : NEW YORK. New York, T. Leeds Waters.. 48 00 MASSACHUSETTS. Boston, Mrs. M. C. Reynolds. 40 50 VIRGINIA. Suffolk, J. T. Hayley 1 00 NORTH CAROLINA. Vivian, J. B. Holand 2 28 Como, B. E. Myrick 3 43 Winton, Reynolds' Circle 27 00 Woman's Circle 1 00 Mt. Monah Ch. 34 25 Pleasant Plains Ch. 34 27 Menola, New Haven Ch. 2 00 Gatesville, New Hope Ch. 8 61 Tunis, Philippi 8 43 For Gibland Academy, La. : LOUISIANA. Dykesville, Ij-ra Storall 1 00 Allentown, S. P. Nelson 2 50 Vernon, G. W. McDonald 2 50 Sanpatrico, S. B. Belton 8 00 R. E. Jacobs 2 25 Gibland, Chas. Mellon 1 00 Washington Lewis 1 00 W. M. Washburn 1 25 Farmerville, J. C. Ellis 1 50 Pleasanton, J. S. Banks 2 00 Oak Ridge, I. J. Washington. 2 25 Homer, D. W. Jones 2 00 Liberty Hill, N. H. Starks 1 50 Dubberly, J. H. Harris 1 00 Athena, O. L. Lyons 1 50 A. L. Leatherman 2 00 Ruston, Jas. Bonner 2 00 Gurden, J. A. Hatter 2 50 Antioch, M. C. Walton 2 50 Arcadia, A. Scott 3 00 Sparta, Marshall Lathan 1 50 Mansfield, G. W. Smith 1 00 MISSISSIPPI. Bentonla, L. W. Winder 1 50 Clarkdale, A. L. Yates 2 50 J. B. Yates 2 00



THE BAPTIST HOME * MISSION * MONTHLY.

VOL. XIX.

AUGUST, 1897.

No. 8.

• • EDITORIAL. • •

The raising of more than half a million dollars for mission purposes, in addition to ordinary contributions, during such hard times as those through which we are passing, will mark an era in the history of Baptist beneficence.

The triumphant success of the effort to pay the debts of the Missionary Union and the Home Mission Society is a striking illustration of what the Baptists of this country could accomplish for missions if they were thoroughly united.

Some earnest Baptists when appealed to for money to pay the debts have excused themselves from giving by saying that they were opposed to debts. Now that there are no debts there is a splendid opportunity for them to show their abhorrence of debt and evince their love for missions by making generous contributions to the Societies to help them carry on their all-important work.

We invite very special attention to the articles in the present number of the MONTHLY regarding the late Mrs. Benedict and her beneficent gifts for Benedict College. She is dead and has entered into rest; her monument is Benedict College. For a thousand years, doubtless, this institution of Christian learning will carry forward its beneficent work, not only perpetuating her

memory, but blessing a race. To what better use can money be put?

This is the general season of vacation. Hard workers are entitled to a period of rest. Rest makes work easy and increases the efficiency of the worker. While it is true in some instances that a change of work is itself rest, it remains true that men who use their brains industriously do well to give them an absolute period of repose.

We hope that the payment of the Society's debt will act as a stimulus upon those churches to which the Society has loaned money, helping them to pay their indebtedness to the Society. The time of the year has arrived when the semi-annual interest on church loans is payable, and it is important that pastors of churches should give their personal attention to the prompt payment of this interest. From this source the Society receives several thousand dollars annually, enabling it to assist needy churches in building houses of worship. A delay in the payment of interest will delay the appropriation to some worthy church. The principal of loans should also be paid as soon as possible, to enable the Society to extend aid to churches in new fields.

In taking out policies of insurance, it would be wise for Mission churches to consult the Society, as we are able to obtain insurance at very low rates.



MRS. B. A. BENEDICT.

One of the noblest, cheeriest, brightest, best and most benevolent of women, whose life spanned the long period from 1809 to 1897, has entered into her rest. Until almost the close of her eighty-ninth year, with faculties well preserved, she continued to take a lively interest in the progress of Christ's Kingdom, particularly in our own land among the colored people of the South. The articles by Dr. Faunce, Dr. Bullen, and Dr. Osborn leave little to be said concerning her and her influence for good during the past twenty-five years, an influence which through Benedict College conspicuously will increase rather than diminish in the years to come. A statement concerning what she has done in this direction will be of interest.

Soon after the death of her husband, Deacon Benedict, of Pawtucket, R. I., she felt constrained to honor God with gifts that at the same time would be a memorial of her departed companion. In 1870 she

gave the Home Mission Society \$10,000 for the purchase of the site of an institution for the colored people, at Columbia, S. C. This was named "Benedict Institute," now "Benedict College." In 1873-74 she gave \$10,000 additional as the nucleus of an endowment fund which was to accumulate until her decease, or until it reached \$50,000. By subsequent gifts she added to this fund which now amounts to \$41,000. Besides this, she gave several thousand dollars for the erection and equipment of buildings. In her will she leaves \$10,000 to the Missionary Union, \$5,000 as a permanent fund to the Baptist Church in Pawtucket; \$500 each to the Rhode Island Baptist State Convention and Educational Society; personal bequests amounting to \$16,500; and to the American Baptist Home Mission Society \$10,000 toward the endowment of Benedict College, making the Society also residuary legatee for the same purpose, this portion of her estate being estimated at nearly or quite \$40,000. With a productive endowment fund of a round \$100,000 within three or four years at the farthest, Benedict College will become an established institution and a blessing to the colored people of the South for all coming time. This wise provision by Mrs. Benedict is commended to others who would place some of their possessions where they will be permanently productive in the highest degree for humanity and for God.

REV. FRANK M. ELLIS, D.D.

Few Baptist ministers were more widely known than Rev. Frank M. Ellis, D.D., whose sudden death from apoplexy occurred on Monday night, June 28th, in the Tabernacle Baptist Church, Brooklyn, just after he had delivered the ordination charge to a young minister. About a year before he had a slight attack, which led him to throw off some responsibilities, among other things resigning as a member of the Executive Board of the Home Mission Society.

Dr. Ellis was born at Higginstown, Ohio, July 31st, 1838; was graduated at Shurtleff

College in 1853, and was pastor successively at Brighton and in Chicago, Ill.; in Cincinnati, Boston, Denver, Baltimore and Brooklyn. He was a powerful preacher of the Gospel, on special occasions being surpassingly eloquent. He was touched, moulded and enriched by the various types of civilization in the great cities and sections of the country wherein he labored, so that he was broad in his sympathies and generous in his judgments; a great-hearted, noble-minded man, who was a general favorite among his brethren. Going from the North to a long pastorate in Baltimore, he quickly won for himself a large place in the affections of Southern Baptists, with whose work he at once identified himself, and by his own genial personality did much to promote good feeling on the part of Baptists at the South for their brethren at the North.

Dr. Ellis was a public-spirited man, taking a lively interest in our great denominational enterprises; at the Brooklyn Conference on the payment of the debts of the Missionary Union and the Home Mission Society, pleading eloquently that it be done. He was generous to a fault, his great heart overflowing with Christian love for those in sorrow or distress. An immense congregation filled the Washington Avenue Baptist Church Edifice at his funeral, brethren from the South and from the North expressing their high appreciation of his character and their deep sorrow over his departure.

Rev. William S. Langford, D.D., General Secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, died suddenly and most unexpectedly in July, aged about fifty-five years. He was most highly esteemed by all who knew him. His administrative abilities were of a high order. The beautiful "Church Mission House" occupied by the Society at the corner of Fourth Avenue and Twenty-second street, costing, with the land, over \$300,000, was secured almost wholly through

his personal efforts, and in a sense may be said to be his monument. To the Society which he so successfully served we extend our sympathy in their great loss.

CO-OPERATION NOT CONSOLIDATION.

It has been determined by the Home Mission Society and the Missionary Union to employ one District Secretary for both Societies for Eastern New York and Northern New Jersey. The chief motive for this action is the hope of reducing the cost of collection. It is a matter of economy. It should be specially noted that this is an experiment, the success of which cannot be determined *a priori*. Its success will depend chiefly upon two things—how it is looked upon by the churches and the character of the man entrusted with its execution. It is not intended to take up only one collection in a church and divide the proceeds between the two Societies. This would be fatal to missionary interests and of doubtful value to the churches. There ought to be, for causes so important as Home and Foreign Missions, one annual collection for each in every church. It is desirable, also, that Home Missions, as well as Foreign Missions, should be fully presented to the church separately on suitable occasions by the pastor, if possible, or, if not, by some competent representative. It is a physical impossibility for a District Secretary, under existing conditions, to present the cause of missions, either Home or Foreign, from the pulpit on the Lord's Day on an average of more than forty churches annually.

The work of a District Secretary is largely that of organization. His chief function is that of an intermediary between the Society he represents and its constituency, keeping himself in sympathetic relationship with the State, associational and church commissions on Systematic Christian Beneficence, making public addresses on suitable occasions, visiting pastors and individuals, addressing prayer-meetings, Sunday-schools,

writing personal letters and distributing literature.

A man of large executive ability, of breadth of culture, of knowledge of men and of business, of industry and patience, of readiness of pen and of tongue, with a due sense of the importance of promoting the Kingdom of Christ by developing the beneficence of the churches, a man with piety, good sense and tact, can undoubtedly handle successfully a great office like this without detriment to Home or to Foreign Missions, but to the manifest advantage of both.

At a joint meeting of the committees appointed at Pittsburg, Pa., in May, 1897, by the American Baptist Home Mission Society and the American Baptist Missionary Union to consider the feasibility of a union of effort on the part of the two Societies to secure the necessary funds for carrying on their work, held at 111 Fifth Avenue, New York, June 30th, 1897, the following preamble and resolutions were unanimously adopted :

WHEREAS, The experience of the past year in the successful effort to awaken sympathy and raise funds for the payment of the debts of the American Baptist Missionary Union and the American Baptist Home Mission Society has established beyond question the practicability and advantage of co operation, we now recommend that while leaving their autonomy unimpaired the Societies seek to perpetuate and extend this cordial relationship.

Resolved—

First : We recommend that these Societies agree upon a gross sum to be raised from the living for their work ; and in consultation with Auxiliary Women's Societies, what proportion thereof they shall also undertake to raise.

Second : From the average contributions by the living to the Societies for the past five years, viz., \$390,000 to the Missionary Union, including \$95,000 from the Women's Societies ; and \$261,000 to the Home Mission Society, including \$22,000 from Women's Societies, (and not including about \$60,000 raised for Home Missions by other Women's Societies but not passing through the Home Mission Treasury), or a total of \$651,000 annually: we recommend that the gross sum

to be asked for the current year should be \$700,000, being, on the ratio of past years, \$420,000 to the Missionary Union and \$280,000 to the Home Mission Society.

Third : We recommend that the two Societies appoint one District Secretary to represent both in the District embracing Eastern New York and Northern New Jersey.

Fourth : That while recognizing the fact that this Joint Committee was appointed by the American Baptist Home Mission Society and the American Baptist Missionary Union to consider the feasibility of co-ordinating their efforts to secure money, we nevertheless venture to hope that at the next Anniversaries similar committees may be appointed representing other Societies to confer with reference to the co-ordination of all missionary efforts.

Adjourned.

J. L. HOWARD, Chairman.

HENRY C. MABIE, Secretary.

Report of the Committee on Pledges for the Debts of the Societies.

The committee appointed to pronounce upon the pledges made for the payment of the debts of the American Baptist Home Missionary Union and the American Baptist Home Mission Society report that they have this day carefully examined the lists submitted to them by the secretaries of the Societies, together with documentary and verbal evidence concerning their validity, and find that the sum of \$503,031.45 has been secured in cash and in good and satisfactory pledges, thus fully providing for the indebtedness of the Societies.

This result is exceedingly gratifying and furnishes cause for devout thanksgiving to God. The amount secured is somewhat in excess of the debts, but much of this excess will be required to meet the interest on these debts for six months from April to October, and the incidental expenses of the effort.

Your committee feel that the officers of the Societies have been able leaders in this movement, and that much praise is due to the pastors, to local committees, to editors of our denominational papers, and to the great host of contributors without whose generous offerings this magnificent result could not have been achieved.

The noble offer of \$250,000 by Mr. John D. Rockefeller was an inspiration to the deno-

mination in this undertaking. But few other pledges of large amounts have been made—four of \$5,000 each; two of these from men and two from women—the gifts coming largely from Baptists of moderate means. We congratulate our great Societies upon deliverance from the perils that confronted their work, and we believe that these gifts are the indication of the profound loyalty of the denomination to these interests and of their disposition to sustain them with larger liberality than ever before.

ROBERT O. FULLER,
CHAS. H. DUTCHER,
ALANSON J. FOX.

Boston, July 15th, 1897.

SUMMARY OF CONTRIBUTIONS BY DISTRICTS AND STATES.

NEW ENGLAND.

Maine.....	\$4,948 69	
New Hampshire..	2,468 55	
Vermont.....	2,159 60	
Massachusetts.....	61,034 97	
Rhode Island	7,746 98	
Connecticut	3,653 73	\$82,012 52

NEW YORK AND NORTH NEW JERSEY.

New York	55,543 15	
North New Jersey...	19,973 45	75,516 60

SOUTHERN DISTRICT.

Pennsylvania	24,951 19	
South New Jersey...	3,685 01	
Delaware	370 00	
District of Columbia.	1,262 50	30,268 70

OHIO DISTRICT.

Ohio	13,459 21	
West Virginia	161 86	13,621 07

LAKE DISTRICT.

Michigan ...	5,549 48	
Indiana	6,194 45	11,743 93

CHICAGO DISTRICT.

Illinois.....	15,862 45	
Wisconsin	2,337 67	18,200 12

NORTHWESTERN DISTRICT.

Minnesota	2,767 22	
Iowa.....	1,373 94	
North Dakota	84 30	
South Dakota	128 52	4,353 98

SOUTHWESTERN DISTRICT.

Nebraska.....	1,283 18	
Kansas.....	1,427 86	
Indian Territory.....	22 65	
Missouri.....	1,185 61	
Oklahoma Territory.	80 00	
Texas.....	5 00	
Arizona..	105 00	
Tennessee.....	2 00	
Florida.....	6 50	
Georgia.....	40 00	
Arkansas.....	2 00	
Mexico.....	5 00	\$4,164 80

TRANS-MISSOURI DISTRICT.

Colorado.....	554 15	
Wyoming.	91 50	
Idaho.....	176 35	
Montana.....	210 50	
New Mexico.....	77 00	
Arizona.....	60 00	
Utah.....	62 00	
Nevada.....	48 50	\$1,280 00

PACIFIC COAST.

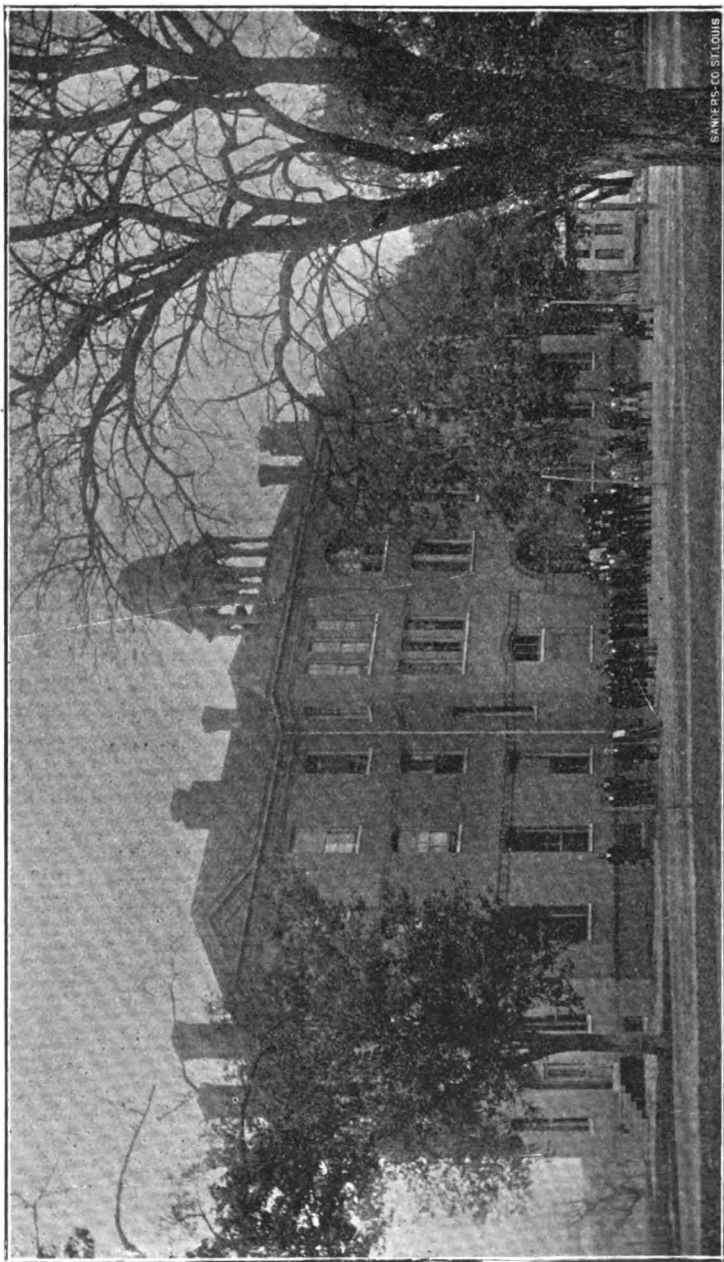
California.....	3,369 79	
Oregon.....	773 72	
Washington.....	387 56	
British Columbia.....	105 00	
Alaska.....	10 00	\$4,646 07

FOREIGN MISSIONARIES.

Burma.....	559 60	
Assam.....	161 15	
China.....	477 00	
Africa.....	25 00	
India.....	266 53	
Japan.....	157 00	
Germany.....	20 00	
Sweden.....	110 00	
France.	767 00	
Spain.....	50 00	\$2,593 28

Since April 1st:

Specific subscrip- tions to Mission- ary Union's Debt.	2,727 11	
Specific subscrip- tions to Home Mission Society's Debt.....	1,903 27	\$4,630 38
		<u>\$253,031 45</u>



COLLEGE HALL, BENEDICT COLLEGE, COLUMBIA, S. C.

SAVIERS-CO. ST. LOUIS

Memorial of Herself and Husband.

By A. C. OSBORN, D.D.

Full of years, and at the end of a life of great usefulness, the benefactress of Benedict College has passed to her reward.

A significant and touching incident of the funeral was the fact that while eight prominent elderly citizens of Pawtucket preceded the coffin, when borne from the house and to the grave, as honorary bearers, the actual bearers were four colored men. The colored people of the city had asked the privilege of rendering this service as expressive of their love and appreciation of what she had done for their race.

Who can measure the influence of such a life and such deeds? Benedict College, at Columbia, S. C., is her monument. Through her munificence its spacious grounds were purchased, and its commodious buildings for the most part erected.

In the twenty-seven years since it was founded many hundreds of youth and men and women have come under its uplifting influence, and have gone forth to life's duties with quickened intellects, broader knowledge, higher conception of Christian living, new views of Christian truth, and clearer understanding of Christian duty.

The men and women that have gone forth from Benedict have left permanent impressions upon the State. They have taught in the public schools from the ocean to the mountains. They have filled pulpits of great influence in all parts of the State, and built up many large and efficient churches, baptizing thousands. They have awakened everywhere desires for better things, and better things have resulted. Through these influences have come the ownership of land; improved houses; a higher type of domestic life; better school-houses, and better schools; church edifices that would do honor to any people in any land; intelligent congregations that intelligently and devoutly worship God, and a vast body of youth that have felt the upward impulse, caught the new spirit, and are cherishing aspirations as high and laudable as any in all our land.

There is probably not a hamlet in South Carolina, nor a church, or a Sunday-school, among the 135,000 colored Baptists of that State, where the name of Mrs. Benedict is not known and held in honor. The news of her death will make a deeper impression

and cause more sorrow in South Carolina than in Rhode Island, and Founder's Day at the college will hereafter have a new significance, for it will commemorate a memory as well as a fact.

The schools of the South, like Benedict College, founded by Northern philanthropists, have undoubtedly done more than all other causes combined to improve the condition of the Negroes since emancipation. Intellectually, morally, economically and socially there has been an immense advance as the result of their direct teaching and influence.

But there has been an indirect influence no less powerful. These schools have created a public opinion, until public opinion formerly current in regard to the education of the Negro has undergone a complete revolution. Common primary schools for colored children are now open throughout the State, and last year a State normal school was opened for the education of colored teachers for the common schools.

Such schools as Benedict College were the pioneers in Negro education. They opened the way for all that has since been done, and made it possible. The work of an educational institution cannot be measured by the number of its students, or even by its immediate influence through those it sends out. In the passing of years an educational institution of high grade shapes public opinion, transforms and molds society.

Such are some of the results of Mrs. Benedict's benefactions in the past and in the present. But these are only beginnings. A well founded educational institution lives on, and produces its beneficent results through the centuries. Brown, whose benefactions gave his name to Brown University, long since passed away, with all the generation that knew him. But his name and memory are perpetuated. Brown University lives on, and will live through the ages; and every passing year adds, and will add, to its ever-increasing power and usefulness.

Mrs. Benedict has passed away. But Benedict College will live in perpetual vigor when the moss-covered monuments of marble and granite that others have erected to perpetuate their names are fallen into neglect, and the names they bear are utterly forgotten. Generation after generation will

come and pass away, but such a source of intellectual and moral power will enrich one generation after another with an ever-

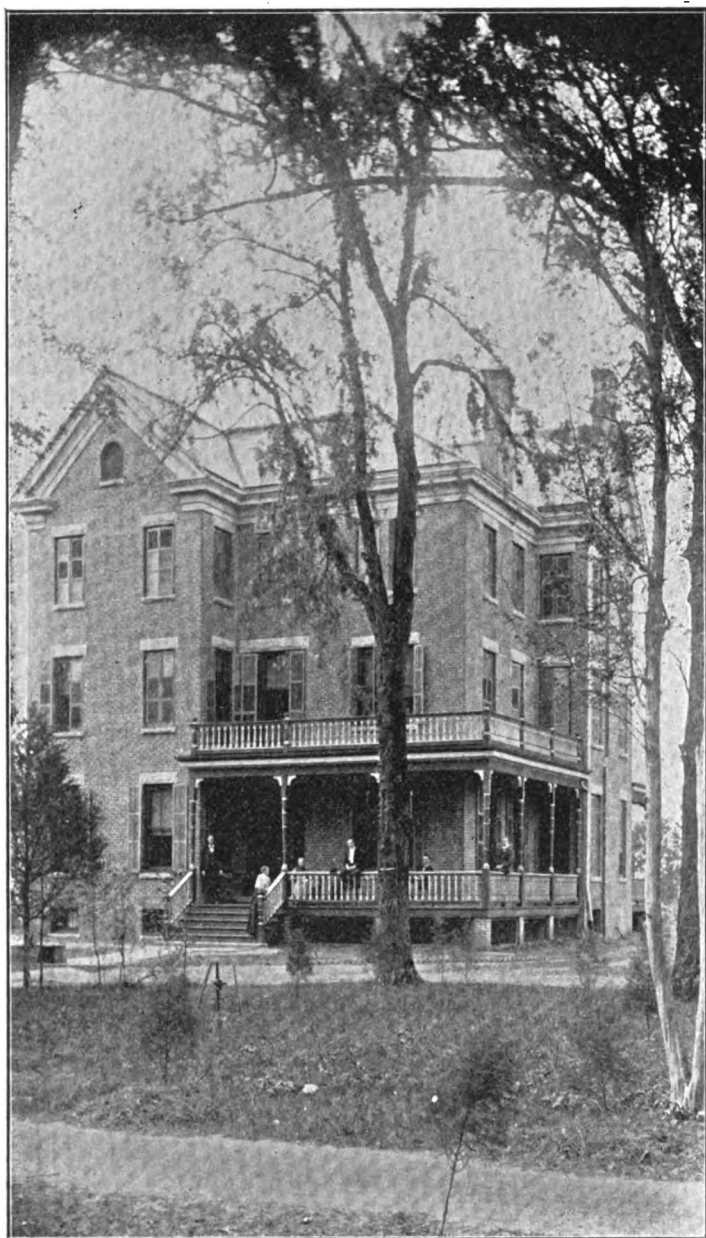
A modest, retiring, humble, Christian woman, with no desire but to do present good in helping those that needed help, with no thought that her name would be handed down through coming generations as the benefactor of a race, has done that which shall abide when we that knew her shall all have passed away; and, as the Master said of another, "This that she hath done shall be spoken of as a memorial of her."

Is there not here an example for imitation? He who would erect to his memory a monument more enduring than perennial brass, and who at the same time would confer a benefaction that will be perpetual, and perpetually increasing and enlarging, can do so by becoming the benefactor of a firmly founded and well established school of learning; and generation after generation shall rise up and do him honor and bless his memory.

And when the final reckoning comes, who can tell what shall be the meed of praise, and honor, and glory of one who, in the spirit of the Master, laid the foundations for such a work, and made

possible such results for God and humanity.

SMITH'S BIBLE DICTIONARY and MONTHLY to new subscribers, \$1 45.



MORGAN HALL, BENEDICT COLLEGE, COLUMBIA, S. C.

increasing blessing. Its power for good will multiply year by year as the number of its alumni increases and its facilities enlarge.

Her Noble Christian Character.

By D. W. FAUNCE, D.D.

Mrs. Bathsheba A. Benedict died at Pawtucket, R. I., June 29th, 1897, in the 89th year of her age. Sixty-one years ago she was baptized into the fellowship of the First Baptist Church in Pawtucket, of which she was an honored and useful member to the day of her death. If there is any one word which will gather up and express her characteristic trait it is that grand old word *faithfulness*. Only you must add to it the word "Christian" and call it *Christian faithfulness*. In her character, as in her features, there was nothing vacillating or weak, nothing mean or sordid, nothing treacherous or untrue. She was met in early life by the Holy Spirit's call, and after a severe struggle yielded her will to her Saviour, to receive it back from Him stronger than ever—stronger now for God. Life took on new meaning. There was something to be done. She entered the church not only with her name, but with herself, and was speedily accorded her place as a force in all church work. Together with her honored husband she studied the religious situation, and they worked and gave together for all the great denominational enterprises, home missions being their favorite cause. When he died he left a legacy in his will for the American Baptist Home Mission Society, which she speedily increased out of the property he had left her. A conversation held only a day or two before his death, indicating what they would both do if he lived and what he wished her to do if he should depart first, was the guide and inspiration of her Christian beneficence. When the great burning question of what to do for the 4,000,000 of colored people, thrust out of slavery into a freedom for which they were unprepared, was thrust upon the nation and the churches Mrs. Benedict saw her opportunity. She knew what her husband would have done. She founded Benedict Institution, now Benedict College, purchasing the site and endowing the school, and has been a liberal patron in all that series of improvements which have made the institution what it is to day. She remembers it in her will. Never a woman of very large wealth, she gave out of her competence for every good cause. Others might hoard; others might spend for personal luxury; she chose to live not

meanly, but plainly, and to give generously. And she had her satisfaction in this thing. It was a noble idea to do God's will and that of her deceased husband with the property with which she was intrusted.

She was always at her seat in the sanctuary, always at her church prayer-meeting, always at work trying to make the world a little happier and better during her days of health. And in the last few years of "comfortable invalidism" she has been visited by her hosts of friends who loved and honored her. Her funeral was attended by her pastor, Rev. Dr. D. W. Faunce, assisted by Rev. Dr. Bullen, for more than twenty years her pastor, Rev. Dr. Morehouse of the Home Mission Society, and Rev. Dr. Osborn, President of Benedict College. She leaves an adopted daughter, the wife of Hon. Geo. L. Littlefield, of Pawtucket. But hundreds knew and loved her, and the Church and the State and all our religious enterprises will miss her benefactions. We praise our holy dead that we may give them successors.

PAWTUCKET, R. I.

Her Christian Constancy.

By GEO. BULLEN, D.D.

A brief acquaintance with this excellent woman was sufficient to give the impression of unusual native qualities. She had a strong intellect, a strong will, and rare sensibilities. It needed no prophet to forecast her life when, in 1836, at the age of twenty-seven years, she was brought to accept Jesus Christ as her Saviour and Lord. She could not be half-hearted or fitful. The great question settled, her life was settled. It was to be Christian, winter and summer, every day in the year. It was to be progressive; at first, indeed, "the blade, then the ear, then the full corn in the ear."

Christian truth, the Christian standards, the Christian cause easily gained her thought, secured her assent, and in a large degree commanded appropriate action. She seemed to regard all her relations as Christian, and as imposing Christian obligations, which were to be constantly observed. In her home, she was thoughtful for others; in the church, she was a willing burden-bearer; in the community, she was the sympathetic benevolent friend; in the wider sphere of the great world, she found it a privilege to bear responsibility, to bestow of her abundance, according to her judgment, that the

Gospel might be known and the kingdom of God might come.

She was bereaved of her husband nearly forty years ago. Deacon Stephen Benedict was a strong man, and the union of these strong natures, which had existed more than thirty years, had been very close; but she steadily and uncomplainingly pursued her lonely way, continuing and increasing in those Christian activities which she had shared with him from the time when together they made their Christian espousals.

She enjoyed doing good. She was in sympathy with the poor and the suffering. She found it easy to speak the kind word, to show the comforting attention. No gap existed, because of her condition of affluence between her and the humblest neighbor and acquaintance to whom she would go on errands of love. She was one with her kind everywhere. Yet she was very dignified. She unconsciously encouraged freedom, but as unconsciously she did not invite unbecoming familiarity. Though for some years she was compassed about with increasing bodily infirmities, and for nearly three years could seldom leave her home even in a carriage, she kept up her tender ministries. If she could not visit in the homes of those needing sympathy, she could occasionally ride to the door, call for the friend, visit in the carriage, and thus fulfill a blessed mission. She was forthputting to the end.

It was a great joy to her, a law of her new nature, to think of interests beyond her immediate sphere. The cause of Christian missions and of Christian education was dear to her. One of her last acts was to help discharge the indebtedness of our great missionary organizations, to both of which she had long been a generous annual contributor. It is known that she founded the Benedict Institute, in Columbia, S. C., as a memorial of her lamented husband, and was a large supporter of the college year by year. But her thought was larger than memorializing him; she thought of the enfranchised race, that needed Christian education; she thought of Him who had died for the redemption of this despised race, as for all races on the earth.

But there was other usefulness all the way and to the last—the unconscious outgoing of the self-communicative personality, giving cheer, commending the unspoken

Gospel, which made all enjoy her, prize her, love her, and feel a personal loss in her departure. As now intimated, she was not a demonstrative Christian, as the word is understood and as the world judges; not given to much open declaration, in articulate speech, of her religious feelings, but in the equable, gentle, patient, uncensorious benevolent spirit, which was expressed in her very bearing, in the atmosphere which she created, in the sweet accent of her speech, in the most unobtrusive benefactions, large or small according to men's measure, she was the truly demonstrative Christian, the New Testament Christian. To express it in a word, not forgetting that she was human, Mrs. Benedict was a symmetrical, large, noble, Christian woman.

Newton Centre, Mass.

Free Scholarships.

The Luray College, located at Luray, in the Valley of Virginia, has through its president, Rev. H. M. Wharton, D.D., made an announcement that will be very acceptable to young women who are struggling to prepare themselves for their life work. A number of free scholarships will be given the coming session, and the basis upon which these scholarships are given is as follows: The young lady must be a Christian of good standing in her church, of fair abilities, and depending upon herself for her support in the future. Preference will be given where one is an orphan, but if parents are living there will be no objection, provided they are absolutely unable to give their daughter the education that she requires. A letter addressed to the president will bring the desired information in detail.

The further announcement is made that the daughters of ministers will be taken free of charge. Luray College has just closed its eighth session, and is becoming a well-known institution of learning. Any information with reference to it may be obtained by writing to the president at Baltimore, Md., or to Prof. M. M. Hargrove, at Luray, Va.

THE MOCKING BIRD.

List to that bird! His song—what poet pens it?
 Brigand of birds, he's stolen every note!
 Prince though of thieves—hark! how the rascal
 spends it!

Pours the whole forest from one tiny throat.

—EDNA PROCTOR CLARKE.

OUR EDUCATIONAL WORK.

A Committee on the Educational Work of the American Baptist Home Mission Society was appointed at Asbury Park, in May, 1896.

The following is the report of that Committee presented at Pittsburg, in May, 1897:

In endeavoring to discharge the duties laid upon them, your committee has held four meetings, each of which was attended by a majority of the members; members of the committee have visited the schools at Washington, Richmond, Raleigh, Columbia and Atlanta, also Hampton Institute; they have been aided in every way possible by the Secretaries of the Society and by the Superintendent of Education; and they have had the benefit of the large experience and mature reflection of the Secretary of the Peabody and the Slater Fund.

Investigation and inquiry have impressed the committee with the magnitude and value of the educational work that has been done under the direction of our Society. Thirty years ago the religious and philanthropic people of this country were confronted with one of the most colossal educational tasks in the history of mankind. Suddenly, and almost without warning, several millions of emancipated slaves were brought face to face with duties and responsibilities to which they had been almost totally unused: self-support, self-control, the care of children, the franchise, wage-earning, business, property—duties and responsibilities covering the whole range of domestic, social, civic, moral and religious life. In common with missionary societies of other denominations, we undertook our part in the effort to educate these people for their new responsibilities and opportunities, a part properly very large in view of the enormous preponderance of Baptists among colored people.

Looking back upon these years, we gratefully record our appreciation of what has been accomplished by our Society, the wisdom showed in the location, the founding, and the conduct of our schools, the devotion of our pioneers, the often heroic work of the teachers, the teachableness of the colored people, and, in general, the large measure of progress made in this important enterprise. The history of our schools has revealed and demonstrated the possibility of

achieving the impossible. We now have in these schools, collectively, an educational plant considerably exceeding in the aggregate one million dollars in value, and from these schools thousands of men and women have been sent out trained for service as ministers, teachers, lawyers, physicians, pharmacists, nurses, and for the more common, but not less important, duties of industrial, domestic and social life.

Two questions of general interest were raised at the very beginning of our work, and it is fitting that the Society should have the result of our investigation as to the facts in each case.

(1) The impression has gone abroad, which your committee indeed to some extent shared, that in the Home Mission schools a large amount of time and money is given to the study and teaching of the classics. Upon careful inquiry, however, we find that the total salaries of all the teachers in the schools, both higher and secondary, wholly or partially supported by the American Baptist Home Mission Society, for the school year 1895-6, were \$104,129; of this total \$3,798.26 or three and six tenths ($3\frac{6}{10}$) per cent. was properly chargeable to Latin, and \$2,013.96 or two (2) per cent. was properly chargeable to Greek, and \$98,316.78 or ninety-four and four-tenths ($94\frac{4}{10}$) per cent. was properly chargeable to English and general work.

Since this is so the committee is of the opinion that in catalogues and announcements the emphasis should be laid upon the courses which constitute the main work of the schools.

(2) There has been an impression, perhaps reflected in the appointment of this committee, that our schools are not up to date, that their methods are antiquated, the appointments and equipments poor, and much of the teaching of an inferior order. After very careful inquiry regarding this matter, we were convinced that, while our schools are far from being ideal, and with few exceptions would not bear favorable comparison with the best white schools, nevertheless the Society is doing the best that can be done with the means at its disposal, considering the vast ground it has to cover; that the ideals of the Society are right; that it is using the money entrusted to it to the best advantage; and that, if the schools are not all that could be desired, it

is largely because the denomination does not furnish the means to make them better.

It will be seen, therefore, that your committee finds little occasion for unfavorable criticism. Mistakes have doubtless been made, the teaching and the results have often been unsatisfactory, but considering the magnitude of the task, the inadequacy of the support given, and the new and untried character of the work when it was undertaken, we have only praise and gratitude for what God has wrought through the Educational Department of the Home Mission Society.

We are now concerned with the duty of the present hour. We shall best show our gratitude for the past by using wisely the opportunity which the present affords—an opportunity largely created through our society.

We discern in the public sentiment of the denomination, and no less in the efforts of the secretaries and teachers, a desire for such progressive modifications as shall give to the schools the full benefit of the newer methods of education, and thus fit them in the highest degree to accomplish the purpose for which they were founded.

As a preparation for the introduction of better methods and more effective work, in the judgment of your committee the time is now propitious for bringing our schools into closer and more vital relations with one another, and for organizing them into a carefully articulated system, so that certain lines of work may receive special attention at given points, and the whole work be both specialized and unified. With this end in view, we recommend the concentration and development of our educational work chiefly at important centers. We therefore call your particular attention to the favorable location and promising condition of our schools in these five classes, viz.: 1. At Richmond, Va., are:

(1) Our one distinctively theological seminary, with four teachers and an average attendance during the past year of forty-one students.

(2) Hartshorn Memorial College for Girls, with eight teachers and an average attendance of eighty-nine students.

A plan is under consideration for removing Wayland Seminary from Washington, D. C., to Richmond, Va., calling it Wayland College, and incorporating it with the insti-

tutions named above, under the general title of Virginia Union University, or some other name equally or more appropriate. This plan has the approval of your committee, and, we understand, has been formally authorized by the Executive Board of the Society. Land has been purchased, and efforts are now progressing favorably looking to the securing of funds for the erection of the necessary buildings. With the proceeds of the sale of the Wayland Seminary property in Washington, now very valuable, together with the property already owned by the Society in Richmond, the total value of the grounds, buildings and endowment for these affiliated schools will approximate \$300,000. This consolidation will enable the Society to provide better facilities, to employ teachers of experience who have been trained in pedagogics, and in general so to reorganize the work at Richmond as to make the institution there the type to which other schools may be eventually brought to conform. It will be seen, therefore, that this proposed removal of Wayland Seminary from Washington to Richmond affords an opportunity, not to be neglected, to develop at Richmond an institution which will answer to the demand and appeal to the support of the friends of the Society.

2. At Raleigh, N. C., is Shaw University, including an Academic Department and Schools of Medicine, Law, and Pharmacy, with a total average attendance of two hundred and nine students, a well-located campus, a number of valuable buildings, and an endowment fund of \$30,000. The graduates of the professional schools are well and widely known, and their successful practice in many fields all over the South is a sufficient vindication of the policy which developed the system of professional schools at Shaw. A gratifying evidence of the standing of the Academic Department is found in the fact that of the six colored Normal Schools in the State four are presided over by its graduates.

3. At Atlanta, Ga., are:

(1) Spelman Seminary, a school for girls, with twenty-eight teachers and an average attendance of three hundred and nine students.

(2) Atlanta Baptist Seminary (for boys), with eight teachers and an average attendance of ninety students.

The value of the grounds and buildings connected with these two schools at Atlanta considerably exceeds \$300,000

Dr. J. L. M. Curry, who frequently visits the Spelman Seminary in his official capacity as Secretary of the Slater Fund for industrial training, characterizes Spelman as "an admirable school, well conducted, one of the very best schools in all the South." Ex-President Hayes repeatedly expressed his very high appreciation of this institution. In a letter to a member of your committee, he wrote: "I heartily endorse all that is said of Spelman Seminary, in Atlanta, by Rev. Dr. Haygood (the first Secretary of the Slater Fund). I do this by reason of information derived from my connection with the Slater Fund, and also from personal examination of that excellent institution."

The students are trained in cooking, housework, laundrywork, sewing, fine needlework, dress-cutting, dressmaking, patching and darning, printing, and nursing. Each department is in charge of one or more teachers, who devote to it their whole time. All the domestic work is done by the students, from each of whom an hour's work is required daily. The duties are changed every month, giving to all an opportunity to learn by practice the domestic arts. An advanced class takes a course in the theory and practice of cooking, using a text-book, and assisting in preparing food for the teachers' table. Each one of this class must also cut and make a plain undergarment, and must be a good laundress. Industrial certificates are given on the completion of this course. No machinery or steam power is used in the laundry, it being desired that the students shall learn to make the best of the facilities which will be found everywhere—chiefly tubs and their own hands.

In the printing office there are twelve compositors' stands, at which the catalogue and *The Spelman Messenger* are printed, besides much miscellaneous work. The nurses' training course includes physiology, lessons four times a week for two years from a text-book on nursing, and one or more years of practical work in the hospitals with the sick of the school, and also work in private families. One uninterrupted year of practical work in nursing is required for a certificate. Several surgical operations have been performed in the hospital, and

surgeons in the city give their services freely.

Your committee is gratified to learn that a munificent friend of the school, whose name is borne by one of the buildings, has just added to the facilities of the school by the purchase of several lots of land, designed to round out the campus and make it complete and ample.

4. At Nashville, Tenn., is Roger Williams University, a school for both sexes, with nine teachers, and an average attendance of one hundred and seventy-five students. This institution is admirably located in the city of Nashville, has fairly good buildings, and a property worth at least \$100,000. It has an honorable history, and our committee regret that they are not in possession of information that would enable them to speak definitely of the work accomplished here. The location, however, and the value of the property convince us that this school should be included among the five centres of our educational work.

5. At Marshall, Tex., is Bishop College, a school for both sexes, with eighteen teachers, and an average attendance of two hundred and four students. No member of your committee has found it possible to visit this school, although some of our number enjoy the acquaintance of President Wolverton and appreciate his worth as an educator. Of the work of this school Dr. Curry speaks in high terms, and says that its usefulness is only limited by its inadequate equipment and support. Large attention is here given to instruction and training in the mechanic arts, as well as in the other forms of industrial training. One hundred and eighty of the two hundred and four students receive systematic instruction in some form of industrial work.

As already intimated, it is our judgment that these five schools, or groups of schools, considering their favorable and even strategic location, their history and their present equipment, should be enlarged as rapidly as possible, should be carefully coordinated with one another so as to avoid as far as practicable the duplication of certain specific lines of work, and should be regarded by us as our five principal centers for the education of the colored people.

The general course of instruction and training at each of these five centers should be substantially the same, aiming to give an

all-round, practical education, chiefly in English. Your committee is not prepared to define with accuracy and fullness a course of instruction for those schools; we simply give in general terms our ideas of some lines of study and training that should be emphasized.

The first attention should be given to the English language and literature. The student should acquire a large acquaintance with the literature of our tongue, beginning with the simpler forms and advancing until they love to read that which is best and highest, cultivating in themselves, while learning to read, a taste for the best literature; such a taste as would recognize it at once when found, and by the law of exclusion would give them a very decided and positive distaste for such literature as is not good, whether in substance or form. They should be so taught and trained that they can not with pleasure read a poorly written book on any subject. They should read aloud, and should recite, cultivating a perfect enunciation and expression, and correcting all slouchiness of pronunciation. They should learn to speak and write English with clearness and force.

They should be saturated with the English Bible; they should, in a large part, get their morals and theology directly from this Book. We might well discard abstract theology, and have its place taken by a theology drawn only from the Bible, making Jesus Christ the Lord and Master in theology and in morals.

History should be given special emphasis, particularly the history of America, and of those countries from which the people of America originally came and after whose institutions our own are largely modeled. Great pains should be taken in the teaching of the nature of our government, the Constitution of the United States, the Constitution of the student's own State, and the duties of citizenship. The students should be made thoroughly familiar with the lives of our heroes and patriots and of other men and women prominent in our civil, industrial, and religious history.

In the study of political economy an education could be given that would hardly be possible in any other way. The students would learn the laws of production, of profit and loss, of labor as a source of wealth, of the dignity of labor as the foundation of

civilization. They would learn the immorality of laziness, of idleness, and of living on the labor of others. The whole subject of political economy would be an excellent discipline for a man not much inclined to work.

The large study of civics is peculiarly demanded by the fact that these people are citizens and voters, and that they will increasingly be called to pass upon questions of currency, taxes and administration. Well for the Republic if the friends of honesty and of wise government shall find allies in those who will be the leaders of thought among the millions of colored citizens!

Special attention should be given in all the schools to industrial training. This, in connection with the study of political economy, is of the utmost importance. The two should go hand in hand. When the colored citizen can demonstrate his usefulness as a member of society, his rise to a higher plane of liberty and independence is assured. Industrial training will help students to appreciate the dignity and nobility of manual labor; will make them self-reliant, competent to lay out work for others, to oversee the erection of a dwelling-house, a school-house, a meeting-house; will make them industrial leaders, and in a modest way capitalists, enabling them to own a house, a farm, working with their hands in the intervals of preaching or teaching; and all this is not for themselves alone—they should never lose sight of the idea of service, that he who would be first must become the servant of all.

The course should include arithmetic, algebra, and such other branches of mathematics as the students are able to receive; also the natural sciences (as far as possible by laboratory method), including such branches as botany, zoology, chemistry, physiology, hygiene, sanitation, etc., for their practical value, and also with a view to exercising the student's power of observation and classification, and making him an original investigator—the highest aim of education.

There should be physical culture; the students should be taught to breathe, to walk erect, to use their arms; something of military drill would not be amiss.

At each of these centers special stress should be placed on a practical preparation of both men and women for efficient re-

ligious work, and upon the preparation of preachers for the practical duties of the pastorate.

In a word, we would give the colored people the very best education that the present advancement of educational science and their own capacity and our means render possible. We are not responsible for doing what is beyond our power, but up to the limit of our power we believe that the highest attainable is the will of God.

Having made this provision for general culture, it must be well to afford facilities at each of the great centers for special pursuits, utilizing for this purpose what has already been done. At Richmond, where our one theological seminary is located, special opportunities could be offered for a full theological training, and possibly for the pursuit of a full college course. At Raleigh there is special opportunity for the study of medicine, law and pharmacy. At Atlanta we could enlarge the facilities for training in painting, the various domestic arts, nursing and teaching. At Nashville a good opportunity is offered for practical instruction that would prepare young men to take part in such industries as mining, railroading, bridge-building, architecture, etc. At Marshal, Tex., special attention should be given to instruction in agriculture and the mechanic arts.

By thus concentrating our work chiefly at five great centers, modeling the course of study along practical lines, combining both utility and culture, and offering at each center facilities for special technical training, we could develop a system of schools that would be able to do an incalculable work for the eight millions of Negroes, and if once firmly established, able manned, and fairly well equipped, they would continue to meet the increasing necessities of the fast-expanding race.

The other schools of the Society—such, for example, as those at Columbia, S. C.; Jackson, Miss.; Louisville, Ky.; Little Rock, Ark.; Selma, Ala., etc.—should be made auxiliary and tributary to these five principal institutions.

A description of the present situation and prospects of the school at Columbia, S. C., will serve to illustrate what the committee thinks should be the ideal for these several secondary or auxiliary schools. This school, bearing the honored name of Benedict, will

soon enjoy a productive endowment of \$50,000. It is the judgment of your committee that this institution should be raised to the grade of a first-class academy, where our more promising young people can be prepared to enter college or can receive such thorough, honest instruction as will enable them profitably to enter upon studies for the ministry of the Richmond Theological Seminary, or the schools of law, medicine, and pharmacy at Raleigh.

It will be said that the plan recommended by the committee will involve the outlay of a large amount of money. This is, doubtless, true; but we are far from thinking the plan impracticable. The total value of these five schools, or groups of schools, is now about \$1,000,000, showing that we already have much of the equipment for which our recommendations call. The proposed removal of Wayland Seminary to Richmond will make it immediately practicable to raise the grade, enlarge the facilities, and increase the corps of teachers at this place; the affiliated schools at Raleigh are hardly prepared for a larger work, and their efficiency can be greatly increased by the outlay of a comparatively small amount of money, and at Atlanta we have one of the very best schools in the South. It will be seen, therefore, that our suggestions and recommendations are simply a slight advance on the existing state of things in some of these schools, and quite within the realm of the practicable. Emphasis also should be laid upon the fact that the proposed plan of co-ordination and consolidation is in the direction of economy as well as of efficiency. Cost of administration will be reduced, the duplication of special work will be avoided, and the same equipment will serve a much larger body of students. Besides, the better we make our schools the more strongly they will commend themselves to the judgment of our people, and the more successfully we can appeal for funds with which to enlarge our work.

Respectfully submitted,

B. L. WHITMAN,
WALLACE BUTTRICK,
SAMUEL H. GREENE,
J. J. ESTEY,
WALTER H. BROOKS,
F. T. GATES,
H. L. WAYLAND.

WHAT ONE SOCIETY DID THAT COULD NOT OBTAIN A SPEAKER.

MRS. CAROLINE STARR MORGAN.

'Twas bad enough, no doubt about it, and when the Committee met at the summons of the President of the Society, Mrs. Beach, it was not surprising that they came with anxious hearts and faces.

"Oh, the irony of fate!" exclaimed sprightly little Mrs. Mortimer, with a most lugubrious expression on her piquante face. "That it should have happened just now, of all times. It's enough to turn one's hair white with dismay. What are we to do?"

"What, true enough, with the meeting only a week off—the meeting of all the year; and our announcement made and programme published," and Mrs. Brooks glanced anxiously from one to another as if seeking some solution to the trying question. "It looks to me very much as if we might have to give it up, there are——"

"Oh, never, never!" exclaimed Mrs. Mortimer, starting impulsively forward. "Perish the thought. I believe I know how General Dix felt when he said, 'If any man hauls down the American flag shoot him on the spot.' Let's keep our colors flying, even if they do droop a little."

"But where's the wind to float them coming from?" asked Mrs. Willis, timidly.

"From heaven, it is to be hoped, but through ourselves as a medium, I suppose," said Mrs. Platt, the practical. "It is very evident that our work has all to be done over again, more's the pity."

"Yes," said Mrs. Beach, in her quiet way, "our plans seem hopelessly disarranged, and an emergency that we have to meet promptly is upon us. We expected so much from this last meeting of the season, such inspiration for the summer, and such a new impetus for next year's work, that it is, indeed, very hard to be so disappointed. Miss Fortescue is such a delightful speaker, so pleasing and popular, that it will be quite impossible to fill her place at this late hour. Feeling, however, that every moment was precious, as soon as her letter came I took the liberty of writing to Secretary Ford, hearing that he was in the vicinity, asking if it would not be possible for him to be with us at that time. You know he is very acceptable, and I hope he may be able to come."

"I do hope he may, although I did want a woman, and he won't begin to 'draw' the way she would have done. It's quite too bad, for I'm sure it is numbers we want this time about as much as anything else, after that splendid meeting we had with our interesting Foreign topic. What is the reason that we do not stir up the same enthusiasm when we have a Home field to discuss?" asked Miss Fuller, in her decided fashion.

"Oh, the matter is not with us, but with our subject," said Mrs. Platt. "'India's coral strand' and 'Greenland's icy mountains' are a great deal more interesting to many people than our poor Indians or commonplace Negroes, and foreign shores have certain glamour that does not pertain to our prosaic frontiers. It has always seemed much easier to arouse enthusiasm in Foreign than in Home Mission work."

"There ought to be enough for both, and we must have a good deal more of it, if our work is not to come to a dead standstill," added Mrs. Brooks, with an unconscious sigh. "What a pity that the meeting we organized for this very purpose should seem likely to go to pieces."

"As it certainly will, if we do not take hold of it in a very efficient manner," said Mrs. Mortimer, in a business-like way. "With Miss Fortescue suddenly ill and unable to come; Dr. Burton called away by accident to his son, and the much lauded quartette quite broken up by that ill-timed wrangle, we have little left of our greatly admired programme. Taking speakers, popular pastors, and fashionable quartettes are not very dependable after all, it seems, and here we are, when it is quite too late to do anything satisfactory, hopelessly in the lurch. Perhaps it is intended for a lesson, though. Who knows but that we were expecting too much?"

"Very likely; and, if so, I suppose we must learn the lesson and profit by it—in the future," said Miss Fuller, "but the *now* is the question, the *now*, and suggestions are in order."

"As I have already said," remarked Mrs. Beach, "I hope for a favorable answer from Secretary Ford, and I presume that little Miss Lathrop, the returned missionary from China, who has been visiting her sister in the Indian Territory, would be quite willing to give us some account of what she saw and heard there."

"Oh, but she is too demure for anything," exclaimed Mrs. Persons. "As poor for a speaker as she is good for a worker, and that is saying a great deal. And then I do hope we're not so poverty stricken that we have to call on our Foreign sisters to help us out of a difficulty, though I've no doubt they would be glad enough to do it."

"Then there's the music," said Mrs. Brooks, anxiously.

"I am inclined to think that we may be able to secure Miss Farley," responded Mrs. Platt. "She is expected home this week and is very obliging, you know, as well as very popular."

This information brought a ray of light, speedily dissipated, however, when it was suggested that, as Dr. Burton had been called away, it would seem best to ask his assistant, Mr. Bourne, to take his place.

"Oh, the 'irony of fate' again, as Mrs. Mortimer put it," said Miss Fuller, with an ominous shake of the head. "He's as good as gold, but as dry as dust when he tries to do anything in the popular line. The audience might go to sleep or vanish into thin air without his realizing it. But if it must be—it must—I suppose. It's only of a piece with all the rest. The less we expect of him, the better."

"We evidently cannot expect much of anybody or anything this time," said Mrs. Mortimer, slowly. "It isn't so easy to keep the colors flying, after all, and I shall have to admit that I am almost discouraged."

"It is not pleasant to face a failure," said Mrs. Willis, hesitatingly, "but I am wondering whether we are not in danger of thinking too much of the machinery and too little of Him from whom must come the blessing."

There was a moment's silence, and then in the low telling tones that always made a little hush about her, Mrs. Burns, a rather new member of the Society and Committee, remarked, gently:

"Mrs. Willis has voiced my thought. As she spoke I was just recalling the familiar words, 'Paul may plant and Apollos water, but it is God that giveth the increase,' and questioning whether we are seeking His aid and guidance as much as we should."

"Oh, I am sure we are not," said Mrs. Mortimer, earnestly, "Do let us stop this very minute and pray, and pray, until we see a little light from somewhere," and in

an instant she was on her knees, pouring out our soul in an earnest petition of child-like trust and simplicity that appealed to each burdened heart. Its words had scarcely died away before another and another rose on the wings of faith to the Giver of all good, Mrs. Burns closing in one of the heavenly prayers that always brought strength and comfort, and recalled to more than one of them what was said to Enoch—that he "Walked with God."

As they rose from their knees, the immediate how and what seemed but little nearer a practical solution, but somehow the sunshine had fallen athwart the shady place, and in its glad glow things had quite brightened up. There was some further discussion; two or three points were decided upon; another meeting of the Committee was appointed, and they parted in a much happier frame of mind than they had met, although prospects were still pretty uncertain, and the anticipated "great success" a decided improbability.

But it's not the easiest thing in the world to abide permanently on the mount, and when they met again and it was learned that the little Foreign missionary, Miss Lathrop, would be obliged to leave a day or two before the meeting, that the sweetsinger, Miss Farley, would not arrive until a day or two after it, and that even the obliging Secretary was so situated that an imperative "no" had to be said, there was a sudden relapse into anxiety and discouragement, quite suggestive of sackcloth and ashes. The day itself was "dark and dreary." Heavy clouds hung low, making the little room very gloomy; "just as we feel," said Mrs. Brooks. An occasional flash of lightning was followed by rolling thunder; a dreary, sighing wind sounded ominous, and, half afraid, the timorous women drew closer together and talked in low, anxious tones while listening for the first drops of the heavy rain that was surely coming.

The emergency at its very worst was indeed upon them, their urgent efforts and earnest prayers alike seemed barren of results, and for a few minutes the abandonment of the meeting altogether was seriously considered. But better councils prevailed, and in the midst of the really terrific storm which soon raged about them, they committed their ways more than ever to Him who rules in the world of mind as in

that of matter, and plead their cause as if they could not be denied.

As the violence of the storm died away and the little room grew brighter, the practical ways and means were again considered. One possibility after another was discussed, one suggestion after another accepted or rejected, until at last a simple plan was outlined which met the approval of all. And then, just as a brilliant glow of sunshine lit up the windows, there were renewed prayers for guidance—such prayers as are possible only when burdened hearts realize to the full the utter insufficiency of human help.

"Oh, a rainbow!" exclaimed Mrs. Mortimer, as they gathered at the door. "A rainbow! It is for us! A promise! I believe it will be all right."

"And on that great bank of threatening clouds we see the edge of the 'silver lining,'" added Mrs. Persons, enthusiastically. "How perfectly beautiful! I am sure we ought to consider it a good omen."

"We will," said Mrs. Beach. "Man's extremity is often God's opportunity, you know. I believe we are being led by Him and that all will in the end work for good."

"I believe it too," echoed Mrs. Brooks, "and that He is testing our ability and willingness to serve Him in His own way. None of you know what it cost me to promise that I would give publicly that little account of my visit to our schools among the Mountain Whites," she added, in a trembling voice.

"But we all know that you will do it beautifully," replied Mrs. Platt, reassuringly, "and it will interest everybody, as will that pathetic letter from our dear old Indian missionary, especially when Mrs. Burns reads it in those wonderful contralto tones of hers."

"I sympathize with Mrs. Brooks," said Mrs. Mortimer, with a significant shrug of her shoulders. "Who knows, though, but that, after all, our 'home talent' may prove equal to the occasion, and that this bitter upset of all our plans may really turn out be 'a blessing in disguise.'"

"Do let's hope so," said Miss Fuller, a little despondently, "although I must say that I think the disguise is pretty complete. But it won't do to imagine blessings, or pin our faith to rainbows, silver linings or omens, much as we might like to, so we must be up and doing to the best of our ability, and get things into good working

order as speedily as possible. What's the old proverb about the gods helping those who help themselves? A pretty good one, I think, and 'a word to the wise,' etc., you know."

* * * * *

It was over, and with genuine surprise and unspeakable gratitude the much tried and tested Committee looked back upon not only the best meeting of the season, but the most successful one in all their history. The evening was threatening, but the church was crowded—who knows why? and as fragrant and blooming with flowers and plants as it was bright and attractive with flags—the flags which tell such a wondrous story—and the very simple programme was carried out to the evident delight of all. The graceful introductory words of the President set off to good advantage the brief but racy history of the Society, recounted in her own very original, sparkling way by the inimitable Secretary, Miss Fuller, which closed with a forcible statement of how they were trying to meet some of the terrible conditions confronting us as a nation, and an eager appeal for the help of that large number of women to whom Home Mission work is but a name.

Mrs. Brooks' short, well told story of the Mountain Whites and her recent visit among them, with picturesque touches here and there of their past, about which people in general know so little, was received with very evident interest, and few eyes were dry as Mrs. Burns, "in those wonderful tones of hers," read the touching entreaty of the old Indian missionary for his people. A stalwart young negro, studying for the ministry—he was a Methodist, but what of it, seeing that with Him there is neither Barbarian nor Scythian, bond nor free—told in a few words something of what a Christian education was doing for the young of his race; and a young woman, supported by the Church, stated in a concise, straight forward way, the urgent need of unceasing work among the foreigners in our great cities.

Between some of these short, simple talks, for they were nothing more, Mrs. Mortimer, much against her will and only from the strongest sense of duty, fulfilled her promise to sing in public one of the sweet Scotch songs with which she was accustomed to charm her friends in private, and dear little

ten year old Ernest Willis sang "Angels Ever Bright and Fair, Take, Oh Take Me, to Your Care," until it seemed as if the heavenly denizens could not resist the pleading call and that his bright presence would vanish with the song.

Then, too, there was a genuine innovation, in the shape of the opportunity given for brief prayers and two minute talks, which proved one of the most interesting experiences of the evening. The responses were prompt, not a minute was lost, and real enthusiasm was evoked when an old resident who happened to be back in his childhood's home for a few days, reminded them in touching words that the beautiful church in which they were at that moment was the child of Home Missions, a fact that many of them did not know or had not realized.

So far the meeting had been an unqualified success. Mrs. Beach had proved an ideal presiding officer; there had not been a slip anywhere, each exercise had been refreshingly brief, and it was still early when the time came for the closing and rather anxiously expected words of the mild-mannered little assistant pastor, Mr. Bourne. Such a substitute for the eloquent Dr. Burton! Would he undo all that had gone before? turn success into defeat? The questioning eyes of the Committee scanned him eagerly, as he came forward, and there was an indefinable something in the air, as three or four persons from different directions went out, suggesting the thought whether it would not have been better to close right then and there.

In his usual quiet, unobjectionable, but by no means attractive manner, he said a few words expressive of his pleasure in being there and the purpose of detaining them but a few moments, and then, begging pardon for a bit of personality, spoke with tender feeling of his devotion to the country for which his dearly loved father and only brother had laid down their lives. It was beautifully done; there was instant attention, a sudden silence that could almost be felt, a strained listening to catch each word, and a conscious sympathy that acted like magic upon the speaker. A moment or two, and he seemed almost transformed before them; the slight figure took on new dignity, the weak voice new strength, and, quite carried out of himself, the usually rather formal, embarrassed manner gave way to entire

self-unconsciousness and vigorous life and action. As if inspired, he drew a vivid picture of the country's progress and prosperity; stated in thrilling words some of its desperate dangers and imminent needs; made a burning appeal for the right kind of Christian patriotism, and closed with a ringing plea for individual interest and moral and financial support in the great work the women were doing.

There was a sort of surprised silence as he turned to his seat and the choir rose for the closing anthem, and then—something unheard of on such an occasion—a sudden, enthusiastic, long-continued burst of applause. As it finally died away, a young business man, Mr. Drake, by no means well known for his generosity, begged the privilege of a few words, and suggested the collection which it had not been intended to take, pledging a handsome sum himself, in token of his appreciation of "such a wonderful meeting." The proposition was promptly seconded and cheered, the baskets were passed, and the large audience rose and joined in a glad hymn of praise, which voiced far more satisfactorily than the proposed carefully-prepared anthem by the choir could have done, the deep feeling which pervaded all hearts.

It was good to be there, hard to separate, and grateful expressions, fraternal greetings and warm handshakings were but the outward manifestation of the inward satisfaction. All who had taken part came in for congratulations, Mr. Bourne, to the gratification of each, carrying off the lion's share in his own modest fashion, and new friends and paying members, in surprising numbers, rallied to the support of the Society.

"Sure enuff, de spirit ob de Lord was wid de deah wimmin," soliloquized the old colored janitor as he went his rounds before closing the church for the night. "'Pears to me I neber heerd ob sich a meetin'." A sentiment evidently shared by young Mr. Drake, who, as he walked home, congratulated himself that he had attended it—why, he hardly knew—resolving that if that was what the Women's Home Mission Society was doing, it was high time it should have his support and practical aid, as that of a man who loved his country. "Such a meeting as it was!" he repeated, half aloud.

Such a meeting, too, as the rejoicing Committee had the next day, as they counted the

undreamed-of sum that had been added to their slender treasury, and lingered gratefully over the happy outcome of all their tribulations. Truly, the dark cloud that hung so threateningly over them had its "silver lining"; their extremity had, indeed, been God's opportunity, and one and all recognized that they had received a direct answer to prayer. He had directed their plans, blessed their simple efforts, inspired Mr. Bourne's golden words and sent them an audience of "cheerful givers."

"And taught us our dependence upon Him as we have never felt it before," remarked Mrs. Beach, feelingly.

"And that He will help us to help ourselves, if we are willing to be used as He would use us," said Mrs. Brooks, who still almost shivered as she thought of her effort the evening before.

"And to be ready to consecrate our talents, whatever they may be, to His service when needed," added Mrs. Mortimer.

"Yes, and that with His blessing we can accomplish all things," said Mrs. Platt. "He loves to be entreated for that blessing, and what an assurance this experience gives us of the efficacy of prayer."

"He loves also to be thanked," said Mrs. Burns, after commenting tenderly upon Mrs. Platt's suggestive words, "and who so indebted as we?"

The traveler standing at sunset on the terrace at Berne looking out upon the Oberland, sees that marvelous afterglow—*Nachglühen*—produced by the rays of the sunken sun reflected from the snow-capped mountain range. It has a glory all its own, born of the mountains and the sun; a work of nature beyond the reach of art to successfully imitate, and worth a journey to Switzerland to see.

There is, too, a spiritual afterglow, an illumination of the human heart, often of the human face, wrought by the Holy Spirit; a restoration of the lost image of God originally impressed upon man by his Creator. When this little group of Christian women separated, after Mrs. Burns' simple, sincere prayer of thankfulness and consecration, in which all had silently and heartily joined, their hearts rejoiced and their faces shone in this heavenly afterglow; an effect possible only when the Divine Sun of Righteousness sheds His beams upon receptive human souls.—*Woman's Board of Presbyterian Home Missions.*

THE USE OF A BOX.

BY S. T. JAMES.

I was brought up in a family where giving was always recognized as a necessary act of Christian life, and was taught also to understand the difference between giving what had just been given me by another, and so had scarcely become really my own, appropriated by myself, and giving what I had by earning and saving made to be a real possession, the parting with which involved more or less of struggle—certainly involved a deliberate act of renunciation and giving on my part. It is only within a year, however, that I, who have grown to man's estate, came to know the use of a box in the Christian hoarding and giving of money. I had often heard of Systematic Beneficence, a term which conveyed to my mind the idea of a formal, unloving, and calculating use of money for benevolent purposes, and seemed to conflict with a free, hearty and spontaneous response to the demands made upon one by suffering, or by the cause of Christ's kingdom; but under the influence of a vague dissatisfaction with my habits of giving, which seemed habits of impulse, wayward and not reasonable, I determined to make the experiment of a box.

I set up a box, taking care to appropriate one which it was as easy to get money out of as into. I rather mistrusted those religious tin houses into which money descended by the chimney and could be got out only by being turned upside down and vigorously shaken; they are too much like people who receive God's blessings from above, but, having no ordinary egress for the blessings, require to be upset from their comfortable foundations and vehemently shaken by God's afflictive hands before they begin to yield their riches. My box was a good square one, large enough to receive the weekly deposit, but not so large as to tempt to an undue accumulation of funds.

I resolved to put into this box a certain sum every Lord's Day morning, and to accompany my offering with the determined thought: I give this freely to the Lord as a thank-offering. I liked the sentiment of connecting this little gift to Him with the great gift from Him to me, renewed each resurrection morning; and I liked the giving outright, direct to Him, without the interposition of any intermediate cause. There the money lay in my box, taken out

of my pocket-book and put in there, consecrated to special religious use.

The question came up, How much ought I to put in? or, as I like to word it, How much might I put in? The problem was easier to me than to some, because I had a fixed salary, and knew quite accurately at the beginning of the year how much I could count on having during the twelvemonth. I knew what regular expenses I should be called upon to meet—of food, lodging and dress. I put these sums down. I added the premium on my life insurance endowment policy, which represented my savings against future disability; I added also amounts likely to be spent in traveling and presents to my friends, and certain helps to my education, such as books, and then subtracted the amount from my income. There was something left over—it turned out to be very near a tenth of my income; so I bethought myself that I had been making a margin in all my estimates, and I increased the whole amount that I would especially set apart, so as to make sure of that any way, divided by fifty-two, took the nearest round sum, and made that the money which I would put into my box each Lord's Day. I said it was a simpler matter with me than with some; yet I think people's difficulties would generally vanish if their will was made up. There are few who cannot estimate the earnings of the next year; and they can easily adjust matters at the end of the year; for if their earnings have been greater than they anticipated, they can make a special Christmas offering.

Now when it came to emptying the contents of my box, I reasoned: I am systematic in hoarding a certain fixed sum each week, and have gone very much by rule; now I will not give by a fixed tariff, but let my impulses have some sway. So, whenever I wanted to give way, or when some good opportunity occurred, I went to my box, took a hasty survey of the amount in the box and the occasion, and then gave, sometimes all there was in the box, sometimes only a portion. And there was a singular fact which I noticed: no matter how often I might apply to the box, there was always something there. I have often thought of the widow's cruse, and have begun to believe that the miracle was not so extraordinary after all, but followed laws of our higher nature, which are destined, when

paramount in the world, to regulate everyday miracles. It was singular to me also to find always so much in the box. It was a fresh surprise every time I went to it. I found it as difficult to see how there came so much there, as I generally do in my private expenses to see where the money can have gone to.

There is much that I might tell of the uses of my box, but I will mention only the most manifest and simple. It has made giving a delight; it has made me feel rich just when I wanted to, when riches could do something for others. It has made saving easy and giving easy. It has helped me to understand how perfect would be our joy if we saved all our money and time and strength and thought and love for the Lord, and lavished it freely, openly, upon his needy ones. It has given me a glimpse into the depths of that love which led the Lord Jesus to become poor that we through his poverty might be made rich.—*American Tract Society.*

"IF."

If all our life were one broad glare
Of sunlight—clear, unclouded;
If all our path were smooth and fair,
By no deep gloom enshrouded,
Then we should miss the darker hours,
The intermingling sadness,
And pray, perhaps, for storms and showers
To break the constant gladness.
If none were sick, and none were sad,
What service could we render?
I think if we were always glad
We hardly could be tender.
Did our beloved never need
Our loving ministration,
Life would grow cold, and miss, indeed,
Its finest consolation.
If sorrow never smote the heart,
And every wish were granted,
Then faith would die, and hope depart,
And life be disenchanting.
And if in Heaven is no more night,
In Heaven no more sorrow,
Such unimagined, pure delight
Fresh worth from pain would borrow.

—Sel.

FORM OF A BEQUEST TO THE SOCIETY.—

"I give and bequeath to the American Baptist Home Mission Society, formed in New York in the year eighteen hundred and thirty-two, the sum of——— for the general purposes of said Society."

MISSIONARY DEPARTMENT.

Rhode Island—Woonsocket.

Our work has been full of interest during this past month. Many Roman Catholics have attended our meetings. Some are earnestly searching the Scripture; others are expected to be baptized this summer. The work is very interesting and encouraging at present. The only discouraging feature in our work is the removing of so many of our people to some other places in order to find work.

But, on the whole, we have many reasons to feel thankful to God for the blessings we received.

Hoping, praying and working for greater results. I am yours sincerely,

N. N. AUBIN.

Immanuel Mission—O. T.

Dear Bro.: Inclosed find my report for first quarter. The Lord continues to bless His work. Have been to the waters of baptism two Sabbaths in succession, three following Jesus each day. Others are seeking. An Indian man stood at the coffin of a little babe to-day and said to the babe: "Tell the Father (meaning God) to help me into the Jesus road." It makes the heart glad to see how they seek for the light. I praise God that He has called me to help lead them to Jesus. Our camp meeting is soon. We are asking for a greater work. The windmill is up and will soon be in motion.

HOWARD H. M. CLOUSE.

Wisconsin—Grantsburg.

Dear Bro.: I enclose you my report for the quarter ending June 30th. During the quarter my dear wife has been quitesick; so sick that at one time we had no hopes of her recovery. I am thankful, however, that God in His infinite goodness saw fit to spare her life yet awhile, and that I have not been kept from the work more than I have. She is now up and around, though weak, and, I hope, on the way to recovery, although the rebuilding of her health seems very slow.

Our State Conference has just had its annual meeting at Sister Bay, which was characterized by harmony and spiritual power. The results of the year's work, judging

from the total number of baptisms, has not been so large as some previous years, only fifty-nine having been baptized. The total membership in the Conference has also been reduced somewhat, owing to removals and other causes. The year has been full of changes in that several of our good pastors have removed to other States. Brethren Lundquist, Linden and Sten, who were all good men, have left us, and we feel the loss. It seems that some of our churches have yet to learn to appreciate a good man, and thus do what they can to help him.

We have felt the hard times in some directions, but we have, in spite of the hard times and the other unfavorable conditions, raised about \$1,100 for State Missions, and this from a total resident membership of only 1,000. Now, I think this well worthy of mention, and imitation, by some, at least. Our people have in their extreme poverty shown a true love for the cause of Christ, and I know that in many instances the last dollar has been given for missions. But we need more money, for we ought to put in more men on the needy fields. We ought to have a man in Pepin and Pierce Counties at once. At Lund, Pierce County, we have a little church of eighteen members. In the beginning of June we had a camp meeting here, and hundreds of people came out to listen to the Word of God. If we could build a chapel here and put the right man to work, we would soon realize grand results, for this is a permanent settlement, and many of the farmers are well to do. Is there not some way by which this might be realized? I know of two Congregationalist ministers who for years have been supported by private persons from the East, on fields here in Wisconsin, where they as a denomination had a much smaller outlook than we would have here. Is there not some good Baptist brother with means, who, in younger days, felt a call to do missionary work, but, through intervening causes, was hindered to go, who now will take it upon himself to support a man here, and thus be a means of bringing the truth, as it is in Christ Jesus, to the Swedes in this section of the country, and thus gather sheaves for himself for the last day? The Lutherans have one of the finest church buildings in the State, and there is no reason why we should not have a strong church here. There are other fields just as

important, but we cannot reach them as we ought.

At Lake Nebagmain, in Douglas County, we have a little church, also eighteen members, and this is a comparatively new settlement. Our people here are very poor, as anyone will understand who knows something of what work it takes to make a new home in our large forests in northern Wisconsin. This little band has, during the spring and summer, built a chapel that is now about to be dedicated, costing \$800, and this with hardly any prospect of getting any help from outside. One brother has spent as much as six weeks, himself and team, on this work. I wish some of our brethren who are living amidst plenty, and grumbling over hard times, could see this church, see their homes, and thus learn something of true devotion to God.

My letter is lengthy, so I will close. Pray for the Swedes in Wisconsin, aye, for all the work here; for, indeed, Wisconsin is a large and needy field.

May God bless our Missionary Societies, and all the officers, and may we, as Baptists, rise to our great opportunities, pay the debt, and go forward. J. P. SUNDSTROM.

Menomonie.

Dear Bro.:—The work on this field is moving along steadily and surely, I trust. We have five Sunday-schools conducted by the members of our church. Four of these are in the country districts, held in school-houses. Brother Holden, an ordained minister, who is a member of our church, preaches at these four stations; preaches at two on each alternate Sunday, at close of Sunday-school. I preach at Rusk school-house every Sunday P. M., where we have a little church of twenty-two members, seven of whom have recently been converted and baptized. Brother Holden gets only a very small support from the mission stations at which he preaches. This field is so large that one man cannot do the work. The outlying districts need preaching, and we must give it to them if possible. We are a weak church financially, as all the members are of the laboring class and depend on their daily work for a living; still they give grandly considering their means. We have one man who gave \$25.00 to Foreign mis-

sion, but nothing to Home, which accounts in part for our large collection for that object. I have been in meetings nearly every night since the first of May at the mission stations and in the city here. A number who have been converted will unite with us soon. We are still holding meetings every night. M. A. PACKER.

Prentice.

Dear Bro.: At Westboro, fourteen miles south of this place, we have a little Swedish Baptist Church of fifteen members. One of the members preaches to this little flock, while he earns his living by farming, which in this part of the country is very hard work. When this band of believers heard of the great debt of our Missionary Societies they went to work and offered different articles, which they sold at a social, and hereby brought in \$15, which will be sent to the Treasurer of the Home Mission Society, to be divided between your Society and the Missionary Union. I think that this \$15 from this poor people is one of the most precious in the sight of the Lord.

As this church don't receive aid from any society for their own work, and as they have given between seven and eight dollars to the Missionary Union before, this year, I thought it worth telling. O. ELLISON.

North Dakota—Lisbon.

Dear Bro.:—The past quarter has brought with it some peculiar experiences. The Salvation Army descended on our little city and took it by storm. For a time it looked as though there was an end of all church work; or at least that we should have to take to soldiers' coats and titles and flags and drums and horns. Gradually a strong feeling of opposition to the churches was developed on the part of not a few. During the whole time our morning services have maintained themselves, though the Sunday-school has been slightly reduced in numbers. The evening service has been interfered with most. Had it not been for the disorganization thus caused, we should have had to report the baptism of several who have, for a time, been turned away from their purpose. One young man has professed his faith in Christ. He has been greatly

changed in life and character. Formerly he was thoroughly estranged from church work; now he is one of our most trusted workers. Three young ladies are prepared to follow Christ in baptism as soon as the river is in a condition fit for baptizing in it. I think there is little doubt but that the experiences through which we have passed will in the end do good.

G. H. DAVIS

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.

NAME.	FIELD.	NO. BAP.
A. Lawrence,	Enid, Okla. Ter.,	18
M. A. Parker,	Immanuel Ch., Menomonie, Wis.	16
T. M. Coffey,	Elk Point. So. Dak.,	6
Albert Foltz,	St. John, Kans.,	10
Jacob Cornelius,	Galena, Kans.,	7
J. R. Raiden,	District Missionary, Northwestern Kans.,	22
N. C. Naylor,	Maryland Avenue Ch., Washington, D. C.,	8
Jas. Colbert,	Muskogee, Seminole and Wichita Associations, Ind. Ter.,	6
P. H. McEwan,	Emmanuel Ch., Victoria, B. C.,	16
Wm. Wilber,	District Missionary, So. Central Kans.,	16
S. C. Davis,	Cheyenne, Wyo.,	13
A. J. Sturtevant,	Immanuel Ch., Sacramento, Cal.,	5
T. L. Crandell,	Ogden, Utah,	9
F. O. Nelson,	Great Falls and vicinity, Mont.,	8
T. H. Fitzgerald,	Huntington, W. Va.,	6
J. H. Hogan,	Fairland and Hudson Creek, Ind. Ter.,	13
J. C. Jordan,	Dillon and vicinity, Mont.,	9
W. M. Anderson,	Oklahoma City, Okla. Ter.,	5
W. L. Markland,	Hurley So. Dak.,	8
J. M. Hepp,	Montrose and Clear Lake, So. Dak.,	5
J. R. Powell,	Prairie Temple and vicinity, Kans.,	9
H. H. M. Clouse,	Rainy Mountain and vicinity, Okla. Ter.,	6
Jerry Hurt,	New Hope, Kans.,	7
J. S. Hendricks,	Wakeeney and vicinity, Kans.,	15
J. L. Smith,	Spokane, Wash.,	5
E. G. Boyer,	Republic City, Kans.,	12
F. H. Leonard,	Lyons and Ellsworth, Kans.,	40
W. K. Williams,	Weir City, Kans.,	30
I. H. Clemons,	Dighton and vicinity, Kans.,	5
M. O. Field,	Round Spring and vicinity, Ind. Ter.,	6
H. B. N. Brown,	General Missionary, Colored, La.,	27
H. B. Turner,	Immanuel Ch., Portland, Ore.,	6
Jos. Antoszewski,	Poles, Buffalo, N. Y.,	6
Carl E. Oberg,	Bethel Swedish Ch., Minneapolis, Minn.,	5
C. H. Smith,	Elroy, Wis.,	6
C. H. McKee,	Adams and Athena, Ore.,	5
J. M. Whitehead,	District Missionary, Eastern Kans.,	11
T. O. Wold,	Norwegians, No. Dak.,	10
F. O. Lamoureux,	Shelton, Wash.,	13
J. F. Day,	Corvallis Association, Ore.,	6
J. L. Allen,	Beth Eden Ch., Colored, Oakland, Cal.,	5

August Olson,	Swedes, Spokane, Wash.,	8
C. P. Bailey,	Prineville, Ore.,	16
I. B. LeClaire,	French, Lowell, Mass.,	6
Gilman Parker,	General Missionary, Ore.,	5
A. W. Snyder,	District Missionary, Ore.,	10
J. H. Hoke,	General Missionary, Colored, Ark.,	16
G. W. Hicks,	Elk Creek and vicinity, Okla. Ter.,	5
W. M. McCart,	Millville, Round Mountain and Mill Creek, Cal.,	25

Home Mission Appointments.

"How shall they hear without a preacher? and how shall they preach, except they be sent?"—ROM. 10: 14, 15.

IN JULY.

The following appointments were made:

Rev. W. R. Pettiford,	District Missionary, Ala.
" H. M. Bell,	Tucson, Ariz.
" F. S. Lawrence,	Immanuel Church, San Jose, Calif.
" Nis Tychsen,	Danes and Norwegians, Oakland, Calif.
" A. M. Russell,	Hamilton Sq. Ch., San Francisco, Calif.
" J. D. Wood,	Exeter and Lindsay, Calif.
" D. D. Proper,	General Missionary, Colorado and New Mexico.
" Carl Lundgren,	Swedes, Wilmington, Del.
" S. J. Winegar,	Immanuel Church, Sioux City, Iowa.
" J. S. Murrow,	Indians, Okla. and Ind. Ter.
" L. J. Dyke,	General Missionary, Okla. and Ind. Ter.
" D. J. Austin,	Poteau, Wister and Cameron, Ind. Ter.
" Wm. Bird,	Fourteen Mile Creek and vicinity, Ind. Ter.
" T. F. Coe,	Ryan, Ind. Ter.
" Wolf Coon,	Flint, Ind. Ter.
" B. O. Field,	Going Snake, Ind. Ter.
" M. O. Field,	Round Spring and vicinity, Ind. Ter.
" Alfred Folsom,	Choctaw Nation, Ind. Ter.
" J. L. Keller,	Wynnewood and Davis, Ind. Ter.
" A. L. Lacie,	Cherokee Nation, Ind. Ter.
" Josiah McClure,	Choctaw Nation, Ind. Ter.
" Robert Owen,	Caney Valley Church, Bartlesville, Ind. Ter.
" Daniel Rogers,	Tablequah, Ind. Ter.
" W. H. Shank,	Claremore, Ind. Ter.
" J. P. Thompson,	Chickasaw and Choctaw Nations, Ind. Ter.
" W. A. Treadwell,	Choctaw Nation, Ind. Ter.
" C. S. Wright,	Choctaw Nation, Ind. Ter.
" W. B. Bradshaw,	Hutobinson, Kans.
" J. S. Cossairt,	Rosedale, Kans.
" J. J. Griffin,	Garden City and vicinity, Kans.
" V. W. Robinson,	Valley Falls, Kans.
" H. P. Crego,	Salina, Kans.
" J. H. Van Len,	Colored People, Kans.
" C. L. Charron,	French, Waltham and vicinity, Mass.
" Moses Robert,	French, Brockton and Taunton, Mass.
" J. A. Savignac,	French, Lawrence, Mass.
" F. J. Salsman,	Missoula, Mont.
" J. J. Berger,	Hancock, Mich.
" C. A. Alden,	Swedes, Ludington, Mich.
" N. L. Freeman,	Reno, Nev.
" Ole Larson,	Norwegians, Hillsboro, No. Dak.
" Cyrus Sullivan,	Aneta, No. Dak.

Rev. J. B. Sundt, District Missionary, Norwegians, No. Dak.

- " H. H. M. Clouse, Immanuel Mission, Okla. Ter.
- " D. N. Crane, Wichita Mission, Okla. Ter.
- " E. C. Deyo, Comanche Indians, Okla. Ter.
- " G. W. Hicks, Elk Creek and vicinity, Okla. Ter.
- " Petrus Eljenholm, Swedes, Warren, Pa.
- " Lee Kay, Chinese Mission, New York, N. Y.

Dr. C. F. Mills, Chinese Mission, New York, N. Y.

Rev. H. Ralford, General Missionary, Colored, S. C.

- " S. W. Boyken, District Missionary, Colored, S. C.
- " E. V. Gassaway, District Missionary, Colored, S. C.
- " S. G. Adams, General Missionary, Utah and Southwest Wyo.
- " T. L. Crandall, Ogden, Utah.
- " H. P. Weeden, District Missionary, Colored, Va.
- " Wm. Cousins, District Missionary, Colored, Va.
- " P. S. Lewis, District Missionary, Colored, Va.
- " W. A. Gunton, Port Angeles, Wash.
- " W. F. Raasch, Parsons and vicinity, W. Va.
- " N. F. Clark, District Missionary, Northwest Wis.
- " C. H. Henningson, District Missionary, Danes and Norwegians, Wis.

Rev. W. G. Evans, Sheridan, Wyo.

- " W. A. Schoen, Germans, Hagary, Ontario, Can.
- " Henry Wernicke, Germans, Joliet, Ill.
- " Charles Wachite, Germans, Central Willamette Valley, Ore.
- " O. A. Williams, Supt. of Missions, Red River District.
- " S. C. Fulmer, District Secretary, Indiana and Southern Illinois.

The following teachers were appointed:

- Atlanta Baptist College, Atlanta, Ga.—Mr. William E. Marshall. Miss M. McCreary, Mrs. J. H. Hyde, Matron.
- Shaw University, Raleigh, N. C.—Mrs. A. W. Puges.
- Florida Baptist Academy, Jacksonville, Fla.—Principal, N. W. Collier; Miss S. A. Blocker.
- Chinese School, San Francisco—Mrs. H. F. Norris.
- Wayland Seminary, Washington, D. C.—Mr. A. F. Brewer.
- Indian University, Bacone, Ind. Ter.—Rev. J. H. Scott, President; George E. Myers, Florence M. Scott, Elizabeth B. Jacobus, Minnie M. Pratt, Annie Rathbun, Sadie E. Bonham, Elson Thayer.
- Bishop College, Marshall, Tex.—Miss Pierson.
- Spelman Seminary, Atlanta, Ga.—Miss Williams.

Financial Statement for June.

MISSIONS AND EDUCATION.

Expended for the month,	\$19,239 14.
Donations from Churches, Sunday-schools, and Individuals,	\$11,421 39
Legacies,	1,735 00
Schools,	1,965 41
Interest and Dividends,	1,803 01
Income from Real Estate,	732 56
HOME MISSION MONTHLY,	132 15
Total for June,	\$17,789 52
Donations, Legacies, etc., from April 1, 1897, to June 1, 1897,	41,475 85.
Total for three months,	\$59,265 37

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	\$502 69
Interest for Benevolent Fund,	1,007 04
Interest for Loan Fund,	158 40
	1,668 13
Donations, Legacies, etc., from April 1, 1897, to June 1, 1897,	2,520 58
	4,188 71
TRUST FUNDS.	
Conditional and Annuity Funds,	1,600 00
Trust Funds received from April 1, 1897, to June 1, 1897,	6,417 45
	8,017 45
Total receipts for the present year,	\$71,471 53.

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, \$71.98.

Canton Ch.....	7 50
Passadumkeag Ch.....	50
Montague Ch.....	1 63
Brewer, First S. S.....	4 98
Belfast Ch.....	6 89
Buckfield Ch. (desig.).....	7 00
Gardiner Ch.....	4 30
Kennebunkport Ch.....	14 18

LEGACY.

Calais, Estate of Mrs. C. R. Rideout (desig.).....	25 00
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NEW HAMPSHIRE, \$346.00.

Lisbon, Mrs. A. B. Taffit.....	4 00
Nashua, Rev. G. G. Brien (desig.).....	1 00
Antrim, A Friend.....	37 00
Hinsdale, Lizzie S. Sargeant (desig.).....	1 00
Conway, Mrs. S. E. Hamblen (desig.).....	3 00

LEGACIES.

Dover, Estate of Betsey Weed.....	200 00
Antrim, Estate of John G. Abbott.....	100 00

VERMONT, \$67.90.

Bennington, Miss Z. W. Brigham (desig.).....	50 00
West Haven Ch.....	3 50
Amsden, Y. P. S. C. E.....	1 15
Perkinsville Ch.....	7 50
East Swanton Ch. (desig.).....	2 50

MASSACHUSETTS, \$1,674.90.

Boston, Clarendon St. Ch.....	112 87
Mrs. Samuel N. Brown (desig.).....	50 00
East Brookfield Ch. (desig.).....	5 89
Ashland Ch.....	2 42
Edgartown, First Ch., Y. P. S. C. E.....	2 00
North Tewksbury Ch.....	45 17
Chelsea, A Friend.....	5 00
Springfield, First Ch.....	34 48
Florida Ch. (desig.).....	5 00
Gloucester, Chapel St. Ch. (desig.).....	44 00
Holyoke, Second Ch.....	118 20
Worcester, French Mission (desig.).....	2 50
South Ch.....	7 79
Rochdale Ch.....	1 75
Brookline Ch.....	72 37
Sharon Ch.....	2 32
Newton Centre, Bible School.....	27 78
Dorchester, Immanuel Ch.....	6 92
West Acton Ch.....	9 31
Woburn, First Ch.....	31 81
Bernardston, B. Y. P. U.....	5 33
Agawam Ch.....	21 56
S. S.....	3 42
Y. P. S. C. E.....	3 27
Haverhill, First Ch.....	23 98
Gardner, Rev. F. A. Perron.....	2 50
For Chinese Mission, New York City:	
Attleboro, Miss C. Belcher.....	1 76
Fall River, Second Ch., Y. P. S. C. E. (desig.).....	5 50
C. E. F. No. Tewksbury Ch.....	20 00

LEGACY.

Boston, Estate of Abigail C. Parker.....	1,000 00
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RHODE ISLAND, \$189.54.

Providence, Rev. J. N. Williams (desig.).....	10 00
Coll. per Rev. J. N. Williams.....	10 80
Swedish Ch.....	6 72
East Providence, Second Ch.....	5 63
Warren Ch.....	37 05
Quidnessett Ch.....	61 84
Newport, Mrs. S. M. McMaster (desig.).....	50 00
C. E. F. Quidnessett S. S.....	7 50

CONNECTICUT, \$376.15.

Danbury, Second Ch. (desig.).....	5 50
Packville Ch.....	15 40
Norwich, Third Ch.....	1 41
Emma A. Avery (desig.).....	25 03
Branford, L. S. C.....	10 00
Hartford, Olivet Ch.....	6 93
Meriden, Main St. Ch.....	18 80
New London, First Ch.....	87 12
Montville, Union Ch.....	13 14
Preston Ch.....	12 69
Groton, First Ch.....	29 28
Stonington, Mrs. Wm. J. H. Pollard (desig.).....	50 00
For Chinese Mission, New York City:	
Wallingford, Miss E. I. Brown.....	88

LEGACY.

Andover, Estate of Rev. Jas. M. Phillips.....	100 00
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NEW YORK, \$4,647.01.

New York City, Calvary Ch.....	141 00
Mount Morris Ch.....	25 00
East Mount Morris C. E. Soc.....	3 00
Ascension Ch.....	7 03
Madison Ave. Ch. (desig.).....	167 50
Madison Ave. Ch.....	25 00
Emanuel Ch.....	11 12
Mrs. E. Underhill.....	4 00
A Friend.....	250 00
Brooklyn, Greene Ave. Ch. Y. P. S.....	20 00
Noble St. Ch.....	21 00
Rochester, Park Ave. Ch.....	71 07
Park Ave. Ch. (desig.).....	123 32
Albany, Hope Ch.....	15 02
Mannville Ch.....	10 00
B. Y. P. U.....	3 75
Angelica Ch.....	15 00
Adamsville Ch.....	1 66
Franklin Ass'n.....	6 15
Perry, Leicester St. Ch.....	9 00
Dundee Ch.....	23 10
Y. P. S. C. E.....	4 00
Stillwater, Second Ch.....	43 35
S. S.....	6 65
Philadelphia Ch.....	2 20
Hannibal Ch.....	18 00
Webster Ch.....	9 00
Queensbury Ch.....	1 80
Hartford Ch.....	8 00
S. S.....	5 29
Y. P. S. C. E.....	2 50
Big Flats Ch. (desig.).....	18 25
Clyde, First Ch.....	2 77
Lawville Ch.....	17 00
Saratoga, First S. S.....	12 94
Watkins Ch.....	13 56
Syracuse, Delaware St. Ch.....	34 50
Carthage, Y. P. S. C. E. (desig.).....	10 00
Kingston, First Ch.....	30 00
Vinton, Mrs. Mason Springsted.....	50 00

Cooperstown, Mt. Vision Ch.....	13 00
Warren Ch.....	2 00
Medina Ch.....	22 64
S. S.....	17 50
Westerlo Ch.....	3 25
Schenevus Ch.....	43
Summit, First Ch.....	1 50
Richmondville and Fulton Ch.....	5 00
Sloansville Ch.....	1 00
Little Falls, Fort Plain Ch.....	2 00
Norway Ch.....	6 00
Salisbury Church.....	5 25
Pulaski, Oswego Assn.....	7 00
Carthage, Black Run Ch.....	17 29
Watertown Ch.....	5 00
Milo, Second Ch.....	4 00
East Clarence Ch.....	6 00

Eden Center, Maple Grove farm, John F. Horton and family.....	5 00
John F. Horton and family (desig.).....	2 50
West New Brighton, Mrs. C. E. Gurr (desig.).....	2 50
Sherburne Village Ch. (desig.).....	9 50
Ripley Ch.....	7 16
So. Somerset, Hartland Ch.....	5 00
Lawrenceville Ch.....	5 00
Malone Ch.....	3 00
Parishville Ch.....	10 00
Pittsford Ch.....	10 00
St. Lawrence Assn C. E. Soc.....	3 00
Truxton Ch.....	5 00
Belleville Ch.....	5 00
Himrods Ch.....	5 15
Valley Falls, First Ch.....	5 00
Warsaw, First Ch.....	33 23
Troupsburg Ch. (Rev. I. H. Beaman, \$5 00).....	19 00
Adams Village Ch.....	14 25
Corinth Ch.....	2 00
Mahopac Falls Ch.....	30 00
For Chinese Mission, New York City:	

New York City, Chinese S. S. Coll.....	27 82
Dispensary Coll.....	10 80
Friends.....	4 99
Brooklyn, Harry Grimley.....	1 00
*New York City, John D. Rockefeller.....	1,000 00
*For Spelman Seminary, Ga.: New York City, John D. Rockefeller.....	1,764 75
C. E. F. For Chapel Building: Newport Church.....	2 00

LEGACY.

Berlin, Estate of Hannah Griswold Beach.....	300 00
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NEW JERSEY, \$162.78.

Millington Ch.....	42 94
Mt. Bethel Ch.....	3 35
Jersey City, Parnly Memorial Ch.....	25 00
Asbury Park Ch.....	10 00
Vineland, David Hale.....	15 00
Lakewood Ch.....	11 00
Jacobstown Ch.....	18 20
Hopewell Ch.....	5 75
Chesterfield Ch.....	6 75
Florence Ch.....	6 23
Arlington, Swede Ch.....	7 51
For Chinese Mission, New York City:	
Passaic, J. Taylor.....	2 00
C. E. F. For Chapel Building: Gloucester S. S.....	4 00
Cape May City S. S.....	5 00

PENNSYLVANIA, \$929.47.

Philadelphia, Wm. Hawkins (desig.).....	100 00
Lehigh Ave. Ch.....	17 07

South East Ch.....	4 01
Grace Temple Ch.....	68 82
Wissahickon Ch.....	2 34
Frankford Ch.....	14 75
New Tabernacle S. S.....	6 60
Mrs. M. R. Trevor (desig.)	200 00
A. Steward (desig.).....	200 00
Springfield Ch.....	2 80
Lower Merion Ch.....	50 42
Linesville Ch.....	2 17
Pittsburg, Ebenezer Ch.....	2 00
Shiloh Ch.....	2 03
Coll. at Anniversaries.....	48 36
Carnegie Ch.....	5 15
Columbia and Wells Ch.....	1 50
Springfield, Mrs. Frank Riley..	2 00
Meadville Ch.....	21 00
Williamsport, Erie Ave. Ch.....	15 00
Chester, First S. S.....	15 00
Bridgeport, Y. P. S. C. E.....	5 00
Harlansburgh, Unity Ch.....	9 85
Mt. Pleasant Ch.....	18 50
S. S.....	2 47
Cold Point Ch.....	10 83
Brockwayville Ch.....	1 00
Lewistown, Calvin Greene (desig.).....	50 00
C. E. F. For Chapel Building:	
Collingdale S. S.....	2 00
Philadelphia, Calvary S. S.....	2 00
Wissahickon S. S.....	5 83
Eleventh S. S.....	12 50
Chester, First S. S.....	25 40
Curwensville S. S.....	3 10

DELAWARE, \$2.86.

Camden, Wyoming S. S.....	2 86
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DISTRICT OF COLUMBIA, \$8.16.

Anacostia S. S.....	6 65
C. E. F. For Chapel Building:	
Anacostia S. S.....	1 51

VIRGINIA, \$500.58.

*For Virginia Union University:	
Richmond, Coll. per Rev.	
L. B. Tefft.....	500 58

WEST VIRGINIA, \$47.98.

Boothsville Ch.....	13 00
Ebenezer Ch.....	2 00
Bridgeport, Middleville Ch.....	10 60
Parkersburg Ch.....	2 50
Lazeurville Ch.....	2 13
Elkins Ch., Mission Circle, (desig.).....	2 10
Hendricks Ch.....	50
Parsons Ch.....	50
Montrose and Clover Run Ch.....	50
Glenville Ch.....	5 00
C. E. F. For Chapel Building:	
Boothsville S. S.....	5 00
South Side, Harmony S. S.....	4 15

KENTUCKY, \$2.65.

Henderson, Rev. P. H. Kennedy.....	2 65
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TENNESSEE, \$941.56.

*Nashville, Roger Williams University per Rev. Owen James.....	100 00
*Nashville, Roger Williams University (surplus).....	841 56

SOUTH CAROLINA, \$1,028.85.

Anderson, Rev. E. V. Gassaway.....	5 00
*Columbia, Benedict College (surplus).....	1,023 85

MISSISSIPPI, \$100.00.

*Jackson, Jackson College (surplus).....	100 00
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TEXAS, \$10.00.

Marshall, Bishop College S. S. (desig.).....	10 00
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OHIO, \$249.07.

Mt. Moriah Ch.....	5 75
S. S.....	2 28
Perry Y. P. S. C. E.....	4 00
Martinsburg Ch.....	5 00
Cleveland Assn., Women's Soc.	50 00
Toledo, Ashland Ave. Ch.....	65 88
First Ch.....	42 81
Haskins Ch.....	3 50
Bryan Ch.....	3 38
Torch Ch.....	1 45
Vanderhoof Ch.....	1 00
Pomeroy Ch.....	12 25
Ironton Ch.....	27 00
Little Muskingum Ch.....	3 05
Good Hope Ch.....	3 00
Harrison Ch.....	2 70
B. Y. P. U.....	66
West Union Ch.....	1 00
Washington, C. H. Ch.....	7 80
Orangeville Ch.....	4 00
Ashland, Jennie B. Hult.....	1 00
C. E. F. For Chapel Building:	
Harveysburg, Jonah's Run S. S.....	1 50

MICHIGAN, \$148.74.

Cassopolis Ch.....	7 13
Berrien Springs Ch.....	4 14
Weeson Ch.....	1 70
Jackson, Second Colored Ch.....	50
Mt. Clemens Ch.....	2 00
Columbus Ch.....	6 00
Edmore, First Swedish Ch.....	5 11
Detroit, First Ch.....	80 00
Lake Odessa Ch.....	1 25
Kalamazoo, Bethel Ch.....	17 85
Clear Lake Ch.....	80
Allen Ch.....	50
Hillsdale Ch.....	3 00
Rochester, B. Y. P. U.....	1 50
Big Rock Ch.....	35
Bath Ch.....	1 00
Bengal and Riley Ch.....	1 00
Grand Rapids, Berean Ch.....	2 00
Macomb Ch.....	2 50
Petoskey Ch.....	5 46
Kalkaska Ch.....	3 25
Eastport Ch.....	40
So. Boardman Ch.....	60
Ashland Center, Rev. A. M. Conklin.....	1 00

INDIANA \$478.52.

Plainfield S. S.....	4 00
Lebanon Ch.....	17 50
B. Y. P. U.....	1 50
Juniors.....	3 00
Chili Ch.....	2 52
Goshen Ch.....	1 25
Union Ch.....	4 00
Pleasant Lake Ch.....	3 00
Kingsbury Ch.....	19 30
Pleasant Valley Ch.....	1 50
Bridgeton Ch.....	1 50
Prairie Vine Ch.....	3 85
Galveston, Rev. G. H. Jayne.....	5 00
Elizaville Ch.....	5 60
C. E. F. Edinburg, John W. Dame (deceased).....	400 00

ILLINOIS, \$853.30.

Urbana, Rev. J. F. Mills.....	5 00
Stonington Ch.....	25 00
Pleasant Hill Ch.....	4 00
Champaign Ch.....	17 00
Mrs. C. Baker.....	5 00
Mrs. Wm. Williamson.....	5 00
Mrs. H. T. Sperry.....	5 00
Mrs. F. H. Lloyd.....	5 00
D. H. Lloyd.....	5 00
Y. P. S. C. E.....	5 00
Kane Ch.....	2 50
Quincy, First Ch.....	25 00
Miss Ida Trussells' Class.....	10 00
W. H. Channon.....	5 00

Bakers Prairie Ch.....	3 85
East Lynn, B. Y. P. U.....	5 00
Plainfield, F. J. Robins.....	5 00
Rockton Ch.....	5 76
Tillman Valley Ch.....	5 25
McLean Ch.....	5 00
Rock Island, B. Y. P. U.....	70
Batavia S. S.....	2 50
Sterling Ch.....	10 00
Monmouth Ch.....	38 00
Altona, Swedish Ch.....	2 05
Berwyn Swedish Ch.....	2 49
Salem, Swedish Ch.....	25 00
Lake View, Swedish Ch.....	11 25
Joliet, Swedish Ch.....	26 00
Moline, Swedish Ch., O. L. Swanson.....	5 00
Morris Ch.....	20 00
Princeton Ch.....	5 00
De Kalb Ch.....	6 00
Austin Ch.....	5 00
Rockford Ch.....	35 00
Waukegan Ch.....	7 63
Evanston Ch.....	15 00
Chicago, Fourth Ch.....	14 36
First Ch.....	69 00
Second Ch.....	58 65
Humboldt Park Ch.....	20 00
Swedish Conference.....	14 00
Western Ave. Ch.....	25 00
Highland Park Ch.....	9 00
Calvary Ch.....	3 00
South Ch., B. Y. P. U.....	2 50
Englewood Ch.....	131 34
Windsor Park Ch.....	8 58
Covenant Ch.....	50 00
Mazon C. E. S.....	5 00
Chatsworth Ch.....	19 45
Alpha Ch.....	11 82
Warner Ch.....	4 51
Orion Ch.....	2 11
Galva Ch.....	22 00
C. E. F. For Chapel Building:	
Lake Milligan S. S.....	3 00

LEGACY.

Ontario, Estate of Mrs. W. C. Stedman.....	10 00
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WISCONSIN, \$1,263.15.

Prentice, Swedish Ch. (desig.).....	10 00
Hustler, Ranney S. S.....	3 20
Appleton Ch.....	20 53
Millard Ch.....	16 55
Thompsonville, Wm. Thompson.....	5 00
Warren S. S.....	4 69
For State Convention:	
State Co.vention.....	1,203 18

MINNESOTA, \$59.35.

Albert Lea, Danish and Norwegian Ch.....	27 28
St. Paul, First Ch.....	20 98
Hebron Ch.....	1 00
Zumbrota, Mrs. R. C. Nickerson.....	4 00
Wheaton, First Ch.....	3 09
Browns Valley, Peter Morse.....	2 00
Marion, Mrs. G. V. Kinney.....	1 00

IOWA, \$159.46.

Ottumwa, B. Y. P. U.....	1 00
Epworth Ch.....	8 60
Stuart, B. Y. P. U.....	60
Rock Creek Ch.....	14 00
New Virginia Ch.....	1 75
Plainfield Ch.....	3 30
B. Y. P. U.....	5 00
Mt. Union Ch.....	1 70
Burlington, First Ch.....	15 00
Boone Ch. (desig.).....	3 00
Waterloo, First Ch.....	90 41
Anamosa, First Ch.....	13 10
Hemlock, Rev. John A. Kies.....	1 00
Keokuk, L. H. Lamb.....	1 00

MISSOURI, \$67.89.

Home and Foreign Mission Board.....	67 89
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OKLAHOMA TER., \$15.00.		WASHINGTON, \$8.40.		ANNISTON, Ma. Zion Ch.....		57
Chandler Ch.....	1 03	Palouse Ch.....	50	S. S.....	1 95	
Hennessey, Mrs. Moore.....	45	For East Wash. & No. Idaho Convention:		Boiling Spring, First Dis. S. S. Convention.....	1 00	
KANSAS, \$10.14.		Palouse Ch.....	2 90	Montgomery, H. A. Loveless..	5 00	
Elm Creek Ch.....	1 50	MEXICO, \$25.63.		Talladega, Rev. S. A. Rivers..	1 00	
Marshall Centre Ch.....	5 14	Linares, Rev. T. M. Westrup..	5 00	Greenboro, Rev. D. T. Gulley..	5 00	
Stillwell, Solomon Valley Ch....	1 50	City of Mexico, First (h. Woman's Society (desig.)....	5 00	St. Paul's Ch.....	1 00	
C. E. F. For Chapel Building:		Sabinas Hidalgo, Rev. J. M. Villareal (desig.).....	2 00	Newberne, First Ch.....	2 00	
Reading S. S.....	2 00	San Luis Potosi, First Ch.....	2 63	For Atlanta Baptist Seminary, Ga.:		
NEBRASKA, \$95.94.		Monterey, B. Y. P. U.....	8 40	GEORGIA.		
Holbrook Ch.....	5 95	Women's Society.....	2 60	Atlanta, Joseph Thomas.....	3 00	
Wayne Ch.....	10 58	WOM'S AM BAPTIST HOME MISS. SOC., \$987.50.		Home Mission Board Soc. Baptist Convention.....	100 00	
Alliance Ch.....	2 00	For teachers in Spelman Seminary, Ga.....	937 50	Rev. and Mrs. Geo. Sale..	30 00	
Lincoln, First Ch.....	49 40	CHINA, \$33.33.		Second Washington Assn.....	1 55	
Hastings, First Ch.....	5 60	Ningpo, Rev. C. F. Viking (desig.).....	33 33	Augusta, Shiloh Assn.....	14 70	
Fairfield Ch.....	2 05	Total.....\$16,638 24.		Warrenton, Second Shiloh Assn	3 60	
Blair Ch.....	13 61	HOME MISSION MONTHLY..		Thomasville Assn.....	16 15	
S. S.....	3 50	CONDITONAL TRUST FUNDS, \$1,600.00.		NEW JERSEY.		
Albion Ch.....	3 25	CHINA, \$33.33.		Vineland B. Y. P. U.....	20 00	
NORTH DAKOTA, \$21.60.		HOME MISSION MONTHLY..		MASSACHUSETTS.		
For State Convention:		CHINA, \$33.33.		Worcester, Lincoln Sq. S. S....	25 00	
State Convention.....	21 60	HOME MISSION MONTHLY..		Springfield, Mrs. H. H. Bowman.....	5 00	
SOUTH DAKOTA, \$23.00		CHINA, \$33.33.		First Ch. Willing Helpers Club.....	10 00	
Conde, P. S. Jansen.....	22 00	CHINA, \$33.33.		PENNSYLVANIA.		
Woonsocket, Mrs. Kelley.....	1 00	CHINA, \$33.33.		Philadelphia, Rev. H. L. Wayland, D.D.....	2 50	
MONTANA, \$42.00.		CHINA, \$33.33.		North East, Kings Daughters.....	20 00	
Hamilton Ch.....	2 00	CHINA, \$33.33.		Mrs. S. Custard.....	5 00	
Bozeman Ch.....	35 00	CHINA, \$33.33.		NEW YORK.		
Belt, Rev. Wm. Remington (desig.).....	5 00	CHINA, \$33.33.		Troy, Fifth Ave. S. S.....	25 00	
COLORADO, \$7.50.		CHINA, \$33.33.		Brooklyn, Friends.....	25 00	
Delta Ch.....	7 50	CHINA, \$33.33.		For Richmond Theological Seminary, Va.:		
NEVADA, \$40.40.		CHINA, \$33.33.		MASSACHUSETTS.		
Reno Ch.....	30 40	CHINA, \$33.33.		Boston, Mrs. M. C. S. Quincy..	50 00	
S. S.....	10 00	CHINA, \$33.33.		West Acton S. S.....	25 00	
IDAHO, \$20.30.		CHINA, \$33.33.		Amesbury, John F. Woodman..	20 00	
Nampa, First Ch.....	7 30	CHINA, \$33.33.		Mrs. Stephen Woodman....	20 00	
C. E. F. For Chapel Building:		CHINA, \$33.33.		Miss Helen Woodman.....	10 00	
Mt. Idaho Ch. and S. S....	13 00	CHINA, \$33.33.		Newton Centre, Bible School..	50 00	
OREGON, \$3.20.		CHINA, \$33.33.		For Roger Williams University, Tenn.:		
C. E. F. For Chapel Building:		CHINA, \$33.33.		TENNESSEE.		
Grass Valley S. S.....	3 20	CHINA, \$33.33.		Nashville, Pleasant Green Ch.	2 36	
		CHINA, \$33.33.		Lebanon Ch.....	5 00	

NOTE.—The bequest of \$250. of Curtis Pettit reported in the June Monthly under Lockport, N. Y., should have read Wilson, N. Y.



THE BAPTIST HOME * MISSION * MONTHLY.

VOL. XIX.

SEPTEMBER, 1897.

No. 9

• • EDITORIAL. • •

We have on hand and shall soon receive many more applications from missionaries for boxes and barrels; names, addresses and descriptions of the families will be sent to societies desiring to participate in this gracious ministry.

We invite the attention of our readers to the admirable article which appears in this number of the MONTHLY on the Manifold Work of the Home Mission Society, which was prepared originally by Dr. Morehouse for the columns of the *Baptist Union*. It gives a graphic, concise and comprehensive view of the work of the Society that cannot fail to be instructive, especially to the young. This article ought to be cherished and studied by all who desire to be informed about the great work of the Society.

There comes to us from all parts of the vast western missionary fields the report of good crops. The heavens have been opened, abundant rains have fallen, magnificent crops have been harvested, and there seems to be a market for every bushel of wheat at prices largely in advance of those of last year. It seems that a period of abundance and of prosperity is to succeed the dreary period of drought and distress. The prosperity of the farmers is the basis of all other prosperity. Their good fortune is the good fortune of us all. Let us rejoice together and give thanks to Him who sends the rain and causes the earth to bring forth abundantly.

We are pained to record the sudden death of Rev. M. Vann, on Tuesday, July 27, at his home at Chattanooga, Tenn. He was one of the ablest Negro pastors, and will be very greatly missed by his brethren. His address before the B. Y. P. U. A. at its recent Convention was very highly spoken of by those who heard it.

We are very glad to say that the Negro Baptist Conventions of Georgia, Tennessee and Mississippi have voted in favor of the formation of State Educational Societies to co-operate with the American Baptist Home Mission Society. Virginia led the way in this very important movement and we have reason to believe all the other States will follow. It is a good move. We shall have more to say of it hereafter.

A SURPRISING AND GRATIFYING RESULT.

It has been a comparatively short time since our general missionary for Utah, Rev. S. G. Adams, went to Mercur, a new and prosperous mining camp southwest of Salt Lake City, where there was no preaching of any kind, and established a Baptist mission. Lots were secured, centrally located, and, with help from the Church Edifice Fund; a neat and attractive chapel was built. Regular services have been held each Sunday. Now the little church has called a pastor and will undertake to provide for his support without aid from the Society. May the grace of God be with them.

A WORD AS TO POLICY.

There are a few well established principles which are dominant in the Rooms of the Home Mission Society to which occasional public reference may properly be made, although no immediate instance specially calls for such re-statement.

1. Inasmuch as the Society is wholly unable from lack of money to respond to all the calls made upon it for missionary aid, it is necessary to use the best judgment possible in deciding what churches to aid. The general principle followed is to foster those churches which give the greatest promise of growth and of usefulness. There are strategic points in missions and the aim of the Society is to occupy those points. For more than sixty years it has pursued this policy, and the results eminently justify its wisdom.

2. It is greatly to be desired that churches should become self-supporting at the earliest practicable day. Where there is an indisposition on the part of those who enjoy the benefit of church privileges established for them to bear their full proportion of the financial responsibility, the Society feels entirely at liberty to withdraw its aid, even though the church should perish. The Society does not aim to carry on independent missionary work; its great object is to aid churches during their early struggles, until they can bear the burden of support alone. There are multitudes of places where a little help judiciously bestowed would in a comparatively short time develop self-sustaining, independent, aggressive missionary Baptist churches, and it is manifestly unwise to withhold appropriations from such places while bestowing money on others that give no promise of independence. The amount of the appropriation made to any mission church ought, as a rule, to steadily decrease year by year until it ceases.

3. While the Society does not prescribe any inflexible rule or standard of qualification for those whom it employs as missionaries, it covets earnestly the best gifts and

seeks to aid men who are most worthy of help and most efficient as workers. The Society is not an asylum or a hospital, and has no money to bestow upon men simply because they are sick, or poor, or needy. Every dollar entrusted to it by its constituents is given to it for the purpose of procuring earnest, fruitful missionary labor; its missionaries are supposed to be soldiers at the front, in the thickest of the fight; they are assumed to be laborers worthy of their hire. The Society has no use for laggards, nor for men unable to bring things to pass; good intentions are no substitute for success in missionary work. Other things being equal, the missionary who has the best preparation for his work, the broadest culture, and the best talents, will achieve the best results.

4. The Society constantly aims, so far as lies in its power, to raise the standard of ministerial qualification among its employees.

It occasionally employs men as missionaries who are illiterate, and some of these men are very efficient workers, especially in frontier communities, but the preference is always given, where practicable, to men who have pursued a liberal education and who are diligent students. If a man thinks so little of the office of the Christian ministry and of the work of the Christian missionary that he will not prepare himself for it, he ought not to be disappointed if the Home Mission Society should refuse to accept his services. There is an urgent need for an educated ministry in missionary work.

5. The Society esteems very highly in its missionaries those qualities of manhood which express themselves in promptness in the performance of duty; in fidelity in the meeting of obligations; in accuracy in making reports; in strict integrity in business affairs; in politeness in social intercourse; in cleanliness of person, dress and speech; in resourcefulness in emergencies, and in general breadth of view and nobility of sentiment. It likes manly men.

WANTED: NEWS AND INCIDENTS.

We ask the especial attention of all of our missionaries to the fact that the large constituency of the Home Mission Society, whose offerings enable it to carry on its great work, are deeply concerned for the welfare of the missions to which they make their gifts. They desire to know the facts, and they naturally look to the HOME MISSION MONTHLY for information. The editor necessarily looks to the missionaries to furnish facts, incidents, descriptions, illustrative of their work. While missionary work is very much the same from year to year, and very much alike in different places, there is, nevertheless, an element of novelty, freshness and variety that can be seized upon and set forth in such a way as to attract attention, awaken interest and do good. The ability to present these facts in an attractive form, in good English, is one of the tests of a successful missionary.

We urgently request every missionary and every teacher in the employment of the Society to send to the Rooms, from time to time, accounts of missionary incidents. Very likely they will not all be published—the editor must select such as in his judgment are best suited to his purpose—but they will all be welcome, nevertheless.

"MISSIONARY BOXES."

BY REV. G. A. SCHULTE.

A Word of Encouragement.

In visiting the homes of many missionaries during my recent trip to the West I had ample opportunity to learn how exceedingly grateful they are and how much their families appreciate the "boxes" sent them. It may be true, as has been stated in the MONTHLY, that sometimes things are sent that are old, worn out, and of but little value. But I think these are exceptional cases. The writer visited one family who had received a "box" which contained, besides many useful articles, some that could not be used to advantage by themselves, but which were received with many thanks by other worthy but needy families in the church.

Several wives of our missionaries expressed with tears of gratitude their appreciation and showed me some of the things received. One of them, with childlike simplicity and delight, pointed to a Sunday dress and other articles she had on, and remarked: "My husband's salary is so small and the needs for the large family so great that I am always the last on the list for anything new in the line of clothing, but through the kindness of the Ladies' Society at — I can now appear as neat as any one of the sisters in our church. One good sister stated that they would have been unable to purchase last winter the necessary clothing, but the "box" supplied the need. It contained a good supply of very necessary articles. Every member of the family was remembered, even the baby, who at the time on the mother's arm by his crowing and laughing seemed to participate in the delight of the mother.

A brother from North Dakota wrote in a letter received last January: "We had a very happy Christmas a few days before we had received the mission box. I wish you could have been present when the box was opened and the things unpacked. You would have enjoyed seeing the children, how delighted they were, dancing around the box when the things with their names on were brought forth." No doubt, if the kind donors could have witnessed this scene on the western prairie they would have felt still greater pleasure, for the Master declares: "It is more blessed to give than to receive."

One missionary from Kansas, in sending in his application for a box this season, remarks: "The last box received from the Ladies' Missionary Circle of B— Ave. Church, at B—, contained just the things we needed. If you should meet any of the noble ladies of that Society, please express to them our heartfelt gratitude and appreciation for their kindness to wardus."

I was informed by a young girl, the daughter of one of our missionaries, that after the application for a box has been sent to the rooms, for weeks and months the mail will be watched by the whole family for information in regard to it. It will thus be seen that the labors of love in this direction are appreciated by the missionaries and their families.



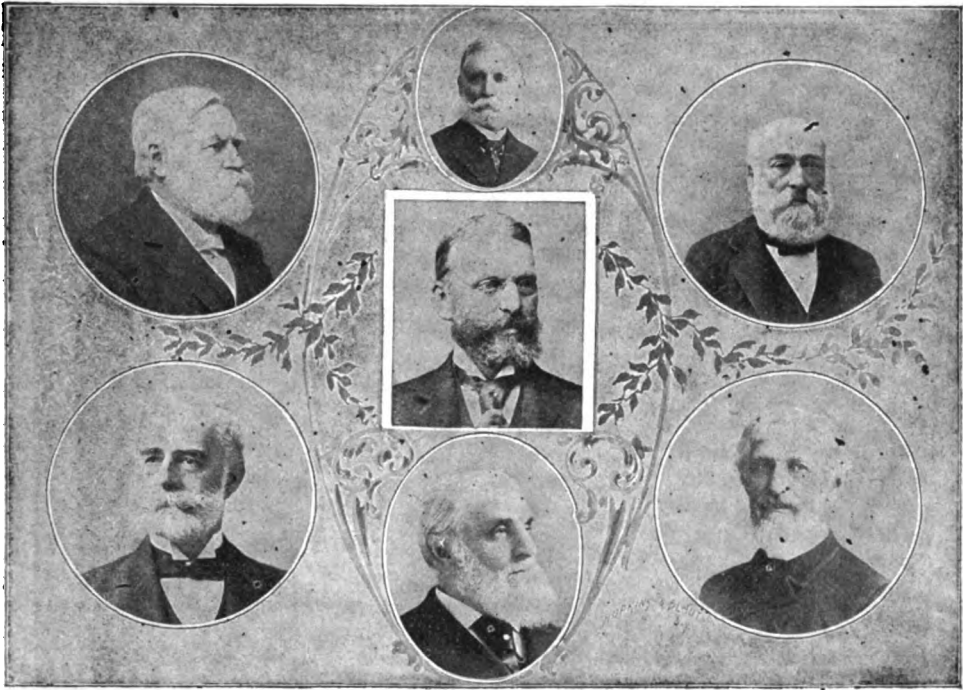
THE AMERICAN BAPTIST HOME MISSION SOCIETY

SKETCHES OF ITS MANIFOLD WORK,

By H. L. MOREHOUSE, D.D., Field Secretary.

I.—ITS ORIGIN AND OBJECT.

The American Baptist Home Mission Society originated in the religious needs of the West. The man in whose brain the idea of such an organization took form was Rev. John M. Peck, who in 1817 went as a missionary of the Triennial Convention to the Mississippi valley near St. Louis, Mo. His journey with his wife and three small children in a one-horse wagon, for the 1,200 miles between Connecticut and St. Louis, required more than three months. He went forth, saying: "It is my desire to live, to labor, to die as a kind of pioneer in advancing the Gospel." In 1826 he returned East to attend the Triennial Convention, to arouse deeper interest in the evangelization of the West. Rev. Jonathan Going, of Worcester, Mass., was profoundly stirred on the subject. In 1831 he visited Mr. Peck in the West. They decided to inaugurate a movement for the organization of a general Home Mission Society. As a result a convention for this purpose was called in New York City in connection with the meeting of the Triennial Convention, April 27, 1832, when it was decided to create such an organization. Fourteen States and Territories were represented in the meeting. On motion of a delegate from Georgia its field of operations was declared to be North America.



SAMUEL COLGATE, ESQ.,
HON. ROBT. O. FULLER,

E. NELSON BLAKE, ESQ.,
H. K. PORTER, ESQ.,
C. W. KINGSLEY, ESQ.

S. A. CROZER, ESQ.,
HON. J. L. HOWARD,

EX-PRESIDENTS OF THE SOCIETY.

Most timely was this organization. Tides of emigration were flowing westward by the improved facilities for transportation. The 131 miles of railroad in 1832 were the beginning of our wonderful railway development. The Erie Canal had been completed seven years before, and eight or ten small steamboats were stirring the waters of Lake Erie. In 1832 Morse invented the telegraph. Only three years before the first steamboat arrived from Europe. Thus the East and the West, the old world and the new, were more closely linked together by improved facilities of communication. This new era of national growth was the fitting hour for the organization of a society which should become the great pioneer missionary organization for the evangelization of the swiftly developing West. Thus in the fulness of the times, under the leading of Divine Providence, the American Baptist Home Mission Society began its career.

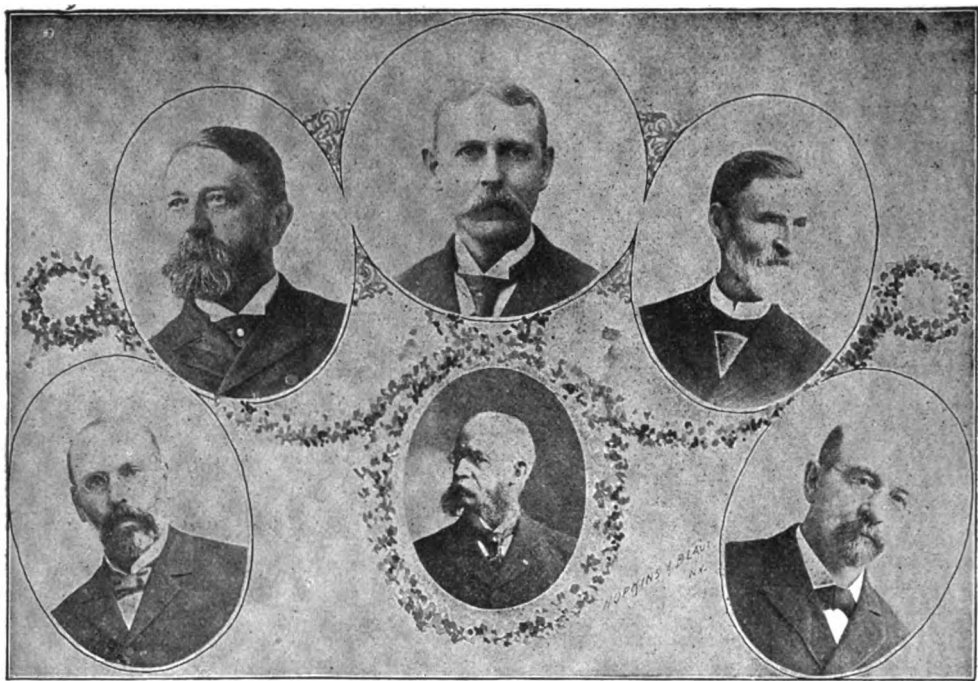
Its great object as set forth in its Constitution is "to promote the preaching of the Gospel in North America;" to give the Gospel to the destitute, to organize churches and Sunday schools, to build church edifices, to provide a better ministry for the colored people and the Indians; to possess this land for Christ.

II.—ITS METHODS.

Under the head of methods three things are to be considered.

1. The organization or mechanism of the Society itself. The Society holds an annual meeting at which it elects a President, two Vice-Presidents, a Treasurer, Corresponding Secretary, Recording Secretary, two Auditors, and one-third of the members of an Executive Board which is charged with the business of the Society, to which it makes an annual report. The Society usually holds a two days' session for the consideration of the various features of its extended and complex work.

The Executive Board, formerly consisting of eighteen members, but enlarged in 1896 to twenty-one, meets monthly at the headquarters of the Society, 111 Fifth Avenue, New York City. Its work is distributed among five committees, viz.: missionary, church



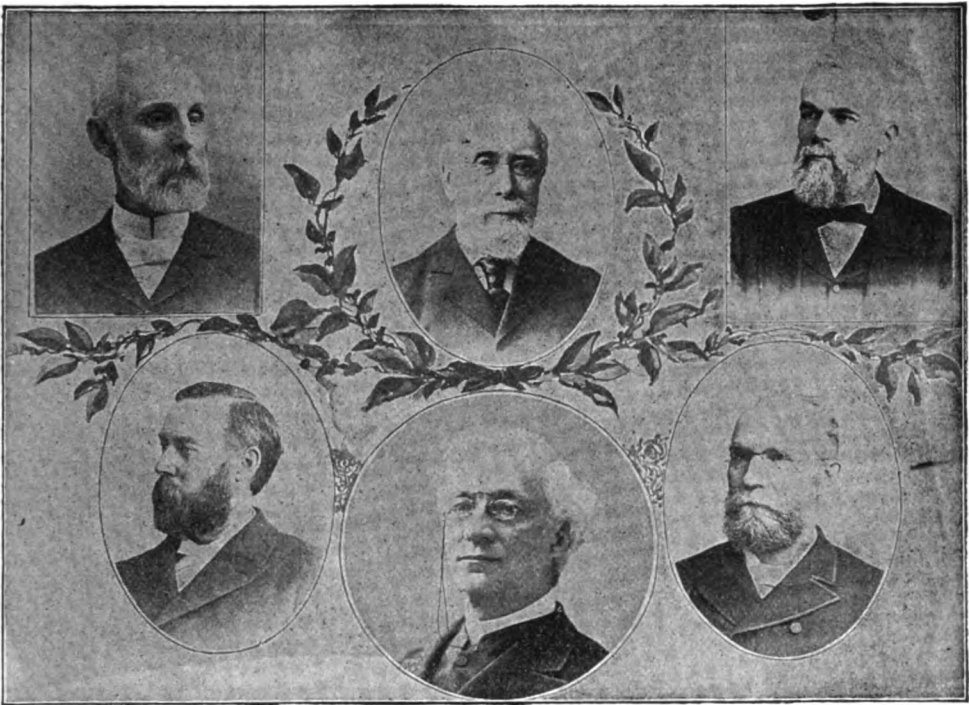
H. L. MOREHOUSE, D.D., FIELD SEC'Y. STEPHEN GREENE, ESQ., PRES., M. MACVICAR LL.D., SUPT. EDUCATION,
A. S. HOBART, D.D., REC. SEC'Y. T. J. MORGAN, LL.D., COR. SEC'Y, D. A. WATERMAN, ESQ., TREAS.

EXECUTIVE OFFICERS OF THE SOCIETY.

edifice, education, finance and advisory, which report to the full Board their conclusions. The Corresponding Secretary, Rev. Thomas J. Morgan, D.D., LL.D., attends to affairs of administration as the chief executive officer of the Society. The Board consists about equally of ministers and business men elected in classes for three years. Their service is without compensation. Many of them have made very large and valuable contributions of time as well as of money in the interests of the work.

2. The collection of money for home missions. While some persons and churches give regularly and on principle for missions, the majority do not. These have to be reached and aroused by special and continued effort. Nearly all missionary organizations find it necessary to employ agencies for this purpose. The Society has ten District Secretaries for the benevolent cultivation of the field from the Atlantic to the Pacific. Two of these, however, devote much time to missionary work.

3. The field work. The West has two great missionary divisions—one in charge of Rev. W. M. Haigh, D.D., of Chicago; the other in charge of Rev. H. C. Woods, D.D., of Colorado Springs, Colo., as superintendents of missions. Besides these there are District Superintendents and General and District Missionaries. The Society co-operates with most of the Western State Conventions in a way to secure their best judgment in all missionary and church edifice work. There is also a General Missionary for the German work which is prosecuted in co-operation with the German Baptists; a General Missionary for the French in New England, and a General Missionary for the Scandinavians in the West. For the educational work there is a Superintendent of education, Rev. M. MacVicar, LL.D. In the fall of 1895, the Society entered upon a new era of co-operation with the white and the colored Baptists of the Southern States which gives promise of great good to the colored Baptists of that section. The Field Secretary of the Society devotes his time and energies to many matters requiring the personal attention of one familiar with its affairs. This thorough organization is indispensable for the successful prosecution of its complex work covering a continent.



H. C. WOODS, D.D.,
REV. N. B. RAIRDEN.

W. M. HAIGH, D.D.,
REV. J. N. WILLIAMS.

O. A. WILLIAMS, D.D.,
REV. GEO. A. SCHULTE.

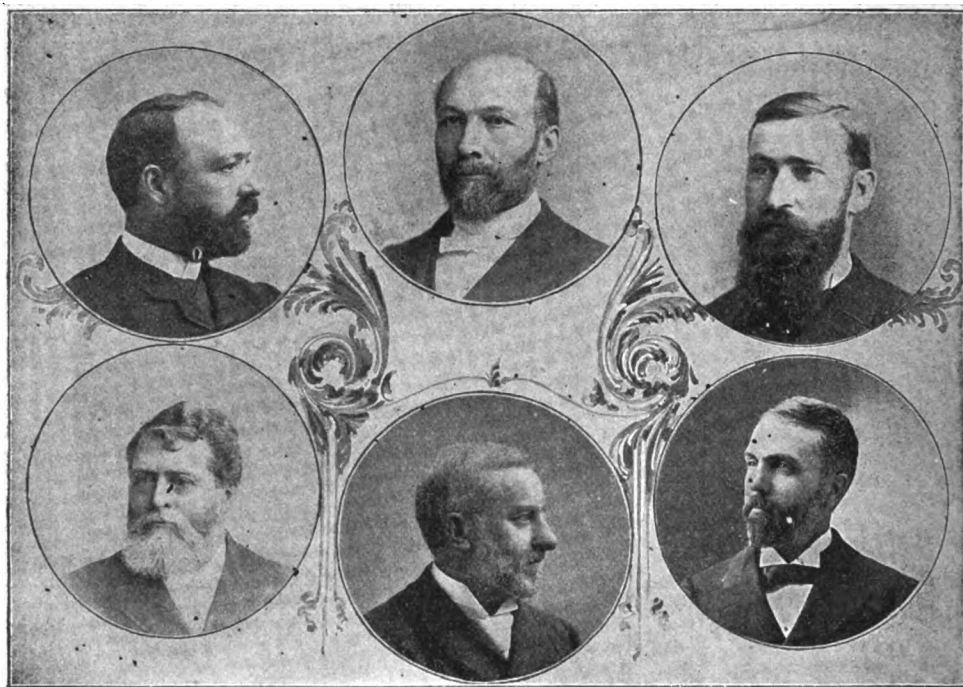
MISSIONARY SUPERINTENDENTS OF THE SOCIETY.

III.—ITS WORK IN THE WEST.

Stress has always been laid upon the evangelization of the West. The Society has been from the first what it is now, the great pioneer missionary organization of American Baptists. Its laborers follow the frontier settlers along new railroad lines, into remote mining camps, over the prairies, into sequestered valleys, preaching the Gospel, organizing churches and Sunday-schools, and building houses of worship. Its frontier missionaries have scoured every Western State and Territory from five to twenty years before laborers of any other Baptist organization, and they are at the front everywhere to-day.

From the first the Society aimed to occupy the centres of population and places of most importance. Within three years after its organization, its missionaries were in Cleveland, Detroit, Kalamazoo, Indianapolis, Chicago, Quincy, Alton, Burlington, Des Moines, Milwaukee, St. Louis, Nashville, New Orleans and many other cities. Rev. A. B. Freeman, appointed to Chicago in 1832, thought the Society had made a mistake in sending him to such an insignificant and unpromising field. In nearly every prominent Western city the Society laid the foundations of our Baptist interests.

Pioneer missionaries on foot and on horseback traversed vast regions preaching to settlers in the agricultural districts. One of these reported his field in extent "eighty by one hundred and fifty miles and in perhaps one hundred different neighborhoods." Its first missionaries to Oregon went overland in 1845, consuming about seven and a half months in their journey. Its first missionary to California arrived at San Francisco early in 1849, going by the Isthmus of Panama. It entered Texas in 1840, before its annexation to the United States. Its missionaries were the first of any denomination in New Mexico in 1849. It entered Kansas in 1854 and Nebraska in 1856; Colorado, Dakota, Idaho and Wyoming in 1864; Washington in 1870; Utah and Montana in 1871; Arizona in 1879; Oklahoma in 1889; and with the wonderful development of those regions has endeavored to supply the people with Gospel privileges. The heterogeneous character of the popu-



W. E. POWELL, D.D.,
E. H. E. JAMESON, D.D.,

E. B. PALMER, D.D.,
F. T. HAZLEWOOD, D.D.,

REV. C. A. WOODY,
REV. J. E. THOMAS.

DISTRICT SECRETARIES OF THE SOCIETY.

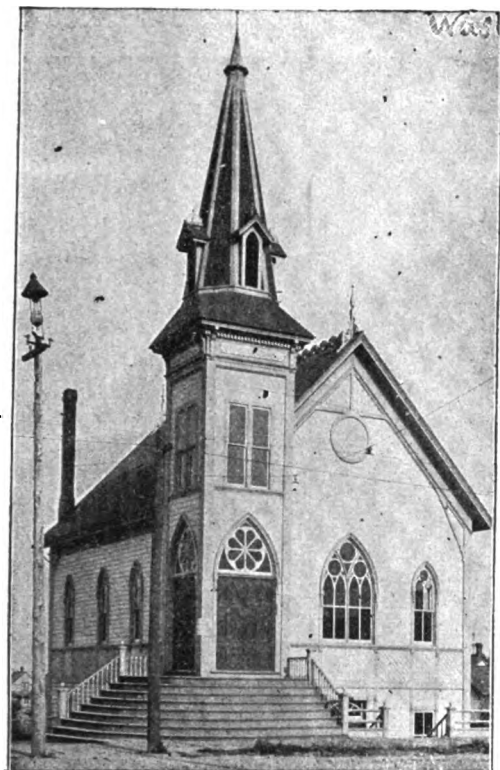
lation, their instability, their general disregard of the Sabbath, the presence of a large adventurous and vicious element and the comparative weakness of Christian forces in the earlier days, in many sections, made missionary work exceedingly difficult. Among those pioneer home missionaries were heroic, self-sacrificing souls worthy to rank with any who ever went to foreign fields.

Pioneer missionary work along new railways has been a feature of the Society's operations. Its missionaries were often on the field long before a railway reached the point. It has swiftly followed the construction of railways in the West, and has occupied nearly every important railroad town where the organization of a Baptist Church is practicable. What it did along the great trunk lines of the Union Pacific, the Central and Southern Pacific, and the Northern Pacific railways from twenty-five to fifteen years ago, it is still doing wherever new roads are built. It has been and is pre-eminently our pioneer missionary society for railway communities.

The Society's missionaries in the West number about 600 annually. It has expended in this Western work about three and a half million dollars and for Church Edifice work about three hundred thousand dollars. It requires every church receiving aid first to do its utmost and to come to self-support as soon as possible. It also insists that these churches while thus aided shall contribute to the great missionary interests of the denomination. Hence from the West, where fifty years ago there were but few Baptists, many thousands of dollars are given annually to foreign missions and many noble men and women have gone forth to foreign fields. In many Western States the majority of churches have received its fostering aid. The Society has opened fountains in the desert not only to bless our own land, but to bless the world.

IV.—WORK AMONG EUROPEAN IMMIGRANTS.

Following providential leadings the Society made its first departure from its original work in the West by the appointment of a missionary to the Germans in New Jersey in



**SCANDINAVIAN BAPTIST CHURCH,
TACOMA, WASH.**



REV. CONRAD FLEISCHMANN.

**FOUNDER GERMAN BAPTIST CHURCH
IN AMERICA.**

1846. Within a year a church of twelve members was organized in New York City. Now there are about 21,000 members of German Baptist churches in the United States, besides many others who have become identified with our American churches. As an outgrowth of missionary activity for this people, there are a German Baptist Publication Society at Cleveland, Ohio, and a German Theological School at Rochester, N. Y. There were sixty-six missionaries among the Germans last year.

Baptist principles concerning a regenerate church membership and baptism found lodgment among some Norwegians in Illinois, where the first Scandinavian Baptist church was organized in 1848 and a missionary was there aided by the Society. There are many Norwegian Baptists in the older Northwest.

In 1852 a Swedish Baptist church was organized in Illinois and a missionary appointed to labor among this people. The number of Scandinavian missionaries last year was 146. There are more than 20,000 members of Scandinavian Baptist churches in the United States, and thousands more in our American churches. They have a theological school at Chicago and are unsurpassed in their fervent Christian spirit and their devotion to Christ.

In 1849 the Society responded to appeals for help from the Grande Ligne Mission among the French Canadians in the Province of Quebec, continuing its aid there about sixteen years. In 1870, upon the great influx of French Canadians into New England, a General Missionary was appointed to labor among them, and for the past twenty-six years the Society has unremittingly prosecuted this work with increasing success. Twenty missionaries labored among this people in New England last year. There is a French department at Newton Seminary for the training of a capable ministry. Much interest has been awakened recently in New England for the conversion of these bigoted and benighted multitudes.

In recent years the Society has prosecuted its work among the Bohemians of Chicago, the Poles of Buffalo, the Finns and the Portuguese in Massachusetts and the Italians in Buffalo and elsewhere. For many years a missionary has met immigrants at New York



CHINESE MISSION SCHOOL, SEATTLE, WASH.

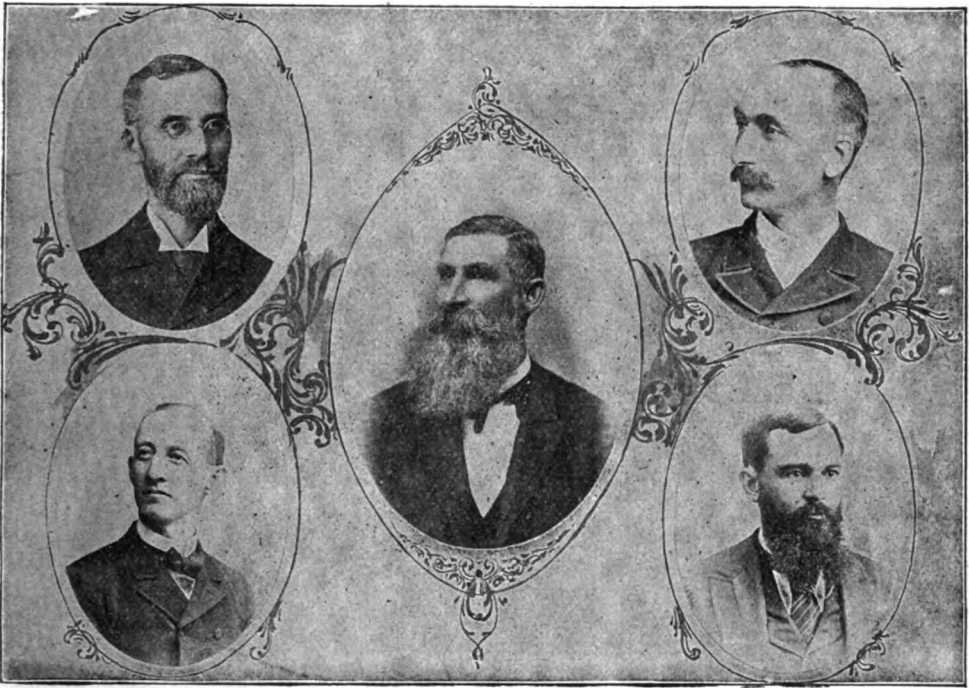
There are about 50,000 Baptists among the European population in the United States. The evangelization of these unsaved millions who have come and are still coming to our shores is an imperative duty. In the Northern and Western States there are about 18,000,000 of foreign birth and parentage among a native population of about 27,000,000. The foreign largely outnumbers the native element in our great cities. We have sent missionaries to these peoples in Europe; much more should we seek to save them here.

V.—WORK AMONG THE CHINESE.

It was in 1842 that British guns battered down the Chinese wall of exclusiveness and opened several of her ports to communication with the rest of the world. In 1849, soon after the discovery of gold in California, news of the event reached China. By 1852 about 22,000 Chinese had come to California. They came and went, many, however, becoming residents for long periods, some permanently. They numbered 63,000 in 1870, and 105,000 in 1880. The census of 1890 gives the number then at 106,688, of whom over 80,000 were in California and Oregon.

In 1854 the Society's attention was directed to the needs of this heathen population, but for years efforts to secure native Christian laborers for them were unavailing. Not until 1869 was its work begun at San Francisco and vicinity. The mission at Portland, Ore., began in 1874. There were periods of great activity when the Gospel was preached to thousands of these strangers. In San Francisco missionaries labored under the disadvantage of not having suitable mission premises until 1887, when desirable headquarters were secured in Chinatown at a cost of about \$20,000. There is a Chinese Baptist Church, with its own Chinese pastor, in San Francisco. In recent years there have been about ten mission stations on the Pacific Coast; others at Butte, Mont., Chicago and New York City.

Hundreds have been converted, several have returned as missionaries to China, and in some instances these converts have given liberally and regularly for the evangelization of that country. Though the work here as in China has not been large in visible results,



D. ROGERS, D.D.,
REV. H. H. CLOUSE,

J. S. MURROW, D.D.,

REV. R. C. DEYO,
REV. D. NOBLE CRANE.

MISSIONARIES TO THE INDIANS.

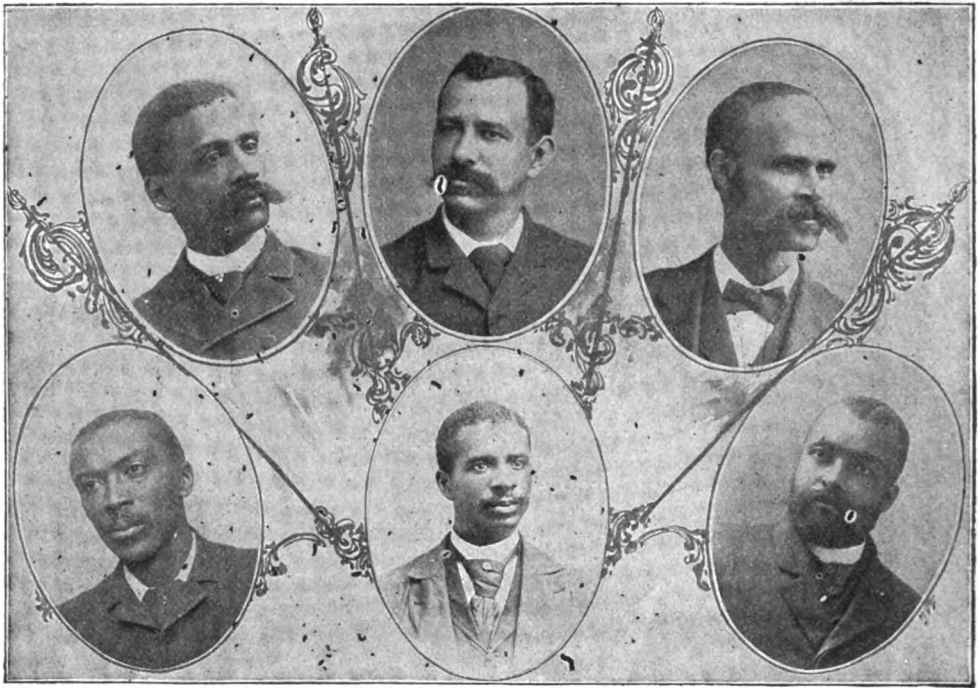
the long and extensive seed sowing must sooner or later eventuate in a rich harvest, for God has said that His word shall not return unto Him void. Christianity striving for the conversion of the heathen afar must not neglect these heathen who have come to us.

VI.—WORK AMONG THE INDIANS.

Baptists were pioneers in missions to the Indians. Roger Williams earnestly labored for their salvation. By the old Triennial Convention, and afterward by the Missionary Union, missionaries were sent to many tribes. In 1865, after the war, the Missionary Union transferred to the American Baptist Home Mission Society its two missions to the Cherokees and the Delawares in the Indian Territory. The war had wrought havoc to our cause in that territory. Directly after the war the Society vigorously prosecuted its work there, and by 1877 had thirteen missionaries among eight nations and tribes. In recent years it has established very successful missions among the blanket or wild Indians, the Kiowas, Wichitas, Comanches and Arapahoes. There have been striking evidences of the power of Christ to transform savage natures into peaceable, consecrated servants of their Lord. There are more than 4,000 members of Indian Baptist churches, mainly in the five civilized tribes, among whom have been and are some excellent native preachers. The Society's expenditures for missionary and educational work among the Indians in 1896 were about \$15,000, and the number of missionaries was twenty-three.

Since 1880 the Society has also aided in the support of Christian schools for the Indians. Its largest enterprise is Indian University, near Muskogee; and other schools of lower grade are maintained at Tahlequah in the Cherokee Nation, at Atoka among the Choctaws and at Anadarko for the Wichitas and affiliated tribes. Much more could be done profitably if the Society's resources would permit.

It is a transition time for this peculiar people. Their old hunting grounds are gone. They are hemmed in on every side by the whites, who also dwell among them. Aggressive Christian work now may save many from the vices of bad white men who are ever ready



J. E. JONES, D.D.,
REV. WM. E. HOLMES,

C. L. PURCE, D.D.,
REV. M. W. GILBERT,

D. N. VASSAR, D.D.,
REV. J. D. COLEMAN

COLORED TEACHERS IN THE SCHOOLS OF THE SOCIETY.

to prey upon the red man, and who have already done much to demoralize him. We are debtors to the barbarian. It is a reproach to American Christianity, that so many of these people have never heard the Gospel Message. As Christians, we should hasten to discharge our obligation by bringing them to a saving knowledge of Christ.

VII.—WORK FOR THE COLORED PEOPLE.

During the war, early in 1862, the Society took steps to send missionaries to the refugees from slavery, who came in great numbers into the Union lines, or who dwelt where the army gained a foothold in the South. Their condition, in every respect, was most deplorable. After the emancipation of those four million slaves and upon the termination of the war, the work was pressed with great vigor. It devolved mainly upon Northern Christians and philanthropists to provide them with religious and educational leaders, though the zeal of the colored people themselves in these directions was truly remarkable. Old and young alike were eager for education. Missionaries were also teachers, and teachers rendered missionary service. The colored Baptists, who numbered about 400,000, increased with great rapidity. They now number 1,600,000. While the colored people, in thirty years, have increased a hundred fold, Baptists among them have increased three hundred fold. This is unparalleled in the history of modern missions.

For this multitude the Society has aimed to raise up qualified Christian ministers and teachers through the schools it has founded and aided in the Southern States. About 5,000 pupils are enrolled annually. These schools lay special emphasis on the study of the Bible, and on the development of Christian character. They are missionary institutions indeed. Columns might be written of what transformations have been wrought through these instrumentalities. Thousands have been converted, other thousands have been ennobled and prepared for usefulness among their people. Back to their homes, to their associates and their churches they have gone as light-bearers into the darkness. Catching the missionary spirit in these institutions, a number of students have gone as missionaries to Africa.

These Baptist Christians, considering their poverty, have accomplished wonders in the erection of meeting-houses and have made creditable efforts in educational enterprises. They cannot, however, unaided, maintain efficiently institutions of a high grade. The Society maintains, wholly or in part, fifteen higher and fourteen secondary schools for the colored people of the South. Some of these have ample grounds and large buildings. The entire valuation of school property, some of which is held by boards of trustees, is nearly a million dollars. The annual expense of this work is about \$130,000, and the total expenditures in thirty years have been more than \$3,000,000. Endowments are greatly needed for the stability and efficiency of these higher institutions. Such investments for humanity and for God bring large revenues in this world and in the world to come.

The new plan of co-operation with Southern white Baptists and the colored Baptists, that has been so well received is referred to in the following article.

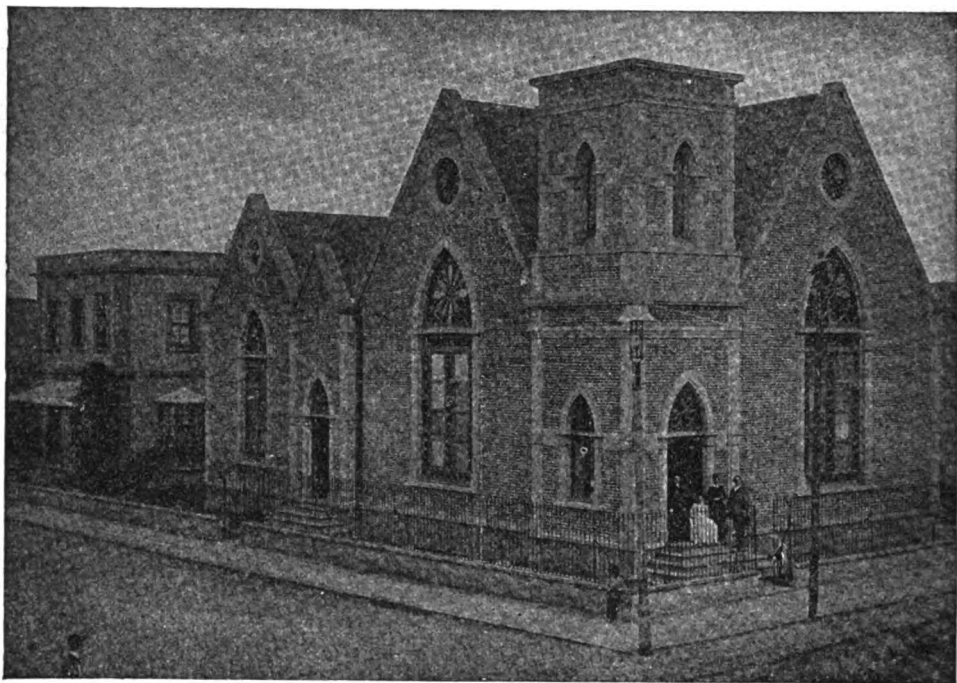
VIII.—THE SOCIETY AND SOUTHERN BAPTISTS.

Originally the Society included Baptists of the whole country. In 1845, after considerable acrimonious discussion concerning the appointment of slaveholders as missionaries, Southern Baptists withdrew both from the Home Mission Society and the Missionary Union, and organized the Southern Baptist Convention. For about twenty years thereafter, until the outbreak of the Civil War, the Society did nothing, and could do nothing, in the South. Immediately after the war, its efforts on behalf of the freedmen were not regarded with favor by Southern Baptists generally. As time passed, however, misconceptions were removed, and the dawn of a fraternal spirit was revealed. In 1868 the Society took the initiative in sending fraternal messengers to the Southern Baptist Convention, which in turn, directly afterward, sent its messengers to the Society's annual meeting. Since that time there have been frequent fraternal interchanges of a similar character. By neither party, however, have overtures been made for reunion on the original basis. But there has been a marked growth of fraternal feeling in recent years. The briefest possible history of this will be read with interest.

Upon informal assurances from friends of the Home Mission Society that overtures from the Southern Baptist Convention for closer co-operation in work for the colored people would be favorably considered, that body, in 1894, appointed a committee of seven to meet a like committee of the Home Mission Society for a conference on the subject. The meeting was held at Fortress Monroe, September 12, 1894. Many feared that it would be fruitless of good results. Happily these fears were dispelled. A general agreement was unanimously reached, which was subsequently ratified by the Southern Baptist Convention and by the Home Mission Society in May, 1895. Thereupon plans were matured for co-operation in missionary work, and before the meeting of the Home Mission Society in May, 1896, it had gone into effect in Virginia, North Carolina, South Carolina and Alabama, and the white Baptist State Convention of Georgia had acted favorably upon it. There are four parties to this plan of co-operation: The American Baptist Home Mission Society, The Home Mission Board of the Southern Baptist Convention, and the white and the colored Baptist Conventions of each State. All jointly prosecute the work and share its expense. Limited space precludes any statement about the methods of work. Suffice it to say that the colored Baptists are enthusiastic over it, and the white Baptists of the South are delighted that they are united with us in this great Christian enterprise. The plan is doing much to bring about better relations between the two races in the South. Fifty years ago we separated on account of the negro enslaved; now grace having triumphed over human prejudice, on behalf of the needy negro free we have come together. In this God is greatly glorified.

IX.—WORK IN MEXICO.

For more than three hundred years after the conquest of Mexico by Cortez, her people were under the domination of Spanish viceroys and the Romish hierarchy. Indepen-



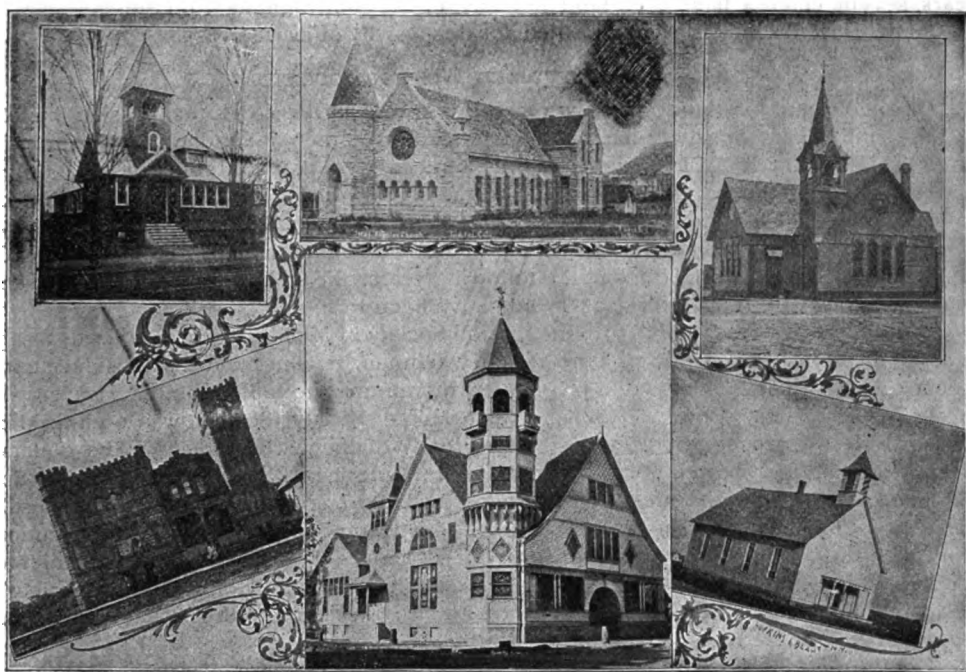
BAPTIST CHURCH AND PARSONAGE, MEXICO CITY.

dence was declared in 1821, but not fully achieved until after the overthrow of Maximilian in 1867. From that time onward Romanism, which had ruled, was made subject to the State, and was stripped of her former prerogatives and possessions. The State favored no religion, but gave equal rights to all.

Before this door of opportunity was opened, evangelical principles had effected lodgment in Mexico. Many copies of the Scriptures were distributed during the Mexican war. In 1862 Rev. James Hickey, a Baptist minister in Texas, who was opposed to slavery and was unwilling to enter the army, crossed over to Matamoras to preach to the Mexicans. He was the first ordained preacher of the Gospel in Mexico. As a result of his visit to Monterey, Mr. Thomas Westrup and three others were baptized, and a church of five members was organized in January, 1864. By the end of the year it numbered twenty members. To Baptists, therefore, belongs the honor of establishing the first Gospel church in Mexico.

The American Baptist Home Mission Society, which as early as 1840 was desirous of giving the Gospel to the Mexicans, hearing of this movement, invited Mr. Westrup to New York in 1869 and appointed him its missionary to Mexico. With only a short interruption the Society has prosecuted its work there until the present time. A forward movement was made in 1882, when a mission was established in the city of Mexico, and soon afterwards in several other cities. There are thirteen Baptist churches under the Society's care; four white and twelve native missionaries; about 800 members; four good houses of worship built with the help of the Society, and a printing press in the city of Mexico, from which *La Luz* is issued semi-monthly, as well as Sunday-school literature, tracts and, recently, a number of Spurgeon's sermons in Spanish. Rev. W. H. Sloan has charge of this work. The principal places occupied are Laredo, Monterey, Montemorelos, Linares, San Luis Potosi, Aguas Calientes, City of Mexico and Puebla.

Light is breaking upon benighted Mexico. Along her 6,000 miles of railway and 40,000 miles of telegraph lines, the currents of modern life are stirring the people. This



NASHUA, N. H.,
VERMILION, S. DAK.,

TRINIDAD, COLO.,
SALEM, ORE.,

KALISPELL, MONT.,
MIAMI, I. TER.

GROUP OF CHURCH EDIFICES.

is Christianity's great opportunity. The most of Mexico's twelve millions are semi-pagans. The responsibility for their evangelization rests on the Christian people of the United States.

X.—THE SOCIETY'S CHURCH EDIFICE WORK.

A proper place in which to preach the Gospel is second in importance only to the preacher himself. Pioneer missionaries often find great difficulty in securing a place for public worship. In the country it may be a sod house or log house; in the railroad town, a rude public hall or an empty store roughly fitted up. The infant church on the frontier can make but little progress until it has a home of its own. Without such a home, it is hard work to get and keep a congregation, and to maintain prayer meetings and Sunday-schools. A meeting-house is one of the means to promote the preaching of the Gospel.

Hence the Society, with the expansion of its work in the West, as early as 1850, began to consider how this need could be met. Contributions were asked for this purpose. But little was accomplished, however, until 1866, when the Church Edifice Department was established and in the next eight years large gifts were secured for the Church Edifice Loan Fund.

The need of a gift fund became more and more evident, and in 1881 the Benevolent Department of the Church Edifice Fund was organized. This has proved an inestimable blessing to young and feeble mission churches. On an average about eighty-eight church edifices have been erected annually by the help from these funds for the last fifteen years. Altogether, the number exceeds 1,700 from the beginning.

The Society is dependent mainly upon designated gifts and legacies for means to prosecute this work. The regular missionary offerings of the churches are not used for this purpose. Gifts to churches are secured to the Society so that in case a church becomes extinct, the amount may be recovered for use elsewhere. Without chapels of their own, many churches have become extinct; but very few, with them. The moderate sum of \$350 ordinarily enables a church to build a neat house worth four to ten times this sum. For

years, several chapels have been built annually, by the contributions from Sunday-schools on Chapel Day. Money is greatly needed for this worthy object.

XI.—THE SOCIETY AND WOMEN'S SOCIETIES.

Originally, and for about forty-five years, the American Baptist Home Mission Society had the undivided support of men and women alike. Women, individually, and through Female Missionary and Mite Societies in the churches, were its liberal supporters. Women have been among the largest donors to its work. In a period covering forty-six years of its history the legacies amounted to \$378,933.49, of which \$148,328.81 came from women.

In 1863, the Society made its first appointment of a woman to labor among the freedmen. Many more were appointed in the following years. From that time until the present a large number of its appointees as teachers have been women.

In 1873, the Woman's Baptist Home Mission Society of Michigan was organized, partly to assist the general Society in its work for the freedmen. It continued this assistance until recently, while it has also helped to prosecute work among the Indians and Mexicans.

In February, 1877, the Women's Baptist Home Mission Society was organized in Chicago. It has prosecuted its work independently of the parent Society. Its general receipts are neither reported nor transmitted to the American Baptist Home Mission Society, nor are its missionaries commissioned by the latter body. Its Western State auxiliaries have to some extent co-operated with Baptist State Conventions in the prosecution of missionary work therein. In two or three missionary training schools for the colored people its laborers are closely related to the faculties of the Home Mission Society's schools; but, generally, its appointees sustain no official relation to the parent Society. Its reported receipts last year were about \$65,000.

The Women's American Baptist Home Mission Society was organized November 14, 1877, in Boston, Mass. From the first, it has sustained very close relations with the parent Society, to which it transmits amounts required for the salaries of missionaries appointed upon its recommendation. In vital co-operation with the parent Society, this organization has done a large Educational work for the colored people, conspicuously through Spelman Seminary, at Atlanta, Ga. Recently, still closer co-operative relations have been established between the two Societies, including the publication of a paper in the interests of home mission work as a whole. The reported receipts of this Society last year were about \$36,000.

Whatever specific work women may do, it should not be forgotten that the American Baptist Home Mission Society is not an organization of men for men, but, of all and for all, both men and women, of all peoples and nationalities on this Continent, and hence, whatever specific work women may undertake, it is entitled still, as formerly, to their sympathy and support.

XII.—THE SOCIETY AND OUR YOUNG PEOPLE.

The American Baptist Home Mission Society has peculiar claims upon the sympathies and the offerings of our young people. The West is full of young men from the East who have left home and helpful associations, to be exposed to peculiarly powerful temptations in these new communities. We are trying to save them. Many a western missionary has cheered the heart of a Christian parent in the East, by the reclamation of a wayward son. The extent of the Sunday-school work done in connection with its general missionary operations is shown by the fact that its missionaries last year reported 1,157 Sunday-schools, with an attendance of 68,379 persons, under their care. It is an essential part of every missionary's duty, whether he has charge of a church with several outstations or is an itinerant missionary in a large district, to look after the children, and do whatever Sunday-school work he can. It is very fitting, therefore, that the young people in our Sunday-schools give to build chapels as homes for many Western Sunday schools.

Among the colored people and the Indians, the Society's work is largely for the young people, more than 5,000 of whom annually are enrolled in its schools. To help support a teacher in one of these schools, to furnish a room therein, to assist in the education of a young man for the ministry, or of a young woman who may become a missionary is indeed a worthy object for the young people of our churches and Sunday schools.



GRADUATING CLASS, NURSES, SPELMAN SEMINARY, ATLANTA, GA.

The Society, however, feels that young people should not confine their thoughts and efforts merely to missionary work for the young, but should have some part in the great work for all of whatever age, race, or condition on this Continent, and that whatever they undertake should be done in and through the churches of which they are members, and in general harmony with church plans of systematic beneficence. It would be desirable for every Young People's Society to make provision to take one or more copies of the Baptist Home Mission Monthly, from which interesting facts might frequently be gleaned for presentation to the organization. The Society also publishes numerous leaflets and pamphlets on the various phases of its work, which it sends free to applicants. Our country needs the prayers and the offerings of our Baptist young people, as well as of others, for its evangelization and for salvation from the perils with which it is threatened,

XIII.—SUMMARY OF THE SOCIETY'S HISTORY AND WORK.

The American Baptist Home Mission Society, organized in New York City in 1832, was originally the general missionary organization of American Baptists for the evangelization of the peoples on the continent of North America. After the withdrawal of the Southern Baptists in 1845, its constituency was confined chiefly to the Northern and Western States, but since 1865 it has reckoned the colored Baptists of the South also as its constituents.

God has wrought a great work in our land through the agency of this Society. Its sixty-fifth report states that it has commissioned 20,890 laborers who have rendered over 14,000 years of service; have organized 5,104 churches; have preached 1,848,651 sermons; have made 4,665,058 religious visits, and have baptized 150,572 persons. Besides this they have organized a great number of Sunday schools and distributed thousands of copies of the Scriptures and hundreds of thousands of pages of religious literature. In the West a large majority of our Baptist churches owe their existence to the fostering care of the Society. From the first it has been, as it still is, OUR PIONEER MISSIONARY SOCIETY.

It is really three Societies in one, viz.: a Missionary Society, a Church Edifice Society, and a Christian Education Society. Other denominations generally have three organizations for these purposes; we have but one, with one set of officers only for the whole. This saves expense.

The entire force of missionaries and teachers for 1897 was 1,064. They labored in almost every State and territory, in British Columbia, and in six States of the Republic of Mexico. These laborers represented seventeen nationalities. It seems as though God is gathering the peoples of the world here for their evangelization. Its educational work for the colored people, the Indians and the Mexicans has been greatly blessed. There are twenty-nine schools for the colored people, four for the Indians, and two for the Mexicans. These are Christian and missionary institutions in the best sense. Emphasis is laid upon the training of preachers and teachers for the elevation of their people. About 5,000 pupils are enrolled annually. The record of the Society's work in this particular is one of the brightest chapters in its history. Its Church Edifice work consists in aiding churches mainly on its mission to build suitable houses of worship. This is done both by loans and gifts. More than 1,700 houses have thus been built.

The Society's receipts for all purposes are about \$500,000 annually. Its total receipts during these sixty-four years have exceeded \$10,000,000. For 1897 it reported a debt of \$182,000. The Society and the Missionary Union, whose debts aggregated about \$486,000, made common cause for their extinction before July 1st, 1897. Toward this effort, which proved successful, Mr. John D. Rockefeller gave \$250,000. Larger annual offerings are required to prevent future debts, as well as for needed enlargement of the work.

The Society's work is manifold, complex, stupendous and most urgent. No other Christian people ever had so great and pressing home mission problems to work out as have the Christian people of the United States. The power of Christianity to hold its own and to conquer mighty opposing forces here is being most severely tested. The great West is only in its infancy. A century hence it will have attained gigantic proportions. To mould it aright now is to have it for Christ then. This country with its wonderful possibilities must be won and held for Christ, if Christianity is to have a world wide triumph. North America for Christ, for its own sake and for the world's sake!

The United States and Canada.

The moral of the whole situation is that a common civilization is making for relationships between England and the United States that questions of political jurisdiction will be powerless to break up; while the facts of commerce, and of immediate contiguity as neighbors clear across the Continent, must make the people of the United States and Canada essentially one people in the very early future. The immense movement of young and energetic Canadians across the line into the United States will in its turn undoubtedly be followed by a great movement of young and energetic Americans across the line into Canada. A great many American farmers are going into the new Canadian Northwest, American lumbermen are at work in the Canadian forests, and American engineers and miners are taking an important part in the development of the rich mineral resources of Canada. Our American travelers are becoming more and more fond of summer sojourns in the picturesque and healthful

country to the northward, while Canadian travelers find constantly increasing attractions in the United States. Canada is producing scholars, historians, novelists, poets and artists who will testify very cheerfully that they find Boston, New York, Washington and Chicago most hospitable and most ready to welcome them. Such debated matters as tariffs and jurisdictional questions must in the long run adjust themselves to the general growth of intimacy across the border. — From "The Progress of the World," in *American Monthly Review of Reviews* for July.

LOOKING TOWARD THE LIGHT.

I asked the roses, as they grew
 Richer and lovelier in their hue,
 What made their tints so rich and bright;
 They answered: "Looking toward the light."
 Ah, secret dear, said heart of mine;
 God meant my life to be like thine,
 Radiant with heavenly beauty bright
 By simply looking toward the light.

MISSIONARY DEPARTMENT.

Wayside Notes.

BY REV. G. A. SCHULTE, SUPERINTENDENT
OF GERMAN MISSIONS.

An extensive trip, recently made to the German mission fields of the West, may furnish a few items of interest to the readers of the MONTHLY.

Rochester.

My first stop was at Rochester, N. Y. At the request of the faculty of the German Department of the seminary, I delivered an address to the German students on the work of the Home Mission Society. The history of this Society since its organization was outlined, its various departments of work explained, and the results of the work summarized. The brethren seemed to be surprised, and, perhaps, had no idea of the extent of the work and of the results achieved since its organization.

Buffalo.

My stay at Buffalo the next day was only of a few hours' duration. But before the train left I had the opportunity of preaching in the evening to a large audience of the First German Church. There are at present five German churches in Buffalo; four of these have good meeting-houses, and are self-supporting. They are doing a good work among the numerous Germans in that city; they also have been, and are constantly, feeders to the English-speaking churches. There are prominent and influential members in some of the churches who are the fruit of the German work. Among these I may mention Mr. and Mrs. Edward Roos, whose kind hospitality I am permitted to enjoy whenever I visit the city.

Chicago.

Passing through Chicago I learned that our missionary at Humboldt Park, Rev. V. Forkel, had on the previous Sunday baptized seventeen happy converts; among those a whole family, consisting of both parents, three adult sons, and one daughter. The head of the family was an infidel and a leader among the Socialists, but now rejoices in being a disciple of Jesus of Nazareth.

Colorado.

San Luis Valley, Colo., has been for the last few years the attraction for German settlers. A German Baptist church was organized near Monte Vista about a year and a half ago. It has not received any aid from the Society, and it is trying to get along without it. Eight meetings were held during a stay of five days, a brother ordained by a Council, and \$65 subscribed for this year's mission work. The membership of the church is 47.

Gilead.

About forty miles north of Denver, in Weld County, Colo., a German Baptist church was organized about two years ago; it is called "Gilead." I cannot tell why the good brethren should have chosen this name. Certainly it could not have been suggested by any similarity between the ancient fertile Gilead with the surrounding country, which is almost a barren desert. No grain and no vegetables can be raised, but there is a good and abundant growth of grass. But somehow the people try to make their living by keeping cattle, and they seem to be more contented than many others who are much more favorably situated. Through the cunning Adventists, who frequently choose the German Baptist churches as their special fields of labor, the church sustained a loss of several families. Although somewhat weakened, yet I found the church rich in grace and sound in faith, expecting the speedy return of the members, who had been led astray. The meetings twice a day on three week days were well attended. Brother Albert, our missionary at Denver, organized the church, and supplies them with preaching from time to time.

Oregon.

Haywood, Oregon, a place near Forest Grove, in the Coast Range Forest, a wild and mountainous region, is almost entirely settled by Germans of the Lutheran and Roman Catholic persuasion, but whose spiritual necessities were so neglected that they were like sheep without a shepherd. Rev. G. Schunke, our missionary for Northwestern Oregon, visited this district and succeeded in starting a mission. The Lord blessed his efforts; a Sunday-school was organized, and the people came to hear the preaching of the Word. Shortly before my visit

he was permitted to baptize four converts, the first fruit of his labors. Three of these were Lutherans and one Roman Catholic. After a tour of twenty-five miles over very bad roads, through rain and snow, I reached in company of our missionary the summit of the mountain where the meetings are held. The school-house was full of people. At the conclusion of the sermon nine men and women arose for prayer. After a season of prayer a man arose, who, as I was informed, was one of the leading men in the district. After receiving permission he asked the following certainly very extraordinary question: "Mr. Preacher, do you really believe with all your heart the new doctrine you have proclaimed to us?" We answered in the affirmative. He then made a statement in regard to the "new doctrine" as he understood it. This gave us a splendid opportunity to explain the views of the Baptists concerning the new birth, believing prayer, baptism, etc. Other questions were asked and answered. The meeting continued until near midnight. The whole district seemed to be aroused. Even the Lutheran minister in the neighboring city has been awakened, as he has visited the people, and is now making strenuous efforts to retain his long neglected sheep in his own fold. But the truth will conquer.

The large influx of Germans into the State of Oregon offers just now opportunities for missionary work which will never return. There were no Germans a few years ago in a district at Salt Creek, near Dallas. They now possess the land. Mr. Schunke, our District Missionary, has also found in this district an open door. He organized a church at Salt Creek with twelve members; five were added since by baptisms and several by letters. The church numbers over twenty members. The population is growing and the prospects are good.

Missionary Schunke also organized another new church at Sheridan, Ore., with twelve members, during the past year. These small interests, planted here and there in new districts, will be centers of influence, and may soon become large and influential churches.

Our missionaries in Oregon are active and energetic men. They do not confine themselves in their work to the places they are appointed for, but they go beyond them,

wherever they find an open door. Our missionary, Rev. C. E. Kliever, at Salem, began missionary work at Turner. There is now a church, with about forty members, as the result of his work. He has recently started a mission at Albany. About twenty Germans were converted. They had not settled the question of baptism when I was there, but it was the subject of conversation in most every household. According to Brother Kliever's last report, he has baptized nine of the new converts. There is quite a large German population in the country near Albany.

The church at Salem heard, in my presence, the experience of Rev. Carl Wehlte, a Lutheran minister, who had come to the conclusion that baptism by immersion was the only and true baptism instituted by the Saviour. He gave a very clear and satisfactory statement of his conversion and change of doctrine. The church accepted him by a unanimous vote for baptism. The Missionary Committee recommends his appointment for the district south of Albany and east of Eugene. There are many German settlements there, with only one small Lutheran church, the pastor of which is an aged man, unable to do much work.

Rev. J. Kratt's first year's work at Portland, Ore., was very successful. He baptized eighteen new converts. The meetings were held in the lecture room, but it is too small to hold the people who come to hear him preach. The church has, therefore, concluded to finish the main audience room. They will need some help from the Church Edifice Department to accomplish this object. The members are doing nobly; they strain in their poverty every nerve to raise the necessary funds. The field is a very important one, and I hope that we will soon have a large and self-supporting German Baptist church in Portland—a church that will become a blessing for the State and for the whole Pacific coast.

Sacramento, Cal.

There is no German Baptist church at Sacramento, Calif. Rev. Dr. Banks, pastor of the First Baptist Church, kindly took me in his buggy over the field. My impressions at first were not very favorable for the beginning of a German mission in the city. In the evening, however, my views were changed. A meeting held in a private house was attended by about thirty-five persons.

Nine or ten of these were Baptists, several others were converted and expressed their desire to be baptized as soon as a church could be organized. The few persons present promised to pay \$300 towards the salary of a missionary, if one could be secured. They hold their meetings regularly, and they seem to be very enthusiastic to raise the standard among the Germans of the capital of California with the inscription: "One Lord, One Faith, One Baptism."

Old Acquaintances.

At the close of one of our evening meetings during my first pastorate in Buffalo, N. Y., two young men were introduced to me. They had just come from Germany to make their "fortune" in America, as they expressed it. Both had received a good education in Germany and appeared to be of more than ordinary intelligence. Although they considered themselves good Lutheran Christians, yet they were entirely ignorant of the true way of life. Their father kept a saloon in Germany, and under the influence of such surroundings they were brought up. By the grace of God both came to the knowledge of Christ, and I had the privilege of baptizing them on the profession of their faith. This was twenty-nine years ago. It was, indeed, a great pleasure to me to meet them in Oregon in the service of our blessed Master. One of them is Rev. G. Schunke, our missionary for Northwestern Oregon, whose name has been repeatedly mentioned in these notes, and the other is the Rev. Wm. Schunke, the beloved and respected pastor of the German church at Bethany, Ore.

Fresno.

A few months before my arrival on the Coast Rev. H. L. Dietz, of San Francisco, had baptized a man and his wife at Fresno, Calif. They had been convinced of baptism by immersion on the profession of faith by reading the Scriptures. Now, another man had been converted and had by the same influence come to the same conclusion. On our way south to the Conference at Los Angeles we stopped at Fresno. There was no meeting arranged, as our arrival was unexpected. In the twilight of a beautiful California evening, in front of the residence of our baptized friends, the brethren in my company began to sing some Gospel hymns, the sound of which penetrated through the

whole district of the town where the Germans reside. The singing drew a large number of our countrymen together, to whom I was permitted to preach the glorious Gospel of Christ. It was an attentive and interesting audience. Mr. Dietz afterwards baptized the brothers in a beautiful stream in the presence of about three hundred Germans. Very few of them had ever seen the ordinance of baptism performed by immersion. The seed thus sown by the wayside may in the near future bring forth abundant fruit.

Pacific Conference.

About two years ago the brethren on the Coast came to the conclusion that, in order to advance the work in this section of the country, it was necessary for them to come together, to consult in regard to ways and means to accomplish this object. Hence the Pacific Conference was organized. The Conference this year was held with the German church at Los Angeles. The business sessions were very interesting, profitable and full of encouragement; and the services in the evening were largely attended. The church at Los Angeles is alive, and is, under the leadership of Rev. W. Appel, rapidly advancing.

The many friends attending the Conference were exceedingly glad to have with them a brother from the East, and they seemed to vie with each other in manifesting their regard and love towards him; but not less was my own pleasure and enjoyment. I met many old friends; some of them I had baptized years ago in the East; I was happy to see them all. The remembrance of the various experiences on this trip, the kindness shown to me by friends and strangers in cities and in country places, the services rendered, the hospitality enjoyed, the means supplied, and, above all, the mercy of our heavenly Father, will be a constant source of gratitude until my work is finished and I am permitted to go home.

FORM OF A BEQUEST TO THE SOCIETY.—
 "I give and bequeath to the American Baptist Home Mission Society, formed in New York in the year eighteen hundred and thirty-two, the sum of——— for the general purposes of said Society."

AN INCIDENT IN MEXICO.

About the end of October, 1896. It was Friday night. After the preaching the pastor spoke to the congregation on the ordinance the Saviour left when he ascended to heaven. Matt. 28:19. He explained the motive why we should obey the act of baptism, which is so hard to those who have not given their hearts to the Saviour. After the explanation the pastor asked if there were any present who felt in their hearts a desire to enlist under Christ's banner by being baptized in His name. Immediately two men, one woman, a boy of ten years, and two young girls arose; the youngest is the heroine of my story. Her father was present at the time, and his wrath was such that he could not speak at the moment, but when all the congregation arose to sing the last hymn he ordered her, calling her by a bad name, to sit down. But she had more respect for the act than fear of her infuriated father, and took no notice of him, but continued standing till the hymn was ended. The abodes of these people are so near each other that it is easy to hear what goes on in any of them. Poor Maria! That night she spent in weeping and the old man in scolding. But her faith never faltered; in the midst of her tears she would speak to him of the Gospel with admirable humility and begging his pardon for having offended him. "You want to be baptized?" he said. "Well, to-morrow I will take you to Sabinas for the priest to baptize you." "Father, I have been baptized by the priest, but now I wish to be baptized into this church," she answered. "Hold your tongue; you are no longer my daughter; I will disinherit you." "Father," said the child, with more fervor in her tone, "I do not care if you kill me after being baptized; I wish to obey the Saviour." "You have been deceived. I know how they say; listen." Here he repeated the first verse of the first chapter of John. He had often heard verses of Scripture recited by the children while studying them for the Sunday-school. When he had concluded she said: "You see, papa, and yet you will not obey." So they continued till near daylight; the poor child, worn out with weeping, would fall asleep, and her angry father would call to her: "Maria, am I not speaking with you?" This man was very constant at the meetings, but since what he called his daughter's disobedience

he never returned. Maria and her two sisters had long been wishing to be baptized, but had not been able to obtain their father's permission. But Maria would not wait any longer for his consent, for she felt she must obey God rather than men. Acts 5:29.

The day arrived for the baptism of the candidates, but Maria's father did not even permit her to be present at the solemn act. "I will not let you go because you will be baptized," he said. "It is true," she answered, "that if I go I must be baptized." He also deprived them of going to the meetings.

About a month after, there was a ball near their house, and the father ordered Josephine and Maria to get ready to take them. But Maria, with the resolution of an older Christian, said: "I have no business to be at such places. So he had to go without her, taking his other two daughters to the wordly pleasures, and Maria, finding herself alone, joined us at the meeting-house where we all sang hymns till late.

About two or three months after this occurred Maria's father sprained his back and had to keep his bed for a few days. I went to see him and gave him some medicine. It did him good, and since then he has been grateful enough to let his girls come to our meetings again. I said one day to Maria: "Ask your father's permission to be baptized." She said: "No, because he will not let me come any more to our meetings; it is best to await God's will." He himself is now returning to our meetings, and who knows but this rebellious man, who is noted for using wicked language, may one day become one of the Saviour's chosen disciples.

EMMA C. W. VILLARREAL,
San Juan de Matatinas, N. Leon, Mex.

Washington—Shelton.

I have had the pleasure of baptizing thirteen, organizing one church and one Sunday-school in this county. I am the only Baptist pastor in the county, and so have the whole field to myself. There is also a Methodist pastor. We have a wonderful amount of work to do here. I preach twice in Shelton on the Lord's day, and ride seven miles and preach in the afternoon. The Lord has, indeed, blessed our efforts. Pray for us that the good work may go on.

F. O. LAMOREUX.

Who Will Help?

ANADARKO, OKLA. TER., July 7, 1897.

Since the Women's American Baptist Home Mission Society of Boston, Mass., and the American Baptist Home Mission Society of New York City have expended the sum of from \$1,700 to \$2,000 each year for the evangelization of children among the Wichita and affiliated bands of Indians, and inasmuch as there are now as many as five large girls in Wichita Baptist Mission who have made considerable advancement in primary studies and have become Christians and members of the Wichita Baptist Church, and as we, the Workers' Conference among the Blanket Indians, believe that a more extensive opportunity should be given them that they may prepare for future usefulness as Christian workers among their own people, and that work already accomplished may not be lost, we, the Workers' Conference among these wild Indians, respectfully recommend to the American Baptist Home Mission Society of New York the feasibility of raising such a sum of money as will give these and similarly trained children the benefit of a course of training in our Baptist Indian University.

We fully realize that what is done for these children must be done quickly, as they are passing out of childhood into young womanhood, and may become wives at any time, because they go out of the mission school to their homes on the reservations, and the temptation to marry is too great for them to resist very long. LAURETTA E. BALLEW, U. S. Field Matron; EMMA J. SPANSWICK, Miss'y W. B. H. M. S., Chicago; MARY P. JAYNE, Miss'y W. B. H. M. S., Chicago; H. H. CLOUSE, MARY A. CLOUSE, G. W. HICKS, JOHN H. WOLF, ROBERT HAMILTON, SADIE E. BONHAM, MARYETTA J. REESIDE, BELLE CRAWFORD, D. NOBLE CRANE, FLORENCE A. CRANE.

I heartily concur in the above.

N. B. RAIRDEN, Supt.

Oklahoma—Kingfisher.

Our work was begun among the Cheyennes and Arrapahoes two years ago. At that time the Baptists had never had a mission among them, though other denominations had done some work, the Mennonites having been with them fifteen years. We

are occupying three important points about twenty miles apart, at two of which places the Home Mission Society have secured land and built chapels. In January, 1895, our hearts were cheered by seeing 15 Cheyennes come out for Christ; these were covenanted together and baptized; following this organization as many more were baptized into their fellowship, and the Lord has added to them from time to time such as are saved. On last Lord's day seven were received. Two have died during the year past. We have, in all, about forty members.

ROBERT HAMILTON.

Indian Territory—Atoka.

Indian News Items.

Bro. Robert Hamilton, among the Cheyennes and Arapahoes, has again been greatly encouraged in his work. On Lord's day, July 25, seven Indians united with the First Cheyenne Baptist Church—six by baptism and one by letter. Reuben Taylor had been a pupil at the Haskell Institute, a Government school, and united with the church there. On his return he got into bad company, got to drinking and gambling, and publicly repudiated his profession of Christianity. But the missionary and the Christian Indians surrounded him with their influence. He married a good Indian woman, reformed, attended church, became penitent, returned to the Lord, found mercy and forgiveness, sent for his church letter and is now a happy member of the church among his own people. Buffalo Meat and his wife and Mrs. Short Tooth, who was a Catholic while at school, are among the number baptized. They are influential Indians.

I was much pleased to receive a letter with a contribution for the Indian mission work from Mrs. M. M. Kees, of Iowa. Her husband was one of the pioneer preachers of Iowa. She is a niece of Johnston and David Lykins, missionaries among the Ottawas, Miamis, Peorias, Pottawatomies and other tribes of Indians in Indiana and Illinois, and moved with them to Kansas away back in the thirties and forties. Their names are still held in sacred memory by the remnants of those tribes who now occupy a small reservation in this territory.

J. S. MURROW.

Massachusetts—Worcester.

During this quarter I have held regular outdoor meetings at 6 P.M., with a crowd to listen to me varying from 100 to 500. Only once was I disturbed this year. A woman had with her twelve young girls in the street and made them yell and sing smutty songs, but we had peace when an officer came along; on the other hand, we have noticed the same ones come repeatedly and eagerly listen. Some, moved to tears, said: "Why don't our priest preach the Word of God like these men do?" We rejoice over the result, praise God and take courage.

A. ST. JAMES.

Plan of Co-operation in North Carolina.

Nothing has been of greater concern to the Baptist family of North Carolina than the inauguration of some scheme by which the members of the white and colored churches could unite to do a missionary work, especially among the colored people. War with its consequent blight and ravage had put asunder the slave and his master, and in some way unknown to me the seeds of distrust of a brother's fidelity had been sown and were yielding a prolific crop. The chasm widened. Not only was this true of the Negroes and the Southern whites, but the whites North and South were wont to regard each other as adversaries. Happily, through co-operation, and, I may add, in the fulness of time, conditions have been signally changed and the walls separating us have been broken down, and, I trust, forever. White and colored ministers are now working together throughout the State trying to educate the pulpit and pen. They work in the spirit of sincere fraternity, and this work is telling wonderfully in many ways.

The most hopeful sign of effective co-operation is its quickening influence upon the preachers and the people. Directly to the institute is traceable the awakening for Bible study and Gospel preaching. Ministers are sticking closer to the Bible in the preparation of their sermons, and surely they are having more to do with them in the delivery. Both the preacher and the people are more diligently "searching the Scriptures." Co-operation is effecting a more thorough and cordial church work in all of its departments—missionary and educa-

tional. Our churches are beginning to feel that it is the duty of the Young People's Band, the Woman's Home Mission Society, the Sunday-school, the unions and associations to do something substantially for missions, applying this truth to themselves: "It is more blessed to give than to receive." We feel that we *must* do our duty in helping to educate the rising generation—not so much in words as in deeds. This great movement is bringing about an *unification that unites*. A sacrifice of personal and selfish ambition becomes more and more apparent; "preferring another" seems to be a general sentiment.

Our brethren are learning to build themselves up by trying to help others. Every heart seems to respond to the call of missions and Christian education, opposition being only very rare. The time has come, as a practical result of co-operation, when our ministers are soliciting the institutes, instead of being persuaded to attend them; especially is this true where consecrated ministers were holding charges at or near the place where institutes were previously held. True Christianity is getting in her perfect work. One of our white brethren said: "When a student at Louisville I prayed that the way might be opened for me to reach the colored brethren. My prayer has been answered through co-operation." A colored brother said: "I have seen what I never looked for in this world—white men and colored men lecturing from the same platform and upon the same subject and for the same purpose—to spread Christ's kingdom in the world."

For these and other blessings God be praised.
C. C. SOMERVILLE.

BOOK NOTICE.

JESUS THE NAZARENE IS CERTAINLY THE MESSIAH OF PROPHECY. By Rev. D. Y. Bagby, Ph.D., Louisville Ky. Baptist Book Concern. Price, \$1; by mail, postage free.

This little volume of 178 pages, cloth bound, shows a careful and scholarly study of the Old Testament Messianic prophecies and their New Testament fulfillment in Jesus of Nazareth. We believe the book to be thoroughly sound in its teachings, and one that will be helpful to all students of the life of Christ. The introduction by Dr. Davidson does not introduce anything.

Financial Statement for July.

MISSIONS AND EDUCATION.

Expended for the month,	\$38,857 71
Donations from Churches, Sunday-schools, and Individuals,	\$13,148 65
Legacies,	5,727 89
Interest and Dividends,	3,219 37
Income from Real Estate, etc.,	135 00
HOME MISSION MONTHLY,	150 53
Total for July,	\$22,381 44
Donations, Legacies, etc., from April 1, 1897, to July 1, 1897,	59,265 37
Total for four months,	\$81,646 81

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	\$230 51
Interest for Benevolent Fund,	794 11
Interest for Loan Fund,	2,322 85
	3,317 47
Donations, Legacies, etc., from April 1, 1897, to July 1, 1897,	4,188 71
	7,536 18

TRUST FUNDS.

Conditional and Annuity Funds,	9,242 68
Trust Funds received from April 1, 1897, to July 1, 1897,	8,017 45
	17,260 13
Total receipts for the present year,	\$106,443 12

Contributions and Legacies for July.

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

MAINE, \$212.84.

South Berwick Ch.	70 10
Rumford Falls Ch.	4 63
Piscataquis Ass'n.	5 17
Oldtown, First Ch.	9 82
Oakland Ch.	6 50
Hodgdon, Y. P. S. C. E.	75
Bangor, Second S. S.	11 87
Bradley Ch.	58
Great Works Ch.	92
Lincoln Centre (h. (desig. .50))	1 00
Passadumkeag Ch.	50
East Corinth Ch.	1 00

LEGACY.

Kennebunkport, Estate of Rev. Edmund Worth.	100 00
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NEW HAMPSHIRE, \$120.77.

Dover Ch.	6 84
H. Y. P. U.	4 11
Plaistow Ch.	5 00
Line Centre Ch.	7 00
Hampton Falls Ch.	11 12

Antrim Ch.	22 00
Franklin Falls Ch.	14 70
Manchester, Mrs. P. C. Richardson.	50 00

VERMONT, \$386.34.

Ludlow Ch.	75 81
South Ryegate Ch. (\$5 desig.)	10 00
Saxtons River Ch.	45 53

LEGACY.

Fairfax, Estate of D. Rowley.	255 00
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MASSACHUSETTS, \$3,449.65.

Springfield, First Ch.	12 36
Winchester, First Ch. (desig.)	43 00
Weston (h.	38 28
Wakefield Ch.	75 00
Gloucester, First Ch.	50 00
Orange, Y. P. S. C. E.	3 09
Norwood Ch.	15 76
Lynn, First Ch. (desig.)	79 37
Mrs. A. M. Pickford (desig.)	150 00
Athol, First Ch.	16 16
Dighton, B. Y. P. U.	4 65
Leominster, Central Ch. Y. P. S. C. E. (desig.)	10 00
Haverhill, First Ch. B. Y. P. U.	7 50
Cambridge, First Ch.	60 00
Lawrence, First Ch.	9 28
North Grafton Ch.	10 00
Roxbury, Bethany Ch.	113 28

Northampton, First Ch.	45 00
Brookline Ch.	17 99
Dedham, Second Ch.	8 70
Y. P. S. C. E.	1 25
Boston, First Ch.	150 99
First (h. (desig.)	602 00
Samuel N. Brown (desig.)	350 00
Ruggles St. Jr. B. Y. P. U.	1 00
Newton Centre, First Ch.	154 57
Salem, Central Ch.	25 00
Allston, Brighton Ave. Ch. Y. P. S. C. E. (desig.)	12 50
Andover Ch.	23 32
Maplewood Ch.	10 00
Gloucester, Chapel St. Ch.	10 27
Clinton, A Friend for French Work in the N. E.	25 00
Petersham, Y. P. S. C. E.	3 00
Charlestown, First Ch.	34 48
Jamaica Plain Ch.	123 59
Amesbury, Jr. Y. P. S. C. E.	2 25
* Worcester, Pleasant St. S. S.	25 00
O. E. F. Northampton First (h.	15 00
Newton Centre Ch.	38 63

LEGACIES.

Norton, Estate of Mrs. Hannah Godfrey.	50 00
Newton Centre, Estate of J. G. Gunderson.	1,000 00
Boston, Estate of John Woods (Interest)	22 38

RHODE ISLAND, \$1,016.87.

Newport, First Ch.....	24 77
S. S.....	7 58
Central Ch.....	46 86
North Kingston, First Ch.....	4 64
East Greenwich, First Ch.....	4 92
Providence, Mrs. S. A. Mitchell (desig.).....	6 00
Pawtucket, First Ch.....	50 00
Central Falls, Broad St. Ch.....	18 52

LEGACY.

Providence, Estate of William Olney.....	853 58
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CONNECTICUT, \$587.72.

Cromwell, First Ch. B. Y. P. U.....	1 04
Stonington, First Ch.....	104 46
Danielson, A Friend (desig.).....	1 00
New Haven, First Ch.....	2 00
Voluntown Ch.....	5 50
Danbury, Second Ch. Y. P. S. C. E. (desig.).....	10 00
North Lyme Ch.....	15 00
Waterbury, Y. P. S. C. E.....	20 00
Hartford, South Ch.....	25 00
Memorial Ch.....	4 00
Saybrook, First Ch.....	1 00
Mansfield Ch.....	9 00
Waterbury, Swede Ch.....	3 12

LEGACY.

Hartford, Estate of Geo. E. Martin.....	386 00
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NEW YORK, \$2,359.17.

New York City, A Friend.....	3 35
Brooklyn, Memorial Ch. (desig.).....	21 00
Trinity Ch.....	9 22
Buffalo, Delaware Ave. Ch.....	60 00
Prospect Ave. Ch.....	42 52
Binghamton, First Ch.....	4 50
Dalton, York Ch.....	4 25
Fredonia, Ely Davis.....	100 00
Woodside, First Ch. (desig.).....	6 00
Preston, D. Eliza Kelsay.....	3 00
Angelica S.S.....	5 00
East Troupsburg Ch.....	9 25
McGrawville Ch.....	10 00
Solon Ch.....	4 00
Clifton Springs, In Memoriam (desig.).....	20 00
Greece Ch.....	30 00
Mattawan, Pilgrim Ch. B. Y. P. U.....	12 00
Juniors.....	1 00
Millport Ch.....	5 00
So. Oselic Ch.....	2 50
Niagara Falls Ch.....	20 00
Corinth Ch.....	2 00
Broadalbin Ch.....	10 00
Wells Ch.....	12 61
New Hartford Ch.....	7 50
Cohoes, First Ch.....	10 00
Burnt Hills Ch.....	7 00
Wellsville Ch.....	8 00
Sennett Ch.....	19 45
S. S.....	5 55
Little Falls, First Ch.....	32 00
Watertown Ch. (desig.).....	25 00
Friendship, Belfast S. S.....	3 00
Dover Plains, Second Ch.....	7 00
Amsterdam, First Ch.....	10 63
Amenia, C. E. S.....	1 50
Batavia, First Ch.....	31 41
Jamestown, First Swedish Ch.....	5 00

LEGACY.

Malta, Estate of Emma S. Gale.....	1,800 93
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NEW JERSEY, \$338.30.

Ridgewood, Emmanuel Ch. S. S.....	3 05
Junior C. E. Soc.....	6 25
Paterson, Alex. W. Rogers.....	120 00
East Orange, H. K. Reynolds, (desig.).....	25 00

Newark, Inmates of the Baptist Home.....	4 00
New Monmouth, Port Monmouth Ch.....	8 82
Roseville Ch.....	25 00
Montclair, G. Gates (desig.).....	5 00
Passaic Ch., Y. P. S. C. E.....	10 00
Bridgeton, Pearl St. Ch.....	15 53
Riverton and Palmyra, Central Ch.....	16 91
Fredricktown Ch.....	13 10
Laurel Springs Ch.....	10 52
Newport Ch.....	11 00
New Brunswick, Livingston Ave. Ch.....	37 42
Port Murray, Mansfield Ch.....	26 70

PENNSYLVANIA, \$372.91.

Cambridge Springs Ch.....	2 00
Philadelphia, Holmesburgh Ch.....	14 85
New Tabernacle Ch.....	14 41
Tacony Ch.....	8 25
First Ch.....	10 00
Chester Ave. Ch.....	21 68
Third Germantown Ch.....	17 05
Richmond Ch., Jr. C. E. S.....	2 20
Epiphany Ch., Rev. D. P. Leas.....	25 00
Mt. Pleasant Ch.....	3 03
Lock Haven S. S., Mrs. Perkins' Class.....	2 00
Olive Branch Ch.....	4 00
Lower Province Ch.....	18 30
Pine Flats, S. S.....	2 50
B. Y. P. U.....	2 11
Pittsburg, Fourth Ave. S. S. Ch.....	25 53
Williamsport, L. M. Culver.....	1 65
Lewistown Ch.....	5 63
Beulah Ch.....	3 00
Newburgh Ch.....	2 00
Jenkintown Ch.....	13 80
Westfield Ch.....	1 01
McKeesport, Swedish Ch.....	5 00
*Philadelphia, Fiftieth Ch.....	25 00
*Pittsburg, Fourth Ave. Ch.....	28 58
C. E. F. Pittsburg, Fourth Ave. Ch.....	28 58

DELAWARE, \$62.50.

Wilmington, Bethany Ch.....	62 50
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DISTRICT OF COLUMBIA, \$86 25.

Washington, Metropolitan Ch.....	86 25
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VIRGINIA, \$157.29.

Christiansburg, Memorial Ch.....	2 50
Elliston, Big Spring Ch.....	1 00
*For Virginia Union University, Va.: Richmond, Coll. per Rev. L. B. Tefft.....	153 79

WEST VIRGINIA, \$74.74.

Wadsworth, Sarepta Ch.....	5 00
Colored State Convention.....	6 87
Rock View, Rock Castle Ch.....	1 41
Dallison, Pleasant Valley Ch.....	5 75
Murphytown, Stillwell Ch.....	7 28
Pickens, J. B. Pickens.....	2 00
Guyandotte Ch.....	5 00
Davis Ch.....	10 00
Enon Ch.....	5 00
Wheeling, Mt. Zion S. S. Inst.....	4 00
Ceredo, Coll. per Rev. M. A. Wilson.....	5 00
Poca Ch.....	3 00
Elkins Ch.....	2 00
Central City Ch.....	2 50
Charlestown, Virginia Ave. Ch.....	1 63
C. E. F. Oak Hill S. S.....	8 30

SOUTH CAROLINA, \$13.03.

Columbia, Coll. per Rev. John R. Wilson.....	13 03
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LOUISIANA, \$160.00.

Alexandria, Coll. per Rev. H. B. N. Brown.....	160 00
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ARKANSAS, \$5.00.

Little Rock, Rev. J. H. Hoke (desig.).....	5 00
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TEXAS, \$125.00.

McKinney, Coll. per Rev. F. G. Davis.....	125 00
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OHIO, \$580.22.

Cleveland, Mrs. Mary B. Seaman.....	5 00
First Ch.....	100 00
East End Ch.....	18 83
Dayton, First Ch.....	309 47
Riverdale Memorial Ch.....	6 10
Williams Ave Ch., Jr. B. Y. P. U. (desig.).....	1 05
Sidney, First Ch.....	1 00
Wilmington Ch.....	15 58
Salem Ch.....	27 29
Jackson Ch.....	5 00
Manchester Ch.....	3 00
Greenville Ch.....	3 90
S. S.....	1 75
Springdale Ch.....	20 00
Galion Ch.....	7 00
Bethel Ch.....	5 00
Toledo, Riverside Ch.....	10 00
No. Fairfield Ch.....	4 10
Sandusky, Wayne St. Ch.....	2 00
Cincinnati, Third Ch.....	23 00
Clincicothe Ch.....	4 50
Bellefontaine Ch.....	6 65

MICHIGAN, \$174.34.

Parshallville Ch.....	10 00
Battle Creek Ch.....	25 00
Napoleon Ch.....	11 00
Wayne S. S.....	5 00
Hastings Ch.....	1 20
Norvell Ch.....	2 00
Perry Ch.....	5 00
Detroit, Immanuel Ch.....	2 28
First Ch.....	72 71
Manistiquie Ch.....	2 40
North St. Ch.....	6 00
Fowlerville Ch.....	13 00
Sault Ste. Marie Ch.....	2 30
Clare Ch.....	20 00
Sebewa Ch.....	1 50
Charlotte, J. M. Lane.....	5 00
C. E. F. Daggett, Wom's Mission Circle.....	9 75

INDIANA, \$158.74.

Franklin, Rev. W. S. Stott (desig.).....	5 00
Camden Ch.....	25 62
Goodland Ch.....	8 17
Rev. J. L. Matthews.....	5 00
Young America Ch.....	2 05
New Winchester Ch.....	7 00
Stilesville Ch.....	3 80
Muncie, First Ch. S. S.....	20 15
b. Y. P. U.....	4 16
Juniors.....	5 00
Sharon Ch.....	2 30
S. S.....	5 90
Bunker Hill Ch.....	10 00
Concord Ch.....	1 00
Beaver City Ch.....	6 10
Elwood Ch.....	10 25
Hope Ch.....	3 95
Elkhart Ch.....	7 52
B. Y. P. U.....	65 00
A Friend.....	50 00
Middle Fork, Sugar Creek Ch.....	7 75
Miami Ch.....	7 50
Scircleville Ch.....	1 87
Weasaw Ch.....	3 05
Flora Ch.....	2 00
Middle Fork.....	2 00
Bango Ch.....	1 90
Mexico Ch.....	1 55

ILLINOIS, \$1,690.17.

Hebron Ch.....	6 25
Wheaton Ch.....	1 75
Mason City Ch.....	5 72
Tonica Ch.....	10 31

Paw Paw Ch.....	17 90
Chicago, First Ch.....	11 25
La Salle Ave. Ch., Lewis	
Neil.....	10 00
Chinese Mission (desig.)..	20 00
Third German Ch.....	40 00
Amos S. S.....	30 00
Covenant Ch.....	29 25
De Kalb Ch.....	21 10
Ontario Ch.....	4 75
Freeport Ch.....	11 10
Dixon Ch.....	5 00
Roanoke Ch.....	16 81
Berwick Ch.....	10 50
Buda Ch.....	20 50
Alton S. S.....	9 68
Griggsville Ch.....	3 65
Henry Lynde.....	5 00
Mrs. Martha Ball.....	5 00
Mrs. Elizabeth Hoyt.....	7 25
Zion Hill Ch.....	5 00
Pearl, Mrs. C. Stillwell.....	50
Pana, B. Y. P. U.....	2 90
Stonington Ch.....	80 00
Carbondale Ch.....	21 00
Bois d'Arc Ch.....	5 00
Ashland Ch.....	1 00
Chrisman Ch.....	3 65
Clarks Chapel Ch.....	5 60
*Wheaton Ch.....	1 75
C. E. F. Wheaton Ch.....	1 50

LEGACIES.

Dundee, Estate of Betsy Clark.....	10 00
*Stillman Valley, Estate of	
Jerusha Tilton.....	1,250 00

WISCONSIN, \$1,948.18.

Menominee Ch.....	4 41
S. S. (desig.).....	3 25
Milwaukee, Garfield Ave. Ch.....	21 02
Green Bay Ch.....	9 19
Berlin Ch.....	15 50
Rusk, Bethel Ch.....	4 00
For State Convention:	
State Convention.....	1,527 58
Neshah, Coll. per Rev. N.	
F. Clark.....	91 89
Grantsburg, Coll. per Rev.	
J. P. Sundstrom.....	100 00
Grantsburg, Coll. per Rev.	
F. O. Carlson.....	75 00
C. E. F. State Convention..	95 34
For Chapel Building:	
Mendovi S. S.....	1 00

MINNESOTA, \$390.45.

Mazeppa, L. P. Day.....	2 50
St. Paul, First Ch. \$8.60	
(desig.).....	16 46
Burr St. Ch.....	5 75
Grove City, Swede Ch.....	6 00
Austin First Ch.....	9 25
Minneapolis, Fourth Ch.....	2 06
Red Wing, Swede Ch.....	1 14
For State Convention:	
Mankato, per Rev. E. R.	
McKinney.....	25 00
Blomford, per Rev. Andrew	
Blomgren.....	62 50
Fergus Falls, per Rev.	
Kunte Nelson.....	6 27
Burchard, per Rev. C. F.	
Lindberg.....	2 00
Hopkins, per Rev. C. C.	
Longlotz.....	8 66
*St. Paul, First Ch.....	35
C. E. F. For Chapel Build-	
ing:	
Loon Lake S. S.....	4 50
St. Paul, Hebron S. S.....	3 71
Scandia S. S.....	1 00
Minneapolis, Fourth S. S..	8 30

IOWA, \$153.97.

Swaledale Ch.....	3 50
Ayrshire, Woman's Missionary	
Society.....	2 00
Keokuk, L. H. Lamb.....	2 00
Hampton Ch.....	19 20
West Mitchell Ch.....	12 25
Wom's Miss. Circle.....	2 00

Lawler, Jacksonville Ch.....	5 20
Marion Ch.....	9 00
Eatherville Ch.....	2 00
Superior Ch.....	2 00
Bloomfield, S. S. Birthday Boxes	2 26
Castroville Ch.....	2 02
Wellman Ch.....	11 00
Ames, Margaret Doolittle.....	5 00
Riverton Ch.....	6 00
Decatur City, Central Grove	
Ch.....	2 00
Creston Ch.....	5 00
Roseville Ch.....	3 31
Ames, Gilbert Station.....	4 00
Russell, B. Y. P. U.....	2 05
Renwick, Luni Ch.....	4 00
Washington Ch.....	12 63
Carroll, Rev. F. L. Rozelle and	
wife (desig.).....	10 00
Ch. (desig.).....	4 50
Danville Ch.....	16 05

MISSOURI, \$55.46.

Home and Foreign Mission	
Board.....	55 46

INDIAN TER., \$78.55.

Baptist, Cherokee Indians....	2 25
Atoka, Rev. J. M. McDaniel..	25
Mr. Robb and wife.....	10 00
Duncan, Rev. W. R. Chandler	
and wife.....	5 00
Prof. C. T. Wilson.....	5 00
So. McAlester, Coll. at Con-	
vention.....	4 86
Rev. David C. Yeargin.....	10 00
Rev. W. A. Treadwell.....	5 00
Rev. Alfred Folsom.....	70
Wister Ch.....	10 00
Krebs Ch.....	6 75
Claremore Ch.....	2 00
Wynnewood Ch.....	6 75
Salisaw, Bertie and Millard	
Raines.....	34
Fourteen-Mile Creek Ch.....	4 50
Red Oak Ch.....	2 40
C. E. F. Baptist, Cherokee	
Indians.....	2 75

OKLAHOMA TER., \$38.25.

Norman Ch.....	6 00
El Reno Ch.....	7 50
Rev. L. L. Smith and wife.....	5 00
Woodward Ch.....	2 50
Alva Ch.....	2 25
Kingfisher Ch.....	5 00
Rev. Robt. Hamilton.....	5 00

KANSAS \$668.43.

Enon Ch.....	4 41
Hollenburg, J. F. Lewis.....	1 00
Abilene Ch.....	10 10
Coffeyville Ch.....	7 00
Ness City Ch.....	1 30
Leavenworth, First Ch.....	12 01
Jordan's Creek Ch.....	3 50
Florence Ch.....	2 66
Morrill Ch.....	6 17
For State Convention:	
Ottawa, Coll. per Rev.	
Wm. Wilber.....	47 69
Washington Ch.....	4 98
Topeka, Coll. per Rev. J.	
M. Whitehead.....	11 75
Coll. per Rev. E. B.	
Meredith.....	353 52
Stafford Ch.....	15 30
Abbeville Ch.....	5 70
Neodesha Ch.....	2 50
Clifton, Coll. per Rev. J.	
R. Rarden.....	67 09
Oberlin, Prairie Temple Ch.	
Wallace Ch.....	6 00
	75

NEBRASKA, \$40.16.

Arberville, Mrs. E. F. Savage.....	5 00
Nebraska City, F. A. Baker..	50
Fremont Ch.....	21 00
Omaha, First Ch.....	22 66

NORTH DAKOTA, \$250.47.

Slaughter Ch.....	5 00
Hamilton Ch.....	35
Bismarck, First Ch.....	15 00
Swede Ch.....	8 00
Bathgate Ch.....	50
For State Convention:	
Griggs Ch.....	13 80
Park River, Rev. Cyrus	
Sullivan.....	2 00
Fargo, Coll. per Rev. W.	
L. Van Horn.....	75 53
Hamilton Ch.....	1 40
Bathgate Ch.....	2 00
Crystal Ch.....	26 00
Grafton, First Ch. and S. S.	10 00
Barton, Nor. Ch.....	4 00
Edinburg Nor. Ch.....	2 00
Vang, Nor. Ch.....	1 50
Valley City, Nor. Ch.....	1 30
Grand Forks, Scand. Ch.....	8 00
Hillsboro, Nor. Ch.....	5 74
Norwegian Soc. of North	
Dakota.....	46 00
Slaughter Ch.....	10 00
Rutland, Swede Ch.....	2 50
C. E. F. For Chapel Build-	
ing:	
Lisbon S. S.....	5 00
Fargo S. S.....	5 15

SOUTH DAKOTA, \$31.97.

Bloomington, Swede Ch.....	18 00
For State Convention:	
Elk Point, Women's Aid	
Soc.....	5 60
Y. P. Soc.....	2 87
Elkton Ch.....	6 50
S. S.....	5 00

MONTANA, \$85.75.

Dillon, Rev. J. C. Jordan....	5 00
Helena Ch.....	25 00
East Helena, Friends.....	1 50
Glendale, Friends.....	10 00
Livingston Ch. (desig.).....	5 00
Butte Ch.....	39 25

WYOMING, \$12.50.

Otto Ch.....	12 50
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COLORADO, \$5.00.

Pueblo, Mesa Ch.....	5 00
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IDAHO, \$16.25.

Clearwater, Rev. J. B. York	
(desig.).....	10 00
Salubria, Mrs. R. E. Wilson ..	1 00
Idaho Falls Ch.....	3 25
C. E. F. For Chapel Build-	
ing:	
Idaho Falls S. S.....	2 00

CALIFORNIA, \$340.03.

Fresno, Lum Lun.....	50
For State Convention, No.	
District:	
Oakland, Coll. per Rev.	
W. H. Latourette.....	298 56
San Jose, Emmanuel Ch.....	3 00
Mt. View Ch.....	4 40
Millville Ch.....	6 50
E. P. Vining.....	25 00
For State Convention, So. Dis-	
trict:	
Los Angeles, Bethel Ch...	2 07

OREGON, \$265.63.

Prineville, Rev. C. P. Bailey	
(desig.).....	10 00
For State Convention:	
Arlington, S. S. Coll.....	2 53
Corvallis Ch.....	75 00
Prineville Ch.....	3 00
Woman's Circle.....	5 00
Black Butte Ch.....	2 66
Orient Ch.....	5 00

Mitchell Ch.....	2 00
Grass Valley, A. Scott.....	44 84
Portland, Coll. per Rev. Gilman Parker.....	40 60
Montavilla, Willamette and Central Associations.....	75 00

WASHINGTON, \$306.69.

Walla Walla, Woman's Branch (desig.).....	8 25
Tacoma, First Church.....	3 57
Snohomish, Rev. Jas Cairns (desig.).....	10 00
For State Convention, East Washington and No. Idaho Convention:	
Waterville Ch.....	15 05
Spokane, Coll. per Rev. A. M. Allyn.....	82 75
Swedish Ch.....	12 50
Ellensburg Ch.....	9 00
Mica, Coll. per Rev. W. L. Wood.....	10 80
For North West Convention:	
Aberdeen Ch.....	3 00
New Whatcom Ch.....	3 50
Delta Ch.....	1 25
Ballard, Norwegian Danish Ch.....	8 00
Seattle, Coll. per Rev. D. D. Proper.....	139 02

MEXICO, \$20.00.

City of Mexico, First Ch.....	20 00
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GENERAL MISS. SOCIETY OF GER. BAPTIST CHURCHES, \$1,021.00.**WOM'S AM. BAPTIST HOME MISS. SOC., \$1,289.46.**

For teachers in Wayland Seminary, D. C.....	45 00
For teachers in Waters Normal Institute, N. C.....	62 50
For teachers in Mather School, S. C.....	50 00
For teachers in Jackson College, Miss.....	100 00
For teachers in State University, Ky.....	44 44
For teachers in Gibsland Academy La.....	62 50
For teachers in Houston Academy, Tex.....	50 00
For teachers in Roger Williams University, Tenn.....	50 00
For teachers in Bible and Normal Institute, Tenn.....	50 00
For teachers in Arkansas Baptist Coll., Ark.....	81 24

For teachers in Dawes Academy, I. T.....	128 31
For teachers in Indian University, I. T.....	44 44
For teachers in Atoka Academy, I. T.....	88 88
For teachers in Wichita Mission, O. T.....	70 00
For teachers in Provo, Utah.....	78 00
For teachers in Fresno Cal.....	53 33
For teachers in Butte, Mont.....	25 00
For teachers in Valarde, N. M.....	50 00
For teachers in Monterey, Mex.....	39 87
For teachers in Santa Rosa, Mex.....	15 95
For teachers in Chinese Mission, New York City.....	50 00

WOM'S BAPT. HOME MISS. SOC., OF MICH., \$100.00.

For Missions.....	100 00
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CHINA, \$8.00.

Chefoo, Miss Lisle Bainbridge.....	8 00
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Total.....\$19,107.05**HOME MISSION MONTHLY... 150 53****PERMANENT TRUST FUNDS, \$5,242.68.**

Haddonfield, N. J., Estate of Mordecai T. Ruth.....	5,242 68
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CONDITIONAL & ANNUITY FUNDS, \$4,000.

Martin E. Gray, Willoughby, Ohio.....	3,000 00
Mary E. Harbig, Brooklyn, N. Y.....	1,000 00

REAL ESTATE, \$135.00.

WILLIAM P. PLANT, Ass't Treasurer.	
111 Fifth Ave.	

DONATIONS RECEIVED AT MISSION STATIONS.**ARKANSAS.**

Little Rock, Coll. per Rev. J. H. Hoke.....	138 84
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DONATIONS RECEIVED AT INSTITUTIONS.

For Alabama Baptist Colored University, Alabama:	
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ALABAMA.

Aldrich, Epsabab Ch.....	3 42
Calera, Bethel Ch.....	1 00
Newberne, Whittsitt Chapel.....	70
First Ch. and S. S.....	1 30
Uniontown, First S. S.....	7 50
Childersburg, Mrs. L. B. Butler.....	30
Birmingham, Sixth Av. Ch.....	3 70
S. S.....	1 17
Sixteenth St. Ch.....	1 00
Mrs. M. L. Frazier.....	1 00
Bessemer, First Ch.....	1 00
S. S.....	1 00
Jerusalem Ch.....	1 00
East Lake, Mt. Zion Ch.....	1 00
Talladega, Mt. Canaan Ch.....	3 00
Union Springs Ch.....	1 15
East Ala. S. S. Con.....	12 00
Anniston, Mt. Zion Ch.....	25
Galilee Ch.....	3 40
S. S.....	74
Perryville Ch.....	2 03
Selma, Mt. Zion Ch.....	50
Uniontown S. S. Con.....	81 00
Ala. Baptist Congress.....	68 00
Spratts, New Cahaba S. S. Con.....	2 65
Brighton, Ala. Bapt. State S. S. Con.....	25 00
Lafayette, Bowen East S. S. Con.....	2 84
Tuscaloosa, African S. S.....	1 46
Ch.....	1 54
Marion, Berean Ch.....	1 19
Randolph, New Hope Ch.....	1 00
Nottingham, Bethel Ch.....	2 00
Barclay, Lebanon Ch.....	24
Silver Run, Sweet Home Ch.....	06
Oxford, New Hope Ch.....	40
White Plains, Snow Creek S. S. Con.....	6 53

For Walker Baptist Academy, Ga.:**GEORGIA.**

Augusta, Students' Donations.....	38 66
Antioch Ch.....	41
North Ch.....	7 00
State Con.....	80 00
Union Meeting.....	61
A. J. Monroe.....	25
Dr. N. A. Mixon.....	2 50
C. David.....	10
Rev. Geo. Connor.....	50
C. R. Rowland.....	25
Dr. J. B. Morgan.....	2 00
J. B. Keane.....	1 00
P. S. North.....	25
Richards & Shaver.....	35
Davenport & Phinzy.....	50
R. B. Marlen.....	25
C. Lanlay.....	25
F. L. Sebetz.....	25

KENTUCKY.

Louisville, T. D. Osborne.....	25
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THE BAPTIST

HOME * MISSION * MONTHLY.

VOL. XIX.

OCTOBER, 1897.

No. 10.

. . EDITORIAL. . .

The large crops of wheat and other grain in the West and the greatly increased price have brought good times and inaugurated a new era of prosperity. All rejoice together in this. It means payment of mortgages; removal of financial burdens and anxiety; improvements of all kinds on the farms, better houses, larger barns, new machinery, increased herds and flocks, better clothing, greater variety of food, and many other material blessings. It means also, in many cases certainly, less hard work, more leisure for mental improvement, more young men and young women in schools and colleges, more books and newspapers in the family circle, and what is quite as important as all else together, the payment of church debts, the opening of houses of worship hitherto closed, the calling of pastors, the repairing of meeting-houses, and doubtless in many cases the building of new ones. The Lord has sent the rain and the sunshine, and caused the earth to bring forth abundantly, and to Him be praise and honor. His cause should be among the first to show the good fruits of returning material prosperity.

There is probably no considerable section anywhere in the vast field covered by the operations of the Home Mission Society where there are not Baptists to be found; sometimes a single individual, or one family; sometimes a group of half a dozen, and at other times, within a radius of ten miles, enough, if gathered together and united, to form a hopeful Baptist church. A spe-

cial work of the missionaries employed by the Society is to visit places where Baptists are to be found, gather them together, make them acquainted with each other, suggest to them methods of religious work, and wherever it is deemed advisable, to organize them into churches, and encourage a group of them to unite in calling a pastor where it is not feasible for a single church to maintain regular services.

One of the characteristic features of our day is the large amount of individual giving for educational institutions. Within the last thirty years not only have the older institutions like Harvard, Brown, Yale, Princeton, Colgate, received many millions, but new institutions of a high order, such as Clark University, Johns Hopkins, Chicago, Bryn Mawr, Vassar, Smith and Wellesley have been founded and munificently endowed. These and similar schools are crowded with the choicest white young men and women of the land; to them flock all races except the Negro. For the Negroes no great University has yet been established. With perhaps one exception not one of the schools established for them has been properly equipped or suitably endowed. For those who need education the most the least has been done.

There is probably at present no question before American Baptists more important and more urgent than that of providing facilities for the proper education of a class of men and women fitted for wise, aggressive leadership for the two million Negro Baptists.

Negro schools of the Home Mission Society have accomplished an immense and most admirable work. They have been pioneers and have assisted in leading the way in the regeneration of a race. They have shown beyond controversy that the Negroes are capable of a varied and high culture; they have been seminaries of learning, nurseries for the development of men and women and centres of missionary influence which has gone out to the ends of the earth.

The foundation of Negro education has been laid in tears, prayers and martyrdom; a generation of men and women have literally laid their lives upon this educational altar of consecration. They are worthy to be reckoned among the saints and martyrs of the Church.

It should not be forgotten that while the Negroes have made great progress, educationally, since emancipation, the white race, by whom they are surrounded and with whom they come in contact, have made far greater progress. The Negroes are relatively falling far behind their white competitors. The common schools, academies, colleges, universities and professional schools of all kinds are being rapidly extended and every way improved. The educational opportunities and advantages offered to the white young men and women of the North, especially to-day, are immensely greater than they were a generation ago; they are in every respect immeasurably superior to those enjoyed by the Negroes of the South. The Negro youth of this country are growing to manhood and womanhood with educational advantages so meagre as compared with those of the white youth as to awaken the most anxious forebodings on the part of patriots, philanthropists and Christians.

A wonderful revolution has occurred since the American Baptist Home Mission Society began its educational work among the Freedmen of the South, in 1862. Then, among

the four millions emerging from bondage were very few who could either read or write; now, a vast multitude of them can not only read and write, but have a fairly good English education. Then, there were no public schools for the Negroes anywhere in the South; now, every Southern State contains a public-school system for their benefit. Then, even the Negro pastors were utterly ignorant of books, being unable to read even the Bible; now, there are very few pastors unable to read, thousands of them are fairly well educated, others are graduates of colleges, and others of theological seminaries. Then, there was not a college nor professional school of any kind open to Negroes anywhere in the South. Now, there are academies, colleges, normal schools, law schools, medical schools and theological seminaries in different parts of the South doing invaluable work for them. Then, the prejudice against Negro education among the white people in the South was almost universal; now, that prejudice is everywhere vanishing, and in many parts of the South has been supplanted by hearty sympathy and co-operation in their education.

There are four well marked stages in the progress of a people in civilization. First, the stage of infancy, of helplessness, when they are dependent on stronger people for guidance; this was the condition of the Negroes during the first few years after their emergence from slavery. Second, the stage when they are able to co-operate with their friends, receiving help, counsel, advice, while at the same time exerting their own energies, accomplishing much for themselves and achieving strength, experience and wisdom. Most of the Negroes of this country are in this second stage of development. Third, there is the stage of independence, self-reliance, when they can originate their own plans, perform their own work. This stage is characterized by accumulated resources, wealth, experience, wisdom. Time enters as an all-important

element in reaching this stage. It is no discredit to the Negroes to say that, as a body, they have not reached it. Fourth, there is the missionary stage, when, not only caring for themselves, they are able out of their accumulated resources to reach out and help others. This is the stage towards which all Christian civilization tends, and which every self-respecting people must reach sooner or later. It is the stage towards which the Negroes are looking forward, and which they will undoubtedly ultimately reach. These stages in civilization, which characterize a people as a whole, are not so distinctly marked and separated in point of time that all the race can be said to be found in the same stage at the same time. Some portions of the race are necessarily in advance of the others. Many Negroes are yet in the first stage; some are in the second; a few in the third, and here and there some in the fourth.

During the first few years after the Society had begun its work of education among the Negroes, it was obliged to do the whole of it with very little help from them. From the beginning, however, it has been the policy of the Society to encourage them to do what they could. It has most cordially and persistently desired their effective co-operation, not for its own sake, but for their sake. The Society seeks, by this plan of co-operation, to give to the Negroes the best possible opportunity for work, for gaining experience, for assuming responsibility, and in this manner seeks to supplement in every way possible their efforts. It aims, so far as practicable, to bring to the aid of the Negroes all the wisdom, experience, skill and resources of the older civilization. It has appointed Negro teachers, Negro trustees, Negro financial agents, and has laid upon them, so far as it seemed wise, the burden of responsibility, while sharing with them the privileges, opportunities, and honors of the work.

More than half of the Negro schools aided by the Home Mission Society are under the exclusive control of the Negroes themselves, having Negro Boards of Trustees and Negro teachers. The Society exercises no authority over these schools whatever. It extends to them financial aid on condition that their work shall be satisfactory as shown by their reports and by their condition as ascertained by the personal visitation of the Superintendent of Education. In the schools controlled by the Society it seeks to increase as rapidly as may seem best the Negro representation both in the faculties of instruction and in the Boards of management. The greatest unkindness that could be done to the Negroes at their present stage of advancement would be to turn over to them absolutely all of the schools that have been established and maintained for their benefit; they are not yet prepared fully, financially or otherwise, for this responsibility. Such an act on the part of the Home Mission Society would result inevitably in such a great loss to the schools as would seriously hinder their future progress.

In order to carry out successfully the plan of educational co-operation between the Negro Baptists through their various State Conventions and the American Baptist Home Mission Society it will be necessary, first, that the plan shall be fully understood in all of its details by both parties. Second, that each party shall faithfully carry out its appointed part of the plan. Neither party is to usurp the function of the other. Co-operation means working together. In selecting financial agents, in fixing salaries, in determining specific objects to be accomplished, there must be the fullest consultation and neither party is to take definite action without the knowledge and consent of the other. Third, that only the wisest, purest and best men shall be selected to serve on Boards and Committees and to act as financial agents. The great pur-

pose of co-operation is not to find places for needy and importunate place-hunters, but to carry on an important work through the best attainable agents. Fourth, that in the important matter of selecting teachers, both white and colored, for positions in the academies and colleges only such men and women shall be chosen and appointed as are of recognized ability, possess an irreproachable reputation and an established Christian character, have had the best possible literary and professional training for their work and have given clear evidence of success as teachers and managers. Fifth, that there shall be in each State a definite object towards which the energies of the people of the State shall be directed, and lastly, that there shall be the most fraternal sympathy, charity and confidence exercised by each toward the other.

In all the Negro schools the Home Mission Society aims to develop strong characters among the pupils, to train the conscience and the will so that the students may be able to resist temptation and to perform their obligations in any sphere of life; to impart to education a practical turn so that they may go out prepared to perform their common duties, to earn their own living, to be industrious, economical, thrifty and self-reliant: to give them a good working knowledge of the English language so that they may use it efficiently in both its spoken and printed form in acquiring knowledge and communicating ideas; to acquaint them with the English Bible so that they may reverence it, study it, enjoy it and be influenced by it practically in their thoughts, feelings and activities; to awaken in them an abiding thirst for knowledge, an inspiration after excellence in character and conduct, an appreciation of the true, beautiful, and the good, and to give them such elementary knowledge of science, literature, language and history, as will enable them to spend their lives in the acquisition of knowledge.

The National Convention of Negro Baptists was held in Boston, Sept. 15-21. It was largely attended by representative men from all parts of the South, as well as some portions of the North. We copy from the *Watchman* an editorial which shows how the Convention was looked upon by outsiders.

The financial outlook of the Society at the present time is very favorable. If the pledges which have been made for the liquidation of the debts are promptly paid, and the receipts continue to flow in as satisfactorily as they have thus far during the fiscal year, the Society will be enabled to carry on its work on the present magnificent scale without retrenchment, and without a debt; a consummation devoutly to be wished.

It is proposed to erect at Richmond, Va., during the next twelve months, the additional buildings needed for the Union University. These ought to comprise a chapel and library combined; a building containing a study hall and lecture rooms; a dormitory to accommodate not less than one hundred young men; a dining room and kitchen; a laundry and boiler house for a central steam-heating plant. The Society has selected a beautiful site, with ample ground, and desires to erect buildings that shall be commodious, comfortable, convenient and durable. In addition to the amount of money on hand, there is needed not less than \$25,000, and gifts for this purpose, in any sums, will be gratefully received.

Who will erect at Richmond a Memorial Hall?

Anyone who can furnish the Annual Reports of this Society for 1884 and 1887, will confer a favor by sending them to the Corresponding Secretary.

Educational Co-operation.

The present policy of the Society, while not neglecting to render necessary aid and counsel in the development of a system of well organized Secondary Schools, is to concentrate its educational work chiefly at five important centres, where it hopes to see built up institutions of a high order that will compare favorably with similar institutions for white students North and South; these centres are Richmond, Raleigh, Atlanta, Nashville, and Marshall, Tex. In carrying this policy into effect the Society seeks to co-operate with the Conventions of the States in which these centres are located. Already the Negro Baptists of Virginia have organized their educational work very thoroughly upon this plan of co-operation, and are prosecuting it with great vigor and success. Steps have been taken for similar organizations in Tennessee, Georgia and Mississippi, and it is hoped that this will be followed by similar movements in other Southern States.

The excellent spirit that prevailed in the late Conventions held in the States named, and the earnest desire manifested to enter into the most cordial co-operation with the American Baptist Home Mission Society in the support and management of its schools, is plainly shown by the following resolutions, which were adopted almost unanimously:

Action of the Virginia Convention.

WHEREAS, By special act of the Virginia Legislature, there has been incorporated the Virginia University, at Richmond, having for its prime object the unification and increased efficiency of the educational work among the Afro-American Baptists of Virginia; and,

WHEREAS, The Richmond Theological Seminary, the Divinity School of said University, and Hartshorn Memorial College, the Women's College of said University, are in successful operation; and,

WHEREAS, It is proposed to organize at as early a day as practicable a college for men corresponding to that for women; and,

WHEREAS, It is proposed to bring the Virginia Seminary at Lynchburg, and Spiller Academy, now located at Hampton, into affiliation with the University; and,

WHEREAS, The Trustees of said University, at such time as money can be obtained for that special purpose, propose to organize such additional departments of Law, Medicine, etc., as may be required; and,

WHEREAS, The American Baptist Home Mission Society, which for more than thirty

years has done so much in Virginia for the education of Afro-Americans, offers to co-operate in founding, sustaining and developing said University; and,

WHEREAS, The founding and maintaining of such an institution of learning as this will involve the outlay of a very large amount of money and will require, doubtless, many years for its development; and,

WHEREAS, The success of this enterprise requires the indorsement, active co-operation and the continued financial support and patronage of the Afro-American Baptists of Virginia, for whose special and sole benefit this work is undertaken; therefore,

Resolved, That the Virginia Baptist State Convention of Virginia, assembled at Norfolk, May 22, 1896, does hereby express its hearty and unqualified approval of the plans for said Virginia Union University, and pledges its active, earnest and continued co-operation in carrying these plans into successful operation.

Resolved, Second; That this Convention recommends to the Afro-American Baptists of Virginia that they contribute, in cash and interest-bearing notes, payable in installments, the principal to mature not later than January 1, 1900, a sum of not less than \$35,000; the first \$15,000 of which shall be used for the erection and furnishing of a suitable dormitory for the proposed Men's College, and the remainder of the sum, viz., \$20,000, be given toward the liquidation of the indebtedness of Virginia Seminary and the completion and furnishing of its present building, provided that if more than \$35,000 be raised and subscribed, the excess thereof shall be divided equally between the Men's College of the said University, Virginia Seminary and Spiller Academy; this \$35,000 to be regarded only as an earnest of what will be eventually done by the Afro-American Baptists of Virginia for this great central school of Christian learning, established for the benefit of them and their children.

Resolved, Third; That this Convention urgently recommends also to the Afro-American Baptists of Virginia to contribute annually, in a liberal manner, for the support of teachers in the proposed Men's College, Virginia Seminary and Spiller Academy, and that the sum thus contributed will be divided into five equal parts, two parts of which shall be given to the Men's College, two parts to Virginia Seminary, and one part to Spiller Academy.

Resolved, Fourth; That the Educational Board of the Convention be, and it is hereby instructed and directed to take such active steps as it may deem wise and necessary to raise the said \$35,000; that it put forth earnest efforts to promote the organization of Educational Societies in all the Baptist churches of Virginia; and that for the purpose of effectively doing its work, it select and nominate a financial agent to the Trustees of said University, who shall be

appointed by said Trustees, and who shall be charged with the responsibility of carrying into effect the plans of the Educational Board for raising the said \$35,000 and such other sums as will be required for the support of teachers in each of the said three schools.

Important Letters

To the Colored Baptists of Georgia :

DEAR BRETHREN :

In order to promote your highest educational interests, I respectfully suggest to you some such plan as the following: First. The formation by you of a representative State Educational Convention, with a Board of Management, to have charge of your entire educational interests. This Board shall employ a competent Financial Secretary who shall devote his time exclusively to its work; shall be nominated by the Board and confirmed by the American Baptist Home Mission Society; his salary and expenses to be provided jointly by the Board and the Society. Second. That Spelman Seminary, Atlanta Baptist College, the institutions at Augusta and Athens, and any other secondary schools to be established hereafter, shall be practically affiliated, with the view of promoting harmony, unity economy, and efficiency. Third. The secondary schools, Walker Institute and Jeruel Academy, and any others that may be established, shall be under the absolute control of Negro Boards of Trustees, but remain subject to inspection by the Superintendent of Education, and so long as they receive assistance from the Home Mission Society shall render to it such financial and other reports as it may require. Fourth. The management and control of Spelman Seminary shall remain as at present. Fifth. As to Atlanta Baptist College, I suggest one of two courses, which I will recommend to the proper authorities. (1). A re-organization of the Board of Trustees giving you a larger representation, greater authority in the management, control, selection of teachers, and more financial responsibility in meeting the expenses of the institution. I would suggest that you have the privilege of nominating all the teachers and employees whose salaries shall be paid by you.

(2). If you desire to assume the entire responsibility for the control and management of the institution, including the employment and dismissal of all teachers and employees, having a Board of Trustees acceptable to you, I suggest that the present Board of Trustees be reorganized so as to meet this condition, and that the American Baptist Home Mission Society shall lease to the Board, at a nominal rental of one dollar per year, the ground and building of Atlanta Baptist College, for a period of five years, subject to renewal on

the same terms for a like or longer period, on the following conditions: (a). The management of the college to remain as at present, until such time as you furnish satisfactory evidence of your desire and ability to meet the entire financial obligations of the institution: *provided*, further, that you be allowed the income of any funds belonging to the College for the payment of salaries, with the express stipulation that the principal shall remain unimpaired and unencumbered. (b). That the said Board of Trustees shall be held responsible for paying promptly all expenses incurred in supporting the school, including salaries of teachers and pay of employees; the expenses of the boarding department; the cost of keeping grounds, buildings, furniture, books and appliances in as good condition as when leased, together with the cost of keeping the building insured in the name of the American Baptist Home Mission Society for a sum not less than the present insurance; *provided*, that no debts shall be allowed under any circumstances to accumulate, but that all obligations incurred each year shall be fully met and cancelled at the close of the year; *and provided further*, that there shall be rendered to the American Baptist Home Mission Society an annual financial statement such as it may require. (c). That the present standard of instruction and discipline shall be fully maintained; that the school shall be conducted in co-operation and harmony with Spelman Seminary; shall be subject to visitation by the Superintendent of Education or other officials of the American Baptist Home Mission Society, and shall make to the Society such report as may be required. (d). Should the Trustees fail to comply fully with the foregoing conditions, this agreement shall terminate, the lease shall be cancelled, and the management of the institution revert at once to the American Baptist Home Mission Society, without resort to any legal process; *provided only*, that the Society shall give one year's notice of its purpose to cancel the lease. *And provided further*, that the Trustees may voluntarily surrender their trust to the Home Mission Society by giving one year's notice of their purpose.

Very respectfully, your friend and co-worker,

T. J. MORGAN,

Corresponding Secretary,

NEW YORK, June 2, 1897.

Action of Georgia Convention.

WHEREAS, This Convention has under consideration a movement for the establishment of a Christian school for the higher education of the Negroes of the State of Georgia; and,

WHEREAS, The establishment and maintenance of such a school as would give to the colored people of the State educational

advantages of the highest order will require the expenditure of large sums of money; first, for the purchase of ample grounds and the erection of suitable buildings; second, for the support of the institution in meeting current expenses and paying the salaries of an efficient corps of instructors and other employees; and third, for an endowment; and,

WHEREAS, The American Baptist Home Mission Society, in conjunction with the Woman's Baptist Home Mission Society of New England, has already expended over half a million dollars for the education of the colored people of Georgia, and has for this exclusive purpose established at Atlanta Spelman Seminary and the Atlanta Baptist College, two institutions of higher learning, at a cost for grounds, buildings and other appliances, of not less than \$300,000, and are maintaining these two schools at an average cost for instruction alone, per annum, of at least \$20,000; and,

WHEREAS, The colored Baptists of the State have established, and are maintaining, with the help of the American Baptist Home Mission Society, at a cost for instruction of over \$2,000 per annum, two Christian schools of secondary learning—one at Augusta, and another at Athens—both of which are under the entire control and management of boards of colored trustees; and,

WHEREAS, The four institutions above referred to already established, while now doing a great and efficient work for the elevation and education of the colored people, and possess grounds, buildings and other appliances, which, with but little additional expense, would enable them to provide accommodations and first-class educational advantages for at least double the number of pupils now in attendance; and,

WHEREAS, The highest educational interests of the colored Baptists of Georgia will be promoted in the best manner by uniting all of the Baptist forces of the State in fostering, developing and supporting the four institutions now established, with a view of enlarging the scope of their work, and increasing their efficiency and patronage and making them institutions of Christian learning worthy of the two hundred and fifty thousand Baptists of the State of Georgia; now, therefore, be it resolved that this Convention recommend:

First, That it is the plain and imperative duty of the colored Baptists of Georgia, who have at heart the education and elevation of their race, to form themselves into an Education Society which shall systematically and effectively encourage and support all of the educational interests of the Baptists of the State.

Second, That such Education Society, when formed, shall appoint an Educational Board which shall devote itself exclusively to the promotion of all the educational interests of the denomination, and which

shall for this purpose, and for the purpose of co-operating with the American Baptist Home Mission Society in the financial support of Spelman Seminary, Atlanta Baptist College, Walker Institute, and Jeruel Academy, and such other secondary schools as the Education Society may decide to help, appoint a competent Financial Secretary who shall devote his entire time to this work.

Third, That having carefully considered the communication from the Corresponding Secretary of the American Baptist Home Mission Society, addressed to the colored Baptists of Georgia regarding their educational work, this Convention recommends that a Committee of seven be appointed to confer with similar committees, appointed by other colored Baptist organizations in the State of Georgia, in reference to calling an Educational Convention in the month of November for the purpose of considering all of the educational interests of the denomination, and for the purpose of forming and organizing the said Educational Society, and devising ways and means for carrying into successful operation the suggestions of the Corresponding Secretary of the American Baptist Home Mission Society.

This is to certify that the foregoing preamble and resolutions were unanimously recommended by the Executive Board of the Missionary Baptist Convention of Georgia, and were adopted by the Convention this twelfth (12th) day of June, 1897, and that the Committee of Conference therein recommended has been appointed as follows (five added by special vote):

C. S. WILKINS, B.D.	S. A. MCNEAL, D.D.
E. K. LOVE D.D.	J. B. DAVIS.
C. T. WALKER, D.D.	W. J. WHITE, D.D.
E. R. CARTER D.D.	R. L. DARDEN.
A. HARRIS, D.D.	
G. M. SPRATLING.	
W. G. JOHNSON.	
A. S. STALEY.	

A. S. STALEY, Recording Secretary,
Missionary Baptist Convention of Georgia.

Letter

To the Negro Baptists of Mississippi:

DEAR BRETHREN:

In behalf of the American Baptist Home Mission Society and its large and liberal constituency, I desire to express the abiding and deep interest that is still felt in the intellectual and religious welfare of our Negro brethren everywhere. After more than thirty years' experience, and the expenditure of about three million dollars to promote the educational and religious welfare of Negro Baptists, we are firmly convinced of the wisdom and urgency of fraternal, cordial co-operation in carrying forward and developing to the highest efficiency the educational work already inaugurated.

I suggest to you the formation of a State Education Society which shall devote itself exclusively to promoting the cause of Christian culture among you. Its affairs should be controlled by a Board of Management, carefully chosen from among the wisest and ablest pastors and laymen. This Board should select the strongest available man as Financial Secretary, who shall devote his entire energies and time to the interests of education; his salary to be provided jointly by the Education Society and the Home Mission Society.

Your Education Society when fully organized could co-operate with the American Baptist Home Mission Society in some such way as follows:

First. Make Jackson College the central school of higher learning for the State, and affiliate with it such secondary schools as may be established or recognized by the Education Society. The secondary schools should be under the control of the Education Society, acting through local Boards of Negro Trustees.

Second. If you are prepared to assume the entire responsibility of maintaining Jackson College I will recommend to the American Baptist Home Mission Society that there shall be created a Board of Negro Trustees acceptable to you, to whom the grounds and buildings of the College shall be leased for a period of not less than five years, at the nominal rental of one dollar per year, with the privilege of renewal at the end of that time for the same or longer period, on condition (1). That the management of the College shall remain as at present, until such time as you furnish satisfactory evidence of your desire and ability to meet the entire financial obligations of the institution. (2). That the present standard of instruction and discipline shall be fully maintained. (3). That the school shall be subject to visitation by the Superintendent of Education, or other officials of the Home Mission Society. (4). That the Board of Trustees shall be held responsible for the prompt payment of all expenses incurred in supporting the school, including salaries of teachers and pay of other employees; the expenses of the boarding department; the cost of keeping the grounds, buildings, furniture, books and appliances in as good condition as when leased; together with the cost of keeping the building insured in the name of the American Baptist Home Mission Society for a sum not less than the present insurance. (5). That no debt shall be allowed, under any circumstances, to accumulate, but that all obligations incurred each year shall be fully met and cancelled within ninety days after the close of the school year. (6). That there shall be rendered to the American Baptist Home Mission Society an annual financial statement and such other reports as it may require.

Third. If you are not prepared to assume the entire financial responsibility, I will re-

commend to the Home Mission Society that it shall pay the salaries in the school of the President and such associate teachers as shall be appointed on the nomination of the Home Mission Society. In this case, however, the regulations adopted by the said Board of Trustees and all amendments thereof, for the internal management of every department of the Institution, shall be subject to approval by the Executive Board of the Home Mission Society.

Fourth. As a third plan I suggest the formation of a Board of Trustees composed both of white men and of Negroes who shall jointly have the management of the school, appointing the President and associate teachers nominated and paid by the American Baptist Home Mission Society, and also the teachers and employees nominated and paid by the Mississippi Baptist Education Society.

Of course, it should be understood that this plan of co-operation contemplates not only the maintenance of Jackson College in its present efficiency, but its enlargement to meet the increased demands of the future. It is expected that you on your part will devise and faithfully execute intelligent plans for the raising of money to meet current expenses, to erect needed buildings, provide apparatus, furniture, books, etc., as they may be required. I will recommend that the Home Mission Society shall co-operate with you in this matter of securing necessary funds, and in the creation of endowments, so as to render the school permanent.

If at any time by mutual agreement this plan of co-operation should cease, I suggest that an equitable adjustment of the property rights would be to allow either party to assume the entire financial responsibility and management of the school by the payment to the other party of a sum not more than three-fourths of the appraised value of the property contributed by it.

Very respectfully,

Your friend and co-worker,

T. J. MORGAN,

Corresponding Secretary.

NEW YORK, July 1, 1897.

Action of the Mississippi Convention.

WHEREAS, The educational interests of the Negro Baptists of the State of Mississippi will be best promoted by the cordial co-operation of all parties interested, and by the upbuilding of one central College with affiliated secondary schools; and,

WHEREAS, The American Baptist Home Mission Society, in connection with the Woman's American Baptist Home Mission Society of New England, has already expended for the Negro Baptists of Mississippi more than \$100,000; has established at Jackson a College with grounds, buildings and appliances valued at more than \$25,000, and is maintaining said College for the ex-

clusive benefit of the Negro youth of this State at an annual cost of about \$4,000; and,

WHEREAS, We have received from Dr. T. J. Morgan, Corresponding Secretary of the American Baptist Home Mission Society, a letter asking for a better organization of our educational work and suggesting a plan of co-operation with the American Baptist Home Mission Society, which is highly honorable to us; now, therefore, be it

Resolved, first, That we express to the American Baptist Home Mission Society our most grateful appreciation of the work already accomplished for us, through its instrumentality, by our Northern white friends, and we earnestly request a continuance of its efforts in our behalf.

Resolved, second, That we recognize fully the importance and approve of the suggestion of a better organization of our educational work, and of a more hearty co-operation with the Home Mission Society.

Resolved, third, That we approve and hereby authorize the appointment of a Board of Education of this Convention, to attend exclusively to the educational work of the denomination; and we also hereby authorize and direct the said Board to secure the services of the strongest available Financial Secretary, who shall devote his entire energies and time to the interests of education, and whose salary shall be provided jointly by the said Board of Education and the American Baptist Home Mission Society.

Resolved, fourth, That this Convention adopts Jackson College as its school for doing college work proper, having affiliated therewith Natchez College, and such secondary schools in the State of Mississippi as the said Board of Education shall approve; each of said secondary schools to be under the entire control and management of a Negro Board of Trustees.

Resolved, fifth, That of the three plans for the control and management of Jackson College proposed in the said letter from the Corresponding Secretary of the American Baptist Home Mission Society, we approve and adopt the third, namely, that the Board of Trustees of Jackson College shall be composed of both white and colored men, who shall jointly have the management of the Institution, appointing the President and associate teachers nominated and paid by the American Baptist Home Mission Society, and also appointing the teachers and other employees nominated and paid by the said Board of Education.

Resolved, sixth, That we hereby authorize, empower and direct the said Board of Education to enter into full co-operation with the American Baptist Home Mission Society in the support and management of Christian schools for the education of the Negro Baptists of the State of Mississippi on the basis of the foregoing preamble and resolutions.

Action of the Tennessee Convention.

WHEREAS, The educational interests of the Negro Baptists of the State of Tennessee will be best promoted by the cordial co-operation of all parties interested, and by the building up of one central college with affiliated secondary schools; and,

WHEREAS, The American Baptist Home Mission Society, in connection with the Women's American Baptist Home Mission Society of New England, has already expended for the Negro Baptists of Tennessee more than \$249,299; has established at Nashville, Tenn., Roger Williams University, with grounds, buildings and appliances valued at more than \$200,000, and is maintaining the said institution for the exclusive benefit of the Negro youth of Tennessee, at an annual cost for the salaries of teachers of not less than \$7,500; and,

WHEREAS, We have had read to us by Dr. MacVicar, Superintendent of Education of the American Baptist Home Mission Society, a letter addressed by Dr. T. J. Morgan, Corresponding Secretary of the Society, to the Negro Baptists of Mississippi, suggesting the formation of an Educational Society with a Board of Managers, which shall devote itself exclusively to promoting the cause of Christian education in the State; and,

WHEREAS, In said letter three plans are proposed, by the adoption of any one of which the Negro Baptists can effectively co-operate with the American Baptist Home Mission Society in the management and support of their schools; and,

WHEREAS, We are informed by Dr. MacVicar that the Corresponding Secretary of the Home Mission Society will, if this Convention so desires, recommend similar plans of co-operation in educational work in the State of Tennessee; therefore be it,

Resolved, first, That we express to the American Baptist Home Mission Society our most grateful appreciation of the work already accomplished through its instrumentality by our Northern white friends, and earnestly request a continuance of its efforts in our behalf.

Second, That we recognize fully the importance, and approve of the suggestions of the said letter regarding a better organization of our educational work, and of a more hearty co-operation with the Home Mission Society.

Third, That we approve and hereby authorize the appointment of a Board of Education to attend exclusively to the educational work of the denomination, and we hereby authorize and direct said Board to secure the services of the strongest available Financial Secretary, who shall devote his entire energies and time to the interests of education, and whose salary shall be provided jointly by the said Board of Education and the Home Mission Society.

Fourth, That this Convention adopts Roger Williams University as its central

school of higher learning and also such secondary schools as shall be recognized by and be under the control of the said Board of Education, acting through local Boards of Trustees.

Fifth, That of the three plans of co-operation proposed in said letter, we approve of the third; namely, that the Board of Trustees of Roger Williams University be reorganized so as to give to us a larger representation, greater authority in the management, control, selection of teachers, and more financial responsibility in meeting the expenses of the institution; and that the said Board of Education appointed by this Convention shall have the privilege of nominating all of the teachers and employees, whose salaries it shall pay; we hereby authorize, empower and direct the said Board of Education to enter into full co-operation with the American Baptist Home Mission Society in carrying this plan into successful operation on the basis of this preamble and resolutions.

The great objects aimed at in this new movement are, first, to awaken a more universal interest among the Negroes in the matter of educating their children; second, to create a better public sentiment as to the real character of the education needed; third, to simplify the educational organization in each State, so as to bring into harmonious relations all of the schools adopted by the State Convention, whether aided by the Home Mission Society or supported entirely by the voluntary contributions of the churches, and also, so as to unite all of the Baptist forces in the State in the development and support of these schools under the common name of *Negro Schools*, and thus banish the unwarranted and injurious distinction of the "White Man" and "Negro" schools; fourth, to develop a systematic and effective method of raising money for improvements and enlargement of equipment, for current expenses, for beneficiary aid and for endowments.

Afro-American Education.

The report of the United States Commissioner of Education, just issued, presents an encouraging showing as to the increase of schools and colleges for the year ending July 1, 1896, as well as in the vast total enrollment of 16,415,197 pupils. But the friends of the colored race, who believe that the problem of its social and political treatment is to be found in education, will welcome the statement that the 178 schools

for its secondary and higher instruction showed an enrollment of over 40,000, an increase of more than 3,000.

But the statistics present another phase that is suggestive of a need. Of the total number of colored students, there were but 1,455 in college departments, and only 4,672 studying to become teachers. That is to say, but one in forty of the colored pupils of the country is receiving collegiate instruction, and but one in ten is preparing himself for the mental enlargement of the race. This proportion must strike the most enthusiastic and hopeful advocate of education of the Afro-American as too small. Attention has recently been called to the fact that practically all of the munificent donations made to the cause of higher education by wealthy Americans are for the benefit of the youth of the white population. These benefactions have passed over the crying need for higher culture of the colored youth of the country. This need grows greater every year in respect of number, while it is enforced by the greater poverty of this class of our population. It is not amiss to suggest to those who give of their bounty to the general cause of education that some of the generous gifts should be bestowed upon the higher schools of the colored race.—*The Mail and Express*.

Education of Afro-Americans.

Ex-Commissioner Morgan Shows the Pressing Need of Southern Schools.

To the Editor of the Mail and Express:

SIR: I wish to thank you heartily for the editorial on the above topic which appeared August 18. During the war I organized and commanded the First Colored Brigade of the Army of the Cumberland, and ever since that time have been a close and interested student of the so-called "Negro problem." My present position as Corresponding Secretary of the American Baptist Home Mission Society, which is carrying on an extensive educational work among the Negroes, has brought me into close relationship with them, so that I think I may speak with some degree of authority. I am firmly convinced that there is at present before the American people no more important question than that of the education of the eight million Afro-Americans. Not

withstanding all that is being done by the States in public schools and by philanthropic and missionary institutions, the Negroes are steadily falling far behind in the matter of education. This is especially true in the higher education, including under this term professional training of teachers, physicians, preachers; the technical education of industrial leaders and the liberal culture of a class of men and women who in various ways will have the most influence in shaping the destiny of this great body of American citizens and through them of affecting the welfare of the republic.

If we except Gammon Theological Seminary at Atlanta, Ga., there is not, so far as I know, a single institution of learning of high order anywhere in the South to which Negroes have access that is properly equipped or suitably endowed. This is an appalling fact that ought instantly to arrest the attention of every thoughtful American. It is a fact full of peril, and calls for immediate remedy. To allow this mass of Afro-Americans to increase in numbers and influence without affording them opportunities of education is at once a reflection upon our wisdom, a reproach to our generosity and a menace to our civilization. Facts within my knowledge lead me to believe that we are confronted by evils which can only be prevented by the same remedies which we are applying so heroically and liberally to other elements of our population, namely, by providing educational institutions where both men and women can be thoroughly equipped industrially, intellectually and morally for the tremendous responsibilities and competitions which the exigencies of our time are thrusting upon them. It is all very well to invest millions of money in Harvard, Yale, Brown, Columbia, Princeton, Cornell and Chicago. These and kindred institutions are doing a magnificent work for all of our people, except for those who need it most. We are building at the top, and neglecting the foundation. At no distant day the Afro-Americans of this country will number fifty millions, and every consideration of statesmanship, philanthropy and Christianity calls loudly for the creation among them of educational facilities bearing at least some slight resemblance to those created for the white race. The destiny of the two races

is inseparably blended. To neglect the black race is necessarily to imperil the white one. If we do not lift them up, they will drag us down. There is no escape from this.

For thirty-five years the Congregationalists, Methodists, Baptists, Presbyterians and other religious bodies have been doing a magnificent work among the Negroes, and have built up some splendid institutions, such as Howard University at Washington, Fisk University at Nashville, Streight University at New Orleans, Clark University at Atlanta, Shaw University at Raleigh, N. C., Union University at Richmond, and others. Spelman Seminary in Atlanta, Ga., for colored girls, is one of the best institutions of its kind in the world. The schools at Hampton, Va., and Tuskegee, Ala., are too well-known to need mention. But not one of all the schools established and maintained by Northern beneficence, with the exception noted above, is properly equipped or suitably endowed, and it will be difficult, if not impossible, for the missionary societies to provide them with the facilities they require for their work. From ten to twenty million dollars should at once be put into these schools to increase their efficiency and insure their permanency. The pioneer work has been done; the foundations have been laid; the Negroes' capacity for culture has been demonstrated; the prejudice against their education in the South has been very largely overcome; a desire on the part of the Negroes for practical education and generous culture has been awakened and stimulated. Able, experienced and efficient men and women are ready and eager to give themselves to this important work if the means for their support can be provided. A million dollars put into these schools already established will accomplish at least twice the work that it would accomplish if put into new, experimental enterprises.

While most of these institutions are missionary in character, and have thus far been sustained chiefly by religious denominations, they are not sectarian schools in any narrow and objectionable sense. They are broadly humanitarian, philanthropic and patriotic, and are worthy of the liberal support of all who have at heart the welfare of the Republic.

Very truly yours,

T. J. MORGAN.

NEW YORK, August 19, 1897.

MISSIONARY DEPARTMENT.

INCIDENTS IN THE JEWISH MISSION.

BY LEOPOLD COHN, MISSIONARY, BROOKLYN,
N. Y.

Talking Religion.

One family on whom I called were entertaining a number of guests, and I was invited to join them. According to Deut. 6:7: "And thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up," the Jews like to talk on the subject of religion, no matter whether they are eating, drinking, or sitting. So I anticipated a good time for testifying of the Lord Jesus to this company, but the Lord did more than I expected, for, after they had listened to my talk for quite a time, one of them interrupted me by saying: "If God loved us so much, as you say, that He gave His only begotten son, the Messiah, for us, why does he leave us in strange countries, and refuse to keep His promises to us? Is this love that a father shall let strangers rob, spoil and kill his children?" He said more than I can tell, and so pathetic were his remarks that several of us were moved to tears. Then I took up some passages of Scripture, and in a kind and sympathetic way showed that it was their own fault, and that God was not to blame for their sufferings.

Hide and Seek.

I quoted to them: "Afterward shall the children of Israel return and seek the Lord their God and David, their King." Hosea 3:5. And again: "I will go and return to my place till they acknowledge their offences and seek my face." Hosea 5:15. And again: "And He said, I will hide my face from them." Deut. 32:20. I proved to them that, because of their sins, which are not yet pardoned until they seek their God and their King David—meaning the Messiah, Jesus, Son of David—and apply the blood of the Lamb, God withdraws from among them His presence. I also said, in a joking way: "God is playing hide and seek with you." Presently a little daughter of the host, who had hid behind the door in order that her brother might seek her, burst out

into tears and commenced to cry aloud. All of us turned to her, and when her mother asked her what the trouble was, the little tot replied, amid sobs and tears: "Joe and I were playing hide and seek, and I hid here, and he has left me standing here so long, and does not want to seek me." I then joyfully exclaimed: "Out of the mouth of babes and sucklings hast thou ordained strength." Those present were greatly astonished, and did not require to be told any more about the subject, for all saw plainly that God Himself approved of what was said through this very instructive incident which He had used to illustrate my theme. I only added a few words more, urging them to realize the truth in Is. 63:10: "They vexed His Holy spirit." God Himself is grieved and vexed when we refuse to seek Him. They looked very sad, and it seemed to have impressed them very much. May they soon come out fully for the Lord Jesus Christ.

Prayer Answered.

A week or so after I was invited to call on a home at Brownsville I went and knocked at the door; but, as there was no response to my repeated rapping, I entered the room, and witnessed a sight that made my heart exceedingly sad. The mother was in one corner of the room, and the father in another, beating their heads against the wall and crying very bitterly. In reply to my queries, they took me into another room and showed me there, lying very ill on a bed, their boy of 12 years of age, of whom the doctor had given up all hope. Then I told them that we had a physician, the Lord Jesus, who can heal such cases where human skill fails.

I opened the Bible and read for them Is. 53:4, which says, in the Hebrew: "Surely, He hath borne our sicknesses." "Now," I continued, "if you will trust Him, we will pray God in the name of Jesus, and He will heal your dear son." The mother began to cry, "Oh, it is too late, too late." But I persuaded them to be quiet, and to believe in the Lord Jesus as the Redeemer of the soul as well as of the body. I then engaged in prayer by the bedside of the delirious boy, crying to God for mercy. Next morning, early, the man came to my door and expressed many thanks, for his son was already better and his strength was already coming back. Some time later he

came to the meeting, holding the boy by the hand. He said, joyfully: "This is Jesus' boy." When other Jews heard it, they questioned him, and he explained it all, and was not ashamed.

In the Name of All the Rabbis.

Circulars have been distributed in the vicinity of both Brownsville and Ewen Street Missions to the effect "that, in the name of all the synagogues and their rabbis, that any Jew entering the missions was under the penalty of excommunication." A company of men, on their way from the meeting, met the rabbi, who, upon seeing them, said: "Do you know you are under excommunication? How dare you enter that cursed room?" They replied: "Why, rabbi, that room is not cursed, because there you hear nothing but God's Word explained. You ought to go in and hear for yourself. The preacher, Mr. Cohn, is willing to prove from the Bible that Jesus is our Messiah, and he is open for conviction. Go and convince him that he is wrong, or he will convince you, and you will have to accept the truth." The rabbi replied: "I will have nothing to do with a man who forsakes the religion of his fathers, and puts our whole nation to shame. I don't want to look into his face." Then the spokesman for the party said: "Well, rabbi, I hardly think that is the reason why you refuse to go in; we have heard nothing bad from that preacher; he always talks from God's Word, and that is something you do not do always; besides, he always shows a spirit of kindness, no matter what the Jews do or say, and never gets angry. I like to see such a man as that. But I see you are afraid to have a debate with him, because you think he knows the Bible better than you. Excuse me, rabbi, for talking so, but it reminds me of the old adage: 'He that has butter on his head must not go in the sun.'" The company applauded their spokesman, while the rabbi left them, very angry.

She Would Give Jesus Her Bed.

While walking through the streets of Brownsville I met two little girls. At a distance I noticed that they were engaged in a conversation of great importance. Upon seeing them I recognized one who often comes to the sewing school, and

asked her who the other girl was and if she ever was in our sewing school. "No, sir," replied my acquaintance; "she never was there, and I have been talking to her just now about it, but she does not want to go because you talk about Jesus after the sewing." "Well, but you like to go to the mission, don't you?" "Oh yes, for I love Jesus," said the girl. "And what are you doing for Jesus?" I asked her. "Well," she replied, "I have been talking to my friend here about Him, and would do most anything for him. Yes, I would even give my little bed for Jesus." "Well, dear," I replied, "that is very kind of you, but Jesus does not want your bed, for He is in Heaven at the right hand of God, His Father. He only desires your little heart." "But you once told us that Jesus was very poor, so that He had nowhere to lay His head, and I thought it might please Him to accept my little bed."

Now We Are Ready.

The Lord has enabled me to speak to my Jewish brethren on the subject of the passover, and the power of the Holy Spirit did its work, for the following day a Jewish gentleman and his daughter called at my room, 340 Jefferson ave., and said: "Now we are ready to be baptized and follow the Lord Jesus, our Messiah. We have been to most all your services ever since you opened the mission at Ewen street, and have learned little by little more of the truth. "But," said the father, "I never was so impressed as I was last evening; just think of it, Jesus gave up the ghost exactly at the time that the passover lamb was to be killed, as you pointed out in your sermon—He was imprisoned, examined and pronounced by Pilate faultless, exactly like the passover lamb that had to be examined by the priest and pronounced faultless, without blemish." There are a good many who applied for baptism, but I am very slow in this matter. Those that were baptized gave me a lesson, for all that accepted the Lord Jesus publicly have been thrown out of work among their Jewish brethren and could not possibly secure any work among Christians, and so they have suffered shame, hunger and nakedness. May God change the hearts of the dear Christians toward the suffering Jews.

An Advance in French Work.

Since the close of the Seminary work at Newton I have visited nearly all our mission fields in New England, and I wish to say that what has impressed me most is the exceptional quality of some of the later converts to our evangelical protestantism. I am reminded in our work sometimes of what an old priest in Canada said in his sermon about several of his parishioners who had embraced the Gospel: "Well, my brethren, as you know, we have of late lost some of our sheep, but let me tell you they were not the merinos of the flock," and no doubt it was a comforting thought to that shepherd that the new converts were not among the well-to-do and influential of his parish. Well, we missionaries don't always get the merinos in that sense, or even in the more important sense of character. We have seen such miracles wrought at times in that French nationality, and I have such strong faith in the *Gospel-cure* that we undertake at times very desperate cases. Sometimes the ruined, morally, religiously and financially, are the only ones we can reach. The pariahs of that nationality and of that mighty system of error, and at times even of Christ's ministry, seemed only to reach the publicans and sinners. Sometimes we fail to make something out of nothing. God alone can do that, and in many He almost does recreate.

But in this missionary work we have, notwithstanding the glorious Gospel remedy, our full share of feeble ones, weak ones, very imperfect ones, and we are thankful to have them for the sake of the priceless soul that each represents. But, with all other workers, we are glad to reach the choicest spirits, the morally, intellectually and socially influential. And that, I am glad to say, has been a marked feature in our work of late. It has been a treat to meet some of the most recent converts. "Sometimes," once said a pastor to me, "for my encouragement I count my congregation, sometimes I weigh them." The latter method most certainly has been a great encouragement to me and would be to our friends. Our Gospel is more and more reaching, a Zacheus here, a Nicodemus there, a strong minded and big hearted Lydia, and of "noble women not a few." This is a marked feature in some of the fields which I visited and promises well for the future. I have

reached the end of another year of service. I feel that the Society has greatly honored me in continuing me so long. I wish to continue on in this work if it is the will of God. I am awaiting the decision of Brother St. James in regard to a choice of assistant to forward to you the arrangements in regard to reappointments, changes, etc,

J. N. WILLIAMS

A Syrian Colony.

As I promised I send you to-day a few facts about our Worcester Syrian colony. They number 240 souls (their way of saying it); they came from Damascus, Mount Lebanon and Beyroot, Syria. They were traders and farmers in their country. Very few of them are farmers here. Here they peddle or work in factories. Those in their country who lived on the mountains were farmers and worked in factories. They follow the same avocation here and tenaciously stick to it. Those who lived in valleys or cities are traders and peddlers over there, and here they invade our homes with their American and Oriental goods, while those who work in factories here look down upon the peddlers and say the reason why they don't want to peddle and trade is because they don't want to steal, lie and cheat as peddlers do. They say they have to lie, cheat and steal in order to sell goods. They are religiously Roman or Greek Catholics—mostly Greek. They have no services here, but when one dies or a couple want to marry, a priest comes from Boston. Two years ago I got interested in these people and a few of them who spoke some French came regularly to my services. I visited in their homes and was kindly received. Last winter we opened our chapel and organized a Sunday school for them. Eighteen joined; we had an interpreter who has become since a member of our mission on Oak Hill. They come to school and to the preaching services. They have acquired quite a lot of English and understand preaching well. Mrs. St. James and I spend occasionally an evening with them. When we come in they give us the Oriental bow, stooping quite low, touching or putting their hand on their heart and then their head they invite us to a seat. After a few moments, small cups of coffee are passed, etc. Two of them living here now

are Baptists and have a wonderful insight in the Word. One spent the winter (last winter) at Grande Ligne, P. Q., and desires to return to fit himself to work for Jesus. Very few come to our services now because word came to a man (Syrian) in New York that they were all turning Protestants, so he wrote to them here telling them it was a shame. They at once had a meeting and voted not to come to Oak Hill, but five or six of them are not afraid and come right along. If some literature in Arabic could be secured I might do more for them by distributing it when I visit among them. Especially when I have an assistant here that can be done properly. If you desire anything more about these people make one question, and I will be glad to answer.

A. ST. JAMES.

Hunting for Baptists.

BY A GENERAL MISSIONARY.

The work of a General Missionary is sometimes brightened by humorous experiences. Some little time ago, with another worker, I visited a town in which there is no Baptist church. We had been told that there were Baptists residing in the place, but their names or occupations we did not know. After supper we inquired of the proprietor of the hotel if he knew of any Baptists in the community. He was evidently nonplussed, but tried to collect himself. "I am not sure," he said. "Hold on, I'll call a man who will know." And he opened a door and asked some one to come out. As the door was opened we saw it led to the hotel bar, and, behold, the man to whom we were referred as to Baptists was the *barkeeper*. The barkeeper was exceedingly polite and anxious to be of service, but he was at a loss. However, he directed us to a store-keeper, who was "the religious man of the place." To him we went, but his knowledge of Baptists was nothing, and his use for them still less. Gruffly he told us that there were enough churches in the place—though of church formation we had not so much as hinted—and said: "There was Mrs. M.; she joined the Presbyterians when they organized, and the Methodists later, and he guessed she'd join the Baptists if they started." After thanking him for his courtesy or lack of it, we started to see the town.

After wandering a little while, we came across the best looking store and went in to investigate a little farther. The store-keeper was the mayor of the city, and very polite. After some conversation, when he was asked as to Baptists, he said: "Ah! yes, Baptists?—What nationality are *they*?" When we enlightened his Honor on this point, he sent out for a man, evidently a runner and sort of political bum—a curious looking specimen—and, behold, we had found *the* man who knew a Baptist—a good Swedish brother who let his light shine and his faith be known. It was late, and we did not see him; nor in the morning, for we were obliged to leave early. Now, however, there is a little Baptist Sunday-school in the town, led by the brother whom we were hunting for, and occasional preaching.

Another time, in a different part of the State, a newly-settled country district, the General Missionary, in company with one of the District Missionaries, was riding in a buggy. They intended to camp at night, but wanted to find a good place, where water would be handy. Toward evening they met a man and made inquiries concerning a place of which they had been told. "It is not far off," he said. "But, then, there is Mr. X. He's butchering, and would take you in, I guess; and not charge you anything. Maybe you preachers would not want to stop there. He's a terribly profane man." "Well, we might help the man, but we are going to camp out." So we drove on and soon reached the place. After supper, Mr. X. came over to talk. He was a talkative fellow, and all sorts of things were spoken of, but not a vile word did we hear. After awhile we began to ask if there were any Baptists around. "Not that I know of," he said. "This man over there is a Mormon; that one is a Methodist; there are Catholics; but Baptist, no, I reckon not." "Why, we were told that somewhere round here there was a Baptist." "Well, I don't know who it can be, unless they call me a Baptist. I never could go sprinkling or pouring for baptism."

That seemed good as far as it went, but the missionaries did not claim him as a fellow-Baptist.

On the same trip we had received the name of a man as a Baptist. When we spoke of him to some neighbors, we noticed

a peculiar smile, and they said: "Is that so? Why, we never heard of it." And we found the man, and, so far as we could discover, his claim to be a Baptist was based on having, some years before, attended, at rare intervals, a Baptist church.

Evidently, there are different kinds of Baptists, and some ignorance concerning them. Clearly, to hunt for Baptists is amusing, interesting, and somewhat exciting at times. Surely, there are some sections where there is great need of real vigorous Christian work.

Cherokee Nation—Stillwell.

The twenty-fifth session of the Choctaw and Chickasaw Association closed last Monday. It was organized at my mission home, near Atoka, in 1872. I have attended every session. This body has a large number of full-blood churches and some white ones. The two races fraternize in the most cordial manner. The full-blood preachers and laymen were largely in the majority, but they had all business transacted interpreted for the information and approval of their white brethren. Five full-blood churches, organized the past year, were added. It was agreed that there shall be a more frequent interchange of pulpits between the Indian and white pastors. To give effect to this a missionary was appointed who can speak both English and Choctaw, and he is instructed to interpret at these interchanges of visitations. This arrangement will do much good and cultivate harmony.

The Indian churches were earnestly advised to agree with their pastors for a stipulated amount of wages for their services. This was discussed by many of the Choctaws, and all were agreed that it must be done. The contributions and pledges for mission work were liberal. The preaching, both Choctaw and English, was excellent, and the spiritual tone of the meeting real good. It was interesting often to hear the whites singing in English and the Indians singing the same tune at the same time in Choctaw, both in good time and harmony. Prayers in English and Choctaw were frequent. All seemed to be of one mind and spirit, and that mind was Christ's. There was not a single jar or division, not a dissenting vote.

Bokoshi.

I preached at Bokoshi, a little town near the Association camp-ground, which was at a full-blood church, on Lord's Day night, to a crowded house. Twenty-two had just been added by baptism. It was an excellent meeting.

Cowlington.

On Monday night I preached at Cowlington, another town not far away. Again an excellent meeting. Many asked for prayers. Fourteen had been added there recently by baptism.

Stillwell.

I shall, D. V., preach here to-night. This is the end of a division on the Kansas City, Pittsburg and Gulf Railway. The little church is struggling to build a house of worship. It has an excellent pastor.

Old Baptist Mission.

To-morrow I go to Old Baptist Mission, where Bro. Jesse Bushyhead lived, labored and died, to attend a ministers' and deacons' meeting with the Cherokees. Bro. Rogers and most, or all, of the Cherokee preachers will be there. May the Holy Spirit be present to bless.

Hardships.

We have endured many hardships on this trip. The terrible hot weather, clouds of dust all the way, up late at night traveling, by wagon, buggy, on freight cars, etc., etc., but the excellent meetings have repaid us a thousand-fold. Sincerely,

J. S. MURROW.

Co-operation at the South.

"The work goes on favorably and meets with the continual approbation of our people. I have had no difficulty in getting our pastors and some competent laymen to aid in the Institutes.

"REV. T. M. BAILEY, D.D.,
"District Missionary, Greenville, S. C."

"In my opinion nothing since the war has been worth so much to our people as the work now being done under the plan of Co-operation. The Lord is blessing the work beyond our expectations.

"REV. E. V. GASSAWAY,
"District Missionary, South Carolina."

"I speak from experience when I say that the plan of Co-operation is one of the wisest and best schemes brought forward since the war for the uplifting of the colored race.

"REV. P. S. LEWIS,
"General Missionary for Virginia.

NEGRO BAPTISTS IN COUNCIL.

The Negro National Baptist Convention met in annual session last week in this city. Delegates were present from all the Southern and a few Northern States. This body represents the Negro Baptists of the United States, who are said to number more than one and one-half millions. The larger proportion of them necessarily are found in the late slave-holding States. The Convention is modelled after that of the white Baptists of the South, having one set of general officers and three separate "boards" for the transaction of its business; the Foreign Board prosecutes missionary work in Africa, the Home Board at present is engaged in the publication of Sunday-school literature, the Educational Board has thus far attempted practically nothing as a Board, although lending its influence to the furtherance of the interests of a quarterly magazine, published at Washington, D. C.

This is the first time this body has held its anniversary so far north as Boston, and its coming has been looked forward to with very great interest by the chosen delegates, many of whom had never before been within the precincts of Boston. Many have been the allusions in public address and private speech among them to "this historic city," and they will long cherish the memories of their visit. A public formal welcome was extended to them in Faneuil Hall, and appropriate addresses were made by Governor Wolcott, Mayor Quincy and Pastor Lorimer.

The general impression made by the delegates upon the spectators was, on the whole, favorable. They appeared to be deeply interested in the subjects under discussion, and gave close attention to the business that called them together day after day. There was, however, a lack of promptness in beginning their sessions on time; there was a good deal of needless talk and some wrangling over "points of order;" there was a notable degree of self-assertion on the part of some who aspired to leadership; there was, along with earnest speaking, and even eloquent oratory, considerable fustian and high-sounding nonsense. We could not help feeling that their public meetings were modelled rather after political assemblies than after grave, dignified religious meetings. It is,

however, not to be wondered at, that a people so lately out of bondage, and with so little experience, should fall short of the true ideal of public conferences.

It was interesting to observe the manifestation of the "race spirit"; many were loud in proclaiming themselves Negroes, in boasting of their marvelous progress since the war, and in proclaiming that they were fully competent to manage their own affairs, publish their own literature, control their own schools. Occasionally this race spirit of self-assertion approached the ridiculous and verged upon absurdity. The fact that the Negroes are ambitious, aggressive, hopeful, self-confident, has in it the "promise and the potency" of progress and power. But if this spirit should carry them to extreme limits in proclaiming their independence of the white race, it bodes ill and not good. Jealousy is weakness. Race antagonism is big with disaster.

Boston is memorable for the eloquent pleadings of Phillips, Sumner, and their compeers, in behalf of liberty and of manhood. They pleaded the cause of the Negro slaves, not because they were Negroes, but because they were men. Their influence was thrown in favor of the utter destruction of the wall of separation between whites and blacks, that doomed the one to bondage and assigned to the other domination. It sounded a little strange, therefore, to hear from the platform in Faneuil Hall the earnest voices of Negroes, now enjoying the liberty for which Phillips and Sumner pleaded, asserting doctrines that tend to separate the races and to re-establish something of the bitterness and antagonism incident to slavery itself.

In a Republic such as ours, resting upon the corner-stone of human equality, there is no place for racial distinctions. Liberty and opportunity are not the peculiar privileges of the red race, or the white race, or the black race—they are the birthright of the human race! The Negroes of this country have nothing to gain, but everything to lose, by building a barrier between themselves and other people. The interests of all classes of people, white and black, are identical. Race prejudice is unmoral and unpolitical—foreign alike to democracy and Christianity. On the part of the Negroes it is suicidal.

It is peculiarly unfortunate, just at this

stage of the development of Negro Baptists, that there should be on their part any lack of appreciation of what has been done for them by their white brethren. All that they are, and all that they have been able to achieve by their own efforts, have been made possible for them largely through the schools established and maintained for them by their white friends, and through the help that has been extended to them along many lines by those whose only motive has been awish to be helpful.

Before the close of the century, the Negro Baptists in this country will probably number very nearly, if not quite, 2,000,000—a number as great as that of all the white Baptists North and South. The development of this mass of people along right lines, industrially, intellectually, morally, religiously, politically, socially, is a herculean task that will tax to the utmost the wisdom of those among them upon whom necessarily rests the burden of leadership and responsibility. As a mass, they are poor, unlearned, inexperienced, and groping their way in the midst of a darkness that is sometimes blinding. No one can look forward twenty-five years and reflect upon the character of the generation that then will confront us without grave wonderings, doubts and fears. The agencies that make for culture and for righteousness at present at work among them, are lamentably inadequate for the achievement of the highest results. The public schools are poor; the higher Christian schools, established chiefly by Northern beneficence, are few and inadequately equipped, with little or no endowment; the Southern white colleges will not admit Negro students; their religious newspapers are primitive in make-up, and lacking in resources; those among them who have had the advantages of liberal culture are very few. The race is handicapped by its history, its surroundings. It is compelled, at great disadvantage, to compete with the white race, in a competition that grows fiercer and fiercer. There is ample opportunity for them to put forth every energy that they possess, and to utilize every means at their command; and when they have done all that they can do, there will remain to be done far more than they have accomplished. They need, as few people have ever needed before, the sympathy, the help, and the coun-

sel of those more powerful and more fortunate than themselves. We believe that the one word which expresses the philosophy of their progress for the future is co-operation, and we trust that the plans now in successful operation along educational and missionary lines in several of the States, that seek to bring the Northern white Baptists, the Southern white Baptists, and the Negro Baptists into fraternal relationship, and into self-forgetful co-working for a common end, may extend, until they shall comprise the entire body of Negro Baptists in every Southern State, and embrace all forms of uplifting activity.—*The Watchman*.

SO MANY CALLS.

It was a brisk, clear evening in the latter part of December, when Mr. Absum returned from his counting-house to the comforts of a bright coal-fire and warm arm-chair in his parlor at home. He changed his heavy boots for slippers, drew around him the folds of his evening gown, and then lounging back in his chair, looked up to the ceiling and about with an air of satisfaction. Still there was a cloud on his brow. What could be the matter with Mr. Absum? To tell the truth, he had that afternoon received in his counting-room the agent of one of the principal charities of the day, and had been warmly urged to double his last year's subscription, and the urging had been pressed by statements and arguments to which he did not know well how to reply. "People think," soliloquized he to himself, "that I am made of money, I believe; this is the fourth object this year for which I have been requested to double my subscription, and this year has been one of heavy family expenses—building and fitting up this house—carpets, curtains—no end to new things to be bought—I really do not see how I am to give a cent more in charity. Then there are the bills for the girls and the boys; they all say that they must have twice as much as before we came into this new house; wonder if I did right in building it?" and Mr. Absum glanced up and down the ceiling and around on the costly furniture, and looked into the fire in silence. He was tired, harrassed and drowsy; his head began to swim, and his eyes closed—he was asleep.

In his sleep he thought he heard a tap at the door; he opened it, and there stood a

plain, poor-looking man, who, in a voice singularly low and sweet, asked for a few moments' conversation with him. Mr. Absum asked him into the parlor, and drew him a chair near the fire. The stranger looked attentively around, and then, turning to Mr. Absum, presented him with a paper.

"It is your last year's subscription to Missions," said he; "you know all of the wants of that cause that can be told you. I call to see if you had anything more to add to it."

This was said in the same low and quiet voice as before; but for some reason unaccountable to himself, Mr. Absum was more embarrassed by the plain, poor, unpretending man, than he had been in the presence of any one before. He was for some minutes silent before he could reply at all, and then in a hurried and embarrassed manner he began the excuses which had appeared so satisfactory to him the afternoon before—the hardness of the times, the difficulty of collecting money, family expenses, etc.

The stranger quietly surveyed the spacious apartment, with its many elegances and luxuries, and without any comment took from the merchant the paper he had given, but immediately presented him with another.

"This is your subscription to the Tract Society. Have you anything to add to it? You know how much it has been doing, and how much more it now desires to do, if Christians would only furnish means. Do you not feel called upon to add something to it?"

Mr. Absum was very uneasy under this appeal; but there was something in the mild manner of the stranger that restrained him, and he answered that, although he regretted it exceedingly, his circumstances were such that he could not this year conveniently add to any of his charities.

The stranger received back the paper without any reply, but immediately presented in its place the subscription to the Bible Society, and in a few clear and forcible words reminded him of its well-known claims, and again requested him to add something to his donation. Mr. Absum became impatient.

"Have I not said," he replied, "that I can do *nothing more* for any charity than I did last year? There seems to be no end to the calls upon us in these days. At first there were only three or four objects presented,

and the sums required were moderate. Now the objects increase every day; all call upon us for money; and all, after we have given once, want us to double and treble our subscriptions. There is no end to the thing; we may as well stop in one place as in another."

The stranger took back the paper, rose, and fixing his eyes upon his companion, said in a voice that thrilled to his soul:

"One year ago to-night you thought your daughter lay dying; you could not sleep for agony. Upon whom did you call all that night?"

The merchant started and looked up. There seemed a change to have passed over the whole form of his visitor, whose eyes were fixed upon him with a calm, intense, penetrating expression that awed and subdued him. He drew back, covered his face and made no reply.

"Five years ago," said the stranger, "when you lay at the brink of the grave, and thought that if you died then you would leave a family of helpless children entirely unprovided for, do you remember how you prayed? Who saved you then?"

The stranger paused for an answer, but there was a dead silence. The merchant only bent forward as one entirely overcome, and rested his head on the seat before him.

The stranger drew yet nearer, and said, in a still lower and more impressive tone, "Do you remember, fifteen years since—that *time* when you felt yourself so lost, so helpless, so hopeless; when you spent days and nights in prayer; when you thought you would give the world for one hour's assurance that your sins were forgiven you? Who listened to you then?"

"It was my God and Saviour!" said the merchant in a sudden burst of remorseful feeling. "Oh, yes, it was He!"

"And has *He* ever complained of being called upon too often?" inquired the stranger in a tone of reproachful sweetness. "Say," he added, "are you willing to begin this night, and ask no more of *Him*, if *He*, from this night, will ask no more from you?"

"Oh, never, never!" said the merchant, throwing himself at the stranger's feet; but as he spoke these words the figure of his visitor seemed to vanish, and he awoke with his whole soul stirred within him.

"O my Saviour! what have I been say-

ing?" he exclaimed. "Take all, take everything! What is all that I have to what thou hast done for me?"—*American Tract Society.*

Valuable Recipes for Trouble.

If down with the blues, read Psalm xxiii.

If there is a chilly sensation about the heart, Revelations iii.

If you do not know where to look for the next month's rent, read Psalm xxvii.

If lonesome and unprotected, Psalm xcvi.

If the stovepipe has fallen down and the cook gone off mad, wash your hands and read James iii.

If losing confidence in men, I. Corinthians iii.

If pelted with hard words, John xvi. and Psalm li.

If discouraged about your work, Psalms xii. and Galatians vi., 7-9.

If all out of sorts, read Hebrews xii.

These recipes have been tested, and can be relied on to always turn out well.

Blessings Through Missionary Boxes.

Dear Bro.:—Permit me space in your valuable MONTHLY for an expression regarding those missionary barrels and boxes.

Until a few years ago I had only believed in the Scriptural truth, 'It is more blessed to give than to receive,' and tried to closely live up to that Christian standpoint, but am now in position to frankly testify to the fact that under circumstances there is just as great blessing bestowed upon persons and families that may receive these gifts of kindness.

I was favored with two famous missionary barrels from circles of young people in our Eastern Baptist churches; and what a delightful affair it was to us! First, the ardent waiting for same as we had been notified beforehand, and when the barrel finally was unloaded, what a variety of things was found—from caps and hats to house and walking shoes, ribbons, hooks and eyes to various styles of jackets and ladies' cloaks. Some articles, new, some useful at once, others could easily be adjusted, and still others could easily be made suitable for other needy and deserving families as under these times of depression can be reached within a short distance.

Thus, not only our hearts were cheered, but we were enabled to comfort others, and thereby bestow upon them and receive a blessing in return. By the great variety of contents in the barrel one could easily discern that peculiar taste and knowledge of needs in a household only characteristic to women.

But an equal share of blessing was received from the contents of letters accompanying those gifts of love. The expressed interest taken in the children mentioned by name and suitable articles assigned to them; the warm, Christian sympathy for the welfare of the family; the earnest wish for great success in the Master's cause, and the very promise of prayer for our success and welfare, brought tears of joy in our eyes. Yes, our hearts were drawn into closer relationship with our Christian friends of the same faith in the East. No German mind could produce a more spiritual nor warmer nor encouraging letter than expressed those referred to above. And as a recompense in return, we can only wish them the richest blessing of God for manifested Christian love, sympathy, interest and encouragement toward those who stand on the frontier battlefield and fight for the extension of the Lord's kingdom, and that often under personal and financial disadvantages.

I, for one, have only words of cheer and encouragement for our willing sisters who are trying to strengthen the arms of those under task of self-denial.

A GERMAN MISSIONARY.

New Hampshire—Nashua.

It seems at present that the work here is taking a new start. We had to go through hard times; our chapel made it hard; the priests have worked harder than ever against us; but the Lord is on our side. We have new families, and our attendance is larger. On August 1st the attendance was 30, in the morning. Some will be baptised before long. We have more little children to our Sunday-school during the Summer months than in the past.

During August Mrs. Marcille, the missionary of the Women's Home Mission Society, will be with me to visit from house to house

G. G. BRIEN.

THE FOUR SUNBEAMS.

Four little sunbeams came earthward one day,
Shining and dancing along on their way,
Resolved that their course should be blest.
"Let us try," they all whispered, "some kindness
to do,
Not seeking our own pleasures all the day through,
Then meet in the eve at the West."

One sunbeam ran in a low cottage door,
And played "hide-and-seek" with a child on the
floor,
Till baby laughed loud in his glee,
And chased with delight this strange playmate so
bright,
The little hands grasping in vain for the light
That ever before them would flee.

One crept to a couch where an invalid lay,
And brought him a dream of the sweet summer day,
Its bird song, and beauty and bloom;
Till pain was forgotten and weary unrest,
And in fancy he roamed through the scenes he
loved best,
Far from the dim, darkened room.

One stole to the heart of a girl that was sad,
And loved and caressed her until she was glad,
And lifted her white face again.
For love brings content to the lowliest lot,
And finds something sweet in the dreariest spot,
And lightens all labor and pain.

And one, where a little blind girl sat alone,
Not sharing the mirth of her playfellows, shone
On hands that were folded and pale,
And kissed the poor eyes that never had known sight,
That never would gaze on the beautiful light
Till angels had lifted the veil.

At last, when the shadows of evening were falling,
And the sun, their great father, his children was
calling,
Four sunbeams sped into the West.
All said: "We have found that in seeking the
pleasure
Of others we fill to the full our own measure"—
Then softly they sank to their rest.

—*The Doll's Dressmaker.*

The world is a looking-glass
Wherein ourselves are shown,
Kindness for kindness, cheer for cheer,
Coldness for gloom, repulse for fear,
To every soul its own.
We cannot change the world a whit,
Only ourselves which look into it.

—*Susan Coolidge.*

BOOK NOTICES.

UNCLE JOHN VASSAR; OR, THE FIGHT OF FAITH
Published by the American Tract Society. Price,
\$1.00.

We take pleasure in calling attention to this new edition of the life of *Uncle John Vassar*. It is a marvelous story of what one man on fire with the love of Jesus can do, and it unfolds the secret of fitness and power in Christian service in such a way that it cannot fail to be a spiritual tonic to all who read it.

To a strongly marked individuality he added great knowledge of the Word of God, untiring and self-sacrificing diligence in labor, and through faith and prayer wrought everywhere spiritual marvels; thousands rise up to call him blessed, and the results of his labors eternity alone will reveal. A characteristic introduction by Dr. A. J. Gordon adds to the interest and value of this excellent memorial of a man who was great in goodness and in his loyalty to the Master. We commend the book to the perusal of all, and especially to any who are seeking greater efficiency in personal work for the salvation of men.

THE AMERICAN BAPTIST PUBLICATION SOCIETY
1,420 CHESTNUT STREET, PHILADELPHIA, is showing excellent taste, as well as great enterprise, in their issues of current religious literature. In addition to the immense amount of their Sunday-school periodicals, their presses are constantly turning out, in style and make quite up to the present standard of the best publishing houses, volumes of real merit, both interesting and instructing, especially for the young. The following are among their latest publications:

IN THE WAY. By Grace Livingston Hill. 12mo., large paper, 377 pp., decorated cloth.

This is the story of a young girl, daughter of a farmer in comfortable circumstances, early adopted by a wealthy aunt living in the city. The child was reared in the enjoyment of all the privileges of taste and education which wealth could afford, but the more solid acquirements of domestic training were, also furnished. Above all, her religious education was not neglected, and she early became a sincere and consistent Christian. When yet quite early in life her father and mother died, leaving her two brothers alone on the farm, and her aunt and uncle died, leaving her sole heir to their wealth. She preferred to leave her city associations and go to her brothers, put their neglected home in order, perform the part of a true sister and a Christian, rather than to enjoy her city home. Of course it all ended well, as lives usually do that are made to order and shaped by well disposed writers. Her brothers were converted under her influence. She eventually married the young minister, who was of fine character, highly educated and eloquent, as well as devotedly pious in his profession. The story is

written in a bright, vivacious style, indicating a good knowledge of human nature, as well as familiarity with the incidents and processes of household affairs. The moral lessons are excellent for the young, and the religious tone would lead to a higher standard of Christian living than is common to-day among the churches. The movements of the story and the grouping of events are pleasing, but improbable in actual life. It is all "too good to be true" in real experience. Not absolutely impossible, but improbable. Nevertheless, "In the Way" is a good book to put into the family and the Sunday-school library.

E. T. H.

EVENINGS AT SHADYCROFT. By Howard B. Hall. 12mo., 168 pp. Cloth, fancy, large paper.

This attractive volume consists of ten stories, purporting to have been told by a boy of fifteen to his associates. This boy was the son of an army officer stationed in the new West, where the various scenes and incidents transpired, strange to the boys in the East to which he came, and where he rehearsed what he had witnessed out there. The stories are well told—too well for a boy of fifteen—but having some one to "read proof," they appear well, and will be read with interest. They all convey good lessons, calculated to make better those who read them, and are written in a style which is sure to attract and please the boys—and probably the girls as well.

E. T. H.

WAS THERE A SECOND ISAIAH? By Rev. Thomas E. Boutlett. Paper cover. 47 pp.

Though small in size, this essay is on a very weighty subject, and written in a very scholarly style. The author is familiar with the subject in hand and with the various phases of the higher criticism. He shows that to suppose the last twenty-seven chapters of Isaiah to have been written by some unknown man bearing the same name, is so violent a supposition, considered in all its phases—all of which he presents in order—would amount to an absurdity. The monograph is well worth the attention and careful study of every minister, especially, and every other one interested in such subjects.

E. T. H.

GOSPEL MISSIONS AS ILLUSTRATED IN APOSTOLIC PRACTICE. By J. M. Robertson, D.D. Paper. 32 pp.

This is a discourse by the author, a Baptist pastor of McKinney, Tex., delivered by him to his own congregation and before several missionary bodies. He defends the consistency of having missionary societies to plant and sustain missions, instead of relying on separate and individual church action, as in what in that region is known as the "Crawford plan." His proof is found in the history of primitive missions, as detailed in the Acts of the Apostles.

E. T. H.

ON THE WORLD'S ROOF. By J. MacDonald Oxley. Another of various books for the Young. 271 pp., 12mo. Cloth, decorated.

This volume consists of the details of a series of adventures in the wilds of India. The hero was a lad, the son of an English officer in the British Indian service, who had just returned from school in England to join his father, who, on leave of absence, was about to take a vacation in a trip through the wilds, concluded to yield to the adventurous wish of the boy to take him along. Tiger-hunting, bear-hunting, with the dangers and perilous incidents of the Himalayan highlands, mountain gorges, glaciers, robbers, sickness and all the other imminent risks of such an adventure, constitute the substance of the book. The writer shows an intimate acquaintance with the country and its common life, and tells his stories well. Of course, the adventures always ended well, and Kent and his father, though often in the very jaws of deadly peril, were sure to escape at the proper time. The guidance of a Divine Providence is duly recognized. Boys will be glad to read the book, and many a reader will wish he could have a chance to make a similar excursion.

E. T. H.

DEACONS: THEIR OFFICE, QUALIFICATIONS AND DUTIES. By J. A. Shackelford, D.D. Paper. 40 pp.

This gives quite a comprehensive view of the subject, to which is added practical suggestions on church finances, which deacons are supposed to a large extent to manage, or more or less to give direction to or inspire.

E. T. H.

The Sunday-school periodicals of the American Baptist Publication Society continue to maintain a high standard of excellence and to merit the patronage of all Baptist Sunday-schools.

IF.

From the Rome (Ga.) *Masonic Herald*.

If any little word of mine
May make a life the lighter,
If any little song of mine
May make a heart the brighter,
God help me speak the little word,
And take my bit of singing,
And drop it in some lonely vale,
To set the echoes ringing.

If any little love of mine
May make a life the sweeter,
If any little care of mine
May make a friend's the fleeter,
If any little lift of mine may ease
The burden of another,
God give me love and care and strength
To help my toiling brother.

Home Mission Appointments.

"How shall they hear without a preacher? and how shall they preach, except they be sent?"—ROM. 10: 14, 15.

IN SEPTEMBER.

The following appointments were made:

- Rev. W. H. Latourette, General Missionary, Northern California.
- " G. W. Disher, Laytonville, Cal.
 - " A. J. Caule, Petaluma, Cal.
 - " D. I. Pierce, Berkeley, Cal.
 - " J. M. Hebley, Gonzales, Cal.
 - " W. T. Fleenor, Morgan Hill, Cal.
 - " T. M. Paterson, Kelsey, Cal.
 - " J. F. Carney, Imusdale, Cal.
 - " Peter Mitchell, St. Helena, Cal.
 - " W. F. Stone, Towle, Cal.
 - " A. A. Layton, Longmont, Col.
 - " D. S. McGlashen, Gunnison, Col.
 - " S. J. Greear, Lake City, Col.
 - " C. L. Payne, Pagosa Springs, Col.
 - " Timothee Tetreault, French, Putnam and Danielson, Conn.
 - " Pasquale De Carlo, Italians, Stamford and New Haven, Conn.
 - " F. J. Liljegren, Swedes, New Haven, Conn.
 - " Torsten Claflord, Swedes, Merides, Conn.
 - " Ernest Hallgren, Swede Salem Ch., Chicago, Ill.
 - " J. A. Carlson, Swedes, Austin, Ill.
 - " J. D. Nylin, Swede, Morris, Ill.
 - " C. J. K. Taylor, Alluwa, I. T.
 - " W. S. Wiley, Star, I. T.
 - " R. M. Sanders, District Missionary, Colored, I. T.
 - " R. T. Mansfield, Purcell, I. T.
 - " J. G. Brendel, Stilwell, I. T.
 - " W. M. Hays, Wagoner, I. T.
 - " Cortez Stubblefield, Duncan, I. T.
 - " J. H. Parker, Muldrow and Salisaw, I. T.
 - " J. M. Wheeler, Vinita, I. T.
 - " D. C. Yeagan, Krebs, I. T.
 - " Rasmus Christiansen, Dane-Norwegians, Cedar Rapids, Iowa.
 - " R. L. Ludlam, Thompson, Iowa.
 - " A. A. Holmgren, Swedes, Burlington, Iowa.
 - " S. L. Dulin, Junction City, Kans.
 - " T. E. Moore, Harper, Kans.
 - " A. J. Wiklund, Flans, Worcester and Fitchburg, Mass.
 - " Arthur St. James, French, Worcester, Mass.
 - " J. C. Smith, French, Salem and vicinity, Mass.
 - " W. F. Allen, Calumet, Mich.
 - " J. D. Johnson, Swedes, Anaconda and vicinity, Mont.
 - " M. L. Rickman, Hamilton and vicinity, Mont.
 - " J. N. Funk, Hemingford and vicinity, Neb.
 - " Adolph Carstensen, District Missionary, Danes, Neb.
 - " A. O. Arnquist, District Missionary, Swedes, Neb.
 - " Samuel Muller, Phillips, Neb.
 - " Peter Lovene, Swedes, South Omaha, Neb.
 - " A. A. Fries, Alliance, Neb.
 - " F. H. Cooper, Norfolk, Neb.
 - " C. R. Welden, Red Cloud and Guide Rock, Neb.
 - " Alfred Trenerry, Merna, Neb.
 - " A. J. Shattuck, Loup City, Neb.
 - " T. E. Kimball, Herman, Neb.
 - " J. S. Hadden, Broken Bow, Neb.

- Rev. Alexander Douglass, Burchard and vicinity, Neb.
- " A. J. Crockett, Long Pine, Neb.
- " G. G. Brien, French, Nashua, N. H.
- " A. J. Emerson, Eddy, Hagerman and Malaga, N. M.
- " A. B. Bello di, Italians, Buffalo, N. Y.
- " L. B. Hardy, Jamestown, No. Dak.
- " T. H. Robertson, Langdon City, No. Dak.
- " S. A. Nelson, Swedes, Cleveland, Ohio.
- " E. J. Case, Edmond, O. T.
- " Alex. Lawrence, Enid, O. T.
- " J. W. Whatley, Woodward and vicinity, O. T.
- " William Anderson, Oklahoma City, O. T.
- " Robert Hamilton, Cheyenne and Arapahoe Indians, O. T.
- " C. W. Morrison, Yukon, O. T.
- " L. L. Smith, El Reno, O. T.
- " Job Ingram, Okarche, Watonga and Kingfisher, O. T.
- " L. H. Holt, Guthrie, O. T.
- " I. C. Patton, Alva, O. T.
- " J. W. Dunjee, District Missionary, Colored, O. T.
- " H. B. McGee, Shawnee, O. T.
- " S. S. Jones, District Missionary, Colored, O. T.
- " H. P. Wigley, District Missionary, Colored, O. T.
- " A. A. Hammar, Swedes, McKeesport, Pa.
- " Robert B. Wright, Ipswich, So. Dak.
- " J. W. Fulkrod, Canton, So. Dak.
- " S. C. Lapham, Brush Prairie, Wash.
- " C. P. Olson, District Missionary, Swedes, Wis.
- " A. E. Goff, Barron, Wis.
- " C. D. Mayhew, Lancaster, Wis.
- " Nils Erickson, Swedes, Iron River, Wis.
- " N. J. Nylander, Swedes, Bramon, Wis.
- " F. R. Swartwout, West Superior, Wis.
- " A. A. Anderson, Swedes, West Superior, Wis.
- " O. S. Lindberg, Swedes, Ogema, Wis.
- " Charles Firth, Immanuel Church, West Superior, Wis.
- " Christ Larson, District Missionary, Wis.
- " John Johnson, Silver Lake, Wis.
- " Theodore Hansen, Columbus, Wis.
- " F. E. Cain, North Freedom, Wis.
- " J. C. Johnson, Greenwood, Wis.
- " Paul Brown, Weyanwega, Wis.
- " C. W. Meacham, Spencer, Wis.
- " G. A. Johnson, Swedes, Ashland, Wis.
- " Elias Knudson, Swedes, Halfway Creek, Wis.
- " J. N. Williams, General Missionary, French, New England States,
- " J. B. Thomas, District Secretary, Chicago District.

The following teachers were appointed:

- Hearne Academy, Hearne, Tex.—Principal, J. F. Anderson;
- J. S. Stubbs, Miss Nellie E. Foster,
- Jeruel Academy, Athens, Ga.—Miss M. A. Williams.
- Atlanta Baptist College, Atlanta, Ga.—W. B. Truesdell.
- Cherokee Academy, Tahlequah, I. T.—Miss Mary E. Miner.
- Bishop College, Marshall, Tex.—Miss Mary E. Main.
- Jackson College, Jackson, Miss.—Miss E. W. Kenyon,
- Miss S. A. Durkee, Miss Mary A. Earle.
- Waters Normal Institute, Winton, N. C.—Mrs. C. S. Brown.
- International School, Monterrey, Mex.—Miss Zoila Ramirez, Miss Esther Trevino, Miss Maria Westrup.
- Santa Rosa, Mex.—Miss Delfino Cavazos.
- Spelman Seminary, Atlanta, Ga.—Miss Harriet Hanson.
- Mather School, Beaufort, S. C.—Mrs. R. C. Mather. Miss L. R. Kinsman.
- Hartshorn Memorial College, Richmond, Va.—Miss Fennette Jewett, Miss Elma E. Gowen.
- Wayland Seminary, Washington, D. C.—Miss Cora L. Root.
- Richmond Theological Seminary, Richmond, Va.—Rev. E. Wells.

Financial Statement for August.

MISSIONS AND EDUCATION.

Expended for the month,	\$19,001 67
Donations from Churches, Sunday-schools, and Individuals,	\$12,316 28
Legacies,	898 94
Interest and Dividends,	1,662 50
Income from Real Estate, etc.,	141 67
HOME MISSION MONTHLY,	103 50
Total for August,	\$15,122 89
Donations, Legacies, etc., from April 1, 1897, to August 1, 1897,	81,646 81
Total for five months,	\$96,769 70

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	\$594 86
Interest for Benevolent Fund,	634 86
Interest for Loan Fund,	503 49
	\$1,733 21
Donations, Legacies, etc., from April 1, 1897, to August 1, 1897,	7,536 18
	9,269 39

TRUST FUNDS.

Permanent Funds,	\$132 50
Trust Funds received from April 1, 1897, to August 1, 1897,	17,260 13
	17,392 63
Total receipts for the present year,	\$123,431 27

Contributions and Legacies for August.

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

MAINE, \$86.22.

Fairfield, First Ch.	13 31
Wayne Ch.	2 75
South St. George Ch.	2 12
West Randolph Ch.	2 72
Freeport Ch.	2 03
So. Dover Ch.	1 00
Rockland, First Ch.	7 00
Sebec Ch.	1 00
Piscataquis Assn.	4 29

NEW HAMPSHIRE, \$63.00.

Hopkinton, First Ch.	1 50
Sanbornton, Second Ch.	1 50
Manchester, Swede Ch.	10 00
*New London, Mrs. David Baldwin (desig.)	50 00

VERMONT, \$108.64.

Burlington, First Ch.	8 64
FAIRFAX, Estate of David Rowley	100 00

MASSACHUSETTS, \$1,000.97.

Springfield, John A. Root and wife.	20 00
Highland Ch.	10 00
Westfield, Central Ch.	32 49
Merrimacport Ch.	4 00
Middleboro, Central Ch.	11 34
B. Y. P. U.	13 90
Breckton, North Ch.	14 20
Melrose, First Ch.	9 76
Dighton Ch.	4 65
S. S.	3 35
B. Y. P. U.	2 00
Cambridge, Y. P. S. C. E.	1 25
Swedish Ch.	5 00
Leominster, C. F. Sawtelle.	50 00
Westchester, First Ch.	5 00
West Acton Ch.	21 49
Groton Ch.	14 80
Lowell, Worthen St. Ch.	14 26
Manchester, First Ch.	10 00
Waltham, First Ch.	18 80
Fells Ch.	10 00
Osterville Ch.	2 85
Mashpee Ch.	1 83
*Rockland, A. W. Perry (desig.)	20 00

LEGACIES.

Boston, Estate of Hannah Mead.	200 00
West Springfield, Estate of Hannah Day.	500 00

RHODE ISLAND, \$149.32.

Wickford, First Ch.	14 22
Providence, First Ch.	69 31
Friendship St. Ch. (desig.)	50 00
Pawtucket, Woodlawn Ch.	15 79

CONNECTICUT, \$237.88.

East Morris, Rosetta N. Farnham.	1 00
Bridgeport, East Washington Ave. Ch.	30 79
New Britain, Swedish Elim Ch.	4 42
Ashford Ch.	2 00
Eastford Ch.	9 00
Andover Ch.	7 50
Bristol Ch.	82 00
Mystic, Union Ch.	64 23
Stamford, Union Ch.	10 00
Voluntown, B. Y. P. U.	2 50

LEGACY.

Putnam, Estate of Joanna Barrett (Int.)	44 44
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NEW YORK, \$1,656.70.

Troy, Justus Miller.	100 00
First Ch.	66 85
Auburn, Second Ch.	20 00

Rochester, First Ch. B. Y.	
P. U.	6 30
Meigs St. Ch. (desig.)	8 25
Lake Ave. Ch.	180 00
Churchill Ch.	4 82
Geneva, First Ch.	10 62
S. S.	10 00
McGrawville Ch.	3 00
Olean, Y. P. S. C. E.	5 00
New York City, Ch. of the	
Epiphany	23 50
Dunkirk Ch.	4 40
Preston, Wm. B. Lewis	1,000 00
Schenectady, W. E. Saxton	11 50
Ira Ch.	1 25
Rose, First Ch.	10 00
Ithaca, First Ch.	41 92
Mohawk Ch.	1 00
Dundee, C. E. S.	3 00
North Tonawanda Ch.	7 25
Braman's Corners Ch.	4 50
Croton Falls Ch.	31 00
Rhinebeck Ch.	8 50
Manchester, First Ch.	16 28
Blue Point, Mrs. E. B. Marshall	3 00
Cherry Creek Ch.	1 25
For Chinese Mission, New	
York City:	
New York City, Y. M. C.	
A.	15 60
Tom Say Datt.	10 00
Tom Mon Keep.	10 00
S. S. Collection	11 14
Loo Lin.	50
Chinese News.	40
Cash.	15 25
Sundry Sales.	50

LEGACY.

McGrawville, Estate of Miss	
Jennie Eastman	10 00

NEW JERSEY, \$211.90.

Newark, Clinton Ave. Ch. and	
S. S.	49 06
New Port Ch.	5 00
Eatontown Ch.	5 00
Salem, First Ch.	15 92
Hightstown Ch.	70 11
Merchantville Ch.	50 15
Hackensack, First Ch.	15 50
Passaic Ch.	2 16

PENNSYLVANIA, \$269.52.

Taylorville, Monongahela Ch.	
E. Y. P. U. (desig.)	1 25
Ulysses Ch.	7 00
Philadelphia, Manatawna S. S.	5 00
Fifth Ch.	50 00
Tenth Ch.	1 00
Bethesda Ch.	5 88
North Ch.	4 31
Spring Garden Ch.	25
Dr. H. S. Anders	3 00
Center Union Ch.	3 15
Hammond, C. E. S.	2 00
Jenkintown S. S.	2 65
Allentown Ch.	13 10
Peckville Ch.	5 00
Pottsville Ch.	7 25
Cookport Ch.	2 41
New Bethlehem S. S.	5 00
East Brady Ch.	2 26
B. Y. P. U.	1 70
Strattonville Ch.	1 00
Leatherwood Ch.	1 50
Franklin Union Ch.	1 30
Greenville Ch.	1 85
West Salem Ch.	7 50
Mt. Zion Ch.	85
Zion Ch.	1 25
McKeesport Ch.	38 80
Taylor, Calvary Ch.	5 00
Monongahela, Union Ch.	6 24
Warriors' Mark Ch.	1 00
Minersville Ch.	16 23
Rev. E. Edward	5 00
Altoona, First Ch.	15 29

LEGACY.

Peters Creek, Estate of Ann S.	
Benson, Int.	44 50

VIRGINIA, \$400.00.

*For Virginia Union Univer-	
sity, Va.:	
Richmond, Rev. Chas. H.	
Corey, D. D.	100 00
Prof. D. N. Vassar.	100 00
Prof. Geo. R. Hovey.	100 00
Prof. Jos. E. Jones.	100 00

LOUISIANA, \$6.63.

Columbia, St Paul's Ch. (desig.)	1 15
New Orleans Leland Univ.	
Boys.	5 48

OHIO, \$3,735.54.

Jefferson, First Ch.	5 56
Dayton, William Street Ch.	20 75
W. D. Chamberlain	500 00
Greenford Society	2 20
Springfield Ch.	34 90
Wyoming, Y. P. S. C. E.	7 50
Kingsville Ch.	12 00
Ark Spring Ch.	1 37
Sherman Ch.	78
Piqua, Calvary Ch.	8 93
Lima Ch.	28 13
Marion Ch.	2 55
Gallopis Ch.	2 50
Canal Lewisville Ch.	1 00
Coshocton Ch.	7 00
Geneva Ch.	40 34
Perry S. S.	3 76
Sand Forks Ch.	3 31
Olive Mission Ch.	1 37
Roscoe Ch.	1 07
Bloom Ch.	1 00
Mt. Carmel, S. Cremons	86
Pleasant Hills Ch.	2 40
Mill Fork Ch.	2 07
Harmony Ch.	1 15
Myrtle Tree Ch.	1 00
Mt. Pleasant Ch.	1 07
Ohio Ch.	5 00
Zoar Ch.	2 52
Union Ch.	1 00
South Point Ch.	3 22
Palestine Ch.	8 25
Fairview Ch.	3 04
Beulah Ch.	50
Johnstown S. S.	2 00
Storm's Creek Ch. and S. S.	2 00
Wheelerburg Ch.	1 00
Ironton Ch.	3 85
Roxabelle Ch.	7 75
Racine Ch.	40
Antiquity Ch.	2 00
Clyde, O. L. Ames (deceased).	3,000 00

MICHIGAN, \$256.72.]

Grand Rapids, Fountain St. Ch.	100 00
Bronson Ch.	7 50
Kensington Ch.	6 30
Eaton Rapids Ch.	17 48
Detroit, Warren Ave. Ch.	33 62
Ferry Ave. Ch.	10 00
Holly Ch.	2 10
Ovid Ch.	10 14
Walled Lake Ch.	6 20
Manistique Ch.	39 34
S. S.	14 84
B. Y. P. U.	6 97
Juniors	2 33

INDIANA, \$210.03.

Sharon Ch.	1 50
Niconza Ch.	2 75
Dover Ch.	8 00
Brown's Valley Ch.	4 00
John Jones.	5 00
J. W. Hanna.	5 00
Wolcott Ch.	6 85
F. E. Goodspeed	5 00
Goshen Ch.	15 00
C. J. Garvin.	3 00
Borden Ch.	1 00
Kokomo Ch.	7 00
Mt. Ayr Ch.	3 10
Michigantown Ch.	5 00
Galveston Ch.	12 86

F. H. Thomas	5 00
M. H. Thomas	5 00
Mrs. M. J. McMahn	5 00
Friendly Grove Ch.	4 15
Mt. Pisgah Ch.	5 00
Peru, John L. Miller	5 00
Dr. J. O. Ward	5 00
Paint Greek Ch.	1 50
Rock Run Ch.	70
Crawfordsville Ch.	21 75
Greensburg Ch.	17 25
Mill Creek Ch.	1 00
Alexandria Ch.	7 50
S. S.	2 77
Juniors	38
Rochester Ch.	5 00
Pleasant Lake Ch.	10 87
Summitville Ch.	4 00
Salem, First Ch.	8 35
Mt. Zion Ch.	1 00
New Market Ch.	2 00
Elizaville Ch.	4 00
Jeffersonville Ch.	1 25
Salem Ch.	4 00
New Albany, Culbertson Ave.	
Ch.	2 50

ILLINOIS, \$258.20.

Hopewell Ch.	1 27
Alpha Ch.	8 75
B. Y. P. U.	3 50
Warner Ch.	25
Grants' Park Ch.	2 00
Newark Ch.	20 75
Orion Ch.	5 00
B. Y. P. U.	1 00
Pavilion Ch.	4 37
Waukegan Ch.	6 00
Millerville Ch.	2 00
Payson Ch.	6 10
Mt. Sterling, Union Ch.	1 20
Fairburn Ch.	4 33
Delhi Ch.	2 75
Roseville, B. Y. P. U.	5 00
Rock Island Ch.	16 00
Mt. Carroll Ch.	40 00
S. S.	10 00
Amawan S. S.	50
Chicago, Covenant Ch.	11 00
Champaign S. S.	4 00
Pierson Ch.	4 00
Hutsenville Ch.	4 07
Chrisman Ch.	5 20
Mission Chapel Ch.	1 66
Limestone Ch.	2 67
Beechwood Ch.	2 00
Sandusky Ch.	50
Elco Ch.	13
Ridge Ch.	1 00
Anna Ch.	1 00
Stonington Ch.	5 00
Balcom, Dennie Leyerle	50
Cairo, Mrs. J. L. Sarber	50
Du Quoin Ch.	11 54
Margaret Winters	5 00
Mrs. W. P. Throgmorton	5 00
Rev. M. Teague	5 00
Mrs. M. K. Teague	5 00
Rev. J. C. Harris	5 00
Wabash Ch.	55
New Zion Ch.	1 50
Mason, Ira Cannon	25
Farnia, G. W. Mulvaney	05
Greenland Ch.	2 25
Arcola Ch.	2 75
Mrs. M. K. Hartford	5 00
Herrick Ch.	1 60
Marissa Ch.	3 30
Indianola Ch.	3 71
Gifford Ch.	2 00
Quincy, F. A. Everett	5 00
A Friend.	50
Union Ass'n	6 41
Bunker Hill, B. Y. P. U.	1 79
Palmyra, Goshen Ch.	1 00

WISCONSIN, \$260.48.

Warren S. S.	10 00
Janesville Ch.	42 48
Kaukauna Ch.	8 00
C. E. F. State Convention,	
(desig.)	200 00

MINNESOTA, \$48.56

Waseca, First Ch. S. S. (desig.)	1 70
Brooklyn Centre, First Ch.	9 22
Blooming Prairie, Dan-Nor. Ch.	6 50
For State Convention:	
St. Frances, per Rev. O. F. Wredberg	31 14

IOWA, \$1,254.20.

Unionville Ch.	3 50
Mason City Ch.	18 74
Jefferson Ch.	10 00
Marshalltown, First Ch.	44 26
Nora Springs, Women's Mission Society	2 25
Davenport, Swede Ch.	3 20
Strawberry Point, L. F. Carrier	2 00
West Union Ch.	50
Glenwood Ch.	75 00
Emerson, H. Y. P. U.	2 75
Washington, Prairie Flower Ch.	7 00
B. Y. P. U.	4 25
S. S.	2 55
Bloomfield Ch. (desig.)	3 50
Burlington, First Ch.	7 80
Waterloo, Walnut St. Ch.	23 31
Fremont Ch.	4 21
For State Convention:	
Des Moines, Coll. per Rev. E. P. Bartlett	404 75
Columbus City, Coll. per Rev. J. M. Jones	129 64
Grand Junction, Coll. per Rev. A. C. Zellhoefer	150 12
Waterloo Coll. per Rev. M. J. Sigler	103 79
Atlantic, Coll. per Rev. Harry Ferguson	67 76
Whittemore, Coll. per Rev. H. Bellman	1 50
Burlington, Rev. A. F. Howell	1 50
Gowrie, Per Rev. C. J. Almquist	30 46
C. E. F. State Convention	89 86

MISSOURI, \$48.98.

Home and Foreign Mission Board	46 98
Graysville, Women's Mission Society	2 00

KANSAS, \$31.35.

Phillipsburg Ch.	6 82
Baileyville Ch.	3 00
Strong City Ch.	1 00
Kansas City, Edgerton Place Ch.	10 00
Asheville Ch.	3 65
Whiting Ch.	6 88

NEBRASKA, \$905.74.

South Omaha Ch.	39 52
Holdrege Ch.	3 00
Beatrice Ch.	2 50
Gandy Ch.	1 35
Liberty Ch.	1 15
Omaha, Mrs. F. E. Davis	88
For State Convention:	
Lincoln, Coll. per Rev. F. M. Williams	62 35
Coll. per Rev. T. K. Tyson	114 49
Coll. per Rev. J. H. Davis	175 18
Omaha, Coll. per Rev. A. W. Clark	228 83

Coll. per Rev. T. H. Dabney	162 50
Henningford, Mrs. H. R. Mo-ley	25 00
So. Omaha, First Swede Ch.	7 36
Wahoo, per Rev. A. O. Armquist	81 63

COLORADO, \$459.64.

For State Convention:	
State Convention	400 00
Denver Mt. Olivet's Woman's Society	5 28
V. E. Rouse	37 50
Pueblo, Rev. J. A. Haycraft	1 00
Eighth St. Ch.	3 00
Seabreeze, per Rev. Thos. L. Steele	2 66
Grand Junction, Rev. B. R. Downer	5 00
Colorado Springs, St. John's Ch.	3 00
Saguache, First Ch.	2 20

UTAH, \$5.00.

C. E. F. For Chapel Building:	
Mercur Ch.	5 00

CALIFORNIA, \$80.65.

Oakland, Chinese Pupils	23 00
For State Convention, Northern District:	
Round Valley Ch.	1 70
Willets Ch.	1 40
Watsonville, Coll. per Rev. P. Peterson	54 55

OREGON, \$175.00.

The Dalles, Mrs. B. J. Russell	25 00
For State Convention:	
State Convention	75 00
Creswell, per Rev. J. F. Day	75 00

GENERAL MISS. SOCIETY OF GER. BAPTIST CHURCHES, \$1,500.00.

General Fund	1,200 00
C. E. F.	300 00

WOM'S AM. BAPTIST HOME MISS. SOC., \$432.46.

For teachers in Dawes Academy Ind. Ter.	128 31
For teachers in Fresno, Cal.	53 33
For teachers in Butte, Mont.	25 00
For teachers in Velarde, N. M.	50 00
For teachers in Chinese Mission, New York City	50 00
For teachers in Wichita Mission, Okla. Ter.	70 00
For teachers in International School, Mexico	39 87
For teachers in Santa Rosa School, Mexico	15 95

BURMA, \$10.00.

Meiktila, Rev. John Parker	10 00
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Total \$13,813.38

HOME MISSION MONTHLY	103 50
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PERMANENT TRUST FUNDS, \$20.00.

For Indian University Endowment Fund:	
John H. Alderson, Peepgrass, Ind. Ter.	5 00
Miss Sadie Bonham, Bacon, Ind. Ter.	1 00
Miss Ada Bonham, Western Springs, Ill.	1 00
Mrs. H. J. Bacon, Windsor Park, Ill.	1 00
Mrs. M. K. Case, Westminster, Cal.	11 00
Mrs. Carrie Betts, Fayette, Wis.	1 00

WILLIAM P. PLANT, *Asst. Treasurer*, 111 Fifth Avenue.**DONATIONS RECEIVED AT INSTITUTIONS.**

For Richmond Theological Seminary, Va.:

VIRGINIA.

Christiansburg, Memorial Ch.	2 50
Elliston Ch.	1 00

MASSACHUSETTS.

Lynn, Mrs. A. M. Pickford	100 00
Amesbury, Market St. S. S.	50 00
Middleboro, Central S. S.	50 00

NEW HAMPSHIRE.

New London, G. F. Gardner	30
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CANADA.

New Canaan, First Ch.	1 70
Moncton, First Ch.	15 00

ENGLAND.

Heathfield, Sussex, Chas. A. Miner	50 00
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For Waters Normal Institute, N. C.:

NORTH CAROLINA.

Winton, Jordan's Grove S. S.	5 00
So. Winton S. S.	3 07
Pleasant Plains S. S.	27 53
Mt. Moriah S. S.	8 93
Collection	3 80
Gatesville, New Hope S. S.	3 00
Bethlehem, New Bethany S. S.	2 50
Como, Mt. Sinai S. S.	4 00
Mill Neck S. S.	2 50
Mill Neck Branch S. S.	1 81
St. John, Second S. S.	78
Zion's Grove S. S.	2 00
Union, Second S. S.	2 00
Tunis, Philippi S. S.	7 90
Menola, Parker's Branch S. S.	2 00
Ahoskie, New Ahoskie S. S.	5 00
Harrellsville, Lincoln Grove S. S.	1 25
Chapel S. S.	5 00
Mt. Pleasant S. S.	2 00
Menola, New Haven S. S.	1 00

DONATIONS RECEIVED AT MISSION STATIONS.

MISSOURI, \$100.

Springfield, White State Mission Board	25 00
Second Ch.	75 00

THE * BAPTIST * HOME * MISSION * MONTHLY.

VOL. XIX.

NOVEMBER, 1897.

No. 11.

* * EDITORIAL. * *

All communications of whatever kind pertaining to the Treasury Department should be addressed to the Assistant Treasurer, Mr. W. P. Plant, and all communications of a general nature pertaining to the work of the Society in any of its departments should be addressed to the Corresponding Secretary, Rev. T. J. Morgan, 111 Fifth Avenue, New York.

An increasing number of people are showing their interest and faith in the annuity plan by sending their contributions to the Society, receiving in return its bond to pay them during their lifetime, in semi-annual payments, a definite income. The plan has very much to commend it, especially to the aged and to those who dislike the burden of caring for their own investments. Full particulars can be had at any time by addressing the Secretary.

Owing to the yellow fever in the South it has not been thought wise to open the schools at Jackson, Miss., and Marshall, Tex., till cold weather. The other schools have opened as usual.

We are very glad to announce that payments on pledges made for the extinguishment of the debts of the Missionary Union and the Home Mission Society have been very satisfactory. By far the larger portion of those making pledges have redeemed them. It is hoped that before the next issue of the MONTHLY the whole amount pledged will be entirely paid, thus closing one of the most magnificent chapters in the financial history of the denomination.

As many of our readers know, there has for some time been under consideration the consolidation of the work of the District Secretary for the Missionary Union and the Home Mission Society in the New York District under one manager. The prime motive leading to this effort was economy, the hope being that by the employment of one District Secretary, instead of two, there might be a substantial saving in expenses. After months of careful consideration, weighing the matter in all its aspects, it has not been thought expedient to consummate it. The work is so heavy, so complicated, that it is doubtful whether one man could possibly do full justice to it. Certainly one man could not do the work of two. This is a physical impossibility. The saving and expense would not be great, while the loss in results might be very considerable. There is such a thing as profligate economy.

We were recently asked to indicate "the special" features of the work of the Home Mission Society which we would like to have made subjects for prayer. We found it impossible to comply with the request. If we should attempt to say which Department of the Society's work—Missionary, Educational and Church Erection—is the most urgent, the most important, and the one for which special prayer should be offered, we should be greatly perplexed for an answer. Each, in its way, is of prime importance. If we were asked to specify which department of the Missionary work was most urgent—that among the Amer-

cans or the Africans, or among the Germans, or among the Scandinavians, or that in Mexico, or among the Indians—we should be at a great loss for an answer. The truth is, the Society undertakes no work which is not regarded as important and urgent, and it seeks to distribute, so far as may be, with equal hand the stress of its endeavor along all the lines of its activity. We sincerely and humbly ask the prayers of all praying people for the success of all branches of our work. Pray for the revival of missionary interest; for the increase of missionary funds; for the multiplication of converts on the missionary fields; for the conversion of the thousands of pupils in the missionary schools; for the growth of Christian character and the development of Christian graces in all missionary congregations.

From every part of the Home Mission Field, in every department of its work, there come urgent and eloquent appeals for increased appropriations to take up additional work. At every school there is a call for improvements in buildings, for increased teaching force; from all parts of the land come appeals for aid in building new meeting houses; from the West and the South the Macedonian cry, "Come over and help us," sounds continually in our ears. As the century draws to a close there is a well-nigh universal feeling that the evangelistic forces should be intensified, and that all the agencies which make for righteousness should be increased.

Plans for the new buildings which it is proposed to erect in connection with the University at Richmond, Va., are now in course of preparation. One of the most desirable tracts of land anywhere in the South has been secured, and when suitable buildings have been erected the University will present attractions not surpassed, if equalled, by any of our schools. The completion of this work is destined to mark an epoch in the history of our educational enterprise.

Full particulars regarding these buildings will be furnished to any person specially desirous of information.

Word comes to us from the city of Mexico that special meetings for ten days were held in the First Baptist Church, and Dr. Diaz, now employed by the Baptist Publication Society, spoke to large audiences there. The Mexican people were eager to hear a Cuban exile, and especially when he spoke about the political situation. The meeting was not fruitful in the conversion of men to Christ. Ten or fifteen different persons, nearly all already connected with the congregation, gave a public assent to their belief in the "doctrine of Jesus." How much seed fell where it will hereafter bear fruit no man knoweth.

Dr. Diaz finds that Mexicans are, like other people brought up in the withering influences of Romanism, slow to break from their traditions; and though he may easily gather audiences, the harvest will come only by patient, hard, man-to-man work such as our Home Missionaries are faithfully doing. An intelligent observer who personally studied the work in the city of Mexico says that Brother Sloan is doing excellent work there, and the supporters of it need not for a moment think that the story of Cuban affairs will be more effective than the story of the cross in bringing the men to Christ. Our work and our methods are not inferior to any, either in wisdom or in results.

In our last issue, Rev. T. M. Bailey, D.D., the well-known and honored pastor of the white Baptist church of Greenville, S. C., was spoken of as "District Missionary" of our Society. We take this first opportunity of correcting the mistake, and at the same time would express our gratification at the deep interest taken by Dr. Bailey and many other white pastors in the work of the New Era Institutes.

Very serious apprehensions have been entertained on the part of many that the efforts put forth to pay the great debts would materially interfere with the receipts of the two Societies for the current work. This would be a great calamity. If the friends of the Society, in order to pay the debts of last year, should withhold their contributions, so as to force the Societies unwillingly into the creation of a new debt, what advantage would it be to the cause of missions? It would indeed be a calamity to the Societies, because, in the minds of certain classes of people who would hold the Societies responsible for the actions of others, it would tend to discredit their financial management.

There is no way in which the work of the Home Mission Society can possibly be carried on as things now are, except by projecting a scale of expenditure for the year to come based upon conservative estimates and probable receipts. As is well known, the Society has no large invested funds upon the income of which it can depend, but it is dependent, almost absolutely, upon gifts from churches and individuals. What these will be from year to year must, from the very nature of the case, be matters of estimate.

The officers of the Society have used their best judgment in projecting their scale of expenditures, and are now confidently relying upon the churches and individuals to supply the means necessary to meet maturing obligations. If gifts are withheld debts will ensue, and dismay will follow.

It is the opinion of the Joint Committee on Finances, called together to survey the situation in behalf of both Societies, that it would be safe and wise to ask the friends of Home Missions for contributions for the year to come slightly in advance of those received last year. It is hoped, therefore, that all churches and individuals, when they come to make their yearly contributions, will see to it that they are a little more than last year.

Methods in Western Missions.

A recent number of *The Independent* contained an article on "Home Missions and Debt," written by J. H. Ecob, D.D., in which, after stating the fact of the prevalence of missionary debts, he proceeded to account for them on the theory that "the church has lost faith in its system of denominational missions." To justify this severe indictment of missionary methods in the West he says:

Let us take a concrete case. Here is a little village of four hundred inhabitants. It "has a future." Accordingly all the denominations are eager to get a foothold there. We find a Congregational church of fifteen members, a Methodist church of twelve members, a Baptist church of twenty members, a Presbyterian church of six members, a Christian church of three members, and very likely the place is visited by an Episcopalian and a Catholic priest, who hold services occasionally in private houses. This is no uncommon case. Five or six state missionaries are employed to look after this little hamlet. They come in Indian file, treading upon one another's heels. One man could do the work as well. The salaries of these men, with their expenses, average two thousand dollars a year. That is a very conservative estimate. Here on this one item is an expenditure of twelve or fifteen thousand dollars where three or four would be ample. Then each of these forlorn little churches must have a pastor. Here again is a waste of men and money, five or six fold above what is either necessary or beneficent. Then comes the question of housing these little churches. That is, if anything, the most exasperating part of the problem. Instead of one commodious, well-appointed house of worship, which would meet the demands of so small a community and at the same time compel their admiration and respect, we have three or four, possibly five or six, wretched little structures, that are a travesty on the name of church. Here likewise the waste is manifold.

Back of this material loss in men and money lie the deeper spiritual injuries to this community. At the very heart of its communal life, division and wicked competition are instituted. The religion of Christ comes as a minister of disintegration, debate and pettiness. Back of this lies a deeper curse. This little community, broken into helpless fragments, must hang for years upon the charity of others. The people are pauperized at the very altars of their worship.

Now, if one wishes to see the condition of the West, he has but to multiply this typical case by thousands and tens of thousands. It is my deliberate judgment that the West is as badly overchurched as the East. The work of the next ten years ought to be that of thinning out churches rather than planting more.

The existence of missionary debts is a fact too patent to be denied ; but we do not believe that Dr. Ecob has laid bare the cause of it, for we do not think it is true at all that "the church has lost faith in its system of denominational missions." It should be borne in mind that missionary debts are not at all confined to Home Missions, but include Foreign Missions as well. The state of things which Dr. Ecob declares to exist in Colorado and the West generally, cannot, from the nature of the case, exist on the foreign fields. No sane man would for a moment assert that India or China or Japan are overchurched. There is nothing on the foreign field bearing any resemblance to the condition described by Dr. Ecob as characteristic of the home fields. The cause, therefore, for the existence of mission debts must be found in a condition which applies alike to the home and the foreign fields.

We insist, also, that the statement made by Dr. Ecob regarding the West is misleading. The West is not over-churched. For more than half a century Christian churches of the Eastern and older portions of this country have been doing a magnificent work in meeting the religious needs of the rapidly developing West, or newer portions ; that some mistakes have been made is very likely, but the general policy, as we understand it, of all Home Mission Boards, has been to supply actual needs and to plant churches in destitute regions. The strong churches in all the great centres of population in the West, such as Chicago, St. Paul, Minneapolis, Omaha, Denver, Portland, San Francisco, Los Angeles, and multitudes of other smaller, but important cities, founded by Home Mission Societies, and fostered until they became self-supporting and independent, are a sufficient vindication of the wisdom of the various Mission Boards engaged in this beneficent work. The West to day reproduces in its essential elements the Christian civilization of the East, and it does this largely because of the work done by Home Mission Societies.

That there may have been some denominational rivalry is doubtless true, and that this has involved a seeming waste of money may be admitted, but it should be remembered that denominational divisions in Protestantism have sprung out of religious convictions and honest doctrinal differences,

and must be reckoned with as a fact. To say, as Dr. Ecob does, that one general missionary in the State of Colorado could do all the work now done by four or five missionaries representing the Congregational, Methodist, Presbyterian, Baptist, and Christian churches is to make an assertion unjustified by the facts of current church history. There may possibly come a time in the future when the various bodies of Protestants will be united and will prosecute Home Mission work as a unit, and when there will be needed only one general missionary in a district, but certainly that time has not come yet ; and it is worse than vain to attribute any supposed failure in missions to the continued existence of the denominational spirit.

Taking up the specific, concrete case cited by Dr. Ecob we have reason to believe that it is not all typical ; that it is an extreme case ; that to argue from an isolated case like this to a general condition of things is wholly illogical, misleading and mischievous. Dr. Ecob cites "a little village of 400 inhabitants," and pictures the denominational strife in occupying it as a mission field. The picture he paints is gloomy enough, but is it true? The American Baptist Home Mission Society has now nineteen missionaries in the State of Colorado. We give here the list of missionaries, with their location, population of the cities and villages where they are located, the membership of the churches, and the salaries paid to them :

Place.	Pop.	Church.	Pastor.	Mem.	Sal.
Denver,	150,000	Mt. Olivet	T. W. Tate	75	\$300
Laird,	Country	First Baptist	T. L. Steele	17	150
Fort Collins,	2,500	First Baptist	B. H. Moore	219	150
Denver,	150,000	Broadway	Daniel Baldwin	162	350
Denver,	150,000	Swedish	C. A. Johnson	148	200
Gunnison,	1,700	First Baptist	D. S. McGlashan	21	200
Garrison, etc.,	Country	First Baptist	F. R. Newman	25	200
Colorado City,	2,000	First Baptist	C. M. Reid	97	200
Grand Junc.,	2,200	First Baptist	B. R. Downer	79	200
Pueblo,	25,000	Pilgrim	J. A. Haycraft	30	300
Victor,	1,000	First Baptist	R. L. Bunyard	24	300
Pueblo,	25,000	8th St. (col'd)	D. H. Foston	21	125
Monument, etc.,	200	Olive Br'nc'h	F. B. Smith	24	200
Colorado Spr'gs,	12,000	St. Johns	(colored) W. E. Gladden	64	100
Durango,	2,000	First Baptist	J. J. Keeler	93	400
Saguache,	70	First Baptist	S. S. Pike	35	150
Lake City,	750	First Baptist	S. J. Greear	30	200
Long Mont.,	1,700	First Baptist	A. A. Layton	68	300
Pagosa Spr'gs,	250	First Baptist	C. L. Payne	32	200

It will be seen that of these nineteen missionaries, only two are located in small villages ; viz., Monument and Pagosa Springs. Pastor Smith, located at Monument, does missionary work at two other stations, while Missionary Payne has a membership of thirty-two, and receives

from the missionary treasury only \$200. The General Missionary for Colorado is also Superintendent of Missions for New Mexico, and receives a salary of only \$1,300, with less than \$400 for expenses. He devotes his time, not as one would suppose from Dr. Ecob's statement, in looking after little, feeble interests in villages of four hundred, but he does evangelistic work, develops the beneficence of the churches, and in a great variety of ways fosters the growth of evangelical Christianity over his entire field. We doubt whether any class of men work harder, accomplish more, for smaller pay, than do the General Missionaries of the West.

Methods in doing Mission work are a proper subject of criticism, and no harm can come from the fullest exposition of the practical workings of the Home Mission Societies; but extravagant statements and sweeping generalizations, based upon isolated and exceptional cases, necessarily do harm. We fear that Dr. Ecob has unwittingly wounded a cause which he loves.—*The Watchman*.

Drawing the Color Line.

The National Negro Baptist Convention which recently met in Boston brought very clearly into view two distinct classes of Negroes. On the one hand, those who are desirous of drawing the color line against the whites; who insist that the Negroes are able and ought to do their own missionary and educational work; who clamor for recognition and plead for race independence. But those who take extreme views on this question seem, fortunately, to be in the minority, and apparently are losing their influence. The sooner their counsels cease to be heeded the better for all concerned.

The other class, representing the wisest, most progressive and most able element among them, recognize the fact that the destinies of all races on this Continent are inseparably bound up together; that there is no more reason for the segregation of Africans than for the segregation of Italians, or Swedes, or Germans. Neither Republicanism nor Christianity recognizes any race distinctions.

It is absurd to suppose that there is needed a special Sunday-school literature for Negroes. We have not one Gospel for whites

and another for blacks. The way of salvation is the same for one race as for another. The literature for white people is equally suitable for black people of the same grade of culture. There is no virtue in an exposition of a Sunday-school lesson simply because it was prepared by a man with a black skin. We regard the efforts on the part of many of our Negro brethren who discriminate against the literature of the Publication Society, simply because it is not prepared and printed by Negroes, as most foolish and hurtful. In our view, the success of all those who are pushing this movement would hinder and not help the progress of the race.

There could be no greater folly than for the negro Baptists to spurn the help of their white friends in establishing and maintaining for their exclusive benefit great institutions of learning, such as those of the Home Mission Society. All that the negro Baptists are to-day, and all that they have been enabled to achieve by their own efforts, is due, largely, if not chiefly, to the help they have received through these institutions of learning, which they could not have established for themselves, and which they are unprepared either to maintain or to manage. We are glad to know that there is so large an element among the negroes who understand the significance of the work being done for them by their white friends, and who are most grateful for it, and anxious to continue the most cordial relations, and to enter into the most active co-operation.—*The Examiner*.

Texas—Bishop College.

We gladly give the following letter from the President of Bishop College a place in our columns:

"Editor HOME MISSION MONTHLY:

"Will you kindly express our warm appreciation of a splendid gift made by the colored people of this part of Texas. They have raised \$279, and with it have purchased and presented to the Manual Training Department of this college an 18-inch engine lathe of the most modern design, together with a set of tools for the same. This shows their high appreciation of the work of this department.

Yours very truly,

"N. WOLVERTON."

The Negroes in the Civil War.

BY GENERAL T. J. MORGAN.

At the outbreak of the war between the Northern and Southern States, in 1861, there were in this country, approximately, four million slaves. During the conflict nearly 200,000 Negroes were enrolled in the United States Army, comparatively few of whom were enlisted from among the free Negroes of the North; the great mass of them being slaves from the Southern plantations. The purpose of this article is to consider this fact in its relation to the present and probable status of the race in this country. The great body of citizens in the North who sympathized with the purpose of President Lincoln to suppress the rebellion were actuated, primarily, by love for the Union and a determination to preserve its integrity at any cost. Patriotism was the battle-cry of the hour. Among those who rallied to the support of the Government in its hour of need were many Abolitionists who disliked slavery, who saw in the Civil War a possible means of its destruction and rejoiced at the prospect. It is safe to say, however, that these were largely in the minority. The greater portion of the army were either indifferent to slavery or were in full sympathy with President Lincoln's purpose to save the Union with slavery if he could, without it if he must. In the early days of the war, particularly, many of the Union soldiers were quick to resent the taunt sometimes hurled at them, that they were "fighting to free the Nigger."

When the armies moved South they came immediately into contact with the Negroes, multitudes of whom flocked within the Union lines asking for service, protection and support. For the most part they were a motley crew, many being in rags; numbers of them, however, both men and women, found employment as officers' servants, and accompanied the army in its movements, while for others contraband camps were established, where they were herded together and supplied with the bare necessities of life.

The Great Debate.

When the question was first broached of enlisting Negro soldiers there was a very strong prejudice against it among both officers and men. The general opinion seemed

to be that slaves were disqualified for efficient service as soldiers by reason of their ignorance and the servile spirit begotten by bondage. They could not be expected to be brave, it was said, especially when brought face to face with their former masters whom they had been taught to respect, reverence and obey. The introduction of any considerable number of such recruits was almost universally regarded as an experiment full of hazard and to be tried only as a last resort. Among the private soldiers the feeling prevailed that it would be disgraceful to have Negro slaves enlisted and put into the army on the same footing as themselves, and murmurs of discontent at the proposition and threats of desertion if it were carried out were frequently heard. Besides this there was also a strong objection to arming the slaves and using them as soldiers to fight their old masters on the ground that it savored a little of dishonor; and, further, that it would necessarily intensify the bitterness of the Southern soldiers and people against the Union Army and the North.

On the other hand, those among the officers and soldiers who favored their enlistment argued that one of the probable results of the war was to be the destruction of slavery, that consequently the slaves had more at stake than any other class of persons, and hence, that they should share the burden of the war and aid in the suppression of the rebellion. Then, too, if they were to be free, their experience as soldiers would prepare them for freedom as no other experience possibly could. Few people in the history of the world have ever gained their freedom except by fighting. It was also urged that they were essentially imitative and obedient, that they were fond of dress and of show, and would be particularly susceptible as soldiers to the "pomp, parade and glorious circumstance of war." The certainty of their severe treatment if captured in battle would be an added stimulus to desperate courage. The fact that thousands of them were serving as officers' servants had indirectly proved a wonderful preparation for service as soldiers, for although non-combatants, they had learned much by observation of the duties, trials and dangers of army life. As the war progressed and the destruction of human life became more and more serious, there were not a few who sympathized with Miles

O'Reilly's sentiment that "The right to be kill't he'd divide with the Naygur, and give him the bigger half." As it was often tersely put by the soldiers, "a black man would stop a rebel bullet just as well as a white man," and at length the opinion of the army came to be that Negro soldiers, organized and disciplined, could at least perform invaluable service in the construction of fortifications and the guarding of forts, thus liberating for service in the field an equal number of veteran white troops.

In due time the enlistment of colored troops was fully decided upon by the Government; camps were established and the work of organization began. The policy was adopted of selecting from the Negroes themselves all non-commissioned officers, while commissioning as field and line officers only white men, to be selected chiefly from officers and soldiers who had already seen service. The general principle was followed of selecting applicants for these positions, after competitive examination, and this resulted in securing for the most part men who were well qualified for their work. Unhappily, as might be expected, some who were actuated chiefly by personal ambition found their way into official positions in this service—as a certain colonel of my acquaintance expressed it, he "cared nothing for the 'niggers,'" except for the army rank they enabled him to attain. It is needless to say that his success as a commanding officer of Negro troops was not brilliant.

I entered the colored service in October, 1863, having been promoted, after examination, from first lieutenant, in the Seventieth Indiana Regiment commanded by Colonel Benjamin Harrison, to the rank of major in the Fourteenth U. S. Colored Infantry. I organized the regiment and became its colonel; organized also the Forty-second and Forty-fourth Regiments of U. S. Colored Infantry; commanded at different times more than five thousand Negro troops; was with them in battle at Dalton, Ga.; Decatur, Ala.; Franklin and Nashville, Tenn. At the latter place it was my privilege to open the great battle with a brigade of Negro troops and a brigade of white troops, constituting a provisional division under General Jas. B. Steadman, who was in command of the left wing of the Army of the Cumberland, under General George H.

Thomas. I thus had the opportunity of seeing a good deal of service, and making a pretty careful study of Negro soldiers under very favorable circumstances.

Characteristics of Negro Troops.

Among so large a number of troops, so widely scattered over such a broad theatre of military operations, under circumstances which varied so greatly, there would necessarily be wide differences among Negro troops as there would be among white troops, and any general statements are true, subject to qualifications. Very much depended, necessarily, upon the courage and general character of the white officers who were appointed to drill, discipline and lead them. As the war closed in April, 1865, there was not time enough to settle definitely and permanently the question of their soldierly qualities. The general ignorance which prevailed among them, very few being able to either read or write, militated very much against their highest efficiency. The contrast between the average intelligence of many of the white regiments of the Union Army—recruited from the best men of the North (farmers' sons, clerks, school-teachers, and thrifty business men)—and a regiment made up of Negroes just out of bondage, was very striking. The high character of the men composing the Union Army is well known. No less than six of its officers have been Presidents, and scores of them have been Senators and Governors, and large numbers have filled other high official stations. The private soldiers have been found in all the honorable walks of life—civil and political, commercial, educational, and religious. No such body of intelligent men was ever before enrolled in an army, and its effectiveness was due largely to the high average of its intelligence, as was the superiority of the German army over the French army in their late war. While the cardinal virtue of the soldier is obedience, every experienced army officer well knows that the greater the intelligence among private soldiers, the greater their efficiency in actual war. Among the liberated slaves who were enlisted as soldiers there were numbers of stalwart men, some of them mixed bloods who had enjoyed exceptional advantages, and who possessed a fair degree of general intelligence. Many of these men, after preliminary instruction and training, rendered

efficient service as sergeants, and acquired considerable skill as drill-masters.

In very many of the colored regiments schools of instruction were established for giving the soldiers the elements of an English education, large numbers of whom availed themselves most eagerly of the privilege of learning to read and write. They showed themselves apt in acquiring a knowledge of tactics, and some of them came to use their arms with exceptional skill. Gen. George H. Thomas, a graduate of West Point, and an experienced soldier, said of the Fourteenth U. S. Colored Infantry, that it handled its arms better than any other regiment he had ever seen. The courage of Negro soldiers was vindicated and thoroughly established on many a battlefield. I had a somewhat wide and varied experience in the army, was in several heavy engagements, commanded both white and black troops, and now, as I look back upon it after a third of a century, I am somewhat in doubt as to which class of troops, white or black, I should give preference for courage. The blacks were perhaps more dependent upon their officers than white troops were; possibly possessed less of sustained courage under trying circumstances, but they endured pain with wonderful fortitude, and were capable of romantic heroism, such as they exhibited at Petersburg. The fact that several regiments of Negro troops were incorporated into the Regular Army, where they have been continued ever since the war, is pretty conclusive evidence that they possess soldierly qualities.

Results of Negro Enlistment.

The near and remote consequences resulting from their enlistment in the Union Army were many and important. One of the most obvious is that it gave employment to nearly 200,000 able-bodied men who had been thrown out of their former service by the progress of the war and had, as yet, found no place of independent labor. In addition to giving them something to do, it afforded food, clothing, protection and wages, which many of them used either in the support of their families or in the assistance of relatives or friends who were partially dependent upon them, and it was vastly better that they should earn this help from the Government than that they should receive it as a gratuity. It further served to greatly stimulate a healthy self-respect.

They are not wanting in natural pride and ambition, which even in slavery was a spur to success and a solace in sorrow. The tendency of slavery, however, was to degrade them, or, at least to keep them degraded; to stifle the natural craving after recognition of their manhood and the rewards that follow such recognition. Slavery begets cringing, fawning cowardice. They entertained exaggerated notions of the dignity of soldiers, and looked upon the Union Army as a heroic band of conquering heroes with whom it would be an honor to serve even in the humblest capacity. When they came to be enlisted as soldiers and to serve as a part of the great army of liberation; to wear a soldier's uniform, to carry a musket and be addressed as "men" and treated with respect, they felt that the "year of jubilee" had indeed come. When they had participated in hot engagements, such as those at Nashville, Petersburg and Port Hudson, acquitting themselves valiantly and winning the praise of their officers and the encomium of white soldiers, they realized, not in its full significance, perhaps, but partially at least, that they had crossed the great gulf which separates between chattels and men. They had vindicated their manhood by the test which all the world has for centuries recognized as a severe one, the test of courage in battle.

It is to be recorded to the credit of the Negro soldiers that the instances were rare when they abused their powers. They "picketed" the lines through which Southern citizens passed and treated them courteously. They often guarded the property and families of Southern soldiers. They captured Southern soldiers and held them as prisoners, without injury or insult.

Removal of Prejudice.

The increase in the Negro's self-respect was surpassed by the increase of respect extended them by others. I have already spoken of the strong prejudice existing at first against their enlistment as soldiers, and the sort of contempt with which they were looked upon, and it was my lot to witness a revolution in the public sentiment of the army in this particular. My regiment had a beautiful camp on the slope of the ridge near the Tennessee River, under the shadow of Lookout Mountain, in Chattanooga, Tenn. The camp was laid out with great regularity, was kept

scrupulously clean; the men were well clothed; finely drilled; and when they appeared upon Dress Parade with their shoes blacked, their belts polished, their arms glistening, their clothes well brushed, with their white gloves, and went through their manual of arms with great precision, promptness and enthusiasm, marching by companies from the parade ground under the command of Negro sergeants, they presented a most impressive spectacle. Tens of thousands of soldiers and citizens gathered to witness their parades, among them being a large portion of Sherman's army on its march to Atlanta. It was an object lesson whose significance was striking, eloquent, and instantaneously effective, helping to rapidly change the sentiment of that whole Western army regarding Negro troops. The most common expression to be heard among the visitors after witnessing a parade was, "Those men will fight."

A signal instance of the prejudice which at first existed against Negro soldiers occurred at Nashville in the fall of 1863. At a public reception given by General Ward, an officer of a Negro regiment meeting an acquaintance—the Lieutenant-Colonel of an Ohio regiment—offered him his hand which the latter declined, remarking as he turned away, that he "did not recognize Negro officers." When the matter reached the ears of Lorenzo Thomas, Adjutant-General of the army, the offending officer was promptly dismissed from the service.

A First Fight.

Our first engagement was at Dalton in August, 1864, when we had a sharp little contest with Wheeler's cavalry. The Fifty-first Indiana Infantry fought on our flank, and were so impressed with the coolness and gallantry of my men that ever after that, by way of pleasantry and of compliment to the Negro soldiers, it was very common for its members when asked the usual question propounded by passing troops, "What regiment?" to reply, "Fifty-first Colored." After my soldiers had charged and taken a battery at Decatur, Ala., in October, 1864, and had shown great gallantry the following day under fire, they received an ovation from the white troops, who by thousands sprang upon the parapets and cheered the regiment as it reentered the lines. The colonel of the

Sixty-eighth Indiana Infantry asked from Gen. Granger as a special privilege for his regiment, that it might be brigaded with mine, giving as a reason that his soldiers had such respect for the Fourteenth Colored that they wanted to fight side by side with it.

Gen. George H. Thomas, a Virginian and a man of great conservatism, was deeply interested in the work of organizing and disciplining Negro troops, frequently visiting my camp, inspecting the quarters, talking with me and conversing freely with the Negro soldiers. He once asked me if I thought they would fight, to which I of course replied: "Yes, General, they will." He said, slowly, "Well, I think they would fight behind breastworks." And when I replied to this that I would prove they would fight in the open field, if he would give me a chance, he answered quickly, "I will give you that chance." At the battle of Nashville in the final charge on Overton's Hill, which pierced the enemy's line and precipitated his flight, black troops and white troops fought and fell side by side. As General Thomas and staff rode over the field after the battle and looked upon the fallen black soldiers he said to his officers, "The question is settled; Negro soldiers will fight." From that day on they had no firmer friend than he.

The addition of the Negro contingent to the Union Army was immediately apparent in increasing its strength and effectiveness. In the early part of October, 1863, I began the organization of the Fourteenth Regiment at Gallatin, Tenn., and before the enlistments were completed or any company organizations effected I was called upon by the commanding officer of the Post, General E. A. Payne, to do picket duty. During the entire time occupied in the organization of the first six companies of the regiment we performed regular military duty, and as soon as the companies were fully organized, and before they had time for prayer drill or discipline, we were ordered to Chattanooga, where the men were employed in the erection of fortifications and other service which had previously been performed by white soldiers. What was true of my regiment was true in large part of the entire force of Negro troops; every man of them counted one as an additional element of strength in the army. Not only did those actually enrolled add their strength

to the force in the field, but the fact that they would make good soldiers and that a very large number of them were available for that service, became at once an element of encouragement to the North in its stupendous work of putting down the rebellion. As the war proceeded it became more and more difficult to fill the ranks depleted by death, wounds and disease, and there was a great public sense of relief and hope when this new source of supply was brought prominently forward.

Two Hundred Thousand Soldiers.

While the addition of nearly 200,000 soldiers to the Union Army was an immense factor of strength, encouragement and hope for the North, it was no less a factor of discouragement to the South. The one great weakness of the Southern States in their effort to separate themselves from the Union was the lack of men. It was said of them that to recruit their armies they had robbed both the cradle and the grave; that is, that they had enlisted both very young and very old men. The far-sighted among them early appreciated the immense advantage which the North had in the mere force of numbers. When the experiment of organizing Negro troops had proven successful the Southern people saw at once the full significance of this, since it took from their very homes the able-bodied, stalwart slaves, upon whom rested chiefly the burden of growing the crops which were to supply their armies, and converted them into an engine of destruction in the hands of their opponents. That the Negro contingent, therefore, exerted a profound influence in determining the ultimate issues of the war, and hastened to overthrow the Confederacy, no one can doubt.

When it was over it was recognized by common consent that the Negro had been an influential factor in preserving the integrity of the Union, and there was at once a spontaneous recognition of their right and claim to honorable and generous treatment. This was one of the great factors that led to their enfranchisement. In Congress and out it was argued that, as the States were to come back into the Union with their autonomy unimpaired, and that those who had been for nearly four years actively engaged in an effort to destroy it were to be re-invested with all the rights and privileges of American citizenship, it seemed only just and fitting that the Negroes,

who had fought so courageously to preserve the Union, should share in these privileges. It was said, also, with justice, that their latter condition might very naturally be worse than their first, if all the rights of citizenship were restored to their former masters while they were withheld from them. As they had fought against their masters on many a battlefield, and had thrown their immense weight in favor of the Union and for the overthrow of the Confederacy, it was only natural to suppose that the white people, restored to their political power, would be swift to visit upon their former slaves and late antagonists severe retribution. So it came about that Negro soldiers were the precursors of Negro citizens. It is not at all certain that they would have been enfranchised if they had not first been enlisted; indeed, if, after enlistment, their services as soldiers had been discreditable, it is almost certain that the suffrage would have been withheld from them.

Whatever opinion may be cherished regarding the wisdom of conferring the right of suffrage upon the vast body of lately emancipated slaves, it must be conceded that enfranchisement marks an epoch in the evolution of the American Negro. He has retained the ballot until the present time, and there is no likelihood that it will ever be taken from him.

One of the immediate results of enfranchisement, and consequently one of the remoter results of enlistment as soldiers, was the education of the Negroes. The need of education for a free people has become an established truism in the American mind. If, therefore, the Negroes were to be freemen, indeed, citizens of the Republic, vested with the power of the ballot, they, too, must be educated. This, perhaps quite as much as any other motive, if not the most powerful of all, has aided in establishing in the South, by Northern Christian philanthropy, large schools for the education of leaders among the Colored people. It has also been influential in the creation through the South of the public school system, in whose advantages they participate.

Resume.

Looking back upon this question of Negro soldiers after the lapse of a generation, I confess to a little feeling of disappointment in its effect upon them as a

race. It is quite possible that I expected too much; it may also be true that I do not as yet fully appreciate the ultimate influence of this single factor in their development. We have to remember that the four millions of slaves have grown to be more than eight millions of freemen; that as a race they are not students of history, and hence have not been as profoundly influenced by the Negro army of liberation, as the American people in general have been influenced by the Revolutionary Army, and that they are essentially a peaceable, docile, trusting, dependent race, not warlike, nor revengeful. It is still further to be considered, in making an estimate of historical fact such as that under consideration, that 200,000 Negro soldiers, although a large number in itself was really a very small number compared with the vast Union Army of which it formed a part, and that they were officered by white men, who have received, possibly, more than their share of the credit attaching to the good conduct of the regiments which they commanded and led. The officers and soldiers of the Union Army have been a dominating influence for a generation. The Loyal Legion and the Grand Army of the Republic have been factors of tremendous significance in the life of the nation. The National Capital abounds in military statues, and expensive monuments have been erected there and in many other places to perpetuate the memory of those who gave their lives for their country. The Negro soldiers have had no great organization; no monuments have been erected to perpetuate the memory of fallen heroes, and the influence that has been excited upon the development of the race by those who fought during the Civil War has been incidental, indirect, and comparatively insignificant. This may be accounted for largely by the circumstances of the case: the Negro soldiers were illiterate, while thousands of the white men who enlisted in the Union Army were graduates of colleges and universities, or were men who had already achieved distinction in civil life; the Negro soldiers were poor; were ignorant of the power of organization, and on their retirement from the army dropped back into obscurity. The real heroes and leaders of the Colored people have been not their soldiers, but those who have

been trained for leadership and usefulness in the schools established for them since the war. Then, too, it is perhaps fortunate, on the whole, and in keeping with the Divine purpose, that the development of the Negroes should be along industrial, educational and religious lines, rather than as a military or warlike people. Their future seems to be inseparably blended with that of the white people by whom they are surrounded, and an independent career such as they might have if they occupied a country of their own is impossible under exciting circumstances. While the success of the experiment of Negro soldiers has had, as has been indicated, a marked and beneficial influence upon the subsequent history of their people, it has not developed in them the military instinct, but has fitted them for more complete absorption and assimilation into our national life, as citizens of the great Republic.

MY SERVICE.

I asked the Lord to let me do
Some mighty work for Him;
To fight amidst his battle hosts,
Then sing the victor's hymn,
I longed my ardent love to show,
But Jesus would not have it so.

He placed me in a quiet home,
Whose life was calm and still,
And gave me little things to do,
My daily round to fill;
I could not think it good to be
Just put aside so silently.

Small duties gathered round my way,
They seemed of earth alone;
I, who had longed for conquests bright
To lay before His glorious throne
Had common things to do and bear,
To watch and strive with daily care.

So then I thought my prayer unheard,
And asked the Lord once more
That He would give me work for Him
And open wide the door;
Forgetting that my Master knew
Just what was best for me to do.

Then quietly the answer came,
"My child, I hear thy cry;
Think not that mighty deeds alone
Will bring the victory.
The battle has been planned by Me,
Let daily life thy conquests see."

—From the *Quiet Hour*.

Record of Baptist Mission Work Among the Scandinavians of the United States.

BY WILLIAM M. HAIGH, D. D., GENERAL SUPER-INTENDENT OF MISSISSIPPI DIVISION.

The Scandinavians.

Among the various nationalities composing the immense tide of immigration which in these recent years has swept over our shores, some of the most interesting and important are those which pass under the general name of Scandinavians, representing the people from the Kingdoms of Denmark, Sweden and Norway, with a small contingent from Iceland. Whatever may be said about the undesirability of certain classes of immigrants, it is acknowledged on all hands that these people are among the most desirable of all those who come to us. They are near of kin to the fathers of the country; and, indeed, their fathers sighted this land, and antedated in their bold explorations the coming of Columbus. They have a noble history. The names of their distinguished men in government, in war, in peace, in discovery and travel, in science and religion, stand high on the roll of honor, and indicate the blood and temper and promise of the people whom they represent. Trained to simple habits, accustomed to a severe climate, they are hardy, industrious, thrifty, not afraid of hard work, but know how to subdue both land and sea in pursuit of their ends. They are eminently domestic, loving home and family, accustomed to and honoring government and law; they are intelligent, with a minimum of illiterate among them, and seeking the best education for their children. They are Protestant through and through. As one of their representatives writes, "No foreigners have ever passed through Castle Garden who are more free from the taint of Romanism than are the immigrants from Sweden and Norway." They easily and rapidly assimilate to the country of their adoption, identify themselves with all its interests, take their share of its burdens, avail themselves of its privileges; and in the pulpit, in legislative halls, in schools and colleges and universities, occupy a distinguished place. In the great struggle a generation ago, they shed their blood as freely as the

native born, and my own heart was stirred to admiration and love, as in my own regiment I saw them die for a country, whose language they could scarcely utter.

Of these remarkable people, there have come among us, according to the census of 1890, 933,249 who with their families, according to the ordinary method of reckoning, make up a population of at least two million and a quarter (2,250,000); being of Swedes one million and two hundred and twenty thousand (1,220,000), Norwegians seven hundred thousand (700,000), and of Danes three hundred and thirty thousand (330,000). This vast number is below rather than above the exact facts, inasmuch as it makes no allowance for the immigration since 1890, which, though considerable, has not been as large as between 1880 and 1890, when the increase was something like 145 per cent.

Most naturally these people have gravitated toward the agricultural regions and industrial centres of the country. The largest masses are to be found in the great Mississippi and Missouri Valleys. In the following list of fourteen States, we can see where their numbers are largest:

Minnesota	538,037	North Dakota .	85,540.
Illinois	322,342	South Dakota .	78,340.
Wisconsin	249,345	Pennsylvania ..	58,985
Iowa	182,182	Massachusetts.	56,637
Nebraska	115,852	California	55,972
New York....	108,175	Kansas	55,045
Michigan.	103,740	Washington...	53,532.

Then follow, with constantly diminishing numbers, Utah, Colorado, Connecticut, New Jersey, Missouri, Oregon, Texas, Ohio, etc.

The mechanical skill of the Scandinavians, Swedes especially, leads many of them into the manufacturing and industrial centres, so that they form an important element in the railroad, furniture and construction works of many cities, as, for example, in—

Chicago	182,135	New York	25,347
Minneapolis ...	83,910	San Francisco .	16,908
Brooklyn	40,111	Boston	11,567

and equal, and, sometimes, larger numbers in cities of less size, as St. Paul, Omaha, Worcester, Duluth and Denver.

Among these interesting people the Lord has opened a wide and effectual door for preaching the Gospel.

The Swedes.

A young Swedish sailor, now widely known as Captain G. W. Schröder, was converted in New Orleans in April, 1844, and on the 3d day of November, 1844, was baptized in New York City by Rev. Ira R. Steward, pastor of the Seamen's Bethel. Rejoicing in his new found freedom, he wrote to and soon visited his native land, interesting many in believer's baptism as taught in the Bible, especially Rev. F. O. Nilson, of Guttenberg, a minister and colporteur, who after earnest searching for the truth, went to Hamburg and was baptized by Rev. J. G. Oncken in July, 1847. On his return he gave himself earnestly to preaching the Word, and on September 21, 1848, six were baptized in the Cattegat by night and the First Baptist Church in Sweden was organized. Ridicule and persecution in the interest of the State Church soon broke out, resulting at last in the banishment of Mr. Nilson, who, with other friends of like spirit, came to Minnesota and began Gospel work, organizing at Houston in that State the Second Swedish Baptist Church in America.

The first Swedish Baptist church in America was organized at Rock Island, Ill., in 1852, through the labors of a young immigrant, Gustaf Palmquist, who after being baptized at Galesburg in 1852, and after ordination, returned to Rock Island, where the church was organized. It was recognized May 5, 1852, the sermon being preached by Rev. A. Wiberg, afterwards so widely known for his Gospel labors in Sweden and this country. The same year Mr. Palmquist was appointed the first Swedish missionary of the American Baptist Home Mission Society. The year afterwards F. O. Nilson, of Minnesota was appointed the second missionary. Our Swedish work, therefore, has grown from two centers—Houston in Minnesota and Rock Island in Illinois. Very soon, however, a Providential event as marked as any that preceded it gave us the beginning of our work in Chicago. In the fall of 1854 the cholera afflicted many portions of the country, and to its ravages the immigrants from Europe were especially liable. One Sunday morning a band of Swedish new-comers was found in the street homeless, friendless, helpless, while the dread disease had already laid its hand upon some of their number. The attention of the First Baptist Church was

called to them, and, like good Samaritans, they came to the rescue. Shelter, food, medical care, everything was provided; lives were saved, and the hearts of the strangers made glad. It was a short and easy step from such hospitable and hospital experience to the house of worship of the church that had so kindly rescued them from a wretched fate, and the fruit of Christian labor quickly appeared in the conversion and baptism of a goodly number of Swedes. For a while they retained their membership with the First Church, still holding services among themselves, and not a few to this day remember the thrill of sacred delight imparted to the whole region as we read of the precious communion seasons of the First Church, in which, after the closing hymn had been sung in English, the Swedish members sung also in their tongue, and there was given to the young city and the new West a glimpse of the blessedness which comes to them who, though separated in language, habit, and life, are one in Christ their Lord. These first experiences had much to do with bringing in those marked triumphs of the Gospel which have attended work among several nationalities in Chicago.

From these two States began the good work that has now extended in many States and cities in the country. In Minnesota it had from the first the warm sympathy and loving care of the Baptists of the State, was incorporated into the work of the Convention when the present system of co-operation with the Home Mission Society was adopted, and through their fostering care and financial aid it leads in membership all the other States, having reported this summer a membership of 4,942, and property valued at \$124,890, and a general benevolence of about \$5,000.

In Illinois for some years the work was carried on in connection with the State Association, but in 1881, by mutual consent, and at the special request of the Swedes themselves, it was transferred to the Home Mission Society. Reporting at that time 6 churches and 523 members, they number now 27 churches, 3,475 members, and property costing \$178,520; thirteen of these churches are in Chicago and vicinity. The Swedish churches, as fast as they are organized, are brought into fellowship with each other in conferences, which include a whole State where the churches are nu-

merous, but a group of States when the churches are more scattered.

The Danes and Norwegians.

The first Norwegian and the first Scandinavian Baptist Church in this country was organized at Indian Creek, Ill., January, 1848. Hans Valder, who was instrumental in its organization, in writing to the Board, March, 1848, says: "I was born and brought up in the Lutheran Church of Norway, and taught to believe that in my infant baptism I was made an heir of heaven, regenerated or born again; and thus, and in such a way, my time was wasted, until, in 1841, when, through mercy, I was converted to God and learned my duty from His Word. I was baptized by Elder Harding on the 22d of January, 1842. I felt it my duty to hold meetings and exhort my countrymen to repentance. I requested Elder Harding to preach to the Norwegians, which he did and baptized two converts." March 14, 1849, he writes: "God has blessed us abundantly, and we feel encouraged to continue our labors. Our little church has increased since the first of April from seven to nineteen, seven of the number by baptism, and five by experience. We ask all to pray for the Norwegians in Illinois."

The first Danish-Norwegian church was organized in this country November 10, 1856, in Raymond, Wis., under the labors of Rev. Lewis Yorgenson, who, converted under the preaching of a Baptist missionary in Denmark, became instrumental in organizing nine Baptist churches, being sustained most of the time by the Home Mission Society. During the next five years, a few Danish Baptists from Europe settled in New Denmark, Wis., and with them Rev. P. H. Dam, who soon after his arrival in this country was supported as missionary by the Home Mission Society, his service beginning in 1863. From these beginnings growth has been steady, though not so rapid as among the Swedes. Immigration of Baptists from Norway and Denmark has not been so large as from Sweden. What has been accomplished is chiefly the product of Christian labor on our own soil. Conferences have grown in Wisconsin, Illinois, Minnesota, North and South Dakota, Iowa, Kansas, Nebraska and Washington, and a goodly number have become members of the English-speaking Churches.

The Swede and Dano-Norwegian Departments of the Divinity Schools.

One of the most important aids in preparing our missionaries for the work is the theological seminary. This department was opened in 1872, with Rev. John A. Edgren as instructor. In 1881 Rev. N. P. Jensen, a Danish minister, was appointed to assist him. When the Union Seminary became a part of the University of Chicago, the Swede department and the Dano-Norwegian department became parts of the Divinity School. Under the leadership of Professor Edgren, 129 students had been connected with the classes, 89 of whom had gone out into the work, some from a full course, some from a special course. During the last eight years fifty-nine students have graduated. Of these are three missionaries, one in Assam and two in China. During the same time fifteen students in the lower classes have gone out and are now working as pastors or preachers. The present number is thirty. Rev. Carl Lagergren is Dean of the Swedish department, with Profs. O. Hedeén and Wm. A. Peterson as assistants.

In the Dano-Norwegian department the attendance was quite small up to the time of the formation of the department in 1884. Only six are now ministers. Three or four more who for one school year or less visited the school. But from the year 1884 103 young men have either fully or partly received their education here. There are at present twenty-two students. From this seminary there has come a stream of blessing to Danish and Norwegian Baptist churches. The Dean is Rev. H. Gunderson, and Prof. C. J. Olson and Prof. N. I. Laudahl are his assistants.

The following tables give the most recent figures attainable in regard to the Conferences at the present time. The reports to be presented this fall will doubtless make important additions to these figures: *

These are remarkable figures, and invite the close attention of all who love to give the Gospel to them that need it. In looking for the causes which have led to such blessed results among these people, we must place, next to the manifest grace of God:

1.—The Sincerity and Depth of their Evangelical Convictions.

Trained up in the cold and rigid orthodoxy of a State church, the Gospel of the

* Swede Conferences.						
Conferences.	Chs.	Pas- tors.	Members.	Property.	Debts.	S. S.
N. and S. Dakota....	13	8	599	\$16,550 00	\$1,930 00	508
Illinois.....	32	26	3,517	175,302 00	33,106 15	2,927
Iowa.....	17	11	1,027	38,600 00	2,266 07	616
Kansas.....	15	6	618	29,300 00	1,733 00	610
S. Michigan.....	10	4	538	18,300 00	3,250 00	507
U. Michigan.....	11	6	663	29,491 30	4,250 44	602
Minnesota.....	75	47	4,967	138,030 00	25,893 43	3,030
Missouri.....	8	4	370	6,700 00	.....	304
Nebraska.....	17	8	992	34,200 00	4,287 40	1,011
Churches-at-Large.....	14	11	708	21,330 00	4,195 23	320
W. Washington.....	13	8	530	10,735 00	320 00	307
Wisconsin.....	26	8	1,107	41,631 00	1,812 00	856
Eastern States.....	34	27	3,250	175,518 18	66,895 54	1,829
	285	167	18,902	\$715,748 48	\$149,941 26	13,467

Dano-Norwegian Conferences.

Conferences.	Chs.	Pas- tors.	Members.	Property.	Contributions.
Wisconsin and Illinois.....	20	16	1,302	\$46,800 00	\$9,629 07
Minnesota.....	10	12	1,362	34,750 00	9,281 07
North Dakota.....	8	5	300	5,500 00	759 00
South Dakota.....	10	10	422	9,550 00	1,900 85
Iowa.....	14	10	887	.....	5,486 66
Kansas and Nebraska.....	4	1	125	2,700 00	905 85
Washington.....	4	2	189	6,000 00	.....
	79	56	4,587	\$101,300 00	\$27,969 00

crucified and living Christ comes to them with the vividness of a direct revelation. They pass literally out of the kingdom of darkness into the Kingdom of God's dear Son, and the completeness of the transformation and the joy of the new life fill them with a wonder and delight, which even time does not pale or wither. The memory of what Christ has done for them seems to remain fresh and vivid as the years go by, and, like Paul, they cannot refer to the time of their conversion without profound emotions of penitence and love.

2.—An Urgent Longing for the Salvation of their People.

The story which they love to tell, they feel, is not simply for themselves, but for their kindred and countrymen, and they tell it with tenderness and unction that compel attention. I have myself heard it told to a large and representative gathering by a plain woman in broken English, but with such effect that the Apostle's anticipation was fulfilled; "the secrets of the heart were made manifest," and the hearers "will worship God, and report that God is in you of a truth."

3.—A Readiness for Any Sacrifice Needed for the Kingdom of God.

Their zeal does not run exclusively to emotions or to words, but shows itself in material sacrifice. In this respect "even

their failings lean to virtue's side." Instead of holding back from such enterprises as the building of a house of worship, or the needed conveniences, they are in danger of planning beyond their resources and incurring risks which will hinder rather than help. In carrying out their purposes, there seems literally no limit to their readiness to tax themselves. It is almost a common thing for families to

mortgage their little home, their all, to raise what they feel they must have to erect God's house. One day, while engaged in the office of a Chicago lawyer, an entire stranger to me, arranging for the transference of papers connected with a Swedish house of worship, he suddenly exclaimed, without any hint on my part, "What strange people these Scandinavians are. They seem actually to believe that a church debt is their own debt, and that they are personally responsible for it!" I was reminded of Luke's word in the Acts of the Apostles: "Neither said any of them that ought of the things which he possessed was his own."

A people in whom such qualities as these prevail, no matter what their language or material surroundings, are a people whom the Lord delights to hear and promises to bless, while they also secure the sympathy and aid of earnest and consecrated hearts everywhere. It is impossible to resist the earnest entreaty of such spirits, and the Home Mission Society, even when pressed above measure, has found itself sometimes unable to turn away importunities so manifestly supported by the blessing of God and the sacrifices of the suppliants. In this way the one Scandinavian missionary in Illinois, 1848; the one Swede missionary in Illinois, 1853, and the one in Minnesota, 1854, have become the 149 missionaries of 1897.

MISSIONARY DEPARTMENT.

New York—Morning Star Mission.

Dear Bro.:—The alterations made in our main room during July were completed duly, room papered and improved, having better ventilation and light. The week-night school is slowly increasing in size and interest. The Chinese Young Men's Christian Association has been a good deal stirred, and a number of the members are contributing monthly for the expenses of the mission. Several of them are assisting with great regularity in the week-night services. This service is rendered voluntarily and faithfully, without solicitation. Each school service during the week is preceded by singing from the Gospel hymns, in Chinese or English, and followed by a brief prayer in Chinese. After the studies are over, about fifteen minutes are occupied with a Gospel talk and prayer, in Chinese always. One young man, yet in his teens, will be baptized soon. Two of the older members of the Chinese Young Mens' Christian Association are now on the ocean, going home to start a mission in their native towns. Thus, in a quiet way, the seed is sown. Rev. Fung Y. Mow is with us again, looking much improved. He is preaching Sunday evenings, as formerly, in Chinese; so that our life is hid with Christ in God, only Christ can be seen. "A Helper of your joy." CHAS. F. MILLS.

Ohio—Cleveland.

Sunday afternoon, October 3, in a little mission on the outskirts of the city of Cleveland, a little audience, perhaps fifteen all told, was listening to the simple story of the Gospel. The text was Rom. 8:31: "If God be for us, who can be against us?" The seed fell into good soil. The Spirit of God gave the growth. The preacher was about to dismiss the little audience, and was just ready to pronounce the Benediction, when the Spirit of God whispered to him: "Do not close the meeting without finding out if there is a soul that wants to find Christ." Thank God there was one young lady who felt that the burden of sin was too

heavy to carry, and she laid it at Jesus' feet, and through her tears beamed that joy and peace which Christ alone can give. Thinking that this was all that the Lord had in store for us, we were about to leave the room when three other young ladies expressed a desire to be prayed for. We all knelt in the presence of God and plead for these dear souls that were seeking Christ. When we arose from our knees, all these seeking ones could say that they had made a full surrender. Oh, the joy that filled all our hearts as we left God's house that afternoon! We experienced the truth of the Word, "Not by power, nor by might, but by my Spirit," saith the Lord. Not only in the large multitudes does the Holy Spirit work, but wherever two or three are gathered in the Master's name. Thus does the Lord happily surprise us, as we labor on in the harvest field. My brother, be not weary—"If God be for us, who can be against us?"

SWANEY A. NELSON.

Indian Territory—Tahlequah.

Dear Bro.: I enclose my second quarterly report, ending September 30. It has been up-hill work with us during the past summer. The religious interest in all the churches has been very low. Indifference has been remarkably prominent. There is now, I trust, an increasing interest in our church. The attendance at the preaching services and the prayer-meetings is increasing. The spirit of the meetings is better also. We have organized for more aggressive work. I am trying to get the members to do more. There seems to be a disposition more encouraging along this line. Our Sunday-school is increasing in attendance and interest.

There will have to be a sifting of the church. We have been patiently waiting and trying to get some who have been for a long time indifferent to manifest an interest. We have tried almost every means we could devise to help them in expression of Christian duties, but I fear that some came into the church without a change of heart. I am feeling more and more that there should be a revision of the church roll.

Our mission school is prospering. The prospect is the brightest that it has been for several years. The primary room is crowded. We will have to make some changes or refuse further admittance. The

other rooms are filling up. New pupils are frequently coming. We have a good class of pupils. Some of the best families in town are represented. From our monthly report, which was sent to the Rooms a few days ago, you will be better able to determine the character of the school.

The church is considerably in arrears on my salary. Two of our members, who subscribed \$100 each, have met a reverse of fortune and are paying nothing. They are interested in the church and very regular in attendance, but have lost all, or nearly all, of their earthly goods. Since I came here, one year ago last April, the church has raised for my support \$567.35 of the \$750 which they pledged themselves to raise. Financial depression has been felt here as in the States. We are hoping for better times financially and spiritually.

DANIEL ROGERS.

McAlester.

Dear Bro. Morgan:—I herewith enclose my missionary report ending September 30, 1897. I love this work. Being an Indian, I love to preach the Word of God to my tribe—Choctaws and Chickasaws. Pray for us, and pray for me. Your Brother,
J. P. THOMPSON.

Oklahoma—El Reno.

Dear Bro.:—Our work is becoming more hopeful. Congregations are increasing. Two weeks ago we could not accommodate the people at night.

I think we must have a new house of worship before many months, as we are at disadvantage in many ways.

LUMAN L. SMITH.

Fort Sill.

Indian Work.

Dear Bro.:—Inclosed you will find my report for quarter ending September 30. I am glad to report two baptisms during the quarter. There would have been others but for the opposition of the leaders of this people. I believe the time will come when this opposition will be removed.

During the quarter I have driven eleven hundred and seventy miles in the prosecution of the work. God's word is being scattered among this people, and sometime there will be a harvest. May God hasten the day.

E. C. DEYO.

Kingfisher.

Dear Bro.: The work at the Kingfisher Mission, this quarter, has been very encouraging. The reception of seven new members, the organization of a Sunday-school, beginning the practice of taking up collections at each meeting are some of the advance moves we have made. We expect to contribute something to each of the boards this year. Our Indians are already beginning to be interested in the subject of missions, especially in the matter of giving the Gospel to their neighboring tribes.

At Watonga and Twelve-Mile Point the work moves slowly, but we feel sure of ultimate success.

ROBERT HAMILTON.

Kiowa Camp-Meeting.

SADDLE MOUNTAIN, O. T.

In the early spring time there came to the Rainy Mountain Church a request from the Saddle Mountain Indians that our mid-summer camp-meeting should be held at that place. They assured us of "plenty of water and the heart's right hand of welcome." We missionaries were ready to respond favorably at once, but some of our Indians asked for time to consider the question. After due deliberation, there was a universal acceptance of the invitation. One might as well attempt to hurry the planets in their journey around the sun, as to hurry an Indian to a decision.

Miss Crawford is the Saddle Mountain missionary, and desired to have full charge of all the preliminary arrangements, simply desiring Mr. Clouse to raise all the money he could for chuck-a-way. The time fixed upon was July 2-4. We thought it best to go the day before, July 1. The weather was so extremely hot, we started as early in the morning as we could get away—about 8:30.

You ought to have seen our load! We were in the big wagon, for there were two tents, two bed-spring cots, sack of sweet-corn, potatoes, bread, cakes, cooking utensils, etc., etc., to be gotten over to Saddle Mountain to accommodate ourselves and some of our visitors from abroad. Our co-workers, Misses Ballew and Reeside, went in their own conveyances, so there was quite a procession starting out from Immanuel Mission. They soon left us with their lighter carriages, but we made the sixteen miles in about five hours, gathering

some firewood and stopping at a cool spring on the way. These springs that one occasionally finds in this country are certainly a great blessing to the thirsty traveler.

We knew the Indians were building a fine arbor in which to hold the meetings, but we were not prepared for the vision that burst upon our view as we crossed Saddle Mountain Creek. This creek is fed by springs from Saddle Mountain, about a mile from our camping ground. It has a gravelly bed and clear water. Its banks are lined with trees. The tepees and tents of the Indians were near the main crossing and along the creek eastward. The large arbor was on elevated ground near the centre; this was a model of beauty. The top was covered with branches of trees. A large flag floated from the centre, while red, white and blue bunting was waving at the ends as a shade from the rays of the sun. Many mottoes, made of gilt letters sewed on cloth, were suspended under the arbor. "Make the message clear and plain," was a very appropriate one; this was above the pulpit. Our country's banner was waving from many of the tepees of our red brothers. Six of our Juniors, mounted on Indian ponies and carrying small flags, escorted us to the location of the tents of the missionaries. To the left of the arbor there is a branching of the creek, and in this horseshoe shaped piece of land four tents and one tepee are already pitched for the occupancy of the guests from abroad. These are decorated in real Fourth of July style. There are stoves and tables for our accommodation, too. I had so dreaded a camp fire this hot weather. A hammock is swaying from two small trees. I could not help thinking of the Indian lullaby song I used to sing when a child, little dreaming that I ever should spend part of my life teaching these red children of nature the white man's road, with all that implies.

The Cheyenne missionaries, Mr. Hamilton and the Misses Spanswick and Jayne, have just arrived; our missionaries, Misses Reeside and Ballew, have been here some time.

Miss Crawford and her brother welcome us cordially and invite us to dinner—a pleasure appreciated by weary and hungry pilgrims. Miss Crawford has done an immense amount of work, showing herself a general to plan and systematize. Now she is at liberty to enjoy the meetings, as two

faithful girls are ready to do her bidding in the culinary department. After refreshments we rest till it begins to grow cooler, then, with Brother Hamilton as "tent chief," the tents begin to rise till ten dot the landscape.

The Wichita missionary, Brother Crane, and his family with visiting brethren N. B. Rairden, J. L. Dyke, Prof. Scott and Miss Bonham, of Bacone University, arrive. It is a great pleasure to meet these friends, especially those who come from the bounds of civilization. We have been too busy these past months to realize we were deprived of "companionship of our own race," till one brother compared the Blanket Indian missionaries with the Chinese missionaries.

After supper we assembled under the arbor for meeting of prayer and praise, where songs and prayers in English and Kiowa ascended to Him in whose name we had met. The services of Friday, Saturday and Sunday were all excellent, but I will only mention the Saturday afternoon meeting in which the Christian Kiowas "opened their hearts" to their white friends.

At the close the two interpreters, Lucius Aitsan and Samuel Ahatone, made very impressive addresses to their own people. Our young brother, Ahatone, dwelt on the beautiful home Jesus has gone to prepare for those who love him, and urged his friends to come into the Jesus road.

This was especially touching, as they all knew we had just laid his only child, sweet Matamsin, to rest near the Rainy Mountain Chapel, and he was picturing to them what she now beheld. At the close twenty-three came forward for prayers; of these eighteen, after careful examination, were received for baptism. At the close of the Sunday afternoon service, about two hundred formed in line at the Arbor. Brothers Hicks and Clouse, pastors of the Kiowa churches, led the procession. All sang one of Deacon Go-te-bons songs as they marched to the water, about a quarter of a mile distant, where eighteen happy followers of Jesus were buried in the liquid grave, and raised to walk in newness of life.

A sermon to the young Christians and the hand of Christain welcome were the chief features of the evening service, and thus ended a memorable camp meeting among the Kiowas.

Only eternity will reveal the impressions made on many dark hearts who have heard so little of the story of redeeming love.

MRS. H. H. CLOUSE, Rainy Mountain.

Wisconsin--Merrill.

Dear Bro.:—I send you herewith my report for the quarter.

There are not many special features to mention. We are thankful for the assistance rendered by the Society, without which it would be impossible to maintain the work here. We do our best to secure something for the Lord's work from each member of the church; we have not succeeded in doing that, quite, but our people, considering their means, pay quite well.

Attendance keeps up well. Several are interested in personal salvation. Hope to report some added by baptism, another quarter, if we should still remain.

The country is generally not very thickly settled, and so far as it is settled, it is chiefly by Germans; so outstation work is rather difficult and distant, and congregations quite small. Some places only a very few families are within reach; still, large sections are wholly out of the reach of the Gospel, except as so carried to them. So I plan for next year more country preaching, even if to very small audiences.

ENOCH PICKERING.

North Dakota--Lisbon.

Dear Bro.: This will be my last letter from this town. I remove from here to Wahpeton. I go with regret, yet with a full conviction that it is the right step to take. My parting is a very pleasant one; every one is sorry to lose me, and an old debt contracted some years ago when the church was off the Home Mission, and which I never expected to be paid, has been collected, or the greater part of it, a very practical proof of the goodwill of the people.

During the past quarter I have held services at many different points in the county on Sunday evenings. These services have been unusually interesting. One evening we met in a large flour-mill. It was packed, the people sitting on sacks covered with clean bags with the grade of the flour for which the bags were made stamped on them. The words were, I think, "Pride of Cheyenne." Those people will not soon forget

the lesson taught on sitting down hard on pride. I never witnessed a more attentive audience. The miller told me afterwards that scarcely one in that meeting was in the habit of attending worship in any church. On a subsequent Sunday I went to the mill, and after preaching baptized three young ladies from Lisbon. It was a deeply impressive service in which the beauties of nature—a lovely river and wooded hills on every side—joined with the Word of God and the obedient act of the candidates in awakening reverence and a response to the glad message of the Gospel.

Another meeting was held in a district where the people have had terrible experiences through loss of crops and other things. I spoke to them about seeking first the Kingdom of God and trusting the Heavenly Father who knows our needs. At the close of the meeting so many came and expressed their gratitude for words that had brought more hope and comfort to them than anything they had heard for years, I went away with my heart full. No one knows the fearful trials through which many a settler in these districts has to pass.

G. H. DAVIES.

Idaho--Salubria.

Dear Bro.: This has been an exceedingly busy quarter. The building of a chapel in Middle Valley has occupied my time and strength very largely, as I was the carpenter-in-chief. I report the house finished, but there are three or four days of carpenter work yet to do. The Association convened at Salubria this year, and to give our visiting brethren the pleasure of participating, and to avail ourselves of our General Missionary's assistance, we held the dedicatory services of the new chapel on the evening preceding the meeting of the Association, and shall, of course, hold our regular services in the chapel from this time on. I expect to return and complete the building next week.

The house is a neat building, 24x36 feet, and by crowding will seat about 150.

Just what the cost is I cannot say, but I have approximated its value \$500.

The churches of Salubria and Middle Valley, especially Salubria, were richly blessed in the coming of the Association. The Holy Spirit's presence was manifest.

On Sunday afternoon I baptized a brother who had come ninety miles to attend the Association and to be baptized. His wife and daughter are two of the three remaining members of the Calvary Baptist Church, which was organized some years ago near Vale, Ore. As he lives fifty miles nearer to Payette than to Salubria, we gave him a letter to that church. E. N. ELTON.

Oregon Scandinavians.

An Eloquent Appeal. Where is the Money?

Dear Bro.:—In the name of God, I come before you with an appeal for help to bring the pure Gospel of Jesus Christ to the 30,000 or 40,000 of Scandinavians in Oregon, of which there are about 15,000 Swedes and a comparing number of Norwegians, and about 10,000 Danes.

As far as I have learned to know, I am the only Scandinavian minister that gives the whole time to the work in the State of Oregon, and as pastor of the Swedish Baptist church of Portland, my time is very much taken up by looking after the work here and in the nearest surroundings. There are only two more Scandinavian churches organized in the State, and they are both too small and financially too poor to support a minister at any rate or time. I have very frequently appealed from different places to come and preach the Gospel to our people. I have now five or more such pleadings on hand, but how can I do my duty to my own field and meet the demand at those places? And yet it is almost heartbreaking to say "No" to the hungry soul. We need a missionary among those thousands of Scandinavians to look after the people, and bring the blessed Gospel of Jesus to them. There is plenty of men to get, but where is the money to support with?

We have for a long time felt the need of a missionary, and also felt the responsibility of doing something; but as our own church is very little (over 100 members, and a hard laboring people), it is very hard to keep up with our own expenses. But we are trusting, in the Lord and pleading with God to get a missionary and help to support him.

We decided at our late church meeting to raise \$100 toward a salary for a Swedish Baptist missionary in Oregon. Now, we need \$550 more in order to make a salary

for an ordinary missionary; and yet it is a small salary for a man that has to travel and pay his own expenses. Now, we plead with the American Baptist Home Mission Society for those thousands of souls that the Bread of Life may be given to them.

We ask you, as stewards of this God's great Mission Society, would it not be wise for the Society to put \$550 a year in mission work among our Scandinavians in Oregon?

We feel it a great responsibility for the salvation of these people. But after this your Society shall part that responsibility with us. And we do hope and pray that the Lord may turn his able people's mind and money into the Society, so you may be able to help us in this so long destituted field. I have been here only six months, but my heart is aching for the salvation of my people, and out of my \$600 salary, I have already promised the church to give \$50 toward the missionary salary, hoping that we may get the amount asked for, and we will soon have a man on the field.

We have applied with our appeal to Brother Gilman Parker, the Corresponding Secretary of the Oregon Baptist State Convention, but he says the Convention cannot take up any new work now. And he advises me to write to you.

Hope to receive a favored answer soon.

CHAS. ASPLUND, Pastor.

C. H. J. ANDERSON, Sec.

Washington—Dayton.

Dear Bro.: I herewith hand you report of fourth quarter, ending on this date. The last quarter embraced the "outing season" and harvest, hence church work in all departments has been light. With to-day my year closes—a year of many anxieties and much worry. The conditions here have been trying in the extreme. The work has gone forward despite our unfavorable environments. Everything considered, we have done as well as we could reasonably have expected. It will take time and patience here, though the outlook seems constantly brightening. With ten years of pioneer missionary experience I'm prepared to say that these are no "easy" fields, and not all fields are equally promising. However, the salvation of the Baptist cause in Dayton would produce most salutary effects of a reactionary character that would be felt all over our

Convention field. The 13th annual session of the Convention meets with us here next week, and we are praying that it may be a great unifier as well as stimulus. If the cause here may not be sent grandly forward we at least hope that we shall see results towards a steady, constant growth.

W. B. POPE.

New Whatcom.

Accompanying please find my fourth quarterly report, for the quarter ending September 30, 1897. It, as you know, embraces the vacation period, and, what to us has proved even more trying, the period of exodus to the new gold mines in Alaska, British Columbia, and more recently the Mount Baker gold region. The Puget Sound region, particularly, has sent large quotas to each of these places. Because of its proximity the Mount Baker region is taking many from us. It will be some time before our citizens return if successful, or we can hope to be benefited. The result of the whole venture is so problematical that our church and mission work for the next year must suffer; yet never was it more important to sustain and to conserve the work already established.

Our School of Industries—work in which was suspended during this quarter—opened on the 18th inst. most auspiciously. Besides the work previously undertaken, we now have classes in Physical Culture, Training of Nurses, Drawing. The accompanying outline of lectures will give you the scope of this work. The physicians cheerfully give these lectures free of cost to the school. We opened with 158 pupils, 20 teachers. Sessions of the school are held Saturday afternoons. The lectures for the nurse-training class are on Wednesday, 4 P.M. So far, the school has been self-supporting. Our members superintend and control the school, which is giving us access to the people, as nothing else, that we have been able to utilize, can.

At our Saturday afternoon sessions we close with a Bible lesson and evangelistic services, in which all participate. For our training class of nurses we need a manikin.

We find that this work not only gives us access to the people, but enhances the interest of regular church services and Bible school.

While the men have gone prospecting the women and children are left. You can readily see that this will add to our work, while it will curtail our resources. We hope for some help from new comers, most of whom will come to the Sound with limited resources. Yours fraternally,

M. C. COLE.

New Whatcom—Swedish Church.

We came here in October, 1891, in the last part of the booming time, and found many of our country people here and a little church struggling for life. The meeting-house was built, but not paid. The Home Mission gave us \$300 and loaned to us \$150, and the church subscribed for the rest, and all was cleared up; but hard times had already been felt, as there were too many people for the place and work. Some began to move away, and others tried to get along. At last nearly all the work was shut down, and our people scattered all around; but we hoped that better times would come, and thought that we had a work to do on this field, so we tried to be of good cheer and do our best to keep things going; and against the going tide we gained little by little in membership until this summer, when fifteen of our members asked for their letters to organize a church in Ferndale; but, as better times are approaching and perhaps glimmering through the new discovered gold field in Whatcom County, the work may revive, although discouraging obstacles are in the way.

The little church in Ferndale and a part of the Delta church are the net gain on the field. It does not work so well for Whatcom church to have to divide the time between Delta and Ferndale churches, but it is the best that can be done now. The field is large enough for two men. We hope that these three little churches will have a steady growth and a blessed future.

ANDREW JOHNSON.

Art thou weary, tender heart?

Be glad of pain;

In sorrow sweetest things will grow,

As flowers in rain.

God watches, and thou wilt have sun

When clouds their perfect work have done.

California—Oakland.—Chinese.**More Room Needed.**

Thursday, Sept. 19, was a happy day at our Chinese Mission. Three of our pupils followed Jesus in baptism. They are bright, earnest Christians whose influence will be felt among their countrymen. Eleven have been baptized since last November. These, with a number of others, are members of the First Baptist Church, where they are always kindly treated by pastor and people.

The past year has brought much real joy, the greatest being that souls were saved. There were burdens to bear, but God was near. Our main burden at present is the small and otherwise very undesirable room for our school. We can no longer pray for more pupils, it must be for more room. A dear Chinese brother said to me the other night, "Keep on praying; God will answer."

Oh, there are so many unsaved Chinese in Oakland! Our hearts go out for them. We are doing all we can, but would like to do so much more had we the means. There has been no time for vacation this summer; so anxious were some of the pupils to learn our language and the new converts so eager to be taught more about Jesus that it seemed right to continue our school.

Our Chinese brethren are doing nobly, bearing the expense of the school, giving whenever asked to, helping to spread the Gospel not only here, but sending money every month to China to assist in supporting Chow Lung, the evangelist. Three of the brethren will soon leave us for a year's visit in China. Who shall say how much good these may do among their own people. They came here to find gold. They found something far better than gold. This they take back to China. Dear readers of THE HOME MISSION MONTHLY, will you not pray that God's richest blessings may rest on this work. Our motto is, "The Chinese of Oakland for Christ." AMANDA EGLI.

Arizona—Jerome.

Dear Bro.: You will, no doubt, be surprised, when you look at my report, at the small attendance we have at our meeting-house Sunday morning. There are several reasons for this; two I might mention: First, Jerome is a large mining town, or camp, as they call it here; the people are very ungodly; the town is full of saloons, prostitutes and gamblers. Second, The miners work on

Sunday; there is no let up on work here; they are at it day and night and Sunday. The women have to stay at home Sunday mornings to cook their husbands' dinners. Several attempts have already been made to give the Gospel to these people, but so far they have failed. Many are waiting to see what the Baptists are going to do; indeed, they expect we will give up, too. It is true the struggle is hard; but no harder than it is in other frontier fields. We have eight members in our church. Four out of the eight are good workers. The population of our town is 3,000. We have not many workers to lead all these people to Jesus. However, the power is not in the workers, but in the Gospel. The Gospel has done its work in the past; it is doing its work at the present time. It will do its work in future. It will do its work for this ungodly town if we are patient and faithful, as it is the power of God unto salvation.

As a church, we are truly thankful to the Home Mission Society; indeed, we could not carry on the work here at present without help from the Society.

JOHN CASHMAN

A decidedly artistic and elegant book-holder for library or office use has just been brought out by E. C. Stearns & Company, of Syracuse, N. Y., the makers of the Stearns bicycle. The new book-holder is of hand-wrought black Norway iron, curved and twisted with an exquisite finish. The holder proper is the subject of a special patent, and is so arranged that the volume is always perfectly flat when open. The Stearns book-holder is adjustable in height for either the standing or sitting position, and is very strong and serviceable. It is particularly suitable for a holiday gift. The following letter indicates in what esteem it is held in the city in which it is manufactured:

SYRACUSE UNIVERSITY, }
SYRACUSE, N. Y., March 2, 1897. }

Messrs. E. C. Stearns & Co.:

GENTLEMEN: The book-holder needs no commendations from me. It speaks for itself. It is the most complete of anything of the kind I have seen. Years ago I was at considerable difficulty and expense in obtaining an article of the kind that would permit me to sit or stand at my reading.

You will be a public benefactor in sending forth this restful device for reading and convenient support for the private family's library—the unabridged dictionary.

Yours truly,

JAMES R. DAY,
Chancellor.

The Stearns book-holder, nicely crated and packed will be sent to any address, transportation prepaid, on receipt of five dollars.

BOOK NOTICES.

THE WHAT, HOW AND WHY OF CHURCH BUILDING. By George W. Kramer, F.A.I.A. J. & R. Lamb, publishers, New York. Pp. 235. Cloth, \$1.25. Paper, 75c.

This book treats the whole question of building a church edifice in a thoroughly intelligent and practical manner. It is evidently the work of an experienced architect, and there are few questions that can be raised in reference to the subject—plans, material, building, arrangement—to which an answer may not be found in these pages. Moreover, in addition to the good sense everywhere apparent in discussing his theme, there is an earnest spirit that bespeaks the man whose heart is in it, and whose aim is not merely professional or artistic, but thoroughly devout. Space will not permit of quotation here, but we hope to give extracts later on from the chapter on "Proper Steps of Procedure from First Inception," as of special value. Many of the serious, because fundamental, mistakes in church building would be avoided if the excellent counsels given in this chapter were followed. The book contains many beautiful cuts of church edifices designed by the author, with plates showing arrangement of auditorium, Sunday-school rooms, etc. We heartily commend it, especially to pastors and building committees who may be considering the important matters here so ably presented.

Home Mission Appointments.

"How shall they hear without a preacher? and how shall they preach, except they be sent?"—ROM. 10: 14, 15.

IN OCTOBER.

The following appointments were made:

Rev. R. D. Graham, Florence, Col.
 " W. H. Bowler, Bellevue and vicinity, Idaho.
 " Lee Tsai Leung, Chinese, Chicago, Ill.
 " J. E. Andrews, Muskogee, Ind. Ter.
 " Rev. J. M. Falls, Kalispell, Mont.
 " A. P. Rossier, French, Fitchburg, Mass.
 " C. L. Charron, French, Fitchburg and vicinity, Mass.
 " Oscar Papineau, French, New Bedford, Mass.
 " F. A. Perron, French, Gardner, Mass.
 " C. C. Langlotz, Dist. Miss'y, Germans, Minn.
 " T. F. Schlosser, Ponca, Neb.
 " Rev. J. M. Bay, Hooper, Neb.
 " C. H. H. Moore, Hebron, Neb.
 " N. N. Aubin, French, Woonsocket, R. I.
 " T. J. Collins, East Side Ch., Salt Lake, City, Utah.
 " W. E. Randall, General Missionary, Western Washington.
 " W. J. Eddy, Fairmount, W. Va.
 " F. W. Golling, Germans, Fessenden, No. Dak.
 " A. Pankratz, Germans, Hillsboro, Kans.
 " W. E. Holmes, Missionary, Georgia.

The following teachers were appointed:

State University, Louisville, Ky.—Rev. C. L. Purce, Pres.; A. D. Chandler, W. D. Thomas, Mrs. M. B. Wallace, Mrs. M. E. Steward, Mrs. F. E. Preston, Miss L. M. Seeley, Miss M. E. Abercrombie, Mrs. F. R. Givens.

Arkansas Baptist College, Little Rock, Ark.—Rev. J. A. Booker, Pres.; J. E. Knox, J. Anna Hill, Jane E. Scruggs.

Houston Academy, Houston, Tex.—J. H. Garnett, Prin.; Mrs. I. L. Garnett.

Roger Williams University, Nashville, Tenn.—Miss F. E. Smith, Miss Adele Parrot.

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.

NAME.	FIELD.	NO. BAP.
J. W. Whatley,	Woodward and vicinity, Okla. Ter.,	22
Fred. Linden,	Bethel Swedish Church, Duluth,	
	Minn.,	5
Knute Nelson,	District Missionary, Norwegians,	
	Minnesota,	12
W. L. Markland,	Hurley, So. Dak.,	6
H. H. Clouse,	Immanuel Mission, Oklahoma	
	Territory,	18
A. A. Layton,	Longmont, Colo.,	5
M. A. Packer,	Immanuel Church, Menonimnee, Wis.,	22
H. D. Hughes,	Long Island, Kans.,	6
C. T. Hallowell,	District Missionary, Minnesota,	7
Fred. Palmborg,	Secoud Swedish Church, St. Paul,	
	Minn.,	6
John Smithers,	Griggs, No. Dak.,	6
Henry Happell,	Marquette, Wis.,	7
W. S. Wiley,	Star, Ind. Ter.,	34
D. O. Baits,	Oberlin, Kans.,	6
J. B. Sundt,	District Missionary, Norwegians,	
	No. Dak.,	7
J. A. Archibald,	Lead, So. Dak.,	10
Josiah McClure,	Red Oak, Ind. Ter.,	5
T. S. Evans,	Barneveld, Wis.,	10
J. L. Keller,	Wynnewood and Davis, Ind. Ter.,	16
H. B. N. Brown,	Colored People, Louisiana,	29
C. P. Bailey,	Prineville, Ore.,	6
Robert Hamilton,	Cheyennes and Arapahoes, Okla. Ter.,	6
Albert Foltz,	St. John, Kans.,	8
J. H. Hoke,	Colored People, Arkansas,	77
T. E. Moore,	Harper, Kans.,	33
H. M. McCart,	Milk Creek, Round Mountain, and	
	Millville, Cal.,	14
Z. C. Rush,	Clovis, Cal.,	6
L. J. Anderson,	Norwegians and Dan's, Iowa,	12
T. L. Steele,	Eastern part of Colorado,	6
W. E. Gladden,	St. John's Church, Colored, Colorado	
	Springs, Colo.,	14
T. H. Dabney,	State Evangelist, Nebraska,	54
T. K. Tyson,	" " "	10
J. S. Davis,	" " "	32
J. F. Kimball,	Nueva Laredo and vicinity, Mexico,	7
Refugio Garza,	Cadereita Jimenez, Mexico,	5
A. O. Arnquist,	District Missionary, Swedes, Nebraska,	9
Geo. Burgdorff,	Germans, Morden, Man., Canada,	14
Aug. Kludt,	Germans, Jewell, No. Dak.,	8
John Reichert,	Germans, Berlin, No. Dak.,	13
J. F. Catlin,	Hot Springs, So. Dak.,	11

Financial Statement for September.

MISSIONS AND EDUCATION.	
Expended for the month,	\$22,980 43
Donations from Churches, Sunday-schools, and Individuals,	\$12,422 06
Legacies,	4,153 86
Interest and Dividends,	4,644 92
Income from Real Estate, etc.,	830 96
HOME MISSION MONTHLY,	162 38
Total for September,	\$22,214 18
Donations, Legacies, etc., from April 1, 1897, to September 1, 1897,	96,769 73
Total for six months,	\$118,983 80
CHURCH EDIFICE FUNDS.	
Donations for Benevolent Fund,	\$124 46
Interest for Benevolent Fund,	682 85
Interest for Loan Fund,	295 73
	\$1,103 04
Donations, Legacies, etc., from April 1, 1897, to September 1, 1897,	9,269 39
	10,372 43
TRUST FUNDS.	
Permanent Funds,	\$719 72
Conditional and Annuity Funds,	2,800 00
	\$3,519 72
Trust Funds received from April 1, 1897, to September 1, 1897,	17,392 63
	20,912 35
Total receipts for the present year,	\$150,268 66

Contributions and Legacies for September.

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

MAINE, \$138.15.

Waterville, Sidney First Ch	1 06
Forest City Ch	87
Houlton Ch	1 75
Surry Ch	1 20
Sedgwick Ch	3 23
Winter Harbor Ch	2 20
Franklin Ch	1 43
Ellsworth Ch	3 12
Lamoine Ch	2 87
Brooklin Ch	2 80
Trenton Ch	20
Brewer, First Ch	12 50
S. S.	3 18
Bradley Ch	61
Great Works Ch	1 00
Lincoln Centre Ch	33
So. Norridgewock Ch	9 00
Limerick Ch	4 40
Livermore Falls Ch	10 30
Bangor, Second Ch	22 75
Oldtown Ch	10 23
Passadumkeag Ch	50
East Corinth Ch	58
Levant Ch	2 00
So. Levant Ch	2 00
West Hampden Ch	1 00
Saco, Main St. Ch	14 84
So. Waterboro Ch	17 50

NEW HAMPSHIRE, \$38.00.

Lisbon, Mrs. A. B. Taft	5 00
Goshen Ch	5 00
New Boston Ch	17 00
Somersworth, Chester Ch	6 00

VERMONT, \$13.04.

Fairfax Ch	4 04
Pittsford Ch	4 00
Perkinsville Ch	5 00

MASSACHUSETTS, \$2,489.35.

Barre Ch	3 00
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Readville, Blue Hill Evangelical Soc.	18 60
Winchester, First Ch	15 29
Boston, Rev. W. E. Noyes	1 00
Central Sq. Ch. S. S.	2 45
Hyannis Ch	4 00
Methuen Ch	10 13
Winchendon Ch	28 21
Bolton Ch	20 24
Athol, First Ch	1 91
Brookville Ch	3 00
West Royalston Ch	4 25
Newton Centre, First Ch	125 21
Holliston Ch	7 60
Petersham Ch	12 10
East Brookville Ch	2 50
Beverly, First Ch	140 80
Granville Ch	10 50
No. Scituate Ch	15 90
Woodville Ch	5 00
Holyoke, First Ch	35 00
O. E. F. Newton Centre, First Ch	31 29

LEGACY.

Boston, Estate of Abigail C. Parker	2,000 00
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RHODE ISLAND, \$292.09.

Newport, First S. S.	6 61
Providence, Fourth Ch	12 00
Friendship St. Ch. (desig.)	50 00
Union Ch	154 10
East Providence, Second Ch	8 82
No. Kingston, First Ch	3 56
Pawtucket, First Ch	57 00

CONNECTICUT, \$122.55.

Niantic Ch	2 50
Lyme, Old Lyme Ch	2 00
New Hartford Ch	1 00
New Britain, Swedish Elm Ch	2 72
Ch	2 00
Tariffville Ch	5 00
Essex Ch	50 21
Waterford, Second Ch. B. Y. P. U.	3 67
Hartford, Olivet Ch	5 63
New Canaan Ch	2 75
New London, Huntington St. Ch	23 00

Bloomfield Ch	8 75
*Norwalk, B. Y. P. U.	5 32
O. E. F. For Chapel Building:	
Quaker Hill S. S.	2 00

LEGACY.

Uncasville, Estate of Polly Browning, Int.	6 00
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NEW YORK, \$2,606.14.

Adirondack, Indian Lake Ch	1 97
Marcellus Ch	8 00
Troy, Second Ch	25 00
Freetown Ch	2 75
Preston Hollow Ch	4 50
Maine Ch	13 40
Hoosick Falls Ch	17 38
Clifton Springs Ch	7 50
Groton S. S.	6 77
Virgil Ch	1 25
McLean Ch	2 00
Summer Hill Ch	2 00
Wayne Village Ch	10 00
Wayne Ch	3 03
Ticonderoga Ch. and S. S.	15 13
Homer, Delphi First Ch	4 00
Cortland Ch	73 06
(Desig.)	38 50
Clifton Springs, Ladies' Mission Society	10 00
Croton Falls, Union Ass'n	5 00
East Marion Ch	36 40
Westerlo, Mrs. H. M. Fisher	30 00
Greensport Ch	24 31
Allen's Hill, Mrs. Ann Eliza Gilbert (deceased)	500 00
Leon Ch	3 50
Randolph Ch	10 80
Westerlo Ch	9 63
Rensselaerville Ch	2 00
Dover, First Ch	6 00
New York City, Calvary Ch	11 00
Brooklyn, Greenwood Ch	189 36
Beekman Ch	8 10
For Chinese Mission, New York City:	
New York City, Coll. at Chinese Mission	11 80

*New York City, John D. Rockefeller..... 1,000 00

LEGACY.

Auburn, Estate of John Smith Bowen..... 401 60

NEW JERSEY, \$181.44.

Atlantic Highlands Ch..... 37 00
Middletown Ch..... 37 44
Mt. S. S..... 15 00
Manahawkin Ch..... 3 10
Bridgeton, First Ch. C. E. S..... 2 50
Tuckerton Ch..... 4 50
Woodstown Ch..... 5 25
Trenton, Calvary Ch..... 4 00
Jersey City, Summit Ave. Ch..... 51 05
Millington S. S..... 8 00

O. E. F. For Chapel Building:

Cramer Hill, First S. S..... 6 44
Bridgeton, First S. S..... 4 48
So. Bridgeton S. S..... 2 68

PENNSYLVANIA, \$402.22.

Alleghany City, A Friend (desig.)..... 100 00
Philadelphia, Lower Dublin Ch..... 20 13
Elizabeth Ch..... 4 90
Mt. Olivet Ch..... 1 00
Big Crossing Ch..... 1 50
Mount Pleasant Ch..... 63
Zion Ch..... 1 50
Oak Hill Ch..... 4 00
Pennsville Ch..... 1 00
Sugar Grove Ch..... 4 85
Turkey Foot Ch..... 5 00
Juniata Ch..... 2 00
Berlin Ch..... 3 00
Pan Handle Assn..... 9 45
Ablington Ch..... 24 07
Elkdale Ch..... 1 75
Greenfield Ch..... 1 00
Mt. Bethel Ch..... 2 50
Shiloh Ch..... 50
St. Clair Ch..... 13 00
State Run Ch..... 2 00
Tioga Ch..... 1 00
Morris Ch..... 30
Harris Valley Ch..... 25
Rutland Ch..... 1 00
Shippen Ch..... 1 15
Cherry Flats Ch..... 2 25
West Jackson Ch..... 2 40
Susquehanna Ch..... 7 00
Blairsville Ch..... 80
Gold Ch..... 4 50
Ladies' Socy..... 2 50
Turtle Point Ch..... 2 50
D. Simpson, in memory of Mrs. H. C. Simpson..... 5 00
Watsontown Ch..... 4 46
Lower Providence Ch..... 1 75
Portland Ch..... 3 00
Orbisania Ch..... 2 00
North Moreland Ch..... 2 25
New Britain Ch..... 18 48
Newbury, Memorial Ch..... 3 00
Rev. T. C. Davis..... 5 00
Pigeon Creek Ch..... 1 25
North Ten Mile Ch..... 3 60
Beulah Ch..... 3 62
Jefferson Ch..... 4 00
Pursley Ch..... 5 40
Macedonia Ch..... 3 00
Mt. Hermon Ch..... 2 39
Blacksburg Ch..... 3 00
Brown's Memorial Ch..... 2 00
Goshen Ch..... 5 40
Beulah Ch..... 2 50
Mt. Zion Ch..... 3 34
North Ten Mile Ch..... 12 00
Waynesburg Ch..... 10 00
Dorrence Ch..... 1 00
Pittston, First Ch..... 2 50
Wyalusing, Second Ch..... 2 00
Clinton Ch..... 2 25
Muncy Ch..... 21 43
Albion, First S. S..... 6 62
Lansdale Ch..... 8 55
Harrisburg, First Ch..... 10 00
Auburn Ch..... 2 00
Wyalusing Ch..... 8 00

O. E. F. For Chapel Building:

Nanticoke Ch..... 2 00

DELAWARE, \$182.44.

Wilmington, Delaware Ave. Ch. (desig.)..... 18 75
Second Ch..... 109 77

VIRGINIA, \$415.55.

*For Virginia Union University:

Richmond, Coll. per Rev. J. W. Kirby..... 315 55
Lynchburg, Rev. G. W. Hayes..... 100 00

WEST VIRGINIA, \$142.23.

Bolair, Sand Run Ch..... 10 00
Salama, Willow Islands Ch..... 3 85
Newark Ch..... 2 50
Reedy Ripples, Bethesda Ch..... 90
Morris, Mt. Moriah Ch..... 1 85
Willow Dale Ch..... 1 40
Parkersburg, Union Valley Ch..... 1 00
Elizabeth Ch..... 6 60
Lewbeck, Bethel Ch..... 3 25
Lockhart Run, Mt. Zion Ch..... 3 25
Briscoe Run Ch..... 2 57
Tygarts Creek Ch..... 75
Jerrys Run, Ponds Creek Ch..... 81
Murphytown Ch..... 50
New England, Mrs. Jack..... 35 82
Harrisville Assn..... 15 90
Bridgeport, Simpson's Creek Ch..... 27 70
Teays Valley Assn..... 5 00
Milton, Mrs. Anna Cane..... 18 27
Grafton Ch..... 18 27

GEORGIA, \$1,200.00.

Marietta, Mrs. Emeret T. Atkins, deceased..... 1,200 00

OHIO, \$445.68.

Dayton, First Ch. Y. P. U..... 40 00
Central Ch..... 4 49
Cleveland, Euclid Ave. Ch..... 125 05
Rossomoyne, Mt. Carmel Ch..... 8 00
Zanesville, Market St. Ch..... 35 70
Toledo, Ashland Ave. Ch..... 44 02
Cincinnati, Ninth St. Ch..... 22 43
North Fairfield Ch..... 4 66
Evergreen Ch..... 1 55
Beaver Ch..... 1 00
Stillwater Ch..... 2 00
Union Valley Ch..... 5 03
Martins Ferry Ch..... 3 37
Ebenezer Ch..... 1 60
Zoar Assn..... 1 08
Centerville Ch..... 3 75
Bethlehem Ch..... 3 00
Caesar's Creek S. S..... 1 62
Cowan's Creek Ch..... 3 18
New Vienna Ch..... 2 50
S. S..... 5 50
Sugar Creek Ch..... 1 86
Little Hocking Ch..... 1 00
New Harmony Ch..... 1 00
Vanderhoof Ch..... 1 00
Reed Ch..... 2 60
Windor Ch..... 1 00
Ark Springs S. S..... 1 85
Bethel Ch..... 5 00
Salem Ch..... 1 40
Sidney Ch..... 6 32
Fletcher Ch..... 1 00
Wyoming Ch..... 10 00
Troy Ch..... 6 70
S. S..... 10 00
B. Y. P. U..... 6 75
Haskins Ch..... 2 50
Prospect Ch..... 7 00
Homer Ch..... 1 40
Mt. Lookout Ch..... 4 00
West Jefferson Ch..... 32 93
Jonah's Run Ch..... 1 00
Chillicothe, Mrs. R. G. Lewis..... 50
Gallia Ch..... 25
Vernon Ch..... 1 35
Madison Ch..... 26
Pine Grove Ch..... 15
Siloam Ch..... 30
St. Paris, Woman's Circle (desig.)..... 5 00

Piqua, First Ch. Woman's Circle (desig.)..... 9 00

MICHIGAN, \$895.29.

Detroit, Woodward Ave. Ch..... 350 00
Webberville Ch..... 2 00
Romeo Ch..... 6 30
Williamston Ch..... 20 00
Croswell Ch..... 1 00
Ypsilanti Ch..... 30 62
Kensington Ch..... 2 00
Brighton Ch..... 1 00
Belding Ch..... 10 15
B. Y. P. U..... 3 00
Alma Ch..... 37 80
Plainwell Ch. (desig.)..... 20 00

LEGACIES.

Ypsilanti, Estate of Mrs. Harriet A. Thornton..... 400 00
Ann Arbor, Estate of Mrs. Lucy A. Nowland..... 11 42

INDIANA, \$260.43.

Spencer, Jonathan L. Allen..... 2 72
Marion Ch..... 6 31
Royal Centre Ch..... 8 74
Fairland Ch..... 7 00
Mt. Pleasant, Second Ch..... 7 39
Franklin, Rev. P. Duncan..... 10 00
Bethel Ch..... 75
Liberty Centre Ch..... 2 62
Tanglewood Ch..... 2 20
Washington Ch..... 1 95
Versailles Ch..... 3 55
Moore's Hill Ch..... 1 75
Logansport Ch..... 16 60
Gas City Ch..... 5 00
Waveland, Mrs. Maggie McMurray..... 1 00
Harveysburg Ch..... 1 00
Dana Ch..... 1 00
New Maysville Ch..... 1 00
Union Ch..... 4 51
Freedom Ch..... 1 25
New Discovery Ch..... 87
Friendly Grove Ch..... 2 52
Waynetown Ch..... 9 50
Tennessee Valley Ch..... 1 00
Brightwood Ch..... 2 63
S. S..... 2 64
Southport Ch..... 4 85
Mt. Pleasant Ch..... 1 35
A Friend..... 95
Mt. Zion Ch..... 1 50
Burnettsville Ch..... 8 15
Liberty Township Ch..... 2 70
Goodland, Rev. J. L. Matthews..... 5 00
Peru Ch..... 43 97
Evansville Ch..... 10 87
S. S..... 12 18
Hayden Ch..... 1 70
Underwood Ch..... 1 00
Coffee Creek Ch..... 5 40
West Fork Ch..... 1 05
Graham Ch..... 3 33
A Friend..... 1 00
Rockport Ch..... 1 05
Pleasant Valley S. S..... 2 03
Wolcottville Ch..... 14 60
S. S..... 2 50
B. Y. P. U..... 40
West Lafayette Ch..... 10 00
Juniors..... 1 50
Friendship Ch..... 25
Shiloh Ch..... 1 25
Rock Creek Ch..... 85
Union Ch..... 3 00
Alfordville Ch..... 90
Hopewell Ch..... 5 00
New Market Ch..... 1 00
Little Fleck Ch..... 65
Mt. Zion Ch..... 1 35
New Hope Ch..... 60

ILLINOIS, \$229.11.

Chenon Ch..... 5 00
Jacksonville, D. D. Holmes..... 5 00
Fosterburg Ch..... 50
Litchfield Ch..... 3 17
East Alton Ch..... 30
Belleville Ch..... 2 50

Delhi Ch.....	4 50
Manchester Ch., B. Y. P. U.....	5 00
Jerseyville, John Christy.....	2 00
Hillsboro Ch.....	2 00
Payson, B. Y. P. U.....	5 00
Antioch Ch.....	3 36
Big Saline Colored Assn.....	6 02
Shelby Colored Assn.....	1 41
Town Mount Ch.....	1 00
Forest Ch.....	1 00
Home Prairie Ch.....	1 02
Bethel Ch.....	1 50
Antioch Ch.....	75
Ten Mile Ch.....	2 50
Franklin Colored Assn.....	4 00
Ewing, Rev. J. A. Leavitt, D.D.....	2 00
Harmony Ch.....	1 00
Eon Ch.....	6 06
Little Flock Ch.....	50
Marshall Ch.....	1 10
Martinsville S. S.....	2 25
Bethel Ch.....	90
Dolson, Miss Anna Sanders.....	25
Westfield, Orion Goble.....	5 00
Payson Ch.....	15 00
Mt. Vernon Ch.....	14 00
Salem, South Assn., Col.....	10 85
Williamson Assn., Colored.....	1 43
Hurricane Ch.....	30
Diamond Spring Ch.....	2 20
Wiseton Ch.....	1 86
Bethel Ch.....	2 16
Clayton Ch.....	70
Atlanta Ch.....	3 00
Toulon Ch.....	8 25
S. S.....	7 57
B. Y. P. U.....	85
Somonank Ch.....	3 00
Alpha Ch.....	1 00
Mosmouth, Mrs. D. Babcock.....	5 00
Carthage Ch.....	4 00
Delavan, Mrs. A. P. Martin.....	1 00
Mason City Ch.....	5 00
Princeton Ch.....	5 30
Berwick Ch.....	1 00
Ocoola Ch.....	11 00
Chicago, Hyde Park Ch.....	26 00
Wheaton, B. Y. P. U.....	10 00
Morgan Park Ch. (desig.).....	13 95

WISCONSIN, \$1,468.49.

Shell Lake Ch.....	7 00
River Falls, B. Y. P. U.....	1 30
Afton Ch.....	1 00
State Convention.....	48 81
C. E. F. State Convention, (desig.).....	72 03
For Chapel Building: Rhinelander S. S.....	3 54

LEGACY.

Janesville, Estate of J. B. Crosby.....	1,334 81
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MINNESOTA, \$4,006.00.

State Convention.....	4,000 00
Minneota, First Ch.....	5 00
Red Wing Ch.....	1 00

IOWA, \$188.85.

McGregor, Mrs. A. T. Arnold.....	4 50
Mrs. M. M. Kees.....	1 00
Northboro Ch.....	1 00
Sidney, Junior B. Y. P. U.....	3 00
Grant, Milford Ch.....	1 00
Tabor, Rev. W. H. Curtis.....	1 00
Cambria Ch.....	1 00
Eden Assn., Coll.....	5 48
Maquoketa Ch.....	25 03
Creston Ch.....	3 05
Sac City B. Y. P. U.....	2 42
Burlington, Walnut St. Ch.....	7 50
Davenport, Calvary Ch.....	68 85
Mt. Pleasant Ch.....	25 00
Plano, Little Flock Ch.....	90
Carroll Ch.....	1 00
Muscataine Ch.....	12 00
Worthington Ch.....	10 00
Comanche Ch.....	9 55
Ottumwa, Conquest Meeting.....	60

MISSOURI, \$31.42.

Home and Foreign Mission Board.....	31 42
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INDIAN TERRITORY, \$8.26.

Choctaw and Chickasaw Assn.....	5 75
Cherokee Nation, Old Mission Ch.....	2 50

KANSAS, \$168.08.

Hill City Ch.....	1 25
Hiawatha Ch.....	10 35
Clav Centre, First Ch.....	14 50
Hoyt Ch.....	10 00
Osawatimie Ch.....	2 50
McPherson, Victory Ch.....	9 00
Elm Creek Ch.....	5 00
Auburn Ch.....	1 25
Kansas City, First Ch.....	12 34
Council Grove Ch.....	1 37
Northern Colored Assn.....	10 00
Colored State Con.....	12 13
Dighton Ch.....	6 25
No. Topeka Ch.....	6 83
McLouth S. S.....	2 00
Climax Ch.....	1 50
Amanda Welch.....	50
Norton Ch.....	5 75
Newton Ch.....	12 55
Walnut Valley Ch.....	1 31
Latham Ch.....	3 30
Jennings Ch.....	2 50
Pleasant Vale Ch.....	1 00
Grant Centre Ch.....	25
Kincaid, Wom's Miss. Circle.....	2 00
Cordell Ch.....	55
Wanago Ch.....	1 85
Garden City Ch.....	4 00
Kosedale Ch.....	6 00
Paola Ch.....	9 00
Blue Ridge Ch.....	1 00
Lucas Ch.....	1 00
Mission Band.....	1 00
Hutchinson Ch.....	8 25

NEBRASKA, \$111.11.

Lorton Ch.....	6 90
Glendale Ch.....	1 00
So. Central Assn.....	5 29
So. Omaha Ch.....	1 00
Bancroft Ch.....	5 55
Blair Ch.....	3 75
Dorchester Ch.....	2 35
Nebraska City Ch.....	17 67
Arnold Ch.....	1 25
Lodi Ch.....	1 00
Edell, Second Ch.....	3 36
Palmyra Ch.....	5 56
A Friend.....	4 00
Phillips Ch.....	3 52
Gibbon Ch.....	12 60
Loup City Ch.....	1 00
David City Ch.....	5 00
Omaha, Calvary Ch.....	20 30
Hartington Ch. and S. S.....	4 07
Columbus Ch.....	6 00

COLORADO, \$47.09.

Colorado City, First Ch.....	4 00
La Junta Ch. (desig.).....	17 50
Denver, Galilee Ch. (desig.).....	15 09
Delta Ch.....	7 50
Denver, Zion Ch. (desig.).....	3 00

CALIFORNIA, \$10.72.

For State Convention, Northern District.....	
State Convention per Rev. C. A. Woodydy.....	10 72

**GENERAL MISS. SOCIETY OF
GER. BAPTIST CHURCHES,
\$463.53.**

German Society.....	458 53
Seymour, Conn., German Ch.....	5 00

**WOM'S AM. BAPTIST HOME
MISS. SOC., \$309.13.**

For teachers in Dawes Acad- emy, Ind. Ter.....	128 31
For teachers in Butte, Mont.....	25 00
For teachers in Velarde, N. M.....	50 00
For teachers in Monterey, Mex.....	39 87
For teachers in Santa Rosa, Mex.....	15 95
For teachers in Chinese Mis- sion, N. Y.....	50 00

Total.....\$16,700.88

HOME MISSION MONTHLY.....	162 38
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**CONDITIONAL & ANNUITY
FUNDS, \$2,800.00.**

Jonathan L. Allen, Spencer, Ind.....	60 00
Mrs. Margaret A. Swan, Eu- reka Springs, Ark.....	500 00
Rev. William Hurlin Antrim, N. H.....	140 00
Rev. William Howe, Cam- bridge, Mass.....	1,000 00
Rev. W. B. Grow, Carbondale, Pa.....	100 00
Rev. M. B. Sping, Mason City, Ill.....	100 00
Mrs. Deborah S. Kendrick, Rochester, N. Y.....	500 00

**PERMANENT TRUST FUNDS.
\$719.72.**

Benedict Endowment Fund.....	719 72
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**WILLIAM P. PLANT, Ass't Treasurer,
111 Fifth Ave.****DONATIONS RECEIVED AT
INSTITUTIONS.****For Alabama Bapt. Col'd Univ., Ala.:****ALABAMA.**

Livingston, Bethlehem S. S. Convention.....	25 05
Boligee St. Paul Ch.....	1 11
Adam Bullock.....	1 00
Epes, Miller Hill Ch.....	1 25
Gainsville, First Ch.....	1 00
Mt. Hebron, Mt. Zion Ch.....	1 00
Hairston, Calvin Johnson.....	1 00
Eutaw, Bethlehem Minister's Union.....	1 28
Clinton, D. H. Horton.....	25
Tuscaloosa, African Ch.....	3 00
S. S.....	1 00
Tuskegee, Auburn S. S. Con- vention.....	8 43
Alberta, Rev. J. A. Lawson.....	1 00
Gallion, Uniontown Women's District Convention.....	4 00
Uniontown, Mrs. Harriet Jack- son.....	16
Coaling, Mt. Calvary S. S. Convention.....	2 00
Eufaula, First Ch.....	2 10
First S. S.....	1 00
S. S. Convention.....	12 00
Union Springs, First Ch.....	3 00
S. S.....	1 00
Scotts, Greenleaf Ch.....	1 02
S. S.....	40
Mt. Moriah Ch.....	45
Marion, Hopewell Ch.....	4 17
Mrs. Rachel McLinvey.....	20
Mt. Olive Ch.....	1 00
Hamburg, Eagle Grove Ch.....	1 30
Brown station, Good Hope Ch.....	2 00
Oxmoro, Mrs. E. White.....	50

For Rinconada Bapt. Mission, N. Mex.:**NEW MEXICO.**

Rinconada, Sundry Contribu- tions per Rev. W. H. Rishel.....	69 40
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THE BAPTIST HOME * MISSION * MONTHLY.

VOL. XIX.

DECEMBER, 1897.

No. 12.

. • EDITORIAL. • .

As we go to press news comes of the death of William Phelps, long a valued member of our board. He was 84 years of age, and was greatly respected for his many robust virtues.

THE AFRICANS IN AMERICA.

We invite the especial attention of our readers to the leading article in the present number on "The Africans in America," prepared originally for the columns of the *Baptist Union* (where it was not published in full); it has been revised for THE MONTHLY and will be published in a booklet for gratuitous distribution. It aims to give a concise, comprehensive statement regarding one of the most interesting factors in American life.

There are many indications of hopefulness regarding evangelistic work among the Italians in this country. At Providence, R. I., Stamford and New Haven, Conn., New York city, Buffalo, N. Y., Philadelphia and elsewhere, are found groups of Italians eager for the truth. Two Italian Baptist churches, one in New York and one in Buffalo, have already been organized, and it is firmly believed that the wonderful work hitherto accomplished among the Germans and Scandinavians in this country can be duplicated among the Italians.

The Annuity Plan of the American Baptist Home Mission Society steadily grows in

popularity. The society now has in hand nearly *four hundred thousand dollars*, on which it pays a semi-annual annuity during the lifetime of the givers. It is a very great convenience to elderly people and to women who are unused to financial transactions to place their money where it will be absolutely safe, where they will have no care or responsibility for its investment, and no expense for collection, and where they can feel entire confidence that every six months the mail will bring a check for the amount of the annuity due them. Money thus given to the Society during lifetime cannot be subjected to the uncertainties and perils involved in wills, which are so often contested and broken. For full particulars concerning the plan write to the Corresponding Secretary.

We have a number of applications from needy missionaries still on hand, and would like to hear from churches or societies wishing to participate in this kindly ministry. It is very much to be desired that all these requests should be provided for before the close of the year, and a speedy response will be greatly appreciated.

At the November meeting of the Board of the Home Mission Society it was voted to remove Wayland Seminary from Washington, D. C., to Richmond, Va. The removal has been under contemplation for a long time, but no formal vote of the Board has been taken until now.

Two things have interfered somewhat seriously with the prosperity of our Southern schools; the yellow fever has hindered, hitherto, the opening of the school at Jackson, Miss.; delayed the opening of the school at Marshall, Texas; forced the temporary closing of the school at Selma, Ala.; has diminished the attendance and cut down the receipts for board and tuition at several others. The unprecedentedly low price of cotton has made it very difficult for many parents to send their children to school at all, and has also reduced the contributions for school purposes. For these reasons it has been found necessary to make an increased appropriation from our treasury for educational work. Will not our friends re-imburse us for this outlay occasioned by such untoward circumstances?

Plans have been adopted for the erection of five buildings in connection with Virginia Union University at Richmond. A library and chapel combined, a building for lecture rooms and study hall, a dormitory for the college boys, one for the theological students, and a building designed for dining room, kitchen and laundry. The aggregate cost of the buildings and other improvements contemplated will be about ONE HUNDRED THOUSAND DOLLARS. Although a considerable portion of this sum is already provided for, this is a pretty severe undertaking for the Society just at the present time, but it is absolutely necessary if the schools at Richmond are to be enabled to accomplish their best work.

The University at Richmond, comprising a theological seminary, a boys' college, and a girls' college, is designed not simply to furnish a collegiate education for the Negro Baptists of Virginia, but also for those of West Virginia, District of Columbia, Maryland and Pennsylvania.

It should be remembered by all that the theological seminary at Richmond is the only school of its kind where Negro Baptists can obtain a complete theological training.

As there are one million six hundred thousand Negro Baptists, there ought to be at Richmond, in the theological seminary, not less than three hundred theological students in preparation for their life work. The work of the Seminary is one of great magnitude, importance, and urgency. It is also, necessarily, expensive, and funds are greatly needed, both for its enlargement, equipment, and permanent endowment.

INCORRECT.

Our Home Field, the organ of the Home Mission Board of the Southern Baptist Convention, in a recent issue, gives prominence to an article on Indian Territory, which contains statements so misleading that a correction is called for. It says: "The Home Mission Society has abandoned its work in many localities." The truth is, the Society is maintaining its work among the civilized tribes and extending it with blessed results among the Blanket Indians, where the Southern Home Board is doing nothing. The Society's Missionary and Educational expenditures for the Indians are about ten times as large as those of that board.

Another egregious error is this: "The policy of the Home Mission Society of New York is to have an EXCLUSIVE INDIAN work. Our policy is to have only one line of work, have the Indian raised to higher attainments in Christian life. The Indian does not want the Gospel preached in native tongue—they will not allow it to be taught in schools." Where did the writer get so much mis-information? The policy of the Home Mission Society is *not* an "exclusive Indian" work. It has favored the union of whites and Indians in one church, as in Tahlequah and other places. Where, however, there are full-blood Indians who cannot understand much English, and who demand the preaching of the Gospel in their native tongue, missionaries of their own race are appointed. Some of these who were unable to speak English have done, and are doing royal work. Among the Kiowas, Apaches, Comanches and Cheyennes, the Gospel must be preached in their own tongue or not at all, for not one Indian in twenty can understand ordinary conversation in English.

GLANCES AT SOME WESTERN MISSION FIELDS.

BY H. L. MOREHOUSE, D.D., FIELD SECRETARY.

In four weeks during October it was my privilege to visit seven State Conventions in the following order: Wisconsin, South Dakota, Minnesota, the Colored Convention and the white Convention of Missouri; also Michigan and New York. It was impossible to remain through all the sessions of each body and meet engagements elsewhere. About two days, on an average, was spent with each Convention.

Religious Interest.

The meetings of the Western Convention were characterized by a high degree of religious interest. They seemed to be enveloped in a spiritual atmosphere that could almost be felt; indeed, it was felt as an inspiration and tonic by all with spiritual susceptibilities.

Generally, the favorable financial showing was cause for devout thanksgiving to God. Many had feared that the hard times would diminish receipts and leave the Conventions with burdensome debts. Heroic efforts were made to avert this. Although many who once were large contributors can give but little now, owing to heavy losses, the rank and file of the churches responded in a most gratifying way, showing thus their devotion to these great interests. The Conventions, therefore, seemed like men emerging from the sombre shadows into the dawn of a brighter day. The sacrifices that had been made were rewarded with spiritual blessings.

Besides all this, the magnitude and the urgency of the work yet to be done in several of these States, the great numbers without Gospel privileges, pressed heavily on the hearts and consciences of those charged with responsibility for the management of missionary work, and thus led them to look earnestly to God for help and guidance. A delightfully fraternal spirit prevailed throughout the meetings. Unless we greatly misjudge, all this foretokens large

spiritual blessings upon our mission fields and upon the churches generally during the coming year.

Advance Work Demanded.

In each State, needs of the fields were much beyond the financial ability of the Conventions, aided by the Society. How to make \$8,000 or \$10,000 meet the demands, when from \$12,000 to \$15,000 ought to be expended, was the problem that perplexed the brethren in charge of these matters. Reductions were made, wherever possible, to the older mission fields; in some instances two or more of the smaller churches contiguous to each other were urged to unite in the support of one pastor; so that by a saving here and there new fields of great promise might be occupied.

Northern Minnesota, about one-half of the State, in area equal to the whole State of Ohio, is mostly a new mission field, which is being rapidly penetrated by railroads and settled by a sturdy, industrious people, many of whom are foreigners, principally Scandinavians. Several new men ought to be put into this region without delay.

Northern Wisconsin is likewise developing its rich resources, and is attracting immigration thither. Only about one-half of the most desirable agricultural section of South Dakota is yet taken up by actual settlers. Much land is held in large tracts by those who bought it years ago for speculative purposes. Under the stress of circumstances this will soon come into the market, and a new tide of immigration, with returning prosperity, is looked for in that State. Thus, on the right hand, and on the left, the call is for larger resources for the proper prosecution of our work.

Scandinavian Baptists.

In Minnesota over one-third of our Baptist force is in churches of foreign nationalities. The annual meetings of associations, held in May, give the following denominational statistics: Whole number of churches, 241; of which 10 are German, 19 Dane and Norwegian, and 74 Swede; or, 138 American churches and 103 of other na-

tionalities. Of the whole membership, 18,436, 11,587 are in American churches, 684 in German, 1,362 in Dane and Norwegian, and 4,903 in the Swedish churches. About one-fourth of the Swedish Baptists in the United States are found in Minnesota.

Recently, with their increasing numbers and ability, a disposition arose among some of their leaders to separate from the State Convention, with which they have always been identified, and to maintain independent co-operative relations with the Home Mission Society. This, however, was not regarded with favor by the Society, which aims at the unification of all our forces in each State. As the result of a conference between representatives of the Society, the State Convention and the Swedish Conference of the State, an agreement was reached satisfactory to all parties, whereby the Swedish brethren remain in full union with the State Convention, in which body they will have larger representation, while more responsibility, which they wish, will be given them concerning the appointment of missionaries and the raising of money for their support. These Scandinavian brethren constitute a most hopeful element in our denominational life in Minnesota, as elsewhere, and it would be most unfortunate, from every point of view, to have any severance of relations between them and their American brethren.

The Scandinavian work in Wisconsin and in South Dakota is also very hopeful. In the latter State much of the success is due to the wise and zealous efforts of Rev. Jacob Olson, who for many years has been General Missionary among his people, and who is universally esteemed.

Missionary Heroes.

The story of sacrifices made by some of the frontier missionaries and their wives, as well as by many members of struggling churches, to maintain the preaching of the Gospel would, were it properly written, be most touching. Here is a missionary of excellent ability standing faithfully at his post

on a meagre salary, while he sees eight out of ten farmers, members of his church, lose their farms under foreclosure of mortgages, as the result of adverse circumstances. At the South Dakota Convention, held at Sioux Falls, there were several missionaries and others who had come from forty to ninety miles by wagon, because they could not afford to pay railroad fare. They felt that they could not miss the blessing the meetings would be to them. These pioneer laborers are worthy of all honor.

Gospel Wagons.

At the Minnesota Convention an adequate amount was quickly secured to furnish District Missionary Hallowell, of Park Rapids, with a good team and covered wagon in the prosecution of his pioneer work in the Northern part of the State. Brother Hallowell originally desired to go to the foreign field, but, finding that his health would in all probability give way there, determined to be a missionary in the new West, his ambition being to lay foundation on which others may build. To this work he has devoted himself with great zeal and consecration, enduring many hardships and privations. To facilitate his work in the new settlements, this Gospel wagon is provided. It may sometimes be his pulpit, and sometimes, when accommodations in frontier cabins are scanty or undesirable, it may be his sleeping place.

Other Gospel wagons should be employed in our missionary service, both in Minnesota and elsewhere. Indeed, for about two years, in California, this kind of agency has been in very successful operation under the general supervision of Brother Adams, our District Missionary. There five or six wagons are going most of the time through the rural districts, into hamlets where perhaps there are not people enough to form a church, but where there are souls to be saved. So among the French in New England the Gospel wagon has proved an effective adjunct in our work, thereby enabling missionaries to reach

multitudes who seldom or never enter a Protestant house of worship.

Twenty Gospel wagons for the use of pioneer District Missionaries would greatly augment their efficiency in carrying the Gospel to the destitute. About \$200, in some cases \$250, will furnish the outfit.

Proposed Termination of Co-operation.

The Home Mission Society, through the Executive Board, addressed a communication to the State Conventions of Wisconsin, Minnesota and Iowa, concerning the discontinuance of appropriations to those States after October, 1900. The Society recounts the many years during which its helping hand has been unremittingly extended in missionary and Church Edifice work in these States, rejoicing in what has been accomplished, and saying: "The great aim of the Society is to lead both churches and Conventions onward to the point of self-support; and, though when that stage is reached there may be some regret at the severance of pleasant relations, this is swallowed up in the satisfaction that comes from the fact of strong, vigorous bodies, able to provide for themselves, and to lend a helping hand to the needy world beyond."

The response of these Conventions was very gratifying, both in respect of their love for the Society and their resolution in due time to assume the financial responsibility for the work. "We will attempt," says the Wisconsin Convention, "in humble reliance on the Great Head of the Church, who has never yet failed us, to adjust ourselves, to put our shoulders to the burden that will rest upon us and put forth our utmost effort to make our future the justification of the generous co-operative plan which has been promotive of wonderful growth in our State."

The reduction by the Society to these States for the ensuing year will be but little, so that no material relief is afforded the Society by this arrangement. Indeed, in Minnesota the graduated reduction will extend over a period of about five years. The

Society's Church Edifice work is not included in this arrangement.

Superintendents and General Missionaries.

The foregoing Conventions, in acting upon the Society's proposition, took occasion to express their very high appreciation of the value of the services of Dr. W. M. Haigh, who for many years has been Superintendent of Missions in these and in other States. More than ever were we convinced of the invaluable services of such a sagacious adviser in States where ministerial changes are frequent, and where Boards of Conventions sometimes undergo almost a complete change in five or six years. The accumulated experience and wisdom of such men is needed for the proper management of missionary matters, while their very presence in these meetings of their brethren is a blessing in itself. Dr. O. A. Williams, of Minneapolis, and Rev. N. B. Rairden, of Omaha, Superintendents for large districts, have won a warm place in the regard of their brethren, and are master-builders of the Lord. The General Missionaries in these States are indefatigable laborers, who in some cases are doing nearly two men's work in their attention to missionary and financial affairs.

At the State Conventions of Kansas, Nebraska, Missouri and Iowa, Rev. N. B. Rairden was present with Chief Lone Wolf and Ahatone, the interpreter. The story of the triumphs of the Gospel among the Kiowas and other tribes was heard with thrilling interest, and at the close of the services the people for an hour or two remained to give the hand of Christian fellowship and words of cheer to these redeemed red men who so recently were in heathen darkness. Brother Rairden returns with them in November, and will make an extended missionary trip among the wild Indians, the Cheyennes, Comanches, Arapahoes and the Kiowas. He will undoubtedly have much of interest to say to the readers of the MONTHLY concerning this trip.

There is much to be thankful for in what has been accomplished, and in the present efficiency of the workmen; and with a future full of hope we should press onward to yet larger achievements.

AFRICANS IN AMERICA.

By T. J. MORGAN, LL. D.

SLAVERY.

The population of the United States now comprises probably seventy millions of people: among these are representatives of all the great races of the earth. About 400 years ago, when adventurers from Europe came to explore North America they found living here a body of copper-colored people whom they called Indians. Where these people came from, how they got here, why they came, or how many there were of them, nobody knows. In the early part of the seventeenth century colonists arriving from Europe began to form settlements along the Atlantic coast, and European immigrants have continued to come until the number has reached the enormous proportion of about twenty millions. Almost all of these people came of their own free will, to establish for themselves homes in a new country, where the conditions would be more favorable for their prosperity and happiness than in the lands from which they came. They and their descendants constitute by far the largest part of our population and they have been the chief factors in the development of our civilization.

The Mayflower and the Slave Ship.

The Africans who came to this country were not immigrants, coming of their own free will to seek their fortunes in a new country; they were captives, seized in Africa, carried away from their native land, their homes, their friends, and brought to this country in the holds of sailing vessels where they suffered many hardships, and were sold into slavery. The first slave-ship landed at Jamestown, Va., 1619, with its helpless cargo, and thus introduced on to American soil an institution which was destined to play a very significant part in the future history of the American people. The Mayflower, which landed at Plymouth, Mass., in 1620, brought a company of intelligent Christian white people, who laid the foundations of a new civilization characterized by freedom: out of the Plymouth Colony have come free schools, free Bibles, free ballots. America is pre-eminently the land of equality. Every citizen of the Republic has the right to life, liberty and the pursuit of happiness, and rightfully claims the equal protection of the laws under which he lives. The slave-ship brought slaves; those who could claim no rights whatever, but were to receive in silence and submission whatever treatment was accorded to them by their masters. In a new country such as this was then there was great need of labor, and the slave trade was very profitable because there was great demand for the work of the poor creatures who were brought from Africa to America.

At first the Africans were sold to any who would buy them in any of the Colonies: slavery existed in the Northern portions of the country as well as in the Southern. In the course of time, however, slavery came to be confined entirely to the Southern States. The Northern communities abandoned it partly because it was unprofitable in the North and partly because of the growth of a strong public sentiment against it.

Slaves were used for the performance of all kinds of service: the women as cooks, chambermaids, laundresses, sewing girls, nurses; the men as coachmen, gardeners, field hands. A very large part of the hardest work in the South was done by the slaves, and those who could afford to do so usually preferred to own their servants rather than to hire them as was generally done at the North, and is now done everywhere in the country. Many slaveholders were kind-hearted, noble, Christian people, who either did not see anything wrong in slavery, or who, because they had inherited their slaves or for other reasons which seemed to them sufficient, could not very well divest themselves of slave property. Probably in most instances the slaves were kindly treated, being fairly well clothed and fed and properly cared for when sick; in other cases they were treated very harshly and even cruelly. They were not taught to read or write; they did not own any property; everything they had belonged to their masters; they were not allowed to have their own homes, but must live wherever required to by their masters; sometimes a husband lived on one plantation and his wife on another, while the children, perhaps, were sold and

carried away into distant States. Slavery left no place for the recognition of manhood and womanhood ; it made no provision for the cultivation of self-respect, industry, thrift, intelligence, enterprise, independence ; it crushed out in the slave most of the nobler sentiments of the human heart.

A Blessing deeply disguised.

The Africans who were brought to this country as slaves were black, with short, curly hair ; were ignorant, superstitious and very degraded, Africa, from whence they came, being mostly a land of barbarism. Strange as it may seem, it is true that slavery, notwithstanding its evils, was to the Africans generally a blessing in disguise. They learned to speak the English language, they learned that great and blessed lesson of how to work, they became acquainted with the white man's ways, acquired a taste for freedom and real prosperity, and an intense desire for learning. When the Civil War began, in 1861, there were about four million slaves, but of these only a very small number were originally Africans (the slave trade having been stopped), and among them were a large number of mulattoes, or mixed bloods, some of whom were almost entirely white. These four million slaves, multitudes of whom were Christians, were far removed in most respects from the degraded condition of the first ship loads of captives brought from Africa.

EMANCIPATION.

From the very first introduction of slavery there were those who looked upon the institution as wrong, but it was suffered to remain and grow until the evils of it became very many and very manifest. Some of the wisest and best people in the South considered it not only a moral wrong, but an economic evil, and believed that the country would be more prosperous without it than with it. When, however, the sentiment against it in the North became very strong, and efforts were made to hinder by legislation its spread into new Territories and States, the question became a political one, and the South united almost solidly in advocating both its continuance and its extension. Some said that it could not be abolished ; that the Negroes were unfit for freedom ; that, if set free, they would miserably perish, and that the abolition of slavery would produce such a revolution in the condition of the South as would threaten that entire region with the greatest evils, economic, social and political. Some very curious arguments were used in its favor : one was that God intended the Negroes to be slaves, and hence made them black ; another, that all working people should be slaves, so that they could be better controlled by their masters ; still another, that the white race would reach a higher stage of civilization by holding the blacks in slavery. Some went so far as to declare that Negroes were not human beings, but beasts ; that they had no souls ; but these people would have found it very difficult to explain such a phenomenon as Fred Douglass.

The Abolitionists.

In the North there slowly grew up a very strong public sentiment in favor of the entire abolition of slavery, and those who advocated this action were called Abolitionists. They formed themselves into clubs and societies, published newspapers, pamphlets, books, made addresses, wrote letters, and, in a great variety of ways, strove very earnestly to create a sentiment against slavery strong enough to overthrow it. William Lloyd Garrison, Wendell Phillips, Owen Lovejoy, Charles Sumner and Henry Ward Beecher, were among the leading champions of the freedom of the slaves. Harriet Beecher Stowe published a novel, called *Uncle Tom's Cabin*, depicting the horrors of slavery, which had an enormous circulation and exerted a profound influence, notwithstanding the fact that many Southern people insisted that the picture was overdrawn, and that slavery was not as bad as she described it. In 1856 the Free Soilers, as they were called, had acquired force enough in politics to secure the nomination of General John C. Fremont as the Republican candidate for the Presidency, and, although he was not elected, he received a great many votes. The campaign in his behalf intensified the public sentiment against slavery, and, in 1860, Abraham Lincoln, of Illinois, was elected President by those who were opposed to its further extension. Many of the prominent politicians of the South

professed to see in his election an act of hostility to slavery, and an encroachment upon the rights of the Southern people, and they finally induced a large number of the States to try to secede from the Union and form a Confederate Government. The fundamental principle of the secession movement was the doctrine of State rights, *i. e.*, every State of the Union had the right to secede whenever the people thought it best for their own interest. One of the principal motives that led to the formation of a Confederacy was the protection and perpetuation of slavery. The secession movement led to one of the most disastrous wars ever waged, which continued from April, 1861, to April, 1865, and cost both the North and the South the expenditure of an enormous quantity of blood and treasure. The war was begun by the South. President Lincoln immediately called into service, first, 75,000 volunteer soldiers; and he continued to call for new troops as long as they were needed, until the war was ended. His purpose, and that of the great army that he called into existence, was not to destroy slavery, but to preserve the Union. From the first, however, the Abolitionists, and many others, believed that the war could end in no other way than in its destruction, and some were in favor of taking immediate steps for this.

The Great Proclamation.

President Abraham Lincoln, after a great deal of discussion and very much urging from the Abolitionists and others, finally, after having given warning of what he intended to do, unless those in rebellion against the Government laid down their arms, issued on January 1, 1863, his famous Emancipation Proclamation, which declared free all slaves held in the States, or parts of States, still in rebellion against the National Government. He issued this act as a war measure, because, as President of the United States, he was the Commander-in-Chief of the Army and the Navy, and had a right to emancipate the slaves if, thereby, he could weaken the power of those who were trying to destroy the Union, and thus contribute to the preservation of the life of the Republic. By this act, and by subsequent legislation, all the slaves in this country became free, and can never again be enslaved. By a change in the Constitution the Negroes were enfranchised, *i. e.*, they were allowed the privilege of voting and of holding office the same as white men. These two acts, Emancipation and Enfranchisement, together mark a great epoch, or new starting point, in the history of the Africans in America: heretofore, they had been slaves that could be bought and sold just as cattle are bought and sold, without any "rights" which the white man was bound to respect; hereafter they were to be free men and women, entitled to all the rights and privileges of American citizenship. This was a very great change, indeed, in their situation. Many people thought that they would die if they were set free; that they would become absolutely poor; that they would not know how to take care of themselves; that they would become lawless desperadoes. But, happily, none of these things have proved to be true.

NEGROES IN THE WAR.

The Negroes did not fully understand what the Civil War meant. They could not read and their masters purposely kept them in ignorance as to the real state of things. There seems to have been a very general impression among them that the "Yankees" were their friends, and many of them believed that the Union Army was coming South to set them free, but, of course, they could not express openly their desire for freedom, nor their hopes for the coming of "Massa Linkum's soldiers." Some of them had very absurd notions about Northern people; they had been told, and some of them actually believed, that the Yankee soldiers had horns and it was very amusing to see the curious expression on their faces when they had their first sight of Union soldiers. Notwithstanding all the excitement occasioned by the war, the great body of the slaves remained quietly at home following their ordinary pursuits. A very large proportion of the able bodied white men were in the Southern army, so that in numerous cases the white women and children were left alone with the Negro servants. All the food for the families and all the supplies for the Southern army were raised chiefly by the labor of the slaves, and it is an interesting fact that there were very few cases of complaint on the part of white women and children against them during the war. They seemed to feel that they were entrusted with the care

of the white folks and took a pride in being faithful to their trust. Instances are related in which white women, on the approach of the Northern armies, confided to the keeping of their slaves their money, jewels and other valuable property which they feared might fall into the hands of the soldiers ; it is said that they rarely betrayed even this trust.

In many cases Southern white officers took their body servants with them into the army, where they remained for the most part loyal and faithful. Their good conduct at home during the war served to awaken a great deal of gratitude and admiration for them on the part of the white people of the South. If the Negroes had been so disposed, they seem to have had it in their power to work great harm during the absence of their masters and to inflict irreparable injury on the helpless women and children.

"Contrabands."

A very considerable number left their homes and passed the lines of the Union Army. Some of them did this thinking they might immediately gain their freedom, having very extravagant and crude notions of what freedom meant ; some were persuaded to leave, while others, doubtless, were compelled to go. Quite a number found employment in the Union Army as cooks and waiters, but most of them had a hard time of it. Gen. Benjamin F. Butler justified himself in seizing upon the slaves "because," he said, "they were contraband of war" ; and so they came to be almost universally called "Contrabands." The places where they were herded together to be fed and cared for were called "Contraband camps." Their poverty, ignorance and helplessness at once excited the pity of philanthropic people in the North and teachers and missionaries were sent among them ; but not much could be done, because these camps were temporary and soon broken up.

After a great deal of discussion in which much was said both for and against it, President Lincoln decided to enlist Negro troops for the Union Army. This was one way of finding employment for the able-bodied men, who were very much better off with something to do than if they remained idle. Besides this, the wages that they would earn as soldiers would enable them to do something toward caring for their families and other friends who were dependent upon them for support. At first it was feared that they would not make good soldiers because they were so ignorant and so servile in their disposition. It was thought, however, that if they were properly organized and drilled they would at least be useful in constructing fortifications and in guarding military posts where there was not much danger of fighting, thus relieving an equal number of veteran white soldiers who could take their places at the front to do the fighting. There were those who believed from the first that they would make good soldiers ; that they were imitative ; teachable ; ambitious to excel ; proud of being called men and treated as soldiers, and very desirous of doing something towards gaining their own liberties. The result showed that they were right. Nearly 200,000 Negro troops were organized, some as infantry, some as cavalry, and some as light and heavy artillery ; they performed all kinds of military duty, took part in many hard fought battles, and showed themselves to be in many respects admirable soldiers. They became very skillful in the manual of arms ; learned all the movements of the soldier in regiments, companies and brigades ; kept their clothes, their arms and their camps in good condition ; stood very well the fatigue and hardships of heavy marches ; were patient under wounds and sickness ; endured quietly the hunger and other deprivations incident to army life ; were obedient to their officers ; were very brave in battle, and were thoughtful and kind towards white Southern prisoners who were captured. Although they were not so intelligent and hence not so independent and self-reliant as most of the white soldiers of the Union Army, they made a good record for themselves, and Negro troops have formed a part of the regular army ever since the close of the war.

At first there was a great deal of prejudice against them on the part of the white soldiers, but gradually this prejudice wore away and Negro troops were treated with the same respect and confidence as white troops. In some instances white regiments said that they would rather march and fight alongside of well-drilled, brave Negro regiments than with any other.

Naturally there was much indignation in the South because the North had organized slaves into regiments of soldiers, and many threats were made that if Negro troops were

captured in battle they would be killed without mercy, and their officers would share the same fate. These threats, however, only made the colored soldiers more careful and more courageous, and stimulated their white officers to greater diligence in drilling them for good service, and in preventing their being captured. The prejudice of even Southern soldiers and people against them gradually wore away, and there were very few instances in which unusual cruelty was visited upon those who were taken prisoners.

THE NEGROES IN SCHOOL.

When the Negroes had been emancipated and enfranchised, the appalling fact presented itself of four million American citizens, without education, without political experience. Here they were, just emerging from bondage, blinded by the glittering light of freedom, without experience, without leadership. Here were numbers of churches with pastors who could not read a word of the Bible they were trying to explain; here were multitudes of children who ought to be in Sabbath school, but who had no teachers; here was a great host of young people growing up without knowledge, deprived of the care of their masters because they were free, and having nobody to care for them; they were, indeed, like sheep without a shepherd, and unless something were done for them they would speedily fall a prey to ravening wolves.

The Government organized what was called the Freedmen's Bureau, and placed at the head of it Gen. O. O. Howard, a Christian gentleman, a philanthropist, a brave soldier and a broad-minded statesman. For several years this Bureau labored earnestly and efficiently to improve the welfare of the Negroes, and accomplished great good. The government did not undertake to establish schools directly, but the Bureau encouraged all educational movements among them.

Even before the war closed the philanthropic people of the North sent missionaries and teachers to labor among the "Contrabands," and in many of the important cities in most of the Southern States there were established Christian schools, having at first special reference to giving a rudimentary education to those who intended to preach. It was felt that the preachers ought at least to be able to know how to read the Bible, as well as something of what the Bible taught. The work of these schools was necessarily, in the beginning, very primitive. They were attended at first by a good many old men, who, with their spectacles on, pored over their spelling lessons like little children in the primary department. But even with these crude beginnings they accomplished from the outset a very important work; the teachers met the pupils not only in their class rooms, where they learned to read and write and spell, but they taught them a great many useful things beside, and so helped them to do the work they were called upon to perform. These schools were at first held in some instances in Negro cabins; in other cases in the dark, damp basement of Negro churches.

A Great Revolution.

Thirty-five years have gone by since they were first started, and the change that has taken place in them is wonderful indeed. To-day the Baptists alone are assisting in supporting more than thirty schools for the Negroes in the South. One of these is a high grade theological seminary, situated at Richmond, Va., where more than fifty young men are pursuing a course of study similar to that pursued in the best theological seminaries in the North where white young men are fitting themselves to be pastors of churches. Another is Shaw University, at Raleigh, N. C., where there is an academic department, a normal department, a college, a school of pharmacy, a law and a medical school. This one institution has accomplished for the State of North Carolina a work that is very difficult to describe on account of its extent and importance. One of the greatest schools of the kind in the world is Spelman Seminary, at Atlanta, Ga., where there is a beautiful campus, a number of splendid brick buildings, a large faculty and a great body of Negro girls and women. They are instructed in cooking, sewing, housekeeping; are taught typesetting; are trained as nurses for the sick room; are fitted to become missionaries, and there is a splendid normal school where they are educated for high-grade work as teachers. There are other schools, at Nashville, Tenn., Columbia, S. C., Marshall, Texas, and elsewhere.

During the last year more than five thousand pupils were in attendance, and it is the testimony of all who are acquainted with them that the students are industrious and capable. Those who have gone out from these institutions to become teachers, pastors, lawyers, doctors, editors, and to fill other useful occupations, are among the foremost men and women of the race, and are doing an invaluable work for their people.

The Baptists of the North have expended in this educational work, since the war, nearly three million dollars, and they are spending now more than a hundred thousand dollars every year to carry it on.

Negro Schools.

The Negroes have organized schools at Louisville, Ky. ; Selma, Ala. ; Little Rock, Ark. ; Macon, Mo. ; Augusta, Ga. ; Lynchburg, Va., and elsewhere, which they are conducting themselves. They are under the control of Negro Boards of Trustees, are taught by Negro faculties, and most of the money needed for their support is contributed by the Negroes. Nearly all of them, however, receive some help from the American Baptist Home Mission Society.

Of the eight million Negroes in the country more than one million six hundred thousand are members of Baptist churches, and a great many more are in sympathy with the Baptists, and naturally look to them for aid in missionary and educational work. The Negroes are poor, and are not yet able to carry on their educational work without help, and one of the most beneficent schemes ever devised and carried on by Christian people anywhere in the world at any time, is that of establishing among them these Christian schools of learning for the development of their manhood and womanhood, the formation of their Christian character, and the preparation for usefulness of thousands and tens of thousands of those who are to be leaders of their race.

Many others besides the Baptists have been and are engaged in this important work, among them being the Congregationalists, Methodists, and Presbyterians. Some of the great schools they have established and fostered are Hampton Institute in Virginia, Fisk University in Nashville, Straight University at New Orleans, Biddle University in North Carolina, Clarke and Atlanta Universities in Georgia, and Tuskegee Institute in Alabama.

In addition to the work done by the religious denominations, the most important help given to Negro education by persons not living in the South has been given through the Peabody and Stater Funds, comprising several million dollars. The first Secretary of this great beneficent educational fund was a Northern man, Rev. Dr. Barnas Sears, once President of Brown University ; the next two were the late Dr. Haygood, of Georgia, and Hon. J. L. M. Curry, of Virginia, both Southern men and both very earnest, intelligent, and faithful in disbursing the money for the best interests of all concerned. The Slater Fund was exclusively for the benefit of the Negroes, while the Peabody Fund was for all.

The Public Schools.

Besides the philanthropic work inaugurated by Northern capital, there has now been established in all the Southern States a public school system for the equal benefit of white and Negro children. In the North colored children can attend white schools and colleges and universities, but in the South they have separate schools and they are not allowed to attend white schools. The young Negroes of the South, therefore, do not have the same opportunity for acquiring a liberal education that white children have either in the South or North. Their public schools are, as yet, not of a high order, being taught almost entirely by Negroes, very many of whom are but poorly prepared for their work. The school-houses, especially in the country, are poor ; they are not well supplied with books or apparatus, and the schools continue only a few months in the year. Nevertheless, they are accomplishing a great deal of good, and are being improved from year to year, so that by and by they will probably become very efficient. The great body of Negro children must depend upon the public schools for their Education, hence these schools should have the sympathy and support of all classes of people. The Southern States are entitled to great credit for what has already been done.

NEGRO CHRISTIANS.

In Africa there are an immense number of Negroes, how many nobody knows, but probably not less than one hundred and fifty or two hundred millions. Some of these apparently have no religion at all; many are idolaters, some Mohammedans and a very few are Christians. Of the eight millions in this country, a very large proportion belong to Christian churches; one million six hundred thousand are reported to be members of Baptist churches, about the same number are enrolled in Methodist churches, and besides these there are Presbyterians, Congregationalists, Episcopalians and others. It is a singular fact that perhaps a larger proportion of Negroes are enrolled as church members than of any other class of people, and in this respect the contrast between the Africans in America and those in Africa is very striking.

In the days of slavery they usually attended the same church as their masters, and were allowed to sit in the back seats or in the galleries, where they listened to the preaching of the Gospel. Many of them were converted and were received as members of white churches. Services were frequently held especially for them, and many eminent Southern preachers took great satisfaction in preaching to them.

After the war the Negro Christians almost universally separated themselves from their white brethren and formed churches of their own; they preferred to have Negro pastors, to carry on their own religious work and to conduct their services in their own fashion. There has been very naturally a good deal of very crude preaching and some very strange customs in connection with their religious worship. They are very emotional people, fond of excitement, and oftentimes in their churches they give themselves up to a kind of religious frenzy, shouting, screaming and doing many things which seem very strange to outsiders. It ought to be said, however, that in some cases they have copied these curious customs from white people, and that even to-day there are white congregations whose manner of worship is quite as grotesque as theirs. It should also be especially remembered that there is a great improvement in this respect, and to-day very many of their congregations are as quiet, orderly and decorous as those made up of highly cultivated white people.

At first their pastors were very ignorant and their preaching was of a very poor quality. At the present time, however, there are found many Negro pastors who have been well educated, some in schools, some in colleges and some in theological seminaries, whose preaching is intelligent, Biblical, earnest and effective. Indeed, some of them are very eloquent and preach sermons remarkable for their oratorical effect. They have vivid imaginations, a surprising command of language (which is not always used with exactness), and they frequently preach with extraordinary fervor. They usually assume a large degree of authority over their churches and rule their congregations much more absolutely than pastors of intelligent white churches are wont to do; but this evil will correct itself as the members of the churches grow in intelligence, independence and the power of self-government.

When the war closed the Negroes had very few and very poor houses of worship, but now all through the South are to be found meeting houses which they have built, chiefly with their own money, and some of them are large, comfortable, convenient and even costly. It is very remarkable and very much to their credit that they have been willing out of their small earnings, to contribute such large amounts to build meeting houses.

Religion and Right Living.

It is sometimes asserted that their religion does not always control their actions; that their profession is better than their practice, which is probably true of Christians generally. We should remember that under the system of slavery they imbibed very erroneous notions of morality. They did not think it wrong to steal from their masters, because they were only helping themselves to what they had produced by their toil; they could not see why it was right for the white men to take possession of them, buy and sell them like cattle, and appropriate to their own use, without their consent, all that they earned by their labor. Among free, intelligent people the family and the home are sacred. The relations of husband and wife, parent and child, brother and sister, are very sweet and tender, and

are the foundations of noble characters. Among the slaves there could be no families, and all these dear relations were disregarded and trampled upon, so that the standard of morality and the rules of conduct common in Christian families would be unknown among slaves. When they became free, so that the husband could have his own wife and the parents could care for their own children, a new order of things was introduced; but necessarily it takes a great deal of time to develop ideas of morality which are permanent and forceful in regulating conduct, but they are making rapid and hopeful progress in this direction.

Need of an Educated Ministry.

There is needed among them a very much larger number of pious, able men who have been well educated and especially trained for the office of pastor. One fact will serve to show how great is this need: There are in the North about one million white Baptists, and there are five great theological seminaries where young men are trained to be pastors for white Baptist churches, and this is not too many. There are in the South 1,600,000 Negro Baptists, and for these there is only one Baptist theological seminary to furnish for their churches a well-educated ministry. There ought to be at least two more, one at Atlanta, Ga., and one at Marshall, Texas, and there would be if money could be found to establish and maintain them.

The development of the moral and religious life of any people is very difficult and necessarily very slow; many generations must pass away before it can be accomplished. It is now nearly 1,900 years since the establishment of Christianity upon the earth, and even the most favored white people who have enjoyed the best opportunities have not yet embodied in their lives, individually and collectively, the teachings and spirit of Jesus Christ. It was not to be expected that the Negroes would make much greater progress in their moral and religious growth than has been made by white people under even more favorable circumstances. Those who are best acquainted with them believe that they will develop a high type of religious life. They are very fond of music; many of them greatly excel as singers, and no doubt they will attain to a high order of sacred music in their churches. They are a sympathetic and liberal people, which will lead them to be generous in their contributions for the care of the sick and poor and for sending the Gospel to the heathen. Their pulpit oratory, while conforming more and more to accepted standards among white people, will doubtless retain for generations something of its own fervor and rhetorical embellishments. They have as yet very much to learn regarding effective organization for educational, religious and missionary work, but in this, too, they are making great progress, and education, experience and time will do for them what it has done for other people.

CO-OPERATION.

We are now entering upon what promises to be an era of co-operation in behalf of the evangelization and education of the Negroes. There are several very distinct stages which mark the progress of the Africans in America, to some of which allusion has already been made. First there was the barbaric heathenism in which they lived in their native land; then there was two hundred and fifty years of American bondage in which they acquired a forced acquaintance with the rudiments of civilization, which was followed by the stage of helplessness incident upon their sudden liberation from bondage while unprepared for freedom. During this stage they could do very little for their own moral or intellectual improvement and were dependent chiefly upon the missionaries and teachers who were sent to them from the North. Most of the white people of the South felt aggrieved because the Negroes had been set free; they were impoverished by the dreadful war and many of them were much embittered against both the Negroes and the North, because their former slaves had not only been emancipated, but also enfranchised. They could not be expected at once to enter heartily into the work of providing schools for their proper education, and for many years those established by the Northerners found little favor among them. The teachers who went South were not generally received into good society, and were classed with the people they came to teach.

In some cases the Negroes have been a little restive under the work done for them by their Northern friends, and have urged very strongly that more of their own number

should be employed as teachers and members of boards of trustees, in extreme cases even insisting that the schools established for them by Northern philanthropy and money should be turned over to their exclusive management. But it requires a great deal of wisdom and experience to manage educational institutions successfully, and those who have done most for the establishment of these schools in the South have felt that the interest of the Negroes themselves would be best promoted by having their management continue in the hands of their founders. It has not been easy to reconcile these conflicting policies, but time is a great healer and is doing its beneficent work in this as in other cases.

Co-workers.

The educational and missionary work which the Northern Baptists are doing for the Negroes is carried on especially by four great organizations—the American Baptist Home Mission Society, the Woman's Home Mission Society of New England, the Women's Home Mission Society of Chicago, and the American Baptist Publication Society. The New England Woman's Society is now co-operating very fully with the parent Society in New York; the Western Women's Society co-operates in part.

A movement is now in progress looking toward the organization of Negro State Education Societies, to co-operate heartily with the Home Mission Society in organizing, unifying and rendering efficient all Negro educational work. This plan is in very successful operation in Virginia and Tennessee; it is expected that Georgia and Mississippi will very quickly follow their lead, while other Southern States will not be far behind.

There is also a plan of co-operation which unites the Home Mission Society, the Home Board of the Southern Baptist Convention, the white State Convention and the Negro State Convention in carrying on especially missionary work among the Negroes. A very important series of "New Era Institutes" are being held, where lectures are delivered by both white and Negro pastors, and where a great deal of good is being done in fitting pastors, Sunday-school superintendents, teachers and others for more effective Christian work. This plan is now in successful operation in Virginia, North and South Carolina and Alabama, and it is hoped and believed that before a great while all the Baptist forces of the North and the South will be working together to promote the highest moral, religious and intellectual interests of the Negroes.

The progress of any people from a state of savagery up through barbarism to a high stage of civilization is a complex and tedious one. The ancestors of the white people now living in America were savages many centuries ago, and our present civilization is the result of many co-operating forces. No race or people has ever attained high civilization without outside help, and the highest civilization is impossible without co-operation. If the Africans in America are ever to become highly civilized, so as to participate in all the advantages and privileges of modern science, philosophy, politics and religion, they must have the sympathy and the help of white people. At the same time, they must do everything to help themselves, and not only this, but if they are to reach the highest stage of life they must help other people. No nation or people can become great in the true sense who concentrate their efforts upon themselves. It is just as true of people and nations as it is of individuals that "no man liveth to himself."

NEGRO BAPTIST YOUNG PEOPLE.

Very many more things of interest might be said concerning the Africans in America, their political life, their industries, what they have done in music, poetry, painting, etc., and something, too, about their social ostracism and the cruelties to which they are subjected at the hands of mobs, etc., but limits of space forbid. A word, however, must be said about their young people. There is now a host of several thousand Baptist young people belonging to the white Baptist churches of the North, and multitudes of these have allied themselves with the Young People's Union. Connected with the Negro Baptist churches in the South are nearly twice as many young people as are found among the white churches in the North, and some of these have also formed themselves into Unions. The work of organization has not been carried forward among them as it has among the white Young People of the North, and very few attend the great National Conventions;

this is true partly because not many of them can afford to spend their little means in taking long journeys.

A great deal of good is being accomplished among the Baptist Young People through the Union. Those who are pursuing the Christian Culture Courses carefully are acquiring much valuable information about Christianity, about Baptist churches and Baptist history which will be very useful to them as individual Christians and as workers in the churches. The Negro Baptist Young People need the same kind of education as their white brothers and sisters are acquiring. They have the same talents, the same sort of religious duties to perform, and they will be benefited by the Christian Culture Courses and by association together in local churches, in State Conventions and in the great National Assemblies, precisely in the same manner as if they were white. Twenty-five years from now, as things are going at present, it looks as though there would be as many Negro Baptists in America as there are white Baptists, in both the North and the South. Indeed, it will not be surprising if before the end of the present century, which is now very near, there will be more than two million Negro Baptists. It is very important, therefore, simply on the ground of numbers, that the young men and young women growing up in Negro Baptist churches should be well educated and well trained for Christian service, in order that they may be useful members of society and be able to meet the great responsibilities that the twentieth century will impose upon them.

A Plea from Africa.

If the millions and millions of Negroes now living in heathenism on the continent of Africa are ever to be reached by the Gospel, it looks as though it would have to be done by the young men and women now growing up in the Negro churches of this country. What a wonderful thing it would be if during the next hundred years there could go back to Africa whole shiploads of missionaries to preach the Gospel on the Dark Continent, instead of the shiploads of poor slaves that were brought from Africa to America during the last century. Perhaps some of the readers of this article will live to see that great event. Already there is coming to us from Africa an earnest plea for missionaries. Ethiopia is stretching out her hand. God in his providence seems to be preparing the hearts of the Africans for the reception of the Gospel, and is also apparently preparing in this country hosts of young men and women who will be glad to go and give it to those who are sitting in darkness.

Our fathers snatched the unwilling Negro captives away from their native land, their kindred, their friends, brought them here and sold them into slavery; they and their children toiled, not for their own benefit, but for the benefit of their masters; they created the wealth which others enjoyed. God in his providence raised up Abraham Lincoln to be their deliverer, and through him struck from their limbs the shackles of bondage. They are now free men and free women, citizens of the American Republic; nearly two millions of them are Baptists, our brethren in the Lord; we have a common Father in Heaven, and they have the right to expect of us kindness and help. When they are educated and have become prosperous they will repay us for all that we do for them, not perhaps by helping us, but by sending the Gospel to Africa, and helping to win for Christ in that dark continent a multitude of followers, "whom no man can number."

[Twentieth Century Problems.]

Each generation has its own great problems to solve. The century now nearing its end has been one of the most notable of all the series in the world's history; great things have been done; great progress has been made. It has been pre-eminently a century of scientific discoveries, of inventions, and of missions. Its crowning glory is the fact that so much has been done for the religious welfare of mankind. Doubtless the twentieth century will in many respects surpass the nineteenth. The young people now coming upon the stage of action may look forward to a most interesting career. Many new and strange questions will doubtless arise, calling both for profound thought and vigorous action. Happy they who shall enter this century well equipped to play their part in its great activities.

Without any doubt one of the great questions that will insist upon solution during this next century will be that of the proper relation of the Africans in America with their white fellow-citizens. The Negroes in this country now number about eight millions; during the next century they will number probably from seventy-five to a hundred million. They are here to stay. They will remain an integral part of our national life. They will exert a tremendous influence, for good or for evil. There is every reason why they should be educated and Christianized. If the white people do not lift the black people up, the black people will pull the white people down. It is manifestly to the interest of the white people themselves to do everything possible to foster education and Christianity among the Negroes, and to prepare the rising generation not only to become self-supporting, but to become efficient factors in promoting the common welfare of the nation.

How Two Lives Were Changed.

BY CARO CARVER.

"Wasn't that Cole that I've seen you with so much, Wing?" asked one young man of his companion, as another young man passed them, with what could hardly be called even a nod of recognition.

The one addressed as Wing laughed, as he replied: "Yes, that's Cole; but when he's in a brown study, as he was to-night, I believe he'd pass Miss Denney herself with no more recognition than he gave me. When you see Mark Cole with two little wrinkles in his forehead between his eyes, his lips shut tight, and holding on to a vest-button—don't intrude."

That was just the way Mark Cole was walking down Franklin Street. To a casual observer he seemed simply taking a leisurely walk that warm summer night, but really he was trying to reach a decision which should effect his whole life.

The firm with which he had been connected ever since he left his home in Madison, and began to earn for himself, would in two days retire from business. For the last three years he had held an important position with them, and had become favorably known to other houses, so that he was not facing the prospect of probable idleness; he was simply trying to decide which of the two offers that he had received, and which must be answered the next morning, he should accept.

The firm of Hall & McCook was old and reliable; they offered him a permanent position, with good salary, and probable advancement, and also the opportunity to rest until the first of September.

White & Co. offered a much larger salary, yet he hesitated to accept their tempting offer, for, while they were not classed on the street as dishonest, they did have the reputation of being particularly shrewd, and one or two of their transactions had come to his knowledge that were not in accordance with what he had been brought up to believe as right. He noticed, too, that they were very particular that he should come to them at once, and, from something one of them casually remarked, he was sure that they expected he would put the little money he had saved in with them.

He felt not a little flattered that White & Co. should have selected him for the position

from among the many young men of their acquaintance, and he was well aware that he would be considered to have taken a step higher in the commercial world if he accepted their offer. Several times he was on the point of deciding in their favor, but something held him back. Perhaps it was because he realized, in a measure, the importance of his decision that he did not decide with his usual promptness, but, all the same, his vacillation annoyed him, and he became more and more oblivious to his surroundings.

At last, when the street made a sharp turn, he stopped abruptly; the scene before him brought him suddenly to himself. A smile of amusement crossed his face as he discovered that he had unwittingly walked into "Little Canada."

He immediately perceived that something unusual was taking place, and drew nearer the centre of attraction. He was greatly surprised to find that a Protestant minister was addressing a crowd of his fellow-countrymen in their native language.

Had it been an ordinary street preacher, Mark Cole would have passed on without pausing, but the faces before him arrested his attention, for, like the missionary, he was facing the greater part of the crowd, so he paused to study them. Some of the faces had an eager and attentive look; he could see that there were even tears on some cheeks; some looked utterly indifferent; other intensely sarcastic, while a scowl of hatred darkened a few.

Naturally he was a little curious to hear the speaker's message, and drew a little nearer, rather doubting if it was worth while to attempt to understand the rapid speaker, even if he could.

He was greatly pleased to find that he had no trouble in understanding the missionary, as his knowledge of French, as spoken by the Canadians, would be a decided advantage to him in either of the positions offered, but especially so with White & Co.

Soon, however, he forgot the crowd in the speaker, the language in the message, for no one ever heard Francois Lacroix's pointed warnings and tender pleadings but felt the man's thorough belief in all he said, whether they agreed with him or not.

Mark Cole had always attended church in his old home; but, to the grief of his dear-

est friends, he went out to make his way in the world without taking Christ as his guide and shield.

Gradually it had come about that instead of being a constant attendant at church, he had ceased to go at all, and now, for over a year, he had not entered God's house.

Late rising, reading the Sunday papers, taking a walk with some of his many friends, or calling on others, with an occasional excursion or concert, had come to be his way of spending the day.

At first his conscience had made a strong protest, but at last it had become silent, and his way of observing the day had come to appear perfectly right to him.

Imperceptibly to himself, his whole aim in life had changed, and as Francois Lacroix grew more and more earnest in delivering his message, he began to see, with a distinct shock, how far he had drifted from the standards of his early life; how, gradually, money and position had taken the place of higher thoughts and aims.

When the speaker finished Mark Cole turned away with an altogether different question demanding a decision from that which occupied his attention when he found himself in "Little Canada."

He did not need to have the way to his Heavenly Father's house pointed out to him, for very faithfully had his father and mother taught him the way in the years before he went out into the world. As he walked, message after message from God's Word came to him. He knew that that night he was asked to decide which road he would travel through life, the one leading up toward heaven or the one leading down.

As he walked rapidly toward his room he again passed Nate Wing, who, with several other young men, was sitting on a fence, talking and smoking. As Nate saw his friend approaching he started to join him, but, as Mark drew nearer, and the moonlight fell full upon his face, Nate did not move from the shade, but allowed him to pass on without a word.

It was in vain that Nate tried to shake off the feeling that something was wrong with Mark. After he and the other young men parted, and he had started to go to his own room, he turned abruptly and went over to Elm street.

Learning from Mark's landlady that he

was in his room, Nate mounted the stairs and knocked at his door. At the cheery "Come in!" Nate mentally called himself an idiot.

He found Mark reading, the wrinkles all gone from his forehead, and in their place a look of happy contentment.

"Is it White & Co.?" he asked, as he dropped into the chair Mark pushed toward him.

"No; Hall and Cook," replied Mark, promptly.

Nate gave a whistle of surprise. "I thought it would be White & Co., sure," he said. "But now that you have decided on Hall and Cook, of course we can count on you for the week's camp at Cosey Beach."

"Wrong again, my boy!" was Mark's reply. "I'm going home. I haven't seen father, mother or sister Kate since I came to the city. When I really could go to see them I've taken a few days off with you boys. Now I've got some news for them that will do their hearts good—news that needs to be told, not written, and which I wouldn't miss seeing the joy in their faces when they hear it for a good deal. Nate, I've turned over a new leaf."

Nate wondered what was coming next, for he had just discovered that the book Mark was reading when he knocked was a Bible. Mark did not leave him long in doubt, but quickly and graphically went over the events of the evening. After he had finished his description he said:

"It was no use for me to try to get away from what that missionary said; I saw I'd got to decide to-night whether I'd serve Christ or the world, Nate," and Mark's voice trembled. "I think they were praying for me at home, and that God led me to hear that missionary. I came up here to my room, and looked things squarely in the face, and," there was a ring of glad determination in his voice, "henceforward, with God's help, I serve Christ. You understand now why I can't go in with White & Co.?"

Nate nodded; there was a lump in his throat that made him fearful that if he spoke Mark might see how deeply he was touched.

"I had a letter from father three or four days ago," Mark continued, "saying how much they all wanted to see me, and asking if I couldn't possibly come to see them. I've not answered it yet, but I shall to-night, and tell them to look for me next Saturday.

I'm ashamed of myself that I've not been home before ; but, I say, old fellow, it will be a glorious going home this time!"

Nate tried to smile, but it was rather a failure, and Mark, suddenly remembering he was homeless and that some of those who were to join the Cosey Beach party were not the very best companions for him, exclaimed :

"Say, Nate, why can't you go with me, you are not promised sure to the Cosey Beach trip?"

"No, I've only half promised to go with the boys," replied Nate; then he hesitated. Mark never guessed how hard it was for Nate to say the next few words, and how he longed to say, "Yes, I'll gladly go with you," at once, without risking his chance for going by a single objection. But feeling that his presence might seem an intrusion to Mark's family under the circumstances he continued, "But I think I'll go all the same, though I'll miss you tremendously."

"Why not go with me, then?" inquired Mark.

"Oh, Cosey Beach's nearer," replied Nate, evasively.

Mark laughed. "That's a funny excuse for you, Nate. Out with the real one."

Nate hesitated, then with a flush on his cheeks he said, "Your folks won't want me; my presence will be an intrusion now."

"That's where you are mistaken. From a little chap my friends have always been welcomed at home, and I can tell you the welcome will be just as cordial now. Is that really all your reason?"

"Yes," replied Nate, "I'd like nothing better than to go with you if you are sure I won't be considered in the way."

"Then it's settled, my boy. I'll write to father to-night that I'll be in old Madison Saturday and shall bring a friend with me."

When Nate arrived in Madison he found that, as Mark said, he was cordially received by all the home circle because he was Mark's friend. But as the days passed he won a place for himself, and when he decided that he, too, would take Christ as his Master there was such true rejoicing with him that Nate's lonely heart felt that at last he knew the real meaning of home.

As Pastor Mitchell stood talking with Mark and Nate the day they left for their city home he remarked :

"I've always believed in Home Missions.

I've always urged the claims of the Home Mission Society, but I never supposed it would help us here in Madison, but it has helped us through you two. It's only another proof of how closely we are all bound together, and that when we help one we never know how far that help may extend nor how many it may reach. Take that thought with you always."

As the train carried them towards the city Nate turned to Mark and in a low, earnest voice said, 'What a change in my life since I passed over this road last! I owe you and yours a debt I can never pay."

"And we both are debtors to the Home Mission Society and I'll never forget it," replied Mark. Holding out two little cards to Nate, he continued, "How these cards that Kate slipped into my book go with what Mr. Mitchell said! Let's put the two thoughts into our lives."

"Agreed!" replied Nate as he finished reading the cards, on one of which was written :

"All that is noble and high and good
Has an influence on the rest,
And the world is better for every one
Who is living at his best."

On the other was :

"We take God's gifts most completely for ourselves when we realize that He sends them to us for the benefit of other men who stand beyond us needing them."

THE WANDERER.

Upon a mountain height, far from the sea,
I found a shell,

And to my listening ear the lonely thing,
Ever a song of ocean seemed to sing,
Ever a tale of ocean seemed to tell.

How came that shell upon that mountain height?

Ah, who can say
Whether there dropped by some too careless hand,
Or whether there cast when ocean swept the land,
Ere the Eternal hand ordained the day?

Strange, was it not? Far from its native deep,
One song it sang—

Sang of the awful mysteries of the tide,
Sang of the misty sea, profound and wide—
Ever with echoes of the ocean rang.

And as the shell upon the mountain height
Sings of the sea,

So do I ever, leagues and leagues away—
So do I ever, wandering where I may—
Sing, O my home! sing, O my home! of thee.

—Eugene Field.

MISSIONARY DEPARTMENT.

WHO ARE THE INVADERS?

"We have the following from General Thomas J. Morgan, Corresponding Secretary :

"On page 14, of your issue of the 14th inst., appears this statement credited to Secretary J. B. Clark :

"The American Home Missionary Society, in 1883, planted a Congregational church in Whatcom when the population was four hundred, and when there was no other religious organization on the ground, nor within several miles of the spot. For all subsequent invasion, overcrowding or undue multiplication of churches, it cannot be held responsible."

"Editorially you say : 'Now let us hear from the rest.' In response to this kindly challenge, I submit to you the following statement regarding the relation of the Baptists to the much over-churched Whatcom : There is on file in this office an application from the Rev. J. Wicher, for appointment as missionary at Whatcom, Washington Territory, for twelve months, from the first day of July, 1883. In answer to the question, 'What is the population within three miles of your meeting-house ?' he replies : 'Something over 1,000,' with a note in which he says : 'There is no meeting-house within twenty miles of us, except Catholic on an Indian Reservation seven miles from here.' In answer to the question, 'What other churches are there in the place ?' he says, in a foot-note : 'The Congregationalists came here, and on Sunday proposed to organize a kind of Young Men's Christian Association, and wanted all Christians to go in with them. I proposed to go in with them, if it was as they said ; but, if a Congregational church, then they need not count me, as we had organized a Baptist church the evening before.' Now, of course, I cannot personally vouch for this testimony, as it antedates my entrance upon my office by nearly ten years, and I am not acquainted with the witness. It bears the endorsement and approval of the General Missionary for Washington. It seems to be authentic, and, if so, it apparently establishes the fact that the Baptists were one day ahead of the Congregational-

ists, and are not chargeable with "invasion."

"It looks as if there was a race for the occupation of the field. Perhaps Secretary Morgan will tell us more definitely whether the Baptist Home Mission Society recognizes the claims of comity with other denominations."—*The Independent*.

WORK OF THE SOUTHERN BAPTISTS AMONG THE NEGROES.

BY I. T. TICHENOR, D. D.

The spiritual welfare of the Negro has been a matter of interest to the Baptist people ever since the first Africans were imported to this country. In the early days, the work among them was done by the white pastors and leading members of the church. A certain part of almost every Baptist house of worship was set apart for them, and they received the same spiritual instruction, were received into the same church fellowship, were baptized by the same pastor, and participated with the other members in the Lord's Supper and other acts of worship. As a result of these efforts among them, many became members of our early Baptist churches. Where a sufficient number of them was found to hold separate meetings of their own, some prominent white member of the church would frequently lead in the exercises designed especially for their religious instruction. And wherever one of their own color manifested gifts suitable to the edification of his people, such an one was encouraged to exercise these gifts in these special meetings. Sometimes suitable men among them were educated sufficiently to read the Scriptures with understanding, and were encouraged to devote themselves to the spiritual enlightenment of their own people. In some cases a man of unusual ability and piety was either purchased or hired from his master by the churches of the Association, and under the direction of an Executive Committee became a missionary to the colored people within its bounds. A noted example of this kind is to be found in the case of Cæsar McLemore, who was purchased from his master by the Alabama Association, and for many years lived a pious and useful life, which he spent in the edification of his own brethren. He was a man of unusual force

as a preacher. In those early days at the meeting of the Association the brethren who were to preach on Sunday were selected by ballot by the Association. The old minutes show that Cæsar McLemore was not unfrequently elected by the brethren composing the Association to preach to a white congregation of many hundreds who assembled on Sunday. I have heard Dr. McWhorter, who was himself a man well instructed in the Scriptures, say that Cæsar McLemore was the best theologian to be found among the preachers of the Alabama Association.

A like interest was manifested by the churches of the South in all the slave States, and especially in those parts of these States where the colored population was numerous. And thus it happened in 1845, when the Southern Baptist Convention was organized, that in proportion to the population there were more Negroes than white people who were members of our Baptist churches, and so it has continued ever since. In 1890 the population of the Southern States was about 22,000,000, of whom about 7,000,000 were Negroes. The white Baptists of to-day number 1,530,000, and the colored 1,356,000.

The churches in our large towns and cities in many cases paid marked attention to the development of the preachers among them, and it not unfrequently happened in places like Montgomery, Ala., where I was pastor during the last decade preceding the war, that a half dozen useful men would be so trained as to become voluntary missionaries to the people of their own color residing on the large plantations in the adjoining country. When the war closed the First Baptist Church in Montgomery had about 900 members—of these about 300 were whites and 600 negroes. In my ministration of fifteen years in that church I baptized over 500 colored people into its fellowship. The colored part of the church had its regular pastor, its Board of Deacons, held its own conferences, received and disciplined its own members under the supervision of the pastor of the white church, with the senior deacon as his assistant. When a separation of the two bodies was deemed desirable it was done by the colored brethren in conference assembled, passing a resolution couched in the kindest terms, suggesting the wisdom of the division, and asking the concurrence of the

white church in such action. The white church cordially approved the movement, and the two bodies united in erecting a suitable house of worship for the colored brethren. Until it was finished they continued to occupy jointly with the white brethren their house of worship as they had done previous to this action. The new house was paid for in large measure by the white members of the church and individuals in the community. As soon as it was completed the colored church moved into it with its organization all perfected, their pastor, Board of Deacons, committees of all sorts, and the whole machinery of church life went into action without a jar. Similar things occurred in all the States of the South, and the colored brethren thus organized themselves into a great body with the cordial consent and active interest of their white brethren.—*Baptist Union*, Atlanta, Ga.

CHIEF LONE WOLF AND SAMUEL AHATONE.

By special permission of the Home Mission Society, arrangements were made for these brethren to visit the various State meetings in the Central District, in order that our people might have a chance to inspect the work that is being done by our missionaries among the blanket Indians.

Chief Lone Wolf was converted and baptized in June, 1896, by Rev. H. H. Clouse.

Samuel Ahatone, the interpreter, was converted in July, 1894, and baptized by Rev. G. W. Hicks.

Those who saw the second chief, Big Tree, and Samuel Ahatone at the State Conventions in 1894, were greatly surprised and pleased to see the progress that had really been made since that time. When it is remembered that up to four years ago these people were without the Gospel and that their superstitions and forms of worship were idolatrous, it is surprising that in so short a time such clear ideas of the plan of salvation and of the truth of the Gospel should have been attained by these people.

The first church among the Kiowas (Rainy Mountain Church) was organized in January, 1894. Since then, a church has been organized at Elk Creek, some twenty miles west. There are now, in the two churches, fully two hundred members and the influence of

the Gospel is going out to every part of the tribe. In addition to the missionaries and their wives, supported by the American Baptist Home Mission Society, there have been at each of these stations, most of the time, one or more missionaries of the Women's Baptist Home Mission Society, of Chicago, who have labored earnestly for the good of this people.

At the Nebraska Convention.

This was the first meeting attended by Chief Lone Wolf and Samuel Ahatone this year. When it was announced that they would speak on Friday afternoon, the great audience room of the First United Presbyterian Church was filled to overflowing. Many, of course, came out of curiosity, but before the meeting was dismissed, a peculiar sense of solemnity seemed to pervade the entire audience. Standing in the presence of these miracles of the Gospel of Christ and hearing them tell of the marvelous work of God in their behalf, moved many to tears, and the earnest pleadings for more missionaries was most effective. At this Convention, as well as the others, Chief Lone Wolf delivered the message which had been given him by "White Man," a chief of the Apaches. When Lone Wolf was going to the railroad to start on his trip, this Apache chief met him and inquired where he was going. Having learned, he said: "My people have no missionary and no Gospel and we have no chance to hear of this Jesus Road. Won't you please tell the Christian people where you are going, that we want missionaries and we want to know the Gospel very much, that we may be saved?" This message, from a man who himself was not a Christian, pleading in behalf of himself and his people that they might have a chance to hear the Gospel, greatly moved God's people, as it should.

Chief Lone Wolf, also, in each of his addresses, requested earnest prayer for the Comanches, and especially for the Comanche Chief, Quannah Parker, who is very much opposed to the Gospel. He never failed to thank the white Christian people many times, in each address, for having sent the Gospel to the Kiowas, and assured them that every day he and his people prayed that the special blessing of God might be upon their white brothers and sisters who had sent the missionaries to them.

At the Kansas Convention.

Here but a short time could be given to the programme of the Home Mission Society; only some fifty minutes, and this was taken very largely by the report of the Committee and the addresses of these brethren. As in Nebraska, the people were greatly moved by the simple but eloquent words of the servants of God, as they plead, even with tears in their eyes, that the people would send out the Gospel light into the darkness beyond. The whole audience seemed moved as by the mighty power of God, and many earnest prayers were offered for the special blessing of the Lord upon the dear people represented by the two brethren. There was also a spontaneous movement, both in Nebraska and in Kansas, to return the earnest greeting which these Indians brought to the missionaries and native Christians, at home. In each case a collection was taken, or, rather, it practically took itself, for there seemed to be so much interest in the work and interest in this exhibition of what the Gospel could do for a wild and savage people that everybody wanted to do something toward paying their traveling expenses.

At the Missouri General Association at Mexico

about forty minutes could be given to the Home Mission Society, and, as two addresses preceded it, it was twenty minutes past nine when the way was opened to present the subject. However, the house was filled to its utmost capacity, and the people showed no disposition whatever to leave. The addresses of both Lone Wolf and Samuel here were very apt and effective, and the response on the part of the grand body of men and women who were present was remarkable. After the benediction was pronounced an opportunity was given for the people to shake hands with these Indian converts, and from ten to eleven o'clock a steady stream of anxious and earnest, and in many instances tearful, men and women, pressed forward to shake the hands of those who so recently had been rescued from heathenism. The entire audience seemed moved as with the mighty power of God. Many expressions were heard, like these: "I never dreamed of such a thing;" "It surely is the power of God, it could be nothing else;" "I never heard anything like it;" "This is wonderful." While no collection was taken, a small offering was left in the hands of the brethren.

At the Iowa Convention.

The entire evening was given to our Home Mission programme at the Iowa Convention. The audience was the largest of the entire Convention, the house being packed, galleries and all. Here, as in the other Conventions, the simple story of the effect of the Gospel upon these wild people created the most profound impression. With plenty of time, both Lone Wolf and Samuel spoke at greater length. This was the largest audience addressed by them during their tour, and was probably the most deeply moved. The brethren here did not fail to express their deep disgust with those who sought to degrade their tribe through whisky, tobacco, and other vices. At the close of their addresses Dr. Tilden, pastor of the First Church, stepped forward, and in most chaste and beautiful language expressed what was in the heart of everyone present, great gratitude to God and to these brethren for the privilege of hearing of what the Lord was doing, and as a token of the appreciation of their hearts, a collection was taken toward their expenses, and a letter prepared to be read at the next camp meeting, assuring these Kiowa Christians and the missionary workers of the greatest interest on the part of Iowa Baptists and of continued prayer for them that the whole tribe may be brought to Christ and the Gospel may go out into all the other tribes now without it.

Remarks.

I was frequently asked on this trip whether the addresses delivered at the various places were all alike. No two of them were alike, but each of them seemed to grow right out of the hearts and experiences of these brethren. They are brainy, and, considering the circumstances, remarkably intelligent. A college president who accompanied me on a recent trip among these people, remarked, after a sermon to them through an interpreter, that he had preached to the choicest audiences from Maine to California, and had never spoken to an audience that would average as brainy in appearance as the audience of Kiowa Indians. Surely God has given to us, as His children, many marks of His favor upon our missions, but to none has He granted more encouragement than in our mission work among these blanket Indians.

N. B. RAIRDEN.

Massachusetts—Worcester.

Last summer Brethren B. F. Benoit and N. Seger came to Worcester with a Gospel wagon and were a great help in our work. Crowds gathered to listen to singing and speaking, good impressions were produced that will doubtless bear fruit in time. When we went to church for our prayer-meeting on Oct. 22, we found twenty of our colored lights in the windows broken. As Rome loses her subjects her devotees are enraged and they throw their spite on our windows. The thing will cost us something, but it gives us a good advertisement in the city. The last three weeks in October we had every night a cottage-meeting wherever we could be admitted. One night a lady, not to be seen by her husband or neighbors, went out by the back door, climbed two fences, crossed ditches and had quite a hard time, but when she got to the meeting she was happy and said, "If I could only be in your meetings all the time, I would shout praise to God at the top of my voice." May the spirit of God subdue the stubborn will and yoke of Rome. Thus giving freedom to the enslaved children of superstition and error.

ARTHUR ST. JAMES.

New Bedford.

Our work never was so blessed, and the outlook is brighter than in the past. We have had as many as fifteen open-air meetings during the summer season, and a large number of our people have attended those meetings, and were interested; the result of these open-air meetings has brought considerable number of Catholics in our chapel. Every Sabbath there are from one to ten Roman Catholics in our services, either Sunday-school or at the preaching service.

Great deal is now being done in my field. Open-air meetings have been held during the summer, where large numbers of our people heard the Gospel. Brother Leclair, my predecessor, has been here for several days visiting the Catholics; he is expected to spend the month of December with us. Actually one young lady by the name of Miss St. James, niece of Rev. Arthur St. James, of Worcester, Mass., is visiting the Roman Catholic families. She is doing a good work. Father C. Chiniquy has been

in our city, and made quite a stir both among the American and French people. We expect him again on the 8th inst.; this time he is to speak in our chapel, on North Acushnet Avenue. May God bless our old brother in his efforts to save the French, and in awakening the public sentiment in our community. J. LA FLEUR, Pastor.

Illinois—Chicago.

It is now nearly a year since I became a missionary pastor for the Home Missionary Society. It has been in my mind many times to write you respecting my field, but I always feel I cannot write a paper in English, and so I put it off; but, as this is my fourth quarter, I will send these few lines with my report. We, as a church, are very thankful for the help received, and hope the Society will aid us for another year. We have around us about 7,000 of our countrymen; very few of them believers in Jesus Christ as their personal Saviour; we will try to reach them with the Gospel. Our little church is not strong, but we know the Lord shall bless us and save for His name's sake. If we would reach our people we must have a new church. We have only a basement now, and that is very inconvenient Sunday evenings in the hot weather we have had; it has been as an Roman bath-house; people will hardly attend our services, it is so hot; we must remove this obstacle in the way. We have bought lots for a new church edifice in a more central location, and we will do our best to accomplish what we have undertaken. When we do all we can, the Lord will help us.

May God bless the Home Mission Society in its grand work. E. HALLGREN.

Oklahoma—Kingfisher.

SIR: In the absence of our Church Treasurer, Miss E. J. Spanswick, I have been authorized to act in her stead, and take pleasure in forwarding to you a contribution of six dollars (\$6.00) from the First Cheyenne Baptist Church. We desire to have this money applied on the salary of Rev. D. Noble Crane, the American Baptist Home Mission Society's missionary among our neighboring tribes, the Caddos and Wichitas.

May God add His blessing.

MARY P. JAYNE.

Done by order of the church, October 31, 1897.

Iowa—Humboldt.

We have had blessed times on these fields this quarter. Bro. L. E. Anderson, our missionary, has been with us and helped us to gather in these souls: Twenty-three have been baptized, eight in Gilmore and fifteen in Humboldt county. At one of my out-stations, where we organized a Baptist church on the 19th of August of fifteen members, they now number twenty-five. We have been holding our meetings in a school-house during Bro. Anderson's stay. We had a tent which on Sunday was full of people. When the tent was moved away the people (many that were not Baptists) were so anxious to have a house to worship in that we went to work at once with a subscription list and had soon enough to build a church, for a good foundation was built on the site where the tent had been, so we will soon have a very neat church to worship in, and we are very glad and we do not forget to thank the Lord for what He has done for us. We expect to dedicate the church the first Sunday in November.

A. CARLSEN.

Mission Work in Montana.

BY REV. J. H. SPENCER.

In connection with handing you my last quarterly report, it may accomplish some good, as your letter suggested, to review my nine years of service in Montana, all but three of which were spent in the employ of the Society. I would not give the world for them. Where else could nine such years have been found; such lessons learned; such rewards won? I first saw the snow-clad mountains of Montana in December, 1888. When I stepped from the comfortable train at Livingston, I was greeted with such a pelting of stinging, wind-driven sand as is startling to remember even now. Streets covered with playing cards; the hum-drum music of the saloons; acres, it seemed to me, of tin cans—these were the first impressions. Sunday I had my first experience with soft coal in the storeroom hired for our services, and the few Baptist people who could be found were gathered together for a service. Other things—the exhilarating effect of that rare air, the dazzling brilliancy of those stretches of the whitest snow that ever fell, the introduction to the far-famed cayuse—have been sung by too many

others to require space here. Suffice it to say that, as for Livingston, as for many another Western city now, the cards are far less in evidence; the fruit cans, too, have disappeared; but a handsome Baptist church has arisen long ago, and civilization sits supreme. Very little of the credit of the establishment of our Baptist interests there can I take to myself, as it soon became evident that rest was what I needed for a time, and I crossed the mountains to Bozeman. Here a few months' sojourn in the beautiful Gallatin Valley, living on a ranch, prepared me for work, and a never-to-be-forgotten horseback ride of many miles, over great mountain ranges and through deep valleys, brought me at last to Boulder. Here again was work to be done "from the ground up," though with the advantage, this time, of a building of our own.

Here, after a short time, I was ordained. One of my preaching stations was Basin, a rude camp which I used to summon to "preaching" by the aid of a small boy and the hotel dinner-bell, and used to be told that the boys would come in just as soon as the game was done. Now this thriving town would find it hard to believe that she had ever known such days. Pageville was a delightful country pastorate, and was like getting home again among God's people; preaching stations, fifteen, thirty miles apart; but a good horse, good roads, and some good people everywhere. From the Pageville church consecrated young people have gone into many places and carried the leaven with them. Then Dillon, with its beautiful building and big debt; how we toiled at the latter, though every one said it could never be lifted, and that the Baptist cause was down never to rise again! But Glendale came to our rescue, joined us, debt and all, and soon—very soon—we laughed at foes and faint-hearted alike. Things do move in the West. Such a victory could give heart for Butte. Foes and many faint-hearted once more—bad as could be, seemingly; such a history! but no debt, the metropolis of the State, and some of the salt of the earth—everything to challenge your daring and your faith. Those were three long, hard years—wearing, because the pull was so constant, uphill every inch of the way; but at last, thanks be to God, an impetus gathered when the church became a power behind

you and you were leader of an army. And then, what more could one ask than to be permitted to round out his term of service on this great field with the organization of a new church in one of the centres of wealth and influence and population, and its homing in a beautiful house? Now Anaconda, name unpleasantly suggestive to all who are not in position to read its true meaning of power and promise, appears in our rapidly growing Baptist directory. One year, no church organization, no property, not even a hymn-book; the next, a vigorous body of workers and a property worth at the very least \$7,000. So it is in the West.

One is bewildered with what he would say about it all, and cannot make satisfactory choice out of so much that is important. Fellowship of His sufferings, fellowship of His trials, fellowship of His toils; to sympathize and commune with the Apostle Paul by sharing his most trying and searching experiences; comradeship with pastors, who are fellow-soldiers, who know nothing of self-seeking, who are strangers to ease, inured to constant conflicts, forced by the very exigencies of their position to a close and sweet walk with God; the sweetness of self-sacrifice and simple trust which become habitual; increased faith, and confidence in the might of God, who can win victories and bring his cause, in the face of such obstacles, so resistlessly, splendidly onward; hand-to-hand daily contact with a nervous, unconventional, cosmopolitan people; the privilege of having a part in forming of the religious and moral character of a new empire; these are some of the things which, in your better moments, at least, always in your final judgment, you count thousand-fold compensation for all which you have been called upon to give up or endure. Splendid men the Society has in Montana, splendid service she is doing through them; no one could ask for more faithful support in every way and considerate treatment than I have received at her hands.

FORM OF A BEQUEST TO THE SOCIETY.—
 "I give and bequeath to the American Baptist Home Mission Society, formed in New York in the year eighteen hundred and thirty-two, the sum of _____ for the general purposes of said Society."

CHURCH EDIFICE DEPT.

CHURCH BUILDING.

The following extracts from "The What, How, and Why of Church Building," by Geo. W. Kramer, will be found of great value by all who are contemplating the erection of a house of worship, or who may have already begun such an enterprise :

Proper Steps of Procedure from First Inception.

Every church organization should be legally incorporated in accordance with the laws of the State wherein it is located, prior to the acquisition of property or the transaction of any business pertaining to the erection of a new edifice ; should there be any question as to the validity or existence of a charter, or the election or qualification of the officials, or should it be deemed expedient to incorporate under some other statute or system, legal reorganization should be effected.

This should be done under the advice of a competent attorney. In this, and every act wherein legal advice or counsel is essential, the service of a Christian attorney should be secured, to whom the principles and cause of Christianity are paramount.

Prior to organization, full and reliable data should be secured as to the necessary legal conditions ; in this connection the name or title should be considered.

Every church organization has likewise two very different kinds of business to attend to—the temporal and the spiritual ; it is, therefore, amenable to both the statutory and ecclesiastical law. The legitimate work of the church may progress and be administered without reference to the civil law, but as soon as temporal motives or interests are employed to advance the work, such as the contribution of money for the acquisition of property, employ of pastor or sexton, or the erection of a house of worship, in which legal right or obligation is assumed, it must, in this respect, comply with the laws of the land.

By statute a Board of Trustees is designated as the legal representative of the organization in all matters relating to the temporal concerns and revenues of the church, congregation or society, the trus-

tees, being, however, the Executive Board in whom the corporate power is vested and not the corporation ; holding these powers and acting for the benefit of the body at large, according to the rules and usages of the denomination.

As soon as the organization acquires any property, or makes any contracts, it assumes legal rights and obligations, and must order its conduct in accordance with the statutory laws of the State wherein located. The services of men should be enlisted as trustees who appreciate responsibility of the office, and who know how to transact business in a way that will not leave open the door to controversy, and who will not allow personal interests or sensitive feelings to swerve them from the line of Christian duty. The same principles should govern the transaction of church business that would apply to commercial business or personal affairs. Too often is it the case that means are resorted to and methods pursued that the individual would scorn to consider in the transaction of his personal affairs. The ends do not justify the means. A high grade of morals should prevail in the transaction of church business, in order that the church does not lose the respect of the community. The trustees are the legal representatives of the church, and must sign all obligations, while committees may be appointed to attend to and arrange the details and take charge of temporal matters ; the contracting powers cannot be delegated ; *delegata potestas non potest delegari* is a legal maxim. All transactions should be properly recorded, and all committees' reports in writing ; then complete reports can be made.

Preliminary to the erection of a new church the building committee should be appointed. For this committee representative men should be elected, men of great breadth of character, thoroughly familiar with the requirements of the church—Christians in entire sympathy and accord with the enterprise ; unselfish men who have no friends to favor, no enemies to punish and no "axes to grind" ; in number, three are sufficient—three will represent the congregation as well as more. "Many men of many minds" is often demonstrated in large committees. But one church is to be erected, and that in but one way ; to suit all would often necessitate a

different church for each individual. At this stage, and prior to the selection of a lot (unless already possessed) definite plans should be determined upon. In too many instances the lot is purchased without reference to the building, and on which no satisfactory building can be erected. Too often is the committee hampered by unfortunate location, conditions or surroundings, or an inadequate lot. The best possible site should be obtained on which to build; it should be central and convenient of access; if possible, secure a corner lot. Better pay full price for a proper location than to accept one as a gift whose location will always be a detriment.

Much study and discussion must precede the work. In the Master's service we owe the best we can give, not only of intellectual effort and heartfelt devotion, but of all material things that are under our control. To direct this effort is a great responsibility; hence the emphasis placed on the selection of the Building Committee.

Then and Now. How It was Done.

In May, 1890, the writer found himself in a blinding snow storm on Laurel Mountain, in West Virginia. He was on his way to Elkins, a village but recently laid out in Randolph county. It was a gloomy day, the place was reached; the outlook was not hopeful for Baptists in that place. The price of lots ranged from \$600 to \$1,200. We refused to purchase at such prices. Late in October the same year we reached this place, again in another snow storm. We had planned to stay three days. Sabbath morning we met a small congregation in a small building. At night the place was well filled, and we thought it best to remain through that week. The small house was filled, and many could not get in, so a good hall was rented at \$1 per day, and on Friday night it was filled (about 300 persons crowding into it), and for six weeks we preached the word every evening, and on the Sabbath many were won to Christ. A Sunday-school was organized by the writer with eighty-five persons in it. New lots had been laid out; all had been sold except two of the best, price, \$600. We bought them "on faith" and a promise to pay. The Land Company gave off \$150, and soon \$50 were paid. A church was organized with about twenty members,

a building was put under contract at \$2,000, and the people said it could not be built nor paid for. Changes and improvements were made in the plans, and it was built at a cost of \$2,800. April 1, 1891, the pastor arrived. He came from Bristol, R. I. His name is Rev. Amos Robinson, one of the faithful servants of the Lord. Eight hundred dollars had been borrowed by the General Missionary upon his own responsibility, and put into the hands of the building committee. Bro. Robinson arrived on the field just in time to help and to save the work begun. In November of that year the house was dedicated, the first church edifice to be built in the place. Of course the Home Mission Society had a part in it by giving \$500 toward the house, and helped to support the pastor. The little church has never been strong in numbers, but mighty in spirit. The pastor has been untiring in his efforts, has gone out along the new railroads, both in Randolph and Tucker counties. And a little later a second Baptist church in this destitute region was organized, then another, and so on until *ten new* Baptist churches are now found, all the outgrowth of this feeble beginning, and all done in less than seven years. Three pastors are now at work, and as many more are needed. No other man has a stronger hold on the people for good in these two counties than Rev. Amos Robinson. This work could not, would not have been done but for the American Baptist Home Mission Society, and, remember, the work has only been fairly begun. Where there were 1,000 persons in 1890 there are now 10,000. Many such fields are waiting for the missionary at this time in West Virginia. W. E. POWELL.

Massachusetts—Lowell.

Laying Corner-Stone—French Baptist Church.

On Wednesday, September 29, the French Baptists of Lowell laid, with appropriate exercises, the corner stone of their new house of worship. It was a most interesting occasion, and the impressive ceremonies were witnessed by a large number of the members and friends of the church. Rev. O. E. Mallory, President, and H. C. Fuller, Esq., Treasurer, of the Lowell Baptist Union; Rev. Dr. Eaton, and Rev. J. N. Williams, Superintendent of French Missions, and other prominent brethren were present to

take part in the exercises and to bid Rev. I. B. Le Claire and his people God-speed in their new enterprise. As may be seen from the cut below, the chapel will be a handsome and commodious structure with a seating capacity of about 250. It is well arranged with Sunday-school and vestry rooms, which can be thrown into one with the auditorium. When completed the total cost will be \$2,700, and the entire value of



FRENCH BAPTIST CHURCH, LOWELL, MASS.

the property, \$3,500. This will place the French work in Lowell on a permanent footing, and should result in a marked advance in every department. We join in expressing the earnest hope that this enterprise may be brought to a speedy and successful termination, and that, above all, the blessing of the Lord may crown the labors of Pastor Le Claire and the church, and cause them to rejoice over many souls rescued not only from the thralldom of Rome, but also from the bondage of Satan.

Use me, God, in thy great harvest field,
Which stretcheth far and wide like a wide sea.
The gatherers are so few, I fear the precious yield
Will suffer loss. O find a place for me.

A place where best the strength I have will tell.
It may be one the other toilers shun;
Be it a wide or narrow place, 'tis well,
So that the work it holds be only done.

—Christina Rossetti.

West Virginia—Clay—Dedication.

How It Was Done.

Clay is one of the interior counties of West Virginia. Until quite recently it has been very difficult to reach the county seat, which is situated on the Elk River fully fifty miles from Charleston. The C. C. & S. Railroad was built to this place something more than a year ago, and about the same time Rev. Theodore Given was appointed a missionary to work in this part of the State, including Henry or Clay Courthouse. His work began April 1, 1896. Near the end of the month I arranged to meet him at his request and spent a few days in this place. It was then a village of about three hundred souls and of nearly forty years' standing, the county having been laid off and the courthouse established here in 1858. Some good business houses and residences were there, but in April, 1896, there was no schoolhouse nor church edifice. The old schoolhouse was unfit for use, and as for church edifice there never had been such a building in this place.

At the end of ten days spent in the village a Baptist church was organized with only a dozen members, but they organized to work; soon after a good lot was secured, well located on a corner. A good building was put under contract. It has been built, and was dedicated by the writer on September 26, 1897. The house is placed on a splendid solid stone foundation; it is 32x48 feet, with arched ceiling of yellow pine and sloping floor, covered with best black slates, while it is finished and seated in beautiful clear oak. The house with furniture cost right at \$1,900. Of this amount, \$900 had been paid, and when we met to dedicate it, \$1,000 were needed. The knowing ones (?) said, "It will never be raised."

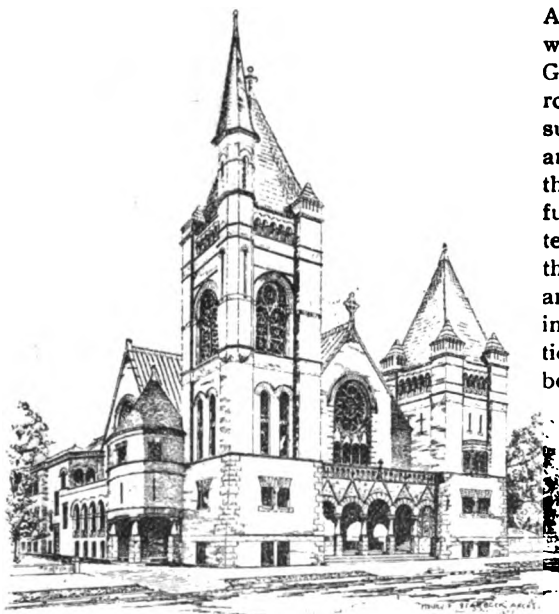
The day was a beautiful one. Nearly all of the people of the village and around it were present. Four hundred dollars was secured in cash and good pledges, and then the American Baptist Home Mission Society came in and took \$300 of this debt, and the West Virginia Church Edifice Board took \$300, and the house was dedicated free of debt. It is a beautiful structure for the money. Mr. Harry Warn, of Parkersburg, is the architect. The people were, indeed, joyous and happy.

This is the first and only church edifice yet built in the place.

A good schoolhouse has been built since we began work on our house, and the M. E. Church has also begun a house, both the outgrowth of our leadership.

I find it comparatively easy to build the first church edifice in any town, but it is hard to build the second or third house in a village. We still have 14 county seats in West Virginia without Baptist churches, but if \$600 can be paid by the Board on each house we believe that within five years a good house can and will be built in each of these centres. Without this money we would have no church edifice at Clay Court-house at this time.

W. E. POWELL,
District Secretary.



FIRST BAPTIST CHURCH, LOS ANGELES, CAL.

First Baptist Church, Los Angeles, Cal.

We take pleasure in presenting to our readers a cut of the new church edifice now being erected for the First Baptist Church, Los Angeles, Cal. Its beauty and substantial character are emblematic of the church's progress since the days when it asked for and received from the Home Mission Society aid in the erection of its former house of worship. The building will be complete in all its appointments, furnishing accommodation for an audience of 1,200, a Sunday-school of 800, and having a social hall, dining room, cloak rooms, reading rooms,

etc. The church expects to occupy the new house by the 15th of March next. We congratulate them on the happy prospect, and trust that the enlarged opportunity for service may beget greater activity and result in larger blessing in every department of the Lord's work.

EDUCATIONAL DEPARTMENT.

A GREAT NEED.

In the whole South there is scarcely any provision made for caring for the sick among the colored people. In the city of Atlanta there is for them only one small ward and that is in connection with the Grady Memorial Hospital, and no private rooms can there be obtained for critical surgical cases. The homes of the Negroes are too often miserable one-room cabins that contain but the poorest and barest of furniture, and sometimes do not afford protection from the weather. Poverty prevents them from having sufficient heat, clothing and food, and lack of knowledge and training from having the proper food and attention. In many cases the sick one has only a bed of filthy straw and rags, and nothing but corn-bread and bacon to eat. There is no money to employ a physician or to buy medicines. The sufferings of the sick poor among the colored people in the South cannot be described.

Spelman Seminary in Atlanta, a school for colored women and girls, has had for some years a department for the training of some of the students for sick nursing.

Two nurses, Miss Lena M. Topping and Miss Amanda J. Lawson, graduates of training schools in Chicago, are doing all they can to give these colored girls proper instruction, but they have no suitable building nor necessary appliances to carry on the practical work in the best manner. Even with these limited resources there have been a number of very critical surgical operations performed here, the patients coming not only from Atlanta, but also from a distance. These operations have been performed by noted surgeons of the city, several of whom have kindly offered their continued services if a proper building and appliances can be obtained.

The school has sufficient ground on which to erect a hospital, but no funds with which to build it.

Will you help us? About ten thousand dollars (\$10,000) is needed for such a building.

We would mention W. A. Crowe, M.D., J. B. S. Holmes, M. D. and Judge George Hillier, all of Atlanta, and Gen. T. J. Morgan, 111 Fifth avenue, New York City; Rev. P. S. Henson, D. D., and Rev. Kittridge Wheeler, of Chicago, and also Hon. J. L. M. Curry, of Washington, D. C., who are familiar with our work and from whom information can be obtained.

Yours respectfully.

HARRIET E. GILES,
Principal.

LUCY H. UPTON,
Associate Principal.

How much of a man's wealth he shall distribute to relieve the needs of others is a matter solely for his own conscience to settle, but it is just as clearly the province and the duty of his spiritual adviser to quicken that conscience if it needs quickening. If we mistake not, the consciences of the rich are considerably more sensitive on this point than they get credit for being. The idea that great wealth is a great trust, held not for mere selfish gratification, but for wise distribution for the good of mankind, is as old as the Christian religion, but the application of it, on any large scale, is comparatively recent. That it has already taken a deep hold on the possessors of wealth is evidenced on every hand.—*Churchman*.

HAPPINESS.

It's not in titles nor in rank,
It's not in wealth like London bank,
To purchase peace and rest;
It's not in makin' muckle mair;
It's not in books, its not in gear,
To make us truly blest.
If happiness have not her seat
An' center in the breast,
We may be wise, or rich, or great,
But never can be blest.

—Robert Burns.

BOOK NOTICES.

THE BAPTIST PRINCIPLE, IN APPLICATION TO BAPTISM AND THE LORD'S SUPPER. By William Cleaver Wilkinson, D.D. 12mo Cloth. Pp. 368. Price, \$1.25.

This is the issue of a new and much enlarged edition of a work which has for some years been before the public. It consists mainly of a series of articles originally published in the *Independent* newspaper, specially addressed to the pedobaptist readers of that journal, from a Baptist point of view. For the purpose for which this was prepared, it is decidedly a book of mark. Baptist readers do not so much need it, but are greatly pleased with it. Pedobaptist readers do need it, but do not like it. Professor Wilkinson is a rhetorician. This, with good judgment, clear discrimination, and accurate analysis, makes him a fine essayist, as his monograph on "The modern dance," given to the public many years ago, bears witness, and which in fine and forcible writing has not been excelled by either himself or others on that or on any similar subject. But he is a logician as well, as his discussion of the subject of *baptism* in this work abundantly proves. He grounds his argument for immersion as the only water baptism, and believers as the only proper subjects, on *obedience*, absolute obedience, to divine authority. His analysis is so keen, his discrimination so subtle, his argument so compact and pressing, and withal without a break, that the conclusion is positively unanswerable. At the conclusion of each article may, without hesitation, be written, Q. E. D., if conviction be allowed to express itself. We have read most of the arguments put forth for the Scripturalness of Baptist views on this subject contained in our denominational literature, but have never read one more forcibly stated or more conclusive than this. His argument for restricted communion is positive, and satisfactory to unprejudiced minds; but, from the nature of the case, differs somewhat from that on baptism, both as to the act and the subject. He argues well for diversity of opinion, within reasonable limits, to be allowed within our fellowship without complaint or antagonism. As to the "Amenities of Close Communion," we think the author deals more in sentiment than with logic, and, however his views may be admitted on the whole, the chapter is, in substance, advice to the churches as to how to treat certain cases, and might well have been omitted from the work. On the "Future of Open Communion," the discussion is an interesting one, and with conclusions favorable to the continuance of the practice in the denomination, but like most prophecies, cannot tell what may happen. The Baptist denomination, "hygienically considered," startles one a little at first, and it occurs to the reader that the author is about to apply his vigorous logic to the oft-repeated objection to immersion as being prejudicial to health, and therefore contrary to the public good, and therefore,

also, as in former times, it was claimed, it should be prohibited by law. But the phrase "hygienically," is a rhetorical figure, a metaphor, and pertains to the future moral and spiritual health of the denomination. How will it continue to digest and assimilate all the various and diverse material it receives from without; and how will it control any dissent or diverse opinions which may chance to arise within itself. The treatment is highly rhetorical, but the conclusion of the author is that the Baptist denomination, tried by any test, "is in a fairly sound and hopeful condition." This section, with a brief paper on "Wanted—A Master," the need of the supreme control of Christ in heart, conscience and life, concludes this noteworthy book. E. T. H.

HARMONY OF THE ACTS OF THE APOSTLES. By Geo. W. Clark, D.D. A new and revised edition. 12mo. Cloth. 408 pp. Price, \$1.25.

Dr. Clark is well known to clergymen and Bible students generally by his *Harmony of the Gospels*, which has long been before the public; also his commentary on the Acts, and other exegetical work done by him. His *Harmony of the Gospels* is one of the very best of the many harmonies now before the public, though several have been issued since his first appeared. This work is gotten out, like all the Society's recent issues, in admirable style, paper, print, binding—all are first-class. The substance of the book itself, and its general arrangement, make it a book of rare value to pastors, Sunday-school workers, and Bible students generally. The *harmony* consists in cited passages from all the Scriptures, having reference to, or illustrating, the text, printed in parallels on each page. Especially is this of interest and importance when references in Paul's Epistles are placed by the side of the incidents in his life, named in the Acts. This, with the preliminary tables, occupies about one-third of the volume. Copious and carefully arranged *Notes* occupy about another third, and the remainder of the work is given to a new arrangement of the Epistles and the Revelation. The *Notes* are very full, collected from the most reliable sources, and are trustworthy. All questions of interest, pertaining not only to the text, but arising in connection with the missionary tours of the Apostles, the countries, peoples, and incidents of his labors, successes and persecutions, are considered with satisfactory fullness. The Epistles and the Apocalypse do not seem essential to the completeness of the work, but sustain a not remote relation to it, and are conveniently at hand for reference. Dr. Clark is an industrious, patient and painstaking scholar, as cautious and conscientious as he is laborious, of admirable spirit, and one who regards the Word of God with devout reverence. His love of the truth leads him simply to ascertain the facts, rather than to bolster any theory. His fairness and frankness

to all sides in debated questions is characteristic and most creditable. His work is a valuable addition to Christian literature. E. T. H.

THE ISLE THAT IS CALLED PATMOS. By William Edgar Geil, author of various works. Quarto, large paper, in presentation style, 195 pp. Cloth, embossed, decorated, 21 illustrations, with maps. Price, \$1.50.

The author of this work is unknown to us, but the work is exceedingly interesting, written in a graphic and very pleading style, and fresh with numerous incidents. He had traveled extensively in the Orient, and was familiar with the lands, manners and customs of the people. He proposed to make a personal examination of Patmos, of which the public know almost nothing save that it was an island to which John, the "beloved disciple," was banished, instead of suffering the death penalty as a Christian, and where he saw the visions of the Apocalypse, and wrote that remarkable book. It will be quite a revelation, of another kind, to read Mr. Geil's entertaining narrative of his visit and travels over, and the many incidents connected with his description of Patmos, its physical features and its conditions of social, civil and religious life. It is certainly the first work descriptive of the subject that has ever come under our personal observation, except such incidental information as is found in commentaries on the book of the Revelation itself. The geography of Patmos, its history, its monasteries and Christian remains, its Turkish masters, and much more, is here narrated, with vivacity and yet in a reverent spirit and in the interest of Christian truth. E. T. H.

THE HOUSE OF ARMOUR. By Marshall Saunders, author of various works. Cloth, fancy, decorated. 12 mo., 543 pp. Price, \$1.50.

Miss Saunders is quite a prolific and a very popular writer of tales. Her "Beautiful Joe," has had an exceeding large sale. This is a story of Nova Scotia, we believe her native land, and we should infer that Halifax was her native city. The story begins with the entrance of a steamer from over seas to the harbor of this city. The enthusiastic admiration of a young girl just from Paris, at the sight of city and country of her birth, though absent since her childhood, forms the opening chapter. It is, of course, a love story; a long and somewhat complicated one, with more of plot and counterplot than is customary in these times. It is well told, in good language, with an excellent knowledge of human nature. But in these days short stories are in demand, and 543 pages are a good deal to write, and a good deal to read, even during a summer vacation, and though told in a piquant style. But Miss Saunders is a good story teller, and knows how to get at the springs of human action and define its secret motives. Its moral teachings are good. E. T. H.

WARD HILL, AT WESTON. A STORY OF AMERICAN SCHOOL LIFE. By Everett T. Tomlinson, author of various books for boys. 12 mo., 336 pp. Cloth, decorated, frontispiece. Price, \$1.25.

Rev. Mr. Tomlinson is a popular writer of stories for boys, and is the author of several books, chiefly on subjects historical. These works are very instructing, being largely veritable facts, told in narrative style, so entertaining that the young are captivated by them. They always contain good moral instruction and where the case will allow, without seeming to drag it in, good religious instruction as well. This tells the story of Ward Hill, a boy of fine qualities, who is sent to school at Weston, his parents having high hopes of a distinguished career for him, but are sadly disappointed in the end, as he himself is, and mortified, as well as grieved at the sorrow of his father and mother whom he dearly loved. With a genial, social nature, and generous hearted, he was easily drawn away from his studies by seducing companions, against the dictates of his own judgment and the earnest endeavors of his teachers and personal friends, and gave himself up to "have fun," and enjoy a "good time." Acknowledged by all to possess ability to stand in the front rank, he failed at the end of the year to pass examination and was not allowed a place among the speakers at commencement. With a trembling resolution to make a heroic effort to regain his lost reputation and position if allowed to go on in the school, the story ends. But the author intimates that a sequel may be expected, showing the result of another year at Weston. The author has been both a student and a teacher and knows whereof he writes. He understands thoroughly the philosophy of boy-life at school. The story is natural and truthful, written in a graphic and vivacious style. The emphasis is always on high ideals of personal character and moral principals, nor is the story without its religious counsels, though without any of the "preaching," which boys at school so carefully avoid if possible. The kindly counsel of Mr. Crane, one of the teachers to Ward, shows the fidelity and the skill with which this needed element is supplied. Every boy leaving home for school, and every student in our colleges and high schools might be immensely advantaged by reading this story.

E. T. H.

HEROIC STATURE. Five addresses by Prof. Nathan Sheppard, author of *Before an Audience*, etc. 16mo, large paper, 226 pages, antique, paper. Embossed, gilt, uncut leaves, gilt top. Price \$1.

The many friends who are thus far spared of the genial, witty, cultured, kind-hearted, noble-souled Nathan Sheppard will be glad to see in so attractive a dress this memorial volume as a reminder of the one whose many admirable qualities of heart and mind they so much prized, and whose rare literary and oratorical accomplishments the public so

highly appreciated. The pleasant memories of his genial companionship are saddened by the suddenness of his calling out of life and away from its activities, in all of which he so heartily mingled. The present volume consists of lectures delivered before public audiences on Luther, Wesley, Macleod, Finney, Latimer. All exhibit his peculiar style of thought, and form of literary composition; but his brilliancy and force of oratory are wanting to give a just impression of the author's personality. By those who had listened to him before audiences, this can, however, without difficulty, be recalled. To the author's family, if any of them still remain, to his relatives and personal friends, many of whom do remain, this will be a valued memento.

E. T. H.

THE LIGHT OF THE WORLD, OR OUR SAVIOUR IN ART. Illustrated with over one hundred superb engravings made direct from the world's greatest paintings of our Lord. The Elder Company, Chicago.

This is a charming volume. It presents in small compass the highest achievements of the world's greatest artists in their attempts to put on canvass their loftiest conceptions of Christ. It cannot fail to have an ennobling influence on every one who will carefully study it. It is not a book about Christ, but a picture gallery filled with gems.

ON GRANDFATHER'S FARM. By Anne Howells Frechette. 85 mo., 120 pp. Price, 75 cents. American Baptist Publication Society.

A bright, breezy story of two children's adventures on a Virginia farm. For little people fond of pets and out-of-door life, this will prove an entertaining book.

CARMIO. By Miss A. M. Barnes. 12 mo. 104 pp. Price, 75 cents. American Baptist Publication Society, 1420 Chestnut street, Philadelphia.

A touching story of a little Mexican boy who spent several years in captivity among the Indians, and finally gained his freedom. His conversion and subsequent employment as interpreter and helper by a missionary at Anadarko, formed a happy conclusion to the sadder experiences of his early life.

BETWEEN EARTH AND SKY. By Edward William Thomson. 12 mo., 296 pp. Price, \$1.25. American Baptist Publication Society, 1420 Chestnut street, Philadelphia.

A collection of stories full of life and adventure, taken chiefly from the *Youth's Companion*. They will surely please the boys, and are not wanting in characteristics that will win approval from older readers, being marked by an earnest spirit that does not fail to impress the higher lessons of truth, duty and faith.

Home Mission Appointments.

"How shall they hear without a preacher? and how shall they preach, except they be sent?"—ROM. 10: 14, 15.

IN NOVEMBER

The following appointments were made:

ARKANSAS.

Rev. J. H. Hoke, General Missionary, Colored People.

CONNECTICUT.

Rev. Wilhelm Johanson, Swedes, New Britain.

IDAHO.

Rev. H. S. Black, Wallace.

ILLINOIS.

Rev. V. E. Hedberg, Swedes, Berwyn.

INDIAN TERRITORY.

Rev. A. H. Dent, South McAlester.

" Johnson Spade, Going Snake.

KANSAS.

Rev. E. B. Meredith, General Missionary.

" Rev. G. A. Osbrink, District Missionary, Swedes.

" D. O. Banta, Oberlin and vicinity.

" E. G. Boyer, Republic City.

" Jerry Hurt, New Hope and vicinity.

" T. E. Moore, Harper.

" J. R. Rairden, District Missionary, Northwest.

" J. H. Van Len, District Missionary, Colored.

" William Wilbur, District Missionary, Southwest.

" W. S. Carr, Erie.

" S. L. Dulin, Junction City.

" Fred. Eaton, Burr Oak.

" A. J. Essex, Galena.

" J. J. Griffin, Garden City.

" H. D. Hughes, Long Island.

" A. D. Lewis, Arkansas City.

" S. J. Peterson, Dry Creek.

" J. M. Robinson, Wallace and vicinity.

" W. K. Williams, Weir City.

MASSACHUSETTS.

Rev. J. H. Bigger, Montville Ch., Sandisfield.

MEXICO

Rev. A. R. Cavazos, Santa Rosa.

MICHIGAN.

Rev. W. F. Allen, Calumet.

" C. H. Bolvig, General Missionary, Danes and Norwegians.

MINNESOTA.

Rev. E. R. Pope, General Missionary.

" C. T. Hallowell, District Missionary.

" E. R. McKinney, District Missionary, So. West.

" Knute Nelson, District Missionary, Norwegians.

Rev. J. A. Brown, Stillwater.

" Thos. Broomfield, Lake Benton.

" N. H. Byers, Danes and Norwegians, Westbrook.

" G. L. Conley, Burr St. Ch., St. Paul.

" G. H. Gamble, Hebron Ch., St. Paul.

" John Hallstrom, Swedes, Henning.

" Carl Hasselblad, Third Ch., Duluth.

" M. C. Jensen, Danes, Alden.

" C. F. Lindberg, Swedes, Burchard.

" Fred'k Linden, Bethel Swede Ch., Duluth.

" E. S. Lindblad, Swedes, Milaca.

" Elling Lorentzen, Danes and Norwegians, St. Paul.

" Gustav Melby, Kenyon.

" Anton Nelson, Swedes, Red Wing.

" C. E. Oberg, Bethel Swede Ch., Minneapolis.

" Fred'k Palmberg, Second Swede Ch., St. Paul.

" S. E. Price, Tabernacle Ch., Minneapolis.

" Eric Sandell, Elim Swede Ch., Minneapolis.

" C. G. Cressy, Wheaton.

" G. A. Johnson, Swedes, Soudan.

MISSOURI.

Rev. H. N. Bouey, General Missionary, Colored.

" John Goins, District Missionary, Colored, Western District.

NEW YORK.

Rev. John Bjark, Swedes, Jamestown.

" A. P. Ekman, Swedes, New York City.

" Fung Yuet Mow, Chinese Mission, New York City.

NEW MEXICO.

Rev. R. P. Pope, Weed and vicinity.

" W. E. Reynolds, Raton.

NORTH CAROLINA.

Rev. J. A. Whitted, General Missionary, Colored.

" A. B. Vincent, District Missionary, Colored, Central District.

" P. F. Maloy, District Missionary, Colored, Western District.

" C. C. Somerville, District Missionary, Colored, Eastern District.

NORTH DAKOTA.

Rev. W. L. Van Horn, General Missionary.

" J. B. Sundt, District Missionary, Norwegians.

" A. H. Carman, Fairmount.

" F. R. Euslin, Minto.

" C. W. Finwall, Fargo.

" A. F. Hammett, Crystal.

" L. B. Hardy, Jamestown.

" H. H. Hewitt, Ellendale.

" E. P. Johnson, Norwegians, Vang and vicinity.

" Ole Larson, Norwegians, Hillsboro and vicinity.

" L. W. Linder, Swedes, Fargo.

" H. A. Sother, Scandinavians, Grand Forks.

" Cyrus Sullivan, Aneta.

" N. J. Thornquist, Swedes, Bismarck.

OREGON.

Rev. Gilman Parker, General Missionary.

" C. P. Bailey, District Missionary, Eastern.

" A. W. Snyder, Willamette and Central Association.

" J. F. Day, Oakland and Springfield.

" T. A. Fairchild, Mainville Church, Yankton.

" N. S. Hollcroft, Grace Church, Montaville.

Rev. Richard Hargreaves, Grass Valley.
 " C. R. Lamar, Lebanon and vicinity.
 " C. H. McKee, Adams, Athena and Weston.
 " Mark Noble, Corvallis.
 " E. B. Pace, Grant's Pass.
 " L. J. Trumbull, Astoria.
 " H. B. Turner, Immanuel Church, Portland.
 " D. C. Williams, Shedd.

PENNSYLVANIA.

Rev. Sven Svenson, Swedes, Philadelphia.

SOUTH DAKOTA.

Rev. T. M. Shanafelt, General Missionary.
 " A. J. Swelander, Vernon.
 " W. L. Markland, Hurley.
 " Jacob Olson, General Missionary, Sandinavians.
 " H. P. Anderson, Danes, Dell Rapids.
 " W. H. Austin, Custer.
 " A. R. Button, Armour, Parkston and Delmont.
 " J. F. Catlin, Hot Springs.
 " T. M. Coffey, Elk Point.
 " F. T. Drewett, Canton.
 " A. G. Hislop, Parker.
 " J. M. Hupp, Montrose and Clear Lake.
 " Thos. Irvine, Elkton.
 " A. C. Keene, Watertown.
 " Jacob Larson, Scandinavians, Lodi.
 " W. W. Lewis, Centerville.
 " Olof Lind, Scandinavians, Dalesburg.
 " C. H. Lockwood, Rose and Verdon.
 " D. N. Mason, Brookings.
 " J. J. McIntire, Spencer.
 " L. J. Olson, Swedes, Sioux Falls.
 " A. P. Palm, Swedes, Lake Norden.
 " J. E. Reynolds, Arlington and Oldham.
 " D. C. Smith, Pierre.
 " R. B. Wright, Ipswich.
 " T. F. Babcock, Braley.
 " C. G. Cressy, White Rock.

WASHINGTON.

Rev. A. M. Allyn, General Missionary, Eastern Wash-
 ington and Northern Idaho.
 " David Smith, Davenport and Reardon.
 " W. L. Wood, Rockford and vicinity.
 " F. A. Agar, Ellensburg.
 " S. W. Gage, Palouse.
 " August Olson, Swedes, Spokane.
 " W. B. Pope, Central Church, Dayton.
 " L. W. Ross, Waterville.
 " W. E. Randall, General Missionary, Western Wash-
 ington.
 " S. C. Lapham, Brush Prairie.
 " S. W. Beaven, Burton.
 " E. M. Bliss, Immanuel Church, Tacoma.
 " C. F. Brownlee, Centralia.
 " James Cairns, Snohomish.
 " M. C. Cole, New Whatcom.
 " D. C. Ellis, Woolley and Hamilton.
 " W. A. Gunton, Port Angeles.
 " Andrew Johnson, Skagit City and Cedarhouse.
 " M. W. Miller, Puyallup.
 " A. G. Sawin, Olympia.
 " W. C. Weir, Everett.
 " J. H. Woodley, Kent and Black Diamond.

WISCONSIN.

Rev. D. W. Hulburt, General Missionary.
 " F. O. Carlson, District Missionary, Swedes, North-
 east.

Rev. N. F. Clark, District Missionary, East.
 " C. H. Henningsen, District Missionary, Danes and
 Norwegians.
 " J. P. Sundstrom, District Missionary, Swedes.
 " A. A. Anderson, Swedes, West Superior.
 " J. W. Caben, Sheboygan.
 " J. W. Case, Tabernacle Church, La Crosse.
 " Ole Ellison, Swedes, Prentice.
 " T. S. Evans, Barneveld.
 " J. A. Fridell, Danes, Neenah and Waupaca.
 " Henry Happell, First Church, Marinette.
 " H. E. Hoare, Eau Claire.
 " R. W. Hobbs, First Church, West Superior.
 " L. J. Ingraham, Elroy.
 " F. C. R. Jackson, Wausau.
 " G. W. Lincoln, Dodgeville.
 " O. S. Lindberg, Swedes, Ogema.
 " Detlof Lofstrom, Swedes, Grantsburg and Wood
 River.
 " B. F. Martin, Oconomowoc.
 " C. D. Mayhew, Lancaster.
 " Harold Nielson, Swedes, Marinette.
 " M. A. Packer, Immanuel Church, Menominee.
 " Enoch Pickering, Merrill.
 " J. M. Sellevold, Blair.
 " P. E. Swanstrom, Swedes, Wood Lake.
 " Chas. Wassell, Swedes, Sister Bay.
 " J. J. Kett, Immanuel Church, Milwaukee.

WYOMING.

Rev. S. C. Davis, Cheyenne.
 Rev. W. M. Haigh, Superintendent of Missions, Missis-
 sippi Division.
 " N. B. Raifden, Superintendent of Missions and Dis-
 trict Secretary, Central District.
 The following teachers were appointed:
 Mrs. Amanda M. Egl, Chinese School, Oakland, Cal.
 Miss Fannie I. Allen, Chinese Work, Spokane, Wash.
 Miss L. A. Lee, Walker Baptist Institute, Augusta,
 Ga.

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.

NAME.	FIELD.	NO. BAP.
J. Brendel,	Stilwell, Ind Ter.,	41
L. J. Anderson,	District Missionary, Danes and Norwegians, Iowa,	13
D. S. McGlashan,	Gunnison, Col.	5
A. C. Zellhoefer,	District Missionary, Northwestern Iowa,	13
T. H. Dabney,	State Evangelist, Neb.,	82
J. H. Davis,	State Evangelist, Neb.,	9
H. M. Raiford,	General Missionary, Colored, S. C.,	119
Adolph Carstensen,	District Missionary, Danes, Neb.,	12
W. F. Stone,	Towle, Calif.,	5
H. N. Boney,	General Missionary, Colored, Mo.,	18
H. E. Adams,	Northern and Central California.	53

Financial Statement for October.

MISSIONS AND EDUCATION.	
Expended for the month,	\$36,758 03
Donations from Churches, Sunday-schools, and Individuals,	\$26,164 92
Legacies,	2,054 48
Interest and Dividends,	2,968 81
Income from Real Estate, etc.,	335 66
HOME MISSION MONTHLY,	221 47
Total for October,	\$31,745 34
Donations, Legacies, etc., from April 1, 1897, to October 1, 1897,	118,983 88
Total for seven months,	\$150,729 22
CHURCH EDIFICE FUNDS.	
Donations for Benevolent Fund,	\$235 78
Interest for Benevolent Fund, and income from real estate,	1,293 68
Interest for Loan Fund,	199 08
	\$1,728 54
Donations, Legacies, etc., from April 1, 1897, to October 1, 1897,	10,372 43
	12,100 97
TRUST FUNDS.	
Conditional and Annuity Funds,	\$1,335 00
Trust Funds received from April 1, 1897, to October 1, 1897,	17,260 13
	18,595 13
Total receipts for the present year,	\$181,425 32

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, \$139.02.

Bar Harbor, Y. P. S. C. E.	2 27
Harrington Ch. (desig.)	10 00
West Rockport Ch.	94
South St. George Ch.	1 58
Belfast Ch.	1 37
Warren Ch.	5 11
Alfred Ch.	2 50
Bowdoinham Ch.	2 80
Skowhegan, Bethany Ch.	10 18
Farmington Ch.	14 00
Freeport Ch.	4 00
Kennebunk Ch.	2 00
Bangor, First Ch.	50 00
Hancock Ch.	80
Penobscot Ch.	1 60
West Sullivan Ch.	20
Tremont Ch.	92
East Lamoine Ch.	10
Lamoine Ch.	2 95
Northeast Harbor Ch.	1 80
North Sedgwick Ch.	3 00
North Ellsworth Ch.	40
Jay Ch.	2 50
Jefferson Ch.	18 00

NEW HAMPSHIRE, \$87.01.

Plaistow Ch.	5 00
Seabrook Ch.	2 00
Franklin Falls Ch.	10 01
Nashua Ch.	10 00
Meriden Ch.	6 00

Exter Ch.	25 00
Newport Ch. (desig.)	7 00
Antrim Ch.	22 00

VERMONT, \$19.70.

Bristol, Y. P. S. C. E.	3 00
North Springfield Ch.	9 75
South Londonderry Ch.	5 00
Perkinsville, Y. P. S. C. E.	1 45
C. E. F. Mrs. E. B. Safford.	50

MASSACHUSETTS, \$2,176.63.

Becket Ch.	18 00
West Somerville Ch.	11 00
Newton Centre, Theological Institute.	8 75
Weston Ch.	14 08
Malden, First Ch.	21 85
Newton Centre, First Ch. (desig.)	800 00
Franklin, Jr. Y. P. S. C. E.	1 60
Shutesbury Ch.	5 00
Gardner, First Ch.	7 50
Rockport Ch.	10 00
Marblehead Ch.	9 15
Newton Lower Falls, Lizzie Davis.	1 00
Boston, T. C. Evans.	5 00
Salem, Central Ch.	23 35
Lynn, Mrs. A. M. Pickford (desig.)	150 00
Agawam, First Ch.	49 80
Y. P. S. C. E.	5 23
Cambridgeport, Broadway Ch., Y. P. S. C. E.	7 50
Dighton, B. Y. P. U.	3 15
S. S.	75
Ch.	1 00
Danvers, A Friend of Missions	3 00

Salem, First Ch.	200 00
Cambridge, First Ch.	60 00
Roslindale, Y. P. S. C. E.	16 50
Gloucester, Chapel St. Ch.	6 48
Westminster Ch.	9 27
Frammingham, First Ch.	27 79
Dedham, Second Ch.	15 05
West Somerville Ch.	17 62
Milford, Pine St. Ch.	11 74
Watertown, Mrs. H. H. Bartlett	50 00
Haverhill, First Ch.	16 21
Manchester Ch.	5 25
Clitonsdale Ch.	7 26
Allston, Brighton Ave. Ch.	92 50
Y. P. S. C. E. (desig.)	12 50
North Middleboro Ch.	1 45
Hyde Park, First Ch.	20 00
West Acron Ch.	31 00
Manchaug Ch.	2 10
Cambridge, A Member of First Ch.	2 00
Worcester, First Ch.	176 95
New Bedford, Portuguese Mission.	2 55
Swansea Ch.	13 75
South Hanson Ch.	5 50
S. S.	4 00
Boston, Ruggles St. Ch.	51 60
Newburyport Ch.	62 16
Frammingham, First Ch.	3 00
Charlestown, First Ch.	24 20
Winchester, First Ch.	5 00
Marshfield, First Ch.	11 75
Amesbury Ch.	32 19
*Cambridge, Broadway Ch. (desig.)	13 15
C. E. F. For Chapel Building:	
Agawam Ch.	10 00

RHODE ISLAND, \$406.34.

Providence, Central Ch. (desig.)	250 00
Broadway Ch.	28 55
First Ch. St.	56 73
Friendship St. Ch. (desig.)	30 00
Newport, First Ch.	25 98
Central Falls, Broad St. Ch.	15 08

CONNECTICUT, \$385.50.

New Haven, Swede Ch.	5 00
Norwich Central Ch.	100 00
Stepney Ch.	17 80
Clinton Ch.	13 25
Suffield, First Ch.	9 00
Montville Ch.	6 81
Deep River Ch.	60 44
Ch. (desig.)	49 95
Hartford, South Ch.	40 00
Memorial Ch.	4 00
Suffield St. Y. P. S. C. E.	5 00
Moodus Ch.	5 00
Brooklyn Ch.	6 25
C. E. F. Middlebury, Lillian Bronson.	5 00
Southington, Boys' Mission Band.	17 00

NEW YORK, \$4,735.04.

Berlin Ch.	9 19
Stephentown, Y. P. S. C. E.	3 29
Seneca Falls Ch.	8 00
Bethel Ch.	14 00
Geneva Ch.	1 00
Y. P. S. C. E.	11 21
Goshen Ch.	4 10
Middlesex Ch.	1 00
Essex Ch.	1 25
Second Ch.	4 50
Canaseraga Ch.	1 10
North Hebron Ch.	3 75
Sandy Hill Ch. (desig.)	34 50
Haskell Flats Ch.	1 75
Ischua Ch.	1 88
Clifton Park, Second Half Moon Ch.	3 50
Georgetown Ch.	5 31
Randallville Ch.	24 32
New York City, Mt. Morris Ch.	20 00
Beth Eden S. S.	19 00
Northville, First Ch.	13 00
Kingston, First Ch.	4 00
Alden Ch.	50
Hamburg Ch.	4 50
Greenwood Ave. Ch.	12 44
Wales Center Ch.	1 50
Yorkshire Center Ch.	8 75
Sand Lake Ch.	9 43
Buffalo, Lafayette Ave. Ch.	6 20
Delaware Ave. Ch.	22 50
Mendon Ch.	2 00
Saratoga Springs, First Ch.	60 03
Rochester, Park Ave. Ch.	17 83
Forestville Ch.	10 20
Holland, Rev. J. Vradenburg (desig.)	5 00
West Plattsburg Ch.	12 21
Homer Ch.	35 38
S. S.	5 00
Home Department	2 00
Junior Union.	1 00
Macedon Ch.	4 10
S. S.	2 65
Williamson Ch.	6 29
Y. P. S. C. E.	2 50
Ontario Ch.	1 50
Palmyra Ch.	33 65
Walworth Ch.	2 25
West Walworth Ch.	1 50
Little Falls, First Ch.	6 03
Johnstown Ch.	14 72
Pittsford Ch.	36 00
Oneida Ch.	34 23
Auburn Emmanuel Ch.	1 00
Genoa Ch.	3 00
Moravia S. S.	3 00
Scipio Ch.	6 00
Sennett Ch.	1 00
Throopville S. S.	1 51
Union Springs Ch.	17 00
Venice Ch.	2 85
Moravia Ch.	16 00
Tarrytown, First Ch.	20 65
Cazenovia Ch.	19 30
Y. P. S. C. E.	2 63

Enfield Ch.	3 00
Newfield Ch.	1 75
North Hector Ch.	4 35
Oxford Ch.	26 00
Sing Sing, Centennial Star Ch.	1 03
Brooklyn, First Ch., E. D.	75 20
Yonkers, Riverdale S. S.	2 65
Benton Centre Ch.	2 50
Deposit Ch.	36 77
Fort Plains Ch.	6 03
Wyoming, Mr. and Mrs. John A. Strayline and daughter.	5 00
Albany, Tabernacle Ch.	32 00
Cohoes, First Ch.	69 65
For Chinese Mission, New York City:	
New York City, Chinese Mission S. S., Coll.	13 46
Chinese Contributions	24 00
German Eastern Conference	2 55
Fort Richmond, Judson Mission Society	6 01
*New York City, John D. Rockefeller.	1,000 00
*For Virginia Union University, Va.:	
Batavia, Byron E. Huntley	766 67

LEGACY.

Broadalbin, N. Y., Estate of Ruby Wetherbee.	2,000 00
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NEW JERSEY, \$326.15.

Moorestown Ch.	41 00
Flemington Ch.	118 00
Atlantic City Ch.	50 00
New Brunswick, Livingstone Ave. Ch.	42 73
Camden, First (E. S.)	4 84
Tabernacle Ch.	7 25
Cape May, Second Ch., Palermo	7 63
Freehold Ch.	51 95
Hightstown Ch.	2 75

PENNSYLVANIA, \$673.01.

West Springfield S. S.	\$1 12
Philadelphia, Haddington Ch.	5 50
Getsemane Ch.	5 00
Mantua Ch.	33 57
S. S.	17 47
Fourth Ch.	106 87
Thirty-fourth St. Ch.	15 00
Mrs. A. T. Ambler.	200 00
Jackson Ch.	1 00
Cambridge Springs Ch.	13 75
Evans City Ch.	15 05
Edwardsville Immanuel Ch.	2 75
Harrisburg, Second Ch.	1 00
East Mahoning Ch.	4 50
Bethel Church.	3 90
Plymouth Ch. Mission Band.	4 00
Georgetown Ch.	1 50
Picture Rocks Ch.	3 73
Newtown Square Ch.	5 00
Lehman Ch.	4 00
Wilkesbarre, First Ch.	22 74
Pittsburgh, Mt. Washington Ch.	20 00
Dimock Ch.	5 00
Markus Hook Ch.	28 00
Townville Ch.	7 90
Altoona Ch.	10 60
Huntington Ch.	40 80
Logans Valley Ch.	20 33
Berean Ch.	6 03
Parkerford Ch.	8 60
Conshohocken Ch.	5 65
McKeesport, First Swede Ch.	4 50

LEGACY.

Keyport, Seabrook Estate.	54 48
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DELAWARE, \$62.50.

Wilmington, Bethany Ch.	62 50
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DISTRICT OF COLUMBIA, \$35.21.

Washington, Calvary Ch., Kendall Mission	35 21
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VIRGINIA, \$45.68.

Rockford Association.	1 00
* For Virginia Union University, Va.:	
Richmond, Coll. per Rev. J. W. Kirby.	44 68

WEST VIRGINIA, \$529.12.

Union Assn.	39 58
Fairmount Ch.	5 00
Broad Run Assn.	61 95
Goshen Ch.	18 43
Alderson, Greenbrier Ch.	4 70
Greenbrier Assn.	32 74
Hopewell Assn.	77 15
Mt. Pisgah Assn.	67 58
Judson Assn.	43 10
Harmony Assn.	29 00
State Convention	17 10
Claremont, T. H. Hopkins.	1 00
Victor Ch.	3 00
Guyandotte Assn.	28 12
Kanawha Valley Assn.	37 10
Leading Creek, Rock Grove Ch.	2 25
Fairview Ch.	80
Raleigh Assn.	28 52
Dego, Old Kanawha Ch.	8 00
Poca Ch.	3 00
Charleston, E. E. Richmond.	1 00
Elkins, Rev. Amos Robinson.	1 00
Ceredo Ch.	5 00
Kenova Station.	2 00
Twelve Pole Assn.	8 00
Parsons Ch.	10
Montrose Ch.	50
Hulings and Davis	50
Huntington Ch.	2 50

SOUTH CAROLINA, \$63.58.

Columbia, Coll. per Rev. John R. Wilson.	63 58
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FLORIDA, \$200.00.

De Land, Mrs. Josephine C. Hires (deceased).	200 00
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ARKANSAS, 2.00.

Maysville, Rev. Benjamin O. Field.	2 00
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LOUISIANA, \$181.95.

Alexandria, Coll. per Rev. H. B. N. Brown.	181 95
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OHIO, \$546.48.

Casstown, Woman's Circle (desig.)	2 00
Dayton, Fourth Ave. Ch.	291 54
Ladies' Home Mission Society, First Ch. (desig.)	50 00
Hamilton Ch.	30 00
Union City Ch.	3 83
Thompson Ch.	1 24
Pleasant Valley Ch.	5 00
Ashtabula Ch.	6 00
Jackson Association, Coll.	1 50
Sandusky Ch.	1 42
Lena Ch.	1 77
Springfield Ch.	12 00
Lima, Berean Ch.	2 25
Avon Ch.	4 00
Amanda Ch.	2 00
Blanchard Valley Ch.	1 30
Mercer Ch.	1 25
Mt. Gilead Ch.	1 00
Haviland Ch.	2 00
Riley's Creek Ch.	4 50
Birds Run Ch.	6 33
Welston Ch.	2 00
Euclid Ch.	2 10
Spencerville Ch.	1 50
Painesville Ch.	12 00
Cleveland, Welch Ch.	1 00
Akron Ch.	75 00
Duncan's Falls Ch.	90
Granville S. S.	19 50
Cambridge Assn., A Friend.	15

Swan Creek, Emma Kennedy,
Alice Drake, Mary Waugh..

MICHIGAN, \$148.98.

Climax Ch.....	3 75
Salem Ch.....	19 30
Colon Ch.....	1 00
Ensley Ch.....	1 00
Paris Ch.....	9 75
Oakfield, Second Ch.....	2 00
Grand Rapids Ch.....	14 00
Worth Ch.....	1 00
B. Y. P. U.....	60
Jackson, First Ch., B. Y. P. U.....	7 00
Walied Lake Ch.....	3 53
Novi, B. Y. P. U.....	3 00
Alma Ch.....	3 30
Romeo Ch.....	9 00
S. S.....	2 26
B. Y. P. U.....	2 95
Harrisville Ch.....	1 75
Alpena Ch.....	2 50
Grand Blanc Ch.....	8 00
Ionia Ch.....	3 31
Bronson Ch.....	3 02
S. S.....	3 00
Ortonville Ch.....	5 00
Detroit, Grand River Ave. Ch.....	10 00
Plymouth Ch.....	4 00
Atlas Ch.....	2 00
Brighton S. S.....	87
Quincy Ch.....	10 00
Montrose Ch.....	1 00
North Flushing Ch.....	1 25
Richmond Ch.....	1 25
North Branch Ch.....	2 00
Northville Ch.....	1 61

INDIANA, \$129.07.

Richmond Ch.....	20 00
Big Cedar Ch.....	3 25
Union Ch., Long Run Assn.....	2 30
" Ch., Bedford Assn.....	1 50
" Ch., Harmony Assn.....	2 12
Silverville Ch.....	1 10
Pleasant Ridge Ch.....	1 00
Boggs Creek Ch.....	2 00
New Hope Ch.....	1 00
Cambridge City, Temple Build- ers.....	5 00
Pipe Creek Ch.....	1 25
Frankfort Ch.....	6 35
Rossville Ch.....	2 25
Salem, Second Ch.....	3 40
Lily Creek Ch.....	4 20
Fairmount Ch.....	2 00
Mt. Zion Ch.....	1 50
Sims Ch.....	1 75
Summitville Ch.....	3 50
West Union Ch.....	1 40
Cumberland Ch.....	2 00
New Bethel Ch.....	3 61
Acton Ch.....	2 25
Lawrence Ch.....	2 00
Amity Ch.....	35
Greencastle Ch.....	4 38
Niconza Ch.....	2 25
Peru, Junior Union.....	5 00
Palestine Ch.....	1 00
Bethlehem Ch.....	2 37
Mentone Ch.....	2 25
Metee Ch.....	2 00
Yellow Creek Ch.....	1 70
Chili Ch.....	1 60
William Bell.....	25
Washington Township Ch.....	1 11
Fulton Ch.....	2 00
Franklin, Rev. N. Carr.....	6 00
Spice Valley Ch.....	1 50
Huron Ch.....	1 75
Bethel Ch.....	66
Linton Ch.....	5 00
Samaria Ch.....	81
Antioch Ch.....	50
Trafalgar Ch.....	4 86
Beach Grove Ch.....	2 00
Sand Creek Ch.....	4 00

ILLINOIS, \$494.61.

Rushville, Mary C. Smith.....	50
Danville Ch.....	6 05
Arlington Prairie Ch.....	1 00
Barnhill Ch.....	2 00

Sims Ch.....	1 20
Unity Ch.....	40
Bloom (h.....	50
Enterprise Ch.....	50
Indian Prairie Ch.....	50
Keensville Ch.....	31
Brown's Ch.....	1 00
Mt. Erie Assn, Coll.....	1 96
Alton, First Ch.....	88 79
S. S.....	6 75
Pleasant Plains Ch.....	6 00
New Lebanon Ch.....	1 60
Central Ill. Assn, Coll.....	4 96
Clary's Grove Ch.....	5 53
Union Ch.....	8 00
Pisgah, A. A. Curry.....	5 00
Providence Ch.....	3 00
Shelbyville Ch.....	8 55
Good Hope Ch.....	2 75
Morisonville Ch.....	8 00
Assumption Ch.....	2 00
Zenobia Ch.....	1 00
Flora, Mrs. Ann Cassidy.....	50
Arcola Ch.....	7 25
Unity S. S.....	1 00
Gilead Ch.....	90
Union Ch.....	34
Liberty Ch.....	2 16
Pleasant Star Ch.....	1 00
Hidalgo Ch.....	2 00
Pleasant Grove Ch.....	1 00
Island Grove Ch.....	1 70
Salem Ch.....	2 00
Hutsonville Ch.....	25
Prior Grove Ch.....	1 00
West York, Rev. D. H. Cle- ments.....	5 00
T. J. Wheeler.....	5 00
Robinson, J. H. Price.....	1 00
Geo. Conover.....	1 00
Independence Ch.....	1 25
Ingraham, Rebecca Knowles.....	50
Mt. Pleasant Ch.....	1 00
Ingraham Ch.....	2 15
Dundas Ch.....	2 00
Walnut Grove Ch.....	80
Carmi Ch.....	3 11
Rosewood, W. N. Pearson.....	25
Stokes, W. H. Stokes.....	5 00
Pleasant Grove Ch.....	1 00
Beaver Creek Ch.....	1 00
Mt. Vernon Ch.....	6 47
Lebanon, Mrs. Julius A. Cook.....	5 00
Guaid Ch.....	2 75
Ashley, B. Y. P. U.....	2 05
Pujol Ch.....	1 15
Pinkneyville Ch.....	2 17
Holts Prairie Ch.....	5 00
Tamaroa Ch.....	2 19
Du Quoin, J. W. Dry.....	1 00
Pinkneyville, Mrs. J. A. Wilkes.....	5 00
Sunfield, C. J. Harris.....	1 00
Du Quoin, Frank Eaton.....	50
Carterville, Mrs. E. Rodman.....	1 00
Gifford Ch.....	3 00
Pinkneyville, Minnie Wertz.....	1 00
Champaign, Rev. E. J. Beards- ley, D. D.....	5 00
Taylorville, Mrs. J. M. Taylor.....	10 00
Mrs. W. A. Goodrich.....	5 00
Litchfield, Rev. Wm. A. Wright.....	5 00
Upper Alton Ch.....	6 75
De Kalb, Swede Ch.....	3 78
Hudson S. S.....	6 91
Normal Ch.....	47 00
Moline, First Ch.....	20 00
Blandinsville Ch.....	14 93
Chicago, Western Ave. Ch.....	106 62
Morgan Park Ch.....	4 71

WISCONSIN, \$2,436.98.

State Convention.....	2,000 00
Green Bay Ch.....	8 32
Evanville, In Memory of Mrs. I. Herries.....	50 00
For State Convention: Neenah, Coll. per Rev. N. F. Clark.....	61 66
La Crosse, Tabernacle Ch.....	1 00
Ogema, Scand. Ch.....	3 25
Iron River, Swede Ch.....	12 75
Grantsburg, per Rev. J. P. Sundstrom.....	100 00

O. E. F. State Convention
(desig.)..... 200 00

MINNESOTA, \$1,291.84.

St. Paul, Woodland Park Ch.....	20 00
C. E. S.....	5 00
First Ch.....	10 00
Austin Ch.....	2 00
Windom Ch.....	3 50
Albert Lea Ch.....	17 00
Fairbault Ch.....	8 00
Minneapolis, Fourth Ch.....	2 04
For State Convention: Mankato, per Rev. E. R. McKinney.....	298 25
Staples, per Rev. O. L. Anderson.....	37 50
Hopkins, per Rev. C. C. Longlotz.....	7 00
Blomford, Swedish, N. E. Assn.....	62 50
West Duluth, Scand. Ch.....	26 52
Burchard, Scand. Ch.....	20 00
Rev. C. F. Lindberg.....	5 00
St. Paul, Second Swede Ch.....	15 00
State Convention.....	750 00
O. E. F. Minneapolis Fourth Ch.....	2 03

IOWA, \$1,720.72.

State Convention.....	1,582 55
Rockwell, Rev. Z. A. Bryant.....	1 00
Mrs. A. T. Carr.....	50
Correctionville, Mission Band.....	50
Cumberland Ch.....	4 00
Ladies' Aid Society.....	3 75
Bonaparte, Harrisburg Ch.....	6 80
Ottumwa, First Ch.....	20 50
Manchester Ch.....	9 00
Central City, Jordan's Grove Ch.....	8 00
Eldora, B. Y. P. U.....	1 86
Coll. at Oskaloosa Assn.....	8 12
Fox River Assn.....	4 58
Central Assn.....	6 47
Murray Assn.....	10 00
Iowa Valley Assn.....	7 47
Washington Assn.....	2 40
Waterloo, Walnut St. Ch.....	50
A Friend.....	6 11
Lake City Ch.....	3 50
Ainsworth Ch.....	6 87
Vinton Ch.....	1 20
Tipton, Bessie and May Patton Mrs. Patton's Mother.....	5 00
Goldfield Ch.....	1 77
Sperry, Pisgah Ch.....	10 60
Denmark Ch.....	4 00

MISSOURI, \$92.72.

Home and Foreign Mission Board.....	90 21
*Kansas City, Saml. W. Ba- cote (desig.).....	2 51

INDIAN TERRITORY, \$89.41.

Cherokee Assn.....	12 65
Atoka, Lydia Piegrass.....	5 00
Wister Ch.....	2 50
S. S.....	3 36
Muskogee Ch.....	50 00
Red Oak, per Rev. Josiah Mc- Clure.....	1 05
McAlester, per Rev. Alfred Folsom.....	7 00
J. L. Norvell.....	2 00
Red Oak, per Rev. I. S. Wright.....	1 75
Round Spring, per Rev. Moses O. Field.....	2 85
O. E. F. Mishawaka, S. S.....	1 25

OKLAHOMA TERR., \$1.66.

Watonga, Mary P. Jayne.....	50
Kingfisher, Rev. J. H. Crabtree.....	1 00
Alva Ch.....	1 25
Kingfisher, per Rev. S. S. Jones.....	10 91
Guthrie, per Rev. H. P. Wig- ley.....	8 00

KANSAS, \$928.30.

Caldwell Ch	2 00
Ablene, Mrs. Wm. Perkins	50
Lawrence, L. J. Dyke	10 00
Fort Scott, First Ch	40 50
Louisburg Ch	2 35
Morganville Ch	1 00
Girard Ch	2 35
St. Claire Ch	16 05
Walton Ch	4 25
Hiawatha, Bethel Ch	17 35
Sabetha Ch	5 00
Concordia, First Ch	12 75
Eskridge Ch	1 10
Chickaskia Ch	2 00
Eden Ch	87
Homer Creek Ch	1 40
Lyons Ch	1 38
Wathena Ch	2 00
Spring Hill Ch	71
Wallace Ch	78
Lawrence, Coll. per Rev. L. J. Dyke	22 34
Neodesha Ch	6 00
For State Convention:	
Wallace Ch	90
Topeka, Coll. per Rev. E. B. Meredith	387 00
Coll. per J. M. Whitehead	52 07
Clifton, Coll. per Rev. J. R. Rarden	182 50
Ottawa, Coll. per Rev. Wm. Wilbur	94 60
Chanute Ch	6 00
Minneapolis Ch	6 55
Caldwell Ch	2 00
Ellsworth Ch	1 00
Cana Falls Ch	6 50
Weir City Ch	5 00
Medicine Lodge Ch	25 03
Neodesha Ch	6 50

NEBRASKA, \$98.46.

Grand Island, First Ch	23 50
Rev. Geo. Sutherland, D.D.	5 00
Stromsburg Ch	6 50
York Ch	11 06
David City Ch	30
Omaha, First Ch	10 00
Pawnee City Ch	18 65
Hemingford Ch	75
Rev. J. N. Funk	5 00
Tecumseh, Mount Zion Ch	6 50
Red Cloud Ch	2 00
Blair S. S.	2 00
South Omaha S. S.	5 00
Omaha, Olivet Ch	1 20
Wayne Ch	1 00

NORTH DAKOTA, \$85.75.

Bismarck, per Rev. N. J. Thornquist	2 00
For State Convention:	
Aneta Ch	15 00
Lisbon, Ladies' Society	6 00
Ellendale Ch	4 00
Cooperstown Ch	9 30
Crystal Ch	16 25
Grafton, Woman's Mission Circle	5 00
Jamestown, First Ch	1 34
Fargo, Norwegian Convention	5 65
Bismarck, per Rev. N. J. Thornquist	3 00
Grand Forks, Scand. Ch	5 00
Newburg, Swede Ch	5 21
Rutland, Swede Ch	3 00
Vang, Norwegian Ch	5 00

SOUTH DAKOTA, \$1,274.88.

State Convention	1,200 00
Dalesburg, H. Backman	4 60
For State Convention:	
Conde, Rev. C. H. Lockwood	3 00
Woonsocket Ch	4 15
Blendon Ch	6 50
Lead, First Ch	43 00
Elk Point Ch	12 10
S. S.	98

MONTANA, \$8.60.

Boulder Ch	1 85
Hamilton, First Ch	1 75

COLORADO, \$50.70.

For State Convention:	
Lake City Ch	15 00
Durango, Rev. J. J. Keeler	35 70

NEW MEXICO, \$16.00.

Eddy, Lincoln Assn	16 00
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UTAH, \$2.50.

Ogden Ch	2 50
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IDAHO, \$69.70.

Idaho Falls Ch	2 00
East Idaho Assn	12 05
Weiser Ch. (desig.)	2 00
Fayette Ch	4 00
Woman's Society	2 30
Blackfoot Ch	1 35
For East Wash. and No. Idaho Convention:	
Wallace, Coll. per Rev. H. S. Black	40 00

CALIFORNIA, \$322.92.

Santa Ana, Emmanuel Ch	15 65
Los Angeles, Memorial Ch	30 10
For State Convention, North District:	
Madera Ch	12 50
Millville Ch	1 00
Mill Creek Ch	50
Round Mountain Ch	50
Woodville Ch	4 50
Oakland, Coll. per Rev. W. H. Latourte	101 17
Middletown, Cinabro Ch., at Gt Western Mine	2 00
Hanford Ch	5 00
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The BAPTIST Home Mission MONTHLY

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THE BAPTIST

HOME * MISSION * MONTHLY.

VOL. XX.

JANUARY, 1898.

NO. 1.

. . EDITORIAL. . .

We extend Christmas and New Year greetings most heartily to all the readers of the MONTHLY.

Wealth is a sacred trust.

A Christian school transmutes wealth into character.

Money given to schools and missions is a permanent investment that will yield dividends for eternity.

The closing of one year, and the opening of a new one, afford us an opportunity especially favorable for a candid review of one's past life, and forecasting of plans for the future. Life is very much what each of us makes it. However our circumstances, our talents, our surroundings and our opportunities may differ, the fact remains that each individual is a distinct personality, and may in his own sphere make of life much or little. The true standard of measurement is neither wealth nor power, but motive and endeavor. He that really wills noble things is noble. In the realm of attainment the true standard of measure is a moral one. What have we done to alleviate suffering, to dispel ignorance, to comfort the afflicted, lift up the lowly, to encourage the faint-hearted, protect the tried and tempted, to make the world really better? When from right motives we have used our talents, our money—not simply to gratify our own personal desires, but to promote worthy causes—we have lived worthy lives.

We present to our readers a portion of a series of letters written by those in charge of several of our most important schools. These letters cannot fail to be read with interest. They express, however, only imperfectly the magnitude, importance and urgency of the great work that these schools are doing, not only for the uplift of the Negro race in this country, but also for the betterment of the conditions of society throughout all the South. No greater mistake could be made than to suppose that the influence of these schools is limited to Negroes. Education knows no color line, and laughs at race barriers.

At a meeting of the Executive Board of the American Baptist Home Mission Society, held at the Rooms, New York City, December 13, 1897, it was voted that the Plan of Co-operation in the States of Wisconsin, Minnesota and Iowa shall be terminated in accordance with the recommendations and requests of the Conventions of those several States.

As a hopeful sign of the appreciation which the Negroes have of the work done for them by the schools, it is worthy of special note that Professor H. C. Crosby, a former student of Shaw University, who died recently, bequeathed all of his estate, estimated at \$5,000, to his Alma Mater, for the purpose of establishing a perpetual scholarship.

A splendid Teachers' Bible and the MONTHLY, to new subscribers, for one year, for only \$1.60. All who have received this Bible are greatly pleased with it.

DENOMINATIONAL COMITY IN HOME MISSIONS.

BY THOMAS J. MORGAN, D.D., SECRETARY OF
THE AMERICAN BAPTIST HOME MISSION
SOCIETY.

I have been very much interested in the article of Dr. Ecob, published in a recent number of *The Independent*, and in the discussion which it has called forth. The American Baptist Home Mission Society was organized for the special purpose of prosecuting Home Missions in the Western States and Territories; for sixty-five years it has vigorously followed this primitive purpose; and although its work to-day includes Mexico, a portion of Canada, the Negro population of the South and the foreign populations of the Eastern States, its chief work is now, as at the beginning, the evangelization of the West. The one all-constraining motive which has dominated the Society's activities is an honest conviction that the Baptists are under solemn obligation to obey the Divine Commission, and to preach the Gospel as they understand it, to all that part of the world embraced within the limits of their operations. The Baptists make no apologies for being Baptists, and would be untrue to themselves and their history if they did not fearlessly proclaim the whole truth of the Scriptures as they see it. So long, therefore, as Baptists continue to hold to any essential doctrines which separate them from other bodies of Christians, they cannot, without self-stultification, cease to prosecute missionary work along denominational lines. It is impossible, therefore, for Baptists to entertain at all the question either of abandoning missionary work or of adopting the scheme of uniting in the employment of one general superintendent of missions for a State, who shall look after Baptist interests, along with those of Congregationalists, Methodists, Presbyterians and others; such a scheme at the present time is wholly visionary.

The general policy pursued by the Society has been to plant its missionaries in "strategic" points; that is, at places where there either was already, or seemed likely to be, a large concentration of people. Accordingly it has fostered missions in Chicago, St. Paul, Minneapolis, Omaha, Denver, San Francisco, Portland and other great centres. Owing to the limited means at its control the Society

has been entirely unable to do more than occupy the chief positions. It is still pursuing this policy in Oklahoma, Arizona, New Mexico and other portions of the West. The question of "overchurching" is not likely to arise with regard to any of these larger places, where the principal work of the Baptists has been performed.

A Cardinal Principle.

One cardinal principle insisted upon by the Society is, the establishment or fostering of Baptist churches where they are likely to become self-supporting at an early period. Where mistakes have been made and hopes of self-support have not been realized after a fair trial, the Society has not hesitated, simply as a matter of ecclesiastical prudence and economy, to abandon the attempt. In estimating the probabilities of self-support for a Baptist church the Society always takes into consideration the presence, activity and prospects of other churches. Other things being equal, the Society would in every case plant a mission in a community not supplied with religious privileges of any kind rather than in a community already supplied with other evangelical churches. While the Society welcomes always into the fellowship of its missionary churches those who accept Baptist doctrines and polity, it is not in any proper sense a proselyting force. It claims, and concedes to all others, religious liberty, and respects the right of private judgment when exercised by a Congregationalist quite as fully as when exercised by a Baptist.

Practical Difficulties.

A practical difficulty in the carrying out of this general policy grows out of the fact that as the West is being settled chiefly by immigration from the older States where Baptists abound, there are found in almost every community in the West little groups of Baptists who, in seeking new homes, have carried their old notions of religion. I do not think it an exaggeration to say that there are to-day thousands of places where these sporadic germs of Baptist churches exist; sometimes there is only one individual or one family, sometimes half a dozen, sometimes one hundred. Prompted by a spirit of independency characteristic of Baptists, these people come together of their own accord, organize a church and

appeal to the Home Mission Society for aid. Manifestly, the Society cannot be expected by anybody to say to these earnest souls : "No ; don't organize a Baptist church. If there is any other church near by, associate yourselves with the Presbyterians, or Congregationalists, or Methodists ; they are all Christians. The work is one, there is no essential difference ; don't overchurch your village ; give up your Baptist notions."

This would savor of suicide, and the Society is not ready to commit hara-kiri. What the Society does, and this is as far as it can be asked to go, is to consider carefully the religious situation of the community, as presented to it, and if there seems to be a reasonable expectation that there would be built up a self-supporting Baptist church to lend its aid, and if not to withhold it.

In conclusion let me give my own personal opinion, that we are possibly in danger of overestimating the evils of denominational rivalry. That there are evils incident to it is admitted ; but I submit that a generous rivalry born of religious convictions is greatly to be preferred to religious indifference, apathy, or dead formalism. Better the denominational rivalries of Colorado than the religious uniformity of Spain or Mexico.

—*The Independent.*

New York City.

THE LENGTH OF LIFE.

ARE your sorrows hard to bear ?
Life is short !
Do you drag the chain of care ?
Life is short !
Soon will come the glad release ;
Into rest and joy and peace ;
Soon the weary threads be spun,
And the final labor done.
Life is short !
Are you faint with hope delayed ?
Life is long !
Tarries that for which you prayed ?
Life is long !
What delights may not abide,—
What ambitions satisfied,—
What possessions may not be
In God's great eternity ?
Lift the heart ! Be glad and strong !
Life is long !

—AMOS R. WELLS in *Golden Rule.*

PROPOSED CESSATION OF CO-OPERATION IN WISCONSIN, MINNESOTA AND IOWA.

Letter Addressed to State Conventions.*

NEW YORK, Sept. 13, 1897.

THE AMERICAN BAPTIST HOME MISSION SOCIETY TO THE WISCONSIN BAPTIST STATE CONVENTION, GREETING :

Dear Brethren : As this marvelous century draws to its close it is proper to consider the way we have come, the new conditions that confront us, and to make wise plans for the future. When the Society was organized Wisconsin was a region almost unknown. Early in the history of its settlement the Society's missionaries entered the new territory, doing grand work in laying religious foundations and building thereupon. For sixty-one years its helpful hand has been unremittingly extended, and during later years has been clasped in fraternal co-operation with that of your Convention in the prosecution of our work in the State.

We greatly rejoice in what has been accomplished, not only in planting churches and nourishing them into power and liberality, but also in the development of a well-organized, efficient, and aggressive Convention. The large amount, about \$158,000, expended by the Society for missionary purposes, besides about \$18,000 in gifts, in addition to many loans for the erection of numerous church edifices, at a time often when such help was vital to the prosperity, if not to the very existence, of many churches, has been blessed of God in the development of a spiritual body of believers that constitutes a strong factor in our denominational activities. Your eminent service in Sunday-schools, in general education, in missions to the heathen is well known everywhere.

After so long a period during which the State has been the recipient of aid from Baptists of the older States through the Society, the question arises whether the time is not near at hand when the State, dispensing with further aid, shall become self-supporting in its missionary work. With increasing numbers and resources, may not this be practicable not later than the close of this century ?

*Appropriate changes were made for the other States.

The Society is constrained to raise this question, not simply because of the probable ability of Wisconsin Baptists to meet the demands of their field approximately as well as the older States meet theirs, but because of urgent needs in other directions to which the Society can give but painfully slight attention while the existing expenditures in several States continue. The vast West beyond you has been waiting years for added help somewhat commensurate with their crushing burdens and their great opportunities. The cry of our great congested cities comes to our ears and cannot long be disregarded; for in scarcely one of them are Baptists doing, or able to do, what they should. The development of our work for the colored people of the South, which is proceeding so auspiciously, imperatively demands more attention; for the moulding of the future of nearly two million Baptists among the colored people is largely in our hands to-day. Besides, the twelve millions of Mexico should have double done for them by us.

Without going into details, which may be left for a conference between representatives of your Convention and of the Society, we, therefore, respectfully suggest that some plan be mutually agreed upon for the conclusion of the present co-operative relations not later than October 1, 1900; after which the Convention shall assume full charge of the missionary work in the State, with possibly some exceptions that may arise from peculiar circumstances and unforeseen emergencies, and which shall not make heavy drafts upon the Society's resources.

The great aim of the Society is to lead both churches and Conventions onward to the point of self-support; and though when that stage is reached there may be some regret at the severance of pleasant relations, this is swallowed up in the satisfaction that comes from the fact that it leaves strong, vigorous bodies, able to provide for themselves and to lend a helping hand to the world beyond. Believing that the Society's suggestion will commend itself to the mature reflection of your body as most reasonable and proper, and inviting the appointment of representatives for the arrangement of details, we remain,

Yours in the service of the Master,

H. L. MOREHOUSE, Field Secretary.

Reply of the Wisconsin Baptist State Convention.

EAU CLAIRE, WIS., Oct. 7, 1897.

TO THE AMERICAN BAPTIST HOME MISSION SOCIETY—GREETING:

Dear Brethren: Your communication of September 13, 1897, was duly presented to us in our annual meeting and the main proposition, with accompanying suggestion carefully considered.

We appreciate most affectionately the kindly and much needed aid extended to us during these sixty-one years in which this wilderness has been transformed into a great commonwealth with cities and villages, churches and homes, where the highest principles of our civilization and faith have become the controlling factors. We are grateful not only for the funds expended, but for the stimulus of co-operation which has given us the benefit of the wisdom resulting from long and varied experience. We recognize our obligation to prove ourselves worthy of your munificence by looking forward to the attainment of our majority, when we shall be able to walk alone, assume the responsibilities of independent activity and take our place by the side of the noble constituency who shall, through you, extend the helping hand to the weak and needy in the newer and overburdened sections of our fair and growing land. Nevertheless, it is with feelings of regret and apprehension that we meet the responsibilities of the hour and plan for the severing of so harmonious and helpful relations. In taking this step, however, we can but express the wish that the time of co-operation could be extended five years instead of three, with a graduating scale of reduction of five hundred dollars each year.

If in your final decision the demands upon our Home Mission Society require adherence to the original proposition of three years, we will accept with the heartiest expressions of appreciation and thankfulness the general terms with the following requests:

I. That the present basis of appropriation be continued through the Convention year ending October 1, 1898. This request we make in view of the embarrassed condition of our treasury brought upon us by causes unforeseen and unavoidable.

II. That the appropriation from our Home Mission Society be at least one half as large as at present for the Convention year ending October 1, 1899.

III. That in case our resources do not increase as rapidly as our work will demand by October 1, 1900, your honored body will still give us the benefit of your counsel and sympathy, and as you suggest in your communication such assistance as the condition of your treasury will justify.

IV. That the present arrangement in Church Edifice work be continued.

When this friendly relation of co-operation shall terminate, we wish to assure you we shall cherish in memory these years of growth and prosperity, the kindly face and inspiring presence of your representative, Dr. Wm. M. Haigh, whom we shall always welcome with other of your representatives to our Board and Convention meetings.

We will attempt in humble reliance on the Great Head of the Church who has never yet failed us to adjust ourselves, put our shoulders to the burden that will rest upon us, and put forth our utmost effort to make our future the justification of the generous co-operative plan which has been productive of wonderful growth in our State.

Yours in Christian Service,

The Wis. Bapt. State Convention.

E. J. LINDSAY, Pres.

D. W. HULBURT, Cor. Sec.

F. C. DINSMORE, Treas.

To the letters addressed to the State Conventions of Minnesota and Iowa the following replies were received :

Report of Special Committee Appointed to Consider the Proposal of the Home Mission Society.

MINNEAPOLIS, MINN., October 14, 1897.

Dear Brethren: Your Committee, to whom was referred for consideration and report the communication of the American Baptist Home Mission Society, which was presented to the Convention on Tuesday by Field Secretary Rev. H. L. Morehouse, D.D., relative to the termination of co-operative relations that have existed for many years between the Home Mission Society and this Convention, beg leave to report that they have carefully and prayerfully considered

the very important questions raised by the proposal of the Society, and have unanimously reached the conclusion set forth herein.

We recognize with gratitude to God the efficient service rendered by the Home Mission Society in planting and fostering Baptist interests in the region which now constitutes the State of Minnesota during the ten years which preceded the organization of this Convention, and the most generous and helpful assistance which it has rendered to the Convention during all its history in the prosecution of its mission work in this State.

We recognize also, with gratitude to God, that, during this same period, the Society has rendered the same generous and helpful service throughout the vast regions of our constantly expanding country, and has courageously and wisely met and solved the many religious and denominational problems and difficulties incident to its work, which have been the natural outgrowth of our Western civilization.

We also recognize the fact that the growth of the resources of the Society have not kept pace with the increasing and imperative demands upon its treasury ; that there is need for such readjustment of its work as will enable it to meet, in as great a measure as possible, the responsibilities which come with new conditions and opportunities, and that, in such an emergency, it is natural that it should seek the aid of those upon whom its benefactions have been so graciously bestowed in the past.

Therefore, notwithstanding the fact that conditions, similar to those which have moved the Society to seek for some relief for its overburdened treasury, confront the Convention within the more limited field of its work, and that the new departure under consideration would impose new burdens and make increased demands upon the liberality of the Baptists of Minnesota, which could only be met by their more entire consecration to the service of God and to the work of extending His kingdom throughout our State, your Committee have felt constrained to advise that the Society's proposal, in a modified form, be accepted, and, after a frank interchange of views, in conference with the representatives of the Home Mission So-

ciety, Drs. Morehouse, Haigh and Williams, and, after mutual concessions made in the most fraternal spirit, the following arrangement was agreed upon, subject to ratification by vote of the Convention.

1. The co-operation now existing between the American Baptist Home Mission Society and the Convention shall cease on the first day of October, 1902, after which the Convention shall assume full charge of the missionary work in this State, with possibly some exceptions that may arise from peculiar circumstances and unforeseen emergencies, and which shall not make heavy drafts upon the resources of the Society.

2. During the period from October 1, 1897, to October 1, 1902, the American Baptist Home Mission Society shall appropriate for the missionary work of the Convention, in this State, the following sums:

For the period from October 1, 1897, to the end of the Society's fiscal year, April 1, 1898	\$1,750
For the year ending April 1, 1899.	3,000
For the year ending April 1, 1900.	2,250
For the year ending April 1, 1901.	1,500
For the year ending April 1, 1902.	1,000
For the six months ending October 1, 1902	250
Respectfully submitted,	

E. M. VAN DUZEE, Chairman,

On motion the report was adopted.

DES MOINES, IOWA, Oct. 28, 1897.

TO THE BOARD OF THE AMERICAN BAPTIST HOME MISSION SOCIETY:

Dear Brethren: Your communication of Sept. 13 has moved us to give expression to our profound appreciation of the magnificent work the Society has done in the State of Iowa—first, independently, and for nearly twenty years now in co-operation with our State Convention.

During these important years in our history our churches have grown in number from nothing to nearly 500, and a vigorous denominational life has been developed whose influence is now felt in every department of Christian service.

During this time there has been built up and trained an efficient Convention, which with its representative Boards will now be able vigorously to prosecute our State Mission work. Our churches have also been trained by the very conditions in the com-

mission of the Society systematically to contribute to benevolent objects, thus giving a breadth of denominational thought and conviction which is essential to fulness of Christian character and growth.

In view of the great demands upon the Society in its continental work, it is remarkable that it should have continued its fostering care and help to Iowa for sixty-one years.

That it has done so is taken as evidence of the tender solicitude which the Society has ever manifested toward Iowa, and of this consideration this Convention expresses its high appreciation.

You have nurtured and fostered us so long that any proposition looking to a severance of the tender relations of the past naturally gives heaviness of heart. But we realize that the same wisdom which has characterized the operations of the Society in the past is manifested in the proposition that Iowa should become self-supporting after Oct. 31, 1900.

We, therefore, cheerfully consent to your wise proposition, and only bespeak that appropriations from the Society during the next three years will be so graded as to enable this Convention to sustain the least embarrassment while seeking to attain the largest possible preparation for prosecuting the great work originally nurtured in life by you.

To this end, as a result of conference with the representatives of the Society, we ask that your appropriations for our help be not less than the following:

For the year ending Oct. 31, 1898	\$1,250
For the succeeding year.....	1,000
For the last year	500

We wish to say that not the least of the benefits conferred by you upon this Convention, in the prosecution of its work, has been the regular attendance upon our Convention and Board Meetings of the representatives of your Society.

How much of our success, during all these years of co-operation, we owe to the wisdom and experience of Rev. William M. Haigh, D.D., and in more recent years to Rev. N. B. Raiden, cannot be expressed in words. Their counsel and encouragement have been invaluable.

Yours in the service of the Master,

On behalf of the Iowa Baptist State Convention,

WM. AITCHISON, JR.,	F. W. PARSONS,
L. N. CALL,	R. GARTON,
H. W. TILDEN,	E. H. LOVETT,
ALONZO ABERNETHY,	Committee.

Approved by Convention:

MILTON REMLEY, Presiden
E. P. BARTLETT, Secretary,

Richmond Theological Seminary.

BY C. H. COREY, D.D., PRESIDENT.

The Richmond Theological Seminary, at Richmond, Va., is under the auspices of the American Baptist Home Mission Society. The school was commenced in 1867, in Lumpkin's slave jail, and was known as the Culver Institute until 1876, when, for satisfactory reasons, it was incorporated as the Richmond Institute. Subsequently the trustees and the officers of the American Baptist Home Mission Society decided to make it a school for ministers only, and in 1876 the name was changed to the Richmond Theological Seminary.

For a number of years the average age of students was twenty-three; hence, the number of students has not been so large as some other schools of the American Baptist Home Mission Society into which pupils were admitted, although only eleven or twelve years old.

What Has Been Accomplished.

Of the work done since the president now in charge commenced his work in 1868, the following statement may be made: Of students there have been in attendance nearly 1,200; total preparing for the ministry, 640. Some of these graduates are now in charge of institutions of learning, others are professors in seminaries and universities. Seven entered the foreign mission field. Our former students are to be found from Canada to Texas, and in lands beyond the sea. Fifty students, in answer to letters addressed to them concerning the work done since leaving the school, report as follows: Churches organized, 170; Sunday-schools established, 270; candidates baptized, 43,543. More than 100,000 persons have been baptized into the fellowship of Christian churches by the 640 ministerial students who have been under our instruction in Richmond. One of them has baptized about 7,000 persons, married 1,500 couples, and preached 2,500 funerals.

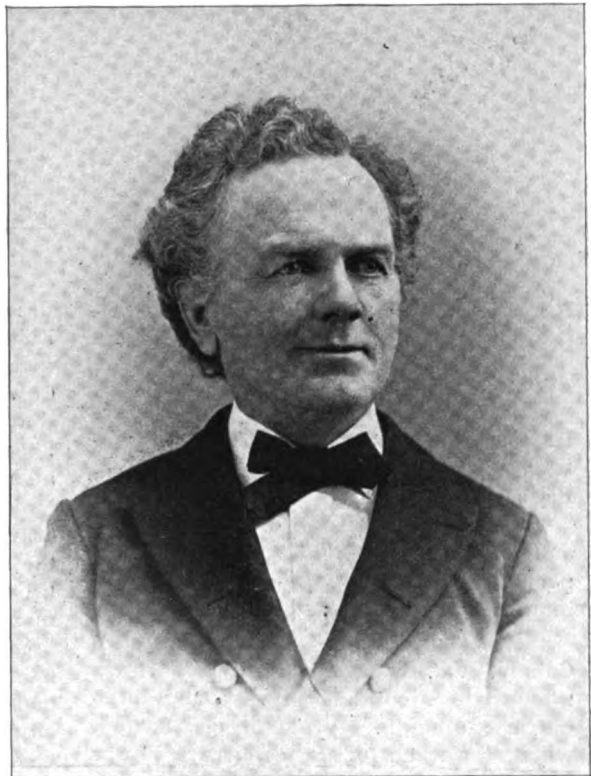
Help is Needed for Worthy Students.

Those who come to us have but little means and must be aided. In the Baptist schools for white people more than 500

young men are receiving aid at an average cost of \$100 per annum. If students from old and rich churches need aid, how much more do the men from the poor churches of the South need assistance? A little will go a long way with us. "It costs the United States in round numbers \$3,500 per year for each cadet" (at West Point) "It has cost the Baptists to train a student at Newton, in round numbers, \$500 a year." It costs for the board of a student at Richmond Theological Seminary less than \$50, and the whole cost for teaching, etc., is only about \$140 per man. A contribution of \$60 from an individual, church or Sunday-school will support a student. A thousand dollars will found a scholarship.

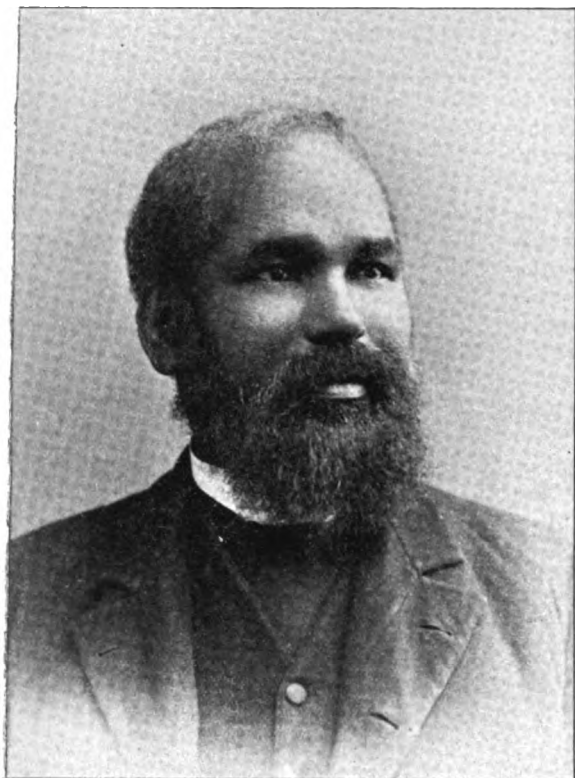
Further Needs.

An enlargement of the teaching force is necessary for the highest efficiency. Our endowment is less than \$60,000, and should



DR. C. H. COREY.

be largely increased. Our library of 5,000 volumes needs a permanent fund of at least \$5,000. The number present, so far this season, is fifty-five. Others have been denied admittance for want of means with which to assist them. Some of them are making great sacrifices to be present.



REV. JAS. H. HOLMES, RICHMOND, VA.

REV. JAS. H. HOLMES ONCE A STUDENT OF RICHMOND THEOLOGICAL SEMINARY.

On the third of October, 1897, Rev. James H. Holmes celebrated the thirtieth anniversary of his pastorate of the First African Baptist Church of Richmond, Va.

The occasion was one of deep interest, and the pastor read to a vast concourse of people a statement from which the following extracts are made :

"I was born a slave in King and Queen County, Va., December 9, 1826. I was brought to Richmond in 1835, and hired out in Samuel S. Myer's tobacco factory, where I worked for thirteen years. I was baptized by Rev. Robert Ryland in 1842. In 1848 I was sold from my wife and two children, and was carried to New Orleans, La. There I lived four years. In 1849 I was crippled by an explosion of a steamboat. My left arm, being dislocated, I was unfitted for working on the levee. In 1850 the slaveholder that carried me to New Orleans committed suicide. In 1851 I mar-

ried my second wife. Her owners failed in business, and they decided to come back to Richmond. In order to get her back to Richmond, they had to buy me, so I returned in 1852 and worked in a tobacco factory two years. In 1855 I was elected Deacon of the First Baptist Church and served in that office ten years. The last two years of the war I kept a confectionery store for a colored man by the name of Mr. Joseph Gregory, on Franklin Street, near the Exchange Hotel. In 1865 Rev. Robert Ryland, a white man, who had been pastor of the First Baptist Church for twenty-four years, and at the same time the president of the Baptist College, resigned as pastor. I was then elected assistant pastor and also clerk of the church. In 1866 the Colver Institute* was established at what was then called Lumpkin's Bottom, which was leased by the "National Theological Institute." Dr. Nathaniel Colver, who was sent here to take charge of the Institute, requested that I should come down and take charge of him and look after the Institute.

In 1867 I was called to the pastorate of the First Baptist Church, which then had a membership of over three thousand. Dr. Colver's health failed him, and the Society sent Dr. Charles H. Corey to take his place. I took charge of him and his family until he moved to the corner of Nineteenth and Main Streets. I went to school under Drs. Colver and Corey about six years. During the pastorate of the above-named church I baptized over seven thousand persons, married over fifteen hundred couples, and preached twenty-five hundred funerals. In a large revival which took place in 1878, we had about four thousand converts in this city among colored people. The first Sunday in June, 1878, I baptized two hundred and sixty, the second Sunday five hundred and ninety-eight, and gave the hand of fellowship to over eight hundred and sixty persons.

"From August, 1867, to May, 1870, the membership increased to 4,683. We then

* This school became the Richmond Institute, and is now known as the Richmond Theological Seminary.

had a reregistration. From May, 1870, to May, 1871, there were dropped from the roll 2,280. From 1871 to 1878 we had the second re-registration. There were then 1,300 dropped. In 1880 a third reregistration was made, and 1,700 names were dropped. From 1880 to 1891 there was a fourth reregistration, and we dropped 1,800. We have now on roll about 2,500 members. I enjoyed good health all through my ministerial work until last fall, when I was taken with rheumatism, and was sick nine months. During the summer I have been able to go around and look after my church work, but I found it necessary to get a young man to assist me."

Mr. Holmes during his pastorate of thirty years built a fine brick church costing about \$40,000. We present an excellent likeness of Pastor Holmes, and a fine cut of the old church † in which Dr. Ryland preached so long. John H. Holmes, M.D., of Winchester, Ky., is a son of Mr. Holmes, and Rev. Dr. Walter H. Brooks, of Washington, D.C., is a son-in-law.

The members who have been dismissed from time to time are found in every State in the Union. On one occasion more than a thousand went out to form a new church.

Wayland Seminary.

BY PRESIDENT GEORGE RICE HOVEY.

The Civil War had not yet ended when, in 1864, plans were matured for a school for the freedmen in the District of Columbia. The next year the school opened in the vestry of

† For a full account of this historic edifice and of Dr. Ryland's pastorate of the church worshipping there, see "Reminiscences of thirty years' work among the colored people of the South," by Rev. C. H. Corey, D.D.

one of the churches, a place devoid of all conveniences, like the birthplace of many of our best schools. The Bible was the text book; ministers the pupils. There they learned to read and explain the Scriptures well enough to be the spiritual guides of their generation. It was not long, however, before the necessity of providing teachers as well as preachers was evident. Larger accommodations were secured in a plain building on I street. The broadening of the work has been fully justified by the result. Christian teachers have proved to be the pastors' most valuable assistants in the church and Sunday-school, in home and society.

Meridian Hill.

In 1873 the present commanding site on



OLD AFRICAN CHURCH, RICHMOND, VA.

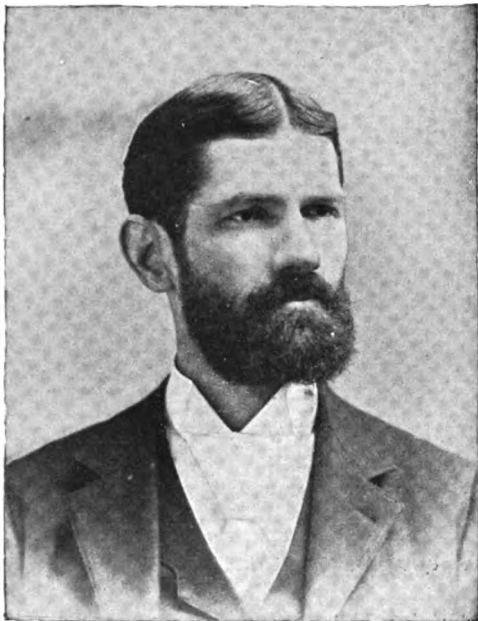
Meridian Hill was purchased, and the boys' building erected. In 1881 Parker Hall was built as a dormitory for girls. These two buildings will accommodate nearly 80 boys and 40 girls. A few years later the boys' dormitory was enlarged by the addition of a chapel named after Abner Goburn, whose munificence made its erection possible.

Last year the pupils, including day-students, numbered 159, of whom 96 were boys, and 63 were girls; 39 were students for the ministry, and 66 were preparing to become teachers. The growth in property, students and scope was due in large measure to Dr. G. M. P. King. He put his brain and heart and his very life into the school.

It is his monument. Taking up the work in 1867, he made the school what it is.

A Christian School.

Wayland is above all a Christian school. The religious purpose of its founders and supporters is kept constantly in view. The study of the Bible claims the attention of every pupil for one period every day. Three general prayer meetings are held and the Sunday-school lesson is taught each week. But more important still is the earnest personal work done by the teachers and students. God has blessed this effort during the last two months by the conversion of six students and of two others who have attended the meetings.



PRESIDENT GEO. R. HOVEY.

The course of study in the early years included little more than the Bible, reading, writing, spelling, arithmetic and geography—but it has been broadened and lengthened as the need demanded and means permitted. Last year there was a normal course, so-called, of three years, corresponding to the first half of the course in the best Northern academies and high schools; an academic course corresponding to the college preparatory course in the North, and an elementary theological course.

Advance Necessary.

For several years it has been seen that in order to meet the demands of the next generation as well as the school met those of the last, a further advance is necessary. Public schools and those sustained by the Negroes themselves are now doing the lower work once done by our institutions. There is, however, a higher work demanded if our preachers are to hold the confidence of the many school teachers and normal graduates and of the occasional educated physicians, lawyers and editors found in the Negro churches of every Southern city. A higher work is demanded if a wise leadership is to be furnished to a race whose power to bless or curse our land is daily growing with its numbers, knowledge and property. In industrial, educational, political and religious life they require leaders of broad education, of wide sympathies and of Christian principle and spirit. Such qualities are not easily developed by secular common schools or by schools supported by the present scant resources of Negro organizations.

Wayland Seminary, accordingly, has this year offered a college course, and has a small class in the studies of the first year. The capacity of Negroes for a college education needs no proof with the history of Colby, Colgate, Brown and Harvard before us. Yet but few can go to those Northern schools. A college, to be accessible to the colored people, must be near them and for them. Such a Baptist college in this vicinity would draw from Delaware, Maryland, the District of Columbia, Virginia and West Virginia—a district containing 300,000 members of Negro Baptist churches; as many as there are white Baptists in New England and New York combined, or in Ohio, Indiana, Illinois, Michigan and Wisconsin.

New Equipment Needed.

It is impossible to do this work with the present equipment. The grounds on Meridian Hill are too limited to allow the school to expand or even to provide room for exercise for the students now there. The buildings are neither large enough nor suitably arranged for the proposed work. A change of location seems necessary; schools of higher grade, as we have seen, are needed. In meeting these conditions, the Home Mission Society, in accord with its policy of concentration in the higher work, has decided to transfer Wayland Seminary and

College to Richmond, where, in affiliation with the Theological Seminary and Hartshorn College for Girls it can provide the best courses of study at the smallest cost. Moreover, in Richmond the Society already possesses ample grounds, finely situated. There the need of such a school is greater than in Washington, and the colored constituency is larger.

Endowment.

But to establish and maintain such a school, even in the most economical manner, will require a great deal of money. The Home Mission Society ought to be relieved of the burden of supporting it by an endowment given by the friends of Home Missions, of education and of the Negroes. Large or small gifts toward an endowment fund of \$200,000 are one of the first needs of the school; a fund small, indeed, when compared with that of our Northern schools, though they can charge high tuition also.

Buildings are needed: chapel, library, recitation hall, dormitories, dining-room, president's and teachers' house, heating plant and gymnasium for the associated theological Seminary, college, academy and normal school—at least eight buildings, costing from \$5,000 to \$2,500 each. Two-thirds of the amount needed, however, is already in hand or promised. The Negro Baptists of Virginia have themselves agreed to raise \$35,000 for education, \$15,000 of which will be used for a building in Richmond; \$18,000 of this has been subscribed, and above \$3,000 collected. To give to this cause is to encourage colored Baptists to help themselves. We still need money to pay for several of the buildings. Plans for five of them have been drawn, and may be seen at the Society's Rooms in New York.

Aid for Worthy Students.

Help is needed for the students. Few of them have parents able to support them in school; often a brother or sister out of small earnings will send the money to pay the expenses of a student. But four-fifths of the pupils are absolutely dependent on themselves. It is almost impossible for them to earn in the summer enough money to pay for clothes, books and incidentals, and meet the charge of \$60 for board and tuition. Every year promising young men and women are unable to return to school, because their money is

exhausted, and rather than run into debt they prefer to work and help send younger brothers and sisters to school. Twenty such students could be helped every year if there were a work and loan fund of \$10,000, the income of which could be used to pay needy students for work about the buildings and grounds, or to loan to them in times of emergency. Their willingness to work proves them worthy of aid. Contributions to such a fund, scholarships of \$1,000 each for the perpetual support of a student, gifts of money, bedding or clothing, would all help young men and women to secure a Christian education which would fit them to fulfill their mission to their people.

It should not be forgotten that money given for these objects will continue to do its blessed work for generation after generation; that it will affect the welfare not merely of individuals, but of a race through its leaders, and that it is used directly for the furtherance of Christian principles and the Christian like spirit.

WILLIAM PHELPS, ESQ.

The Executive Board of the American Baptist Home Mission Society records with deep sorrow the loss it has sustained in the death of William Phelps, Esq., Nov. 15, 1897, in the eighty-fourth year of his age. His first official service for the Society began as a member of this Board in 1854, while in this capacity he has served the Society continuously for thirty-five years, since 1862. For many years, also, he was Chairman of the Finance Committee, where his business ability and experience were of great value. Until the last two years, during which he was partially laid aside by reason of failing health, he was one of the most regular and faithful attendants at the meetings of the Committee and of the Board. His courtesy and geniality, his quiet manner and blameless Christian life, his devotion in other ways to our denominational enterprises, won for him deservedly a large place in the love and respect, not only of his associates on this Board, but of his brethren in general. A good, godly, faithful, useful servant of the Master has entered into rest, and his works do follow him.



ATLANTA BAPTIST COLLEGE

Atlanta Baptist College.

BY PRESIDENT GEORGE SALE.

On a pleasant day in April in the year 1889, a bare hill-top in the western part of the city of Atlanta was the scene of a peculiar gathering. It was a bare and barren spot, but commanded a noble view of the city and of the country for miles around in every direction. At the very highest was an old battery, from which stretched away in two directions the lines of Confederate fortifications, mute reminders of the great struggle between North and South. Near this battery on the day alluded to a strange group might have been seen. Two or three white men, one of tall, commanding presence and whitened hair, surrounded by some fifty or sixty Negro young men. The deep, rich voices of the young men rang out in a hymn of praise. Then followed a short address from the central figure of the group, then a number of fervent prayers and thanksgivings, followed by more singing. The teachers and students of the Atlanta Baptist Seminary, led by the then president, Rev. Samuel Graves, D.D., had

left their smoke-begrimed building by the railroads and had come out to offer thanksgiving to God for a site which had been secured for the erection of a larger and more suitable school building and to consecrate the spot by prayer. Thus in prayer and praise was set apart the grounds on which Atlanta Baptist College now stands. It was a mountain-top experience for those who were present.

A Great Transformation.

A great transformation has taken place in the years that have passed since that day. The hill is now crowned by a noble building, which fronts the city and adorns it; the rough slopes of the hill have been worked down into shapely terraces, and these covered with a soft mantle of green; walks and drives have been made, and young trees and shrubs, and beds of flowers planted; other parts have been put to the less picturesque uses of vegetable gardens and small farming; and Atlanta Baptist College, with its campus of thirteen acres, is fast becoming one of the attractive spots of the city.



GRADUATES ATLANTA BAPTIST COLLEGE, 1897.

The one building has now to serve all the purposes of the college. The basement is given to workshops, laundry, kitchen and dining-room; the first and second floors contain chapel, library, teachers' apartments and class-rooms; the third and fourth floors students' rooms. The building is well adapted for a residence building, but not for effective school work. The class-rooms are small and, with one or two exceptions, poorly furnished; no provision is made for laboratory work; and the need of more room and better equipment is more apparent every year. Our great need is of a new building for school purposes only, providing class-rooms, laboratories, library, etc. Such a building would cost from \$20,000 to \$30,000. There is ample room on the grounds for the building, as well as for workshops and other buildings that the growth of the school may require, and for which funds may be provided. The present building, with its contents and the grounds, are worth about \$60,000; this, with some \$20,000 of invested funds, is the material endowment of the college.

Change of Name.

Atlanta Baptist College has twice changed its name, each change marking an important period in the development of the school. Founded in Augusta, Ga., in 1867, it was known for twelve years as "The Augusta Institute." In 1879, under the presidency of Rev. Jos. T. Robert, D.D., a Southern man, who presided over the school from 1870 till his death in 1884, it was removed to Atlanta, and the name changed to "Atlanta Baptist Seminary." Dr. Samuel Graves was president from 1884 to 1890. Under his ad-

ministration the seminary was removed from its old and very undesirable quarters to its present location. The internal history of the school for the past seven years has been the development of the higher literary courses—rendered necessary by the growing demands of the colored people—and in 1897 another change of name was made, and the institution became "Atlanta Baptist College," the adoption of its new name being marked by the graduation of its first college class, with the degree of A. B.

Georgia is central among the Southern States, as well as being the most populous. Its Negro population is nearly a million (census of 1890 gives 858,815). With its bordering States it has a Negro population of three and a half millions. The Baptist membership of the State is 377,635, the largest of all the States; of this number considerably more than half are Negroes. Atlanta is the commercial and railroad centre of the State. A glance at the map will show its central position not only for the State, but for all the South. No Southern city is so well situated for an educational centre for Negro Baptists.

For Men Only.

Atlanta Baptist College is for males only. There is now an actual attendance of 104; of these, 32 are preparing for the ministry and 43 are preparing to teach; all are receiving daily Bible instruction, and 15 are in theological subjects exclusively. To those who are acquainted with the material condition of the Negro population and the present low prices of all staple products, especially cotton, this attendance seems remarkably good. A careful study of the

situation leads to the conviction that the long-hoped-for return of prosperity will bring with it an overwhelming attendance.

The Outlook.

The outlook for the college was never better than now. An Educational Society of Negro Baptists is about to be formed, whose purpose will be the fostering of educational work in direct co-operation with the Home Mission Society, and with Atlanta Baptist College as the pivotal institution. There is a great revival of interest in the college among the colored Baptists, and there could be no better time for enlargement than now. Whoever will now come to the aid of the college with funds for building, equipment or endowment will give great impetus to a movement that has in it more hope for the Negro Baptists of Georgia than anything that has taken place since emancipation.

What this school has done for the Negro Baptists of Georgia can be seen by those only who go among the Negroes in their church life and in their denominational gatherings. In all the years of its work as Augusta Institute, as Atlanta Baptist Seminary or College, it has been sending out into the State young men who have become prominent as leaders. Its students are pastors of the important churches, leaders in associations and conventions. They are the originators and advocates of every good work and progressive movement.

The Educational Conference which met with representatives of the Home Mission Society in Atlanta on November 30, and which voted for the organization of an Educational Society, already alluded to, was a body of earnest and thoughtful men. The discussions were calm, thoughtful and thorough, and the freest expression of opinion brought the conference into practical unanimity in the work of education. Of those present, all but one were graduates or sometime students of Atlanta Baptist College, and the conference itself revealed to some extent what the results of our work these thirty years had been.

The work has been carried on in the spirit of that April prayer meeting on the college hill. Every year tokens of the divine favor have been given, and, by God's grace, the prayers of that day will bring yet more abundant answers.

Spelman Seminary, Atlanta, Ga.

BY HARRIET E. GILES, PRINCIPAL.

Spelman Seminary is located in the western part of Atlanta, Ga., on one of the most elevated and lovely spots in the city. Atlanta is unsurpassed in healthfulness and on account of its central location, is called the Gate City of the South.

The Basement.

In March, 1881, two women were commissioned by the Woman's American Baptist Home Mission Society of Boston to go South, wherever the providence of God seemed to direct, to teach the colored women and girls. The indications that Atlanta was the place for such a school were unmistakable. The school had its origin in the basement of a colored church on Mitchell street. This room was very uninviting, dark and damp, with no facilities for educational work, except what the brains of its founders could invent. The school was opened April 11, 1881, with eleven pupils. In less than two years the number increased to nearly three hundred. Two additional teachers had been sent by the Boston Society to aid in the work. The basement was overcrowded. Three of the four teachers were obliged to teach in the main room, and one in a room used for storing coal. A more suitable location and buildings were imperative if the work was to be prosecuted with success. The school at that time was called the Atlanta Female Seminary.

"The Barracks."

In the spring of 1883 nine acres of land and five frame buildings, formerly used as barracks for United States troops, were purchased by the American Baptist Home Mission Society of New York. Later, through the generosity of Mr. John D. Rockefeller, who donated the largest amount for the property, the school was named Spelman Seminary in honor of the father of Mrs. Rockefeller. From time to time adjacent land has been purchased until about twenty acres now belong to the institution. Three large and two smaller brick buildings have been erected. The largest annual enrollment in the history of the school has been 842. Since the financial depression the average enrollment has been 560. The yellow fever epidemic, the low price of cotton, together with the prevalence of



H. E. GILES.

S. B. PACKARD.

small-pox in Atlanta have lessened the attendance this year. To December 1, the enrollment has been about 400. The aggregate number of pupils since the opening of school has been over 9,700, of whom over 4,300 have been boarders. The approximate number of different pupils is 4 800. They have come from all the Southern States, Africa, South America, Central America, and Jamaica.

Departments.

The departments of the school are as follows: College, College Preparatory, Teachers' Professional, Academic, English Preparatory, Missionary Training, Nurse Training, Industrial and Musical. For the first time in the history of the school we have this year two in the College Course. There are nineteen in the Teachers' Professional Course. These are graduates from schools in Mississippi, South Carolina, Washington, D. C., and Spelman Seminary. The necessity of normal training is being recognized in the South. The numerous calls for teachers from Spelman who have taken this training give evidence of this fact.

In the Industrial Department instruction is given in cooking, laundry work, dress cutting and making, sewing, fine needle work and printing. All the work of the

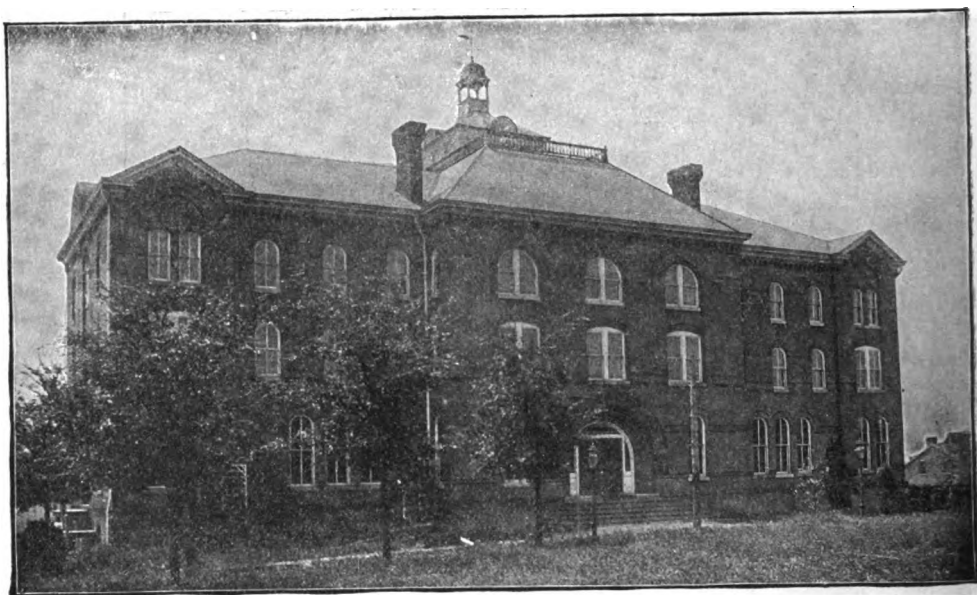
school is done by the girls under the direction of teachers. One hour of domestic work is required of each pupil daily.

The Bible a Daily Text-Book.

There has ever been in the school a deep religious atmosphere. The Bible is a daily text-book. Earnest efforts are made first for the conversion of every pupil, while the upbuilding of Christian character in the whole school is sought throughout the year. Hundreds have been led to Christ. A marked missionary spirit is manifest among the pupils, three having gone as missionaries to Africa, and others being ready to enter the field when means can be provided. Three from the Congo are in school being educated, and hope to return to their native land to carry the Gospel. Weekly instruction is given in missions in both the Home and the Foreign fields, and public meetings are held monthly by the Mission Band, and also by the Congo Mission Circle. The self-denial of many, in order to give to missions, proves their interest in the good cause. Weekly meetings are also held by the seven societies of Christian Endeavor.

A Prophetic Record.

The record of the past years is prophetic of what Spelman may become in the future—namely, a University where every fac-



ROCKEFELLER HALL, SPELMAN SEMINARY, ATLANTA.

ity may be found for the thorough training of colored women who may become wise and God-fearing leaders, the "Talented Tenth", as Dr. Morehouse so fittingly styles them, bearing comparison with their sisters of the more favored race. If the choicest culture and broadest scholarship are needed for white young woman, how much more for this race who have had no ancestral advantages!

To carry out this enlarged plan for future work we need a generous endowment which will give the necessary teachers, equipments and buildings. Among the latter is especially needed to-day a hospital for the care of the sick among the colored people, and the more thorough training of nurses. Our Nurse Training Department is already doing a good work for humanity, but we have not a suitable building nor necessary appliances to carry forward this training in the best manner. To this department should be added a medical course where any young women who may desire to become physicians may have a thorough preparation.

Never are kind acts done
 To wipe the weeping eyes,
 But, like flashes of the sun,
 They signal to the skies;
 And up above the angels read
 How we have helped the sorer need.

Roger Williams University.

BY OWEN JAMES, D.D., PRESIDENT.

Roger Williams University is located at Nashville, Tenn. It is an outgrowth of the work started here in 1863 by the Rev. D. W. Phillips, D.D. At first Dr. Phillips gathered about him a few colored children and began to teach them in the basement of a house on Spruce Street. Afterwards a plot of ground was bought for him in North Nashville, upon which he built a frame house in which he did an excellent work until the year 1876, when the school was moved to its present location. This is just outside the corporation limits, two miles to the southwest from the centre of Nashville. The site consists of thirty acres of land on a gently sloping hill overlooking the city; is high and airy—one of the most beautiful spots in the State. The University has four buildings. The largest is Centennial Hall, 49x185 feet, five stories in height, its basement providing ample accommodations for the boarding department; the main floor devoted to chapel, recitation rooms and offices, and the three stories above furnishing dormitories for 150 young men. The Mansion House is 48x80 feet, four stories high, and provides apartments for some of the lady teachers, and dormitories for about seventy girls. In 1882 a dwelling house was built to accommodate the president's family and to supply other needs of



ROGER WILLIAMS UNIVERSITY, NASHVILLE, TENN.

the college. Another building was erected in 1887 in which a number of the teachers find commodious and comfortable homes. Besides these the Institution has a laundry, a carpenter shop, a barn, a stable and a coal-house.

The work of the school is literary, musical and industrial. Young men receive instruction in carpentry and type-setting; young women in sewing, dressmaking, cooking and general house work. All are required to attend the singing classes, and are carried from the simplest vocal exercises to the interpretation and rendition of difficult anthems and choruses. Those who are able to pay the extra fees required receive instruction in piano and organ playing. The literary department has English, normal, college preparatory and college courses. Much attention is given to the study of the Bible. So far as possible every student in the Institution receives a lesson in Bible every day during the entire time that he is here. Classes are formed, also, for the study of missions and temperance. The aim of all is to train, equip and fit men

and women to be leaders and lifters among their people in their homes, their schools and their pulpits.

Attendance.

The attendance of students this year is less than was expected. The quarantine and business depression caused by the yellow fever, together with the painfully low price of cotton, have kept at home a large number of our very best students. This is felt chiefly among the girls. Though we have fewer boys than intended to come, yet our enrollment of young men at this time is larger than it has been for several years. The young men earn their living while at school by working for white families in the city. Fifty-one of them did this last year. For this reason young men suffer less from hard times than the young women do. These cannot very well earn their living by working while attending school. Last year only eight of them did this. But though the attendance is less than was expected the spirit of work and the devotion to duty are unusually ardent and enthusiastic, both among teachers and pupils. In the highest

and best sense the school year is going to be one of splendid prosperity.

The outlook of the school cannot be other than auspicious. Its location at Nashville, the greatest educational centre of the South, is of inestimable advantage. The school is central and easily accessible to the State of Tennessee, Southern Kentucky, Northern Alabama, and Mississippi and Eastern Arkansas. Its past record and work give it a foremost place in the affections of the Negro Baptists of the Central Southern States. Dr. Phillips' name is known, honored and loved everywhere. The alumni of the school occupy conspicuous posts of influence in the schools and pulpits of the chief cities in these States.

A Fountain of Leadership.

Roger Williams University has given to the Negro Baptists of Tennessee and surrounding States their leading men. These, as missionaries, pastors and teachers, have gone on perseveringly year after year using their trained talents and superior knowledge in preaching the Gospel, bringing men and women to Christ, organizing churches, building meeting houses, teaching Christians morality, striving towards Apostolic discipline, stimulating a missionary spirit, and organizing missionary societies, associations and conventions. Some of this work has been crude, much of it imperfect and all of it, in a sense, but a beginning. Yet the sum total of it in Tennessee is a denomination multiplied in numbers and revolutionized in character. Though the denomination is as yet, in many respects, but on the first steps of its ascent, yet it has broken with the past, its face is toward the future, new life is throbbing in its heart, new ideals are heaving in its bosom, and it is ready to be led forward in a career of attainment and achievement. The prime factor in all this has been Roger Williams University. A school that has done so much is already secure. Its future must be glorious.

What We Ought to Have.

Yet, in order to do the work that needs to be done as it ought to be done many things are necessary. An endowment of two hundred thousand dollars would go far to relieve the American Baptist Home Mission Society of the burden of carrying the school. This would relieve the school management from uncertainty and feverish

anxiety. Policies and methods of work could be initiated that would not need to be revised annually to suit the contents of the collection basket and subscription list.

Besides this, we need more facilities and better implements for our work. A Science Hall is sorely needed, with one room for chemical experiments, another for illustrating mechanical principles, and other rooms to exhibit the subject matters and to teach by means of suitable instruments and apparatus the principles and methods of geology, biology, botany, zoology and physiology. Nothing elaborate is called for. Yet it is indispensable that we have a place where the teaching of the natural sciences ceases to be a memory of words and becomes in reality an observation and knowledge of Nature. Such a place need not cost over twenty-five thousand dollars.

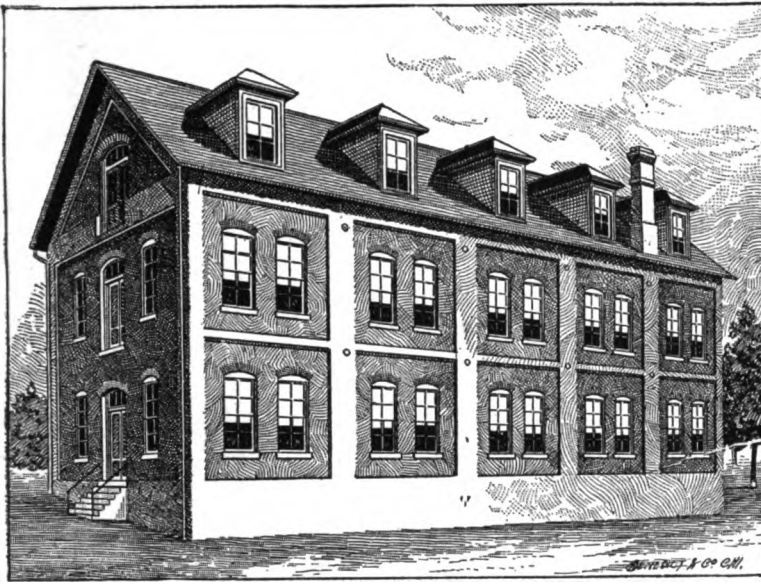
Our present English recitation rooms are too small and are not properly equipped for the best work in this department. It would vastly simplify and improve matters if we could erect a new recitation hall. An industrial hall and a gynasium must be given us if we are to give the Negroes the industrial and physical training which they need.

A little money would go far here—farther than almost anywhere else in the educational world—farther in facilities provided and farther in the outreach of its influence among men for their good.

BISHOP COLLEGE.

BY REV. N. WOLVERTON, PRESIDENT.

Bishop College, Marshall, Tex., one of the leading Home Mission Schools for the education of the colored people, is now seventeen years old. It has grown steadily from infancy until it has a beautiful campus of twenty-two acres; two large brick dormitories to accommodate 110 students, a smaller frame building to accommodate sixteen more; a very fine new brick building for chapel, library, office, classrooms, science laboratories; ample kitchen, dining room, music rooms, teachers' residences, etc., and the brick shop well equipped for manual training. A conservative estimate places the value of the plant, including steam heating, furniture, apparatus, library, tools, machines, etc., at \$94,000. No debt of any kind rests upon the property.



NEW BRICK SHOP, BISHOP COLLEGE, MARSHALL, TEX.

A staff of thirteen teachers and four assistants now teach the following courses : College Work, half the course, two years ; English Theological Course, one year ; Professional Normal Course, one year ; Academic Work, four years ; Grammar School Work, three years ; Model School Work, equivalent to one year. Total, equal to twelve years.

In the above are included (1) a course in Manual Training requiring of each boy 80 minutes a day for four years, and (2) a course in Domestic Economy requiring of each girl 80 minutes a day for three years. Further, to aid students to secure an education, and to foster industry, all the work about the place, including the whole construction and equipment of a large shop, and other building, is done, under instruction, by the students.

The *average attendance* this year will not fall short of 275.

Old students of this school fill the majority of leading and responsible positions among the 500,000 colored Baptists in the State. Her students edit the papers, preside in most cases over all associations, conventions, and boards, and are pastors of the leading churches. They are the leading workers in both home and foreign mission work. They have charge of many of the leading city and public schools. Not less than 600 are now teaching. Some are

doctors, lawyers, dentists, etc., and many are farmers and mechanics. It is the only school of its kind west of the Mississippi. The mass of the people is being slowly educated and the churches are demanding a much more highly educated ministry. We have not the money, and hence, not the teachers to meet this demand.

If you have read thus far you are convinced of

three things: First, the work is of vast importance to the future of the denomination and to the colored people generally; second, the scope of the work is very wide (necessarily so because good schools of any grade for the colored people are very few indeed); third, the staff of workers is very small for the amount of work done (more than 100 classes daily).

Financial.

For last school year the receipts were : Fees paid by students for tuition and board, \$8,451 ; grant from the Home Mission Society, \$5,614 ; grant from the Slater Board, \$2,000 ; grant from Woman's Home Mission Society, \$1,500 ; collected from churches and individuals, \$1,584. Total income, \$19,149.

Expenditures.

For salaries, \$9,114 ; for sundry school supplies and labor, \$1,131 ; for supplies for Boarding Department and labor, \$4,527 ; for repairs and improvement, \$3,755 ; for sundries, unclassified, \$810. Total, \$19,337. Deficit (since paid), \$187.

If you have continued to read to this point you will be convinced of three other things : (1) The income is entirely inadequate for the work ; (2) the salaries are entirely inadequate to retain the best teachers ; (3) the utmost economy is practiced.

You may also perceive a fourth fact, one which gives us all the most present and

painful concern, viz. : Here is a large school, with a very large field, doing a wide and necessary work, and yet it is

A House Built Upon Sand.

All who know of educational institutions of to-day (such as are not supported by taxation) know that an *endowment* is the only rock foundation which can give any promise of permanence. From the above figures you will see that this school depends, year by year, absolutely upon annual votes of boards; boards which change, which may at any time change policy and plans; boards with uncertain incomes, and which are at all times under pressure for grants ten fold beyond their income.

These considerations now stand before our eyes in *Italics*. The foregoing figures are those of last year. Our income for this year is seriously different. On account of a change in policy the Slater Board voted us nothing for this year. A reconsideration gave us \$1,000. Shall we get that next year? Who can tell? The Home Mission Board was *compelled*, by financial considerations, to reduce its appropriations to *all* schools. The Women's Society has deemed it best to withdraw all but \$360. Because of the heroic effort to raise the nearly half a million to cancel Home and Foreign Societies' debts, the president of this school was advised not to canvass for special collections last summer. Total reduction in income, \$3,604. Though we may fully grant that each action of each board was wise and right, yet that does not even "sooth our anguish," as we struggle to hold on to each department of work because each seems to be absolutely necessary.

Endowment Needed.

The time will come when the colored people can give more largely, but all these institutions will die long before they are able to endow them. If they, for another generation, support their churches and do a fair amount of mission work, and support a few minor schools, they will be doing all they can.

Millions are being put in endowments for schools for white Baptists in the North. This is well. The future will show very large dividends, not material but spiritual, from the investment. But, if such be needed for white Baptists of the North, how much more, a thousand times more, are they needed for the black Baptists of the South?

Even the modest endowment of \$100,000, with our present excellent plant, would save this work; would enable it to be made permanent. Such an investment, made for *His* sake, would produce grand dividends, dividends that would be drawn and enjoyed by thousands and thousands of colored youth who need help, and who need it now, and who would be benefited by that help more in proportion than any other people.

Respectfully submitted to all thoughtful Stewards of the Master.



Mrs. B. A. BENEDICT.

BENEDICT COLLEGE, COLUMBIA, S. C.

BY PRESIDENT A. C. OSBORN, D.D.

Benedict College, at Columbia, S. C., was founded in 1870 by the American Baptist Home Mission Society. It was first known as Benedict Institute. Its chief purpose at first was to give at least the elements of an education to the recently emancipated Negro preachers, who were unable even to read the word of God which they essayed to preach. The scope and work of the school was gradually enlarged, and in 1890 the name was changed to Benedict College. On November 2, 1894, it was incorporated under the laws of South Carolina, and became a chartered institution with full college powers.

Chief Benefactor.

The school was founded through the munificence of the late Mrs. B. A. Benedict, of Pawtucket, R. I., whose name it bears. She made large contributions for the purchase of land, for the erection and equipment of buildings, and for a prospective endowment. If the provisions of her will, which, however, is now contested, be carried out, the college will have an endowment of about \$100,000.

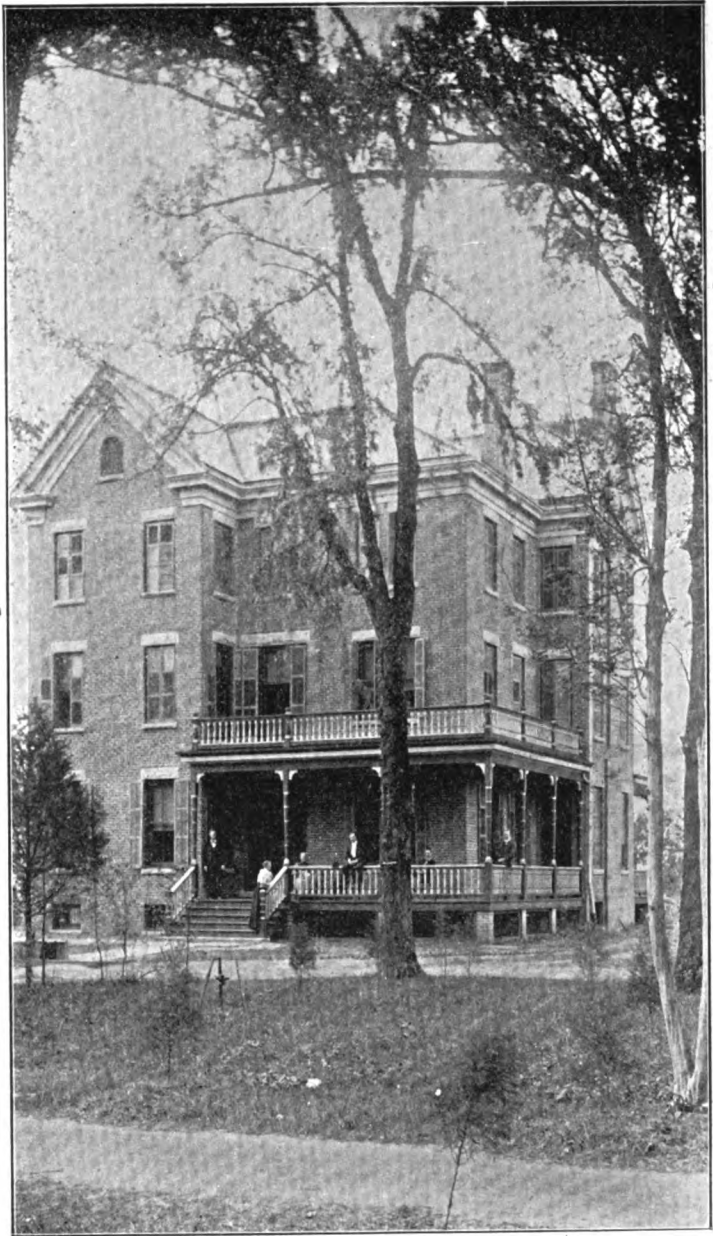
Location.

The college is just without the city of Columbia, the capital of South Carolina, one of the most attractive cities of the South. The east boundary line of the city coincides with the west boundary line of the campus. The campus is a square of twenty acres, covering, if the streets were continued through it, what would be four large city blocks. With its majestic forest trees, exotic trees, climbing vines, shubbery, roses, and flower pots, it is confessedly one of the most beautiful places in or about Columbia. It is away from the noise and dust and diversion of the city, yet easy of access. The Blanding Street Station of the Southern Railway is one block from one entrance, and the electric cars pass the other entrance, connecting with the Union Station and all parts of the city. The situation is on the table land, and the climate is healthy.

Buildings.

There are nine buildings. College Hall, sixty-two feet by one hundred and seven feet, of brick, contains the chapel, used also as a general study room, and the men's dormitories.

Colby Hall, forty-three feet by one hundred and five feet, is occupied by the women. It has a general reception room, used also as a music room, a sewing room, and the girl's dormitories. Morgan Hall, fifty feet six inches by fifty-seven feet, a fine brick building, was built in 1896 at a cost of \$9,000. It is the home of the President and the teachers. The College, twenty-five feet



MORGAN HALL.

square, and the Lodge, a somewhat smaller building, have been put in good repair by student labor, and occupied as men's dormitories. The other buildings are the industrial building, thirty feet by ninety-two feet, the dining hall, thirty feet by seventy-four feet, the laundry, thirty by fifty feet, and Cottage No. 2, twenty-five feet square.

Four of these buildings, College Hall, Mor-

gan Hall, Colby Hall and the dining hall, are just now being wired, and in a few days will be fully equipped with electric lighting.

Students.

At this writing 235 students are enrolled, of whom 130 room and board on the premises. These numbers will be increased at the opening of the second term, December 27, when the proceeds of the cotton crop are more fully realized.

Teachers.

There are eleven teachers, four white men, three colored men and four white women. Five of the advanced students are also doing more or less work as assistant teachers.

Courses of Study.

There are four courses of study. The Higher English Course gives a well-balanced English education that qualifies a student for a first-class certificate to teach in the common schools of the State. The College Preparatory Course gives such a preparation as will fully qualify one to enter any college in the State. The College Course is lower than in the colleges of the North, but substantially the same as that of Furman University, South Carolina College, and other colleges for the white youth of the State.

In the Minister's Course such instruction is given in Christian Doctrines, sermonizing, church polity, and pastoral duties as will give a fair equipment to ministerial students who cannot take a full course in a theological seminary,

Industrial Work.

Industrial work is required of all. Every student works one hour per day for the benefit of the college. For work, above that required, eight cents per hour is allowed on the school expenses of the student. Many pay a considerable part of their expenses in such extra labor. Work is done in printing, shoemaking, carpentering, painting and glazing, gardening, sewing, cutting, making and fitting of dresses, domestic work, cooking and laundry work. The printing office is the only industrial department fully equipped. It has presses, type, and all the appointments of a well-furnished office. It issues a semi-monthly newspaper, *The South Carolina Standard*, the organ of the colored Baptists of the State. The catalogue of the college, and the minutes of many of the Baptist associations of the State, are printed here and much other job work is done. The carpenters have just put a new roof on one of the largest buildings. It is kept constantly before

the students that manual labor is honorable; that attendance upon school does not mean cessation from labor, and that an education puts no man or woman above work.

Expenses.

The charges for boarding students are: For tuition, \$1 per month; for board, room-rent and fuel, \$8.25 per month. The women do their own washing in the college laundry. The men, whose washing is done for them, pay seventy-five cents extra. Day students pay \$1.50 per month for tuition. Music, on piano or organ, is \$2 per month. Many of the students pay a considerable part of these low charges in extra labor.

Object of the School.

We do not endeavor to reach the great mass of the youth of the 700,000 colored people in this State. Our endeavor and purpose is to educate leaders for the people. Above everything else, the colored people need educated, judicious, godly pastors for their churches, and competent, pious teachers for the common schools. This want, with such resources as are at our command, we are striving to meet, and, at the same time, to send out level-headed men, with disciplined minds, to be a leading and an uplifting force in every community, and women who shall purify, sweeten, and ennoble life in the lowly homes of their people.

Urgent Needs.

1. Endowment. The Home Mission Society, now, after a period that marks the life of a generation since emancipation, should be relieved of the enormous burden of these schools for Negroes. Fifty thousand dollars, in addition to what will undoubtedly accrue in the school from the will of Mrs. Benedict, would return sufficient income to render Benedict College permanently self-supporting. Probably no other of the larger schools can be rendered self-supporting for so small a sum.

2. A New Building. The Colored Baptist State Convention at its annual session in 1896 voted to raise \$12,500, the half of \$25,000, to erect a new building that is imperatively needed for a larger chapel, recitation rooms, library, laboratory, and offices. Of that amount \$1,842.46 is already in the savings bank. Small contributions to be added to that amount are coming in from churches and Sunday-schools every week. If the other half of the \$25,000 were pledged by some friend at the North, the Negroes would have a new incentive, and would certainly accomplish the

unparalleled work of raising, out of their poverty, so great a sum for their school.

3. A Steam-Heating Plant. A year ago the apparatus for heating our largest building by steam broke down beyond repair. Stoves were placed in the building to meet immediate necessities, and have since been used with very unsatisfactory results and at greatly increased cost for fuel. A heating plant of capacity to heat all the buildings would remove all fires from the buildings, and when once installed would cost scarcely more to heat all the buildings than it now costs to heat one. Such a plant can be put in for \$5,000.

Better Equipment of the Industrial Department. We would not make Benedict a trade school. The Negro race in its present condition needs cultivated and trained minds, far more even than skilled hands; it needs men who will lead the people aright, far more than it needs men who can earn a living by a handicraft. While, therefore, we would elevate rather than lower the mental training, we deem the manual training, and the learning of trades of incalculable value to those people. The first requisite here is a thoroughly competent superintendent of the Industrial Department, to take this work in hand, and organize and develop it.

5. Beneficiary Aid. Very few indeed of these people, so lately out of bondage, have the means with which to continue in school for an entire school year, much less for several consecutive years. If a large proportion of the ministerial students in the colleges and seminaries at the North need beneficiary aid, these much more. Never, I believe, was there a people so eager for education as this people; never were parents and churches, in proportion to their means doing so much for the education of their youth. Yet it is simply impossible for the ministerial students under my instruction to be fitted and qualified for the ministry as they should be, without aid. Sixty dollars a year is sufficient for each student. With twenty such sixties contributed for a series of years, until this school could have a preparatory, college and theological classes, the Baptist ministry of South Carolina would receive an uplift and an impulse for good that would tell for generations.

I know no place, I can conceive of no place, where some of the Lord's money can be permanently invested, where it will accomplish so much for the uplifting of those who cannot lift

themselves, and for the real and permanent advancement of the cause of Christ, as here among these dark children of Africa, whom we, the whites, held so long in bondage. We owe them a debt we can never pay. There are 140,000 colored members of Baptist churches in South Carolina. This is the only school for the education of their sons and daughters. God never opened so large, so high, so blessed a work to me as this; and I can but believe that he never opened a larger, a higher or a more blessed work to those to whom He has given means than that of co-operating with me in it.

KODIAK BAPTIST ORPHANAGE.

WOOD ISLAND, KODIAK,

ALASKA, Oct. 19, 1897.

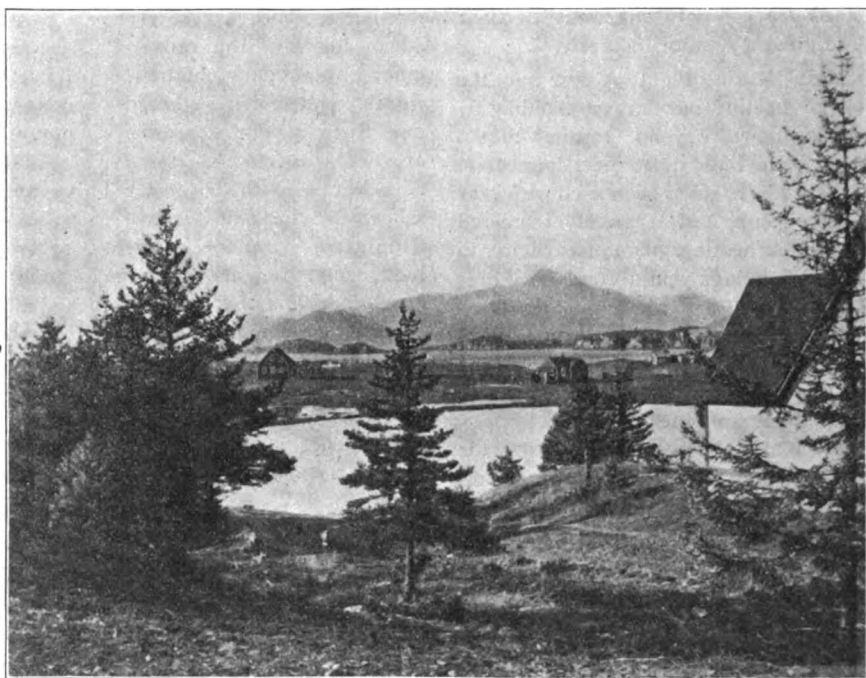
Dear Bro.: Some months ago you kindly invited me to write you something of the missionary work of Alaska for THE HOME MISSION MONTHLY, but at that time other duties hindered. Now that the mind of the public has been turned so thoroughly to Alaska as an El Dorado, perhaps missionary news will be even more acceptable.

An Immense Country.

To one who has not studied the geography of Alaska, her size and extent are astonishing. Even the tourists who have thronged to Alaska for the past few years, drawn by the beautiful scenery and the enjoyment of a salt-water voyage on land-locked seas and channels, see but over the threshold, as almost invariably they return after reaching Sitka, in the extreme eastern portion. So far does Alaska extend to the westward, that California is east of the middle point of a line drawn from Eastport, Me., to its western extreme—Attu Island. From east to west Alaska covers 58° of longitude, while from north to south it stretches over 20° of latitude. Its area is estimated at 531,000 square miles, and its population, in 1890, was given at 32,052.

A Mixed Population.

The people of Alaska comprise Americans, Russians, Creoles and Indians, and in the summer many Italians and Chinese are employed in the salmon canneries. The chief means of subsistence for the natives has been hunting and fishing. Berries abound in many parts, and a few garden vegetables such as potatoes, turnips,



VIEW FROM MISSION COTTAGE.

radishes, cabbage, etc., are raised. Some of the more civilized have cattle.

The rivers in most parts of Alaska are filled with salmon in the summer, and the bays abound with halibut, cod and other excellent fish. It is probable that fishing will soon be the only profitable employment of the natives, as the seal and sea otter, which have been the principal sea animals hunted, are very scarce, and it seems it may not be long before the latter especially will be extinct.

The field is vast, the numbers not great, and the settlements scattered, but here are souls to be won for the Master. Souls that must not be passed by in our efforts to "Preach the Gospel to every creature." Many have never heard the names of God or of Christ except in profanity and have not the least conception of their meaning. Many believe in witchcraft, and lives are sometimes sacrificed to satisfy the demands of that belief.

The Greek Church.

At most of the principal settlements the Russian Orthodox (Greek Catholic) Church has its churches, chapels, priests and teachers supported almost entirely by the Russian Imperial Government. The theoreti-

cal claims and doctrines of this church do not differ materially from those of some orthodox evangelical churches, but in practice it shows its real character. As in any church that exalts the observance of ordinances as the means of salvation, purity of life is accounted of little worth. The people are grossly immoral, given to drunkenness and debauchery, yet strictly punctilious in the observance of all church days, most of which are celebrated by attending church in the morning and drinking the rest of the day.

The leaders of the church—deacons and readers—drink, swear and gamble, yet contend that theirs is the only true church and into it are gathered the saved. The stories of the immorality of some of the priests, if not substantiated by such abundant corroborative evidence, would seem incredible.

As Baptists, we can account for much of the laxity by the unscriptural immersion of infants—setting at naught God's plan of repentance, faith and regeneration prior to baptism and church membership.

The authorities of the church have heretofore used every means to prevent the people from imbibing American ideas, par-



MISSION DAY SCHOOL, KODIAK

ticularly those advanced and advocated by missionaries. However, since the people will, contrary to their orders, send their children to school, they have withdrawn their objections to American schools in part.

It is claimed, at least taught by some of them, that the people are still Russian subjects, and that the Czar will eventually again rule Alaska.

It is estimated that Alaska has a school population of 10,000, of which number about 1,500 are gathered into the twenty-four government and contract schools, which are sustained at a cost of about \$105,000 per year.

Some years ago Dr. Sheldon Jackson, the pioneer missionary to Alaska, and for some years past general agent of education in Alaska, called together the boards of the various missionary societies doing, or about to begin work in Alaska, for the purpose of devising plans to save conflict of labor. At this time, by mutual consent, a different division was apportioned to each denomination. Along the southern coast the Presbyterians were assigned the southeastern portion, where they already had begun work. They now maintain missions at Sitka, Juneau, Haynes and other points.

From Mt. St. Elias to Shumagin Island, a distance of about 1,000 miles, was set aside as Baptist ground. The southwestern portion fell to the Methodists, who have a missionary home at Unalaska.

On the western coast the Moravian, Episcopal, Swedish Evangelical, Congregational and Roman Catholic churches were assigned portions, and are conducting successful missions.

In our district are to be found forty settlements, with a population of 6,112 people. The government supports day schools at Kodiak, Afognak, Karluk and Unga. We have the promise of a government day school here at Wood Island as soon as the appropriation will permit. This will be an advantage to us in saving the salary of one teacher, as we have heretofore had our own school nine months in the year.

A Lonely Station.

The only mission station in our district is the one at Wood Island, which was begun by the Woman's American Baptist Home Mission Society in 1893. Rev. W. E. Roscoe was appointed to come to Wood Island to superintend the building and conduct the work. The first child was received July 4, 1893. For two years Mr. Roscoe and his wife labored earnestly in the development

of the work, during which time twenty-four children received their care in the home.

In the summer of 1893 Miss Carrie Currant was sent as teacher, but was compelled to return in November on account of ill-health. In September, 1894, Miss Lulu C. Goodchild arrived as re-enforcement, and continued with the work until after she was married, this past summer. Mr. Roscoe having resigned to return to the States, my wife and I were appointed to take charge, and arrived on the field June 5, 1895. In the following September Miss Hattie B. Snow was added to the force of workers, but was compelled by broken health to return to her home last summer.

Upon our arrival we found eighteen children in the home. Since that time four-

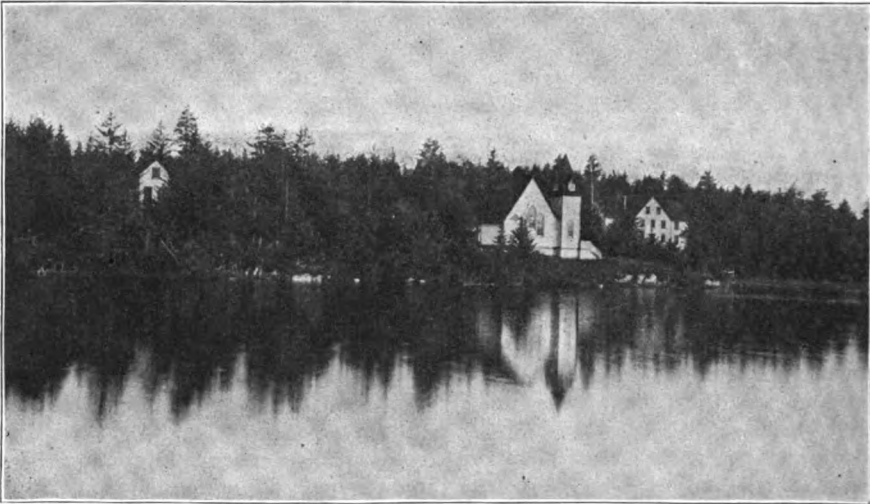
Commissioner; others still are received from parents who pay a nominal charge for their care.

The boys are taught gardening, use of tools, care of stock, etc. They cut the trees for wood, saw and chop them up for use, carry water, fish and hunt. The girls are taught to wash, iron, scrub, sew, bake, cook, mend, and care for the house.

Religious services are held every day, and in these the children take great interest and enjoyment. They sing and recite Scripture, and make the services largely their own.

The children are contented and happy, and give no trouble in management.

In the past year and a half several improvements that add much to the value



COTTAGE, CHAPEL AND MISSION, KODIAK.

teen have been added, making thirty two who have received our attention—thirty-eight different ones in all since the mission opened.

Of the thirty-two, six have gone beyond and one was withdrawn by her father, leaving at the present twenty-five—twelve boys and thirteen girls—ranging in age from two and a half to eighteen years, in our care.

These children have been received upon different conditions—some have been apprenticed by their parents to the mission until they become of age; others—waifs—have been apprenticed by the United States

and appearance of the premises have been added. First was built a woodshed twenty by thirty feet, for storing and cutting wood, with rooms above for play-rooms, shop and storage—a very essential improvement when we consider the number of rainy days for which Alaska is noted. Next followed a cottage, situated at a distance of about two minutes' walk from the orphanage, for our own use. Last, but more important than the others, came the chapel.

It contains one room twenty-six feet square, one twelve by twenty feet, and a tower eight feet square. The whole was completed at a cost of \$600. The Mis-

sionary Society paid one half, the other half being raised here or sent by friends for that purpose. The North American Commercial Company, which does business here, furnished the labor gratis. The church is now out of debt, but has not been seated yet, although provision has been made for that.

A Baptist Church.

July 26, 1896, the Wood Island Baptist Church was organized with six members; since which time one, the oldest girl of the orphanage, has been added by baptism. All the older children say they love Jesus, and wish to live for Him, and they can answer satisfactorily such questions of doctrine and belief as are usually put to candidates for baptism, but we shall not hasten to baptize them until their lives show they are really Christians.

While much time, labor, patience and strength must be expended in keeping these children clean, warm, clothed and fed, the great purpose of the work is to win souls to Him for whom all the work is done, and, if possible, to train these children so that they may become leaders among their people.

Our day school is open to the children of the native villagers. Last year, notwithstanding the opposition of the priest, we enrolled twenty-one of them. For the past two winters night school also has been held for the benefit of young men and youths. The attendance was gratifying.

Last year it was my privilege, during the summer, to preach to the people at Kodiak, two miles distant, across the bay, every other Sunday. The services were appreciated, and would have been renewed this summer, but, being the only man on the place, the demands on me for manual labor made it impossible to do so. The Society has already voted to employ an industrial teacher, and after he is secured there will be more time for outside missionary work.

There are several other places in our division fully as needy as this. Kayak, Nuchek, Afognak, Cook's Inlet, and Karluk are centres where missionary work ought to be begun. At Kayak there is quite a settlement, and it is also a trading centre for inland Indians, but no religious influence of any kind is to be found. Six of our children are from there, and it is hoped that eventually they may carry the word of truth

to their people. Before they are prepared to go many will be beyond help.

Some of these places can be visited occasionally by the workers here when the force is increased sufficiently. We are hoping for increase in the near future. The cost of our present work is estimated at \$4,000 annually. We could expend twice that amount to good advantage in the advancement of Christ's Kingdom. The work has grown steadily, and, we believe, when God's people become more generally acquainted with its needs the necessary help will be forthcoming.

This will leave by our last mail, and for five months we will be shut away from the world, unless some schooner shall come before that time.

May we not expect the prayers of God's people for a blessing on His work in the one Baptist Mission in Alaska?

Yours in His service,

CURTIS P. COE.

A BRIGHTER DAY FOR GEORGIA BAPTISTS.

BY THE FIELD SECRETARY.

A brighter day has dawned for the colored Baptists of Georgia. Numerically they are a great host; in point of achievement along missionary and educational lines they have little or nothing of which to boast. The whole 235,000 colored Baptists of the State give on an average probably not more than \$3,000 for their missionary and educational work through their general organizations. True, they are not wealthy, but many are in good circumstances, and under right conditions ought easily to raise from \$10,000 to \$15,000 for these purposes annually.

Three chief causes of their inefficiency may be named: Lack of harmony, lack of a clearly defined policy and methods in organized work, and lack of fidelity in the administration of benevolent offerings.

For many years mutterings of discontent were heard because of selfish and domineering leaders, against some of whom worse things were charged. About four years ago an influential portion of the denomination openly revolted and organized a new Convention. Rivalries, recriminations and general discord resulted. Both bodies sought adherents in every part of the State.

The Home Mission Society and the Home Mission Board of the Southern Baptist Convention decided that co-operation with the colored Baptists of Georgia was out of the question while such a state of things existed; for to select one body for united effort would in effect be to pass adverse judgment on the other and provoke its antagonism, while co-operation with both could not be considered. They were told that as soon as they should get together we were ready to join hands with them. But matters remain unchanged and the missionary work in the State is practically at a standstill.

The lack of a clearly defined policy and good methods in their organized work has been productive of such irregularity and weakness in their undertakings that but little has been accomplished, and as a result the churches, losing confidence in the management of affairs, have withheld their offerings. Agents of the conventions do well if they secure sufficient contributions for their salaries and expenses.

Money contributed by the churches for missionary work has vanished, evaporated or leaked away and left the barrel empty of funds for missions. I am only repeating what leading colored men in a position to know openly affirm. But this is not wholly peculiar to Georgia. Too often elsewhere there is lack of fidelity in the use of missionary funds which are often misapplied for various other purposes. A result of all this is that multitudes will no longer give to the convention.

Many of the best colored brethren of the State have deeply deplored this wretched state of things, but have seen no practicable method for reorganization on a better basis. They have seen colored Baptists of other States entering into co-operation with other organizations whose counsels and money resulted in untold blessings to them, while the Baptists of Georgia were retrograding instead of advancing. Many, therefore, were prepared to consider any measure that gave promise of better thing.

The whole situation was also repeatedly considered by representatives of the Home Mission Society in New York. In the spring of 1897 the Corresponding Secretary of the Society prepared a communication to the Baptists of Georgia concerning co-operation with the Society in educational work alone,

making alternative proposals of a liberal character, which would stimulate their gifts for this object, and also satisfy their ambition to have a larger measure of responsibility for the management of all educational work for the colored Baptists of the State. Inasmuch as a union of the two conventions seemed impossible, it was suggested that they organize an Education Society, for the prosecution of this work, in co-operation with the Home Mission Society.

The Superintendent of Education, Dr. MacVicar, attended the meetings of the old convention in June, and of the new convention in October, to present and explain these matters. Notwithstanding strenuous opposition by a few, the old convention, almost unanimously, voted in favor of the plan, while the new convention entered heartily into it. Both declared, "That it is the plain and imperative duty of the colored Baptists of Georgia, who have at heart the education and elevation of their race, to form themselves into an Education Society, which shall systematically and effectively encourage and support all of the educational interests of the Baptists of the State." Each body also appointed a committee of twelve of its best men "to confer with each other, and with representatives of the American Baptist Home Mission Society, in reference to calling an Educational Convention, for the purpose of considering all the educational interests of the denomination, and for the purpose of organizing the said Education Society, etc."

The Atlanta Meeting.

Pursuant to such action these committees met in Atlanta, at Spelman Seminary, November 30, 1897. Fourteen members were present, the fifteenth arriving too late for the meeting. Both conventions were nearly equally represented. There were present also the Principals of Spelman Seminary, the President of the Atlanta Baptist College, the Society's Superintendent of Education, and its Field Secretary. The meeting organized by the appointment of Rev. W. J. White as Chairman, and M. C. Parker, Esq., as Clerk.

After the presentation of the whole matter, by Dr. MacVicar, including a suggested Constitution for the Society and terms of co-operation with the Home Mission Society, there was full and free discussion by every member of the committees, the ses-

sion continuing, with a slight intermission, from about 11 A.M. to 5 P.M. In general, these brethren expressed themselves intelligently and forcibly, and with a keen perception of the varied aspects and bearings of the subject. Only two opposed the plan, and, on the vote for its adoption, there was but one in the negative. The sentiment of the Conference was overwhelmingly and emphatically in its favor. Accordingly, it was decided to issue a call to all the colored pastors and churches of Georgia for the appointment of delegates to an Educational Convention, at Macon, Ga., February 16, 1898, to organize an Education Society, and to take such other action as may be deemed necessary.

Utterances at the Conference.

We have not space for the interesting synopsis of addresses made at the Conference, but give a few statements to show the quality thereof:

Dr. C. T. Walker said: "I favor the plan. I believe this is the way by which we may be united. I am not so wedded to our existing conventions as to be afraid that a new organization will destroy the old ones. What if it should be God's way of getting us together? The people want to do right and go right. The trouble is with bad leaders.

"I want to have ourselves go on record that we have the greatest confidence in the Home Mission Society, which has done so much for us. This proposition is but another step by the Society to develop self-reliance on the part of the colored people. Some people can help, by doing what the people did when the four men let the palsied sufferer through the roof to be healed by the Saviour—they can just get out of the way for the Lord to work."

Rev. D. S. Klugh: "This is a vital issue; we should be far-sighted and broad-minded. Old convention matters should have no place in this discussion. Decide the matter purely on its merits. This plan puts before us something definite to work for, and on better methods. It is better to do something, even as an experiment, than continue to do nothing or do wrong."

Rev. E. R. Carter: "I favor the call for the convention. The Home Mission Society has been our great helper for twenty-five years, or more, and has spent hundreds of thousands of dollars for our benefit. They have

only our good at heart. If we reject this plan, we virtually say to the Society: 'Let us alone.' The reason why we have not done anything is because we have had nothing definite before us, and the people will not give any more when they see their money absorbed for other purposes, and nothing to show for it. It is our duty to press our people to do good things. This is the best proposition ever made to us."

Rev. E. P. Johnson: "We have heard about divisions and getting together. One of my churches was all torn up when I took it. The people wanted me to straighten things out. I urged them first to get a bell; then I got them to put new seats in the house. Then we paid some old debts. At the end of this the people were united and the church was prosperous. Brethren, let us get the new bell—this Education Society—and it will bring us together."

Rev. R. C. Roberts: "If ever there was a time when educational work jointly needed to be done, this is the time. We have failed in mission work. This Education Society will be a fixed channel for systematic work, and all money given will go the object. I am for this Society, heel and toe, head and foot, heart and hand, body and soul."

Rev. T. H. Dwelle: "I am here at the bidding of my constituency. I am going home to tell them to go into this arrangement. We need to get together."

M. C. Parker, Esq.: "This proposition is all right. It is a splendid invitation that we cannot afford to reject. It gives us larger representation on the Board of the college, as many teachers as we may support, and other things. If we reject this, we have another quarter of a century before us for doing nothing."

Rev. W. J. White: "I do not believe I have every presided over a meeting of greater importance than this to the interests of the Negro Baptists of Georgia. Your decision to call the convention has my hearty concurrence. I believe this day will be memorable in the history of the Negro Baptists of Georgia. And now to the success of this movement: Let us, in the words of the signers of the Declaration of Independence, pledge our lives, our fortunes, and our sacred honor."

Others spoke in the same strain. Upon adjournment, the members sang "Blest Be the Tie that Binds," and everybody shook

hands with everybody else while the hymn was sung.

It was an auspicious day for the colored Baptists of Georgia, for there is no doubt that this is the beginning of a new era in their history, and that they are about to gird themselves for grander achievements than ever yet attempted.

A Plea for Shaw University.

President C. F. Meserve writes :

"The sum received from our students barely covers the cost of board, fuel and light, and yet we provide furnished rooms. We are greatly in need of mattresses and bed furnishings of all kinds. Our supplies along these lines are nearly exhausted and there are no funds at hand for renewals. We can depend very little upon the colored people for outside help this year, on account of the hard times. Cotton is lower than it has been, with one exception, for fifty years, and all crops were cut short by the severe and prolonged drought of the last summer. We also need money with which to provide chairs and desks for several of our school rooms. We have scores of pupils who are obliged to sit upon settees and thus have no opportunity of doing written work. Doubtless all of the Home Mission Schools in the South are in need of help, but it would be difficult, if not impossible, to find one at the present time that is in such straits as Shaw University.

"We ought to receive, during the next six weeks, at least twenty-five boxes and barrels of clothing and other supplies. It would be better for Sunday-school classes, sewing circles, Christian Endeavor, and other societies, to send money instead of forwarding bolts of cotton cloth, as has been frequently done. Cotton cloth of all kinds can be purchased as cheaply, if not cheaper than in the North. Where societies are willing to make up the articles desired, this will be a great help, and, of course, the material will then have to be purchased in the North. Will not many of our friends come to our rescue in this time of great need?"

FORM OF A BEQUEST TO THE SOCIETY.—

"I give and bequeath to the American Baptist Home Mission Society, formed in New York in the year eighteen hundred and thirty-two, the sum of——— for the general purposes of said Society "

The *Macon Telegraph* says that since January 1, 1897, there have been in the United States an aggregate of ninety-seven lynchings, or a little more than twelve per month. Texas heads the list with a record of nineteen; Alabama is a good second with twelve, Mississippi is not far behind with ten, Georgia and Louisiana have eight each; Tennessee, seven; Florida, six; South Carolina, Kentucky and Arkansas, five each; Missouri, three; Virginia, two, and Arizona and Maryland, one each. In the North, California, Ohio, Nevada, Alaska and Illinois have had one each; of the victims of these lynchings, eighty have been Negroes, fourteen whites and three Indians. Of the Negroes, the great majority were lynched for the crime of murder, only fourteen having thus been punished for outrage or attempted outrage of women. The contention that the latter crime is the main cause of the administration of this irregular and unlawful punishment is thus shown to be without foundation. The lawless and savage impulses of the communities among whom it occurs afford a sufficient explanation of its cause, and the only true one.—*New York Daily Tribune*.

PER PACEM AD LUCEM.

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that Thou wouldst take from me
Aught of its load;

I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.

For one thing only, Lord, dear Lord, I plead:
Lead me aright—
Though strength should falter and though heart
should bleed—
Through Peace to Light.

I do not ask, O Lord, that Thou shouldst shed
Full radiance here;
Give but a ray of Peace that I may tread
Without a fear.

I do not ask my cross to understand,
My way to see;
Better in darkness just to feel Thy hand,
And follow Thee.

Joy is like restless day; but Peace divine
Like quiet night;
Lead me, O Lord till perfect day shall shine—
Through Peace to Light.

Wichita Baptist Mission—Anadarko, Okla. Ter.

BY REV. D. NOBLE CRANE.

The mission was established in 1890 by Rev. G. W. Hicks, a missionary of the American Baptist Home Mission Society, for the primary training and evangelization of the children of the Wichita Christians. More than one hundred children have received training in the school. Ten of the boys and girls have been converted during the present administration, and are now members of the Wichita church.

Its Location

is on the Wichita reservation, three miles north of Anadarko, Okla. Ter., and about twenty-three miles west of Chickasha, I. T., on C. R. I. & P. R.R. It is located on an allotment of 160 acres of land given by the Indians for school and missionary purposes, all of which is inclosed, on which is a farm of forty acres, the balance being used as a pasture for the mission stock of cattle, horses and pigs.

Its Equipments

are two two-story buildings, about sixteen by thirty feet, in the form of an L, in which the superintendent, teachers and children all live. The superintendent and his family have the rooms which, with the sewing room, occupy the first floor in one, with the boys' dormitory above; the matron's kitchen and dining rooms below, and teachers' and girls' rooms above in the other building. There is also a frame chapel, twenty-four by forty feet, twelve-foot wall, for the accommodation of the school and church services. A small laundry, store-room, corn bin and chicken house make up the outhouses.

The Attendance

for the present scholastic year is eleven boys and fourteen girls, seven of whom are Christians, some of them willing to engage in prayer or talk to their fellow students about their soul's welfare. The school could accommodate fifteen more, but on account of limited means, in the way of clothing, we felt that we were unable to provide for more than we have.

The Outlook

would be hopeful if there were good,

commodious buildings for the teachers and children to live in, and a good, up-to-date, well ventilated and attractive school building in which to carry on the school work. Present equipments do not fairly represent the enterprise of the Baptist denomination, and so the mission suffers in consequence of unfavorable comparison with other educational interests in this section of the country. On this reservation are about one thousand Indians, four hundred of whom must be children, and accommodations for one hundred and forty all told.

The mission needs a more abundant supply of water, which can be obtained by putting down a larger well, or the digging of an additional cistern. There should be a good windmill to elevate water, so that we might irrigate and cultivate a good garden. It also needs a good workshop, with a bountiful supply of tools, in which all the farm and shoe and harness mending could be done, and in this way teach the boys how to do all that is necessary about a farm.

Incidents.

(a) The Kuchi chief placed his children here, because he desired they should have Christian training in addition to what they usually obtain in the Government schools. Since that time the chief has died of consumption. When his health became enfeebled, he came to the mission, that he might be cared for by the missionaries and be buried near the school of his choice. He was given decent burial, and sleeps his last sleep about one hundred yards west of the mission chapel.

(b) Chief Stevenson, of the Wichitas, almost disowned by the ghost-dancing part of his tribe, remains faithful to the school, and two of his children are converted.

(c) Caddo George, one of the chiefs of the Caddos, almost disowned by his tribe because he became a Christian, delights to express his friendship for the school; has his grandson in the school, and says he desires that "Harrison" shall be a preacher. Five of the children of his tribe have been baptized.

(d) Two old men of the Caddo tribe, on Thanksgiving Day during the services, said they desired to be Christians. May we not take this as indicative of the fact that the Lord is opening their hearts to the reception of the truth as He did Lydia's of old?

MISSIONARY DEPARTMENT.

CO-OPERATION IN MISSOURI AND KENTUCKY.

¶ The plan of co-operation in work for the colored people has been extended into two more States, making now six in all. After correspondence on the subject, the Field Secretary of the Society attended the Colored Baptist Convention of Missouri, at Jefferson City, in October last, when that body voted to enter into the arrangement. Among the colored Baptists of the State are a goodly number of able, educated men who are ready for any forward movement for the betterment of their people. Rev. H. N. Bouey, for several years missionary of the Society and of the Convention, was selected as General Missionary and Rev. John Goins as District Missionary. Bro. Bouey is held in the highest estimation both by the white and by the colored Baptists of Missouri.

The White General Association was held the following week at Mexico, Mo., and was also attended by the Field Secretary, who was most cordially welcomed and heard on the subject of co-operation and related matters. The sentiment of the body was emphatic for the proposed union of effort, and the new Board was instructed to do what it deemed necessary in this matter. Accordingly, at its November meeting the Board decided to proceed and united with the other bodies in the appointment of the brethren mentioned as missionaries.

For many years the Society has co-operated with the colored Baptists of Kentucky in the support of a State missionary as well as in the maintenance of the school at Louisville. In response to overtures from the Society, after consultation with the Home Mission Board in Atlanta, committees from the White General Baptist Association of Kentucky and the Colored Baptist Convention met the Field Secretary of the Society at the Walnut Street Baptist Church, in Louisville, Dec. 4, 1897, to consider the subject. The session was pervaded throughout by the most fraternal spirit. It was unanimously decided to adopt the plan, and all necessary arrangements were made for putting it into effect Jan. 1, 1898, by properly districting the State and selecting mission-

aries who were recommended to the four co-operating bodies for appointment. Rev. P. H. Kennedy, who has been at the head of the State work for years, was chosen as General Missionary. The white as well as the colored brethren honor him for his high Christian character and general ability, and the work can but prosper under his faithful attentions. It may be remarked, in passing, that Bro. Kennedy was a student at Roger Williams University, many years ago; so that we are harvesting now from the sowing then. Rev. J. E. Wood, of Elizabethtown, District Missionary, is a younger man, a graduate of the State Normal School, a successful pastor, and a man of much promise. With great hopefulness we look for a brighter future for the colored Baptists of Kentucky in their organized missionary activities. The fraternal and sympathetic spirit of their brethren representing the white Convention was most gratifying. They seemed as glad to unite in the work as were their colored brethren to have them do so.

Thus, link by link, is the chain of Christian co-operation extending, blessedly binding together Baptists of the North and the South, black and white, in brotherly love and service. May the chain be lengthened and the bond be strengthened!

Systematic Beneficence in Ohio.

It is gratifying to be told that in every Association in Ohio a committee has been appointed whose duty it is to secure, if possible, systematic contributions from every church within its bounds. Of course, that committee has a great work to do. It will require time and patience and a good conscience. Those who undertake to do the work must believe in it and must have the spirit of continuance. It may not be difficult to get every church to make a contribution to some one of the various objects recommended to it; but the difficulty will be to get every church to adopt a plan of systematic canvass of its own membership, so as to get something from every one for a given number of objects each year. But that is what must be done, if we would hold a place of respectability among the denominations or maintain clear consciences among ourselves. The suggestion of Brother Rhoads that it is advisable that the

same committee be continued from year to year, provided it is a good one and willing to work, seems to us good. Until the members of a certain committee have become fully persuaded that they cannot accomplish the work assigned to them, they should be kept at it, since those who have heartily begun such a work can carry it on more efficiently than can new men. But it should be made evident that those under appointment are earnest and zealous in their work, and are in full sympathy with the movement.—*Journal and Messenger.*

The First Italian Baptist Church of New York City.

It is with deep thankfulness to God that we submit the following to the readers of THE HOME MISSION MONTHLY:

Many people do not know of the good work being done among the Italians under the auspices of the New York City Baptist Mission Society.

The work was first started in November, 1893, thirteen being present at the first meeting. The number increased rapidly, and an intense desire was manifested to hear the simple Gospel of Jesus Christ, which has resulted in the conversion of many who were formerly bound by the chains of superstition and idolatry.

As the majority of our American Christians do not come in close contact with the Italian people, they do not realize the condition of their religion, and consequently put them on a level with other Catholic nations.

The Papal opposition to the Italian nation with Rome as its capital, the extravagant abuses of the clergy, their avarice and the liberty that has given opportunity to find the truth, has alienated in a general way a large number of Italians from the Church of Rome, so that they are fast drifting into infidelity, and we feel our Protestant friends are, to a certain degree, responsible, unless they come to their rescue.

We feel encouraged that the Lord has helped us to accomplish some good "In His Name."

Since the work was started four years ago, ninety-six have been baptized; notwithstanding the many changes—some having gone to Italy and other places, as well as a number being removed by death—

we have on our membership roll seventy-five members, the majority residents in the city.

We have also nearly 200 bright boys and girls in our Sunday-school, and in winter 100 girls in our industrial school, beside other meetings for boys and girls, and a Baptist boys' brigade.

Our out-door meetings in Mulberry Park Bend have done great good. What we specially need in order to carry on the work more successfully and to reach a larger number of our people is to have a church in the Italian quarter. Large numbers could be gathered in, especially after the open air meetings, as they would not have to cross Chatham Square, which is the chief objection raised, and hundreds more children could be gathered in the Sunday-school.

At Mariners' Temple there are three distinct nationalities worshipping; so that we are very much cramped for room, and cannot carry on the different branches of work we would like to. Our earnest daily prayer is, that God will lay it on the hearts of our American brethren to build a house for us in the midst of our own countrymen.

AGOSTINO DASSORI, Pastor.

Arkansas—Little Rock.

October 10, 1897,

Dear Bro: Your esteemed favor of 8th inst., requiring answers to such questions as will shed light upon the work in my field, is before me. Please allow me to say, before attempting to answer these questions, that you lay a task upon me which makes me a little timid, for, when work has been performed by myself, and it has been successful, I speak of it only in a general way, preferring some one else to say whatever can be said of it in a commending way. But, in this case, I shall endeavor to give a full and complete answer to each question asked:

(1) I have been engaged in this work nine years.

(2) I devote my whole time and strength to the work, depending on nothing else for a livelihood.

(3) Work consists chiefly in evangelistic service, organizing churches and Sunday-schools; looking after, building, and repairing church-houses, conducting institutes

for preachers, deacons and Sunday-school workers, and supervising district mission work.

(4) As I look back over the period in which I have been in the work, I can see in many of the churches crowds of working Christians who were baptized at my meetings; I can also count a much larger number of suitable church-houses, built on property owned by the congregations, and still the work of building and repairing goes on. In some parts of the State there are some very strong churches and Sunday-schools organized by myself; in many parts of the State the preaching is decidedly improved, owing to the fact that sermonizing is extensively taught and discussed in my institute work; the services in church are orderly, preachers prepare something to say, and much of the old-time folly in the pulpit is forever gone.

(5) As to the American Baptist Home Mission Society, the people in my field rejoice to hear its name, and are only hoping for the day to come when they can shoulder their responsibilities side by side with those of the North who contribute to the work of the Society. In any of our meetings, if anyone speaks anything that seems to reflect upon the Society, he meets with stout opposition from every part of the meeting-place.

(6) Referring to the American Baptist Publication Society, brethren in my field look to that Society as the headquarters for their books, notwithstanding many of the Sunday-schools are getting lesson-helps from the Colored Board at Nashville.

(7) The entire denomination is in harmony with the College at Little Rock, and many of the district associations are in co-operation with it, contributing annually to its support. It is worth while to mention, however, that the people will do more from year to year as they learn more of their relation to the College and its worth to them.

(8) As to my relation to the College, I was with it from the beginning, and am still with it, taking collections for it, getting students to attend it, and getting individuals to increase their personal contributions to it. I can get testimony from the faculty that I secure more subscriptions for *The Vanguard*, the College paper, than any other ten men in the State.

Very truly yours, J. H. HOKE.

Massachusetts—Salem.

The French Baptist Mission is very encouraging, although the priest denounces us from his pulpit; and more than that, during the summer months we had open-air services every Sunday afternoon right among them; we had from 300 to 600 listening attentively to the Gospel of Jesus Christ. To our great surprise we had the priest with us four times, but not to listen, but to try and send home those of his flock who were listening to us; but he did not succeed very well, as only a few went away.

As it was my custom in these meetings to give an invitation to come to our hall where we held our meetings, I gave it a little different than I generally did. I used to say, "Come to our meeting; it won't cost you anything to come in or to sit down; there the Bible is read in French, the singing is in French, the prayers are in French; everything that is said is in French, and everyone who speaks French can hear and understand for himself, and judge for himself, if what we are saying is according to the teaching of Jesus Christ."

We have from six to fifteen Romans who come to our meetings. When I gave this invitation for the first time, two old men came in and sat in front, but not with the others; they listened and approved with their heads and speaking to each other, saying aloud, "That is good." After the meeting they came to me and shook hands and thanked me very much, and told me why they had come. They said, "When you gave the invitation to come, that 'everything was in French,' we did not believe you, and we had come on purpose to catch you in a lie, and denounce you openly next Sunday at your open-air meeting, because we did not believe that it could be done in French, as it is not the custom in our church."

These two men are coming every Sunday, and bring friends with them. It may be there were others who did not believe us, but they did not tell us so as these men did. We have from 25 to 35 at our meetings now. God has blessed our work.

J. C. SMITH, Missionary.

West Virginia—Glennville.

Dear Bro.: I send you my second quarter's report. My field is developing perhaps as rapidly as one could expect. I hope to have another gracious revival season. I am now in the midst of a great meeting—19 seekers last night; a score more asked for prayers. Pray for me and my field.

A. S. KELLEY.

Illinois—Chicago.

Sending you my quarterly report, I feel it proper at this time to state to you that we have had a very good summer. We found it necessary to exclude some members who absolutely refused to acknowledge that Baptist churches, or any other churches, were churches at all. I was afraid at one time that it would have crippled the work, but we are now entirely over it all, and baptistically stronger than ever.

I preached seven sermons distinctly covering the New Testament ground about the church, and closed the series with one, "Why I am a Baptist." These sermons drew large congregations, and we are stronger than ever.

Besides the sermons reported, I have during the whole summer had open-air meeting on the street corners, and people that we otherwise could not reach have heard the Gospel. I had my young people take that work, but I have been present most of the time, but they had the responsibility of the whole. The meetings on the street have been carried on in our own (Norwegian) language, as the great majority of the people around here are Norwegians. We are now planning and praying for greater work and greater results in a near future.

J. A. OHRN.

St. Anne.

Dear Bro.: The report for this quarter is nearly the same as for last, yet we are encouraged by an increase in the Sunday-school and congregation. The two last weeks we have had special meetings which have resulted in the conversion of some twenty-five souls. Nearly all of those will be baptized next Friday, the 3d, so that next report will show this increase. We have held street meetings nearly every evening before the meeting in the church.

The prospects are good for a deep revival in the town. The financial question will be all right as soon as those people get a little more of Christ into them. They are waking right up, so I feel that the Lord is going to work mightily among us. We shall soon send contributions for the Society. Other benevolences will be looked to also as soon as we get time. I have been so busy praying with souls that I have almost forgotten the other matters.

I remain in St. Anne till January 1, 1898. Then I go back to the university as before, except the work here compels my staying on the field.

J. O. BENTALL.

New Mexico—Albuquerque.

Difficulties always surround every pastor, be he where he may; but the difficulties which hinder the work, in this land of good health and sunshine, are such as, in many instances, cannot be overcome, at least, for the present. *The changeableness of the congregations* is one of the hardest things to contend with I have ever met. This being a great health resort, the congregation of one month here is by no means the congregation of the preceding month. Continuous change of congregation, I feel that I am preaching to a passing procession. Persons whom I have baptized since coming here a half year ago are scattered from Chicago to the Pacific Ocean already.

Sinners come, and are converted only to go "home" to be baptized; preaching here is verily scattering the seed upon the water, hoping it may grow somewhere.

But there are some encouraging features of the work now and then. Among the late additions to the fold of the church are the families of Prof. R. W. Tinsley, of Virginia, who is the professor of sciences in our State university; also Prof. C. L. Herrick, who has been elected president of the State university; he was formerly of Denison University, Granville, O. Other valuable additions have come in among us, gladdening our hearts.

It is pleasant to announce the growing interest in missions in every branch of the church work. Missions were scarcely heard of in the church work a year ago; but now we have missions in every department of our church. The Sunday-school has a missionary collection almost

every Sunday. The young people have a regular monthly meeting for the study of missions, and a collection follows. The church has set aside one prayer-meeting each month for a concert of prayer for missions, besides one full Sunday's services each quarter for missions, engaged in by many of the members and pastor. In this way we have gathered more than \$125 for all purposes last quarter. May the dear Lord inspire us to greater efforts for missions. No church grows a healthy growth till it is fully awake on the subject of missions.

Our growth is slow, but it seems to be permanent and solid growth, for all of which, praise the Lord.

D. Y. BAGBY, Pastor.

Mexico—Monterrey.

Dear Bro.: I beg to inclose my report for my first quarter. During this time we have had a very interesting work in this field. In July we had a series of glorious revival meetings. Our house was full to overflowing. The doors and staircases were crowded. The church is in a fine spiritual condition, and since then we continue to have very good meetings.

I have visited Santa Rosa, Salinas and New Laredo. At the first place, besides the school work, I preached to a large congregation. At the second I went to the session of our Frontier Baptist Union, and then went to New Laredo to assist Brother Kimball in a series of protracted meetings.

We continue our work, trusting that the Lord will be with us.

ALEJANDRO TREVINO.

Indian Territory—Ardmore.

Dear Bro.: As Corresponding Secretary of the Missionary and Educational Convention of Oklahoma and Indian Territory, I want to say to you that I have, as never before, been able to appreciate the grand and glorious work being done by the Home Mission Society in these undeveloped territories. I have visited much of the field and have beheld with wondering eyes and a grateful heart the nice, substantial church buildings that have been erected, and the many godly men and women being sustained here to preach the blessed gospel of peace in this destitute field. Often, as I have traveled

over it, have I been made to utter an inward exclamation of, "Thank God for the Home Mission Society." The blessed work it is doing here so enduring; its real value will not be known this side of our blessed, eternal home.

I now have a modest, though earnest appeal to make the Society in behalf of the children of our God-fearing and sacrificing missionaries.

Could not some arrangement be made by which the children of these missionaries could have the benefit of the schools being sustained by the Society here? It occurs to me that such an arrangement would prove highly gratifying from every standpoint. Our missionaries here are doing good and faithful work, and I feel that every encouragement given them would be well placed.

Our Convention work is moving on smoothly and prosperously.

J. F. YOUNG, Cor. Sec.

A Strong Medicine Rock.

To-day an Indian, Moore Vanhorn, brought to my house a petrified cedar log about a foot in diameter and three feet long, and weighing about two hundred pounds. He found it in a cedar forest near Cantonment while hunting deer. When he brought it home, crowds of Indians came to see it. They pronounced it strong medicine, the afflicted ones rubbing the stone, then the affected parts calling to it, "If you be strong medicine, cure my eyes or lameness." Some broke off pieces and carried away to work cures.

Vanhorn, being a Christian Indian, only valued it as a curiosity, and, not wishing to encourage their superstition, presented it to the missionary.

ROBERT HAMILTON.

Nebraska—Omaha.

Dear Bro.: In closing my work as General Missionary, I desire to express my deep gratitude to the Home Mission Society for the uniformly courteous and kind treatment which I have received during the past three years, and a little more. The relationship has been so perfectly pleasant that I have constantly felt the Lord was directing in the management. I desire to mention the very pleasant relations which have existed between the Superintendent of Missions for this district, Rev. N. B. Rairden, and myself during this period of time. I have

always found that his judgment on problems which have concerned us has been the very best, and in our work together there has grown up between us a strong personal friendship.

I do not leave the work because of lack of appreciation of its importance, but simply from the conviction of duty that my work is here in the downtown district of Omaha. My prayers will continue for the prosperity of the work of the Home Mission Society, and my deep interest and active service as a member of the State Convention Board, will continue in our State work.

A. W. CLARK.

Utah—Salt Lake City.

A number have been added to the East-Side Church by letter, all excellent members. The outlook is full of promise. Many families have settled in Salt Lake this autumn, and there are more buildings now in progress than at any time for several years. The city is bound to grow. We have had an exciting school election this week—Mormons against Gentiles, but Gentiles were victorious. Missions and public school work will yet make Utah a fair sister among the States. It is no time now to retrench in Utah.

Montana—Missoula.

Dear Bro.: In sending report for first quarter of my sixth year with the Missoula church, I am thankful to say that our work is in better condition than at any previous time.

We have stoutly resisted the spirit of "boom" and sensation—a term so common in the West—and have not been able to report such large numbers as might have been the case if we had followed the spirit of the times, but I am confident that the results for the glory of God, the good of man, and the honor of the Baptist cause in this place will bear out the wisdom of the policy pursued. To take out rotten timber from a house and put new into its place without marring the structure is no easy task. This is what has to be done in so many instances with our churches out here, that we accept it as a matter of course when we accept a pastorate.

Times are changing in this respect for the better, in Montana at least.

So many churches have passed through the fire as to make it difficult for the adventurer to secure a footing with the denomination any more.

Four have been recently added to our church by baptism, and five by letter; several others will soon be baptized, and some more will shortly be received by letter. We hope to pay \$100 on our debt due the Society by January 1, or soon after, and trust that the present growth may be the beginning of better days for the Missoula church than she has ever seen before.

F. J. SALSMAN.

KalisPELL.

The work during this quarter has called for patience owing to the absence of many of the members who were compelled to seek for labor elsewhere, some going to Ft. Steele, others off on their farms.

They are already returning to Kalispell. The crops are pretty well cared for, and the congregations are much better.

The prospects are promising for consecrated work. We are planning for an evangelistic campaign this winter.

The unprecedented crops in the valley have filled the people with hopes of better things and the ability of doing more for the Lord's cause.

Our hearts' wishes will be realized if we can only have a genuine revival in our church and the conversion of the unsaved.

The spiritual condition of our church is good. We work together in harmony, and many of the members are thoroughly consecrated, but it seems almost impossible to reach the worldly men in this valley. I trust that the Holy Spirit may use us in winning some to Christ this year.

J. W. FALLS.

Alaska—Wood Island.

October 22, 1897.

Dear Sir: The Wood Island Baptist Church sends the enclosed contribution of \$5.50 to the Home Mission Society. Our membership is but seven, and, as this is our first collection, we do not think that we have any reason to be discouraged. Our pastor (Rev. Curtis P. Coe) is full of missionary spirit. Pray God's blessing upon him in his work. Yours in the Master's cause,

LULU C. SANXAY, Church Clerk.

Women's Societies.

WOMAN'S BAPTIST HOME MISSION SOCIETY OF MICHIGAN.

President—MRS. WM. A. MOORE, 1055 Woodward Avenue, Detroit. *First Vice President*—MRS. E. H. E. JAMESON, 106 Smith Ave., Detroit. *Corresponding Secretary*—MRS. A. J. FOX, 63 Alfred Street, Detroit. *Treasurer*—MRS. J. A. WARREN, 114 Henry St., Detroit. *Recording Secretary*—MRS. R. H. RUMSEY, 755 Woodward Avenue, Detroit.

DETROIT, Dec. 7, 1897.

The annual meeting of the Society was held at Bay City in October, and was inspiring to every way.

Our time was limited to a half day instead of a whole one as in former years, and the Executive Board feared that a programme consisting almost exclusively of reports and election of officers would seem uninteresting; but the reports had been much condensed and took comparatively little time, and, besides, were so full of good and encouraging things that it is doubtful if any papers or addresses would have been more acceptable to the audience.

In all branches of the work, progress had been made and good fruit gathered from the labors of the Society's missionaries, and after the announcement of the Treasurer, that we not only closed the year without a debt, but had raised a hundred dollars more than last year, great enthusiasm was manifested in making plans for the work of the coming year.

This is to be greater than usual, in that it is the twenty-fifth year of the Society's existence, and we hope to make it a "silver anniversary" worthy of us as Christian women in one of the best States in the Union.

In anticipation of our larger receipts, larger pledges have been made for work in the State, and our hope is to increase our contributions in other directions also.

In the election of officers almost every one received the honor of re-election.

It had been feared that, owing to ill-health, our loved President, Mrs. William A. Moore, of Detroit, would not be able to accept the burden of her office; but, to the joy of all, she is still at our head, and our prayer is that she may long be spared to lead and direct our affairs.

Mrs. Moore has been identified with the Society since its organization, and almost the whole time has served either as Treasurer or President.

It would be gratifying, did space permit, to give many particulars of our work, especially of that in the homes of the poor and ignorant, which appeals so strongly to our hearts as wives and mothers.

In Detroit this is being done among the Germans; in California among the Chinese; in Oklahoma among the Indians, and in the South among the freed people.

Everywhere our dear Saviour has greatly blessed and encouraged our workers. Our desire is to "send out more laborers into the white fields," who have already been called by the Master to go.

MRS. E. H. E. JAMESON.

BOOK NOTICES.

THE EPIC OF PAUL. By William Cleaver Wilkinson. 8vo., cloth, 722 pp., gilt top, uncut edges. Price, \$2.00. New York and London: Funk & Wagnalls Company.

"The design of the poem as a whole," says the author, "is to present, through conduct on Paul's part and through speech from him, a living portrait of the man that he was, together with a reflex of his central and most characteristic teaching."

How well the artist has done his work only those possessing some artistic sense and who studiously consider it are capable of judging. The flippant reviewer of some secular paper, who merely glances at a few of these pages, merits only contempt for his would-be-smart criticisms. Indeed, it may be said that the work can be fully appreciated only by a devout believer in Christ.

The central figure, of course, is Paul, but, as if to furnish a background for this luminous life and in contrast to it also, other characters in great variety appear on the canvas: the subtle, double-faced Shimei, Felix and Drusilla, crafty Simon the Sorcerer, Mary Magdalene, Krishna the Buddhist, Nero and Poppea, and others who are seen and heard as the plot of the story unfolds. There are numerous passages which show the author's subtle psychological power in delineation of these characters and in the utterances attributed to them. Lights and shadows are strong, contrasts are often quick and sometimes almost startling. Paul's homily to young Stephen concerning the imprecatory psalms seems at first as extraneous matter lugged in, and yet it heightens the effect of Paul's own swift-succeeding act of love for a mortal enemy. So we have the sombre shadows and the vacuities of Buddhism over against the light and life and certitudes of Christianity. There are many fine descriptive passages; a somewhat extended narrative by Mary Magdalene of our Lord's life, death and resurrection; and many paraphrases of portions of Paul's Epistles, often the identical words, skilfully interwoven to fit the occasion.

The plot, as a whole and in its detail, is finely conceived; the general movement is good; striking incidents and tragic surprises are not lacking, while evidences of most painstaking labor in geographical and historical detail are abundant. The diction is stately, the vocabulary extensive, while the compact, terse expressions on almost every page challenge attention, causing one frequently to pause at first in some bewilderment about the meaning, followed, however, generally by admiration of these highly polished gems; and yet, as it seems to us, there are more rhythmically faulty lines than we

should have expected from the brilliant and accomplished author. Still, it would be strange if every one of the fifteen thousand lines of this epic were perfect.

We have also to confess to a feeling of disappointment over the incompleteness in the treatment of the subject. The "Epic of Saul" ended with his conversion at Damascus. The "Epic of Paul" presents only the fragment of his life between his arraignment before the Sanhedrim and his death at Rome, a period largely of enforced suspension of missionary activity. We see indeed his Christ-like spirit and hear his lofty utterances; but of Paul in his strenuous missionary endeavors; Paul, the Christian hero, singing songs at night in the subterranean jail at Phillippi, whence an angel delivered him; Paul on Mars Hill and in the market place at Athens, bearding Grecian philosophy in its stronghold; Paul at Ephesus, with its turbulent worshippers of Diana; Paul parting so heroically, yet so pathetically with the Elders of the Church, to meet bonds and imprisonment at Jerusalem—of all these, in this epic, we have nothing! And yet nothing was more strikingly characteristic of the Apostle than his heroic purpose and achievements as he plunged into the very centres of cultured heathendom. What stirring events were these, showing his faith, hope, courage, consecration and endurance; and what a chance also for vivid contrasts between a moribund paganism and a crescent Christianity. Some of these themes engaged the brush of a Raphael, but for inscrutable reasons our poet has passed them by. If not like the play of Hamlet with Hamlet left out, this epic, because of such vital omissions, fails to give us a well-rounded "living portrait of the man he was." Nevertheless, the work, as a whole, is of high order, worthy of its excellent typographical setting—a work sure to add to its author's fame, and to interest and profit thoughtful and devout readers of its fair pages. H. L. M.

IN THE DAYS OF MASSASOIT. By Hezekiah Butterworth. Price \$1.25. American Baptist Publication Society.

Mr. Butterworth has the happy faculty of making his books interesting, and this volume is no exception to the rule. There is a perennial charm about the story of Roger Williams, not the least of which pertains to his experiences with the Indians, of whom Massasoit was one of the most distinguished, and one over whom he had great influence.

MARMADUKE MULTIPLY STORIES. By Mrs. Caroline Starr Morgan. Two small volumes, 75 cents each. American Baptist Publication Society, Philadelphia.

These tiny books constitute the third in the series of new stories for the little folks, and will prove as welcome as those which have preceded it—"On Grandfather's Farm," and "Carmio," which were noticed in our last number. All are charmingly illustrated and the series is very attractive.

APOSTOLIC PREACHING. By Rev. Charles A. Cook. 12mo, 24 pp. Price, 5 cents. American Baptist Publication Society, 1420 Chestnut Street, Philadelphia.

An admirable exegetical study, containing many excellent and helpful suggestions for ministers.

The Sunday-school helps and periodicals of the American Baptist Publication Society are all ready for the first quarter of 1898. We do not know a better way for a Baptist Sunday school to begin the new year than to provide itself liberally with these interesting and instructive aids to the divine husbandry it has undertaken.

Home Mission Appointments.

"How shall they hear without a preacher? and how shall they preach, except they be sent?"—ROM. 10: 14, 15.

IN DECEMBER

The following appointments were made:

ALABAMA.

- Rev. R. T. Pollard, General Missionary, Colored.
- " C. O. Boothe, District Missionary, Colored.
- " W. R. Pettiford, District Missionary, Colored.

ARIZONA.

- Rev. H. P. Aulick, Tucson.
- " A. B. Tomlinson, Tempe.

CALIFORNIA.

- Rev. F. S. Lawrence, Emmanuel Ch., San Jose.
- " J. M. Helsley, Gonzales.
- " J. F. Carney, Imusdale.
- " L. B. Harvey, San Pablo.
- " Tong Kit Hing, Chinese, San Francisco.
- " J. M. Green, Tulare and vicinity.
- " T. M. Paterson, Kelsey and Lakeport.
- " Peter Peterson, Scandinavians, Aptos and Watsonville.
- " W. F. Stone, Towle and Clipper Gap.
- " E. R. Bennett, American Ch., Los Angeles.
- " W. W. Tinker, General Missionary, Arizona and South California.
- " W. H. Dodson, Bethel Ch., Los Angeles.
- " T. R. Evans, Azusa.
- " C. M. Jones, Ontario.
- " A. B. Orgren, Swedes, San Diego.
- " W. H. Wheelan, San Luis Obispo.
- " N. P. Palmquist, Swedes, San Diego.
- " Jas. McDermid, San Luis Obispo.
- " H. M. Bell, First Ch., Long Branch.
- " M. R. Wolfe, Alhambra.

COLORADO.

- Rev. R. L. Bunyard, Victor.
- " J. A. Haycraft, Pueblo and Fountain.
- " C. L. Payne, Pagosa Springs.
- " D. Reddick, North Side Ch., Denver.
- " A. D. Carpenter, Durango.
- " D. D. Proper, General Missionary, Colorado and New Mexico.
- " Daniel Baldwin, Colorado City.
- " A. B. Carson, Bethel Ch., Denver.

Rev. B. R. Downer, Grand Junction.

- " Frank G. Folsom, Lake City.
- " W. E. Gladden, St. John's Ch., Colored, Colorado Springs.
- " R. D. Graham, Florence.
- " C. A. Johnson, Swedes, Denver.
- " A. A. Layton, Longmont.
- " B. L. Mitchell, Rocky Ford.
- " H. E. Purinton, Broadway Ch., Denver.
- " T. L. Steele, Eastern Part of Colorado.
- " George Kincaid, Saguache.
- " D. S. McGlashen, Gunnison.
- " A. A. Fries, Hooper and Mosca.
- " N. C. Naylor, Maryland Ave. Ch., Washington, D. C.
- " C. M. Reid, Anaconda.

INDIAN TERRITORY.

Rev. John Crain, Antlers and Oak Grove.

- " I. C. Atchley, Nowata.
- " J. G. Brendel, Stillwell and Old Baptist Mission.

IOWA.

Rev. F. A. Peterson, Swedes, Clinton-

- " W. A. Nelson, Doon.
- " Howard Bellman, Clear Lake.
- " Harry Ferguson, District Missionary, Southwest.
- " J. M. Jones, District Missionary, Southeast.
- " M. J. Sigler, District Missionary, Northeast.
- " A. C. Zellhoefer, District Missionary, Northwest.
- " E. P. Bartlett, General Missionary.
- " H. H. Alger, Pomeroy.
- " C. J. Almquist, District Missionary, Swedes.
- " L. J. Anderson, District Missionary, Nor. and Danes.
- " Chas. Braitlwaite, Le Mars.
- " Adolph Carlson, Swedes, Gilmore and Humboldt.
- " Rasmus Christopherson, Danes, Council Bluffs.
- " A. A. Holmgren, Swedes, Burlington.
- " A. F. Howell, Walnut St. Ch. Burlington.
- " D. B. Livingstone, Calvary Ch., Sioux City.
- " L. R. Thomas, Clarinda.

KANSAS.

Rev. I. H. Clemons, Dighton.

- " W. B. Bradshaw, Hutchinson.
- " F. E. Calvert, Horton.
- " A. E. Goodman, Minneapolis.
- " V. W. Robinson, Valley Falls.
- " John Stryker, Argonia.
- " D. G. Daily, La Cygne.
- " J. S. Hendricks, Hill City and vicinity.
- " A. W. Richardson, Raymond.
- " W. E. Tanner, Neodesha.

KENTUCKY.

Rev. P. H. Kennedy, General Missionary, Colored.

- " J. E. Wood, District Missionary, West, Colored.

MASSACHUSETTS.

Rev. Gideon Aubin, Springfield and vicinity.

- " Oliva Brouillette, French, Marlboro.
- " D. W. Myhrman, Swedes, Cambridge.
- " F. C. B. Silva, Portuguese, New Bedford.
- " Isaac La Fleur, French, New Bedford.
- " A. P. Rossier, Fitchburg and Leominster.
- " C. L. Charro, French, Lawrence.
- " H. C. Sene, French, Waltham.

MINNESOTA.

Rev. John S. Festerson, Little Falls.

- " Alvin E. Goff, Chatfield and Fountain.
- " N. J. Lee, Danes and Norwegians, Blooming Prairie.
- " C. E. Nylin, Swedes, Mankato, Minn.

MISSOURI.

Rev. H. N. Bouey, General Missionary, Colored.

MONTANA.

Rev. G. W. Blythe, Stevensville and vicinity.

- " J. A. Jenkins, Anaconda.

NEBRASKA.

Rev. A. W. Clark, General Missionary.

- " F. M. Williams, Special Missionary.
- " F. M. Williams, Acting General Missionary.
- " H. P. Anderson, Danes, Omaha.
- " A. J. Crockett, Long Pine.
- " W. W. Theobald, District Missionary, South.
- " A. O. Arnaquist, District Missionary, Swede.
- " J. M. Bay, Hooper.
- " J. S. Hadden, Broken Bow.
- " J. L. Hedblom, Stromsburg.
- " Peter Lovene, Swede, South Omaha.
- " Richard Richards, Filley.
- " T. F. Schlosser, Ponca.
- " L. W. Terry, Falls City.

NEW YORK.

Rev. A. B. Bellondi, Italians.

NEW HAMPSHIRE.

Rev. Olof Lindh, Swede, Concord.

- " N. E. Nelson, Swedes, Manchester.

NEW JERSEY.

Rev. O. J. Peterson, Swedes, Dover.

NORTH DAKOTA.

Rev. G. H. Davies, Wahpeton and Breckenridge.

- " A. F. Newcomb, Grafton.
- " T. H. Robertson, Langdon City.
- " John Smithers, Griggs.
- " O. Sutherland, Swedes, Rutland.
- " E. A. Valiant, St. Thomas.

OKLAHOMA TERRITORY.

Rev. F. L. King, Hennessey.

OREGON.

Rev. T. S. Dulin, Third Ch., Portland.

SOUTH CAROLINA.

Rev. F. A. Beyl, Spirit Mound.

- " J. F. Blodgett, Bryant and Hayti.

WASHINGTON.

Rev. Arthur Royse, Farmington and Latah.

WISCONSIN.

Rev. V. S. Phillips, Silver Lake.

GERMANS.

Rev. J. M. Hoefflin, Egg Harbor, N. J.

- " Rudolph Keitzing, Dorrance, Kans.
- " Gustav Peitsch, District Missionary, Kans.
- " Claus Regier, Fairfax, So. Dak.

DISTRICT SECRETARIES.

Rev. F. T. Hazlewood, New England District.

- " W. E. Powell, Kanawha District.

The following teachers were appointed :

- Bible and Normal Institute, Memphis, Tenn., Principal N. H. Pius.
- Virginia Seminary, Lynchburg, Va., President G. W. Hayes
- Wayland Seminary, Washington, D. C., W. E. Robinson
- S. H. Archer, Miss L. E. Johnson, Geo. A. Ross.
- Coleman Academy, Gibsland, La., Principal O. L. Coleman
- P. P. Mellon, Mrs. M. A. Coleman, Miss L. A. Bryant.
- Atoka Baptist Academy, Atoka, Ind. Ter., Miss E. S. Alden, Rev. J. V. Dawes.
- Hearne Academy, Hearne, Texas, Julia H. Bate.

THE HOME MISSION MONTHLY.

Financial Statement for November.

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MISSIONS AND EDUCATION.

Expended for the month,	\$28,990 00
Donations from Churches, Sunday-schools, and Individuals,	\$17,687 23
Legacies,	3,181 69
Interest and Dividends,	1,711 25
Income from Real Estate, etc.,	141 66
HOME MISSION MONTHLY,	197 10
Total for November,	\$22,918 93
Donations, Legacies, etc., from April 1, 1897, to November 1, 1897,	150,729 22
Total for seven months,	\$173,648 15

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	\$31 89
Interest for Benevolent Fund, and income from real estate,	169 76
Interest for Loan Fund,	304 84
	\$506 49
Donations, Legacies, etc., from April 1, 1897, to November 1, 1897,	12,100 97
	12,607 46

TRUST FUNDS.

Conditional and Annuity Funds,	\$3,737 23
Trust Funds received from April 1, 1897, to November 1, 1897,	18,595 13
	22,332 36
Total receipts for the present year,	\$208,587 97

Contributions and Legacies for November.

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

MAINE, \$28.39.

Turner Ch.	5 00
Piscataquis, Benevolence System.	8 74
Topsham Ch. (Desig.)	4 40
Lewiston, Miss Webster.	1 25
Cape Neddick Ch.	4 00

NEW HAMPSHIRE, \$220.83.

New London Ch.	50 00
Derry Ch.	31 00
Newport Ch.	4 50
Nashua, First Ch.	50 00
Rev. G. G. Brien	1 00
Concord, First Ch.	84 33

VERMONT, \$18.20.

Jamaica, Mrs. T. W. Boynton.	1 00
Essex, Mrs. Mary M. Booth.	1 00
Pondville, South Newfane Ch.	6 40
Fairfax Ch.	4 80
Johnson, Y. P. S. C. E.	5 00

MASSACHUSETTS, \$4,560.24.

Cambridge, A Friend	55 00
First Ch.	90 00
Roxbury, Dudley St. Ch.	125 00
New Marlboro Ch.	6 56
Beverly Farms Ch.	10 75
Winthrop, First Ch.	9 28
Everett, W. K. Knowles, M.D.	5 00
Newton Centre, First Ch. (desig.)	707 28
Lawrence First Ch.	23 79
Springfield, State St. Ch.	101 57
Wakefield Ch.	50 00
Wenham Ch.	25 00
Fells Ch.	10 00
Barnardston, First Ch.	9 00
Chelmsford First Ch.	14 25
Winchendon Ch.	12 00
West Somerville Ch.	15 54
Lowell, Worthen St. Ch.	23 73

Brookline Ch.	68 17
Dedham, Second Ch. Y. P. S. C. E.	2 47
Hingham, First Ch.	11 00
Arlington Ch.	10 00
Boston, Warren Ave. Ch.	172 50
Attleboro, First Ch.	12 00
West Harwich Ch.	16 35
Worcester, William H. Dexter (desig.)	100 00
Waltham, First Ch.	18 00
Quincy, Swede Ch.	10 00
*Stoneham Ch. (desig.)	14 65
*Worcester, Pleasant St. S. S.	25 00
*No. Abington Ch. (desig.)	14 00
*Pittsfield, Morningside Ch. C. E. S. (desig.)	5 00

LEGACIES.

Agawan, Estate of Mary Ann Smith.	260 24
Southbridge, Estate of John Edwards, Int.	27 00
Wakefield, Estate of Charlotte N. Evans.	250 00
Boston, Estate of Wm. H. Fairfield.	11 25
Boston, Estate of Abigail C. Parker.	1,285 71
Newburyport, Estate of Mary Elwell.	23 15
Holliston, Estate of Rowena Leland.	1,000 00

RHODE ISLAND, \$97.44.

Newport, Central Ch.	58 83
Providence, Cranston St. Ch. Y. P. S. C. E.	4 51
Fourth Ch.	10 66

LEGACY.

Providence, Estate of H. Jackson, Int.	23 44
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CONNECTICUT, \$855.46.

Meriden, First Ch.	316 27
Hartford, Steadfast Club, First Ch. (desig.)	10 00
Swede Ch.	16 50
Norwich, Third Ch.	65
Colebrook Ch.	1 00

New Haven, Calvary Ch.	171 00
Thompson, Central Ch.	15 70

LEGACY.

Wallingford, Estate of B. D. Sutlief.	324 34
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NEW YORK, \$1,879.00.

New York City, Fifth Ave. Ch., in part	250 00
Mt. Morris Ch.	60 00
North Lewis Ch.	2 35
Elizabethtown Ch.	8 60
Rochester, South Ch.	5 50
Park Ave. Ch.	30 00
Mrs. J. A. Hadley.	1 00
Afton Ch.	20 00
Cazenovia, First Ch.	3 00
East Cameron Ch.	7 50
Jasper Ch.	1 25
Bingham and Spring Mills Ch.	10 00
Hoosick Falls, First Ch.	17 06
Shelburne Y. P. S. C. E.	4 76
Bennettsburg Ch.	17 50
Cascade Valley Ch.	1 00
Colchester Ch.	1 00
Barbourville Ch.	1 10
Harpersville Ch.	50
Trout Creek Ch.	5 00
Bethel Ch.	7 25
Middlesex Ch.	2 50
Troy, Fifth Ave. Ch.	61 90
Second Ch.	25 00
Lima Ch.	18 25
Cincinnati Ch.	2 85
Pitcher Ch.	7 15
Olean, First Ch., Y. P. S. C. E.	10 00
East Branch Ch.	11 25
New Rochelle, Salem Ch.	18 32
Shelby, First Ch.	12 28
S. S.	1 03
Elbridge Ch.	18 25
Lockport Ch.	17 56
Pulaski Ch.	9 00
Rockville Centre Ch.	7 50
A Friend	25 00
Mount Vision Ch.	15 00
New Berlin Ch.	5 00
Elbridge Church.	70 05
Greene Ch.	12 16
Locke Ch.	4 69

For Chinese Mission, New York City:

New York City, Chinese S. S.	19 49
Sundry Sales at Mission.	40
*New York City, John D. Rockefeller.	1,000 00
*Calvary S. S. (desig.).	50 00

NEW JERSEY, \$282.07.

Ridgewood Ch.	22 00
Emmanuel Ch.	8 00
Bloomfield, First Ch.	182 00
Croton Ch.	3 00
South Amboy Ch.	5 00
Salem, Memorial Ch.	31 67
S. S.	5 00
Infant Class	2 00
Port Norris, E. J. Cook's Bible Class.	12 00
Millville, First Ch.	11 40

PENNSYLVANIA, \$421.63.

Pittsburg, Fourth Ave. Bible School.	30 09
Philadelphia, Belmont Ave. Ch. S. S.	30 04
Lehigh Ave. Ch.	14 13
Roxboro Ch.	5 00
New Tabernacle Ch.	38 00
Shiloh Ch.	14 90
Rev. W. H. Phillips.	15 00
Eleventh Ch. Y. P. S. C. E.	5 00
Bethany Ch., Fox Chase.	8 00
Atglen, Mrs. Sarah J. Phillips.	8 27
Clark's Green Ch.	5 00
Duquesne Ch.	6 50
Upand S. S.	13 45
Chester, First Ch.	49 82
Olive Branch Ch.	39 67
Red Stone Ch.	8 47
Clifford Ch.	6 31
Allentown Ch.	4 50
Jacob's Creek Ch.	16 11
Jersey Shore S. S.	5 53
Pottstown Ch.	3 89
Crooked Creek Ch.	18 00
Lewistown Ch.	2 00
Hatboro Ch.	20 81
Homestead Ch.	16 00
West Lennox Ch.	31 25
Scranton, First Ch.	2 80
	9 09

DISTRICT OF COLUMBIA, \$14.14.

Washington, Calvary Ch., West End Branch.	14 14
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VIRGINIA, \$192.70.

*For Virginia Union University, Va.: Richmond, Coll. per Rev. J. W. Kirby.	192 70
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SOUTH CAROLINA, \$0.50.

Anderson, Dr. Lawrence A. Earle.	50
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OHIO, \$689.28.

Kingsville Ch.	20 00
Cleveland, Superior St. Ch. Y. P. S. C. E.	5 00
Euclid Ave. Bible School.	25 00
Euclid Ave. Ch.	59 90
Dayton, William St. Ch., Woman's Circle (desig.).	9 00
Linden Ave. Ch.	38 03
Cincinnati, Walnut Hills Ch.	25 00
King's Creek Ch.	7 00
Garrettsville Ch.	6 80
Mt. Carmel, Gallia Assn.	25
Granville Ch.	138 00
Canton Ch.	61 08
Elyria Ch.	43 17
S. S.	8 13
West Cleveland Ch.	2 14
Wellington Ch.	3 35
Evergreen Ch.	1 50
Marietta Ch.	64 08
S. S.	12 00
Junior C. E.	5 00
Litchfield Ch.	1 25
Milford Centre Ch.	2 73
*Dayton, W. D. Chamberlin (desig.).	100 00

MICHIGAN, \$41.21.

North Street Ch.	3 00
Detroit, Grand River Ave. Ch.	5 00
North Ch.	25 95
Charlotte S. S.	1 61
Dexter Ch.	4 85
Grant Station Ch.	80

INDIANA, \$324.04.

Indianapolis, College Ave. Ch. B. Y. P. U.	26 20
Mrs. S. C. Fulmer.	10 00
First Ch., Yates Class.	5 00
Woodruff Place Ch.	25 00
Fort Wayne Ch.	16 44
Hurricane Ch.	208 00
Bear Creek Ch.	4 40
La Grange Ch.	1 15
Rising Sun Ch.	7 65
Goodland, B. Y. P. U.	3 00
Hebron Ch.	5 00
Montpelier Ch.	7 00
Mishawaka Ch.	3 06
	2 14

ILLINOIS, \$232.80.

Sidell, B. Y. P. U.	5 00
Danville, B. Y. P. U.	10 00
Fairmount, Mrs. Elizabeth Gunder.	5 00
Virden Ch.	8 72
Pana Ch.	13 52
Pisgah, Elizabeth M. Wood.	5 00
Mrs. A. A. Curry.	5 00
Walker's Grove Ch.	10 22
Petersburg, W. T. Beekman.	5 00
New Lebanon Ch.	5 00
Virginia, D. N. Walker.	2 50
Bethel Ch.	4 86
Milledgeville Ch.	2 65
Belvidere, South Ch. S. S.	11 61
Peoria Ch.	47 00
Princeton Ch.	24 60
Aurora, Claim St. Ch. B. Y. P. U.	1 50
Chicago, Centennial S. S.	25 00
Hyde Park Ch.	32 12
Pilgrim Scand. Ch.	7 00
Beaver Creek, Edward Blaut.	1 50

WISCONSIN, \$258.18.

State Convention	234 56
Fond du Lac Ch.	11 77
Milwaukee, Tabernacle Ch., Farther Lights	2 85
Darlington Ch.	9 00

MINNESOTA, \$1,003.56.

St. Paul, First Ch (desig.).	26 00
Carman, First Ch.	5 00
Albert Lea, First Ch.	1 00
Minneapolis, Central Ch., Wom's Miss. Soc'y.	1 00
For State Convention - Duluth, per Rev. M. Berglund.	475 00
State Convention	463 67
C. E. F. For Chapel Building.	
Pipestone Ch.	4 73
Milaca Ch.	4 10
Minneapolis, First Swedish Ch.	4 50
Olivet Ch.	3 04
Clayton Ch.	4 32
Cheney Ch.	3 50
Duluth, Third Swedish Ch.	1 00
St. James' Ch.	5 30
Hector Ch.	75
Windom Ch.	65

IOWA, \$1,469.21.

Dublin, New Haven Ch.	2 00
Guthrie Center Ch.	7 25
Derby, May S. S.	4 30
For State Convention:	
Sioux City, Rev. D. B. Livingstone.	10 00
Clear Lake Ch.	4 50
S. S.	45
B. Y. P. U.	2 00
Burlington, Walnut St. Ch.	4 45
Rev. A. F. Howell.	5 00
Des Moines, Coll. per Rev. E. P. Bartlett.	455 90
Columbus City, Coll. per Rev. J. M. Jones.	237 26

Waterloo, Coll. per Rev. M. J. Sigler.	236 60
Grand Junction, Coll. per Rev. A. C. Zellhoefer.	229 24
Atlantic, Coll. per Rev. Harry Ferguson.	235 00
Gowrie, Coll. per Rev. C. J. Almquist.	30 26
Cedar Rapids Ch.	2 50
Woman's Circle.	1 50
Whittemore Ch.	1 50

MISSOURI, \$18.62.

Home and Foreign Mission Board.	13 52
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INDIAN TERRITORY, \$10.00.

Arkansas Valley Assn. (desig.).	10 00
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OKLAHOMA TER., 6.40.

Kingfisher, First Cheyenne Ch. (desig.).	6 00
Meridian, Sweet Home Ch.	40

KANSAS, \$26.40.

Lacygne Ch.	1 50
Atchison, First Ch.	16 90
Elm Creek Ch.	2 00
Bison, A Friend.	6 00

NEBRASKA, \$859.45.

Omaha, Coll. per Rev. N. B. Raiden (desig.).	50 00
For State Convention:	
Lincoln, Coll. per Rev. J. H. Davis.	167 10
Coll. per Rev. T. K. Tyson.	56 50
Coll. per Rev. F. M. Williams.	84 45
Omaha, Coll. per Rev. A. W. Clark.	401 40
St. Paul, Mrs. H. R. Morley.	25 80
Wahoo, Swedish Conference.	75 00

MONTANA, \$5.30.

Great Falls Ch.	5 30
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WYOMING, \$6.40.

Otto Ch.	6 40
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COLORADO, \$876.67.

Balfour, Mrs. James Hightower Longmont, First Ch.	6 55
For State Convention:	
State Convention.	500 00
Denver, Calvary Ch., per W. D. Suydam.	7 00
Coll. per Rev. D. D. Proper.	203 19
V. E. Rouse.	37 50
Mt. Olivet Harvest Home Entertainment.	5 48
Colorado Springs S. S.	1 00
B. Y. P. U.	1 00
Mission Society.	2 00
Colorado City Ch. (desig.).	15 25
Florence Ch. and S. S.	15 00
Lake City Ch.	18 00
S. S.	8 00
Longmont, First Ch.	6 35
Saguache Ch.	12 50
Monument, Rev. F. B. Smith.	2 49
Table Rock Ch.	1 81
Husted Ch.	70
Pueblo Ch. Harvest Home Festival.	2 20
Friends.	5 00
Grand Junction, First Ch.	19 09
Seabree, Eastern Ch.	2 00
Emmanuel Ch.	1 50
Rev. T. L. Steele.	2 50

NEW MEXICO, \$10.00.

Albuquerque Ch.	10 00
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CALIFORNIA, \$799.31.

For State Convention:	
General Convention of California.	700 00
Towle, First S. S.	4 40
Willits, Mrs. E. P. Vining.	25 00

Long Valley Ch.....	3 00	DONATIONS RECEIVED AT	Summerville First Ch. and S. S.	7 00
Kelseyville Ch.....	7 00	INSTITUTIONS.	Macedonia Assn.....	1 21
Imusdale Ch.....	4 00	For Atlanta Baptist Seminary, Ga.:	Meriwether, Bethany Ch.....	1 68
Watsonville, Coll. per Rev.		GEORGIA.	Enoree Assn.....	10 00
P. Peterson.....	55 91	Atlanta, Ebenezer Ch.....	Woman's State Con.....	15 00
OREGON, \$130.00.		Ebenezer Assn.....	Union No. 1, Rocky River	
State Convention.....	130 00	Providence Ch.....	Assn.....	5 00
WASHINGTON, \$10.14.		Hopewell Assn.....	Anderson Co. S. S. Con...	5 00
For State Convention, North-		Friendship Assn.....	Anderson, Holly Springs Ch...	2 45
west Convention:		Second Ch.....	Greenwood, Morris Chapel S. S.	1 00
Brush Prairie Ch.....	10 14	Madison, Madison Assn.....	Tumbling Shoals S. S. Con...	8 01
MEXICO, \$9.80.		Calvary Ch.....	Bethlehem, Union No. 1.....	29 85
Montemorelos Ch.....	9 30	Western Union Assn.....	Mt. Olive S. S. Con.....	5 75
GENERAL MISS. SOCIETY OF		Columbus, Sixth Ave. Ch.....	Beaver Creek S. S. Con.....	5 00
GER. BAPTIST CHURCHES,		Washington, Third Shiloh S. S.	Orangeburg Co. S. S. Con...	5 00
\$2,500 00.		Con.....	Wagner, Sharon S. S.....	1 07
General Fund.....	2,500 00	Hawkinsville, Middle Georgia	Upper Wateree Assn.....	20 00
WOM'S AM. BAPTIST HOME		Assn.....	Simmons Ridge Assn.....	7 42
MISS. SOC., \$3,093.54.		Americus, Middle Georgia S. S.	Mt. Olive Assn.....	10 00
For teachers in Spelman Semin-		Con.....	Anderson, St. Paul's S. S.....	2 50
ary, Georgia.....	1,825 00	Cuthbert, Rev. A. J. Allen...	Clinton, Hebron S. S.....	5 09
For teachers in Monterey, Mex.	57 21	Lithonia, New Hope Assn...	Friendship, Piney Grove Ch.	
For teachers in Santa Rosa,		Athens, Jeruel Assn.....	and S. S.....	2 00
Mexico.....	15 95	Marietta, Kennesaw Assn...	Monetta S. S.....	2 00
For School Supplies.....	2 66	North Georgia Assn.....	Etheridge, Philip Ch.....	4 00
For teachers in Wayland Semin-		Gnfm, Cabin Creek Assn.....	Mt. Carmel Assn.....	4 37
ary, District of Columbia....	55 00	Tennille, Second Washington	Fairforest S. S.....	2 40
For teachers in Mather School,	87 50	Assn.....	Gethsemane S. S. Con.....	20 10
South Carolina.....		S. S. Con.....	S. S. Con., Upper Wateree	
For teachers in Harbison		Greensboro, Gen'l Miss. and	Assn.....	3 85
Memorial Coll., Virginia....	212 50	Ed. Con.....	Bethlehem Assn.....	15 00
For teachers in Roger Williams		Dublin, Western Union S. S.	Kingstreet, Siloam Ch.....	1 00
University, Tennessee.....	50 00	Con.....	B. D. McIntosh.....	50
For teachers in Atoka Academy,		Newman, Harmony Assn.....	Fairfax, Nazarene S. S. Con...	4 00
Indian Territory.....	88 89	Atlanta, Friendship Ch.....	Parksville, Mt. Lebanon S. S...	1 34
For teachers in Wichita Mission,		S. S. Workers' Con.....	Camden, Mt. Moriah S. S.....	3 00
Oklahoma Territory.....	70 00	NEW JERSEY.	Gethsemane Assn.....	35 00
For teachers in Provo Academy,		Vineland, First Ch. Y. P. S.	Pee Dee S. S. Con.....	10 00
Utah.....	78 00	C. E.....	Musville Ch.....	10 00
For teachers in Fresno, Cal....	53 33	NEW YORK.	Trinity S. S.....	3 50
For teachers in Sacramento,		New Ycrk City, Geo. Milmine.	Olive Grove S. S.....	1 00
California.....	40 00	MASSACHUSETTS.	Bethlehem S. S.....	1 00
For teachers in Butte, Mont....	25 00	Worcester, Lincoln Sq. S. S....	Meadow Prong S. S.....	1 00
For teachers in Velarde, N. M.	60 00	PENNSYLVANIA.	Mt. Tamor S. S.....	75
For teachers in Arkansas Bap-		Northeast, King's Daughters...	Mt. Zion S. S.....	75
tist Coll., Arkansas.....	50 00	CONNECTICUT.	New Hopewell S. S.....	25
For teachers in Jackson Coll.,		New Haven, P. N. Welsh.....	Spring Branch S. S.....	20
Mississippi.....	100 00	Meriden, First S. S.....	Pee Dee Assn.....	33 05
For teachers in Gibsland Acad-		For Benedict College, S. C.:	Miss M. J. Winston.....	5 00
emy, Louisiana.....	62 50	NEW YORK.	Mrs. Hattie Mills.....	5 50
For teachers in Houston Acad-		Albion, Church Primary S. S...	Spartanburg, Mt. Moriah S. S.	1 50
emy, Texas.....	25 00	Emeline Burrow.....	Foster Chapel S. S.....	5 00
For teachers in Waters Insti-		Rev. A. C. Barrell.....	Winnsboro, St. Paul's S. S...	2 25
tute, North Carolina.....	75 00	Wm. Deed, Jr.....	Lower Div.....	2 21
For teachers in State Universi-		Mrs. H. H. Hewitt.....	Madden, Union No. 1, Tum-	
ty, Kentucky.....	50 00	MASSACHUSETTS.	bling Shoals Assn.....	10 00
For teachers in Indian Universi-		Cambridgeport, First Ch. Y. P.	Miss Maggie Joyner.....	2 80
ty, Indian Territory.....	30 00	M. S.....	Lawrence, Union No. 3, Tum-	
ALASKA, \$5.50.		Adams, Mrs. T. L. Dow.....	bling Shoals Assn.....	3 10
Wood Island Ch.....	5 50	Somerville, Samuel Cutler.....	Fairforest, New Shady Grove	
Total.....\$20 900.81		SOUTH CAROLINA.	Ch. No. 1.....	3 50
HOME MISSION MONTHLY....	197 10	Ramsey, McDonald Furman...	Abbeyville, Salem S. S.....	1 00
PERMANENT TRUST FUNDS,		Greenville, Ebenezer Ch.....	Pliny, Union No. 2, Tiger	
\$2,462 60.		St. Matthew's, T. B. Burts...	River Assn.....	5 07
Plainfield, N. J., A Friend....	2,000 00	Antioch S. S. Con.....	Interest on Bank Deposit.....	23 92
For Shaw University, N. C.,		Weldon Hill Ch.....	Union No. 1, Enoree Assn...	5 00
Endowment, Sterling, Mass.,		Bethel Ch. and S. S.....	New Pleasant Grove S. S....	5 00
Estate of Harriet M. Buss....	350 00	Enoree Union No. 1.....	Rock Hill, Sandy River Assn.	7 05
CONDITIONAL & ANNUITY		St. Matthew's S. S.....	Beaufort, Ministers' and Dea-	
FUNDS, \$1,274.73.		Longshore, Bush River S. S...	cons' Institute.....	5 00
Compton Village, N. H., Miss		Wedgfield Union S. S.....	Anderson Co. S. S.....	1 55
Sarah M. Homan.....	1,274 73	Greenfield, Miss Lulu Sims...	Williamston, New Prospect Ch	2 05
WILLIAM P. PLANT, Asst Treasurer,		Miss Mary Franks.....	Level Land, Miss Larcy C.	
111 FIFTH AVE.		Miss Sallie Daniels.....	Callahan.....	5 00
DONATIONS RECEIVED AT		Miss Gussie Daniels.....	Shady Grove S. S.....	1 06
MISSION STATIONS.		Miss O. P. Johnson.....	Early Branch, J. C. Smith....	2 40
MISSOURI.		Miss Lillie L. Mills.....	Mrs. E. V. Gassaway.....	5 40
Springfield, Coll. per Rev. H.		Miss Sallie Martin.....	Clinton, Bethlehem Grove S. S.	1 84
Bouey.....	159 58	Miss Lucy W. Mills.....	Greenville, Enoree Forks S. S.	4 40
		Miss Sallie Bacon.....	Ninety-six, Mt. Zion S. S....	7 50
		Catchall, Mrs. Wm. Howard...	Laurens, New Grove S. S....	3 00
		Honea Path, Miss Monen Sex-	Greeleyville, Trinity S. S....	3 25
		ton.....	Orangeburg Co. Assn.....	12 00
		Miss Emma Massey.....	Union, No. 1.....	3 50
		Miss Lulu Crout.....	Cross Hill, Good Hope S. S...	1 96
		Miss Mary Faust.....	Laurens, Mt. Zion S. S.....	1 15
		Fairfax, Nazarene S. S. Con...	Belton, Silver Hill S. S.....	1 11
		Mt. Zion S. S.....	J. A. Morton.....	2 50
		Mt. Zion Ch.....	Columbia, First Calvary S. S...	15 05
			Marietta, Mt. Ararat S. S....	4 00
			Old Ashley Assn.....	22 90
			Frogmore, Ebenezer S. S.....	1 57
			Adam Creek Ch.....	1 00
			Greenwood, Cross Road S. S...	2 00

Darlington, Collection.....	1 55	MASSACHUSETTS.	For Jeruel Academy, Ga.:		
Orangeburg, Mt. Olive S. S. .	3 00		GEORGIA.		
For Bible and Normal Inst., Tenn.:		Whitman, Dea. D. B. Gurney.	5 00		
TENNESSEE.		Braintree, Woman's Mission			
Memphis, Mrs. Luvenia Green.	1 00	Circle.....	5 00	Athens, raised by students in	
Mrs. Maggie Cash.....	1 00	Boston W. N. Marsh.....	10 00	Jeruel Academy.....	80 00
Tabernacle Ch.....	17 25	Dea. E. B. Earle.....	2 00	Springfield Ch.....	1 00
St. John's Ch.....	17 25	Woburn, Wm. E. Hlodgett.....	10 00	Jeruel Assn.....	8 00
Metropolitan Ch.....	17 25	Lowell, Friends in Fifth St. Ch.	9 25		
First Ch.....	17 25	Levi L. Hall.....	10 00	For Richmond Theo. Seminary, Va.:	
Alumni Assn. Entertainment.	12 90	Winchester, Friends in First Ch.	6 00		
For Coleman Academy, La.:		Bellingham, Friend.....	2 50	MASSACHUSETTS.	
LOUISIANA.		Methuen, Miss A. H. Howe...	1 00	West Acton S. S.....	25 00
Dubberly, Northwest Assn....	62 55	West Medford Ch.....	2 00		
Shondrant, Liberty Hill Assn..	18 05	Medford, Friends in First Ch..	3 75	VIRGINIA.	
Unionville, Liberty Hill Wom's.		Lowell, A Friend.....	3 00	Meherrin, I. W. Reed.....	2 50
Miss. Soc.....	3 55	Dea. N. J. Weir.....	2 00	Richmond, Prof. D. N. Vassar.	5 00
Sparta, Jeru-alem Ch.....	4 00	NEW HAMPSHIRE.			
Acadia, Gumspring Assn.....	15 00	Concord, Mrs. C. W. Clarke..	1 00	For Shaw University, N. C.:	
Gumspring Assn. S.S. Con.	6 00	Mrs. J. S. Crockett.....	5 00	NORTH CAROLINA.	
Trenton, Gumspring Assn.		Sylvanus Burpee.....	1 00	New Hope Ch.....	2 50
Wom's H. M. Soc.....	6 80			Raleigh, Rev. Caesar Johnson.	1 00
Gibbsland, O. L. Coleman.....	25 00	RHODE ISLAND.		State Convention.....	95 00
Churches of Gumspring Assn.	18 00	Providence, Friends in Broad-		Harrellsville Chapel.....	3 00
For Florida Baptist Academy, Fla.:		way Ch.....	6 50	Wake Forest Ch.....	3 00
FLORIDA.		Dea. Andrew Comstock...	20 00	Creedmore, Mount Level Ch..	1 00
Green Cove, Second Bethlehem		Pearl St. Ch., Woman's		Ahoski, New Ahoski Ch.....	2 56
Assn.....	27 40	Mission Circle.....	6 50	Cedar Grove Ch.....	2 50
Orange Spring, Rev. Geo.		N. B. Barton.....	50 00	S. S.....	50
Shamby.....	1 50	Mrs. Bartlett.....	50	Winston, First Ch.....	3 14
Jacksonville, Ed. Long.....	50	CONNECTICUT.		Frankinton, Manassas Chapel.	1 05
Gainsville, Jerusalem Ch.....	14 90	Putnam, Deacon Charles Ar-		Wakefield Ch.....	1 25
Jacksonville, St. Paul Ch.....	3 50	nold.....	1 00	Harrellsville, Mount Pleasant	
Rev. John Brown.....	1 00	Central Village, Friend in Con-		Ch.....	3 50
Miss Esther White.....	10 00	gregational Ch.....	2 25	Tarboro, St. Paul's Ch.....	4 90
Bethany Ch.....	15 75	Danielson.....	4 00	Frankinton Ch.....	1 00
Bethel Ch.....	4 00	MAINE.		Morehead City S. S.....	50
Harmony Ch.....	4 00	Foxcroft Y. P. S. C. E.....	6 00	For Wayland Seminary, D. C.:	
South Florida Assn.....	56 10	PENNSYLVANIA.		NEW JERSEY.	
Rev. M. Ferguson.....	5 00	Narbesb, A Friend.....	2 00	Trenton, New Jersey Education	
Tallahassee, Leon S. S.....	1 00	VERMONT.		Society.....	20 00
Bethel Ch.....	5 00	Brattleboro, Estey Organ Co..	35 00	MICHIGAN.	
Fernandina, East Florida Assn.	41 95	NEW YORK.		Greenville Ch.....	5 30
East Florida S. S. Con.....	1 00	New York City, a Friend.....	30 00	OHIO.	
For Hartshorn Memorial College, Va.:		MISSISSIPPI.		Andover Ch.....	2 04
VIRGINIA.		Jackson, Jackson College Stu-		RHODE ISLAND.	
Richmond, Friend, per Mrs. H.		dents.....	50 00	Wakefield Ch.....	30 00
A. Coleman.....	4 50	Jackson College Young Lad-		VIRGINIA.	
Rev. L. B. Tefft.....	9 00	ies' Society.....	10 00	Northern Virginia, S. S. Con..	15 00
MASSACHUSETTS.		NOVA SCOTIA.		Assn.....	100 00
Adams, Miss Maria A. How-		Digby, Junior Mission Aid			
land.....	54	Society.....	5 00		
For Jackson College, Miss.:					

Donations of Clothing, Etc.

Rockland, Me., Farther Lights Society, donation to Ga., \$12.
 Brattleboro, Vt., Ladies' Missionary and Aid Society, two boxes and one barrel to Minn., \$205.70.
 Chelsea, Mass., Social Circle of First Ch., box to Minn., \$77.
 South Gardner, Mass., Missionary Society, barrel to Ore., \$47.25.
 Worcester, Mass., Ladies' Home Mission Society of South Ch., barrel to Ind. Ter., \$40.
 Central Falls, R. I., Woman's Home Mission Society of Broad Street Ch., barrel to Ohio, \$50.
 Providence, R. I., Home Mission Society of First Ch., barrel to Ind. Ter., \$63.30.
 Providence, R. I., Ladies' Missionary Society of Friendship Street Ch., barrel to So. Dak., \$26.45.
 Bridgeport, Conn., Ladies' Missionary Society, barrel to Kans., \$65.
 Hartford, Conn., Woman's Missionary Society, barrel to Minn., \$33.48.
 New Haven, Conn., Ladies' Benevolent Society of Christ Ch., two barrels to Wis., \$110.

Southington, Conn., Woman's Home Mission Society of First Ch., barrel to Kans., \$45.
 Suffield, Conn., Woman's Home Mission Society of Second Ch., two barrels to Ind. Ter., \$131.17.
 Elbridge, N. Y., Mission Band, donation to Ga., \$8.
 Knowlesville, N. Y., Ladies of the Church, barrel to Ind. Ter., \$26.
 New York, N. Y., Woman's Benevolent Society of Calvary Ch., two barrels to Mo. and Ind. Ter., \$100.
 Ogdensburg, N. Y., Woman's Missionary Society of First Ch., barrel to Ind. Ter., \$77.26.
 Schenectady, N. Y., Woman's Mission Circle of Emmanuel Ch., barrel to Ind. Ter., \$40.
 East Orange, N. J., Woman's Missionary Society of First Ch., two barrels to Kans., \$139.79.
 North Orange, N. J., Woman's Benevolent Society, two barrels and package to Neb., \$194.28.
 Montclair, N. J., First Ch., two barrels and cash to Ind. Ter., \$103.63.

Newark, N. J., Woman's Mission Circle of Roseville Ch., two barrels to Ind. Ter., \$79.13.
 Plainfield, N. J., Woman's Benevolent Home Mission Society of First Ch., three barrels to Ind. Ter., \$139.94.
 Vineland, N. J., Rev. H. H. Thomas, donation collection of minerals to S. C., \$50.
 Holly Beach, N. Y., Rev. W. W. Meach, donation collection of minerals to S. C., \$25.
 Pittsburg, Pa., Ladies' Aid Society of Fourth Avenue Ch., barrel to Ore., \$67.50.
 Pittsburg, Pa., Shady Avenue Ch., three barrels to Cal., Kans. and Colo., \$150.55.
 Atlanta, Ga., Miss C. H. Denslow, donation to Ga., \$60.
 East Cleveland, Ohio, East End Ch., barrel to Ill., \$50.41.
 Franklin, Ind., Missionary Society of First Ch., barrel to Ind. Ter., \$20.74.
 Aurora, Ill., Missionary Society of First Ch., barrel to Minn., \$40.

Total to December 14, 1897, \$2,278.58.
 Total for year, \$3,111.38.

THE BAPTIST HOME * MISSION * MONTHLY.

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* * EDITORIAL. * *

The death of Dr. William M. Haigh, Superintendent of the Mississippi Division, removes one of our noblest workers. By reason of changes, which have long been in process, it is not thought necessary to fill Dr. Haigh's place.

Rev. J. B. Thomas, the District Secretary of the Chicago District, upon whom now falls the entire burden, is young, vigorous, hopeful, popular in the churches, and has had valuable and successful experience.

At the meeting of the Executive Board, January 10, it was voted that the following tribute to Dr. Haigh should be spread upon the records and a copy sent to the family:

REV. WILLIAM M. HAIGH, D.D.

The Executive Board of the American Baptist Home Mission Society records with profound sorrow the loss sustained by the Society and by the denomination at large in the death of Dr. William M. Haigh, at Chicago, January 1, 1898. Since 1877, for more than twenty years he had been officially identified with the Society's work, first as District Secretary, then for fifteen years also as Superintendent of Missions, and for the last two years solely as General Superintendent of Missions for the Mississippi Division. During all these years, in every position which he held, he was a tower of strength to the Society in the prosecution of its work in the older Western

States. His power developed with increasing responsibilities attendant upon the development of the work. To his administrative ability, his sagacity, his delicate grace and tact in dealing with difficult matters, his urbanity, his high ideals concerning workmen and the work, his gentleness united with great firmness and deep convictions, his philosophical spirit, his broad-mindedness and large-heartedness, expressions in part of an unusually symmetrical and transparent Christian character, are due in no small degree the great and substantial progress of the Society's work and the increased efficiency of the organized activities of the denomination in the States under his supervision. To the bereaved family we extend our heartfelt sympathy, with them finding comfort in the record of so noble a life whose influence continues after its earthly ending, and in the firm belief that for him to be absent from the body is to be at home with the Lord.

Our Annuity Plan grows rapidly in popularity. If you wish your money to be used for missionary work after your decease, without the possibility of its being diverted by a contest over your will, give it to the Society while you live, and receive a semi-annual annuity. If you are growing old, and the care of your property is becoming a burden to you, turn it over to the Home Mission Society, and receive an annuity upon it during your lifetime. For particulars address the Corresponding Secretary.

SHALL THERE BE A NEW DEBT?

When this number of the *MONTHLY* reaches its readers only two months will remain, February and March, of the present fiscal year. These will be months of stress and strain at the Rooms. We have planned and worked faithfully, hoping to be able to close the present year without a debt. Whether this very desirable result can be reached now depends upon the contributions of the last two months of the year. These ought to be considerably more than for the same time last year, and we earnestly appeal to all the friends of Home Missions to be liberal in their offerings; to give, if possible, more than they are accustomed to give, in order that the year may be closed in such a way as to bring joy to the heart of every lover of his country.

The past five years, as everybody knows, have been years of financial depression, stagnation in business, of distress and anxiety on the part of almost all religious and benevolent corporations. It has been a period of debts, of struggle, of impending disaster, and, in some cases, of retrenchment. The Home Mission Society has shared in this common distress, but there are three reasons for great rejoicing. The first is, that the work of the Society during these five years has been prosecuted with its usual vigor, and with only a slight diminution in its quantity. The second is, that its current expenses have been paid and the alarming debt that had accumulated has been wiped out. And the third is, that during that same period the assets of the Society, such as Permanent Trust Funds, Endowment Funds, Annuity Funds and school property, have been increased by more than \$300,000.

THE AMERICAN BAPTIST HOME MISSION *MONTHLY* is published in the interest of Home Missions. It has proven to be an invaluable organ of communication between the Society and its constituency. It contains each month an accurate statement of

all receipts, from churches and individuals and from legacies, for all parts of its varied work. It contains, also, a list of appointments of teachers and missionaries made at each monthly meeting of the Board of Managers. It gives fresh information from all parts of the field, and presents, also, elaborate papers and discussions regarding specific portions of its work, aiming thus to furnish to pastors and others information and truths valuable for themselves and indispensable for a wise presentation of the work of the Society on public occasions. The *MONTHLY* has been for years of great service to the Society, and we believe we are safe in saying that its popularity and usefulness are steadily increasing.

The *MONTHLY* cannot depend upon extensive advertising, such as furnishes support for magazines of larger circulation; the money received from subscribers falls far short of meeting expenses of publication. The magazine is published at a loss, and is furnished to each subscriber at less than it costs to print it, allowing nothing for the labor expended in editorial work.

It is very desirable that the magazine should have as wide a circulation as possible, in order that the work of the Society may be understood by the greatest possible number of people. With a view of increasing its circulation, it has been thought best to offer it to pastors at twenty-five cents—half of its regular price. May we not expect to receive a large accession of subscribers at this rate, and will not pastors take pains to increase its circulation among their members?

CHAPEL DAY PROGRAMMES.

Chapel Day will be observed this year on Sunday, March 27. Every Home Mission School, and every Sunday-school interested in Home Missions, should secure at once the Programme provided gratuitously by the Society, and prepare to observe the day. Samples will be sent out by the District Secretaries at an early date; if you do not receive one, write for it without delay.

William Moorhouse Haigh, D.D.

BY H. L. MOREHOUSE, D.D.

In the ripeness of nearly three-score-and-ten years, and in the fulness of friendly affection, the spirit of our honored and beloved brother, Rev. William M. Haigh, D.D., of Chicago, just on the threshold of the new year removed from its earthly tabernacle to the mansions above. It was more like a translation than death. The old year had ended, and the new year had dawned upon him in apparently his usual health. Suddenly a sharp pain shot through his chest; an hour later he was peacefully sleeping; in an other hour, quietly and quickly the end came.

In his death the Society and the Baptist denomination; particularly in the West, have met with a great loss. Dr. Haigh was no ordinary character. Only those, however, who enjoyed his intimate friendship, and who were brought into close official relations with this modest and unassuming man, could properly estimate his worth. He was remarkably even-tempered and well-balanced, yet full of a subtle enthusiasm that communicated itself to others, who, remembering the gleam and glow of his nature, feel to-day that the world is poorer and colder because he is no longer in it as a personal force.

His Birth and Training.

Dr. Haigh was born in Halifax, England, April 5, 1829, hence was well advanced in his sixty-ninth year. At the age of thirteen he was converted, and united with a Baptist church. In 1852, the family came to this country, making their home in Northern Illinois. In 1853, he was ordained and became pastor of the church at Pavilion; afterward, during a period of more than twenty years, having other pastorates at Chillicothe, Bristol, Woodstock, Mendota, and Galesburg, Ill.

A Soldier in the Civil War.

In 1862, he was appointed chaplain of the Thirty-sixth Illinois Infantry, and for two years with the Army of the Tennessee under Generals Sheridan and Thomas was in some of the great battles, including those at Chickamauga and Stone River, where he was taken prisoner at noon, New Year's day, 1863, just thirty-five years before his death. He was the historian of his regiment, his

graphic account of its achievements being of great interest.

District Secretary.

In 1877, while Dr. S. S. Cutting was Corresponding Secretary, Dr. Haigh was selected to represent the Society as its District Secretary for the West, with headquarters at Chicago. He entered upon his work in December of that year. It was the first appointment of the kind for that district, which included Illinois, Wisconsin, Minnesota, and Iowa, with Nebraska and Dakota afterward added. Very few churches in all this region were in the habit of contributing to the general work of the Society. The West had been regarded as a dependency of the Society's benefactions, rather than as a contributor to its treasury. In some quarters there was a decided lack of cordiality toward the Society as a claimant for a recognized place in the beneficence of the churches.

With great tact, patience and perseverance he wrought until Northern Illinois became a regular contributor to the Society's work, including several generous individual gifts; while in more recent years the churches of Wisconsin, Iowa and Minnesota have come to recognize to some extent their obligations to aid in the evangelization of others than those within their State boundaries.

Within three years after his appointment as District Secretary, new conditions necessitated an enlargement of the scope of his activities. The year 1879-80 may be said to mark a new era in our Home Mission work in the West, both because of its expansion in consequence of the rapid settlement of new territory, and because of the new policy and methods of the Society. To quote Dr. Haigh's own words: "When the secretaryship was first established in 1877, most of these States were prosecuting independent missions side by side with the Society, and it cannot be said that the work was hopeful in any of them." Indeed, missionary matters were in a semi-chaotic condition and despondency hung like a pall over Boards and Conventions.

Superintendent of Missions.

When the new plan of co-operation, originating in Minnesota in 1878, was extended to other States, it became necessary for the Society to have its representative, who should attend Conventions and Board

meetings, confer with State missionaries, pass upon applications for Missionary and Church Edifice aid, advise and otherwise assist in the prosecution of the work. To these matters Dr. Haigh was asked to give attention, and such importance did this phase of the work assume that in 1882 the Society formally appointed him Superintendent of Missions for Illinois, Wisconsin, Minnesota, Iowa, Kansas, Nebraska and Dakota. It was a vast field with varied conditions that required great wisdom for its successful cultivation. For more than fifteen years Dr. Haigh served the Society in the double capacity of District Secretary and Superintendent of Missions; the last two years, however, after the appointment of Rev. J. B. Thomas as District Secretary, mainly as General Superintendent of the Mississippi Division.

In this position he displayed unusual administrative ability. He grew with the growing responsibilities of the office. Only those who have known the inside history of affairs can understand what exquisite tact and grace and skill, what sagacity, what statesmanship and generalship, and what Christian devotion were required in the management of these important matters which had to do, as no one felt more keenly than Dr. Haigh himself, with the laying of substantial foundations for the rising fabric of our denominational activities in the mighty West.

His Characteristics.

In the discharge of his duties he was a master-workman whose constructive talent was of a high order. He approached his task in a philosophical spirit characteristic of the Scotch blood that flowed in his veins. Like a true architect, he had the fine, artistic, even æsthetic, sense in formulating plans, and, like an Angelo, he had equal ability in executing them. This he did, not by sheer will-force of an over-mastering personality, but rather by a sweet reasonableness, by superior insight as well as foresight and by utter self-disinterestedness that won the hearts of all.

He would not stoop to petty devices for transient popular effect; had an abhorrence of meretricious decorations in the structure he was rearing, but, building on the bed-rock of sound Christian principle, strongly insisted that everything should be done

honestly and conscientiously as unto God rather than to man.

It is not an overstatement that exigencies have arisen when largely, if not wholly, through his wise counsels disaster to our cause in more than one Western State has been averted. He was a leader of leaders; communicating of his own trustful, courageous spirit to others in official positions, and through them affecting the many, he was an inspiration to our forces throughout the West.

In these latter years it was delightful to behold the deepening love of his brethren for him. Last fall some of the Conventions, in a formal way, expressed their high appreciation of the great service he had rendered them in the conduct of their affairs. It seems almost premonitory of the ending of his labors that he should have suggested that in the near future some of the older States longest aided by the Society should become self-supporting. He seemed to find satisfaction in the thought that these States over whose interests in the period of their dependency he had brooded with paternal solicitude would soon become independent, self-reliant, and helpers to every worthy cause.

Polyglot Pallbearers.

By none will he be missed more than by the representatives of our work among the foreign populations in Chicago and in the State of Illinois. For many years he has been their trusted counsellor and the Society's chief adviser concerning these interests which have been exceptionally prosperous. It was most appropriate and touching that his pallbearers should represent four of these nationalities, and that the Chinese Christians should send their floral tribute.

The last special production of his pen was an article on the work of Baptists among the Scandinavians in this country. This paper, like everything he wrote, is charming in its literary finish, though of all his productions perhaps none has more classic elegance than his address at the Home Mission Convocation at the University of Chicago, in 1896.

Dr. Haigh maintained a lively interest in men, especially in young men, to so many of whom he has been a helper, almost a father. The peril of official life is the deadening of interest for individuals by the

necessity of dealing so much with men in masses. An eminent statesman, foremost for his forensic ability, said that his mind was so occupied with great concerns that he had no time to consider individual cases. He was as glittering as an iceberg, and as cold. But Dr. Haigh took upon his heart the burdens of his brethren, attaching them to himself strongly by his tender, sympathetic and bouyant spirit.

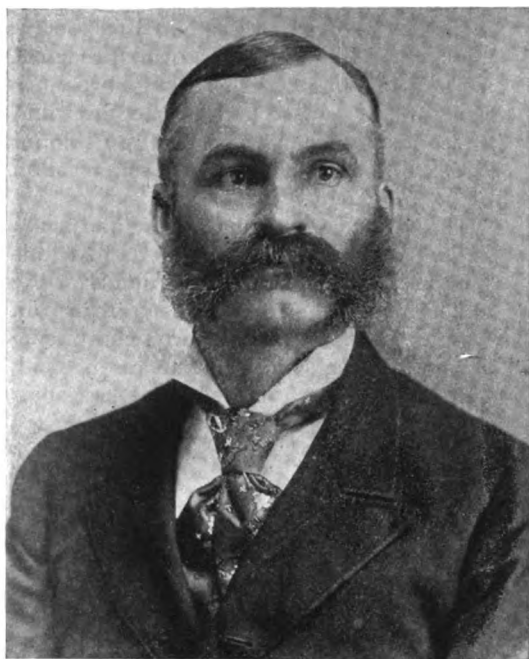
A Striking Figure in Baptist History.

When the story of our denominational progress in the West shall be written, Dr. Haigh will appear as a leading historic character. In some of our great educational enterprises he took the liveliest interest and until the last counted among his warmest friends many members of the Faculties of the University of Chicago, particularly of the Divinity School.

In all things, and always, he was the Christian gentleman—high-minded, broad-minded, sound-minded, pure-minded, spiritually-minded, and single-minded as a servant of Christ; keen-sighted and far-sighted; large-hearted and tender-hearted; a man of high ideals concerning personal character and conduct, as well as concerning the administration of his office and all organized work with which he had to do; his, a life not only stainless, but without even a shadow of suspicion resting upon it; a self-respecting Christian life, ever deferentially respectful to others, delighting in giving honor to whom honor was due; a life, indeed, that was the fulfillment of the divine utterance: "Them that honor me, I will honor."

"It is the homage of his fellow men, and not a crown that makes a real king." Our departed brother was one of the noble company of those who by divine grace have been made "kings and priests unto God." In crowning him with our feeble tribute, we crown his Lord and ours to whom be the praise and the glory for what he achieved and for what he was in his own character, the heavenly fragrance of which will long linger among us after the flower itself has been transferred from its earthly receptacle to

"The heavenly gardens,
Where angels walk and seraphs are the wardens,
Where every flower brought safe through death's
dark portal
Becomes immortal."



CHARLES F. MESERVE, A.M.,

Shaw University.

BY CHARLES F. MESERVE, A.M., PRESIDENT.

Shaw University—named in honor of the late Elijah Shaw, of Wales, Mass.—is situated in Raleigh, the capital city of North Carolina. It has a beautiful location, within the city limits, and is only a few minutes' walk from the Union Station, the Capitol, and the United States Government Building. Its grounds are spacious and well kept, and its principal buildings large, imposing brick structures. Its buildings (eleven in number) and grounds are the most attractive feature in the southern part of the city.

A Humble Origin.

This institution was started in a very humble way in a Negro cabin on the outskirts of the city in the year 1865, by Rev. Henry Martin Tupper, an ex-Union soldier and a native of Monson, Mass. The enterprise grew on his hands, and a larger building became necessary, but there was little money either for carrying on or extending the work. Accordingly, with a few faithful helpers, day after day, he shouldered his axe and went out of the city into the woods, and together they felled huge yellow

pinces and hewed the logs into timber. After many weeks of struggling and after receiving a little help from the North, the actual work of building began. A large two-story structure, to be used both for a church and a school, was finally erected on Blount Street, a block north of the present location of the university.

The work continued to grow, and again larger quarters were required. At this juncture the mansion and grounds of the late Gen. Barringer, ex-Minister to Spain, were for sale. This property, comprising several buildings and twelve acres of land, and occupying an entire square, was purchased, and then began the great expansion that has made the institution what it is to-day. Shaw was incorporated in 1875. At that time the work was more elementary than now, but such 'as was adapted to the needs of the people. The management, however, has kept pace constantly with the progress of the race and the demands of the times, until there are to-day, in addition to Normal, College, Missionary Training and Industrial Departments, Schools of Law, Medicine and Pharmacy.

An Anxious Night.

In the early days there were trying times, and there was no social recognition of President Tupper, his devoted wife, and associates, on the part of the white people of the city and State. President Tupper and wife spent a night in a corn-field, in the rear of their humble cabin, having been threatened by the Ku-Klux. Every moment of these hours of anxious suspense they expected to see the flames consume their home and all their earthly effects, but a kind, all-wise Providence guarded them through the long night watches, and, when the welcome dawn tardily appeared, the humble cabin was still standing, and in devout thanksgiving they returned to its kindly shelter. The animosity and bitterness of the post-bellum and reconstruction days are happily things of the past, and the work now goes smoothly on, with the respect of the community, and at times there is genuine sympathy and helpful co-operation.

A National Work.

The blessing that Shaw has been to the colored race can hardly be estimated. Thousands of young men and women have

gone forth from her walls into positions of usefulness and influence. They are found in nearly every State and Territory of the Union, though naturally the largest numbers are found in the South. They are making their way in every walk in life, and the majority of them are the substantial, influential leaders of the race. In the teaching profession have they made themselves particularly felt. At one time five of the seven colored normal schools of the State were presided over by principals who are Shaw men. Dr. J. O. Crosby, for some years President of the State Agricultural and Mechanical College for Colored Young Men and Women; Dr. E. E. Smith, ex-Minister to Liberia; Hon. H. P. Cheatham, for several years a member of Congress, and at present Recorder of Deeds of the District of Columbia; Hon. J. H. Young, a member of the North Carolina Legislature, State Inspector of Fertilizers and editor and proprietor of the *Raleigh Gazette*, the General and State Missionaries, and the principals of the secondary schools of the denomination in the State, as well as several of the professors at Shaw, are Shaw men.

Law, Medicine and Pharmacy.

Graduates of our Law Department go into court and plead their cases with the same courteous treatment from judge and jury as is accorded to white members of the bar.

Success has also been won by the graduates in medicine and pharmacy, and they are found very generally throughout the Southland. A graduate in pharmacy, A. W. Benson, of Atlanta, class of '95, was the first colored man to obtain a license from the Virginia Board of Examiners. His standing in examination was slightly in excess of 95 per cent. The first man of any race to receive 100 per cent. in an examination before the Virginia Board of Medical Examiners was C. R. Alexander, of Lynchburg, class of '91. He is now in practice in Petersburg and has the confidence and respect of the community.

An Educated Ministry.

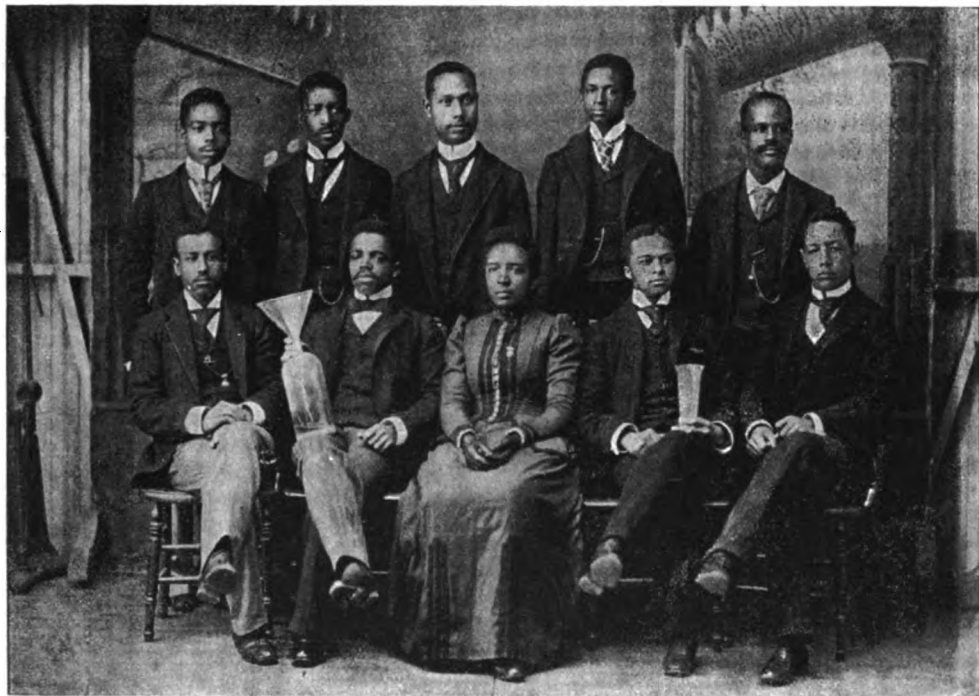
A goodly number of our young men, as has been the case from the founding of the institution, are studying for the ministry. Shaw has furnished nearly all the denominational leaders in North Carolina and many in other States. In the Gospel ministry her

greatest influence has been exerted, for her Theological Department has always been well attended, and the minister is still the influential factor in directing the life of the great mass of colored people in every community.

An Educated Lalty.

Many of her former students are thrifty farmers, successful business men and occupy positions of honor and trust in their respective counties. The aim of the institution, from the very beginning, has

Brattleboro, Vt., is said to be the first building ever erected for the education of colored women. It was predicted that co-education would be a dismal and disgusting failure, but it should be said to the great credit of the race that there never has been a scandal connected with the institution. It gives me much pleasure to state that, after nearly a quarter of a century spent in educational work among white young men and women, Indian young men and women, and colored young men and women, I have found it as easy to maintain good discip-



GRADUATES, LEONARD SCHOOL, OF PHARMACY, SHAW UNIVERSITY.

been to turn out well-equipped Christian men and women who shall be leaders in the best sense of the term, and thus indirectly, but effectually, reach the great masses of the people. This has been done with signal and gratifying success.

Co-education.

Shaw believes in co-education. Men and women meet in the class-room, in the chapel, and around the family board, on terms of equality. The women's department is known as Estey Seminary. Estey Hall, the gift of the late Deacon Estey, of

line and proper relations here between the sexes as I have in other fields with the other two races.

A World-wide Influence.

The influence exerted by Shaw is well-nigh world-wide. At the present time she has students from the West Indies and Africa, and has enrolled them from Central and South America. Although a Home Mission school, her spirit reaches out to other lands. Missionary Hayes, the well-known African missionary, was a Shaw student. Dr. Lulu C. Fleming and four others from

Shaw are in missionary work on the Congo. A prince of the royal line, Alfred Impey, a nephew of King Kama, of the Kaffir tribe of Cape Colony, South Africa, has recently been enrolled. He comes to Shaw to get his education, and intends to return to do missionary work at home. He is a fine, manly fellow, and, although he could speak and write English only indifferently when he came, he is making good progress and promises well.

It is worthy of note that Shaw men and women do not become criminals, and seldom, if ever, do educated colored young men and women belong to the criminal or lawless classes. Rather are they conservators of law and order, and preservers of the peace. Our students and graduates are, as a rule, Christian men and women of clean lives, and some of them are earnest workers in the cause of temperance and social purity. Deplorable indeed would be the condition of the freedmen and their descendants only a generation from actual slavery, were it not for these stalwart men and pure women now found in nearly every community, who, by their example and precept, show the possibilities of the race, and exert such a strong, controlling influence for good over ignorant and less favored members of the race.

Imperative Needs.

Our imperative needs are an adequate endowment, an administration building, a plant for heating and lighting, a hospital, and an enlargement of the industrial plant. The institution is under the management of the American Baptist Home Mission Society. As there is an endowment of only thirty thousand dollars, the larger portion of the money for salaries of professors and teachers is paid by the Home Mission Society. The Missionary Training Department is supported by the Women's Home Mission Society of the West. The money for current expenses, such as board, fuel, etc., is received in small monthly payments from the students. The work is greatly hampered and restricted from lack of adequate means. An endowment of half a million dollars is imperatively needed to relieve the overburdened societies from the load they are carrying, and to properly meet the constantly growing demands of an increasing and needy constituency. Our

school-rooms are in the basement or on the first floor of dormitories, ill adapted to the uses to which they are put, and needed for other purposes. A building for offices, a library and recitation halls, is indispensable. The danger from the use of the large number of kerosene lamps and stoves call loudly for a central heating and lighting plant. The establishing of such a plant would reduce to the minimum the danger to life and property, remove our constant anxiety, and reduce insurance rates. To meet the increasing demands of medical science our hospital, small and too meagerly equipped, must be replaced by a larger and better equipped establishment. The colored people are so poor that most of the hospital service and medicines administered must be without charge. Our dormitories, which have been in use for many years, with scarcely any repairs, must soon be refitted and refurnished.

A Wise Investment.

Seldom has such an opportunity for a wise investment, with a large and sure return, ever presented itself. One hundred and twenty-five dollars will carry a student through the entire school year. The students, however, are so poor that they average to pay only about fifty dollars per year, and it is a struggle for most of them to do this. The people are grateful and appreciative, and are struggling to do what they are doing. Not long since the father of one of the Estey girls mortgaged all his property to raise money to carry his daughter through school this year. For many years much help must be given this struggling people, and nothing will do more to help them get on their feet, and stay on their feet, than a well-equipped and well-endowed institution for their material, moral, intellectual and spiritual development. If you put your money into Shaw, you will leave behind you a memorial grander than granite mausoleum of king or queen or merchant prince. Through the ages it will perpetuate your name as a generous lover and helper of mankind, and fit generations, yet unborn, to grapple with and solve life's problem.

Go bury thy sorrow;
Let others be blest;
Go give them the sunshine,
Tell Jesus the rest.

NEGRO PHARMACISTS.

BY H. L. MOREHOUSE, FIELD SECRETARY.

Gradually the Negro is making his way in the profession of pharmacy. The preparatory way thereto is no easy road to travel. A knowledge of the nature and effect of drugs, and the compounding of physicians prescriptions must be acquired by long, patient and minute attention, generally under competent instructors in some institution established for this purpose. The usual course of study is three years and for its successful prosecution a good preliminary education, including some knowledge of Latin, is almost indispensable. After graduation the would-be pharmacist must pass examination by a State Board of Pharmacy and be duly registered before he can be admitted to practice. Then he must have means with which to buy or rent a building and stock it with drugs and other articles usually found in a drug store. Hence, professional knowledge and ability, combined with resolution and some capital, are required at the outset.

Peculiar Disabilities.

Besides all these things the Negro labors under peculiar disabilities in establishing himself in this profession. As a rule, he cannot expect the patronage of white people. The colored people themselves, accustomed to patronize established drug stores conducted by white men are slow to change to a new, and, perhaps, inferior establishment conducted by one of their own race. Furthermore, it takes time for the Negro pharmacist to get the confidence of his own race in him as thoroughly competent and trustworthy.

So, then, the fact that Negro pharmacists are making headway is exceedingly creditable to their ability and energy, proving that they have power to achieve success in the face of many difficulties.

The Druggists' Circular and Chemical Gazette for November, 1897, contained a summary of replies to its recent inquiries concerning the number of Negro pharmacists in the United States, showing that about one hundred are registered as having passed examining boards, and about eighty are actually conducting business. Seven of these are in New England, thirteen in the Northern and Western States, several in the District of Columbia, and fifty-five in the

Southern States. The largest number is found in North Carolina and Tennessee, ten in each. In each of these States is a colored school of pharmacy, the only other institution of the kind being at Washington, D. C.

Leonard Medical School.

The Leonard Medical School of Shaw University, at Raleigh, N. C., has a department of pharmacy, at the head of which is Prof. William Simpson, lately president of the American Pharmaceutical Association, who gives instruction in botany, materia medica, pharmacy and chemistry, also in compounding medicine and laboratory work. There is also an associate professor of medical and general chemistry. The course of study covers three years. The school was established in 1890. In 1893 it had one graduate; in 1894, six graduates; in 1895, five; in 1896, two; in 1897, eight. All of these, with one exception, were residents either of North Carolina or Virginia.

High Standing of Graduates.

As evidence of the thoroughness of the work done in this school of pharmacy, as well as of the ability of Negro students, the *Chemical Gazette* states that one of the graduates in his examination "made one of the highest percentages ever made before the Virginia Board."

President Meserve also states that Mr. W. H. Vick, a graduate of 1897, who went to Newark, N. J., stood the highest among forty applicants examined for license to practice, the other thirty-nine being white. In this connection it may also be stated that Dr. Burwell, a graduate of the medical school in 1889, who took up his residence in Selma, Ala., was appointed as President of Public Good during the prevalence of the yellow fever, and was so efficient in caring for the sick as to elicit the highest commendation from the Chief of Police of that city in his report to the authorities.

Concerning the struggles and the success of those who have gone into this profession, we can present but little of much that might be said on the subject.

One graduate says that in North Carolina "the colored people who have gone into pharmacy find no trouble in securing patronage, as the Negroes are large buyers of medicines, and the stores kept by Negroes are few." Another graduate, who located in Georgia, says: "As a whole, we are well

patronized by our people, and the whites are well disposed toward us, and in many cases trade with us. The white drug men treat us as kindly as we can wish, while our wholesale men are very considerate. It was a great show when we opened here last October—a real nine days' wonder—for few here had ever heard of a colored druggist, and I was compelled to pose as a curiosity for quite a while."

Need of Colored Pharmacists.

It is said by the dean of a medical college in Tennessee that one reason why there is a demand for colored drug stores in the South is that in many Southern cities first-class drug stores will not sell soda water to colored patrons. On the other hand, in North Carolina, where colored druggists are most numerous, this is not the case. The truth is that the business is undertaken by young men who see here an opportunity and who have the pluck to prepare themselves for it. As one of the graduates of Leonard Medical School says: "He went into it, not because he could not do what other colored men do, but because in it he saw a field needing laborers. When he started in the business people wondered at his venture and prophesied his downfall. He had to contend with two classes of people, he says, the selfish, ignorant Negro, and the selfish, ignorant, poor, white man. Such expressions as, 'He shall never fill a prescription for me; what does he know about putting up medicine,' etc., were frequently heard. He felt that all this grew out of the fact that the people were unaccustomed to seeing a Negro pharmacist, and he has had the satisfaction of seeing a majority of the colored people who at first stood off and made remarks come to his store and purchase drugs. He has but few white customers, but this is offset in part by the fact that many of his own race go out of their way to trade with him."

As the journal already quoted remarks: "The representative of the more humble race who can overcome the many obstacles in his path, is made of good stuff, and is a competitor not to be sneered at."

Scholarships or Endowment Needed.

For the maintenance of the school of pharmacy, as well as the medical school, which this year has an attendance of sixty-three students, funds are greatly needed. Several annual scholarships of \$75 each,

or permanent scholarship funds of \$1,000 each, and an endowment of at least \$30,000 are almost indispensable to the establishment and most successful prosecution of this work, for which provision has to be made largely by the personal efforts of the president of Shaw University and by the use of a part or the whole of the revenues from other departments of the institution. It is an uncertain and precarious dependence for so important a work. Some far-seeing, broad-minded Christian philanthropist has here an opportunity of doing incalculable good by thus financially strengthening an institution that has made a most creditable record, that is attracting yearly a larger number of students, and whose field of usefulness is almost unlimited.

Interesting Men In Missions.

BY REV. J. S. REAGER, D. D.

Nine-tenths of the men of the churches are not interested in the work of filling the whole earth with the good news for the reason that it is not laid upon their hearts as a part of their Christian life. They drop into the church, and "perish for lack of knowledge." There is nothing, seemingly, for them to do but to help support an institution with their means.

The missionary intelligence of the Church is confined almost entirely to the women. Missions have no place in the thought or conversation of the average assembly of church men. The need of our day is a revival among men which will bring them together by the Holy Ghost, to consult about the affairs of Christ's kingdom and the world's need and claims upon them, as men consult about their business, politics, etc. When the men of the Church can be thus enlisted, and not before, the missionary cause will assume the proportions which the Master gave to it, and which the Holy Ghost stamped upon the first assembled Church. The commission of Jesus was unto men. While we glory in the work which Christian women do, we blush with shame over that which the men of the Church ought and could, but will not, do.

To unite the men of our Churches in interested devotion to missionary work is the great demand of the present. Spasmodic efforts can no longer supply the demands upon the Church.—*Gospel In All Lands.*



L. B. TEFFT, D.D.

Hartshorn Memorial College.

BY REV. L. B. TEFFT, PRESIDENT.

"*Dear Bro:* A stranger to you, I write and introduce myself as one of the Lord's stewards. I find myself in possession of some of the Lord's money. I wish, above all things, to use what I have so faithfully and well that, by and by, the Lord will say, 'Well done, good and faithful servant.' I have heard a little about the Hartshorn Memorial, and it is said that the Lord has owned it as His own. I hear it said also that the institution needs larger means, that it may do a much larger work. But I know very little about the Hartshorn Memorial, and I ask an interview that I may hear and see and know for myself. Perhaps this is the place where some of the Lord's money ought to be employed. [Signed]

"A SON OF THE POOR WIDOW WHO GAVE THE TWO MITES."

I had for a long time been asking the Lord to send this man to me. I knew him by reputation, and I had learned that wherever his money went, a spiritual blessing followed. I gave him, therefore, a hearty welcome.

"My letter," he said, "has explained the reason of my coming. I am looking for some token from the Lord to show me what to do. I wish you would speak for Hartshorn Memorial and show it to me."

The Lord forbid, I answered, that I should try to exalt Hartshorn in competition, to draw away money from any other part of the Lord's great harvest field. If you have money that belongs to India or the Congo, send it there. If you have money for the great West, or for some other institution for Christian training, I cannot try to turn it from its rightful destination. Hartshorn is only a young sister in a large and promising family—all promising.

"You partly misunderstand me," he said. "I have already given their portion to the far East and to the far West, and now the work of Christian education among the freed children of Africa must have its share. I do not set the Lord's work against the Lord's work. I know that where competition rules the Lord is not present."

The College and Its Work.

We understand each other, then. Will you please ask, and I will make reply.

"I want to learn what Hartshorn Memorial College is; what it is doing; what it has done; and what it aspires to do. I want to know why and how it came into existence at all; whether it really be the *Lord's* work, and if it be truly the Lord's work, what can be done to give it the largest efficiency. Tell me, first, what Hartshorn Memorial is."

I will answer in the words of the charter: "An institution of learning of collegiate grade for the education of young women, to give instruction in science, literature and art, in normal, industrial and professional branches, and especially in Biblical and Christian learning, with such departments, schools and courses of study as the trustees shall deem proper and needful, and to confer such literary and honorary degrees as are wont to be conferred by colleges and universities in the United States." The charter defines it as an "institution of learning for the separate education of young women distinctively of African descent." You will notice the purpose that all education and learning given by this institution shall be well imbued with Biblical thought and Christian culture. It is intended to be as strictly religious as a theological seminary.

"Are not the powers conferred by this charter somewhat larger than the work which the institution is doing?"

This charter was designed to give the institution the right to grow and put forth

branches without hindrance. It is elastic and fits the work of the school at any stage of its development. Now it is largely engaged in training Christian teachers. Under this charter the trustees can establish a medical school for young women, or a missionary training school. By and by there will be a plenty of college work, proper, to be done.

Separate Education.

"I notice that your charter says, 'For the separate education of young women.' What is your theory of separate education?"

We put forth no theory. After long experience in a mixed school we grew into the clear conviction that in a separate school we could do in the name of the Lord a better work for the girls than in a mixed school. Our experience here deepens this conviction. But we have no contention with any one; a good argument can be made on either side. We have walked in the light of experience.

"There is often an impulse of heredity which gives a moral and spiritual bias to the child, and seems to dominate his life. Some one said to me that there was something quite providential in the origin of the Hartshorn Memorial, and that a kind providence has seemed to rule it. Is this true?"

Divine providence is for those who have eyes to discern spiritual things. But it has truly seemed to us that the Lord has opened the way step by step from the beginning. With such experience as I suggested just now, we said to the Christian women of the Woman's American Baptist Home Mission Society that we had it in our hearts to establish schools for the separate education of girls, if the Lord should open the way. They answered: "That is the very thing which we want. We will heartily co-operate in the support of such an institution, but our Society has not the money for grounds and buildings." The Lord had prepared the hearts of the New England women to give this instant and hearty response to the proposal. A few days afterwards I was visiting in the home of Mr. Joseph C. Hartshorn, of Providence. I told him of our feelings and hopes, and of the response which the good women of New England had made. I made no request; but he said: "I will con-

sider this matter and see whether I can do anything." A few months previously the gracious companion of his life had been suddenly called away. Just before her departure he asked: "Is there anything which you would like to say to me?" She answered: "I have something to say." But she was never able to say what was in her mind. When the suggestion of this work came, Mr. Hartshorn said to himself: "Perhaps this is that which Rachel wished me to do." It seemed as if he heard a divine call to undertake this new enterprise. After a little he said: "I will start the work with a contribution of five thousand dollars." And this was followed by other benefactions till his gifts amounted to more than forty-one thousand. We have had our periods of waiting, but in every time of utmost need the way has opened before us. And the spirit of the founder has seemed in some measure to be caught by the students. They began house to house mission work, and formed the Society of "Hartshorn Home Workers," with no suggestion from their teachers.

"Does it seem to you that the Hartshorn Memorial has been a success?"

Successful surely as a child, not as a man; successful as a good beginning, not as a finishing of the work. It would be absurd to expect from the colored young women of Virginia, born of slave parents, the first generation born in freedom, that which ought to be true of young women from the suburbs of Boston, with twenty generations of cultivation behind them.

"Very true; but what is the token that the work is successful as a beginning?"

The fact that the young women who have taken no more than our somewhat elementary normal course continue to improve, and do not retrograde after leaving school. After a few years of teaching they come back to us with the thought, and sentiments, and praise of educated Christian women and Christian workers. When I become weary and discouraged, they make me ashamed of my lack of hope.

"I wish that I could see a group of your normal graduates, and get my own impression of them."

You shall do so. I have a wand here that will bring together any group you please, and you shall see and hear them without yourself being seen. Here is a

little company of three, two from this city and one from a neighboring city. Notice their eyes; there is just as much in a student as there is in his eye. Listen to their voices; notice what they are saying; mark the poise of their physique. One of this company is a successful teacher in a State institution of Virginia. Another is the queen-mother in a family, as beautiful and as well ordered as is often found among any people. The third has charmed and instructed tens of thousands of the most cultured people of New England by her public addresses.

"Do you mean that these women were born of slave parents? There is nothing in their thought or the subtle intonations of voice to suggest that they have touched even the hem of slave life with one of their fingers."

And I could with this wand summon scores of others, of whom these are good samples. But perhaps you would like to look at our grounds and buildings. This will indicate something of our needs, and I understand that this is a part of your inquiry.

Ground and Buildings.

"I should soon have suggested this survey, if you had not proposed it."

Notice then our grounds, four hundred and seventy-four feet in front, nearly level, but sloping gently for drainage, and eight hundred feet in depth. Right back of us you see the broad swell, of equal elevation with the grounds of Hartshorn, which is to be the beautiful home of the Theological Seminary and of Wayland College, the other members of the new university combination. And here is our main building; one of our friends called it a poem in brick and stone and iron. But it is a poem with too few stanzas. Beside school room, class rooms, dining and work rooms, there are twenty-seven rooms for students. Of course there is needed more room for pupils.

"What are those buildings which seem like the mansion house and the servants' quarters of ante-bellum days?"

That is just what they were, only that the servants' house in this case is of brick, and we have lifted the roof and made it a house of two stories, comfortable enough but also unattractive enough to repel students. Let us go in and examine these old buildings.

"Well, I must say this at once, these old

buildings ought to be torn down and a fine building put upon the ground where the mansion house now stands. To repair it well, and to enlarge it, would cost as much as to build entirely new. The old brick might be used for interior walls, and, in place of the other old building, perhaps you might have a good laundry. But what is this other bright-looking building?"

That is our new gymnasium. We think a world of our gymnasium; but we need a teacher who shall have more time for giving drills in physical training. Come into our dining-room in the main building; light and pleasant, you see—not a basement room. And here is our industrial kitchen—I can anticipate what you will say of this.

"I shall say that it does not very much resemble the Pratt Institute; too small for the needful appliances; hardly large enough for a small class to work without knocking elbows."

That is true, and we feel very much the need of more room. But we have this comfort, that our students will learn to do their cooking and kitchen-work with the same simple appliances which they may hope to have in their own homes.

"A few minutes ago you mentioned the new university—what is that?"

Have you not heard of the proposed university—the Virginia Union University? The whole State is stirred by the university-idea.

"Tell me all about it."

I must be short in my account of it; but this will bring us to the very heart of our prospective needs. In the first place, Virginia, like all the other States, has been divided against itself, and, like all the States, the Afro-American people have not seen eye to eye with their white friends. It was hoped that, by combining the educational interests of the State, strength and peace might be secured within the State and outside. To bring this to pass, it has been arranged to group in the same neighborhood—near enough to do certain higher work in co-operation—the Theological Seminary, a young men's college, and Hartshorn Memorial. Wayland Seminary, removed from Washington, is to become the college for young men—and so the University is expected to start with considerable strength from the beginning. Large hopes are centered in this enterprise.

"That seems good, and the bringing of Wayland into the combination must give it a great impulse. But, surely, this is a difficult problem, to remove and bring into harmonious co-operation institutions planted in different places, already chartered, and, perhaps, jealous of prestige and rights."

I think you rightly estimate the situation; but we hope that the rights and privileges of each, and all the elements in the combination, are so balanced and guarded that all will work in harmony. In the first place, each chartered institution keeps its own charter and Board of Trustees, and each preserves its own complete autonomy. The co-operation between Hartshorn Memorial College and Wayland College is limited to true college work, and includes no preparatory work. And since the guardianship of the relations of young men and young women falls everywhere upon those who have the guardianship of the girls, and since the young men are better prepared to breast the storms it is conceded to Hartshorn College that the young women shall not be required to leave their own grounds. College work, in which Hartshorn students have no part, may be done in the Wayland buildings. College work, in which the young men have no part, will, of course, be done in our buildings; but work in which the two colleges co-operate will be done in a building upon our grounds, an inter-collegiate building devoted to this one use. In this manner our girls will be cared for, and not subjected to excessive exposure.

"Again I say, this seems well. Will you please explain what this has to do with my chief inquiry?"

It means this: We must needs have more rooms for girls; more dormitory room; more class room; more work room. If our hopes do not disappoint us, the first year after the removal of Wayland will bring us fifty per cent. more pupils. The next year ought to double our present number. We shall have no place for this increment of students to work, or to be instructed, or to sleep. And then we must needs have the intercollegiate building.

"Well, let us come to the point. What will be the expense of these necessary enlargements? I see that you must have large contributions, or your work cannot grow."

We will set down the intercollegiate build-

ing for six thousand or eight thousand dollars. The new dormitory, with enlarged chapel and work rooms of sundry kinds, will call for twenty-five thousand. We will say nothing now in regard to the old mansion house and the little cottage. But Hartshorn has some funds in sight, which, doubtless, may be used for building when the needed additional sum is secured. If eighteen or twenty thousand dollars can be provided we can have the necessary buildings.

Education of Women.

"But is the education of these young women worth all this expense? They are not to be the pastors of churches. Is it not enough to educate the young preacher?"

I know that you ask this with sly humor, but you stir me to preach a sermon. Everything depends upon the young women. Womanhood is the mold in which the life of the people takes form. Who are the workers in the Sunday-schools and the churches? These young women. Who are to teach and save the young girls as they grow out of childhood? These young women. Who are to become the teachers of their own mothers, and to become the mothers of their own younger sisters? These older sisters from the schools. The young girls are being sacrificed upon the altars of sin by the *million*, and there are none who can touch them to save them except the trained young women from the schools. Who shall set a higher standard of morality for the young women and the young men alike? The moral grade must be set by the young women. Who makes the homes? Who shall be the mothers of the preachers and the leaders for the coming generations? If the best young women are well educated, with a Christian training, they will see that their sons are trained. Neglect, if you will, everybody except the young women. One womanly life, strong in moral principle and purity, full of love and gracious beauty, mingled as leaven in the life of the people, is cheap at the cost of millions of money. There is no other salvation for the people. If the millions of the colored people are to be made a blessing to the nation and the world, the field must be sown with good women.

"I agree with you, my dear sir; I only wanted to hear you speak what I knew was in your heart. And now I will see what can

be done to meet the needs of this work in the Hartshorn Memorial. I have a large family of brothers and sisters, all sharing the spirit of our mother, who gave her little all—some of them rich and more of them poor, but all counting it their duty, their honor, and their pleasure to be the Lord's stewards. I will tell them of your work and your need, and I am sure that you will not be forgotten."

And this interview I have written out and send it as an open letter to the Lord's stewards everywhere.

ARKANSAS BAPTIST COLLEGE.

BY JOS. A. BOOKER, D.D., PRESIDENT.

This institution was begun in the city of Little Rock, in November, 1884. The American Baptist Home Mission Society at that time had no school in all the Southwest except Bishop College, at Marshall, Tex., and could not see its way clear then to establish a school in Arkansas. Hence, the colored people resolved to make the beginning, and so did, with one teacher, in the little Mount Zion church-house. They made a specialty of ministerial instruction, and called their little school the "Ministers' Institute." It was a year later, however, that, by the advice and help of Rev. Harry Woodsmall, the whole plan of organization and operation was changed; articles of association were written in proper legal style; capital stock was fixed at fifty thousand dollars, divided into shares of fifty dollars each; parties taking one or more shares of stock (really of the burden and responsibility, for that is all the business side of it meant) became incorporators of the Arkansas Baptist College through their trustees elected from the number of "shareholders." It will be remembered by many that Rev. Harry Woodsmall was then the missionary of the Society, taking both Louisiana and Arkansas as his field.

After the "shareholders" had multiplied in number and paid in a good percentage of their shares subscribed, the organization purchased three acres of land in the southwest part of the city and built thereon a large two-story frame building, with dormitories and dining hall for girls. In 1893 this building was destroyed by fire, all its contents, furniture, apparatus, etc., being destroyed at the same time. In the same

year a large brick building was begun on the plan of Morehouse Hall, Bishop College. But the colored people have not proved equal to the undertaking, and the building yet stands under temporary roof with only two of the intended four stories finished. These two stories are nicely finished, however, and properly furnished with desks, etc., for day school purposes. There is also quite a creditable little building erected for an industrial printing office, and a nice outfit of type and hand and foot power machinery placed in it for teaching printing, and for doing actual business in that line. This building was given by Miss Helen Griggs, of Boston, and is known as the "Helen Griggs School of Journalism and Printing." Miss Griggs has contributed much more than this on the building that was burned and on the present unfinished building.

But when it is remembered that there is not a finished building on the grounds except the handsome little printing office; that even it is yet lacking in material, machinery and power; that the four-story building is in truth yet only two stories high; that in it there is not a single piece of apparatus for chemical illustration, physical experiment, or even the surveyor's practice, one can get a clear insight into the poverty of our equipment.

Notwithstanding this, the attendance has been quite encouraging. Last year the school closed with an enrollment of 178. This year, up to this writing, December 1, we have 103.

A Hopeful Outlook.

It is hard to believe that the outlook of any other school is any more encouraging than here, when consideration is properly given to its people and the fearful ordeal through which it has passed. With the proper enlargement of facilities, it would be safe to figure on an attendance of three hundred students, or more, every year. Besides, the colored people, poor as they are, stand ready for any new gift to provoke them anew "unto love and good works." For they have already put forth unusual efforts to shoulder and carry the entire burden. Of course, it will yet be a long time, if ever, before they can do all the work necessary in establishing, operating, enlarging and permanently supporting a college. But every dollar's worth of help from

outside friends does not only strengthen the work that much, but it is also accepted by these people as a stimulus to do more for themselves. As evidence of this, it may be mentioned that the American Baptist Home Mission Society has been responsible for and has been actually paying more than three fourths of the salaries, but the colored people themselves have paid the balance and bought the property and paid most of the cost of its permanent improvement. It is due to the Society to say, however, that it has put \$1,000 into the former and \$1,000 into the present building.

Pressing Needs.

Let us consider first the least costly but very pressing needs for practical usefulness in conducting the school at its present stage. At present we have the scantiest supply of books for library purposes; but those already in hand are nicely and properly arranged in cases, and the students are making good use of them. There is large room for donations in this way. Five or six dozen of hymn books and the same number of Bibles to be used in chapel services would also fill a long-felt need. These books need not be new. Any church or Sunday-school desiring to get rid of its old supply in order to put in a new, will find their old books of this nature very acceptable with us, if there are from three to six dozen of the same kind—say Baptist Hymnal, Service of Song, or Laudes Domini. Again, our departments of instruction have not the least possible number of the cheapest apparatus. Even now there is a class in geology without any specimens to aid in acquiring the rich information in that branch; a class in surveying without a compass of the cheapest sort; a class in philosophy without a pulley; a class in chemistry without the smallest lamp or crucible.

Then, industrial appliances are almost limited to the printing department. Besides new presses, type and electric appliances that would give enlargement and power to that department, there is a loud call for a cabinet shop equipped with lathes, saws, common tools, etc.; a shoe shop fitted out with several sets of tools. We are also making a specialty of domestic economy with our girls of advanced grades. For this the ladies of the white Baptist State Convention have agreed to put in a costly

cooking stove, but this will call for other things like unto it. These would give great variety of chance and choice in that line of training.

Our Unfinished Building.

But the most imperative need is money to finish the building so well begun. Two more stories on the present plan will give this school one of the best buildings for school rooms and dormitories in all the circle of our Home Mission schools. To finish the building and put in the proper heating apparatus, etc., it will require not less than ten thousand dollars. But even a gift of five thousand dollars would make the colored people put forth marvelous efforts to raise the other five thousand.

These are simply plain statements of facts and figures setting forth the real needs of the Arkansas Baptist College. Is there not a wise steward of God somewhere who will take this opportunity to make sure a monument to his Master? Surely such a one will rejoice to know that there is a "door open and effectual."

Already the higher usefulness of the school is felt and acknowledged; for many leaders in Associations and Conventions are students who have either graduated in our school or for a long time pursued some of its courses of study. The pastor of the first colored church in Little Rock is a sophomore in our school. The President of the Women's Missionary Association and the Secretary of the State Sunday-school Convention also are our graduates. Scores of others have taken their places in life and thus demonstrated the sort of usefulness the school is serving to the people it was organized to bless. We pray for such help as will give us a fair trial in our efforts to study and serve.

Shining.

If I were a little star,
I'd shine all through the night;
And if I were a sunbeam,
I'd shine with great delight.

If I were a sun,
I'd shine all through the day;
But I'm just a little girl,
To shine when I'm at play.



C. S. DINKINS, B.D.

Alabama Baptist Colored University.

BY PRESIDENT C. S. DINKINS.

At the session of the Colored Baptist State Convention of Alabama, held in the city of Tuscaloosa, November, 1873, the following resolutions were offered:

WHEREAS, We are desirous to promulgate the word of God and to instruct our people more thoroughly in doctrine, discipline and Gospel truths, therefore, be it

Resolved, By the Colored Baptist Convention now assembled in the city of Tuscaloosa, Ala., that we plant in the State of Alabama a theological school to educate our young men. Be it also

Resolved, That every Baptist church, association and private member be requested to raise all the money in their power to aid in building this school. Each member in a Baptist church in Alabama is requested to give one dollar a year.

Before adopting these resolutions a committee was appointed to lay them before the White Baptist Convention, then in session at the same place, to get their advice as to the wisdom of adopting them. The white brethren replied as follows: "The white Baptists are very much interested in seeing the colored brethren supplied with a competent pastorate. If your Convention has any money to put out on the education of

young men and any young men to send to school, we should gladly take the money and men and send them to some school already established. But to attempt such a school as is contemplated by the resolution is folly."

Upon this advice the convention voted it down. The next day, however, it was reconsidered and passed.

Change of Name.

Five years passed before the school began. It was then named the Alabama Baptist Normal and Theological School—a pretty long, if not a pretty big name. It began its work in the St. Phillip's Street Baptist Church, Selma, under the presidency of Rev. Harry Woodsmall, January, 1878, with forty pupils. The name was changed, in 1885, to Selma University. It was changed again, in 1895, to Alabama Baptist Colored University, the word colored being inserted by the Legislature contrary to the wishes of the Convention, under whose auspices the work of the institution is conducted. Rev. Harry Woodsmall served only three years, but he accomplished a work, the influence of which will be felt for years to come. Few men have left such a deep impress on a people in so short a time. Long will the name of the sainted Woodsmall live in the hearts of the colored Baptists of Alabama. One can almost see him in many of those whom he trained. It is natural that under such a man they should be imbued with the missionary spirit. Often, on Sunday mornings, students walked five, and even ten, miles to teach in a Sunday-school or to preach. That spirit has not yet departed. Ours is distinctly and pre-eminently a Christian school, in which the Bible is taught daily. Every year has witnessed the conversion of a number of our pupils. Indeed, we would feel our year's work would be almost a failure, if some of our pupils were not converted. We have every reason to believe that God has set the seal of His approval upon our work.

Poverty—Low Wages.

It is estimated that we have in Alabama not less than 600,000 Negroes; of these there are 150,000 Baptists, or 25 per cent. of the Negro population of the State. The great majority of them are poor, so that they can do but little towards educating their chil-

dren, even though the cost is very small. Illiteracy is greater in Alabama than any other State except one. The average pay of teachers in the rural districts is less than \$15 per month; the result is exceedingly poor teachers and poorer scholars. School lasts about three months. Practically the children in most of such districts have no school advantages. This makes it necessary for the parents, as far as they are able, to send their children off to school. Not many are able to remain in school two successive sessions. If they remain in one year, their means are so far exhausted that in many cases they find it impossible to return the following year. Their poverty is due, not to the want of industry, for the great majority are hard-working people; nor is it due to extravagance in living, for few people eat and wear less than they; but it is due to the very low wages they receive for their services and to the low price of their produce. If they were fairly remunerated for their labor, or if they received reasonable prices for their produce, there would not be any necessity of constantly appealing to others for aid. It is evident that an institution depending upon a people in such a condition cannot receive much from them, be they ever so willing. As to their willingness to support the work one needs only to see them as they contribute their coppers, and nickels and dimes to help the institution. Often do they contribute when they themselves are in great need.

Efficient Graduates.

The institution has sent out 125 graduates who are doing excellent work in this and other States. One is a successful physician in the city of Boston. Another has a large practice in Chicago. Another still is prominent in the medical profession in this place. Many are teaching and giving satisfaction to their pupils and patrons. One is principal of the city school in Selma. He has under his charge 400 pupils. Two of his assistants are graduates of our institution. He has the best and neatest school building for colored pupils in the State. Several strong preachers have been sent out from us, who are doing a great work in lifting up the people. One of these, Rev. R. T. Pollard, is the earnest and successful General Missionary of the State under the joint appointment of the American Baptist Home Mis-

sion Society, the Southern White Baptists and the Colored Baptists. Some of the preachers from our school have erected some of the best houses of worship in the State. Several hundred persons have been converted under their ministry. We have in school at this time some very promising young men, some of whom we hope to send to Richmond Theological Seminary, where they can receive a better and more thorough preparation for the ministry.

Our Property.

The property of the school consists of thirty acres and three buildings, one of which, the young ladies' hall, has never been completed, though it was commenced in 1889. The hall cost about \$8,000, most of which was paid by the colored Baptist women of the State. They are now struggling to complete it. How thankfully would we accept assistance in this effort. Twenty-five thousand dollars given to some institutions would hardly be a drop. To us it would be a little ocean. Not less than 300,000 people would at once rise up and call the donor blessed, while their descendants would perpetuate his name and deed.

We are very much in need of a hall for our young men. Many of them board on the outside because we are able to accommodate only a few. Were we on the ground all the time they would be under better influence and receive a better training. With \$600 we could make and burn the brick necessary to erect such a hall.

Our Needs.

We are sorely in need of chemical and philosophical apparatus, wall maps, good books for library, papers and magazines for reading room, an encyclopædia and a piano. The recent epidemic we had here and the very low price of cotton make it necessary that we appeal to the friends of Christian education to help us in our great struggle to raise money with which to pay our teachers, of whom there are eight, two white and six colored—all of whom are rendering earnest and faithful service. The Home Mission Society of New York and the Women's Society of Chicago are paying a part of their salaries; where we are going to get the other we do not know. Heretofore we have been able to raise it in the State, but now a condition confronts us that we have never had before. Will not some

kind-hearted friend come to our rescue? Our enrollment last year was 343. This year it is greatly reduced, owing to causes already mentioned. However, many are expecting to enter after Christmas.

The School a Necessity.

No one acquainted with the facts and condition of things in our State would deny that our school is needed. Had it not been for it we would be far behind where we are. Our hope as a denomination in this State is this institution. Destroy it or let it have only a feeble and uncertain existence, we would begin at once to weaken and to retrograde. Place it on a solid foundation, we would receive new inspiration to go forward till every dark nook and corner in this broad State would be lighted up with God's word; indeed, influences for good would be set in motion that would not cease till they strike the shores of eternity. We do not ask friends to do all that needs to be done. We believe that we should do all we can to help ourselves. We earnestly ask assistance to place the advantages of an education within reach of a struggling and worthy people. May the Lord open the heart of some one to respond to our many and urgent needs!

Western College, Macon, Mo.

BY E. L. SCRUGGS, D.D., PRESIDENT.

What is known as the Western College was established in the Fall of 1890. Several years prior to this time the Negro Baptists of the State had in mind the founding of a school in which ministers might be trained and young men and women receive an education such as would prepare them to be effective workers in the upbuilding of the race. Out of this desire came the present institution. At the beginning the school was opened temporarily at Independence, Mo. After a short time the present site, consisting of twelve acres, containing a brick building, was purchased at a cost of four thousand dollars.

The buildings now in use consist of brick building, used as a dormitory for girls, and will accommodate thirty; the other, frame, contains chapel and recitation rooms on the ground floor, while the upper story is used for young men's dormitory, accommodating about twenty-four students. The

buildings are wholly inadequate for the work of the school. The attendance has increased each year. Our students come from Kansas, Nebraska, Iowa, Illinois, Wisconsin, and a few from some States far South. The principal work done at present is the preparation of young men and women, through normal and academic training, to teach in the public schools, and the fitting of young men to preach the Gospel. The influence of the school is felt in our churches, and hence it is rapidly justifying its existence. The faculty consists of men and women who are earnest workers, thoroughly devoted to the work in hand. The support of the school comes chiefly from the Negro Baptists of Missouri. Very timely aid has been afforded by the Home Mission Society of New York, which has contributed a sum annually to be applied on teachers' salary. The white brethren of the State manifest a kindly interest in the work, and have assisted quite liberally. However, the present income is wholly inadequate to meet the demands of the work. Teachers are poorly paid. This institution has a large and important territory. The results already achieved ought to incite sympathy and call forth aid. Fifty thousand dollars would provide needed buildings and appliances. Thus provided, Western College would be in a condition to do a great work for God and humanity. The present enrollment is 117; value of property and appurtenances, \$15,000.

TWO TOILERS.

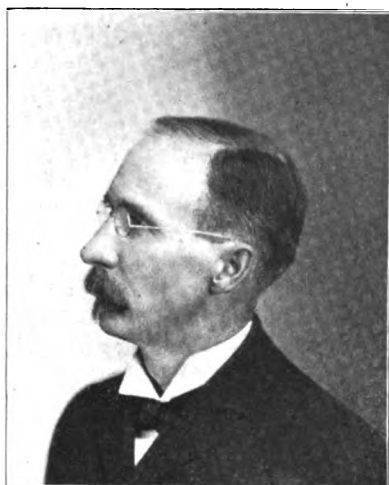
Two men toiled side by side from sun to sun,
And both were poor;
Both sat with children when the day was done,
About their door.

One saw the beautiful in crimson cloud
And shining moon;
The other, with his head in sadness bowed,
Made night of noon.

One loved each tree and flower and singing bird
On mount or plain;
No music in the soul of one was stirred
By leaf or rain.

One saw the good in every fellow-man,
And hoped the best;
The other marveled at his Master's plan,
And doubt confessed.

One, having heaven above and heaven below,
Was satisfied;
The other, discontented, lived in woe,
And hopeless died.



PRESIDENT J. H. SCOTT.

Indian University.

BY REV. J. H. SCOTT, PRESIDENT.

This institution of learning exists because the Baptists of America recognize the validity of the debt to the American Indian. They have planned to establish a school which shall be a witness to their loyalty to duty and a perpetual blessing to the people of this Territory. To what degree these ends have been attained, what has been done with the money and energy given, and what further development of the work should be undertaken, will be noted in this brief sketch.

Its Location.

A visitor to Indian University would probably be invited to its tower to get a view of the splendid landscape that stretches away on every hand. His attention would be directed northward, where the plateau on which the building stands descends to the Arkansas River, and beyond can be seen the larger structures of the thriving city of Wagoner. Looking toward the east will be seen in the distance, six miles away, the old gray buildings of Fort Gibson, together with many of the business blocks of that thriving town. Toward the south, almost unbroken prairie stretches itself as far as the eye can see; at the left of this landscape, Brushy Mountain lifts itself many hundred feet from the plain, with its sides covered with timber; at the right of this landscape is to be seen the important city of Muskogee, busy and bustling. To the

west, the prairie is broken by several sand stone mountains, the largest being Fern Mountain. The immediate site of the school is an eminence considerably above the valley of the Arkansas River, crowned with the University building, which is surrounded by shade and fruit trees of almost endless variety. It may be said in this connection that no healthier location can be found in the Territory, as there is perfect drainage and the water is free from organic matter.

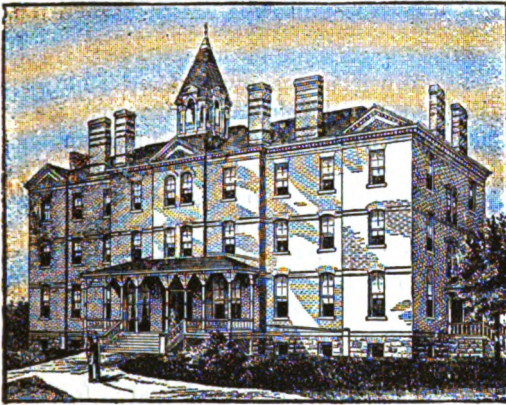
Its History.

Indian University was founded, in 1880, by Professor A. C. Bacone. The first work was done in a small room at the Baptist Mission House at Tahlequah, I. T., with three pupils. Not long after the American Baptist Home Mission Society gave the University its support. The number of students rapidly increased, so that more help was needed in the teaching force and more room to house the school. Under these circumstances, the building now occupied was erected, in 1885, at Bacone. Since the removal of the school to its present site, the number of students has been, generally, all that the building could accommodate. Many of the best missionary workers and teachers of the Indian Territory received their impulse for service in this school, and a large number of these also began their religious life here. The school has always been known not merely as a school of secular learning, but a school in which the teachers have endeavored to lead the pupils to the highest source of all culture. So true has this been that everywhere in the Territory Indian University is looked upon as a place where the very best instruction is given and where the very highest Christian ideals are taught and emphasized. Two years ago President A. C. Bacone, its founder, died. Professor M. L. Brown succeeded as acting president until July of this last year, when the present incumbent was elected to office.

Its Equipment.

Indian University has a campus of 160 acres, much of which is under cultivation, and some part of this is set to ornamental and fruit trees. There are the ordinary farm buildings necessary for the housing of the stock, of which all kinds needful for the school are kept, so that the farm itself affords some income, especially along the

line of furnishing the table. The University building itself is a large brick structure of more than one hundred feet in length by forty-five in breadth. It contains the dining room, kitchen and storerooms in the basement. On the main floor are the chapel, recitation rooms, office, library and living rooms for the president. On the second and third floors are located the rooms for the students and teachers. The building has a capacity for housing seventy students, in addition to the quarters used by the teachers.



ROCKEFELLER HALL, INDIAN UNIVERSITY.

Its Work.

The work of the University has always been prosecuted in entire sympathy with the great need of these Indian tribes for intellectual training. It would be perhaps impossible to exaggerate this need. It is all pervasive and as inveterate as heredity. This school has had to do two things—to educate those who came to its doors, and also to educate the people to want to come. To day the greatest obstacle that confronts the educational work in Indian Territory is the unwillingness of parents to give their children an education; this unwillingness is not positive, perhaps, so much as negative; but to all intents and purposes it is effective in promoting illiteracy. But if these conditions were not prevalent, there would be no need of Indian University. Christian education is strictly missionary. It creates wants, and then satisfies them. That great progress has been made in the last fifteen years is evident to any one who has become acquainted at all with the conditions in the Territory. Many of the graduates have gone forth to become powerful

factors in witnessing to a true intellectual training.

At present the institution is doing some work in the college grades, and also some in primary grades; but its chief emphasis is put upon its academic courses; in the latter department is the largest number of its pupils, and it is in this branch of its work that the greatest results can be looked for.

The writer of this sketch has been informed by those who have been connected with the school for several years that the grade of work now done is higher than ever before. The pupils presenting themselves are of a better grade, there is more regularity in attendance, and pupils stay for a longer period. The average attendance so far this year exceeds that of any previous recent year.

Its Needs.

Indian University needs many things, but some things it needs badly and needs them now. To those who know the situation there seems to be no way to extend the influence of the school but by giving to it more room.

We have seen bees hang on the outside of a hive, but they do not put the honey there. Educational institutions cannot outgrow their equipment. We must remember that this school is compelled to house all the boarding pupils and all the teachers in the one building. There are no buildings in the neighborhood where pupils could secure room and board. A building should be erected capable of accommodating one hundred pupils. This year one of the Board of Education of the Choctaw nation offered to send one hundred pupils to Indian University. The offer was necessarily declined on account of lack of room. The advantages of more room will be apparent when we think of the value of numbers to a school. Numbers give "esprit de corps"; they give a momentum, and they are a powerful magnet. Room, then, that we may take the students who offer themselves, and a large student body that we may effectively influence the people of this Territory. Spurgeon used to say that he preferred the broad deck of a steamer to the little skiff, and a large church to a small one. A large school in many ways is easier to manage than a small one. It affords better opportunity,

for classification classes will have more enthusiasm, and its attractive power is proportionate to size.

The work at Indian University this year is attended by many pleasant features. Most of the old students returned, and a considerable number of new ones. The spirit of the school is characterized by enthusiasm and loyalty among the officers and students. The business men of Muscogee have very generously contributed nearly one thousand dollars toward necessary repairs, and will no doubt add still more to their generous contributions. Individuals have been found in different parts of the Territory, who have never before made any contributions to the work, who are coming forward with liberality. The Territorial Convention most heartily endorsed the work of the school, and the ministers in all parts of the Territory are working with earnestness and enthusiasm to make the school well known and to secure students for it. Without giving to these marks of progress and success too much weight, yet it may, we think, be truly said that the school is entering upon a period of substantial prosperity and growth.

It is to be earnestly hoped that it will be possible to make its material equipment equal to the demands made upon it by the young people of this Territory, who are looking toward it as the school for their education. It does not seem to be an exaggeration to say that, if room could be provided, the school could easily be doubled in attendance.

The health of the school has been most admirable. The changes made in the sanitary conditions have removed all dangers of contamination. From what has been noted above, the future appears to be full of promise.

Through this toilsome world, alas!
Once, and only once, I pass.
If a kindness I may show,
If a good deed I may do,
To any suffering fellow-man,
Let me do it while I can.
Nor delay it, for 'tis plain,
I shall not pass this way again.

Now is a good time to subscribe for the HOME MISSION MONTHLY. You cannot invest 50 cents to better advantage. Pass this number around.

Atoka Baptist Academy.

BY EDWIN H. RISHEL, PRINCIPAL.

Atoka Baptist Academy was founded in 1887, and is the best school in the Choctaw Nation for both whites and Indians. It now has buildings and grounds worth about \$10,000 and affords a comfortable Christian home for fifty orphan Indian children, and school facilities for over one hundred others of both races. Many of the children are obliged to learn the English language after coming to us. This seems slow work, but after a time they make the language their own and make rapid progress in books.

Lovers of Music.

The Choctaw pupils are specially fond of good music, and show marked ability in both vocal and instrumental music. Some play the piano well and play almost at sight the usual Sabbath-school music. The most promising pupils in our school are orphan children in our home, who, but for this home, would have grown up in ignorance. The loss of parents is bad enough anywhere, but in this country where selfishness seems to hold such complete sway, it is bad indeed. There are cases where relatives of the deceased care for the orphans in a Christian manner, but too often they are sadly neglected and grow up in ignorance and squalor, or succumb to vice and disease.

Fifty Orphan Indian Pupils.

Our work has been gradually gaining favor with the people. Last summer the Board of Education of the Choctaw Nation recommended to the Choctaw Council that an appropriation be made for the board and clothing of fifty orphan Indian children in our school. Only such as have lost both parents can be taken on this appropriation. There are many others who are anxious to come and whose parents are unable even to provide clothing, who must be helped in some way or be left in ignorance.

Improvements.

In order to provide accommodations for the increase of pupils, it was necessary to expend considerable money in buildings, furniture, etc., and also to add two to the teaching force and two to the list of workers in the home. All this was absolutely necessary in order to properly do the work that the Lord seemed opening the way for. The societies in the East have done well by the school in the past, and we hope to

manage the work here without asking for an increase in the appropriation. But are there not those who will assist us by a special donation for this grand work without in any way decreasing their contribution to the general work?

In response to an article last year by Dr. J. S. Murrow, a good friend in Illinois sent us half of what was necessary for a new kitchen range.

Other much needed improvements have been made by special contributions, and other much needed improvements and conveniences must be postponed, unless some of God's stewards can be induced to furnish the means with which to supply our needs.

Sacrifices.

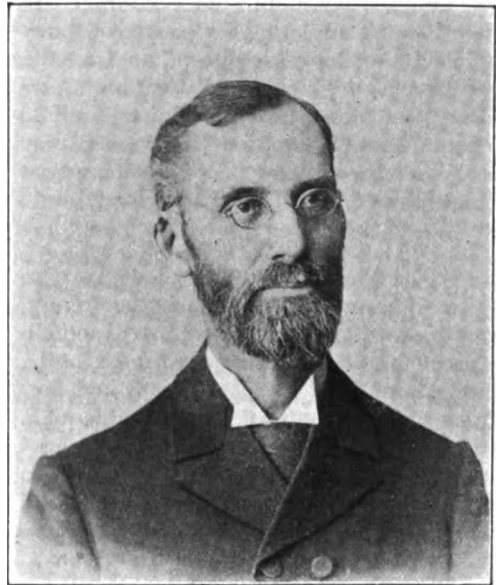
One teacher is working without salary, and another divides her small salary with a third in order to supply sufficient care for the children in the home. Our teachers are thoroughly practical people, well prepared in head, hand and heart for the work.

Industrial Training.

Aside from thorough class work, every pupil in the home has a thorough training in practical domestic economy. The boys are trained to do the work of the farm, garden, care of stock, preparing wood, care of their rooms, and the use of the simpler carpenters' tools. The girls are trained in cooking, baking, dining-room and chamber work, the care of the sick, making and mending clothes. Those who have been with us longest are well prepared to take their place among educated people anywhere. Laziness is not tolerated; economy, industry and thrift are taught at every turn.

So far as I know, our school stands at the head of the list in giving a practical education to poor boys and girls.

Bowed down, oppressed,
 Fear not God's help will come too late!
 The treasures at His command
 Are full and rich; great armies stand
 To do His Word; He can create
 A paradise from desert land;
 The chafing force of mind and sea
 He can subdue to His decree;
 All earth's deep-hid resources and might
 Lie in His grasp, to crown or smite.
 This royal and majestic power
 Can, at His will—in one brief hour—
 Be summoned forth to help and bless
 One trembling soul in heaviness—
 One of His own.
 Oh, heart distressed,



D. ROGERS, D.D.

Cherokee Baptist Academy, Tahlequah, Ind. Ter.

BY D. ROGERS, D.D., SUPERINTENDENT.

When Indian University, established at Tahlequah, Ind. Ter., was permanently located at Bacone, Ind. Ter., it seemed important that a mission school should be continued in its place, and, as a result of this conviction on the part of Christian workers, and of the people residing at Tahlequah, Cherokee Academy was established in the year 1886. The Baptist Home Mission Society, ever ready to help in the work of education, wherever, in its judgment, it would seem advisable to extend its sympathy and aid, appointed two teachers, and from that time have assumed the support of the school. This school has grown in influence and importance until the present time, when its outlook seems more promising than ever before in its history. During the present school year 104 pupils have been enrolled. The average attendance for the past month was 73, the largest for any month in the history of the school. Three competent and efficient teachers are now at work. Good progress is made in studies and in general improvement and upbuilding of the school. The present course of study is designed to prepare for entrance in the freshman class of Indian

University, which pupils are encouraged to attend after completing the course of study which the Academy provides. The Academy also designs to give special attention in preparing those for teaching in the public schools of the Cherokee Nation who may not be able to complete a course of study at a higher-grade institution of learning.

Its Design.

The design of Cherokee Academy is to bring its pupils under wholesome literary, moral and religious influences, so as to help in preparing Christian workers for the future. The school is in close sympathy and harmony with the Baptist Church at Tahlequah. Many of the pupils attend the Sunday-school and services of the church. White children are admitted to the advantages of the school the same as citizens of the Cherokee Nation. Quite a number of the pupils are full-blood Cherokee Indians, some of whom cannot readily speak the English language. The larger portion are half-breeds and whites.

Owing to limited conveniences for boarding, only eleven pupils board at the mission; a few board with friends in town; the remainder are town residents. Board, rooms and lodging are provided for those who board at the mission for \$6 per month. A tuition fee of \$1 per month is charged for attendance at the school.

The school has a beautiful and healthy location on the grounds granted by the Cherokee National Council as a mission reservation. Of this land, about one hundred acres are enclosed. Considerable of this land is rocky and of but little value for agricultural purposes. A portion is cultivated and made to help in keeping up the boarding department. A fine orchard of about 800 fruit trees has been started, which promises to be of value in the future in helping to maintain the expenses of the school.

New Buildings.

New school buildings are needed to make the school more efficient in the accomplishment of its mission. The present building is a frame structure, inadequate to meet the growing needs of the school.

Cherokee Academy has already been an agent for the accomplishment of great good, but it has before it a future of much greater importance in moulding life and character to bear upon the future history of

the Cherokee people and of the people residing among them, all of whom may, in the near future become citizens of our great Republic. Its great mission is to bear an important part in the building up and development of Christ's kingdom. More intelligent Christian workers are greatly needed in every part of this Cherokee Nation. While there are national public schools and seminaries in this country they cannot do the work which is done at Cherokee Academy. Here we have Christian teachers employed who are not hampered in teaching the practical truths of the Gospel. It is controlled by our Home Mission Society, which is free to appoint just such teachers as it may approve, without the intervention of any political party. It places within our reach great possibilities in reaching the children and young people of this generation. It strongly appeals to the friends of the Indians, as well as of whites whose lot has been cast where, but for schools of this character, they would have no educational advantages, much less the advantages of a Christian education.

Rest at Home.

At sunset, when the rosy light was dying,

Far down the pathway of the west,

I saw a lonely dove in silence flying,

To be at rest.

Pilgrim of air, I cried, could I but borrow

Thy wandering wings, thy freedom blest,

I'd fly away from every careful sorrow

And find my rest.

But when the dusk a filmy veil was weaving,

Back came the dove to seek her nest.

Deep in the forest where her mate was grieving—

There was true rest.

Peace, heart of mine! no longer sigh to wander;

Lose not thy life in fruitless quest.

There are no happy islands over yonder;

Come home and rest.

—Henry Van Dyke, D.D.

FORM OF A BEQUEST TO THE SOCIETY.

"I give and bequeath to the American Baptist Home Mission Society, formed in New York in the year eighteen hundred and thirty-two, the sum of — for the general purposes of said Society."

A BAD BOX AND ITS SEQUEL.

BY MRS. CAROLINE STARR MORGAN.

Emily Burtis was not given to tears. In fact she regarded them with something akin to contempt, as a distinct weakness quite unworthy the common sense and ability of the average girl, and of course vastly beneath the dignity and acquirements of a young woman who had at last attained her heart's desire—the position of a missionary teacher in a little frontier school.

So, when she found herself that cold January evening down on her knees before the half-emptied, forlorn little box, swaying back and forth, and crying, actually crying, as if her heart would break, she was almost frightened, and thoroughly ashamed of herself. But ashamed or not, the rebellious tears had their way for a while, falling a hot shower down her crimson cheeks; and, theories or no theories, the unwelcome sobs held their own persistently, shaking her slight figure and unmercifully asserting their determination to follow their own sweet will for once.

"Well, I guess anyone would cry," she finally exclaimed aloud, starting up impatiently, choking down her sobs, wiping her eyes, and smoothing back the disordered hair that had fallen over her face. "It's just too much for anything to be so cruelly disappointed; to expect so much, and get so little. I'd like nothing better than to send that miserable little box back, and let them know just what I think of it. But there, what am I saying?" she went on, as she cooled down a little; "and what's become of my self-control, to say nothing about my religion? I'm a pretty one to be teaching others when I can feel like this; they meant it all right; they never sent a box before, and didn't know any better. But, oh dear, that don't help me any, and what *am* I to do?"

But, resolving that she would not cry any more, anyway, and determined to make the best of what seemed to be a pretty bad bargain, she slipped down on the floor again and proceeded to complete the emptying of the disappointing little box, fairly shrinking from the task, yet half-hoping that it would not be so bad all the way through. And, in fact, it was not, for, after discarding some little red undershirts, in which the merry moths had been playing hide-and-seek, and

some faded aprons, minus buttons and strings, and, glancing askance at some rather demoralized-looking knee-breeches, and a weather-beaten hat or two, she happily came upon some right pretty little cushions, well studded with pins, and several other articles of the same nature; two or three pairs of warm, new mittens, a gay little hood and scarf, some boys' slippers in tolerably good condition, a box of dominoes, where only about half were gone; some shining marbles, without any nicks, and a box of pictured blocks actually complete. With such a find, she was almost ready to fancy herself rich; and yet, what a poor show the little heap of really serviceable articles made, compared with what she had expected! and, as she picked up the rubbish and stuffed it back into the box again, she wondered, with an involuntary sigh, what in the world she could do with it. Poor girl! her disappointment pursued her even into her troubled sleep, and the long-looked-for box, about which she had had so many happy dreams, seemed to shrink and shrink right before her anxious eyes, until it vanished into thin air, leaving her in an agony of uncertainty as to how she could explain it all to her poor, expectant pupils.

It had been promised for Christmas, and she had been at her wit's ends to think out how she could make up for its non-appearance. But at that time she still had its coming to look forward to, and having a good degree of inventive genius, a happy faculty of putting the best foot forward, and a clever way of making the most of a little, she flew about at almost the last minute, and, drawing upon a special little purse she had, laid in a good supply of molasses, nuts and pop-corn, which resolved themselves into the jolliest sort of a "candy-pull"; turning threatened defeat into a genuine victory.

"But what am I to do *now*?" was the first thought of the next morning. The box was there, and the children knew it; the expectations were great, but, alas! how were they to be met? The few pretty or servicable articles would by no means go around; it would not do to delight the heart of one child and not that of another, and she looked despairingly at the heap of things she had thrown aside, most of which were so worn, soiled or moth-eaten

as to be of no practical use ; at the dog-eared books, several of them without covers ; at the old calendars and faded cards ; at the broken toys, many of which had been beautiful and valuable in their happier days, wishing with all her heart for some divining rod that would turn them into just what she wanted. What *was* she to do ? * * * * *

"I'll tell you what I did, mother," she said, as they sat together in the pretty little home sitting room one bright afternoon during the spring vacation. "It just made me down sick, for it was really a dreadful box to be in ; but I determined that good should come out of it some way, and sure enough there did, as you remember I wrote you."

"Yes, but I would like to know just how ; 'twas indeed a pretty bad case."

"I should think so. But then, you know, there's always a 'silver lining' somewhere, and I just hunted until I found it ; it all came to me in the night as clear as could be, and I didn't rest a minute until I had worked it out. There was a dear, old woman, not far away, who made rag carpets, and when I told her that we had lots of cloth of all sorts of colors ; that we would cut and piece the strips if she would make one for the children's sitting room, and of how much we needed it, she said she would like nothing better, because it would be the 'Lord's work.' Wasn't she a dear, old soul ?"

"Yes ; so far so good. What next ?"

"Well, I covered and fixed up the best of the books, and decided to cut the pictures out of the rest and paste them on sheets of paper. Then I told the boys and girls that we were going to have 'a cutting, piecing and pasting bee.' I reminded them how much we had wanted a new carpet, and said that we were going to have one out of the box that had been sent to us. I told them that we were going to help make it ourselves, and would like it all the better because of that, and that I would teach them how to make some beautiful picture books to go with the new carpet. Then I promised that those who did the best work, and had the best lessons, should have some nice little prizes, and, as good fortune would have it, they didn't have the least suspicion of all my tribulations."

"Pretty well done," said odd, old Uncle

Ben, who sat at a distant window, to all appearance lost in his newspaper, as Emily supposed. "I'd like to hear how it worked out."

"First-rate, Uncle Ben. We cut up all the old clothes and books, and talked, sung and told stories while we were doing it. We pieced the nice long strips and made three big picture books, covering the paste-board sides with some red cashmere, part of a dress that came in the box, on which we pasted little gilt stars. Afterwards we all marched in a procession to old Mrs. Benton's, who was perfectly delighted with our long, even, gay-colored strips. She really turned us out the prettiest rag carpet I ever saw, and when we put it down we had another jolly time ; the children were enthusiastic over the picture books as well as over the carpet and prided themselves greatly over their share in both."

"I hope you paid the old woman for her work, for she too deserved something for her share in your success," said her mother.

"Indeed I did, although she protested against it, for I still had some of the money Uncle Ben sent me, which came in good play again, just as it did for the candy-pull, nuts, pop-corn and all."

"But I hope you expressed your mind to those people who sent you, who dared to send you, such a fraud of a box," growled Uncle Ben, behind his paper.

"Oh, no, I was going to, but thought better of it, and didn't."

"But you were obliged to write them something," said her mother, "and I would like to know how you managed it."

"A troublesome matter," replied Emily, a half-grown scowl clouding her bright face. "I spent about as much thought over it as if I'd been formulating a code of laws for the government of the country. But happily it turned out all right, and the sequel's the best part of it, so I've kept it to the last."

"Go ahead, let's hear," said Uncle Ben, with another growl, "I'm glad if there's any 'best part' to it ; there ought to be."

"And sure enough there is. Of course I was disappointed and vexed and really wanted to free my mind about it. But thinking it all over, and praying about it too, I finally decided to write them just as nice a letter as I could, and from the way it turned out, I seem to have made a success

of it. They wrote, to begin with, that it was from a new society, their first box, and that they didn't know just what ought to go into it. So I took that for a sort of a text and after stating that some of the things were very pretty and that as there were not enough of them to go around, I should use them as special prizes; I said as politely as possible that many of the garments were too much worn to be worth repairing or making over, and that books and cards were in several cases too dilapidated to be serviceable, and then told them, in as bright a way as I could, just what we had done. I reported what a good time we had working on the carpet and picture books and how pretty they all were, and said that we united in sending them a vote of thanks for the pleasure we had derived from their box."

"Well, well, it takes a woman to smooth things over," said Uncle Ben, with a chuckle of amusement, "but what response did you receive?"

"Just the nicest kind of a letter. They expressed no end of regret over the carelessness and ignorance they had displayed, and as a bit of atonement promised us the best sort of a box for next Christmas; that it should be on time, too, and be just the very thing we wanted."

"But you won't be on hand to enjoy it, I take it, if young Stapleton has his way, as he seems likely to have, judging from all indications. These good-looking young fellows, how they do succeed in persuading even these enthusiastic missionary teachers to leave the ninety and nine and devote their energies to the one."

"But Uncle Ben, you know I only went for two years, and I wouldn't have missed them for anything. There's nothing like seeing for one-self, and now I know just what is needed and just how to help in the best way; there's enough to do off the field, as well as on it. That box will make some one else just as glad as it would have made me, and will be just as welcome as if I were there. I can't begin to tell you how happy I am about it."

"I suppose you wouldn't object to being a little happier, however, and when Christmas comes around I'll send you my check for fifty dollars to get up a model box for any place you want to send it to. But there, there, please don't devour me with kisses. You showed good, solid, common sense

enough for more than one little home missionary teacher, and you've fairly earned the money. That's enough, that's enough," and old Uncle Ben surreptitiously wiped his eyes as Emily took herself off, with tears in her own.

"How glad I am," she thought, as she went slowly to her room, "but what a bitter experience it was. 'All's well that ends well,' I suppose, but I wouldn't like to go through it again, and as far as I can help it, nobody else shall."

KEEPING SWEET UNDER TRIALS.

A tourist writes of a spring as sweet as any that ever gushed from sunny hillsides, which one day he found by the sea, when the tide had ebbed away. Taking his cup he tasted of the water, and it was clear and sweet. Soon the tide came in again, and poured its bitter surf over the little spring, hiding it out of sight. When the tide ebbed away again, the tourist stood once more by the spring to see if the brackish waves had left their bitterness in its water; but they were flowing sweet as ever.

So it may be in the heart of the Christian when floods of bitter trial and sorrow roll over its life. From secret wells the sweet waters flow, crystal and fresh as ever.

GIVING AND LOVING.

Learn to give and thou shalt bind
Countless treasures to thy breast.
Learn to love and thou shalt find
Only those who love are blest.

Learn to give and thou shalt know
They the poorest are who hoard.
Learn to love, thy love shall flow
Deeper for the wealth outpoured.

Learn to give and learn to love.
Only thus thy life can be
Foretaste of the life above,
Tinged with immortality.

Give, for God to thee hath given.
Love, for He by love is known.
Child of God and heir of heaven,
Let thy parentage be shown!

—Golden Rule.

MISSIONARY DEPARTMENT.



AH-A-TONE AND LONE WOLF.

A TOUCHING INCIDENT.

BY REV. N. B. RAIRDEN.

Those who attended the recent Iowa State Convention at Des Moines and heard the letter of Chief Big Tree on Thursday night, followed by the addresses of Chief Lone Wolf and the interpreter, Brother Samuel A-ha-tone, will be interested to know the result of the greetings which the Convention sent both by these visiting brothers, and also in a formal letter prepared by Dr. Tilden.

On Saturday evening, November 13, at a meeting in which a large number were present, it being the annual camp meeting at Rainy Mountain, the letter was read and interpreted, and the greetings of the Convention expressed by Chief Lone Wolf and Brother A-ha-tone. The people were profoundly moved by the Christian sympathy and interest which breathed from every sentence of Dr. Tilden's letter. At the conclusion of the reading, in imitation of their white brethren, the clapping of hands was indulged in, Chief Lone Wolf and Big Tree having indicated that was the way their white friends indicated their pleasure. It would have done one's soul good to see the appreciation which beamed from every Indian face, as the experience of their representatives were related to them in detail. Many of them were moved to tears, as they heard of the sympathy for them and their people, who were without the Gospel. One and another, in simple but eloquent

language, expressed their appreciation for the Gospel, and especially for the kindness shown to their representatives and the interest manifested in their churches.

When all had spoken who desired to, and the audience was about to be dismissed, Omboke, Chief Big Tree's wife, arose and said **she did not want** the meeting to close until she had said **what was** in her heart. She said she felt much as **she did in a dream** which she had some months before, which she proceeded to relate.

Omboke's Dream.

She said she dreamed she was wandering alone in the woods and was hungry, and while looking for something to eat, she came suddenly upon a great pile of silver. It was a large amount and enough to supply all her needs and get everything she wanted as long as she lived, but while she was looking at it, she happened to look beyond and saw Jesus standing there, with His hand outstretched, and He told her that she could either have the silver, or she could come and shake hands with Him. She could not have both, and in her dream, she turned away from the silver and pressed on to shake hands with her Lord, choosing rather to have the privilege of touching His hand, than to have all her needs supplied for the rest of her life. She said she felt very much so about these kind friends who had sent such good words to them, as they had heard, and she wanted to reach out her hand and shake hands with them, and requested me when I returned to the State, to express to them her great desire to thank them for their kindness and love and Christian fellowship.

And then she said she wanted to do more. She was a poor woman, but she had a piece of money; it was not large, but she wanted to give it to the people who had thus sent their greetings to her people. She then placed fifty cents in my hand to be paid to the Iowa State Convention, to help send the Gospel to those who are without it in the State of Iowa, the first contribution of a woman, so recently out of heathenism, toward evangelizing the white people in Iowa. Surely, this ought not only to awaken a profound interest in the work of the State Convention of Iowa, but more especially to awaken and intensify the interest of Iowa Baptists in the prosecution of mission work among these

people, who are so appreciative of our small efforts in their behalf.

A Remarkable Thing.

It has been a matter of great interest, and even astonishment to me in my visits to these people, to know how, without exception, they remember in their prayers the white Christians who have sent them the Gospel, and also how earnestly they prayed that the whites who are not Christians may be saved. The little we have done for these neglected people is so greatly appreciated by them that it ought to inspire us to do very much more, not only for this tribe, but for the many tribes that, as yet, have been untouched by the Gospel, and it ought, also, to be a lesson to those who live in this Christian land who have never yet accepted Christ, that if these poor, ignorant people, with so little knowledge of the Gospel, appreciate it so much, how much greater will be the condemnation of those who live in this Gospel land and yet never have accepted Christ — *The Standard*.

A Jewish Actress Baptized.

A young Russian Jewess was baptized in the Marcy Avenue Baptist Church by Rev. W. C. P. Rhoades, D.D., on the 28th of November. She has been in this country for six years, and had never heard about the Lord Jesus. Socialism was her favorite subject of conversation, whether in private or in public. Religion was to her a thing of the past. The stage in the Jewish theatres was a delightful employment. She heard so much about the mission that she decided to come to one of the meetings, "just for fun," as she expressed herself when relating her experience. For the first time in her life she heard in that meeting that there was a book called "New Testament," that this book is the key to the Old Testament, and that it tells all about our Messiah Jesus through whom we can have everlasting life if we believe. The power of the Holy Spirit drove the word of God to her heart, which soon became destitute of her fun, and her mind was changed. At the close of the meeting she asked for a New Testament, and when she reached her room commenced reading it. Her Jewish landlady when she noticed her reading this book ordered her to leave the

rooms. She removed to another house, where she was not hindered so much. Little by little this young Jewess showed more and more respect for the Lord Jesus.

Straightway She Preached Christ.

She did not miss one of the meetings; she searched the Scriptures, and, after a hard struggle between light and darkness, she decided for Christ. After each meeting there are always some Jews lingering, in order to shake hands and hear a word from the missionary personally; she would approach some and talk to them about the Lord Jesus Christ. She would go to her friends, and talk to them: "Why, you know me," were her persuasive words, to a couple in their rooms; "I never cared for any religion, especially that of the Christians, but I found out that it is very good to believe in Jesus, for He is our good Messiah. Oh, Rose! I feel so good and happy; and, you know, your husband will be ten times better to you if he comes to believe in Jesus. I cannot tell you so well, but, if you come with me to the mission, you will hear there all about it." So strongly did she insist, that the man and his wife agreed to go to the meeting. In one of the meetings she rose, and, in the presence of a large audience, denounced Socialism, and testified of the Lord Jesus Christ to her brothers and sisters. There were a number of Socialists present, and, as all of them are against religion, when they heard this Jewess, whom they knew as a defender of their ideas, they were very bitter. Four of them rose from their chairs while she was talking; they evidently intended to disturb the meeting. I then quickly rose on the platform, beckoned at them with my hand, and the Lord Jesus made them sit down again very respectfully.

New York—Morning Star Mission.

Dear Bro.: During the last three months there has been a quiet, sustained interest in the affairs of the mission by the Chinese brethren. Their fellowship in the Christian life seems more faithfully entered into, its effect being shown in the spirit of all their gatherings. To note the fact that each man who rises to speak in their Y. M. C. A. gatherings has in his hand an open New Testament tells of what they are bound to speak. As the word is sown, there is fruit

in due season. Several baptisms have taken place, and those receiving it have been taken into the local church where it was administered. We are pleased to note the number of Christian friends who call to learn of the work done, and more especially by the regular coming of some brothers and sisters to teach the strangers and foreigners the truth concerning our Lord Jesus Christ.

The system of volunteer teaching is showing itself to be a good one. From the commencement of the mission teachers came to help in the evening Sunday-school, but for the last six months they have been coming one or two evenings during the week, according to their several ability.

CHAS. F. MILLS.

Seventeen Years' Service.

I am reminded to-night as I work alone at my desk that I have closed, or will at midnight, my seventeen years' work with the Society, and to-morrow, if I live, I shall enter my eighteenth year of service. They have been busy years, full of care and heavy responsibilities, yet I have enjoyed this work and thank the Lord for the good degree of success attained. He has strangely, almost marvellously preserved my life. I have been greatly exposed to dangers of travel in the mountains, have been shot at three times with the deadly Winchester but not touched by the deadly balls. I have had three fractures of bones, but I am in splendid health at this time, and, the Lord willing, I shall be glad to spend twenty years more in this work. I thank you, Dr. Morehouse and the other dear brethren at the rooms for their helpfulness and kindness to me through all these years, and also the Board for many favors conferred in helping me with my work in this difficult field. Wishing you all a prosperous new year.

I remain yours very truly,

W. E. POWELL.

Progress in Puebla.

With the help of God our work is progressing. The attendance in our meetings, and especially in the Sunday-school, has increased, until now we have an average attendance of forty persons at all meetings. The attendance in the Sunday-school is especially encouraging, for we

have had in one meeting sixty-eight persons present.

Since September, in which I baptized four persons, we have not had other baptisms; but there are new persons attending our meetings now, whom we hope to receive soon for baptism.

Early in October we organized a Junior Society among our Sunday-school children, under the direction of Miss Esther Galvan, that now numbers twenty members.

The 7th of November we organized a Society of Christian Endeavor, that now numbers seventeen active members and ten associated members. They have commenced with enthusiasm, and we hope that the Lord will bless us in this department of our Christian work.

On the 24th of this month, in the evening, we had our Christmas exercises, consisting of dialogues, declamations, songs and poems.

There was in the chapel about 120 persons, and many others were gathered at the door. The chapel was elegantly decorated, the Society of Christian Endeavor taking active part in all what we did.

We spent about \$40 in Mexican money in purchasing presents for the members of our Sunday-school and the congregation. Mrs. C. J. Pickford, of Lynn, Mass., sent us \$5 in United States money, the greater part of which had been contributed by a Junior Society of that city.

Rev. W. F. Green was with us, as he had come to move his furniture to the City of Mexico. He pronounced the benediction, and on Sunday night preached for us a good sermon before a large congregation.

The arrival of Miss J. G. Bristol, another missionary of the Women's Baptist Home Mission Society of Chicago, has encouraged us much. We think she will learn Spanish quickly, and will then be of much help to us. Altogether, the outlook for us is full of hope for the future, and with the help of God we hope to accomplish more in the year to come than in the past year.

I wish you a happy New Year and abundant success for the Society which you represent.

F. URIEGAS.

Monterrey, N. L.

December 31, 1897.

We have had blessed times in our fields. The outlook is bright, the prospects for the coming year are very enthusiastic on the part of our people.

Two Sundays ago we had a very interesting service. After preaching, responding to a special invitation, three persons stood up to profess faith in the Saviour—two young ladies, Roman Catholics, and a young man, son of a member of our church. Probably they will be baptized next Sunday.

There are many open doors for us to go in and preach, but the workers are few.

May the Lord bless and prosper us all this new year. ALEJANDRO TREVINO.

GOD WILL SPRINKLE SUNSHINE.

If you should see a fellow-man with trouble's flag unfurled,
An' lookin' like he didn't have a friend in all the world,
Go up and slap him on the back, and holler, "How d'you do?"
And grasp his hand so warm he'll know he has a friend in you.
Then ax him what's a-hurtin' him, an' laugh his cares away,
And tell him the darkest night is j-ust afore the day,
Don't talk in graveyard palaver, but say it right out loud,
That God will sprinkle sunshine in the trail of every cloud.

This world at best is but a hash of pleasure and of pain;
Some days are bright and sunny, and some all sloshed with rain,
And that's just how it ought to be, for when the clouds roll by
We'll know just how to 'preciate the bright and smiling sky.
So learn to take it as it comes, and don't sweat at the pores
Because the Lord's opinion don't coincide with yours;
But always keep rememberin', when cares your path enshroud,
That God has lots of sunshine to spill behind the cloud.

—James Whitcomb Riley.

BOOK NOTICES.

THE GREAT POETS AND THEIR THEOLOGY. By Augustus H. Strong, D.D., LL.D., President Rochester Theological Seminary. Large 12mo. Cloth. 531 pp. Gilt top, uncut leaves. Price, \$2.50. Baptist Publication Society, Philadelphia.

Any work from Dr. Strong will attract attention and command respect. He is a scholar and a theologian, with a poetic temperament. Having a poetic temperament, he is fond of poetry, and a

study of the poets. In his study of the "great poets" he noted specially their religious expressions and opinions what might be termed their unconscious theology. The matter in this volume was written as a literary recreation during summer vacations largely, and much of it was first published in various religious journals from time to time, as prepared by the author. The style of the work is clear, pleasing, cultured and instructive, aside from the subjects and the matter. His analysis of the poetic writings is acute, transparent and illuminating as to the writings and the writers discussed. The reader who carefully peruses this volume will know much more about the great poets than merely as to their theology, and with this as an introduction will wish to read them over again, with the new light obtained from Dr. Strong's careful study and explication of subjects with which they are not all familiar. E. T. H.

SHALL LIBERTY DIE; OR, PATRIOTS TO THE FRONT.

This is the title of a new work on Romanism, by Rev. Elijah Lucas, for twenty years pastor of the First Baptist Church of Trenton, N. J. Every student of current events knows that the character of our Republican institutions and of Protestantism itself is gradually changing under the influence of Romanism. The Papacy is a despotism, utterly antagonistic to the very idea of individualism, which is the essential basis of Protestantism. Romanism is a political power, unscrupulous in its methods and ever ready to avail itself of its "balance of power," in order to gain additional advantages from the great political parties. Romanism is a deadly enemy of our Public School system, and if it cannot destroy the system, it will seek to control it to its own advantage. There cannot be too great vigilance or too much popular intelligence on a subject of such vital concern as this. The book, of 555 pages, will be sent to any address on receipt of \$1.50. Address the author, at Trenton, N. J.

Received from the American Baptist Publication Society:

THE CHURCH AS AN EDUCATIONAL INSTITUTION. By Rev. U. M. McGuire. 12mo, 32 pp. Price, 10 cents. American Baptist Publication Society, 1420 Chestnut Street, Philadelphia.

THE CHRISTIAN LAW OF LOVE AND FORGIVENESS. By P. M. Johnson; and BAPTIZE AND BAPTISM. By Lemuel Moss, D.D.

An illustrated edition of the Life of "Uncle John Vassar," which makes still more attractive this record of a wonderful life, has recently been issued by the publisher, Rev. Walter B. Vassar, Hamilton, N. Y. Postpaid, \$1. To missionaries, 60 cents.

Home Mission Appointments.

"How shall they hear without a preacher? and how shall they preach, except they be sent?"—ROM. 10: 14, 15.

IN JANUARY

The following appointments were made :

CALIFORNIA.

- Rev. Madison Slaughter, Gospel Wagon work.
 " H. E. Adams, Superintendent Gospel Wagon work.
 " Robert Whitaker, General Missionary, North.
 " James L. Allen, Colored People, Beth. Eden Church, Oakland, and as District Secretary for Northern and Central California.
 " A. J. Melchonian, Armenians, Fresno.
 " A. J. Cable, Petaluma.
 " J. George Gibson, Emanuel Church, San Francisco.
 " Peter Mitchell, St. Helena.
 " Nis Tychsen, Danes and Norwegians, Oakland.

COLORADO.

Rev. Jephtha D. Stapp, Holyoke.

DISTRICT OF COLUMBIA.

Rev. N. C. Naylor, Maryland Avenue Church, Washington.

IDAHO.

Rev. G. W. Rich, Pocatello,
 " Edwin N. Elton, Salubria and Middle Valley.

INDIAN TERRITORY.

Rev. Geo. W. Hall, District Missionary, Colored.
 " H. T. Jones, Tulsa.
 " M. O. Keller, Muskogee.
 " I. P. Metcalf, Coalgate.

IOWA.

Rev. Lewis George, Columbus City.
 " R. L. Ludlam, Thompson.

KANSAS.

Rev. John Fulton, Abilene.

MASSACHUSETTS.

Rev. J. A. Wilklund, Finns, Fitchburg.
 " Gideon Aubin, French, Springfield and vicinity.

MINNESOTA.

Rev. Herman Bergmann, Swedes, Deerwood.

MONTANA.

Rev. T. G. Attebury, Bozeman.
 " J. D. Johnson, Swedes, Anaconda and vicinity.
 " William Remington, Belt.

NEBRASKA.

Rev. G. W. Sheafor, McCook.
 " H. W. Davis, Beatrice.
 " J. H. Davis, State Evangelist.

NEW JERSEY.

Rev. William Kohler, Swedes, Arlington.

NEW YORK.

Rev. Jos. Antoszewski, Poles, Buffalo.

NORTH DAKOTA.

Rev. J. R. Hall, Tower City.
 " C. J. Hall, Norwegians, St. Thomas and Edinburg.

OREGON.

Rev. T. A. Harris, Calvary Ch., Portland.

OKLAHOMA TERRITORY.

Rev. H. B. McGee, Shawnee.
 " J. H. Moody, Mangum and vicinity.

SOUTH DAKOTA.

Rev. A. E. Steuernagel, Rapid City.
 " G. S. Clevenger, Pierre.

WASHINGTON.

Rev. R. W. Jennison, Olivet Church, Tacoma and King.
 " G. C. King, Ferndale, Sumas and Custer.
 " D. C. Ellis, District Missionary, Western Washington.
 " William Brown, North Bend.
 " S. W. Beaven, Vashon.
 " C. O. Johnson, Vancouver.
 " J. A. H. Johnson, Scandinavians, Tacoma and Seattle.
 " J. M. Haskell, Winlock.

WEST VIRGINIA.

Rev. W. J. Coe, Poa.

WISCONSIN.

Rev. J. J. Kett, Immanuel Church, Milwaukee.

GERMANS.

Rev. John Stumpf, Tonawanda, N. Y.
 " John Schuff, Topeka, Kans.
 " Henri Gelan, Winona, Minn.

SWEDES.

Rev. J. P. Westerberg, Western Pennsylvania, N. Y., and Eastern Ohio.

The following teachers were appointed :

Miss Ethel W. Wagg, Spelman Seminary, Atlanta, Ga.
 " Dixie E. Williams, Roger Williams University, Nashville, Tenn.
 Mrs. Amanda Egli, Chinese Mission, Oakland, Calif.
 Miss Frances M. Drake, Cherokee Academy, Tahlequah, I. T.

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.

NAME.	FIELD.	NO. BAP.
C. H. Elkblad,	Sun Prairie, S. D.,	14
Wilhelm Johanson,	Swedes, New Britain, Conn.,	13
W. A. Schoen,	Germans, Hagarty, Ontario, Can.,	6
Jacob Kratt,	First German Ch., Portland, Ore.,	6
W. G. Evans,	Sheridan, Wyo.,	7
A. D. Carpenter,	Durango, Colo.,	6
H. H. Clouse,	Immanuel Mission, Okl. Ter.,	6
J. W. Whately,	Woodward, Okl. Ter.,	6
H. E. Hoare,	Eau Claire, Wis.,	5
Rudolph Klitzing,	Germans, Dorrance, Kans.,	18
Fred Eaton,	Burr Oak, Kans.,	8
C. W. Finwall,	Norwegians, Fargo, N. D.,	5
N. F. Clark,	District Missionary, Eastern Wisconsin,	5
T. S. Evans,	Barneveld, Wis.,	7
C. G. Sten,	Swedes, DeKalb, Ill.,	5
E. G. Boyer,	Republic City, Kans.,	5
H. D. Hughes,	Long Island, Kans.,	6
J. G. Brendel,	Stilwell, Ind. Ter.,	8
J. H. Hoke,	General Missionary, Colored, Ark.,	102
H. B. N. Brown,	General Missionary, Colored, Louisiana,	9
J. R. Raiden,	District Missionary, Northwestern Kansas,	13
C. H. McKee,	Adams, Athena and Weston, Ore.,	13

Financial Statement for December.

MISSIONS AND EDUCATION.

Expended for the month,	\$30,053 86
Donations from Churches, Sunday-schools, and Individuals,	\$40,663 46
Legacies,	2,016 00
Interest and Dividends,	1,379 99
Income from Real Estate, etc.,	808 59
HOME MISSION MONTHLY,	322 93
Total for December,	\$45,190 97
Donations, Legacies, etc., from April 1, 1897, to December 1, 1897,	173,648 15
Total for nine months,	\$218,839 12

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	\$19 48
Gift returned—Vilas, S. D.,	350 00
Legacies,	1,500 00
Interest for Benevolent Fund,	1,144 24
Interest for Loan Fund,	387 95
	\$3,401 67
Donations, Legacies, etc., from April 1, 1897, to December 1, 1897,	12,607 46
	16,009 13

TRUST FUNDS.

Permanent and Annuity Funds,	\$11,508 00
Trust Funds received from April 1, 1897, to December 1, 1897,	22,332 36
	33,840 36
Total receipts for the present year,	\$268,688 61

Contributions and Legacies for December.

[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, \$25.31.

Fieldfield, First Ch	6 56
Caribou Ch	4 88
Houlton Ch	2 18
Forest City Ch	1 08
Waterville, First Ch	2 50
Rumford Falls Ch	4 26
Buxton Center Ch	3 85

NEW HAMPSHIRE, \$37.91.

Lisbon, Mrs. A. B. Taft	6 00
Chesham Ch	8 90
Franklin Falls, First Ch	9 61
Lakeport, Mrs. Ann E. Hall	5 00
Nashua, First Ch., Y. P. S.	
C. E.	7 40
Conway, Mrs. S. E. Hamblen	1 00

VERMONT, \$304.72.

Montgomery Center Ch	4 50
Brandon Ch	5 70
Bennington, First Ch	274 67
Whiting Ch	1 10
Bristol, Y. P. S. C. E.	2 75

LEGACY.

Fairfax, Estate of J. M. Hotchkiss (int.)	16 00
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MASSACHUSETTS, \$2,456.15.

North Adams Ch., Chinese S.S. Class	10 00
Southbridge, Robert H. Cole	100 00
Beverly, First S. S.	15 00
Boston, First Ch	160 31
Samuel N. Brown	50 00
Clarendon St. Ch	94 07
Haverhill, Second Ch	75 00
First Ch	25 21
Edgartown, Y. P. S. C. E.	5 25
Holyoke, Y. P. S. C. E.	25 00

Lynn, Y. P. S. C. E., Essex St. Ch	1 50
Cambridge, Old Cambridge Ch.	547 07
Chelsea, First Ch	255 00
Dorchester, Mrs. Catherine C. Foster (deceased)	100 00
Malden, First Ch	300 00
West Acton Ch	19 00
Melrose, First Ch	49 24
Billerica, First Ch	7 59
Gay Head, First Ch	1 50
Dighton, B. Y. P. U.	4 44
Reading, First Ch	43 29
Brookville Ch	9 68
*West Newton S. S. (desig.)	50 00
C. E. F. For Chapel Building:	
Amesbury, Market St. S. S.	8 00

LEGACY.

C. E. F. New Bedford, Estate of Ophelia J. Thompson, in memory of Orlando J. Thompson	500 00
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RHODE ISLAND, \$360.80.

Newport, First S. S.	6 62
Providence, Central Ch.	290 95
Stewart St. Ch.	51 48
East Greenwich, First Ch.	6 75
Pawtucket, Pleasant View Ch.	25 00
*Central Falls, Ladies' Home Mission Society.	50 00

CONNECTICUT, \$1,423.01.

Danbury, Second Ch.	34 50
Hartford, First S. S.	15 00
Olivet Ch.	7 15
Groton, First Ch.	25 00
Montwese Ch.	7 55
New Haven, Calvary Ch.	271 00
Boys' Brigade.	5 00
S. S.	33 22
New London, First Ch. Y. P.	
S. C. E.	2 32
Meriden, Swede Ch.	15 00
New Britain, Swedish Elim Ch.	7 27

LEGACY.

C. E. F. Groton, Estate of Ebenezer Morgan	1,000 00
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NEW YORK, \$32,730.74.

Blodgett's Mills Ch.	6 66
S. S.	3 34
New York City, First Swede Ch.	50 00
Fifth Ave. Ch.	30,250 00
Alps, Friends, for Indians.	12 00
Bartlett Ch.	9 60
Camden Ch.	1 50
Trenton, First Ch.	5 00
Utica, Tabernacle Ch.	80 00
Vernon Ch.	12 84
Whitesboro S. S.	11 00
Netherwood, Pleasant Valley Ch.	7 00
Elbridge, Miss Emily Cole.	5 00
Ch.	50
Fredonia Ch.	88 23
Elba Ch.	11 50
New Rochelle, Salem Ch.	50 00
Hamilton, First Ch.	123 85
Olean, Jennie Fowler.	1 00
In memory of Harry Fowler.	10 00
Hoosick Falls, C. E. S.	2 50
Fayetteville, Rev. I. K. Brownson.	50
Mattawan, Pilgrim Ch.	14 72
Orleans, Gaines and Murray Ch.	11 35
Nunda Ch.	4 00
S. S.	2 57
B. Y. P. U.	55
Richfield Ch.	4 00
Albion, First Ch.	124 20
Rochester, First Ch.	467 27
Saratoga Springs, First Ch.	5 00
West Oneonta, First Ch.	7 64
Rockville Center S. S.	5 02
New Berlin Ch.	7 45
Marcellus Ch.	5 80
Brooklyn, Emmanuel Ch.	250 00
Buffalo, Delaware Ave. Ch.	36 44
Earlville Ch.	11 25
Albion Ch.	1 50
Dalton Ch.	5 35
For Chinese Mission, New York City:	
New York City, Collections at Chinese Mission.	15 61
*New York City, John D. Rockefeller.	1,000 00

NEW JERSEY, \$33.95.

Bayonne, First Ch.	7 00
Woodbury Ch.	17 20
West Vineland Ch.	4 47
Arlington, Swedish Ch.	5 28

PENNSYLVANIA, \$646.07.

Lewisburg, First Ch.	13 00
Philadelphia, Bethlehem Ch.	80 00
S. S.	21 18
Gethsemane Ch.	56 78
Lehigh Ave. Ch.	16 76

Factoryville Ch.	28 70
Carbondale, Berean Ch.	39 72
Wellboro Ch.	28 50
Mill Creek Ch.	11 00
Doylestown Ch.	15 67
Cherry Flats Ch.	8 12
Charleston Ch.	5 25
Upland Ch.	41 94
Ardmore Ch.	6 91
Slate Run Ch.	1 75
Hammond Ch., A Friend.	2 00
Allegheny, Emmanuel Ch.	2 50
Bradford Ch.	16 31
Covington Ch.	8 25
S. S.	4 09
Reading, First Ch.	72 08
S. S.	5 25
Media Ch.	13 75
Scranton, Penn Ave. Ch.	96 06
Flay Woods Ch.	2 80
Royers Ford Ch.	8 30
Westchester, Olivet Ch.	3 00
Bailey Creek Ch.	1 00
Mansfield Ch.	18 00
West Jackson Ch.	1 50
Oil City Ch.	10 00
*Bryn Mawr, Mrs. M. L. Richards (desig.)	5 00

DELAWARE, \$25.07.

Wilmington, Delaware Ave. Ch.	22 07
Eighth St. Ch.	3 00

DISTRICT OF COLUMBIA, \$36.78.

Washington, Maryland Ave. Ch.	16 78
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VIRGINIA, \$68.08.

*For Virginia Union University, Va.:	
Richmond, Coll. per Rev. J. W. Kirby.	68 03

WEST VIRGINIA, \$4.00.

Pleasant Hill Ch.	1 50
James Wiseman.	1 00
Parsons, Rev. W. F. Raasch.	1 50

ALABAMA, \$25.00.

Colored Baptist Convention.	25 00
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TEXAS, .50.

Anderson, Alex. Terrell.	50
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OHIO, \$265.91.

Springfield, First Ch., Wom's Miss. Circle (desig.).	8 71
Dayton, Linden Ave. Ch., Wom's Miss. Soc. (desig.).	14 00
Lebanon, East S. S.	10 00
Akron Ch.	47 25
New Philadelphia Ch.	2 39
Tiro, Auburn Ch.	3 01
Perry Ch.	6 27
Wooster Ch.	11 10
Berlin Ch.	2 60
Lima, Mrs. Crippen.	50
Norwalk Ch.	38 95
Loudonville Ch.	7 00
Haskins Ch.	3 85
Oberlin, Y. P. S. C. E.	10 00
Sunbury Ch.	4 50
Marietta Ch.	9 25
Y. P. S. C. E.	5 00
Toledo, Ashland Ave. Ch.	71 99
Canton S. S.	9 00
Duncan's Falls Ch.	54

MICHIGAN, \$143.79.

Prairieville Ch.	9 15
Lansburg, B. Y. P. U.	1 62
Milford Ch.	12 30
Commerce Ch.	7 95
Grand Rapids, Berean Ch.	6 74
Wealthy Ave. Ch.	16 54
Pewamo Ch.	1 44
Coldwater Ch.	54 63
Sault Ste. Marie Ch.	4 42

Scottville Ch.	2 00
Union City, Mrs. J. A. Bond.	5 00
Flint, Rev. D. Shepardson, Jr.	10 00
Laurium, Calumet S. S.	12 00

INDIANA, \$643.71.

South Bend, First Swede Ch.	2 25
Terre Haute, First Ch. Junior Union.	5 00
Poneto Ch.	2 00
Aurora Ch.	21 47
Bethel Ch., Madison Assn.	1 55
Indianapolis, First S. S.	33 74
Franklin, First Ch.	31 47
Rev. E. S. Gardiner.	5 00
B. Y. P. U.	5 00
Mt. Pleasant Ch., Sand Creek Assn.	2 07
First Ch.	13 50
Martinsville Ch.	3 15
Columbus Ch.	7 55
Otter Creek Ch.	2 40
North Vernon Ch.	3 80
Grant's Creek Ch.	2 35
Delaware Ch.	1 41

LEGACY.

Shelbyville, Estate of W. C. E. Wanec.	500 00
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ILLINOIS, \$559.76.

Kansas, Angie Bradford.	6 00
Walnut Grove Ch.	12 00
Oreana Ch.	5 00
B. Y. P. U.	5 00
Sebastopol, Mrs. Adeline Estoppey.	1 00
Westfield, Rev. T. D. Davis.	5 00
R. Y. P. U.	5 00
Pisgah, Miss Mattie Smith.	5 00
Springfield, Central Ch.	55 43
Horace, Walnut Grove, B. Y. P. U.	3 25
Union Grove Ch.	2 00
Chicago, Coll. by Miss Pickett (desig.).	10 00
Memorial Ch.	146 66
Calvary Ch.	17 00
C. E. S.	10 00
Immanuel Ch.	17 05
Rev. H. B. Waterman (desig.).	6 00
Rockford, State St. Ch.	47 62
Wheaton Ch.	3 00
Dundee Ch.	1 00
Maple Park, C. E. S.	5 00
Utica Ch.	20 00
Tampico, B. Y. P. U.	1 45
Normal, Mrs. J. C. Chapin Ch.	10 42
El Paso, A Sister (desig.).	10 00
Morgan Park Ch.	5 00
Hillman Valley Ch.	25 00
Swedish Conference.	61 25
Deer Creek Ch.	22 55
Chenoa, B. Y. P. U.	1 00
Blandinsville Ch.	3 00
Atlanta Ch.	17 10
C. E. F. For Chapel Building:	
Chicago Covenant S. S.	10 98

WISCONSIN, \$163.02.

Merrimack, M. T. Martin, M. D.	1 50
Eureka, Danish Ch.	4 05
Manawa Ch.	2 00
Sparta Ch.	33 35
Milwaukee Tabernacle Ch.	64 35
First Ch.	10 00
Eau Claire, First Ch.	28 12
S. S.	5 00
Washington Mission.	4 65
For State Convention:	
Grantsburg, Coll. per Rev. J. P. Sundstrom.	10 00

MINNESOTA, \$1,570.61.

Pipestone, First Ch.	16 10
Windom Ch.	3 70
Lake Crystal Ch.	23 00

Garden City Ch.....	7 66
Minneapolis, Olivet Ch.....	14 25
Central Ch., Dr. E. S. Strout.....	1 00
Waterville, Keneeyville Mission, B. Y. P. U.....	2 40
Worthington, First Ch., B. Y. P. U.....	1 00
Red Wing, First Swedish Ch., C. E. F. Minneapolis, Dr. E. S. Strout.....	1 00

LEGACIES.

St. Paul, Estate of Mrs. Caroline M. Drake.....	500 00
*St. Paul, Estate of Mrs. Caroline M. Drake.....	1,000 00

IOWA, \$82.66.

Campbell, Samuel Brainard.....	5 00
Cumberland Ch.....	1 00
Newton's Grove Ch.....	2 00
Des Moines, Forest Ave. Ch.....	25 00
Carroll Ch.....	14 66
S. S. (desig.).....	9 00
McGregor, Mrs. A. F. Arnold.....	25 00
*Correctionville, B. Y. P. U. (desig.).....	1 00

KANSAS, \$617.61.

State Convention.....	600 00
Janestown, Saron S. S.....	4 00
Manhattan Ch.....	5 59
Valley Falls Ch.....	1 11
Fort Scott, First Ch.....	7 10

NEBRASKA, \$397.86.

Central City Ch.....	6 67
South Omaha S. S. Birthday Boxes.....	2 43
For State Convention:	
Ord, Coll. per Rev. T. H. Dabney.....	250 00
Omaha, Coll. per Rev. A. W. Clark.....	68 59
Lincoln, Coll. per Rev. T. K. Tyson.....	70 17

NORTH DAKOTA, \$51.25.

Minto, B. Y. P. U.....	1 25
For State Convention:	
Fargo, Norwegian Conference.....	50 00

SOUTH DAKOTA, \$18.00.

Dell Rapids, Rev. H. P. Anderson (desig.).....	5 00
Chamberlain, Scott Hays.....	1 00
For State Convention:	
Spencer Ch.....	12 00

MONTANA, \$2.00.

Hamilton, First Ch.....	2 00
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COLORADO, \$8.00.

Delta Ch.....	5 00
For State Convention:	
Pagosa Springs Ch.....	3 00

NEW MEXICO, \$5.40.

Weed, Hope Ch.....	2 90
St. Paul Ch.....	2 50

CALIFORNIA, \$140.00.

For State Convention, North District:	
Merced Ch.....	5 00
For State Convention, South District:	
Los Angeles, Coll. per Rev. W. W. Tinker.....	135 00

OREGON, \$3.00.

Newberg S. S.....	3 00
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WASHINGTON, \$5.00.

Hartland, Rev. J. C. Baker and wife (desig.).....	5 00
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WOM'S AM. BAPTIST HOME MISS. SOC., \$1,848.32.

For teachers in Monterey, Mex.....	37 21
For teachers in Santa Rosa, Mexico.....	15 95
For teachers in School Supplies, Mexico.....	2 66
For teachers in Spelman Seminary, Georgia.....	937 50
For teachers in Mather School, South Carolina.....	87 50
For teachers in Hartshorn Memorial Coll., Virginia.....	212 50
For teachers in Roger Williams University, Tenn.....	50 00

Total\$44,198.94

HOME MISSION MONTHLY..... 322 93

PERMANENT TRUST FUNDS \$5,008 00.

Wakefield, Mass., Estate of Harriet N. Flint.....	5,000 00
For Endowment Spelman Seminary, Georgia:	
Atlanta, Mary O. Brooks.....	5 00
Rose M. Ganster.....	3 00

CONDITIONAL & ANNUITY FUNDS, \$6,600.00.

Hamilton, N. Y., Harriet W. Onderdonk.....	2,000 00
New York City, N. Y., A Friend.....	4,500 00

WILLIAM P. PLANT, Asst Treasurer, 111 FIFTH AVE.

DONATIONS RECEIVED AT MISSION STATIONS.

ARKANSAS.

Little Rock, Coll. per Rev. J. H. Hoke.....	199 55
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DONATIONS RECEIVED AT INSTITUTIONS.

For Arkansas Baptist College, Ark.:

NEW JERSEY.

Newark, Miss R. A. Haldrum.....	8 35
Frank L. Boppe.....	5 95

INDIANA.

Montgomery, Miss A. F. Morgan.....	50
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GEORGIA.

Columbus, Rev. P. S. L. Hutchins.....	5 00
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ALABAMA.

Birmingham, Sixteenth St. Ch. B. F. Watson.....	13 50
Adamsville, Mt. Pilgrim Assn.....	75 00
Selma, Uniontown Assn.....	112 70
State Convention.....	270 00
Demopolis, Marengo Co. Assn.....	25 25
Kinterbish Assn.....	4 00
First Mt. Pleasant S. S. Convention.....	2 00
Prattville, Autauga Co. Assn.....	5 25
Annistown, Galilee S. S.....	2 50
Little River, Rev. A. A. Williams.....	1 00
Lowndesboro, Ala. Dist. Assn.....	67 33
Marion, New Cahaba Assn.....	15 00
East Perry Assn.....	3 00
East Perry S. S. Con.....	1 00
Eutaw, Bethlehem Assn.....	100 00
Tuscaloosa, New Antioch Assn.....	12 00
Forkland, Needam Creek Assn.....	1 00
Needham Creek S. S. Con.....	1 00
Rockford S. S.....	1 00
Morning Star Assn.....	1 40

Barlow Bend, Col. Bethlehem Assn.....	19 90
Avondale, Rev. Wm. Walker.....	50
Montgomery, Antioch Assn.....	36 25
Hollywood, Rev. C. O. Boothe.....	3 00
Pine Apple, Star of Hope Assn.....	4 00
Gallion, Mrs. Louisa Lee.....	1 00

For Arkansas Baptist College, Ark.:

ARKANSAS.

Pleasant Hill Ch.....	10 00
Western Assn.....	10 00
C. W. R. Assn.....	50 00
Hot Springs, State Con.....	231 00
Educational Con.....	216 00
Southeast Assn.....	60 10
Eureka Ch.....	3 00
Mt. Canaan Ch.....	3 00
Gospel Temple.....	2 50
St. Paul's Ch.....	3 00
Plummerville, Western Assn.....	10 00
C. W. R. Assn.....	50 00
Middle Arkansas Assn.....	20 00
Beulah, St. Paul's Ch.....	3 00
Camden, Shiloh Ch.....	3 00
Toronto, New Hope Ch.....	3 00
Monticello, Morning Star Ch.....	3 00
Holly Grove, Mt. Zion Ch.....	3 00
Pine Bluff, St. Paul Ch.....	5 00
Union Ch.....	3 00
St. Mark's Ch.....	3 00
First Ch.....	4 70
Wynne, First Ch.....	3 00
Sweet Home Ch.....	3 00
Phillips Bayou, Bethlehem Ch.....	3 00
Helena, New Hope Ch.....	3 00
Gurdon, Mt. Canaan Ch.....	3 00
Malvern, First Ch.....	3 00
Arkadelphia, Pleasant Hill Ch.....	3 00
Mariana, Pilgrim's Rest Ch.....	3 00
Pine Grove, Enon Ch.....	3 00
Fordyce, First Ch.....	3 00
Forth Smith, First Ch.....	23 00
Searcy, Bethlehem.....	3 00
Conway, White Chapel Ch.....	3 00
Dardanelle, St. John Ch.....	3 00
Helena, Rev. Wm. Jarrett.....	90
Hope, Lonoke Ch.....	3 00
Washington, First Ch.....	3 00
Helena, New Zion Ch.....	3 00
New Gascony Chapel.....	3 00
Lagrange Ch.....	3 00
Lonoke, St. Paul's Ch.....	4 00
Luna, Bethlehem Ch.....	3 00
Arkadelphia, Third Ch.....	3 00
Tillar, Log Bayou Ch.....	3 00
Arkansas City, Zion Ch.....	3 00
Camden, St. John Ch.....	3 00
Laconia, Zion Ch.....	3 00
New Gascony, First Ch.....	3 00
Mt. Horeb Ch.....	5 00

For Benedict College, S. C.:

SOUTH CAROLINA.

Barnwell S. S.....	3 00
Anderson, Mt. Abel S. S.....	3 60
Pleasant View Ch.....	1 50
Greenville, Miss E. V. Brown.....	2 50
Shady Grove Ch., S. S.....	1 00
Sandy River Assn.....	3 07
Branchville, Mc. Branch S. S.....	1 25
Sumter, Mulberry Ch.....	2 90
Reedy Park S. S.....	95
Paynes, G. W. Stewart.....	1 00
Beaver Creek Assn.....	2 00
Catchall, Dinah Sumter.....	20
Big Creek, Shiloh S. S.....	1 34
Edgefield Ch.....	3 12
Miss Ida Jenkins.....	1 00
L. McMillan.....	1 00
Williston, Essie E. Reed.....	2 90
Belton, Belle Mattison.....	67
Cedar Spring S. S.....	2 40

For Bible and Normal Inst., Tenn.:

TENNESSEE.

Obion River S. S. Con.....	2 00
West Tennessee Bible Band Assn.....	2 04
Memphis Bible Band Union.....	1 20

Milan, St. Paul Ch.....	4 50	For Shaw University, N. C.:		ILLINOIS.	
Brownsville, Ministers' and				Chicago, D. D. Garcelon's S. S.	
Deacons' Inst.....	5 30	NORTH CAROLINA.		Class	12 00
For Coleman Academy, La.:		Harrellsville, Wynn's Grove		PENNSYLVANIA.	
LOUISIANA.		Ch.....	1 50	Pittsburg, Mrs. Homer J. Stew-	
Knowles, Liberty Hill Ch.....		White's Store, Meltonville Ch.	47	art	1 00
Ruston, Margaret Wilson	2 50	Michael Creek Ch.....	1 50	Allegheny City, Mrs. Bennett...	1 00
Mt. Lebanon, Mrs. Brooks and	3 50	Stovalls Ch.....	2 07	Johnstown, Chas. Mayer	1 00
Jackson.....		Kittrell, Illog Ch.....	61	Scottdale, Col. Methodist Ch...	6 26
Trenton, Woman's Home Mis-		MASSACHUSETTS.		TENNESSEE.	
sion Society.....	50	Springfield, Highland Ch.....	35 10	Kinka, Mrs. C. J. Turley.....	8 00
Rev. W. G. Head.....	1 00	Boston Ch.....	32 30	GEORGIA.	
Homer, Rev. J. D. Whaley...	1 00	Chicopee Falls, Mrs. H. M.	5 00	Gen'l Miss'y and Educational	
Antioch, Rev. A. J. Jackson...	6 00	Tupper		Con., Col.....	7 75
Gibbsland, Teachers and Stu-	7 75	PENNSYLVANIA.		Hopewell Assn., Col.....	4 00
dents	2 45	Mosiertown, Carmel Ch., B. Y.		Friendship Assn., Col.....	2 05
Arcadia S. S. Inst.....	4 50	P. U	2 45	Harmony Assn., Col.....	3 00
Hebron Ch.....	15	For Spelman Seminary, Ga.:		Atlanta, proceeds of entertain-	
Mt. Lebanon, Springfield Ch.	4 10	MASSACHUSETTS.		ment in Spelman Seminary...	10 00
Bear Creek, Shiloh Ch.....		Boston, E. S. Converse	200 00	Miss H. E. Giles	8 30
Vernon, New Hope Assn.....		Costello Converse	100 00	Miss L. H. Upton.....	8 33
ARKANSAS.		Miss Nellie L. Cushing ...	2 00	Miss M. J. Packard	8 33
Junction City, Eliza Ivory.....	1 00	W. A. B. H. M. S.....	20 00	Miss E. O. Werden.....	5 00
For Hartshorn Memorial College, Va.:		H. N. Lathrop	30 00	Spelman Teachers.....	13 60
CONNECTICUT.		Friends	32 50	Miss Bessie O. Glover	2 00
Meriden, Mrs. Wilbur B. Hall.	1 27	Somerville, Francis C. Perkins.	28 65	For Walker Baptist Academy, Ga.:	
VIRGINIA.		Worcester, Mrs. J. S. Perry...	10 00	GEORGIA.	
Richmond, Rev. Lyman B.		Miss Mary A. Slater.....	25 00	Walker Baptist Assn	39 00
Teffi.....	3 75	Chicopee Falls, Mrs. S. B. Tup-	1 00	Teachers and Students Walker	
For Richmond Theological Seminary,		per		Baptist Institute.....	14 17
Va.:		Springfield, Miss Rhoda Mas-	1 00	Augusta, Mrs. Sarah Miller...	50
MASSACHUSETTS.		secar		Springfield Ch.....	85
Salem, Miss M. E. Godden ...	50 00	Wellesley, in memory of Clara		Mt. Moriah Ch.....	30
West Acton S. S.....	25 00	Jones, by Prof. Katherine		NEW YORK.	
VIRGINIA.		Lee Bates	40 00	New York City, Rev. R. S.	
Meherrin, I. W. Reed	2 50	NEW YORK.		McArthur, D.D.....	20 00
Richmond, Prof. D. N. Vassar.	5 00	Geneva, Miss Alice V. Smith .	1 00	For Wayland Seminary, D. C.:	
		Miss M. A. Smith.....	3 00	RHODE ISLAND.	
		Lewis Phillips	1 00	Providence, Miss Sarah C. Dur-	
		Rev. David Moore, D. D ..	5 00	fee	100 00
		Dr. N. B. Covert	2 00		
		New York City, Miss Lucy M.			
		Spelman	5 00		

Donations of Clothing, Etc.

Burlington, Vt., Woman's Mission	Circle of First Ch., barrel to Ark., \$46.50.
Cambridge, Mass., Ladies' Benevolent	Society of First Ch., barrel to S. C.
West Newton, Mass., church donation	to Va., \$30.
Jamestown, R. I., Central Ch., three	barrels, \$100.
Newport, R. I., Woman's Home Mis-	sion Society, two barrels to Ind. Ter.
Providence, R. I., Ladies' Aid Society	of Central Ch., two barrels to Neb., \$180.63.
Deep River, Conn., "Willing Work-	ers," barrel to New Mex., \$31.
Hartford, Conn., Ladies' Missionary	Society of First Ch., barrel and cash to Neb., \$71.93.
Mapleton, Conn., Missionary Society,	barrel to S. C.
Stamford, Conn., Baptist Young Peo-	ple's Union, barrel to Ind. Ter.
Stonington, Conn., Woman's Baptist	Home Mission Society of First Ch., box to Minn., \$40.
Brooklyn, N. Y., Woman's Mission	Circle of Bedford Ave. Ch., barrel to O. T., \$100.
Holley, N. Y., "Farther Lights," dona-	tion to S. C.
Malone, N. Y., Foreign Mission Circle	of First Ch., barrel to Minn., \$40.
New York City, N. Y., Woman's Home	Mission Society of First Ch., barrel and box to Canada, \$75.
New York City, N. Y., Home Mission	Society of Fifth Ave. Ch., barrel to Idaho.
Peekskill, N. Y., Woman's Mission	Circle of First Ch., barrel to Minn.
Stanley, N. Y., Woman's Society, bar-	rel to Ind. Ter., \$27.
Syracuse, N. Y., Ladies of Central Ch.,	barrel to Mich., \$50.
Throopsville, N. Y., Church, donation	to S. C.
Watkins, N. Y., Ladies' Mission Circle,	barrel to Minn., \$21.
Bridgeton, N. J., Missionary Society of	First Ch., box to Kans., \$75.84.
Lakewood, N. J., Woman's Mission	Circle, barrel to Wis., \$52.80.
Morristown, N. J., Ladies' Aid Society,	bag of goods to Kans.
Trenton, N. J., "Farther Lights So-	ciety," First Ch., barrel to Kans., \$61.36.
Bryn Mawr, Pa., King's Daughters'	Circle, barrel to Minn., \$57.65.
Westchester, Pa., "Whatsoever Circle	of King's Daughters," box to So. Dak., \$31.96.
Anacostia, D. C., Missionary Society,	barrel to Col., \$30.
Cincinnati, O., Woman's Baptist Home	Mission Union, five barrels to Neb., No. Dak., So. Dak., Ind. Ter.
Cleveland, O., Woman's Baptist So-	ciety of First Ch., two boxes to Wash. and So. Dak., \$104.02.
Cleveland, O., Ladies' Society of	Euclid Ave. Ch., box to Wash., \$123.
Hartwell, Ohio, L. A. & H. M. S. of	Wyoming Ch., box and cash to Kans., \$143.39.
Peru, Ind., Church, barrel to Wis.,	\$40.93.
Indianapolis, Ind., Ladies' Mission	Circle of First Ch., box to Ind. Ter., \$26.82.
Leadville, Col., Ladies' Home Mission	Society, box to Col., \$48.80.
Total to January 11, 1898, \$1,609.63.	Total for year, \$4,721.01.

THE BAPTIST HOME * MISSION * MONTHLY.

VOL. XX.

MARCH, 1898.

No. 3.

* * EDITORIAL. * *

We give in this number another installment of letters from principals of our Mission Schools. Our purpose in presenting this series of communications has been to allow those actively engaged in the work to give to our readers such a statement of the institutions over which they preside as will awaken the liveliest interest and secure the largest degree of sympathy and the most liberal contributions. We cannot overstate the value of what is being done in these schools. It goes without saying that they are costly enterprises, and cannot be carried on unless large-minded Christian men and women respond promptly and liberally to our appeal for help.

Mr. Booker T. Washington says, in a recent number of the *New York Independent*, that the school at Tuskegee, Ala., has an attendance of about one thousand pupils, and requires an expenditure of about One Hundred Thousand Dollars a year to carry it on. In the various schools carried on under the auspices of the American Baptist Home Mission Society there were enrolled during the year 1895-96 five thousand and seventy-nine pupils, under the instruction of two hundred and fifty-two teachers. The total expenditures for the salaries of teachers was \$125,513.

The more closely our Annuity Plan is investigated the more it commends itself to thoughtful people who wish to insure for themselves a definite income during life, and

at their decease have their money go into active missionary work. If you do not know about it write to the Corresponding Secretary for information.

One great department of the work carried on by the American Baptist Home Mission Society is that of assisting young and feeble churches in the erection of suitable meeting houses. The Society has helped to build more than fifteen hundred houses of worship, and is adding to that number at the rate of nearly one hundred yearly. It aids both by loans and by gifts. It is safe to say that there is no part of its work more significant, more urgent, more useful, than this. It could expend very profitably \$50,000 a year in gifts only, where they would be very useful. Oftentimes the success of a new enterprise, humanly speaking, depends almost entirely upon whether there is or is not a house of worship.

Every year the Sunday-schools are urged to consider this matter and to devote the proceeds of one collection to Chapel Building. While this great and important enterprise ought by no means to be confined to the young, it is especially fitting that young people in the older settled communities, who enjoy all the delight of church and Sunday-school, should feel it a pleasure to aid in providing neat and commodious chapels in the new States and Territories of the West, where the children of the frontiersmen may also have church and Sunday-school privileges.

It ought to be borne in mind that while Presbyterians, Congregationalists and Methodists have each a separate organization, with its salaried officers and expenses of administration, for aiding in building meeting-houses, the Baptists have no separate organization, but do this work through the American Baptist Home Mission Society. Whatever the Baptists do in the way of building new meeting-houses or mission churches is done without any added expense for collection or administration.

Persons who are especially interested in building meeting-houses can send their money to the Home Mission Society designated for the "Church Edifice Fund." If they wish it to be loaned, they should specify the "Loan Fund"; if they wish it to be given to churches they should specify the "Gift Fund."

BEGINNING RIGHT.

Upon what feature of its life should the young mission church lay most emphasis? It ought to be enterprising and progressive or it will soon fall to the rear; it ought to maintain its integrity and loyalty to its principles or it will speedily be discredited in any community; but it must be marked by a deep spirituality and possess an earnest missionary spirit, or its light will speedily become dim, and its power wane and pass away. It is only restating that great first truth of Apostolic days and Apostolic record to say, that however small and feeble a church may be, its potency will be in exact ratio to the fidelity of its membership to Christ and His truth. Many good reasons may be given for the weakness, failure and frequent death of many churches, but the lack of vital Godliness is, at bottom, the most fruitful cause. A church built on, and built up in Jesus Christ, is indestructible.

Let the young churches, therefore, begin right. Give special attention to the services for prayer and worship. Exalt the study of God's Word at home and in the Sunday-school, and especially uphold the pastor in

preaching the Word on the Lord's Day by attending the services and heartily participating in the worship. Let great care also be given to the observance of the ordinances, so that they may exert a gracious influence upon the church and congregation. Let every baptismal occasion be so conducted that it will be a sacred, and yet joyous setting forth of the great truths it symbolizes; and let the church stately and gratefully gather about the Lord's table with its blessed memorials of the great redemption Christ has wrought. Thus will Christian character be perfected and the church grow in grace, be established in truth, and filled with the spirit of the Master, become a saving power to all about it, and even to the "ends of the earth."

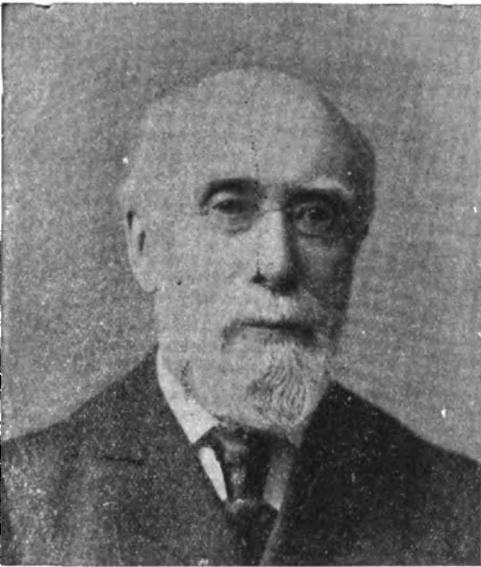
BY WAY OF REMEMBRANCE

Only one month until the close of the Society's fiscal year! The time is short, and the work to be done is great, if the year is to close without debt. Here are some timely words from the *Watchman*: "Responsibility for the financial outcome of the present year should engage the mind and conscience of every member of our churches, rich and poor." It only needs that the work should thus be taken upon the minds and hearts of our membership at large, to insure such giving as will inevitably meet the responsibility and remove the possibility of another debt.

CHAPEL DAY PROGRAMMES.

Chapel Day will be observed this year on Sunday, March 27. Every Home Mission School, and every Sunday-school interested in Home Missions, should secure at once the Programme provided gratuitously by the Society, and prepare to observe the day.

It has been decided that the Anniversary will be held at Rochester May 18 to 24; all the Baptist churches of the city, twelve in number, having united in the invitation.



TRIBUTES TO DR. W. M. HAIGH.

In response to our request a number of those who were closely associated with Dr. Haigh have cheerfully sent, in a few sentences, their estimate of this noble man of God. These tributes of friendship will be read with tender interest by all who knew him. So, through these brethren whose lives were touched by his, "he being dead yet speaketh." We have affixed to the names of the writers their official positions, thus indicating how wide was the range of his influence. Dr. Haigh's prayer, as given in the communication from his associate, Bro. Thomas, is, in the light of events, peculiarly touching.

H. L. M.

Tributes.

When Dr. Haigh received from the Home Mission Society the offer of the place which he has so ably filled for the last twenty years, he consulted me as to his answer. He had been offered another situation, to which I fancy he was at first rather inclined. I urged him by all means to accept the appointment of District Secretary in Chicago. It seemed to me that the hour and the man had met.

My thought was not specially of his administrative ability, although the manner in which he has discharged his duties, his success, specially in his work for the foreign population, and the place which he

has won in the hearts of his brethren, are a sufficient testimony to his possession of that important quality; my thoughts were of his spiritual character. His cool head and cautious judgment; his freedom from all self-seeking; his genuine sympathy, courtesy and kindness; his breadth of view; his hopeful spirit; his manifest wisdom; his possession of that quality which is next in importance to godliness—discretion, all pointed him out as peculiarly fitted for the work for which the Society wished a Superintendent. But it was not these characteristics which made me rejoice that he was to be brought into close relations with the pastors on his field. I knew he had something better than all these—I knew his spiritual character. It is now more than forty-five years since I first saw Dr. Haigh, and for two score of those years we have constantly corresponded. I had just dispatched my last letter to him when I received the sad tidings of his death. That letter was occupied entirely, as all our letters have been, with some thoughts on an aspect of the Christian life in which we had a common interest. God has given me many kind friends to whom I am bound by strong cords of affection, and to whom I owe pretty much all I am. But my relations to Dr. Haigh were peculiar. He is the only man with whom I have carried on an uninterrupted correspondence for forty years, and during all that time his letters were so intensely and exclusively spiritual that they have been like heavenly music, the chiming of bells in the upper sanctuary. Their influence on me has been most blessed. Always stimulating, they had never a word of exhortation, never a word of condemnation of others; bright, cheerful, sunny with the radiance of the skies; with no morbid introspection, no fads, no hobbies, no peculiar views, but numberless openings of God's word, meditations on the mind of Christ, texts on which he was preaching, lines of thought he was pursuing. I never failed to be profited by looking thus into the heart of one who was living continually in the conscious presence of God. I knew of an experience through which he passed which largely molded his character, but to this he rarely adverted.

That this saintly man might be brought into intimate contact with the isolated and perplexed missionary, and that the sweet influences to which I had been so greatly indebted might be shared by the scores to whom he would hold official relation, was the reason for my strong desire that he should accept the appointment of District Secretary in Chicago.

Many of these to whom he has been an inspiration will say with me:

"Another beacon light blown out above me,
Another busy bell stilled upon the sea."

HENRY G. WESTON, D.D.,
President Crozer Theological Seminary.

A better man I have never known. Possessed of excellent natural gifts, all these were permeated and sublimated by the grace that shot through them. Never were head and heart better balanced than in him. He had rare sagacity, abounding sympathy, unflinching tenacity, childlike simplicity, sparkling geniality and devoted piety. His temper was pre-eminently judicial, and yet he had none of the frigidity that is frequently the characteristic of judicial minds. He had great breadth of view, and yet never overlooked the smaller details of daily duty. He was the banner bearer of the American Baptist Home Mission Society, and yet he loved the Missionary Union as if he were its salaried agent to this wide Western field.

No petty jealousies ever disturbed the rhythmic beat of that great warm heart. "North America for Christ" is the motto of the Society in whose service he was specially engaged, but he never forgot that "the field is the world."

He was a man, take him all in all the like of whom is rarely seen, and whose work will long endure. He was a wise master builder who all through the great Northwest laid broad and deep foundations on which splendid structures are rising to the praise of the glory of God's grace.

P. S. HENSON, D.D.

Pastor First Baptist Church, Chicago.

Account must be made first in any estimate of what Dr. Haigh was and did of the steadfast loyalty to Jesus Christ which was so clearly the ruling motive of his service. Selfish ambitions had no power over him; and it was perhaps to this complete freedom from all concern for his own interests or aggrandizement that he owed the judicial temper for which he was distinguished. He did not live for himself. His heart, therefore, was at peace, and able to impart something of its own serenity and courage to all who sought his help.

REV. A. K. PARKER, D.D.,

Pastor Centennial Baptist Church, Chicago.

William Carey said: "A gentleman is next in character to a Christian, and the latter implies the former." Dr. W. M. Haigh was a Christian gentleman. He was eminently devoted to the cause of the Redeemer to whom he had unreservedly dedicated himself. For forty years he was my esteemed Christian friend. I feel greatly bereaved by his retirement from earthly scenes.

EDWARD GOODMAN,
The Standard, Chicago.

My first acquaintance with him was while he was Chaplain, and after his return it was resumed, and especially during the twenty years he represented the Home Mission Society in Chicago I met him fre-

quently. I held him in the highest estimation as a personal friend, as a very lovable Christian, and as an earnest worker. I listened to the addresses of Dr. Henson and yourself at the time of his funeral, and responded quietly to Dr. Hulbert's prayer of thanksgiving that all that had been said could be truthfully said of any man.

B. F. JACOBS,

Chairman International Sunday-School Executive Committee.

I count it one among the rare privileges of my life to have enjoyed intimate relations with Dr. Wm. M. Haigh, first as a pastor, then as an associate in Home Mission work. I never knew how much he was to me till he was gone. It is supremely difficult to analyze a character so symmetrical as his was.

Dr. Haigh impressed me always as a man of tender, generous, broad sympathies. The humblest pastor found in him a helpful friend; he was ever ready to share the burdens of his brethren; every worthy cause was sure of his advocacy; official life did not generate narrowness; in spite of advancing years he kept in closest touch with the new life and thought of the day. He had a large and loving heart.

He was profoundly spiritual. His wayside conversation revealed this. It was like an atmosphere to him. It dominated all his activities. In mission work he never coveted success gained by wordly means. He appealed to the highest motives. His methods were eminently Scriptural. His ambition was to build after "the pattern shown in the Mount." His work, therefore, was enduring. On the foundations he laid the coming generations may safely build.

He had rare qualities of leadership. He had positive views, well-defined plans, a resolute purpose. But he was so quiet, so self-forgetting; yet, when he spoke, his words had fitness and force. He led without seeming to do so, and others followed without knowing it.

He had a broad outlook, a comprehensive grasp. He pondered deeply the great problems of the day, as related to the nation and to the kingdom of Christ. His addresses were set to a high key, and were a real education to those who heard them. In his thought missions embraced the world, and for the world's sake he sought to evangelize America. He was profoundly interested in the evangelization of our foreign nationalities, because he saw in them the greatest perils of the nation, and the most magnificent opportunities to the Church.

His "Epistles of Commendation," known and read of all men, far more expressive than my poor pen can write, are found in the churches, the schools, the religious life of the Great West.

H. C. WOODS, D.D.,
General Superintendent of Missions
for the Rocky Mountain Division.

Chicago, the Northwest, and the denomination at large, have suffered a severe loss in the death of Dr. Haigh. He was a brother of all men, a friend of every good enterprise, and an adviser to every man who needed advice. Burdened as he was with the great responsibilities of his secretaryship, he never refused to take time to consider the needs and the work of the university. Again and again his advice was asked and received, and in every case it was from a broad and sympathetic point of view. Those institutions with which he was most closely connected will naturally miss him most; but no institution with which he had even a slight contact will fail to appreciate the service which in many ways he rendered. His life illustrated most clearly the truth that, after all, the quiet, unassuming life is the strongest life.

WILLIAM R. HARPER, LL.D.,
President University of Chicago.

For eleven years I was intimately associated with Dr. Haigh, and I considered him the wisest man in regard to mission problems to be found anywhere in the West. He had splendid tact, and could state a matter so clearly that the simplest mind could understand it. He was a man who could be just to those who opposed him and his methods. Deeply spiritual, he inspired devotion and spirituality in others. His motto seemed to be to do that which would best promote the permanent growth of the kingdom of Jesus Christ, and be the most help to God's people individually.

REV. N. B. RAIRDEN, Omaha, Neb.,
Superintendent of Missions for
Central District.

Dr. Haigh's character showed a fine combination of tenderness and strength. He was uniformly courteous and considerate of the feelings of others. His sympathies were easily aroused, and found expression in many gracious and kindly ways, but his natural kindness of heart and love of peace never dominated his sense of right. Quietly, but firmly, he did those things which absolute loyalty to his Lord seemed to demand. Of the clearness and accuracy of his mental and moral vision, we all know. With his kindness, his firmness, his judicial mind, his moral earnestness, he was the ideal Christian gentleman.

L. A. CRANDALL, D.D., Pastor,
Memorial Baptist Church, Chicago.

My first acquaintance with Dr. Haigh was formed in the summer of 1880, when I received appointment as missionary to Dubuque, Iowa.

For years we were associated in missionary and Educational Board meetings. In

these his counsel was always sought after, because it was uniformly wise and eminently safe. He was conservative and yet aggressive. In the most delicate situations, his quiet, refined and powerful influence invariably tended towards right solutions. Animosities, inuendoes and unkind personalities were always rebuked, and frequently overcome by his eloquent silence or his gentle, quieting words. He always kept perfect control of himself. This was a secret of power over others.

For more than two years we have now shared the same office, and sustained the most intimate relations. Every plan of each was shared by the other. Not a jar, nor a misunderstanding has occurred. He was always the same kind, gentle, genial Christian gentleman—sensitive, yet sensible. He never failed to interest himself in others, nor to seek to be of service to them. He possessed two traits of character that preeminently fitted him for the magnificent work which he has wrought. First, he had clear, telescopic vision. He saw things at long range, and discerned causes and their effects. His perspective was broad. With him there was no narrowness nor bigotry. Broad minded and large hearted, he sought to lay such foundations as would abide the weight and wear and tension of generations to come. His sympathies took in the round globe. There was no department of Christ's Kingdom on earth but that shared his life and his prayers. He seemed to penetrate intuitively into the issue of things. Second, he had keen, microscopic insight. He would analyze and diagnose every problem. The most minute details seldom escaped his notice. With real sympathy he entered into the peculiarities of fields and of men. In questions of decisions, the pros and cons were carefully weighed. An element of this greatness was his exactness in minutiae. When his microscopic lens was turned upon any question, the atomic elements were reflected on the retina. Their real condition and relations were revealed. Decisions were reached after careful and searching investigation and prayerful meditation. His conclusions were never hasty. On the contrary, they were ripe and mature, because every element and influence had been carefully considered.

Words cannot express my true regard for Dr. Haigh. He was much to me in every way. I loved him as a son loves a father. I held his judgment in high esteem. I admired his life. In his desk I find the following prayer under date of November 15, 1897:

Dr. Haigh's Prayer.

"Accept, I beseech thee, O Lord, the thanksgiving of my heart for Thy past goodness; for the faithfulness with which Thou hast heard and answered me in regard to the recent action of the three older States, and the generous and suitable arrangement between them and the Society which has

been made. And now as I set my face towards the coming months, as I accept my reappointment for another year, I pray that Thou wilt bless me with Thy presence and lead me in all the duties that may come. Help me to cast my care on Thee, and to seek to know and to do Thy will in every situation. Give me such a measure of health and strength of body, vigor and energy of mind, as shall be needed for the daily discharge of every duty, and through all, and over all, give me that peace 'which passeth all understanding' to keep heart and mind through Christ Jesus, and in the enjoyment of which, I shall find it easy and helpful to decide from time to time every difficult and delicate question. May my view of truth be broad and comprehensive. May my knowledge and understanding of the word constantly grow and my love to Thee abound yet more and more. May I be led into such direct and indirect service as shall not only help on the Society's influence, but aid in building up the Kingdom of God in the hearts of men wherever my influence may be felt. And as the shadows of the evening of life grow longer and deeper, may I be prepared in all things for Thy will, and be found ready to go when Thou dost say the word. And this I ask through Jesus Christ, my Lord. Amen."

Could anything more reveal the real secret and power of his life? He lived in close and constant touch with God. "He was walking with God and was not, for God took him." "A good man, full of the Holy Ghost and of power" has gone to his great reward, and "his works do follow him."

REV. J. B. THOMAS,

District Secretary A. B. H. M. S., Chicago, Ill.

My acquaintance with Dr. Haigh began in the spring of 1889, when I became pastor of the First Church in St. Paul. I met him at the meeting of the State Convention Board, which he always attended, and where his influence was supreme. Every member of the Board believed in him and trusted him for his great wisdom and his statesman like qualities, as well as for his Christian simplicity and consecration. In his character were blended shrewdness and transparent candor; he was a living illustration of that saying of Jesus, "As wise as serpents and as harmless as doves." I think it is true, as some one has already said, that he always had his own way with the Board of the Convention; not that he came with a plan all matured and then adroitly brought us into doing his way. Rather did he study the situation candidly, modifying his own views by the wisdom of others, consulting carefully the judgment of his brethren and the interests of the wider field, waiting till all the evidence was in, and then he was sure to be the first to get the clew of the maze and point out definitely and clearly what the rest of us were feeling after in half blindness. The

Baptist churches of the Northwestern States are an enduring monument to his wisdom and fidelity.

Personally I knew him well and loved him dearly, and "earth is dearer and heaven dearer" now that he has gone before.

REV. WALLACE BUTTRICK,

Pastor Immanuel Baptist Church,
Albany, N. Y.

Dr. Haigh was unique in character. He was thoroughly religious in a manly, robust and commanding way—commanding through the power of a deep consecration that, while not openly expressed in language, made itself felt in the influence he was exerting. He was great intellectually; choice in his selection of books and equipped with the latest and best information on a large variety of subjects. He was decidedly literary in his tastes and judicious in his temperament. He was a safe counselor. He could keep the secret imparted to him, and he knew how to change a man's opinion without awakening distrust or having that confident lose his own respect. He was a Christian patriot. His services in the Home Mission Society were grounded in his love for Christ and his countrymen. He had a prophetic instinct enabling him to descry the future and a buoyant faith which, while it did not conceal danger, preserved him from pessimism.

WM. M. LAWRENCE, D.D.,

Pastor Second Baptist Church, Chicago.

As I think of Dr. W. M. Haigh, most prominent among his many excellent characteristics stands out his fatherly care for those younger than himself, especially for those associated with him in Christian work. He was ever mindful of them, helpful by wise counsel, solicitous by kindly admonition, encouraging by judicious approval, while never officious or seeking to override another's personality.

In the conduct of mission interests the doctor showed that fine discrimination and exquisite tact that would have given him great distinction had he devoted his talents to his country's service in the line of diplomacy. In the very best sense of the word, he was a diplomat; keen in perception, cautious in judgment, wise in repression and expression, he was loved by those who knew him best, and respected by all.

REV. E. R. POPE,

Minneapolis, Minn.,

General Missionary for Minnesota.

My acquaintance with Dr. Haigh has been chiefly in connection with State and city mission work, in conferences and committees, and in other local church relations. First of all, he made me feel that religion is real, and that faith takes hold of certainty. In our conferences, when he led us in prayer, the Lord seemed present with us.

The very gentleness and quietness of his voice deepened this feeling, and it seemed he did not regard it necessary to call God from a distance, but only to converse humbly with him as in the same room.

Being so certain of God, the waves of changing thought did not disturb him. He had lived long enough to pass through many phases of a growing and learning mind, and this taught him tolerance and hope for others. He was so confident that the Holy Spirit is leading his church that nothing seemed to worry him out of his peace.

But this did not mean indifference and cheap acquiescence. He was a soldier every inch, and fought a good fight of faith, only his weapons were uniformly spiritual, in the Pauline sense of loving, and never carnal, strife-provoking. There was a hiding of power, a calm persistence of effort, a steady devotion, a perpetual pressure against obstacles which manifested the depth and sincerity and courage of a triumphant believer.

His tact was open in its measures, and never seemed to show a trace of sinister schemes. He could work with all, and yet he had plans, and he was ready to show their wisdom and command respect for his judgments.

It is very delightful and helpful to think that in the routine of office-work he never lost a sense of the primary impulses of Christian missions in the value of personal life in Christ. Tender, gentle, steadfast, wise, brotherly, dignified, open-minded, open-hearted, a man of God was he, and the memory of him will ever be sweet, the fruits of his toil will long be enjoyed by coming generations.

C. R. HENDERSON, D.D.,

Professor in Divinity School, University of Chicago.

My acquaintance with Dr. Haigh began nearly nineteen years ago, when he made his first trip to Nebraska as the representative of the American Baptist Home Mission Society. Impressions were then made on my mind that deepened as the years went by. Those that stood nearest to Dr. Haigh, and knew him best, esteemed and loved him most. As a man, he was always manly. I never knew him to say or do anything that detracted from our highest idea of manliness. As a Christian, he was a model, in thought, speech and character. As a friend, he was true and changeless in his friendship. He touched with his broad sympathy all the interests of the many homes into which he was welcomed. I trusted him implicitly. There was no man to whom I made known so much of my inner life. As a counselor, he was candid, wise and free from bias. In this respect he was the pastor of pastors. As a Superintendent of Missions, he was broad in his conceptions of all questions pertaining to the work. He was clear and sound in his judgment, and

far-seeing as to results and consequences. He had almost a seer's vision. In my memory he will live as one of the noblest examples of Christian manhood and Christian service.

O. A. WILLIAMS, D.D.,
Minneapolis, Minn.,

Supt. Missions Red River District.

Rev. William M. Haigh, D.D., occupied a high place in the estimation and confidence of all those who enjoyed his acquaintance during the long time of his service as Secretary of the American Baptist Home Mission Society. The great sweetness and gentleness of his spirit, combined with absolute faithfulness and entire consecration to his work, made him always acceptable wherever he presented his cause, and universally beloved. His memory is a blessed one throughout the Northwest.

Respectfully yours,

ANDREW MCLEISH, Chicago, Ill.

Dr. William M. Haigh was a man of clear perceptions, analytical turn of mind, and unswerving purpose. A subject worthy of his consideration was never superficially handled, but was patiently thought out and weighed on all sides. Naturally reticent, he was chary in his expression of opinions until he had thoroughly formulated and settled them in his own mind. His clear statements and calm judgment carried weight, and gave to his counsel peculiar value in the minds of his brethren. In his special work a careful study was made of each State, its resources and possibilities. His broad mind and far sightedness looked not only to the bearing of certain courses upon the present interests, but the work of the future. Those of us who are bearing State burdens will never forget the emphasis placed upon the "present work as it relates to the future of your State."

REV. E. P. BARTLETT,

General Missionary for Iowa.

My feeling is that Dr. Haigh was one of earth's benefactors whose worth cannot be estimated. Systematically developed, he knew no dead line. He was fully up to date to the very close of life. He was universally loved because he was universally a friend. To entertain him in the home was an intellectual and spiritual benediction. All who love righteousness were at ease in his presence. He never spoke unless he had something to say. I have known him to remain silent during an entire meeting of the State Board and yet, sometimes, when the Board was about to act and the result of the vote was evident, Dr. Haigh, with a few kind words, has put the case so clearly as to reverse the action of the Board without a dissenting vote. In organizing the religious forces of the great West no one can estimate the result of the mistakes which have been

avoided and the far-reaching plans which have been adopted because of the broad experience, excellent judgment and general helpfulness of Dr. Haigh.

Yours most cordially,

REV. D. W. HULBURT,
General Missionary for Wisconsin.

I knew Dr. Haigh very well and esteemed him, as I am sure everyone did who knew him. He was always most cordial and cheerful. I remember him as one whom it was a great pleasure to meet and an advantage to know. His death removes one more of the very few who are still left in our Chicago churches of those who were the heart and soul of our denominational work when I went there more than twenty years ago. No doubt men will be raised up and have already been raised up to fill their places. It sometimes seems, however, as if they could hardly be spared yet.

NATHANIEL BUTLER, LL.D.,
President Colby University.

I count it one of the great pleasures of my life to have known and been intimately associated with Dr. Haigh. Our acquaintance began from our official relations to Home Missions, which continued nine years—first in Ohio, then in Minnesota. This relation soon grew to one of abiding friendship. His clear insight into the problems connected with Home Mission work, his ready helpfulness, his unselfishness, his brotherliness, soon gave him a place in my heart, and made him to me a trusted friend and counselor.

That he was raised up of God for the great work of Home Missions is evident from the immeasurable value of his services to that cause. Perhaps his highest service was in the meetings of State Boards, where the real work of Home Missions is planned. With few words he could make clear the open channel between the "Scylla and the Charybdis." Never a dictator; never forcing his opinions, he was always ready for invited counsel, and to follow his counsel seemed almost a guarantee against blunders.

Both in his official and unofficial relations to the brethren he was always tactful and helpful.

How genial and companionable he was in the home we had a chance to prove, when blockaded trains shut him up into our home in Ottumwa for days. The sparkle and humor and kindness of his genial soul flowed out as he unbent and entered into the life of our circle and became a child with the children, and a companion with the parents. These are among the lighter elements of his character, perhaps, but they helped to make that rounded and complete character which made him shine in every place and in every relation in life. I attempt no full review of his character. These

are a few of the points made prominent in our relations together.

The Home Mission work, the Baptist denomination, the Christian world, have been enriched by his life and service. Shall we not believe that the higher service to which he has gone will also be enriched by the service of his redeemed and glorified powers? JAMES SUNDERLAND, D.D.

Oakland, Cal., District Secretary,
American Baptist Missionary Union.

PROGRESSIVE MEXICO.

There are 454 periodical publications in the various States of Mexico. Of this number twelve are printed in English, two in French and one in German. Forty-four are published daily. At the beginning of this century, when Romanism held sway, there were but three printing presses in Mexico.

The stupendous drainage system for the valley of Mexico approaches completion. It is believed it will be of incalculable sanitary value for the city itself.

During the first six months of last year 901,872 telegraphic messages were sent. This indicates increasing commercial activity.

There are 9,737 schools in Mexico, of which 4,105 are sustained by the State governments; 3,395 by municipalities, and 2,238 are private. Schools for boys, 4,843; for girls, 2,672; mixed schools, 2,209; 1 preparatory, 2 normal and 10 professional schools.

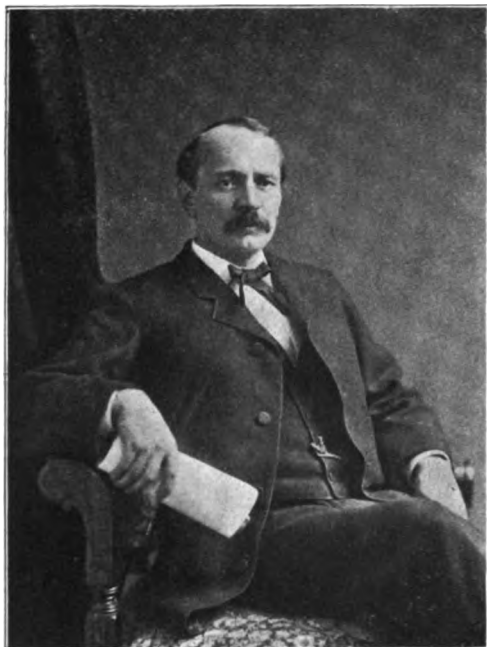
Three times as many bicycles were brought into Mexico last year as in the previous year. Evidently they are trying to keep up with the times.

During October, 1897, Mexican orders for sewing machines were \$16,537, against \$7,002 for the previous October; and for type writing machines \$2,785, against \$1,662. Orders for electrical goods also were nearly double those of the same month the year before.

When shall our missionary activity keep pace with the material progress of the Republic?

FORM OF A BEQUEST TO THE SOCIETY.

"I give and bequeath to the American Baptist Home Mission Society, formed in New York in the year eighteen hundred and thirty-two, the sum of — for the general purposes of said Society."



REV. L. G. BARRETT, PRESIDENT.

JACKSON COLLEGE.

BY PRESIDENT L. G. BARRETT.

This institution, as Natchez Seminary, was founded by the American Baptist Home Mission Society at Natchez, Miss., in 1877. In 1883 it was moved to Jackson and the name changed to Jackson College. Up to the close of '93-'94 Rev. Chas. Ayer, A.M., a graduate of Madison University, was principal. He was a faithful, earnest and effective worker for the cause he much loved. On his resignation, Rev. Luther G. Barrett, A.M., a graduate of Harvard College and of Newton Theological Institution, was invited to succeed him, continuing to the present.

Location and Field.

Jackson, the State capital, has nearly 10,000 people, over half Negroes, and is an important railroad centre and cotton and business mart. It is quite a literary city, there being two colleges besides Jackson and several other institutions of learning. Jackson College is two miles out on the main street of the city, about 450 feet above sea level, quite high for this country. Just beyond is the large State Lunatic Asylum. An electric road will soon pass its front. The main building, a massive

brick structure, costing \$17,000, stands back from the street beyond a fine oak grove, in the centre of a ten-acre campus. The Mansion House, occupied by the president, is a little to the left. Property value about \$25,000. Students last year, 191, with nine teachers. The situation is delightful, eminently healthful, with wide prospect and perfect drainage. Before the war the place was called Elsmere, and was very beautiful. None of your schools, probably, have a finer location. The place is historic. When our armies took Vicksburg, forty-five miles west, they came to Jackson, quartering at the Asylum. The Mansion House, afterwards rebuilt, was burned by the Confederates, lest it should be used as a hospital. Just back of this is a wire fence separating the college property from that of Millsaps College, a Methodist school, with 200 white young men, whose large recitation building and president's house are but a stone's throw beyond. This singular adjunction of races exists in pleasant harmony. The Millsaps president, Rev. W. B. Murrah, D.D., heartily endorses Jackson, attending its Commencement.



MANSION HOUSE.

And it is believed the Negro students, in spite of previous environment, quite hold their own with the white. The State covers 47,000 square miles, and is of immense resources little developed, with about 1,400,000 people, Negroes having 225,000 majority.

The field and opportunity are, then, magnificent. With 5,000 Negroes in Jackson, for which the college is the only high-grade school, over 800,000 in the State, and touching Louisiana on the south and especially



JACKSON COLLEGE, JACKSON, MISS.

on the west, fully 1,000,000 are within easy reach. And for this multitude neither city nor State does anything in higher education save having one college for boys and a few brief summer normals for teachers. Moreover, over half these people are Baptists, greatly magnifying the opportunity of a Baptist school.

Outlook.

This never was as bright as now. The Negroes better understand and appreciate the great missionary work, and give it warmer sympathy. Especially is this true of the Baptists. The whites, too, seeing the results, become more friendly. Moreover, Co operation is beginning, detailed fully in the October MONTHLY. This requires hard work, patience and time. But the foundation is laid, and the building must go up, which means not only unified action between the Negroes and our Society, but the

final assumption of the great work by the former.

Needs.

These are many. First, \$500 for fire plugs, hose, extinguishers and escapes. Second, a steam-heating plant, removed from the buildings, costing from \$3,000 to \$5,000. The present boiler in the basement is a constant menace to property and life. Then a girls' dormitory is imperatively needed. Separated by partition, both sexes occupy the same building. This doubles the care of government and imperils morality. Girls can be best helped in a building by themselves. The sexes should meet only in chapel, class and dining room. Besides, the present accommodations are far too small. A large building could be easily filled. And be it remembered, what the Negroes themselves now deeply feel, that the education and elevation of the girls is a necessity, for a people rises only

with its home. About \$10,000 would meet this need. What woman will erect and name a Seminary for Girls? Again, young men seek industrial training, and because it helps in after life. Jackson College is a splendid place for such a plant, costing again about \$10,000. We are building up a library, and need help there. And finally, a handsome endowment securing a stable future.

This work, the elevation to Christian civilization of people bowed under the mental and moral degradation of 200 years of bondage, is the greatest in the land to-day and as great as any under the sun. If well done, it means not only their redemption and the welfare of the nation, but the salvation of Africa. Strange that more hearts do not burn with love for it and more purses open to help it.

STATE UNIVERSITY.

BY PRESIDENT C. L. PURCE, D.D.

The school was chartered by the State Legislature on March 5, 1873. The Trustees first bought a piece of property at Frankfort, known as the Hill property, but this was not suitable, so they sold that and bought the present property in Louisville, Ky.

This is now worth \$25,000. It consists of two and a half acres near the centre of the city. There are two large buildings, one an old four-story brick mansion having twenty-five rooms; here are the dormitories for the young ladies, the lady teachers and the president's family; also, the laundry, kitchen, dining room, reception room, office, and four class-rooms. The other is a modern two-story brick structure; on the first floor are two recitation rooms and the chapel; on the second floor are ten rooms for male students and teachers.

Our attendance this year is 124 (from ten States last year). Many more will be in before the year closes, because they are engaged in teaching and cannot get in until after January.

Louisville is a city of 215,572 inhabitants, having 204 churches valued at \$3,332,750. The value of the property of the whole city is about \$117,800,000. There are 40,000 colored people in the city with twenty-five Baptist churches. The Southern white Baptists have their theological seminary here, the

largest of its kind in the world. There are sixteen banks, five trust companies and fifty newspapers.

The public school system is excellent. There is a colored high school, with a normal department, besides many ward schools. The pay-roll of the colored teachers in the public schools in the city is over \$6,000 per month. There are six medical colleges here, one colored.

"Within a radius of 300 miles, sweeping around Louisville as a centre, there are eleven (11) millions of people—that is within a half day's journey of the most remote of this population live one-fifth of the entire population of the United States."

Louisville is a healthy city, having over 74 miles of sewers and 152 miles of paved streets and 1,079 acres in public parks. It is one of the most handsome residence cities in the Union.

I mention these facts to show that our school is located in one of the best centres in this country. A young man coming to school in this city, first, comes to a healthy city; secondly, he is surrounded by refinement and culture; thirdly, he finds means at his hands to help him obtain the education he seeks. Our aim is that a pupil, coming here, shall grow in interest, intellect and integrity; that the body shall be developed as well as the brain. To accomplish this aim more fully, we need more grounds, more buildings and more money.

The State University is situated at a strategic point, right under the shadow of the greatest Baptist theological seminary in the world, where it could be made an annex through which the North and the South could unite to train Negro Baptist preachers for their good work. Here is a great opportunity for Kentucky Negro Baptists and a great responsibility for white Baptists.

The white people of Louisville are very favorable to our school and take delight in giving employment to our students to help them obtain an education. Most of our young men work in the homes in the city, and thereby make enough to pay their school expenses. One young man is known to have worked his way through school in this way and when he graduated he had enough money saved to purchase a small farm for his aged parents. We have several young men in school now making fifteen or twenty dollars per month. There are great possi-

bilities here for young men who have snap and get-up about them.

Graduates.

There are about forty college graduates and about 160 others. Some of these are lawyers, doctors, teachers and preachers. Some of the best churches in the State are "pastored" by our students.

The future of our school is full of promise, and no one needs fear to invest his money here and help to make it what it should be. The possibilities are here. The only thing that is lacking is the money. Who will help?

THE VIRGINIA SEMINARY.

BY PRESIDENT G. W. HAYES.

This school was founded by the Virginia Negro Baptist State Convention in 1888, and was located upon one of the picturesque hills of South Lynchburg.

This city, about the centre of the Negro population of Virginia, in the western extremity of what is looked upon as the black belt, is an enviable position as a seat of learning.

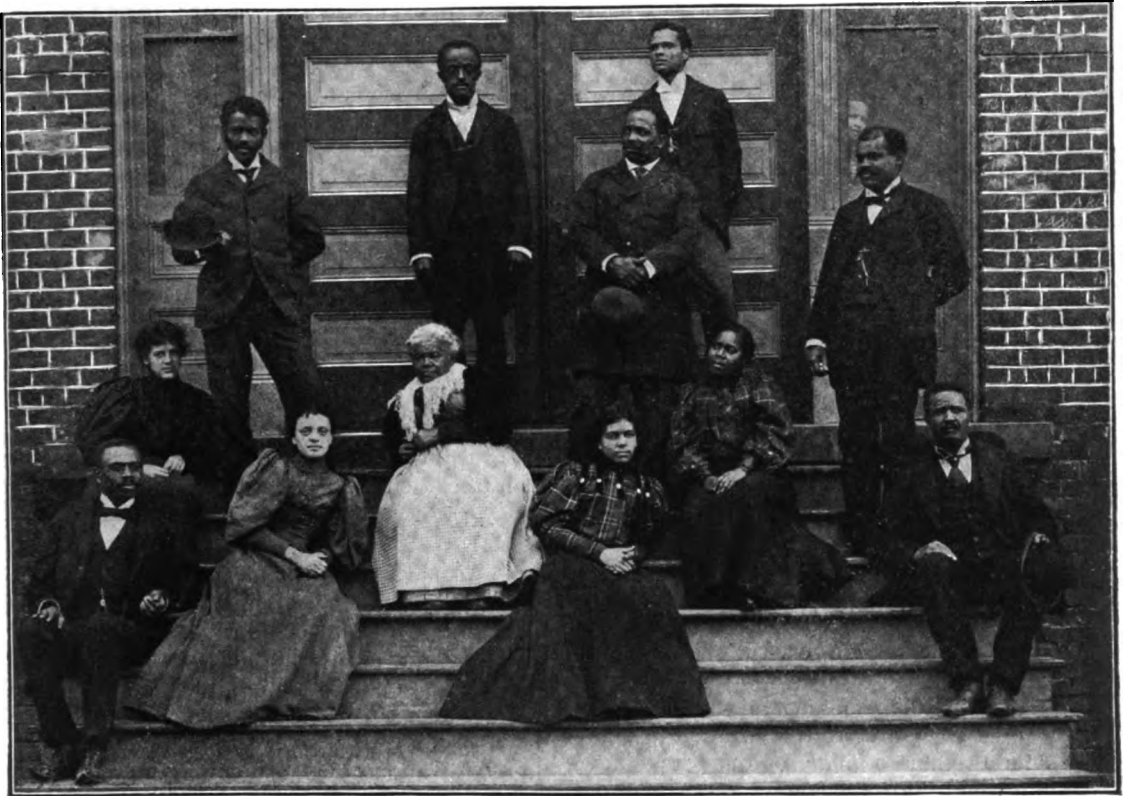
The seminary originated in the honest, earnest desire on the part of the Negro Baptists of the State to show their gratitude for what had been done and was being done for them by the American Baptist Home Mission Society and others. The reasoning was that this could be shown in no better way than in an effort to help themselves, which effort culminated in the laying of a foundation, broad and deep, for a great institution of learning. They did not get further than the foundation, however, until 1891. Then their efforts were generously seconded by a donation of eleven hundred dollars a year on the part of the American Baptist Home Mission Society. As if touched by magic, the project then seemed to take on new life. Under the inspiration of this gift, the seminary leaped to an enrollment of 156 pupils. The work of '91, '92, and '93 so encouraged the officers of the Society that they added to the yearly apportionment of eleven hundred dollars, three hundred dollars more, so that in 1894 the enrollment reached 408 pupils. The panic of 1893 struck the Society, and her weakened pulse-beats were felt throughout the entire system. Retrenchment was the order, and we felt it; I think no department of the

great work of the Society felt it more sensibly than we did. The school was carrying a very heavy debt, and to pay the force of teachers at work (although their pay was small) was a task more grievous than the "twelve labors of Hercules." But the work has been carried forward during these six years with a determination that has known no abatement, with a zeal, a heroism—indeed, a daring which would have challenged the admiration of even an enemy if we had one.

Two Helpful Circumstances.

Two circumstances have contributed to make Virginia Seminary a very acceptable place to work: We have always had students—albeit they were poor, unable to pay their way—yet their determination, their dogged persistence in many cases, won the respect and admiration of every teacher—some walking from six to eight miles every day to school. It would have required a man other than the one now in charge of the work, to turn them away because they had no money.

It is hard to enlighten a generous-hearted Northern philanthropist, who knows the public school system in the North, regarding the school system of the South, and I speak now especially of Virginia. If we speak of the time element, which is from three to five months, we have not touched the enormity of the thing. If we had school during these few months, it would be bearable, but it is a fact, that during my stay at the State institution, as Professor of Pure Mathematics, I had in my classes some teachers who could scarcely write their names, and when I inquired of them how they secured certificates to teach public school, I discovered that it was through a medium most ridiculous. Their father, mother or some other relative had been the slave of the secretary or some other member of the Board and the certificate had been given them through this consideration. Hence, these young men and women come to us from such great distances, from such public schools and teachers to escape the unfitness of these pretended teachers who are, themselves, deficient in the merest rudiments of an education. They have come to us from all parts of this State and from other States. We enrolled in all departments, during last year, more than 340 pupils. We shall have



GROUP OF TEACHERS, VIRGINIA SEMINARY. LYNCHBURG, VA.

with us this year equally as many, or more, and they are enthusiastic—they love their work, they love the seminary.

During these six years we have helped, through our ministerial department, more than 200 young and old men to do better work along ministerial lines. We have sent out from our academic and ministerial departments, eight to ten young men who are holding charges with credit to themselves and the institution. The pastor of the First Baptist Church of Danville, Va., one of the largest churches in the State, is a graduate of Virginia Seminary. The assistant pastor of the First Baptist Church at Richmond is also one of our graduates. The pastor of the First Baptist Church at Salem is one of our seminary boys, now pursuing his course here. The pastor of the First Baptist Church at Staunton and the pastor of the First Baptist Church at Abingdon are both graduates of this school.

The second circumstance which has contributed to make the seminary is the pro-

vision in teaching force. We have represented in our faculty graduates of Bates College, Maine; Hillsdale College, Michigan; Yale University, Connecticut; Chicago University, Ill.; Oberlin College, Ohio—good teachers will make a good school.

May I compliment what I regard as a strong element of our work along ministerial lines? Our young men do not take up the Hebrew, but they are advised to take a good, strong preparation in English expression. They are drilled day in and day out, in the New Testament, and are made to feel that this must be known. This has given them a facility in preaching and a power in the pulpit which I doubt seriously whether they could have gotten in any other way.

Our mattress factory is abundantly satisfactory, our printing department is busy always, sewing school for girls and cooking department are infants, but hopeful. Our needs are many, but we trust the Lord and go forward.

MISSIONARY DEPARTMENT.

French Work.

During the quarter the Lord has been very good to us. Not one of our family was sick, and enjoy comparatively good health.

Father Chiniquy has been here again and made quite an impression upon the people. Many people were turned from their ways to a better understanding of the religion of Jesus Christ.

Miss Ardoine St. James has just completed a three months' colportage work. She has visited a large number of French families, most all Catholics. She is now going to Danielson, Conn., to do the work there. The seed thus sown will bear fruit to the glory of God.

Our family is attending one of our Baptist churches in the city. They live too far from us to come to our service. It is a good family.

One mission is making onward progress. The services are pretty well attended, considering that so many of our people have gone out of the city, and undoubtedly more will leave if the mills do not start. Never before did this fair city experience such a tie down. It is a calamity. Hundreds of French-Canadians have left the city for the provinces; others are at the eve of starvation. If the mills do not resume work, it will be awful.

Few of our members, however, have been obliged too seek work elsewhere. Catholics are attending our services.

Yours respectfully,

I. LA FLEUR, Missionary.

House to House Work.

A few weeks since a man came to buy a French New Testament at my house; he had looked in vain in every Catholic book store of the city for one. Still there are 11,000 French Catholics in the city, led by priests who claim to teach a religion that is according to Jesus Christ and His Word. In my absence from home Mrs. St. James sold him one for twenty-five cents. He was willing to pay \$1, for, said he, "I want the truth on religious questions; men cannot dupe me any more." A few days later, by previous appointment, I went and

spent an evening in his home; he had invited his brother in, so the two brothers and their wives talked salvation and Bible with me that night from 7 till 11 P. M. I made a glorious visit. One of the women, who before this was very bitter against "turn coats," went home and pulled the idolatrous pictures out of their frames, saying: "If Jesus Christ is our Saviour, he can do this work alone; so I have no more need of the second-hand parties." They all come to our meetings, and are happy. Every time I go to their houses I find them studying the New Testament like the Bereans to see if what people say is so. I feel that for them soon the Gospel word will be true. "If the Son shall make you free, then are ye free indeed."

ARTHUR ST. JAMES, Missionary.

Work Among the Portuguese.

Dear Brethren: Your missionary to the Portuguese in New Bedford, Mass., started a cottage prayer meeting held once a week in our neighboring city of Fall River, in the residence of a good Portuguese Methodist brother, who is very much interested in the salvation of his own countrymen.

These meetings continued for some months, until some time in December, when, for some reasons, we could not continue them any longer at the same place, and, not having any other private house where we might hold our meetings, we had either to rent a room for holding the meetings or to abandon the work. We could not do the latter, so we had to make arrangements for the renting and furnishing of a room. We found a room that can accommodate forty people, rented to us by a Christian man for 50 cents per week, and is in a good location. Through the kindness of the pastor of the Fall River Baptist churches, the money was secured and the room furnished comfortably.

The room was opened for worship on Sunday, January 23, at which meeting we had an attendance of twenty people (Portuguese), and the little band of Christians are very much pleased and encouraged by the opening of a regular place for worship in their own language. There are seven Portuguese believers who attend the meetings, four of whom have been converted in these meetings, besides one or two more who have removed to Providence, R. I.

We have one meeting during the week, and one on Sunday afternoon, which your missionary directs so as not to conflict with the work in New Bedford.

There are about 3,000 Portuguese in Fall River, and they have two Roman Catholic churches. Our mission room is about a mile and a half from the nearest Portuguese Roman Catholic church, and the prospects are very good. We are hoping and praying for great blessings from God among this people. Yours in Jesus' name,

F. C. B. SILVA, Missionary.

Rhode Island—Woonsocket.

Dear Bro.: Enclosed please find my report. I have met considerable encouragement during the last two months. The interest is very good; many Roman Catholics have attended our meetings. I have done some colporteur work, and was cordially received almost everywhere. Seventy-five per cent. of the population are French, a larger proportion than any city in the United States. N. N. AUBIN.

A Gracious Revival.

138 EAST TWENTY-SEVENTH ST.,

NEW YORK, Jan. 31, 1898.

Seldom have I added anything to my reports, but this time I cannot refrain from saying a few words. We have been blest for some time with a quiet but most profound work of grace. The church has been blessed from centre to circumference. The Sunday-school has received its share, so that nearly all of the larger children have given their hearts to God.

Last Sunday we had baptisms both morning and evening, and the house was literally packed at both services. I have long been tempted to doubt that such a thing was possible among our people in this city that was witnessed last Sunday. During my nine years' ministry here, I have for the most part been bowed down with care and anxiety, for the outlook has been so uncertain and discouraging, and often have I wrung my hands in grief over the situation in this city and more than once I have been on the point of abandoning the field in despair. The conditions having often appeared so disheartening I could not even find words to describe them.

I feel now confident, however, that there is a future prospect for our cause even in

this city. The church has outgrown the capacity of its house of worship, to be sure, but we are confident that the good Lord, who has so wonderfully led us thus far, will lead the way in the future.

Amid the varied experiences of hope and fear, your confidence in me and the encouragement and counsel I have received from the various officers of the Home Mission Society have sustained me more than words can express, for which receive my most hearty thanks.

Yours most respectfully,

A. P. EKMAN.

Indian Territory—Tahlequah.

My last letter to you was on a minor scale. The prospect is beginning to look brighter. I trust we are on the up-grade. We have repaired our house of worship in part and made a great change in its appearance. We have still some repairs to make, then the interior will be quite neat and attractive. The frame of the building is not worth very extensive repairs, but we thought it better to make some improvements. When the changes in the political condition of the nation are effected we may then lay plans for building new with a better knowledge of what is needed at Tahlequah.

The church is putting on new life and manifesting more interest. We trust that the encouraging prospects may continue without any more drawbacks. Last Sunday two were received for baptism. One more expects to come before the church next Sunday. All three are pupils at the Academy. One other has professed conversion, but has not returned this term. We are looking for her every day. We hope she may come in season to be baptized next Sunday with the others.

Our congregations are better than they have been for some time. At our last business meeting the church was in debt to me on my salary to the amount of \$257. I released them from all responsibility in the payment of this debt. They could not pay it, and the burden only disheartened them. I told them if they could, in the future, pay any of it, they could do so, but I should not demand it of them. I have been enabled to live thus far and support my family, though we have had to deny ourselves of some things that we needed. I have been enabled to realize more from the farm to

help out in the boarding department this year than last. We have now eighteen in our family; some of the time we have had more.

The school is doing well. Several new pupils have come this week. We expect more. I think good work is done. The new teacher, Miss Drake, is filling her place very well.

I do hope that in the future better reports may come from Tahlequah to the Rooms. My purpose is to put in as faithful work as I am able, and trust that the Lord may bring about results that will honor him.

We are compelled to make some repairs on the mission property. A new roof on the kitchen is absolutely necessary. Every time it rains the water comes down in streams, so we have been compelled to move out of the kitchen. I have ordered galvanized iron. This, I trust, will prove effective, and relieve of further expense of repairs on it for many years.

We are having a very mild winter. Farmers have been plowing the land for the spring planting until within a few days, when the rains have prevented.

All are well at the mission. We have had but very little sickness thus far during the year. Yours very truly,

DANIEL ROGERS.

A Typical Frontier Town.

There are about twenty people living in this place who are professed Christians and Baptists, but who have failed to unite with the church at this place. Some of them have been here a long time.

There are about fifty business and professional men here, many of good moral character, most of them friendly toward Christianity, who are not members of any church, are not professed believers.

There are about twenty-five Campbellite families in town, and they have no separate organization, yet some of them have been "baptized," some not.

There are thirty to forty young people who should unite with some church, but do not. Think the dance is the greatest hindrance to most of them.

There are about fifty men who deny the inspiration of the Bible and the Deity of Jesus Christ and the claims of the Church and of Christianity upon them; some scornfully and bitterly, most of them quietly but "honestly."

There are more than one hundred families that are simply indifferent to the claims of Christ and His Church and to their soul's welfare—many of them appallingly so, some of them church members.

If you can send tracts specially adapted to the wants of these various classes, I am sure you can accomplish great good and I shall be very grateful. I think I might use a dozen Bibles, also. We expect to begin Evangelistic services in three weeks. If you have any tracts that would be of special help in these services, I shall be glad—something that would help to interest them and make them take the right start.

If you do not have tracts specially adapted to all the above-mentioned wants, some of our great writers could not do better than to spend a great deal of time preparing something.

There is only one finished church building in a radius of ten miles of this place. Ours here is not yet plastered or painted, and there is no other church building in the place—800 inhabitants. Two young men who gave us subscriptions toward finishing our church have been "batching" for a year—living on nearly nothing. One of them wears to church cheap, patched clothing; the other does not attend because he "can't fix up well enough." I wonder how long Christians who have plenty will allow Christians on the frontiers to make such sacrifices, and see the cause of their Master as well as ours suffer such loss! I wonder when they will recognize the worth of this field and its crying needs! Will it be too late? God forbid! Less than one in ten of the people of this place are members of a church here. One other Baptist church within a radius of fifteen miles. "Truly the harvest is great, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that He would send forth laborers into His harvest."

With hopes and best wishes, I am yours in His service,
MISSIONARY PASTOR.

A New Indian Church.

I am glad to report some progress in the work among the Cheyennes at Watonga. Two weeks ago we organized a church of four members and baptized one Indian man. We also have a church letter for a Haskell student from his church in Lawrence, Kans., who will, perhaps, be received next meeting. A number of others are thinking

seriously, and we look for an ingathering soon. We organized a Sabbath-school last Sabbath, which promises to be an important factor in the work at that place. The chapel was filled with eager listeners at the morning service. Chief Buffalo Meat, a leading member at our Kingfisher chapel, was present and gave them an interesting account of his Christian experience and of the impressions he received while attending the Kiowa camp-meeting in November last.

ROBERT HAMILTON, Missionary.

Minnesota—Cokato.

Dear Bro.: With the sending of this report I close my work as a missionary of your Society—my society. I have served the Society five years and three months as missionary pastor and District Missionary. During this time I have had practical knowledge of the great influence your Society is exerting, both in assisting in the building of houses of worship and in building up the kingdom through pastors and missionaries. I often wish that your overworked and worried brethren at the offices might see more of the joy that comes into the homes where the missionaries visit; the power and encouragement for good that comes to a weak church and into the community when these missionary pastors are settled; the permanent establishment of the work by a little aid given towards the erection of a building. I know one place where I believe we would have had no church to-day had it not been for the possibility of building when we did through your aid. I am sure your burdens would be lighter if you could see what we often see, the real practical results of the work. I am thankful for having had the privilege of serving the Society as your missionary. I shall still serve, though perhaps more indirectly, as pastor of the Cokato Church, which is self-supporting. I thank you for the kind, cordial relation in which you stand to your missionaries. I believe the Lord has called me to this church, but it will seem rather strange not to make out the usual quarterly reports and receive the "checks" which always came so promptly, and were as good as gold. The Lord bless it and you with a prosperous and happy New Year.

Fraternally yours,

MAGNUS BERGLUND.

The Mother Tongue.

Dear Bro.: The Bethel Baptist Church, of Minneapolis, looks back on its first year with heartfelt gratitude. On the 11th of November, 1896, a few baptized believers, led by the Holy Ghost, organized a church of twenty members, which was recognized by the sister churches the 12th of December, 1896. The Mission Society, through the Convention, aided us to prosecute the work, and with faith in God to guide our hearts we went on, and, as a result of our common efforts, our number has been doubled, for which we thank God.

Although only two members earn over \$12 a week, two-thirds less than \$6, the other third nothing, we have raised within the year over \$600. Counting the expense of the addition built to the church, over \$900 has been raised in fifteen months, of which \$200 is for pastor's salary.

Happy in the work, we oftentimes feel wearied by the peculiar situation in languages. It is true that foreigners should become Americanized as rapidly as possible; we find it, however, unwise, and almost impossible, to get them to attend churches where the English tongue is used. It is, to say the least, very difficult. The appeal to the innermost part of man must be made in the mother tongue. Surely Paul grasped that idea, when, in his own defense at Jerusalem, "For when they heard Him speak in the Hebrew tongue, they kept the more silent."

We are sure that much better results will be obtained if the mother tongue is used more in large cities where immigration continues; and unless it is, the Baptist churches will turn away from their doors many who are tired of formalism, but still go to church because of the language.

"The harvest is great, but the laborers few."

Yours in the service,

CARL E. OBERG.

S. S. Library Needed.

We are a Danish Baptist congregation, here around Elkhorn, called Oakfield Church, and one Baptist Sunday-school, with about fifty scholars, among them twenty young people. Also a big settlement around us. But the church is only four years old and poor. Our Sunday-school needs a library, but we are not able to buy it.

Now, brother, do you know of any Baptist church in your neighborhood that has an old library, or part of one, to donate us? Excuse me, but I like to see the young people have some good books to read; and it will draw more young people to the Sunday-school and our young people's meetings.

If you, or any of our brethren in the East, would do something for us in this part of our mission, then we shall be very thankful, and God will pay you for it.

Yours in mission,

F. M. ANDREASON, Pastor.

Box 147, Elkhorn, Iowa.

Colorado—Rocky Ford.

Our church is located in a beautiful valley, very healthy and productive, with a population of about 4,000. Our city numbers about 2,000, but rapidly filling up with good citizens. Ten years ago this was one large grazing country. Now it is one garden spot where everything can be made to grow that land, water, muscle and brain can produce. Our little church is about three years old. Already we have a good brick house and a membership of sixty present for duty and twenty-eight absent. We have a bright future. We hope everything is promising. A good, genial people, with brain and muscle; not much money, but a fine prospect for building up good and substantial homes, making our stay permanent, and this we will do, God permitting.

Our winter so far has been delightful; some snow, but no rain. The attendance at our church is increasing. Many good-looking strangers in the audience. It delights my soul to take them by the hand with both mine and give them a cordial welcome. Baptized three happy converts the first Lord's day this year.

Our Sunday-school is booming, the attendance still increasing, even since Christmas.

BENJ. L. MITCHELL.

An Efficient Worker.

I have just arrived here from Mercur, Utah, where I was for ten days with dear Brother Adams, your General Missionary. I feel you would like to know something of the work there and the field. I am sorry that my time was so limited that I could not remain there long enough to do the

work that ought to have been done. I saw enough, however, to know that Brother Adams has accomplished a work there that I have never seen paralleled in my life, and I have been all over the whole field of the Home Missionary Society time and again. I do not see how he has done it. The people there are very pleased with our brother. I hope we set on foot a proposition so that we can organize a church. The place is a mining camp, and if the mines go down, of course there is nothing for the people to do, and the bottom will drop out, but this will not be for some years yet; for there is a mill in the process of building, the largest of its kind in the United States, and men do not put \$500,000 into a building when they do not know what there is before them. There is another good thing about it—the Mormon element does not figure in it, for there are very few indeed there. The people are largely from the far East. One young man just converted is from Buffalo, and has been there just three weeks; and this is, of course, the work that must be done. I am sure it is a grand thing for these young men to meet a preacher in the first camp they come to. Brother Adams seems to be the very man the Society needs, for he is a man whom all love, and the people of Mercur could not say enough in his praise. The editor of the *Mercur Mercury* said to me: "I do not know another man in all my acquaintance that could come here and do what Mr. Adams has done," and I am sure it is so.

GEO. ROBERT CAIRNS, Evangelist.

DENVER, Colo., Feb. 4th.

To Teachers of the Chinese in America.

To help win your scholars to Christ, send to G. L. Mason, 1 Seward Road, Shanghai, China, for Gospel Sheet Tracts, assorted, in Chinese. Postpaid, 10 cents a hundred. Pay in United States five-cent postage stamps.

Washington—North Bend.

Dear Bro.: We are located in the famous Snoqualmie Pass—sixty miles from Seattle, seven miles from the famous Snoqualmie Falls. The nearest Baptist church is fifteen miles away. We began work here, Feb. 8, 1897, and at the close of four weeks' meeting

organized our church with twenty-six constituent members. Since then thirteen more have been added, two by baptism.

We began work on our meeting-house in July, and now have it nearly completed, and all the material on hand, except the zinc for baptistry, which will cost about \$8.50, and is needed very badly. Would not some good brother send the necessary amount to purchase one, and call that his part of the church? Our prayer is, Lord send us one.

We expect to begin holding services in the new building about Jan. 15, and dedicate one month later. We now have two candidates for baptism. Our church will seat about 150 persons when complete.

While we have not done as much, perhaps, as some, yet we believe that God has gone before and led us all the way, and blessed us in everything and every day. To Him be all the glory! WM. BROWN.

A Cheering Note.

Dear Bro.: In Seattle I found the Norwegian-Danish Church in a very discouraging condition when I first entered upon the work there. They had not had any prayer-meetings for nearly a year, but I can now say, to the glory of God, that the work has taken a turn for the better. The Sunday-school has more than trebled. A regular weekly prayer-meeting is carried on, also a church choir, and an instrumental music band has been organized, which greatly adds to the interest of the church work. Regular services are held on every Lord's day, and a fair attendance, and I am looking forward to a steady interest, so that we in a few months can get a man to devote all his time to the upbuilding of the cause in Seattle. Yours in the work,

J. A. H. JOHNSON.

Co-operation in Virginia.

Several questions have been asked us of late concerning the wholesome effects of the plan of co-operation in Virginia. We have seen how well this work has operated in a neighboring State for the past two years. Now what about Virginia? Are the pastors generally taking hold of the work? How do the churches contribute to State missions? Are the Baptists desirous to have this work continue as it is now being carried on in the State?

Much is expected of Virginia, because it is a Baptist stronghold, and should be a light for the Baptists of other States. The denomination here has made rapid progress within the last thirty years, materially, educationally, and religiously. One needs only to travel over the State and see the fine church edifices, well-organized congregations and increasing educational facilities to be convinced that Virginia means to hold up her reputation. The pastors are in sympathy with the mission work, and the churches are trying hard to carry both the missionary and educational enterprises along with their other internal affairs. Our people are at present very anxious to see the university go up, and are making a strong pull in that direction. Hence a great deal of money that might be given to missions is turned over to education. Co-operative missions and the university scheme, fraught with so much for the uplifting of the colored Baptists of this State, are two things which the denomination took hold of at once, and while the burden seems a little heavy at times, yet we have faith to believe that our people will bear it to the end. Now as regards State missions in particular, we would say that instead of throwing up their hands, the Baptists here are just getting ready for aggressive work.

We are glad to say to our readers that the preachers and other leaders of the denomination are pleased with this unique method of promoting the Redeemer's kingdom, and the prevailing sentiment is that it has been and is a great blessing to the whole people, and preachers in particular. Yours for the cause of missions,

P. S. LEWIS,
General Missionary of Virginia.

The New Era Institute in Kentucky.

As our readers know, the New Era Institute is a special feature in our plan of co-operation for the colored people. The first one in Kentucky was recently held at Louisville. The *Western Recorder* says representatives of the White State Convention who attended were delighted at the success of the institute, and that the colored brethren are quite enthusiastic. "They take hold with great heartiness and very intelligently. We lectured twice, and after each they plied us with questions, which showed keenness of intellect as well as grasp of thought. The lectures by the colored lec-

turers were very fine. The brethren, both white and colored, were well prepared. Four of the professors in the Theological Seminary took part in the institute, viz.: Drs. Whitsitt, Kerfoot, Dargan, and Prof. McGlothlin."

Rev. P. H. Kennedy, General Missionary, writes: "The institute was a success in every particular. We had in attendance 59 ministers; colored, 47; white, 12; students from the university, 28, and a large general attendance." Resolutions were adopted in praise of the institute and of co-operation, and in appreciation of the sympathetic and helpful presence throughout the three days' session, of Dr. Warder, Corresponding Secretary of the White General Association, and Dr. Weaver, Chairman of the Executive Board.

Surely this is an auspicious beginning of a good work.

UNBELIEF.

There is no unbelief.
Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
He trusts in God.

Whoever says, when clouds are in the sky,
"Be patient, heart, light breaketh by and by,"
Trusts the Most High.

Whoever sees 'neath winter's field of snow
The silent harvest of the future grow,
God's power must know.

Correction.

I see that in the MONTHLY for February you have given two of the three stanzas of "God Will Sprinkle Sunshine," and credited it to James Whitcomb Riley. It so happens that only a few days ago I had the pleasure of hearing the real author, Capt. Jack Crawford, the poet scout, tell the touching story of how he came to compose that little poem. Full of the tenderness and pathos of story and poem, it jars on one's nerves to have it ascribed to some one else.

Fraternally, J. K. RICHARDSON.

Please give a look to the mailing-label on this paper, and see how your personal account with us stands.

CHURCH EDIFICE DEPT.



BAPTIST CHURCH, ANACONDA, MONT.

Churches Recently Erected.

We present above and on the following page, cuts of two churches recently erected by the aid of our Church Edifice Fund. The first one is at Anaconda, Montana, and the second one at Langston, Oklahoma.

A Thankful Church.

At a meeting of the church on Dec. 29, 1897, the following resolutions were passed: That prominent among the blessings which have come to us as a church during the year about to close, we recognize the gift by the American Baptist Home Mission Society of \$1,000, to enable us to meet the payment due on our mortgage debt, and we tender to the officers of the Board, and through them to the Society, our profound gratitude for and high appreciation of this most timely assistance.

Resolved, Further, that a copy of the foregoing resolutions be spread upon the records and a copy be sent to Dr. T. J. Morgan, Corresponding Secretary of the Board, at New York. Yours in brotherly love.

WILLIAM M. SITES, Clerk.



COLORED BAPTIST CHURCH, LANGSTON, O. T.

Value of Church Edifice Aid.

In southeastern Minnesota, amid a thickly settled agricultural community, there is a Baptist church of thirty-nine members, organized in 1858. Services have been maintained with considerable regularity. During these years its life has ebbed and flowed; the membership never going above seventy, and usually much below. Services were held in private houses and school houses, generally in the latter. The church had no real abiding place, and its existence in the minds of the people was ever uncertain. In the spring of 1896, a young man just graduated from Pillsbury Academy came to the field for the summer. He labored with earnestness and zeal; people were interested; souls were converted; some added unto the church. The young man stayed on, getting experience and the wherewithal to continue his studies. He was troubled, because there was no house set apart for the worship of God. "Let us arise and build," said he. "Nay," said the people, "we are not able." And it seemed that the enterprise was blocked before its inception. Meeting the General Missionary, the young man spoke of his desire and difficulty. Knowing the field, the missionary replied: "Why, the Home Mission Society will help a little, I think—possibly \$100." This was all that was needed, a beginning, and indication of outside interest. Under this impulse, the young man began again; subscriptions came in, work was promised, money given. At the work the people went with a will. Now a very comfortable and commodious building has been erected, and

awaits dedication in the spring. The church is placed on a secure foundation; it is no longer a question whether it will stay; it has a pleasant home, costing about \$1,800, and all came about because of the young man—earnest and zealous—and the aid from the American Baptist Home Mission Society that encouraged the people to go forward.

Many such places might be found where a small amount of money would secure equally good results.

E. R. POPE,

General Missionary for Minnesota.

Rev. L. S. Bowerman, pastor of the First Baptist Church of Seattle, Wash., writes that after living a year and a half on the Pacific Coast he has been profoundly impressed with the importance of occupying strategic places and building there attractive, commodious houses of worship. He says: "A church edifice has a good deal to do with the success or failure of a church; a church without an edifice in this western country is in constant danger of dying, while few die that have a house of worship. A good house often marks the beginning of decided and aggressive prosperity."

Rev. L. J. Dyke, General Missionary for Oklahoma and Indian Territories, writes under date of February 3, with reference to Stillwell, Ind. Ter.: "The church is growing. It is the principal religious influence of the place. They cannot accomplish very much, however, until they can get a suitable place in which to worship. Their place of worship now is what they call a school-house, an open box-house, seated with benches with no backs. I preached there last night and the night before to about one hundred people, which crowded the room. It was so open and cold that I kept on my overcoat, and with the wind blowing through the cracks in the floor my feet ached with cold. Yet the people seemed so eager for the Gospel that I believe they would willingly have stayed two hours, but I had mercy on them, and let them off with a half-hour sermon. They have now about \$300 in cash and reliable subscriptions with which to build."

The town of Blockton, in Southern Iowa, an old town which took on new life by the

building of a railroad through it some time ago, had a Baptist church, but no house of worship. The people thought it impossible to build. A gift of \$200 was promised, provided they would build a house worth at least \$2,000. This encouraged the people to take hold of the enterprise, and within a year the house was built, and the writer asked to attend the dedication. It was found that some \$300 needed to be raised, which, together with the gift of \$200, would clear the house from debt. Within thirty minutes, not only the \$300 was secured, but enough also to cover the amount pledged by the Society, so that the Society was entirely relieved from paying anything toward the house. The simple promise of assistance so stirred up the residents of the town that they met the full amount themselves.

N. B. RAIRDEN, Omaha, Neb.

Oklahoma—Shawnee.

This church was organized in 1886, and after the brief pastorates of Brethren Mitchell and Carroll, Rev. W. R. Chandler took up the work in November of the same year, continuing as pastor until the following June. The church was united and made considerable advance under his ministry and through the aid rendered by the Home Mission Society. Rev. H. B. McGee followed as missionary pastor and found the church in a good spiritual condition, but holding its services in a tent. A new house of worship was the great need, and the members rallied to the work of erecting one, under the earnest leadership of the pastor. With the aid of a \$500 gift from the Church Edifice Fund a commodious and attractive house of worship was erected, and is now filled every Sabbath evening, and conversions and accessions to the church have been frequent. The outlook for the church is excellent. The town has a population of 5,000, and is rapidly growing, while the business portion is building up solidly with good brick buildings. The country about is fertile and healthy, and setting up rapidly. This church has the most influence of any in the place, and is favorably situated to do evangelistic work at adjacent points.

Few better illustrations can be given of the benefit resulting from the aid given by the Home Mission Society than is afforded

by the history of this church. In two short years it has passed from weakness and insignificance to an influential position in the community, and promises to become self-supporting at no distant day. The same is true of many other points in Oklahoma and the West, and gives abundant testimony to the wisdom of such investments and the large returns received from them.

Nebraska—South Omaha.

Dear Bro.: By the kind aid of the C. E. F. in granting us \$150, our debt of \$500 is paid. It has been a hard struggle; some of the members took their last dollar; but they looked so happy, and we all praise God with gladness. This is one of the reasons why my salary is not paid; another being that all the members are poor, and the few wage-earners are day-laborers.

A large part of my time has been spent in the houses and with the sick, but mountains of prejudice and opposition are against us, and thus it is hard to get the people to attend a church service. Some are working nights, and often Sundays, and have for many years not attended a church service. This indifference and infidelity seems to be prevailing not only among the Swedes, but also among other nationalities in both Omaha and South Omaha.

The spiritual condition of the church is good. I have seldom listened to more earnest prayers or seen better givers, who in their poverty give cheerfully. Sometime, soon I hope and pray, will God show His saving power among us, and His is the glory. Your humble brother,

PETER LOVENE.

Nelson.

A gift of \$50 was promised on condition that the Nelson church raise \$150 and all the interest due. The church put forth an effort, and \$30 of the amount was raised by the B. Y. P. U., which is largely composed of *girls*. These girls made needlework, baked cakes, made and sold candy, and one girl, who had a beautiful head of hair, cut switches out of her hair and sold them in order to raise money to pay this debt. They are willing to help themselves and are worthy of assistance.

Yours truly,

F. M. WILLIAMS.

A Vote of Thanks.

The following resolution has been passed by our church at its business meeting, Jan. 27:

Resolved, That we, the First German Baptist Church of Portland, Ore., express to the American Baptist Home Mission Society our most grateful appreciation of the aid the Society extended us by the gift of \$1,000 out of the Gift Fund, which enabled us to pay off the mortgage on our church property, and, no doubt, is a great stimulant to the growth of the work this church is called to do by our Lord.

In the name and behalf of the church,
JAMES BILLETER, Clerk.

BOOK NOTICES.

AUSTRALIA AND THE ISLANDS OF THE SEA. By Eva M. C. Kellogg. 12mo, 444 pp. Silver, Burdett & Co., Boston, New York and Chicago.

This volume is No. 8 of a series entitled "The World and Its People." The clear print, good maps and abundant illustrations make an attractive book, and the author has compiled and condensed a great deal of interesting information regarding the physical features and diversified peoples of the islands of the globe. For general reading and as an aid to the study of geography it should prove valuable to both young people and adults. The title, however, strikes us as somewhat misleading, and the arrangement of the material would be much improved if it followed the grouping indicated by the maps, or some generally recognized principle of geographical or political distribution. The cover is marred by the erroneous L. L. D.

We notice that the Periodicals of the AMERICAN BAPTIST PUBLICATION SOCIETY are steadily increasing in circulation; pretty conclusive evidence of their superior worth. They are now the cheapest, have the largest circulation, and we think are the best lesson helps to be had. If you are not already using them we would advise you to send for free sample copies.

The Scientific Catarrh Inhaler, which treats local catarrh with medicated air, is superior to any similar remedy offered to the public for cold in the head. It is also so simple that any child can use it. Read Dr. F. J. Worst's advertisement.

Home Mission Appointments.

"How shall they hear without a preacher? and how shall they preach, except they be sent?"—ROM. 10:14, 15.

IN FEBRUARY

The following appointments were made:

ARIZONA TERRITORY.

Rev. G. W. Crane, Prescott.

" W. J. Melton, Buckeye and Gila Bend.

BRITISH COLUMBIA

Rev. J. H. Best, Rossland.

" O. E. Kendall, Emmanuel Ch., Victoria.

" H. C. Newcombe, Mt. Pleasant, Vancouver.

" M. Van Sickle, Nanaimo.

" G. R. Welch, Nelson.

MANITOBA.

Rev. L. M. Stolberg, Winnipeg and General Missionary Scandinavians, Western Canada.

CALIFORNIA.

Rev. W. H. Whelan, Azusa.

" C. T. Douglass, General Missionary, Southern California and Arizona Territory.

" W. H. Dodson, Bethel Ch., Los Angeles.

" C. M. Jones, Ontario.

" N. P. Palmquist, Swedes, San Diego.

" M. R. Wolfe, Alhambra.

COLORADO.

Rev. D. S. McGlashan, Gunnison.

" H. E. Purinton, Broadway Ch., Denver.

IDAHO.

Rev. L. W. Gowen, Blackfoot and vicinity.

" T. H. Lydston, Boise Valley and vicinity.

ILLINOIS.

Rev. John Kejr, Bohemians, Chicago.

IOWA.

Rev. G. L. Allen, Harlan.

" H. F. Ibbits, Correctionville.

KANSAS.

Rev. Robert Cox, Colored, Ellsworth and vicinity.

" Albert Foltz, Lyons.

" T. W. Green, Colored, Ossawatimie, La Cygne and Ottawa.

" E. E. Hatch, Clyde.

" C. F. McMann, Concordia.

" H. V. Plummer, Colored, Rose Hill Ch., Kansas City.

" W. E. Powell, North Ottawa.

MAINE.

Rev. P. N. Cayer, French, Waterville.

" Eusebe Leger, French, Biddeford.

MASSACHUSETTS

Rev. B. F. Benoit, French, Worcester County.

" Jesse Coker, Dalton.

MICHIGAN.

Rev. C. A. Anderson, Swedes, Daggett.

" W. H. Betteys, Hancock.

" W. H. Mills, Immanuel Ch., Iron Mountain.

" R. W. Putnam, Ishpeming.

MINNESOTA.

Rev. Marcus Hansen, District Missionary, Danc.

" L. L. Mann, Staples and Philbrook.

" T. O. Wold, Queen, Fosston and vicinity.

MONTANA.

Rev. W. M. Lewis, Hamilton.

" F. O. Nelson, Swedes, Great Falls and vicinity.

" M. L. Rickman, Livingston.

NEW JERSEY.

Rev. Angelo de Domenici, Italians, Newark.

NORTH DAKOTA.

Rev. C. C. Williams, Page.

OKLAHOMA TERRITORY.

Rev. P. B. Grant, Blackwell.

OREGON.

Rev. T. S. Dulin, La Grande.

PENNSYLVANIA.

Rev. A. B. Bellondi, Italians, Philadelphia and vicinity.

RHODE ISLAND.

Rev. J. P. Forsell, Swedes, Providence.

WEST VIRGINIA.

Rev. F. J. Cather, Westin.

WYOMING.

Rev. E. F. Perry, Evanston.

GERMANS.

Rev. H. Grasenick, Glenville, Neb.

" Abraham Hager, Otaskwan, N. W. T.

GENERAL MISSIONARIES.

Rev. F. G. Davis, Colored, Texas.

" S. G. Adams, Utah and Southwestern Wyoming.

The following teachers were appointed:

Mrs. Laura B. Dawes, Atoka Academy, Atoka, I. T.

Mrs. E. J. Houghton, Chinese School, San Francisco, Cal.

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.

NAME.	FIELD.	No. Bap.
Robert Owen,	Caney Valley Ch., Bartlesville,	10
J. J. McIntire,	Spencer, So. Dak.,	6
J. M. Green,	Tulare and vicinity, Calif.,	7
John Fulton,	Abilene, Kans.,	5
J. A. Carlson,	Swedes, Austin, Ill.,	10
C. J. Almquist,	District Missionary, Swedes, Iowa,	5
J. H. Bigger,	Montville Ch., Sandisfield, Mass.,	7
V. E. Hedberg,	Swedes, Berwyn, Ill.,	5
A. P. Ekman,	Swedes, New York City, N. Y.,	11
John Goins,	District Missionary, Colored, West- ern Missouri,	5
H. E. Adams,	Supt. of Gospel Wagons, California,	27
H. M. Raiford,	General Missionary, Colored, S. C.,	18
R. P. Pope,	Weed and vicinity, New Mex.,	10
J. H. Hargreaves,	Cottonwood, Calif.,	14

Financial Statement for January.

MISSIONS AND EDUCATION.

Expended for the month, - - - - - \$40,971 67

Donations from Churches, Sunday-schools, and Individuals,	\$30,065 19
Legacies,	5,320 64
Interest and Dividends,	5,894 90
Income from Real Estate, etc.,	225 69
HOME MISSION MONTHLY,	493 93
Total for January,	\$42,000 35
Donations, Legacies, etc., from April 1, 1897, to January 1, 1898,	218,839 12
Total for ten months,	\$260,839 47

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	\$828 34
Interest for Benevolent Fund,	341 06
Interest for Loan Fund,	1,371 05
	\$2,540 45
Donations, Legacies, etc., from April 1, 1897, to January 1, 1898,	16,009 13
	18,549 58

TRUST FUNDS.

Permanent and Annuity Funds,	\$6,491 00
Trust Funds received from April 1, 1897, to January 1, 1898,	33,840 36
	40,331 36
Total receipts for the present year,	\$319,720 41

Contributions and Legacies for January.

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

MAINE, \$984.99.

South Paris, Oxford Assn.....	7 65
Sedgwick Ch.....	3 60
Blue Hill Ch.....	8 00
Franklin Ch.....	50
Brooklin Ch.....	2 10
East Blue Hill Ch.....	80
Winter Harbor Ch.....	1 00
Bar Harbor Ch.....	1 00
West Sullivan Ch.....	1 00
Waterville, First Ch.....	110 53
Skowhegan, Bethany Ch.....	11 54
Friends.....	100 00
Wayne Ch.....	3 28
Portland, Free St. Ch.....	112 19
Bangor, First Ch.....	50 00
Wayne Ch.....	1 71
Thomaston Ch.....	2 92
Warren Ch.....	2 07
West Rockport Ch.....	1 15
Rockland, First Ch.....	11 35
Hancock Point, Mrs. Maria L. Crabtree.....	2 00

LEGACY.

Mount Vernon, Est. of Calvin Hopkins.....	500 00
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NEW HAMPSHIRE, \$1,197.44.

East Weare Ch.....	3 00
Plaistow Ch.....	5 00
Concord, Pleasant St. Ch.....	60 00
Hampton Falls Ch.....	10 71
Berlin Ch.....	2 19
Littleton, Mrs. C. P. Chickering.....	9 50
Newton, Newton.....	15 00

LEGACY.

Franklin, Est. of Mary A. Young.....	1,092 04
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VERMONT, \$175.59.

Waterbury Center, Lyman Prescott.....	7 00
Wallingford Ch.....	17 00
Windsor Ch.....	10 05
Burlington, First Ch.....	5 54
Grafton Ch.....	25 00
East Dover Ch.....	11 00

LEGACY.

Fairfax, Est. of David Rowley.....	100 00
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MASSACHUSETTS, \$2,815.18.

Boston, Rev. H. C. Mabie, D.D. (desig.).....	150 00
Dudley St. Ch.....	47 97
Clarendon St. Ch.....	119 59
First Ch.....	56 50
A Friend.....	15 00
Central Square S. S.....	3 40
Brockton, Warren Ave Ch.....	10 00
Lowell, Immanuel Ch.....	4 00
Pittsfield, Morningside Ch.....	25 00
Y. P. S. C. E.....	5 00
Weston Ch.....	15 30
Wakefield, First Ch.....	42 00
Westboro, First Ch.....	42 74
Waverly, Y. P. S. C. E.....	5 00
Tewksbury, Mrs. Hannah M. Bailey, deceased.....	500 00
Brockton, North Ch.....	10 08
Chelsea, Cary Ave. Ch.....	36 10
Granville, B. Y. P. U.....	3 00
Weymouth S. S.....	2 80
Winthrop Ch.....	24 77
Worcester, Pleasant St. Ch.....	21 16
Jamaica Plain, Y. P. S. C. E.,	8 12

Millbury Ch.....	7 46
Gloucester, Chapel St. Ch.....	10 81
Cambridge, First Ch. S. S.....	49 00
Newton Center Ch., (desig.).....	50 00
Franklin, L. M. C.....	4 00
Lynn, Mrs. A. M. Pickford (desig.).....	150 00
Lawrence, First Ch.....	41 80
Brookline Ch.....	31 12
Haverhill, B. Y. P. U.....	5 47
Somerville, Winter Hill S. S.....	13 28
Fitchburg, First Ch.....	75 00
Groton Ch.....	14 50
Cambridge, First Ch., Mrs. G. H. Peirce.....	2 00
First Ch.....	87 30
Hingham, First S. S.....	5 00
Everett, First Ch.....	34 50
Agawam, First Ch.....	16 10
Y. P. S. C. E.....	12 50
Roslindale Ch.....	48 24
Clinton Ch.....	31 50
West Boylston Ch.....	6 37
Rockland Ch.....	11 94
Winchester, First Ch.....	17 00
Westboro, First S. S.....	50 00
Greenfield, D. C. G. Field.....	25 00
West Newton Ch.....	87 26
Randolph, First Ch.....	12 45
Lynn, Essex St. Ch. Jr. C. E. Waltham, Mrs. Lydia Farewell.....	2 00
*Fall River, Second Ch., Y. P. S. C. E. (desig.).....	10 00
*Worcester, Pleasant St. S. S. (desig.).....	7 00
C. E. F. Westboro, Ella M. B. Winch (desig.).....	25 00

LEGACIES.

Boston, Estate of John Woods, Int.....	16 11
Davenport, Estate of Benjamin Porter, Int.....	48 94

RHODE ISLAND, \$276.14.

East Providence, Second Ch.....	8 63
Providence, Fourth Ch.....	21 99
Broadway Ch.....	23 62
Branch Ave. Ch.....	12 00
Roger Williams Ch.....	5 58
First Ch.....	73 02
Newport, First Ch.....	28 10
Central Ch.....	58 77
Pawtucket, Woodlawn Ch.....	15 00
East Greenwich, First Ch.....	20 84
Central Falls, Broad St. Ch.....	8 59

CONNECTICUT, \$529.59.

East Morris, Miss R. N. Farnham.....	5 00
Plantsville Ch.....	8 51
Southington Ch.....	34 18
S. S.....	10 00
Sterling Hill Ch.....	1 62
Hartford, First Ch.....	138 00
Asylum Ave. Ch.....	91 15
Memorial Ch.....	8 00
Rev. T. G. Wright, wife and daughter.....	5 00
New Haven, Calvary Ch.....	17 24
Y. P. S. C. E.....	13 08
Grand Ave. Ch.....	30 00
First Ch.....	134 80
Danielson, Mrs. H. N. Clemons.....	3 00
Groton Heights S. S.....	4 76
Northville, Mrs. L. A. C. Buckingham.....	5 00
Easton Ch.....	4 25
Rockville Ch.....	11 00
Northford, Jas. H. Linsley.....	15 00

NEW YORK, \$9,648.98.

Olean, Y. P. S. C. E.....	10 00
Gloversville Ch.....	50 00
Cortland, Memorial Ch.....	15 00
Unadilla Ch. and S. S.....	23 12

Brooklyn, Sixth Ave. Ch.....	139 26
Emanuel Ch.....	250 00
Bedford Heights B. Y. P. U.....	15 89
Potsdam Ch.....	17 35
Newburg, First Ch.....	47 03
Little Falls Ch.....	5 00
Albany, First Ch. S. S. Missionary Society.....	13 66
Emmanuel Ch.....	350 00
Meredith Ch.....	5 00
Poughkeepsie, Y. P. S. C. E.....	15 00
Brewsters Ch.....	18 95
Saratoga Springs, First Ch.....	20 00
Buffalo, Cedar St. Ch.....	49 55
Delaware Ave. S. S.....	54 58
Dearborn St. Ch.....	20 16
Sandy Hill Ch.....	105 05
S. S.....	15 00
Attica, First Ch.....	25 42
Sherman, T. P. Poate.....	5 00
New York City, Fifth Ave. Ch.....	471 81
Judson Memorial, Mrs. Robert Harris.....	250 00
Joseph Millbank (desig.).....	500 00
Church of the Redeemer.....	124 42
Washington Heights Ch.....	16 65
J. E. Brown.....	1 00
Egbert Mills.....	10 00
Cobleskill, First Church.....	6 40
Nicholville, Mrs. C. S. Day.....	10 00
Sloansville Ch.....	11 00
Rochester, Rev. J. W. Millard.....	1 00
Conklin Center, Rev. James F. Dayton.....	3 00
North Granville Ch.....	11 00
Genesee Ch.....	43 05
Gloversville, First Ch.....	65 00
S. S. Primary Department.....	10 00
Angelica Ch.....	16 25
Hilton, First Parma Ch.....	20 00
Throopville Ch.....	12 27
Cohoes, First Ch.....	10 00
Oswego, West Ch.....	56 48
New York, J. W. M., in Memorial.....	20 00
Blue Point, C. E. S.....	3 00
Hartford Ch.....	23 78
Westerleigh, Immanuel Ch.....	20 00
Stockton, Y. P. S. C. E.....	5 47
Castile, Mrs. C. C. Tallman.....	5 00
Sing Sing Ch.....	77 49
Cortland, Abraham Letts.....	500 00
For Chinese Mission, New York City.....	
New York City, Chinese Mission S. S.....	11 40
*New York City, John D. Rockefeller.....	1,000 00
*Mrs. Robert Harris.....	250 00
*Sinclairville, Mrs. Ezra Richmond (deceased).....	700 00
*For Virginia Union University, Va.:.....	
Batavia, Byron E. Huntley.....	625 00

LEGACIES.

New York City, Estate of Horace Waters.....	1,000 00
Broadalbin, Estate of Ruby Wetherbee.....	700 00
Manchester, Estate of Polly Mitchell, Int.....	19 75
Albion, Estate of Mary E. Stewart.....	1,768 80

NEW JERSEY, \$1,119.59.

Chesterfield, E. M. Ogden.....	5 00
Paterson, Alexander Rogers.....	120 00
Mount Olive Ch.....	13 50
Piscataway Ch.....	73 35
Stelton S. S.....	9 20
Friendship S. S.....	8 74
Piscatawaytown S. S.....	4 00
Chapel.....	6 00
Morristown, Mrs. C. C. Bishop.....	500 00
Elizabeth, Central Ch.....	155 25

Asbury Park, First Ch.....	9 58
Florence Ch.....	5 29
New Brunswick, Livingston Ave. Ch.....	43 80
Camden, Trinity Ch.....	23 65
Greenwich Ch.....	4 00
*Bridgeton, First Ch. (desig.)..	21 56
C. E. F. Chesterfield, E. M. Ogden.....	5 00
Piscataway Ch.....	36 67

LEGACY.

Mt. Holly. Estate of Ann S. Price, Int.....	75 00
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PENNSYLVANIA, \$6,524.75.

Williamsport, First Ch., C. E. S.....	6 20
Ch.....	104 35
S. S.....	25 00
Upland, Samuel A. Crozer.....	1,000 00
Philadelphia, in memory of J. Lewis Crozer.....	1,400 00
Gethsemane S. S.....	23 71
Mrs B. Griffith.....	200 00
Blockley Ch.....	35 49
Fifth Ch., A Friend.....	2 00
Oak Lane Ch.....	12 00
Coatsville Ch.....	16 30
Harrison Valley Ch.....	7 00
Y. P. S. C. E.....	60
Indian Creek Ch.....	2 03
Lewisburgh Ch.....	55 00
Carbondale, Berean Ch.....	4 00
Franklin Ch.....	374 15
Brownsville, Mrs. Sarah A. Hogg.....	10 00
Allegheny, Nixon St. Ch.....	29 00
Pittsburg, Union Ch.....	84 14
Fourth Ave. Ch.....	355 95
Everett Ch.....	4 50
Branch, Lake Ch.....	1 00
Outlet Ch.....	37
Downingtown Ch.....	3 00
West Newton, Mrs. Margaret Penny and family.....	3 00
Frankindale, L. Ellis.....	5 00
Brookfield Ch.....	1 80
Lairdsville Ch.....	4 00
Oakmont Ch.....	10 00
Mrs. E. H. Peffer.....	2 25
Turtle Creek Ch.....	3 25
McKeesport, First Swede Ch.....	2 50
*Pittsburg, H. K. Porter.....	500 00
Fourth Ave. Ch.....	118 59
*For Virginia Union University, Va.....	
Pittsburg, H. K. Porter.....	1,500 00
C. E. F. H. K. Porter.....	500 00
Fourth Ave. Ch.....	118 60

DELAWARE, \$64.50.

Wilmington, Bethany Ch.....	62 50
Dover, Calvary Ch.....	2 00

VIRGINIA, \$431.81.

Petersburg, Gilfield Ch.....	9 00
Home Mission Society.....	5 00
*For Virginia Union University, Va.....	
Richmond, Coll. per Rev. J. W. Kirby.....	417 81

WEST VIRGINIA, \$49.91.

Morgantown Ch.....	21 12
Weston Ch.....	8 00
Charleston, Virginia Ave. Ch.....	2 20
Ceredo Ch.....	5 00
Kenova Ch.....	4 00
Elkins Ch.....	6 59
Poca Ch.....	3 00

KENTUCKY, \$15.00.

Lexington, Clarence W. Matthews.....	15 00
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TENNESSEE, \$758.76.

*Nashville, Roger Williams University Surplus.....	753 76
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LOUISIANA, \$134.83.

Alexandria, Coll. per Rev. H. B. N. Brown.....	134 83
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TEXAS, \$250.00.

McKinney, Coll. per Rev. F. G. Davis.....	250 00
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OHIO, \$864.84.

Toledo.....	100 00
Hartwell, Wyoming Ch. Jr. C. E.....	10 00
Dayton, First Ch.....	346 68
Fletcher St. Ch J. C. E. (desig.).....	1 05
Riverside Ch.....	6 88
Central Ch.....	29 35
Newark, Fifth St. Ch. B. Y. P. U.....	3 42
Columbus, Hildredth Ch.....	1 34
Memorial Ch.....	10 00
Mattie, Siloam Ch.....	1 75
Urbana Ch.....	26 25
Rockville Ch.....	4 80
S. S.....	2 50
Cambridge, B. Y. P. U.....	4 05
Martinsburg Ch.....	4 00
Attica Ch.....	3 28
Youngstown, First Ch.....	9 07
S. S.....	11 16
Junior B. Y. P. U.....	2 50
Thompson Ch.....	1 00
Sandusky Ch.....	1 84
Cleveland, First Ch.....	222 97
Greenville Ch.....	4 92
Edison Ch.....	1 25
Mt. Gilead Ch.....	18 00
Pioneer Ch.....	3 48
Fostoria Ch.....	5 00
Vermillion Ch.....	3 35
Perrysville Ch.....	3 65
Wyoming, Y. P. S. C. E.....	5 00
Peru, Mrs. Mary B. Kingsbury.....	2 00
G. W. Atherton.....	5 00
Ashland, J. H. Hulit.....	1 00
Delaware Ch.....	8 30

MICHIGAN, \$205.62.

Detroit, North Ch.....	16 00
Woodward Ave. Ch.....	125 60
Mt. Morris S. S.....	5 30
Kingsley Ch.....	1 25
Ionia Ch.....	4 95
St. John's Ch.....	16 36
B. Y. P. U.....	2 00
Shepardsville Ch.....	2 00
Fenton Ch.....	30 76
Dundee Ch.....	1 00
Edmore, Ole Hansen.....	1 00

INDIANA, \$166.78.

La Porte, Sarah Cutler.....	1 00
Dana Ch.....	5 69
Shelbyville A. J. Thurston.....	10 00
Graham Ch.....	3 15
Mt. Airie Ch.....	7 05
Vincennes Ch.....	7 51
Seymour Ch.....	69 20
Madison Ch.....	17 48
Liberty Ch.....	7 55
Warsaw Ch.....	5 15
Ebenezer Ch.....	10 40
Aurora, Rev. H. E. Wilson.....	5 00
Michigantown, C. A. Marshall.....	5 00
Mrs. Kittie Marshall.....	5 00
Hogan Hill Ch.....	1 35
New Albany, Tabernacle Ch.....	5 00
Lonetree, Mrs. M. E. Loder.....	1 00
Mrs. Clara Trehime.....	25

ILLINOIS, \$1,087.18.

Jerseyville, Mrs. Henrietta Edwards.....	20 00
Jane Randolph.....	5 00
Alton, Hunterstown Mis. S. S. S. S.....	2 30
S. S.....	10 46
Girard Ch.....	1 53
Palestine Ch. and S. S.....	2 00
Highland, Elijah Blacet.....	5 00
Alton, First Ch.....	34 62

Rantoul Ch.....	11 10
J. M. Hamilton.....	5 00
Mrs. J. M. Hamilton.....	2 00
Jacksonville Ch.....	55 85
Paris, Mrs. Sarah Tucker.....	5 00
Horace, D. N. Johnson.....	2 00
Mrs. P. M. Tucker.....	1 00
Miss Dora N. Tucker.....	1 00
Miss Mattie Tucker.....	1 00
Jerseyville, A. W. Christy.....	5 00
Rockford, State St. Ch.....	16 50
First Ch.....	14 23
Marengo S. S.....	34 65
El Paso Ch.....	32 10
Hudson Ch.....	31 00
Raritan Ch.....	5 68
Nunda, Ansel Thompson.....	19 50
Orion, B. Y. P. U.....	84
Juniors.....	50
Wheaton, B. Y. P. U.....	2 00
Danvers, B. Y. P. U.....	2 00
Downer's Grove, B. Y. P. U.....	2 75
Big Rock, B. Y. P. U.....	5 75
Minonk Ch.....	11 45
Rankin, Mrs. Howe Davis.....	1 00
Iskila Ch. and Ladies' Aid Soc'y.....	10 00
Plymouth Ch.....	8 46
Hinckley Ch.....	5 96
Sycamore Ch.....	20 00
Swedish Conference.....	95 31
Chicago, First Ch.....	105 37
Bethany Ch.....	11 50
Miss Pickett (desig.).....	87 49
Memorial Ch.....	15 00
Millard Ave. Ch.....	10 06
First German Ch.....	253 22

WISCONSIN, \$1,619.69.

Lodi, H. Cora R. Chrisler.....	104 00
Ch.....	11 30
Eau Claire Ch.....	6 60
Bethel Ch.....	7 76
Washington Mission.....	13 50
Barneveld, B. Y. P. U.....	1 25
Milwaukee, Tabernacle Ch.....	4 00
La Crosse Ch.....	10 37
Green Bay Ch.....	8 47

For State Convention : State Convention.....	1,297 75
Nenah, Coll. per Rev. N. F. Clark.....	79 69
Grantsburg, Coll. per Rev. F. O. Carlson.....	75 00

MINNESOTA, \$637.45.

Alden, Rev. M. C. Jensen.....	5 00
St. Paul, First Ch.....	19 12
Minnesota Ch.....	11 50
Soudan, First Swede Ch.....	2 40
Minneapolis, Fourth Ch.....	2 80
Brooklyn Center, First Ch.....	2 50
Sullwater, First Ch.....	1 00
Eagle Lake, First Swede Ch.....	7 00
Etna, First Swede Ch.....	5 00
Tyler, Paul Tuhr.....	40 00

For State Convention : Duluth, per Rev. Magnus Berglund.....	251 00
Park Rapids Ch.....	25 00
Hopkins, per Rev. C. C. Longlotz.....	13 33
Granite Falls, per Rev. E. R. McKinney.....	250 00
C. E. F. Minneapolis, Fourth Ch.....	2 80

IOWA, \$168.42.

Harvey and Eureka Ch's.....	70
Aurora, Edith C. Shepard.....	1 00
E. C. Shepard.....	50
Mrs. E. C. Shepard.....	50
Centerville S. S., Birthday boxes.....	83
Charlton Ch.....	20 64
B. Y. P. U.....	10 13
Independence Ch.....	5 00
Missouri Valley Ch.....	7 25
Corydon, Miss Lydia V. Shelton and mother (desig.).....	50 00
Lowell Ch.....	2 50
Bloomfield S. S., Birthday barrels.....	1 77

West Union S. S.	5 38
Ch.	1 00
Havelock, F. A. Kees	5 00
Mt. Etna, First Ch.	3 00
Shenandoah Ch.	23 16
W. C. E. S.	5 00
Iowa Falls Ch.	20 00
Kiron, Swedish B. Y. P. U.	5 00
Hopkin's Ch.	4 56

INDIAN TERRITORY, \$58.95.

Stillwell, Rev. Johnson Spade.	1 00
Sallisaw Ch.	2 03
Marlow Ch.	5 00
Mullin's Assn.	5 00
Duncan, Rev. C. Stubblefield.	5 00
Cherokee Assn.	2 49
Berwyn Ch.	1 33
Muskogee, Mrs. S. A. Carey.	1 00
Ryan, First Ch.	7 20
Wister Coll. per Rev. D. J.	
Austin.	7 35
Red Oak Ch.	2 75
McAlester, J. R. Edler.	50
Elias Folsom.	2 00
Rock Creek Ch.	1 50
So. McAlester, Rev. W. A.	
Treadwell.	5 00
Atoka Ch.	1 90
Mrs. J. S. Murrow.	1 00
Fairland, Mrs. Evans.	1 90

OKLAHOMA TER., \$86.15.

Anadarko, Rev. D. Noble.	
Crane.	10 00
Mrs. D. Noble Crane.	15 00
Oakdale, Rev. and Mrs. H. H.	
Clouse.	10 00
Medford Ch.	2 03
Hennessey S. S.	7 37
Okarche, A. J. Thompson.	5 00
Norman Ch.	25 00
Watonga Ch.	2 00
Yukon, Rev. C. W. Morrison.	5 00
Alva Ch.	1 25
Kingfisher, Coll. per Rev. S. S.	
Lewis.	3 50

KANSAS, \$597.84.

Garnet Ch.	2 13
Climax Ch.	6 69
Alden Ch.	2 10
Girard Ch.	2 75
Bronson Ch.	4 00
Ossage Valley Ch.	7 40
Fairport Ch.	5 00
Peabody Ch.	14 50
Lawrence, Rev. L. J. Dyke.	10 00
Wallace Ch.	95
For State Convention:	
Topeka, Coll. per Rev. E.	
B. Meredith.	244 73
Ottawa, Coll. per Rev.	
William Wilbur.	82 57
Clifton, Coll. per Rev. J. R.	
Rairden.	96 60
Valley Falls, First Ch.	30
Wallace, Salem Ch.	1 10
Wichita, Coll. per Rev. J.	
H. Van Len.	101 75
C. E. F. For Chapel Building:	
Baileyville Ch.	3 70
Howard Ch.	1 98
Burlingame Ch.	3 52
Olathe Ch.	2 31
Girard Ch.	1 76
Lebo Ch.	2 00

NEBRASKA, \$35.88.

Holdrege Ch.	5 00
S. S. Birthday Boxes.	3 25
Tobias Ch.	7 63
Peru Ch.	16 50
Western Ch.	3 50

NORTH DAKOTA, \$60.62.

Deapolis Ch.	6 28
For State Convention:	
St. Thomas Ch.	3 79
Rev. E. A. Valiant.	6 50
Jamestown, First Ch.	40

Vang Ch.	3 25
Braulten Ch.	4 00
Mandan Ch.	4 00
Bismarck Ch.	2 90
Wells Ch.	5 50
Deapolis Ch.	20 00
Aneta, Rev. Cyrus Sullivan.	2 00
Rutland, Rev. O. Sutherland.	2 00

SOUTH DAKOTA, \$125.11.

State Convention.	100 00
Lake Norden, First Swede Ch.	10 00
For State Convention:	
Elk Point Ch.	2 11
Hot Springs Ch.	11 77
B. Y. P. U.	1 23

MONTANA, \$5.60.

Boulder Ch.	5 60
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WYOMING, \$5.00.

Cheyenne Ch.	5 00
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UTAH, \$5.00.

Provo Ch.	5 00
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IDAHO, \$2.80.

Middleton S. S.	2 30
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CALIFORNIA, \$104.55.

San Francisco, Chinese Mission.	30 05
Los Angeles, Chas. A. Keyser.	20 00
Alverda A. Keyser.	10 00
For State Convention, North District:	
Hanford Ch.	9 00
Lemoore Ch.	3 00
Oakland, per Rev. J. L.	
Allen.	32 50

OREGON, \$429.57.

For State Convention:	
Corvallis, per Rev. Mark Noble.	5 00
Springfield, per Rev. J. F. Day.	1 00
Grass Valley, per Rev. C. P. Bailey.	125 00
Portland, Mrs. S. Richards.	2 50
Per Rev. Gilman Parker.	241 07
Montville, per Rev. A. W. Snyder.	50
Grant's Pass, per Rev. E. B. Pace.	5 00

WASHINGTON, \$465.55.

For State Convention, East Washington and North Idaho Convention:	
Ellensburg, First Ch.	1 25
Rockford Ch.	3 00
Palouse Ch.	25
Spokane, Coll. per Rev. A. M. Allyn.	186 70
For North West Convention:	
Burton Ch.	4 00
Vashon Ch.	1 60
Kent Ch.	5 00
Black Diamond Ch.	5 00
Snohomish Ch.	6 59
Rev. James Cairns and wife.	5 41
Puyallup, S. S.	4 08
Rev. M. W. Miller.	3 42
Tacoma, Coll. per Rev. Wm. E. Randall.	231 25
Seattle, North Danish Ch.	8 00

WOM'S AM. BAPTIST HOME MISS. SOC., \$3,048.01.

For teachers in Wayland Seminary, District of Columbia.	100 00
For teachers in Arkansas Baptist College, Arkansas.	100 00
For teachers in Waters Normal Institute, No. Carolina.	150 00
For teachers in Jackson College, Mississippi.	200 00
For teachers in State University, Kentucky.	83 36
For teachers in Coleman Academy, Louisiana.	125 00
For teachers in Houston Academy, Texas.	50 00
For teachers in Indian University, Indian Territory.	60 00
For teachers in Atoka Academy, Indian Territory.	177 82
For teachers in Wichita Mission, Oklahoma Territory.	140 00
For teachers in Provo, Utah.	156 00
For teachers in Fresno, Cal.	106 69
For teachers in Sacramento, California.	80 00
For teachers in Butte, Mont.	50 00
For teachers in Velarde, N. M.	120 00
For teachers in Mexican Schools.	111 64
For teachers in Spelman Seminary, Georgia.	937 50
For teachers in Mather School, South Carolina.	87 50
For teachers in Hartshorn Memorial College, Virginia.	212 50

WOM'S BAPT. HOME MISS. SOC., MICHIGAN, \$50.00.

For Missions.	50 00
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CHINA, \$25.00.

Swatow, Rev. Wm. Ashmore.	25 00
Total.	\$36,217.17

HOME MISSION MONTHLY. 493 93

PERMANENT TRUST FUNDS \$1,153.00.

Spelman Seminary Endowment Fund:	
Atlanta, Ga., Rose M. Ganster.	3 00
Benedict College Endowment Fund:	
Received from sale of land.	1,000 00
Wayland Seminary Endowment Fund:	
Providence, R. I., Sarah C. Durfee.	100 00
Washington, D. C., per Prof. Geo. R. Hovey.	50 00

CONDITIONAL & ANNUITY FUNDS, \$5,388.00.

M. B. Spring, Mason City, Ill.	700 00
Mrs. J. L. Smith, Deposit, N. Y.	38 00
A Friend, Albion, N. Y.	200 00
A Friend, Albion, N. Y.	300 00
Martin E. Gray, Willoughby, Ohio.	2,500 00
John A. Root, Granville, Mass.	600 00
Wm E. Huntley, Essex, Vt.	1,000 00
WILLIAM P. PLANT, Asst. Treasurer, 111 FIFTH AVE.	

DONATIONS RECEIVED AT INSTITUTIONS.

For Arkansas Baptist College, Ark. :

ARKANSAS.

Sterling, H. E. Brown.	10 00
Locust Bayou, A. W. Golbert.	1 00
Tillar, Rev. R. N. Davis.	1 00

GENERAL MISS. SOCIETY OF GER. BAPTIST CHURCHES, \$2,000.00.

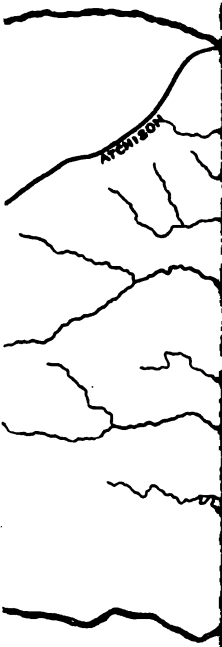
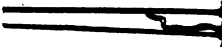
Baxter, Rev. A. Grass.....	1 00	OHIO.		MASSACHUSETTS.	
Star City, L. W. Yancy.....	1 00				
Winchester, E. W. Williams...	1 00	Toledo, A. Friend.....	50 00	A Friend.....	5 00
				Cambridge, Mrs. J. S. Paine..	25 00
				Watertown, Mrs. M. B. Rice..	10 00
TENNESSEE.		VIRGINIA.		MICHIGAN.	
Nashville, J. W. Johnson.....	1 00	Meherin, I. W. Reed.....	3 00	Ann Arbor, Mrs. Florence L.	
For Benedict College, S. C. :		For Shaw University, N. C. :		Tallmadge	2 00
SOUTH CAROLINA.		NORTH CAROLINA.		WISCONSIN.	
Greens, Coll. per Miss S. Haw-		Flat Swamp S. S.	64	Sommerville, Mrs. C. D. Wat-	
kins.....	1 04	Dallas Ch.....	1 00	son	1 00
Smoaks, Lovely Hill S. S.	2 25	MASSACHUSETTS.		ILLINOIS.	
Greenville, Miss Anna Casie...	1 04	North Hanover, Ch.....	25 00	Chicago, D. D. Garcelon's S. S.	
Cromer's, Miss L. Duckett.....	2 50	Brockton, Warren Ave. Ch....	5 25	Class	6 00
Cheraw, Miss G. W. Wilson...	5 00	VERMONT.		GEORGIA.	
Mrs. Munnerlynn.....	1 00	St. Johnsbury, Wom's Mission		Thomasville, Colored Assn....	7 00
Norway, Miss Hattie Kirkland	5 00	Circle.....	4 00		
Honea Path, Liberty, S. S.	1 00	CONNECTICUT.		For Coleman Academy, La. :	
Paynes S. S.	1 00	Hartford, James L. Howard...	100 00	LOUISIANA.	
Columbia, Second Calvary Ch.	10 11	SOUTH CAROLINA.		Allentown, S. P. Nelson.....	4 00
Pleasant Grove Ch.....	11 00	Rocky River Assn.....	14 95	Manfield, G. W. Smith.....	1 00
Anderson, Miss V. Thomas.....	1 70	For Wayland Seminary, D. C. :		Dubberly, Pleasant Hill Ch...	75
Chester, New Era Institute.....	1 08			Sunshoro, Ollie Corner.....	1 00
Reedy Fork Ch.....	1 00			Gibbsland, H. A. Winder.....	1 85
Simmonsville, Miss S. Pierce...	5 00			G. W. Lewis.....	25
Edgefield Ch.....	1 50			Addie Brice.....	1 00
Pine Grove S. S.	1 00			Oak Ridge, B. G. Hewitt & I.	
NEW YORK.				J. Washington.....	1 15
Albion, A. Friend.....	30 00			Arcadia, Hattie Scott.....	3 00
MASSACHUSETTS.				Mattie Scott.....	25
North Adams, Herbert W.	60 00			A. Scott.....	2 00
Clark.....				Pleasanton, J. S. Banks.....	1 50
For Hartshorn Memorial College, Va. :				Vernon, G. W. McDonald.....	1 00
VIRGINIA.				Shreveport, Fannie Felder....	1 95
Richmond, Rev. L. B. Tefft ..	4 50			Sanpatrico, R. E. Jacob & Wil-	
Mrs. H. A. Miller.....	9 00			lie Belton.....	2 00
Shackelfords, Rev. P. F. Ed-				Jordon, J. A. Hatter	1 00
wards.....	2 16			Benton, New Zion Ch.....	1 85
CONNECTICUT.				Lisbon Ch.....	1 00
Bristol, Mrs. John Lyon.....	1 00			Manfield, Julia Carter.....	1 00
VERMONT.				Dubberly, Lucy Clark.....	1 00
A Friend.....	1 03			Mulberry, P. King.....	25
For Richmond Theological Seminary,				Lucy Blackwell.....	1 00
Va. :				Ruston, A. L. Wilson.....	2 10
MASSACHUSETTS.				Keachie, R. J. Brown.....	50
Arlington S. S.	50 00			Friendship, J. H. Lord.....	1 00
MAINE.				V. H. Starks.....	50
A Friend.....	5 85			St. Joseph, J. E. Bracken.....	2 00
				Homer, D. W. Jones.....	50
				Brenville, Johnnie Jackson ..	1 00
				Lisbon, Hattie Johnson.....	25
				TEXAS.	
				Greenville S. S.	2 00
				Friend	50

Donations of Clothing, Etc.

Nashua, N. H., Ch., barrel to Okla. Ter., \$60.
 Charlestown, Mass., Judson Society, Bunker Hill Ch., donation to Ga., \$9.
 Groton, Mass., Woman's Home Mission Society, donation to Ga., \$4.20.
 North Abington, Mass., Mission Circle of First Ch., donation to Ga., \$40.
 Roxbury, Mass., Ladies' Mission Circle of Bethany Ch., barrel to Va., \$15.
 South Gardner, Mass., Woman's Home Mission Society, barrel to Ore., \$46.75.
 Natick, R. I., Woman's Missionary Society, barrel to Neb., \$39.87.
 Providence R. I., Home Mission Society of First Ch., barrel to Ind. and Okla. Ter., \$233.25.
 Glens Falls, N. Y., Ladies' Mission Circle, barrel to Ind. Ter., \$52.50.

Herkimer, N. Y., Ladies' Mission Circle, barrel to Okla. Ter., \$55.31.
 Madison, N. Y., Ladies' Missionary Society, donation to Ga., \$9.20.
 New York, N. Y., Woman's Missionary Society of First Ch., cash to Manitoba, \$24.
 Rochester, N. Y., Woman's Missionary Society of North Ch., box to Neb.
 Stanley, N. Y., Mission Circle, Bethel Ch., Gorham, cash to Neb., \$5.
 Troy, N. Y., Ladies' Aid Society of Fifth Ave. Ch., barrel and box to Iowa, \$85.
 Orange, N. J., Woman's Benevolent Society of North Orange Ch., two barrels and one box to R. I., \$242.15.
 Holmdel, N. J., Woman's Mission Circle, barrel to No. Dak., \$52.15.

Warren, Pa., Woman's Home Mission Society, donation to Ga., \$3.50.
 Avondale, Cincinnati, Ohio, Cincinnati Woman's Benevolent Home Mission Union four barrels to Neb. and No. Dak., \$271.18.
 Dayton, Ohio, Ladies' Home Mission Society of First Ch., five boxes and two packages to Ga., Kans., Ind. Ter., Okla. Ter., Mich., Wyo., \$441.27.
 Chicago, Ill., D. O., Garcelon's Sunday-school Class, donation to Ga., \$6.
 Chicago, Ill., T. L. Haines, donation to Ga., 50 cents.
 Total to February 15, 1898, \$1,659.83.
 Total for year, \$6,416.84.



KEY

- *Has received*
- " "
- S " "
- ⊙ *Unnamed -*

THE BAPTIST HOME * MISSION * MONTHLY.

VOL. XX.

APRIL, 1898.

No. 4.

* * EDITORIAL. * *

Several hundred pastors have enrolled their names among the subscribers to the MONTHLY. Brethren, we give you a cordial greeting. We need you, and we will try to be useful to you. We hope you have come to stay.

The wife of Dr. MacVicar, Superintendent of Education, has been seriously ill for several weeks in Atlanta, Ga., but we are glad to say she is now convalescent, and is rapidly regaining her former health.

It is anticipated that there will be a large attendance at the Anniversaries to be held in Rochester, N. Y., May 17th to 25th. Rochester is a beautiful city, the home of two great Baptist schools, the University and Theological Seminary; is easily accessible from points both east and west, and is only a short distance from Niagara Falls. We cordially invite the friends of the Home Mission Society to attend its Anniversary. We promise them a "feast of fat things."

Rev. W. C. P. Rhoades, D.D., pastor of the Marcy Avenue Baptist Church of Brooklyn, and a member of the Executive Board of the American Baptist Home Mission Society, has recently made a visit to the schools in Atlanta, Columbia, Richmond and Washington, and is very enthusiastic over what he saw and heard. He says his visit gave him an entirely new and enlarged conception of the value of the work done by these institutions. He thinks no part of the Society's work is more valuable, important and urgent.

A very important Educational Convention was held February 16 and 17 at Macon, Ga. It was attended by more than three hundred delegates, representing all the principal Negro Baptist churches. The interest was intense, the discussions animated, and some of the addresses were of an exceptionally high order. The Corresponding Secretary, the Superintendent of Education, and Dr. W. C. P. Rhoades, of Brooklyn, a member of the Executive Board, represented the Society. The result of the Convention was the organization of the Georgia Negro Baptist Education Society to co-operate with the American Baptist Home Mission Society in furthering in all practicable ways the cause of Christian education among the vast body of Negro Baptists of the State of Georgia. Rev. F. M. Simmons, of Madison, Ga., was elected Financial Secretary, and will enter at once upon the discharge of his important duties. Revs. E. R. Carter, D.D., W. J. Jones, E. J. Fisher, D.D., R. L. Darden, and Deacon Willis Murphy were constituted an Executive Committee of the Board.

Subsequently Brethren White, Fisher, Holmes and Johnson were elected to represent the Negroes on the Board of Trustees of Spelman Seminary; and Brethren Carter, Johnson, White and Walker to represent the Negroes on the Board of Trustees of Atlanta Baptist College.

It is confidently believed and earnestly hoped that under this new arrangement the Negro Baptists of Georgia will enter upon a

new and advanced stage in their educational work. With two great schools at Atlanta, the College and Spelman Seminary, affording advantages for higher education, and several affiliated schools of secondary grade, the Negro Baptists of Georgia have exceptionally excellent facilities for the Christian education of their children. These schools ought to be, and doubtless will be, filled with students.

The speech delivered by Rev. Dr. Walker, of Augusta, Ga., before his brethren of the Negro Baptist Convention at Macon, February 17th, in favor of co-operation with the American Baptist Home Mission Society, will long be remembered by all who heard it as a masterly example of genuine oratory.

The annual report submitted to the Board of Trustees of Spelman Seminary by its President, Miss H. E. Giles, showed a very gratifying progress of that great institution. While the enrollment is smaller, the average attendance is higher than usual; the grade of qualification on the part of those entering the institution shows a decided advance; there is a class of young women pursuing college studies in connection with the class of the boys' college; the religious interest of the school was never better than at present, and is nowhere surpassed. The work in all departments is being kept up to its high standard. Extensive improvements are being made in the grounds and the buildings, which, when complete, will add very much to the attractiveness of the campus. The great need of the school now is an adequate endowment.

It was a most interesting occasion when the faculty and students of Benedict College, Columbia, S. C., thronged the Chapel and gave most eager attention while the Corresponding Secretary and the Rev. Dr. Rhoades talked to them familiarly of Christian education. It is hard to find a more stimulating and appreciative audience than the faculties and students of our Southern institutions.

Missionary pastors are sometimes discouraged because of the smallness of their audiences. They seem to think that it is a waste of time and energy to preach to only a few people. No man thinks the time wasted which he devotes to the careful instruction of his own son or daughter. Why should his time be considered wasted when he is instructing a congregation of twenty-five people? The Master did not hesitate to preach one of His most important sermons to one woman at the well of Samaria, and another to one man, Nicodemus, who came to him by night. God does not measure our work as preachers of His Gospel by the number of people to whom we tell the story.

A life-long friend of the American Baptist Home Mission Society, who has already contributed to its treasury more than \$50,000, writes as follows: "If I live until next January I will be eighty-four years old. This winter I am feeling the infirmities of age more than usual. I am in the house most of the time; when the weather gets warm, think I will get out again. I purpose to attend our May Anniversaries at Rochester this year. The mission cause has become interwoven with every interest and fibre of my life. I love to give to the Home Mission Society. I think it is doing a noble work for the Master."

It is said that straws show which way the wind blows. Heavy timbers flying through the air would be quite as significant. Our Annuity Fund, which is approaching the \$400,000 mark, is made up of many items, among them small offerings from the poor; some from people who know very little about business, but who have confidence in the integrity of the Society. To-day a wealthy man of large business experience, thoroughly acquainted with the methods of the Society and with its resources, handed in his check for \$25,000, to be added to the annuity fund, thus showing his confidence in the Society and his appreciation of this

method. If you want to know the details of the plan write to the Secretary, 111 Fifth Avenue, New York City.

In the first edition of the pamphlet entitled "The Manifold Work of the Society," full credit was not given to the Woman's Baptist Home Mission of Michigan for the scope of its work as a helper to the American Baptist Home Mission Society. This was corrected in subsequent editions, and to remove any possible misunderstanding we hereby most cheerfully give honor to that Society to whom honor is due for their liberal and sustained offerings to our work among the colored people, the Indians, the Mexicans, as well as to missions in the West. These ladies have co-operated with us in our work up to the present time, and we ardently hope and confidently believe that we shall continue to have their valuable help.

The remarkable work of grace among the Kiowa, Cheyenne and Arapahoe Indians has been referred to frequently in our pages. Arrangements have been made to have representatives of two of these tribes visit many Eastern cities during April and May. They will come under the personal direction of Rev. N. B. Rairden, Superintendent of Missions, who has taken a deep interest in their welfare and who will effectively speak of what transformations he has seen. With him will be Chief Lone Wolf of the Kiowas, and A-ha-tone, a native interpreter; also Buffalo Meat, once the war chief of the Cheyennes, but now an earnest Christian. Meetings, beginning at Pittsburg, Pa., April 7, will be held in Philadelphia, New York, Brooklyn and several cities of New England, particular announcements of which will hereafter be made. These brethren are also to be at the annual meeting of the Home Mission Society in Rochester, May 18-19. Surely everybody who can do so will want to see and hear from their own lips the story of their conversion, and of their joy in their new life.

INDIAN AND OKLAHOMA TERRITORIES.

The present number of the MONTHLY is devoted chiefly to the missionary and educational work carried on by the American Baptist Home Mission Society in Indian and Oklahoma Territories. The conditions of society obtaining in this section of our country is wholly unlike that in any other. To begin with, Indian Territory belongs to the Indians. The five so-called civilized tribes—the Cherokees, the Creeks, the Seminoles, the Choctaws and the Chickasaws—are still recognized by the United States Government as independent nations, and, until recently, as having exclusive sovereignty over the soil of the Indian Territory. This anomalous condition of things—five nations within a nation—should long ago have terminated, and is now hastening to its end. Meanwhile, however, it presents these strange features. The Territory is divided among these five tribes; the land is owned not by individuals in severalty, but by the tribes in common; and the laws for its government are assumed to be made by the Indians. Altogether, they number probably seventy thousand. Besides these there are a few thousand Negroes whom the Indians formerly held as slaves, and whose status is not yet fully determined. The Indians are under partial oversight by the Indian office, under one agent, who has little authority and not very much influence. The Indians have their own schools and laws, and have made considerable progress along the several lines of civilization. There is great difference among them, most of the land and other property along with political power and influence having been monopolized by comparatively few persons, chiefly of mixed blood. Some of their most prominent men are chiefly white, having very little to connect them with Indians.

Meanwhile about three hundred thousand white people have moved into the Territory, some by invitation of the Indians, some against Indian protests; some seeking hon-

estly to better their condition by industry and thrift, and some, not a few it is said, to escape the severer standards of morality in older sections of the country. For this great mass of white people there has been practically no government, no schools, and very little to indicate that they were any better civilized than their Indian neighbors. It will be readily seen from this brief statement how chaotic society has been—and to a large degree still remains. There is probably no place on the continent where aggressive, intelligent, persistent missionary and educational work is more urgent or important than within the limits of the Indian Territory.

The conditions in Oklahoma Territory are much better. It has been organized as a territory; has a Governor, a Territorial Legislature, Courts and other officers; it has a system of schools; its land is held in fee by actual settlers; it is settled by a hardy, industrious, thrifty, rapidly growing population representing all sections of the country. There is a very considerable body of Indians within its limits, comprising the Cheyennes, Arapahoes, Wichitas, Caddoes, Kiowas and Comanches, besides fragments of a few other tribes.

There is a large contingent of Colored people—a larger percentage perhaps than is found in any other Northern State or territory. Many of these people have acquired homesteads, and others own their property in cities and villages.

It will be readily seen from these statements that the work of planting Baptist churches, organizing Sunday-schools, building meeting-houses, founding and sustaining schools, and in other ways fostering good government and seeking to organize society on the basis of Christianity is of the highest importance for the future of this very large part of our common country. It is a period of foundation laying indeed. It is a time of evolution; a time of crystallization. The forces of evil are at work with great vigor. The vices that enervate, degrade and destroy are busy day and night with terrific energy.

In this number of the MONTHLY we try to present in very brief compass a bird's-eye view of what the Home Mission Society is doing for the salvation of men, the establishment of Christ's Kingdom and the up-building of Christian commonwealths in these two territories. The policy pursued by the Society includes first and foremost the employment of earnest, Godly missionaries to preach the simple Gospel of Jesus Christ as the power of God unto human salvation. So far as it is practicable it seeks to employ the best available talent, laying special stress upon evangelistic ability. As the Society cannot by any possibility, with the means at its disposal, occupy the whole of this vast field, its purpose has been to seize upon the strategic points—that is, upon those towns whose location and other circumstances indicate that they are to become chief centres of population. The Society is not indifferent to the welfare of country churches and would gladly lend a hand to every struggling interest, but it feels impelled to seek first to aid those churches that give promise of early reaching a condition of self-support. It limits the amount of its aid in each instance to supplementing the efforts of the churches, expecting them to do their utmost to become independent at the earliest possible date.

Whatever the Society agrees to pay toward the support of its missionaries it pays in money. When it makes a pastor a contribution of clothing, furnished by the women of the churches, it makes no charge for this; it does not reckon it in any sense as a part of the missionary's salary and makes no account of it in its statement of receipts and expenditures during the year. It is a donation pure and simple, nothing more, nothing less. The Society does not ask any man who does not bear its commission as a missionary to report to it any part of his work. It does not include in its work done in the Territories anything which has not been actually performed by those who were duly commissioned as its missionaries.

In addition to the employment of missionary pastors, the Society has employed General Missionaries and Superintendents, whose business it is to keep an eye on the entire field, visit the churches, counsel and aid the pastors, investigate new fields, and make recommendations as to the necessity and amount of aid to be rendered.

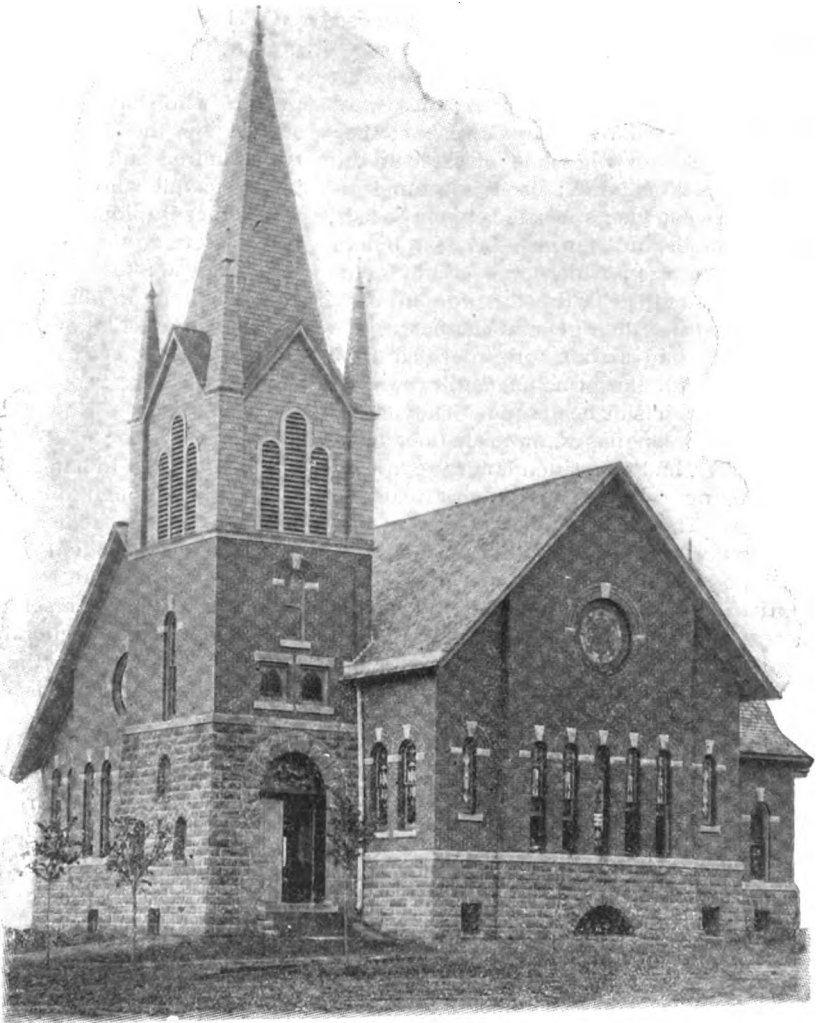
It expects every missionary pastor not only to look well to the interests of his own flock as preacher, but to organize a Sunday-school and if necessary superintend it himself, and also to preach at such out-stations as it is possible for him to reach. He is expected to be an exemplary model of the virtues which he inculcates, and to throw his influence on the side of good order, education, temperance and whatever will

contribute to the general welfare of the community.

In addition to aiding in the support of pastors, the Society also renders help, both by loan and gift, in the erection of plain, substantial meeting-houses.

Another very important branch of the

work carried on by the Society in these two Territories has been its educational work, which has been confined chiefly to the Indian population, although it does not exclude from its schools worthy white pupils when they can be admitted without interfering with the rights of Indian pupils.



BAPTIST CHURCH, GUTHRIE, O. T.

From the tables, illustrations and descriptions found in the present number of the MONTHLY those interested in the religious welfare of these two Territories will be able, we trust, to get such information as will prove an inspiration to them in still further aiding to carry the work on to higher stages.

A VERY SHORT CATECHISM ON INDIANS.

Q. Who were the original inhabitants of America?

A. No one knows; the first people of whom there is any historical knowledge were those who were called Indians.

Q. Why were they so called?

A. When Columbus discovered America he thought it was India, and, therefore, gave the name Indians to the inhabitants.

Q. Give a general description of these people at that time.

A. It has been estimated that they numbered probably half a million; they were widely scattered over the Continent; they lived in tents or wigwams; dressed in the skins of wild animals; used bows and arrows for weapons; subsisted chiefly on fish, wild animals, nuts, roots, berries, Indian corn (or maize), which was chiefly cultivated in small fields by the women.

Q. What was their general character?

A. They had a rude form of tribal government, with the principal authority vesting in the chiefs or head men. They had a diversity of languages, quite distinct from each other, had no written language, no literature, no schools, no public roads or bridges. They engaged in frequent destructive wars with each other, and, though they possessed vague notions of a Great Spirit and of happy hunting-grounds hereafter, their forms of worship were very crude, and their ideas of religion and morality very indefinite.

Q. How did they treat the white people who came to settle in their country?

A. In many cases they were very kind, hospitable and liberal; in other cases they were suspicious, treacherous and cruel.

Q. How did the white people treat them?

A. On the whole rather badly. They either took their lands away from them by force, or bought it of them for an insignificant price; they made treaties with them, and did not always keep their promises, and often waged war upon them without sufficient reason.

Q. What is meant by "The Peace Policy?"

A. In 1870 General U. S. Grant, then President of the United States, announced his purpose of dealing with the Indians in a friendly way, doing all that could be done to promote their civilization, the education of their children, the fulfillment of treaty

obligations, and seeking to win them by kindness.

Q. What has been the effect of this?

A. It has gradually prevailed, until Indian wars have ceased, expensive military posts established on the frontier to guard against Indian uprisings have been abandoned, and the Indians are slowly, but surely, losing all their savage and barbarous customs, and becoming civilized and enlightened.

Q. How many Indians are there at the present time?

A. Including mixed breeds, and white people who have been adopted or absorbed by the Indians, there are about two hundred and fifty thousand, exclusive of the people who live in Alaska, who are sometimes improperly called Indians.

Q. Where do they live?

A. They are found in almost every State and Territory in the Union; the largest numbers live, as follows: In the Indian Territory, about 67,000; in Arizona, 38,000; in the two Dakotas, 27,000; in Oklahoma Territory, 12,600; in New Mexico, 10,000; in Minnesota, 7,500; in New York, 5,000.

Q. What is an Indian Reservation?

A. This is applied to land set apart, or reserved, for the exclusive use of Indians.

Q. What is an Indian Agency?

A. On most of the reservations the Government has a representative, or Indian Agent, who has a general oversight of all matters pertaining to the Indians. Associated with him there is generally a physician, a clerk, together with farmers, policemen, and others. The entire establishment is called an "Agency." All the Indian agents make their annual reports to the Commissioner of Indian Affairs, an officer of the Government, appointed by the President, who lives at Washington, and has the general care of all Indian matters.

Q. Are the Indians all alike?

A. Very far from it. They differ in every respect. Some of them are very ignorant, superstitious, barbarous, degraded, living only a little better than brutes live; while others are intelligent, industrious, thrifty, and live very much as white people live.

Q. What does the Government do to improve their condition?

A. It maintains among them a system of public schools, for which it makes an annual appropriation of about two and a half

million of dollars ; more than 23,000 Indian boys and girls are being educated in them. The Government also spends money in teaching them how to farm, and in other ways assists them in their progress. The Indians are conservative ; very slow to make changes, but they are gradually adopting the white man's ways.

Q. Is the United States Government doing all that needs to be done for these people ?

A. Not by any means. Indian children who grow up on an Indian Reservation, if left to themselves, will have very few of the advantages which the more fortunate white boys and girls have who grow up in the midst of a Christian community.

Q. What is their special need ?

A. They need missionaries, with churches and Sunday-schools, religious instruction, Christian sympathy.

Q. Why should the Christian people of America send missionaries to the Indians ?

A. Because the Indians are human beings, children of the Great Heavenly Father, made in His own image, and are our brethren. Christ died for them the same as for white people, and He desires their conversion. There is doubtless as much joy in heaven over the conversion of an Indian as there is over the conversion of a white man.

Q. Are Christian missions among the Indians successful ?

A. Very much so. Several thousand of them are already members of Christian churches, and are living noble, Christian lives. Some Indian preachers are eloquent, Godly men.

Q. What is the American Baptist Home Mission Society doing for the Indians ?

A. It is carrying on both educational and missionary work among them. It has four schools : 1. Indian University, at Bacone, Ind. Ter. ; 2. Cherokee Academy, Tahlequah, Ind. Ter. ; 3. Academy, Atoka, Ind. Ter. ; 4. Wichita Mission School, Anadarko, Okla. Ter.

Q. Where is its missionary work ?

A. Among the Five Civilized Tribes of the Indian Territory, where there are nearly four thousand Indian Baptists, and among the so-called Blanket Indians, in Oklahoma Territory.

— If you wish to share in this gracious work send your contribution addressed to the American Baptist Home Mission Society, 111 Fifth avenue, New York City.

ABORIGINES IN AMERICA.

BY T. J. MORGAN, EX-COMMISSIONER OF INDIAN AFFAIRS.

The Red Men.

While it is not quite certain who were the original inhabitants of this country, the true aborigines, it is certain that when America was discovered, and when the great process of its colonization began, there was here a very large body of people who were called by Columbus "Indians," because he supposed that the land he had discovered was India, and they have been called Indians ever since. It is quite likely that this country was inhabited prior to the coming of the Indians by a race of people more highly civilized than they, but of their origin, progress and disappearance very little is known. For all practical purposes the red men may be regarded as the first settlers of this continent. Where they came from, or when, or how, nobody knows. Neither is it known how many there were of them four hundred years ago, when the continent was discovered. Those who have given most consideration to the subject admit that it is not possible to do anything more than guess at their numbers. Some have guessed, accordingly, that they never exceeded half a million or at the very most a million. Neither is it known precisely how much of the territory now embraced within the limits of the United



INDIAN ENCAMPMENT.

States these people occupied. Early continental explorers found them all along the Atlantic Coast, along the Northern Lakes, and even in portions of the interior of the continent

They were nomadic in their habits, that is, they moved about from one part of the country to the other ; they did not build substantial houses ; they were not engaged in any extensive agriculture ; they lived in tents or rude huts ; they subsisted chiefly

upon fish, wild game and such products of the soil as their women could produce by the crudest kind of labor. Those living in the interior made large use of the buffaloes which roamed the plains in almost countless numbers; they greatly enjoyed the excitement of chasing and killing them; they ate their flesh; they used their skins for clothing, for bedding, for tent covering, etc.

They were divided into tribes, each distinct from all others, having its own language, manners and customs. The various Indian languages are as different from one another as English and French, German and Russian.

The various tribes were often at war with one another and thousands perished on their bloody battle-fields. For the most part they were a savage people, having no written language, no literature, no schools, no churches, no commerce, nothing that could be called science or art.

They were cruel, crafty, deceptive and occupied a position only a little removed from that of the brute. Nevertheless, Indians are human beings, with all of the essential elements of humanity, and there existed among them in its rudimentary form, family life, social and political life; they had some crude conception of moral obligation; they treasured up in the form of tradition the story of the past; had their own ideas of virtue and honor; and in individual cases there were really noble men and women, so much so, that the term "noble red men of the forest," came to be classical.

The Red Man and the Paleface.

Almost from the first landing of the American colonists the relation between them and the early occupants of the soil became strained. The country belonged to the Indians by right of possession; it was the home of their ancestors, their birthplace. The white settlers regarded themselves as the superior race, and claimed the country by right of discovery, by virtue of kingly grants, and looked upon the Indians as obstacles in their pathway who were to be dispossessed by means fair or foul. In some instances they bought the land for insignificant sums, but in others they attempted to take it by force. The Indians retaliated, so that the Indian wars constitute a sad episode in the history of the development of this nation. Both par-

ties were to blame, but the greatest responsibility rests upon the white people, because of their superior knowledge and advancement in civilization. They were the stronger, wiser party and ought to have been governed by the highest principles of morality in their dealings with their weaker neighbors.

Many of the noblest Americans treated the Indians with special kindness and consideration. Roger Williams, in Rhode Island, lived among them, studied their language, preached to them. William Penn, in Pennsylvania, made solemn treaties with them. George Washington, when President, provided teachers and endeavored to induce the Indians to become civilized and to adopt the white man's ways. Many of the pioneer settlers, pushing out into the wilderness, lived side by side with the natives and cultivated the most friendly relations with them. Trappers, hunters, adventurers, not infrequently married Indian women, and completely identified themselves with the Indian mode of life. Other frontiersmen unfortunately always kept their rifles at hand, not only to repel Indian attacks, but, it must be confessed, to take the aggressive when it suited their fancy. Many regarded the killing of an Indian in the same light as the killing of a deer, as something to be boasted of instead a crime to be repented of. For a good many years it was very common to hear the hurtful and heathenish sentiment expressed that "The only good Indian is a dead Indian." This proverb has been very harmful, both to the people whom it defamed and the people who were misled by it into acts of cruelty and wrong.

Grant's Peace Policy.

About 1870 General U. S. Grant, then President of the United States, inaugurated what has been called the Peace Policy. He concluded that Indian wars were not only very costly and cruel, but that they were unwise; he thought it was possible to deal with the Indians in such a way that they would cease to be enemies of the white people and become their friends. Under the influence of this general policy a great change has come about. Indian wars have ceased. The forts that were built on the western frontier for the occupation of soldiers to keep the Indians in subjection have been almost entirely abandoned. The Indians have ceased not only to fight with



LOST BIRD.*

the white people, but have ceased fighting with one another. They have abandoned their nomadic habits, and now occupy their own distinctive portions of the country. For the most part they occupy "Reservations," that is, lands that have been set apart or reserved for their exclusive use and benefit. On most of the larger reservations there have been established Indian agencies, where an officer appointed by the United States Government as Indian Agent looks after the general welfare of the Indians under his control.

There are now about 250,000 Indians in the country, all told, and they are very widely scattered, some being found in almost every State and Territory. There are probably 6,000 in the State of New York; something more than that number in Michigan; probably 25,000 in the two Dakotas; perhaps 70,000 in the Indian Territory; while others are found in Oklahoma, Arizona, New Mexico and other Western States and Territories. In 1876 the United States Government began a system of public education by appropriating \$20,000 for Indian schools.

* Indian baby found on the battlefield of Wounded Knee.

The appropriation has been increased from time to time until now it amounts to more than two millions of dollars annually, and there are enrolled in the various schools supported in whole or in part by the Government nearly 25,000 Indian pupils. Under this beneficent system there is growing up a new generation of Indian men and women able to read, write and speak the English language, and who are instructed in all the rudiments of American civilization. These are ceasing to be American Indians and are becoming Indian Americans.

The great reservations are being broken up; the Indians are allowed to take their land



AH-A-TONE AND LONE WOLF.

in severalty, that is, each individual is to have his own home instead of all owning the land in common. Owing to the great conservatism of these people they give up their old habits and customs with great reluctance, resist the progress of civilization very stubbornly, and it will be many years before they become wholly civilized.

Christianizing the Indians.

For many years different religious organizations have sent missionaries, established schools and churches, and have earnestly labored to spread the great truths of the Gospel of Jesus Christ among the Indians. The Baptists have been engaged in this work from a very early period. At present their work is confined to the Indians who live in the Indian and Oklahoma Territories. There are, perhaps, at present four thousand members of Indian Baptist churches. The largest Baptist Indian school is located at Bacone; another is at Tahlequah; a third at Atoka, in the Indian Territory; a fourth is at Anadarko, Oklahoma. Indian boys and girls learn with the same

readiness as white children, and many who have been trained in these schools are now intelligent and useful citizens.

There are some special reasons which ought to appeal strongly to white Baptist young people, why they should be interested in giving to young Indians the advantage of a Christian education and of a Christian church. Indian young people, although belonging to a distinct race, are, nevertheless, human beings, differing in no essential respects from white young people. Every liberal minded Christian young man or young woman ought to have a sympathetic feeling with every branch of the human family; our sympathies should be as broad as the human race.

Jesus Christ did not come into the world to save white people only, but He died and rose again from the dead in order that He might draw all men unto Himself. He died for Indians as well as for Caucasians. There is doubtless as much joy in heaven over the conversion of an Indian as over the conversion of a member of any other race.



INDIAN MOTHER AND PAPOOSE.

Indian boys and girls born into the barbarous environment of Indian reservations are handicapped in the race of life. They have not the same opportunity for improvement, advancement, and success in life as their more fortunate white fellow-citizens.

All this vast continent once belonged to the red men. It is now almost wholly oc-

cupied by the white men. As we have their lands and all the wealth that springs out of them, we ought to be willing to share with them in some of the blessed privileges of Christian civilization, which has taken the place of their wigwams and tepees.

A distinguished writer, Helen Hunt Jackson, in describing the dealings of the white people with the Indians, calls it a "Century of Dishonor." It is in the power of the present generation of young Americans to make the next generation one of honor, by their helpfulness towards the children of the red men.

Under the benign influence of Christianity and culture, the Indian contingent of American life will be able to produce multitudes of strong, able, wise, noble men and women. It is a great deal better to grow citizens and Christians than savages and heathen.— *Baptist Union*.

Josiah McClure, Choctaw Missionary.

I first lived in Skullyville County, Choctaw Nation, in 1860. In 1881 I joined the Methodist Church. There were no Baptists in that part of our country where I lived. In November, 1887, I moved to Rock Creek Baptist Church and lived there, and in 1888, April 14th, I joined the Baptist Church and was licensed to preach the Gospel on the 17th of August, 1888, and on December 30th I was ordained a minister—all in the same year, 1888. In 1893 Brother J. S. Murrow recommended me, and I was appointed to the work of a missionary in Apuck-shon-ubbee District, and wherever I could I was to preach the Gospel to the people. I labored under the American Baptist Home Mission Society for two years, in 1894 and 1895. At the close of 1895 I was stopped, and reappointed in 1897. From the time that I was first appointed missionary I have preached continually; since that time I have organized five churches, but one that I could not attend to regularly has gone down.

My dear brethren! Wherever you may be at your work for the blessed Master, I humbly ask you to pray for me, that my work for the Lord Jesus may be faithfully done, and when all of our work for Him is finished on earth we may all meet Him carrying our arms full to lay at His feet, rejoicing that we have been counted worthy to work for Him in this life.

Translated October 4, 1897.

ATOKA, I. T.

A PATHETIC PLEA.

BY J. S. MURROW, D.D.

Previous to the civil war the work of the American Baptist Home Mission Society among the Indians in the Indian Territory was chiefly confined to the Cherokee Nation. At that time the Home Mission Board of the Southern Baptist Convention was doing most excellent work among all the five civilized tribes. Eight or ten strong white men were at work in all parts of the Territory, besides a number of native preachers. We were constantly extending our lines. New stations were frequently opened in districts which had been unfriendly to Christianity, and older stations were organized into churches. There were very few white people in the Territory. The country was full of Indians who were far advanced in civilization. They all had homes and farms. Prairies were covered with cattle, ponies and hogs. They raised an abundance of corn, oats, potatoes and vegetables. Their legislative and judicial tribal governments were patterned after those of the States. There was very little crime. Murder was almost unknown. The full-bloods were noted for their honesty. I do not think there were a dozen locks on the doors of their homes in the Muskogee Nation when I came in 1857. Prosperity and progress were apparent everywhere, chiefly the result of Christian missions.

The Civil War.

The war changed all this and left the Indians and their country in a ruined condition. It is well known that the people all through the South were largely in a like condition. From all parts of the Southern States calls were made upon the Home Mission Board of the Southern Convention for assistance in church work. The resources of that Board were limited. The work among the Indians could not be renewed on anything like as large a scale as it was before the war. After the war closed the work in this Territory was much more difficult than it had been before. The people were demoralized. The scattered churches had to be reorganized. There were many complications and difficulties to be met, Thousands of poor white people who had been broken up by the war sought homes in the West during the period of reconstruction. Many of these found their way into

the Territory. Many of these claimed to be part Indian; and each so-called Indian introduced a dozen others. Soon railroads came through the Territory. All along these lines towns and villages sprang up. The necessity for more laborers and more help was growing every day. With our small force we not only could not enlarge as the work required, but even some of our old fields could not be occupied. I begged and prayed the Southern Board to recruit their work in this Territory, but it could not be done for lack of means. Instead of recruits, several of the little handful of workers were dropped. I am a Southern man, but the cause of Christ is of infinitely more importance than sectional feelings.



LUCIUS, INTERPRETER AT SADDLE MT., AND WIFE.

A Radical Change.

I wrote the Corresponding Secretary of the Home Mission Society of New York, and begged the Society to take up the work in the southern portion of the Territory in addition to the Cherokee Nation. He replied that this was part of the field of the Southern Board, and the Society felt that it would not be courteous to enter it without its approbation. To this I replied that it was not a question of courtesy, but one of life or death to Baptist interests in Indian Territory. Others here testified that help must be afforded from some quarter or the cause of Christ as represented by Baptists would suffer great loss. The Society, therefore, took up the work in all parts and among all the

peoples of the Territory. The work has been prosecuted with wisdom and zeal. Many good men have been employed, both Northern and Southern, and much money expended. Church houses have been erected in most of the leading towns and a number of chapels for Indians in their settlements. The centres of influence have been occupied and the country districts have been aided.

Thousands of whites and Negroes have had the Gospel preached to them, and the full-blood Indians have not been neglected. Baptist mission schools have been established in which hundreds of Indians and whites have been educated together. The white pupils have been principally the children of Southern people who could not have received any education had it not been for these schools. Nor have the Negroes been neglected. In the Chickasaw Nation the only schools for the Negroes have been those established by the Home Mission Society and a few subscription schools of their own. Truly has the Home Mission Society been a great blessing to the people of all races in Indian Territory.

A Cruel Time.

Nor can the help of the Society be yet dispensed with. These five tribes are now passing through one of the most critical periods of their history. For more than one hundred years they have lived on reservations, the lands being held in common. They have not been allowed citizenship in the United States. Treaties have been made with them as separate and distinct nations. Their lands and self-government have been guaranteed to them in the most sacred manner by the United States Government. White people have been prohibited from settling among them. For many years each tribe had its own Governor, Legislature and complete judiciary. Each nation has made and executed its own laws. For the first time in their history they are nations no longer. By an Act of Congress, passed last year, their whole judicial system was abolished on the 31st of December, 1897. They are now, therefore, subject to the courts of the United States. Everything is in chaos. The reasons for these sweeping changes are said to be that the Territory is a hot-bed for crime, and that the tribal courts are neither able nor

willing to prevent it. I have said that there was scarcely any crime until the whites began to settle in the Territory. This is emphatically true. The amount of crime has been tremendously exaggerated; and yet there has been entirely too much—any is too much. But nine-tenths of the crimes in the Territory have been committed by white men.



MO-KEEM, WIFE AND CHILD, FATHER AND STEP-MOTHER OF LUCIUS.

How can the Indian courts prevent crime when they are not allowed by the general Government to arrest, try, or punish a white man? Again, it has been said that the Indians invited the whites to come into their country. This is not true. It is a clear exemplification of the fable of the camel, the Arab and the tent. There were opportunities of making money, and there were good lands in the Territory, and it is well known that white people do not regard law, right or justice where there is an opportunity of making money or getting Indian lands. That is the secret of the whole thing. The whites want these lands, and they intend to have them. There is a great demand made that the lands shall be allotted to the Indians. It will be much easier to get possession of the lands from the individual Indians. Allotment will be made. The law may say that the allotments shall be inalienable, but, mark my word, in ten years from now most of these Indian lands will be owned by whites.

An Unwelcome Intruder.

I well remember when the whites first began to come into the country. They were as meek as Moses. They only wanted to get their noses in for warmth; very soon their whole head came in, ears and all; then one foreleg and shoulder, then both, and now the whole camel is in the tent, and he is saying to the Indian, "If you do not like my presence, get out and go to Mexico." But the full-bloods cannot go to Mexico, nor anywhere else; they must remain here, and Christian people must continue to befriend them. A great many cannot speak or understand English. They stand no chance against shrewd, unprincipled whites. They will need the continued help of Christian missions in this time of



CHEYENNE CHIEF BUFFALO MEAT. AND WIFE.

great trial; and not only do the Indians need the continued assistance of the Home Mission Society, but the whites and Negroes are just as needy.

All honor to the Society for its work in the past, and all prayers and alms for it in the future that it may continue and increase this blessed work.

The Outlook of Missionary Work in the Cherokee Nation, I. T.

BY D. ROGERS, D.D.

Does it pay to work and expend money for missionary purposes in the Indian Territory? In other words, are past results of such a character as to give encouragement for future efforts? The view which we take of work for the establishment of Christ's kingdom should be many-sided. Visible results may have an encouraging or a disheartening aspect. We must look deeper than the surface and beyond the present. Sometimes long years of faithful service must be rendered in laying a foundation for future building. Immediate results may seem to be meager, but the future reveals the fact that just that work which was persistently done was just the work that was needed, which was of greatest importance. In times when there seems to be but little to encourage, one person, truly converted, may be raised up by divine providence, who becomes a remarkably successful leader in Israel. He builds on the foundation that was laid under disheartening circumstances. "One soweth and another reapeth." "Paul may plant and Apollos may water, but God giveth the increase" in due time.

In missionary work among the Cherokees there is much outwardly that is encouraging. A more careful and thoughtful consideration leads us to conclude that deep-seated principles are developing Christian life and character, and preparing the churches for more efficient service and larger growth in the future.

A Gratifying Growth.

In the year 1870, the farthest back since the civil war at which reliable statistics from associational minutes are available, the number of church members among the Cherokees was 476. In the year 1876, the year in which the writer came to the Cherokee Nation, 763 members were reported from the churches. In addition to this there were perhaps seventy-five Indians in a church whose membership was in the Southeastern Kansas Association, and some 300 or 400 members of colored churches. There were about twenty ordained ministers, including those who were pastors of churches in the above mentioned association. There were then in the Cherokee Na-

tion only five places of worship which could really be called meeting-houses, and these, with one exception, were rude, unfinished structures. Last year the number of church members in the Indian and white churches in the Cherokee Nation was 2,645, but with those not reported there are probably over 3,300, and in the colored churches over 1,600, making an aggregate of over 5,000. There are seventy ordained ministers in the Indian, white and colored churches. Our churches are each year becoming better organized for work. Certainly such contrasts within the last twenty years seem encouraging. And these results have been brought about largely through the agency of the Home Mission Society. It has aided in building houses of worship, of which there are now many that are neat, commodious and comfortable, at least twenty of this character, and many others that are used as meeting-houses and school-houses combined. This Society has aided in the support of pastors and evangelists.



BAPTIST MISSION HOUSE, TAHLEQUAH.

The School at Tahlequah.

It has maintained a school at Tahlequah, whose influence for good is widely felt in the lives of pupils who have received and are receiving its instruction. This school has now enrolled the largest number during the first week of the school year that has been in attendance for several years. Many more have signified their intention of entering the school in a few days. The present prospect indicates that the aggregate attendance during the school year will be much more than last year, when it reached 101. It has an efficient corps of teachers, and the confidence of the community in which it is located, as well as of the surrounding country. The work throughout the Cherokee Na-

tion seems to be progressing. From some places come encouraging reports of revivals and additions by baptism to the churches.

An Ungracious Work.

A few disaffected ministers, whose characters are such that the Home Mission Society could not consistently appoint them as missionaries, receiving no encouragement to an appointment, have been sowing seeds of discord in some of the churches, and have succeeded in alienating some from sympathy with the Society which has been their best friend, and through whose agency the encouraging results of the last thirty-two years have, for the most part, been brought about; but only those who are lost to a sense of gratitude for the Christian sympathy and aid which has been shown through the Home Mission Society, and those who love dissension and the cherishing of personal feelings of enmity more than harmony and the interests of Christ's cause, with those whose ignorance and prejudice is greatest, are led away by them.

While much has been done, much remains to be done in the Cherokee Nation. There are important places to be occupied, weak places to be helped and strengthened, promising fields to be enlarged and cultivated, children to be instructed in better ways than their parents have followed, and churches taught and indoctrinated in the principles of the gospel as declared in the New Testament.

With thankfulness for what the Lord has already done for this people, many Christians on this field of gospel labor are working and praying for still greater results in the future.

Patient, persevering work is still needed with Christian sympathy in the struggles of this people to rise to higher and nobler life, which shall more and more honor Him who gave His life for the red man as well as for the white man.

TAHLEQUAH, I. T.

OUR WORK AMONG THE SEMINOLES.

At the earnest, urgent request of Rev. John Jumper and others, the Society undertook educational and mission work among the Seminoles in the fall of 1887.

Rev. W. P. Blake, then of Herington, Kas., who was personally known to Bro. Jumper, was recommended and received



REV. W. P. BLAKE.

appointment to this work. The school was located near Sasakwa, and furnished accommodation for forty girls. The work was on the co-operative plan, the Society uniting with the Seminole Nation in support of the school. Its object was to furnish a good English education and to provide religious training for those placed under our care.

Bro. Blake was ably assisted in this work by his excellent wife and by Miss Elder, who was supported by the Women's Mission Society of Chicago. He was also able to do considerable preaching to the Indian and Colored churches near Sasakwa. Their work met with great favor from the people, and the influence of the school upon the people was easily seen and duly appreciated by them. One teacher was also furnished the school by the Society during the six years' work at Sasakwa. During these years many of the pupils gave themselves to Christ and were baptized by the Superintendent. In the fall of 1893 the school was removed to Emahaka, and very much enlarged, now having room sufficient to accommodate over 100 pupils. This involved increased expenditure on the part of the Society as well as by the Nation, but we were thus enabled to do much better work, and the blessing of the Father rested upon it. In the spring of 1895 thirty-one of our girls were baptized by the Superintendent.

With the close of the year's work in 1895, owing to the stringency of the times in money matters, and the apparent fact that the Seminoles were financially able to take the whole care of the work, the Society re-

quested the Nation to release it from further support of the work. This request was met with great kindness by the Seminoles through their Principal Chief, Hon. John F. Brown, who, recognizing their own ability for carrying on the work, and appreciating the work already accomplished for them by the Society, granted their request and released them accordingly. The Superintendent was asked to remain in charge of the school, which he did, having now been in the position for ten years. The same standard of work has been maintained as when the Society had it in charge. There are now three teachers, three matrons, Music Teacher and Missionary and Medical Matron, besides other necessary help, whose aim it is to have the best possible influence in bringing the pupils to a knowledge of Christ and the Way of Life. One Indian girl and one colored girl are now teachers among their own people, for it is well to remember that one-seventh of the pupils in this school are from the colored people among the Seminoles.



PUPILS, EMAHAKA ACADEMY.

Miss Elder, of the Chicago Society, has done considerable work in the homes of the people, and is held in high esteem among them. It has fallen to the lot of Bro. Blake to assist in the ordination to the ministry of the Principal Chief, John F. Brown; and to be permitted to bury with Christ, in baptism, A. J. Brown, who is Treasurer of the Nation. As the years go on, the work of the Society will increase in power, and the influence planted by them will flourish to the glory of God in the redemption of many for whom Christ died.



GROUP OF INSTRUCTORS, BACONE, I. T.

INDIAN UNIVERSITY.

BY PRESIDENT J. H. SCOTT.

This school for Indians is the outcome of a desire on the part of Christian philanthropists to give to the Indian a Christian education. Two factors contributed to its founding: President Bacone and the American Baptist Home Mission Society.

Two ideas dominated the actions of President Bacone and the Society:

First—That the white man owes the Indian a debt; and,

Second—That if ever the debt is discharged, it must be paid speedily, and paid to the Indians of this territory, as here they are massed as nowhere else. Here, also, are to be found conditions most favorable to their development, for here they have permanent homes and are attached to them.

Progress.

In 1884 the present building was erected and occupied. Previous to this time some work had been done at Tahlequah, the capital of the Cherokee Nation. The location was not central to the other tribes, and,

being at the capital of the Cherokee Nation, it would have been difficult to make it the educational centre for all the tribes. A site was subsequently chosen three miles north of Muskogee, on the M., K. and T. R. R. The Muskogee Council made a grant of 160 acres of land, and the buildings were erected. The site is a commanding one, and one of the most healthful locations in the territory.

The building will accommodate seventy-five pupils, beside furnishing fairly good quarters for the teachers. The present capacity of the school for boarders and day pupils is not more than one hundred. We cannot hope to increase this number until more buildings are erected. The main building is a substantial brick structure, well arranged and fairly well equipped for the work. It is steam-heated and has modern sanitation.

The material equipment is the least of its claims to public favor. The work already done in educating the young men and women of these territories has doubtless done more to popularize learning and to set a high ideal for citizenship than any other

single agency. Great things are expected of Indian University.

A Unique Environment.

The conditions existing in Indian Territory are certainly without parallel in America. Notice:

First—The interesting fact that this territory is an aggregation of commercial States. It is not a federation. There is no political or diplomatic union between the tribes. They are separated by a chasm deep and wide. Each tribe has a language of its own, traditions peculiar to itself, and a peculiar and inveterate tribal pride which prevents any sort of tribal federation. The fact that the land is held in common has had the effect to degrade the individual, except in so far as he represents the tribe, as in the case of the chief. The man is of small account, the tribe or nation everything. The Indian does not take kindly to individual estates. He does not think toward, but away from, the individual and to the communal state. He glories in the nation. He is willing to obliterate himself not for the good of other men, but that the State, the aggregate whole, may have glory. He is held in the thrall of a philosophy based on communal ownership of land. But this philosophy ends in disintegration, for whatever union there is in the tribe is not from the bond that binds the individuals together directly, but that which holds them to the chief. He is the State. The Indian tribe is the farthest remove possible from a democracy, though they elect their chiefs. In a democracy, the State exists for the individual; in a communal State, the individual exists for the State. The helplessness of the Indian politician is shown most admirably in the present crisis of Indian affairs. The opinion prevails that the national existence of these tribes will soon terminate, but no effort is made to join the forces of all the tribes to prevent the catastrophe. The politicians of each tribe work by themselves. It should, however, be said just here that for keen interpretation of tribal rights these Indian diplomats exhibit skill of the highest order. But they fail because they do not strengthen the individual position by massing the whole force of the territory at one point; in other words, communism puts federation out of the question. Individual progress is greatest where the law of federation obtains.

It is true, also, that the white population which has come into closest contact with the Indian has been, to some extent, won over to the communal ideas, to a consequent loss of individual enterprise.

Without mentioning other peculiarities it will readily be seen that these conditions are the result of a body of political ideas utterly foreign to Anglo-Saxon thinking.

Second—There is a large and rapidly increasing Negro population among these tribes. Many of them are citizens of the communal states. These latter are the former slaves of the Indians or descendants of the slaves. The wretched intellectual and moral condition of these Negroes call loudly for help.

Third—The cities and towns of the territory have been built and controlled for the most part by white men. They are the men of wealth and progress. Among them are found men and women of culture. They are the leaders in religious and educational work in the territory. There is, however, another class of white population, mostly in the country, whose condition is certainly deplorable. Mostly without property, of nomadic habits and restless spirit, they drift hither and thither as necessity or caprice moves them. Children reared under such conditions can have but little conception of home life and will be almost wholly wanting in culture. This white population has come from every State of the Union and brought with them their various traditions. Here then we find an aggregation of peoples, of political ideas utterly at variance with the American ideas, of religious notions of every sort, and of social ideas of every hue, and in general a sort of free-and-easy tolerance of anything so long as one's own pet theories are not interfered with. Into this unique mass Indian University has been placed. Out of this chaos order will come. It will come through the spread of education. It will come at the hands of those carefully trained in these schools of learning.

Has Indian University such equipment that it may reasonably hope to do successful work in this Territory? While we remember that some of the most serviceable achievements have been wrought out under adverse circumstances, we may not condemn outright a school poorly equipped. Though on the other hand we must re

member that what would serve a good purpose relatively fifty years ago would be utterly useless now. Indian University should have to do its work:

First—A body of men and women in its faculty able to comprehend the complex situation and so be able to adjust the teaching to the actual needs of the people.

Second—Buildings to properly house the students and faculty and to afford satisfactory class and assembly rooms.

Third—Some plan of help for needy young men and women who, without such assistance, must remain in comparative ignorance.

Fourth—This help should not be in the nature of a gratuity, but should be in the form of labor paid for at its actual market value, and out of this wage the student should pay his school expenses.

Fifth—An industrial plan should be devised so as to impart that most needful economic lesson that labor is honorable and that toilers only are the true kings and queens.

At present Indian University is doing all possible to train the young men—in the care of the farm, the breeding of stock, the raising of fruit, the management of a vegetable garden and the nature of different soils. The young women are trained so far as our equipment goes in the domestic arts. Further work along these lines waits on a better equipment. Indian University is precisely like Chicago University in one important particular—it needs money for equipment and for enlargement.

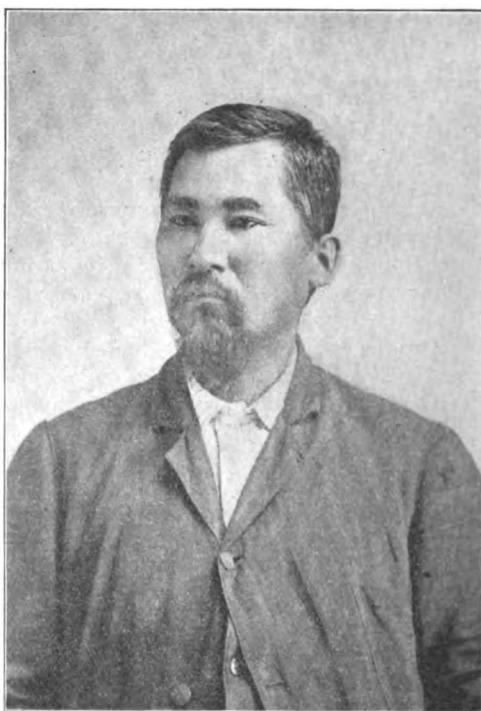
Signs of Promise.

These consist in an increased attendance, a splendid *esprit de corps* among the pupils, a hearty recognition of the value of the school by the business men of Muskogee, who have placed at the disposal of the president nearly \$1,000 for needed repairs, and a widespread interest in the school by the people of the territory and by the denominational organizations of the territory. It will be surprising, indeed, if all this interest does not result in a large accession of students in the near future.

Zion Church.

BY ALFRED FOLSOM, MISSIONARY.

The Zion Church was organized in November, 1871, by J. S. Murrow, Superintendent of Indian Missions; Rev. Peter



REV. ALFRED FOLSOM.

Folsom, first Baptist beginner in Choctaw and Chickasaw Nation, also in Mississippi River; Louis Cass and Simon Hancock. The first place of worship was a brush arbor; next in a log house 14 x 30 feet, built by the neighbors, in which we worshiped until 1894, when we built a frame box house 24 x 28 feet. Our first pastor was Rev. Jackson Compelubby; second pastor was Rev. Leonidas Folsom; third was the writer. Our present pastor's name is D. A. Bond. Two of our members, who are ordained ministers—J. P. Thompson and the writer, Alfred Folsom—are under appointment of the Society.

Duncan.

BY C. STUBBLEFIELD, MISSIONARY.

The Baptist Church at Duncan, I. T., was organized in 1891, with eight charter members. J. B. Hays, who was then missionary of Enon Association, organized it and preached to it once a month for twelve months. In 1892 J. B. Mosely was called for one-quarter of his time. In 1894 A. J. Harris held a meeting, which resulted in strengthening the church very much. L.

J. Dyke, Missionary of the Home Mission Society, encouraged them to build a house. The Society gave \$200, which so much encouraged them that they at once built a house costing \$1,500, without seats or other furniture. In 1895 the present pastor was called for all of his time, the Society agreeing to pay \$200 per annum toward his support. Since he commenced his work the church has paid \$400 on debt contracted in building house; he also has nearly \$300 in cash and good pledges, which will be used in seating the house and otherwise furnishing it. The church is now out of debt. We have 160 members, 130 having been added in the last twenty months. All the services are well attended; the church is being developed in practical Christian work; from fifty to one hundred attend prayer meeting weekly. We would not have had a house had it not been for the help and encouragement received from the Society, neither would it have been possible for the present pastor to give the church his whole time without the help received from the Society in his support. The church has recently asked the Society to reduce the help to the pastor to \$150 per annum. We confidently believe that the church will be self-sustaining in one more year. All of this is the result of the help of the Society, without which help and encouragement the church would now probably be worshipping in a school house, with preaching once a month. I need not say we appreciate the help received. We are indeed thankful.

Peter Folsom, Choctaw Missionary.

The first man that ever preached in this part of the Choctaw Nation was a white man named Smedley. He was a missionary Baptist. He labored among the people for some time. Then the first Choctaw preacher was Rev. Peter Folsom, who preached faithfully to his people for years; the second Choctaw was Rev. Sho nob-bee; the third Choctaw, Simon Hancock; the fourth was Louis Cass; the fifth, William Cass. Louis Cass was the one who helped the Rock Church. He preached to them continually for many years. The beginning of the church was in 1856. They built a house of mud the same year; the house was finished ready for use, and the membership was 194. From that time up to the



REV. SIMON HANCOCK AND SON.

present three churches have gone out from it, and are independent churches, with a membership of about 39 each, and the houses of worship are 24 x 36 feet each. Rev. Louis Cass was a member of the Methodist Church at first for several years. He became a Baptist, and was baptized on March 29, 1891. He began preaching in 1853, and continued on until he died in 1872.

Oklahoma—Woodward.

BY J. W. WHATLEY, MISSIONARY.

Woodward is the most western town of any note on the A., T. & S. F. R.R. It is situated on the north fork of Canadian River; has six or eight hundred inhabitants, fifteen saloons, five or six stores and two hotels. Four or five years ago the Episcopalians erected a very small church house which has never reached completion. Eighteen months ago the Home Mission Society began work under the direction of your humble servant. We organized a church with five members, and now have a membership of forty five, mostly by conversion and baptism. We now have under erection a beautiful and commodious house of worship. This house is being built by the very meagre subscription of outside citizens, the great sacrifice of its poor membership, and, above all, the kind assistance of the Society,

which has already paid in one hundred dollars, and promises another hundred when the house is completed, without which we would not have commenced the work. To God be the glory and honor; to the Society our love and for them our prayer.

I stand at Woodward and look out on ten thousand square miles of waving harvest ready for the sickle, and no laborer save myself. Oh, how dull my scythe, and yet, "through Christ who strengtheneth me," I have mown down over a hundred sheaves and baptized nearly as many. I have just closed a meeting fifty miles south; many people live there, and they came for fifteen miles around to hear the Gospel; the Lord added fifty to the church. On my arrival home I found an urgent call to go a hundred miles north, and many calls between these—no railroads, and I have no conveyance. Oh, the Macedonian cries that fall on my ears and sadden my heart, saddening because I can't answer half of them. God bless our noble Society. It is doing all that is being done here. I would not forget those who are standing behind the Society with their money; noble men and noble women, God bless you. I wish I could take you all by the hand and lead you over the wide, wide field and let you hear the cries and see the demand. I believe you would go back home and send three times as much money on the same blessed mission of love and salvation; oh, the many that pay nothing! I feel sure that they do not know the need. I wish I could show them the many, many homes of poverty and want and inability to support the Gospel.

The Society is paying me \$200 per annum; without it I could not stay on the field, but with it I am enabled to feed those dearer to me than my own life.

The people came to this country because they were poor and homeless. They are not poor on account of any failure in the country. It is a good country, and I have no doubt there are hundreds of preachers in the East who would greatly benefit themselves by coming here, and they would find a wide spiritual field for labor. It is the general opinion that homes will be free here, and many a homeless preacher could be located. I could locate two or three now where they could preach, and their neighbors would build them a house

and open out their farm. I have been offered this at two places. If any preacher, desiring a home, will write me, I will do all I can for him. May God greatly bless us by sending more harvest hands.

Edmond.

BY IDA W. BELT, CLERK.

Our church was organized in May, 1890. The church building was dedicated May 6, 1894. We received \$300 from the Society to aid us in erecting a building valued at \$1,500. It is a comfortable building, large enough to seat nearly three hundred people. This church appreciates very highly the assistance of the Home Mission Society in our work. We regret that our progress has been so slow. During the last pastorate, which began November, 1895, twenty-seven have been received into the church, fourteen of these by baptism. We have organized a working Baptist Young People's Union. Our present membership of the church is thirty-eight. We are receiving from the Society \$200 a year. We believe the money is well invested in this field. The Territorial Normal is located here, making it an important field. This church has not had full time until the past year. Our contributions to missions during the past year, in proportion to our members, were the largest in the Association, yet we are all poor, and only seven men in the church; but we feel that the outlook is bright, when we take into consideration Oklahoma's good crops this season, and the prospect of several new members in the near future. It would be impossible for us to get along without the Society's aid, and can scarcely get along with the aid we receive.

Guthrie.

BY L. H. HOLT, MISSIONARY PASTOR.

The First Baptist Church, white, was organized Oct. 24, 1889, with fourteen members. March 1, 1890, Rev. J. S. Nasmith began work as pastor and served one year. During this time two lots were purchased and a meeting house begun, which was finished during the summer of 1891; dedicated Nov. 21, 1891. Rev. G. W. Taylor became pastor and served one and one-half



REV. L. H. HOLT.

years. Dr. C. E. W. Dobbs became pastor Nov. 5, 1893, and served eight months. Rev. L. H. Holt, the present pastor, entered upon work Nov. 1, 1894. Another lot was purchased and ground broken, early in 1895, for a new edifice, which was completed and dedicated June 28, 1896. It is the handsomest edifice in either territory, modern in all its appointments and conveniences, and cost, with furniture, the marvellously small sum of a little more than \$5 000. From the beginning of this work the Home Mission Society has given generous assistance. During the seven years the pastors have received nearly \$3,000 from the Society and \$1,000 from the Edifice Fund. The past three years the church has contributed \$135 to the Society and the present year has asked \$100 less appropriation, and hope to be self-sustaining in the near future. The church numbers 141 members.

Alva Mission.

BY REV. ISAAC PATTON.

We are still holding the fort here at Alva. We began work here in July, 1896. We have been moving along steadily. We now have a membership of thirty-five; a good Sabbath school. We are poor in the things of this world, but are trying to be rich in faith and good works. The Home Mission Society helped us last year \$150 on

salary. But for this timely aid we could not have remained on the field. We received some very kindly and substantial help from some of the Baptist Ladies' Aid Societies in the Northeastern States, for which we feel very thankful. In some way may it add to the treasures above.

We need a church home very much; we are planning to build as soon as possible. We hope the Home Mission Society will be able to help us some in building a mission chapel here at Alva. We are planning to buy lots to-day. We would like to be able in the near future to build the first Baptist church-home in the county. Think of it! A county fifty-eight by forty-eight miles, with a population of about twenty-five thousand, and not a Baptist church-house in it. Alva is the county seat of this (Woods) county; the land office is located here, and we shall soon have a Normal School built and supported by the Territory of Oklahoma. It is very important that we build a church-home here soon. Who is willing to help us? May the Great Head of the Church open some kind heart, who will be willing to help us through the American Baptist Home Mission Society. May God forever bless the Home Mission Society.

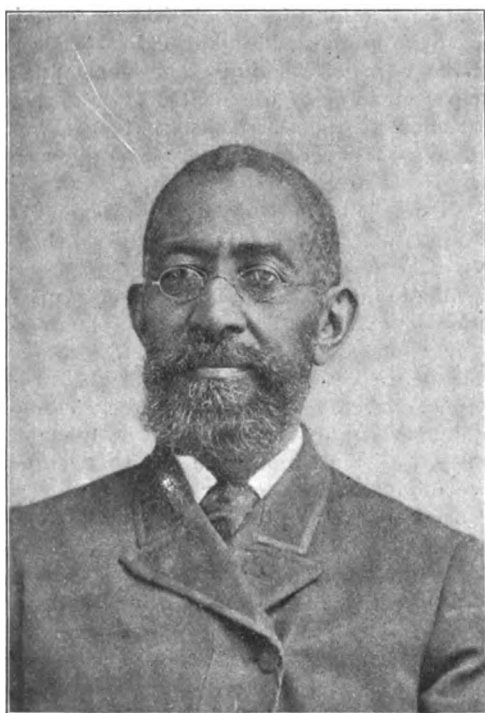
Missions Among the Colored People.

BY REV. J. W. DUNJEE, DISTRICT MISSIONARY.

Mt. Zion Church of Guthrie was organized by Rev. A. P. Jordan (its present pastor) with three members, about five years ago. The membership has grown to two hundred and seventy-six. With the aid of the Society and the unceasing energy of the pastor they have built the largest church owned by any Colored congregation in the territory.

At Langston (an exclusive Negro town of about 1,000 inhabitants) the last Legislature passed an act establishing a Colored Normal Industrial and Mechanical School, which will be a great blessing to the Colored population, who have been deprived of any means of higher training. The First Baptist church in Langston has just been completed by the aid of the Gift Fund—\$150. They have a fine corner lot 50x140, and have erected on it a good stone building.

At South Enid, in the Strip on the Rock



REV. J. W. DUNJER.

Island Railroad, our Colored Baptists have been aided with \$100 in the purchase of a good house, formerly owned by the white Baptist Church, Rev. S. S. Jones at that time pastor.

At Kingfisher the Pilgrim Rest Baptist Church has commenced a large house; the lot is paid for, the stone basement completed. They have a membership of 180. Rev. L. J. Dyke and myself have visited this point, and I think they ought to be the next to receive assistance; they have no pastor at present. The Society has paid about one thousand dollars per year in support of District and Missionary Pastors to look after the work among the Colored churches and to open new fields. Brother S. S. Jones has been recommended for the western part of the territory for this year at two hundred dollars, and Rev. H. P. Wigley in the North Central District at about two hundred dollars.

A general view of the field: It has been said by our newspapers and our best posted men that the Colored population of the territory is about 70,000. They are settled over the territory in communities where we can easily gather them into churches

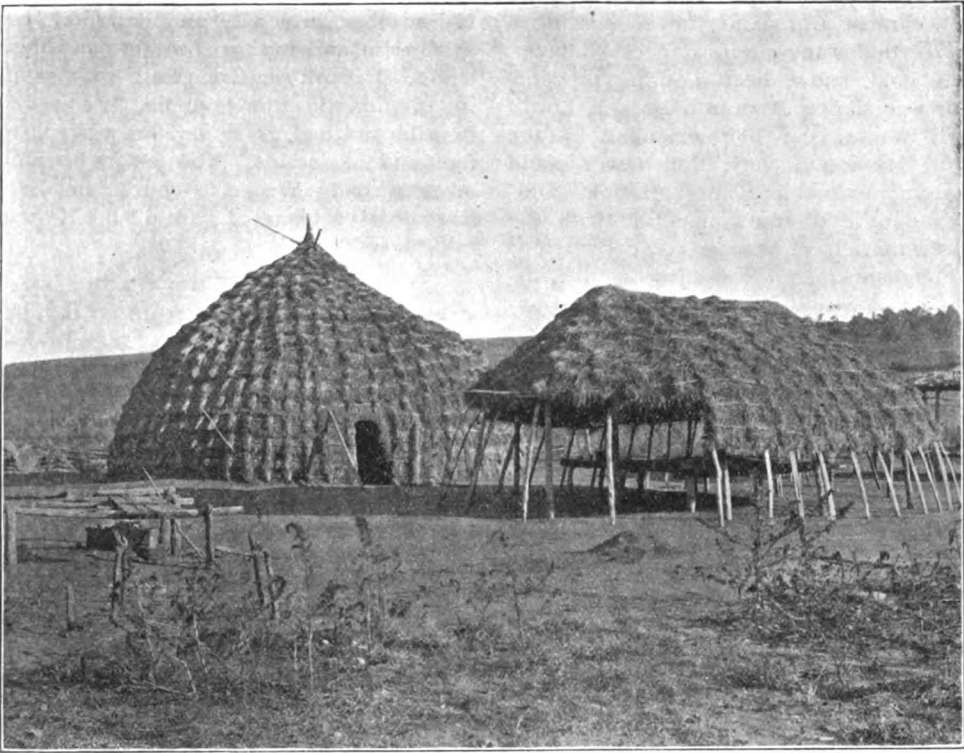
and schools. The exact number of communicants in our churches cannot be accurately obtained, but it is safe to say that we have nearly five thousand members. The Baptists number in nearly every town and hamlet in the territory about five to one to any other religious denomination.

One department of our work, a little out of the usual line, may be of interest: On commencing this work under the direction of the Society, four years ago, I found the people, ministers and Sunday-schools almost entirely destitute of religious reading. I informed Dr. T. J. Morgan of the fact; he requested friends, through the HOME MISSION MONTHLY, to send religious books and papers to me for distribution among the destitute families, preachers and Sunday-schools. By this means I have been able to give away many thousands of religious books, papers, Bibles and Testaments, which have been a great blessing to the people here. Our work has been greatly hindered for the last three years on account of the failure of crops and of droughts, but this year we have been blessed with one of the best crops ever



REV. A. P. JORDAN.

raised since the country was opened. When we commenced work here we had only one association for the whole territory; now we have four District Associations; one Territorial Convention of all the churches; one Territorial Sunday-school Convention, and one Woman's Con-



WICHITA GRASS HOUSE NEAR ANADARKO. (PLACE OF GHOST DANCE.)

vention. During the coming year we expect to be completely organized in every branch of our work. There has been a marked improvement in the character and efficiency of the ministers, and the Sunday-schools have greatly improved.

Wichita Baptist Mission.

REV. D. NOBLE CRANE, SUPERINTENDENT.

Its Origin.—Wichita Baptist Mission originated in a desire upon the part of the A. B. H. M. Society to evangelize the children of the Wichita and affiliated bands of Indians. Rev. G. W. Hicks was sent out as a student missionary from Baptist Indian University, 1887 and 1888, to these tribes. While here he, in consultation with Rev. J. S. Murrow, conceived the idea of establishing the school to give primary training to these children, and in this way reach them with the Bible. In 1890 the work was begun, and by 1893 two dormitories, one for boys and one for girls, and a chapel had been completed at a cost of \$1,700 or \$1,800. About this time Mr. Hicks was transferred to the

Kiowa field, and Rev. C. A. Perkins, of Normal, Ill., succeeded him. During his administration there were registered in the school as many as thirty-seven children. July, 1894, the writer succeeded Mr. Perkins, and the school has been full during the whole time, except the last school year, several of the children having been transferred to Government schools by the Agent.

The mission is situated on a quarter section of land donated by the Indians, and is all inclosed with good fences, dividing it into three parts, forty acres of which are in cultivation for the benefit of the mission. On this farm corn, hay, sugar cane, Kaffir corn, vegetables, chickens, milk and butter, etc., are produced in limited quantities. The children are taught all the duties pertaining to the farm, housekeeping, care of stock, use of tools, etc.

The chapel is 24 x 40 feet, boxed and ceiled throughout, at a cost of about \$500. There has been a membership of about one hundred Indians, but on account of the Ghost Dance and deaths by consumption among them, they do not number more

than seventy-five members now. They are very earnest Christians, never missing a service under any circumstances whatever. Rain, cold, snow, heat—nothing prevents their attendance at church on the Lord's day. But for the help extended by the Home Mission Society, they never could have maintained their organization. During the time of my connection with the school there have been eleven conversions and baptisms from the children in the mission. Three returned students from Government schools in the East have been baptised, and several have been reclaimed who were "backsliders." The missionary receives a salary of \$600 each year.

Elk Creek Mission—Among Kiowa Indians.

REV. G. W. HICKS, MISSIONARY.

Elk Creek Baptist Church was organized November 13, 1894, with eight members. Twenty-eight have since been added by baptism and two have been dismissed by letter, which gives us a membership of thirty-four. A few of these live on Sugar Creek, east of here. We have services every Sunday (except when the Indians are away); prayer meeting every Wednesday, missionary meeting every other Wednesday, and communion the first Sunday of every month.

Our members are poor. They are themselves supported in part by the Government, but they contribute willingly and heartily to the camp-meetings when they get their "grass money." We also make an offering the first Sunday in every month for missionary purposes or for benevolent objects.

The pastor is supported by the Home Mission Society at a salary of \$600 a year, and is a missionary as well as local pastor. The Society also provides an interpreter. The church worships in a neat chapel, 20 x 30 feet in size, built by the Home Mission Society at a cost of \$600. We are trying to teach the Indians that it is their duty to make an effort to return some of the money the Society has expended in giving a house of worship and a missionary, that they might have the Gospel and salvation. They appreciate it, and from time to time send small contributions to the Society.

Among our last converts was Lone Wolf's brother. Lone Wolf said: "I am so glad.

All my folks are now in the Jesus Road. My mother, my wife and daughter, my son's wife, and my two brothers and their wives. I thank our Great Father for sending missionaries to my people. We used to be wild and bad, going on the warpath to fight and take scalps. Now we are learning a better road. We go to church and hear the words of Jesus. I want all the Kiowas to be saved."

Comanche Mission.

BY REV. E. C. DEYO, MISSIONARY.

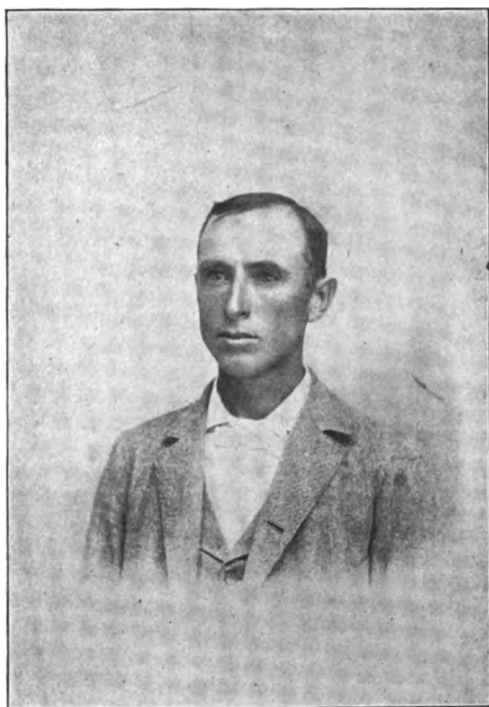
The Comanche Indian Reservation is that tract or portion of country which lies north of the Red River, south of the Wichita Mountains, west of Indian Territory and east of North Fork, containing about 140,000 acres. This is occupied by about 1,700 Comanches. They do not live in villages, but are scattered over nearly the whole reservation. If the people lived in villages as do some Indian tribes the work would be in some respects much easier and less expensive. Four years ago the Society established a mission about fifteen miles southwest from Fort Sill, where the writer with his wife has since been laboring. At the same time came Miss I. M. Schofield and two years later Miss L. H. Birkholz, sent by the Women's Society of Chicago.

The value of the work done by the Home Mission Society, even in the influence upon the general society of the communities in which missions are established, can never be known until we awake in His likeness and know as we are known. Here is being fought the same battle that has been fought over and over again. Good against evil. Right against wrong. The light of Christianity against the darkness of heathenism.

All the powers of darkness against God and His Christ. The battle is fierce now, but victory is sure, for He is fighting who is to trample all principalities and powers under His feet.

The work is steadily growing. During the first three years only one was baptized. During the fourth year five have been baptized, and more would have been but for the opposition of the chiefs and medicine men. In a well-organized community plans can be made for weeks or even months and be carried out successfully, but here it is

quite different. Last Wednesday I planned to visit a sick man immediately after dinner, but just as we finished a young man rode up to the mission and announced that some one was bringing a sick man for medical aid. They came in a few minutes. A small building to be used as a hospital is very much needed; with such a building the sick could be properly cared for; now they are exposed to all kinds of weather. The sick one was a very old man whom I had relieved three years ago. His brother also came to have his eyes treated. They had been very sore for seven months. There were seven people in the party. They soon had three tents pitched and are still here. This is the seventh day. Thursday more came bringing a boy who had a badly swollen face. Another tent was pitched. A heavy rain storm came, and as the tents are not much protection all took cold and thus recovery was retarded. Still all are doing well at the present writing. The right kind of food, properly prepared, is often as much needed as medicine.



REV. ROBERT HAMILTON.

Cheyennes and Arapahoes.

BY ROBERT HAMILTON, MISSIONARY.

When I came to Oklahoma in 1892 the Cheyennes and Arapahoes had just received their allotments, and the great flood of white settlers had spread over the prairies and settled up all the remaining lands. There were three thousand persons in the very heart of a populous community of Christian Americans, living in tepees and wigwams, dressing for most part as primitively as a hundred years ago, believing all the superstition, and practicing all the pagan rites which have ever characterized the North American Indians. Excepting the religious teaching given the young ones while at school, little or nothing was being done to point them to the Blessed Christ, or show them the right way.

The country developed rapidly. Churches sprang up on every side. The prairies resounded with sacred song and prayer, and from the hearthstone of many a cabin and dugout incense rose heavenward at the hour of morning or evening sacrifice. But these were not for poor Lo. He was too timid to enter the homes, and too shy or superstitious to enter the white man's house of worship. Besides, their limited knowl-

edge of the English language made intercourse with their white neighbors very difficult. In 1895 three years had made a marked difference in their surroundings. They had made considerable progress toward civilized life. They were beginning to plant crops and raise stock; some of them had exchanged their blankets for citizen's dress; a few were building houses; they gave promise of soon becoming a part of our future commonwealth. They were entering a transition period in which the old life must be left behind and a new life and habits entered upon. This seemed an opportune time for giving them the Gospel, as they would be more easily influenced than after their habits were formed and they became less dependent. I wrote the American Baptist Home Mission Society, hoping to interest it in them, and found it already contemplating work among them, and only waiting for such an opportunity as was now presented.

In July, 1895, I received a commission from the Society to labor among these two tribes, and at once set about the work. I traveled among them, visited their homes, sang, prayed, talked as opportunity offered, collecting them in groves along the streams



GROUP OF CHEYENNE INDIANS AT THE DEDICATION AT WATONGA, O. T.

on Sabbaths for worship, nursed their sick, buried their dead, united in marriage their lovers, and, in all things, held up Christ. When cold weather came on the Society sent us a tent, 16x24 feet, and many precious soul-stirring meetings were held within its canvas walls. In January fifteen professed faith in Christ, were baptized, and a church formed; soon as many more were added to them. Our present membership is about forty. We soon felt the need of a house of worship. Brother Dwight Spencer, of Indianapolis, Ind., District Secretary for the Wabash district, volunteered to secure the first one hundred dollars toward a chapel for this little church. The Sabbath schools in his district contributed one hundred and ten dollars; N. E. Barrett, of Three Rivers, Mass., contributed through the Home Mission Society ninety dollars. A location was selected; a deed to eight acres of land secured; the Society forwarded its check for four hundred and sixty dollars, and a neat, thoroughly furnished chapel stands a monument to the benevolent activity of the Society, and the Christ-like love of Baptist friends for the Indians.

This mission is located on Kingfisher Creek, along which live about one hundred and seventy Cheyennes.

Soon after I began work at the Kingfisher Mission I also began visiting Watonga, twenty-five miles farther west, on the north fork of the Canadian River. Much interest has been manifested by the Indians at that place, from time to time, as I have regularly visited them, holding services in the tent, at which fifty to one hundred attend. In December last an old chief, Spotted Crow, who had been a friend to the work, died, and, during his illness, he requested that two large trees in the grove near his house be made into lumber for a Jesus-house. Others heard of it and offered their timber, and we soon had enough for the framework for a chapel. The Society then made us a grant of four hundred and fifty dollars, with which we secured a site and erected a chapel 21x32. This gives promise of becoming a very fruitful field, as five or six hundred Indians belong in this district. Two missionaries of the Woman's Baptist Home Mission Society, of Chicago, were sent to this mission in the



A CHEYENNE HOPEFUL.

fall of 1896, and are doing excellent work. At Twelve-Mile Point, thirteen miles south of Kingfisher Mission, are living about seventy-five Cheyennes and as many Arapahoes; these we also visit monthly, and



CHAPEL AT WATONGA. O. T.

hope some day to establish a mission among them. The Society has expended

during the two and a quarter years of work on this field altogether two thousand one hundred and thirty-nine dollars.

1. Table showing amount of money spent for missionary purposes in Indian and Oklahoma Territories combined, from 1865 to 1890:

1865.....	\$100 00	1878.....	\$3,801 46
1866.....	755 53	1879.....	2,279 30
1867.....	1,685 40	1880.....	2,570 28
1868.....	905 19	1881.....	3,213 19
1869.....	1,450 00	1882.....	816 71
1870.....	1,500 00	1883.....	3,150 00
1871.....	725 00	1884.....	2,050 00
1872.....	900 00	1885.....	4,941 66
1873.....	700 00	1886.....	4,200 00
1874.....	600 00	1887.....	3,930 00
1875.....	1,312 50	1888.....	4,725 00
1876.....	2,983 81	1889.....	7,132 00
1877.....	5,582 12	1890.....	7,875 00

Total for the two territories before division..... \$67,884 15

2. Amount of missionary appropriations for Indian and Oklahoma Territories, separately, from 1890 to 1898:

INDIAN TERRITORY.		OKLAHOMA TERRITORY.	
1890-1.....	\$4,832 00	1890-1.....	\$2,700 00
1891-2.....	7,382 00	1891-2.....	3,000 00
1892-3.....	7,800 00	1892-3.....	5,200 00
1893-4.....	8,500 00	1893-4.....	6,400 00
1894-5.....	8,500 00	1894-5.....	8,580 00
1895-6.....	8,500 00	1895-6.....	8,580 00
1896-7.....	7,648 28	1896-7.....	8,903 33
1897-8.....	6,460 00	1897-8.....	8,338 00

Total... \$59,622 28 Total... \$51,701 33

Total for both territories..... \$111,323 61

Grand total..... \$179,207 76

INDIAN TERRITORY.

Work of the American Baptist Home Mission Society.

- *KEY.—1. Missionary aid given.
2. Church edifice help rendered.
3. Money expended in school work.

Chickasha Nation.

1	Ada,	1	Minco.
1-2	Ardmore.	1	Ninnekah.
1-2-3	Berwyn.	1	Paul's Valley.
1	Centre.	1-2	Purcell.
1-2	Chickasha.	1	Roff.
2	Chickasha	1	Rush Springs.
	(colored).	1-2	Ryan.

* See map in front.

1-2	Davis.	1	Terral.
1-2	Duncan,	2	Thackerville.
1	Fox.	1-2	Wynnewood.
1-2	Marlow.		

Cherokee Nation.

1	Alluwe.	1-2	Muldrow.
1-2-3	Baptist.	1-2	Nowata.
1	Baron Forks.	1	Oaks.
1	Bartlesville.	1	Pryor Creek.
1-2	Catoosa.	1	Rose.
1	Chelsea.	1-2	Sallisaw.
1-2	Claremore.	1	Spavinaw.
1	Cody's Bluff.	1	Stilwell.
1	Eagle.	1-2-3	Tahlequah.
1-2	Fairland.	1-2	Tahlequah (colored).
1	Female Seminary.	1	Vian.
2	Ft. Gibson.	1-2	Vinita.
2	Ft. Gibson (colored).	2	Vinita (colored).
1	Lightning Cr'k.	1-2	Webber's
1	Marble.		Fall

Choctaw Nation.

1-2-3	Antlers.	1	Ironbridge.
1-2-3	Atoka.	1-3	Jones' Farm.
1	Bengal.	1-2	Krebs.
1	Blaine.	1-2-3	Kulli-Inla.
1	Blue.	3	Lake West.
1-3	Boggy River.	1	Le Flore.
1-3	Brazil.	1	Lehigh.
1	Cache.	1-2	McAlester.
2	Caddo.	1	Maxey.
1	Cameron.	1-3	New Boggy
1	Caton.		Depot.
1-2	Coalgate.	1-2	Poteau.
1	Cowlington.	1	Redoak.
1	Doaksville.	1	Shawneetown.
1	Goodland.	1	Standley.
1	Goodwater.	1	Star.
1	Guertie.	1	Talihina.
1	Harris.	1	Walls.
-2	Hartshorne.	1	Wapanucka.
1	Hoyt.	1-2	Wister.

Creek Nation.

1-2-3	Bacone.	1-2	Muscogee
1	Broken Arrow.		(colored).
1	Choska.	1	Summit.
1	Clarksville.	1-3	Tallahossee
1-2	Eufala.		Mission.
1-2	Muscogee.	1	Tulsa.

1-2 Wagoner.**Seminole Nation.**

1-3	Emahaka.	1-2	Mekusukey.
2	Heliswa.	1-2	Sasakawa.

Peoria Nation.

1-2	Miami.	1	Peoria.
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Ottawa Reservation.

1 Pooler.

NOTE.—Hundreds of places have been visited by the General and District Missionaries, and large sections of country have been traveled over repeatedly by our missionaries, where there are no towns and no church organizations. Many country churches cannot be located on the map. All the points here indicated are towns, villages and places having post-offices.

OKLAHOMA TERRITORY.

Work of the American Baptist Home Mission Society.

*KEY —1. Missionary aid given.

2. Church edifice help rendered.

3. Money expended in school work.

1	Alva.	2	Langston.
1-2-3	Anadarko,	1	Lincoln.
	Kiowa and	1	Longwood.
	Comanche	1	Mangum.
	Reservation.	1-2	Marshall.
2	Blackwell.	1	Mustang.
1	Chandler.	1	Newkirk.
1-2	Choctaw.	1-2	Norman.
1	Columbia.	1-2	Okarche.
2	Douglas.	1-2	Oklahoma.
1	Dover.	1	Oklahoma (colored).
1	Eagle Chief.		
1-2	Edmond.	1-2	Omega.
1-2	El Reno.	1	Onyx.
1	Enid.	1-2	Perry.
1-2	Fort Sill.	1	Reno City.
1-2	Fort Sill,	1-2	Shawnee.
	Comanche Mis-	1	Sheridan.
	sion (Indian).	1-2	South Enid.
1-2	Guthrie.	1	Stillwater.
2	Guthrie (colored).	1-2	Tecumseh.
		1	Vernon.
1-2	Hennessey.	1-2	Watonga.
1-2	Kingfisher.	1-2	Watonga
1-2	Kingfisher		(Indian).
	(Indian).	1-2	Woodward.
1	Kingfisher	1-2	Yukon.
	(colored).		

NOTE.—Our missionaries have preached in many communities not noted on the map, in places where there are small churches, and also where there are no churches. I, myself, have visited many places not noted.

L. J. DYKE.

* See map in front.

**Gifts and Loans Made to Churches in
Indian Territory from the Church
Edifice Department.**

GIFTS.	
Annette.....	\$100 00
Antlers.....	400 00
Ardmore.....	400 00
Caddo.....	200 00
Catoosa.....	150 00
Chickasha.....	550 00
Church Lake.....	100 00
Claremore.....	250 00
Coalgate.....	100 00
Davis.....	300 00
Duncan.....	200 00
Eufala.....	500 00
Fairland.....	200 00
Krebs.....	200 00
Kulli-Inla.....	100 00
Lakeview.....	100 00
Marlow.....	300 00
Mays.....	100 00
Mekusukey.....	350 00
Miami.....	400 00
Muldrow.....	150 00
Muscogee.....	250 00
Nowata.....	100 00
Oak Grove.....	100 00
Old Baptist Mission.....	659 09
Peavine.....	100 00
Pilgrim Rest.....	50 00
Poteau.....	400 00
Purcell.....	400 00
Round Spring.....	738 96
Ryan.....	100 00
Sallisaw.....	150 00
Sa-Sak-wa.....	200 00
South McAlester.....	750 00
Tahlequah.....	1,062 17
Vintu.....	100 00
Wagoner.....	200 00
Webbers Falls.....	535 00
Wister.....	100 00
Wynnewood.....	150 00
Total.....	\$11,295 22

LOANS.

Ardmore.....	\$270 00
Atoka.....	500 00
Caddo.....	400 00
Coalgate.....	200 00
Hartshorne.....	250 00
Lake View.....	250 00
McAlester.....	400 00
Ryan.....	150 00

South McAlester.....	750 00
Thackerville.....	300 00
Total.....	\$3,470 00

**Gifts and Loans Made to Churches in
Oklahoma Territory from the
Church Edifice Department.**

GIFTS.	
Edmund.....	\$300 00
Elk Creek.....	500 00
El Reno.....	350 00
Guthrie (colored).....	150 00
Guthrie (First Church).....	1,000 00
Langston (colored).....	150 00
Marshall.....	100 00
Norman.....	350 00
Okarche.....	200 00
Oklahoma City.....	1,200 00
Omega.....	100 00
Rainy Mountain.....	500 00
Seay (German).....	200 00
Shawnee.....	500 00
Tecumseh.....	100 00
Watonga.....	400 00
Yukon.....	100 00
Total.....	\$6,300 00
LOANS.	
Guthrie.....	\$500 00
Oklahoma City.....	400 00
Total.....	\$900 00

List of missionaries and teachers under the appointment of the American Baptist Home Mission Society in Oklahoma and Indian Territories for the year 1897-98, showing the name and locality, nationality, church membership and salary paid by the Home Mission Society and the amount received from the field:

INDIAN TERRITORY.

Missionaries.		M. SOC. FIELD.	
WHITE.			
L. J. Dyke, General Missionary, Oklahoma and Indian Territories.....	\$1,100 & T. E.		
I. C. Atchley, Nowata.....	12 200	\$200	
D. J. Austin, Poteau, Wister and Cameron.....	43 50	400	
J. G. Brendel, Stilwell and Old Baptist Mission,	69 150	175	
T. F. Coe, Ryan.....	55 75	150	
John Crain, Antlers and Oak Grove.....	55 100	100	

W. M. Hays, Wagoner ..	26	300	150
H. T. Jones, Tulsa	83	100	100
J. L. Keller, Wynnewood and Davis.....	157	100	450
M. O. Keller, Muscogee..	75	300	550
R. T. Mansfield, Purcell..	35	200	200
J. P. Metcalf, Coalgate ..	49	50	150
J. H. Parker, Muldrow and Sallisaw.....	129	200	175
W. H. Shank, Claremore..	40	300	300
Cortez Stubblefield, Dun- can	150	150	150
J. M. Wheeler, Vinita	100	200	400
W. S. Wiley, Star	100	100	100
D. C. Yeargin, Krebs	68	100	125
		<hr/>	<hr/>
		\$3 775	\$3 875

INDIAN.

J. S. Murrow, General Mis- sionary, Oklahoma and Indian Territories.....		\$720	& T. E.
William Bird, Fourteen- Mile Creek and vicinity.	147	50	\$50
Wolf Coon, Flint	15	25	25
B. O. Field, Going Snake.	272	50	50
M. O. Field, Round Spring and vicinity.....	230	50	50
Alfred Folsom, Choctaw Nation.....		100	...
A. L. Lacie, Cherokee Na- tion		200	...
Josiah McClure, Choctaw Nation.....		100	...
Robert Owen, Caney Val- ley Church, Bartlesville	65	150	200
Daniel Rogers, Tahlequah.	54	300	500
C. J. K. Taylor, Alluwe ..	80	200	300
Johnson Spade, Going Snake	225	50	50
J. P. Thompson, Chicka- saws and Choctaws....		100	...
W. A. Treadwell, Choctaw Nation.....		450	...
I. S. Wright, Choctaw Na- tion		100	...
		<hr/>	<hr/>
		\$2,645	\$1,225

COLORED.

G. W. Hall, District Mis- sionary.....	\$200	\$300
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Teachers.

ATOKA BAPTIST ACADEMY.

E. H. Rishel, Principal.....	\$800 00
Ella M. Rishel.....	225 00

Mary N. Cain	400 00
Blanche Willis.....	400 00
Mary Horney.....	400 00
Lydia S. Piegrass.....	180 00
Lizzie S. Alden.....	400 00
J. V. Dawes.....	400 00
Mrs L. B. Dawes.....	120 00
	<hr/>
	\$3,325 00
CHEROKEE ACADEMY, TAHLEQUAH.	
Daniel Rogers, Superintendent...	*\$100 00
J. C. Park, Principal.....	700 00
Mrs. J. C. Park.....	400 00
Miss M. E. Miner	350 00
Miss F. M. Drake	222 23
	<hr/>
	\$1,772 23

INDIAN UNIVERSITY, BACONE.

J. H. Scott, President.....	\$1,000 00
George E. Myers.....	600 00
Florence M. Scott.....	450 00
Elizabeth B. Jacobus.....	450 00
Minnie M. Pratt.....	270 00
Annie Rathbun.....	300 00
Sadie E. Bonham.....	350 00
Elson Thayer.....	350 00
	<hr/>
	\$3,780 00

TOTAL—INDIAN TERRITORY.

	SOCIETY.	FIELD.
Missionaries.....	\$6,620 00	\$5 400 00
Teachers.....	8,877 23	.....
	<hr/>	<hr/>
	\$15,497 23	\$5,400 00

GRAND TOTAL—1897-1898.

	SOCIETY.	FIELD.
Oklahoma Territory,—		
Missionaries....	\$6,943 00	\$3,900 00
Teachers.....	1 000 00	.....
	<hr/>	<hr/>
Indian Territory—		
Missionaries....	6,620 00	5 400 00
Teachers.....	8 877 23	.....
	<hr/>	<hr/>
	\$23,440 23]	\$9 300 00

OKLAHOMA TERRITORY.

Missionaries.

	WHITE.	M.	SO.	FIELD.
William Anderson, Okla homa City.....	130	\$200	\$600	
P. B. Grant, Blackwell....	47	200	300	
L. H. Holt, Guthrie.....	143	400	600	

* In addition to salary as Missionary Pastor.

Job Ingram, Okarche Wa- tonga and Kingfisher....	113	400	300	Robert Hamilton, Cheyenne and Arapahoes.....	500	
F. L. King, Hennessey....	45	250	375	Interpreter.....	100	
Alex. Lawrence, Enid....	90	200	360			
H. B. McGee, Shawnee....	71	300	300			\$3,288
J. H. Moody, Mangum and vicinity.....	43	100	100	COLORED.		
C. W. Morrison, Yukon ...	46	150	100	J. W. Dunjee, Eastern Dis- trict.....	\$400	
I. C. Patton, Alva.....	38	125	125	S. S. Jones, Western Dis- trict.....	240	\$120
L. L. Smith, El Reno.....	50	250	300	H. P. Wigley, Central Dis- trict.....	240	120
J. W. Whatley, Woodward and vicinity.....	35	200	200		\$880	\$240
		\$2,775	\$3,660	Teachers.		
INDIAN.				Miss C. E. Taylor, Wichita Bap- tist Mission, Anadarko.....	\$400	
H. H. Clouse, Immanuel Mission.....		\$600		Miss Lizzie Moore, Wichita Baptist Mission, Anadarko.....	300	
Interpreter.....		72		Mrs. W. J. Rulison, Wichita Baptist Mission, Anadarko..	300	
D. N. Crane, Wichita Mis- sion.....	100	600			\$1,000	
Interpreter.....		72		TOTAL OKLA. TER. SOCIETY. FIELD.		
E. C. Deyo, Comanche Mission.....		600		Missionaries . .	\$6,943	\$3,900
Interpreter.....		72		Teachers.....	1,000	
G. W. Hicks, Elk Creek and vicinity.....		600				
Interpreter.....		72			\$7,943	\$3,900

AMOUNT EXPENDED IN INDIAN AND OKLAHOMA TERRITORIES BY THE AMERICAN BAPTIST HOME MISSION SOCIETY FOR EDUCATIONAL PURPOSES.

	INDIAN UNIVER- SITY.	TULLA- HASSEE MISSION SCHOOL.	CHEROKEE ACADEMY.	SEMINOLE ACADEMY.	CHOCTAW FREEDMEN.	ATOKEA ACADEMY.	WICHITA MISSION.	DAWES ACADEMY.
1881	\$500.00							
1882	1,260.26							
1883	2,269.64							
1884	4,662.25	\$870.31						
1885	15,877.50	25.00						
1886	10,015.44	1,761.92	\$531.00					
1887	3,682.29	1,670.24	1,202.35	\$225.68				
1888	5,065.83	1,918.66	1,026.57	491.98	\$244.88			
1889	7,849.76	1,880.00	880.00	1,404.52	256.01	\$1,350.00		
1890	5,127.77	1,982.50	592.80	1,283.00	349.48	3,714.57		
1891	5,741.69	2,487.50	503.23	1,390.00	662.45	3,392.28	\$410.00	
1892	4,940.01	725.00	864.67	1,213.58	375.00	2,092.59	550.00	
1893	4,238.31		1,426.16	1,168.31	38.88	2,282.50	383.32	\$1,666.65
1894	4,479.95		2,111.85	1,240.54		2,457.15	645.00	1,779.67
1895	4,299.44		2,409.91	1,835.00		2,013.84	1,045.50	1,495.74
1896	5,249.28		2,473.98	330.00		1,862.42	1,000.00	1,744.51
1897	5,059.15		1,255.03			1,824.92	1,018.00	1,252.36
1898	3,910.00		1,200.00			2,185.00	1,000.00	
	\$94,228.57	\$13,321.13	\$16,477.57	\$10,582.61	\$1,927.20	\$23,175.27	\$6,051.82	\$7,938.93

BOOK NOTICES.

ROMANS, AND I. AND II. CORINTHIANS. By Geo. W. Clark, D.D. 12mo, 425 pp. Price, \$1.25. American Baptist Publication Society, 1420 Chestnut Street, Philadelphia.

This volume is a new and revised edition of Dr. Clark's popular Commentary on the Epistles to the Romans and the Corinthians. It is based on a thorough and critical study of the original text, and gives in brief space a clear and trustworthy exposition of the great truths contained in this portion of the New Testament. Dr. Clark's treatment of the many important questions involved is fair and suggestive, and the book will be found especially helpful by the general reader and Sunday-school teacher, and by all who may not have the time and opportunity to consult the more extended Commentaries on these letters of Paul. The book is worthy of a better dress.

LEAVES FROM THE LIFE OF LYMAN JEWETT. By Finette Jewett. Price, 50 cents. American Baptist Publication Society, Philadelphia.

A delightful tribute to one of our most devoted, most successful missionaries, and an illustrated, attractive little volume for Sunday-school libraries and Young People's Societies. In her brief introduction Mrs. Waterbury expresses the wish that the book might be "the beginning of a series which should fire all our young people with zeal for the work of Christ throughout the world."

The longest article in the *American Monthly Review of Reviews* for March is on "The Rush to the Klondike." It was written by Mr. Sam Stone Bush and is illustrated with more than thirty photographs, a majority of which have never before been published, most of them having been taken by the author. Both text and pictures serve to tell in an unusually vivid way the things that thousands, east and west, are just now asking about—what the Klondike has in store for the intending settler or miner, and how it may be reached. This article is based on first-hand observation. The writer got his information coupled with hard knocks and wearying journeys over the Alaskan passes.

An essential characteristic of a good Sunday-school room is the easy division of the main floor into separate class rooms. It is always important that the whole school should be together at the opening and closing exercises, as well as at other times. It is equally important that a division into groups be made, and that each group should be entirely shut off from the others. Distracted teachers can prove only too well the truth of this statement.

The solution of the problem is found in Wilson's Rolling Partitions, which in a few moments will make a large audience room out of a dozen different class rooms, and as quickly change the latter back into the former.

It would be well for those interested to send to James G. Wilson for an illustrated catalogue. His office is at 74 West Twenty-third Street, New York, N. Y.

Home Mission Appointments.

"How shall they hear without a preacher? and how shall they preach, except they be sent?"—ROM. 10:14, 15.

IN FEBRUARY

The following appointments were made:

ARIZONA.

Rev. H. P. Aulick, Tucson.

CALIFORNIA.

Rev. T. J. Collins, Bakersfield.

" J. H. Scott, Fullerton.

" E. E. Tyson, Chinese, Los Angeles and vicinity,

COLORADO.

Rev. J. A. Goree, Bethlehem Ch., Colored, Pueblo.

" A. H. Law, Montrose.

" O. E. McCollum, Las Animas.

" David Reddick, North Side Ch., Denver.

" C. M. Reid, Anaconda.

" J. P. Robinson, Mt. Olivet Ch., Denver.

ILLINOIS.

Rev. J. A. Ohrn, Pilgrim Scand. Church, Chicago.

IOWA.

Rev. J. G. Johanson, Swedes, Sioux City.

" Amos Weaver, Immanuel Ch., Greenfield.

" C. G. Wright, Rolfe.

INDIAN TERRITORY.

Rev. H. R. Best, Chickasha.

" L. O. Hudson, Miami.

KANSAS.

Rev. J. H. Clemons, Dighton.

MASSACHUSETTS.

Rev. C. E. Johnson, General Missionary, Swedes.

MICHIGAN.

Rev. John Olander, Swedes, Grand Rapids.

MINNESOTA.

Rev. O. Engberg, Northeast Swede Association.

" A. O. Engblom, Northeast Swede Association.

" E. O. Olson, Northeast Swede Association.

" H. Olson, Northeast Swede Association.

" E. R. D. Hollensted, New Auburn.

NEBRASKA.

Rev. F. M. Williams, Acting General Missionary.

" S. D. Badger, Superior.

" J. H. Davis, State Evangelist.

" D. D. Haggard, Geneva.

" A. J. Shattuck, Loup City.

" G. W. Sheafor, McCook.

NEW MEXICO.

Rev. Wm. Pearce, East Las Vegas.

NEW YORK.

Rev. Leopold Cohn, Jews, Brooklyn.

" Yoshisuki Hiroki, Japanese, Brooklyn.

" Angelo Peruzzi, Italians, Buffalo.

OKLAHOMA TERRITORY.

Rev. E. I. Case, Edmond.

SOUTH CAROLINA.

Rev. J. R. Wilson, District Missionary, Colored.

WASHINGTON.

Rev. C. J. Granquist, Ferndale, New Whatcom and Delta.

" F. A. Gregory, Shelton.

" Nicholas Hayland, Swedes, Tacoma.

" O. L. Høien, Norwegians and Danes, Ballard and Rolling Bay.

" E. W. Lloyd, Chehalis.

WEST VIRGINIA.

Rev. M. A. Kelly, Virginia Avenue Church, Charleston.

The following teachers were appointed:

Roger Williams University, Nashville, Tenn., Miss Susan Harsh.

Chinese Mission School, San Francisco, Cal., Mrs. Ida M. Sterling.

Chinese Mission School, Butte, Mont., Mrs. J. Whitmore.

Financial Secretary Education Society, Georgia, Rev. F. M. Simmons, Madison, Ga.

Financial Secretary Education Society, Mississippi, Rev. R. J. Davis, Mississippi.

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.

NAME.	FIELD.	NO. BAP.
M. L. Rickman,	Hamilton and vicinity, Montana,	6
C. H. Schmidt,	Germans, Passaic, N. J.,	5
Henry Becker,	Germans, Detroit, Mich.,	5
Wilhelm Johnson,	Swedes, New Britain, Conn.,	5
J. O. Bental,	French, St. Anne, Ill.,	10
J. L. McCutcheon,	Morgantown, W. Va.,	11
O. R. Schroeder,	Germans, Platteville, Neb.,	5
Gustave Schunke,	Germans, Bethany, Ore.,	10
Jacob Kratt,	Germans, Portland, Ore.,	6
H. C. Lauter,	Mission of First German Ch., Chicago, Ill.,	6
D. W. Myhrman,	Swedes, Cambridge, Mass.,	9

Financial Statement for February.

MISSIONS AND EDUCATION.

Expended for the month,	\$26,675 06
Donations from Churches, Sunday-schools, and Individuals,	\$20,556 55
Legacies,	3,387 35
Interest and Dividends,	2,697 92
Income from Real Estate, etc.,	420 87
HOME MISSION MONTHLY,	444 45
Total for February,	\$27,507 14
Donations, Legacies, etc., from April 1, 1897, to February 1, 1898,	260,839 47
Total for eleven months,	\$288,346 61

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	\$139 35
Interest for Benevolent Fund,	1,341 76
Interest for Loan Fund,	557 57
	\$12,038 68
Donations, Legacies, etc., from April 1, 1897, to February 1, 1898,	8,549 58
	20,588 26

TRUST FUNDS.

Permanent and Annuity Funds,	\$7,115 62
Trust Funds received from April 1, 1897, to February 1, 1898,	40,331 36
	47,446 99
Total receipts for the present year,	\$356,381 86

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, \$109.55.

Augusta, First Ch.....	13 00
Fairfield Ch.....	6 86
Milo Ch.....	90
Hartland Ch.....	1 02

Dexter Ch.....	3 39
Rockland, Geo. M. Brainerd..	75 00
Buckfield Ch.....	2 00
Livermore Falls Ch.....	7 38

NEW HAMPSHIRE, \$2,815.28.

Antrim Ch.....	29 85
Newport Ch.....	11 33
East Weate, Mrs. E. C. Mer-	
riam.....	5 00
Wilton Ch.....	10 50
Greenville Ch.....	5 00

LEGACY.

Greenville, Estate of Adeliza	
A. R. Lund.....	2,253 60

VERMONT, \$7.70.

Shaftsbury Ch.....	3 00
B. Y. P. U.....	1 70
Johnson, Y. P. S. C. E.....	3 00

MASSACHUSETTS, \$2,582.35.

Greenfield Ch.....	5 54
Weymouth, First Ch.....	133 37

Sciota Ch.....	2 00
Granville Ch.....	113 51
Cordova Ch.....	32 79
B. Y. P. U.....	3 15
Roseville Ch.....	14 00
Mason City, Rev. M. B. Spring	21 00
Chicago, La Salle Ave. Ch.....	16 25
Memorial Ch.....	31 00
First Ch.....	79 19
Englewood B. Y. P. U.....	1 32
Millard Ave. Ch.....	10 48
Calvary Ch.....	18 00
Pullman Ch.....	2 05
Salem Ch.....	10 60
Charleston, Mrs. Sarah E. Ren-	5 00
nels.....	25 00
Berlin, Thos G. Mendenhall.....	5 00
Harrisburg, W. F. Scott.....	7 00
Clark's Chapel Ch.....	1 00
Whitehall, Rev B. F. Drake.....	25 00
Upper Alton, Mrs. S. J. Cole	5 00
Clark.....	5 00
Shelbyville, Benjamin Harves	47 00
Quincy, Vermont St. Ch.....	5 00
Waverly, Mrs. M. W. Rod-	85 00
gers.....	5 00
Fayette Ch.....	5 00
McLeansboro Ch.....	3 08
Westfield Ch.....	5 00
J. C. Goble.....	5 00
Mrs. Mary J. Goble.....	2 79
New Hope Ch.....	50 00
Upper Alton, Grace Cole.....	38 87
Urbana Ch.....	5 00
Y. P. S. C. E.....	5 00
Rev. J. F. Mills.....	5 00
Myra E. Clark.....	5 00
Prof. C. G. Hopkins.....	5 00
E. M. Knowlton.....	5 00
Rev. Wm. W. Greene.....	5 00
Centralia, H. T. Cunningham.....	5 00
Mrs. A. E. Pullm.....	1 02
*Chicago, Millard Ave. Ch.....	61 47
C. E. F. Chicago, Millard	
Ave. Ch.....	

LEGACY.

*For Richmond Theological	
Seminary, Va.....	
Yorkville, Estate of James	
McLellan.....	1,000 00

WISCONSIN, \$162.02.

Wauwatosa Ch.....	56 13
Bangor Ch.....	9 51
Fall River Ch.....	1 00
Janesville Ch.....	100 00
Sheboygan Ch.....	7 38
Weyauwega Ch.....	8 00

MINNESOTA, \$366.92.

Minneapolis, First Ch.....	300 00
Central Ch.....	5 00
Winona, First Ch.....	30 00
Garden City Ch.....	2 40
Long Prairie Ch.....	4 37
Carman Ch.....	10 60
St. Paul, Danish-Norwegian	
Ch.....	7 00
Hastings, First Ch.....	6 30
Richfield, First Ch.....	1 25

IOWA, \$1,074.97.

Farlin S. S.....	1 00
Woodbine Ch.....	3 00
Dow City Ch.....	3 00
Bloomfield, Dr. C. W. Heady	
(desig.).....	2 50
Blockley, Mission S. S.....	5 00
Toledo, B. Y. P. U.....	4 00
Woodward Ch.....	3 90
Linn Grove Ch.....	5 00
Clarinda Ch.....	6 45
S. S.....	2 92
Sheldon Ch.....	34 75
Vinton Ch.....	20 86
Jefferson Ch.....	12 75
Quasquon Ch.....	2 18
Grinnell Ch.....	15 00
Newell, Danish Ch.....	4 05
Correctionville Ch.....	15 55
B. Y. P. U.....	92
Juniors.....	53

Livermore Ch.....	1 70
Eddyville, B. Y. P. U. (desig.)	3 02
Matlock S. S. (desig.).....	55
West Mitchell S. S. (desig.).....	4 43
Hawarden S. S. (desig.).....	2 00
Waterloo, First S. S. (desig.)...	110 00
Ogden, People's S. S.....	3 50
For State Convention:	
Grand Junction, Coll. per	
Rev. A. C. Zellhoefer.....	166 12
Des Moines, Coll. per Rev.	
E. P. Bartlett.....	402 56
Atlantic, Coll. per Rev.	
Harry Ferguson.....	42 84
Waterloo, Coll. per Rev.	
M. J. Sigler.....	104 01
Columbus City, Coll. per	
Rev. J. M. Jones.....	81 88
Burlington, Walnut St. Ch.....	50
Le Mars Ch.....	12 30

INDIAN TERRITORY, \$92.00.

Kansas, Long Prairie Ch.....	2 00
Emabaka, Mission School.....	65 00
Atoka, Rev. J. S. Murrow,	
D.D.....	20 00
Blanche Willis.....	5 00

OKLAHOMA TER., \$25.00.

Pawnee, C. W. Goodman.....	10 00
Anadarko, Charlotte E. Taylor.....	5 00
Fort Sill, Rev. and Mrs. E. C.	
Deyo.....	20 00

KANSAS, \$252.10.

Penfield Ch.....	3 00
Garlington, C. Tefft.....	12 00
Chanute, Swedish Ladies' Soc.	
Medicine Lodge, Mrs. A. E.	
Chandler.....	1 66
Pleasant Vale Ch.....	5 33
Cherryvale Ch.....	8 07
Cato Ch.....	3 55
Hutchinson Ch.....	4 53
S. S.....	4 47
Wichita, First Ch.....	3 25
Brownell Ch.....	1 50
Burden Ch.....	17 00
Ottawa, First Ch.....	56 93
Derby Ch.....	5 50
Lorena Ch.....	1 00
Mound Valley Ch.....	14 31
William Wilson.....	100 00

NEBRASKA, \$287.77.

Humboldt Ch.....	3 00
Beatrice Ch.....	19 65
Fairbury Ch.....	5 00
Wahoo, Swede Ch.....	6 78
Alma Ch.....	2 57
Hebron Ch.....	9 10
McCook Ch.....	13 55
Norman Ch.....	5 00
For State Convention:	
Jamestown Ch.....	10 00
Norfolk Ch.....	3 50
Nelson Ch.....	2 49
Hebron Ch.....	85
Burchard Ch.....	1 05
Tate Ch.....	85
Bethel Ch.....	1 07
Carroll Ch.....	2 28
Wayne Ch.....	5 00
Bancroft Ch.....	9 32
Lincoln, Coll. per Rev. F.	
M. Williams.....	193 71

NORTH DAKOTA, \$18.00.

Minto, Y. P. S. C. E.....	1 25
For State Convention:	
Fargo, Coll. per Rev. W. L.	
Van Horn.....	16 75

SOUTH DAKOTA, \$4.25.

Sioux Falls, First Ch.....	2 25
Clark, Mrs. M. Smith.....	1 00
For State Convention:	
Hot Springs, Junior B. Y.	
P. U.....	1 00

COLORADO, \$344.62.

For State Convention:	
Denver, Coll. per Rev. D.	
D. Proper.....	315 62
Pueblo, Rev. J. A. Hay-	
craft.....	2 00
Colorado Springs, Rev. W.	
E. Gladden.....	2 00
Rocky Ford, First Ch.....	12 50
Saguache, T. T. Martin.....	12 50

NEW MEXICO, \$22.06.

Hageman Ch.....	2 10
Eddy Ch.....	4 11
Albuquerque, Rev. D. Y. Bag-	
by.....	3 50
Weed Ch.....	12 35

CALIFORNIA, \$739.50.

For State Convention No. Dist.:	
San Jose, Emmanuel Ch.....	19 00
Palo Alto, First Ch.....	15 00
Mountain View, Memorial.	
Towle, First Ch.....	12 25
Christian Valley Ch.....	18 00
Grand Island Ch.....	5 00
Arbuckle Ch.....	28 45
Lindsay Ch.....	11 50
Lakeport Ch.....	7 00
Kelseyville Ch.....	20 00
Willetts, Mrs. E. P. Vining	
Exeter Ch.....	14 00
Oakland, Collection per	
Rev. Robert Whitaker.....	25 00
W. H. Latourette.....	6 00
Eureka Ch.....	113 30
Ladies' Aid Society.....	383 69
Rev. T. H. Stephens.....	7 25
Watsonville, Collection per	
Rev. P. Petersen.....	5 00
Gowrie, Collection per	
Rev. C. J. Almquist.....	35 31

OREGON, \$505.32.

State Convention.....	497 32
Baker City, Ada Canaday.....	5 00
Portland, Rev. H. B. Turner..	
	3 00

WASHINGTON, \$8.00.

Steilacoom, Mrs. Nancy West-	
on.....	8 00

GENERAL MISS. SOCIETY OF
GER. BAPTIST CHURCHES,
\$1,600.00.WOM'S AM. BAPTIST HOME
MISS. SOC., \$2,195.47.

For Teachers in Schools:	
Roger Williams Univ., Tenn..	50 00
Spelman Seminary, Ga.....	937 50
Mather School, S. C.....	87 50
Hartshorn Mem'l Coll., Va.....	212 50
Wayland Seminary, D. C.....	50 00
Arkansas Bapt. Coll., Ark.....	50 00
Jackson Coll. Miss., La.....	100 00
Coleman Academy, La.....	62 50
Houston Academy, Tex.....	25 00
Waters Normal Inst., N. C.....	75 00
State University, Ky.....	44 44
Indian University, I. T.....	30 00
Atoka Academy, I. T.....	88 88
Wichita Academy, O. T.....	70 00
Provo, Utah.....	78 00
Fresno, Cal.....	53 33
Sacramento, Cal.....	40 00
Butte, Mon.....	25 00
Velalde, N. M.....	60 00
Mexican Schools.....	55 82

Total..... \$24,083.25

HOME MISSION MONTHLY.... 444 45

PERMANENT TRUST FUNDS
\$100.00.Newton Centre, Mass., Mrs.
E. M. Hills..... 100 00

**CONDITIONAL and ANNUITY
FUNDS, \$7,015.68.**

Hamilton, N. Y., Harriet W. Onderdonk.....	5,000 00
Palmyra, N. Y., Cornelia Sawyer ..	1,000 00
Orleans Co., N. Y., A. Friend.	300 00
New York, N. Y., J. B. Simmons Fund.....	31 63
Northford, Conn., Hannah Linsley.....	684 00

**CHURCH EDIFICE BENEVO-
LENT FUND, \$571.85.**

Chicago, Ill., Income from Wayman Property.....	571 35
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**WILLIAM P. PLANT, Asst Treasurer,
111 FIFTH AVE.**

**DONATIONS RECEIVED AT
INSTITUTIONS.**

For Indian University, I. T.:

IOWA.

Randolph Valley View Mission Society.....	10 00
Strahan, Ladies' Society.....	6 00

**For Richmond Theological Seminary,
Va.:**

VIRGINIA.

Richmond, W. H. Stokes.....	25 00
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MASSACHUSETTS.

Watertown S. S.....	50 00
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For Bible and Normal Inst., Tenn.:

TENNESSEE.

Memphis, Tabernacle Ch.....	4 30
St. John's Ch.....	2 42
Midde St. Ch.....	1 75
Students in Bible and Normal Institute.....	2 87
Missionary Training Class	2 65
Rev. M. C. Williams.....	1 40
Woman's Bible Band Assn. of West Tennessee.....	20 00
Stanton, Mt. Zion Ch.....	1 00

For Hartshorn Memorial College, Va.:

MASSACHUSETTS.

Hyde Park, Miss Clara A. Holtham.....	10 00
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MAINE.

Bath, Miss Jennie Lamont....	90
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VIRGINIA.

West Norfolk, John W. Copeland	25 00
Richmond, Rev. L. B. Tefft..	4 40

For Spelman Seminary, Ga.:

MASSACHUSETTS.

Boston, Mrs. M. C. Reynolds.	1 00
W. A. B. H. M. S.....	25 00

PENNSYLVANIA.

North East, The Independent Society of Baptists.....	3 00
Altoona, First S. S.....	7 00

GEORGIA.

Savannah, Mrs. Nancy Gibbons.....	75
Atlanta, Miss E. V. Griffin ..	15 00

CALIFORNIA.

Westminster, Mrs. Mary E. Case.....	25 00
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NEW YORK.

Rochester, Lake Ave. Ch., Barrett Memorial Class : For New Hospital Building.	20 52
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For Shaw University, N. C.:

MASSACHUSETTS.

Fall River, Brownell St. S. S.	3 50
Springfield, Highland Ch. Y. P. S. C. E.....	5 00
Worcester, Pleasant St. S. S.	50 00

NEW YORK.

Hornellsville, Father Light's Society, First Ch	50
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NORTH CAROLINA.

Rolesville, New Bedford Ch...	1 50
Raleigh, Medical and Pharmaceutical Mission Society of Shaw University.....	7 00
Mr. and Mrs. C. F. Meserve	25 00

MAINE.

Milo, F. W. Hamlin.....	50 00
Portland, Frank Dudley.....	5 00

SOUTH CAROLINA.

Anderson, Rocky River Assn ..	9 00
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For Benedict College, S. C.:

SOUTH CAROLINA.

Branchville, Free Gift S. S....	1 70
Orangeburg, Free Gift Union.	5 00
Mt. Pisgah Union.....	1 45
New Shady Grove S. S.....	75
Union No. 2, Enoree Assn....	2 00
Morris Chapel S. S.....	2 00
St. Matthew's and Santee Missionary Union.....	1 25
Bethlehem Union.....	20 15
Rocky River Assn., Union No. 1.....	10 00
Midway, Coll. per Miss Emma Simpson.....	2 75

NEW YORK.

Albion, Rev. A. C. Barrell....	50 00
Brooklyn, Geo. B. Forrester...	15 00

MASSACHUSETTS.

Pittsfield, Morningside Ch. C. E. S.....	5 00
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For Coleman Academy, La.:

LOUISIANA.

Gibbsland, District of North-west Assn.....	9 30
Homer, St. John's Ch.....	3 00
J. H. Lewis.....	50
Liberty Hill, District of North Louisiana Assn.....	1 35
S. L. Moore.....	1 00
E. L. Philip.....	1 00
C. M. McNeal.....	2 50
Vernon, N. M. Jackson.....	1 00
Shreveport, Mr. Lee.....	50
Frisson's Mill, E. M. Giliard...	25
Manfield, Jerry Scott.....	25
Cargilo, Mary Thornton.....	40
Taylor, C. M. Mitchell.....	50
Arcadia, J. S. Scott.....	3 00
Mulberry, P. P. King.....	2 00
Keachi, B. G. Hewitte and R. J. Brown.....	3 00
Simsboro, J. H. Harris.....	50
Mulberry, Friendship Ch.....	2 00

Donations of Clothing, Etc.

Fitchburg, Mass., L. H. M. S. of First Church, box to Kansas, \$50.
Stonington, Conn., H. M. S. of First Church, box and cash to Indian Territory, \$51.

New Rochelle, N. Y., Wom. Miss. Soc., two barrels to Colorado, \$58.54.

New York City, N. Y., Wom. Soc. of Fifth Ave. Church, barrel to Oklahoma Territory.

Rochester, N. Y., W. M. C. of Park Ave. Church, two barrels to Nebraska and Wisconsin, \$140.

Dayton, O., "Three Friends," overcoat to Wyoming, \$16.90.

To Benedict College, Columbia, S. C. Spencer, N. Y., Ladies' Miss'y Soc., one barrel.

To Shaw University, Raleigh, N. C. Brockton, Mass., Father Light's Circle

Campbell Church, one box, \$10. Cambridge, Mass., Woman's Miss'y

Soc., one barrel, \$40. Peabody, Mass., Midget School, one

barrel, \$20. Springfield, Mass., W. H. M. S. State

St. Church, two barrels, \$20. Providence, R. I., King's Daughters

Circle, Union Church, one barrel, \$15.

Warren, R. I., Y. P. S. C. E., one barrel, \$12.

To Spelman Seminary, Atlanta, Ga. Amesbury, Mass., Y. P. S. C. E., \$7.

A Friend, \$7. Woman's Soc., \$3.

Boston, Mass., A Friend, \$1. W. A. B. H. M. S., \$25.

Southbridge, Mass., A Friend, \$16. Wollaston, Mass., A Friend, \$7.

Worcester, Mass., A Friend, \$7. Rochester, N. Y., Barrett Mem. Class

of Lake Ave. Church, \$20.52.

Total to March 12, 1898, \$526.96.
Total for year, \$6,943.80.

THE BAPTIST HOME * MISSION * MONTHLY.

VOL. XX.

MAY, 1898.

No. 5.

* * EDITORIAL. * *

We publish, in addition to the reports of General and District Missionaries and Educational Agents, the opinion of some prominent Negro Baptists regarding the general idea of co-operation between whites and negroes in missionary educational work. We invite special attention to their statements.

The American Baptist Home Mission Society closed one of its most successful year's work, March 31, 1898. From all parts of its vast field comes news of earnest labors and rich harvests. Its great army of workers is full of courage and hope, and has already entered upon the new year with zeal and confidence. The work in which they are engaged is one well calculated to call into exercise their noblest activities. Every successful worker has an abundant reward, not always to be sure in gold and silver, but in treasures that shall abide when gold and silver cease to pass current.

The Society closed the year with a debt of a little less than \$14,000, which, while a matter to be regretted, is not one which will seriously embarrass it. Meantime it added to its permanent Trust Funds more than \$16,000. If this amount had come into the treasury undesignated, and had been available for current expenses, there would have been a surplus in the treasury. As it is, the interest on this sum will more than pay the interest on the debt till that good time in the near future when the debt shall be wiped out. More than \$60,000, net, were added to the

Annuity Fund during the year. Now for a strong pull, a steady pull, and a pull all together, that the new year upon which we have entered may be the best in all the Society's history.

The graduating exercises of the Schools of Pharmacy, Medicine, and Law, connected with Shaw University, passed off with great *éclat*. The President and the graduating classes appeared in university caps and gowns. President Butler, of Colby University, delivered a scholarly and beautiful address on "The Functions of a College and the Influence of the College upon Society." President Butler expressed himself not only highly gratified but greatly surprised at the admirable location, equipment, management, spirit, and value of the University.

EDUCATIONAL CO-OPERATION.

It has not been found practicable to put into operation in all the States the general plan of co-operation in both missionary and educational work. This plan extends at present only to Virginia, North and South Carolina, Alabama, Kentucky, and Missouri. Owing to peculiar circumstances, it has been thought wise in several of the States for the Home Mission Society to enter into direct co-operation with the Negro State Conventions in the prosecution of distinctively educational work. This plan is now actively prosecuted in Virginia, Tennessee, Georgia, and Mississippi, and it is hoped will soon be in Texas.

INDIAN MISSIONARY MEETINGS.

Arrangements have been made for about fifty-five meetings, principally in Eastern cities, in the interest of our work among the wild tribes in Oklahoma. The first meeting was held at Pittsburg, April 7th, of which Dr. L. C. Barnes says: "It was one of the best and most helpful services held here in a long time, the house being crowded to hear them." At the Madison Avenue, and Fifth Avenue, and other churches in New York City and vicinity, the meetings have been profoundly interesting.

Rev. N. B. Rairden, Superintendent of Missions for the Central West, including Indian Territory and Oklahoma, has given much personal attention to our work among these Indians, and has brought three of them with him to tell what a great change has been wrought. These Indians are full-blood, and represent fairly the tribes to which they belong. Chief Lone Wolf has been a leader of the hostile Kiowas for many years. It was he who led the last hostile demonstration of his tribe in Oklahoma against the United States Government. In June, 1896, he was converted at the Elk Creek Baptist Mission, and has been a consistent Christian ever since.

Chief Buffalo Meat was for twenty-four years the war chief of the tribe, a leader among his people and a foe of the Government. He spent three years in Florida as a prisoner, under arrest by the Federal authorities. Six months ago he was converted at the Kingfisher Baptist Mission, and seems happy in his new faith. Samuel A-ha-tone was converted July, 1894. He has spent several years at the Educational Home in Philadelphia, and is an intelligent young Indian.

The mission to the Kiowas was organized five years ago. Now two churches have been established, with an aggregate membership of about 200. The mission to the Cheyennes was established July, 1895, and has two churches with about 40 converts.

CO-OPERATION IN THE SOUTHERN STATES.

For the benefit of those who do not recall the facts, we again state that the American Baptist Home Mission Society, the Home Mission Board of the Southern Baptist Convention, and each white and each colored State Convention of several Southern States have joined hands in work among the colored people, in accordance with the terms of a carefully prepared plan of co-operation. According to the size of the Negro population in these States, there are from two to four missionaries in each, who have their appointed districts, one of the number being General Missionary for the entire State. All parties there agreed to co-operate for a term of three years, when the question of its continuance, with possibly some modifications suggested by experience, will be considered. In case the benefits of the plan are very manifest, it is quite probable that the good work will go on indefinitely, for three years is but the beginning of the long process that is required for radical and permanent changes for the better. To overcome inertia and start the machine is important, but after all is of little value unless the steam is kept up and its power applied to accelerate the movement.

Some one has remarked that "more of the genius of progressiveness is needed to conduct beginnings to completion, to spread the motive, and to confirm the purpose of the improvement, than was required to start the original movement. It is good for us to remind ourselves that the later the stages of progress, the more minute are the elements out of which the next visible change must be composed, and the more intense and intelligent and patient must be the effort to produce the transformation." And it might be added that real progress is not always measurable by columns of figures and by other visible results.

In North Carolina and Alabama two years of co-operation ended last fall; in South Carolina and Virginia two years will

end in May and June; in Missouri and Kentucky this is the first year. The missionaries themselves who are continually among their people, and also in frequent contact with leading white Baptists of these States, ought to be, as we believe they are, the best judges of the value of this plan of co-operation. Hence we present some of their views on the subject.

The report of the Board to the Convention says: "The work of co-operation has been prosecuted with much earnestness and zeal by all the brethren in the various districts. Its influences are felt everywhere. The institutes have been especially spiritual and edifying. As an evidence of the eagerness for institutes to be held in many places, the brethren have been compelled to hold mass-meetings conducted similarly to satisfy the demands. Could those who have so generously contributed to this work hear the many testimonials expressive of the gratification felt by the people, they would feel fully repaid for their generosity. If our institute work did no more than bring the brethren in the ministry in close touch with each other, that of itself would pay for the time and means spent in the work. They are not only doing this, but

A Wonderful Improvement

and development is manifest among them. From these institutes they catch an inspiration which is noticeable to the congregations, and it is often said: 'Our pastor preaches better now than ever.' He receives new ideas and new inspiration for study and preparation.

"During the year 45 Institutes were held with an aggregate of 152 colored lecturers and 70 white lecturers. There were 660 ministers in attendance and 31,600 aggregate general attendance. Much praise is due the lecturers, white and colored, for their valuable services both in the character of their lectures and in many instances for their own personal contributions in our collections. The attendance of the laity has been remarkable, and much interest is manifest among them. This is a

hopeful sign, for if they are awakened to the needs of the pulpit they will not rest until their pulpits are filled by our very best men.

"Credit should also be given our missionaries for the larger attendance and better quality of students in our schools. Whereas in previous years men of other churches, agents, and teachers of other denominational institutions would go into our families and select our brightest and most promising boys and girls, our missionaries and persons whom they have stirred have secured many of these for our own schools, and to-day not less than 1,400 are in our schools taking academic and higher courses of study."

Demanding Better Things.

The people of the Southwestern District are being helped very much by the "New Era Institutes"; they see it differently now from the way they saw it in its incipency, especially the churches in the rural parts of the district. They regarded it at first as a newly-invented scheme to take advantage of their liberality, as had been done by a false-hearted itinerant ministry sweeping through this section disguised as evangelists, claiming to be sent out to do missionary work, but who proved themselves to be thieves and robbers. The missionary, under the plan of co-operation in this district, spares no pains in advising the people to seek proper information concerning strange ministers. We feel quite sure, if the co-operative work continues much longer, it will rid this district of disturbances by such roving ministers, because the people are demanding better things.

The New Era Institute has brought the white and colored ministers in closer brotherhood than anything that has ever been instituted in this country. The white ministers are made to feel that their service rendered in our behalf is not in vain; they have said, "The people are becoming more interested in the work."

The New Era Institute is helpful to our ministers; to those that have theological training, and to those that have not. We pray for the continuation of this co-operative work. Our people have just begun to see that the plan of co-operation is a work of true benevolence. It

is destined to help our people along every line that is right and good. The people in this district are very poor; they are tobacco growers, and have but little money until their crops are housed. They never pay their pastors in full until they sell their tobacco in the fall of the year. We are trying to get our people to show their appreciation of the plan of co-operation by giving all they can for our work in the State, and I believe if this work continues they will do so.

REV. F. P. SAUNDERS,
District Missionary, Lynchburg, Va.

Just What Our People Need.

The plan of co-operation is just what our people need and a blessing to them. The subjects of the lectures at the Institutes contain the information they ought to have. Very few of them know anything about these subjects. They know nothing about the mission of the church on earth. So most of them are learning things in our Institutes they have never known before. That is true of some pastors also. They have the wrong idea of missions. Our work has a tendency to unify our people, and many of them are beginning to see things differently. I think there will be no trouble in getting the churches to do when they understand their duty.

Very few of them understand the plan of co-operation as yet. It is hard to get them to know it, as so few read our religious papers, but they depend solely upon their leaders for their information on religious matters.

The desire for better preaching is on the increase in a number of our churches. The people are getting a higher conception as to what is real preaching, and that which many of them called good preaching ten years ago will not suit now.

The ministers who attended our Institutes were favorably impressed and greatly benefited by the lectures. They see the need of harder study. I find most of them have very few books, and these generally are of very little account. They get such a small salary, they are not able to buy the books they need. Some asked me for copies of the Plan of Co operation; they want to use the list of lectures as a guide in their course of study. It is improving the people who are looking forward with a great

deal of interest to the fourth session. I think we will improve our work if we spend much of our time next summer in visiting the district associations, by which we can reach those ministers who have not attended our Institute.

I do not know what would be the consequence if the plan were discontinued, but I know there would be a great deal of disappointment all over my district, and the hope of the benefits we expect to receive from it will come to naught. This is a work which requires a great deal of time and patience to accomplish very much among our people.

REV. WILLIAM COUSINS,
District Missionary, Lynchburg, Va.

Benefits of the Plan of Co-operation.

Having labored in this part of the State for nearly two years as District Missionary under the co-operation plan, from what I have seen there is no agency or plan that could have been devised with a greater tendency to unify our people and make them feel that the Baptists, both North and South, white and colored, are one large family. The lectures and contact with the best brain of both races have had a most telling effect, in that they have awakened a desire for nobler living, a deeper interest in all of our State work, a greater willingness to contribute toward its support, and an urgent demand for better preaching.

Concerning the Institutes and their effect upon preachers it may be said that at first they were not as attentive as we had hoped, due greatly to the fact that the Institute was a new thing, and most of the preachers thought they would be publicly examined and their limited amount of knowledge displayed; but that was only true at our first Institute. Always after that they anxiously awaited the next Institute, manifesting great desire to be better prepared to preach the Word of God; and full of praise for the Baptists, both North and South, white and colored, for the New Era Institute.

The question has been asked by many, "Should this plan be continued?" I say "Yes, by all means."

1st. Because there are so many men in the pulpits who are not prepared to lead, who are willing to accept the benefits to be derived under the plan; and

2nd. Because there is no better way to

make the members of the churches understand the kind of men they should have as leaders, and how to get such men.

3rd. Because we may hope to bring all of those thirty odd associations in sympathy with our State work ; and

4th. Because our General Missionary, Rev. P. S. Lewis, notwithstanding his missionary zeal, education, and Christian life, has been in the work too short a time to accomplish one-half as much this year as we might expect by continuing the plan another year.

Let me say, in conclusion, if those who have made possible the plan of co-operation could only hear the words of praise and thanks from a grateful people for the New Era Institute, they would feel they were sufficiently paid for their great sacrifice in doing so much for the race.

REV. H. P. WEEDEN,

District Missionary for Northern Virginia.

Increased Offerings.

Co-operation between the American Baptist Home Mission Society and Conventions the general purpose of which is to educate, train, discipline, and awaken a deep spiritual interest in the churches by Institutes in which subjects are discussed for the good of the masses. This plan has proven itself adequate for the task. The results are wonderful. The people from the seashore to the mountains in North Carolina are awakened as never before on the subject of missions home and foreign, Christian education, offerings and general church work. There is a great stirring in the camps of Israel. Many ministers with limited advantages are better versed in theology and the preparation and delivery of a sermon by having attended the New Era Institutes, and are loud in their praise of them. The missionaries and lecturers, too, are developing wonderfully along these lines. The writer speaks from experience, as he has attended wellnigh all the Institutes held in the Western District, as a lecturer. That these plans of co-operation will aid in the development of self-help, self-direction, may be clearly seen from the increased offerings of our people. The Baptist Educational and Missionary Convention of North Carolina raised more money and manifested more interest in Shaw University and ministerial education and missions at its last session, October, 1897, than at any previous session in its history. And our

Board reports that we have not only raised our proportion, but have a surplus on hand which has enabled the Board not only to pay the missionaries employed under the plan of co-operation, but they have employed local missionaries for a portion of each year in every section of the State. Further, that the local missionary force employed and paid from the surplus offering of our people inspired by this God-sent co-operative movement, is larger than ever before.

Self-direction : The colored Baptists of North Carolina have long felt the great and growing need of a paper through which they could speak to the world and inspire their own ranks to nobler things, and sighed over the departing hope of its reality. But co-operation has brought to light and life that beautiful little sheet, the *Baptist Sentinel*, that is so much like an oasis in a desert ; we intend it shall live long and visit its friends.

Having therefore no idea in mind as to how the present plans could be modified for better results, my earnest prayer to God for the Home Mission Society and Conventions concerned is, that they be continued in this State and extended to others as far as possible.

REV. S. H. WITHERSPOON,
Greensboro, N. C.

Fields and their Tillage.

In a work that is so broad in its scope, designed to reach all of our people, the plans of which are so novel, it is not easy to estimate accurately its benefits to the people. If co-operation means anything as I understand it does, it means to bring into some systematic and organic form, for the general uplift of the people and especially the Baptist denomination, the cause and its object, so that all can exert some force, in a concerted way, to this end. But the field for operation is as variegated as the meadow smiling with daisies, buttercups and lilies. There are church communities where, from the leader down, all have more or less enjoyed the benefits and influence of some good school, and being informed of this great movement, readily fall into line and co-operate; while in a community of similar advantages, on the other hand, we soon discover the spirit of selfishness, which seems to pervade every department of church-work, consequently it is extremely difficult to enlist the sympathy of the people. Then there is the community, where all the people, even the minister him-

self, unfortunately, have been deprived of the benefits of good schools, but a people whose hearts abound with the "milk of human kindness," and they stand ready to receive help, they extend their hands for succor, and are saying to the missionaries, "Come over into Macedonia and help us." Such fields are invariably fruitful, and progress along all lines is soon discovered. The opposite extreme is seen in some other communities, but happily these are few and are becoming materially less. In such a community the people are generally superstitious and are inclined to look upon everything new with disfavor and suspicion. This is not, however, the fruit of a malevolent mind, but the product of bitter resentment, resulting from unfair and unchristian people whose duplicity has deceived and robbed them from time to time. Under the pretext of being missionaries unscrupulous people have falsely taught and viciously robbed the innocent and unsuspecting people.

Taking a broad view of the whole field, the gain decidedly exceeds the loss. It is easier now to unite our forces, for they seem to take peculiar pride in doing whatever is being done for the Master through our denominational agencies. As a result of the Institute work, in almost every locality where these meetings are held, we see some gratifying changes in our homes and home-life, better homes, more comfortable living, and a higher Christian character. And this is followed by more generous collections for all causes. Where it was difficult to collect a dollar for missions previously, we can on a second or third visit double that amount. While the preachers, too, show signs of better preparation and delivery of their sermons, their congregations seem even more sensibly affected, and are not slow to manifest their demands for still better things. To them, turning on the light means more light. These are gracious changes, and I believe are both radical and permanent.

That through this plan for missionary operation God designed a great salvation for his people, no one will deny who takes the pains to inform himself, and I will measure the distance over which we have come. In conversation Sunday with one of the most godly men I ever met, and what is still more remarkable, a man whose father owned slaves at the time of the late war, Rev. J. C. Scarborough, he said: "I believe that God is in this movement, and if God be for it, it *must* succeed. I believe it

means great good for the colored people, and I believe it will greatly help the white people." Whether the present plan is the best for the most successful carrying out of the cause of missions among us, I am not prepared to say; but were co-operation to cease, without the substitution of something better, it would be a calamity that could not be estimated by logic and argument, the loss of which could not be repaid in cents and dollars.

Let those leading the movement, who had the glory of God as the true motive, which brought about co-operation, lay the question to heart with renewed devotion and consecration, remembering that they are erecting a temple, beautifying a people, uplifting a nation, whose glad shouts of praise will make the courts of God resonant through all eternity.

REV. C. C. SOMERVILLE,
District Missionary, Rocky Mount, N. C.

A Wise Arrangement.

From time to time the question has been asked by leading ministers, as they have assisted in the "New Era Institute," "Who could have so wisely arranged all this work of systematic Bible study?"

So remarkably and peculiarly adapted to the needs of our churches and ministry is the whole plan of "Co-operation" that it appears more like the work of Divine revelation than the product of human agency in organization. Never in the history of State missionary work among us has such harmony of purpose, concentration of thought, and unity of action prevailed everywhere in our deliberative and missionary organization. There was a time when it took one or two days to elect officers at the annual meeting of the State Convention. A few years ago the State missionary organization was but little larger or more significant than some of our Associations. During the last three years, since the State has been stirred through co-operation, the annual sessions of the Convention are made up of some of the most representative Christian workers and organizers of both races. The deliberations are of a high order of intelligence, culture, and courtesy; older brethren honored, officers elected, and important measures passed upon and decided in a few moments; and the receipts for missionary and educational purposes are now about seven or eight

times larger than those of previous years. The whole trend and tone of our Associations and other annual State gatherings now impress one that a determination and fixedness of purpose to do something more substantial in the great work of evangelizing both the home and foreign field has come in earnest.

In our churches a growing desire for better and more biblical preaching is apparent everywhere. Many sections are not only asking for a stronger ministry, but are saying that our pastors must attend these Institutes. Some idea of the great awakening, spiritually, morally, and intellectually, now in progress and leavening our churches and people for higher and nobler living, may be indicated from the remarks expressed below by ten or twelve of the older brethren and sisters, taken from two of our meetings held at different times and places in the country at a distance of about eighty miles apart. Similar expressions could be easily duplicated from any section where these meetings have been held during the past two years :

"I wish we had these meetings every month." "Yesterday morning I just felt I was set free." "Was so restless I could not be satisfied until I struck the path to the church." "Lord help these people to keep coming down here." "Glad to have men of my color able to teach the Bible." "Have prayed for this day." "Have never heard such instruction before." "I was so thankful to see white and colored brethren in the pulpit together, and working together." "Thank God for sending white and colored brethren to help us." "If I could just keep up with these meetings I would be exactly fixed." "I could not stay at home and work, I was so afraid I would miss something." "I only came to stay one day. Have been trying to go home, but could not." This was said the last day of the three days' meeting. "I have not been hungry this week ; I could not eat I was so full." "I feel that I am going to live closer to God than ever before." "Thank God that He has spared me to come to this glorious meeting." One of our oldest ministers said, "If I thought the people could take it all in I would shout."

Many of the older ministers are now preparing to enter Shaw University. A number of strong Christian workers have left

Pedo-Baptists and joined our churches. The people everywhere are hungry and thirsty for more light. Years ago some of our largest churches were completely hedged in from all State and foreign missionary work. In some instances, immorality and ignorance enthroned a few of these pastors as kings absolute ; but when the light of the King of Righteousness raised its sceptre and gathered thousands of the suffering people together to hear the sermons and great lectures of some of the finest, most consecrated, liberally cultured men of both races, including ministers, lawyers, Supreme Court judges, and the most influential business men in these communities in "New Era Institutes," it brought terror to the forces of demoralization ; the home life began to seek purity and wholesome surroundings ; the pulpit elevated, and happiness and brighter things continue to unfold themselves to the people as the work goes on. This, to my mind, is simply the beginning.

Any retreat from a steady, forward, aggressive movement along these lines suggests not only defeat but disaster to the vigorous development of our churches and the home and foreign mission field ; and the return of a darkness fearful in its consequences by reason of the bold reinforcement of satanic allies, fortified and enlarged as proselyting agencies as a result of the reactionary influences of co-operation.

If the Baptists North and South do not continue a similar work, the white Pedo-Baptists will do it for them, and continue to educate and mold our young people in their faith and principles.

Rev. A. B. VINCENT, Raleigh, N. C.,
District Missionary.

Should be Extended.

Co-operation between the American Baptist Home Mission Society, the Southern Baptist Convention, the white Baptist State Convention, and the colored Baptist State Convention of North Carolina, was inaugurated Nov. 1, 1895.

The State is divided into three missionary districts, with an active missionary in each and a General Missionary for the State.

The plan has been in successful operation for more than two years, and the results have far exceeded the expectation of the friends of the scheme.

To indicate some of the lines along which great progress has been made I will mention:

First—The Institute work. This work has proven a great blessing to our ministers by teaching them how to study the Bible, how to prepare sermons, how to carry on their church work. Many pastors have said that one Institute was worth a hundred dollars to them.

These Institutes have also aroused our churches to a deeper interest in Christian education.

Second—Christian benevolence. This is seen from the increase of contributions for missionary and educational work.

Prior to 1895 our State Convention never raised for all purposes more than five hundred dollars in one year. During the conventional year, from Nov. 1, 1895, to Nov. 1, 1896, our churches contributed eighteen hundred dollars for missionary work. During the last conventional year, from Nov. 1, 1896, to Nov. 1, 1897, they contributed twenty-five hundred dollars.

This spirit of self-respect and development in Christian benevolence is one of the results of co-operation.

Third—It has united the better class of white people and the colored people of the State by bringing them in touch with each other in this missionary and educational work.

I recommend that the plan of co-operation be continued in this State by all means and extended into as many other of the Southern States as possible.

Shaw University. N. F. ROBERTS.

A Great Change for the Better.

After more than two years' experience in this immediate department of our convention work, I am satisfied that the plan of co-operation is doing more for our cause in the State than any other experiment. One of the saddest and perhaps most perplexing questions as to this portion of the State has been how to unite our brethren upon plans of denominational work, and to bring the ministry in touch with each other for the fostering of a more tangible missionary and educational work in Western North Carolina.

Our nearest approach to this, and most successful efforts to solve the very difficult question, have been found in the working

of the plan of co-operation and its effect upon our ministers and people. We already hail with joy a decided change for the better, and a more united relation among our ministers and churches.

Many of our pastors and ministers who hold no churches, who had learned to dread and shun the convention and the brethren who composed it, are now among the best friends of the plan of co-operation. Many of them now attend these meetings, bringing their members and contributions to carry on the work. We are glad to say that ministers who had not attended the State Convention for twenty years past have been reclaimed to its interest and work by the work and effect of the New Era Institute and co-operation.

Our members throughout my district, where we have held meetings, seem greatly inspired to seek a higher and purer church life; this being clearly seen in their efforts to get good moral men as pastors and public school teachers, and to reject many of questionable reputation who usually found no trouble in securing places as pastors and teachers.

No agency has helped our people so much in the idea of beneficence as the Institutes. While it was a remarkable thing to see anyone contribute for missions or other benevolent purposes more than five or ten cents, we now have hundreds to contribute twenty-five and fifty cents, and even larger amounts, with less trouble and coaxing. They gave much more willingly and larger amounts, as well as with more system. Giving is becoming a grace with us.

We have an unusually large number of churches now without pastors; the main reason seems to be a desire for men better qualified to preach the gospel and lead the people. The ministers who attend these Institutes seem to be taking new hold upon their people, and are looking more seriously to study and preparation as a means of success on their fields of labor. There seems to be a popular current of feeling among the churches for those ministers who attend the Institute. Those who stay away from these meetings, or shun them, are not among the ministers who are regarded most favorably by the churches. The tone of our ministry, if I may use the expression, is very much higher since these Institutes have been established. The idea

of a true pastor and a Godly and faithful ministry have entered deeply into the minds of our preachers. A great revolution is taking place in the Baptist ministry of North Carolina.

I think the plan of co-operation should be continued because of its mighty force for effectual organization of our people into order and system for Convention work. This we have not yet accomplished, but are brought well on the way through our new system. It should be continued, because many of our pastors and churches are just now beginning to see its wonderful effect in lifting up our people and giving prestige to Baptist principles and Bible doctrine; and hence they are resuming a more lively interest in educational and missionary work. It should be continued because it has not yet reached more than one-half of our Baptist population in the State. Should the work end just here many of its good beginnings would fall flat for want of sufficient development and popularity. We have not brought our people fully up to a system of State Convention work, but believe we can if co-operation is continued. Yours,

P. F. MALOY,

District Missionary, Greensboro, N. C.

A Fruitful Work.

The New Era Institutes have been a source of great good to the entire sections where held. Colored people and white people alike have been benefited at the same time. Probably no mission work has been so fruitful as this. To the whole of upper South Carolina the Institutes have been and are yet a Godsend. This fact hundreds would be glad to witness, as can be seen by the many letters witnessing the same sent to us.

The colored people are ready to receive instruction, but, were they not, the spirit in which the white brother gives it he could but accept.

Many of the acts of our white brothers in the South are inconsistent with a true Christian spirit and life. The same can be said of our colored brother, and we presume those in the North see the same among their brethren up there. Even Peter did and said some things that did not become a follower of Christ. David's acts were not quite fully up to the mark. So we

see, as individuals or as a nation, we need not expect perfection.

Wrangling in District Associations will, we believe, soon be a thing of the past, if the leaders can be instructed. The Institute is a great power in bringing about union, and, to our mind, it seems only a short while until a great financial system of Christian beneficence will begin to take form.

The missionary has the privilege of witnessing with the pastors on great moral subjects, and they together can strike mighty blows against all classes of sin. The pastors are stirred to closer research, and made bolder in preaching the Word.

It would be a great misfortune if the plan should cease with the first three years. It should continue as long as possible, because it takes almost three years to get the work fully on foot; but should it cease, it has done much lasting good.

Good has grown out of the work that was probably unforeseen. It has given the white preacher and colored preacher a chance to measure up each other. The white man has found the colored man better informed than he expected, for it is true that besides his education the Negro has some natural ability or acquired outside of the school-room. The Negro has found his white brother very much more devotional than he thought, and filled with a spirit of love to God and man. We have known each other in the land of toil and busy political and financial life, where man is seen at his worst on American soil. As employer and laborer we meet, and drive if possible a good trade. In the political world we are divided forever, unless there comes a great calamity common to all, but we worship the same God, and the blood of Jesus cleanses from all sin. May God direct us to do and say the right things at the right time.

E. V. GASSAWAY,

District Missionary, Western District, S. C.

The True Method.

The Eastern District of South Carolina, my missionary field of labor, is densely populated and susceptible of much growth. In the southeastern part of the State many of the people are isolated from the most progressive and advanced classes. Access to this field is rendered difficult because of

lack of railroad facilities and because of prejudice. The work, however, is meeting with much success. My visits to mission stations, weak churches, and large ones as well, are always helpful and appreciated.

The Institutes are proving a great blessing to preachers and people. After one is held at a certain point and the people get a knowledge of its many benefits they look forward to a second meeting with anxiety. It is very evident that the present plan of mission work is creating on the part of the ministry desires for better qualification, and on the part of the people demands for better preaching. The white brethren are showing themselves willing to do whatever they can by lectures and advice to aid us in the work. They express themselves as being convinced that the New Era Institute is the true method of developing our ministry and bringing it and people upon a higher plane of preaching and worship. The contact, too, between the white and colored brethren brings about better acquaintance and more friendly relations.

While our collections are not all they might be, nor all we hope they will be, yet we do not find it very difficult to obtain contributions to our work when the object is clearly explained and understood. In proportion to their wealth and income our people are generous. If their methods of giving could be reduced to a system the amount, no doubt, would be more.

I think it very desirable that the present plan of co-operation continue, as it has met with the approval of the brethren throughout the State; all of whom testify as to its benefits and are looking forward to it as the true and substantial method of elevating preacher and people. Were it to cease and no other method as elevating planned, the cause of religious development among us would be materially injured.

REV. J. W. BOYKIN,
District Missionary, South Carolina.

In reply to your letter of the 24th, let me say that I think they—the plans—will be of decided advantage to our people; that they will aid rather than check the development of the spirit of self-help among them; that they will really promote real missionary and educational work; that the plans should be continued and extended as rapidly as possible to other states; that as they are

at present arranged they have my hearty approval.

Collections have been poor because of the financial stringency of the times, and my people, being of the laboring class, have suffered most on that account; but as the times grow better more money will be forthcoming.

I. P. BROCKENTON.

Darlington, S. C.

Your letter of the 24th is at hand, and in replying to it, I will say that I have been connected with the colored Baptist State Convention of Alabama since 1876, and I have watched with much interest and prayer all of the plans which have been put forth by both the Northern and the Southern Baptists among the negroes, to aid them in their missionary and educational work. But of all these plans the co-operative plan in my mind is the best. I have been president of our convention for the last past five years. During the last two years the co-operative plan has been in operation in this State, and my opinion is that it will be to the advantage of the negro to continue the plan among them. We raised more money directly for our missionary and educational work under the plan of co-operation than could have been raised without it. This plan will aid the development among them of a spirit of self-help and self-direction, because we have done far more for ourselves under the plan than before. Last year we raised over \$1000 for the mission work, which is far more than was ever raised in any previous five years without the plan; and at the same time we raised nearly \$1500 for our educational work; all of which was paid directly to the work and not to agents. The plans will promote real work and missionary spirit among us, and I therefore ask that they be continued as they are. A change so soon would prove a hindrance more than a help, and they ought to be extended to other states where large numbers of preachers, deacons, and church workers may be got together.

You may publish this letter.

J. P. BARTON.

Talladega, Ala.

Dear Bro.:—The Monthly is simply packed every month with so much I need to know that I do not want to be without it.

You may count me a life subscriber.

C. H. WAREHAM.

Promotes Self Help.

In reply to your favor of the 24th ult., requesting an expression of my opinion upon the plan of co-operation in missionary work between the American Baptist Home Mission Society, the Southern Baptist Convention, and the white and negro Baptist conventions of the several States, permit me to say that I have observed the following:

1. The whites and the negroes are brought into closer contact, and hence enter into deeper sympathy with each other in their work. Previous to the inauguration of the co-operative plan of mission work one knew very little about the work of the other. Our white brother very rarely visited our churches, associations, conventions, and never came into our Christian schools, except by some special and extraordinary arrangement. We were found just as rarely in any congregation of whites, or visiting any enterprise, religious or educational, fostered by them. But since these Institutes have been carried on under the co-operative plan, the ministers of both races have been thrown together frequently. And thus have we been able to form just ideas of each other's views of Bible doctrine and plans of Christian work. It is not hard to see how such mutual information ought to create mutual sympathy between the races. That such sympathy is essential is evident from the fact that we live here together in such close proximity that our attitude toward each other will certainly affect the work of both, either for weal or woe.

2. The co-operative plan of Institute work carries instruction to the doors of many who are financially unable to attend a school of learning. Hence, they get Bible training of which they would be deprived wholly, were it not for these Institutes. A school is carried to many who cannot go to school. This cannot be said of the Institutes we have had under other systems, for they have not furnished any orderly arranged and well-developed plan of study. In my opinion the Institutes under this plan come nearer the missionary idea of Christ and his apostles than anything which we have had yet.

3. These Institutes serve as eye-openers to those who are in gross ignorance, and create in them a thirst for knowledge. They find out, when they attend these institutes, what they lack, and what they very much

need to know. Hence they make efforts to attend some school where they may continue their studies under safe instructors. I venture the assertion that there are persons in school to-day, who would never have dreamed of it, had not the thirst for knowledge been created in these Institutes. They are a help, not a hindrance to the educational work.

4. The missionary spirit and zeal in our churches have been increased. More money for missions has been raised in our state in the past two years than in any four previous years of our history as a denomination. The increase in contributions tells something of the spirit and zeal for missions.

5. The plan of co-operation does not destroy the spirit of self-help, but rather promotes it. It contemplates a decrease in the appropriations made by the white-brethren every year, and an increase is ours. There is shown a manifest desire on the part of those who co-operate with us to help us to walk alone.

In view of the above observations, I am thoroughly convinced that this work should continue upon the same plan, and that, too, more extensively.

Nothing can take its place.

You have my consent to use this letter in any way your judgment may direct.

Selma, Ala.

CHAS. L. FISHER.

Never Anything so Helpful.

For twenty years I have been engaged in some phase of Christian work in this State. I fully understand all the methods used for the help of our denomination, and am sure that we have never had any so effective in its operation as the Co-operative Plan now in use by the several Boards in Alabama.

1. The Co-operation Plan has had a tendency to unify our people, both in doctrine and practice. The lectures to the preachers—and in most cases to the people, also—on the doctrines of the Bible, followed by an opportunity to ask questions on the practice, leave them better prepared to think and act together. It also has brought the white and colored ministers together in a way that has increased their fraternal interest in each other and in the Master's work. A missionary on visiting a white Association was asked to speak at a certain time, but before the appointed hour he had to leave without opportunity for explanation. The

next day the clerk of the white Association, at a colored Association in the same neighborhood, assured the brethren as well as the colored missionary of the earnestness of the invitation and their regret that he was prevented from addressing his white brethren. Since the agreement between the Northern and Southern Baptists there has been a Preachers' Conference of white and colored ministers that meets quarterly in Birmingham. Also a number of Mothers' Conferences presided over by white women.

2. There is no doubt that it inspires to nobler living and more generous giving. Often after the lectures remarks can be heard like these: "I am going to take a new start"; "I will read my Bible hereafter with new light." Others have said that they will give the tenth of their earnings the rest of their lives.

3. It is an easy matter for the congregation to see the deficiencies in the pastor's preaching when they have had the help of Institutes. In Moringa County one brother reported of another who had attended the Institute and preached in his hearing. The people said that they never knew their pastor to preach so well—they wanted him to go back to that missionary man again.

4. I know well that we are not getting all that we need in the way of preparation for the ministry, but we never had anything so helpful as the Co-operation Plan. By all means it should be continued, and the number of men on the field increased and the time for the Institutes extended.

5. It would be hard to realize the discouraging effect upon all phases of the work if the plans were withdrawn. Our educational work would suffer as well as the missionary and ministry, because it is through discussions in these Institutes that the pastor can see more clearly his duty to keep the people in sympathy with the educational work. We cannot calculate the good done by the Institutes in the way of increasing a desire for reading. Through the lectures many of the preachers are made to realize the importance of filling up continually. Again, a suitable class of books are recommended, instead of a great deal of useless and scattering reading.

On account of the Institutes I am expecting a larger attendance in Selma Colored Baptist College, especially in the ministerial department.

REV. W. R. PETTIFORD, D.D.,
District Missionary, Alabama.

The New Era Institute.

1. *What is it?*

(a) A course of study concerning Theology, Church History, the Gospel Ministry, Christian Missions, Christian Education, The Church.

(b) A qualified, faithful teacher.

(c) This course and this teacher sent to the people—to the ministry.

2. *Facts which call for its existence:*

(a) The lack of information upon the part of the Colored Ministry respecting these subjects.

(b) The erroneous views prevailing over the masses in consequence of this lack.

(c) The inability of the colored people themselves to set forth operation sufficient to change these conditions.

3. *How it is operated:*

(a) The teacher goes from one section of his field to another, gathers about him the ministers of that section, and during three days at a time leads them by questions, illustrations, and otherwise, to see and to grasp the cardinal principles and labors which belong to the faith and office of the Gospel minister.

(b) Getting expressions of opinion from his pupils, he discerns the false views prevailing. These he wisely, lovingly exposes.

4. *How and why it is received:*

(a) Gladly—for the reason that they deeply feel their want.

(b) Attentively—because there prevails a commendable ambition to excel in knowledge as well as to abound in Christian character. Frequently as I come to the close of a session of four hours and expressed my need of a little rest, they have asked me to sit and talk; or, if too tired to continue my lecture, sit and answer their questions. Many times have I come to the end of three days and had them, at the parting moment, gather about me in tears and under a pathetic silence, which was ended in the words, "Wish you could stay with us always, or that we might be permitted to go with you." And everywhere I hear, "We are ruined because we have not proper teaching."

5. *Its tangible results, etc.:*

All growth is by stages, and finds more or less hindrances as well as helps. "The blade, the ear, the full corn." And as we sow there are the "birds," the "stone,"

and the "thorn." The signs of improvement appear last and least where wrong and error are entrenched the deepest. It is slow work to uproot religion from the fancy and feelings and plant it in the intelligence, or to exchange a religion of pleasure for one which imposes a life of service. To *unlearn* is a far harder job than to *learn*. Giving, sacrificing, only for God's sake, is a great deed, and can come only of a soul that is great in the Christ-life. All I can say is that this work is slowly, but surely, diffusing light which must, if continued, ultimately banish the darkness and bring on the reign of day.

REV. C. O. BOOTHE, D.D.,
Hollywood, Ala.

Yours of March 24th, stating plans of co-operation between American Baptist Home Mission Society, the Southern Baptist Convention, the white and negro Baptist conventions of the States, as now in operation in Virginia, North and South Carolina, Alabama, Kentucky and Missouri, and between the American Baptist Home Mission Society and the Negro Baptists of the States as now in operation in Virginia, Tennessee, and Georgia, and asking my opinion of the same is to hand. In reply let me say I shall endeavor to answer as briefly as possible the questions which you propound:

Question 1. Will they be to the advantage or disadvantage of the Negroes?

Answer. After a thorough, calm, and deliberate consideration of these plans of co-operation, I am fully convinced in my own mind that nothing better for the promotion of the educational and missionary work among the Negro Baptists of the country at this time could be introduced. They are decidedly to the advantage of the Negroes.

Question 2. Will they aid or check the development among them of a spirit of self-help and self-direction?

Answer. I cannot see how they can possibly check such a spirit; but on the contrary there is every reason why they should, and I firmly believe they will, create, promote, stimulate and develop such a spirit. By the plans of co-operation Negro Baptists will be brought into contact with the brain, experience, business, and executive ability of our white brethren, which cannot fail to be very helpful to them in the management and direction of educational and

missionary work upon systematic and business-like principles.

Question 3. Will they promote or hinder real missionary and educational work?

Answer. I believe they will greatly promote missionary and educational work among Negro Baptists. I know something of the results of the plans in South Carolina. I was present when the plans were adopted, largely upon my advice. They have been in operation there about two years, and, as a result, the educational and missionary work of the State have been lifted out of old ruts, stimulated, new life and interest created, the white and colored Baptists have been brought together in institute meetings, fraternal feelings promoted, and the work conducted upon more systematic, economical, and business-like principles.

Question 4. Should the plans be continued and extended to other States, or should they be abandoned?

Answer. Judging from results where they have been in operation, I believe they should be continued in the States where they now exist, and extended to other States. What is good for Negro Baptists in one State ought to be good for them in another State, since our cause is a common one.

Question 5. Should they be continued as at present organized, or should they be modified?

Answer. There might be conditions and circumstances in some of the States that would require some modification; but I know of no such conditions or circumstances, and do not see how the plans could be modified so as to be of greater benefit to the people for whose uplifting they have been inaugurated.

The above are my candid opinions of the plans of co-operation inaugurated by the Home Mission Society, and you are at liberty to use them in whatever way you may think good for the cause. Yours fraternally,

Savannah, Ga.

J. J. DURHAM.

Your esteemed favor of the 24th inst. is before me, and contents duly noted. In reply I have to say that I have no scruples in expressing an opinion on the co-operative plan as agreed upon between the American Baptist Home Mission Society, the Southern Baptist Convention, and the white and colored Baptist State Conventions in the States named in your letter.

There should be no cessation of effort on the part of the Society in its work. When the schools now under the supervision become self-supporting, that fact will be made known by the local Boards, but that will not likely come in our day.

The work which the Society is doing is making the way for, and encouraging, the schools now owned by the Negro Baptists. And I think it is quite as important that Negroes be taught in the management of affairs as it is for them to have affairs.

I think the plan should be continued by those who have adopted it, and extended to all who may invite it—i. e., the invitation to come through their regularly constituted Boards.

I regard the Home Mission Society as the greatest benefactor of the American Negroes; its mission to them is not yet accomplished, and will not be as long as there is anything left on earth to be done through Christian agencies.

E. C. MORRIS.

Helena, Ark.

A Blessing to the State.

We have been trying for a year to rally the Baptists in line as to the mission and educational work of the State, but it seemed that every effort had failed to bring the required results; but in the fullness of time God sent us this grand plan of co-operation which we feel will accomplish the end in view. It is no longer an experiment, but a success.

The mission work is gaining prestige in every place we have visited. There may be a spirit of indifference at first; but when we have spoken of the "Plan of Co-operation" and the spirit that prompted it, we discover at once a different feeling towards the work and before we leave the entire church is praying for "God to bless the plan and all who are concerned in the work." This has been the case without a single exception.

Not only have the churches become awakened spiritually and are praying for the continuance of the mission work, but they are giving their money and doing all they can to help forward this grand work.

The institute work, which is connected with our mission work, has so far proven a blessing to the State. In every place where we have held them, the community

has been aroused and good results have followed.

The members of the different churches have been benefited in every way.

The Institutes are proving a blessing to the ministers of the State. They are creating a spirit of study generally.

My honest opinion is that if this "Plan of Work" is properly executed we can expect the very best results, and it won't be long before we will see a great change in the ministry and churches of the State. If so great a change is visible in five months, what may we expect at the end of the year, if the work is faithfully continued?

The "Plan of Work" has had a tendency to unify the Baptists of the State. No other measures have ever accomplished so much in this direction.

The white brethren have come to our assistance and lectured for us willingly. We have not had a single objection, and by their timely aid we have been greatly benefited.

May God bless the Societies that have brought so many blessings to our denomination.

REV. J. GOINS, Plattsburg, Mo.,

District Missionary for Western Missouri.

Very Stimulating.

Nothing in recent years has done more to inspire hope among our people and to stimulate them to duty than the plan of co-operation, under which the missionary work of our State is conducted. The plan has been in operation in the State but three months, and yet it has given to the work an impetus never enjoyed before.

The advantages resulting from the plan of co-operation are manifold. It unites our forces as never before. They are brought together in the work, and are made to see and appreciate the efforts made by each other. Confidence is restored, and the grand common cause of uplifting fallen humanity and glorifying God is the labor of all.

The "New Era Institutes" bring the people face to face with the duties of a practical Christian life, and they are impressed with the obligation of living higher and nobler Christian lives. The more they see of God through the lectures at these Institutes, the less they see of self, and the great enemy (selfishness) of Christian progress is crucified. And the work done at

these Institutes creates a demand for better preaching. At one place, where we held an Institute, a three weeks' meeting had just closed. A brother said: "I learned more in one day's attendance at the Institute than I did in three weeks of noise."

In these Institutes the people learn what God's Word is, and there must necessarily follow a strong demand for sound Gospel preaching.

The work is having a very salutary effect upon the preachers. One preacher said to me: "I see if we preachers hold our pulpits we must read." I often have brethren ask me where they may find books treating certain subjects. That we shall see greater things we have no doubt.

Resolutions expressing the highest commendations are adopted wherever we hold these Institutes, and the Colored Baptists are seeing their white brethren in a different and more favorable light.

No one in Kentucky would entertain for a moment the idea of discontinuing the work, but all feel that its discontinuance would be an irreparable loss. To discontinue the plan of co-operation would hinder the denomination's progress several years, and blight the hopes so fondly clung to by the Baptists of Kentucky.

God speed the work, and may the Holy Spirit inspire the great Baptist armies of this country, North and South, to do their whole duty in sending forth the Gospel light that shall scatter the hovering clouds of ignorance and superstition, and give to America the highest type of Christian citizenship, is the prayer of your brother and co-worker in the cause of missions.

REV. J. E. WOOD,
Elizabethtown, Ky., Missionary for the Eastern District of Kentucky.

NOW.

If you have a kind word, say it;
Throbbing hearts soon sink to rest.
If you owe a kindness, pay it;
Life's sun hurries to the west.

Can you do a kind deed? Do it,
From despair some soul to save;
Bless each day as you pass through it,
Marching onward to the grave.

Days for deeds are few, my brother;
Then to-day fulfill thy vow;
If you mean to help another,
Do not dream it—do it now.



REV. P. S. LEWIS.

Rev. P. S. Lewis, B.D., was born in Townsville, Granville County, N. C., in the year 1862. Much of his early life was spent in Oxford, N. C., where he attended the public schools. October 15, 1880, he joined the First Baptist Church of Winston, N. C., and was licensed to preach the following year. In order to prepare himself more fully for the Gospel ministry he entered Richmond Institute, Richmond, Va., in the Fall of 1883, and completed, in four years, a literary and scientific course of study, and graduated in May, 1887. Subsequently, he entered Richmond Theological Seminary, and after taking a two years' course in theology graduated in 1889, with the degree of Bachelor of Divinity. In the same year he was called to the pastorate of the Dixonville Baptist Church, of Salisbury, N. C., serving this church eight years.

He was once Moderator of the Rowan Baptist Association; Vice-President of the Western North Carolina Sunday-school Convention; member of the Board of Directors for the Colored Orphan Asylum at Oxford, and of the Board of Managers for the Baptist State Convention; Assistant Principal of the State Normal School at Salisbury. In August, 1897, he was called jointly by the Virginia Baptist State Con-

vention, the General Association (white), the American Baptist Home Mission Society, and the Southern Baptist Convention, to be the Superintendent of missions for Virginia. This latter position he now fills.

Virginia.

P. S. LEWIS, GENERAL MISSIONARY.

I take great pleasure in submitting to you for your consideration my annual report setting forth the work done by your missionaries, under the plan of co-operation, for the year beginning April 1, 1897, and ending March 31, 1898. Allow me to state that this report covers a period of only eight months for the present General Missionary, eleven months for the Northern District, and twelve months each for the other two Districts. It is with peculiar pride that I bring to you this message of the wonderful achievements of co-operation in this State.

Your missionaries have allowed nothing to intervene between them and their work which would in any way discourage them in helping to carry forward the great scheme as outlined by the several Boards. There has been the greatest harmony among us, and a general good feeling prevails among those with whom we have labored.

There has been a marvelous growth in the intellectual and religious life of the thousands of people who could not have been reached in any other way save by this plan. The pastors have not hesitated in testifying to the great good the Institutes are doing to quicken their desires to preach better sermons, and to awaken a deeper spiritual life among their people.

Our people have not contributed as much to missions this year as might be expected. This has been largely due to two things—first, in almost every village and city the Baptists are making strenuous efforts to build better houses of worship; second, our educational work is now making an urgent demand upon us to provide better facilities for the training of our ministry and others. Indeed, our hands are full, but we cannot afford to give up the missionary and educational work which is destined to bring the colored Baptists of this State upon a higher elevation of usefulness. Again, as your humble servants have

gone from place to place bearing greetings of the great Baptist brotherhood of this country, many who opposed co-operation, after understanding more about its object, are now ready to unite with us in our missionary work. Co-operation is now regarded as the hand of fellowship between the white and colored Baptists. The good that is being done by the Institutes in this direction cannot be estimated. It is better felt than expressed. The white pastors have willingly given us their best service in the semi-annual meetings. The colored pastors have also been loyal and proved themselves equal to the tasks assigned them.

In connection with his other duties, the General Missionary has prepared a leaflet, and had ten thousand copies of it printed for general distribution to arouse, if possible, a deeper interest in missions. Furthermore, the minutes of various associations have been secured, and any information about these organizations can be given on short notice.

We, next, wish to call attention to the missionary work in particular.

The following table will show what has been accomplished by the missionaries in their respective fields of labor, besides the summing up of all the work done during the past year:*

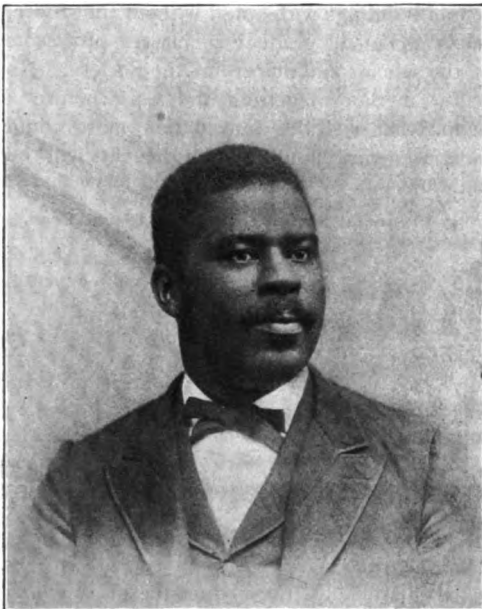
In addition to the above, 105 white and 111 colored brethren delivered lectures in the Institutes; 397 ministers and 14,789 laymen received instruction.

The Convention has employed six student missionaries who labored at the mission stations in the West and at other points during the summer. The General Missionary has visited several of these churches and found them in a very hopeful condition. Some of them will soon be able to employ permanent pastors.

In conclusion, there is a loud cry for the continuance of co-operation in this state. The people are just waking to the trumpet's call that will marshal God's host together. The work must go on, or the cause of Christ will be neglected. Whole counties are yet without Baptist churches, and there are many feeble churches which can be reached and strengthened only as the plan of co-operation is developed.

* See table, following page.

NAMES.	DISTRICTS.	WEEKS OF SERVICE.	INSTITUTES HELD.	SERMONS PREACHED.	ADDRESSES DELIVERED.	RECEIVED BY BAPTISM.	CHURCHES VISITED.	PRAYER-MEETINGS AT-TENDED.	PUBLIC MEETINGS AT-TENDED.	RELIGIOUS VISITS.	LETTERS AND POSTALS WRITTEN.	ARTICLES PUBLISHED.	PAGES OF TRACTS DIS-TRIBUTED.	YOUNG PEOPLE ADVISED ABOUT THEIR EDU-CATION.	MONEY COLLECTED FOR MISSIONS.	MILES TRAVELED.
P. S. Lewis, Richmond.....	General Missionary.	35	1	66	100	40	46	64	20	84	400	70	27,811	500	\$137.69	5,064
F. P. Saunders, Lynchburg...	Western.....	52	13	109	133	...	90	17	9	17	289	17	6,000	...	278.27	7,684
H. P. Weeden, Charlottesville	Northern.....	48	11	123	104	190	...	76	76	162	660	19	4,800	246	148.92	5,912
Wm. Cousins, Norfolk.....	Eastern.....	52	19	131	86	12	95	67	8	366	909	15	14,389	225	350.31	7,651
Totals.....		187	44	429	423	242	231	224	113	629	2,258	121	53,000	971	\$915.19	26,311



Rev. J. W. KIRBY.

Rev. J. W. Kirby was born in Hampton, Va., of slave parents. In 1876, after preparatory studies in the public schools, he entered Hampton Institute, from which he graduated in 1880. He taught in the public schools of the State several years. Feeling himself called to preach, he pursued a course of study in Richmond Theological Seminary. Since his graduation he has spent most of his time as pastor. In 1896 he was elected to his present position as Financial Agent of the Virginia Union University.

Report of J. W. Kirby, Financial Agent of Virginia Union University.

Unification of the Educational Work.

The Baptist forces in Virginia had become divided as to the best and most economic way of conducting their educational work. Some

felt that all the schools that were fostered for their people by the Baptists should be encouraged and assisted, while others thought that only the "distinctive work," as started and operated by the Negroes themselves, had any claim upon them. The "distinctive work" referred to was started in 1888, and though born of the spirit of self-development as a race, it dragged along at a poor, dying rate. Very soon we learned that no people can rise very fast by and of themselves. In 1891, after repeated requests for help, the Home Mission Society responded by contributing annually to the payment of the salary of teachers in this school at Lynchburg, Va. More than \$7,000 have been contributed by the Society since 1891. To save the property from the auctioneer's hammer a loan of \$4,000 was made on a second mortgage on the property.

In May, 1896, at Norfolk, Va., the plan for the unification of the educational work by the founding of the Virginia Union University at Richmond, Va., was presented, and after free and full discussion of the same, it was practically unanimously adopted by the Virginia Baptist State Convention.

The plan, briefly stated, makes Richmond Theological Seminary the Divinity School, Hartshorn Memorial College the Women's College of said university, and there is to be established a college for men corresponding to the one for women; Virginia Seminary at Lynchburg and Spiller Academy at Hampton becoming affiliated academies of the university.

Financial Agent Elected.

At the same annual meeting the Educational Board of the Virginia Baptist State Convention appointed me as its Financial Agent. I entered upon my duties September 1, 1896, and proceeded to bring the action of the State Convention, as taken in May, looking forward to the unification of the educational work, to the at-

tention of District Associations, individuals and churches, etc., and thereby secure their further indorsement and co-operation.

Some Difficulties that Confronted Me.

The season at which I entered upon my duties was not the most favorable for the work. Most of the Associations had met and adjourned, and not until the following summer could I have access to them, hence my work was with the churches principally. It was a departure from the custom of churches and individuals to contribute very liberally to the intellectual development of their people, and more especially during the recess of their Conventions and Associations, hence the collections were small.

The work from September, 1896, to April, 1897, would not necessarily be included in this fiscal year's report, but I report it here in order that more light may be had. Pledges secured from September, 1896, to April, 1897, amount to \$13,154.50; cash collected for the same, \$600.04; expenses for the same time, \$735.46.

The Method Pursued in Executing the Work.

My first step was to secure a hearing in the District Associations, Sunday-school Conventions, etc. These I would have indorse the plan, and also pledge a stipulated amount for the work, to be contributed by the several churches or schools through their district organization. This indorsement by the district bodies gave me in most cases an open door to the churches. But this indorsement was not obtained without a struggle. In some instances I had to content myself with the moral support of some Associations for one year before they would agree to pledge their financial support.

Second: I held educational mass-meetings in various cities and towns. At these meetings the attendance was generally large, and the brethren who had influence with their district bodies usually attended. They listened attentively to the explanation of the scope and plan of the work. In these meetings the service rendered by Dr. M. MacVicar and the faculty of the Seminary has been of inestimable value. Every meeting thus held secured the unanimous pledge of their moral and financial support.

Third: The work was presented to individual churches, and a canvass made. Many gave their pledges ranging from \$3,000 down to \$25.

Illustrated Lectures.

Very recently I have adopted a method of drawing an audience and at the same time present the work to decided advantage. Through Drs. Morgan and MacVicar a "Magic Lantern" outfit has been secured. The scenes are taken in part from the "Life of Christ"; while other views clearly portray the humble beginning of the Society's work in Virginia, the progress made, including the grounds and prospective buildings for the Virginia Union University. Then again the whole work is made an object-lesson by not alone presenting school buildings within and without the State, but the cuts of graduating classes, professors of the schools and officers of the Society. No better method of getting the work before a people that need this information most could have been easily found. The benefits will be manifold.

The Financial Statement for the Fiscal Year.

	Pledges secured.	Cash collected.	Amt. of expense.
April, 1897.....	\$395 00	\$122 55	\$109 73
May, 1897.....	210 00	500 58	109 33
June, 1897.....	354 00	50 50	107 13
July, 1897.....	575 00	102 22	107 58
August, 1897.....	1,550 00	315 55	128 13
September, 1897....	800 00	44 68	109 93
October, 1897.....	50 00	192 70	101 62
November, 1897....	100 00	68 03	100 33
December, 1897....	....	417 81	112 98
January, 1898.....	2,000 00	400 00	110 53
February, 1898.....	....	69 76	103 58
March, 1898.....	1,000 00	314 46	106 63
	<hr/>	<hr/>	<hr/>
	\$7,034 00	\$2,598 84	\$1,307 50
Brought forward from Sept. '96 to April '97.....	13,154 50	600 04	735 46
	<hr/>	<hr/>	<hr/>
	\$20,188 50	\$3,198 88	\$2,042 96

A Word Concerning the Financial Aspect.

The above financial statement may be disappointing to some, who do not know all the conditions which surround a work of this kind. But to those who are familiar with the situation, it is a source of gratification and the indication of a growing improvement. It must be borne in mind that the men among us who have thousands of dollars, and who might be expected to do a liberal part, have not been so trained as to be touched with the appeals to help those who are struggling for an education. In most cases they feel that they owe nothing to schools and colleges, hence they act accord-

ingly. The largest personal pledge made is that of a layman, a graduate of one of our schools. His pledge is worth 100 cents on the dollar. He is not a man of means either. Those who come next are ministers who have been benefited by our schools. The students and alumni of our schools rally to our support.

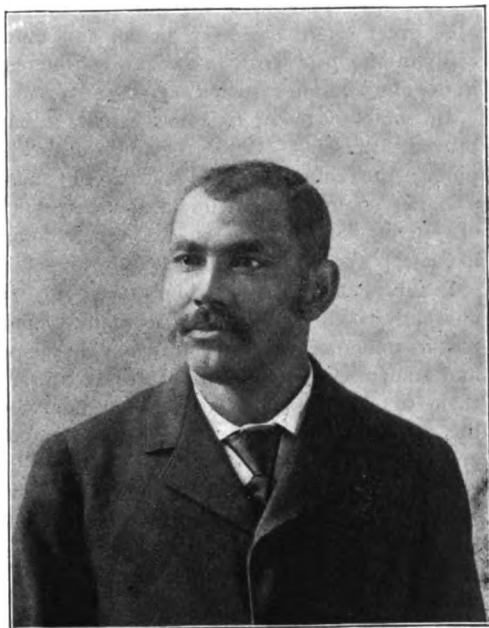
But some ask how far can we count on these pledges. In reply I would say that one church that pledged \$2,000 had paid over 25 per cent. of its pledge; another that pledged \$1,000 has paid about 33 $\frac{1}{3}$ per cent., and many individuals are doing as well proportionately and some better. These pledges mature at the end of two, three or four years in most cases. Every indication points to a far more successful canvass in the coming year, because of the sympathy obtained for the cause.

The Benefit of Such Work Not Measured by Dollars.

We cannot measure the good accomplished by the cash receipts for the work. I know an institution in this State which costs far more than one hundred thousand dollars per year for running expenses, which institution employs a bright, intelligent young man, a deacon of a Baptist church, to travel over the State in the interest of said institution. He asks no financial assistance from the churches and associations whatever. His aim is to get the people informed concerning the work which he represents. The result is, this school is well known, and it is overrun with applicants for entrance.

I fear we have presumed that the Baptists in Virginia possessed ample information, that our schools were well and sufficiently known. But not so. If nothing more is accomplished, we can certainly by this plan keep the work before the people for whom it is intended, and thereby increase the number of worthy young men and women in our schools and at the same time teach the people "that help from God and self-help, the best"; that no people can rise by themselves. The future outlook is encouraging. We cannot afford to decide against a cause so great as the one in which we all are interested, before giving it a full, fair, and impartial trial.

J. A. WHITTED was born March 10, 1860, in North Carolina. Spent four years at Shaw University, then graduated at Lincoln University in 1885. After serving one year as District Missionary he became General Missionary.



REV. J. A. WHITTED.

North Carolina.

REV. J. A. WHITTED, GENERAL MISSIONARY.

The New Era Institute.

The New Era Institute work has proven a wonderful stimulus to the intellectual development of our ministry. The instruction afforded has done much to enlighten them, and the information for future study is manifest in the increase of their libraries, and the better preparation of their sermons. In many places their people are aware of these desirable changes, and hail with delight every opportunity afforded their pastors to attend these meetings. What is true of their intellectual development is true also of their spiritual. An increase and search after knowledge has led greatly to a higher life. Nothing is more desirable and will bring greater results to our people at the present time than a consecrated ministry. Wherever the higher life of the pastor has been regarded with little concern, it had its demoralizing influences among the people. Many of our laity are fully awakened to this, and now as never before they are demanding not only the intellectual pastor, but the moral and the spiritual. While it has been said of North Carolina that no State among the colored Baptists had a better ministry, intellectually and spiritually, still its improvements in the past few years mark a great change.

Systematic Giving.

A great effort has been made, and especially in the past year, to awaken an interest in the churches on systematic giving.

In some of them, to some extent, it has proven successful. While they do not always pursue the course pointed out by our missionaries, many of them undertake some kind of system. Another year will find others doing likewise. To our minds this is quite hopeful.

Possibly the greatest hindrance in our churches is the tendency of so many of our pastors undertaking to preach to four churches, and sometimes even more. Until we can get them to take one church we cannot hope for the necessary development and improvement among the people. We have already discovered an easier task in our work where the entire time of the pastor is given to the church. Much more attention is given in our churches to the requirements for church membership.

Unification.

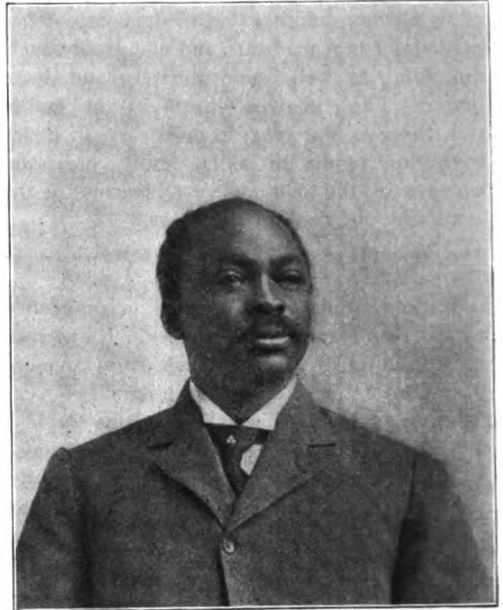
It may also be said of co-operation that much has been accomplished in unifying our forces in all the departments of our church work. Nothing has done more to hinder us than divisions among our leaders, and if co-operation did nothing more than bring us into closer relations, it would pay for all the money expended. It has not only brought us closer to each other, but it has done much in bringing us closer to our white brethren, and bringing them closer to us. As an evidence, possibly at no time during the last session of our white Convention did the brethren seem more impressed than when speaking of the work done among the colored brethren. Certainly, every Institute convinces many of our colored brethren of the sincerity of our white brethren. We might give many instances of this desirable change of feeling.

Forty-six Institutes were held during the past year. Six hundred seventy ministers in attendance, and thirty thousand others. Twenty-six white lecturers. The lectures are far better than during the two preceding years. This is doubtless due to the subjects being especially suited to the needs of the people, and a better acquaintance with the work by the lecturers. There is a growing interest with each meeting; our Board employed three local missionaries for a part of the past year. They hope to be able to employ six for the present year, for at least a part of the time. The people were never better prepared to receive the missionary.

Like our white brethren we are trying to arrange for twenty of our leading pastors to give us a week of their time, to work in such localities as we may arrange for them.

Our collections have been better by far for the past few months than ever.

Many of our churches and Sunday schools have made pledges to our work. Our work everywhere is hopeful.



REV. H. M. RAIFORD.

Rev. H. M. Raiford, born at Ridge Spring, Edgefield Co., S. C., Feb. 12th, 1861, of slave parents. His young master surreptitiously taught him the alphabet, and thus awakened a desire for an education. At five years of age he was placed in the Home Mission School at Augusta, Ga., and subsequently attended public schools. Having been converted, and feeling called to preach, he entered Benedict Institute in 1879 and graduated in 1885. After some time spent in teaching and preaching he became, in 1890, Corresponding Secretary of the South Carolina Baptist Convention, a position which he still holds.

South Carolina.

REV. H. M. RAIFORD, GENERAL MISSIONARY.

It is exceedingly gratifying to me to be able to state that this year's work has shown in all its phases a decided improvement over the work of preceding years. Co-operative work

is conferring benefits and blessings on all who come within its scope. It has caused the pastors to more closely and assiduously study their Bible, and works pertaining thereto; to pay more attention to the careful preparation of all discourses, to look more carefully after the temporal and spiritual welfare of their congregations—in fine, it has broadened and developed the pastors to a most gratifying degree.

As a natural result of this improvement among the pastors, the churches have made rapid progress. They have increased in number, influence, and membership, and have greatly improved in appearance. Throughout the State the Baptists are rapidly coming closer together and uniting their forces, fully realizing that their interests are identical and can best be served by concerted action. The relations between the white and colored Baptists are of the most cordial nature circumstances will permit, and the white Baptists are ready and anxious to extend a helping hand to us on all occasions.

During the year seventy Institutes have been held. They were attended by 1,071 ministers and 13,040 other persons; seventy-five able lectures were delivered by whites at these institutes. These meetings have been productive of great good among the ministers and others. Many have testified that they have been greatly improved thereby, and all are anxious to attend them.

Besides the three missionaries under the Co-operative Plan, we keep one regular missionary, Rev. E. D. White, in the field the year around at a salary of \$35.00 per month and necessary travelling expenses. He has been and is actively engaged in assisting pastors, preaching in destitute places under the direction of the General Missionary and the Board, and doing general missionary work.

This year's work has been particularly characterized by a marked increase in all directions. Especially is this true in Christian beneficence and broader charity. Everywhere people have responded to calls for financial aid as promptly and liberally as their means would permit. The past eighteen months have been a season of seed-sowing, and even now the fruits are visible.

Alabama.

REV. R. T. POLLARD, GENERAL MISSIONARY.

The plan of co-operation for missionary work among the colored people of Alabama entered into by the Colored Baptist State Convention, the white Baptist Convention, the Southern Baptist Convention, and the American Baptist

Home Mission Society, has been wonderful in its effects. For at least five years previous to the beginning of the Plan of Co-operation the colored Baptists of Alabama recognized the inadequacy of the plans already in operation for mission work; consequently they were glad to welcome a new plan, which promised so much as the plan referred to in this report. More than two years have been spent in hard work by our General Missionary and two District Missionaries.

New Era Institutes.

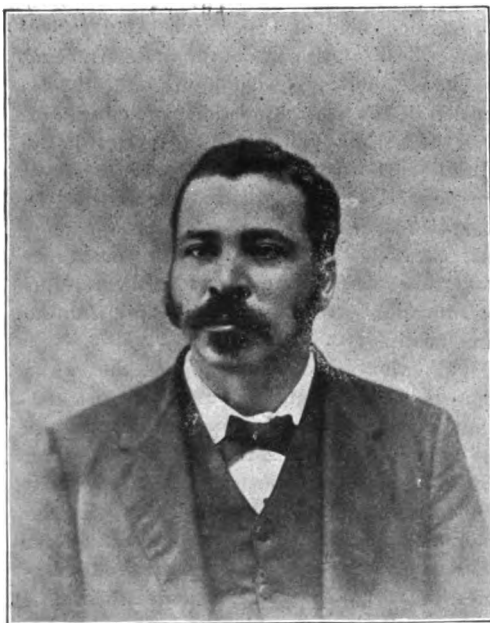
The work, especially the Institute feature of it, has served to set the ministers to thinking, has given them a greater thirst for intellectual and spiritual attainments. It has created an unrest among the churches, in that as the members of the churches sit and listen to the instruction and explanation of the scriptures by the missionaries and other lecturers, they would decide to demand a better ministry; besides, they would utter expressions that pointed to an intense desire for a more lofty Christianity.

The Plan of Co-operation was a loud call to the denomination for more and greater unity; and they answered the call, as was plainly shown in the last session of the Baptist State Convention, held at Uniontown, Ala., in December last. All parts of the State are being touched in interest of a common cause—the extension of the work of missions and education. And the beauty of all this is, the interest in the educational work is not lessened, while that of the mission work is greatly heightened. In other words, the receipts for missions for the past two years have been three or four times what they were formerly, while the receipts for education were greater than before with the same facilities.

The wholesome effect upon the white Baptists of the State has also been marked. The interest taken by white Baptist ministers and others who attend these Institutes, would not only increase their own interest, but it would also have the happy effect of causing the colored Baptists to take greater interest. Rev. W. R. Pettiford, one of the District Missionaries, says: "We have never had any kind of work among our people the effect of which was more directly felt upon the churches. Brethren have said to me that they could see a difference in the preaching of their pastors who had attended the Institutes." Continuing, Dr. Pettiford says: "The Co-operative Plan is also effective in bringing about a better feeling

between the white and colored Baptists in the State. We have in Birmingham a Pastors' Conference which meets quarterly, made up of white and colored preachers. We also have a number of monthly Mothers' meetings, presided over by Southern ladies as presidents. This has all come about since the agreement at Fortress Monroe by the Northern and Southern Baptists three years ago."

While our work for the year was very encouraging, it was attended with some disadvantages. The yellow fever in this State almost wholly stopped the work in the months of October and November. Besides, for about nine months of the year only two missionaries were actually engaged on the field, the other having spent several months giving instruction to ministers in Selma University, after which he went into the pastorate. It was several months before his successor was named. In all there were only five months' work done with all the missionaries on the field. The following is a summary of work done within this year: Sermons preached, 293; addresses made, 231; Associations and other public meetings attended, 52; Institutes held, 32; number of ministers in attendance, 745; number of others in attendance, 12,205; days of service, 705; miles travelled, 9858.



REV. F. G. DAVIS.

Rev. F. G. Davis was born in 1858, in the vicinity of Nashville, Tenn. He spent some time as a student in Roger Williams University. Since leaving school he has spent

his time chiefly in teaching and preaching. For a number of years he has been Clerk of the Northwestern Baptist Association, Corresponding Secretary of the Texas Baptist Historical Society, and of the Texas Ministers' Relief Association.

TEXAS.

REV. F. G. DAVIS, MCKINNEY, FINANCIAL AGENT.

I herewith submit my third annual report. Considering the hard times, the work this year in many respects has been very good. This work was begun by Rev. A. R. Griggs about fourteen years ago. It was at first the object of the white Baptists of Texas to get some one to hold Ministers' Institutes, but the salary offered being too small, Brother Griggs was employed as a general missionary, and soon after the Home Mission Society entered into co-operation. By this co-operation of the Society and the white Baptists of Texas with our Convention very great good has resulted. Our scattered numbers are being gathered and taught the way of the Lord more perfectly.

In 1894 I was elected to this position. Our people were divided into two separate State Conventions, bitterly contending against each other.

We are glad to be able to say that very much of this bitterness has ceased. On our part we have simply endeavored to do our work as best we could under all the circumstances. We are glad that under God we can say that there is a better feeling existing to-day, and the people, having had time to see and think for themselves, begin to see that the Society is our best friend, and purposes only to do us good. One can see that with a people placed as we were—unlimited privileges in the beginning of our freedom, and without any preparation on our part to sustain it, and also none on the part of those with whom we had to live—the change was too sudden. From slave to ruler, and from master to subject—it has unnerved both. We are feeling the effect of it in more ways than one. The craze for notoriety, the ambition for office hinders greatly our advancement in every line.

The thing that the Negro has needed most was not an office but an intelligent race backing, such as is derived from a proper education, character, and wealth. Truly in many respects we must undergo an emptying, and unlearn many of our past lessons, before we shall grasp the real condition of affairs and strive for the

things that will make us a people respected and honored among others.

So this ambition for honor and place affect very sadly our religious work. We need considerable sifting yet before we shall get right down to the real foundation work that is needed among us.

I believe that our Heavenly Father is already doing considerable of that sifting now, which is hard to bear, but in the end will be to our good. This is one of the great blessings that come to us from these Christian schools that have been established among us by the kindness of Northern friends.

Our work consists in preaching, lecturing, holding Institutes, distributing tracts, pamphlets and papers on Christian work of every kind, especially on missions and education.

We also collect money for our mission work, and aid the missionaries in their work. We have some fifteen or more missionaries doing very good work, and could do better if they did not have to take up so much of their time in trying to help collect their own salaries.

We have helped build several church houses. At several places we have bought the lots and put up the church house. We have aided a good many churches to get out of debt.

Institute Work.

This is a very needed work, and in many places very much appreciated by our ministers and people. We are glad to say that our white brethren willingly come and render us great service in this work. Financially we have not done what we desire or hope. With a very few exceptions our churches have no financial system. The money for pastor or any work depends upon the weather and the excitement raised on Sunday. We are thankful to say that through the study and discussion of this question in our Institutes a change for the better is taking place. Many see the need of a better system, and the difference between the Bible idea of giving and the giving from feelings.

Educational Work.

Our schools are fuller than ever. This is also true of other schools, both State and denominational. Many are preparing for another year. If crops are good and money matters easier all our schools will be overrun. Education is pushing everywhere. Even in our small

towns the ministers and people are organizing unions and clubs for the purpose of study.

Dr. MacVicar's clear, forcible talk to us on education and the requirements necessary to make a people of power and respect have done our ministers and leaders great good, and thereby will be of great benefit to our people. If we could only devise some way to help many of our most worthy ministers who are very anxious to obtain an education.

Our prospects for the future, I think, are brightening. The indications are that as soon as we can get the churches on a financial basis that will in a measure insure the pastors their salary, the pastors will then be able to devote more time to the training of churches along denominational lines. We have run on the spasmodic and good weather plan so long, and the most of our churches are in debt from that cause, it will take some time to get them to see the better way; under the old way we can the better hide our selfishness and gratify our vanity. A rainy Sunday is our gain, since nothing is given except at meeting. On a beautiful Sunday our vanity is satisfied when we can go to the table in our nice clothes, until the desire to appear fine has caused us to spend the dollars on dress and save the nickels for the church and her work. This is gradually changing. The Society has been and can be for very many years to come a great help in the proper training of us for our work.

We desire to assure you that our people are grateful for all that the Society is doing for us, though in some respects it may not appear so. Only think of the heights to which we were carried and the depths to which we have fallen and you will readily understand the struggle through which we are passing.

And everyone who has placed a dollar in one of the Christian schools established by the Home Mission Society for the proper training of our people should thank God for the blessed privilege, as only eternity will reveal the good, not only for us, but for the world, that has been accomplished through these schools and by the consecrated teachers, that have given the best years of their lives to this work.

Bishop College is a great work for Texas, yet some of our best workers are from Wayland, Shaw, Richmond, Roger Williams, and some of the other schools.



REV. P. H. KENNEDY.

Rev. P. H. Kennedy was born Sept. 1st, 1848, on a slave plantation near Elizabethtown, in Hardin County, Kentucky, where he resided until he was sixteen years of age. In June, 1864, he enlisted as a private in Company H, of the 109th Regiment of United States Colored Infantry, and was detailed as a musician. After his discharge as a soldier he taught music for a number of years. After his conversion in 1873, he entered Roger Williams University, Nashville, Tenn., where he spent two years preparing himself to preach. Since leaving school he has been almost continuously engaged in the work of the ministry, either as pastor or General Missionary. Since 1888, with a slight break in his work, he has been the General Missionary for Kentucky.

Kentucky—Our Work.

The co-operative plan under which the missionary work of the State is being prosecuted is meeting with general favor, and bids fair to give to the denomination a prestige never before enjoyed.

New life is being put into the ministry. The pastors are beginning to realize the importance of studying to handle the Word of God. Each Institute leaves the pastor thirsting for more of the Water of Life. We may

safely predict that as a result of these Institutes our pastors will be much developed in their intellectual and spiritual lives.

The beneficent influence of these Institutes upon the churches is indeed gratifying, so far as our observation has gone. New life is being infused into the membership, and the members seem to go to work with an enthusiasm never before manifest. The plan has the effect of unifying our forces in the State, and bringing them into accord with our denominational enterprises. They will give more regularly and systematically to the work of the denomination. The white and colored Baptists are being brought into closer relations. They are working together in the most kindly and brotherly manner. They will see each other as they have not seen each other in the past, and we shall indeed have a New South, so far as our Baptist brethren are concerned.

We have five Institutes: one each in Louisville, Elizabethtown, Shelbyville, Franklin, and Glasgow. The aggregate attendance is about 6,800. Number of white lecturers, 31. These lecturers were among the ablest men of the denomination, and showed special fitness for the work assigned them. We have had free access to the columns of our denominational papers, which have done much to give publicity to our work.

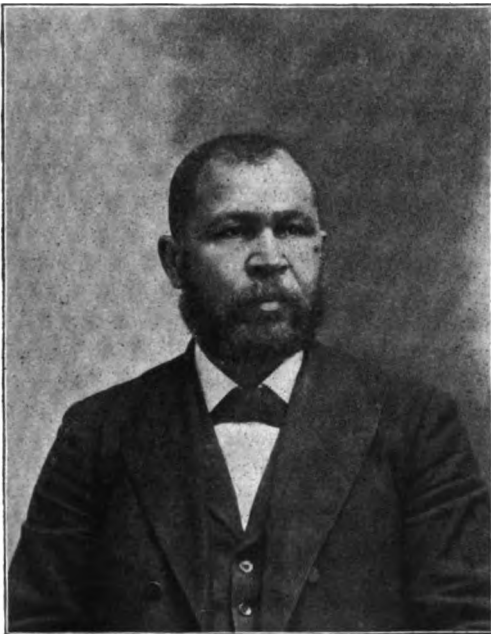
The indications point to a steady growth in Christian beneficence. We find that where the churches are trained to give to the general work of the denomination, the pastors can much more easily raise money to meet the local expenses of the church—which has been very hard for them to do in past years. Quite a number of our pulpits are being filled by well-informed Christian young men, and indeed they are doing much in the way of bringing the churches and older pastors into harmony with the State work.

Many of the white brethren who have attended these institutes have expressed great surprise at the ability and push of these young men. They frankly say that they did not think that such could be found among the Negro Baptists. We feel assured that we shall be able, through the New Era Institute work, to so train the pastors and churches that all will feel called upon to contribute something for the spread of the Gospel of Jesus Christ. We do not expect to gather this money in large

amounts from the individual, but in a systematic way, knowing as we do that the people from whom it is to come are poor. We have found it profitable to appeal to them for missions the money that they spend in a useless way for tobacco, cigars, snuff, wax, and intoxicants. We feel assured that many of them will, and in fact have taken our advice, and are giving their scanty means for the glory of God and for the furtherance of His kingdom on earth. It is our opinion that before the close of this missionary year money will have been raised sufficient to have put one or more District Missionaries in the field.

It has been the unanimous vote of the people, where we held each of the five Institutes, that we should return as soon as possible and give them the benefit of another institute. Doors are being opened to us in every part of the State. May God bless the work and the workers.

P. H. KENNEDY,
General Missionary for Kentucky.



REV. H. N. BOUEY.

Rev. H. N. Bouey was born August 4th, 1849, near Augusta, Columbia County, Ga., where he lived as a slave till 1865. After working two years at the painter's trade he spent three years, 1870 to 1872, in the Home Mission School at Augusta, Ga. In 1875 and '76 he served as Probate Judge in Edge-

field County, So. Carolina. In 1877 and '78, he labored as a missionary in South Carolina, and then went as a missionary to Liberia, Africa. In 1882-'86 he served as Sunday School missionary for Alabama. In 1887 and '88, he was pastor in Columbia, S. C. In 1889 he became General Missionary for Missouri, a position which he still holds.

Missouri.

REV. H. N. BOUEY, GENERAL MISSIONARY.

In thinking over the year's work, my mind went back thirty or thirty-five years, when the Negro Baptists numbered only 400,000. As I began asking myself the question, Why do they now stand more than four times that number, or 1,600,000? I concluded that the very early work done so vigorously and devotedly by the American Baptist Home Mission Society accounts for this unparalleled increase. And if our coming to the Lord so readily through the Society's labors pleased the Lord, and thus brought material and intellectual blessings upon us, then our blessings have all come from the Lord through the graces of the great Society. And yet, while we are accounting for the aid that has lifted us from our former number and condition, we with great pleasure acknowledge the timely aid given by the local white Baptists, who aided in the building of our church houses and paying of the debts.

Co-operation.

Now comes the co-operative plan of work among the colored people of Missouri.

It is gratifying to note the willingness with which all parties united. It has inspired us to prayerfulness and gratitude toward the Board. Some say it is too good to last, while others reply that if we will lay hold and appreciate it, and improve our efficiency, it will encourage the co-operators to even do more. Our first "New Era Institute" was held in Macon City. And even at this place of intelligence, where our Baptist State School is located, you could hear on every hand such expressions as: "God bless this new plan"; "If this plan continues the Baptists will soon take Missouri"; "I learned more in these three days in this Institute than in all the religious gatherings that I ever attended." Our next New Era Institute was held at Carrollton. Some of the best pastors declared that a school could not do more. One said: "I intend to be at every Institute that is possible." Another: "I have never had such a broad view of God as these lectures are

giving me." One pastor, who has four churches under his charge, said: "I have not attended a theological school, but these lectures are bringing me alongside of the theological doctors. I want to know about every Institute, and if they are in reach of me I will attend."

These Institutes are stimulating a studiousness among our brethren, and at the close of every lecture the people wish it was three days longer. The prepared synopsis of lectures is guiding the brethren in their studies of the Bible doctrine and church practice.

The white brethren seem to be not only glad of the co-operation plan, but really enthusiastic, and will be sadly disappointed if the plan fails to improve the spiritual life of the pastors, church officers, and people.

The spiritual and intellectual life of the pastors and deacons has been improved at least fifty per cent. since 1889, when the Home Mission Society entered Missouri; and now with the "New Era Institute Plan" comes new life, energy, and inspiration.

The Institutes held have visibly affected the churches for good, as expressed by both pastors and laity. The plan unifies the churches by showing them their proper relation to each other, and to each object of general work. I have found a good feeling between the white and colored Baptists ever since I commenced work here, but the co-operative plan is bringing it out actively.

We held eight Institutes in five months, but worked in revivals as these five months was the season. Aggregate attendance of ministers, deacons, and others was about 6,500; white lecturers, 16.

The beneficence of the Missouri colored Baptists has greatly increased since they have been supporting the Western or Baptist College at Macon City. The colored Baptist State Convention bears its part of the co-operative expenses, and largely supports the college. Each of our nine District Associations supports a missionary, and two have a Sunday-school missionary.

FORM OF A BEQUEST TO THE SOCIETY.—

"I give and bequeath to the American Baptist Home Mission Society, formed in New York in the year eighteen hundred and thirty-two, the sum of——— for the general purposes of said Society."

THE HOME MISSION SCHOOL.

BY T. J. MORGAN, COR. SEC.

In order that there may be a clear understanding of the purpose, spirit, and method of the American Baptist Home Mission Society with reference to Negro education, the following brief statement is made:

Chief Aim.

First: The great purpose which the Society has in view is to be helpful to its Negro brethren. The schools which it has established and is maintaining are exclusively for the benefit of Negro boys and girls. No white children attend them. The five thousand pupils now enrolled are all Negroes, and the thousands who have been educated in them and are now doing their life's work are Negroes. These schools are maintained at great cost, and the money to carry them on is obtained only with difficulty. The money is given for the uplift of the Negroes. Every dollar which the Society receives from the pupils or from Negro contributors is put into the schools; not a dollar of it stays in the treasury of the Society. In addition to all that is received from the Negroes and put back into the schools, the Society pays every year tens of thousands of dollars. Let it be borne in mind then, and fully understood, that these are Negro schools, established and supported for the sole benefit of Negroes.

Financial Needs.

Second: The Society has spent about three million dollars in this educational work, and it is now supporting large and costly schools which ought to be made as efficient as possible for the benefit of those for whom they were established. All these schools need more money; they require new buildings, new libraries, additional teachers, more apparatus and better industrial appliances; the Society has thus far been unable to obtain the money necessary to thoroughly equip them. Several of them are very good schools indeed, and doing a most excellent work, but none of them are fully equipped, sufficiently manned, or amply endowed. They need millions of dollars for these purposes, and the Home Mission Society is unable to furnish it.

During the past thirty-five years these schools have grown from feeble mission schools, where work of a primary order was carried on, until now they embrace acade-

mies, colleges, and professional schools. With each stage of development there has come increased expense. The schools are in their infancy: they ought to grow as much in the next thirty-five years as they have grown in the last thirty-five years, and this means, of necessity, an equal growth in expense of maintaining them. In many cases only foundations have been laid, while the superstructure is yet to be erected. It is confidently believed by those best competent to judge, that enough schools, especially of the higher order, have already been established, and the wisest policy to be pursued now is that of strengthening and perfecting these, rather than in establishing rival institutions.

Enlarged Facilities.

Third: At present the Negro Baptists of the South are shut out from Southern white colleges and universities, are unable chiefly for financial reasons to attend the great institutions in the North, and are therefore practically shut up in higher education almost entirely to those schools which are maintained in whole or in part by the Home Mission Society. It is important then that these schools should be made more efficient in order that the Negro Baptist boys and girls of the South may have facilities for securing such an education as will fit them for the stern duties and high privileges that await them in life. The highest efficiency in these schools depends absolutely upon the co-operation of the Negro Baptists with their white friends. "In Union there is strength."

All the friends of the Negroes concede that their educational progress since the war has been phenomenal, gratifying, and full of promise. It is sometimes said that no people in history have ever made such progress in a similar time, which is probably true. But it is worth considering that there are very few Negroes who can be said to be thoroughly educated. Only here and there one has pursued a full college course. The mass of those who are best educated have had inferior advantages; the white young men and young women, especially in the North, now at school equipping themselves for the twentieth century opportunities and responsibilities, are enjoying educational advantages far in advance of those enjoyed by the Negro young men and women who are to compete with them. While the Negroes are making great progress in education, the white people are making still greater

progress. The Negroes are probably falling behind relatively. Their true friends are earnestly desirous that the Negroes shall not waste their strength and their money in unwise measures, but that they shall unite with their white friends in greatly enlarging their present facilities for a true, higher education. The best education is not too good for Negroes.

Divided Responsibility.

Fourth: The Society shares with the Negroes the honors and responsibility of managing and teaching the schools which it has established and maintains; for example, four prominent Negro Baptists of Georgia are on the Board of Trustees of the Atlanta Baptist College, and four are on the Board of Trustees of Spelman Seminary. These men share in the management of the schools, having the same rights and privileges and honors that are enjoyed by their white associates. This is true also of other Home Mission schools. The Society employs also Negro teachers in its schools; such men as Profs. Roberts, Jones, Vassar, Holmes, Coleman, Hope, Wilson, Lee and others have been chosen to their present positions by the Home Mission Society.

Unless it shall be defeated by unwisdom on the part of the Negroes themselves, it will ultimately come about that these schools will pass largely, if not wholly, under their control, without impairing the confidence or checking the liberality of those who have thus far done so much to establish and build them up; unwisdom on the part of the Negroes can blight the confidence and check the beneficence essential to the prosperity and continued financial development of the institutions already established for their benefit. The Negroes can afford to be patient and—to wait.

Independent Negro Schools.

Fifth: The Society encourages the Negro Baptists in founding and maintaining schools of their own. More than half of those aided by the Society are owned and controlled by the Negroes. They have Negro trustees, Negro teachers, and are entirely free from the control of the Society. Among these institutions are those at Louisville, Ky.; Selma, Ala.; Jacksonville, Fla.; Little Rock, Ark.; Macon, Mo.; Lynchburg, Va.; Augusta and Athens, Ga. The Society aids these institutions by gifts of money, but leaves their management

and control to the Negroes. It will be very glad indeed when these schools become absolutely self-supporting and independent.

The officers of the Society would be exceedingly gratified if the Negro Baptists of Georgia, for instance, would at once rally round their school at Augusta, equip it, endow it, and bring it up to a high state of efficiency. If they would raise \$150,000 for it, they could make it a very excellent school, where young men and young women could receive a common English education, and also a fair preparation for college. The Society will **not only** throw no hindrance in **their way** but will aid them by their counsel, advice, and money, if desired.

Co-operation.

Sixth: The officers of the Society, in encouraging the Negro Baptists of Virginia, Georgia, Tennessee, Mississippi, and elsewhere, to organise Education Societies to co-operate with the Home Mission Society in building up in these several States both the Home Mission Schools and those absolutely owned and controlled by the Negroes, are doing what they conscientiously believe to be for the best interests of the Negro race. They are asking the co-operation of the Negroes in securing better facilities for the education of their own children; only this and nothing more.

Almost every valuable result in educational work for the Negroes thus far attained has been through co-operation. There is not on record an instance where the Negroes, unaided, have of their own accord, at their own expense, established and built up a school of any considerable importance or value. Almost every one of the schools owned and controlled by the Negroes have been and are still receiving aid from the Home Mission Society, and it would be a misfortune for them if this aid should be withdrawn.

Independent Careers.

Seventh: There is ample opportunity for the Negro Baptists to show their independence, self-reliance, their manhood and womanhood, by engaging in those occupations where they are without a rival, and where the question of co-operation does not obtrude itself. The schools which the Home Mission Society is fostering and aiding are furnishing to the race, year by year, additional numbers of men and women trained for independent careers, for aggressive work, and for competent leadership. The need for such trained leadership, thor-

oughly educated, is becoming more and more urgent. The principal instrumentality for the preparation of that leadership is the schools established, maintained, or aided by the Home Mission Society.

More Students Needed.

Eighth: At the present time what is needed is not more schools but more students; none of the schools are full; there is room and to spare. There are thousands of young men and young women in the churches who ought to be educated, and who are desirous of entering the schools, **but** are unable to do so for the lack of a little money to meet their necessary current expenses. If the Negro pastors would seek out these young men and young women, encourage them to go to school, and then induce their churches to provide the little money needed to meet their expenses, there would be at once a large addition to the host of Negro young people preparing themselves for usefulness. It is confidently believed that money thus expended would be worth vastly more to the Negro Baptists of the country than if expended in attempting to establish new and costly schools where they are not needed. To build unnecessary schools is a wicked waste of money.

What Should be Done.

Ninth: If the Negro Baptists in the South would rally to the support of the schools already established, especially those owned and controlled by themselves, so as to pay their debts, complete their buildings, add to their equipments, and strengthen their faculties, so as to entirely relieve the Home Mission Society from the burden of financial aid, the Society would then be able to concentrate its strength upon the schools chiefly managed by itself, and would thus be enabled to improve them in many ways, and thus to offer to the Negroes better advantages for higher education than those they now possess.

A Final Word.

Tenth: The officers of the Society do not make war upon any individual and they will not engage in any personal controversy with any one on this question. They respect the manhood of the Negroes, and give to them full liberty to do what they think is for the best welfare of their people. If any Negroes think they ought to build schools of their own, the So-

ciety will throw no obstacle in their way. Its officers do not appeal to passion or prejudice, but will content themselves with a plain statement of facts and of principles as they see them, and will appeal to the good sense and the conscience of the Negroes to do that which is for the best interest of Christian education and which will redound to the upbuilding of the Kingdom of God and the promotion of the welfare of the vast Negro family of Baptists in this country. The officers of the Society confidently believe that the purpose and methods of the Society, when fully understood and dispassionately studied, will be approved by the great mass of thoughtful, intelligent, honest Negro Baptists of this country.

Dear Bro.: I want to thank you very sincerely for your timely letter setting forth the purposes of the American Baptist Home Mission Society.

When I read it in the *Georgia Baptist* I said that it was the very thing and must have been inspired; for in these days of unusual effort and activity on the part of the colored Baptists (and which efforts I highly approve) many persons have misunderstood the purposes of your Society and the National Baptist Convention, and are endeavoring to show that there is an unfriendly feeling between us.

Indeed, sir, after we have done everything in our power to help ourselves in building and maintaining educational institutions, there will then be left a field so broad that the Home Mission Society will find it a difficult task to secure sufficient means to cultivate. God bless you.

E. C. MORRIS, D.D.,

President of the National Baptist Convention.

Excellent Advice.

The tendency to praise persons unduly seems to be a habit with many men. Every man who can write a line or so, make a little talk or sing a common song in the commonest style is put down as being the nonesuch in his community. It is time for us to use a little more care in writing up

men. We do incalculable harm by pursuing this course. We had better not say anything of a person than to say too much and thus impress that person with the idea that what he does not know and cannot do is not worth knowing or that it is losing time for him to attempt to do. The wise course to pursue is to be fair and square with men.—*Virginia Baptist.*

California—Bakersfield.

Thinking that it may be of interest to your readers to know something of Baptist interests in this section of the "Golden State," I concluded to attempt to lay before them the condition of our denominational interests. Kern County is the extreme southern county of the fertile San Joaquin valley. It has an area of 8,159 square miles and a population estimated at 17,000. Large herds of cattle and sheep are pastured on the alfalfa fields. Our irrigation system is not excelled by any other in the world, and our fruits, such as prunes, peaches, apricots, pears, and oranges are much sought after in the markets. With all this evidence of our greatness in material things, and with this population, which is rapidly increasing by immigration, there are but two Baptist churches in the county, and the entire membership of both churches is less than 100. One of these churches is at Delano, a town on the Southern Pacific Railroad, 30 miles North of Bakersfield. They have a neat little house of worship, which is free from debt, but have not been able to maintain regular services for several years. Bakersfield is the county seat of the county and is situated about the centre of the county, and has a population of 4500. One mile to the east is Kern City, the division headquarters of the Southern Pacific Railroad, with a population of 200. Here is also located the machine shops and round houses of said railroad company. With this combined population of 6500 the Baptists have a membership of 50. Our church has never been able to support a pastor without the aid of the Home Mission Society. During the ten years of our existence we have had four pastors, and it is safe to say that one-third of the time we have been pastorless. During the times that we have been pastor-

less, a number of people have moved in here and united with other denominations, who were Baptists in their former homes. The Campellites have built a flourishing congregation, and have always seen to it that their very ablest men have been sent here as pastor. I am sure that at least one-fourth of this congregation have been members of the Baptist denomination. After a lapse of ten months we have succeeded in securing Rev. T. J. Collins as our pastor. He comes to us from Salt Lake City, in the full vigor of manhood and filled with the power of the Holy Spirit. Brother Collins is just such a man as is needed here. If the financial question can be so adjusted that he can be kept here for the next two or three years continuously, it is firmly believed that this church will be self-sustaining and a number of flourishing missions established. Brother Collins has already established two missions. He preaches in the Town-Hall, in Kern City, every Thursday evening, and at the Panama School house, a flourishing farming community ten miles south of town, in the afternoon of the third Sunday of every month. He also gives Bible readings every Wednesday afternoon at the Chinese Mission. We are indeed grateful for the aid we have received from the Home Mission Society, and are hoping and praying that the Baptists may be aroused to the needs of the Society, and place the funds at its disposal, so that these places may be able to support the pastors. There is much to be done and so few to do it. There are many evidences that this community is on the eve of great prosperity in temporal things. Let us labor and pray that Baptist interests will keep pace with the advancement that is anticipated and reasonably hoped for.

Yours fraternally,

A. B. EVANS.

A Swedish Dedication.

Dear Bro.: You will be interested to receive an account of the dedication of the Swedish Baptist Church at Cokato, Minn., which took place on Sunday, March 6th. I preached the English sermon in the afternoon of that day. This was a wonderful day for the Cokato Church. The people had come from the surrounding country, some of them long distances. The church was thronged throughout the day—morning,

afternoon, and evening. The church is very substantial and commodious; plain on the outside, but very attractive on the inside, with a seating capacity, when crowded, of about 500. They raised on that day about \$800, and, with the gift and the loan made by the Home Mission Society, the building is now provided for. They expressed their high appreciation of the aid which our Society gave them, and the outlook for this church is very promising. The pastor has a class of twenty-four young men in his Sunday-school, ranging from the age of eighteen to twenty-four. Four of these young men are attending schools of higher education.

Last Sunday, March 13, I attended the dedication of the Baptist Church at Clayton. This is out in the country, twelve miles from the nearest station. The church is built in the midst of a very fine farming community. The church cost about \$1,600. They needed on Sunday to raise \$300. They succeeded in raising \$336. Over \$200 was paid in cash that morning. I preached the dedicatory sermon in the morning of that day, after which the appeal was made for money. It is a very neat chapel, with a seating capacity of 150. I think the gift of \$100 toward the building will be of great help to our work in the future.

Yours fraternally,

O. A. WILLIAMS.

The following item regarding the gross and hurtful superstition which obtains in the Catholic churches in Mexico sufficiently indicates the need of prosecuting evangelical mission work in that Republic.

The Rev. Francis S. Borton, a missionary in Puebla, Mexico, says, in *The Christian Endeavor World*, that he recently saw the following notice in a Roman Catholic Church in Mexico:

"Raffle for Souls—At the last Raffle for Souls the following numbers obtained the prize, and the lucky holders may be assured that their loved ones are forever released from the flames of Purgatory:

"Ticket 841—The soul of the lawyer James Vasquey is released from Purgatory and ushered into heavenly joys.

"Ticket 41—The soul of Mme. Calderon is made happy forever.

"Ticket 762—The soul of the aged widow

Francisca de Parras is forever released from the flames of Purgatory.

"Another raffle for souls will be held at this same blessed Church of the Redeemer on January 1, at which four bleeding and tortured souls will be released from Purgatory to Heaven, according to the four highest tickets in this most holy lottery. Tickets, \$1. To be had of the Father in charge. Will you, for the poor sum of \$1, leave your loved ones to burn in Purgatory for ages?"

Mather Industrial School, Beaufort, S. C.

BY MRS. R. C. MATHER.

For twenty long years I sustained, first an Orphanage, then a Rescue and Relief Home, in addition to our literary department of two or three day schools on these premises. Being desirous to secure perpetuity to the Institution, I offered to deed these valuable grounds and buildings to the W. A. B. H. M. Society if they would furnish one or more teachers every year. This they have done, and my rescue and relief work continues the same. Now, of 45 girls admitted into our home, family and training school this year, thirty are beneficiaries, or recompense me for all that is done for them in school and out, by their work only, which is so adjusted that it does not interfere with eight hours of schooling in the literary department daily. Many of these poor girls are so destitute that our first duty is to clothe them respectably. Our Home for such is their only avenue for an uplift, for as soon as prepared, I provide them with good homes in service as help in excellent families, most of them at the North, a few South.

All this has awakened an interest in our School and Home, and prompted little rills of supplies to flow in upon us from various philanthropic sources: for much of the work here is one of pure charity and not denominational. We have *no help at all* from any colored source, but the converse is the truth; we are in every possible way attempting to uplift a lower stratum of the negro, that no other institution I know of reaches down after, and this is constant *outgo*, but no *income*. Still our Great Provider in His kind providence, has enabled me these thirty years to spread a table for this class, and prepare hundreds of them for great usefulness as servants, teachers, and homemakers.

Heaven has smiled on all our efforts to benefit the lonely and uncared for. But our report *cannot be written*. It is rather forever engraved on the heart and in the life of these forlorn, sad-eyed girls. So excellent have been the educational results, that many of a class able to pay, importune us to receive their girls into our family-school; and this we have done to a limited extent. Yet most of the pay is in *farm produce*.

Many of the various friends who from time to time send me a little help, wish their names suppressed. They are Quakers, Presbyterians, Congregationalists and Unitarians. Every dollar sent me by Baptists is scrupulously reported to the Society at Boston to which this property is deeded.

I have entered on my 55th year as teacher, on my 31st year of service here, and on my 76th year of life.

Women's Societies.

WOMAN'S BAPTIST HOME MISSION SOCIETY OF MICHIGAN.

President—MRS. W. M. A. MOORE, 1055 Woodward Avenue, Detroit. *First Vice President*—MRS. E. H. E. JAMESON, 106 Smith Ave., Detroit. *Corresponding Secretary*—MRS. A. J. FOX, 63 Alfred Street, Detroit. *Treasurer*—MRS. J. A. WARREN, 114 Henry St., Detroit. *Recording Secretary*—MRS. R. H. RUMSEY, 755 Woodward Avenue, Detroit.

MISSIONARY WORK.

The reports of missionaries working for our society are most encouraging. There seems to be only one drawback to the rapid advancement of church work, and that is the lack of money.

Many small churches that are in quite active condition spiritually need pastors or meeting-houses, and alone they are not able to obtain them, so they struggle on under many discouragements. Without exception, however, wherever our missionaries go they have much success in encouraging these "little ones" to continue to hold forth the Word of Life. These are quiet influences and seem small, but the promise of our God to bless his word is verified in a small field as well as in a large one.

Many beautiful instances of His immediate blessing of the work comes to us, and the following, gathered from our field secretary, Miss Harriet Cooper, and a letter of the Rev. E. M. Stephenson, Sunday-school missionary, will surely interest all who desire the salvation of the "strangers within our gates."

GOOD RESULTS.

Out in Lake Michigan, a short distance from our Western shore, lie the Manitou Islands. On one of these live a large number of Danish and Norwegian

families who seldom have an opportunity of hearing the gospel preached.

Their priest visits them once a year, preaches to them, christens the children, marries the young folk, and sprinkles a little consecrated earth on the graves of those who have died during his absence, receiving for this latter service five dollars for each grave.

Mr. Larsen, a Danish Sunday-school missionary, had visited this island and told Mr. Bolvig, our Danish missionary, of the people, and he decided to visit them also. As it was late in the season, he had to make the trip in a small sailboat used by the mail-carriers, and suffered much hardship.

Starting about noon for the island, the wind soon after suddenly changed, and the journey, ordinarily accomplished in an hour, required eight hours' hard work. Those on board fought with the winds and waves during the afternoon, and were finally rescued by the life-saving crew.

On landing, Mr. Bolvig was unable to walk, having knelt in the boat for six hours dipping out water, while the others tugged at the oars and managed the sails. He was soon revived, however, and during the few days he was on the island preached the Gospel to the people. He assisted in the formal opening of a new cemetery which the people had desired to open for a long time, but the Swedish priest would not brave the sea, and they were likely to have to wait until another season.

Mr. Bolvig refused to perform any priestly ceremonies, even to taking the dust in his hands in imitation of its consecration, but consented to make an address to them. He spoke from the words, "What is life?" and in speaking won the hearts of the people.

During the fall many burials had taken place unattended by a regular priest, and a rail had been placed on each coffin lid so that it could be withdrawn and the priest could sprinkle the dust on the coffin at the time of his visit.

After Mr. Bolvig's address these rails were all removed, and the people were no longer anxious to have this consecration over the graves of their dead relatives.

During his visit one woman, about seventy years old, whom he went to see in her home, was converted. This woman earns her living by knitting mittens, and while talking with Mr. Bolvig she said: "How do you earn your living? How can you spare time to come and tell us about Jesus?"

Then he told her about the missionary societies—the American Baptist Home Mission Society, the Michigan Woman's Society, and the Danish and Norwegian churches, which together send him out and support him. "Why, how good that is," she said, and after a moment added: "I can help do that, too," and going to her purse, took out one of her few hard-earned dollars, which she handed to Mr. Bolvig to give to the ladies to help in their work.

How grand it would be if all who love Jesus were as ready as this dear sister to help tell the "good tidings"?

And why is it that the love of Christ does not constrain all Christians to do this work?

MRS. E. H. E. JAMESON.

BOOK NOTICES.

THE BREMEN LECTURES ON THE GREAT RELIGIOUS QUESTIONS OF TO-DAY. American Baptist Publication Society.

This volume is a translation from the German by Professor David Heagle, D.D., of the Southern Baptist Theological Seminary. It comprises lectures delivered in 1868 by Theo. Christlieb, Otto Zoeckler, Herman Cremer, M. Fuchs, Chr. E. Luthardt, Gerhard Ullhorn, W. F. Gess, Constantine Tischendorf, J. P. Lange, Julius Disselhoff, on important and living topics. Although the lectures are thirty years old, they deal with the subjects in a manner that makes them perennial in their value: *e. g.*, the Biblical conception of God does not change with passing years, and the reverent, thoughtful Christlieb's lectures will not grow old.

"The Relation of Reason and Conscience and Revelation," by Professor Cremer, is a permanent contribution to our thought.

"The Authenticity of the Gospels," by Tischendorf, does not become old.

One of the excellent features of the book is the pictures of the lecturers, and the brief analysis of each lecture which has been inserted by the editor. Young ministers who want to come in touch with the best thought on great themes will find the book very helpful.

THE NEW TESTAMENT CHURCH. By Rev. W. H. H. Marsh; with an introduction by Franklin Johnson, D.D. 12mo, large paper, 544 pp. Cloth, gilt top. Price, \$2.00. American Baptist Publication Society, Philadelphia.

This is a clear, logical, and very scholarly presentation of the New Testament idea of a Christian church, in its form and structure, its spirit and purpose, its order and ordinances. Though not professedly prepared for that purpose, it is a strong defense of the prevailing views of American Baptists touching the nature, government, order, and ordinances of a church, as outlined in the New Testament. The style is clear and scholarly, the arguments are or certainly ought to be convincing. The author evidently pursued his investigations with large labor, with equal patience, and great discrimination. Wide reading, careful analysis, and forcible citations are evident in his use of authorities. His familiarity with other forms of church structure and life is manifest, with a clear conception of where they diverge from the divine model. The New Testament itself, as the source of informa-

tion and authority on the subject, the author has evidently studied persistently and with a reverent spirit. Its teachings, if only they can be ascertained, are an end of all controversy on the subject. The evident intention is to ascertain facts rather than to defend a theory. It is hardly to be expected that an author can give to the public a thoughtful work of more than 500 pages on any subject, somewhat in dispute, and not state some things that some one may not object to, or at least require explanation or interpretation concerning. As an instance, see "Abnormal Individualism," and the limits of "The Rights of Private Judgment," pp. 340-344. Such a work as this is the result of long and laborious endeavor, and, in a literary point of view as well as in other respects, is highly creditable to the author. In mechanical execution the book is in the best style of the well-known publishers.

E. T. H.

A HISTORY OF THE BAPTISTS IN THE MIDDLE STATES. By Henry C. Vedder. 12mo, large paper, 355 pp. Cloth, gilt top. Price, \$1.25. American Baptist Publication Society, Philadelphia.

This volume is issued in pursuance of a plan by the Society to publish a series of five volumes, each by a different author, representing different sections of the country, to constitute a compact and comprehensive history of American Baptists. This one, on the Middle States, was given to Prof. Vedder. Although it can hardly be called a history, it contains a large amount of information pertaining to the history of Baptists, and which, with much else collected by various writers and preserved in local publications, will some day be of value in the preparation of a history of American Baptists, when the time shall have come and the man be found to do the work. The author acknowledges the difficulty of the task assigned him, being a substantially untrodden field, with a burdensome amount of material to be digested, reduced to order, and the right kind and quantity selected from the mass. Several specific topics are treated with sufficient condensation and order, and the materials for which are more available and orderly—organizations, revivals, controversies, education, Bible work, young people. Those who have been familiar with Baptist affairs in the State of New York for a half century past will be specially interested in much said of men, churches and affairs in that State. The same may be said as to other States. The volume for New England has already appeared, by Dr. Burrage; so has that for the Western States, by the late Dr. J. A. Smith. That for the South is to be prepared by Prof. B. F. Riley, and that for the far West by Dr. Lemuel Moss. They together will be, not the best we shall hope for, but the best which, for a long time, we shall have.

E. T. H.

CLARA'S PROBLEM; OR, WAS IT HER DUTY? By Adelaide Fuller Bell. Cloth, decorated. 12mo, 266 pp., with illustrations. Gilt top. Price,

\$1.25. American Baptist Publication Society, Philadelphia.

This is one of the sentimental story books teaching good moral and religious lessons. It is written in a vivacious style, and contains enough of plot and incident to make it interesting. The chief lesson is that of self-denial and sacrifice for the sake of duty and the good of others. A Christian girl had gone as a missionary to the heathen, and there had become deeply interested in her work and greatly useful, especially in her school work among the children. To her grief and disappointment, one day she receives a letter from her father, announcing the sad news of her mother's death, and asking her to come home, and, as the oldest child, take charge of his house and several younger children. What ought she do? What is the problem? With long consideration, the advice of friends, and prayer, she finally decides to yield to her father's request and undertake the task of being a mother and a guide to her younger brothers and sisters, and a comfort and helper to her father. When she came home from India she brought with her native girl who had been one of her pupils, a bright, kind-hearted child, but altogether wayward and intractable in her temper, whom no one could have patience with and manage but herself. Well, all things went to the best, as is customary where authors shape events to suit themselves. Clara, the self-sacrificing daughter, after several years of devotion to her home and family, married a prominent physician; the child from India became a fine young woman, was converted, studied medicine, and returned as a missionary to India. The other children were educated, and the story ends, leaving all under sunny skies—as usual.

E. T. H.

LITTLE JIM, AND HOTEL DOUGLASS. By Mrs. Susan M. Griffith. 12mo, 310 pp. Cloth, decorated, with illustrations. Gilt top. Price, \$1.25. American Baptist Publication Society, Philadelphia.

This is a temperance story, or, rather, two temperance stories combined. Not ostensibly such, but really such, inasmuch as the effects of liquor drinking and liquor selling are very strongly set forth in good, and, for the most part, in quite a natural style and order of incidents. Of course, like other similar works, for the most part mothers are bound to "come out all right," after a given amount of opposition, disappointment, and misfortune. An older sister, a devout Christian girl, is struggling hard to maintain herself and a crippled younger brother, while a drunken father, whose brutality had broken the heart of his wife and sent her to the grave, and occasioned the injuries of little Jim, did nothing but filch from the daughter all the money he could steal from her. All this was endured with a Christian patience and faith, not impossible, but hardly probable, hoping for better times. Better times did come. The brutal father

was sobered by an accident, then reformed, then finally converted. It was a long process; and at last killed in a railroad collision. Little Jim was cured of his lameness, obtained an education and became a minister, and his sister married the kind physician whose skill had saved her brother. The incidents are well brought out and are interesting. A neighboring tavern, which had long been the seat and instigator of untold misfortune and crime, was left, on the death of its owner, to a son, otherwise a fine and respectable young man. He was finally induced to become a temperance man and advocate, closed out the liquor business, established a respectable summer boarding hotel, utilizing a mineral spring near by as an attraction, and so became a blessing in place of the former curse in the community. The story is well wrought out, and will be read with interest. E. T. H.

Home Mission Appointments.

"How shall they hear without a preacher? and how shall they preach, except they be sent?"—ROM. 10:14, 15.

IN APRIL

The following appointments were made:

CALIFORNIA.

Rev. F. S. Lawrence, San Jose, Palo Alto and Mountain View.

CONNECTICUT.

Rev. J. V. Vidberg, Swedes, Waterbury.

DELAWARE.

Rev. Victor Sandell, Swedes, Wilmington.

" H. C. Jones, Eighth Street Church (colored), Wilmington.

" R. B. Cook, New Castle.

" J. T. Plentty (colored), Dover.

" S. B. Overton, Milford.

IDAHO.

Rev. A. J. Gage, Evangelist.

ILLINOIS.

Rev. Axel Wester, Swedes, Galesburg.

" C. G. Sten, Swedes, DeKalb.

" Bennett Erickson, Swedes, Humboldt Park.

INDIANA.

Rev. E. W. Olson, Swedes, LaPorte.

MASSACHUSETTS.

Rev. I. B. LeClaire, French, Lowell.

MEXICO.

Rev. M. A. Villareal, Sabinas Hidalgo.

MINNESOTA.

Rev. John Oliver, Stillwater.

" Olof Taftin, Swedes, Queen and McIntosh.

MONTANA.

Rev. L. G. Clark, General Missionary for Montana and Southern Idaho.

" Heary Van Engelen, Great Falls.

NORTH DAKOTA.

Rev. E. A. Valiant, St. Thomas and Cavalier.

OKLAHOMA TERRITORY.

Rev. E. M. Beal, Medford.

OREGON.

Rev. N. S. Hollcroft, Grace Church, Montaville.

" A. W. Snyder, Willamette and Central Association.

SOUTH DAKOTA.

Rev. A. E. Steuernagel, Rapid City.

" A. J. Swelander, Scandinavians, Summit.

" E. F. Rice, Dell Rapids.

" Nicholas Wakeham, De Smet.

VIRGINIA.

Rev. J. H. Gadson, Dublin.

" B. F. McWilliams, Cape Charles, Eastern Shore.

" C. C. Boone, Max Meadows and Rural Retreat.

" J. W. Walker, Montreal and Nelsons Court House.

" M. E. Gerst, Ivanhoe.

" W. H. Stokes, Kelley.

" S. B. Holmes, Norfolk Union Association.

WEST VIRGINIA.

Rev. D. E. Stuart, Lazearville.

The following teachers were appointed:

Miss Ida May Egli, Chinese Mission School, Oakland, Cal.

Miss E. F. Kennedy, State University, Louisville, Ky.

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.

NAME.	FIELD.	No. BA ^d
d. F. Martin,	Oconomowoc, Wis.,	5
A. F. Newcomb,	Grafton, No. Dakota.	5
S. E. Price,	Tabernacle Ch., Minneapolis. Minn..	8
Cortez, Stubblefield,	Duncan, Ind. Ter.,	12
F. E. Calvert,	Horton, Kans.,	13
M. Van Sickle,	Nanaimo, B. C.,	5
O. Lindh,	Swedes, Concord, N. H.,	6
J. J. Griffin,	Garden City, Kans.,	8
W. J. Eddy,	Fairmount, W. Va.,	14
Daniel Rogers,	Tahlequah, Ind. Ter.,	10
A. A. Anderson,	Swedes, West Superior, Wis.,	5
W. L. Markland,	Hurley, So. Dakota,	5
I. P. Metcalf,	Coalgate, Ind. Ter.,	9
T. S. Dulin,	La Grande, Ore.,	12
J. E. Wood,	District Missionary, Colored, Western Kentucky,	31

C. T. Hallowell,	No. Central Minn.,	9	L. W. Linder,	Swedes, Fargo, No. Dak.,	1
J. R. Raiden,	District Missionary, Northwest Kana.,	14	C. W. Finwall,	Norwegians, Fargo, No. Dak.,	18
E. R. McKinney,	Southwestern Minnesota,	22	Enoch Pickering,	Merrill, Wis.,	9
T. L. Crandall,	Ogden, Utah,	6	L. H. Holt,	Guthrie, Okla. Ter.,	7
R. W. Hobbs,	West Superior, Wis.,	9	W. B. Bradshaw,	Hutchinson, Kans.,	21
G. C. King,	Ferdale, Sumas and Custer, Wash.,	6	J. F. Blodgett,	Bryant, So. Dak.,	18
T. A. Harris,	Calvary Ch., Portland, Ore.,	30	N. H. Byers,	Danes and Norwegians, Westbrook,	
Nicholas Hayland,	Swedes, Tacoma, Wash.,	7	Minn.,		22
E. G. Boyer,	Republic City, Kans.,	6	C. E. Oberg,	Bethel Swede Ch., Minneapolis,	
Jerry Hurt,	New Hope and vicinity, Kans.,	5	Minn.,		6
Angelo di Domenica,	Italians, Newark, N. J.,	6	Eric Sandell,	Elim Swede Ch., Minneapolis, Minn.,	7
J. G. Brendel,	Stillwell, Ind. Ter.,	6	J. M. Haskell,	Winlock, Wash.,	9
L. J. Ingraham,	Elroy, Wis.,	15	E. W. Lloyd,	Chehalis, Wash.,	13
Fred. Palmberg,	Second Swede Ch., St. Paul, Minn.,	18	Richard Hargreaves,	Grass Valley, Ore.,	6
Fred. Linden,	Bethel Swede Ch., Duluth, Minn.,	13	E. B. Pace,	Grants Pass, Ore.,	6
A. E. Steuernagel,	Rapid City, So. Dak.,	11	J. F. Day,	Oakland and Springfield, Ore.,	9
F. T. Drewett,	Canton, So. Dak.,	8	A. W. Snyder,	Willamette and Central Association,	
H. V. Plummer,	Rose Hill Ch., Colored, Kansas City,		Ore.,		10
Kans.,		6	C. P. Bailey,	District Missionary, Eastern Oregon.	18

Financial Statement for March.

MISSIONS AND EDUCATION.

Expended for the month,	\$59,737 10
Donations from Churches, Sunday-schools, and Individuals,	\$56,345 40
Legacies,	8,536 42
Interest and Dividends,	3,966 27
Income from Real Estate, etc.,	1,729 44
HOME MISSION MONTHLY,	501 51
Total for March,	\$71,079 04
Received from Joint Debt Fund,	\$3,851 62
“ “ Church Edifice Fund pro-rata expense	5,742 36
Total for March	\$80,673 02
Donations, Legacies, etc., from April 1, 1897, to March 1, 1898	\$288,346 61
Less amount transferred to Conditional Funds	5,000 00
	\$283,346 61
Total for twelve months	\$364,019 63

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	\$1,371 68
Legacy for Loan Fund	500 00
Interest for Benevolent Fund,	1,129 88
Interest for Loan Fund,	409 24
	\$3,410 80
Donations, Legacies, etc., from April 1, 1897, to March 1, 1898,	20,588 26
	23,999 06

TRUST FUNDS.

Permanent and Annuity Funds,	\$42,410 00
Trust Funds received from April 1, 1897, to March 1, 1898,	47,446 99
	89,856 99
Total receipts for the present year,	\$477,875 68

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, \$1,265.26.

Portland, Free St. Ch.	10 00
First Ch.	88 67
S. S.	19 42
Primary Class.	5 00
In His Name.	5 00
Skowhegan, First Ch.	27 00
Bethany Ch.	6 94
Mrs. H. S. Coburn	100 00
A Friend	50 00
Springvale Ch.	44 75
Hodgdon Ch.	75 00
Amity Ch.	75 00
Caribou Ch.	1 62
Houlton Ch.	6 85
Cary Ch.	1 00
Waterville Ch.	24 30
Eden Ch.	2 20
Sedgwick Ch.	3 80
Lamoine Ch.	2 20
Franklin Ch.	40 00
Brooklyn Ch.	3 20
North Sedgwick Ch.	1 00
Surry Ch.	2 00
Ellsworth Ch.	2 20
West Ellsworth Ch.	20 00
Penobscot Ch.	1 60
East Blue Hill Ch.	80 00
Winter Harbor Ch.	80 00
Mount Desert Ch.	1 20
Warren Ch.	4 94
Smithfield Ch.	1 50
South Carthage, Henry L. Smith.	1 00
Rumford Falls, First Ch.	8 83
East Dixfield Ch.	2 00
Monson, Y. P. S. C. E.	2 76
Ch.	4 37
Oakland Ch.	3 64
Damariscotta Ch.	30 00
Bath Ch.	3 82
Sanford, Y. P. S. C. E.	5 00
Ch.	38 25
Shapleigh, First Ch.	50 00
Lee Ch.	2 00
Montague Ch.	1 56
Bradley Ch.	1 52
Great Works Ch.	2 18
Oldtown Ch.	21 31
West Hampden Ch.	1 00
Passadumkeag Ch.	1 36
Lincoln Centre Ch.	61 00
Bangor, Second Ch.	49 72
S. S.	18 75
First Ch.	40 00
Howland, Y. P. S. C. E.	75 00
Charleston Ch.	1 00
Levant Ch.	1 25
Harrington, Y. P. S. C. E.	1 30
Wayne Ch.	6 75
Fayette Ch.	2 50
A Friend.	2 25
Bowdoinham, C. E. S.	2 00
Kennebunk Village Ch.	17 00
East Sumner Ch.	3 25
West Sumner Ch.	2 50
South Paris.	38 85
Waterville, First Ch.	37 72
Augusta, First Ch.	13 12
Lewiston, Bates St. Ch.	31 86
East Corinth Ch.	65 00
South Dover Ch.	50 00
Calais, Second Ch.	30 00
Y. P. S. C. E.	20 00
Rockland, First Ch.	8 20
Freeport Ch.	6 50
Y. P. S. C. E.	1 50
Brewer, First Ch.	7 23
S. S.	6 91
*Paris, Mrs. L. G. D. Thayer, deceased.	300 00

C. E. F. For Chapel Building:

Surry Ch.	1 35
Blue Hill S. S.	6 55
Center Sidney S. S.	1 20
Caribou S. S.	3 00

LEGACY.

Mechanics Falls, Estate of Lucy Chase McAllister

50 00

NEW HAMPSHIRE, \$882.25

Rumney, Y. P. S. C. E.	2 71
East Weare, Mrs. C. E. Eaton.	1 00
Sanbornton, North Ch.	1 96
First Ch.	2 54
Second Ch.	5 31
Greenville Ch.	5 00
Guchen Ch.	4 58
East Jaffrey Ch.	8 55
North Londonderry Ch.	3 50
Woodstock Ch.	1 73
Manchester, Swede Ch.	15 00
Merrimack Street Ch.	45 00
People's Ch.	80 00
Y. P. S. C. E., First Ch.	5 25
Lebanon Ch.	24 25
West Swanzey Ch.	2 00
Deerfield Centre, W. A. First Ch.	7 00
Somersworth, Y. P. S. C. E.	3 53
Claremont Ch.	16 25
Franklin Falls, First Ch.	15 86
Derry Depot.	30 00
Y. P. S. C. E.	5 00
Exeter, First Ch.	50 33
Y. P. S. C. E.	12 50
Chesham, S. S.	1 00
Plaistow Ch.	3 00
Dover, Central Ave. Ch.	13 25
Meredith, First Ch.	4 05
S. S.	1 50
Antrim Ch.	22 50
Nashua, Crown Hill Ch.	13 00
First Ch.	102 06
Suncook, First Ch.	20 00
South Lyndeboro Ch.	6 00
Troy, A Friend of Missions.	25 00
First Ch.	17 75
Y. P. S. C. E.	2 05
Milford, First Ch.	192 25
Hinsdale, S. E. Sisco.	5 00
Concord, Swede Ch.	5 00

C. E. F. Chapel Building:

Lebanon S. S.	5 66
Nashua, Mrs. Geo. S. Wheeler.	1 00

LEGACY.

Swanzey, Estate of John A. Hamblett

27 58

VERMONT, \$706.13.

Perkinsville Ch.	7 00
Essex Centre, Wm. E. Huntley.	18 00
Montgomery Centre, W. S. Pomeroy	6 50
Lowell, Mr. and Mrs. Buzzell.	1 00
Mr. and Mrs. Weed.	1 00
Mr. and Mrs. Richardson.	1 00
L. C.	50 00
Chester, First Ch.	24 10
Bellows Falls Ch.	17 32
First Ch.	14 31
Newport Ch.	11 74
Mount Holly, B. Y. P. U.	5 15
East Hubbardton Ch.	6 00
Jericho Ch.	6 10
Rutland, Henry Turrill.	8 00
Ch.	97 24
Hinesburg Ch.	12 00
West Brattleboro Ch.	10 00
Whitingham Ch.	12 58
Fairfax Ch.	8 85
Pittsford Ch.	1 00

Georgia Plain Ch.	15 00
South Windham Ch.	5 00
West Haven Ch.	22 50
West Rupert, Mrs. Lucy A. Sherman.	2 00
Mrs. E. B. Safford.	1 00
East Swanton Ch.	3 00
Brattleboro 'S'	5 00
First Ch.	167 39
Y. P. S. C. E.	10 00
Essex Junction Ch.	2 00
Panton Ch.	2 00
East Bethel Ch.	2 06
Montpelier, First Ch.	16 00
Randolph, First Ch.	5 45
Sharon Ch.	10 00
Windsor Ch.	5 55
Derby Ch.	10 00
East Hardwick, B. Y. P. U.	2 00
Johnson S. S.	21 14

C. E. F. East Hardwick,

Mrs. D. B. Dye

125 00

For Chapel Building:

Saxtons River, S. S.

4 65

MASSACHUSETTS, \$10,185.41.

Boston, Warren Ave. Ch., Susan E. Parker.	30 00
A Friend	5 00
First Ch.	468 89
Samuel N. Brown.	500 00
S. S.	4 26
Clarendon St. Ch.	11 08
A member	10 00
B. D.	10 00
Central Square Ch.	80 00
Tremont Temple.	280 50
Y. P. S. C. E.	10 00
Centre St. Ch.	20 00
South Boston, South Ch.	10 00
East Boston, Y. P. S. C. E.	9 54
Brookton, Swede Ch.	6 78
Warren Ave. Ch.	5 09
North Ch.	10 96
Cambridge, Second Ch.	16 65
Inman Square Ch.	14 00
First Ch.	177 00
A Member.	1 00
Old Cambridge, a member.	1 00
Swede Ch.	5 00
Cambridgeport, Broadway Ch.	92 04
A Member	200 00
North Cambridge, North Ave. Ch.	435 80
Hon. C. W. Kingsley	600 00
Lynn, Washington St. Ch.	202 33
First Ch.	55 71
Y. P. S. C. E.	5 00
Dorchester, Temple Ch.	112 70
Lower Mills, Y. P. S. C. E.	2 00
Ch.	10 00
Lowell, Worthington St. Ch.	21 12
Fifth Ch.	11 08
First Ch.	148 46
Charlestown, First S. S.	45 00
Franklin O. Reed	200 00
Middleboro, Central Ch.	17 75
B. Y. P. U.	11 75
Southbridge, Central Ch.	104 09
Worcester, a Friend	20 00
Lincoln Square Ch.	77 30
French Mission	2 50
Dighton Ch.	12 80
S. S.	3 50
B. Y. P. U.	6 32
Springfield, State St. Ch.	57 00
B. Y. P. U.	5 00
First Ch.	41 06
Highland Ch.	10 00
Y. W. M. S.	5 00
Fall River, Foster St. S. S., Kindergarten Class.	2 61
Third Ch.	7 00
Natick, First Ch.	44 99
Fitchburg, Y. P. S. C. E.	6 00
Highland Ch.	28 47
First Ch.	25 00

Wilmington, Brighton Ave. Ch.	25	00	Rockland, First Ch.	4	25	North Kingston, First Ch.	3	32
Winchester, First Ch.	5	00	Y. P. S. C. E.	2	03	Westerly, Calvary Ch.	30	03
South Framingham, B. Y. P. U.	1	50	Newton Centre, Y. M. C. A.			First Ch. Y. P. S. C. E.	2	00
Holliston Ch.	10	00	Theo. Semy.	37	50	Warwick, A Friend.	3	50
Brookline Ch.	271	95	First Ch.	129	43	Charlestown, First Ch.	6	00
Wakefield Ch.	129	83	First Ch. (special).	293	50	Exeter, First Ch.	5	00
Long Plain Ch.			First Ch. (desig.)	39	14	Rockville, Thos. A. Hall.	5	00
Palmer Ch.	55	51	Russell Ch., A Friend.	5	00	Lonsdale, First Ch.	10	00
Woodville Ch.	5	00	Fayville Ch.	3	50	Bristol, First Ch.	13	29
Clinton, First Ch.	20	00	East Brookfield Ch.	7	02	Harrisville, Beresan Ch.	8	29
Georgetown, Mrs. C. A. Hawes.	1	00	Baldwinsville Ch.	17	00	Wickford S. S.	7	31
Grafton, B. Y. P. U.	4	00	Kingston, Burdett Mission Cir-			A Friend.	20	00
Andover Ch.	15	16	cle.	10	00	A Friend.	15	00
Lanesboro, First Ch.	2	00	Ayer, First Ch.	10	00	East Greenwich, First Ch.	4	22
Ashfield Ch.	5	00	Danversport Ch.	8	00	Warren Ch.	106	97
Manchaug, Y. P. S. C. E.	1	00	Gloucester, Chapel St. Ch.	14	86	Tiverton, Central Ch.	15	00
Dedham, Second Ch., Y. P. S.			Westfield, B. Y. P. U.	2	00	Oak Lawn Ch.	15	00
C. E.	2	16	Quincy Ch.	2	05	Allenton, B. Y. P. U.	5	00
Greenville Ch.	50	00	Jamaica Plain Ch.	150	07	Central Falls, Broad St. Ch.	18	26
Hampden, First Ch.	22	54	Wolston, First Ch.	21	22	C. E. F. For Chapel Build-		
Bedgewater Ch.	4	00	Reading, First Ch.	24	64	ing:		
Salem, Margaret D. Phillips	5	00	Grafton, First Ch.	10	00	North Providence, Farmers'		
Marshfield Hills, Jacob Davis.	50		Milford, Pine St. Ch.	9	06	Ch.	3	41
Haverhill, Portland St. Ch.	120	00	New Bedford, First Ch.	72	15	East Providence, First S. S.	5	74
First Ch.	25	10	Watertown, First Ch.	290	03	Providence S. S.	2	76
Mt. Washington	8	00	Hyde Park Ch.	40	04	Warren S. S.	20	00
Taunton, Winthrop St. S. S.	15	38	Plymouth, First Ch.	3	00	Block Island S. S.	3	72
Holyoke, Harriet P. Merrick	50	00	Raynham Ch.	7	70			
East Somerville, B. Y. P. U.	10	00	Foxboro Ch.	13	82			
Ch.	140	89	Taunton, Winthrop St. Ch.	317	63			
North Easton Ch.	1	50	North Attleboro Ch.	15	91			
Medford, First Ch.	75	00	Y. P. S. C. E.	12	50	Providence, Estate of Mrs.		
Middlefield, Lucy S. Newton	5	00	North Marshfield Ch.	8	00	Cornelia E. Green	1,003	00
Petersham, Y. P. S. C. E.	1	72	S. S.	7	00			
Framingham, First Ch.	71	60	West Acton, Emeline Hall	50	00			
S. S.	10	00	Hudson S. S.	23	00			
West Townsend S. S.	5	00	Brookville S. S.	4	00			
Westwood, First Ch.	8	95	Clinton, First Ch.	26	05			
Dalton, B. Y. P. U.	3	60	*Marshfield, D. B. Ford,					
West Newton, Y. P. S. C. E.	5	00	(desig.)	1	00			
Marshfield, Rev. D. B. Ford	4	00	*Fall River, Busy Bee Mission					
Franklin, B. Y. P. U.	1	30	Band First Ch. (desig.)	18	00			
Waltham, Beth Eden Ch.	32	96	C. E. F. For Chapel Build-					
North Scituate, First Ch.	21	00	ing:					
Amesbury Ch.	21	38	Foxboro S. S.	5	03			
Medfield, Charles Dunn	5	00	East Haverhill S. S.	3	50			
First Ch.	29	90	North Haverst S. S.	10	00			
Chicopee Falls Ch.	93	50	A Friend.	5	00			
Leominster Ch.	25	00	Worcester, John St. S. S.	2	00			
So. Orleans, A Friend	3	00	South Gardner S. S.	7	43			
Littleton Common Ch.	11	00	South Fitchburg S. S.	1	00			
Y. P. S. C. E.	4	00	Still River S. S.	1	52			
Carver, M. C.	8	00	Middleboro, Central Ch.	12	81			
Lee S. S.	20	00	B. Y. P. U.	3	19			
Y	10	00	Cummington Ch.	4	00			
Y. P. S. C. E.	10	00	S. S.	3	30			
Oxford, Mrs. Eliza Newton.	15	00	West Acton S. S.	20	36			
Wm. H. Newton	40	00	Needham, First S. S.	6	00			
North Oxford Ch.	2	50	Watertown, First Ch.	15	00			
Bellingham Ch.	3	00	Newton Centre, First Ch.	32	38			
North Hanover Ch.	57	00						
Newton, Immanuel Ch.	233	74						
Still River Ch.	16	84						
Weymouth S. S.	20	20						
Somerville, Union Square Ch.	7	68						
South Hanson Ch.	7	72						
Lawrence, First Ch.	33	18						
Amherst Ch.	18	08						
Y. P. S. C. E.	4	00						
Sheldonville Ch.	3	75						
Conway Ch.	17	15						
North Grafton Ch.	9	00						
Orange Ch.	5	50						
West Sutton Ch.	8	50						
Arlington Ch.	84	55						
West Boylston, First Ch.	13	52						
North Adams, First Ch.	210	00						
Turner's Falls, Y. P. S. C. E.	2	00						
Athol, Y. P. S. C. E.	4	61						
Westminster Ch. and Y. P. S.								
C. E.	28	25						
Fairfield S. S.	5	00						
Edgartown Ch.	16	83						
Y. P. S. C. E.	4	78						
Needham First Ch.	117	25						
Methuen Ch.	21	32						
B. Y. P. U.	1	32						
Agawam Ch.	17	45						
S. S.	3	13						
Cummington Ch.	3	00						
Sharon, Edmund F. Merriam.	10	00						
Ch.	2	48						
Melrose, First Ch.	36	02						
North Uxbridge, Y. P. S. C. E.	4	00						
Roslindale Ch.	5	00						
Marlboro Ch.	15	00						
Y. P. S. C. E.	7	00						

Rockland, First Ch.	4	25	North Kingston, First Ch.	3	32
Y. P. S. C. E.	2	03	Westerly, Calvary Ch.	30	03
Newton Centre, Y. M. C. A.			First Ch. Y. P. S. C. E.	2	00
Theo. Semy.	37	50	Warwick, A Friend.	3	50
First Ch.	129	43	Charlestown, First Ch.	6	00
First Ch. (special).	293	50	Exeter, First Ch.	5	00
First Ch. (desig.)	39	14	Rockville, Thos. A. Hall.	5	00
Russell Ch., A Friend.	5	00	Lonsdale, First Ch.	10	00
Fayville Ch.	3	50	Bristol, First Ch.	13	29
East Brookfield Ch.	7	02	Harrisville, Beresan Ch.	8	29
Baldwinsville Ch.	17	00	Wickford S. S.	7	31
Kingston, Burdett Mission Cir-			A Friend.	20	00
cle.	10	00	A Friend.	15	00
Ayer, First Ch.	10	00	East Greenwich, First Ch.	4	22
Danversport Ch.	8	00	Warren Ch.	106	97
Gloucester, Chapel St. Ch.	14	86	Tiverton, Central Ch.	15	00
Westfield, B. Y. P. U.	2	00	Oak Lawn Ch.	15	00
Quincy Ch.	2	05	Allenton, B. Y. P. U.	5	00
Jamaica Plain Ch.	150	07	Central Falls, Broad St. Ch.	18	26
Wolston, First Ch.	21	22	C. E. F. For Chapel Build-		
Reading, First Ch.	24	64	ing:		
Grafton, First Ch.	10	00	North Providence, Farmers'		
Milford, Pine St. Ch.	9	06	Ch.	3	41
New Bedford, First Ch.	72	15	East Providence, First S. S.	5	74
Watertown, First Ch.	290	03	Providence S. S.	2	76
Hyde Park Ch.	40	04	Warren S. S.	20	00
Plymouth, First Ch.	3	00	Block Island S. S.	3	72
Raynham Ch.	7	70			
Foxboro Ch.	13	82			
Taunton, Winthrop St. Ch.	317	63			
North Attleboro Ch.	15	91			
Y. P. S. C. E.	12	50	Providence, Estate of Mrs.		
North Marshfield Ch.	8	00	Cornelia E. Green	1,003	00
S. S.	7	00			
West Acton, Emeline Hall	50	00			
Hudson S. S.	23	00			
Brookville S. S.	4	00			
Clinton, First Ch.	26	05			
*Marshfield, D. B. Ford,					
(desig.)	1	00			
*Fall River, Busy Bee Mission					
Band First Ch. (desig.)	18	00			
C. E. F. For Chapel Build-					
ing:					
Foxboro S. S.	5	03			
East Haverhill S. S.	3	50			
North Haverst S. S.	10	00			
A Friend.	5	00			
Worcester, John St. S. S.	2	00			
South Gardner S. S.	7	43			
South Fitchburg S. S.	1	00			
Still River S. S.	1	52			
Middleboro, Central Ch.	12	81			
B. Y. P. U.	3	19			
Cummington Ch.	4	00			
S. S.	3	30			
West Acton S. S.	20	36			
Needham, First S. S.	6	00			
Watertown, First Ch.	15	00			
Newton Centre, First Ch.	32	38			

Woburn, Estate of Peter Fiske.	275	34
Ayer, Estate of Mrs. Lucy S.		
Chick	200	00
Pittsfield, Estate of Mrs. Mary		
E. Francis	870	00

RHODE ISLAND, \$2,058.91.		
Providence, Misses Susan and		
Emily Manton	10	00
Cranston St. Ch.	113	13
Roger Williams Ch.	6	66
South Ch.	10	00
Union Ch.	36	36
Central Ch.	125	00
Miss M. E. Mason.	5	00
Jefferson St. Y. P. S. C. E.	12	81
First Ch.	169	92
Broadway Ch.	38	31
Calvary	30	63
East Providence, First Ch.	11	50
Second Ch.	9	40
East Providence Centre, Rev.		
I. Chesebrough.	5	00
Pawtucket, Mrs. Mary D.		
Smith	6	50
First Ch.	40	00
Pleasant View Ch.	10	50
Newport, Central Ch.	61	64
First S. S.	6	85
Second Ch.	93	00
Jamestown, R. C.	5	00
Central Ch.	8	00

Providence, Misses Susan and		
Emily Manton	10	00
Cranston St. Ch.	113	13
Roger Williams Ch.	6	66
South Ch.	10	00
Union Ch.	36	36
Central Ch.	125	00
Miss M. E. Mason.	5	00
Jefferson St. Y. P. S. C. E.	12	81
First Ch.	169	92
Broadway Ch.	38	31
Calvary	30	63
East Providence, First Ch.	11	50
Second Ch.	9	40
East Providence Centre, Rev.		
I. Chesebrough.	5	00
Pawtucket, Mrs. Mary D.		
Smith	6	50
First Ch.	40	00
Pleasant View Ch.	10	50
Newport, Central Ch.	61	64
First S. S.	6	85
Second Ch.	93	00
Jamestown, R. C.	5	00
Central Ch.	8	00

Providence, Misses Susan and		
Emily Manton	10	00
Cranston St. Ch.	113	13
Roger Williams Ch.	6	66
South Ch.	10	00
Union Ch.	36	36
Central Ch.	125	00
Miss M. E. Mason.	5	00
Jefferson St. Y. P. S. C. E.	12	81
First Ch.	169	92
Broadway Ch.	38	31
Calvary	30	63
East Providence, First Ch.	11	50
Second Ch.	9	40
East Providence Centre, Rev.		
I. Chesebrough.	5	00
Pawtucket, Mrs. Mary D.		
Smith	6	50
First Ch.	40	00
Pleasant View Ch.	10	50
Newport, Central Ch.	61	64
First S. S.	6	85
Second Ch.	93	00
Jamestown, R. C.	5	00
Central Ch.	8	00

Providence, Misses Susan and		
Emily Manton	10	00
Cranston St. Ch.	113	13
Roger Williams Ch.	6	66
South Ch.	10	00
Union Ch.	36	36
Central Ch.	125	00
Miss M. E. Mason.	5	00
Jefferson St. Y. P. S. C. E.	12	81
First Ch.	169	92
Broadway Ch.	38	31
Calvary	30	63
East Providence, First Ch.	11	50
Second Ch.	9	40
East Providence Centre, Rev.		
I. Chesebrough.	5	00
Pawtucket, Mrs. Mary D.		
Smith	6	50
First Ch.	40	00
Pleasant View Ch.	10	50
Newport, Central Ch.	61	64
First S. S.	6	85
Second Ch.	93	00
Jamestown, R. C.	5	00
Central Ch.	8	00

Providence, Misses Susan and		
Emily Manton	10	00
Cranston St. Ch.	113	13
Roger Williams Ch.	6	66
South Ch.	10	00
Union Ch.	36	36
Central Ch.	125	00
Miss M. E. Mason.	5	00
Jefferson St. Y. P. S. C. E.	12	81
First Ch.	169	92
Broadway Ch.	38	31
Calvary	30	63
East Providence, First Ch.	11	50
Second Ch.	9	40
East Providence Centre, Rev.		
I. Chesebrough.	5	00
Pawtucket, Mrs. Mary D.		
Smith	6	50
First Ch.	40	00
Pleasant View Ch.	10	50
Newport, Central Ch.	61	64
First S. S.	6	85
Second Ch.	93	00
Jamestown, R. C.	5	00
Central Ch.	8	00

Providence, Misses Susan and		
Emily Manton	10	00
Cranston St. Ch.	113	13
Roger Williams Ch.	6	66
South Ch.	10	00
Union Ch.	36	36
Central Ch.	125	00
Miss M. E. Mason.		

J. E. Damerel.....	60 00	Walton Ch.....	5 00	Fort Edward Village Ch.....	64 25
First Ch., E. D.....	115 35	East Worcester, J. A. Black ..	1 00	Central Square Ch.....	4 90
Greene Ave. Ch.....	183 20	Hancock Ch.....	6 00	Little Falls, B. Y. P. U.....	5 00
Greenwood Ch.....	50 00	Saratoga Springs, E. R. Water-		Huntington Ch.....	10 00
Marcy Ave. Ch.....	221 89	bury.....	20 00	Canandaigua, First Ch.....	28 51
Bushwick Ave. Ch.....	35 00	Fulton Ch.....	12 23	Elmira Ch.....	60 00
Hanson Place Ch.....	342 00	S. S.....	5 00	S. S.....	25 00
Williamsburgh Central Ch	33 00	Rushford Ch.....	34 00	Franklinville Ch.....	7 61
Albany, Albany Ch.....	170 35	Stratford and Salisbury S. S....	1 00	East Marion, Y. P. S. C. E.....	5 86
S. S.....	39 39	Whitesboro, Ch.....	53 16	Friendship Ch.....	39 11
Daniel Dodge.....	10 00	Hamilton, Walesville Ch.....	5 34	Ogdensburg Ch.....	50 00
Auburn, First Ch.....	67 08	Amenia Ch.....	40 89	Martindale Ch.....	5 00
Rochester, Second Ch.....	164 94	C. E. S.....	3 00	Throopsville, H. B. Barlow, Jr.	60
First Ch., B. Y. P. U.....	52 46	Brockton, First Portland Ch.,		Ilion Ch.....	12 70
First German S. S.....	3 00	Y. P. S. C. E.....	1 23	Fayetteville Ch.....	17 50
Park Ave. Ch.....	41 57	Lima Ch.....	8 00	Portchester S. S.....	11 41
Y. P. S. C. E., Second Ch.....	20 70	West Eaton S. S.....	2 78	Cuba S. S.....	5 00
Bronson Ave. Ch.....	8 75	Appleton, R. W. Noble.....	50 00	Petersburg Ch.....	6 00
Buffalo, Michigan St. S. S.....	1 00	Howard, D. J. Allen.....	2 00	Ludingtonville, Second Kent	
First Ch.....	85 00	Alpa, Mrs. T. E. Saxby.....	2 00	Ch.....	18 00
Delaware Ave. Ch.....	49 75	So. Livonia, C. E. S.....	1 86	S. S.....	7 00
First Polish Ch.....	7 00	Tiunansburg Ch.....	15 00	Cossayuna Ch.....	16 00
Troy, Second Ch.....	7 00	S. S.....	2 18	Poughkeepsie Ch.....	32 50
First S. S.....	68 95	Whitehall Ch.....	18 00	Hilton, First Ch.....	8 00
Ch.....	13 50	Livonia Station Ch.....	25 00	Lake Ridge Ch.....	1 50
Syncause, First Ch.....	81 99	West Farms, Pilgrim Ch.....	1 90	Castorland, Rev. B. Persons...	1 00
Olivet Ch.....	5 89	Savonia Ch.....	5 00	Cohoes, J. H. Northrup.....	16 00
Yonkers, Warburton Ave. Ch.	2,997 00	Middlebury, Rev. I. Childs...	2 00	Westerlo S. S.....	1 00
Junior Union.....	1 00	Ch.....	20 00	Charleston S. S.....	1 00
Newburgh, First Ch.....	10 00	S. S.....	2 50	Red Creek Ch.....	5 00
Moulton Memorial Ch.....	12 12	Whitehall, First S. S.....	1 74	Victory Ch.....	5 00
S. S.....	21 50	Springfield Centre Ch.....	6 00	Malone, Rev. T. G. Cass.....	11 44
Schenectady, Emmanuel Ch.....	30 70	C. E. S.....	4 00	West Park, Beulah Vale Ch.....	10 50
First S. S.....	23 00	Westville Ch.....	2 00	Otego Ch.....	1 34
Oswego, Mrs. C. T. Radcliffe ..	9 50	Painted Post Ch., S. S., B. Y.		Rome Church.....	52 71
First Ch.....	13 99	P. U. and Juniors.....	12 00	Kent, First Ch.....	4 82
Chappaqua Ch.....	2 00	Utica, Park Ch.....	62 35	Herkimer, Ladies' Mission Cir-	
Flatbush, First Ch.....	10 25	East Utica Ch.....	10 00	cle.....	3 00
S. S.....	3 50	Margaretville S. S.....	4 00	Glen Falls Ch.....	83 01
Urbana, Women's Mission		Westport Ch.....	6 90	Fredonia, Ely Davis.....	250 00
Circle.....	2 00	S. S.....	5 00	For Chinese Mission, New York	
Gilbertsville Ch.....	9 00	Waverly Ch.....	14 00	City:	
Great Valley S. S.....	1 65	Canisteo Ch.....	13 00	New York City, Chinese	
Newark, First Ch.....	28 44	Bedford Station, Women's Mis-		S. S.....	29 52
Perry, First Ch.....	21 00	sion Circle.....	32 61	New York City:	
Johnson Creek, H. Ida Al-		Norwich, Calvary Ch.....	6 48	*John D. Rockefeller.....	2,000 00
drich.....	1 25	First Ch.....	32 75	*Miss Campbell (desig.).....	15 00
Fleming S. S.....	1 75	Rhinebeck, First Ch.....	19 38	*For Richmond Theological	
First Ch.....	8 40	S. S.....	1 40	Seminary, Va.:	
Gloversville, First Ch., B. Y.		B. Y. P. U.....	1 57	New York City, Kincaid	
U. P.....	2 00	Farmer Ch.....	36 96	Mission Society, Six-	
S. S.....	25 00	Andover S. S.....	4 00	teenth Ch.....	25 00
West Portland Ch.....	17 65	Romulus Ch.....	11 00	C. F. F. For Chapel Build-	
Richville Church.....	13 10	Carmel Ch.....	18 00	ing:	
Bath Ch.....	11 71	Mt. Carmel Ch.....	30 00	Buffalo, Trenton Ave. S. S.	3 10
S. S.....	3 68	Y. P. S. C. E.....	5 00	Emmanuel.....	15 00
Urbana Ch.....	1 53	Spencer Ch.....	35 00	Whitesboro S. S.....	6 07
Camillus Ch.....	50 00	Cassadaga.....	4 00	Tottenville, South S. S.....	1 50
S. S.....	9 38	Richmondville Ch.....	1 70	Plymouth S. S.....	2 95
Athens, First Ch.....	5 20	Seward Ch.....	1 30		
Woodside, Junior C. E. S.....	2 00	Charlotteville Ch.....	1 50		
Penn Yan, Second Milo Ch.....	28 45	Hemlock Ch.....	5 25		
Y. P. S. C. E.....	1 05	Wellsburg Ch.....	13 00		
Woodhull, C. E. S.....	4 42	Adams Centre, First Ch.....	5 50		
Belfast, First Ch.....	6 00	S. S.....	1 26		
Frankfort Ch.....	10 58	Jordan Ch.....	10 40		
Grafton Ch.....	6 00	Lake Placid, Adirondack Ch.....	2 50		
Millport S. S.....	1 30	Fort Ann Ch.....	16 23		
Himrods, Mrs. M. R. Dakin.....	10 00	Busti Ch.....	8 80		
Binghamton, Main St. Ch.....	8 00	Mendian Ch.....	6 00		
Y. P. S. C. E.....	2 10	Philadelphia S. S.....	2 00		
Granville Ch.....	22 61	East Aurora Ch.....	7 30		
First S. S.....	5 03	La Grange Ch.....	20 00		
Hornellsville, South Side Ch.....	5 00	Morris, First Ch.....	16 15		
Conklin Ch.....	3 60	Jamestown, First Ch.....	50 65		
C. E. S.....	2 50	First Swede Ch.....	5 00		
Rev. J. F. Dayton.....	2 00	Le Roy Ch.....	25 00		
East Chatham Ch.....	3 00	S. S.....	5 00		
Wilson, Mrs. Curtis Pettit.....	3 00	Exeter Ch.....	6 28		
Waterloo Ch.....	9 65	Bradford Ch.....	5 00		
Dykman's Ch.....	5 00	Medina, Y. P. M. S.....	5 00		
Hoosick, First Ch.....	4 20	A Friend.....	2 00		
Hoosick Falls, First Ch.....	12 56	Treadwell Ch.....	6 70		
Hartwick Ch.....	5 00	Panama, First Harmony Ch.....	8 03		
Ontario Centre, S. W. Culver.....	3 00	Harpersville S. S.....	6 85		
Warwick, Calvary Ch.....	12 22	Edmeston Ch.....	10 00		
Canaan, Flat Brook S. S.....	3 00	Knowlesville Ch.....	12 00		
Watervliet, First Particular Ch.	12 81	Wilton Ch.....	1 35		
Orient Point, D. T. Latham		Greenfield Ch.....	2 00		
and family.....	80 00	Waterford Ch.....	28 48		
Maine Ch., Aaron DeLano ..	5 00	Nyack Ch.....	24 76		
Ballaton Spa, Mrs. Julia S.		Wolcott Ch.....	3 00		
Garrett.....	4 00	Akron Ch.....	7 00		
Stockton Ch.....	1 50	Y. P. S. C. E.....	5 00		
Parry, Y. P. S. C. E., First		Juniors.....	50		
Ch.....	3 00	Tonawanda Reservat'n Ch.	1 50		
Big Flats, Y. P. S. C. E.....	2 57	Mount Vernon, First Ch.....	72 00		

LEGACIES.

Brooklyn, Estate of John	
Sheridan.....	500 00
Estate of Joseph Wild.....	2,575 00
Middlebury, Estate of Spencer	
H. Bradley.....	50 00
Carmel, Estate of Alanson	
Cole.....	500 00

NEW JERSEY, \$6,036.97.

Newark, North Ch.....	31 84
Fifth Ch.....	17 00
Peddie Memorial Ch.....	100 00
S. S.....	85 00
Emmanuel Ch.....	23 60
New Brunswick, First Ch.....	137 00
Harrison, First Ch.....	10 00
Plainfield, First Ch.....	435 00
C. H. McCutcheon (desig.)	100 00
South Plainfield Ch.....	8 25
Paterson, Park Ave. Ch.....	35 00
Bethany S. S.....	12 22
First Ch.....	55 00
Morristown, Mrs. C. C. Bishop,	
First Ch.....	238 30
Montclair, First Ch. B. Y. P. U.	
Elizabeth, Central S. S.....	9 80
First Ch.....	30 35
East Orange, First Ch.....	92 00
S. S.....	20 00
North Orange Ch.....	651 97
Orange, Washington St. S. S.....	5 00
Scotch Plains Ch.....	157 19
Glenwood Ch.....	6 00

Deckertown, First Ch., Wau-	
tag	19 05
Demarest Ch.	30 00
Roselle Ch.	11 15
Northfield S. S.	3 08
Millington, Y. P. S. C. E.	11 89
Atlantic Highlands Ch.	26 00
Bloomfield Ch.	10 00
New Monmouth, W. V. Wilson,	20 00
Rutherford Ch.	16 00
S. S.	10 00
Upper Freehold S. S.	15 00
Dividing Creek Ch.	5 35
Collingswood Ch.	5 00
Burlington Ch.	50 00
First S. S.	19 11
Rosedale Ch.	2 30
Bridgeton, First Ch.	60 24
Y. P. S. C. E.	3 00
Jersey City, Trinity S. S.	5 34
Parmy Memorial Ch.	65 84
Summit Ave. Ch.	30 97
Bloomfield, First S. S.	75 00
Milburn, First S. S.	10 00
Camden, Wynne Memorial Ch.	6 00
Linden Ch.	51 21
North Camden Ch.	105 83
South Amboy Ch.	4 60
Marlboro Ch.	4 00
Windsor Ch.	9 00
Hornertown, Rev. C. M. Sher-	
man	1 00
Cedarville Ch.	9 00
Hamilton Square Ch.	12 50
Millville Ch.	7 75
Piscataway Ch.	5 00
Canton Ch.	4 31
Haddonfield Ch.	94 82
Bordentown Ch.	74 30
C. E. F. Chapel Building:	
Bloomfield, Mission S. S.	3 00
Dover, Swede Ch.	5 00

LEGACY.

Bridgeton, Estate of Jas. H.	
Flanagan	1,000 00
Bayonne, Estate of Mary E.	
Serrell	950 00

PENNSYLVANIA, \$2,687.46.

Philadelphia, Second Ch.	25 00
Lehigh Ave. Ch.	8 84
Frankford, B. Y. P. U.	2 00
Frankford Ave. Bible	
Union	10 00
Ch.	21 34
Mrs. M. R. Trevor	400 00
Germantown, First Ch.	50 00
First S. S., Robert Hurst's	
Class	2 65
Baptist Orphanage	3 30
Passayunk S. S.	4 00
Tioga, Y. P. S. C. E.	8 50
Allegheny Ave. Ch.	10 00
Temple Ch.	20 00
Memorial Ch.	80 44
Robert H. Crozer	1,000 00
Roxborough S. S.	55 00
First Ch.	7 00
Mrs. D. L. Hopper	15 00
Epiphany Ch.	37 51
Chester Ave.	1 73
Pittsburg, Fourth Ave. Bible	
School	32 28
F. T. Lusk	100 00
Elizabeth Sanderbough	4 18
Athens Ch.	4 67
S. S.	1 05
Y. P. S. C. E.	45
Frank, Industry Ch.	3 62
Anita, Swede Ch.	4 40
Gallitzin, Swede Ch.	1 75
North East, Emma Griffin	1 00
Elizabeth E. Griffin	5 00
Holidaysburg Ch.	20 00
Wilkinsburg Ch.	28 82
Swesley Ch.	7 96
Bristol Ch.	8 04
S. S.	7 68
Norristown, First Ch.	71 19
S. S.	22 30
Barnesboro Ch.	2 00
Nanticoke, Welch Ch.	6 30
East Nantmeal Ch.	6 50

Montgomery Ch.	35 92
Dansville Ch.	18 59
Dorrancon Ch.	3 00
Carbondale, A Friend.	5 10
Warren, First Ch.	16 56
Forest City Ch.	81 50
Bradford, First Ch.	5 00
Uniontown, Great Bethel	26 33
Allegheny, Emmanuel S. S.	4 00
Ebensburg Ch.	6 00
C. W. Ray	32 63
Rochester, First Ch.	7 00
Guarville Ch.	5 00
Gillette, South Creek Ch.	5 00
Duck Run, G. L. Reno	5 50
Beaver Falls Ch.	7 36
Union City Ch.	5 45
Scottdale, First Ch.	5 00
S. S.	2 50
Altoona, First Ch.	21 90
Memorial Ch.	13 04
Wilksburg Ch.	7 00
Lock Haven, First Ch.	15 00
Goshen Ch.	3 75
East Smithfield Ch.	4 00
Sharpsville Ch.	15 75
Village Green Ch. and Aston	3 95
Mills S. S.	8 35
Nesquehoning S. S.	2 00
Mosertown, Carmel Ch.	7 18
Clinton Ch.	8 00
Coudersport Ch.	9 20
Bridgeport, First Ch.	1 50
Eatonville Ch.	2 50
Warren Center Ch.	44 68
Monaca, Mission S. S.	3 69
New Brighton Ch.	21 10
Bethlehem, First Ch.	8 51
Jeannette Ch.	5 00
S. S.	53 30
Mahoning Ch.	10 00
Washington Ch.	2 50
S. S.	3 50
Dunbar Ch.	75
Forest Lake Ch.	15 95
S. S.	1 64
Ambler Ch.	2 00
S. S.	3 16
Lewisburg, First Ch., Farther	7 00
Light's Soc.	5 00
Muncy, Y. P. S. C. E.	6 20
Sayre Ch.	4 00
Winburne, Swede Ch.	4 00
C. E. F. For Chapel Build-	1 50
ing	62
Kennett Square S. S.	5 00
Philadelphia, Trinity S. S.	6 20
Beaver Falls S. S.	4 00
Banksville S. S.	4 00
Hallstead S. S.	1 50
Bald Eagle S. S.	62

DELAWARE, \$395.59.

Wilmington, Bethany S. S.	15 00
Ch.	216 75
Second Ch.	133 31
New Castle Ch.	10 50
Harrington, Zion Ch.	7 83
Milford, First Ch.	3 17
C. E. F. For Chapel Build-	
ing	9 03
Wilmington, Calvary S. S.	

DISTRICT OF COLUMBIA,
\$752.26.

Washington, Mrs. George Rice	
Hovey	5 00
Grace Ch.	20 00
East Washington Heights	
S. S.	5 00
Y. P. S. C. E.	8 50
E Street Ch.	75 00
Y. P. S. C. E.	1 75
First Ch.	100 00
Calvary Ch.	500 00
Queenstown Ch.	43 00

VIRGINIA, \$384.22.

*For Virginia Union University:	
Richmond, Coll. per Rev.	
J. W. Kirby	384 22

WEST VIRGINIA, \$185.28.

Arlee, Zion Ch	2 50
Sewell, Little Sewell Ch.	1 00
Morley, Rev. and Mrs. T.	
Given	5 00
Lion Ch.	6 00
Enon Ch.	2 00
East Bank, Hampton Ch.	3 80
Alderson, Greenbrier Ch.	2 34
Boothsville Ch.	9 05
S. S.	1 62
Ona, Mud River Ch.	6 00
Charleston Ch.	21 08
J. Q. Barker	5 00
Petroleum, Goose Creek Ch.	6 45
Harding Ch.	1 00
Good Hope Ch.	2 59
Tygart Creek Ch.	1 10
Lenox, C. W. Forman	6 00
Ruperts, B. Y. P. U.	55
Parkersburg Ch.	75 00
S. S.	5 27
Charleston, Mission Circle	1 25
Hurricane Ch.	5 50
Poca Ch.	2 00
Elkins, Rev. Amos Robinson	3 00
Hulings Ch.	25
Clover Run Ch.	25
Davis Ch.	1 00
Parsons, Per Rev. W. F.	
Raach	25
Ceredo Ch.	4 00
Kenova Ch.	4 50

SOUTH CAROLINA, \$4.74.

Columbia, Per Rev. A. C. Os-	
born	4 74

ALABAMA, \$11.68.

Selma, Teachers and Students	
in Alabama Baptist Colored	
University	11 63

MISSISSIPPI, \$1,020.00.

Jackson, Teachers and Stu-	
dents in Jackson College	20 00
*Jackson, Jackson College Sur-	
plus	1,000 00

TEXAS, \$135.00.

Marshall, E. K. Chandler	10 00
McKinney, Per Rev. F. G.	
Davis	125 00

OHIO, \$1,090.81.

Cleveland, First Ch., Women's	
Benevolent Society	120 00
Euclid Ave. Ch.	69 70
East End Ch.	15 00
Olivet Ch.	7 00
Cincinnati, Walnut Hills Ch.	100 00
Dayton, Riverdale Memorial	
Ch., Ladies' Mission Society	
(desig.)	3 50
Juniors	1 00
Linden Ave. Ch., Women's	
Mission Society (desig.)	13 00
First Ch. Society	336 16
B. Y. P. U.	30 00
William St. Ch., B. Y.	
P. U.	1 50
Central Ch.	11 00
Cheviot, Emma Rockingfield	1 00
Sinking Creek, W. H. M. Soc.	6 50
Sidney, Junior Union (desig.)	1 00
Youngstown, Swede Ch.	5 00
Springfield, First Ch., Women's	
Mission Circle (desig.)	15 29
Junior B. Y. P. U.	3 10
Urbans, Ladies of Ch.	6 50
Evansburg, G. P. Kime	10 00
Xenia Ch.	31 05
Toledo, Ashland Ave. Ch.	52 50
Oliver Place Ch.	20 00
Perry Ch.	8 25
C. E. S.	6 95
Newark Ch.	21 90
South Olive, New Harmony	
Ch.	3 00

Westerville and Central College Ch.	
Sandusky, First Ch.	18 17
West Union, First Ch.	2 54
Prospect Ch.	2 30
Madison Ch.	5 55
Gervais, Antioch Ch.	8 33
Lindale Ch.	50
Ambrosia Ch.	5 00
Granville, Denison University, Y. M. C. A.	2 50
Achor Ch.	19 16
Wyoming Ch.	5 00
Hillsboro Ch.	72 30
Norwood, Harmony Memorial Ch.	10 00
Wilmington Ch.	13 10
King's Creek, Woman's Circle (desig.)	15 36
C. E. F. For Chapel Building.	10 20
Casstown, W. F. M. S.	1 00

MICHIGAN. \$566.64.

Detroit, Clinton Ave. Ch.	8 37
Grand Rapids, Calvary Ch.	10 00
Manistique, Swede Ch.	3 79
Sullivan Ch.	1 12
Kalamazoo, E. C. R.	1 50
First Ch.	50 25
Portage St. Ch.	3 00
Ashley, Ch.	1 00
North Star Ch.	1 00
Grass Lake Ch.	14 50
Kinderhook Ch.	6 50
Adrian Ch.	50 00
Portland Ch.	8 87
S. S.	76
B. Y. P. U.	4 03
Dimondale Ch.	2 00
Ashland Centre Ch.	4 18
Union City Ch. (desig.)	25 00
Clinton Ch.	12 00
Milan Ch.	3 00
Saline Ch.	7 15
Dowagiac Ch.	5 00
Baldwin's Prairie Ch.	3 00
Gaylord Ch.	5 00
Bay City, First Ch.	50 00
North Adams Ch.	9 40
Napoleon Ch.	6 37
Clark's Lake Ch.	1 70
West Bay City Ch.	30 70
Traverse City Ch.	15 00
Romeo Second Ch.	6 00
Ann Arbor Ch.	88 46
Ionian Ch.	6 77
Monroe Ch.	8 50
Lowell Ch.	4 75
Plainwell Ch.	12 00
Unionville Ch.	3 00
Novi Ch.	4 52
Gladstone Ch.	5 84
S. S.	3 91
Woman's Society.	4 25
Macomb Ch.	4 00
Nashville Ch.	7 50
Enslay Ch.	3 70
Calumet Ch.	11 26
Salem Ch.	7 30
Hancock, John H. Edwards.	1 00
Wm. Wessells	1 00
Herman Oosterwind	1 00
John Zillig.	1 00
Chas. Kluman.	1 00
Iron Mountain, B. Y. P. U.	3 00
S. S.	2 24
Ishpeming, Calvary Ch.	16 02
Ludington, Swede Ch.	2 00
C. E. F. Chapel Building.	
Detroit, North S. Ch.	8 36

INDIANA. \$789.39.

Indianapolis, First Ch.	390 25
Garden Ch.	5 76
University Place Ch.	3 68
Rev. A. Ogle	5 00
Rev. S. C. Fulmer	5 00
Evansville, First Ch.	10 35
Center Ch.	2 50
South Bend Ch.	11 00
Toronto, J. H. Rusmisl and family	2 00
Ottwell Ch.	1 25

Lewis Creek Ch.	5 42
Luck Branch	1 55
Mt. Zion Ch.	6 40
Patiot Church.	1 00
Wolcottville, Mrs. L. M. Wildman	10 02
Napoleon Ch.	2 50
Haw Creek Ch.	1 80
Scaffold Lick Ch.	1 00
Terre Haute, First Ch.	18 85
Tabernacle Ch.	2 85
Mrs. M. J. McMahan	5 00
Brookfield Ch.	3 00
Hopewell Ch.	6 32
Edinburg, Mrs. John W. Dame	5 00
Vernal Ch.	1 51
New Philadelphia Ch.	1 00
Homer Ch.	2 30
Friendship Ch.	1 75
Mt. Moriah Ch.	1 81
Grand View Ch.	3 00
Warsaw, Mrs. A. E. Hoyt	10 00
Junior Union Ch.	50
Rev. W. A. Favy	5 00
Spencer Ch.	6 00
Olive Branch Ch.	3 10
Little Pigeon Ch.	1 71
Troy Ch.	1 55
Little Flock Ch.	1 08
New Harmony Ch.	1 65
Second Prairie Creek Ch.	2 15
Silversville Ch.	1 25
Mill Creek Ch.	1 45
Liberty Ch.	6 65
Bunker Hill Ch.	7 00
Lost River Ch.	4 50
Livonia Ch.	9 35
La Porte Ch.	24 38
Washington Ch.	21 60
S. S.	5 00
W. E. Cole	5 00
Logansport, B. Y. P. U.	5 00
Petersburg Ch.	2 00
New Hope Ch.	4 25
Bethel Ch.	2 35
Aikman's Creek Ch.	1 50
Michigantown, C.A. Marshall	5 00
Mrs. Kittie Marshall	5 00
Stanford Ch.	2 20
Union Ch.	1 01
Avoca Ch.	59
Grillet's Creek Ch.	20
Concord Ch.	1 00
East Union Ch.	2 00
Edwardsport Ch.	5 00
Princeton Ch.	9 35
S. S.	1 41
Ellettsville Ch.	1 08
Ladoga Ch.	1 60
Mrs. J. V. Carter	5 00
Linton Ch.	6 00
Bicknell Ch.	1 50
Bloomington Ch.	5 00
Indian Kentucky Ch.	4 25
Bedford Ch.	16 79
B. Y. P. U.	5 00
Mrs. Sarah C. Houston	5 00
E. J. Stalker	2 00
W. N. Matthews	5 00
Mrs. Ada Matthews	10 00
Junior Union	2 00
Sullivan Ch.	7 00
Lebanon Ch.	1 74
Poston Ch.	7 70
Burns City	75
Mitchell Ch.	8 00
Dr. G. W. Burton	5 00
C. E. F. For Chapel Building.	
Mishawaka, First S. S.	3 60
Dunkirk S. S.	1 65
New Bethel S. S.	82
Marshall S. S.	2 00
Young America S. S.	1 29
Mount Pleasant S. S.	1 50
Miss Pickett (desig.)	39 17
First Ch.	28 25
Onward Mission, C. E. S.	1 58
Bohemian Ch.	20 00
Millard Ave. Ch.	26
Calvary Ch.	21 40
Centennial Ch.	162 61
S. S.	15 00
Hyde Park Ch.	118 31
Bethel Ch., Miss Carrie E. Tucker.	10 00
Central Ch.	2 50
Woodlawn Ch.	13 40
Marengo Ch.	60 30
El Rio Ch.	1 25
Plano Ch.	4 60
Kewance Ch.	5 00
Yorkville S. S.	5 00
Walnut, B. Y. P. U. and Juniors (desig.)	1 16
Springfield, Rev. D. Shepardson, Jr.	40 00
Mendota Ch.	21 20
Morris, B. Y. P. U.	2 50
Bloomington Ch.	62 60
Princeton, Mrs. E. S. Gill.	25 00
Sanders, Mrs. M. M. F. Arnold.	1 00
Dover, W. L. Dean.	50
Spartan, Junior Union.	1 00
Griggsville, L. Eastman.	1 00
Mrs. H. R. Brown.	5 00
Salisbury Ch.	2 76
Robinson, Jane Jennings.	10 00
Decatur Ch.	50 00
Mrs. Rebecca A. Wickens.	50 00
New Burnside Ch.	2 00
Straaburg, James Griffin	10 00
Arthur, Mrs. W. F. Wamsley.	5 00
Greenville, B. Y. P. U.	10 00
Paris, B. Y. P. U.	5
Benton, J. T. Chenault.	5 00
Winchester S. S.	5 00
Lebanon, Mrs. Julia A. Cook.	5 00
Rantoul Ch.	4 50
Bethel Ch.	1 25
Tolona S. S.	1 25
East Cape Girardeau Ch.	1 00
Union Ch. Central Association.	7 91
Union Ch. Franklin Association.	1 25
Bunker Hill, B. Y. P. U.	2 27
Westfield, Mrs. Margaret Lee.	1 00
Canal Ch.	1 64
Moweaqua, J. E. Gregory.	5 00
Barry Ch.	33 61
Eugene Smith	10 00
Winchester, E. G. Miner.	5 00
Carrollton, Edward Smith.	5 00
Mahomet Ch.	11 35
Walter S. Ware	5 00
Jerseyville, Mrs. Elvira Landon	10 00
Upper Alton Ch.	24 05
Rev. H. C. First.	22 21
Rev. J. Bulkley, D.D.	5 00
Mrs. Mary K. Dodge	5 00
Dr. E. C. Lemen.	2 00
Bethany Ch.	10 30
Sebastopol, Joseph Genre.	5 00
Mt. Zion Ch.	2 55
Pierson, O. T. Chambers	5 00
Rev. J. L. Parker	5 00
Pittsfield S. S.	5 00
Cedar Creek Ch.	1 65
Unity Ch.	1 00
Creal Spring, Mrs. Josie Herrin	5 00
Belle City Ch.	2 15
Mt. Zion Ch., Apple Creek Association.	1 00
Mt. Vernon, B. Y. P. U.	5 00
Mt. Olive Ch.	5 68
Richland Ch.	6 06
Rantoul, B. Y. P. U.	5 00
Paris, Wom's Home Miss. Soc.	5 00
Sugar Camp Ch.	2 25
Petersburg Ch.	2 57
Whitehall, Hattie Kinser.	1 00
Shelby Springs Ch.	75
Shelbyville, B. Y. P. U.	5 00
Kell Ch.	5 00
Quincy, Mrs. Sarah J. Hardy.	5 00
Liberty Ch.	1 73
Tuscola Ch.	5 25
Shelbyville Ch.	13 10
Diamond Grove.	5 00

ILLINOIS. \$2,419.31.

Chicago, Englewood B. Y. P. U.	18 40
La Salle Ave. Ch.	31 93
Thomas Pattison	10 00
Covenant B. Y. P. U.	6 85
Memorial Ch.	12 00
B. Y. P. U.	6 00

Jacksonville Ch.		8 50	WISCONSIN, \$1,607.44.		Eyota, First Ch.		1 00
Nokomis, B. Y. P. U.		5 00	Hudson Ch.		29 45	Alden, Ladies' Sewing Circle	
Richwood Ch.		1 50	Clinton Ch.		4 26	Danish Ch.	10 00
Chatham Ch.		1 75	Richland Center, Mrs. Pennel.		50	Cheney Ch.	22 00
Athensville Ch.		70	Milwaukee, South Ch.		40 00	Mrs. J. G. Briggs.	100 00
Alton Ch.		72 21	Bay View Ch.		22 00	Luverne, First Ch.	8 09
Casey Ch.		2 55	Ripon, B. Y. P. U.		5 00	Le Roy Ch.	20 85
Ashland Ch.		7 00	New Richmond Ch.		2 05	New Auburn Ch.	3 00
Clary's Grove Ch.		9 80	Shell Lake Ch.		3 00	Stillwater Ch.	6 45
Waverly Ch.		6 25	Verona Ch.		7 33	Brainard Ch.	6 50
S. S.		1 29	Barneveld Ch.		5 00	Blomford, First Isanti Swede	
Junior Union		1 00	Oshkosh, First Ch.		23 00	Ch.	5 50
Big Creek Ch.		1 50	Lancaster Ch.		1 27	Clear Lake, First Swede Ch.	8 00
Centralia Ch.		50 10	Elkhorn Ch.		20 00	Albert Lea, First Ch.	14 50
Good Hope Ch.		80	East Delavan Ch.		10 00	Fosston, Rosebud Norwegian	
Du Quoin, C. F. Linzee		5 00	Camp Douglass, Danish Ch.		1 59	Ch.	1 50
S. S.		5 00	Walworth Ch.		6 00	Thief River Falls, Rev. L. J.	
Troy Ch.		3 00	Delavan, Mrs. M. L. Halte-			Parbst	1 50
East Alton Ch.		1 13	man		5 00	For State Convention:	
Alton, Cherry St. Morning S. S.		3 00	Ch.		41 46	State Convention	1,055 90
S. S.		9 58	Waupaca Ch.		5 00	Soudan, Swede Ch.	5 00
Mahomet, B. Y. P. U.		5 00	Tomah Ch.		8 19	Bradford, Norwegian Ch.	7 77
T. J. Scott		5 00	Darien Ch.		2 05	Duluth, Third Swede Ch.	4 00
Mt. Vernon Ch.		5 20	Oconomowoc Ch.		27 90	Hopkins, German Ch.	8 32
Centralia, H. T. Cunningham.		5 00	Reedsburg Ch.		6 25	Kenyon Ch.	5 00
Martinsville S. S.		1 00	Black River Falls Ch.		5 00	Staples Ch.	8 00
Wheaton, B. Y. P. U.		5 00	Albany Ch.		4 00	Philbrook Ch.	2 50
Morrison Ch., S. S., and B. Y.			Monticello Prairie Ch.		3 40	Mankato, per Rev. E. R.	
P. U.		20 00	Evansville Ch.		7 00	McKinney	250 00
Lincoln Ch.		15 00	Fond du Lac Ch.		7 08	C. E. F. For Chapel Building:	
Downer's Grove Ch.		13 20	Stevens Point Ch.		8 00	Fairfax Ch. S. S.	2 00
Loda, B. Y. P. U. (desig.)		3 16	White Water Ch.		6 00	Houston, Swede Bottom	
E. M. Hungerford		10 00	Green Bay Ch.		8 37	S. S.	90
Millersburg Ch.		5 00	S. S.		85	Vernon Centre S. S.	3 39
De Kaib, B. Y. P. U.		5 00	Omro, B. Y. P. U.		5 00	Albert Lea, American S. S.	3 00
Galva (h.)		20 00	North Greenfield Ch.		8 20	Lake Benton S. S.	5 85
B. Y. P. U.		5 00	Augusta Ch.		13 50	Carman S. S.	5 35
Lena Ch.		3 60	Beloit Ch.		17 58		
Spartan, B. Y. P. U.		1 35	Y. P. S. C. E.		2 52		
Streator, B. Y. P. U.		2 57	Hudson Ch.		50		
Ch.		4 18	Lancaster Ch.		60		
Macomb Ch.		8 08	For State Convention:				
C. E. S.		3 00	State Convention		1,048 96		
Ocoya, B. Y. P. U. (desig.)		1 55	Grantsburg, Coll. per Rev. F.				
La Salle, B. Y. P. U.		2 00	O. Carlson		75 00		
Lexington, Ch. and S. S.		3 50	Wood Lake, Swede Ch.		1 38		
Woodstock Ch.		7 35	Ogema Ch.		2 00		
Wasco Ch.		6 50	Prentice, Coll. per Rev. Ole				
McLean Ch.		3 25	Ellison		5 00		
Somonank Ch.		3 85	La Crosse Ch.		5 00		
Aurora, First Ch.		40 75	Milwaukee, Immanuel Ch.		5 80		
Park Place Ch.		44 74	Neenah, per Rev. N. F. Clark.		93 00		
Gilman Ch.		8 00	C. E. F. Hudson Ch.		75		
Maywood Ch.		5 75	Lancaster Ch.		45		
Rockford Ch.		15 00					
Plainfield Ch.		10 00					
Benson Ch.		5 00					
Evanson, First Ch.		89 60					
La Moille Ch.		1 50					
Bradford Ch.		8 50					
Kewanee, B. Y. P. U.		15 00					
Galesburg, B. Y. P. U.		4 00					
Ch.		71 18					
Stronghurst, Rev. E. C. Cady.		5 00					
Hadley, Rev. H. H. Berry		1 00					
Paxton S. S.		1 50					
Sandwich Ch.		9 00					
B. Y. P. U.		1 34					
Deer Creek Ch.		11 75					
Hoopeston Ch.		14 93					
S. S.		2 07					
Ottawa Ch.		134 88					
Oak Park Ch.		93 70					
Elgin Ch.		100 00					
Collinsville, Miss Matilda Cook.		15 00					
Long Branch Ch.		60					
B. A. Durham		5 00					
Mrs. Maria Fox		5 00					
Mt. Vernon, Miss Seba Polk.		5 00					
Lebanon Ch.		1 10					
Jacksonville Ch.		2 50					
St. Anne, French Ch.		5 13					
*Chicago, Millard Ave. Ch.		1 46					
C. E. F. Ottawa S. S.							
(desig.)		100 00					
Chicago, Millard Ave. Ch.		1 72					
For Chapel Building:							
Atlanta S. S.		3 10					
Sandwich Ch.		4 00					
Rogers Park Ch.		3 15					
Paxton Ch.		36					
Joliet, First Ch.		2 14					
Chicago Central Ch.		1 00					
Metropolis Ch.		1 10					

MINNESOTA, \$2,215.91.			
Minneapolis, Central Ch.		94 05	
First Swede Ch.		50 00	
Doo, Nor. Ch.		3 00	
Bethel Ch.		2 07	
Calvary Ch.		26 15	
First Ch.		171 37	
Mrs. G. N. Lyman		1 00	
St. Paul, First Swede Ch.		22 67	
First Ch.		6 25	
Hebron Ch.		7 00	
Woodland Park Ch.		21 36	
Orestead, John O. Johnson		1 50	
Breckenridge Ch.		2 15	
Crookston, First Ch.		32 20	
Northfield Ch.		24 23	
Richfield Ch.		14 05	
Owatonna Ch.		30 00	
Onoka Ch.		22 18	
St. James Ch.		8 18	
B. Y. P. U.		50	
Fairfax Ch.		7 90	
Lake Crystal, Y. P. S. C. E.		1 00	
Fairbault Ch.		2 00	
Mankato, Swedish Ch.		4 00	
Red Wing Ch.		1 10	
East St. Cloud Ch.		5 00	
Leentrop Ch.		5 45	
Alden, Dan. Nor. Ch.		5 05	
Clark's Grove Ch.		17 50	
Lincoln, Swede Ch.		9 70	
Milaca, Swede Ch.		4 86	
Lake City Ch.		4 00	
Kasson, Scandinavian Ch.		2 77	
Aitkin, First Ch.		5 00	
Vernon Center Ch.		4 00	
Detroit Ch.		6 00	
Little Falls Ch.		7 80	
Rothsay, Oscar Swede Ch.		7 00	

IOWA, \$2,315.24.			
Council Bluffs, Danish Ch.		5 00	
McGregor, A Deceased Friend			
(desig.)		500 00	
Campbell, Samuel Brainard		5 00	
Rudd Ch.		9 50	
Sheldon Ch.		5 25	
S. S. (desig.)		5 50	
Logan Ch.		5 40	
Sac City Ch.		13 00	
Ute Ch.		7 40	
Dow City Ch.		2 50	
Carroll, Rev F. L. Rozelle			
(desig.)		10 0	
Lake City Ch.		12 00	
Sibley Ch.		10 00	
Alta, Danish Ch.		5 19	
Storm Lake Ch.		5 00	
Ayrshire Ch.		4 50	
Marathon, Lake View Ch.		2 00	
Churdan Ch.		4 40	
Mason City S. S. (desig.)		4 27	
Thompson Ch.		8 14	
Lohrville Ch.		10 00	
Kiron Swede Ch.		11 42	
Arthur, Swede Ch.		10 35	
Stratford, Swede Ch.		2 50	
Gaea, Swede Ch.		7 30	
Des Moines, Swede Ch.		5 73	
Forest Ave. Ch.		9 29	
Rev. E. P. Bartlett.		10 00	
Elon, Village Creek Swede Ch.		10 00	
Goldfield Ch.		8 33	
Webster City Ch.		10 00	
Nelson Lee		25 00	
Eldora Ch.		5 25	
B. Y. P. U.		1 40	
Grundy Center S. S. Birthday			
Boxes		7 50	
Fort Dodge, First Ch.		13 55	
Junior B. Y. P. U.		81	
Nora Springs Ch. and B. Y.			
P. U.		33 00	
Tipton, Mrs. Patton.		1 00	
Winthrop, Mrs. Gordon Guthrie		2 00	
Tama Ch.		10 00	
Denison S. S. (desig.)		5 00	
Waterloo, First Ch.		10 00	
Monroe Ch.		26 75	
B. Y. P. U.		5 00	
Fairmount Ch.		5 25	
Doon Ch.		6 20	
Ida Grove Ch.		3 25	
Anamosa S. S. (desig.)		1 25	
Afton Ch.		1 55	
Missouri Valley Ch.		1 00	
Clear Lake Ch.		1 00	

Sioux Rapids Ch.....	5 00
Burlington, Swede Ch.....	1 40
Emerson S. S. (desig.).....	1 00
Fairfield Ch.....	4 00
B. Y. P. U.....	2 00
Eagle Grove Ch.....	16 36
Ames Ch.....	16 63
Toledo Ch.....	7 01
Renwick Ch.....	5 65
Algona Ch.....	10 00
Cedar Rapids Ch.....	41 00
B. Y. P. U.....	2 00
For State Convention:	
State Convention.....	1,318 56

MISSOURI, \$16.00.

Kansas City, Wm. Barton....	5 00
Marceline, Mrs. Frances Allen.	10 00
La Grange, Mrs. I. H. Denton.	1 00

INDIAN TERRITORY, \$258.15.

Atoka, Judge G. T. Ralls.....	3 00
Prof. E. H. Rishel.....	20 00
Mrs. C. Robb.....	20 00
Miss Mary Cain.....	5 00
Miss Mary Horney.....	5 00
Miss Nora Neely.....	1 00
Purcell Ch.....	10 00
South McAlester, Rev. W. A. Treadwell.....	5 00
Rev. and Mrs. Wm. S. Wiley.....	10 00
Muscogee, Colored Ch.....	1 50
First Ch.....	51 20
Red Oak Ch. and S. S.....	5 00
Per Rev. I. S. Wright.....	1 00
Boiling Springs Ch., Choctaw Indians.....	1 30
Claremore, First Ch.....	9 00
Going Snake, Rev. Johnson Spade.....	75
Fairland, Rev. J. H. Hogan....	75
Ruby, Rev. R. M. Sanders and family.....	77
Round Spring Ch.....	2 50
Bacone, Faculty and Students of Indian University.....	48 00
Stillwell, Coll. per Rev. J. G. Brendel.....	5 00
Vinita Ch.....	8 00
Rev. J. M. Wheeler.....	5 00
Webbers Falls Ch.....	10 00
S. S.....	2 45
Claremore Ch.....	5 50
Salinasaw Ch.....	3 00
McAlester, Per Rev. Alfred Folsom.....	4 00
Davis Ch.....	5 00
Wynnewood Ch.....	5 00
C. E. F. Bacone, Indian University S. S.....	6 75
Chapel Building, Atoka S. S..	3 68

OKLAHOMA TER., \$170.59.

Rainy Mountain, Kiowa Indian Ch.....	10 00
Elk Creek, Kiowa Indian Ch.....	5 00
Choctaw City, Colored Ch.....	1 28
Oklahoma City, First Ch.....	36 00
Perry Ch.....	21 50
Shawnee, Rev. H. B. McGee.....	5 00
Kingfisher, Ministers' and Deacons' Union.....	1 50
Mount Olive Ch.....	1 00
Rev. Job Ingram.....	2 00
Anadarko, Miss Lizzie Moore.	5 00
Hennessey Ch.....	12 80
B. Y. P. U.....	2 76
Mangum, Per Rev. J. H. Moody.....	2 50
Alva Ch.....	1 25
Yukon Ch.....	7 00
Guthrie Ch.....	51 00
Primary S. S.....	5 00

KANSAS, \$1,912.10.

Wichita, Per Rev. J. H. Van Len.....	1 25
First Ch.....	13 15
West Side Ch.....	3 05
Little Walnut Ch.....	1 00
Augusta Ch.....	2 75

Olathe, J. B. Tinker.....	5 00
Portland Ch.....	3 57
Argonia Ch.....	2 60
Oxford Ch.....	11 50
Clifton Ch.....	18 78
Rev. and Mrs. J. F. Rairden.....	10 00
Harper Ch.....	2 70
Eric Ch.....	3 60
Newton, D. B. Knowlton (desig.).....	5 00
Medicine Lodge Ch.....	55 63
Friendship Ch.....	80
Parsons Ch.....	15 75
Milton, Eden Ch.....	2 03
Coffeyville Ch.....	13 25
S. W. Clark.....	20 00
Weir City Ch.....	5 00
Wellington Ch.....	6 90
Floral Ch.....	2 50
Homer Creek Ch.....	1 25
Haskell, Bush City Ch.....	2 00
Caldwell Ch.....	11 60
Howard Ch.....	10 00
Meriden, Mrs. J. M. Rice.....	1 00
Concordia, First Ch.....	5 00
Swede Ch.....	11 00
Leonardville, A. G. Rothstrom.	1 00
Oswego Ch.....	10 25
Kansas City, Swede Ch.....	6 63
Indianola Ch.....	2 25
Cawker City, Liberty Ch.....	5 50
Sabetha, S. J. Miner.....	10 00
Galena Ch.....	2 80
Hiawatha, Bethel Ch.....	10 00
Iola, E. J. Blood and wife.....	2 50
Mrs. S. S. Ives.....	50
Lawrence, Rev. L. J. Dyke (desig.).....	5 00
For State Convention:	
State Convention.....	1,076 48
Colored State Convention.	154 50
Kansas City, Rose Hill Ch.	
S. S.....	1 00
B. Y. P. U.....	1 60
Wallace Ch.....	2 00
Arkansas City Ch.....	5 10
Eric Ch.....	1 00
Neodesha Ch.....	9 00
La Cygne Ch.....	2 50
Ottawa, Coll. per Rev. Wm. Wilber.....	58 28
Republic City Ch.....	3 00
Clifton, Coll. per Rev. J. R. Rairden.....	28 73
Topeka, Coll. per Rev. E. B. Meredith.....	260 02
North Ottawa Ch.....	4 80

NEBRASKA, \$390.94.

Omaha, Danish Ch.....	4 50
Swedish Ch.....	5 80
Louise H. Rairden (desig.)	10
Rev. A. W. Clark.....	1 00
First Ch., Rev. N. B. Rairden and wife.....	25 00
Nelson Ch.....	1 85
Talmage Ch.....	2 00
Lincoln Ch., Rev. J. H. Davis.	5 00
First Ch.....	5 00
Glenville Ch.....	19 15
Trumbull, Salem Ch.....	1 25
Pawnee City Ch.....	21 10
Hamilton, Swede Ch.....	3 50
Wayne, Rev. W. W. Theobald.	5 00
Falls City Ch.....	7 45
Ashland, Immanuel Ch.....	3 90
Schubert, Prairie Union Ch.....	14 00
Alliance Ch.....	5 55
Stromsburg, American Ch.....	5 00
For State Convention:	
State Convention.....	254 79

NORTH DAKOTA, \$196.60.

Fargo, First Ch.....	2 65
Wahpeton, First Ch.....	15 00
Women's Home Mission Society.....	5 00
Bismarck Ch.....	1 00
Page, First Ch.....	3 30
Hillsboro, Norwegian Ch.....	10 00
C. E. F.	
For Chapel Building:	
Langdon Ch.....	5 50
Page, First S. S.....	4 00

For State Convention:	
State Convention.....	29 35
Newburg, Swede Ch.....	4 15
Vang Ch.....	3 50
Bismarck Ch.....	5 00
Fargo, Norwegian Ch.....	32 50
Coll. per Rev. W. L. Van Horn.....	36 35
Jamestown, First Ch.....	60
Cooperstown Ch.....	10 00
Ellendale Ch.....	2 00
Aneta Ch.....	3 75
Wahpeton, Rev. G. H. Davies.....	5 00
Langdon Ch.....	17 95

SOUTH DAKOTA, \$178.31.

Lake Preston, A. C. Lindner (desig.).....	5 00
Pierre Ch.....	5 00
Sioux Falls, First Ch.....	10 00
Ch.....	15 00
Hurley Ch.....	3 30
Huron Ch.....	5 00
Valley Springs, Mrs. H. C. Shoults.....	2 00
Wakonda, Bethel Scand. Ch.....	4 00
Parker, First Ch.....	2 33
Sun Prairie Swede Ch.....	4 00
Clark, First Ch.....	2 00
Hot Springs.....	1 58
For State Convention:	
State Convention.....	100 00
Sioux Falls, Swede Ch.....	10 00
Spencer, Rev. J. J. McIntire.....	5 00
Elk Point Woman's Mission Society.....	4 10

MONTANA, \$220.20.

Anaconda Ch.....	20 00
Swede Ch.....	1 35
S. S.....	1 95
Hamilton S. S.....	10 00
Burnt Fork, Mission S. S.....	1 20
Butte S. S.....	50 08
Great Falls S. S.....	11 00
Swede S. S.....	11 00
Kalispell S. S.....	16 00
Missoula S. S.....	40 00
Belt S. S.....	5 00
Glendale S. S.....	30 00
Dillon S. S.....	17 00
Rev. J. C. Jordan.....	5 00

WYOMING, \$15.00.

Cheyenne Ch.....	10 00
Buffalo, Rev. J. L. Limes.....	5 00

COLORADO, \$34.35.

Denver, North Side Ch.....	5 00
First Ch., Rev. D. D. Proper.....	5 00
Bethany Ch.....	13 35
Delta Ch.....	6 00
C. E. F. Chapel Building:	
Delta S. S.....	5 00

NEW MEXICO, \$10 1.35.

Albuquerque, First S. S., Birthday Boxes.....	6 00
Rev. D. Y. Bagby.....	1 50
First Ch.....	15 35
Y. P. S. C. E.....	6 00
Weed Ch.....	5 00
Las Vegas Ch.....	45 00
Roswell Ch.....	24 50

ARIZONA, \$2.50.

Tucson, First Ch. B. Y. P. U..	2 50
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UTAH, \$10.00.

Ogden, Home Mission Society, S. S.....	5 00
S. S.....	5 00

IDAHO, \$383.40.

Lost River Ch.....	10 60
Salubria, Rev. E. N. Elton and wife.....	5 00

Soldier Ch.....	9 25
Blackfoot Ch.....	12 00
Pocatello Ch.....	3 65
Boise Valley Ch.....	5 00
Sundry Collections.....	9 90
For East Washington and Northern Idaho Convention:	
Wallace Ch.....	28 00
C. E. F. Coeur d' Alene, V. W. Sander (desig.).....	300 00

CALIFORNIA, \$787.98.

Fresno, Armenian Ch.....	6 00
Santa Ana, Immanuel Ch.....	16 20
San Francisco, O. H. Briggs.....	15 00
Stockton, J. Burnham Pegg.....	10 03

LEGACIES.

Santa Ana, Estate of Dexter P. Smith.....	363 50
Estate of Mrs. L. M. Kin- ney.....	175 00
For State Convention Northern District:	
State Convention.....	122 43
Middletown, First Ch.....	14 50
S. S.....	1 60
B. Y. P. U.....	1 70
Great Western Mine, Cinabro Ch.....	1 75
Tulare Ch.....	7 30
For State Convention Southern District:	
San Luis Obispo, Per Rev. James McDermid.....	50 00
Ch.....	3 00

OREGON, \$194.50.

The Dalles, Robert Lowe.....	5 00
Salem, First Ch.....	4 50
Portland, First Ch.....	5 00
For State Convention:	
Montavilla, Coll. per Rev. A. W. Snyder.....	50 00
Grass Valley, Coll. per Rev. C. P. Bailey.....	125 00
Springfield, Rev. J. F. Day.....	5 00

WASHINGTON, \$344.18.

Palouse Ch.....	7 10
For East Washington and No Idaho Convention:	
East Washington and No. Idaho Convention.....	100 00
Palouse Ch.....	10 50
Spokane, Coll. per Rev. A. M. Allyn.....	96 70
Tekoa, Rev. F. A. Houston.....	5 00
Pomeroy Ch.....	5 00
For Northwest Convention:	
New Whatcom, Swede Ch.....	2 00
Women's Society.....	5 00
Tacoma, Y. P. S. C. E.....	2 50
Swede Ch.....	54 61
Coll. per Rev. W. E. Randall.....	32 82
Coll. per Rev. D. C. Ellis.....	3 00
Coll. per Rev. R. W. Jennison.....	10 00
Seattle, Nor. Danish Ch.....	9 95
Snohomish Ch.....	

MEXICO, \$15.81.

Santa Rosa, per Rev. A. R. Cavazos.....	15 81
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**GENERAL MISS. SOCIETY OF
GER. BAPTIST CHURCHES,
\$1,804.00.**

General Fund.....	804 00
Church Edifice Fund.....	500 00

**WOM'S AM. BAPTIST HOME
MISS. SOC., \$2,204.53.**

For teachers in Spelman Semi- nary, Ga.....	937 50
For teachers in Mather School, S. C.....	87 50

For teachers in Hartshorn Me- morial College, Va.....	230 00
For teachers in Wayland Semi- nary, D. C.....	50 00
For teachers in Waters Normal Institute, N. C.....	75 00
For teachers in Jackson Col- lege, Miss.....	100 00
For teachers in State Univer- sity, Ky.....	44 44
For teachers in Coleman Acad- emy, La.....	62 50
For teachers in Houston Academy, Texas.....	25 00
For teachers in Roger Williams University, Tenn.....	66 00
For teachers in Arkansas Bap- tist College, Arkansas.....	50 00
For teachers in Indian Univer- sity, I. T.....	30 00
For teachers in Atoka Acad- emy, I. T.....	44 44
For teachers in Wichita Acad- emy, O. T.....	70 00
For teachers in Provo, Utah.....	78 00
For teachers in Fresno, Cal.....	53 33
For teachers in Sacramento.....	40 00
For teachers in Butte, Mont.....	25 00
For teachers in Velarde, N. M. Mex.....	60 00
For teachers in Monterey, Mex.....	39 87
For teachers in Santa Rosa, Mex.....	15 95

**WOM'S BAPT. HOME MISS.
SOC., MICHIGAN, \$225.00.**

For teachers in Hartshorn Memorial College, Va.....	225 00
Total.....	\$66,508.50

HOME MISSION MONTHLY.....	491 51
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**PERMANENT TRUST FUNDS,
\$1,850.00.**

For Benedict College Endow- ment Fund: Received from sale of land.....	1,300 00
For Wayland Seminary, D. C.; Ogdensburg, N. Y., Mrs. W. L. Procter, in mem- ory of Rev. and Mrs. Joel M. Howard.....	50 00

**CONDITIONAL AND ANNU-
ITY FUNDS, \$36,050.00.**

C. W. Kingsley, Cambridge, Mass.....	25,000 00
Mrs. Harriet V. Richardson, Cambridge, Mass.....	5,000 00
Marcus A. Gates, Gardner, Mass.....	2,000 00
A Friend, Framingham, Mass.....	2,000 00
Titus L. Hitchcock, Wyoming, N. Y.....	500 00
Harriet S. Willett, New Bruns- wick, N. J.....	500 00
Mrs. Mary D. Harris, New York, N. Y.....	1,000 00
Mrs. H. M. Stockwell, Stock- ton, Cal.....	50 00

**WILLIAM P. PLANT, Asst Treasurer,
111 FIFTH AVE.**

**DONATIONS RECEIVED AT
MISSION STATIONS.**

ARKANSAS.	
Little Roke, Coll. per Rev. J. H. Hoke.....	145 70

**DONATIONS RECEIVED AT
INSTITUTIONS.**

For Alabama Baptist Colored University, Ala.:	
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ALABAMA.	
Marion, Berean Ch.....	2 00

Selma, Uniontown Assn.....	13 00
Hubbard and Clay.....	1 00
I. Loeb.....	25
B. J. Schuster.....	50
Julius Fiebelman.....	1 00
Eliasberg.....	1 00
Johns, Bethlehem Ch.....	2 00
Lowndesboro S. S.....	2 50
Gallion, Miss Scott.....	50

For Benedict College, S. C.:

SOUTH CAROLINA.	
Union No. 1, Little River Assn.....	5 00
Enoree Union No. 1.....	5 00
Mt. Prospect Ch.....	5 00
Mt. Rowell S. S.....	3 00
Corinth Ch.....	6 00

MISSOURI.	
Kansas City, Rev. S. W. Ba- cote.....	5 00
For Bible and Normal Insti- tute, Tenn.:	

TENNESSEE.	
Memphis, Macedonia Col. Ch. Friends and Students.....	1 50 3 20

For Coleman Academy, La.:

LOUISIANA.	
Choushatta, Mary Figures.....	50
Gibeland, St. Matthew's Ch.....	25
Rev. G. W. Smith.....	75
Mrs. Mattie A. Coleman.....	10 00
O. L. Coleman.....	50 00
L. A. Bryant.....	5 00
Benton, Rev. Mr. Tolbert.....	5 00
Mulberry, P. P. King.....	25
Simboro, E. L. Faison.....	25

MISSISSIPPI.	
Livingston, Jessie Washington.....	1 00
For Florida Baptist Acad- emy, Fla.	

FLORIDA.	
Kissimmee, St. Luke Ch.....	1 10
Jacksonville, St. Paul Ch.....	6 91
C. B. Crump.....	25
Students' Society.....	2 00
Coll. per Rev. Benj. Wright, Coll. per Miss Jerusha Burnham.....	2 45 1 05
W. Simmons.....	50
Students in Academy.....	5 85
Duval Co., S. S. Con.....	21 69
Proceeds from Concert by Students and Faculty.....	113 25
Students' Concert, Second Ch.....	8 00
Ocala, State Assn.....	108 87
Bellevue, Rev. J. R. Black- well.....	33
Satsuma, St. John's Ch.....	1 50
St. Augustine, Students' Con- cert.....	48 00

PENNSYLVANIA.	
Philadelphia, J. H. Moore.....	75

NEW YORK.	
East Hampton, Joseph S. Osborn.....	5 00

OHIO.	
Oberlin, Rev. C. N. Pond.....	25

CALIFORNIA.	
Westminster, Mrs. M. E. Case.....	10 00

For Jackson College, Miss.:

MAINE.
Gardner, Mission Circle..... 8 00

RHODE ISLAND.
Providence, Wm. H. Waite... 25 00
O. A. Jillson..... 7 50

NEW HAMPSHIRE.
New London, Colby Academy,
C. E. S..... 3 00

MISSISSIPPI.
Jackson Educational S. S. Con.
Col. Young Men's Lyceum,
Jackson College..... 24 90
Women's District Mission
Society Col..... 5 00
2 50

For Jernel Academy, Ga.:

GEORGIA.
Greenville, Rev. D. J. Wim-
bush..... 2 00
Ashburn, S. B. Moseley..... 1 00
Athens, Sisters' Club, Mt.
Olive Ch..... 60
Atlanta, Rev. George Sale.... 1 03

For Mather School, S. C.:

NEW YORK.
Hartsdale, Esther Titus..... 40 00
New York, P. A. Thome..... 100 00
Murray Fund..... 25 00

MASSACHUSETTS.
Greenfield S. S..... 10 00
Holyoke, Junior C. E. S..... 5 00
Roxbury, Mrs. S. H. Stacy... 10 00
Mrs. Hunneman..... 10 00
Mrs. Kimball..... 10 00
Boston, W. A. B. H. M. S.... 20 03

CONNECTICUT.
New Britain, S. S. Primary
Class..... 6 00
Hartford, Asylum Ave. S. S.,
Primary Class..... 18 70
Ivoryton, Ladies' Mission Union 30 00

PENNSYLVANIA.
Philadelphia, Mrs. Chas. Turner 100 00
A Friend..... 30 00
A Friend..... 10 00

RHODE ISLAND.
Providence; Friend..... 20 00

SOUTH CAROLINA.

Beaufort, Mrs. R. C. Mather.. 220 00
For Richmond Theo. Sem'y,
Va.:

MASSACHUSETTS.
Whitman, First S. S..... 60 00

NEW HAMPSHIRE.
Antrim, Mrs. D. H. Goodell.. 60 00

VIRGINIA.
Roscoe, Rappahannock Ass'n. 2 50

For Shaw University, N. C.:

MAINE.
Bangor, George Barrows..... 2 00
Moses Giddings..... 10 00
First S. S..... 5 00

MASSACHUSETTS.
Randolph, Ladies' Sewing Cir-
cle..... 5 00
Roxbury, Mission Circle..... 3 00
Hampton, Mrs. Anna S. Leon-
ard..... 50 00

RHODE ISLAND.
Providence, Mrs. Mark Pierce.
Mrs. Crossman..... 5 00
Miss Sarah Durfee..... 5 00
S. S..... 98

NORTH CAROLINA.
Youngsville, Liberty Ch..... 1 02
Kittrell Ch..... 1 15
Greensboro, Rev. P. F. Maloy. 2 00
Dr. J. E. Dellinger..... 2 00
Winston, Dr. W. T. Fuller..... 1 00
Asheville, Dr. R. H. Bryant... 2 00
Durham, Dr. S. S. Warren..... 1 00
Winston, Dr. J. W. Jones..... 1 00

SOUTH CAROLINA.
Enoree Assn..... 3 00
Union..... 6 00
S. S. Convention..... 6 00
Columbia, Dr. C. L. Walton... 1 00
Anderson, State Convention.. 8 00

GEORGIA.
Savannah, Dr. P. E. Love.... 1 00
Dr. W. C. Blackman..... 1 00

VIRGINIA.
Hampton, Dr. W. E. Atkins... 1 00
Stanton, Dr. M. W. Pannill... 1 00
Roanoke, Dr. I. D. Burrell... 1 00
Richmond, Dr. E. R. Jefferson 2 00
J. M. Benson..... 1 00

WEST VIRGINIA.

Raymond City, Dr. L. W.
Exum..... 1 00

DISTRICT OF COLUMBIA.

Washington, Grace Coburn
Smith..... 5 00

NEW JERSEY.

Bridgeton, Nellie S. Mixner... 1 00

ARKANSAS.

Osceola, Dr. D. E. Caldwell... 1 00

For Spelman Seminary, Ga.:

MASSACHUSETTS.
Taunton, Mrs. W. T. Leon-
ard's S. S. Class..... 3 00
Boston, W. A. B. H. M. S.... 90 80

ILLINOIS.

Chicago, D. D. Garcelon's S.
S. Class..... 12 00

GEORGIA.

Atlanta, Mrs. E. M. Barrett... 5 00
Rocky Ford, Pilgrim S. S.
Convention..... 5 00
Monroe, Woman's Missionary
and Educational Convention, 5 00
Walton Co.....

For Walker Baptist Academy,
Ga.:

GEORGIA.
Augusta, Received at Academy, 60 30

For Wayland Seminary, D. C.:

MARYLAND.
Baltimore, Maryland Board of
Education..... 18 33
Macedonia Ch..... 4 00

NEW JERSEY.
Trenton, Educational Society.. 20 00

VIRGINIA.

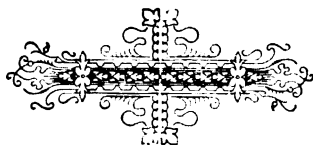
Biscoe, Southside Rappahan-
nock Association..... 4 25

DISTRICT OF COLUMBIA.

Washington, Miss Mariet D.
Barker..... 11 50

MASSACHUSETTS.

Newton Centre, Mrs. Elizabeth
M. Hill..... 100 00



THE * BAPTIST * HOME * MISSION * MONTHLY.

VOL. XX.

JUNE, 1898.

No. 6.

* * EDITORIAL. * *

This number of the MONTHLY goes to press before the time of the Anniversaries, which will occur at Rochester, May 19th and 20th. We are anticipating a very delightful series of meetings, an account of which will be given in the next number.

We present a carefully prepared abstract of the Annual Report of the Executive Board, a perusal of which will give the reader a very good general idea of the great work of the year. Any person who desires fuller information can have the complete Report by simply addressing a postal card to the Corresponding Secretary, giving the name and post-office address of the writer.

We invite the special attention of our readers to the Catechism on Mormonism, carefully prepared by Rev. Dwight Spencer, D.D. Dr. Spencer labored in Utah as our missionary for some years, and made himself critically acquainted with the system of Mormonism, so that he speaks with authority. It seems a strange thing that such a system should have a strong hold upon the popular mind, and should really be making progress in this the end of the nineteenth Christian century. Surely there is call for increased efficiency and large extension of our missionary work in Utah.

It seems almost incredible that the United States should to-day be engaged in war with Spain, but such is the fact. War is greatly to be deplored, and should be the last resort. This war was not of our seek-

ing, and apparently it could not be avoided without a failure on the part of the United States to perform its duty. The dreadful suffering of innocent people in Cuba, hundreds of thousands of whom were literally dying of starvation, called imperatively upon us, as an act of humanity, to intervene and stop the Spanish cruelties. Spain should have recognized the inevitable and have yielded Cuba, stopped bloodshed and wholesale murder, and thus have prevented the war. As she was unwilling to do this, there seemed no alternative but for us not only to intervene in Cuba, but to strike a terrible blow at Spain herself. It is not safe to prophesy, but at the present writing it looks as if Spain would lose her colonies both in the West Indies and in the Philippine Islands, and receive a blow from which she will never recover. Meanwhile the whole world will rejoice in the extension of liberty to those oppressed people in her colonies who so long have resisted her tyranny, and cried out against her oppression.

The war has necessarily changed the current of business and introduced into all financial matters an element of uncertainty. How far these things will affect the receipts of the Home Mission Society cannot yet be determined. It is profoundly hoped, however, that those who have stood by the Society for many years will not forsake it now. The stress through which it is passing ought to appeal very strongly to its friends to stand by it, and see that it suffers

no detriment. Its receipts should be increased rather than diminished. On every hand there are demands which are almost irresistible for enlargement of work, which cannot be made, however, without enlargement of receipts.

The uncertainty introduced by the war, together with other considerations, has made it seem wise to postpone temporarily the erection of the buildings at Richmond, Va., for the Union University. The land has been purchased and paid for. The plans and specifications of the buildings have been completed, contracts were drawn up ready for signature, and it was fully expected that before this time the buildings would actually be in process of erection. The postponement of the work is a great disappointment not only to those most deeply interested in the schools, but to the officers at the Rooms as well. We believe, however, that the prudence which dictated the postponement of the work for a time will be fully appreciated and endorsed. It is now hoped and believed that the work can begin not later than the first of October.

Great changes and improvements are in progress at Atlanta, Ga., in connection with the College and Spelman Seminary. By reason of the liberal bequest of the late Josiah W. Cook, of Massachusetts, the Trustees of the College are able to make very valuable and much needed additions to the plant; already there has been erected a good, substantial two-story barn, and there is in process of construction a building which will combine a laundry and gymnasium. The old Seminary building has been demolished and is being rebuilt as a three-story Lecture Hall, with ample accommodations for all the College and upper Academic Classes. When these improvements are finished the College will have a most beautiful campus of fourteen acres, two substantial brick buildings, two frame buildings, a central steam-heating plant,

and about \$20,000 endowment—with no debts. Surely the College is to be congratulated, not only on these improvements, but on the splendid record it has made, and upon the facilities which it is now able to offer to ambitious young men seeking a higher education. What it now needs to insure a great career is, first, a wise, vigorous administration, such as we believe President Sale is able to give it; second, the hearty loyalty, support and patronage from the Negro Baptists of Georgia, which, we believe, it will receive; and, third, an ample endowment which we are hoping and praying will come. What steward of the Lord's money stands ready to furnish \$100,000 to insure the complete establishment of this great school?

Spelman Seminary also rejoices greatly in improvements now in progress there. Mr. John D. Rockefeller, who has done so much for the school in the past, has recently purchased, at the cost of several thousand dollars, and presented to the Trustees of the Seminary, a quantity of land which greatly enlarges and beautifies the campus. When the changes now in progress have been completed, Spelman Seminary will have a location unsurpassed and exceedingly attractive. No school in the South has done so much for the education of Negro women as Spelman; no school in the world stands higher to-day in its moral influence, in its refining, ennobling work than Spelman Seminary. By the expenditure of a comparatively small sum of money in the remodeling of some of its buildings, the school can accommodate twice its present number of pupils, and thus largely add to its influence and usefulness. Who will furnish this money, and then who will endow Spelman? The foundations have been magnificently laid, the campus is unsurpassed, the buildings are substantial and commodious, the reputation of the school is of the best; it has no debts, its work is of the highest character, and its sphere of influence is con-

stantly widening. An ample endowment is apparently the only thing needed to ensure for the school permanence as one of the great factors in the elevation of the Negro race.

Titus L. Hitchcock and wife, of Western New York, have placed with the American Baptist Home Mission Society, as Trustee, money and property to the value of \$10,000, from which, during their lifetime, they are to receive an annuity; at their decease the property is to constitute the "Titus L. and Susan Hitchcock Fund," the principal to be kept intact, and the income to be used for the general purposes of Shaw University. We express to these friends our most grateful appreciation of their liberal gift, and we congratulate Shaw University on this substantial addition to its working capital.

Our Annuity Fund still continues to grow in a very satisfactory manner, and why should it not? Christian men and women can place in the hands of the Home Mission Society money which they wish to be used for missionary purposes, and can receive during their lifetime a liberal annuity. They are relieved from the care, responsibility, and perils incident to handling money, and can depend with absolute certainty upon the reception of their annuities when due, and have the great satisfaction of knowing that, without cost, litigation or peril of loss, the money will, at their decease, begin at once its ministration of love in the missionary and educational work of the Society. For particulars of the plan, address the Corresponding Secretary.

What better memorial can we erect in memory of lost ones whom we love, than a Christian school? Nothing is more enduring than such an institution. When once well established, it outlasts dynasties, survives revolutions, and, during successive generations, century after century, it abides like the eternal sunshine, giving light and warmth, life and beauty.

AMERICAN BAPTIST HOME MISSION SOCIETY.

CONDENSED REPORT 1897-98.

The Sixty-sixth Anniversary of the Society was held at Rochester, N. Y., May 19 and 20, 1898. The following is a condensation of the report of the Executive Board:

I.—Financial Department.

By reference to the figures which follow, it will be seen that the expenditures for General, Educational and Missionary Work and administration exceed the income available for these purposes by nearly \$14,000. In view of the fact that the effort to raise \$500,000 from the churches, for the Joint Debt, was necessarily carried over into the current fiscal year, and doubtless interfered to no little extent with offerings for current work, this small debt should not be the occasion for any especial discouragement. It is also worthy of note that there have been added during the year, from contributions and legacies, to the Permanent Trust Funds, about \$17,000.

Annuity Funds.

During the year there has been a net increase of more than \$60,000 in the Annuity Funds, which now amount to nearly \$400,000. The general policy adopted by your Board is to keep these funds intact during the life of the annuitant. It is confidently believed that when this plan comes to be more generally understood, it will be increasingly popular and will gradually take the place, in some degree, of legacies.

Larger Income Needed.

Your Board desires to express its profound conviction that there ought to be a very large addition to the annual receipts of the Society. The history of the past sixty-six years is ample warrant for the claim that the affairs of the Society are administered economically and efficiently. As to the results achieved, they speak for themselves more eloquently than any words. The American Baptist Home Mission Society has been one of the great factors that has helped to change the course of human civilization on this continent. That this is a Christian nation, exerting a Christian influence, is due in large part to the work wrought by this and similar organizations. God has most signally honored this Society,

and the people whose servant it is, in using it for the advancement of His kingdom in this country. The more than ten million dollars which have passed through its treasury have brought forth abundant, rich and abiding fruit.

The work which is now being prosecuted by the Society is no less important or urgent than any that has been done in any former period of its history. Indeed, it may be questioned whether the work of the Society has ever been quite up to the present standard of efficiency and usefulness.

The most urgent call comes for an increase of work in every direction. There ought to be a large amount of work expended in the western fields; almost every portion of which is eloquently pleading for larger appropriations. There is demand that is almost irresistible for more vigorous work on an enlarged scale among the Germans, the French, the Poles and other foreign nationalities. The time is at hand when the Society must meet its great responsibility of prosecuting a vigorous evangelical campaign among the vast number of Italians thronging to our shores, who are eager for the Gospel.

The work of the schools in the South is slowly but surely creating a revolution, stupendous and magnificent. This work calls for enlargement. Any intelligent man who will spend a single hour in a careful study of the work that is being done by these schools, its cost, and the resources at the command of the Board, will recognize forcibly the need of more money.

Your Board desires especially to emphasize the urgent need of endowments for these schools if they are to be made permanent and are to accomplish their full mission. \$2,000,000 is needed.

Then, too, if the Society is to enter, as it ought to do at an early day, upon a vigorous prosecution of City Mission Work, there must be money with which to carry it on.

An addition of \$50,000 annually to the current receipts of the Society available for educational and missionary purposes would enable it, with very little increase of administrative expense, to greatly enlarge its activities.

Your Board would be recreant to its trust if it did not call attention also to the need of larger offerings to be used in aiding in the erection of suitable chapels and meet-

ing-houses. The call for aid is far in excess of the ability of your Board to respond.

Joint Debts.

In the final adjustment between the Home Mission Society and the Missionary Union it was found that the aggregate gross debt, including expenses of collection, was, for the Missionary Union, \$303,307.56; for the Home Mission Society, \$190,181.82; total, \$493,489.38. The amount of money sent to the Missionary Union was \$306,359.14; to the Home Mission Society, \$201,628.15; total, \$507,987.29, leaving a surplus of \$14,497.91, which was divided *pro rata*: to the Missionary Union, \$8,932.42; to the Home Mission Society, \$5,565.49. The final amount received by each Society was, therefore, by the Missionary Union, \$312,239.98; and by the Home Mission Society, \$195,747.31.

Receipts.

The total receipts for the year, including annuity, conditional and permanent trust funds, have been \$458,470.27.

Contributions have come from 48 States and Territories; also from Alaska, British Columbia, Mexico, China and India.

The receipts may be classified as follows:

I. From *contributions* of churches, Sunday-schools and individuals, including \$78,606.81 annuity and trust funds, \$335,222.24.

II. From *legacies*, \$57,489.33, of which \$13,947.68 were for annuity and trust funds.

III. Income from *Invested Funds* and *Loans* to churches, \$50,056.65.

IV. From the *schools* of the Society, \$4,719.17.

V. *Miscellaneous*, including receipts for THE BAPTIST HOME MISSION MONTHLY, \$10,982.88.

A further analysis, showing to what purposes these receipts are applicable, gives the following results:

I. *For General Purposes*—Salaries of missionaries, teachers, officers, and expenses of administration—From general contributions, \$216,752.23; from legacies, \$41,541.65; from designated funds for schools and buildings, \$35,115.57; from all other sources, \$66,333.56; total, \$359,743.01.

II. *For Church Edifice Work*—(a) Benevolent Fund: Contributions from churches, individuals and Sunday-schools, \$4,647.95; legacies, \$1,500; income of invested funds and real estate, \$9,751.12; gifts returned, \$375; total, \$16,274.07. (b) Loan Fund:

From contributions, \$499.68; legacy, \$500; income from loans, \$7,096.66; total, \$8,096.34; total for the church edifice work, \$24,370.41.

III. *Permanent Funds.*—Income to be added to principal, \$944.72; contributions, \$4,733.50; legacies, \$11,647.68; total, \$16,381.18.

IV. *Conditional and Annuity Funds.*—From individuals, \$73,873.31; legacies, \$2,300; total, \$76,173.31.

Expenditures.

The total expenditures for the year were \$402,315.55. Missionaries' salaries, \$180,978.91; teachers' salaries, \$80,777.26; school buildings, etc., \$11,987.22; General Superintendents, \$13,334; District Secretaries, \$21,361.04; gifts to churches, \$18,649.98; expenses of schools, \$6,060.64; annuities, \$20,488.72; expenses of administration at the Rooms, \$13,598.07; general expense and publication account, \$22,554.37; miscellaneous, \$4,180.16. Minor items will be found in the Treasurer's report.

II.—Missionary Department.

Western Missions.

The general purpose out of which the Society grew has been kept steadily in view for sixty-six years, and Western Missions still occupy a prominent place in all the deliberations of your Board. The specific fields have been changed, but the character of the work remains essentially the same. What was done fifty years ago in Iowa is now done in Montana and Wyoming. There have never been in the history of the Society more urgent demands for frontier work than now come from Indian and Oklahoma Territories, from Arizona, New Mexico, and elsewhere in the Sunset regions. Your Board has been importuned with great eloquence for an immediate and liberal increase of appropriations for almost every part of its western fields, especially for Eastern Washington, Colorado, New Mexico and Southern California. If it were possible to-day to increase the appropriations for all the Rocky Mountain Region by not less than 50 per cent., the immediate and prospective results of the increase would be very apparent and very gratifying.

Missions Among the Foreign Populations.

The tide of immigration still flows in, and

there is no immediate prospect of its cessation. The missionaries of the Society are at work preaching the Gospel not only to Americans and Africans, but also Armenians, Bohemians, Chinese, Danes, French, Finns, Germans, Indians, Italians, Japanese, Jews, Mexicans, Norwegians, Poles, Portuguese and Swedes, besides including among its hearers Hollanders, Russians and Syrians. Among each and all of these nationalities great results have already been achieved, and there is a brilliant outlook for the future.

A Training School Needed.

The work among the Italians challenges attention. These people seem peculiarly accessible to the Gospel and respond with wonderful readiness to the appeals of the missionary. There seems to be a spontaneous movement in progress among them, manifesting itself almost simultaneously at various points. It is confidently believed that the wonderful results already achieved among the Germans and the Scandinavians could be fully duplicated among the Italians in the immediate future if proper steps could be taken. The great desideratum at present is a training school for the preparation of missionaries, and it is earnestly hoped that this will be supplied at no distant day.

It is difficult to exaggerate the importance or blessedness of mission effort among the various nationalities who have cast in their lot among us, and are rapidly becoming Americanized. They are "foreigners" only in name; their children are Americans, and the churches organized among them will soon drop their distinctive names and become simply American churches. In many parts of the West, especially, this tide of foreign immigration is enriching our American churches very much, as the overflow of the Nile makes fertile the valleys of Egypt.

The Germans.

There are now 237 churches connected with the Conferences, with a membership of 21,995. There were added by baptism during the past year, 1,447 converts. In the Sunday-schools connected with these churches there are 22,309 scholars and teachers. Nine new churches were organized and thirteen new meeting-houses were dedicated. The churches raised during the

past year for current expenses and missionary objects, \$197,289.41. This is nearly \$9 per member. Besides this, the churches have subscribed over \$32,000 to raise a fund of \$100,000 as a permanent endowment for the German Department of the Rochester Theological Seminary. Over \$11,000 of this sum had been paid in cash on the 1st of March, 1898. Of the 237 churches, 131 are self-sustaining.

The self-sustaining churches are located as follows: Three in Connecticut, one in Delaware, three in New Jersey, seventeen in New York, ten in Pennsylvania, seven in Ontario, thirteen in Illinois, one in Indiana, four in Michigan, five in Ohio, ten in Iowa, fourteen in Wisconsin, five in Minnesota, nine in South Dakota, four in Missouri, nine in Kansas, one in Nebraska, about eight in Texas, and one in Oregon.

Mexico.

The progress of the missions in Mexico is limited and hindered by the lack of money. There is no doubt whatever that the public opinion of the Mexicans is undergoing a radical revolution, and in due process of time Roman Catholicism will either be abandoned entirely for Protestantism, or will be radically changed in its characteristics. It is a source of profound regret that your Board is not able to greatly enlarge its work in our sister Republic.

Resume.

The following presents a summary of the missionary operations of the Society:

The whole number of laborers, missionaries, and teachers supported wholly or in part by the Society has been 1,030.

These have been distributed as follows: In the New England States, 43; in the Middle and Central States, 70; in the Southern States, 197; in the Western States and Territories, 688; in the Canadian Dominion, 14; in Mexico, 18. French missionaries have wrought in 6 States; Scandinavian missionaries in 23 States and Manitoba; German missionaries in 18 States and Canada; colored missionaries in 16 States and Territories.

Among the foreign population there have been 244 missionaries and 9 teachers; among the colored people, 46 and 193; the Indians, 21 and 20; the Mexicans, 12 and 6,

respectively; among the Mormons, 2 teachers; among Americans, 477 missionaries.

The Society aids in the maintenance of 33 schools established for the colored people, the Indians and the Mexicans. There are 8 day schools for the Chinese, and other day schools as follows: 1 in Utah and 1 in New Mexico.

The particular distribution of these laborers is as follows:

Maine	2	Minn	52
N. H.	4	Iowa	31
Mass.	25	Mo	7
R. I.	3	Neb	42
Conn.	9	Ind. Ter.	67
N. Y.	19	Oklahoma	29
N. J.	10	Kans.	59
Pa.	7	S. Dakota	43
Del.	6	N. Dak.	31
D. C.	16	Mont.	15
Va.	28	Wyom.	4
W. Va.	12	Colo.	34
Ky.	9	New Mex.	9
Terin.	18	Ariz.	5
N. C.	18	Utah	6
S. C.	21	Nevada.	1
Ga.	42	Idaho	11
Fla.	6	Cal.	64
Ala.	8	Ore.	26
Miss.	12	Wash.	46
La.	5	Manitoba.	3
Ark.	5	Br. Colum.	6
Texas.	25	Alberta.	2
Ohio.	5	Ontario.	3
Mich.	17	Mexico	18
Ind.	3		
Ill.	26	Total	1,030
Wis.	55		

Expenditures for Missions for the Year Ending March 31, 1898.

Missionaries, viz.,

To the English speaking	\$101,177 54
“ Scandinavians	26,085 00
“ Germans	13,384 71
“ French	7,524 69
“ Colored	7,885 93
“ Indians	7,356 43
“ Chinese	4,597 91
“ Spanish	8,927 94
“ Bohemians	600 00
“ Portuguese	470 00
“ Finns	212 50
“ Poles	740 00
“ Italians	1,066 25
“ Jews	950 01
Total	\$180,978 91

III.—Church Edifice Department.

There is a steady and urgent demand made both for gifts and loans to aid in the erection of meeting-houses; there is need

of a much larger fund available, especially for gifts. Your Board does not encourage the undue multiplication of feeble churches; new churches should not be organized, except where there is a reasonable probability that they may be developed into self-sustaining bodies. One of the most essential elements of self-support is a suitable meeting-house. It is believed that there are many hundreds of churches destined to linger or die that might grow into strong, independent bodies, if at an early day they could be suitably housed. Your Board would gladly welcome a generous addition to the funds at its disposal to assist in furnishing them a home.

The whole number of churches aided by gifts and loans during the year is 85; by gifts only, 59; by loans only, 16; by gifts and loans, 10.

The total number of grants, therefore, from the Loan Fund was 26; and from the Gift Fund, 69. The location of the churches receiving aid was in the following 25 States and Territories: By gifts—Arizona, 1; California, 8; Colorado, 2; Idaho, 1; Indian Territory, 4; Iowa, 4; Kansas, 5; Massachusetts, 1; Michigan, 2; Minnesota, 6; Missouri, 1; Montana, 1; Nebraska, 5; New Hampshire, 1; North Carolina, 1; North Dakota, 2; Oklahoma Territory, 4; Oregon, 3; South Dakota, 2; Washington, 7; West Virginia, 2; Wisconsin, 2; Canada, 4. By Loans—Arizona, 1; Florida, 1; Indian Territory, 1; Iowa, 1; Kansas, 2; Massachusetts, 1; Michigan, 2; Minnesota, 2; Montana, 1; Nebraska, 1; New Hampshire, 1; North Dakota, 3; Oklahoma Territory, 1; Pennsylvania, 1; Washington, 6; Wisconsin, 1.

The nationalities of the churches aided by gifts are as follows: American, 53; Scandinavians, 11; Germans, 7; French, 1; Indian, 3; Portuguese, 1; Colored, 4.

The nationalities of the churches aided by loans are as follows: American, 14; Scandinavians, 7; French, 2; Indian, 1; Colored, 2.

The whole number of churches aided by the Society, taking the aggregate of the annual reports, is 1,838. Occasionally, the same church appears twice from the fact of having received both a loan and gift, which would make a slight difference. Of these 1,501 have been aided in the past fifteen years, since the organization of the Gift

Fund; 933 exclusively by gifts, and 254 by gifts in connection with loans, and by loans only, 314.

IV.—Educational Department.

The general condition of the Educational Work is, on the whole, very satisfactory. There is a steady and marked improvement everywhere visible. The administration, the instruction and the general spirit of the schools have never been better than at the present time. It is noteworthy and gratifying that almost without exception there is a healthy religious tone in the various schools. In some cases it is reported that every member of the school is a professing Christian. It is especially gratifying in this connection to say that the general type of religion, as manifested by the students, indicates a growing appreciation of the union of religion and culture. The religious life of the students, while retaining its fervor, is throwing off all grotesqueness, and is conforming more and more to a normal standard. The general conduct of the students is highly commendable. The attendance is not yet so large as could be desired, which is owing chiefly to the poverty of the people. The low price of cotton, the distressingly low wages, and other unfavorable economic conditions render it very difficult for the colored people to meet the very moderate expense incident to school life. If the schools are to be kept filled with pupils there ought to be an extensive scheme of beneficiary help, such as obtains in almost all white schools in the North.

Growth and Enlargement.

The growth of these institutions necessarily carries with it a demand for better equipment; new buildings are needed, libraries are required, apparatus is necessary, and an addition to the teaching force is indispensable. All of these are expensive and cannot be provided with the present fund at the disposition of the Board. Increased offerings are urgently needed if this all-important educational system is to be carried to a still higher degree of efficiency.

It is doubtful at least, whether large sums of money could be placed anywhere at the present time where they will render a larger service than if placed in the form of endowments for Negro schools in the South.

The healthful influence of these institutions upon the character of the pupils, upon the families and communities to which they return, upon the schools in which they teach, and upon the churches to which they minister, and upon the general tone of the industrial, intellectual, moral, social and religious life of eight million people is momentous and abiding. These institutions have not yet received from philanthropists and Christian capitalists the consideration and liberal aid which their merits entitle them to expect.

A Well-Trained Ministry.

The prime motive leading to the establishment of Mission Schools for Negroes was the preparation of a body of men trained for pastoral duty, and while much has already been accomplished in this direction, vastly more remains to be done. There are supposed to be not less than 1,600,000 members of the Negro Baptist churches. If these figures are correct there are probably 4,000,000 Negroes who are immediately and powerfully affected in their religious thought and life by the character of the men occupying Negro Baptist pulpits. These pastors exercise an authority and wield an influence for good or for evil far beyond that of any other class of evangelical shepherds. To fit them for their work as faithful and safe expounders of the Word of God, as preachers of righteousness, as leaders of their flocks along the paths of morality and religion, as guides and exemplars in all life's activities, they need first of all an experimental knowledge of the Gospel, and then a familiar acquaintance with the English Scriptures, a mastery of good English, some knowledge of history, sacred and secular, an acquaintance with church polity, and skill in the accumulation of material for, and in the delivery of their sermons. Not many Negro pastors it may be have any practical need of Greek and Hebrew; not many are prepared to profit by a course of training in a modern Theological Seminary, but some do need both Greek and Hebrew, and some are prepared to profit by the highest training in theology, and an increasing number will desire and need this higher professional training, and there should be some way provided by which they can acquire it. Unless the thousands of Negroes who are

called upon to perform the delicate duties of pastors for Negro churches and to be the religious guides and leaders of the millions of Negro church members have a training that shall prepare them to think with intelligence and self-reliance, which shall put them on their guard against religious vagaries and pestilential heresies, there is great and imminent danger that the religious life of the Negroes will be not only stunted and dwarfed, but will become absolutely grotesque. Too much stress cannot be laid upon the importance of supplying them with wise, intelligent, able, Godly men, to serve them as pastors.

Co-operation.

After a great deal of discussion, public and private, numerous conferences, mass-meetings and conventions, a definite, well-defined plan of co-operation has been adopted by which the American Baptist Home Mission Society and Negro State Educational Conventions are combining their forces for the development of schools both of the higher and of the elementary grades, and this plan is now in successful operation in Virginia, Georgia, Tennessee and Mississippi; it is under discussion in Texas. The practical management of the Education Societies is left to Negro Boards.

It is hoped and confidently believed that this Plan of Co-operation, if faithfully carried out for a series of years, will result in unifying the educational work in the various States, in awakening a deeper popular interest in the cause of education, in developing a permanent spirit of liberality among the Negroes in behalf of their schools, in greatly improving the methods of administration and financial management both of the Schools and of the Education Societies, in largely increasing the number of pupils in attendance, in securing from the Negroes a larger degree of support for the institutions, in strengthening the confidence of Northern philanthropists in this educational work, and consequently increasing their donations for their proper equipment, support and endowment.

Summary of Results for the School Year 1896-97.

1. The enrollment of students for colored people was: males 2,210, females 2,826, total 5,036; the average number of boarders was 1,414, day pupils 1,685, general

average 3,099. Of the number enrolled, 373 were studying for the ministry, 1,724 preparing to teach, 29 were in the teachers' professional course, 25 in the missionary training course, 39 in the nurse training course, and 1,787 received systematic instruction in some line of industrial work. The enrollment in schools for Indians was: 191 males, 169 females, total 360. Of this number 2 were studying for the ministry, and 25 preparing to teach. The total enrollment in all the schools, both colored and Indians, was 5,396, and the total number of conversions during the year was 277.

2. The expenditure for the salary of teachers for the school year 1896-97 was as follows: The American Baptist Home Mission Society contributed for Negro schools \$52,599, Indian schools \$4,725, Chinese, Mormon and Mexican schools \$2,278.35; the Woman's American Baptist Home Mission Society of New England, Negro schools \$14,060, Indian schools \$1,900, Chinese and Mexican schools \$3,446.10; the Women's Baptist Home Mission Society of Chicago, Negro schools \$3,620, Indian schools \$720; the Women's Missionary Society of Michigan, Negro schools \$450, Indian schools \$200; the Women's Missionary Union of Connecticut, Negro schools \$450; Trustees and special friends of the 10 Negro schools managed by the American Baptist Home Mission Society, \$18,199.40; the John F. Slater Fund, \$9,500; the 16 schools controlled by Negro trustees, \$13,935.76; and trustees of Indian schools, \$580; making a total expenditure for teachers' salaries of \$126,963.61. Of this amount, \$113,114.16 were paid to teachers in colored schools, \$8,125 to teachers in Indian schools, and \$5,724.45 to teachers in schools for Chinese, Mormons and Mexicans.

3. The receipts from the colored people themselves for 1896-97 were as follows: From tuition fees \$20,287.32, from charge for board \$66,863.21, from old accounts \$5,274.87, from sources not designated in reports from schools \$2,388.36, from churches and individuals \$17,580.15, making a total of \$112,393.91. Of this amount, \$13,935.76 has been paid on teachers' salaries, and the balance, \$112,393.91, has been expended for other current expenses, including board, school supplies, etc., by the President or Principal of each of the 26 schools, under the direction of the authorities of the institutions.

4. The American Baptist Home Mission Society contributed for the support of the colored schools in 1896-97, in addition to the \$52,599 paid on the salaries of teachers, the sum of \$32,167.99, which was expended for buildings and other purposes, making the total contribution by the Society \$85,166.99; this amount and the \$52,653.02 contributed by the other outside sources added to the \$112,393.91 contributed by the colored people make a grand total of \$249,813.92; or, over a quarter of a million dollars expended in the education of the colored people in the schools helped by the Society during the school year 1896-97.

Results of the Year's Work.

Number of Laborers.....	1,030
Weeks of Labor.....	35,863
Churches and Out-Stations Supplied....	1,591
Sermons preached.....	85,428
Prayer-Meetings Attended.....	44,209
Religious Visits Made.....	219,835
Bibles and Testaments Distributed....	8,364
Pages of Tracts Distributed.....	2,483,889
Received by Baptism.....	5,022
Received by Letter and Experience...	3,938
Total Church Membership.....	49,593
Churches Organized.....	150
Sunday-schools under Care of Missionaries.....	985
Attendance at Sunday-schools.....	68,652
Benevolent Contributions Reported..	\$85,738.91

Results of Sixty-six Years.

Number of Commissions to Missions and Teachers.....	21,971
Weeks of Service Reported.....	781,001
*Sermons preached.....	1,934,079
*Prayer-meetings Attended.....	1,058,313
*Religious Visits to Families and Individuals.....	4,884,893
Persons Baptized.....	155,594
Churches Organized.....	5,245

* During last fifty-seven years.

Conclusion.

At the time of preparing this report the nation is just entering into a war with Spain, of uncertain duration. While the ultimate result can hardly be a matter of doubt, it is impossible to forecast its influence upon the business of the country and especially upon the current and volume of beneficence. We express the ardent hope that that large body of constituents of The American Baptist Home Mission Society who have for years shared its trials and triumphs, will not allow any temporary disturbance of their business interests, occasioned by the war, to weaken

their interest in the work of the Society or diminish their offerings to its treasury.

For sixty-six years the Society has been zealously at work assisting in the development upon this continent of a Christian nation; a Protestant people. If the Society stands for anything, it stands for modern Protestant Christianity and Christian civilization. The country with which we are unhappily at war is, perhaps, the most conspicuous example at the present day of mediæval Roman Catholicism. The American Republic, on the other hand, represents the most advanced type of Protestant civilization. A more striking contrast could hardly be presented on the field of the wide world. Aside, therefore, from all patriotic considerations, the sympathy of Baptists must be profoundly enlisted in the triumph of the Republic.

That the nation is prepared for this severe ordeal, that it enters upon the struggle, not for conquest or revenge, but in the interest of humanity and freedom, and that in the conduct of the war it will be governed by regard for the most advanced international law, may be claimed without arrogance to be in no small degree the direct result of the labors of this and kindred societies.

T. J. MORGAN, *Cor. Secretary.*

A. S. HOBART, *Chairman.*

A SONG FOR EVERY DAY.

The weary world's a cheery place
For those with hearts to win it;
Thank God, there's not a human face
But has some laughter in it!
The soul that comes with honest mirth
Though health and fortune vary,
Brings back the childhood of the earth
And keeps it sound and merry.

The plodding world's an eager place
For those with wit to use it;
Where all are bidden to the race,
Let him who dares refuse it!
The simplest task the hand can try,
The dullest round of duty,
Knowledge can amply glorify,
And art can crown with beauty.

A busy, bonny, kindly place
Is this rough world of ours,
For those who love and work apace,
And fill their hands with flowers.
To kind and just and grateful hearts
The present grace is given
To find a heaven in themselves,
And find themselves in heaven.

—Dora Reed Goodale.



MORMON TEMPLE, SALT LAKE CITY.

Mormonism—A Catechism.

BY DWIGHT SPENCER, D.D.

Origin.

Q. By whom, where, and when, was the Mormon Church founded?

A. By Joseph Smith, in 1830, in the town of Manchester, N. Y.

Q. What is known of its founder?

A. He was born in Sharon, Vt., in 1805. The family was poor and shiftless, and suspected of dishonest practices. They made frequent removals, and, while Joseph was yet a boy, we find them in Manchester, N. Y. The mother was a fortune-teller, and the son learned the trade from her. When he was fifteen he attended a revival meeting and professed conversion. Soon after this he is said to have had visions and heavenly visitors, and claimed that important revelations were made to him. Among these visitors were the apostles Peter, James and John, and by them he was appointed a prophet of God, and given full power to organize the church, appoint its officers, and administer its ordinances. He was also told to dig in a certain hill and find some metal plates, engraved with curious characters, which he was to translate, and from them make a new Bible.

Q. Are there reliable persons now living who knew him during these years?

A. Yes. Some years ago the writer met and conversed with persons who were

Smith's neighbors in Manchester, and knew of the various tricks by which he palmed off his strange story upon the ignorant and simple-minded. His later misconduct and crimes are matters of public record in Ohio, Illinois and Missouri.

Early History.

Q. What are some of the facts relating to the early history of the church?

A. In 1831 Smith had succeeded in gaining some thirty followers, and these he led to Kirtland, Ohio, intending to make it the permanent headquarters of the new faith. But the people there becoming disgusted with him and his practices, he fled to Jackson County, Mo.; but the people there did not like him any better than those of Ohio, and in 1838 we find him in Illinois founding the city of Nauvoo, which was to be the capital of the Mormon kingdom. Here he soon made himself offensive by his dishonest and immoral practices, and was finally convicted and thrown into Carthage jail. But so greatly were the people incensed against him that they attacked the jail, and in the mêlée that followed both he and his brother Hyrum were shot and killed.

Brigham Young.

Q. Who became the head of the church after Smith's death?

A. While the church was still at Kirtland it was joined by Brigham Young, a man of strong will, considerable executive ability, and much native eloquence, and he was made the leader. By him and his helpers the crude system of Smith was rearranged, improved, and the organization greatly strengthened: in 1847 the church became permanently located in Salt Lake City.

Q. Describe Brigham Young?

A. He was a man of imposing presence and had a genius for administration. He created an ecclesiastical despotism. He devised a system of tithes, revenues and co-operative industries which gave him the control of large sums of money. Under his management the capital of Mormonism became prosperous and attractive. By means of expensive and extensive irrigation large areas of barren land became immensely productive and the wilderness was made literally to "blossom as the rose." Industrial prosperity became a great factor in winning converts to a false religious system. Brigham Young had nineteen

wives, a multitude of descendants, lived like an oriental prince and died a multi-millionaire.

Mormon Doctrines.

Q. What are some of the leading doctrines of the Mormon church? What does it teach about God?

A. The answer to this question will be found in one of Joseph Smith's sermons, published by the church, in the sixth volume of its "Journal of Discourses": "God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens. When we begin to learn in this way, we begin to learn the only true God, and what kind of a being we have got to worship."

Q. Does it teach that there are many Gods?

A. In the "Key to Theology," also published by the church, at page 41, we find the answer: "Gods, angels, and men are all of one species, one race, one great family." And then, page 43 of the same book: "By consent and authority of the Head, any one of these Gods may create, organize, people, govern, control, exalt, glorify, and enjoy worlds on worlds, and the inhabitants thereof."

Q. Can men become Gods?

A. Yes; by the practice of polygamy, and obedience to the priesthood of the Mormon Church. In the sermon by Joseph Smith, already alluded to, occurs this passage: "And you have got to learn how to be gods yourselves, the same as all the gods have done before you."

Q. What does the Mormon Church teach concerning Jesus Christ?

A. That he was the natural child of Adam, who is the God of this world, and "the only God with whom we have to do." It also teaches that he had several wives, and that "his seed," spoken of in the fifty-third of Isaiah, is to be strictly natural sons and daughters and not spiritual children.

Q. Does it place Joseph Smith before Christ?

A. It does; for he opened to the world "the dispensation of the fulness of times," which is the greatest dispensation, and without this none could be saved.

Q. What will become of those who have rejected, or may yet reject, this Mormon teaching?

A. They will be eternally damned, unless they have friends in the Mormon Church "to ferret them out," be baptized for them, and in their stead observe the other requirements of the Mormon Church.

Q. What does it teach concerning the Bible?

A. That it is an inspired book, but that their book of "Doctrines and Covenants" brings revelation down to the present time, and hence is of greater value than the Bible.

Q. Is the Mormon Church now increasing its membership?

A. It is. It has many missionaries, both in this country and Europe. These gather converts from the lower classes and bring them to Utah. The writer saw a thousand of these converts come into Ogden upon a single train. The church has missions or colonies in the surrounding States and territories, and these converts are distributed among the colonies or retained in Utah, as their occupation or advancement in Mormon doctrines may determine.

Causes of Success.

Q. With doctrines so repulsive to Christian, or even civilized communities, how is the success of these missionaries to be accounted for?

A. They are skilled deceivers. They never approach persons with the more repulsive teaching of their church. Nor do they approach them as Mormon missionaries, but



MORMON HOME.

as members of a branch of the great Christian family which they designate as "the Church of Jesus Christ of Latter Day Saints." They preach repentance, faith and baptism first, reserving, as they say, the "strong meat of the gospel" until the converts "are able to bear it." Then, among the peasant populations found in European countries, they promise to pay the passage of their converts to America, and to put them in the way of becoming the owners of small homes.



FIRST BAPTIST CHURCH, SALT LAKE CITY.

The church has a large "emigration fund," and controls vast sections of land. From the "fund" it advances money [for the passage, and then places the emigrants upon farms, or if they are mechanics or laborers, it furnishes them employment and gives time to refund the money advanced, with interest. Then it should be remembered that in almost every community there is a class of persons brutal in their tastes and lives, and to such even the repulsive features of Mormonism present peculiar attractions.

More than all this, the Mormon priesthood claims the power to impart the Holy Ghost by the laying on of hands, to heal the sick, to "speak in unknown tongues," to "interpret tongues," and to do many other wonderful things, and these startling pretensions appeal strongly to the love of the marvelous and strange, found everywhere among the degraded and ignorant.

Polygamy Punished.

Q. Were not the Mormons some years ago punished for their immoral practices?

A. Yes; under President Arthur the laws against polygamy were executed, and more than 300 Mormons, many of them leaders in the church, were punished with fines and imprisonment, and others, who confessed their crimes and promised to obey the laws, were let off with fines only.

Q. Had there been no law against polygamy before this?

A. Yes, for nearly forty years, but it had not been enforced.

Q. Why was this?

A. The population was mostly Mormon, and in many places wholly so, and no Mormon would testify against a brother Mormon, nor if called to serve as juror, would he consent to a verdict against him.

Q. How, then, was it at length brought about?

A. There had been all through these years of waiting a steady increase of the Gentile population. Then all the leading Christian denominations had been sending missionaries and teachers to Utah, and they were located in the large cities and towns. There were about 200 of these in Ogden and Salt Lake City, and most of them brought cultured and well ordered families with them, and located right alongside of the coarse and brutal polygamous families of the Mormons. This accession to the



EAST SIDE BAPTIST CHURCH, SALT LAKE CITY.

Gentile population helped greatly in forming public sentiment, and at the same time became most helpful in furnishing testimony and serving on juries when cases were called for trial.

Q. What was the effect upon the Mormon Church?

A. It brought on a revolution. The power of the priesthood was broken, the well-disciplined ranks of the church were thrown into disorder, Mormons became divided in their politics, and the government of the larger cities fell into the hands of the Gentiles. A system of free schools was adopted, suitable public buildings were erected, electric railways and electric lights were introduced, and the entire territory felt the pulsation of a new life.

Political Strategy.

Q. How was this revolution checked?

A. By Mormon cunning and treachery. The priesthood, seeing their power broken, and knowing that it would be useless to contend longer with the General Government, laid their plans to secure for Utah a State Government. They promised, if this was granted them, that polygamy should never be tolerated in the new State, that the Mormon Church would keep out of politics, and that, in all things pertaining to the general welfare of the country, they would be good and loyal citizens.

Q. Did they keep these promises?

A. By no means. No sooner had they secured the favor asked for than they began to plot for the restoration of the old order. Political differences were made up, and they began to carry elections as they had under the old order. Gentiles who had been elected to office under the revolution were defeated, and Mormons chosen to take their places.

Mormonism a Menace.

Q. Is there danger that the political power of the Mormon Church will become a menace to our free institutions?

A. Unquestionably, unless it is checked. The Mormon Church claims that its mission is to subjugate all existing governments and institutions, and establish in their place a Universal Empire, under the control of the Mormon priesthood. Already Utah has two United States senators, and the two Idaho senators were elected by Mormon votes in the Legislature. In the western counties of Wyoming and Colorado the Mormons are strong, and politicians in both these States have learned to make valuable concessions to secure their votes. Then in New Mexico, Arizona and Nevada they have many settlements which are sure to become potent factors in future legislation.

Q. Is the wealth of the Mormon Church another element of danger?

A. Wealth in the hands of the self-seeking and unscrupulous is always an element of danger. The annual income of the Mormon Church from tithing alone is estimated at several millions of dollars, and all is under the control of the priesthood. If a measure affecting the church is before Congress they support a lobby in Washington, and if it is important to carry an elec-

tion in their own State, they have money for that. The priesthood has become wealthy, and in case of an emergency their wealth would be freely and corruptly used.

What Should be Done.

Q. What should be the attitude of all Christian churches and all good people towards this evil?

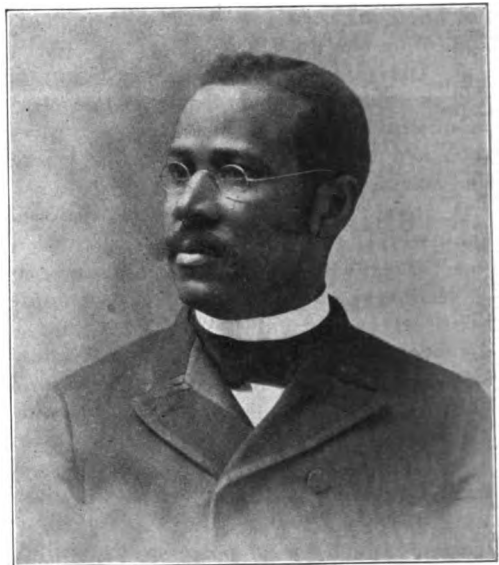
A. Unqualified and relentless opposition. Mormonism strikes at the very root of the Christian faith, and threatens the existence of the moral and social order that has sprung from it.

Q. Is there need of a revival of interest among Christian churches upon the subject?

A. Very great need. In fact, the Mormon revival that has followed statehood has resulted in a large measure from the indifference and inactivity of the churches. Thinking that the Mormon priesthood had acted in good faith in making their promises, and believing that the Mormon question was practically settled, they turned to other fields of labor that seemed to promise a richer harvest.

Q. What new methods, if any, should be used in resisting the further advance of the Mormon Church?

A. No new methods, but a revival of interest in the use of old ones. The battle has to be fought over again, mission stations should be greatly multiplied. There are hundreds of Mormon settlements in Utah and in the surrounding States and territories that have never been visited by a missionary, and these are the breeding places from which Mormonism draws its life and support. Missionaries with their Christian families should be located alongside the Mormon broods, thereby giving a striking object lesson in the products of the two systems. Public sentiment should be awakened in the larger cities and towns, and whenever a Mormon is found returning to his old polygamous practices he should be prosecuted in the State courts, as the leading Mormons formerly were in the courts of the United States. Then the public conscience of the nation should be aroused against the crimes of the Mormon Church. The pulpit and the press should expose the vile system, and by awakening an interest among all good people, help to expel it from the land, and establish in its present stronghold a reign of purity and peace.



Samuel H. Dismond, M.D.

BY C. H. COREY, D.D.

The community in general, no less than our educational interests, have sustained a great loss in the death of the late Samuel H. Dismond, M.D., of Richmond.

He was born May 30, 1854, in Appomattox County, Virginia. His parents removed to Lynchburg, where his early years were spent. His earnest way and polite manners, even in early life, made an impression on all who knew him. Upon the death of his father he entered the firm of Faulkner & Craighead, druggists, to help earn a support for his widowed mother and his sisters. After the duties at the store he studied at night, and in various ways sought to prepare himself for usefulness. Honest, industrious, and attentive to his duties, he soon won the respect of all who knew him.

He took the prescribed course of the Richmond Institute (now the Richmond Theological Seminary), and was graduated with honors in the year 1879. He was graduated as Doctor of Pharmacy and Doctor of Medicine at Howard University in 1883. He stood third in a class of twenty-three white and eight colored students. At Howard he was placed in charge of the dispensary. During his connection with the Richmond Institute he never violated a rule of the institution, and everywhere he was the perfect gentleman. Dr. Dismond was a Chris-

tain gentleman. He rose early on Sunday and attended his patients that he might have time to attend the morning service. He freely contributed to all departments of church charities, and was generous in his contributions to other denominations.

He was successful as a physician, and had built up a large practice. He was esteemed by the white physicians who knew him, and by the white citizens generally. He was interested in the education of his people, and was a member of the Board of Trustees of the Hartshorn Memorial College, and also a member of the Board of Trustees of the Virginia Union University. He was a director of the Y. M. C. A., and was Surgeon of the First Battalion of the Virginia Volunteers.

Dr. Dismond was an example to any man of any race. From a little slave boy he rose to great usefulness and distinction, and died universally beloved at the early age of forty-four, with the untended plough still in the furrow, and the dew of toil upon his brow. No man of his race has been more useful in his chosen career, lived a more irreproachable life, been more universally beloved, and died more lamented than our friend and former pupil, Samuel H. Dismond.

Henry Clay Crosby, Ph.D.

BY PRESIDENT CHARLES FRANCIS MESERVE.

Prof. Henry Clay Crosby died under the shadow of his alma mater, Shaw University, Raleigh, N. C., on November 29, 1897. The following sketch of his life was furnished me by an older brother, Prof. John O. Crosby, at the present time Principal of the State Normal School at Salisbury, N. C. :

Thomas Crosby, father and master, died in the fall of 1860, a few days after the election of Mr. Lincoln. At the sale of the Crosby estate, early in 1861, Henry Crosby was bought by a man named Boulware, himself a very humane, pleasant gentleman, but whose wife was a woman of the very worst type of slave mistresses ; cruel, fretful, and so repulsive that she could count her friends on the fingers of one hand. Boulware was killed during the second year of the war, and Henry Crosby's lot grew worse from day to day. After the surrender of Lee it began to be certain that the slaves would be liberated. Mrs. Boulware said



HENRY CLAY CROSBY, Ph.D.

that she would kill Henry before he should leave her. Henry, now in his eleventh year, fully believed that she would do what she said. So, to avoid meeting this fate, he ran away one dark, rainy night and went twelve miles to his older brother, who had a fairly good home. This brother was familiar with the movements of the Union troops, and felt sure that within a few days the war would be over. He therefore hid Henry in an old railroad well, within fifty yards of the brother's house. Henry remained here for nearly a month, often coming out at night. His mistress had searched far and near, advertised for him, but all in vain. One Thursday morning James Stanton, to whom Henry's brother belonged, was having a tree cut down for firewood. Stopping to look into the old well he discovered Henry. Stanton was very mad and demanded to know how long Henry had been there and how he had lived. Henry and his brother were taken to the great house to be examined and punished. Within five minutes after the boys entered the house Mr. Stanton was disturbed by a knock at the front door. It was the knock of some Union soldiers passing on their way to Union and Spartanburg Counties. While Stanton was gone to get the soldiers some water, the older brother acquainted the cap-

tain with what was going on. Henry was called, and the two brothers, taking some baggage, walked away with the troops. Several pages might be written on what took place while the boys were with the garrison, but suffice it to say that within a few months the boys were with their mother, whom Henry had not seen since the sale of the Crosby estate. He remained with his mother about three years and then left home in company with his brother to seek an education. Neither of them took a change of clothes or had a cent of money. They had learned that some Northern people were teaching the colored children to read and write. It was twenty-five miles to Winnsboro, where they had heard there was a school in which they could be taught. When within four miles of Winnsboro they found work on a farm and in a sawmill. Here they remained three months, receiving sufficient money to buy some clothes and have a few dollars left. They entered Winnsboro, found work and began to attend night school. They afterward attended the day school. In the course of time the elder brother became the census-taker of Fairfield County, South Carolina, and Henry was appointed enrolling officer. The census taking being over the brothers entered school again, using their savings for this purpose. John O. entered Biddle Institute, now Biddle University, and Henry C. Sherry Institute. After the first year at Biddle John became a Baptist and came to the Raleigh Baptist Seminary, now Shaw University. Henry C. Crosby taught school in Chester County and attended school at Brainard Institute, at Chester, S. C. During this time he made a profession of religion and joined the Zion Methodist Church, to which his mother belonged.

He came to Shaw University in the fall of 1872, and at once took high rank in his class. Henry was always in delicate health, and during the first summer after entering Shaw, he worked on a cotton farm near Raleigh, receiving fifty cents a day for his labor. The following summers were spent in teaching school in Wake, Granville, and Hertford Counties, N. C. Having completed his studies at Shaw, he established the Henderson High School, at Henderson, N. C. This school was highly successful in all respects. While principal of this school Mr. Crosby was elected by the peo-

ple a Justice of the Peace, to which he was re-elected. He was very popular in both positions. He resigned these positions to accept the principalship of the Garfield Graded School in Raleigh, N. C.

Having decided to take a course in medicine, he resigned the principalship of the school and began studying at the Medical Department of Shaw University. After one year, on account of impaired health, he gave up his studies and became principal of the State Normal School at Plymouth, N. C. This position he held until unable to do further service as a teacher. He became a Baptist in 1873, and, a few years before his death, a minister of the Gospel.

During the time he was principal of the Garfield Graded School, he organized the North Carolina Teachers' State Educational Association, and was for several years its president. He was also a prominent officer in several societies and other associations.

Professor Crosby was a man of far more than average ability, and exceedingly conscientious and faithful in the discharge of all his duties. He was especially noted for calmness and self control under the most trying circumstances, and was respected and esteemed by the leading people of both races. He exerted, perhaps, the widest influence in the eastern part of the State, where he has left his impress upon a large number of young men and women. His life was characterized by pureness and gentleness in a remarkable degree, and his many former students scattered throughout the United States feel that they have lost a dear personal friend. He was in the highest sense an honor and credit to his race. Not only was he a faithful, earnest, and intelligent worker, but he was very particular about his habits and personal appearance, and in his private expenditures was economical and careful, but not stingy or miserly. These traits he exhibited in boyhood. Whenever he received a small sum of money for holding horses, or doing some other errand, he was accustomed to take care of it. It was his practice to place his money in a little receptacle under the root of a tree not far from a spring where he was wont to get water. He bequeathed in his will \$6,500, the income to be used for scholarships for poor and worthy young men pursuing their studies in Shaw University. His annual salary was never in

excess of \$600. This gift is probably one of the largest, if not the largest, ever made by a colored man for the purposes of education.

Those who were acquainted with him always associate with Henry Clay Crosby the name of Professor John O. Crosby, who has been prominent in educational circles in North Carolina for many years. He was the first President of the A. and M. College for the colored race at Greensboro, and now is principal of the Normal School at Salisbury. It is not often that one family, and especially under such adverse circumstances, produces two men so able and so distinguished along educational lines.

Three Years' Legacies.

Rev. C. T. Ward, of the Sheltering Arms, New York, says the *New York Times*, has prepared comparative tables showing the amount of money left for charitable or benevolent purposes by testators throughout the United States during the last three years. He finds that these bequests for 1897 are \$1,000,000 in excess of those for 1896. In 1895 the bequests amounted to \$9,401,500; in 1896, to \$13,112,300, and in 1897, to \$14,374,800. Of the more than \$14,000,000 bequeathed last year, \$6,204,600 was designated for charitable purposes, \$2,878,000 for missionary purposes, and \$5,292,200 for educational purposes.

The following table shows the amount to be devoted to church and missionary purposes, according to religious denomination:

	1895.	1896.	1897.
Episcopal.....	\$795,000	\$737,200	\$1,026,600
Congregational.	247,000	284,500	481,800
Baptist.....	101,500	216,800	312,200
Presbyterian ...	83,700	183,400	265,100
Roman Catholic	56,000	200,000	214,300
Methodist.....	177,900	132,200	87,100
Reformed.....	30,000	67,500	77,000
Lutheran.....	18,700	17,200	73,500
Unitarian	59,800	63,500	17,200
New Jerusalem.	14,000	20,000	13,500
Universalist....	47,000	6,000	11,000
Christian.....	3,000	6,500	9,500
Friends.....	5,500	6,000	7,000
Hebrew.....	2,800	4,000	2,000

Spirit of Missions.

MISSIONARY DEPARTMENT.

A Priest Who Wakes Up the Wrong Passenger.

BY REV. J. N. WILLIAMS.

One of our French converts had distributed a few copies of the New Testament to some of his Roman Catholic acquaintances in N— B—, on condition that, if they did not like the books, they would return them to him. The parish priest getting wind of the affair called on these parishioners and told them that they were bad books. They assured him that if that was so they would return the books to the person who had loaned them. The priest, suspicious, perhaps, that they might forget their promise to thus get rid of their copies of the Word of God, said: "No; you give them to me, and tell your Protestant friend that if he wants his books to come and arrange the matter with me"; and so M. le Curé went back to his "presbytère" with his hands full of what he considered bad fodder for his sheep. Our Protestant brother, on his return home from the factory being told about this rather summary disposal of his New Testaments, did what the priest probably thought a poor factory operative would never dare to do. But it wasn't long before our friend was at the priest's house. To the priest's question what he wanted, he said: "I suppose you know I want my books." "Well, sir, you'll not have them. I'll see that those 'evangiles' will do no more mischief in my parish. You get out of here." "Well," said our friend, "I'll see, too, Monsieur le Curé, whether in this country a man can't have his own property, even if it is in the hands of a priest. Bon jour, Monsieur le Curé; you'll hear from me before long." Our Frenchman, with temper naturally a little ruffled, started down street with the determination to assert his rights. He might, by calculating on the trouble and expense in cooling off, have changed his mind, but, as good-fortune would have it, whom should he meet but a well-known lawyer, to whom he told the story and gave the job. Hardly an hour had passed before the priest had another visitor, this time with a summons, which priests in our land yet

must respect. The good Father was as gentle as a lamb. The books were hastily handed over all but one, which he declared he could not find, but he offered the price of the book with many apologies. A nice little lesson for these kidnappers of the Word of God. I should like to give the name of the lawyer, but he would be boycotted probably by all the Catholics in the place, and then not one lawyer in a score would ever dare to do as noble a deed.

A Typical Miracle.

O. Brouillette, a French missionary at Marlboro, Mass., writes :

MARLBORO, MASS., March 2, 1898.

Dear Bro.: Brother D. LeClaire, the colporteur, spent two weeks of January with us. We visited together from house to house. Tracts on "Purgatory," "Why does your priest forbid you to read the Bible," etc., were judiciously placed in about 200 Catholic families. O. N. T. were placed in as many Catholic families.

In some homes we were allowed to speak about Jesus Christ, the Bible, and the welfare of their souls; in others, we were told not to, because, one—the priest—was divinely appointed over them to do that kind of work. The affirmative answer to the question, "Are you Protestants?" was sufficient to close the conversation—and the door—with some of them.

Recently, one of our large buildings caught fire. In a few moments the top stories were all ablaze. The wind being fierce, several wooden dwellings in the immediate neighborhood were threatened to be destroyed by the flames.

One French Catholic woman, fearing very much for her home and having special confidence in one of her idols—a picture of the face of Jesus Christ, blessed by the priest—hung it on the outside of the house facing the burning building.

The firemen were doing a noble work; by-and-by the fire was subdued and the dwellings out of danger. This woman, with her co-religionists of the neighborhood, was jubilant, attributing the marvelous deliverance from the destroying flames to the image hung outside the house. I pause here.

A Tough Experience.

Rev. H. E. Adams, Superintendent of Gospel Wagons in Northern California, relates this incident :

"At the close of a Sunday night meeting we found that we had to go home in a storm. There had been a strong south wind for two days and the result was now appearing in the form of wet snow or sleet. Brother Hitchcock and myself started home with Brother Wall, a distance of two miles; it was very dark and before we had gone far we discovered that we were not in the road. At once a search was made by the sense of feeling, but the fierce cold wind and sleet so affected our touch that we gave it up. We found plenty of sage brush, but no road, so we all climbed into the wagon and gave the horses a loose rein, thinking they knew more about some things than we did, but we found this a mistake and for once horse-sense was a failure. After traveling with a loose rein for an hour and a half, over sage brush and across ditches, making five or six complete circles, we imagined we saw something dark. Reining the horses in that direction we approached the object, and what was our delight to find that we had returned again to the school-house. Strange as it may seem we could not even then find the road. We tried to bring a lighted lamp out but the wind extinguished it. We had about decided to tie the team to the fence and stay all night when we discovered that the snow was covering the ground and brush. Again the search for the road began and soon we were all in and on our way home, where we arrived wet and cold, but thankful to God for our safe return. Five or six inches of snow fell during the night."

For he shall give his angels charge over thee, to keep thee in all thy ways.—*Psa. xci. 11.*

Wisconsin—Wausau.

BY F. C. R. JACKSON, B.D., MISSIONARY.

I have been in Wausau as a missionary pastor for six months, and a report of the work here—past and prospective—may be of interest to the readers of your paper.

Wausau is a beautiful city of 13,000, the central city of Wisconsin and of Marathon County. It can hardly be called a 'lumber town,' rather a 'lumber city,' for it has the modern improvements and cultural advantages of a New England city of the same size, if you please, viz., paved streets, electric and gas lighting, a library, art and literary clubs, school for trained nurses, business college, and good public schools engaging forty-seven teachers. Many of its citizens are college graduates, and people of the highest culture and refinement; so we are not as wild and woolly as some people would think, though we are 'up in the woods' of Wisconsin.

Wausau is situated on both banks of the Wisconsin River, and has two railroads. These have made the city what it is, viz., a centre of manufacture and commerce, and it is fast becoming an agricultural centre, for about one-third of the land in this county has already come under cultivation, and the country about here is dotted with neat farmhouses.

Wausau is also the religious centre of this county. In the case of the Baptists, the centre is about all we have; but already there are two strong missions, and others can be established as soon as we secure the workers and money.

We have a mission Sunday-school on the West Side having an average attendance of 105, and another at Schofield, a town of about 300 people, located three miles south of here.

This place is supported by a saw- and planing-mill, which employs about eighty men and boys night and day, and we have the only Protestant church or mission within three miles. This mission was organized in November, and we have an average attendance of thirty at Sunday-school and fifty at preaching service.

At the present this mission work costs much more than it pays, as the schools scarcely pay for the Sunday-school literature which they use, and the rent alone costs us \$80 a year; but in time these fields may be self-supporting.

The people are not accustomed to giving, and need training along this line. For instance, Rev. E. S. Stucker presented the Chapel Car work in Schofield not long since to an audience of 100, and the collection taken amounted to only \$1.06, of which the writer gave a quarter.

But this work is worth doing if any missionary work is. We have 6,000 people of foreign birth right here in Wausau, and many more in the environs; if we can't win them to Christ here we need not attempt to win their brothers and sisters in Europe.

It may seem strange that a Baptist church in such a city is not self-supporting. It would be if the Baptists had had an earlier start—had made a steady pull, or had begun this missionary work earlier. As it is, we need help until we get well on our feet, for if we can't hold the centre we can't do anything in the country about.

Our local expenses are very high, our forces scattered, and but few of our members are able to contribute any considerable amount toward the general expenses of the church; but nearly everyone does something, and new friends are coming in continually. Give us time and money and we can make this a strong Baptist centre.

The nearest Baptist church is at Merrill, eighteen miles north; the next at Stevens Point, twenty-eight miles south. The only other Baptist church in this county is thirty-five miles southwest of here. We have a territory larger than the State of Rhode Island all to ourselves, with 25,000 people, many of whom have leanings toward the Baptists, if they can be discovered.

During the last quarter we have made 327 calls over a territory fifteen miles north and south by eight miles east and west.

Financially, \$60 have been paid on old debts contracted before my coming. Spiritually, and in every other way, there seems to be advancement. I would ask my friends in Wisconsin and in New England to remember this work in their prayers.

Pioneer Work in Northern Minnesota.

I returned last night from my trip. Drove through first day to Lake Itasca. Did not arrive in time to get the people together, so stayed until next night and had a service. Arranged to go a day in June, when I hope to hold an all-day meeting on Schoolcraft Island. Mr. Whitney promises to try to have all the settlers for fifteen miles around. Went from there to Bear Creek Settlement. Here are about twenty families, mostly Norwegian. A Norwegian Lutheran priest comes occasionally. I preached in new log

school-house to about twenty-five. Drove to Moose next day, but missed my road, and finally was directed to go on to the next house and turn to my right; did so; went three and one-half miles; came to another house; here learned that I was driving away from Moose, that the woman meant left instead of right; (school needed to teach which is right). Consequence: sunset when I arrived at Moose, too late to get people together. Stopped with sawmill man. He was first settler, six years ago; intelligent; knew all the people. Said there were about forty families, mostly American; three families of Adventists, two or three of Latter Day Saints; no other professing Christians that he knew of. Dancing, card-playing, Sunday hunting, chief occupations. No preachers, except Latter Day Saint. Urged me very much to come again and spend several days preaching. Said he would notify everybody if I dropped him a card. Saw a red fox cross the road Friday. Saturday started for Bemidji, about ten miles out. Five deer came into the road and stopped to look at me, while I could not shoot, as ponies would not stand it. Arrived in Bemidji about 4 P. M. Could find no lodging in town, so went to an acquaintance across end of lake. Before going, however, discovered that there was little show for preaching. Sunday A. M., blizzard; could not go to town. Evening, went; a young Presbyterian preacher; audience of fifty, mostly male. Very little religious sentiment. Satan fully alive. Threesaloons running wide open all the time, three more to come next month. About 175 residents, as many more transient people coming and going all the time. It is a strategic point for work; it is a centre for nearly 100 miles square.

Some seven or eight large settlements in Beltrami County now, and people coming all the time. Out on claims, largely Scandinavian; in town, Americans. A Norwegian Lutheran church out in the country a few miles from town. If we could put a good man at Bemidji to work this field for two years it would pay wonderfully in the coin of the realm, but it should be done at once. A man fluent in Norwegian and English best suited. If only able to speak in one language, let it be English. Graceland is twelve miles away; four houses, not likely to be more. It counted on being railroad junction and divisions; gets badly left. I

could not go to Walker; it involved a fifteen-mile drive on Leech Lake, and I was persuaded not to risk it, as several teams have already broken through. So I came directly home from Bemidji, making the sixty miles easily yesterday; but I have seen roads that were celestial beside the one to Lake Itasca and I am considerably tired. The ponies stood it well. It is impossible to work that territory from this point. Fosston will be about thirty miles by rail from Moose, and nearly sixty from Bemidji.

A good man in Fosston and another at Bemidji could, if missionaries, spread the Gospel through all that region. I think I will go to Akely again either this week or next.

C. T. HALLOWELL,
District Missionary, Hubbard and adjoining
Counties, Minnesota.

Work Among Swedes.

It has long been my intention to send a letter for the HOME MISSION MONTHLY, and my neglecting this is not that there is nothing to say, but that I am slow to say it. But when I read the letters from our brethren I feel that a few words about this great field should be received with gladness. I wish that it could be shown you as God showed the land to Abraham in its length and breadth (Gen. 13:14).

Now, while Bismarck is my headquarters, the place from which we take our view, the field is unlimited, as there are only three Swedish Baptist pastors in the State: Lind in Fargo, Sutherland in Red Land, both in the eastern part of the State, which leaves me the only worker for hundreds of miles in nearly every direction.

I have not tried to cover all this space, but in faith and hope worked on the field appointed to me. In this field Morton, Burleigh and McLean counties are more or less included. I have also visited and preached in several places in Mercer and Oliver counties.

Only God knows what has been done. I can say that I in those three and a half years have traveled thousands of miles from place to place; that I have preached in churches, school-houses, log- and sod-houses, and many times under bare heavens.

The field is enlarging, and many voices

are calling, "Come over and help us," and together, with my God, my Bible, telescope organ and guitar, I am trying my best to give the answer, "Here I am."

God has this winter blessed us with two great revivals; the homes and the hearts were opened, and the whole settlements were deeply moved by the Spirit of God, and many are now rejoicing in the assurance of the salvation. The darkness and prejudice are heavy in many places. In one of our revivals a Norwegian Lutheran priest came many miles to our meetings to give his warnings against the Baptist doctrines; but the answer from the people was that they had heard no other doctrine than that of the Bible, and just now felt the power of it in the salvation of their souls, declaring that the hearts and doors that have been opened for the Lord and his servant were not to be shut again.

Slaughter, one of my outstations twenty-five miles north of Bismarck, has had a great revival this winter. In one of my meetings in January an unusually large crowd came, and as I was ready to preach one stood up, saying that they had come to preach for me, and handed me an envelope with some Klondike stuff in, declaring that it was a token of their love; and as one after another stood up and told how they came to my first meetings with prejudice and preconceived notions, and how they had little by little been swept away, I am sure I felt richer than a gold digger in Klondike.

I have already begun a subscription for the church building in Slaughter, and hope to build this summer.

Many things more could be added; but as I think my letter is too long already, I will now close.

N. J. THORNQUIST.

Scandinavian Progress in South Dakota.

There are natural reasons why the doctrines held by Baptists should make great progress among our Scandinavian population. The "State Church" of the mother countries by its formalism is repellent to the converted Scandinavian, and he seeks a church whose doctrines and discipline differ widely from those of the church in

which he was born. Baptist doctrines are Bible truths, and he readily accepts them. When a Scandinavian becomes convinced that immersion is the only baptism found in God's Word, he will sacrifice even home ties that he may follow his Master. Another reason for our progress is that as our young people grow up they breathe in the free air of American institutions, and find in our doctrines the idea of entire separation of Church and State, and are ready to accept it. In the Western States our people form a large element of the agricultural classes, but our young men are fast taking up mercantile pursuits, and have no small hand in the political world. It is important that Baptist work be pushed in the country districts, for good seed will soon spread.

Progress.

The first Scandinavian Baptists in South Dakota organized the Swedish Church at Big Springs in 1869. In 1874 there were two Swedish and two Dano-Norwegian churches, numbering 145 members, and they combined to form our present Scandinavian Conference. Their entire contributions the first year amounted to \$5.42. Harmonious relations have always existed between the several nationalities in this Conference, and to it is due in large measure the success that has attended our work. Four new churches were organized during the next decade, and 123 baptisms reported; while \$660.08 had been raised for missionary efforts. In 1894 the Conference reported 18 churches, 448 baptisms during the previous ten years, and a membership of 813. The funds raised for all mission work during this second decade was \$40,096.19. At the present time we number 18 churches, and a membership of 896, very equally divided between Swedes and Dano-Norwegians. Altogether our Conference has raised \$57,758.18 for missionary effort. In the twenty-three years eight hundred have been baptized. At this date we have but five regular pastors and a Scandinavian General Missionary, employed jointly by the Conference and the Home Mission Society, without which help operations on this field would be very difficult, if not altogether impossible. Under present conditions the majority of our churches are served by pastors who combine farming with preaching.

Opposition Overcome.

The writer became General Missionary for the Scandinavians of South Dakota in 1884. There has been much opposition to our progress. It was formerly no uncommon thing to be "forbidden in the name of the Church to preach Baptist doctrines in Scandinavian communities." Not more than two weeks ago I baptized a woman, whose husband thereupon left her, and, at latest reports, had not returned. Cases like this are not uncommon; but they usually return in a few days, and often their own baptism follows in a few weeks. On one occasion an irate father went gunning for me because I had baptized his daughters. An incident that occurred in 1885 will show the opposition our workers have to contend with:

I had been holding meetings at Pukawana, twenty-five miles east of the Missouri River, in a dry section of the State. There was occasion to baptize a young lady whose parents were influential Lutherans, and bitterly opposed their daughter in her determination to follow Christ. It so happened that there was no body of water suitable for baptismal purposes nearer than the Missouri River, and to obviate the difficulty we dug a pit near a well and pumped the water into it. Several young men filled a wagon with sod, and promised themselves that as soon as I got into the water they would bespatter me with the sods. I took in the situation at once, and walked up beside the pit and prayed the Lord to give me strength and protect me from evil. I then went to the young lady's father, standing near, and told him that with Baptists the happiest day of our lives was when we saw our children converted to Christ and baptised, and requested that he would take his daughter by the hand and lead her to me in the baptistery, and receive her again as she left it. His heart was softened and he agreed to do so. As I went into the water he signalled the young men in the wagon by shaking his fist at them, as much as to say, "Don't you dare to insult God's minister." Following the ordinance he received her out of the water. The greatest joy of all was when some weeks later it was my privilege to baptize both father and mother.

REV. JACOB OLSON,
Lake Preston, S. D.

French Baptist Missionary Conference.

The French Baptist Missionary Conference held its semi-annual session at Worcester, Monday and Tuesday, the 11th and 12th of April.

All our missionaries were present with the exception of one. There were present also several of our American friends, who assisted and encouraged us by their earnest addresses.

The Conference met on Monday in the Oak Hill Chapel. A hearty address of welcome was given by Pastor St. James. After the election of officers and other business, interesting reports from different fields were given by the missionaries. During the day addresses were delivered by Revs. J. N. Williams, of Providence; A. P. Rossier, of Fitchburg, and A. G. Upham, D.D., of Boston.

On Tuesday the meetings were held in the Beacon Street Chapel.

W. H. Eaton, D.D., of Boston, gave an address on "Some Problems of Evangelization"; Rev. F. R. Peede, of Worcester, spoke on "The Future of French Canadians in New England"; Rev. G. N. Aubin, of Fall River, on "Duty of Christians"; Rev. P. N. Cayer spoke on "The Second Coming of Christ," and Mrs. M. C. Reynolds, of Boston, on "The Link of Success in French Work."

The Conference closed with a stirring address by Rev. T. J. Morgan, D.D., of New York.

A deep spiritual feeling pervaded all the meetings, and the Conference was one of the most helpful that has ever been held in New England. H. C. SENE, Secretary.

AMALGAMATION.

A book has recently been published by Bishop John Wesley Gaines, of Georgia, a colored man of note, formerly a body-servant of General Robert Toombs, in which he declares his belief that the pure Negro is a vanishing quantity in this land. He says: "The Negro in America has been in process of amalgamation for all the years of his residence in this country. This amalgamation has gone on under the most unfavorable conditions, despite law and public sentiment, which at least affected to condemn and discourage it. It has gone on until the best and most discriminating

observers in the South affirm that there are left but two millions of pure, unmixed Africans out of the more than eight millions of this race in this country.

"In the light of these facts is it rational to suppose that the American Negro will continue a Negro? Is it not inevitable that in the course of time he will lose his distinctive color and become practically a Caucasian? The fact, as we have shown, is already partially accomplished, and every present indication points to its total consummation in the process of time.

"Painful as these facts may be we must look them in the face and deal with them as we find them. While I would arrest further amalgamation, I know such a hope is chimerical. There is almost enough white blood coursing in the American Negro's veins to-day to Caucasianize the whole race without further admixture, if that blood were generally distributed."

BOOK NOTICES.

CURRENT QUESTIONS FOR THINKING MEN. By Robert Stuart MacArthur. 12mo, 422 pages. Price, \$1.50. American Baptist Publication Society, 1420 Chestnut Street, Philadelphia.

Dr. MacArthur has gathered together in this beautiful volume seventeen of his most noteworthy public addresses. The wide range of discussion is sufficiently indicated by the list of topics: "The Scholar in the World," "Characteristics of True Culture," "Christianity and the Secular Spirit," "Reasons for Being a Baptist," "Baptist Polity and Historic Creeds," "Historic Baptist Principles," "Partial Unification by Possible Elimination," "Greater Baptist Efficiency," "Pressing Needs of Foreign Fields," "Establishing Our Work," "The Organization of a Church," "The Development of the Church," "The Selection of a Church," "The Christian Year," "Separation Between Church and State," "The Regeneration of a Race," "The True Function of the Minister." The volume is fresh, stimulating, helpful and suggestive.

GLADSTONE, AND OTHER ADDRESSES. By Kerr Boyce Tupper, D.D., LL.D. 12mo, 266 pages. Price, \$1.00. American Baptist Publication Society, 1420 Chestnut Street Philadelphia.

This is a dainty volume, beautiful within and without. We congratulate both the author and the publishers on its production. The topics discussed are: "Gladstone," "John Knox," "Baptists and Literature," "The Theme of the Christian Ministry," "Immigration and Christianity," "The Supreme Mission of Baptists," and "Martin Luther."

HALF HOURS WITH THE CHRIST. By Thomas Moses. 12mo, 260 pages. Price, \$1.00. American Baptist Publication Society, 1420 Chestnut Street, Philadelphia.

The aim of this book is to "bring the Christ

into our time." It presents many facts from the real life of "one woman who lived in the sunshine of His abiding presence, and taught others to behold His glory."

Messrs. MacMillan & Co. have published in a beautiful volume some of the later sermons of Alexander MacLaren, who is perhaps the most popular Baptist pastor of the present day. The sermons, while not great nor brilliant, are simple and effective. They bear the impress of a thoughtful, thoroughly honest, careful student of the Bible, who seeks in conversational style to make the great truths of religion helpful to men in their daily life.

TELL THEM, or THE LIFE STORY OF A MEDICAL MISSIONARY. By George D. Dowkontt, M.D., author of "Murdered Millions."

It is full of thrilling incidents in the life of a poor newsboy, who went to sea; had marvelous experiences and deliverances; became a physician; has been a medical missionary over twenty years; and is now training others to "Go and do likewise." 256 pages, 25 illustrations, 50 chapters. Price, cloth, gilt, 60 cents; paper, 30 cents; mailing, 5 cents extra. Medical Missionary Record, 121 East Forty-fifth Street, New York.

A SCIENTIST'S CONFESSION OF FAITH. With an introduction by W. H. P. Faunce, D.D. 16mo, 32 pages. Price, 10 cents. American Baptist Publication Society, 1420 Chestnut Street, Philadelphia.

An interesting narrative describing the way by which an inquiring and yet sceptical scientist was led to implicit faith in Jesus Christ, and loving, loyal service in His cause. Incidentally it furnishes fresh testimony to the power of personal influence in winning a soul where mere acquaintance with truth or creeds seems ineffectual. Dr. Faunce writes a pleasing introduction, but we think that he might have added a fitting conclusion to the pamphlet, in these words: "Blessed are they that have not seen, and yet have believed."

Home Mission Appointments.

"How shall they hear without a preacher? and how shall they preach, except they be sent?"—ROM. 10:14, 15.

CALIFORNIA.

Rev. E. E. Tyson. Chinese, Los Angeles and vicinity.

COLORADO.

Rev. L. M. Backlund, Swedes, Boulder.

" J. A. Haycraft, Fountain, Husted and Monument.

" O. E. McCollum, Las Animas, Colo.

IDAHO.

Rev. B. F. Hampton, Nampa and Caldwell.

ILLINOIS.

Rev. J. O. Bentall, French, St. Anne.

" J. E. Klingberg, Tabernacle. Swede, South Chicago.

IOWA.
Rev. A. B. Norberg, Swedes, Stratford.

KANSAS.
Rev. C. A. Boberg, District Missionary, Swedes.
" E. G. Boyer, Republic.
" S. P. Crandall, Stockton.
" G. K. Gilluly, Colby and vicinity.
" A. B. Roberts, Dresden and vicinity.
" J. W. Tate, Chanute.
" Malcom Wood, Harper.

MINNESOTA.
Rev. C. D. Blaker, St. James.
" O. H. Skotheim, Norwegians, Northern Minnesota.
" F. L. Sundstrom, Swedes, Eveleth and Hibbing.

NEVADA.
Rev. B. F. Hudelson, Reno.
OKLAHOMA TERRITORY.
Rev. A. H. Stote, Perry.

PENNSYLVANIA.
Rev. A. A. Hammar, McKeesport.
SOUTH DAKOTA.
Rev. W. H. Willihan, Centerville.
UTAH.
Rev. J. C. Andrews, Provo.
WASHINGTON.
Rev. William Brown, North Bend.
" G. C. King, Ferndale, Sumas and Custer.
" Robert Yeatman, Willapa and South Bend.

WEST VIRGINIA.
Rev. J. L. McCutcheon, Morgantown.
" J. S. Jewell, Moundsville.
WISCONSIN.
Rev. C. D. Mayhew, Lancaster.
" A. A. Anderson, Swedes, West Superior.
" F. O. Carlson, District Missionary, Northeast.
" Ole Ellison, Swedes, Prentice.
" C. H. Henningsen, General Missionary, Danes and Norwegians.
" Magnus Johnson, Swedes, Ashland.

Rev. O. S. Lindburg, Swedes, Ogema.
" Detlof Lofstrom, Grantsburg and Wood River.
" J. M. Sellevold, Danes and Norwegians, Blair and vicinity.
" P. E. Swanstrom, Wood Lake.

ROCKY MOUNTAIN DIVISION.
Rev. H. C. Woods, Superintendent of Missions.

LAKE DISTRICT.
Rev. E. H. E. Jameson, District Secretary.

PHILADELPHIA DISTRICT.
Rev. E. B. Palmer, District Secretary.

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.

NAME.	FIELD.	No. BAP.
W. E. Gladden,	St. John's Church, Colored, Colorado Springs, Colorado,	5
A. D. Carpenter,	Durango, Colo.,	11
Howard Bellman,	Clear Lake, Iowa,	7
T. V. Jakimowicz,	Poles, Chicago, Ill.,	10
C. L. Wallman,	Swedes, Waukegan, Ill.,	6
J. D. Stapp,	Holyoke, Colo.,	18
G. W. Sheafor,	McCook, Neb.,	27
H. C. Newcombe,	Mt Pleasant, Vancouver, B. C.,	8
O. Kendall,	Emanuel Ch., Victoria, B. C.,	11
L. W. Terry,	Falls City, Neb.,	5
A. P. Ekman,	Swedes, New York, N. Y.,	11
J. F. Kimball,	Nuevo Laredo and vicinity, Mexico,	6
R. P. Pope,	Weed and vicinity, New Mexico,	8
G. G. Brien,	French, Nashua, N. H.,	5
J. M. Jones,	District Missionary, Southeastern Iowa,	13
John Goins,	District Missionary, Colored, Western Missouri,	9
H. E. Adams,	Supt. Gospel Wagons, Northern Calif.,	19
Total reported for fiscal year,		179

Financial Statement for April.

MISSIONS AND EDUCATION.	
Expended for the month,	\$10,473 97
Donations from Churches, Sunday-schools, and Individuals,	\$9,614 65
Legacies,	2,091 00
Interest and Dividends,	629 43
HOME MISSION MONTHLY,	168 71
Total for April,	\$12,503 79
CHURCH EDIFICE FUNDS.	
Donations for Benevolent Fund,	\$ 432 77
Interest for Benevolent Fund,	81 64
Interest for Loan Fund,	107 59
	\$622 00
TRUST FUNDS.	
Permanent and Annuity Funds,	\$1,390 50
Total receipts for the present year,	\$14,516 29

Contributions and Legacies for April.

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

MAINE, \$96.94.

Harrington Ch.....	3 20
Addison Ch.....	1 08
Auburn, Court St. Ch.....	19 00
Tenants Harbor, Sewall	
Browne	10 00
Biddeford, First Ch.....	4 08
Portland, First Ch. Y. P. S.	
C. E.	5 00
Hallowell, First Ch.....	16 25
Ellsworth, Y. P. S. C. E.....	5 00
Augusta S. S.....	1 53
Charlestown, Milton Bicknell	
Hunt	1 50
Bath, Bath St. Ch.....	4 56
Milo Ch.....	1 51
Sebec Ch.....	1 20
Harland Ch.....	1 10
Dexter Ch.....	4 66
C. E. F. For Chapel Building:	
West Rockport S. S.....	3 50
Calais, Second S. S.....	6 00
Jemland S. S.....	3 56
Franklin S. S.....	4 21

NEW HAMPSHIRE, \$118.37.

Manchester, Mrs. P. C. Richardson.....	50 00
New Boston Ch.....	15 00
Meredith, First Ch.....	50
Newport Ch.....	7 85
Keene, First Ch.....	33 51
South Lyndeboro Ch.....	4 00
New Ipswich Ch.....	3 00
C. E. F. For Chapel Building:	
Somersworth S. S.....	4 51

VERMONT, \$181.15.

Middlebury Ch.....	3 09
Passumpsic S. S.....	12 00
Townshend Ch.....	10 00
Rutland, Y. P. S. C. E.....	5 16
H. Turrill.....	10 00
Burlington, First Ch.....	11 10
Perkinsville Ch.....	8 55
C. E. F. For Chapel Building:	
East Hardwick S. S.....	2 25
Heinsburg S. S.....	9 00

LEGACY.

Fairfax, Estate of David Rowley, Int.....	110 00
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MASSACHUSETTS, \$3,206.84.

Newton Centre, First Ch.....	39 00
Roxbury, Dudley St. Mission	
Band	2 45
Mass., A Friend.....	25 00
Holden Ch.....	28 83
Lynn, Mrs. A. M. Pickford (desig.).....	150 00
Washington St. Ch.....	44 18
East Ch.....	61 15
Worcester, Main St. Ch.....	50 00
Chelsea, Mrs. P. R. Mason.....	5 00
Marshfield, First Ch.....	7 00
Needham, First Ch.....	5 00
Woodville Ch.....	5 00
Boston, Warren Ave. Ch.....	120 00
Tremont Temple Ch.....	1 50
First Ch.....	5 00
Salem, First Ch.....	200 00
Brockton, First Ch.....	80 00
Sharon, Y. P. S. C. E.....	15 00
Chicopee Falls, First Ch.....	12 50

Malden, First Ch.....	70 47
Lawrence, Second Ch.....	80 06
Winchendon, First Ch.....	15 00
Reading, First Ch.....	7 50
Charlestown, Bunker Hill Ch.....	23 09
First Ch.....	32 20
Clinton, First Ch.....	6 50
North Billerica Ch.....	14 75
Mass. A Friend.....	300 00
Hudson, First Ch.....	26 71
Woolston Ch.....	15 00
Weston, First Ch.....	18 60
West Acton Ch.....	33 32
North Reading Ch.....	4 00
Raynham, Bible School.....	25 79
Lowell, Worthen St. Ch.....	16 40
Haverhill, Washington St. B.	
Y. P. U.....	1 00
Billerica, First Ch.....	7 27
Long Plain, R. S. Braley.....	50
Pittsfield, First Ch.....	79 78
Dedham, Second Church, Y. P.	
S. C. E.....	1 85
Newton, Immanuel Ch.....	15 00
*Worcester, Pleasant St. S. S. (desig.).....	25 00
C. E. F. For Chapel Building:	
Lynn, Essex St. S. S.....	3 63
Gloucester, First S. S.....	13 57
Canton, First S. S.....	4 00
Hancock S. S.....	2 00
Cheshire S. S.....	2 06
Fitchburg, Highland S. S.....	4 00
Ayer S. S.....	2 00
West Boylston S. S.....	3 32
Southbridge, Central S. S.....	17 28
Manchaug S. S.....	1 44

LEGACY.

Cambridgeport, Estate of Josiah W. Cook.....	475 00
Chelsea, Estate of John C. Peak.....	1,000 00

RHODE ISLAND, \$148.01.

Providence, Fourth Ch.....	10 14
Calvary Ch.....	28 81
Stewart St. Ch.....	5 00
Newport, First Ch.....	31 01
Shiloh Ch.....	5 00
Hope Valley, Y. P. S. C.....	10 00
Phenix Ch.....	8 13
Woonsocket Ch.....	32 01
C. E. F. For Chapel Building:	
Bristol S. S.....	3 91

CONNECTICUT, \$638.13.

New Haven, Mrs. M. W. R.	
Wayland.....	500 00
Howard Ave. Ch.....	5 65
Swede Ch.....	3 71
Ansonia, First Ch.....	50 00
New Britain, First Ch.....	50 00
Deep River S. S.....	8 74
Torrington Ch.....	5 00
C. E. F. For Chapel Building:	
Sterling Hill S. S.....	2 21
Rowayton S. S.....	3 22
East Windsor Hill S. S.....	3 60

LEGACY.

Uncasville, Estate of Polly Browning, Int.....	6 00
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NEW YORK, \$1,880.11.

Schenectady, Emmanuel Bible School.....	10 00
Villa Road Ch.....	5 00
Newburg, Moulton Memorial	
Y. P. S. C. E.....	5 00
Rochester, Parsells Ave. Ch.....	3 43
First Ch.....	9 25
J. A. Hadley.....	1 00
Bronson Ave. Ch. S. S.....	4 00
St. kton S. S.....	1 00

Fayetteville Ch.....	28 00
Petersburg S. S.....	4 30
Fredonia, Y. P. S. C. E., First	
Ch.....	5 00
Glens Falls Ch.....	2 00
Moriah S. S.....	5 00
Avoca Ch.....	10 00
Nyack, Y. P. S. C. E.....	5 00
Brooklyn, J. Myers.....	2 00
Green Ave. Ch.....	68 85
Emmanuel Ch.....	25 00
First Ch., Pierrepont St.....	9 00
Pilgrim Ch.....	15 00
Hendrix St. Ch.....	17 06
Great Valley Ch.....	4 35
Jamestown, First S. S.....	5 75
Great Bend, O. F. Dodge.....	1 00
Rockville Centre Ch.....	2 60
Cherry Valley, Miss A. C.	
Burch.....	100 00
Binghamton, Calvary Ch. Y.	
P. S. C. E.....	1 88
Otego, Ladies' H. M. Circle.....	5 00
Syracuse, Immanuel Ch.....	4 25
S. S.....	2 03
Poughkeepsie, Junior C. E. S.	
Fleming, First Ch., Mrs. Fies-	
ter.....	2 00
Albany, Hope Ch.....	13 06
Springville, First Ch.....	7 90
Little Falls, First Ch.....	5 00
Watertown Ch.....	31 82
New York City, Sixteenth Ch.	
First Ch.....	8 95
Eagle Ave, German S. S.....	594 00
Buffalo, First Ch.....	18 15
Gloversville, First Ch.....	15 00
Port Jervis Ch.....	12 00
Cornwall Ch.....	12 95
Morris S. S.....	3 85
Wales Centre S. S.....	4 24
Ogdensburg Ch.....	2 50
Ripley Ch.....	7 00
Ripley Ch.....	3 33
Port Jefferson Ch.....	10 00
Hornellsville Ch.....	16 19
Bethel Ch.....	3 25
Portchester, North Ch.....	7 88
Yonkers, Riverdale Ave. S. S.	
Andover Ch.....	2 79
La Grange, Rev. W. T. Potter	
and wife.....	20 25
For Chinese Mission, New	
York City:	
Brooklyn, Baptist Temple	
B. Y. P. U.....	1 00
* Buffalo, Prospect Ave. Bible	
School.....	1 00
* For Virginia Union University, Va:	
Batavia, Byron E. Huntly.....	625 00
C. E. F. Gloversville, First	
Ch.....	12 00
For Chapel Building:	
Rochester, Ries Park Mis-	
sion S. S.....	2 35
East Troupsburg Ch. S. S.	
New York, Shiloh Ch.	
S. S.....	2 00
South Urbana S. S.....	1 05
Buffalo, First German S.S.	
Keesville S. S.....	2 60
Clymer S. S.....	1 00
Huntington S. S.....	1 75

NEW JERSEY, \$1,084.47.

Roseville Ch.....	22 45
Morristown Ch.....	122 02
Rutherford Ch.....	2 00
Rahway, First Ch.....	15 09
Elizabeth, East Ch.....	6 05
Paterson, Prospect Park S. S.	
Hasbrouck Heights S. S.....	1 67
Camden, Linden Ch.....	2 00
Bible School.....	1 00
Somerville Ch.....	39 66
North Cramer Hill, Bethany Ch.	
New Brunswick, Livingston	
Ave. Ch.....	5 55
First Ch.....	41 75
First Ch.....	9 13

Mt. Holly Ch.....	69 45
Berlin Ch.....	7 05
Montclair, First Ch.....	115 86
Passaic Ch.....	65 19
S. S.....	4 16
Y. P. S. C. E.....	10 00
C. E. F. Rutherford Ch.....	1 00
For Chapel Building:	
Woodbury S. S.....	5 00
Cramer Hill, First S. S.....	4 16
Phillipsburg S. S.....	6 20
Egg Harbor S. S.....	9 30
Camden, Linden S. S.....	10 00
Rosedale S. S.....	2 53
Long Branch S. S.....	8 00

LEGACY.

Bridgeton, Estate of Jas. H. Flanagan.....	500 00
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PENNSYLVANIA, \$768.85.

Allegheny, Nixon St. Ch.....	3 15
Crum Lynne S. S.....	3 79
Scranton, First Welsh Ch.....	100 00
Wattsburg Ch.....	1 00
Philadelphia Union Ch.....	5 00
Rev. R. M. Hunsicker and wife.....	10 00
Fifth Ch.....	129 30
Spring Garden Ch.....	40 00
South Broad St. Ch.....	30 05
First Church, Immanuel Mission.....	17 02
S. S.....	10 95
Calvary Ch.....	19 50
A Friend.....	25 00
Swedish Y. P. S.....	8 75
Memorial Ch.....	38 00
Eric, Cavalry Ch.....	13 86
Claysville Ch.....	3 00
Montgomery Ch.....	50
West Conshohocken, Ballingmango Ch.....	6 25
Prospect Hill Ch.....	10 22
Winfield, Y. P. S. C. E.....	2 00
Deerfield Ch.....	3 30
Brandywine Ch.....	6 75
New Milford Ch.....	1 45
Bridgeport, Y. P. S. C. E.....	6 00
Tyrone Ch.....	12 50
Rush Ch.....	3 16
Nanticoke Ch.....	1 70
Glen Run, Atglen Ch.....	6 15
East Brady Ch.....	2 25
Vincent Ch.....	51 00
Brookville Ch.....	12 00
Williamstown Ch.....	15 15
North Chester Ch.....	7 00
Jeannette Ch.....	1 10
Transfer Ch.....	20 75
Monongahela City Ch.....	36 05
S. S.....	2 40
B. Y. P. U.....	2 00
Lewisburg, Bible School.....	2 37
Cold Point, Steadfast Band.....	5 00
Punxsutawney, J. A. Truitt.....	5 00
Pittsburg, Wylie Ave. S. S.....	7 23
Hazleton, B. Y. P. U.....	1 50
Picture Rocks S. S.....	3 61
Hillsville, Zoar Ch.....	40 00
C. E. F. For Chapel Building:	
California S. S.....	1 50
Farno S. S.....	2 04
Williamsport, Shiloh S. S.....	2 00
Linesville, Greenville S. S.....	1 20
Philadelphia, Olivet S. S.....	7 30
Wissahickon S. S.....	7 10
Oxford S. S.....	2 30
Nanticoke S. S.....	2 00
Jenkintown S. S.....	6 60
Shamokin S. S.....	2 00
Scranton, No. Maine Ave. S. S.....	5 00

DISTRICT OF COLUMBIA,
\$26 00.

Washington, E St. S. S.....	25 00
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VIRGINIA, \$5.00.

Petersburg, Gilfield Daughters H. M. S.....	5 00
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WEST VIRGINIA, \$154.21.

Wheeling, Mt. Zion Bible Convention.....	7 00
Ch.....	9 00
Sistersville, Long Reach Ch.....	23 00
Nuttallburg, Jennette Ch.....	7 75
Crany Ch.....	1 63
Oceana Ch.....	5 00
Beckenridge Ch.....	2 25
Pine Grove Ch.....	2 35
Rock Castle Ch.....	3 03
Guyandotte Ch.....	1 02
Salem Ch.....	12 56
Harrisville Ch.....	8 36

C. E. F. For Chapel Building:

St. John's S. S.....	1 00
Parkersburg, East End Mission S. S.....	1 20
Mt. Vernon S. S.....	50
Benton's Ferry S. S.....	9 45
Union S. S.....	2 50
Ronceverte S. S.....	1 50
Milton S. S.....	3 20
Dallison, Pleasant Valley S. S.....	2 13
Ravenswood S. S.....	4 26
Stewartstown, Forks of Chiatt S. S.....	5 71
Cross Roads, Union S. S.....	12 00
Huntington, Twentieth St. S. S.....	5 51
Burton, Harmony S. S.....	2 41
Poca S. S.....	4 50
Charlestown S. S.....	10 00
Virginia Ave. S. S.....	5 02
Terra Alta, Mrs. A. M. Elliott's S. S. Class.....	40

OHIO, \$264.00.

Cheviot Ch.....	13 67
Hunt, Clara Letts.....	80
Dayton, Mrs. Maria P. King.....	5 00
West Dayton, Junior B. Y. P. U.....	1 70
William St. Ch. (desig.).....	9 00
Piqua, Woman's Circle, Calvary Ch. (desig.).....	9 00
Cleveland, Ladies' Mission Society, Euclid Ave. Ch.....	150 00
Rushtown, Bethany Ch.....	3 28
Center Valley Ch.....	3 55
Granville, Denison Y. M. C. A. Defiance Ch.....	8 30
Ohio Ch.....	19 00
Niles Ch.....	6 75
Centerville Ch.....	15 74
Ironton S. S.....	4 60
Sullivan, Woman's Circle.....	10 00
C. E. F. For Chapel Building:	2 00
Jamestown S. S.....	2 25
Madison S. S.....	3 05
Toledo, Riverside S. S.....	12 36
Perry S. S.....	3 00

MICHIGAN, \$308.70.

Flint Ch.....	41 45
Grand Rapids, Calvary Ch.....	9 74
Fountain St. Ch.....	37 65
S. S.....	14 80
North Street Ch.....	8 67
Detroit, First Ch.....	110 00
Colon Ch.....	3 50
Mount Vernon Ch.....	1 00
Fruitport and Crockery Ch.....	75
Adrian Ch.....	25 00
Columbus Ch.....	5 50
Reading Ch.....	3 54
St. Louis Ch.....	11 87
Marshall Ch.....	19 63
Hastings, B. Y. P. U.....	1 00
Ceresco Ch.....	5 00
Waconita, Mrs. N. Daniels.....	5 00
C. E. F. For Chapel Building:	
Elmwood S. S.....	60
Wheatland, First S. S.....	2 50
Belding S. S.....	2 50

INDIANA, \$69.11.

Pleasant Run Ch.....	1 08
Baker's Creek Ch.....	1 60
Sugar Creek Ch.....	2 52

Maria Creek Ch.....	9 55
Westport Ch.....	5 60
Boonville Ch.....	3 00
Beaver City Ch.....	1 55
W. O. Thompson.....	5 00
Granville Ch.....	1 50
Evansville Calvary Ch.....	18 93
Blue River Ch.....	1 05
Kimberlin Ch.....	1 00
New Liberty Ch.....	75
C. E. F. For Chapel Building:	
Brooksbury S. S.....	61
Edwardsport, B. Y. P. U.....	1 00
Indianapolis, So. St. S. S.....	2 64
Montpelier S. S.....	2 71
Mitchell S. S.....	4 00
Spencer S. S.....	1 27
Chili S. S.....	3 07
Beaver City S. S.....	75

ILLINOIS, \$322.66.

Baker's Prairie Ch.....	2 57
Blue Mound Ch.....	3 95
Bunker Hill Ch.....	4 40
Harrisburg, Rev. W. D. McIlrath.....	5 00
North America Ch.....	30
Wisetown Ch.....	3 31
Barrow Ch.....	2 30
Old Stonington Ch.....	6 00
New Stonington Ch.....	4 50
Pierson Ch.....	11 39
Mrs. S. W. Chambers.....	5 00
Winchester, B. Y. P. U.....	10 00
McLean Ch.....	1 00
Joliet, First Ch.....	15 00
Roseville Ch.....	12 95
Berwyn, Swede Ch.....	6 00
Rock Island, Swede Ch.....	2 75
Sycamore, Swede Ch.....	5 00
Humboldt, Swede Ch.....	25 00
Savanna Ch.....	12 00
Edith and Thomas Patterson.....	7 00
Ontario Ch.....	11 88
Delavan Ch.....	10 00
Havana Ch.....	1 50
Chicago, Centennial Ch.....	2 00
First Ch.....	76 00
Calvary Ch.....	5 50
Maplewood Ch.....	2 25
C. E. F. For Chapel Building:	
Princeton S. S.....	1 84
Obed, Little Flock S. S.....	1 75
Petersburg Ch.....	5 57
Fillmore Ch.....	2 80
Pierson Ch.....	7 00
Zenobia Ch.....	2 10
Oreana Ch.....	1 35
Shelbyville Ch.....	4 35
Macomb Ch.....	1 33
Carthage Ch.....	3 20
Lena, Junior Union.....	95
De Kalb Ch.....	8 87
Osceola Ch.....	3 75
Berwick Ch.....	3 00
York Ch.....	6 00
Hadley Ch.....	2 00
Chicago, Second Ch.....	4 17
Evanston Ch.....	5 11
Memorial Ch.....	5 87
Lake View Ch.....	2 10

WISCONSIN, \$75.86.

Milwaukee, Garfield Ave. Ch.....	19 11
La Crosse, First Ch.....	29 38
Columbus Ch.....	4 85
Knaapp Ch.....	2 00
Ogdensburg Ch.....	5 35
Warrens Ch.....	7 85
*Ogdensburg Ch.....	2 10
C. E. F. For Chapel Building:	
Wausau S. S.....	2 50
New Lisbon Ch.....	2 12
Ogdensburg Ch.....	60

MINNESOTA, \$77.57.

Red Wing Ch.....	7 00
St. Paul.....	5 11
Second Ch.....	5 28
Clinton Fall Ch.....	3 45

Albert Lea Ch.....	20 75
Wasaca Ch.....	2 75
Kasota Ch.....	3 45
Eagle Lake, Swede Ch.....	5 50
Houston Ch.....	2 60
Eggleston Ch.....	4 35
Winona, Dr. R. B. Shepherd.....	10 00
Winnabago City, Sisters' Missionary Society.....	1 35
Minneapolis, Chicago Ave. S. S.....	2 25
C. E. F. For Chapel Building:	
Brownsdale S. S.....	3 48
Luverne, First Ch.....	2 25

IOWA, \$114.59.

Iowa City, First Ch.....	13 49
Cascade Ch.....	21 80
Red Oak, B. Y. P. U.....	10 00
Eagle Grove Ch.....	2 25
West Union Ch.....	1 00
Central City, Jordan's Grove Ch.....	12 50
Gilmore City, Daniel Ch.....	3 12
Indianola, T. S. Bovele.....	20
Jacksonville Ch.....	4 25
New Hampton Ch.....	22 10
Humboldt Ch.....	8 35
Lamont Ch.....	3 00
S. S.....	5 00
C. E. F. Spencer Ch.....	2 52
Grinnell Ch.....	3 26
For Chapel Building:	
Marathon S. S.....	1 75

MISSOURI, \$45.71.

Home and Foreign Mission Board.....	45 71
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INDIAN TERRITORY, \$5.60.

C. E. F. For Chapel Building:	
Cowlington, Choctaw Nation Ch., A. F. Cowling.....	5 10
J. W. Kennedy.....	50

OKLAHOMA TER., \$2.00.

Choctaw City, Kingfisher Ch., Woman's Circle.....	2 00
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KANSAS, \$40.30.

Preston Ch.....	2 40
Emporia, First Ch.....	15 00
Galena Ch.....	50
Greenleaf S. S.....	3 05
Eldorado, Hockney Ch.....	2 50
Udall Ch.....	2 25
Morrill Ch.....	5 00
Langdon, Mt. Zion Ch.....	1 00
Starvale, Mt. Pisgah Ch.....	1 20
Andover, Lorena Ch.....	1 45
C. E. F. For Chapel Building:	
Auburn S. S.....	75
Green Ch.....	5 20

NEBRASKA, \$27.20.

Lincoln, East Ch.....	5 00
Crab Orchard Ch.....	6 00
Grand Island, First Ch.....	7 30
Tecumseh, Mt. Zion Ch.....	1 60
Glenville, South Central Assn.....	1 05
South Omaha, Swede Ch.....	5 25
S. S.....	1 00

NORTH DAKOTA, \$24.30.

Hillsboro, Nor S. S.....	2 80
For State Convention;	
Fargo, Norwegian Ch.....	10 00
First Ch.....	9 00
C. E. F. For Chapel Building:	
Lisbon, First S. S.....	2 50

SOUTH DAKOTA, \$15.60.

Irene, Turkey Valley, First Scand. Ch.....	1 60
Brookings, First Swede Ch.....	4 00
Orleans, Miss Emma Olson.....	10 00

MONTANA, \$2.00.

Hamilton Ch.....	2 00
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COLORADO, \$14.10.

New Windsor, Willard Harding O. E. F. For Chapel Building:	7 50
Lake City, First S. S.....	5 00
Denver, North Side S. S.....	1 60

IDAHO, \$3.60.

C. E. F. For Chapel Building:	
Moscow, First S. S.....	3 60

CALIFORNIA, \$322.78.

Fresno.....	5 05
South Pasadena Ch.....	3 43
Monrovia Ch.....	5 00
Riverside S. S.....	5 00
San Dimas S. S.....	2 00
For State Convention, Southern District:	
State Convention.....	300 00
C. E. F. For Chapel Building:	
Madera, First S. S.....	2 25

OREGON, \$16.81.

Eugene Ch.....	7 85
Salem, Y. P. S.....	5 61
C. E. F. For Chapel Building:	
North Palestine S. S.....	2 35

WOM'S AM. BAPTIST HOME MISS. SOC., \$2,089.91.

For teachers in Spelman Seminary, Ga.....	937 50
For teachers in Mather School, S. C.....	87 50
For teachers in Hartshorn Memorial College, Va.....	62 50
For teachers in Roger Williams University, Tenn.....	50 00
For teachers in Wayland Seminary, D. C.....	50 00
For teachers in Arkansas Baptist College, Arkansas.....	50 00
For teachers in Jackson College, Miss.....	100 00
For teachers in Coleman Academy, La.....	62 50
For teachers in Houston Academy, Texas.....	25 00
For teachers in Waters Normal Institute, N. C.....	75 00
For teachers in State University, Ky.....	44 44
For teachers in Indian University, I. T.....	30 00
For teachers in Atoka Academy, I. T.....	133 32
For teachers in Wichita Mission, O. T.....	70 00
For teachers in Provo, Utah.....	78 00
For teachers in Fresno, Cal.....	53 33
For teachers in Sacramento, Cal.....	40 00
For teachers in Butte, Mont.....	25 00
For teachers in Velarde, N. M.....	60 00
For teachers in Mexican Schools, Mex.....	55 82

WOM'S BAPT. HOME MISS. SOC., MICHIGAN, \$50.00.

For Missions.....	50 00
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Total.....\$12,188.42

HOME MISSION MONTHLY.....	168 71
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CONDITIONAL AND ANNUITY FUNDS, \$1,360.00.

Mason Springstead, Fulton, N. Y.....	375 00
Titus L. Hitchcock, Wyoming, N. Y.....	500 00
Estate of Joseph W. Cook, Cambridgeport, Mass.....	475 00

PERMANENT TRUST FUNDS, \$40.50.

For Spelman Seminary Endowment Fund:	
Atlanta, Ga., Miss Eugenie Shapleigh.....	6 00
Miss M. O. Brooks.....	5 00
Miss H. A. Hovey.....	10 00
Miss K. C. McLeod.....	10 00
Miss R. M. Ganster.....	9 00
Mrs. V. M. Jordan.....	50

WILLIAM P. PLANT Asst Treasurer, 111 FIFTH AVE.**DONATIONS RECEIVED AT INSTITUTIONS.****For Alabama Baptist Colored University, Ala.:**

ALABAMA.	
Anniston, Mt. Zion Ch. and S. S.....	2 00
Auburn, Ebenezer Ch.....	1 05
Birmingham, Healing Springs Ch.....	1 00
Rev. W. R. Pettiford, D.D.....	3 00
Blossburg, Mt. Hebron S. S.....	1 00
Ch.....	1 15
Livingston, Mary Kennedy.....	1 00
Fort Deposit, Macedonia Ch.....	1 50
Woman's Mission Soc.....	2 00
Montgomery, Dexter Ave. Ch.....	5 00
Woman's Mission Soc.....	5 00
B. Y. P. U.....	2 50
S. S.....	2 50
Prof. W. B. Patterson.....	4 00
J. C. Lefturech.....	1 00
Teachers in State Normal School.....	1 05
H. A. Loveless.....	1 00
W. P. Thompson.....	50
G. F. Oliver.....	50
Cooling, Rev. S. J. Taylor.....	1 00
Tuskegee, Prof. B. H. Peterson.....	10 00
Selma, Exhibition by Students.....	3 68
Tabernacle S. S.....	10 00
Eufaula, Rev. R. T. Pollard.....	4 50
Farmersville, Good Samaritan.....	2 50

For Arkansas Baptist College, Ark.:

ARKANSAS.	
Wynne, Miss M. Sweet.....	1 00
Fordyce, Mt. Tabor Ch.....	1 00
Pine Bluff, Baroque St. S. S.....	2 00
Coll. per. Rev. J. C. Battle.....	25 00
Grand Lake, Coll. per Rev. N. E. Edward.....	8 00
Little Rock, Rev. J. H. Hoke.....	15 00
Mt. Pleasant Ch.....	3 70
Students in College.....	1 55
Scotts, Ministers' Union.....	31 50

For Benedict College, S. C.:

SOUTH CAROLINA.	
Winnsboro, New Era Institute.....	3 51
Columbia, Zion S. S.....	4 41
Robertsville, Mt. Carmel Assn.....	5 00

For Bible and Normal Institute, Tenn.:

TENNESSEE.	
Nashville, Educational Board, Tenn. Con.....	60 00
Bolton, Bolton College Ch.....	1 50

For Coleman Academy, La.:

LOUISIANA.	
Gibbsland, Saint Matthew's Ch.....	4 50
Sparta, Rest Ch.....	1 00
Ruston, J. S. Borner.....	1 00

For Florida Baptist Academy, Fla.**FLORIDA.**

Jacksonville Second Ch., Students Concert	8 00
Students' Concert	113 30
Satsuma Heights, St. John's Ch.	1 50
St. Augustine, Students Concert	48 00
W. B. H. M. S. and B. Y. P. U. of Florida	35 74
J. H. Moore	75
Rev. C. N. Pond	75
Friendship Ch.	75

NEW YORK.

East Hampton, Jas. Osborn...	5 00
Rev. C. N. Pond	25
Albany, Rev. J. F. Elder	2 00

CONNECTICUT.

New Haven, Misses F. L. and E. E. Munson	1 00
Mrs. Milton	75
Canaan, S. W. and B. C. Barnes	2 00

ILLINOIS.

Chandlerville, Mrs. B. F. Gill	10 00
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For Hartshorn Memorial College, Va.:**VIRGINIA.**

Portsmouth, Ebenezer Ch.	25 00
Richmond, Mrs. H. A. Coleman	4 00
Rev. Lyman B. Tefft	12 10
Miss Mary A. Tefft, per W. A. B. H. M. S., Boston	715 00
Biscoe, South-Side Rappahannock Assn.	8 75

MASSACHUSETTS.

Newton Center, Farther Lights	50 00
Lynn, Miss Eliza M. Sutherland	14 00
Malden, Y. P. S. C. E., First Ch.	15 00

RHODE ISLAND.

Providence, Young Ladies' H. M. S., Cranston St. Ch.	100 00
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For Mather School, S. C.:**PENNSYLVANIA.**

West Philadelphia, Rebecca White	10 00
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MASSACHUSETTS.

Cambridge, Dr. William Howe	10 00
Mrs. Russ	2 00
Springfield, A. Friend	200 00
East Somerville, First Ch. Jr. B. Y. P. U.	3 50

CONNECTICUT.

Deep River, S. E. Jennings...	13 00
S. H. Jennings	15 00
Hartford, Mr. and Mrs. C. B. Smith	10 00

NEW YORK.

New York City, Ellen Collins	30 00
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For Richmond Theo. Sem'y, Va.:**MASSACHUSETTS.**

Amesbury, Market St. S. S.	50 00
Boston, W. H. Capen	25 00
Cambridgeport, C. W. Kingsley	100 00
Needham, First S. S.	25 00

RHODE ISLAND.

Point Judith, Mrs. Chas. H. Knowles	25 00
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For Roger Williams University, Tenn.:**TENNESSEE.**

Carolina, Woodlawn Ch.	1 65
Duck River S. S. Con.	7 25
Stone River S. S. Con.	6 00
East Fork Assn.	6 30
Duck River Assn.	20 25
Stone River Assn.	9 75
Nashville, Pleasant Green S. S.	2 10
Rev. N. H. Christman; Dime Collection	85
Rev. Geo. Hill, Dime Collection	20
Rev. J. W. Cracker, Dime Collection	8 55
Coll. per Miss Pettigrew (desig.)	21 80
Cash	36

PENNSYLVANIA.

Scranton, Luther Keller	25 00
William Chappell	5 00
Philadelphia, Mrs. John Reilly	5 00

For Shaw University, N. C.:**NORTH CAROLINA.**

Raleigh, Proceeds from concert given by students of Shaw University	25 42
John W. Brown	2 00
S. D. Berwanger	2 50
T. H. Briggs & Sons	5 00
W. C. Stronach & Sons	5 00
Chas. H. Belvin	5 00
A. B. Stronach	2 50
A. Williams & Co.	2 50
M. T. Norris & Bro	2 50
Edwards & Broughton	2 00
Whiting Bros.	1 00
F. A. Watson	1 00
Hal Ayer	1 00
W. H. North	1 00
D. H. Young	5 00

H. T. Jones	1 00
Jos. J. Rogers	1 00
Sherwood, Higgs & Co.	2 00
Miller & Uzzle	1 00
W. E. Jones	1 00
T. W. Blake	1 00
Cyrus Thompson	1 00
Royal & Borden	1 00
Barnes Bros.	1 00
Friends	3 75
J. R. Johnston	1 00
W. H. Hughes	1 00
Thos. Donaldson	1 00
J. A. Whitted	1 00
A. B. Vincent	1 00
S. N. Vass	1 00
Mrs. M. M. Barber	1 00
Dr. M. D. Bowen	1 00
Mrs. Mary T. Bruce	2 00
Miss Ida J. Brown	2 00
Miss Charlotte Murray	1 00
Thomas & Campbell	2 00
B. F. Montague	1 00
Friends	4 50
Goodman, Poplar Springs Ch.	4 00
Durham, Dr. A. M. Moore	2 00

MAINE.

Waterville, Samuel Osborn	1 00
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PENNSYLVANIA.

Pittsburg, Dr. W. D. Clinton	2 00
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For Spelman Seminary, Ga.:**MASSACHUSETTS.**

No. Grafton, Mrs. H. A. Copp	5 00
Concord, Mrs. C. H. Towle	8 00
West Newton, Mrs. Mary L. Bacon	5 00
Boston, W. A. B. H. M. S.	25 00

NEW YORK.

New York City, Miss Lucy M. Spelman	25 00
Albion, Mrs. H. H. Hewitt	12 00

GEORGIA.

Atlanta, A. Friend	55 50
Miss Narcissa West	5 00

FLORIDA.

Pensacola, Mrs. Martha Abbott	1 00
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For Walker Baptist Academy, Ga.:

Augusta, Walker Baptist Assn.	36 00
Friend	1 00
Waynesboro, Rock Creek Ch.	2 06

For Wayland Seminary, D. C.:**NEW JERSEY.**

Morristown, Mrs. A. M. Brooks	25 00
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Donations of Clothing, Etc.

Charlestown, Mass., Judson Missionary Society of First Church, barrel to Colorado, \$60.58.

Millburg, Mass., Home Mission Circle and Sunday-school, barrel to South Carolina, \$73.72.

Pittsfield, Mass., First Church, two boxes to Dakota and Kansas, —.

Providence, R. I., Ladies' Aid Society of Central Church, barrel to Oklahoma Territory, \$58.35.

Albion, N. Y., Church, barrel and bundles to South Carolina, —.

Newark, N. J., Ladies' Mission Society of Emmanuel Church, box to Washington, \$120.

Detroit, Mich., Woodward Ave. Church, barrel to Georgia, \$35.

Barrels and boxes to Mississippi: Portland, Me., Pearl St. Church.

South Jefferson, Me., Mrs. P. S. Collins.

Concord, N. H., First Ch.

Vergennes, Vt., Woman's Circle, First Church.

Somerville, Mass., Woman's Circle, First Church.

Providence, R. I., Broadway Church.

Pearl St. Church.

Moosup, Conn., Miss Grace Spaulding.

Mrs. Floyd Cranks.

Gilbertsville, First Church.

Total to May 9, 1898, \$297.65.

Total for year, \$7,241.45.

THE BAPTIST HOME * MISSION * MONTHLY.

VOL. XX.

JULY, 1898.

No. 7.

* * EDITORIAL. * *

It is impossible yet to tell what effect upon the receipts of the Home Mission Society is to be exerted by our war with Spain. We are apprehensive that it may be very hurtful. The new war revenue law will necessarily fall somewhat heavily upon the Society, especially in the matter of legacies. This tax while it lasts will probably cost the Society at least \$5,000 a year.

Whatever may be the temporary effect of the war upon our receipts, we believe that the war is a righteous one, and that the final outcome of it will be favorable not only to Home Missions, but to world-wide missions. We believe that it will mark a distinct epoch in the progress of human civilization. It cannot well help extending the zone of civil and religious liberty.

The address delivered at the anniversaries at Rochester by Dr. H. L. Morehouse, in which, among other things, he considered the relation of Women's Societies to the work of the Commission on Systematic Beneficence, awakened profound interest, and has called forth much discussion. We reproduce the address in the MONTHLY, and invite a careful study of it. It has seldom occurred in Baptist history that an address has been received with such unstinted applause as was accorded to this by the intelligent audience who listened to it. It was evident to all present that he had voiced in a masterly way the sentiments of multitudes of pastors and intelligent lay-

men, as well as that also of many of our clearest minded women.

There is no doubt whatever that there is a widespread and growing conviction among us that the relations of the Women's Societies to the work of the commission, as well as to the General Missionary organizations, their relations to the churches, the effect of their general methods upon the development of the missionary spirit of the denomination, require very careful consideration. Everybody rejoices in the zeal, industry, consecration and efficiency of the women who are doing so much for missions. There is no disposition we think to hamper or hinder the women in their religious activities and missionary endeavors, but there is a profound conviction undoubtedly prevailing that it is unfortunate to say the least, that the religious work of men and the religious work of women should be torn apart. The family is the social unit, and boys and girls, men and women should so far as possible be educated to feel that their religious duties and privileges are identical. The local church is the unit of organized religious life, and there should be no cleavage between the young and the old, the rich and the poor, and between men and women. Whatever tends to unduly magnify the work of women and to separate it from that of men will tend ultimately to injure the religious development of the churches.

We hope that the discussion started by Dr. Morehouse's address will go on until the questions involved in it are thoroughly un-

derstood, and finally settled. The matter vitally concerns the highest welfare of the denomination. It must be settled ultimately by the denomination. It cannot be settled by the Commission on Systematic Beneficence for the simple reason that that Commission is made up chiefly of officials connected with the societies whose relations to each other are points to be determined.

The American Baptist Home Mission Society sustains most cordial relations with the Woman's American Baptist Home Mission Society of New England, the Women's Baptist Home Mission Society of Michigan, the Woman's Baptist Home Mission Union of Connecticut, and the Woman's Baptist Missionary Society of the Dayton (Ohio) Association. These women are most generous helpers of the Society in its work.

The Women's Baptist Home Mission Society of Chicago, while carrying on an entirely independent work, maintains friendly relations with the general Society, and supports, in connection with its schools and missions, missionary training teachers, women missionaries and matrons.

The Woman's American Baptist Home Mission Society of New England continues to co-operate with us in the most satisfactory manner. They have shown great zeal, intelligence and industry in the collecting of money, and have paid into our treasury, chiefly for educational work, during the year, the sum of \$19,307.18. That Society, while thus contributing directly to our work, maintains its own autonomy, determines for itself the amount of money it will contribute, selects the field where it shall be expended, nominates the teachers, and fixes their salaries. This arrangement seems well nigh an ideal one.

The annual reports of the American Baptist Home Mission Society for 1838, 1858 and 1860 are required to complete a file. Any subscriber who can spare one or more of these reports will confer a favor by writing to the Corresponding Secretary, 111 Fifth Avenue, New York City.



MRS. WILLIAM SCOTT.

The subject of this sketch was born a slave in Clinton County, Mo., January 1st, 1855, and received her freedom by the Emancipation Proclamation. Her master had very strong personal reasons for being interested in her welfare, and encouraged her early education. After gaining her freedom, she continued to prosecute her studies with diligence and fitted herself for teaching in the public schools, which she did with great success for twenty years. For the last six years she has been engaged in traveling and lecturing in the interest of the Western College, located at Macon, Mo. She is now in the employment of the American Baptist Home Mission Society, and will give her time entirely to lecturing in behalf of the education of her people. Mrs. Scott has special qualities for this important service. Her experience enables her to speak effectively of slavery with its limitations, and of freedom with its opportunities. As a public speaker she is tactful and eloquent. Her address at the Anniversaries in Rochester created a profound impression. Dr. O. P. Gifford says: "Having heard Mrs. William Scott in my pulpit, I take pleasure in commending her as a strong, clear thinker and eloquent speaker. I pray all to give her a hearing." Other testimonies are given below. No intelligent audience can listen to her without being profoundly impressed with her personality, and the cause for which she so earnestly pleads.

Fisk University was built up largely by the Negro Jubilee singers. Hampton secures thousands of dollars annually by the singing and speaking in Northern churches by its Negro and Indian students. Tuskegee Institute gets a hundred thousand dollars a year chiefly through the personal appeals of its able and eloquent Negro Principal, Booker T. Washington. It is confidently believed and hoped that the great schools maintained by the American Baptist Home Mission Society for the Negroes of the South will be greatly helped by the service of Mrs. Scott. Those who desire to hear Mrs. Scott speak can correspond directly with her at 111 Fifth Avenue, New York City, or with the Corresponding Secretary.

BUFFALO, N. Y., June 3rd.

I must bear testimony to the great pleasure and profit given us last Sunday by Mrs. Scott. She seems to be grandly adapted to the work just given her, and she will do great good to the churches and to the Home Mission Society and to her own people.

This policy of bringing the people in such close touch with the work, as seen in visitations of this woman—the Indian Chiefs, etc.—is most favorably commented on by all the ministers. It pays.

Yours in the Common Cause of our Lord's Kingdom.
C. R. STOREY.

S. LIVONIA, N. Y., May 3rd, 1898.

You will be interested to know that your representative, Mrs. Wm. Scott, gave an address in our church yesterday morning, at the close of which an offering and pledges were taken for the Home Mission Society, which amounted to something over forty-five (\$45.00) dollars. We are quite well pleased with the amount of the pledges from our little country church of only one hundred members. It is, I suppose, the largest contribution of the kind that the church has ever made.

We were much pleased with Mrs. Scott's address.
H. J. DUNTON.

PALMYRA, N. Y., June 6th, 1898.

Mrs. Wm. Scott spoke for us yesterday morning, and stirred the people wonderfully. I believe the Society is wise in employing her. It must awaken an interest that nothing else could.

F. H. ADAMS.

LIVONIA, N. Y.

Mrs. Wm. Scott spoke in our little church Sunday evening, June 5th, to an audience that filled our house from the pulpit to the doors. The Methodists and Presbyterians met with us.

I simply wish to say that Mrs. Scott got such a hold of this audience as I have known no other speaker to do in the seven years I have been here, and this she did not by story-telling or gush, but by one of the clearest, most logical presentations of the white man's duty to the Negro I have yet heard.

Sincerely yours, C. E. BURR,
Pastor Baptist Church.

The most notable speaker who has filled the pulpit of either church in this village for many months was Mrs. William Scott, a Negro woman, agent for the Baptist Home Missionary Society, who spoke at a union service in the Baptist church last Sunday evening. The picture she drew of the present condition of her race in the South was so vivid and throbbing with life that its reality impressed every hearer. Judged from any standpoint, Mrs. Scott is very able, and belongs with such names as Mrs. Mary A. Livermore and Mrs. J. Ellen Foster.

H. D. K.

LIVONIA, June 8.

CONCERNING LEGACIES.

During the last ten years the American Baptist Home Mission Society has received from legacies the following sums:

1889.....	\$46,687 72
1890.....	153,975 83
1891.....	57,472 08
1892.....	183,305 50
1893.....	133,614 40
1894.....	45,559 32
1895.....	163,851 70
1896.....	172,460 82
1897.....	59,003 67
1898.....	55,488 31
Total.....	\$1,071,419 35

Or an average of \$107,000 annually. The greater portion of this amount has been available for current expenses; that is, for the payment of salaries of missionaries, teachers, etc. Some of it has been designated for permanent investment, the interest only to be used for designated work. This table shows how large a part the

receipts from legacies play in the work of Society. If this source of income should be cut off, the receipts would be seriously lessened; the work of the Society would be correspondingly interrupted.

The Society has now entered upon the sixty-seventh year of its history, and we believe the hold which it has upon the confidence and affection of the people is such that it may be reasonably expected that the receipts from legacies in the future will at least be equal, if they do not surpass, those for a similar time in the past. Very much depends upon the interest in this matter taken by pastors. They very often are consulted by their parishioners with reference to the disposition of property by will, and they can often, by imparting information and advice, influence the bestowment of money by legacy.

It will be observed that the volume of income from this source is quite unequal, varying from \$46,000 in 1889 to \$183,000 in 1892. Another element of uncertainty enters into it as a basis of forecasting the work of the Society—viz., that the amount designated to be held as permanent trust funds varies greatly from year to year.

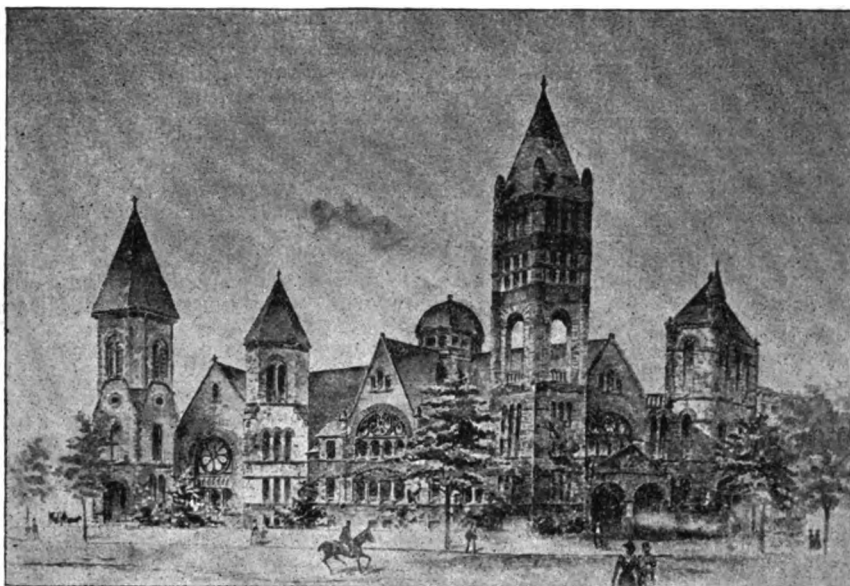
In making an estimate of money to be received from legacies for the year ending March 31st, 1899, the Executive Board have counted on about \$40,000, a sum less than that received in any one year during the past decade. Of this amount \$24,000 is known to be in the wills of parties already deceased, whose estates are in process of settlement. The other \$15,000, it is estimated, is in wills of parties already deceased, but which have not been as yet reported to the Society. In other words, when it is stated that the Society expects to receive within the fiscal year \$40,000 from legacies, it does not mean that it expects to receive this amount from the estates of people who are still living, but from those who are already dead—whose wills have been probated—and the greater portion of it from estates nearing fiscal settlement. This fact, we think, is not generally under-

stood, and we emphasize it here for the benefit of those who think that the element of legacies should be eliminated entirely from the estimate of expected receipts for year to come.

We believe it was the universal verdict of all who attended the anniversaries at Rochester, that the meetings were exceptionally good. The arrangements made by the Local Committee were well nigh perfect, special credit being due to the pastor of the Second Baptist Church, Rev. F. L. Anderson, for his untiring energy, close attention to details, and unflagging courtesy. The church building where the meetings were held was all that could be asked for such an occasion. We take special pleasure in presenting to our readers a cut of the building.

The value of such meetings cannot very well be overstated. They bring together Secretaries and other Executive officers of each of the great societies and afford the public an opportunity of seeing them engaged in the active work of their office, of hearing their methods; estimating the results of their plans. The Secretaries aim on such occasions to make a complete, frank exhibit of their work in all its parts and relations, with the view of taking the public into their confidence, concealing nothing, exaggerating nothing, and giving the best opportunity for the freest criticism. We believe that the Secretaries and other Executive officers welcome investigation, discussion, advice, criticism. One of the oldest College Presidents in the country, in a personal letter, said to one of the Secretaries after the anniversaries at Rochester were over: "I have a new conception of the responsibilities upon our Secretaries. It requires as much genius to manage one of our great societies as it does to command an army."

The anniversaries afford an occasion for an expression of the best thought of the denomination on its great missionary and



SECOND BAPTIST CHURCH, ROCHESTER, N. Y.

educational enterprises. The addresses at Rochester were of a very high order, took a wide sweep, and were indicative of the intense life of the denomination, hopeful, aggressive, conservative of all that is best in our history, and ready for any new responsibilities that the Providence of God may thrust upon us. The anniversaries furnish occasion for the commingling of pastors and laymen from all sections of the country; they are of great service to any community where they may be held; we believe that Rochester will feel the new and wholesome impulse for ten years to come. The men and women of our denomination who stay away from these meetings, except by Providential hindrances, do themselves a wrong.

The anniversaries next year are to be held in San Francisco. We hope they will be fully equal, if they do not surpass in interest, those just held at Rochester. We trust that a large number of representative men and women from the Eastern States will avail themselves of this opportunity of a trip to the Pacific, and that they will go in order that their presence may carry courage and stimulus and help to their brethren on the Coast.

The Sixty-sixth Session of the American Baptist Home Mission Society.

Held at Rochester, N. Y., May 19th and 20th, 1898.

The Sixty-sixth Session of the American Baptist Home Mission Society convened in the meeting house of the Second Church, Rochester, New York, at 2 P. M., May 19th, 1898.

President Stephen Greene in the chair.

After singing, the scripture lesson was read by Rev. D. D. McLaurin, of Michigan, and prayer was offered by Rev. L. C. Barnes, of Pennsylvania.

President Greene presented the following address:

Christ'an Patriotism,

We are gathered to-day under peculiar circumstances. Little did we think when last we met that war with a foreign nation was within the range of possibilities. We were becoming accustomed to the thought that anything more serious than strained diplomatic relations was practically impossible. While it was apparent for some months that a rupture in our relations with Spain was possible, our best people earnestly hoped that actual hostilities might be averted, and some of us believed up to the very last that God would direct in a path of honorable and peaceful settlement of the issues in question. But God has directed otherwise. After long, patient and earnest endeavor on the part of the Administration, the President was compelled to acknowledge that he had practically exhausted the resources of diplomacy, and appealed to Congress to grant him discretionary power to use the force of the

army and navy to compel Spain to yield to the reasonable demands of this country concerning Cuba. Congress was only too willing to grant this request, and in their eager haste they gave more than was asked. A demand upon Spain was formulated, and the President was directed to emphasize the demand with naval and military force so far as might be necessary.

The President's proclamation announcing the resolution of Congress was interpreted by Spain as an act of war, and she at once suspended diplomatic relations.

A Righteous Demand.

No reasonable doubt can exist in the mind of any intelligent American citizen that the demand upon Spain was a righteous one, but if the legislative branch of our government could have been willing to imitate the President in his calm, patient and dignified course, they would have won the respect of the better portion of our citizens.

The time has passed now for criticism of the exact method of taking action. We are actually engaged in conflict, whatever we may imagine, or think we know, existed as motives in the minds of some of our Senators and Representatives, the actual resolutions that were adopted commended themselves to the judgment and approval of the Christian patriot. I have no patience with those people who continue to ask, "What are we fighting for, anyway?" If the Administration will hold itself steadily and firmly to the spirit, as well as the letter, of the resolution of Congress, in all of their course, we have a cause for our action that we can, without shame, announce before God to the whole world. May the Lord grant wisdom and strength to those in authority that they may pursue the path that God has marked out, and never yield for an instant to the clamor of interested politicians and self-seekers to run aside into forbidden paths of conquest and enlargement of our domain.

True and False Patriotism.

At such a time as this our minds dwell upon patriotism; the whole atmosphere is charged with patriotic ether. The patriot is very much in evidence. Here is one man who is willing to sell his yacht to the government at an exorbitant price, while another is willing to give one without price.

Here is a man who is willing to offer his services to the government providing he can be assured of a good commission with lucrative salary attached, while another modestly stands ready to take the task assigned.

Here is a man who is patriotic so long as he can secure a good contract to furnish government supplies, while another is willing to patiently witness his business contract become unprofitable because of the righteous conflict in which our government is now engaged.

Here is one man who is willing to unfurl a beautiful flag and shout for his country while

his family all remain with him unharmed, while another is willing to give God-speed to the boy he loves better than his own life as he departs for a possible battlefield.

We are able to distinguish quickly and unerringly between the real patriot and the mere pretender in the striking cases I have cited.

I am not so sure that we clearly and promptly recognize true patriotism in its broad significance.

Patriotism is defined as "Love and devotion to one's country; the spirit that, originating in love of country, prompts to obedience to its laws, to the support and defence of its existence, rights and institutions, and to the promotion of its welfare."

The work of the American Baptist Home Mission Society is an expression and outgrowth of the highest form of patriotism.

Real Freedom.

We boast of our political and religious freedom, but we sometimes forget that to great masses of our citizens real freedom is a mere name. They have not comprehended the words of our Lord: "If the Son therefore shall make you free, ye shall be free indeed." Love of country should indeed prompt to obedience to its law, but how can he who has not learned to submit to the Divine law yield intelligent obedience to human laws.

The work of our Society, having as its primary and supreme motive to give the Gospel of Jesus Christ to North America, is laying broad and deep foundations for beautiful structures of Christian Patriotism.

In our threefold work, Missionary, Church Edifice and Educational, we are wisely insuring that the structures shall be symmetrical and enduring. In our Missionary work, which perhaps is first in our thought and is certainly primary in its importance, we are seeking to carry the Gospel to the frontiers and destitute portions of our land where in the dearth of religious privilege and the rush and bustle for wealth the very fountains of civic rectitude are threatened. We are also seeking to give the bread of life to the mighty mass of immigrants constantly rushing to our shores and seeking homes throughout the great west.

As the states once on the very frontier have become strong and practically self-supporting, they are taking their places with the older Eastern States as the strong supporters of the Society's treasury, and thus enable the Society to extend its beneficent work to more distant horizons and to grapple with new problems.

One of the alarming questions of these modern times is how to deal with the great masses of foreign population and criminal classes in our large cities. Our Society is addressing itself to this herculean task.

In various forms and divers plans our Society is, in its Missionary Department, seeking to give the glad message of the Gospel to nineteen nationalities besides our own.

To seek to bring to Jesus our own people is worthy of our best efforts, but it is one of the

highest forms of Christian Patriotism to lead the vast hosts that are pouring in upon us to acknowledge Jesus Christ as Master.

This great mass must be brought under the influence of Christian civilization or the very stability of our institutions are threatened.

Chapel Building.

In our Church Edifice Department we seek to make permanent and self-perpetuating the work which has been accomplished in our Missionary Department.

A church organization without a home cannot take deep root. The hundreds of churches all over our land that have been helped to build houses of worship bear testimony to the wisdom of this work. Some of the great churches at strategic points in our great Central and Western States are strong to-day because of the assistance given them in their time of need.

In our Educational Department we are seeking to lift up the Negroes of the South and the Indians. Our Society recognized very early in its effort for the Freedmen that the distinctive work of education must supplement the work of the missionary. While our work has not neglected or ignored the pressing demand for common education and especially for industrial training, we have steadily kept in mind the fundamental truth that any race or people in order to rise must have trained leaders. Hence we have constantly sought to give encouragement to that class and grade of work which should give to the colored people educated and trained pastors and teachers, men who should worthily lead their people to higher planes of Christian living. The large number of intelligent, educated and consecrated Christian leaders who have come up from their own ranks and are now doing invaluable work for the Negroes of the South bear testimony to the wisdom of our Society in this department of the educational work.

An Inspiring History.

A glance at a mere outline of what has been accomplished in the sixty-six years of our history is inspiring.

There has been paid into its treasury about eleven million dollars. The expenditure of this goodly sum has been attended with much thought and prayer.

It has issued commissions to missionaries and teachers to the number of 21,971. These servants of the Society have rendered over 15,000 years of service, have organized 5,254 churches, have preached 1,934,079 sermons, have made 4,884,893 religious visits, and baptized 155,594 persons.

Up to date the Society has aided by gifts and loans in the erection of more than 1,800 meeting-houses.

In our educational department the Society maintains wholly, or in part, fifteen higher and fourteen secondary schools.

The entire value of school property, some of which is held by boards and trustees, is nearly a million dollars. The annual expense of this

work is about \$125,000, and the total amount of expenditure in about thirty years is over two and a half million dollars.

The value of this service may not be stated in figures, and still we are aided in our attempt to appreciate the vastness of the work by such statements.

Who shall deny that the work of this Society has been a powerful factor in the support and defense of the rights and institutions of our beloved land? We honor rightfully the men and women who have given their service, their prayers and their lives that our national integrity might be preserved.

Shall we not honor the memory of those sainted men and women who have given their services, their prayers and their money that North America might be won for Christ.

In our national affairs we were coming to believe that the distinguished patriots were living principally in history, and, if one still survived, the grey hair and advancing years revealed the fact that the heroic deeds were events of the past. But recent messages flashed under the seas declared that Perry and Farragut have a successor.

The spirit of American daring and bravery is not dead; the occasion was simply needed to reveal its existence.

We may sometimes be tempted to think that the great opportunities are all in the past. The rush of populations to the great West furnishing opportunity for frontier work. The emancipation of 4,000,000 of Freedmen, with its opportunity for the Christlike work of lifting them up into Christian civilization, are in their initial movements events of the past, but we have mighty problems upon us now. To hold fast what we have gained in the fields we have cultivated in the great West is no small task.

To reorganize, consolidate, and place upon a permanent basis the great educational system for the Negroes is a gigantic work. The problems of the tremendous aggregations of foreign populations and the vicious elements in our great cities will tax the utmost efforts of all our resources.

A Great Opportunity.

Are we looking for opportunities to prove our loyalty to our beloved country. The work of our Home Mission Society offers an ample field.

May I suggest one phase of our work that presents unusual opportunity at the present time for large-hearted, broad-minded, Christian philanthropists to make investments that, through the coming generations, will yield large dividends.

Our higher grade schools for the Negroes are doing most excellent work, but in nearly every case the work might be broadened and strengthened if larger funds were available. The support of these schools is a heavy drain upon the treasury of the Society. To place them upon a permanent basis and to relieve the Society's treasury, these schools should be en-

dowed. Some of them have small endowment funds, but they should be greatly increased.

To quote from Dr. Morgan: "... What better memorial can we erect in memory of lost ones whom we love than a Christian School? Nothing is more enduring than such an institution. When once well established it outlasts dynasties, survives revolutions, and during successive generations, century after century, it abides like the eternal sunshine, giving light and warmth, life and beauty.

"To link one's name with such an institution is one of the surest ways to perpetuate it."

I devoutly wish that this sentiment in the words I have quoted might find a response in the purpose of some gathered here to day.

All honor to the heroes of the past, such as Governor Coburn, Elijah Shaw, Mrs. Benedict, Josiah Cooke, Nathan Bishop and Deacon Hartshorn, but oh! for the Commodore Deweys of to-day who will dare to do great things for God.

He who will seize the opportunity will find that the fastest despatch boat will not suffice to convey the thanks of a grateful people, but the electric fluid will flash the gratitude that is felt in the heart. If the act is performed in the spirit and for the sake of the Master, the promotion will be superior to the "Rear Admiral" of Earth, even the "Well done good and faithful servant."

The opportunities are not all in the past, the present is full of large possibilities. May the spirit of God preside over our deliberations. May he inspire all of our utterances, and may we go forth girded for patriotic toil in the days to come.

2. Secretary Morgan presented the annual report of the Board calling special attention to various portions of the report and reading certain other important sections.

3. The Treasurer's report was presented by the Assistant Treasurer, Mr. William P. Plant, as follows:

The financial results of the past year are full of hope and encouragement. The debt at the commencement of the year which threatened to cripple every department of work, through the loyal generous responses of consecrated hearts has been paid, and the encouragement thus given has been felt in every field of labor. The current obligations have been promptly met, and it is thought that the Society is stronger financially and has reached a higher degree of efficiency in its work than ever before. This, however, does not indicate that it is any the less dependent on the denomination for its aid and support; in fact, at no time have the opportunities been greater and the demands more urgent than at present.

At the beginning of the year a schedule of appropriations was carefully prepared which it was thought would be safely within the income, and it may be interesting to learn that the actual expenditures, amounting to more than

\$500,000, differed only \$900 from the original estimate.

Notwithstanding a considerable reduction in expenses over those of the preceding year, the Society regrets to report a small debt of \$13,846.30. On the whole, the year has been a prosperous one, especially in view of the fact that, in addition to the current receipts, the Society has received \$156,001.62 applicable to the payment of its debt of the previous year.

The total amount received into the treasury of the Society the past year for general purposes (Missions and Education), including \$156,001.62 from the Joint Debt Fund, was \$516,144.63. The expenditures were \$524,148.98, showing an excess of expenditures over receipts of \$8,004.35; this amount added to \$5,841.95 cash specifically designated, makes the present debt of the Society \$13,846.30.

The receipts of the Church Edifice Benevolent Fund, including a balance of \$8,361.10 the preceding year, were \$24,635.17, and the expenditures \$22,526.29, leaving a balance in the treasury of \$2,108.86.

The receipts of the Church Edifice Loan Fund, including a balance of \$2,512.19 the preceding year, were \$27,680.83, and the expenditures \$24,665.57, leaving a balance in the treasury of \$3,015.26. The administration expenses in both the Church Edifice Benevolent Fund and the Church Edifice Loan Fund were paid entirely from the income received from invested funds.

The Society's Permanent Funds were increased in the sum of \$17,325.90, and the net increase for Conditional and Annuity Funds was \$64,573.31.

The total amount received from legacies has been \$55,489.33.

The total amount received from all sources was \$634,111.78, and the expenditures \$551,143.04.

A detailed statement of receipts and expenditures will be found in the Treasurer's Report, pages 150 to 173.

4. The Secretary read the following telegram:

HAMILTON, ONTARIO, May 19, 1898.

Professor A. H. NEWMAN:

Northern Baptist Anniversaries. Convey greetings of Baptist Conventions of Ontario and Quebec. D. M. MIELL, Secretary.

5. Rev. D. D. McLaurin, after stating that he was a Canadian by birth, desired the privilege of moving that the Secretary be instructed to send greetings by telegraph to the Convention at Hamilton.

Rev. J. W. A. Stewart, of New York, said he, too, was a Canadian by birth, and was glad to second the motion of Dr. McLaurin; he had recently been in Canada, and was impressed that the sympathy of the Canadians with the United States in our present war with

Spain is not as expressive ~~as the same~~ sympathy of the English in England; we ~~come~~ so much more in touch with the Canadians by reason of our tariff and fishery questions that greater occasion for friction exists, but he was satisfied that the deep under-current of Canadian thought and feeling is in sympathy with us.

6. B. F. Dennisson, Esq., of Pennsylvania, said that he was born in the United States, but he endorsed heartily the motion. If the war with Spain does nothing more than bring together the English and Americans in closer friendly political union, it will not have been in vain.

7. Secretary Morgan said that the closer union of the Anglo-Saxon or English-speaking people would, he hoped, be secured by the war; and he also desired that in such a union we might be led to realize that we were a great missionary nation whose duty it will be to set at liberty, as far as we are able, all the oppressed and all the bondmen in the world. (Cheers, cheers.)

8. Rev. B. D. Thomas, of Toronto, came to the platform amid great cheers. It is a great satisfaction, he said, for me to meet you again. Thirty years ago I came to this country from Wales. I shall never forget the cordial reception that was given me by the Christian people. I was proud to be called one of you; and even in my visits to my native land, I have always said I am an American. For the last sixteen years I have been living under the Union Jack, but I have not lost the glory of having been a citizen of the United States. I am glad to emphasize the thought expressed concerning the union of the two flags. There is nothing that I respond to more enthusiastically. In the providence of God the Anglo-Saxon people are destined to accomplish great and good results. We must not fail to recognize our mission to emancipate the oppressed and downtrodden of the world. Not for our good only is our great wealth and power given to us. May the day never dawn when the two flags are found waving over contending bands. (Cheers, cheers.)

9. Rev. Geo. C. Lorimer, of Massachusetts, said:

I could not in justice to my feelings let this occasion pass. I have just returned from Nova Scotia, where I visited as an American citizen. I have not heard anything which indicated a coldness of sympathy with us from the people

of Nova Scotia. I am a voluntary American citizen. Some of you are only involuntarily; ~~you were~~ born here and could not help yourself—I ~~have never~~ regretted my choice. I have had a longing that the Anglo-Saxon peoples, with all their remarkable power, ~~should~~ be unified along the lines of religion and business and statesmanship. In accomplishing these things the power of religion is very great. It is pretty generally recognized that the Christian sentiment of both nations, rather than American statesmanship, prevented war over the Venezuelan question. Whether there be formal arbitration treaties or not, an overruling providence is making for the practical unification of the American and English people. I expect to preach to the Baptists of Great Britain in the summer, and I shall be glad to bear over to them the greetings of this Society. An imperial destiny is before us; the islands of the sea are waiting for the better days, the uniting of the two flags! How beautiful the thought! It means more than prosperity of these nations; for when our navies sail the seas together the other navies may go into dry dock. I cannot better close my remarks than by quoting from the Poet Laureate:

"I fling them out to the breeze,
Shamrock and thistle and rose;
Let the stars be unfurled with these,
A message to friends and foes,
Wherever the sails of peace are seen,
Or wherever the storm wind blows
A message to bond and thrall to make.
For when we come we twain,
The throne of the tyrant shall rock and shake
And his menace be void and vain,
For you are lords of the young strong land
And we are the lords of the main." (Cheers.)

The Secretary sent the following telegram:

Greetings of Northern Baptists. Read Eph. 2, 19-23.

10. At this time the announcement was made of the death of Rt. Hon. William E. Gladstone. Rev. W. P. Hellings, of New York, moved that the Secretary be instructed to send resolutions of condolence and sympathy to Mrs. Gladstone and family.

11. Prof. True, of Rochester, spoke of the righteous policy which Mr. Gladstone had followed. We are on the verge of a great change in our national life. The possible protectorate over Cuba and the Philippine Islands will open a new chapter in our national history. The hoped-for union of the Anglo-Saxon people will give us the power and possibly the desire to control the world. Such things make us realize the importance that our Civil Service be righteous. We need to pray that no jingo spirit shall possess us, and that the motto which was Gladstone's may be embodied in our national thought: "No nation can afford to do

wrong." Gladstone stood as an incarnation of this spirit.

12. The motion of Dr. Hellings was carried.

The Secretary later sent the following communication to Mrs. Gladstone, having it engrossed on parchment :

To Mrs. William E. Gladstone :

DEAR MADAM: At the annual meeting of the American Baptist Home Mission Society, an organization representing one million members and three and one-half millions of people, in the Northern States, the announcement was made that your beloved and honored husband had entered the higher life. So great was our regard for him that by spontaneous impulse the business of the session was suspended and public expression given to our appreciation of his worth. The Society instructed the Secretary to transmit to you a copy of the enclosed resolutions. I have the honor, therefore, herewith to present them, and in behalf of the Society to assure you that the sympathy for you is as great as the honor in which your noble husband was held by them.

With great respect I am

Very truly yours,

ALVAH S. HOBART,
Secretary.

NEW YORK, May 19th, 1898.

Resolutions by the American Baptist Home Mission Society, passed May 19th, 1898, at its annual meeting in Rochester, N. Y. :

Whereas, The announcement is made that the Right Hon. William E. Gladstone has departed this life.

Resolved, That we hereby express our participation in the grief of the English people at his loss. Although connected with another form of government, he defended the principle for which we struggle, the only one befitting a Christian people's government—namely, "No nation can afford to do wrong."

He labored under different circumstances, and against different obstacles, but he was really our staunch ally in the struggle to secure for every man the advantages of a home and a home government.

He was a brave and able defender of the Holy Bible, that "Impregnable Rock" in which we trust, and on whose teachings we build our faith.

In all the larger things of this life and the hopes for the next, we have long felt that a genuine fellowship existed between us and him. We feel a special sense of loss in the thought that at this time when national events are turning the hearts of the people bound together by the ties of the Mother English tongue toward some closer alliance for noble purposes, we are not to have his counsel and help.

We shall cherish his memory. We shall revere his name. The words and example of the "Grand Old Man," the "Incorruptible

Statesman" the "broad-minded Christian Brother," will influence us all to better and larger things.

Resolved, That we extend to his bereaved wife and family our tenderest sympathies in this their time of sorrow, and assure them that they share with the noble husband and father a large place in our Christian affections.

By order and in behalf of the Society.

STEPHEN GREENE,

President.

ALVAH S. HOBART,

Recording Secretary.

May 19th, 1898.

13. Rev. J. V. Osterhout, of Rhode Island, moved that Dr. Lorimer be appointed to convey to the Baptists of the British Isles our fraternal greetings.

The Chair named the following committees, which were accepted :

1. Arrangement.

Rev. F. L. Anderson, New York.

Rev. E. A. Woods, California.

Rev. D. D. MacLaurin, Michigan.

2. Enrollment.

Rev. E. C. Sage, Connecticut.

Rev. J. H. Mason, New York.

Rev. S. C. Fulmer, Indiana.

Rev. A. S. Carman, Ohio.

3. Nominations.

Rev. George E. Horr, Massachusetts.

Rev. H. M. King, Rhode Island.

Rev. S. H. Greene, Dist. of Columbia.

Rev. L. S. Bowerman, Washington.

E. J. Brockett, Esq., New Jersey.

B. F. Dennisson, Esq., Pennsylvania.

Rev. E. W. Hunt, Ohio.

J. S. Dickerson, Esq., Illinois.

14. A telegram was received stating that Mr. W. H. Doane, who was to speak concerning Mexico, was detained at home by the serious illness of his daughter.

15. Mrs. W. H. Sloan spoke in behalf of the Mexican work.

16. Secretary Morehouse spoke pointing out the fact that a very large and valuable portion of the territory now occupied by the Baptists of the United States was formerly a part of Mexican possessions. He expressed the hope that we might be able to put more strength and money into the Mexican field, he having strong confidence that the opportunities there offered us are very great and urgent; we shall be recreant to our duty if we neglect them.

17. Rev. Henry F. Colby, Ohio, said : "We have foreign missions at our very door. The language and social customs of Mexico are more foreign than those of India. If one wishes to see the result of the Roman Catholic religion in its full extent, he will find it in Mexico."

18. The report of the Board, as printed, was adopted by the Society.

19. After singing the Session adjourned until eight o'clock in the evening.

Evening Session.

Met at eight o'clock, according to adjournment, President Greene in the chair.

After the reading of the Scripture by Rev. Geo. E. Rees, of Pennsylvania, and prayer by Rev. S. H. Greene, District of Columbia, Prof. Chas. R. Henderson, of Chicago University, spoke on "The Christian Conquest of the Modern City."

He said that some one had lately given great prominence to the question, "What Would Christ Do if He Came to Chicago?" It would be well for us to stop and ask frequently, What has Christ been doing since He came to Chicago? for Christ, in the person of His people and by the help of His Spirit, has already done and is doing great things in cities. First, sins in cities become special. With one man greed becomes a fight for power; with a thousand other men it becomes a fight for life. Greed becomes the master and men become its slave, the rich are tempted by it to become unscrupulous.

Second, the heterogenous and alienated classes, particularly in the Northern cities, constitute the American problem. These classes are separated by race and language, and economical conditions; each race and class is massed in localities instead of being mingled one with the other, and this constitutes one of the most difficult elements of the problem.

Third, consider again what are our resources for the problem. It is Christ and His Word; that is, the words of Christ repeated, and the deeds of Christ re-enacted among men. We must trust the Word and use it, but we must also have the work of Christ. It is a cheap thing to send a man or a woman with the Word of Christ, but we must also be ready to face the difficulties and bear the cross of personal contact with those whom we would reach. Except a man take up his cross daily, he cannot be a disciple of Christ.

If we analyze the populations and their needs, we find three things are to be done: First, rescue work in mission halls, where the sinful and the discouraged and the wretched can be congregated for instruction and for help. To neglect these is treason to our Lord. Second, city mission work by the Church Extension Society. The policy of the Home Mission Society, in taking hold with new vigor upon this kind of work, is most wise and timely. But, third, these methods both fail to touch the heart of the larger problem. If we would make a map of our great cities and indicate upon it the nationality of the inhabitants, you will find that French and English and Irish and Scotch are mixed together, but the Russians, the Poles, the Italians and the Hungarians are classed by themselves, and they are by these facts so separated from us that men are tempted to say they cannot be

reached. But who said they cannot be reached? Our Lord gave command to us to preach the Gospel to every creature. It is not for a good soldier to say that the work cannot be done. The following suggestions he would make: Employ large numbers of trained workers who can visit in the homes, and break through the prejudices by their personal administration to the sick and to the needy.

Work on the parish plan. Take a block at a time and master all its conditions and make the acquaintance of all its inhabitants, and commit the patient, watchful care of that district to some one church in the neighborhood.

Seek to have the essence of the settlement plan. Christian people who live in rented houses might be very useful if they would choose their place of residence in the neighborhood where the light of their home and their acquaintance is needed.

Singing.

20. Rev. T. Edwin Brown, Pennsylvania, spoke. This most suggestive and finished address has had publication in the religious papers, and therefore any outline of it is omitted.

21. Meeting adjourned after benediction by Rev. A. J. Rowland, of Pennsylvania.

Friday Morning, Ten O'Clock.

22. The session opened with scripture reading by Rev. D. W. Faunce, of Rhode Island.

Prayer by the Rev. J. W. A. Stewart, of New York.

The President expressed regret that Dr. Cheatham, who had been expected, could not come; and introduced Rev. P. F. Morris, of Virginia (Negro), who spoke on co-operation. The following is a brief abstract of his excellent address:

Co-operation in Missionary and Educational work is the only normal condition on which Christian people having the same faith can live. Nothing but prejudice can keep them apart. We are all American citizens, and it is not good for the country that a color line should be drawn in politics. The elements that constitute the basis of American citizenship are the elements of manhood. When these are properly developed the swaddling bands of so-called racial distinction will be left in the manger. It is true now as in Solomon's time, "They who would be wise must walk with the wise." We Negro brethren need the contact with the whites. If the time comes when we are strong enough and wise enough to get on without the white people's help, then a wise denominational policy will say that we are strong enough to become partners in the mission work of the Baptist world.

Christian work based on color is not based on truth in its fullness; broad, comprehensive truth concerning the oneness of the people of Christ.

23. Rev. E. A. Woods, of California, read the following letter :

"To the American Baptist Home Mission Society :

"Dear Brethren : Instructed by the First Baptist Church of San Francisco and representing it as pastor, I have the honor of extending this invitation to the Home Mission Society and the other societies associated together, to hold their next anniversaries with us in San Francisco.

"This invitation comes not only from our church, but from the churches and Ministers' Conference of San Francisco and vicinity, and is endorsed by the pastors and churches of Los Angeles, South California, of Portland, Oregon, and of Seattle and Spokane, Washington. We speak for and represent the vast region west of the Rocky Mountains, and believe that your coming here would stimulate anniversary zeal and awaken latent denominational strength, and thus be attended with lasting and glorious results.

"The year 1899 marks the anniversary of a half century of Baptist work in California. Perhaps this semi-centennial can be celebrated in no way so effectively as by holding these meetings with the church first established there.

"Believing as we do that your coming here will mark a new era of progress in this portion of your field; believing that the condition of our Master's cause on this coast is such as to make this the 'set time' to meet with us, and believing that we can make satisfactory arrangements and furnish proper accommodation for a series of meetings, we make our earnest plea for the acceptance of this invitation, which means so much to that broad land of 'sunshine and flowers' which will give you a royal welcome.

"Yours in the Master's service,

"From the First Church, San Francisco,
"E. A. WOODS,
"Pastor."

"Rochester, May 18th, 1898."

24. The Society voted to accept the invitation from San Francisco, subject to the concurrence of other societies.

25. Rev. J. D. Fulton, of Massachusetts, came to the platform and spoke in behalf of Cuba.

26. Rev. E. D. Burr, of Massachusetts, delivered an address on City Missions.

27. The Nominating Committee presented its report, and the following officers for the year were elected :

President—Stephen Greene, Esq., Mass.
Vice-Presidents—E. M. Thresher, Ohio ;
W. G. Brimson, Esq., Ill.
Treasurer—D. A. Waterman, Esq., N. Y.
Auditors—Edgar L. Marston, Esq., N. Y. ;
Leonard F. Requa, Esq., N. Y.

Corresponding Secretary—Rev. Thomas J. Morgan, LL.D., N. Y.

Recording Secretary—A. S. Hobart, N. Y.

Managers—Third Class, expiring in 1901—
W. C. P. Rhoades, D.D., Brooklyn, N. Y. ;
Hon. F. Wayland, New Haven, Conn. ;
Rev. B. B. Bosworth, New York ; J. Ashton Greene, Esq., Brooklyn, N. Y. ; Cornelius Woelfkin, D.D., Brooklyn, N. Y. ; Stephen H. Plum, Esq., Newark, N. J. ; Rev. M. F. Negus, Brooklyn, N. Y.

28. A telegram was received from Rev. C. H. Hobart, of Oakland, Cal., announcing the death of Mrs. Mercy Maria Gray. The Society voted that a telegram be sent to Mr. Hobart, her pastor, signed by the secretaries of the Missionary Union, the Publication Society, and the Home Mission Society.

The message was as follows :

Rev. C. H. Hobart, Oakland, Cal. :

Profoundly moved by death of Mrs. Gray. Express to friends our sympathy and our appreciation of far-sighted liberal beneficence that pays all debts and gives a new impulse to all missionary work.

(Signed)

T. J. MORGAN,
H. C. MABIE,
A. J. ROWLAND,
Cor. Secys.

The statement was made by the secretaries of the different societies that such a disposition of Mrs. Gray's property had been made that by her death there was made available at once for the Missionary Union \$100,000, for the Publication Society, \$70,000, and to the Home Mission Society, \$43,000, thus canceling all the debts of all the Societies and leaving a balance in the treasury of each one.

29. Secretary Mabie was asked to come to the platform and offer prayer of thanksgiving for this deliverance of the Societies from the burden of debt.

30. M. E. Gray, Esq., of Ohio, whose benefactions to all the Societies, which have been already made and are very large, was asked to come to the platform, and received the enthusiastic greetings of the Society.

31. Rev. J. W. A. Stewart, of Rochester, gave an account of the work and methods of the Baptist Union in the city of Rochester, stating that in fourteen years ten new Baptist churches had been organized and equipped.

32. Rev. P. S. Henson, of Chicago, spoke of the reports of City Mission work, pointing out that the cities are the strategic points for Christian conquest.

33. After benediction by President A. H. Strong, of New York, meeting adjourned until 2 P. M.

Afternoon Session.

The Society convened at 2 P. M., President Greene in the chair.

34. After prayer by Rev. C. A. Barbour, of New York, the President introduced delegates from the Southern Baptist Convention, who brought the greetings of that Convention to the Society—Rev. C. L. Laws of Maryland, and Rev. C. S. Gardner, of South Carolina.

35. Rev. George E. Horr, of Massachusetts, responded to the delegates. He said no greater injustice had been done to any denomination than was done by Dr. Carroll in making up the religious statistics for the last United States census, when he separated the Northern and Southern Baptists. We are not separate; we are not different denominations; we are one in faith, in doctrine and in practice. A letter from a Baptist church in the Northern States passes current in every Baptist church of the country as readily as a greenback. We do our mission work through different organizations, but we are one denomination. He would suggest that we hold our next anniversary in the southland, and hoped that the day was propitious for a completer union and co-operation of the Baptists North and South. The United States will not commit the colossal infamy of going back on our solemn pledge not to conquer Cuba for annexation, but Cuba will be open for the Gospel, and it will be our duty to send it. If we insist by our Monroe doctrine that no European nation is to interfere with American affairs, the responsibility upon us is great. We must not be a dog in the manger for Mexico and South America, but must do ourselves for them what we refuse to let others do. Grave problems are coming upon us with respect to Cuba, and possibly the Philippine Islands. It is of vast importance that we should have union in our Mission work, if we go with some degree of assurance to undertake our new responsibilities which are rapidly being prepared for us.

36. Mrs. M. C. Reynolds, Secretary for the Woman's American Baptist Home Mission Society, spoke of the work of New England women.

37. Mrs. MacVicar gave some interesting incidents connected with the schools of the society.

38. Dr. Morgan, alluding to the new vistas that open before us both North and South, and the possible union of the English-speaking people, said that we must not forget how in 1865 just such magnificent opportunities were opened before us. We have seen some great results, and expect to see more from the use of our past opportunities; but we have not fully met our responsibility. The Negro people are giving us every year great signs of the possibility of that people. With such a painter as Tanner, such a poet as Dunbar, equal to Burns; with Fred Douglass as an example of oratory, with Bruce as an example of statesmanship, and with thousands of them as unflinching soldiers, we are encouraged to the most hearty efforts for their uplifting.

39. The President then introduced Mrs. Wm. Scott, an educated Negro woman, who spoke in behalf of the work for the uplifting of women.

40. Mrs. Coleman, of Boston, President of the Woman's Home Mission Society, District Secretary Rairden, and several members of the Indian mission, spoke of the work among the Indians.

41. The Committee of Enrollment presented the following report:

Your Committee on Enrollment reports as enrolled from—

Delegates.	Delegates.
Maine 2	Washington . . . 1
Vermont 7	Pennsylvania . . . 27
Massachusetts . . 43	Ohio 21
Rhode Island . . . 22	Indiana 7
Connecticut 9	Michigan 21
New York 386	Minnesota 2
New Jersey 16	North Dakota . . . 1
Delaware 2	Burmah 2
Dist. of Columbia . 2	Canada 1
South Carolina . . . 1	Illinois 16
Missouri 3	Wisconsin 3
Nebraska 1	Iowa 6
Montana 1	Japan 1
Oklahoma Ter. . . . 3	Mexico 1
Colorado 3	
California 2	Total 618
Oregon 2	

Life members 80
Annual members 115
Delegates 423

Total 618

Respectfully submitted, E. C. SAGE,
For the Committee.

42. Adjourned to meet at 7.45 in the evening.

Evening Session.

43. Convened at 7.45. President Greene in the chair.

44. A gavel, made by J. S. Murrow from wood of the first chapel that was built for the Cherokees fifty years ago, was presented.

45. Rev. George C. Lorimer, of Massachusetts, was introduced and spoke on "The Foreigner in America."

46. The following preamble and resolution presented by Secretary Morehouse were unanimously adopted:

Whereas, The course of events clearly indicates that the day of Cuba's deliverance from foreign misrule and misery draws nigh, and

Whereas, The good offices of this Government have been called into exercise for the establishment of a stable and independent government in that island,

Resolved, That the American Baptist Home Mission Society, one of three great organizations of American Baptists in the Northern and Western States, with a common constituency of about one million communicants, representing three and a half million people, does hereby most respectfully request the President of these United States, together with his official advisers, at the proper time, to exert their potent influence for the adoption of such constitutional provisions by those who may be called upon to decide these matters, as shall secure perfect religious equality to all men in the new Republic; and also in case of the Philippine Islands, when the hour shall arrive for similar action there.

On Sunday following the meetings an inspiring sermon was preached before all the societies by Rev. L. A. Crandall, of Illinois, from the text "Thy Kingdom Come."

Sunday evening addresses were made on Missionary themes by brethren Rev. E. Y. Mullins, Massachusetts; Rev. Wallace Buttrick, of New York; Rev. W. C. Bitting, of New York.

ALVAH S. HOBART,
Recording Secretary.

Good News from Fall River, Mass.

We were thirty at our service yesterday. Nine of my hearers were Roman Catholic young men. These young men came because they had received some of our letters. It was a blessed service. I was glad to see so many new ones. It is a hopeful sign. Do not forget Fall River in your prayers. Thousands ought to be made free by the truth. Yours very truly,

GIDEON AUBIN,
Missionary among the French.

An Outlook.

BY SECRETARY H. L. MOREHOUSE, D.D.

[An Address before the Commission on Systematic Beneficence, at Rochester, May 26, 1898.]

The general aim of this Commission on Systematic Beneficence is to get every member of every church to give to every great religious undertaking approved by the denomination to which he stands related—his own church, local missions, State missions, home missions in its national scope, foreign missions, Bible and Sunday-school work, Christian education, etc., and to do this:

1. Regularly, at fixed yearly periods.
2. Proportionately, as God prospers us.
3. Intelligently, according to the relative claims of each object.
4. Scrupulously, as stewards of Christ.
5. Cheerfully, as a Christian privilege.

How It Came To Be.

It was *born*, not made; though, like every living thing, it has organization. It is just two years old; is fairly getting on its feet, and able to do some talking. In some quarters there have been extravagant expectations of what this infant would accomplish, even in the first year of its existence, in the way of phenomenal reconstruction of things in general. As it has no legislative powers (for Baptists brook dictation from nobody), but is merely a Commission to inquire, investigate, suggest, recommend, and, in a restricted way, to set in operation measures that may be helpful to the development of denominational beneficence, its dynamic limitations are very manifest. Moreover, the material on which it has to work is not the most pliable, viz., the individual will, intellect, conscience, affections, habits, as well as church character and customs, while in many cases the inaccessibility to ordinary methods of influence makes the problem of sweeping and quick reformation very difficult. Do not, therefore, regard the Commission as a miracle worker, but pray that it may be endowed with the grace of perseverance, together with the oft unappreciated and uncommon gift of sanctified common-sense, and that it may be able to inject these into the beneficent activities of some people and some churches.

The necessity for this Commission arose out of five things:

1. The deplorable fact of so great a host of do-littles or do nothings in our churches.

2. The widespread negligence and lack of system in the churches themselves.

3. The helter-skelter forays in the field of Christian beneficence.

4. The insufficiency of existing methods to attain desired results.

5. The imperative need of larger resources for aggressive work in this age of wonderful opportunities.

In the realm of Christian beneficence, so chaotic, confused, with forces therein working at cross-purposes, there has been a growing discontent and widespread yearning for a more harmonious order. The indifference of multitudes, the inequalities in burden-bearing, the distracting multiplicity of appeals, the frantic beating of alarm drums over actual or apprehended debts, have made multitudes wish for a more excellent way. It will be some gain if this Commission can even blaze the path through the wilderness to the land flowing with milk and honey.

Its Methods and Limitations.

What are its methods? In a word, to bring strong influences to bear upon each local church for the development of personal responsibility and activity of every member thereof in the matter of honoring God with their substance. It does not propose to work outside of, or apart from, the churches, but with and through the churches. Its entire mechanism is geared for this purpose. First, the General Commission; second, the State Commission; third, the Associational Commission; fourth, the local church Commission; fifth, meetings and literature on various phases of the subject. This is an age of marvelous inventions, but no one has yet discovered the method of instantaneously regenerating society, or making a wilfully ignorant man intelligent, or transforming a miser into a generous philanthropist. It is only by a long campaign of education, and most patient, persistent effort, that such things can be accomplished. Where the trouble is chronic, time is required to effect a cure.

Some seem to have been a little impatient or disappointed because the Commission itself has not gone over the country, into every city, village, and hamlet, with eloquent speakers—a blazing meteor to attract, astonish, and awaken the denomination on this subject. These good souls are apparently blissfully oblivious of the fact that every man and woman

on the Commission is either the servant of some church or society or business corporation which has first claim upon time and talents, hence they cannot make this their chief business. Besides, work of this sort entails heavy expenses. No, the Commission can never accomplish its purposes by the method of direct contact with all parts of the field. It is utterly impossible. It must be done, largely, indirectly through intermediary agencies, or not at all. It is estimated that only one two-billionth part of the sun's light and heat reaches the earth. Probably this represents about the amount of influence that this Central Commission may expect to exert on the individual member of the remote Sleepy Hollow Church. But if, in each State, and in each association, and in each church, there shall be similar and nearer luminaries, they will make the earth worms squirm, and mightily accelerate the great reformation. It is encouraging to know that there are not less than 26 State Commissions, with 179 members; 325 Associational Commissions, with about 1,600 members, or a total of 361 Commissions, with 1,925 members who are doing more or less along this line of developing the churches in systematic Christian beneficence. If only half of these are actively interested in the matter, they constitute a strong, fresh force in its favor. How many church commissions have been appointed is not yet ascertained, for the period since the general organization of the work has been too brief to determine this. But the testimony from representatives of State Commissions is that many churches, as well as individuals, have already adopted better methods in their beneficence—so that, in the short space of a year, after sowing, we find fruit more abundantly.

Obstacles to be Overcome.

We now proceed to consider some of the difficulties that stand in the way of the quick attainment of desired results. The speaker is well aware that in entering this channel there is danger of being misapprehended and regarded as hostile to certain interests or enterprises; indeed, in danger of being blown up by exceedingly sensitive sub-marine mines, highly explosive at the slightest contact. Ours, however, is not a warlike expedition, but a mission of peace and good-will to the whole body of believers in our household of faith.

The difficulties encountered are of two general kinds:

1. Those pertaining to the working of the organization or plan.

2. Those found in existing conditions and tendencies among us.

1. Briefly stated, what are some of the difficulties in the working of the plan?

(a) The first is the lack of enthusiasm and conviction in the general, State, associational, and church commissions to keep the machinery in motion. Many seem to think that the General Commission should generate steam for all the rest. But who is to generate steam for the General Commission, composed of the same weak human material as that of the other commissions? A little back-action of steam from State and Associational Commissions to the General Commission would be very welcome and refreshing.

Brethren, members of all these commissions, every man of us should generate his own steam; should be a locomotive, not an attached tender; and if anyone cannot or will not do it, he ought forthwith to retire for some one who can and will.

(b) Akin to this is the difficulty of finding not only zealous men, but those who have time to devote to the work and elements of leadership in it. If the work of a State, or Associational, or Church Commission, is to succeed, somebody must make large sacrifices for it. Nothing goes without work. This will not.

WANTED.—Men who will feel that this is their mission. There are such. Their number needs to be multiplied a hundredfold. In some States and in some associations there are such men, whose influence has stirred their whole constituency. They show what earnest, resolute, and self-denying spirits are capable of doing.

But from many States come reports of the difficulty of getting such men, or women, as the case may be. One says: "We can't get any Associational Commissions to do anything." Another: "The people are too busy, or too indifferent." Another: "No Associational Commissions are working, except as they are pulled along by the State Commissions." Another: "It is almost impossible to get Associational or Church Commissions to do anything." Another: "Everybody is too busy to attend to this." Another says: "There is a tendency to put brethren on Associational Commissions as a kind of compliment, though unfit for the work."

As elsewhere, so here, it is not always possi-

ble to get ideal men and women for this service, hence we are compelled to take what we can, and make the best of it. But one thing ought to be settled, that no man should be put on any commission as a compliment; for, unless a man work, neither should he eat the bread of honor.

The Chief Difficulty.

(c). Probably the greatest difficulty is that of finding the right material for Church Commissions, especially in the smaller churches, which are about two-thirds of the whole. Multitudes of these churches have habitually excused themselves from participation in our great denominational enterprises on the ground of their own weakness. To find in them a few persons who will face this obstinate sentiment, and who have the zeal, determination, and time to push the work, is often very difficult. Here is the special weakness of the whole scheme—inability to get good working commissions in all our churches. The General, State and Associational Commissions may carry on a profitable campaign of education, and to this extent the organization may work well; but if we fail in getting Church Commissions to push the work to the door of every individual member in our churches, we fall short of the purpose of the organization, and it becomes only a question of time when its functions must cease. Success or failure in this particular depends in no small degree upon the fidelity and perseverance of members of Associational Commissions who are expected to secure the appointment of Church Commissions, and to co-operate in making them as efficient as possible.

(d) Another weakness of the plan, as stated by several, is the lack of money with which to meet the expenses of State and Associational Commissions in the discharge of their duties. To do the best service, members of State Commissions must attend conferences and associations to work up interest in this matter; and members of Associational Commissions should visit churches, while somebody also must pay postage and expressage for the distribution of literature. Who shall do this?

The Chairman of one State Commission writes:

"The Chairman and Secretary cannot furnish this. The other members do not. The State Conventions are in debt, and cannot. The associations sometimes will not. Who will? I received a very short, sharp letter be-

cause I declined going to an association at an expense of \$5 50 to myself, which the association absolutely refused to pay. If I would not pay my own expenses I might stay away, and they would not consider the question. I had to stay away."

Served them right—do you say? Yes; but just such narrow-minded, pinch-a-penny people are the very ones who most need the work of the Commission. They are our mission field, to be cultivated at our cost until, after many days, the bread sown upon these waters shall come back to us; and there are scores of such associations.

The practical question is, and it is a *very* practical question, indeed, the pivotal point on which, in many instances, success or failure turns, how such expenses shall be provided for. "No man goeth to a warfare at his own charges." Members of commissions who give time, thought, energy to this work, ought not to be asked also to pay these bills. We do not want an extra collection in our churches for this Commission. They would revolt at that.

The simplest solution seems to be an equitable sharing of such expenses by our great Societies and by the State Conventions. The general societies have defrayed the expenses of their representatives in attending public meetings and the meetings of the Commission, as well as for the publication of large quantities of literature. The cost to each has been several hundred dollars annually. If now each State Convention will co-operate by a special appropriation of from \$50 to \$150 for expenses of State and Associational Commissions, vital contact of all members of the organism could be maintained, and permanency and efficiency be given to the whole undertaking.

Other Problems to be Solved.

(e) Another difficulty experienced is to get the people to read any of the literature sent them on the subject. Sad, but true it is, that many church members do not want to be bothered with convictions on these matters. Send them missionary literature, or publications of the Commission, and they will not read them. What can you do with a patient when he not only refuses to take the prescribed remedy, but makes wry faces at you for even suggesting it? "One man can lead a horse to water, but ten men cannot make him drink."

If they will not read, then it must be talked into them. But who is to do the talking?

These people will not come out to conferences on this subject. From disinclination they dodge such meetings, as they dodge the missionary collection. Members of the Church Commission may follow them up and accomplish something. Pastors can do more.

(f) A word, now, about the relation of pastors to the successful working of the plan. I have been a pastor as well as a secretary, and have mercy on both. Both are largely held responsible if things do not go right in their respective realms. Pastors and secretaries, in order to live to a green old age, need to be pachyderms. Pastors, especially, are made the vicarious pack-mules of all sorts of church delinquencies, particularly in this matter of beneficence.

My own conviction is that part of this responsibility properly belongs to the deacons. Were not deacons originally appointed to attend to the philanthropies of the church? Is it not a Scriptural qualification that he be a benevolent man—"not greedy of filthy lucre?" Deacons should plan not merely to get money for the church poor, but also to give the bread of life to perishing souls.

In this period of pastoral instability, when from fifteen to twenty-five per cent. of our churches annually are pastorless, excusing themselves from giving because of this fact, there is needed a permanent body in the church itself that shall be responsible for attention to such matters. Such are the deacons, the official, abiding representatives of the body. For, while pastors come and pastors go, the deacons stay forever.

I plead, therefore, for the lodgment of more responsibility in this matter on the deacons, either in co operation with the Church Commission, or as the Church Commission itself.

Returning now to the pastors, it may be truly said that their influential position unquestionably gives them power along this line possessed by no others. Many use it magnificently in the development of church beneficence. Multitudes do not. And just here is where many vital breaks occur in the workings of the Commission. The great dynamos of the General, State and Associational Commissions may generate all the electricity of which they are capable, but how shall it reach the church if the pastor is a non-conductor? Precisely this is what representatives of State Commissions declare many pastors are. They

say: "Pastors are not enthusiastic." "It is difficult to get pastors to do their duty in bringing the matter before the churches." "Some pastors, for various reasons, are sensitive about saying or doing much along this line." "Lack of interest by pastors." "Many pastors slow and reluctant." "The chief difficulty is the inertia of pastors."

How shall this evil be remedied? How this weak link in the chain be straightened? We cannot put the Methodist pressure upon pastors, to relegate to subordinate positions those who fail to develop the beneficence of their churches. But some way ought to be found either to convert these obstructive leaders, or to make it uncomfortably warm for them in the glowing kingdom of God.

These are not all, but the chief, difficulties encountered in the working of the plan. Shall we, like the expository preacher coming to a hard passage, say: "Brethren, here is a difficulty, let us frankly admit it; look it squarely in the face—and pass on?" We cannot pass on thus to success. Some of these difficulties can be removed, others reduced. Too much is involved in this movement to entertain the thought of surrender, abandonment, or retreat. We must go forward.

Existing Tendencies and Conditions.

1. Now, what of tendencies and conditions among us that are hindrances to the speedy attainment of our aims in Christian beneficence? The aims and general methods for a church and every method thereof are thus set forth in the published statement of the Commission:

1. Every church should have a definite system of beneficence arranged with a view to the symmetrical development of the whole body along all the great lines of denominational activity.

2. To this end there should be concentration of effort by all members of the church, old and young, male and female, who should be actively and simultaneously interested in the particular objects of beneficence that periodically engage the attention and receive the approval of the church.

3. Every group of members associated for special objects of beneficence should conform its work, as far as practicable, to the general plans of the church, to which its receipts should be reported annually.

4. The aim of every benevolent society

should be not merely how to get the largest offering from a church, but also how to contribute to its full and orderly development as indicated in the foregoing propositions.

5. To this end, also, the benevolent activities of all these societies should be so related to each other and to the churches that their combined influence will be thrown with that of the churches for the maintenance of an approved policy and order in their beneficence.

Does not all this seem right and reasonable? "The symmetrical development of the *whole* church along *all* the great lines of denominational activity." Symmetrical—not one-sided development—all-around, broad-minded, large-hearted Christians, interested in all our great enterprises—such is the aim! As a matter of fact these are comparatively few in our churches. There are plenty of half-hearted and unequally developed people, interested in one thing and caring little for all the rest; reminding you of the wise and witty saying of the lunatic on a hobby-horse, that the difference between the man who rides a horse and the man who rides a hobby is this: The former can get off his horse, but the latter cannot get off his hobby. The early Church was afflicted with partizanship, one saying, "I am of Paul"; another, "I am of Apollos"; another, "I am of Cephas"; another, "I am of Christ." We are in danger of similar affliction: "I am of the Home Mission Society"; and "I of the Missionary Union"; and "I of the Publication Society"; and "I of the Woman's Foreign Mission Society"; and "I of the Woman's Home Mission Society"; and "I of the Young People's Society," and so on. All things are yours, instrumentally, for your own symmetrical upbuilding and for the upbuilding of the kingdom; and the interests of each great denominational enterprise should be the lively concern of all. And every church should arrange its beneficence, not simply to get so much money for a given object, but especially for the liberal, well-rounded edification of its members.

2. Note now the method suggested by the Commission:

"Concentration of effort by all members of the church, old and young, male and female, who shall be actively and simultaneously interested in the particular objects of beneficence that periodically engage the attention and receive the approval of the church."

"Right, wise and simple enough," do you say? Not so simple as it seems. Here is the hardest problem of all. Not concentration, but scatteration of effort is the rule in many churches. For instance:

Simultaneously, within a single month, the church makes its yearly offerings to one object; the Sunday-school contributes to another; the young People's Society is collecting funds for yet another; a woman's foreign mission society and a woman's home mission society are soliciting contributions from the women for their special work; while King's Daughters, children's bands and baby bands are gathering funds according to their own fancy or the will and way of their directors. Furthermore, certain groups of members devote themselves almost exclusively to specific things during the entire year, without reference to the order of beneficence in the church, if it has any. Thus, during the periods of the year when a church makes its principal stated offerings, similar conditions exist. Much of this benevolent activity is without the recognition or sanction of the church; neither do the participants therein consider themselves accountable to the church, nor is the money collected passed through its benevolent treasury. Their work is in the church but not of the church, neither for the church. Hence we have the spectacle of a Christian church containing separate benevolent groups, unfavorable to unity of effort and to the development of symmetrical Christian beneficence of the whole body.

An Example in Point.

To particularize: Note how the methods of women's societies are squarely in the way of such concentration of effort for the symmetrical development of Christian beneficence in the churches. Do not misunderstand me. I have no word of disparagement concerning their zeal, their consecration, their ability in the prosecution of their specific work. Nor have I time for eulogy. Neither is this the time nor place to say what relations women's societies should sustain to the general societies of which they are off-shoots. The question strikes deeper than this; it has vital, even fundamental relations to the character and life and beneficent activities of our churches.

What are the facts in the case?

1. About two-thirds of our church members are women, so that in our Baptist constituency of 900,000 there are 600,000 women to 300,000 men.

2. For the last twenty or twenty-five years most earnest efforts have been made to enlist these women in work for women, through women's societies.

3. The declared intention originally was to maintain undiminished their interest in, and their offerings for, the parent societies, and to make an extra weekly or annual offering for woman's work for woman. There has been a growing tendency to depart from this original purpose, until, to a very large extent, the reverse is the case; the thoughts and offerings of women for woman's work being primary and paramount, and the work of the general societies secondary.

4. Methods of securing offerings are unrelated to the plans of church beneficence. Neither has anything to do with the other. Their methods are systematic for a special class or classes, and for a specific thing. A segment, not the whole sphere of beneficence, is theirs. They get the money, but in so doing, only indirectly, do they contribute to regular, proportionate, discriminating giving by the church? The church, as such, does not recognize their work in its calendar of beneficence; yet the vital interest and power of those members is centered thereon.

5. The consequence is that the regular objects of church beneficence are largely left to be cared for by the men, often too busy to give much attention to it.

All this has important bearings on the work of the Commission. In an association the best women are directors or secretaries for women's societies; so that the very ones wanted as members of associational commissions have already their tasks, and are disinclined to add to their burdens. In the local church the most active women are likewise engaged, and do not want to do double duty as members of a church commission. Hence the work is weakened by this withdrawal of women's power from the organized beneficence of the churches. I do not say it is absolute withdrawal or non-participation, for there are many noble exceptions, but such is the tendency, and such to a greater extent than many suppose, is the condition that confronts this Commission.

It has been recognized as an embarrassing fact in the deliberations of the Commission on which are representatives of women's societies who have been singularly and significantly silent in discussions about organized church beneficence, because they were conscious that

there is no point of contact between these and their work for women; and who, furthermore, question whether the women's societies should bear any share of the expenses of the Commission, inasmuch as they do not derive any direct benefit from the church methods proposed. All are conscious that things are out of joint. Many women themselves are greatly discontented over the narrowed activities and the unnatural relations of their societies both to the churches and to the general societies. This ground-swell of discontent is growing, and will not subside until a better order is established.

Now, so long as existing conditions continue, so long will the great objects of this Commission be measurably unrealized. Not until women are heartily enlisted in the effort to develop symmetrically the beneficence of all—men and women, old and young—as they are now enlisted in their specialties, can we hope for the highest success.

In these organized activities, as in the local church, men and women somehow must pull together—not apart. If man is the head, woman is the heart of humanity, and in work for Christ both are needed—the head to counsel the heart, and the heart to quicken the head.

The Obstacle of "Special Days."

3. One thing more. This relates to all societies. The Commission says:

"The aim of every benevolent society should be not merely how to get the largest offering from a church, but also how to contribute to its full and orderly development, as indicated in the foregoing propositions."

While some of the plans, policies and methods heretofore pursued prevail, our progress in this work will be greatly retarded. One of these things that run squarely athwart all plans of systematic beneficence is the custom that has grown up of designating special days for offerings all over the land, for special objects. These are generally for our Sunday-schools. The Publication Society has two such days every year; the Missionary Union, one; the Home Mission Society, one; some State Conventions, one; Ministerial Education Societies have had one; and there may be others coming. What is the result? Such an arbitrary arrangement cuts clean through the fixed plans of beneficence in most of our churches. Probably not in one case in four do the church plans and society plans coincide.

They ought to coincide. There is no sense in the Sunday-school making an offering to home missions, while on that same day the church is making its regular offering to foreign missions. All should work together, and study together, and pray together, and give together, as one body, at the same time, for the same thing.

The chairman of a State commission, one of our most thoughtful men, recognizing the evils of this arrangement, advocates the "abolition of special calls and special days." For the greater good, *pro bono publico*, this may yet be necessary.

Is it said, "These days are established institutions; they must stand?" Nothing is established that is not on a right basis in its relations to other things. "Established institutions," forsooth! Who established them? Established by the will of the societies, and the tacit consent of some of the churches. The same powers can disestablish them if they so please. Societies are not the creators, but the creatures of the denominations. They are to accommodate and adjust their matters for the largest good of the denomination, instead of that good being sacrificed for them. Representatives of societies have indicated their willingness for readjustment or even abolition of special days, if thereby the aims before us shall be more easily and rapidly attained.

Special Appeals in the Way.

What is true of special days is also true of special appeals. Young people's societies, in recent years of their phenomenal growth—with such time elasticity that many mature gray heads and bald heads are reckoned in—have been a favorite field for special appeals. The impulsiveness and susceptibility of young people make them an inviting field to cultivate, especially if the adroit tiller has an appeal with a touch of pathos, heroism or novelty in it. It is notorious that in many instances young people's societies have given from five to ten dollars for miscellaneous purposes, where they have given one dollar to our great denominational enterprises. So long as our societies, through their representatives, push specific things upon the attention of the young people, so long are they disturbers of the peace and the order at which we are aiming, and by so much are they hindering its attainment. The society official who has the most captivating story to tell, other things being

equal, has the advantage. Hence, the beneficence of the young people is not developed according to the relative claims of each cause, but is the result of impulse and fancy.

The money is got, indeed, but at a loss to other interests equally or even more worthy, which have no captivating qualities, and at a loss to the development of well-balanced Christian character, while the deranging effects are felt more or less throughout the whole church. The shrewdest operator, in business parlance, "gets a corner" on the offerings of the young people. All this tends to the separation instead of the unification of the young people and the church, and strengthens the tendency to go off on erratic tangents.

Is it said that interesting specifics are necessary to arouse the young people to giving? Do not older ones, then, need it also? Why not apply the logic of the one to all? What, then, would be the logic of events? Simply this: When the spice of novelty, romance or heroism runs low, contributions run low also. Hot-house beneficence has to be maintained, like ultra-sensational preaching, by hot-house methods.

But, further, it is said: "The young people want credit for what they do." Perhaps the bald-headed men may also want credit for what they do. What then? They can get it through the church, as the offerings of this or that class, if they want it. Are we not, however, in this matter of "wanting credit" for what we do, perilously near the reprehensible trumpet-blowing of the Pharisees before or after our beneficence?

Wanted: A specific against specifics; less of rattle-box beneficence for babes and more inculcation of Christian principle; less of cunning coaxing and more of manly nobility in our methods; less of the human factor and more of Christ.

At the request of officials of the Baptist Young People's Union the Commission has made a deliverance on this general subject. It is as follows:

"The Commission on Systematic Christian Beneficence would respectfully recommend that the Young People, as members of our churches, be urged to make contributions to the objects of beneficence approved by the churches, at the time appointed by the churches for such purposes, recognizing these objects as having the first claim upon their liberality.

"And we further earnestly recommend that the use of the weekly 'lay-by' plan, as God has prospered us, be conscientiously adopted as a habit in the Christian life."

This is heartily endorsed by the management of the Baptist Young People's Union, the secretary thereof saying truly:

"The young people of to-day will constitute the churches of to-morrow. The habits of thought and action formed now will determine future conduct. If the haphazard methods of beneficence which have hitherto prevailed so widely are to be displaced in the coming century by more systematic methods, the young people must be wisely trained and directed."

Thank God, they are now headed in the right direction; let nobody try to stampede and corral them, or any part of them, in the interest of any specific thing.

The Case Summed Up.

The great underlying theory of this whole matter may be thus stated: To make the church itself, not any group therein, the unit of beneficent activity; to restore the church to its proper place and functions in these things; to have all forms of beneficence therein recognized, sanctioned and in some degree, at least, directed by it; to increase the sense of church responsibility for the symmetrical development of individual liberality, and conversely to increase the sense of individual responsibility for the exaltation of the church above all other organizations therein, in the realm of Christian beneficence; to unify and combine unrelated bands into a solid phalanx moving in unison, shoulder to shoulder and heart-beat to heart-beat; the whole body fitly framed and knit together through that which every joint supplieth; builded together for a habitation of God in the Spirit; so that the more effectually unto the principalities and the powers in the heavenly places may be made known through the Church the manifold wisdom of God.

Vote of Thanks.

The Swedish Baptist Conference of Nebraska, at their annual meeting, June 1-4, 1898, voted:

"As our Conference receives help from the American Baptist Home Mission Society and State Convention of Nebraska,

Resolved, That we express our sincere thanks to said bodies for their aid and co-operation, recommending to our churches to contribute liberally and regularly to these bodies."

PETER LOVENE, R. Sec.

MISSIONARY DEPARTMENT.

OUR MISSIONARY AT SKAGUAY, ALASKA.

Rev. W. H. Latourette, for many years General Missionary for Northern California, is now the missionary of the American Baptist Home Mission Society at Skaguay and vicinity, Alaska. He was appointed April 11th, left Oakland, Cal., April 21st for Tacoma, and arrived at Skaguay about the middle of May. He has entered upon his work with characteristic zeal that gives promise of excellent results. From his first letter, dated May 19th, we make the following extracts :

"Dyea and Skaguay are six miles apart, at the head of two arms of Lynn canal. From Skaguay starts the road and trail over White's Pass to Lake Bennett, forty two miles, and another from Dyea over the Chilkoot Pass to the same point on Lake Bennett, thirty-six miles. Each route has its advantages at certain times of the year, and each will be used as long as neither one has a railroad. It is the talk now that a railroad will be begun within the next thirty days from Skaguay, as the route is more feasible and the summit of the Pass only 2,800 feet, as against 3,800 by the other route. Skaguay has a deep water harbor, four good wharves, electric lights, and a complete system of water works, the supply being brought from a mountain lake east of the town, having an elevation of 1,500 feet. Skaguay has the advantage commercially. The population of Dyea is about 1,000, and Skaguay about 3,000. The former is decreasing, the latter holding its own, and the number of families is noticeably on the increase.

In Dyea the Methodists have a chapel; in Skaguay the only house of worship is a union chapel, which is now used by an Episcopalian rector, but is open to others if we wish it. No other denominations are organized in these two places. I have preached in each place to a crowded house of eager listeners; am arranging for regular appointments in both towns. We have enough Baptists in Skaguay to organize a church. I want to organize and get a missionary pastor within the next sixty days. From here as a centre such a pastor can reach Dyea (six miles), Juneau, (100 miles, tri-weekly steamboat), and Bennett (42 miles), the terminus of the proposed rail-

road from here. I think we should get a young man, with a wife, who should have \$1,000 a year besides traveling and moving expenses. The field may raise the first year \$200. or \$300.

I am in communication with some Baptists who have passed through here to Dawson City, and will keep in communication with them and others in the Yukon Valley when regular mails open (within the next sixty days).

From the British Customs officers it appears that about 60,000 men have gone in over these two trails since a year ago. These will be joined by many thousands by September 1st going by other routes, principally by the Yukon River.

To meet the present and prospective needs of the Yukon Valley the Canadian Methodist Episcopal Mission Board has voted \$10,000, and is sending in five men to work on their side of the line, while their American brethren are sending in four or five men besides, four of whom they expect to put to work on this side in the coast towns. They are sending in part Scandinavians, who can also preach in English; the proportion of Scandinavians going in is surprising, variously estimated at 20 per cent. to 50 per cent. of the whole.

You will be surprised and pleased to hear that your old Saginaw parishioners, Mr and Mrs. A. P. Mead, are here in Skaguay, and that I am comfortably housed in their lodging-house. Their house is an ideal place in which to study the phases of this Alaskan business. Every hour I meet men coming and going from nearly every part of the civilized world—men of every sort and in every condition.

The town (Skaguay) is a crazy collection of board shanties, shacks, tents, and log-cabins, with a few well-built frame houses of two stories. Every kind of sin has free course—saloons, gambling-houses and brothels run day and night in the most open fashion."

Mr. Latourette desires Baptist pastors to inform him of members of their churches who have gone to the Klondike, and, if possible, to give their particular address, so that he may communicate with them with reference to the establishment of our cause in that region. It is expected that Mr. Latourette will remain at Skaguay until the fall, when he hopes to have the work so well organized that it can be left in the hands of one who shall be permanently appointed to that region. In making this appointment the Society is true to its historic character as the great pioneer Missionary

Society of American Baptists, and is desirous of extending its work into the Yukon Valley as Providence shall indicate and as its resources may permit.

A Western Mission Field.

The field of which I am thinking has had much the same history that many of our Western fields have had. There was a time of prosperity in "boom" times, and then—people go away; the pastor goes; the prayer-meetings are given up; the Sunday-school dies after a most gallant attempt to live, and soon the building is nailed up; the windows get broken; things are going to ruin when the building is given rent free to some other organization for use.

The Home Mission Society, through its General Missionary and by means of a generous appropriation, gets a man for the field. To the faithful few things look hopeful, but the pastor comes; tries it a few weeks or months; counts noses; tries to patch up the building, and then he hears a call—so loud that it must come from heaven—to go to another field, and he goes and everything else goes—to sleep after a little struggle. Again they are awakened by the resurrection trumpet of another preacher, but there are not so many to awaken this time. The whole story has to be repeated but a few times, when good evidence could be secured to support the doctrine of annihilation as taught by our adventist friends. But there are a few folks left who are a bit restless. They will keep nudging some of their sleepy fellows in the ribs; in fact, they do not prove pleasant bed-fellows for some of the sleepy ones, and some day some of the sleepy ones will fall out of bed into some organization so liberal that they have no distinctive principles worth keeping awake to proclaim.

About this time a few of those who had moved away may come back to die; I mean to live, and perhaps a new family will move into town.

They have been told that there was a Baptist church in the place, and have looked forward to their arrival. The mother looks around a bit and makes some inquiries, and her eyes fill with the bitter tears of disappointment. Sunday comes, and she goes to church somewhere, but she has to pass that empty church. She hears an eloquent sermon perhaps, but she is homesick. Oh, how heavy her

heart feels and how lonesome it is! She tells the Lord about it on that Sabbath afternoon, and a burden seems laid upon her. On the days following there's the sound of a "going," but it isn't in the "tops of the mulberry trees" this time. How that woman does work (God bless the women). She rallies the few faithful ones; she shouts in the ears of the sleepy, and shakes the indolent and indifferent and puts them all to shame. Some she wisely lets alone; they're so dead and have been dead so long that it would not be a good plan to stir them up. Oh those hours of work! How often she has to talk to God about things!

There are moments of sunshine and then a shadow—hope and discouragement and discouragement and hope, but the victory is hers, simply because she won't take anything else.

Finally, the day comes when the general missionary is to come. He preaches to them and a meeting is held afterward, and they vote to secure a pastor. They have been dead so long that they scarcely know what part of the world is the native haunt of pastors, so the general missionary is requested to secure them one—if possible.

Perhaps a Sunday-school is organized that they may have some sort of an organization to hold them together until the pastor comes.

Then that woman and the faithful ones are so happy that they want to pray in a real orthodox way and tell God how thankful they are, but they can't; they are so full that they run over, and they just let it run; their voices may be a bit shaky, and they can't keep very good harmony; they haven't sung together for so long, but what of that. You can tell what they are singing by the looks of their faces, and that is more than you can do with some \$4,000 choirs. No, they are not singing "Old Hundred"; that's too tame for them now. They think "Old Hundred" and sing "All hail the power of Jesus' Name," or "Onward, Christian Soldiers."

I wish you could hear them; of course there will be better music in heaven, but I would rather be with them than in heaven, and so would you if you only knew it.

But I suppose I must stop, or this story will go into the editor's waste basket, but—those folks are still singing and working.

But you ask, "Is this true?" Yes, substantially so. I know where this church is; I know the people, and I know that woman, and

there are a lot more like them throughout this great Western country, and perhaps I can tell you more about them in the future.

But now let me say that it was "Our" Home Mission Society that made it possible for these folks to have a pastor. Some time you'll hear them singing in heaven—if you get there. And I know that you'll be glad then that you gave the ten times as much as you intended to give at first to help the Mission Society set these folks singing and working, successfully, too, to lead other folks to Jesus Christ.

You see how it was. No one would have done much had it not been for that faithful, energetic, homesick woman; and then again she couldn't have done much of permanent value had it not been for a liberal grant by the Home Mission Society for the support of a pastor.

And what could the Society have done without the offering that you and others placed in their hands to use for the Lord? God bless you, brother and sister; I'm one of the folks you help.

But perhaps it wasn't you that made the offering, and you're wondering if it pays to give to the Home Mission Society for its work. Well, you'll know all about it when you get into heaven; but, brother, it will be too late then to invest anything in this work, and there won't be as many in heaven either if you don't invest now.

L. B. HARDY.

French Liberality.

During the past three months more Catholics than usual have attended our meetings; business and professional men were among the number.

In our summer campaign we will endeavor to reach the masses by preaching in the open air. We pray that God may crown our efforts by giving us some souls.

At the beginning of this year our French brethren have pledged themselves to the amount of nearly \$150 towards the current expenses of the church. At the roll call held in April last, the church made a special effort to raise \$4,000 to wipe out the debt on the meeting-house, which was successfully done, our French brethren pledging themselves to the amount of \$125. These amounts, besides what is given for other purposes, we like to mention, considering the means of our people. Fraternally yours,

O. BROUILLETTE, Missionary.

Work Among the Jews.

At the end of this month I will close my second year's work with the American Baptist Home Mission Society, and a day after to-morrow, if I live, I shall enter my third year of service. I do thank you, dear Dr. Morgan and the other brethren of the Society, with all my heart, for your kindness and practical sympathy toward this Gospel work among the Jews in Brooklyn. It has pleased the Lord, through your help, to bless the preaching of His word to a greater extent than I could dream of.

Three Jews Baptized.

The meetings, both in Brownsville and in Williamsburgh, have been owned of the Lord. Since I wrote you last there have been three Jews more baptized. The divine ordinance was administered by the Rev. W. C. P. Rhoades, D.D., in the Marcy Avenue Baptist Church. During the last three months I had in the neighborhood of thirty applicants for baptism, all of whom have received private instruction in my house. I believe that the holy injunction, "And be ready always to give answer to every man that asketh you a reason of the hope that is in you" (1. Peter 3:15), must be carried out, especially among the Jewish converts. When the Jews meet one who, as they say, has changed his father's religion for the Christian's belief, they demand an explanation. If he can give them a reason from the Bible, they have some respect for his intelligence; but if he cannot do so, he is laughed and hissed at; he is hated and bitterly persecuted. I therefore take much pains in giving the converts full instruction, both in the Old and New Testament, before baptism, and then I can say with Paul, "My little children, of whom I travail in birth until Christ be formed in you" (Gal. 4:19).

An Ignorant Jew.

It is hard work, though, when I have to instruct one who has no knowledge of the Scriptures. While giving a lesson to a class of inquirers, there was one among them very ignorant. I asked him, "What made you believe in Jesus, the Messiah?" "I love Jesus," was the answer. "But how are you convinced from the Bible that Jesus is the Messiah?" "I give over my sins to Jesus," he replied, with great sincerity. "But how do you know that Jesus takes

your sins away?" "I love Jesus," he said again, with a very earnest look. Hoping that he would learn by listening to the questions and answers of the others, I did not ask him any more, and I waited patiently until the last evening of the course of instruction, when all of them were to be examined. But how disappointed I was on that occasion to find that the brother in reply to my questions only repeated his old answers over again! On closer examination, I found out that he could not read or write any language at all. I never met such an ignorant Jew before, and I told him that he would probably be refused baptism if he were unable to answer satisfactorily the questions which the pastor and deacons would put to him. Then he said, "I know that I am very stupid, therefore long ago I did not dare to come and tell you that I love Jesus; but I heard you recently preach that Jesus does not look for learned men only, but He receives everyone just as he is. Now, please take me to the baptism as I am, for I love Jesus, and I give him over my sins." A few days after the man became suddenly ill, and after a couple of days of his sickness he died.

Yours very truly in the service of the Lord Jesus Christ, who bought us with His precious blood.

Brooklyn, N. Y. LEOPOLD COHN.

Beginning of Baptist Work for Italians In New Jersey.

In the city of Newark, N. J., there are almost thirty thousand Italians living in superstition and idolatry, without the true knowledge of God. In all of their houses you will see pictures of the Virgin and the saints before which they worship and burn candles. They have faith in them that by their intercession for them at the mercy-seat they will be saved. Thus they are bound by custom and blinded by the corruption of the Roman Church.

In the fall of 1887 there met, at an afternoon prayer-meeting of the Mt. Pleasant Baptist Church, some who were impressed with the missionary possibilities that lay at their very door. The pastor, Rev. F. C. A. Jones, requested all interested to meet him later at his study to pray for further direction. After prayer and discussion of the outlook of the field they parted. As a result of this meeting one sister shortly afterwards

entered upon work in a foreign field. Three of the sisters feeling the urgent need walked on down to the Italian neighborhood only to prove God's promise: "Before they call I will answer." That afternoon a woman offered her house for meetings, which were held every week. People of all nationalities crowded the doorway. Soon after a basement was offered that was adapted to the work. Much calling was done, and Italian tracts circulated. The joy of the women was intense when they beheld their native language. "O, Italiane, Italiane," they exclaimed, but had to wait till the men returned to know the good news they contained. Some threw money down for them, not realizing how gladly their souls would have been accepted for the Lord, instead. At this place meetings were held regularly, in spite of the attempts to annoy the workers. A sewing school on Saturday served as an opportunity for teaching the Scripture to the children, many of whom understood English. In this way the parents who could only speak their own language were reached with the truth.

Their stay here was but brief, as the occupants of the building were not favorable to the work.

To carry on the work as best it could, the children were gathered on Sunday and brought up to Sunday school of the Mt. Pleasant Church. As the children were being gathered a voice was heard from one of the upper rooms of a tenement that seemed prophetic, saying: "Mammy, you can have all our children." This method was followed until the church sold its building and began to hold services in another place during the erection of a new meeting house. During this period the work was suspended, as the children could not be gathered in the temporary quarters on account of certain restrictions. After the completion of the new building a number of the children were persuaded to come to the Sunday school again.

A short time afterward part of the building known as the Old Soldiers' Home was rented and fitted up for Mission work, which was not confined to Italians, although a number attended the Sunday school. It was during this period that I, being converted, came to this place as an attendant, little dreaming of the work God had in store for me.

This place being sold for dwellings, the Mt. Pleasant Church built its own Chapel on Mt. Prospect ave., where the present work is carried on. This Mission work was superintended by Deacon Theo. R. Beardsley. While on a vacation among the Catskills, he met Rev. Antonio Arrighi, and as a result of that interview Rev. Alessandro Dell'Erba was invited to preach in the Chapel to the Italians, and did so for several months.

In March, 1895, a general meeting of Baptists in this city was held to consider work among the Italians. As a result of this an organization was formed for the purpose of conducting such work, and the Mt. Pleasant Baptist Church formally turned the Mission work over to the Churches.

When the work was started, meetings were held on Friday night and Saturday afternoon. At the time Mr. Dell'Erba took up the work, meetings were held on Sunday morning and Thursday evening for preaching, Tuesday evening for prayer meeting. Soon an evening school was opened on Tuesday and Friday to teach Italians English, using also the occasion to preach the Gospel. Work continued under Mr. Dell'Erba over a year, when the undersigned, who is also preparing himself for the ministry, succeeded him in the care of the Mission. Two other young men have gone out from this work, one to active missionary work, the other to prepare for the ministry.

Open-air meetings have greatly increased the attendance at all other meetings. They were begun in June, 1896. Several hundred gather every Sunday. Persecution is great. One Sunday, while preaching, a woman called out: "You always preach God and Jesus, but you never mention the name of the Virgin!" I invited her to the Chapel to hear me preach about the Virgin; she did not come, but many others did. I spoke of the Virgin and many gladly heard the word. Some have been truly converted and are endeavoring to bring others to Christ.

I am heavily burdened for my fellow-countrymen. I go among them during the week and hold meetings in many places. Wherever I go, I am well received, and all express an earnest desire to hear the good tidings.

At ten o'clock every Sunday we have a Sunday school with an attendance of one hundred and twenty-six. Two preaching services besides Sunday school and open-air

meeting are held on Sunday. Evening school is held on Tuesday and Friday of each week. A praise and prayer service on Thursday evenings. On Saturday at three o'clock a flourishing industrial school is held, attended by about ninety children.

Who can measure the results of a work like this? Twenty eight have been baptized, many others have been converted, but have gone from among us on account of having no work. Some have returned to Italy, there to preach the Gospel in their daily life. Three are helping in Mission work in New York State, and some in other places. We hope by this story of God's leadings to encourage some heart to further the Kingdom of God in like manner.

A. DI DOMENICA, Missionary.

NEWARK, N. J.

New Jersey—Jersey City.

We are slowly but steadily pressing forward; have many reasons for gratefulness to our Heavenly Father.

During the winter we have had one evening in the week for Bible study, which has been of special blessing for members and strangers. We shall continue this during the summer, by request of all who are able to attend; have also been able to pay \$500 on our church debt.

Congregation is in a prosperous condition; meetings are well attended. A number of strangers come regularly; the good seed fallen into their hearts is growing, and we hope to see the fruit soon. We are hopeful of the future.

H. C. BAUM, Missionary.

A Notable Family.

I forward you to-day a photograph of an interesting family. I learned of this family through Mr. A. J. Garnes, the tall young man in the background, at the right, who is a former student of Shaw University, as well as one of the sisters represented in the picture. Their home is at Brodie, in the country, about twenty miles from Henderson, N. C. The father's name is Gillis Garnes. He is about fifty years of age, and the mother says she is about forty-eight. The oldest child is a daughter, aged twenty-eight, and the youngest is also a daughter, three years of age, that you see seated in her mother's arms. They are all Baptists, and thirteen of the family are members of the church. I had this photograph



GILLIS GARNES AND FAMILY, BRODIE, N. C.

taken at Henderson, on April 8th. There are seventeen children, all living, of the same father and mother. A. J. Garnes spends quite a part of the time in teaching in his native county. When he is not teaching he is at home, and every evening has a school made up of the children of the family. I thought this was a very marked instance of the wide influence exerted by Shaw University in home mission work, for this is surely an instance of missionary work in the home carried on by one of our former students. Faithfully yours,

CHAS. F. MESERVE.

Who Does It?

Dear Bro.: We are receiving quite a number of barrels and boxes of clothing and other material from the North, in response to the request in a recent number of THE HOME MISSION MONTHLY. Sometimes packages come without anything to indicate the name of the donor. It has occurred to me that it would be well for you to insert a little item in THE HOME MISSION MONTHLY calling attention to this fact. It is utterly impossible for us to make the acknowledgment that we desire to make, unless we know the name of the church

or party sending these generous gifts. There ought to be inclosed in each barrel, or box, a letter. This is usually the case. But we have recently received a very valuable barrel, and we are at an utter loss to know what kind friends sent it. Faithfully yours,

CHAS. F. MESERVE, President.

SHAW UNIVERSITY.

Ohio—Toledo.

Persecution.

Beloved Brethren: It has pleased our dear Lord to let our little flock undergo some persecution. Enemies of our German work here have tried to undermine it, and they very nearly succeeded. But God did not permit. We only lost two members by it. Also, the Adventists are at work here, and danger lies near to lose some members through them. But not only this, even superstition and blind hatred seem to have united to destroy our efforts. Cruel husbands are very mean to prevent their converted wives coming to our meetings. One even ventured to take his newly-converted wife out of our meeting by force. Rioting bands of Catholics have shown their hatred by demolishing six of our largest window-lights.

Such are the conflicts we must deal with. Nevertheless, our Lord is with us. We rejoice over a small number of converts who will soon unite with us.

Yours truly in the work of the Master,
WILLIAM A. RAEBEL.

Polish Work in Chicago.

BY T. V. JAKIMOWICZ, MISSIONARY.

I am glad to tell you that I rejoice in the Lord Jesus, praising Him for His wonderful blessing bestowed upon my poor work in this missionary field in Chicago. I fully realize that the brethren co-operating with the Home Mission Society in establishing this mission have been guided by the Holy Spirit, because the field is really great and the Polish people, misguided by human tradition, is worth the work in leading them to Jesus; and I firmly believe that the missionary work among them, if properly conducted, will bring forth fruit for everlasting life.

Since the very moment I stepped on the soil of this city I began to work steadily and faithfully—preaching, teaching in the public meetings, and from house to house, like a workman, dividing the Word of Truth day by day. Although it is very hard to reach the Poles, I have been successful to reach some of them and win them to Jesus Christ.

My permanent preaching place and meeting house is in German Chapel, corner of Wabansia and Winchester Streets, where our meeting is held every Sunday afternoon and Friday evening; besides this I preach every Monday evening on Sixteenth and Throop Streets in Bohemian Baptist Church; every Tuesday I hold regular cottage meeting; on Wednesday I speak occasionally to the Italians, and this seems to me may be very interesting feature to establish an Italian Baptist mission, where I will spare some time to preach, as Italians are interested to hear me. I was advised by Mrs. Morse, of Chicago Baptist Training School, to speak to the Italians in certain hall on Pacific Avenue. On Thursday I speak in South Chicago in First Baptist Church, where lately I succeeded to get a large audience of Poles. Every Friday I preach in our chapel, as above. Every Saturday is either cottage prayer-meeting, or visiting with the purpose to announce the Gospel.

I thank the Lord that with this work I succeeded to win five Roman Catholic Poles, who

accepted Jesus Christ as their Saviour, and were baptized in fellowship of the First German Baptist Church on March 27th; and then after five more came to Jesus and were baptized in said church yesterday, April 24th. Thus we have already ten Roman Catholic Poles converted in Chicago and baptized. It is worth while to notice that this was the first instance in the history of Chicago that the Catholic Poles became Baptists; this was the first testimony given to the Lord Jesus by the Poles in Chicago. I pray God that those ten Baptist Poles may be a foundation for Polish Baptist Church in Chicago. Ten were baptized, but there are more who now are studying the Word of God, and I hope they will be soon convinced of sin and will accept Jesus as their Saviour. I do not look for members who may superficially believe, but I teach them, and require that they become thoroughly regenerated, because I wish to win them not for my honor, but for Jesus Christ. We have now ten Polish Baptists, and seven speaking-Polish Germans who are willing to be with us, so that we may count now seventeen members of Chicago Polish Baptist Mission.

Wisconsin—La Crosse.

Another Church Self-supporting.

With great joy I can report that our little church will be self-supporting from the 1st of June, 1898, and will make no demand for further aid from the Home Mission Society. Five years ago—better, four years and eight months ago—the church organized with eleven members. On the first year the church received from the Home Mission Society \$500; in the three following, \$200 each; in the fifth \$100; in all, the Home Mission Society gave \$1,200, and now, with fifty members, the church is self supporting. This became possible through a gift from our good sister, who always so willingly supported the church. The church received a beautiful parsonage as a gift, thus enabling us to do without the \$100 from the Home Mission Society. Surely, the Lord is with us; we feel unworthy of all the success we have met with here in this work.

We are thankful to God for the Home Mission Society, without which the work here would not have been commenced. May the Lord bless the work of the Society as He has done in the past.

Your brother in Christ, S. A. KOSE.

Indian Territory—Muscogee.

Dear Bro.: We began work here on the 8th of last December. Since then we have seen marked increase in interest and attendance at all of our services. On February 8th we baptized twelve students from the Indian University, two await baptism, two more are expected soon, and five have been received by letter. The church, during this time, has raised \$18 for Territorial Missions \$51.20 for Home Missions, \$40 for Foreign Missions, \$18 for local charitable work, \$26 for improvement on parsonage grounds, and now the ladies have \$67 towards a new carpet for the church. The pastor has preached several times in the jail, on Sunday afternoon, and has had from twelve to twenty-eight forward for prayer at every service. While many of these are hardened criminals, a great number are in for small offences and are not hardened criminals. There are from 110 to 237 in this jail all the time.

Yours fraternally,

M. A. KELLER.

Starr.

Misses Mamie Strickland and Pearl Butler, of Starr, Ind. Ter., in remitting a collection for Chapel Building, write as follows:

"You will please find enclosed \$3.10, amount of our Chapel Day collection. It is a small amount, yet it was the best we could do under the circumstances, it being Convention Day also. We desire that this be placed to the credit of the Church Edifice Fund.

"We lost our church house by fire some two years ago. Oh! how sad we were on finding our much loved place of worship in ashes. And now, as God, through the untiring energy of our pastor, brethren, sisters and friends, has given us another house, we desire to do what we can for His cause. While the amount is small, yet we assure you that our hearts are in the matter, and would have been so glad to have made the amount large. Yet we are very poor and must be content to do what we can."

Utah—Salt Lake City.

Sunday was spent with the Mount Nebo Land and Irrigation Colony, about sixty miles southwest of Salt Lake City. The new colony has an interesting Sunday-school, and in the evening a Young People's Society of fourteen members was formed. At the preaching service thirty-five were present. There was great

enthusiasm at all the services, and a strong desire to have a preacher. Nearly all of the twenty-five families already settled are religious, having come from several Eastern and Southern States. No land is being sold to Mormons. The officers of the Mount Nebo Land and Irrigation Company are Christian men of Salt Lake City, and are anxious to settle their land with religious people. Their land is in the best fruit belt of Utah, and near the great mining camps, so that all produce finds a ready market and good prices. They have 10,000 acres now under irrigation, and many trees beginning to bear fruit. They have an immense reservoir in the mountains, and the best irrigation in the State. Their land is crossed by the Rio Grande Western Railroad, the scenic road of the Rocky Mountains. A Baptist brother, J. H. Buckley, of Cordova, Ill., lately visited this colony in the interests of several families of Illinois. He was delighted with the prospect, preached for the colony while with them, and expects to return with several families in the near future. The writer believes this colony plan is an excellent way to do mission work in Utah, as well as to find homes for families in the best soil and climate in the world.

S. G. ADAMS,

General Missionary, Utah.

A Born Kicker.

BY W. D. B.

From the way some of our Baptists are "kicking" at everything, we expect some day to see a newspaper notice like this: Brother — is dead. He was a "kicker." He kicked at our colleges and seminaries; kicked at learning and at ignorance; kicked at papers and editors; kicked at all denominational enterprises; kicked at women's societies and men's societies; kicked at plans for working and plans for not working; kicked at short-horn deacons and long-horn elders; kicked at social reforms and social evils; kicked his cats into the well and his babies into the cellar; kicked the face off the moon and the circumference off the sun, then went out behind the hen-house and kicked till he died. The undertaker thinks he tried to kick once during the funeral.—*The Baptist Argus*.

FORM OF A BEQUEST TO THE SOCIETY.—
"I give and bequeath to the American Baptist Home Mission Society, formed in New York in the year eighteen hundred and thirty-two, the sum of ——— for the general purposes of said Society."

What Can We Do for the Philippines?

"So there remains the fate of the helpless millions, the weak children of men who cannot defend themselves. Only one way has yet been tried with them, the way of domination, which ends by breaking their hearts. It is irony to cover this with talk of the Gospel and civilization.

"There remains yet another way—the way that America has taken with the millions of Negroes in the States. It is not to try to take advantage of their weakness, but to help them; to give them a chance, a little fair play and generous dealing; to let these weaker children of men have an opportunity to follow out their own race genius and live their own lives, which they love in their dumb way as we love ours. There are real human kindness and gentleness and pity, even at this late date; and as all else has failed, it might be well, though only in despite, to give them at least a trial.

"Here is a chance for the genius of America to bring a new revelation to the world—the revelation of true and kindly dealing with weak races who cannot help themselves. Here is an opportunity to protect them, to guard them against European extortion, and the extortion of the same spirit of greedy cruelty in Americans; to protect them from the superior moral force of the Chinese, without doing injustice to the Chinese genius, and, lastly, to protect them from themselves, their own weakness and unsteady wills; to put a little heart into them, so that they may love life and see good days amid their tropical jungle. Here is the choice. Choose well and wisely, for the choice involves a new hope for humanity, for the hundreds of millions of weaklings helpless and hopeless. If the question is rightly solved by the genius of Americans, a new day of honor and freedom will dawn throughout all the East. Deal with these people yourselves. Deal with them wisely and well. Above all, deal with them kindly, and with good humor. Do not send them back into bondage, whether to Spaniard or any other European rule built on privilege and domination. Let Americans win one more victory for freedom: this time not for the strong and exultant, but for the helpless and the weak, who cannot help themselves."—From "The Philippines in History," by Charles Johnson, in *American Monthly Review of Reviews* for June.

A Negro Artist.

"Henry O. Tanner," says *The Philadelphia Record*, "is a young colored man who was born and educated in Philadelphia, and who was one of the favorite pupils of the late Thomas Hovenden at the Academy of the Fine Arts. The French Government has just purchased Tanner's masterpiece, 'The Raising of Lazarus,' and it will be hung in the Luxembourg Gallery. Only on two or three previous occasions has this honor been bestowed upon an American artist, and never before upon a man of Mr. Tanner's race. The young artist is a son of Bishop Tanner, of the African Methodist Episcopal Church. He early evinced a taste for art, and when still in his early twenties he became instructor in drawing at Fisk University, Nashville, Tenn. In Paris his studies were pursued under the best-known artists, and his popularity among his fellow-students was demonstrated in his election to the Vice-Presidency of the Society of American Arts. His Salon pictures during the last three years have all excited favorable comment, but his 'Raising of Lazarus' is said to be a really admirable piece of work."

BOOK NOTICES.

A YOUNG MAN'S DIFFICULTIES WITH HIS BIBLE.
By D. W. Faunce, D.D. 12mo, 196 pp. Price, \$1.00. American Baptist Publication Society, 1420 Chestnut Street, Philadelphia.

This is a revised and enlarged edition of a helpful book. Dr. Faunce does not ignore or belittle the difficulties in reference to the Bible that present themselves to every inquiring mind, but renders a great service by showing how they either disappear, or are removed from the sphere of practical importance, in the light of wider knowledge and deeper Christian experience. His arguments are sound and skillful, and his spirit earnest and sympathetic. One closes the book with a conviction that the position of the person who turns away from the Bible because of its apparent difficulties is harder to maintain, and much less satisfactory than that of him who reveres and follows its teachings. The former lands in a "Slough of Despond," while the latter treads a safe path, "shining more and more unto the perfect day."

The skilled workman uses the best tools. The wise Sunday-school teacher uses the best lesson helps. The American Baptist Publication Society, with its splendid equipment for the work, publishes a list of periodicals so thoroughly comprehensive in scope, of such high literary merit, and so reason-

able in price, as to meet all the demands of the most enterprising Sunday-school. If your school does not already use them, send for full particulars and free sample copies to 1420 Chestnut Street, Philadelphia.

FROM ROMANISM TO PENTECOST. By Joseph S. Dempster.

THE SPIRIT OF JESUS. By E. H. Dashiell.
Published by M. W. Knapp, Cincinnati, O.

In so far as these books set forth the "beauty of holiness," and urge Christians to cherish loftier ideals and aim at higher attainments in the service of Christ, they are good and helpful.

The underlying principle upon which their teaching is based will, however, we are assured, result in disappointment. Holiness is not a state to be entered into by an act of faith, but is the result of a life of faith and self-sacrifice in fellowship with Jesus Christ. The "way of the Cross" is still the "way of light," and no "royal road to holiness" other than that trodden by our Lord Himself has yet been discovered. Here is Paul's description of it:

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." "So run that ye may obtain."

HEROES AND HIERARCHS, OR BIBLICAL PRINCIPLES AS HELD BY BAPTISTS IN THE CONTENTION FOR RELIGIOUS LIBERTY. By Samuel Haskell, D.D. Price, \$1.00. American Baptist Publication Society.

This book is designed to show the conflict from the time of our Lord to the present between heroes of the faith as understood by Evangelical Christians, especially Baptists, and the hierarchs of false systems. It is a vivid relation of the main facts of church history bearing upon this age-long conflict, and is worthy of the widest circulation and reading. Dr. Haskell has done his work well. There is a valuable introduction from the pen of the lamented Dr. J. A. Smith, long the editor of the *Chicago Standard*.

IDEAS FROM NATURE. By William Elder, A.M., Sc.D., Professor of Chemistry, Colby University, 12mo, 202 pages. Price, 75 cents. American Baptist Publication Society, 1420 Chestnut Street, Philadelphia.

A fresh and devout presentation of the argument from design, for the Divine presence and power in the universe. A helpful addition to the literature of apologetics.

Home Mission Appointments.

"How shall they hear without a preacher? and how shall they preach, except they be sent?"—ROM. 10:14, 15.

IN JUNE.

The following appointments were made:

CALIFORNIA.

- Rev. J. M. Helsley, Gonzales.
" W. C. Jenkins, Hamilton Sq. Ch., San Francisco.
" Walter Ross, Morgan Hill.
" A. J. Sturtevant, Emmanuel Ch., Sacramento.
" Tong Kit Hing, Chinese, San Francisco.

IDAHO.

- Rev. A. J. Gage, Cottonwood.
" C. H. McKee, Moscow.

ILLINOIS.

- Rev. J. S. Nalin, Swedes, Morris.
" J. J. Luka, Hollanders, Chicago.

MASSACHUSETTS.

- Rev. Gideon Aubin, French, Fall River.
" Eusebe Leger, French, Gospel Wagon Work.
" F. A. Perron, French, Gardner.

MEXICO.

- Rev. Trofilo Barocio, San Luis Potosi.
" J. F. Kimball, Nueva Laredo and vicinity.
" Alejandro Trevino, Monterey.
" J. M. Villareal, Salinas and vicinity.
" T. M. Westrup, Montemorelos.
" H. G. Westrup, Linares.
" J. T. McGovern, Assistant, City of Mexico.

MISSOURI.

- Rev. E. J. East, Student Missionary.

NEW YORK.

- Mrs. Angelina May, Italians, Buffalo.

OREGON.

- Rev. Henry Barnhart, Lone Rock and vicinity.
" E. K. Chanoler, Forest Grove.
" Fung Chak, Chinese, Portland.

SOUTH CAROLINA.

- Rev. H. M. Raiford, General Missionary.
" E. V. Gas-away, District Missionary.
" G. W. Boyken, District Missionary.

WASHINGTON.

- Rev. G. J. Kyle, Wenatchee and Mission.
" A. W. McLeod, Pullman.

WEST VIRGINIA.

- Rev. W. J. Eddy, Fairmont.

WISCONSIN.

- Rev. Paul Hallin, Rhinelander.
" B. M. Johnson, Brannon.

DISTRICT SECRETARY.

- Rev. C. A. Woody, Pacific District.

SPECIAL AGENT.

- Mrs. William Scott.

AMONG THE GERMANS.

- Rev. G. A. Schulte, Superintendent of Missions.

CANADA.

- Rev. Geo. Burzdorff, Plum Coulee, Manitoba.
" Abraham Hager, Ota-kwan, Alberta.
" W. H. Mueller, Winnipeg, Manitoba.
" W. A. Schoen, Hagarty, Ontario.

CALIFORNIA.

Rev. Jacob Albert, Los Angeles.
" John Berg, Anaheim.

CONNECTICUT.

Rev. C. A. Schlipf, Waterbury.

ILLINOIS.

Rev. C. J. Bender, Green Garden and Monee.
" Valentine Forkel, Chicago.
" August Herringer, Elgin.
" H. C. Lauter, Chicago.
" Jacob Pfeiffer, Chicago.
" Henry Wernicke, Joliet.

INDIANA.

Rev. August Pistor, Evansville.

KANSAS.

Rev. Rudolph Klitzing, Dorrance.
" J. A. Pankratz, Hill-boro.
" John Schuff, First Church, Topeka.

MICHIGAN.

Rev. Henry Becker, Third Church, Detroit.
" Geo. Bornschlegel, Alpena.

MINNESOTA.

Rev. Henri Gelan, Winona.

NEBRASKA.

Rev. August Boelter, Omaha.
" Hermann Grasenick, Glenville.
" August Marquardt, Beatrice and Jansen.
" O. R. Schroeder, Platteville.
" Claus Regier, Napier.

NEW JERSEY.

Rev. H. C. Baum, Pilgrim Church, Jersey City.
" J. P. Brunner, Paterson.
" J. M. Hoeftin, Egg Harbor.
" Fred'k Knorr, First Church, Hoboken.
" E. H. Otto, Jamesburg.
" Ludwig Rahe, First Church, town of Union.
" C. H. Schmidt, Passaic.

NEW YORK.

Rev. Friedrich Hermann, Buffalo.
" Wm. Papenhausen, Steinway.
" John Stumpf, Tonawanda.
" Wm. Appel, Syracuse.

NORTH DAKOTA.

Rev. F. W. Golling, Fessenden.

OREGON.

Rev. Jacob Kratt, First Church, Portland.

PENNSYLVANIA.

Rev. F. M. Becker, Allegheny.
" Albert Linder, Jeannette.

SOUTH DAKOTA.

Rev. Claus Regier, Fairfax.

The following teachers were appointed:

Atlanta Baptist College, Atlanta, Ga., Rev. George Sale, President; Wm. E. Holmes, Waldo B. Truesdell, John Hope, John W. Hubert, Mary J. Hyde, Carrie E. Bemus, Margaret McCreary.

Benedict College, Columbia, S. C., A. C. Osborn, D.D., President; John R. Wilson, Mrs. Josephine R. Armstrong, Miss Hannah A. Baton, Mrs. Emma H. Osborn, Miss M. Virginia Ashton, Frank T. Knowles, William Coleman, Miss Adelaide M. Pierson.

Bishop College, Marshall, Tex., Rev. A. P. Loughridge, President; E. K. Chandler, D. D., Mrs. E. K. Chandler, J.

R. E. Lee, Miss J. Davison, Miss H. Pierson, Miss H. Finney, Mrs. A. E. Gardner, Mrs. D. E. Harvey, Mrs. Mary E. Main, J. B. Watson, J. G. Osborne, Miss T. A. Russell.

Hartshorn Memorial College, Richmond, Va., Lyman B. Teft, D.D., President; Miss Carrie V. Dyer, Mrs. H. A. Coleman, Miss Belle J. Clark, Miss Finette Jewett, Miss Elma G. Gowen, Mrs. Rosa K. Jones, Miss Mary A. Teft, Miss Annie P. Moore.

Jackson College, Jackson, Miss., Rev. Luther G. Barrett, President; Mrs. L. G. Barrett, Patrick H. Thompson, Emily F. Ames, Sarah P. Durkee, Mrs. P. H. Thompson, Mary E. McIntosh.

Richmond Theological Seminary, Richmond, Va., Chas. H. Corey, D.D., President; J. E. Jones, D.D.; D. N. Vassar, D.D., Rev. G. F. Genuing.

Roger Williams University, Nashville, Tenn., Owen James, D.D., President; Alfred Owen, D.D., J. W. Johnson, Adele Parrott, Susan Harsh, Lenora Hoffman, Dixie E. Williams, Mrs. M. C. Kenny, Mrs. A. M. Haley.

Spelman Seminary, Atlanta, Ga., Miss Harriet E. Giles, President; Miss L. H. Upton, Dean; Mrs. E. M. Barrett, Misses C. Maria Grover, Kathryn C. MacLeod, Sarah E. Mallory, Mary J. Packard, Mae B. Peckham, Clara H. Denslow, Eugenie Shapleigh, Cornelia J. Smith, Jennie M. Stewart, Ethel W. Wagg, Cora B. Williams, Mary I. Williams, Hannah A. Howell, Elizabeth N. Griffin, Lucy H. Tapley, Edith N. Brill, Rose M. Ganster, Lena M. Topping, S. Alma Wood, Annie E. Shapleigh, Ruth E. Griffith, Mary O. Brooks, Helen A. Hovey, Mrs. Valeria M. Jordan, Mrs. Dora S. Keyes, Misses Amanda J. Lawson, Ella A. Milliken, Elizabeth Palmer, Evelina O. Werden, Minnie F. Whittier, Estelle Wood.

Shaw University, Raleigh, N. C., Chas. F. Meserve, President; N. F. Roberts, N. C. Bruce, M. D. Bowen, M.D.; C. W. Jewett, Bookkeeper; A. W. Pegues, D.D.; Lizzie B. Gibbs, Margaret L. Hamilton, Ella C. Pegues, Ida J. Brown, Lovina A. Haywood, Jas. McKee, M.D.; A. W. Knox, M.D.; W. I. Royster, M.D.; K. P. Battle, M.D.; R. H. Lewis, M.D.; H. K. Miller, M.D.; A. W. Goodwin, M.D.; E. A. Johnson, LL.B.; William Simpson, Gilbert Tolman, Charlotte Murray.

Wayland Seminary, Washington, D. C., Rev. Geo. Rice Hovey, President; Joshua B. Simpson, J. R. L. Diggs, Jas. D. Coleman, Mariet D. Barker, Helena Blackadar, Maggie D. Reese, Cora Louise Root, Augusta H. Hodges.

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.

NAME.	FIELD.	No. Bap.
Chas. Palm,	Swedes, San Francisco, Calif.,	6
J. H. Hargreaves,	Cottonwood, Calif.,	7
C. F. Thompson,	Chadron, Neb.,	8
G. L. Allen,	Harlan, Iowa,	5
Magnus Johnson,	Swedes, Menominee, Mich.,	6
W. H. Mueller,	Winnipeg, Manitoba, Can.,	7
W. A. Nelson,	Doon, Iowa,	23
A. S. Kelley,	Glenville, W. Va.,	27
August Kludt,	Germans, Jewell, N. D.,	5
S. A. Kose,	Germans, La Crosse, Wis.,	8
John Schuff,	Germans, Topeka, Kans.,	5
D. C. Ellis,	District Missionary, West Washington,	6

Total to June 15th 113
Total for fiscal year 292

Financial Statement for May.

MISSIONS AND EDUCATION.	
Expended for the month,	\$36,783 15
Donations from Churches, Sunday-schools, and Individuals,	\$10,780 85
Legacies,	1,585 24
Interest and Dividends,	2,209 71
Income from Real Estate,	316 67
HOME MISSION MONTHLY,	282 59
Total for May,	\$15,175 06
Donations, Legacies, etc., from April 1, 1898, to May 1, 1898,	12,503 79
Total for two months,	\$27,678 85
CHURCH EDIFICE FUNDS.	
Donations for Benevolent Fund,	\$ 387 36
Interest for Benevolent Fund,	3 32
Interest for Loan Fund,	847 87
	\$1,238 55
Donations, Legacies, etc., from April 1, 1898, to May 1, 1898,	622 00
	1,860 55
TRUST FUNDS.	
Conditional and Annuity Funds,	\$ 772 00
Trust Funds received from April 1, 1898 to May 1, 1898,	1,390 50
	2,162 50
Total receipts for the present year,	\$31,701 90

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, \$110.42.

Bath, Elm St. Ch., Mrs. Sam'l Purington	66 00
Isleboro Ch.	2 00
Dover Ch.	2 85
Cambridge Ch.	85
Portland, First S. S.	5 58
Hallowell Ch.	1 75
First Ch.	1 00
Rumford Falls Ch.	4 15
North Sedgwick Ch.	1 20
Manset Ch.	1 20
Fillsworth Ch.	1 60
Blue Hill Ch.	3 00
Sedgwick Ch.	3 20
West Ellsworth Ch.	40
Brooklin Ch.	2 20
South Penobscot Ch.	2 80
East Blue Hill Ch.	80
Winter Harbor Ch.	80
Trenton Ch.	20
Lamoine Ch.	3 60
Warren Ch.	3 55
Thomaston Ch.	5 03
North East Harbor Ch.	60
C. E. F. For Chapel Building:	
Rumford Falls S. S.	5 06

NEW HAMPSHIRE, \$23.76.

Plainfield Ch.	7 00
Exeter, First Ch.	5 00
Nashua, French Mission	2 00
C. E. F. For Chapel Building:	
Claremont S. S.	3 32
East Jaffrey S. S.	6 24

VERMONT, \$78.97.

West Rupert, Mrs. E. B. Saford	1 00
Westford Union, Y. P. S. C. E. Saxton's River Ch.	63 32
C. E. F. For Chapel Building:	
Bellows Falls S. S.	6 50
Jencho S. S.	3 75
East Charlotte S. S.	2 40

MASSACHUSETTS, \$516.63

Worcester Ch. (desig.)	11 75
South Ch.	42 07
North Adams Ch. (desig.)	22 06
Lowell, Branch St. Ch.	25 09
Fall River, Meh Shwagee So., First Ch.	15 00
First Ch. (desig.)	11 77
Framington, First Ch.	5 00
East Boston, Central Bible School	5 79
West Bridgewater Ch.	2 70
Boston, Tremont Temple (desig.)	7 70
First Ch., Erastus B. Badger	100 00
West Acton, S. S.	14 19
Brookline Ch.	15 20
Lynn, Washington St. Ch. (desig.)	25 38
Gloicester, Chapel St. Ch.	6 00
Cheshire, Y. P. S. C. E. (desig.)	3 00
Everett, W. K. Knowles, M.D.	5 00
Tyringham and Montville Chs.	5 00
North Tewksbury S. S.	10 00
Ch.	22 50
Waltham, First Ch.	24 00
Cambridgeport, Broadway Ch.	6 00
Saxonville, Mrs. Robert Dawson	3 40
*Newton Centre, Harriet E. Carpenter	50 00

C. E. F. For Chapel Building:

West Sutton S. S.	2 80
North Easton S. S.	2 00
Three Rivers S. S.	4 00
South Hanson S. S.	3 75
Gloicester, Giles Chapel	13 60
North Tewksbury S. S.	20 00
Westminster S. S.	5 00

LEGACY.

Southbridge Estate of John Edwards (Int.)	27 00
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RHODE ISLAND, \$148.67.

Pawtucket, First Ch., Mrs. D. W. Faunce	30 60
Josephine Daggett	10 00
Westerly Ch.	30 30
Davisville, Quiddessett Ch.	60 25
Providence, Branch Ave. Ch.	3 89
*Providence, Branch Ave. Ch., Y. P. S. C. E. (desig.)	11 23
C. E. F. For Chapel Building:	
Pawtucket, Valley Falls S. S.	3 00
Davisville, Quiddessett Ch.	10 00

CONNECTICUT, \$1,655.51.

New Britain, E. M. Wooster, in memory of Ann Eliza Woodruff	10 00
Branford Ch.	10 00
Hartford, South Ch.	31 25
Quiambaug S. S.	5 50
Waterbury, First Ch.	69 01
Middletown, First Ch.	9 13
Norwich, B. Y. P. U., Third Ch.	1 04
C. E. F. Stamford, First Ch.	19 53

LEGACY.

Hartford, Est. of Geo. E. Martin	1,500 00
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NEW YORK, \$2,847.42.

Rochester, First Ch.....	35 00
First Ch. (desig.).....	37 36
Lake Ave. Ch.....	77 31
Anniversary Collection.....	20 66
Mrs. Lucy Munger (desig.)	2 00
Rochester Theological	
Seminary, Judson Mis-	
sion Society.....	24 50
Bethany, First Ch.....	17 00
Stephentown Ch.....	6 40
Union Ch.....	4 75
Vestal Center Ch.....	1 70
Hudson Ch.....	14 05
Watertown Ch.....	13 00
Troy, Fifth Ave. Ch.....	60 44
First Ch. (desig.).....	26 51
Northville S. S.....	5 76
Nunda, First Ch.....	8 50
Enfield Center Ch.....	9 61
Penn Yan, First Ch.....	20 60
New York City, Carmel C. E. S.	5 00
Calvary Ch.....	288 95
Sixteenth S. S. Kincaid	
Mission Soc'y.....	25 00
Mount Morris Ch., Jr.	
Union (desig.).....	5 00
Elmira, So. Side Ch.....	5 00
Mrs. Myrtle Pettengill.....	5 00
Albany, Emmanuel Ch. (desig.)	22 36
Tabernacle Ch. (desig.)...	17 39
Calvary Ch. (desig.).....	40 00
Crosby, Lake Keuka Ch.....	14 76
Herman Bullock and wife..	25 00
Mahopac Falls Ch.....	35 46
Westville, Young People's Soc.	1 24
Phelps Ch.....	2 50
Three-Mile Bay.....	10 00
Brooklyn, Bedford Ave. S. S..	10 00
Smyrna Ch.....	1 50
Loville Ch.....	40 90
Wilson Ch.....	10 00
Parishville, Willing Workers'	
Society.....	6 00
Cannonsville Ch.....	3 00
Jefferson & Gilboa Ch.....	5 50
Port Dickinson Ch.....	5 11
Y. P. S. C. E.....	4 00
Carlton Ch.....	3 00
Lebanon Springs Ch.....	5 60
Stow Ch.....	3 00
Granville Ch.....	10 00
Sennett Ch.....	21 60
S. S.....	5 67
Cohoes Ch. (desig.).....	5 79
Utica, Park Ch. (desig.).....	17 96
Syracuse, Delaware St. Ch.	
(desig.).....	23 91
Central S. S.....	27 86
Oswego, West St. Ch. (desig.)	16 60
Buffalo, Cedar St. Ch. (desig.)	3 85
Prospect St. Ch. (desig.)...	20 01
Delaware Ave. Ch. (desig.)...	25 35
Oneonta, First Ch. (desig.)...	35 90
Hunt, Portage Ch.....	1 00
East Galway Ch.....	2 00
Broadalbin Ch.....	13 00
Mount Morris Ch.....	18 18
Center White Creek Ch.....	15 31
Lyons Ch.....	6 72
S. S.....	1 06
C. E. S.....	2 00

For Chinese Mission, New	
York City:	
New York City, Chinese	
S. S.....	12 53
Iouie Gong.....	3 00
L. T. Wong.....	10 30
Sue Yuen.....	5 00
Loo Jung.....	1 00
Tom Sey Datt.....	3 00
Yip Non.....	3 00
Mok Haung.....	1 50
*New York City, John D.	
Rockefeller.....	1,000 00

C. E. F. For Chapel Build-	
ing:	
New York City, Central	
Park S. S.....	5 12
Tremont S. S.....	14 80
New Rochelle, Salem S. S.	19 85
Brooklyn, Marcy Ave. S. S.	
Primary Department.....	8 10
Wilson S. S.....	1 25

NEW JERSEY, \$286.07.

Vineland, David Hale.....	15 00
Paterson, First S. S.....	10 00
Hackensack, Calvary Ch.....	41 74
Rahway S. S.....	7 22
Newark, Peddie Memorial Ch.,	
Jr. C. E.....	5 00
Millington Ch.....	4 00
Mount Bethel Ch.....	3 43
Beverly Ch.....	3 90
Chesterfield Ch.....	7 00
Florence Ch.....	3 92
Manahawkin Ch.....	2 50
S. S.....	2 00
Trenton, First Ch.....	125 00
Mt. Ephraim Ch.....	5 50
C. E. F. For Chapel Build-	
ing:	
Cape May Court House	
S. S.....	10 00
Newton S. S.....	2 41

PENNSYLVANIA \$648.44.

Philadelphia, New Tabernacle	
Ch.....	31 90
Epiphany Ch.....	4 00
Miss Lettie Omensetter....	4 50
Swede Ch., Sewing Society	5 00
Messiah S. S.....	5 00
Lehigh Ave. Ch.....	7 75
Broad St. Ch.....	51 11
No. Frankford Ch.....	12 50
Sewing Society, Swede	
Ch., per Rev. Sven	
Swenson.....	1 25
Bryn Mawr, Lower Merion	
S. S.....	73 68
Slatington Ch.....	2 50
Wilkinsburgh Ch.....	8 05
Bethlehem, Second Y. P. S....	5 00
Kennedy, Shippen S. S.....	1 55
McLane Ch.....	1 00
Turbotville Ch.....	10 00
Parkford S. S.....	5 00
Norristown, Second Ch.....	23 76
Pittsburgh, Maple Ave. Ch...	25 75
Bethlehem Ch., Ten Mile Asso-	
ciation.....	18 74
Shamokin Ch.....	15 26
West Newton Ch.....	4 75
Butler Ch.....	4 00
Lower Merion Ch.....	129 44
Brookville Ch.....	1 50
Meadville Ch.....	10 25
Chester, First Ch.....	65 49
Berwyn Ch.....	7 09
Susquehanna Ch.....	11 50
North Ten Mile Ch.....	7 80
Milesburgh Ch.....	8 00

C. E. F. For Chapel Build-

ing:	
Milton S. S.....	12 27
Erie, First S. S.....	21 55
Danville, Memorial S. S....	2 00

LEGACY.

Peter's Creek, Estate of Ann S.	
Benson.....	44 50

DELAWARE, \$45.52.

Wilmington, German Ch.....	5 00
Eighth St. Ch.....	3 00
Swede Mission Ch.....	2 52
Delaware Ave. Ch.....	18 75
Collection at Annual	
Meeting.....	10 25
Dover, Calvary Ch.....	3 00
Milford Ch.....	3 00

VIRGINIA, \$88.62.

*For Virginia Union University	
Richmond, coll. per Rev. J.	
W. Kirby.....	88 62

WEST VIRGINIA, \$95.41.

Mannington Ch.....	2 85
West Point Ch.....	3 35
Clarksburg Ch.....	52 60
Flemington Ch.....	15 70
Mrs. John Butcher.....	1 50

Beckley Ch.....	2 25
Hurricane S. S.....	80
Philippi, Mt. Olive Ch.....	3 41
Lumberport Ch.....	1 70
Shinnston Ch.....	6 95

NORTH CAROLINA, \$80.00.

*Raleigh, Shaw University	
Alumni Assn. (desig.).....	80 00

SOUTH CAROLINA, \$2.54.

Camden, Mt. Moriah Ch.,	
B. Y. P. U.....	2 54

GEORGIA, \$6.02.

Augusta, Pupils of Walker	
Academy.....	6 02

ARKANSAS, \$1.50.

Jefferson, Happy Home Ch....	1 00
C. E. F. For Chapel Build-	
ing:	
West Union S. S.....	50

TEXAS, \$5.00.

Marshall, Bishop College S. S..	5 00
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OHIO, \$313.48.

Cleveland, Euclid Ave. Bible	
School.....	59 71
Toledo.....	100 00
Copopa, John Cole.....	1 50
Middleton Ch.....	12 50
Brush Creek Ch.....	1 50
Harpster Ch.....	15 95
Greenfield Ch.....	14 80
Union Valley Ch.....	3 57
Madison Ch.....	1 70
Pomeroy Ch.....	5 00
Norwalk B. Y. P. U.....	8 71
Salem Ch.....	28 97
Pine Grove Ch.....	69
Gallipolis Ch.....	17 00
Monroeville Ch.....	6 75
Dayton, Memorial Ch.....	2 09
Mt. Moriah Ch. & S. S.....	8 85
Antiquity Ch.....	45
Wyoming, C. E. S.....	5 00
Greenville, A. B. Maurer.....	5 00

LEGACY.

Wooster, Est. of Nancy Q. Lar-	
well.....	13 74

MICHIGAN, \$287.78.

Galesburg Ch.....	11 50
Ypsilanti Ch.....	34 35
Middleville Ch.....	13 00
Collins Ch.....	40
Charlevoix Ch.....	5 40
Union City.....	3 13
Mooreville Ch.....	70
Pontiac Ch.....	23 55
S. S.....	3 45
Irving W. Stevens.....	50
Muskegon Ch.....	15 75
Kalamazoo, Bethel Ch.....	22 00
Benton Harbor Ch.....	24 11
Saginaw, Michigan Ave. Ch..	27 60
Detroit, First Ch.....	57 50
Oakland Ch.....	3 23
Imlay City Ch.....	27 00
Rollins Ch.....	3 00
Framington Ch.....	2 00
Newburg Ch.....	2 79
Jones.....	1 00

C. E. F. For Chapel Build-

ing:	
South Haven S. S.....	2 32
Morenci S. S.....	3 50

INDIANA, \$34.44.

Switz City Ch.....	1 75
Deer Creek Ch.....	1 30
Mount Carmel Ch.....	70
Tea Creek Ch.....	1 43
Dupont Ch.....	1 50

Washington Township S. S....	2 09
Chili Ch.....	2 25
New Hope Ch.....	1 05
Palestine Ch.....	1 86
Terre Haute Tabernacle S. S..	91
Cornetsville Ch.....	1 00
Goodland, Rev. J. L. Matthews	5 00
Ch.....	8 41
C. E. F. For Chapel Build-	
ing:	
Elkhart S. S.....	2 39
New Hope S. S.....	2 80

ILLINOIS, \$672.08.

Graymont Ch.....	3 91
Georgetown Ch.....	9 00
Wheaton Ch.....	40 88
Aluha Ch.....	2 00
La Grange.....	12 39
Moline Ch.....	2 77
Spartland Ch.....	13 80
Steuben Ch.....	5 50
Mount Carroll Ch.....	40 50
B. Y. P. U. of C. E.....	10 00
Chicago, First Ch.....	21 17
W. B. Wiegren.....	34 05
Fourth Ch.....	154 48
Messiah Ch.....	4 70
Calvary Ch.....	85 05
Englewood Ch.....	99 02
Warren, C. E. S. (desig.)....	10 00
Liter Ch.....	2 00
S. S.....	2 00
Mt. Olive Ch.....	50
Nine Mile Ch.....	1 46
Creal Springs, Mrs. Lydia J.	
Luc.....	5 00
Carrollton Ch.....	6 72
B. Y. P. U.....	10 00
Jerseyville, W. D. Landon....	5 00
L. L. Kirby.....	1 00
Mrs. E. J. Stelle.....	5 00
Rodhouse Ch.....	4 75
Sadorus Ch.....	2 60
S. S.....	3 40
Shobonier S. S.....	2 00
Charleston Ch.....	5 59
Paris, Second Ch.....	9 00
Mrs. Sarah Tucker.....	5 00
Miss Alice Brown.....	5 00
Ch.....	7 26
Olney Ch.....	2 15
Zenobia, B. Y. P. U.....	1 23
Macedonia Ch.....	1 20
Pinckneyville S. S.....	5 00
Pana, B. Y. P. U.....	2 10
White Hall Ch.....	7 75
C. E. F. For Chapel Build-	
ing:	
Dixon S. S.....	3 75
Champaign S. S.....	10 00
Hopewell S. S.....	5 40
Russell S. S.....	1 00

WISCONSIN, \$346.36.

Marquette, Swede Ch.....	14 00
Wood River Ch.....	1 35
Lisbon Ch.....	5 00
S. S.....	1 50
West Superior Ch.....	15 80
Barneveld Ch.....	1 15
Ridgeway Ch.....	1 76
Milwaukee, First Ch.....	259 59
Madison Ch.....	37 56
*Madison Ch.....	2 00
C. E. F. For Chapel Build-	
ing:	
New Richmond, First S. S.....	75
Weyauwega S. S.....	3 50
Madison Ch.....	2 00

MINNESOTA, \$161.60.

Minneapolis, Mrs. R. Sanders.	10 00
Chicago Ave. S. S.....	43
Albert Lea, Mrs. M. L. Carr..	40 00
Bird Island, First Ch.....	2 50
Eagle Lake, First Swede Ch...	5 00
St. Paul, First Swede Ch.....	75
Red Wing, First Swede Ch.....	85
C. E. F. For Chapel Build-	
ing:	
Albert Lea, Swede S. S....	1 60

Cokato, Swede S. S.....	3 38
Cambridge, Swede S. S.....	2 14
Fergus Falls, Swede S. S....	2 62
Alexander, Swede S. S.....	1 10
St. Cloud, Swede S. S.....	2 38
Lincoln, Swede S. S.....	4 61
Scandia, Swede S. S.....	1 00
Kasson, Dane S. S.....	4 91
Westbrook, Dane S. S.....	3 85
St. Paul, Dane S. S.....	2 55
Albert Lea, Dane S. S.....	5 01
Byron S. S.....	3 95
Gianite Falls S. S.....	1 70
Farmington S. S.....	3 05
Richfield S. S.....	13 57
Detroit S. S.....	4 07
Long Prairie S. S.....	2 00
Staples S. S.....	1 50
Duluth, Second S. S.....	2 80
Hector S. S.....	1 11
Kenyon S. S.....	3 30
Pipestone S. S.....	1 98
Clinton Falls S. S.....	3 25
Red Wing S. S.....	1 58
Hastings S. S.....	1 56
West Duluth S. S.....	1 52
Luverne S. S.....	5 00
Worthington S. S.....	2 02
Minneapolis, Central S. S....	10 00
Olivet S. S.....	1 98
Bethesda S. S.....	1 00

IOWA, \$770.49.

Independence Ch.....	13 20
Churdan Ch.....	2 24
West Union Ch.....	10 44
New Hartford Ch.....	11 33
Waukon Ch.....	9 05
Northwood Ch.....	8 77
West Mitchell Ch.....	11 00
Osage Ch.....	72 52
Rockwell Ch.....	10 00
For State Convention:	
Des Moines, coll. per Rev.	
E. P. Bartlett.....	351 37
Atlantic, coll. per Rev.	
Harry Ferguson.....	32 56
Pomeroy Ch.....	5 60
Burlington, Prentice Par-	
sons.....	1 50
Mr. and Mrs. A. F. How-	
ell.....	5 00
Greenfield, Immanuel Ch.	10 00
Le Mars Ch.....	13 00
Whittemore Ch.....	1 30
Waterloo, coll. per Rev.	
M. J. Sigler.....	39 60
Grand Junction, coll. per	
Rev. A. C. Zellhoefer.....	91 73
Columbus, coll. per Rev.	
J. M. Jones.....	38 86
Stratford, coll. per Rev.	
C. J. Almquist.....	32 02

MISSOURI, \$240.94.

Home and Foreign Mission	
Board.....	240 94

INDIAN TERRITORY, \$6.00.

C. E. F. For Chapel Build-	
ing:	
Chickaska Ch.....	6 00

KANSAS, \$49.21.

Ellsworth Ch.....	6 10
S. S.....	5 06
Garden City Ch.....	3 72
Green W. H. Brown.....	5 00
Gypsum City Ch.....	1 04
Fairview, Delaware Ch.....	12 41
Hamlin Ch.....	7 25
Oberlin Ch.....	4 00

C. E. F. For Chapel Build-	
ing:	
Dover S. S.....	2 25
Wellington S. S.....	1 74

NEBRASKA, \$527.71.

Gothenburg, Swedish Ch.,	
Ten-Cent Society.....	5 00
Wayne Ch.....	14 56

For State Convention:	
Lincoln, coll. per Rev. F.	
M. Williams.....	349 11
Wayne, coll. per Rev. W.	
W. Theobald.....	70 53
Wahoo, coll. per Rev. A.	
O. Arnquist.....	88 51

NORTH DAKOTA, \$41.75.

Fargo, First Ch.....	4 46
Poplar Grove Ch.....	5 00
For State Convention:	
Fargo, First Ch.....	22 04
Swede Ch.....	10 25

SOUTH DAKOTA, \$26.98.

Watertown, First Ch.....	9 00
Huron First Ch.....	17 98

MONTANA, \$17.95.

Stevensville, First Ch.....	8 15
Anaconda Ch.....	7 00
S. S.....	2 80

COLORADO, \$425.22.

Holyoke Ch.....	4 00
For State Convention:	
State Convention.....	100 00
Saguache, P. T. Martin....	37 50
Pueblo, per Rev. J. A. Hay-	
craft.....	6 00
Holyoke Ch.....	16 00
Durango Ch.....	53 00
Longmont Ch.....	2 02
Rev. A. A. Layton.....	5 00
Seabree, per Rev. T. L.	
Steele.....	4 92
Denver, Coll. per Rev. D.	
D. Proper.....	191 40
Colorado Springs, St.	
John's Col. Ch.....	2 00

C. E. F. For Chapel Build-	
ing:	
Aspen S. S.....	3 38

NEW MEXICO, \$6.80.

Raton Ch.....	6 80
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ARIZONA, \$79.60.

B. Y. P. U. of Arizona.....	56 50
Prescott Ch.....	22 15
S. S.....	55
Junior B. Y. P. U.....	40

IDAHO, \$3.85.

C. E. F. For Chapel Build-	
ing:	
Grangeville, S. S.....	3 85

CALIFORNIA, \$391.94.

For Northern California Con-	
vention:	
Santa Cruz, Coll. per Rev.	
W. M. McCart.....	43 40
Oakland, Coll. per Rev.	
Robert Whitaker.....	252 08
Willits, Mrs. E. P. Vining.	
Berkely, Julia P. Hill.....	25 00
Rev. D. J. Pierce.....	75
Oakland, Coll. per Rev. J.	
L. Allen.....	5 00
Watsonville, Coll. per Rev.	
P. Peterson.....	44 85
C. E. F. For Chapel Build-	
ing:	
Lakeport S. S.....	10 15
Monrovia S. S.....	2 75
So. Pasadena S. S.....	5 75

OREGON, \$4.15.

C. E. F. For Chapel Build-	
ing:	
South Yamhill S. S.....	4 15

WASHINGTON, \$12.65.

Spokane, First S. S.....	5 85
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C. E. F. For Chapel Building:
Port Townsend, First S. S. 4 05
Rockford Ch. 1 50
Palouse S. S. 1 25

WOM'S AM. BAPTIST HOME MISS. SOC., \$2,182.97.

For teachers in Spelman Seminary, Ga. 937 50
For teachers in Hartshorn Memorial College, Va. 200 00
For teachers in Wayland Seminary, D. C. 50 00
For teachers in Waters Normal Inst., N. C. 75 00
For teachers in Mather School, S. C. 87 50
For teachers in Jackson College, Miss. 100 00
For teachers in State University, Ky. 44 44
For teachers in Coleman Academy, La. 62 50
For teachers in Houston Academy, Tex. 25 00
For teachers in Roger Williams University 50 00
For teachers in Arkansas Baptist College, Ark. 50 00
For teachers in Indian University, I. T. 30 00
For teachers in Atoka Academy, I. T. 88 88
For teachers in Wichita Academy, O. T. 70 00
For teachers in Provo, Utah. 78 00
For teachers in Fresno, Cal. 53 33
For teachers in Sacramento, Cal. 40 00
For teachers in Butte, Mont. 25 00
For teachers in Velarde, N. M. 60 00
For teachers in Mexican Schools 55 82

Total.....\$12,758.45.

HOME MISSION MONTHLY.... 282 59

CONDITIONAL AND ANNUITY FUNDS, \$772.00.

Mrs. J. L. Smith, Deposit, N. Y. 72 00
Mrs. Celie L. Brett, Minneapolis, Minn. 700 00

WILLIAM P. PLANT *Asst. Treasurer,*
111 FIFTH AVE.

DONATIONS RECEIVED AT INSTITUTIONS.

For Alabama Baptist University, Ala.:

ALABAMA.
Luverne, J. P. Bryant..... 1 00
J. R. Curtis..... 1 00
Selma, Julia Sanders..... 1 00
Junior Nor. Alabama Baptist University..... 5 10
Second Year Nor. Baptist University..... 20 00
Women's Mission Tabernacle Ch. 3 00
Sandy Ridge Ch. 1 05
Estelle Russell..... 2 10
Sadie Bean..... 1 05
A. W. De Yampert..... 4 50
Sadie Parish..... 2 05
Charlotte Jones..... 1 00
Fannie B. Chillis..... 1 00
S. R. Smith..... 1 00
R. T. Page..... 1 00
W. S. Stratman..... 50
Susie Bradford..... 1 00
Second Year Prep. Ala. Baptist University..... 10 25
T. J. Flood..... 1 30
Lily B. Page..... 50
First Year Prep. Alabama Baptist University..... 2 50
Hattie Lawson..... 1 00
D. W. Gayle..... 1 00

Model School..... 1 00
Willie Bradford..... 25
Rev. W. C. Bradford..... 1 00
C. W. Reid..... 50
Harrels, Parrot Grove Ch. 2 08
Cahaba Wm. Cade..... 1 25
Hayneville, W. R. McCord..... 1 75
U. S. McCord..... 1 00
Harris, S. L. Battle..... 1 00
Lowndesboro, Melissa Roberts..... 1 00
Addie Brown..... 1 00
Mamie Hammond..... 50
Ch. 1 25
Sprats, Lula Martin..... 1 00
Tuscaloosa, Mary Bell..... 1 00
Greensboro, Winnie Agnew..... 1 00
Tuskegee, Bethel Ch. 5 50
Monroeville, R. F. Stanton..... 1 00
Coatepa, W. H. Shelton..... 1 00
Livingston, Ed. Grayer..... 1 00
Cherry Roberts..... 1 00
Ramsey, John Inge..... 25
Crumptoma, J. M. Coleman..... 1 75
D. M. Coleman..... 1 00
Shelby, J. B. Jennings..... 1 00
Pine Apple, Wm. Bowen..... 1 00
Aldridge, H. E. Jones..... 1 00
East Lake, Jessie Wood..... 1 00
Orville, D. H. Hunter..... 1 00
Forest Home, T. C. Wilson..... 1 00
Manion, Annie Wyatt..... 1 00
D. V. Jennison..... 1 00
Rev. S. Jones..... 2 00
Glenville, Maude McCoo..... 1 00
Coaling, S. J. Taylor..... 1 00
Lyons, F. J. Williams..... 92
Hamburg, Minnie Crenshaw..... 1 00
Pine Apple, A. T. Allen..... 1 00
Hamburg, Samuel Montgomery..... 50
Opelika, F. S. Simpson..... 1 00
Dorcas Rising Star Soc. 3 00
Eufaula, First Ch. 5 00
S. S. 3 00
Monroeville, A. M. McKenzie..... 1 00
Gosport, A. R. Bettis..... 50

GEORGIA.
Columbus, P. S. L. Hutchins. 1 00
Mrs. P. S. L. Hutchins. 1 00

INDIANA.
Montgomery, Miss Ada F. Morgan..... 1 00
Indianapolis, Mrs. J. A. Morgan..... 1 00

For Benedict College, S. C.:

SOUTH CAROLINA.
Winnsboro, Good Hope S. S. 1 00
Longtown, Mt. Olive Ch. 2 00
Anderson, Rev. E. V. Gassaway..... 5 00
Williamston, Rock Hill Ch. 2 50
Reedy Fork..... 1 00
Union No. 2, Rocky River Assn. 40
Ed. and S. S. Convention of Anderson Co. 1 50
Ridge Hill Ch. 2 00
Columbia, Coll. per Mrs. Annie Daniels..... 5 00
Tyger River Assn. 4 00
Union, Rev. J. D. Long..... 4 01
Greenville, Coll. per Miss Cynthia White..... 2 80
Coll. per Mrs. Mary A. Tobin..... 1 70
Coll. per Miss O. P. Arnold..... 1 00

MISSOURI.
Kansas City, Rev. S. W. Bacote..... 5 00

NEW YORK.
Albion, Mrs. Harriet B. Hewitt..... 10 00
New York City, George B. Forrester..... 20 00

CONNECTICUT.
Stamford, First S. S. 13 00

MASSACHUSETTS.
South Boston, N. L. Evans.... 5 00

For Bible and Normal Institute, Tenn.:

TENNESSEE.

Nashville, State Educational Society..... 40 00

For Jackson College, Miss.:

MISSISSIPPI.

Jackson, proceeds from Students' Concert..... 30 00

For Richmond Theo. Sem'y, Va.:

MASSACHUSETTS.

West Acton, S. S. 25 00
Boston, Mrs. M. C. S. Quincy. 50 00

For Shaw University, N. C.:

NORTH CAROLINA.

Greensboro, Rev. P. F. Maloy. 2 00
Charlotte, Dr. M. T. Pope..... 1 00
Goldsboro, Dr. J. E. Fort..... 1 00
Raleigh, Dr. James McKee.... 100 00
Dr. A. W. Knox..... 100 00
Dr. W. I. Royster..... 100 00
Dr. K. P. Battle..... 100 00
Dr. R. H. Lewis..... 50 00
H. K. Miller..... 100 00
A. W. Goodwin..... 100 00
E. A. Johnson..... 100 00
Wm. Simpson..... 100 00

For Spelman Seminary, Ga.:

MASSACHUSETTS.

Taunton, Mrs. W. T. Leonard's S. S. Class..... 1 00
Fall River, Miss Harriet Bence. 1 00

GEORGIA.

Atlanta, A. Friend..... 8 00
Mrs. Delphia Whaley..... 75
Miss H. A. Howell..... 1 50

Southwest Africa:

CONGO FREE STATE.

Bolinge Station, Dr. Lulu C. Fleming..... 22 83

For Hospital Building:

MASSACHUSETTS.

Boston, Hammon Reed..... 3 00
Lexington, Mrs. C. C. Goodwin..... 10 00

RHODE ISLAND.

Providence, Mrs. Emily Mantton..... 1 00

NEW YORK.

Geneva, Bapt. Union of C. E. 5 00
Fredonia, C. E. S. 7 67

PENNSYLVANIA.

Indiana, B. Y. P. U. 2 60
Philadelphia, Broad St. Ch., C. E. S. 1 15
Johnstown, First Ch., B. Y. P. U. 2 00

NEW JERSEY.

Camden, Linden Ch., B. Y. P. U. 3 00
First Ch., Y. P. S. C. E. 2 00

OHIO.

Wilmington, Woman's Miss. Society..... 6 00

WISCONSIN.

Beaver Dam, W. A. Barber... 25 00
Delavan, B. Y. P. U. 5 00

IDAHO.

Coeur d'Alene, Mrs. V. W. Sander..... 15 00

THE BAPTIST HOME * MISSION * MONTHLY.

VOL. XX.

AUGUST, 1898.

No. 8.

* * EDITORIAL. * *

Our readers will unite with us in a special vote of thanks to General Missionary E. R. Pope for the interesting matter which he has prepared concerning the noble State of Minnesota. Brother Shanafelt will need to look well to his laurels when he prepares similar matter for Dakota.

As we go to press the war with Spain is still in progress. Three notable victories have been gained. Admiral Dewey destroyed the Spanish squadron at Manila, with the loss of only one man in the squadron; Commodore Schley destroyed the Spanish squadron off Santiago, with but one man killed; while in these two engagements the Spaniards lost hundreds in killed and wounded and thousands of prisoners. These notable campaigns are without parallel. General William R. Shafter, after a most arduous campaign, suffered the loss of nearly 2,000 in killed and wounded, but forced the surrender of the city of Santiago and its garrison of 10,000 soldiers, together with the eastern portion of Cuba and probably 10,000 more Spanish soldiers.

The air is full of rumors of peace, and it will not be surprising if, even before this number of the MONTHLY reaches its readers, hostilities shall cease. Simply in the interest of humanity, the one indispensable condition of peace that should be insisted upon by the United States is the absolute and final relinquishment, by Spain, of all control, authority and claim, of whatever kind, to Cuba, Porto Rico and the Philippine Isl-

ands. Nothing short of this will satisfy the enlightened public sentiment of this country—and of England. The United States is under the most solemn obligations to secure for the people of these islands a stable form of free government which shall relieve them once and forever from the cruelties of Spanish misrule.

This is the period of vacation, especially for the teachers in our schools. We wish for each of these hard workers rest and recreation. They will not mistake rust for rest. Teachers need a fresh inspiration, which comes from contact with other scenes and other minds than those of their daily work. The tendency of school teaching is toward narrowness and provincialism. The teacher needs to be more than a machine for lesson-hearing. Knowledge, culture, travel, interest in current events, acquaintance with men and things, are indispensable for successful work in the school-room.

A notable Conference was held at Capon Springs, W. Va., June 28th to July 3d, with reference to Christian education in the South. The notable feature of it was that it was held in Virginia by the invitation of a Virginian, who extended to the Conference unstinted hospitality, and it was attended by prominent Southern educational men, who expressed the deepest interest and the sincerest sympathy with the work done for the Negroes by Northern teachers. We believe the Conference will do great good.

The reasons for the continuation and great popularity of our annuity plan are found in these facts: The Society is thoroughly responsible, and promptly fulfills its obligations. Annuitants who deposit their money with it, can with certainty depend upon receiving their annuities promptly every six months. They have no taxes to pay; they have no care or responsibility about investments, and no fear of losses; at their decease their money goes at once into active missionary service.

Some important changes have occurred in our Southern teaching-force. President Wolverton, who resigned the presidency of Bishop College for the sake of better educational facilities for his own children, has been succeeded by Professor Albert Loughridge, who comes to his new and important position well equipped and full of enthusiasm.

Rev. G. F. Genung, D.D, of Suffield, Conn., becomes a teacher in the Richmond Theological Seminary. A better selection for that important chair probably could not have been made. Professor John Hope, after three successful years at Roger Williams, has been promoted and transferred to the Baptist College in Atlanta.

Rev. J. T. McGovern and wife have gone to the city of Mexico to assist Rev. W. H. Sloan. They are both exceptionally well qualified by native endowment, education and experience for the important work which they have assumed. We wish for them the utmost possible success and congratulate Brother Sloan that his appeal for help has at last been answered.

It is now expected that work on the new buildings for the use of the Virginia Union University at Richmond will begin about the 1st of October. The plan is to lay the foundations of the four buildings, put in the stone water tables, and leave them for a time to settle before erecting the buildings.

MISSIONARY BOXES.

Sending boxes of clothing and other supplies to frontier missionaries is a doubly blessed service; it blesses the kind friends who pack and send them, and it carries sunshine and joy into many a pastor's family. Applications are already coming in, and we solicit the help of those who have hitherto helped us in meeting the demand.

We wish the negroes of this country were able and willing to do their own missionary and educational work. It would be a great relief to the American Baptist Home Mission Society if it could turn over to them the burdensome and costly work which it is now doing for them. The money is greatly needed elsewhere, and could be spent with very great profit on its Western field, among the foreign populations, or in Mexico. If the Society had not this negro work on its hands, it could turn to Cuba and establish a system of schools and missions which within a half century would help to render that island a very garden spot, and the population with which it will teem happy and prosperous. But the negroes of the South, unfortunately, are very poor, for the most part very ignorant, inexperienced in educational and missionary work, and need to-day, perhaps more imperiously than ever before, the sympathy and counsel and financial aid of their white brethren. It would be an unspeakable calamity to them if the Society should now cast them off and leave them to themselves. The wisest, best men among them thoroughly appreciate their own condition, and are zealous for co-operation with their friends in behalf of the improvement of their schools and the vigorous prosecution of intelligent missionary work. A few noisy, ignorant, ambitious, self-seeking would-be leaders among them are imitating the incompetent leaders of Spain in affecting to despise their superiors, and boasting of their own deeds and plans. Where "the blind lead the blind they shall both fall into the ditch." The negroes may well pray to be delivered from these guides; their true friends should not slacken their earnest endeavors in their behalf.



REV. E. R. POPE.

Minnesota.

BY REV. E. R. POPE.

Minnesota is located in the geographical centre of North America. From it rivers flow to Hudson Bay, the Great Lakes and the Gulf of Mexico. Bold bluffs, rugged hills, with rolling prairies, give variety to the surface. Thousands of lakes dot the State, while woods and forests combine to give beauty to the view. Abundance of fish are in the waters; in the northern woods are deer, moose, bear and other wild animals, affording plenty of sport to those delighting in rod and gun. The climate of Minnesota is invigorating—in winter, cold, crisp, clear; in summer, little excessive heat, nights always cool.

History.

Only forty years after the landing at Plymouth Rock, daring Frenchmen entered the bounds of what is now Minnesota. In 1678 the first real expedition of trade and discovery was made by Du Luth. The next year Hennepin saw the Falls of St. Anthony. For a century the territory was occupied only by the missionary and fur trader. Captain Carver, the first Englishman to visit the country, came in 1766. The day of adventure was going; the day of exploration was at hand.

The part of Minnesota east of the Mississippi came into the possession of the United States by the Treaty of Paris; that west of the river was a part of the Louisiana Purchase. In 1824

Fort Snelling was built and the country was really taken possession by the United States. At this time mills were built at the Falls of St. Anthony to manufacture flour and lumber for the military posts, prophetic of the great industries to come.

About 1846 the settlement of St. Paul took on definite form. In 1849 the Territory of Minnesota was organized. Development now began at high pressure speed. No section of the Union has had such tremendous growth as Minnesota had from 1850 to 1860; the percentage was 2730.72. The census of 1850 showed 6,077 people. In 1858 Minnesota was admitted to the sisterhood of States with a population of 150,000; and in 1860 it was 172,023.

The Civil War, the Sioux outbreak, the grasshopper plague, and other periods of depression came, yet progress has been the order of the day until now 1,725,000 people are within Minnesota's borders. Fifty years have not yet gone by since the settlement really began, but a State has been builded that ranks among the foremost of our sisterhood of commonwealths.

Population.

At the outset the immigrants were from the older States, especially Wisconsin, New York and New England. Then the Germans began to come; soon after the Norwegians; a little later the Swedes. People from other countries came subsequently, until now representatives of nearly all the nationalities enumerated by the census are here. Only one other State in 1890 had as large a percentage of foreign-speaking people. Certain sections are occupied well-nigh exclusively from those who have come from other lands. According to the State census of 1895 the population was 1,574,619, of which 517,533 were foreign born. The Scandinavians are the largest element, numbering then 243,016. The Swedes, Norwegians and Germans had over a 100,000 each; Canadians, 50,000; Irish, 26,000; Danes, 16,000; Bohemians, Poles and Russians furnished 10,000, 8,000, 6,000, while the Finns were 7,600.

The population of Minnesota averages only sixteen to the square mile. In 1895 St. Paul and Minneapolis had 21 per cent. of the population, and there were only five other cities with over 8,000 inhabitants. The growth of the twin cities and Duluth has been remarkable. Between 1880 and 1890 only one city in the Union had a larger percentage of growth

than St. Paul (221 per cent.) and Minneapolis (251 per cent.). Between 1890 and 1895 the growth of Duluth was 80 per cent. In the State at large small towns predominate, many of which are rapidly growing.

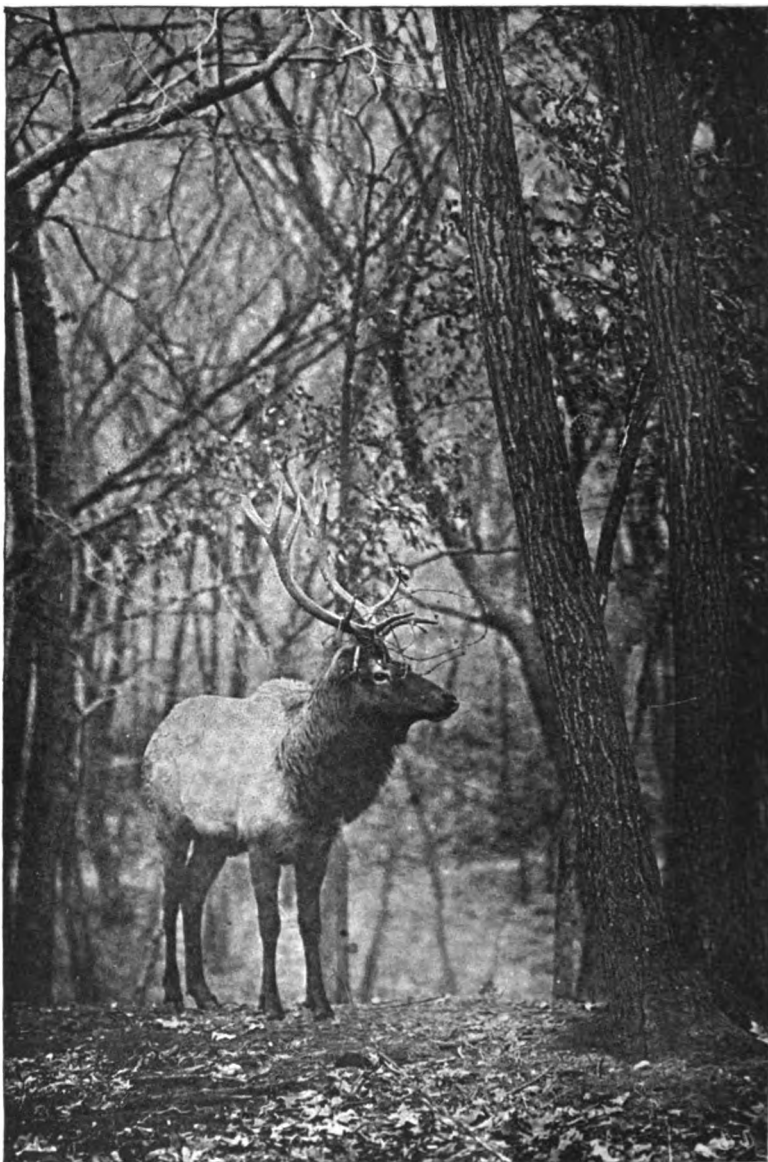
Resources.

Beneath the soil are quarries of fine building stone and mines of iron, practically inexhaustible. Upon the soil agricultural products grow, various in kind, excellent in quality, and out of it spring forests of oak and pine, extensive as States in area, and readily convertible into timber. Rich pasture lands yield food for increasing herds of cattle. The many rivers give abundant water-power for various manufacturing purposes, and furnish highways whereby the trees of the forests float to the saw-mills scattered along their banks.

Industries.

The milling industry stands at the head. Each year millions of bushels of wheat are ground into flour (22,000,000 barrels in 1896), and are sent to every part of the globe. In its manufacture Minnesota leads the world. Every winter thousands of men go in the lumber camps and toil hard, felling trees and conveying them to lake or stream to be rafted to the mill near by or far away. Hundreds of lumber-mills are found on the river, con-

verting the logs into timber, and other establishments take the timber to manufacture a variety of needed articles. The iron mines of Northern Minnesota employ thousands



FOREST SCENE.

of men, and produced last year (1897) more ore than any section of our land. The dairy industry occupies an important place. Creameries and separators, 527 of them, dot the southern part of the State. Their products take first rank, and command best prices in Eastern markets.

Education.

Perhaps no State has a more complete and efficient common-school system than Minnesota. There is a regular connected gradation from the lowest primary to the post-graduate department of the State University. In 1897, 371,889 pupils were enrolled in the 6,953 public schools, having buildings valued at \$14,000,000, and the yearly revenue was \$5,647,595. Many of the schools have libraries connected with them through State appropriations, and over half of the districts supply their pupils with free text-books. Four normal schools furnish training to over 2,000 students. The State University is the crown of the whole system, enrolling 2,467 students in all departments.

Religion.

The United States Census of 1890 reported 532,590 church members in Minnesota. Using the statistics gathered by the *Independent*, if the State has gained in the same ratio as the United States at large (25.7 per cent.), there are now 669,465 church members.

The Roman Catholics largely predominate, having approximately 275,000 communicants. The Lutherans, divided into many branches, have about 178,000 communicants. According to their respective Year-Books, the Methodist Episcopalians number 28,654; the Presbyterians, 19,483; the Baptists, 18,636; the Congregationalists, 18,237; the Episcopalians, 11,578.

The Future.

Great as the development has been, apparently it has just begun. The State could easily maintain more than ten times its present population. Call after call comes for work. Opportunity is everywhere. Minnesota's possibilities demand earnest effort on the part of all Baptists, that the denomination may keep pace with the advancing development.

Baptist Beginnings.*

BY REV. E. R. POPE.

1847. A small blacksmith shop made o logs; seven children, four of whom were Indians; a half-breed woman for interpreter; the young lady school teacher from Vermont. Here is the beginning of Baptist work in Min-

nesota. From this how much has come! The solitary, faithful leader, Miss Harriet E. Bishop, was joined in 1848 by Deacon A. H. Cavender, an earnest toiler through the half century, and honored by all in his advanced years.

1849. The First Baptist Church of St. Paul was organized; only five preachers in the village of 800. The whole territory was a wild wilderness, having in 1850 only about 6,000 people.

1850. Now began the tide of immigration. Churches were organized at Stillwater and St. Anthony Falls (now East Minneapolis). Thirteen composed the membership of the latter organization which is now called the Olivet Church of Minneapolis.

1852. These three churches met in St. Paul and formed with a church in Wisconsin the Minnesota Baptist Association. The churches in Minnesota had sixty members, and the Wisconsin church twenty-two. The resolutions adopted by this young body show their interest in all denominational enterprises, and their earnest desire to practically advance God's kingdom. They recorded their joy in the work of the American Baptist Home Mission Society "as a benefactor indispensable to the vigorous prosecution of the appropriate work of the Baptist churches throughout the Great West." They urged the importance of the circulation of the Home Mission Record, the observance of a monthly concert of prayer for Home Missions, and the taking of a collection for the support of the Society, and then it was voted to take a collection at the Association, thus showing their faith by their works. At once these disciples took hold of the work at hand, and resolved to employ, if possible, a missionary. The circular letter rings out very clearly the claims of the nascent State. Pre-occupation was its trumpet call; the city of St. Paul has become 2,500 in population, and requires at once an additional missionary. Three missionaries ought to be at work, and an educational institution, "another Brown University" is demanded. Large numbers had these brethren, but intensely earnest and practical withal were they.

1858. The church at Minneapolis with fourteen members under the guidance of Rev. E. W. Cressy joined the Association, while the church at La Crosse, Wisconsin, 120 miles southwest, also came in. It is interesting to note that the reports showed 600 books in the

* We are especially indebted to Rev. R. M. S. Pease for many of the facts.

Sunday-school libraries of St. Anthony Falls and St. Paul.

1854. Shakopee, Anoka, with Elm Creek, united with the Association. At this time Anoka, 20 miles above St. Anthony, was the "most northwest church of Baptists in the Mississippi Valley." At this Association an effort was made to secure two life memberships for the Home Mission Society, resulting in a subscription of \$360.

1855. Red Wing came into the Association, having been organized in that year. The population of the territory had increased to 60,000, and many places opened on every hand. The report showed that Winona was about to organize, while "in other parts of Southern Minnesota (except a church on the Iowa line where Brother Bly preached) there was no work done."

1856. Now churches began to be organized with greater rapidity. Hastings, Faribault, Brooklyn, Ashland, Monticello, were received into the Association. So, too, were the Swedish churches of Scandia, Chisago Lake and Houston. These last reported 55 members, all being cared for by Rev. F. O. Nelson. Here comes to notice for the first time the Swedish Baptists of Minnesota. The fraternal and close relations there begun have continued unbroken to the present time.

1857. At the meeting of the Association the matter of a State Convention was broached and a committee appointed to confer with other Associations and report the next year. A committee was also appointed to secure funds to support an exploring missionary, and \$850 was pledged. Four churches were received—Northfield, St. Peter, Wasioja and St. Cloud.

1858. When the Association met at Hastings, six new churches asked for admission and were cordially received. In six years the Association had increased to twenty-eight churches and 906 members; twenty-three of the churches and 749 members were in Minnesota.

The second Association organized was the Southern at Chatfield in 1856 with 4 churches and 115 members. In three years it had grown to 21 churches and 547 members. In September, 1858, the Central Association was organized at Owatonna. Five churches with 154 members united in the organization. The next year five more churches were added, and

the membership stood at 225. In the fall of 1858, probably in October, five preachers, representing four churches, met at Judson and organized the Minnesota Valley Association, having not over fifty members all told.

Thus when the State Convention was formed in 1859 at Winona there were four Associations in the State, embracing 66 churches and 1672 members.

The Home Mission Society.

BY REV. E. R. POPE.

Earnest effort was made to have these articles relating to mission work prepared by some one personally cognizant of the facts; but all asked were unable to comply. The writer has taken his facts very hurriedly from the printed reports, and craves indulgence for errors that may appear.

In the beginnings just traced, the prime mover and promoter was the Home Mission Society. Before there was any church organization Rev. Dr. Hill, Corresponding Secretary, was inquiring as to conditions and need. And in 1849 Rev. J. P. Parsons was sent to St. Paul. Soon the First Church was organized. From that time up to the organization of the State Convention, practically every worker was under the appointment of the Society. The First Church of St. Paul, however, had attained self-support in 1857. The names of all the early and honored toilers are enrolled as missionaries of the Society. Every new field laid hold of, every church organized in these ten years (1849-1859), was aided either by direct grant or through the work of some missionary at large. Thus at the very outset the Home Mission Society showed its interest in the pioneer State and its desire to contribute all possible for its spiritual uplifting. Over \$33,000 was given by the Society in these years toward the support of missionary pastors and other laborers. When the State Convention was formed it, too, tried to bear a part in the work, as we shall see. Through these years of early struggle, made more intense by financial depression all over the land, this assistance from the parent organization was invaluable; without it nothing could have been done.

From the beginning up to the present time the Society has continued its most substantial help. Before the time the present co-opera-

tive system went into effect in 1878, 125 men had been under appointment, 90 churches had received aid, and \$124,804.83 had been expended in missionary work.

Onward went the work with increasing activity, the Society yearly granting substantial aid. In 1892 Dr. T. R. Peters, then Superintendent of Missions, reported that all but 12 of the 117 then existent American churches had received assistance in the support of their pastors from the Society, while of the 75 Scandinavian churches there were only 20 that had not received such aid.

From 1876 to the present time (1898) the grants of the Home Mission Society for the support of pastors and missionaries have amounted to \$168,606.34, making a grand total for the 50 years from 1849 of \$293,411.17.

In addition to these liberal gifts, the Society has given most substantial aid by gifts and loans to many a church in the erection of its house of worship. There is many a field in Minnesota where, humanly speaking, there would be no work to-day had it not been for the generous and timely aid granted by the Society.

The State Convention.

1859. Permanent organization was effected at Winona, Minn., August 29th. Geo. H. Keith, of Minneapolis, was elected President, and Rev. J. D. Pope, of St. Paul, Secretary. Of the Trustees elected at this time only four are now living in Minnesota: Rev. E. Westcott, Rev. G. W. Fuller, Dea. A. H. Cavender, and Dea. N. C. Gault. An offering was taken for the Convention, amounting to \$5.08, and it was determined to try and raise \$400 for missionary purposes. The Baptist churches in the State numbered about 50, with a membership of 1,500.

At once the Convention undertook to bear a part in the mission work of the State. It was agreed to raise \$200 toward the salary of Rev. Amory Gale, the General Missionary. The next year the Convention pledged \$200 toward colporteur work, and two brethren, Rev. B. Wharton and G. L. Case, were put to work by the Publication Society.

1861. The system of apportioning the amounts desired to be secured among churches was adopted, and has been followed with good results up to the present time. For several years much attention was given to educational

matters, the interests of the Central University occupying a good deal of time. Thus these brethren, good men and true, were alive unto everything that might promote Christ's cause.

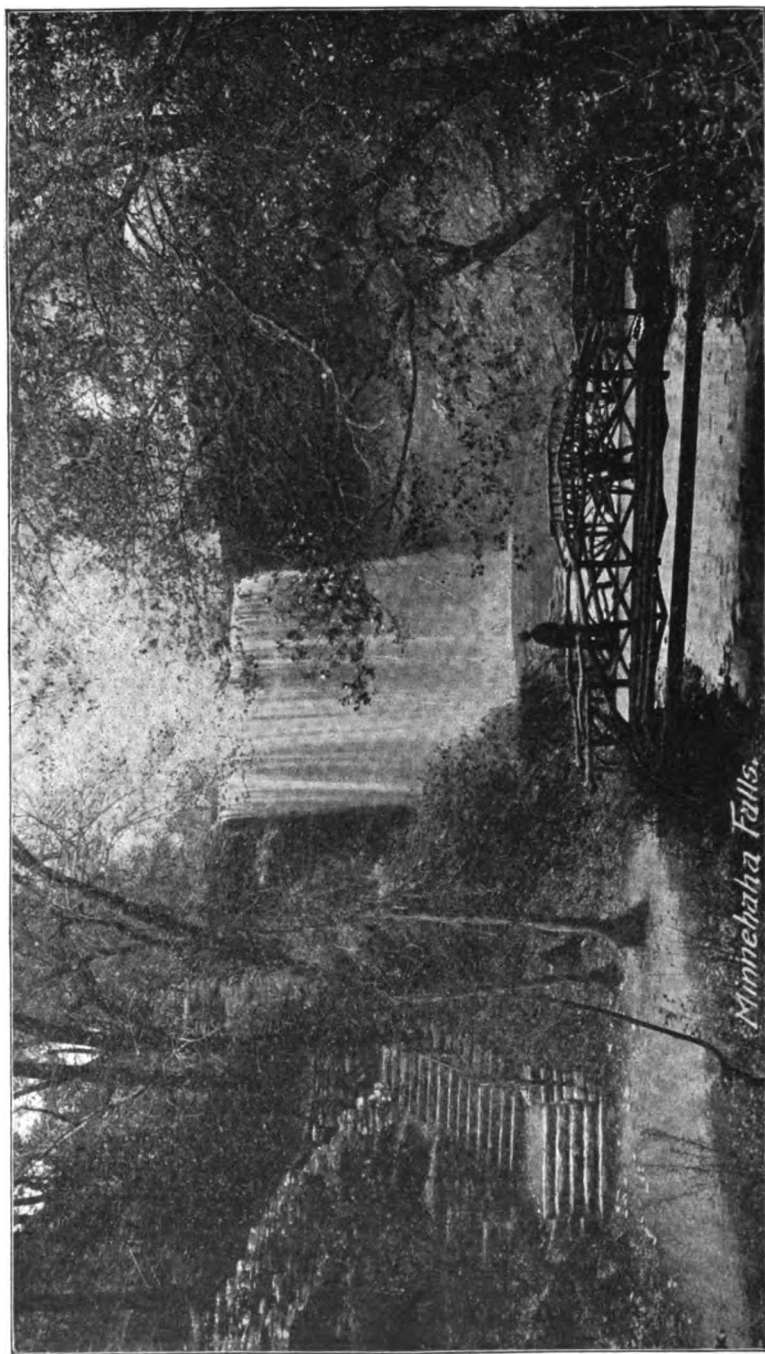
1863. Arrangements were made for the employing of a German missionary, and the ladies were asked to try and raise \$200 toward his support.

1865. Rev. L. Okerson was appointed to work among the Swedes. Thus begins the work by the Convention among the foreign-speaking people, and the assistance of the ladies in the gathering of funds. Rev. Amory Gale reported an increase of 1,200 members, a rate beyond the rapid increase of the population. At this time, with 112 churches, 19 only had houses of worship.

1869. After the Convention had been organized ten years, the churches numbered 143, of which 36 had houses of worship, and the membership had increased to 4,728. Twenty of these churches, with about 700 members, were composed of foreign birth.

Up to 1878, the time that the present co-operative plan of mission work went into operation, the largest number of baptisms in any one year was 508 in 1877; the largest receipts were \$5,006.57 in 1875. During these eighteen years (1859-1878) \$45,256.44 had been raised for State mission work, and the churches at the close numbered 143, with 6,397 members. Rev. Amory Gale served the Convention for fifteen years as General Missionary. To him, as to no other one man, is Minnesota indebted for sterling, honest toil, and the impulse given to real mission work. For eleven of these years D. D. Merrill was Treasurer, and altogether for twenty-five years, giving most freely and willingly time, work and means for the furtherance of the cause. Other brethren prominent in these early days, some of whom still live and are honored among us, were G. H. Keith, J. V. Daniels, A. H. Cavender, W. Wakefield, Hon. M. H. Dunnell, H. Thompson, E. M. Van Duzee, J. A. Wolverton, W. W. Billson, all laymen. Of preachers, not yet named, we might mention Rev. Lyman Palmer, R. M. S. Pease, D. N. Mason, D. Reap, J. E. Wood, T. R. and E. W. Cressy, J. R. Manton, J. C. Hoblitt, J. S. Lunn, J. Ongman, E. C. Sanders, J. M. Thurston, and Dr. H. C. Woods, with many others.

1878. The present system of co-operation went into effect. Ever since there has been



MINNEHABA FALLS.

Minnehaha Falls.

advance, keeping up measurably with the increase of population. The Convention has held the first place in the affections of Minnesota Baptists, and has prosecuted its work with vigor and success. As population has advanced new places have been occupied, churches organized and sustained. Through the years, from time to time, advance movements have been made, as opportunities opened and necessities demanded.

The Convention has been ably served by its General Missionaries. After Rev. A. Gale came Revs. E. Westcott, J. E. Wood, J. W. Riddle, W. Whitney, J. Sunderland, T. R. Peters. In 1894 Rev. E. R. Pope, the present incumbent, began his work.

The laymen and ministers of the State, serving on the Board of the Convention and in other ways, have been deeply interested in its welfare, and anxious to promote its usefulness. The names of a few preachers who have served churches in Minnesota indicate at least the character of the services rendered; and when we say that these men were intelligently interested and zealously active in Convention matters, it is enough: Dr. E. B. Hulbert, Dr. L. C. Barnes, Dr. H. C. Mabie, Dr. H. C. Woods, Rev. F. T. Gates, Dr. W. T. Chase, Dr. D. D. McLaurin, Dr. Wayland Hoyt, Dr. D. Read, Dr. W. Buttrick, and others, contributing as much possibly, whose names are not so well known. Of laymen, a long and honorable list might be given: Hon. G. A. Pillsbury, J. H. Randall, Carey Emerson, T. E. Hughes, A. F. Gale, T. W. Stebbins, J. W. Ford, F. W. Jewett, T. S. Tompkins, W. W. Huntington, J. R. Crooker, etc., might be named.

In the twenty years (1878-1897) the crowning year in baptisms was 1894, 1,502; while 1892 marked the highest amount in money gathered for Convention purposes, \$11,722.11. The statistics for 1897 show 242 churches, with 18,673 members. Of these, 10 were German, 684 members; 19 Dane-Norwegian, 1,362 members; and 85 were Swedish, 5,125 members. In 1895, the last year the census was taken, Baptists were one in every eighty-seven of the population.

Through the years we have skimmed over, Baptists have contributed to the various causes of denominational benevolence at least \$450,000, many strong churches have been established, and Minnesota's representatives are all over the world telling of Christ and His love,

21,997 persons have been received by Baptism into the churches.

Very early in the history of the State Convention the women undertook to be helpers in the way of raising funds; and, under plans modified from time to time, they have borne large part and manifested the deepest interest in the most practical ways. Altogether they have contributed directly about \$15,000 to the Convention's work.

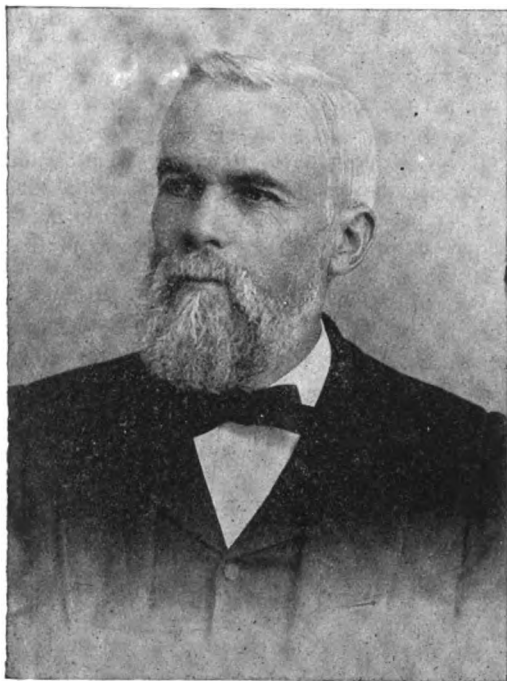
In the achieving of these results the American Baptist Publication Society has contributed no little through its colporteurs and Sunday-school missionaries. Over and above all, Baptists have sought, and do seek, to honor Him who is our Lord, even Jesus Christ, the Saviour of the world.

Co-operation.

BY O. A. WILLIAMS, D.D., MINNEAPOLIS.

The question of ways and means, the wisest and best methods of prosecuting the missionary work in Minnesota, was for a series of years continually before the Board of the Convention. It is difficult for those who are not familiar with the history of our denomination in the years preceding 1878 to realize that the solving of this question required so much time and thought.

The American Baptist Home Mission Society sent its first missionary to Minnesota in 1849. Between that year and 1876 it paid from its treasury direct to the support of missionaries in this State \$124,804.83. During much of this period there was a plan of co-operation between the Society and the State Convention; but it was far from being complete and satisfactory. The co-operation consisted chiefly in the method of paying the salaries of the missionaries, half of which was paid by the Society and half by the Convention, each acting independently. No report was made to the parent society of the sums contributed by the State for the support of the work. Many efforts were made to unite the forces more perfectly. The report of the Board to the Convention in 1876 contained the following: "The Convention, at its last meeting, nominated a co-operative Committee for each Association in the State, with the expectation that each Association would endorse their action. These Committees, it is believed, will give very decided aid to the Convention. Their knowledge of the field embraced in their re-



O. A. WILLIAMS, D.D.,
SUPT. MISSIONS AND DIST. SECRETARY.

spective Associations will enable them to pave the way for the visits of the Superintendent of Missions, and to carry forward what he may not find time to complete. It will also enable them to give valuable aid to the Board in making appointments.

In the same report, the plan of co-operation recommended between the Convention and the several Associations of the State contains the following: "The Associational Committees shall have the sole right of nominating the missionaries who are to serve in their respective Associations, and of designating their fields and the amount of aid which they shall receive. And the Convention Board shall have the sole right of approving the nomination when the same is referred to the American Baptist Home Mission Society, and of appointment when the nomination is not referred to that Society."

In a machinery so cumbersome, there was necessarily much friction. Each experiment, however, proved to be a step toward the final solution. To Minnesota belongs the honor of preparing the plan of Co-operation that served as a model for other States; and to Dr. George H. Keith, a name held in honor among the Baptists of Minnesota, and whose picture, with a sketch of his life, appears in this number of the MONTHLY, we are indebted more than any

other one man for the perfecting of the plan under which we have worked harmoniously for the past twenty years. In the February number, 1897, of the HOME MISSION MONTHLY, Rev. W. M. Haigh, D.D., relates this interesting historical incident: "Dr. Keith, Dr. Woods and the writer met on the train at Chicago on our way to Cleveland, where the anniversaries of 1878 were to be held. After conversing anew about the necessities of Minnesota, Dr. Keith took from his pocket a sketch of a plan adopted a few days before by the Minnesota Board by which it was hoped that the difficult problem in Minnesota could be solved—the plan of joining forces between the Home Mission Society and the State Convention. On looking it over, objection was made to it as being almost identical with the old plan of Co-operation which has proved inadequate to the necessities of the case. But, as we discussed the question more and more, it was apparent that elements unknown to the old plan could be introduced into this one, giving hope that the real difficulty of the situation could be removed. This plan was laid before Dr. Cutting in Cleveland, by him taken to New York, carefully examined, and finally adopted by our Board." The Articles of Co-operation then adopted contained the following propositions which formed the basis of similar relations with other States:

1. All money raised in the State for Home or State Missions to be paid into the treasury of the American Baptist Home Mission Society.
2. The Home Mission Society to appropriate a certain definite amount at the commencement of each year to be expended in the State.
3. The Minnesota Baptist State Convention to use all honorable efforts in raising funds for the Home Mission Society, and to pay into its treasury all the money that can be received for Home or State Mission work.

This plan was unanimously adopted by the Minnesota Baptist State Convention, at its annual meeting held in Winona, October, 1878; though, when in actual operation, it was found necessary to make some modifications, its immediate effect was to impart increased confidence and expectation. It gave great impetus to the work, which resulted in broadening the missionary idea, and brought rich blessings to the churches in spiritual development and increased membership. The total membership of the Baptist churches in the State in 1878 was 6,480. At the present time it is over 19,000.

The year co-operation began, the number of missionaries for the whole country was 213; the receipts, \$126,463 91. Last year the receipts were \$320,534.97, and the number of missionaries were 1,064, of which the greater number were in co-operating States.

Benefits of Co-operation.

The benefits of the system are incalculable. It has served to save expense, to utilize resources, to unify the work. While the Convention and the Society acted separately and independently of each other in the same territory, waste of money, the scattering of energy and friction were unavoidable. Oneness of effort in accomplishing a common purpose and reaching a common end was impossible.

It gave courage and hope to those immediately interested in the progress of the work. It meant much to the workers whose duty it was to lay foundations in the new country, amid so many difficulties, to know that the strong hand of the denomination was ready to support them.

It also places the responsibility of the work on those best acquainted with it, and in this way developed wise, far-seeing and consecrated leaders. The appointment of missionaries and the amount of salaries to be paid was left with the chosen representatives of the Convention designated by the Board.

It served to develop a spirit of beneficence in the churches, as it was a part of the plan that all churches aided were expected to make contributions to the missionary work of the denomination. Minnesota has set a noble example to other States in this respect.

It has served to develop a spirit of self-dependence in the churches. It is required that each church shall do all in its power for its own support, and that it shall faithfully and conscientiously fulfill its obligations, that the amount of aid shall be diminished according to the growth of the church, and that it shall cease altogether at the earliest possible date.

Pillsbury Academy, Owatonna.

BY PROF. J. L. INGRAHAM, OWATONNA.

The beginnings of Pillsbury Academy, like most institutions of learning, were small and accompanied by many struggles and disappointments.

At the Baptist State Convention held at Rochester in October, 1874, a Committee on Education reported in favor of efforts for the

establishment of such an institution. The following year this committee reported proposals for location from Brainerd, Red Wing and Owatonna, and in their opinion said the one from Owatonna was for the best interest of the denomination to accept. It was recommended that the Baptists of Minnesota endeavor to raise \$50,000 as an endowment fund, with the provision that the donor of \$20,000 shall have the privilege of naming the academy. In harmony with the great principle of religious liberty held by Baptists, for which they have suffered and uniformly contended so long, the Convention voted to decline the offer of \$15,000 from the city government of Owatonna; but the citizens of Owatonna made a subscription of \$6,195, with the promise of more, should the subscription be further pressed. At the Convention held at Owatonna, October, 1876, Hon. M. H. Donnell reported pledges to the endowment and building funds to the amount of \$12,313.

The finance committee met at Owatonna in May, 1877, and from their number Hon. M. H. Dunnell, Rev. E. Westcott, and Deacon T. W. Stebbins were appointed a building committee. Ground was broken July 8th, 1877, and the building, costing, with its furniture and fixtures, \$4,100, was dedicated September 10th. The following day the school opened with one hundred and one scholars. The six years which followed were years of extreme anxiety and ceaseless effort in search of money to meet the current expenses and increase the endowment fund. At the Convention held in Owatonna, October, 1883, the needs of the academy were set forth in a few short addresses. This was a critical moment in the history of the academy. Rev. Fred. T. Gates, now of national reputation, standing upon the seat of a pew, begged for action then and there. In a short time \$10,000 was pledged, citizens of Owatonna agreeing to give \$3,000. At the Convention held in Minneapolis in October, 1885, Hon. Geo. A. Pillsbury, having become interested in the school, offered to erect a ladies' boarding-hall, if the Convention would add to the endowment fund \$25,000. The grand offer was accepted, and in a short time pledges to the required amount were received. The hall was erected in 1886, and dedicated in October. At the Convention held at Duluth in October, 1886, a resolution was offered, changing the name from Minnesota Academy to Pillsbury Academy.



PILLSBURY ACADEMY, OWATONNA.

A New Era.

In December, 1887, Hon. George A. Pillsbury invited some of the trustees and a few prominent friends to meet him at his house in the interests of the institution for which he had expended so much. During this conference Mr. Pillsbury proposed to erect a new academy building, provided there should be added to the endowment fund \$50,000. Rev. Fred T. Gates was elected agent to secure pledges for the \$50,000. The pledges were secured, and in the spring of 1888 the beautiful site upon which the academy building stands was secured. The ground was broken in the fall of 1888, and October 16th, 1889, the building was dedicated. Since that time Mr. Pillsbury has had the old academy building moved back and fitted up as a gymnasium. On its old site he has built a fine music hall, and in the rear of all the buildings he has erected a drill hall. These buildings are all heated by a central heating plant, also built by Mr. Pillsbury. The whole amount of the donations by Mr. Pillsbury is about \$150,000. Noble man! Long may he live, and may his last days be his best!

The regular work of the Academy has been enlarged and improved, until at present it sustains a full classical course, a full Latin scientific course, each four years in length, and quite abreast of the best schools in the earliest settled States. In addition to these courses there are sustained a course in instrumental music, a course in vocal music, an art department, and a department in oratory, from all of which students are graduated. Military drill is required of all the young men and physical training of all the young ladies. The following institutions admit graduates of Pillsbury Academy without examination, upon certificate of the principal: University of Minnesota, Carleton College, Shurtleff College, Colgate University, Rochester University, Brown University, and Des Moines College. The departments of chemistry and physics are well equipped. A good library has been started, to which Hon. Charles A. Pillsbury has given \$2,000.

Two Thousand Students.

Since the opening of the school there have been in attendance 2,172 different students.

Three hundred and one have graduated, two hundred of these since 1890. The class in 1897 numbered forty-seven, ten of whom were from the music department and one from the art department; and this year there are fifty-five to graduate, eight of whom are from the music department. Quite a number of the graduates have entered higher institutions, such as the University of Minnesota, Colgate University, Brown University, Amherst College, Howard University and Chicago University.

with earnestness and vigor. His administration has been eminently successful. Joshua L. Ingraham, A.M., a graduate of Colby University, is a veteran teacher, having been connected with the school for fifteen years, six as principal and nine as instructor. He is at present in charge of the department of Greek and Latin. He has proved himself to be a successful teacher, having devoted his time and effort to the best interests of the school. Other teachers are William A. Shedd, M.S., a gradu-



HON. G. A. PILLSBURY.



MRS. PILLSBURY.

The Faculty.

From the first, the instructors have been efficient, earnest, and devoted to their work. The present corps of teachers numbers eleven. James W. Ford, Ph.D., a graduate of Colgate University, and formerly principal of Colgate Academy, has been principal since 1889. His varied experience as principal and teacher had fitted him to take hold of the work here

ate of Rochester University, who has been connected with the school for nine years; Ernest J. Owen, A.B., a graduate of Denison University; Edward A. Graves, Ph.B., a graduate of Des Moines University; Mrs. Beatrice S. Fulton, A.B., a graduate of Vassar College and lady principal. Besides these there are three teachers in music, one in art, one in oratory, all of them graduates of highly accredited schools.

Pioneer Work in Minnesota.

BY REV. WALLACE BUTTRICK.*

Fifty years ago there lived in the neighboring State of Vermont a young woman, a teacher of some years' experience in the school room, who wished to go to foreign lands as a teacher of the heathen.

At that time single women were not sent to the foreign field, and so this earnest and consecrated and (as subsequent events proved) splendidly endowed woman was compelled to look elsewhere for a field of labor.

It came about in the Providence of God that, when her heart was thus prepared for labor and sacrifice, an appeal came for a school teacher who was willing to go to the far away territory of Minnesota, which in eighteen hundred and forty-six was as remote from civilization and as difficult of access as the Lena Delta is to-day. This appeal was put into the hands of the young Vermont school-mistress. For two earnest weeks she thought and prayed over the matter and finally, interpreting it as the call of God, said: "Here am I; send me." Friends and parents opposed her going and besought her to give up the unwise project, but in spite of their warnings and entreaties she persisted in her determination to go. Many years thereafter she wrote as follows, concerning that fiery trial:

"Friends violently opposed. Those who dared not oppose did not encourage. It was evident that *all* considered it hazardous in the extreme, presuming on, yea, *tempting* Divine Providence. Only one said, 'Go, and the Lord will be with you.' And thus, with no human aid on which to rely, the arm of the Invisible was my support. And though comparatively ignorant of the world and its evils, I went forth to the struggle; to a path** hitherto unexplored—a thorny way; but with the confidence that where thorns abound roses often bloom * * * I was happy then, I am happy now in the retrospect. Never has regret for the decision crossed my heart; on the contrary, it has ever been a source of gratitude that I was enabled to overcome all obstacles and come at a time when no other would venture."

* For much of the information in this article I am indebted to an "Historical Sketch of the First Baptist Church in St. Paul," by Mrs. H. D. Gates, read before the Minnesota Association in 1889.

You can perhaps imagine the wearisomeness of the long journey she was required to undertake—by rail a little way, then by stage-coach for longer distances, and finally by steamers down the Ohio and up the Mississippi for fifteen hundred miles. Weary weeks intervened from the time when she left the green hills of her native State, until she landed at the river bank in far-away St. Paul. All the while she was among strangers who looked upon her as a visionary and impracticable New England school-ma'am.

When she reached St. Paul she found not the thriving and beautiful city of to-day, with its vast commercial enterprises and one hundred and fifty thousand people, but a trading post on the very outskirts of American civilization. "A few log huts composed the town, and three families the American population." With one of these three families the young missionary found a home, theirs being the best and largest dwelling in the town, "consisting of three rooms and an attic chamber."

A few days after her arrival, in the early summer of 1847, our heroine began her work as a school-teacher. She has described the schoolhouse and its appointments, and I substantially quote her words:

The schoolhouse was "a mud-walled log hovel," that had been used as a blacksmith shop. "Some wooden pins had been driven into the logs (on three sides of the room), across which rough boards were placed for seats. The luxury of a chair was accorded to the teacher, and a cross-legged table occupied the centre of the loose floor." * * * A friendly hen, unwilling to relinquish her claim, on the ground of pre-occupancy, daily placed a token of her industry in the corner, and made all merry with her loud cackle and abrupt departure. Snakes sometimes obtruded their heads through the floor, rats looked in at the open door, and dark faces (of Indians) were continually obscuring the windows. An old pitcher, minus the handle, received the rarest specimens of wild flowers, from which our "centre table" exhaled a generous perfume. In front and at our feet flowed, in silent majesty, the Father of Waters, with two beautiful green islands reposing on its bosom."

We are not so much concerned with her work as a secular school teacher as with her larger and more enduring work as a pioneer Christian missionary. After the six days of school-work, came the Sabbath, and, with a

heavy sense of responsibility, she organized and conducted the first Sunday-school in Minnesota. Let me quote from the records of the First Baptist Sunday-school of St. Paul:

"The beginning of our Sunday-school—the first Sunday-school established in Minnesota—was on Sunday, the 25th of July, 1847. The school was commenced in a little log hovel, covered with bark and chinked with mud, previously used as a blacksmith's shop. It contained but one small room, about ten by twelve.

* * There were seven scholars that day—three white children and four half-breeds—and one visitor, a half breed woman. It was necessary to have an interpreter, and a large half-breed girl was found who could speak English, French and Sioux. The second Sunday there were but four scholars, a circumstance which looked discouraging. An interest was awakened on the subject, and the third Sabbath the room was filled. There were about twenty-five children, besides a number of visitors who came to witness the novelty of a Sunday school; for, be it remembered, at that time, not only Sunday-schools, but churches were unknown in St. Paul. * * * Through the winter the school was sustained by the personal efforts of Miss B., who, notwithstanding the severe cold, walked every Sabbath morning nearly a mile to the little building, made a fire, and waited for the half-frozen little ones to come, and when they were sufficiently warmed, taught them the same precious truths that we learn in our Sunday-school, (and that) without fee or reward, except the blissful consciousness of doing her duty. To her belongs the credit of commencing and sustaining, for a year, unassisted, a Sunday-school in a then almost unknown wilderness."

Doubtless you have been asking, "Who was this woman?" She was Harriet E. Bishop, one of the uncrowned and unsung heroines of the Christian religion and of American civilization. As a lad, it was my pleasure to know her in my father's house; as a man and minister, it was my privilege when pastor of the First Baptist Church, of St. Paul, to build on the foundation she so splendidly laid, nearly half a century before. This was the beginning of Baptist work in the State of Minnesota.

Now for another chapter. The next year God led two more children of New England to that far-away place, Mr. and Mrs. Abram H. Cavender. They were natives of New Hampshire and first emigrated to Ohio, where

they proposed to make their home. But the journey to Ohio did not fully satisfy their migratory instincts, and so they went on to make a home in Minnesota. I have often heard the (now) old man tell of the journey down the Ohio and up the Mississippi. It took three weeks to go from Cincinnati to St. Paul. The channel of the upper Mississippi was not marked out, they could proceed only by daylight, and even then they were frequently detained by unseen bars and snags that impeded navigation then as now. They reached St. Paul, May 22, 1848, and the first Sunday found them associated with Miss Bishop in the work of her Sunday-school. Mr. Cavender became the Superintendent, and in a little more than two years the school numbered seventy-five pupils. I have heard them tell of how, when they heard the whistle of the river steamers sounding through the gorge below the town, they dropped their work and hastened to the landing. The great gang-plank would be lowered from the bow of the boat, and Mr. Cavender would grasp the hand of every stranger, and ask, "Are you a Christian?" and if the answer was "Yes," he would take them to his own home and compel them to share his generous hospitality. When a year and a little more had passed, there were ten good and true Baptists, banded together for Christian work. But there was no Baptist church nearer than Galena, Ill., 400 miles away—none in fact, north of Iowa, between the Mississippi River and the Pacific Ocean. Their constant prayer was for a church, a pastor, the preaching of the Gospel, and the Communion of the Lord's Supper.

And now came a striking illustration of the synchronizing work of the Holy Spirit. On November 28th, 1848, Miss Bishop wrote a letter to the Home Mission rooms in New York City, asking for a missionary and for the patronage of the Society. On the same day and, as was subsequently ascertained, at the same hour the Rev. Dr. Benj. M. Hill, Secretary of the Society, was writing to Minnesota and asking if the Society might not wisely undertake a work in St. Paul. The result of this correspondence was the coming to St. Paul of Rev. J. P. Parsons, and on December 31st, 1848, the First Baptist church was organized with twelve members. The beginnings were small enough. The pastor received \$600 a year, \$500 of which was paid by the Society at New York. Then they wanted a house of

worship, and plans were made for a small wood building which for years crowned one of the seven hills of the city. The pastor was sent East to collect money, and on his way home with the necessary funds was robbed and killed. When the little company went to the landing to receive him with joy, they received, instead, his dead body, and their joy was turned to mourning. The humble house of worship was dedicated, in sadness and in debt, November 21st, 1853.

It was then that the Ladies' Sewing Society was organized, the object of the organization being the payment of the church debt, and pay it they did. They not only sewed for anybody who would pay for their labors, but gave suppers and fairs and entertainments. Between ourselves, I have longed for an opportunity to protest against the not always discriminating criticism of this method of raising money. Doubtless our larger churches do not find it necessary to raise money in this way; doubtless, also, direct responsibility is often shirked by resort to fairs and entertainments, but we should have a care lest by too sweeping denunciations of the cooking-stove and the sewing society, we hinder God's work and wound some of his humble and most faithful servants.

Our friend Cavender became the first deacon of the church, an office he has honorably and continuously filled for now forty-nine years. And he was the life of the church, and, with the faithful women, its mainstay. He was deacon, trustee, principal financial supporter and sexton. On Sunday morning he would go up to the church, with wood from his own shed, build the fire in the great box-stove, and then, while the house was getting warmed, would go about with his gray mare, "Fanny, of blessed memory," and gather up the saints who were too feeble or too indifferent to go to church on their own account. From the highways and hedges he compelled them to come in. Then he would stand at the door to welcome strangers, pass the hat for the collection, after church conduct the Sunday-school, then take the feeble ones home again (often, indeed, taking them to his own house for dinner that they might enjoy the afternoon service), and when all was over, lock up the meeting-house and go home; like the hero of the "Sixty-ninth," "The first in the field, and the last to leave it." And God has crowned him and his efficient and faithful wife with years and with

honors. Past four-score years of age, they still worship in the church they helped to found. I can see him now, tall and dignified, with flowing gray locks and beard, as with stately step he receives the offerings of the people, or passes to them the bread and the wine. Their children and grandchildren and great-grandchildren worship with them from Sabbath to Sabbath, the glorious fulfillment of that Scripture which saith:

"Thy children and thy servants shall continue
And their seed shall be established before
thee."
—Psalm 102:28.

Dr. Conley on Minnesota.

My Dear Dr. Morgan: I am glad to respond to your request for a few words in reference to Minnesota. During my pastorate of little less than five years of the First Church of St. Paul, I became pretty well acquainted with the work in the State. I visited many churches and associations, and on the State Convention Board and Executive Committee, on the Baptist Young People's Union Board, and on the Commission of Systematic Beneficence, I spent many hours studying the conditions and needs of the State. I was impressed with the possibilities of the State. It has vast resources, and has in every way a great future before it. No one can see its beautiful lakes and rivers, travel over its great prairies, and through its vast woods, without being impressed with its immeasurable possibilities. The North Star State, with its more than 83,000 square miles of territory, has but fairly commenced its growth.

Another thing to be specially noted is the work among the Scandinavians. I suppose the Baptist work among the Scandinavians of Minnesota is the most encouraging work among our foreign-speaking population of any on the continent. The Scandinavians are an exceedingly interesting people, and our Scandinavian Baptists are a splendid type of devout, intelligent, aggressive Christians. I was greatly impressed, also, by the unity of our work in the State.

Swedes, Danes, Norwegians, Germans and English are all in complete accord in the work, and more or less closely related organically. This condition is largely due to the wise and efficient work of the American Baptist Home Mission Society. This Society has been of unspeakable help in directing and developing the work in the State.



DISTRICT MISSIONARY BERGLUND AT IRON MINE, HIBBING.

Another element in this unity is the fact that the entire State is included. There is neither a city nor a section of the State that is not interested in all the work. While the Twin City churches maintain city mission organizations, they are foremost in support of the State work. This fact is a very significant one, and has much to do with the vigor of the State Convention.

Then, too, there is in Minnesota a certain *esprit de corps* in the State work that is very helpful. The leading churches want their pastors to be interested in the general work. They are not satisfied to have them settle down and stay at home all the while; they are expected to help the weaker churches and do their share of work on convention committees and boards.

A large per cent. of the Board of the Convention is made up of business men, who make no other calculation than to give all the time required to properly care for the affairs of the Convention. Many other things might be said in commendation, and some things in criticism, but this must suffice.

I shall ever remember with pleasure my years of association with the brethren engaged in the work of evangelizing the State of Minnesota. Yours sincerely, J. W. CONLEY.

Northeast Minnesota.

BY REV. M. BERGLUND.

This district comprises that part of Minnesota included in St. Louis, Carlton and Pine Counties, an area equal to nearly 9,000 square miles, St. Louis County alone having 6,600.

This vast territory is not all settled as yet, but with its wonderful wealth in natural resources it is attracting the sturdy miner, woodsman and farmer by the thousands, and hundreds of business men. Large tracts are covered with valuable pine timber. Just beneath the surface is seemingly an unlimited deposit of iron ore. This is especially true of St. Louis County. Carlton and Pine Counties are becoming gradually cleared and cultivated.

The population of the district, according to the census of 1895, outside of the city of Duluth, was 35,000. In the counties of Pine and Carlton a considerable number of these people are living on farms, yet the majority are found in villages and towns. The resources in lumber and iron are such that the industries dependent on these will be carried on for decades to come. Year by year large tracts will be converted into productive farms. Duluth is destined to become a great storehouse, railroad, and industrial centre of the great north-

west, as this northwest becomes more and more peopled. These counties tributary to Duluth have all the advantages that any territory may have that is tributary to a great commercial center.

Six lines of railroad intersect, and along these have sprung up the agricultural, lumber and mining villages and towns, some of which are of considerable size; ten towns ranging from 800 to 4,000 people each, besides smaller railway stations and villages to the number of twenty-four.

In these thirty-four communities, with their outlying country district already settled, there is at present Baptist work being done at only three places. Soudan, St. Louis County, having a small but heroic Baptist church, is doing a good work. It has a settled pastor supported in part by the Home Mission Society. Sunday-schools are being carried on at Eveleth and Ely in the same county. In many of these communities may be found a few good, earnest Christians, and also many backsliders who, having left home and church associations in the East and South and coming to these new and unorganized settlements where drinking, gambling, carousing, and Sunday desecration is the order of the day, have been led astray and have drifted from the path of righteousness. There is no difficulty in gathering these people into Gospel services. Strangers to one another, loneliness, home longings, absence of other places than saloons to go to, are factors which make many go with gladness to listen to Gospel song and testimony, who, perhaps, in their home surrounding would have scoffed at the idea. This important field in northeast Minnesota ought to be sown with Gospel seed which in due time would bear abundant harvest.

New Minnesota.

BY REV. C. T. HALLOWELL, DISTRICT MISSIONARY.

Draw a line on the map from Duluth to Fargo. All north of this line, except the western tier of counties, is New Minnesota. It is about one-third the area of the State. Its development began on the east side in the iron regions. This was followed by the gold fever of Rainy Lake; then came the partial opening of the Red Lake Reservation. Now, the whole of this vast territory is flooded with excitement; railroads are building. The Great

Northern has an army at work, completing connection from Fosston to Deer River, and from Park Rapids to the northeast corner of Hubbard County. The Brainerd & Northern has let contracts for thirty miles of extension across Hubbard County. Their ultimate aim is undoubtedly to connect with their own line at Red Lake Falls. The Duluth & Winnipeg is now in use from Duluth to Deer River, and will soon push on to St. Vincent. Before long the railroad map of New Minnesota will look like that of Old Minnesota.

In the iron regions are vigorous towns; in the lumber districts towns are now leaping into existence; in the agricultural districts they are growing more slowly but steadily. Along the railroads town plat after town plat is being surveyed. Men by the thousands have been in the lumber camps all winter; and every road looking north has its stream of immigrant wagons and its crowd of incoming settlers. It is impossible for the larger part of the people to get a bed in such towns as Bemidji and Walker. No new west is rushing faster than New Minnesota.

What of the religious work? At Walker the Congregationalists have a man, but no one man can do the work. At Bemidji the Presbyterians have a man, but he is only a drop in the bucket. Both these towns are county seats, and bound to be centers of power. At Deer River is a lively town, and the railroad junction will speedily enlarge it. In the extreme northeastern corner of Hubbard County the Great Northern will probably make its division point, and where is now no house will be a town of great importance.

Within the district there must be more than one hundred preaching points; in many, in fact in the most of them, no one is telling of Jesus. These people are hewing out homes, and for several years will barely manage to live. If the Gospel gets to them it must be sent. Who will send it? If ever a crisis of opportunity calling for sacrifice and zeal was upon us, it is now. Oh, that we would open our eyes, our hearts, and our pocketbooks now! for "now is the accepted time! now is the day of salvation!"

FORM OF A BEQUEST TO THE SOCIETY.—
"I give and bequeath to the American Baptist Home Mission Society, formed in New York in the year eighteen hundred and thirty-two, the sum of _____ for the general purposes of said Society."

Fosston and Vicinity.

BY REV. T. O. WOLD, MISSIONARY.

Fosston, the capital of the "Thirteen Towns" and the Red Lake Reservation, is beautifully situated on a wooded slope in the town of Rosebud, Polk County, Minn. It is located forty miles southeast of Crookston, twelve miles west of the Indian Reservation, and five miles north of the White Earth Reservation. The town was built fifteen years ago at the time the "Thirteen Towns" were opened for settlement, and has at the present time a population of 1,200, more than three-fourths of whom are Norwegians.

Fosston has three churches: one American Congregational, and two Norwegian-Lutheran. The American Church is very weak, both in numbers and influence. The Lutheran churches are stronger in numbers, but are very dead and formal. Their members consist mainly of farmers residing in the vicinity of Fosston. None of the three churches exert much influence in the town, where seven saloons and other places of iniquity compete, and to a great extent rule. The adjacent townships are mainly settled by Scandinavians, as are also several newly settled townships northeast of Fosston, on the Red Lake Reservation. Between Fosston and Moose, some forty miles southeast, the region is settled mostly by Scandinavians. Sixty miles east of Fosston the settlers are mainly Americans.

With the above facts before us, it is easy to see that Fosston is a most needy and important center for Scandinavian missions in north-western Minnesota, and just now is the time for pushing the work. One of our most urgent needs at present is a suitable house of worship. We plan to purchase a centrally located lot for a church edifice, and in its erection help must be obtained from outside sources.

The Queen Baptist Church, consisting of ten resident members, four of whom were recently baptized, is very promising, but it is very weak financially, and has no house of worship. The Rosebud Church has twenty-five members, and its center is a few miles south of Fosston. These two are Norwegian churches. In addition the Baptists have a Swedish church in Queen Township and one near McIntosh, all weak, and aided by the Home Mission Society.

Condition and Needs of Minnesota.

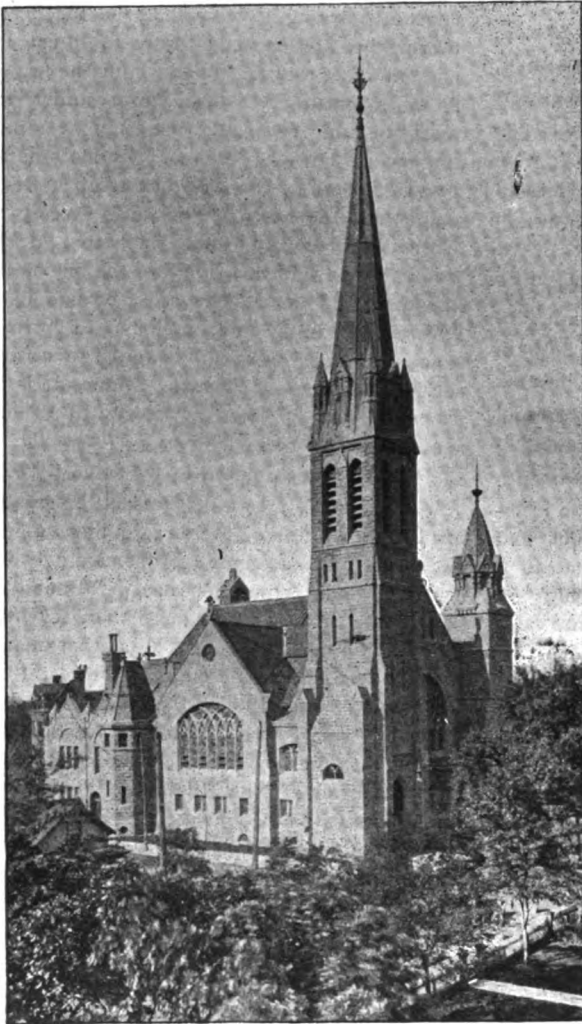
BY REV. W. W. DAWLEY.

The needs of a new country in which things are shaping themselves can be thoroughly appreciated only by those who are actually struggling with the ever new difficulties that constantly spring up to surprise the toiler, and those who are seeking wisely to direct the nascent forces that are to determine the future. A no inconsiderable task, even under the most favorable circumstances, is pioneer missionary work in the laying of foundations for great enterprises, the pre-empting of strategic points, and the nurturing of weak interests in sparsely-settled and widely-separated fields. But when the workmen are few, the means inadequate, and dependence must be had upon little bands of people, meeting in private houses or public halls, with irregular preaching services, the work is colossal. Minnesota is no exception among these newer States of our Union.

The Field to be Cultivated is Vast.

The wider the area to be worked the greater are the difficulties of the undertaking, unless the forces and means are proportionately increased, which is not the case in Minnesota. This State has an area of more than seventy-nine thousand square miles. What that means will be seen when one stops to consider that the whole of New England has only sixty-five thousand square miles of territory. So that the field to be covered in this one State is larger than all of New England *plus* another Massachusetts and Connecticut. Three of the eighty counties of Minnesota have each an expanse of country larger than that of the State of Connecticut. In this vast stretch of land there are less than nineteen thousand Baptists, and these are expected to bear the burden of establishing churches, organizing Sunday-schools, building meeting-houses, supporting pastors, and evangelizing the unchurched districts. If the Baptists of Minnesota were evenly distributed over the State, it would give about four Baptists to the square mile. Surely we can say of Minnesota Baptists as Nehemiah said of his helpers: "The work is great and large, and we are separated—one from another." The uniting of several churches under one pastor is most difficult on account of the long distances that separate them. If there is no communication by rail between these churches, the time needed by the pastor for

pastoral and pulpit work must be consumed in travel. If a railway connects the place, the expense of getting back and forth is so great as to embarrass one whose income is so paltry, and his family must suffer as a result.



FIRST BAPTIST CHURCH, MINNEAPOLIS.

Our Baptist Churches are Few and Small.

We have in the State two hundred and forty-one church organizations, including thirteen unassociated ones. These are in many cases distantly separated from one another, and their membership is small, while not a few of them are pastorless.

Only four of them have five hundred members or more; only eleven have two hundred and fifty and more; one hundred and eighty-nine

have less than one hundred; one hundred and twenty-five have less than fifty; sixty-six have less than twenty-five; fifteen have less than ten members enrolled.

The above figures include the non-resident membership with the resident. It requires great faith, as well as herculean efforts on the part of such small bodies of believers, to do the work at their very doors, to say nothing of their attempts at aggressive missionary endeavor in localities where no Baptist organization exists. It must be readily seen that the amount of money that can be raised for missionary work outside of their local fields must be comparatively small in a State, *where four churches out of every five nearly have less than one hundred members, and where more than one-half have less than fifty.* If assistance is needed in proportion to the fewness of the laborers, Minnesota has not yet reached the Laodicean stage when she can safely say: "I am rich and increased with goods, and have need of nothing."

Our Population is Especially Susceptible to Missionary Influences.

About one-third of the people in Minnesota are foreign-born. Nearly one-half of the foreign element is Scandinavian. There are nearly twice as many Scandinavians in our State as in any other State in the Union, and there are more foreign-born Swedes and Norwegians here than in any other State. Minnesota is the home of more than one-fifth of the foreign-born Swedes, and nearly one-third

of the Norwegians of the whole United States. These people can now be reached by the missionary, and when once converted they make staunch, loyal missionary Baptists. We already have one hundred and three churches among these Scandinavians, and more than one-third of our Baptists are enrolled in them, more than one-fourth being in the Swedish churches alone. Here is a most responsive field for Baptists, but we have not the means

adequate for the aggressive work that ought to be done among them.

We Need Men, Self-Sacrificing and Faith-Filled.

Men who are looking for places where the work is easy and the pay large "need not apply." We must have men who love their Lord enough to make some sacrifices for him, who are willing to give, "hoping for nothing again." Men whose gifts do not fit them for more lucrative positions and more congenial surroundings will not succeed in these fields. The average salary paid our missionary pastors last year was \$555, the highest being \$1,200, and the lowest \$150.50. Many of our pastorless churches have a very small membership, and some of them have a name, but in fact are dead. Men, imbued with the spirit of our Lord, who are watching for an opportunity to give their lives as a ransom for others will find an open door in many places here.

Outside Financial Help

is indispensable to anything like a suitable carrying forward of the work that needs to be done. We are doing a great work that must not be interrupted, but a vastly greater task is sadly neglected. Roman Catholics who number three times as many communicants as Methodists, Presbyterians, Congregationalists, Episcopalians and Baptists combined ought to be reached with a pure Gospel. We cannot alone evangelize the thousands from other shores, and lead those who believe in baptismal and ritualistic regeneration to a belief in the "new birth," even if we devote all our offerings to the immediate needs of our local fields to the utter neglect of world-wide missions. Such a course would not only dry up the stream of benevolence among us, but also in the end diminish the gifts to our own churches, for when one begins to confine his giving to his own church he usually ends in giving nothing to that. The man who is so blind that he cannot see the needs of the fields away from his own door will soon become so dim of vision as not to see what lies at his feet. The man who will not give to missions will not long give to support his own church.

The establishment of Baptist churches in Minnesota means assured

Help for the World-Wide Missions.

Freely we have received, but freely we have also given. The Baptists of our State are not so self-centered that they do not recognize

the need of other and distant fields. One thing that presages the most for the future of Minnesota Baptists is the large place that they give to the world-wide missions. Surely it may be said of our people, as it was of the Macedonian Christians: "Their deep poverty abounded unto the riches of their liberality." The investment of Home Missionary money here has greatly stimulated the missionary spirit among us, and augmented the gifts to missions in general. The Home Mission Society expended in Minnesota last year in missionary work \$3,750, but these people among whom it was expended returned to our three great denominational societies the same year \$13,843.29, giving back to the Home Mission Society itself (inclusive of what was given to the Woman's Home Mission Society) \$4,161.29.

Dane-Norwegian Work.*

BY REV. G. MELBY.

A Mother Church.

In the spring of 1863 there were four families of the Danish Baptist church at Raymond, Wis., who came with oxen teams as far west as Freeborn County, Minnesota. Rev. L. Jorgensen, pastor of the Raymond church was the leader of this little band, which had braved the hardships of a long journey in order to obtain a home on the plains of Minnesota. Having decided to settle permanently in the township of Bath, near Clark's Grove P. O., Pastor Jorgensen left them and returned to his church. Being favorably impressed with the country, he gave such a description of it that in a few months another exodus of Baptists began. On their arrival at Clark's Grove there were fifteen church members in one and the same neighborhood; these were, on October 11th, 1863, organized into a church. Seventh-day Adventism soon found its way among them, and made havoc; a remnant of the faithful was left, however, and this became the nucleus of the church which to-day numbers 340 members, and is the strongest Danish Baptist church in America. It is the mother of many smaller churches.

Our church, which can trace its history back to the Clark's Grove church, is that of Westbrook. During those years, when the grass-

* This is partly an abbreviated translation of an article by Rev. J. S. Lunn, on the same subject.

hoppers harassed the Western farms, the church at Clark's Grove decided to send relief to the Danish people at Westbrook. Not only material aid was sent, but two brethren who had some experience as preachers were sent to break the bread of life to them. These brethren were Revs. J. M. Nielsen and Carl Jensen. Three persons were converted and baptized as a result of their efforts. Mr. Nielsen soon moved his family to the place, and became the preacher and pastor of this community for many years. In August, 1879, a church was organized. Its membership is now about 140.

The Church at Albert Lea

was organized in 1874 with eleven members. Some of these came from Chicago. Rev. A. Carlson had been working for some time in Albert Lea, and when the church was organized he became its pastor. Plans were soon laid for a meeting-house, and, as a result, this church is now in possession of one of the finest structures in that city. Besides having attained to a membership of 155, it has also given materials for the building of other church organizations, such as the Swedish church of that city and the Danish church in Alden. The latter was organized in 1885 with ten members. This church has, in spite of obstacles, been blessed in its work, and has now reached a membership of about sixty.

Small Beginnings.

Indeed, most of the Dane - Norwegian churches have had small beginnings, but the following two are illustrations of how God can use very humble beginnings to His name's glory. One of them is the church at Kasson. In 1868 a man and his wife came from Denmark to Kasson, where they settled on a farm a few miles from town. They were Baptists, and as such they longed for some one to preach the Word to them and their neighbors. Hence they appealed to the church at Raymond to send a preacher. This appeal was not heeded. Meanwhile, Rev. J. S. Lunn came to the place and began to preach. The congregations were very small to begin with, and when in due time people came to the meetings, the Lutheran ministers raised such an opposition that the work seemed almost impossible. However, with persistency hindrances were conquered, souls saved, and on the 28th of October, 1876, a church was organized with fifteen members. The Lutherans, who had built a meeting-house, found it impracticable to continue their

work, and the house was sold to the Baptists. The present membership of this church is 71.

The church at Blooming Prairie is another instance. A poor widow, with several small children to care for, was the only Danish Baptist in the community. In her humble home were the first meetings held. After a few years of quiet and seemingly fruitless work, Rev. H. A. Reichenbach came as missionary to the place, and a revival arose which resulted in the conversion of several persons, who went to Clark's Grove to be baptized. Here they be longed until February 17th, 1885, when seventeen of them were organized into a church.

An Outgrowth of the Swedish Work.

The Norwegian-Dane work in Minneapolis sprang from the first Swedish church there. A number of Norwegians, who had joined this church at the time of a revival, became desirous of attempting an independent work among their own countrymen. In 1879 these were organized as a church, and Rev. J. A. H. Johnson was chosen pastor. Meetings were held in halls until 1880, when a chapel was built. Some ten years later this was made the lecture-room of a large and handsome church-building. Rev. Ivar Larson was for many years pastor of this church, and under his leadership the work was permanently established.

The Norwegian church in St. Paul likewise had its origin in the Swedish work of that city. It was organized in 1883. Rev. John B. Sundt laid a substantial foundation for the work which has been carried on with much earnestness and zeal. During Rev. C. W. Finwalls's pastorate with this church a new and commodious meeting-house was erected. This is an important field, and should be carefully sustained. In connection with the work here, the Danish church at Stillwater was begun. There were at one time quite bright prospects for this little church, but of late years the work has been almost totally abandoned.

A New Work.

Quite a new and successful work has of late been done in the northwestern part of Minnesota. It can be said to have begun with the missionary work of Rev. K. Nelson, District Missionary among the Norwegians. A church was organized as early as 1884 at Artichoke, and a faithful work was carried on by the members and their pastor, H. Gaard. But

Rev. Mr. Nelson, in entering upon his labors in 1892, spent considerable time in this field. A great revival arose, and a large number of converts were added to the church by baptism. Since then the church has taken on a new life. They called Rev. E. S. Sundt to be their pastor, and his efficient labors are bearing fruit. Present membership, 114.

In St. Hilaire is another church which has been greatly revived by the preaching of the District Missionary. Its organization dates back to 1886. A number of new churches have been organized by Mr. Nelson. He helped to organize the church at Bradford in 1893. Last fall this little band of Baptists—twenty-seven in number—dedicated a new meeting house, almost free from debt; besides, they own forty acres of land, which is cultivated, and the produce used exclusively for paying the current expenses of the church.

Sparta church, at Wigdahl, came into existence the same year. Mr. Nelson expended much labor on this field, and gave the impetus to the organization as well as the erection of a suitable church building.

The churches at Rolling Forks, Rosebud and Queen were organized in 1895 by Mr. Nelson. Other new fields are being entered upon in this part of the State and foundations successfully laid for future work.

Other Places.

Considerable work has been done on such fields as Cobden and Golden Gate, where there are yet two small churches. Rev. J. S. Lunn is serving as their pastor at present. The labors of N. L. Christiansen, District Missionary, were productive of much good. The church at Lakefield, which was organized in 1893, owes much to his faithful efforts. At Lake Benton his work was successful, and the fruitage especially reaped by the American church of that place. In a large number of places the good seed has been sown, and, inasmuch as the work of the Dane-Norwegians in this State is yet in its infancy, there are reasons to hope for future results and a large, well-established work among these nationalities. All of these churches, either through direct aid in support of pastors or by the labors of the District Missionaries (excepting Clark's Grove) have been helped by the Home Mission Society and the State Convention.

The German Baptists.

BY REV. H. KAAZ.

The Baptist work among the Germans in our State began when, in 1857, some German Baptists from Dayton, Ohio, settled in the town of Minnetrista. They held together in love and prayer and work, growing stronger by conversions and reinforcements from Dayton. In 1858 they could organize a church with but seven members, under the direction of Bro. Amory Gale. Under the labors of three pastors who have served them since that time, they are now 108 members. In 1859 the church in the town of Sharon organized with but a few members; they are now seventy. The St. Paul church organized in 1873 with thirty members; they have grown to be two churches now, with about one hundred members each. Hampton church, since 1876, has grown to fifty-two members. Faribault church, since 1885, to ninety-two members; Minneapolis church, since 1885, to 121 members; Winona, since 1885, to forty-six members. Hallowell church was organized in 1888 with thirty-five members.

There are now nine German Baptist churches in our State, and just about 750 members; fourteen Sunday-schools with 550 scholars, and a church property of more than \$30,000. All of these churches, except one or two, have been aided by the Home Mission Society for some time in their respective beginnings. Three of them do yet need some help from the Society. But we see that the money expended by the Society and the labor done for the coming of the Kingdom of our Lord has been well spent. The work of the District Missionary who is laboring in Southern and Western Minnesota has been blessed, and tends much to promote our Baptist work among the German-speaking population.

The Swedish Baptists.

BY REV. FRANK PETERSON, MINNEAPOLIS.

"Surely the wrath of man shall praise thee." Religious intolerance in Sweden led to the establishment of the Swedish Baptists in Minnesota. The tree was planted by the hands of an exile. Rev. F. O. Nelson, founded the Baptist church in Sweden, the first of this language in the world. For this he was rewarded by perpetual banishment from its realm. His year of exile, 1850-1860, were spent chiefly in Minnesota, where it again became his privilege to

lay foundation work, this time in the New World.

The First Church.

The first Swedish Baptist church was organized in Houston, Minn., August 18th, 1853, with nine members. Four of these were swept away by cholera the following summer, leaving the little band of only five. So limited was the field and scarce the material that during the following six years only seven new members were added as a result of the earnest labors of the devoted missionary upon the field. Other parts of the State were cared for at the same time, however, which resulted in the organization of a church at Scandia, August 14th, 1855, with seven members; another at Wastedo, July 5th, 1857, containing eleven members. Next came the church at Carver, from which the Lincoln church sprung, in 1858, with a membership of thirty. By the year 1860 there were eight churches with an aggregate membership of 162.

The Conference.

The Swedish Conference was organized September 19th, 1858, of the following churches: Houston, Scandia, Wastedo and Chisago Lake. Its first meeting was held in Scandia. F. O. Nelson and A. Norelius were the only ordained ministers. This Baptist organization is nearly one year older than the State Convention. In 1866 the Conference was considerably reinforced by the coming of Rev. O. Okerson, a tireless preacher of the Apostolic type. He traveled 2,808 miles that year, mostly afoot, his salary being \$200. The first decade closed with only 209 members in the Conference. This fact indicates how rockbound was the field into which was thrust the breakplow of the Gospel.

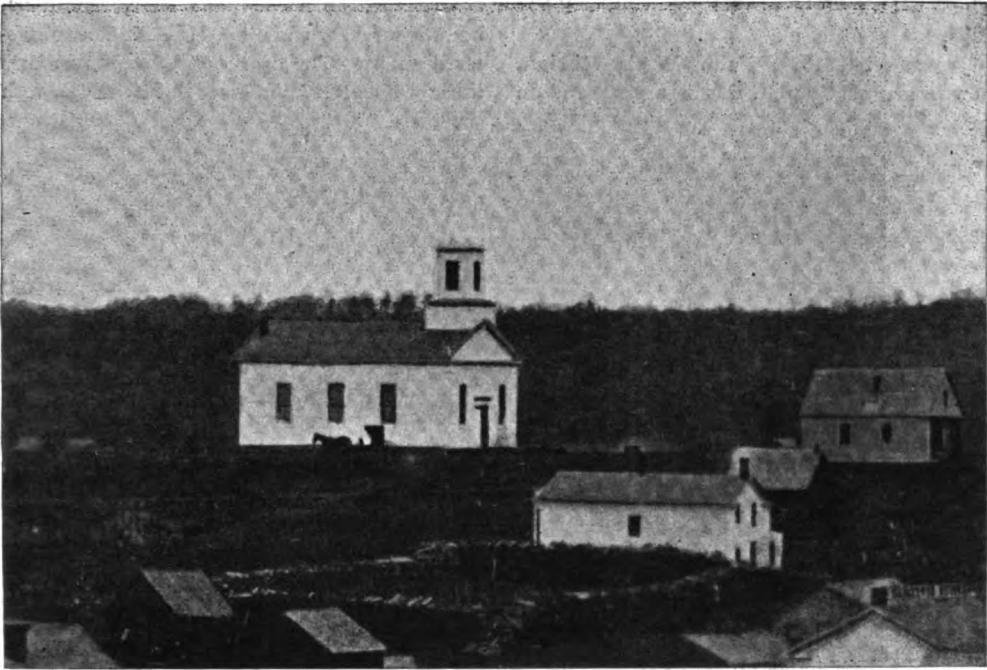
In 1870 the work was broadened by putting four missionaries upon the field, viz.: O. Okerson, John Ongman, John Anderson and J. A. Peterson. The result of this move was quite perceptible. The annual reports from this time indicate aggression along all lines. The need of a denominational paper was now being keenly felt. At the Conference held in Minneapolis in 1873, the matter came up for consideration, which resulted in an earnest request to Professor J. A. Edgren to begin the publication of a monthly paper at once. It soon made its appearance under the name of *Zion's Vakt*. The second decade closed with twenty-seven churches and an aggregate membership of 1,040.

Steady Progress.

The way was now opened to an uninterrupted advance. New fields were taken in wherever new settlements sprung up. The reports at the end of the third decade showed that the increase had doubled in the number of churches and trebled in membership. I glean from the report of the Board for that year: "Our Swedish churches now number fifty-one, with a membership of about 3,200. They are loyal to the word of God. They are deeply evangelical and evangelistic in spirit. Their piety is generally of a steady, vigorous type that makes itself felt. Their ministers are self-sacrificing, devoted men. Their eyes are open to see the best methods of work. They are in full sympathy with us. Without doubt the future strength of our cause in the State, especially in the country and smaller towns, will be largely among the Scandinavian people. They are already Americans in everything but language, and the children are so in this, and the next generation will know little difference between these churches and those planted in the English tongue. Our true policy is to increase missionary work to the largest practicable extent among all the Scandinavian people. Among no people does such work pay larger returns, and the wide open doors are almost innumerable."

The closing of the fourth decade proves the wisdom of the measures of the State Convention Board in its broad and generous dealings with the Swedish branch of its work. The little body which began in 1853 with seven members has now developed into full manhood. In the Conference there are now seventy-seven churches cared for by forty-seven pastors. It has an aggregate membership of 5,200. Its fifty-nine church edifices, with a seating capacity of 13,000, are valued at \$133,650. The contributions to the local work for the past year were \$32,805.22, and to benevolence, \$9,000.

Gustavus W. Schroeder, a Swede, common sailor, afterwards captain of a sailing vessel, was baptized in the East River, November 3d, 1844, into the fellowship of the Mariner's Temple Baptist Church, New York. Returning to his native land, he became instrumental in the conversion of Rev. F. O. Nelson, who organized the first Baptist Church in Sweden. There were in that country (1896) 563 churches, with 38,321 members. There are in the United States 280 churches, with 18,902 members.



FIRST BAPTIST CHURCH, ST PAUL, 1850.

The First Baptist Church of St. Paul and Minnesota.

BY MRS. H. D. GATES.

The shortest sketch of this church must speak first of Miss Harriet E. Bishop, who braved the dangers of a new country and arrived at St. Paul July 13th, 1847. July 25th she organized the first Sunday-school in Minnesota. May 22d, 1848, Mr. and Mrs. A. H. Cavender arrived. November 25th, 1848, Miss Bishop ventured a letter to Rev. B. M. Hill, Corresponding Secretary of the Home Mission Society, and the same day and hour the Secretary was writing a letter of inquiry to the then unknown person of the name addressed. This correspondence resulted in the appointment of Rev. J. P. Parsons to St. Paul. A church of fourteen members was organized, and public recognition services were held December 31st, 1849. At once the church decided "to arise and build." In May, 1851, the pastor went East to secure aid, but in returning was found dead in his stateroom berth. The clouds hung dark over the little church. The contractor's lien held the key to the house; to open its doors the Ladies' Society came into being.

The first baptism occurred the first Sabbath

in April, 1851. March, 1852, A. H. Cavender was ordained deacon. Rev. T. R. Cressey was appointed to the vacant pastorate, and in two years the church more than trebled its membership; when Rev. A. M. Torbet left it there were eighty-seven, April, 1857; with the coming of Rev. J. P. Pope the following September, further aid from the Society was delined. The converting power which swept through the nation that winter brought an accession of sixty-six to this church.

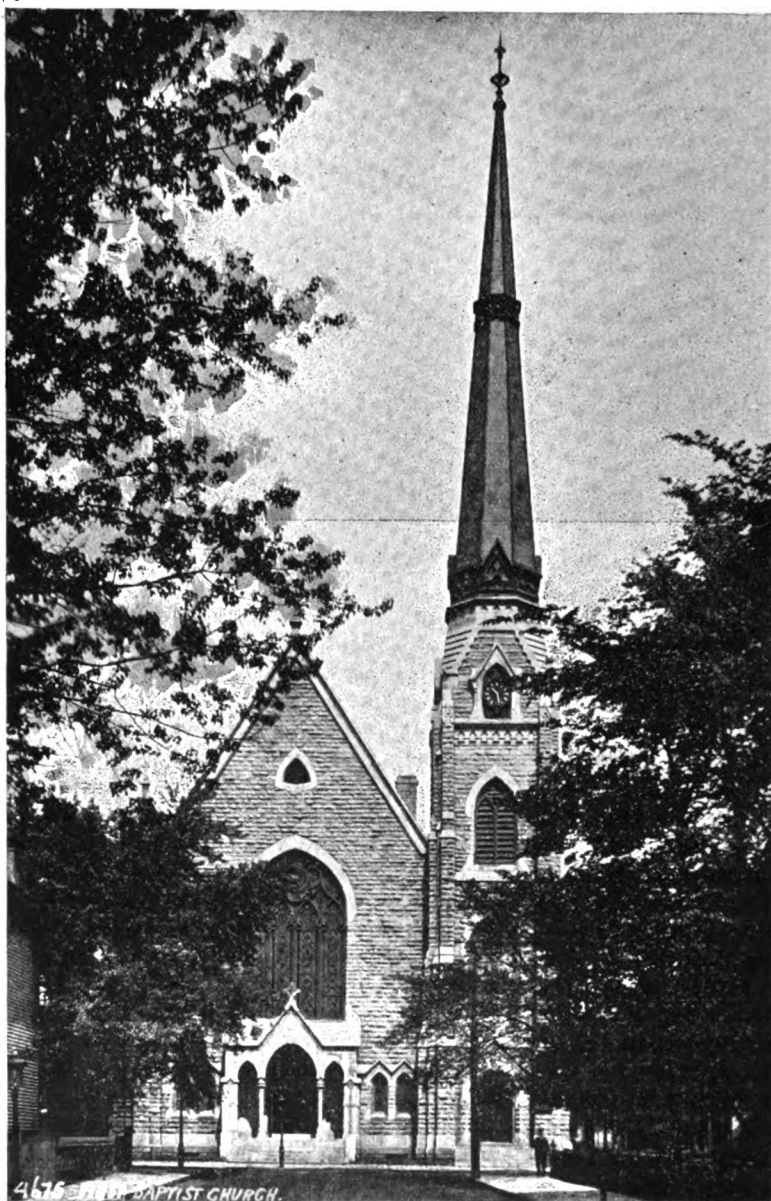
The two-steepled church buildings were opened for divine service at eight o'clock New Year's morning, 1863. Nine years of faithful service by Brother Pope, and then R. R. A. Petterson came. This time Brother Merrill established the first mission. While Dr. E. B. Hulbert was with us the church began our present house of worship, which was dedicated May 31st, 1875, under the pastorate of Rev. Henry Cross. Before this the Women's Foreign Missionary Society was organized, and later the Home Mission Society.

While Rev. L. C. Barnes was our pastor, Brother Horace Thompson was called "home." Then the church began to realize how it had rested upon the strong financial support so suddenly removed; and to God be the praise for the great unanimity with which it arose and

wiped out the debt of \$31,200 within thirty days.

January 1st, 1882, Faith Work Mission, now Immanuel Church, was organized, and on

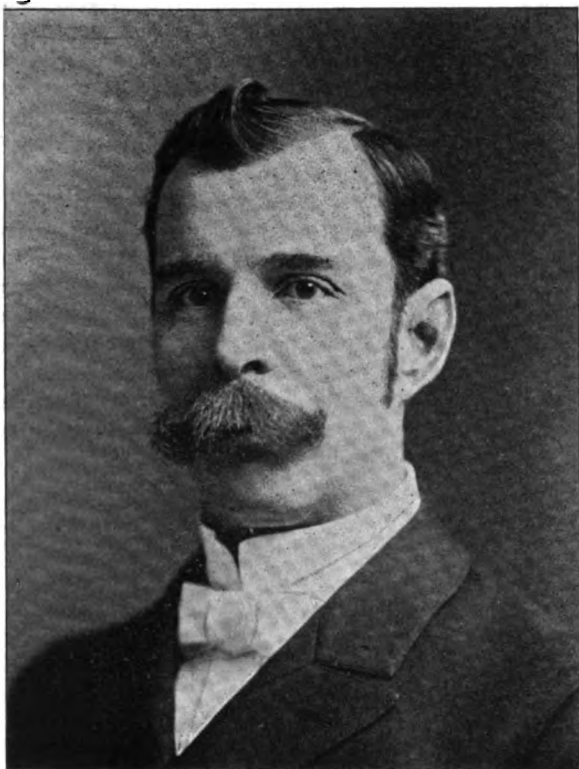
new chapel, so needed and so commodious, became a reality while Dr. H. C. Mabie ministered to us. The work of those days, and those while Rev. Wallace Buttrick was with



FIRST BAPTIST CHURCH, ST. PAUL, 1898.

the 18th another, now Hebron Church. June, 1883, a goodly number went out to form Woodland Park Church; in October a similar company to form Philadelphia Church, and again, in 1888 to form Burr St. Church. Our

us, is gratefully remembered. Then followed a long pastorless interim, in which was manifest what a united church can do, when each is at his post. At length came the inspiring leading of Dr. J. W. Conley; and again God



REV. H. F. STILLWELL, ST. PAUL.

has brought us out of darkness into the light by his latest gift, Rev. H. F. Stillwell.

The first deacon is still "our Deacon Cavender," and Mrs. Cavender is with us. Two others of the constituent members—Mr. and Mrs. J. B. Spencer—are living in California. Deacon and Mrs. E. M. Hallowell both left us in 1893; Mrs. F. F. Drake in 1895, and Deacon D. D. Merrill in 1896, and very many others, faithful, beloved, whom we sadly miss.

The prayer that God would send forth laborers into his vineyard has been answered in the going forth of nine brethren to preach the Gospel in our land, and one brother and two sisters to the foreign field.

The present membership is about 550.

First Baptist Church, Austin.

BY REV. F. C. WHITNEY.

This church was planted by the Rev. Edward P. Gurney, who had come with the pioneers to seek health in the bracing climate. He found a handful of Baptists, nine in all, whom he gathered into a church, January 31st, 1858, and shepherded faithfully for nearly four years

until he was called home. The seed was watered by Dr. Hervey I. Parker who had come on a similar search; but presently stepped into the vacant place, and for eleven years did most efficient service in the Lord's vineyard. The harvest was of God, who alone giveth the increase.

These men of God were succeeded in service by five other pastors, in the following order: Rev. C. T. Emerson, one year, beginning October, 1873; Rev. C. D. Belden, over seven years, beginning November, 1874; Rev. W. E. Stanley, over eight years, beginning October, 1882; Rev. C. T. Hallowell, two years, beginning May, 1891; Rev. F. C. Whitney, who began September 1st, 1893, and is still serving.

The first meeting-house was dedicated June 14th, 1864, and was in use for thirty years until it was found to be quite too small for the growing congregation. The present house of worship, admirably adapted to the needs of a working-church, was dedicated February 26th, 1895. Just four months later, the church dedicated a beautiful mission chapel in Oakland,

six miles west of the city.

Austin Baptists have been unusually active in seeking the unchurched in out-lying districts. Pastors and lay workers have gladly under-



FIRST BAPTIST CHURCH, AUSTIN.

taken this labor, and they now sustain regular Gospel services in three out-stations. This

service has been richly blessed. Some of their best members have been trained in this work, the financial strength of the church has been greatly increased, and, of the 312 members in the church to-day, more than sixty are farmers living from three to twelve miles distant from the city.



FIRST BAPTIST CHURCH, WINONA.

Baptist Church of Winona.

BY J. G. BRIGGS.

The First Baptist Church of Winona, Minn., was organized September 30th, 1855, with a membership of sixteen. November 4th, 1855, Elder L. Cornelius accepted a call from the church, the services at that time being held in a hall. It was not long before a church edifice was built. This church, after its service for some twenty-five years, was burned November 20th, 1887.

Elder Cornelius resigned November 29th, 1858, and was succeeded by O. O. Stearns, serving the church for four years. Then came Lyman B. Tefft for three years, after whom was Geo. M. Stone for three years. Brother Stone was followed by Daniel Read, D.D., April, 1870; he was succeeded by Rev. J. Rowley. Rev. Thos. G. Field was the pastor from March, 1879, to December, 1881. Then came Rev. E. T. Hiscox from February 1st, 1882, to March 16th, 1890, who served the longest pastorate in the history of the church. T. W. Powell, D.D., came on May 1, 1891, and resigned on January 2, 1898. Since that time the church has been without a pastor, J. G. Briggs, of the University of Chicago, acting as its present supply for six months from the 1st of March.

The present church edifice is of gray and brown stone, the church property being valued at \$28,000. The corner-stone of this splendid church-home was laid August 14, 1888. The commodious assembly room, the melodious pipe-organ, the cozy parlors, and prayer-meeting room, the kitchen, dining-room, pastor's study, all make it well adapted for the present field.

The present membership of the church is 203. It has had a steady and constant growth from the beginning. For the first ten years the church received aid from the Home Mission Society, but since that time it has itself been able to aid in the Home Mission cause.

The Minnesota Baptist State Convention is to be held with the church in October, from which a great blessing is anticipated.



Rev. Amory Gale.

BY MISS K. W. KIDDER.

This good man, whom Minnesota delights to honor, was born in Royalston, Mass., August 21st, 1815. At the age of sixteen he was converted, and at nineteen baptized into the membership of the First Baptist Church of Worcester, Mass. While working on the farm he heeded the call to the ministry, and, almost entirely by his own efforts, prepared himself for his work by a thorough education. He graduated from Worcester Academy in 1839, from Brown University in 1843, and from Newton Theological Seminary in 1846.

The first ten years of his ministry in Lee, Mass., were fruitful years. Two churches and two houses of worship testify to this.

In 1857, he was appointed by the Home Mission Society as preacher for Hudson, Wis., and Minneapolis, Minn. In July, 1857, he became pastor of the First Baptist Church, Minneapolis. His services continued here but one year, but he had strengthened the church.

In 1858, he was appointed State Missionary for Minnesota, and held that office for sixteen

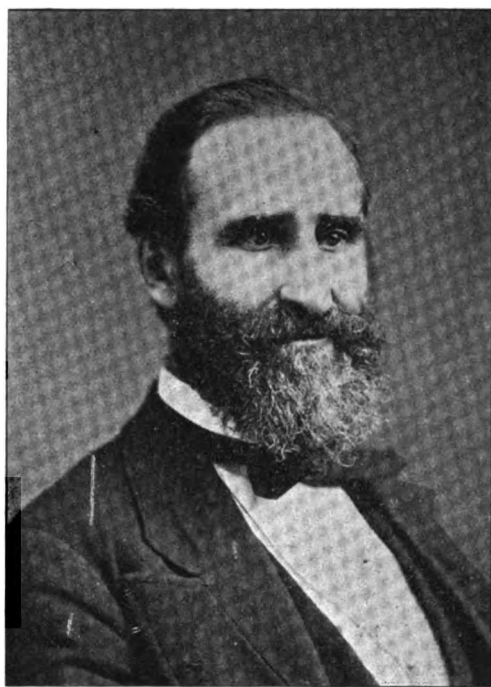
years. In order to appreciate his devotion to his work, it is necessary to think of the time in which it was begun. There were no railroads, and very poor wagon roads; yet in those sixteen years he traveled behind his Indian ponies more than 100,000 miles—four times around the globe. He forded rivers; went through mud and rain; at one time fought wolves, while his ponies ran for miles before they reached safety; slept under his wagon, in a tent, or on the floor of the common sleeping-room of a cabin; often sick and weary, he was obliged to sit up all night on account of his asthma. In this period, too, were three years of financial depression, five of civil war, and the Indian massacre, which brought death and desolation to many homes and danger to the life of the missionary; and yet none of these things moved him. During this period we find but one record of vacation—five weeks—in which he prepared and delivered a centenary address for his native town. If we look for results, there are 5,000 sermons preached, 16,000 calls made, 256,000 pages of tracts distributed, and the State Convention organized. There was a large proportion of the Baptist churches in Minnesota organized, and many, many converts; but the greatest results of his work is seen in the impression of his character on the State, then in its molding. This is the tribute which keeps green his memory.

He was a man stalwart in character, frank even to bluntness, tender and true, intense in his convictions, fearless in their maintenance, a devout follower of Christ. He was a preacher whom the "common people heard gladly." In 1874, on account of poor health, he resigned his position, and started on the long anticipated travel in the Old World and the Holy Land. And on Thanksgiving Day, November 25, 1874, he died at Joppa, and was buried in the British American Cemetery. How beautifully appropriate that one so Christ-like in faithful service should be permitted to enter the New Jerusalem through the portal of the Holy Land.

Dr. George H. Keith.

BY T. E. HUGHES.

Dr. George H. Keith was born in the village of North Randolph, Orange County, Vermont, May 4th, 1825, and died at Minneapolis, Minn., June 15th, 1882. He was among the pioneer settlers of Minnesota, emigrating to the terri-



DR. GEO. H. KEITH.

tory in the year 1852. He was a leading and honored member of the First Baptist Church for a period of more than twenty-seven years. In the work of the Baptist State Convention, which he helped to organize in 1859, he exhibited the deepest interest; he was untiring in his efforts to promote the cause of Christ in the State, the nation, and the whole world. He took an active interest in State and national politics, and held numerous offices of honor and trust, both civil and military, among which was the office of Postmaster at Minneapolis continuously for a period of eleven years.

Dr. Keith possessed rare ability as an executive officer and organizer of men. His active brain delighted in work. In his character he united the strength of a rugged Scotch Puritan father with the gentleness of a sweet-eyed, soft-voiced mother. Quick to decide, strong to execute where courage and promptness were required. His marked characteristics were benevolence, kindness, charitableness, love of mankind, with a desire to promote their prosperity and happiness; benevolence was the distinguishing trait of his character. Without being conscious of it, he lived more for others than he did for himself. Every interest of the city—so many years his home, and which he loved with all the strength

of his ardent nature—he made his own. He was one of the organizers of the Baptist Union of Minneapolis, and was the first president of the society, which has been so instrumental and helpful in establishing Baptist missions and churches in that city. The State, whose foundation stones he helped to lay, shared in his earnest, active interest in its welfare. Keenly sensitive to the stigma which a repudiated debt cast upon its fair name, he joined hands with those who sought its removal and who ceased not in their efforts till they were crowned with success; and he fully shares in the credit of having, in this regard, rendered a signal service to the commonwealth. In political affairs he was active and earnest, sincere in his convictions, strong and bold in maintaining them, and yet he retained the confidence and esteem of all.

D. D. Merrill.

BY E. M. VAN DUZEE.

The Minnesota Baptist State Convention, during all its history, has been fortunate in having an earnest and intelligent body of laymen, not only on its Board of Trustees, but actively connected with the management of its affairs. Among these laymen none have been more prominent or influential than Daniel David Merrill. He came of a religious ancestry. His grandfather, Daniel Merrill, and his father, Thomas W. Merrill, were both Baptist ministers. He was born at Comstock, Michigan, where his father labored as a missionary among the Indians, on February 16th, 1834. He was converted at the age of 18 years, while attending college at Kalamazoo, Mich. In 1855 he spent some time as a colporteur and Sunday-school worker in portions of Indiana and Illinois. In 1856 he removed to St. Paul, Minn., and united with the First Baptist Church of that city, where he continued to reside until the time of his death on May 21st, 1896.

During the entire period of his life after he came to Minnesota, he was closely identified with every effort to promote the interests of the Baptist denomination in the State. So far as the records show, the first meeting of the Convention attended by him was that held in Rochester in 1865. At that session he was elected Treasurer, which office he continued to fill for twenty-five years. In 1890 he was chosen President of the Convention, and was

re-elected for three years. It would be difficult to estimate the value of the services rendered by him to the Convention as its Treasurer. The success with which its financial affairs were conducted during an incalculable period of his incumbency was due in no small degree to his arduous and self-sacrificing labors.

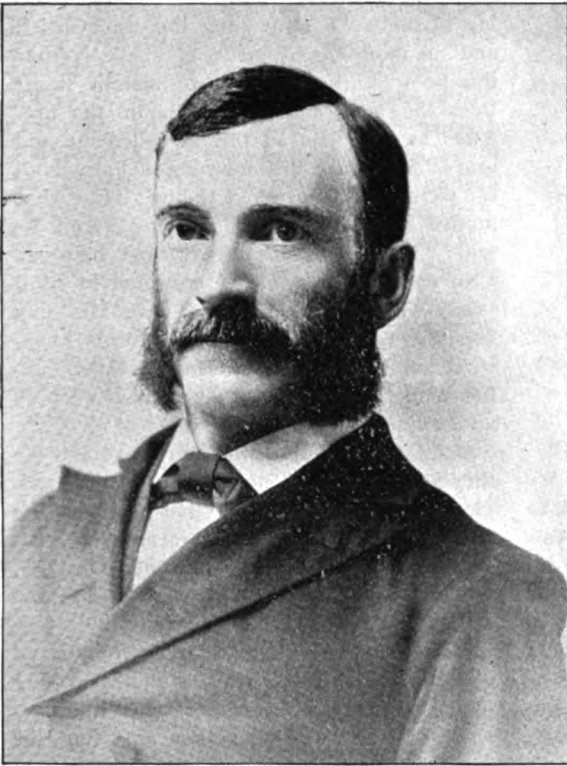
In all the work of the Convention Board, of which he was a member continuously from 1865 until the close of his life, his counsel was very highly valued, and in its interests he was ever ready to spend lavishly his time, strength and substance. He was interested in all religious and reform movements, in his city and State; and manifested the same energy and persistence in his service of Christ that characterized him in his business affairs and public life. He possessed a sympathetic nature, a genial disposition and cordial manners, and his memory is lovingly cherished by all who were associated with him in the work of extending the Kingdom of Jesus Christ in Minnesota.

T. R. Peters, D.D.

BY J. W. FORD, PH.D.

Theron R. Peters, D.D., was born at Columbus, Ohio, May 1st, 1847. At the age of twenty-one he was graduated from Denison University, and two years later finished his theological course at Rochester Theological Seminary. His pastorates were at Northfield and Faribault, Minn.; Painesville, Ohio; Penn Yan, Weedsport and Havana, N. Y., and Topeka, Kans. He was Superintendent of Missions in Minnesota from 1889 to 1893, when he was made District Secretary of the Home Mission Society for the Red River District. He died of paralysis January 11th, 1894.

Mr. Peters began his ministerial work an invalid, and yet he was always calm, hopeful and cheerful. He could not be sensational. He never had a chimerical plan. His mind was naturally well balanced, and his judgment was excellent—especially his judgment of men. This quality was of great service to him as Superintendent of Missions, where he had to deal with men and interests so diverse. He was always tolerant of the views of others. This was the more remarkable, because of his ability to analyze character and conduct. He seemed to look for the best in all men. He was always loyal to the Truth of God. Like Timothy, he had been taught the Bible by those who had



T. R. PETERS, D.D.

borne and instructed him, and to him God was a present friend. He was always genuine and sincere. People who were in trouble were glad to see him, and the children loved him wherever he went. He was an able preacher. His sermons were scholarly and systematic treatments, of the theme presented, and made a definite and lasting impression. The testimony of his worth from the churches he served is full of affection, and the Baptists of Minnesota hold him in loving remembrance.

Mrs. H. D. Gates.

BY MRS. H. B. WAKEFIELD.

"Honored be woman, she beams on the sight
Graceful and fair like a being of light,
Scatters around her wherever she strays
Roses of bliss o'er our thorn-covered ways."

I am often reminded of these lines of Schiller whenever I meet Mrs. H. D. Gates. I have known her for a generation, and through joy and through sorrow I have ever found her the same consistent Christian. She has the happy power of making friends—true, loving

friends. If by chance one should manifest toward her a lack of regard and forget or neglect life's real courtesies, she ever pursued the even tenor of her way, and would rather heap coals of fire on the head than retaliate in kind. The beauty of her sweet character is felt in her patient, true-hearted laborious doing for the good of others, seeking opportunities for blessing them, filling their hearts with the joy of faith, the joy of hope and the joy of love which her own soul possesses.

She is a woman of energy and responsibility. Educated at Hamilton, N. Y., her old home, she ranked high in scholarship—indeed one of her fellow students, now a D.D., said to me: "Lydia Rogers wrote the finest essay of the class, and stood among the best of us."

Coming to St. Paul in 1857, a bride, she united with the First Baptist Church, and immediately identified herself with its interests. She won the high esteem of us all by her unassuming and winning manner. She has experienced deep affliction in the loss of three promising sons, but has found—

"There is never a heart that is broken
But the loving Christ can heal."

One son, a bright noble boy of ten years, was cut off in a moment by a fearful street car accident; and when her grief from this crushing blow was well-nigh unbearable, still her trust in her all-wise Father was unshaken; she felt still "He doeth all things well."

In later years, when she parted with her eldest daughter, Emma, to go as a missionary to India, as the wife of Rev. W. E. Hopkins, the same unswerving faith in God prevailed to sustain her. She felt it all as a part of life's discipline.

Even though a part of her heart went over to the foreign field, she constantly labored on in her chosen Home Mission field, faithfully performing every duty with love, never neglecting the claims of her home and family, and cherishing that which her Lord has placed upon her.

As Vice-President of the Woman's Home Mission Society in Minnesota, she is in her proper sphere; her heart is in it; she fre-



MRS. GATES.

quently brings some experience of her work to the church prayer-meeting and to the Women's Circle something which counts nobly. Her influence is felt in our Sabbath-school with the little ones who love her as a mother. Indeed, wherever she works she leaves an abiding mark.

Her work connected with the State has enlarged her already liberal spirit, heightened by the demands upon her views of the Lord's kingdom. She lives to do good, that at the last "she hath done what she could" may be said of her in truth. She has found the secret of peace—personal consecration. She seems to have but one anxiety, that she shall do her whole duty in life.

MISSIONARY DEPARTMENT.

Salutation from Italy.

The following letter, written by an Italian converted at Stamford, Conn., after his return to Italy, will be read with special interest:

"MINTURNO, Italy.

"*Dear Bro.* : I give honor and glory to God and to our Lord Jesus Christ for the prayer that He answered to me in the midst of this wicked generation.

"Do you know that for two or three months I have been despised, and more so in my family.

"But at the beginning of March my father received the impulse of the Holy Spirit, and one morning he got up from the bed, and

taking from the wall a crucifix and breaking it, said: 'I want pray the true Christ, and no more Christ made of chalk.' After this he took the pictures of different saints from the wall and put them in the fire. After he had done all this he called me and said: 'Salvatore, this morning I burned all the pictures.' I answered to him: 'For what motive have you been doing so?' And he said: 'I know now that they can't help us.' 'No one can help us,' I answered to him. 'Only God,' he said, 'who gave His only begotten Son for us sinners.' After this conversation I prayed, and also my father followed me in prayer, and since then we pray all the time together.

"All those people who were against me they flow to ask me now about the new religion, and notwithstanding that my father is an alphabet illiterate, but we are sure that whosoever trust in God and confide in Him, he cannot be confused. And that is so, because since my father began to testify, every Sunday many people come to my home, and also brother Salterelli (this is another young man that was converted the same time and went together to Italy; they are from the same town); and after reading a chapter from the Bible and explain it, we pray and sing together. We hope that the Lord will bless every work, and may the day come soon when in the midst of this darkness will shine the great torch or flambeau of the Gospel.

"Our adversaries always fling calumny to us, but we are glad; otherwise we can't be followers of Jesus Christ, but of the world.

"Don't forget to pray for us, so that Satan be far away and our faith be multiplied until that day when the Lord calls us. Yes, I always remember some words which you oftentimes said that over there we have no more pain, no persecution, no despite even, but felicity for ever; and we are sure, because this hope is founded on the Lord Jesus Christ.

"Let me know about your meetings, especially the Easter meeting. Give the salute to all our brethren:

"Brother Cerreta and his family, Cornillo, Abate, Commaso, Giorgio, Mallozzi, Prezioso and his family, and those who come to the meeting. Salute also Mr. and Mrs. Allen and Miss Spaulding. Salute other American brethren. Brother Salterelli salutes you all. I salute you, the writer of this letter, with your family. The grace of our Lord Jesus Christ be with you all.

"Your brother in Christ,

"SALVATORE RUSSO."

Maine—Conversion of Catholics.

We have taken into our meetings nineteen Roman Catholics during the year—one family of seven; one of five; one of four; one of two, and one individual. Out of those nineteen persons five have received baptism; the others are children. God is prospering our difficult work of giving the Gospel to our people.

P. V. CAYER.

Resolution of Thanks:

Resolved, That we, the Swedish Baptist Conference of the Eastern States, assembled at Manchester, N. H., at our annual meetings, May 27th–29th, 1898, express our heartfelt thanks for the aid received from you by many of our small churches as well as by our beloved Missionary, Brother J. P. Westerberg, whose field is large and in many respects difficult.

We also recommend to our churches to contribute liberally and regularly to your Society, knowing what a blessed work it is doing for the Master in the United States and Mexico.

In behalf of the Conference,

FRANK J. LILJEGREN, Rec. Sec.

Massachusetts—Good News from Fall River.

We were thirty at our service yesterday. Nine of my hearers were Roman Catholic young men. These young men came because they had received some of our letters. It was a blessed service. I was glad to see so many new ones. It is a hopeful sign. Do not forget Fall River in your prayers. Thousands ought to be made free by the truth. Yours very truly,

GIDEON AUBIN,

Missionary among the French.

Virginia—Max Meadows.**Devotion to Baptist Principles.**

Dear Bro.: I am sure you will be pleased to learn how very tenaciously the few Baptists on my field cling to their principles. Brother Samuel Wright, at Max Meadows, pays \$4.80 per month to keep up the expenses of the church, and you will be surprised to know that the same man has seven in family.

Brother Wilds, of Rural Retreat, labored for seven years to get a church at that place, and now boards me when I am there.

The poor people give of their means, and talk the work up all over the land.

Shall not such people be encouraged? Let some one answer by a contribution to help pay the \$217 (two hundred and seventeen dollars) due on our church property.

C. C. BOONE, Missionary.

Chicago—A Progressive Church.

Dear Bro.: During the past three months we have done a good work. We have sold our old "basement," which we used for a church; paid all our debts; have two fine lots, in a good location, clear of debt. We stand now ready to begin to build a church. I hope to have something to say about a new church in my next report. We intend to build a small church at present, and when we are strong enough to build a large house we will move the smaller to the rear end and make a parsonage of it. We will go this way to save us from a heavy debt. We have rented a hall for our meetings, and the attendance is good, especially in the evenings. The attendance at Sunday-school is very good. We look ahead with bright hope for victory through the Lord Jesus.

Yours very truly,

E. HALLGREN.

Wisconsin—Menomonie.

Dear Bro.: The work here is in some respects encouraging. We are now putting up a neat little chapel at Rusk, the out-station at which I preach Sunday afternoons. We have a church of twenty-five members at this place. The chapel will cost us about \$900. We have about \$760 in cash and good subscriptions on hand. We have not asked aid from the State Convention. We expect to finish it September 1st and dedicate free of debt.

We have Brother P. S. Andrews working as an assistant on our mission field. He preaches regularly once in two weeks at five different points. Two of these points have been opened this spring.

There are Sunday-schools in connection with four of these places, Young People's Society at two of them, and regular prayer-meetings at two of them. We have over thirty members living in the vicinity of these out-stations.

Two other churches in this county have secured a pastor through the aid of your missionary.

I have baptized two at one of these churches, and will baptize five more next Sunday at another church near here (D. V.), the result of a two weeks' meeting your missionary held with them several months ago.

M. A. PACKER.

Minnesota—Staples and Philbrook.

There has been a steady gain in both these churches, even if it is hard during the summer months because of many taking a vacation. We hold right on. Our best worker and leading member of Philbrook has passed away during the quarter, but God has used her death to answer her prayer for her husband, and he now is following Jesus.

Rev. C. H. Rust, was with us June 26. He was sick, or nearly so, with la grippe, but I took him in my buggy and carried him to Philbrook on my regular trip in the afternoon, and, between fighting mosquitoes and knocking through the stumps and bumping over the corduroy roads of this north-central part of Minnesota, he forgot his aches and pains, and came back a well man. He now knows something about another kind of missionary life than the one lived on the chapel car. I will soon try to write you of an experience I had not long ago in the floods, bridgeless roads and quicksands.

L. L. MANN.

A New Church—Fergus Falls.

The progress of my work among the Norwegians during the quarter has been very encouraging. In town of Lake Lillian, Kondyohi County, twenty-eight persons have been baptized and a church organized with thirty members. A Sunday-school has also been organized, and the work will undoubtedly go forward with God's blessing. Yours truly,

KNUTE NELSON.

St. Paul.

June 24th, 1898.

We are especially grateful that we can report \$600 paid on our church debt this quarter, reducing the principal from \$1,500 to \$900. This is the first reduction that has been made on the debt since the church was organized, over ten years ago.

The work is in very good condition, only we have felt the loss of our young men, five of whom have enlisted in their country's service, among them our Sunday-school Superintendent and church clerk. Sincerely yours,

G. L. CONLEY.

North Dakota—Work in School-houses.

Dear Bro.: During the quarter we have occupied two out-stations, one ten and the other eight miles distant. I have church services at these points on alternate Sunday afternoons.

At the Westergard school-house we have also a very flourishing Sunday-school of over fifty teachers and pupils supplied with Baptist Helps and papers.

At the Wood school-house we have Sunday-school only on the day I preach there, as we have been unable to find a superintendent for it. There is an attendance there of from thirty to forty on Sunday-school and preaching services.

I have, in company with Mrs. Hall, or alone, visited considerable in these two communities. If I remain on this field I shall plan to hold extra meetings at these school-houses this coming fall or winter.

I am greatly aided in my work by a bicycle presented me by friends in Ohio, while pastor in that State. It enables me to reach many people on those broad prairies whom I could otherwise scarcely visit at all.

J. RANSOM HALL.

Progressive South Dakota.

July 2d, 1898.

During this quarter the annual meetings of seven associations were held. The reports from the churches for the year indicated general prosperity. A large number of houses of worship have been repaired and otherwise improved. Several of the churches have been reducing indebtedness. On a number of fields the gain by baptism has been gratifying, though it is probable that the total number of baptisms in the State will not very greatly exceed last year. In most localities in the State there is a general feeling of hopefulness and courage.

T. M. SHANAFELT, General Missionary.

Nebraska—Omaha.

The Swedish Baptist Conference of Nebraska, at their annual meeting, June 1-4, 1898, made this resolution:

"As our Conference receives help for our work from the American Baptist Home Mission Society, together with the State Convention of Nebraska,

Resolved, That we express in this way our sincere thanks to said bodies for their aid and co-operation, recommending to our churches to contribute liberally and regularly to these bodies."

And the Conference voted that this resolution be published in THE HOME MISSION MONTHLY. Yours truly,

PETER LOYENE, V. Sec.

Kansas—A New Church Organized.

During this quarter the Lord has made me instrumental in the organization of one new church. Thirteen members were found on the field.

I held a two weeks' meeting, resulting in the organization of the Boicourt Baptist Church. Three came in by letter, three by relation; seventeen have been baptized into the fellowship of the church, and one still awaits the ordinance.

The church is doing very well. It maintains a weekly prayer-meeting, and has had a very good weekly young people's meeting, each Sunday evening, until the very hot weather.

The prospect is helpful here at La Cygne. One very promising young lady was baptized two weeks ago last Sunday. We have a very interesting Sunday-school, prayer-meeting and young people's meeting every week. The church is hopeful of success. D. G. DAILY.

Becomes Self-supporting.

DUNCAN, Ind. Ter., June 22d, 1898.

Last night, in regular conference, our people unanimously and joyfully voted to declare the church self-supporting. The church requested me to return thanks to the Home Mission Society for their timely aid, with which, by the help of the Lord, we have been able to accomplish what has been done. We now have a nice church, nicely seated with circular pews, lighted with gas, and all other necessary furniture. We have an acre of land, on which stands the church building and pastorium, all nicely fenced in, with orchard and ornamental trees planted, besides room left for a garden. We are out of debt; all the members contribute to the support of the church and for missions. We had but one member who refused to pay to the support of the church, and we turned him out for violating the church covenant and for general worthlessness. We are very grateful to the Society for their help.

Your brother, STUBBLEFIELD.

An Interesting Testimony.

In our recent Choctaw fifth Lord's day meeting Christian benevolence was thoroughly discussed. One brother, Rev. Thompson Baker (Indian), who is lately moved here from the State of Mississippi, arose and said: "American Baptist Home Mission Society is a potent

factor in saving souls. Your Society had sent late Rev. Peter Folsom from the territory to Mississippi to preach to Indians there. I attended one of his meetings out of idle curiosity. I never did hear God's name nor our Saviour Lord Jesus until that day; he preached, told me that I was in the bottom of the pit, and that Jesus came to save me from this pit. I was about 40 years old then. I realized my soul in danger. I accepted Christ as my Saviour—quite a number professing the same way." Our Indian work is full of promise. D. V. to-morrow I go to Shady Point to assist in organizing a church among Choctaw Indians. I love this work.

J. P. THOMPSON,
Indian Missionary.

Enjoys Hard Work.

Dear Bro.: I have been away from home for over three weeks. I had my buggy broken all to pieces—road is awful rough; but I am enjoying very much this missionary work; also enjoy very much that I have been at work for your great Society and Master. I will try and work harder than last year.

Yours truly,
ALFRED FOLSOM,
Indian Missionary.

Looking on the Bright Side.

Dear Bro.: While the amount of salary is very limited, and the people distressed because of damage to crops, the Good Master has given us a little garden and two marriage fees that have kept the wolf from the door. There are some encouraging features of the work in this quarter's report. I have had better attendance than ever before, and our Bible School is larger, and more people are interested than I have ever found on this field. We hope for better things and better reports soon.

WM. H. SHANK.

Good Work Among Comanche Indians.

Dear Bro.: The seed that has been sown is springing up. God has again demonstrated that His word does not return unto Him void; five were baptized on June 6th and two early in the year—one in July and one in August.

We have never been discouraged. I do not believe that Christians have any right to be discouraged if they feel that they are where

God wants them, and doing what He wants them to be doing.

The promises of God are as sure toward these Comanches as they have ever been to any people. "And I if I be lifted up from the earth will draw all men unto me."

He is drawing these dark minds. The opposition ranks are being broken here and there; sometime they will give way, and the tribe will be conquered by the "Prince of peace."

Christ is not going to conquer the world in a day, and he that does not possess patience and perseverance is not qualified to labor among heathen people.

There are such men and such women, thank God. "In due season we shall reap, if we faint not." We have been going regularly to the government school to preach during the year. This has been a very interesting part of our work. It adds something to our expenses, but it is very profitable, I believe, as has been shown. All those baptized during the year have been from the school, and more are to follow.

E. C. DEYO.

A Grateful Church.

Dear Bro.: At the regular meeting of the First Swedish Baptist Church, San Francisco, Cal., the following resolution was unanimously adopted:

Whereas, The American Baptist Home Mission Society has donated \$500 to our church building fund, be it resolved—

That, We express our heartfelt thanks to the Society for the generous and timely gift, thus enabling us to get a suitable and much needed house of worship, assuring the Society that those \$500 have been wisely expended.

In behalf of the church,

CHAS. PALM, Pastor,

W. O. PETERSON, Clerk.

A Chinese Letter.

Dear Bro.: I am delighted to write a few words to thank the Board was so kind to taking so interest to our Chinese of Portland to appointed me as a missionary to pastor to the Chinese Church in this city. I do thank our Heavenly Father to called me back to my former field to labor among our countrymen where was so dear to me, and has been long desirous to have me back some time ago, and I found that the work of Portland is much needy and important, therefore I left Seattle to come to Portland to do as the Lord prepared

me to do, for I am His servant, and must do what He wants, and can't do anything without His instruction. The brethren here were very happy to welcome me back and given me a most delightful and warmest reception.

The street preaching at Chinatown every Sunday afternoon were good attendance, and the hearers were listen very attentively, good many tracts were distributed. I hope you pray for this street service, that many may be convert through the Holy Spirit and save. Our school would not have any vacation in this summer, because I just get in my work for a month, and don't want to do anything to hinder my work, and otherwise the pupils are very anxious to learn, so I think that it would be benefit for us to have the school go right on, and the teachers are pleased to do so too. Pray for me that I may be faithful in his work, and useful for Christ, and pray for our Mission that the work may be continue blessed and prosper.

Yours in His work,

FUNG CHAK.

Oregon—La Grande.

Have been on this field six months. Previous to my coming the church house was removed from "Old Town" to the present business part of town. It cost about \$250 to move it, besides \$200 for lots for it. The moving, lots, repairing, painting, etc., have cost the church about \$600. The church has raised for all purposes during the past year about \$1,000. The General Missionary, Gilman Parker, says that no other church in the State has surmounted as great difficulties as has been done by this church. Eleven have been baptized thus far in '98, and we are praying for another revival this fall. Several are now inquiring the way of salvation.

The East Oregon Baptist Association met with this church June 23rd, holding over Sunday. It was an enthusiastic and successful meeting. Thrilling talks about the religious destitution of our State were made. Yet we were all thankful that we are entering these fields with the Gospel. Brother G. T. Ellis at Baker City has had a wonderful revival this spring, giving the hand of fellowship to over fifty new members. District Missionary C. P. Bailey assisted him.

La Grande is the principal town in Grand Ronde Valley, and has about 4,000 people. Here is building a great sugar factory to con-

sume 3 500 acres of beets now growing under contract. It has created great expectations here and increased values. In this beautiful valley, richly favored of God, I have the happy privilege of "toiling on."

T. S. DULIN.

A Vote of Thanks.

Dear Bro.: Please find below a resolution voted by the Swedish Baptist Conference of Western Washington to be sent to the rooms of the Society:

Resolved, That we express our hearty thanks to the American Baptist Home Mission Society in connection with the Northwest Baptist Convention for the liberal aid our churches have received to support their pastors, and that we bind ourselves to a faithful co-operation.

ANDREW JOHNSON,
Secretary of the Conference.

Sacrificing for Christ.

Dear Bro.: Since our last article the Lord has blessed us in the salvation of souls. Four more have been baptized, and two reclaimed. Forty dollars has been paid on church debt. The interest in Sunday-school and preaching services is very good. Since the Lord planted the Gospel in North Bend and the work of building Him a house began there have been many trials and difficulties, but He has delivered us out of them all.

Now the mill (shingle) is running nearly all the time, the old broken sidewalks are being repaired, and many improvements are going on. We have paid about all of our church debt, but the good brethren have made every sacrifice—some going without tea, coffee, sugar, and all the delicacies of life, that we might have a house in which we might worship God. Now that we have it, we need a bell very badly. Will some good brother send us a bell (one would cost about \$50) as their part of the North Bend church, and let it peal the Gospel call to all? We say, God send us a bell.

We greatly praise the Lord for all His loving favor. God bless THE HOME MISSION MONTHLY. Sincerely, WM. BROWN.

Texas—Canadian.

Dear Bro.: By your kind help we have, after a hard struggle, completed our house; everything finished from base to bell, and not

a cent in debt. We have a good house. We are thankful for your help. I don't know how to give the seating capacity. The house is 28x48 feet.

J. W. WHATLEY.

July 1st, 1898.

Rev. W. H. Sloan, City of Mexico, writes as follows:

"My last evening congregation was the largest one I have ever seen in the church at an ordinary service."

Repatriation of Mexicans.

The Mexican Government is wisely enticing back to this country those who went to Texas years ago both to escape from the thralldom of debt to employers and to earn far better wages than were to be had in Mexico. The bait is land and pecuniary assistance. The enterprise is not uniformly successful, but progresses encouragingly. A few of our well-known Monterey members went, and came back, as indicated above. Others came with them. Called to organize a Baptist church by these brethren at Station Engracia, a fine hacienda near Victoria, the capital of Tamaulipas State, I rejoiced to find them so earnest and willing to bear aloft the banner. A candidate was baptized, and then a church of ten members was organized. I thought they gave very satisfactory evidence of piety and intelligence. Brother Fernando Cruz, the promoter of the good work at the Alamos Ranch, went with me. It is an undoubted fact that all over this country there is quite a sprinkling of energetic Baptists who will certainly give a good account of themselves as the years pass. It is slow work winning these Romanists and sceptics. No matter; results are not ours. The Lord knows how and where it is. Let Christians pray for us, and hold the ropes.

El Porvenir is a large settlement, forty miles north of us. Most of the Ebanos Church have come there. The distance was only three miles, and the advantage considerable. I have just returned with my family thence. The meetings on Sunday were pretty well attended—Sunday-school and preaching twice. Our headquarters were at the home of Rev. Z. Guajardo, a veteran missionary of the Home Mission Society.

I hope to go again very soon. Good people,

but needing to be cared for. Brother Guajardo cannot do much, having to support himself.

About half-way thither, at the Holy Spirit (!) farm, lives Mariano Ramos, member from here. A good meeting held with him. Mrs. Josefa Lechuga, a believer since 1869, came with several friends. I always call at her house in passing. She wavers about joining a church. Pleads ignorance as to proper baptism, etc. Tried to get her to see as we do. Hope soon to succeed.

I have been holding weekly meetings at El Ranchito, the residence of a member, Eugenio Lozano. His wife has her lower limbs palsied. They are yet young; it is sad. She is also a member. May be she will recover, having the full use of every other organ.

We have lost a member by death at Linares. R. Arredondo was a great reader of the Bible. With all his family in the church. It seems he perished principally from want of nutrition, for he was unable to keep anything on his stomach.

T. M. WESTRUP.

Future of the Philippines.

The discussion of the future of the Philippines has gone on apace, and has brought out a great variety of opinions. The surprising thing in the discussion has been the remarkable vigor and extent of the American sentiment in favor of the permanent retention of the islands as an American possession. It is coming to be understood throughout the country that annexation of Hawaii or the Philippines or Porto Rico does not by any means imply, either now or at any time in the future, admission into the sisterhood of Federal States, whose government is provided for under the Constitution. It is precisely as reasonable and possible that the United States should exercise general sovereignty over a distant island without bringing that island into the Federal Union, as for Holland to exercise dominion in Java without bringing the people of that remote realm into domestic relation with the Netherlands. The question is not, after all, a theoretical one. Nobody need trouble his mind about its constitutional aspects. It is a strictly practical question, and one that must be considered boldly and fairly in the light of the interests of everybody really concerned. The people primarily affected are (1) the native inhabitants of the Philippines; (2) the

Spanish whom we are dispossessing, and (3) ourselves. We need not hesitate for a moment about the rights of the Spaniards. They have brought this war upon themselves, and the sun is setting upon their colonial empire. We shall put ourselves in their place in the Philippines, and we must then consider our own interests and the interests of the native population. We shall have to maintain a military occupation for a good while, no matter how eager we may be to rid ourselves of the whole business. It may be possible that under the friendly auspices of our military government that there may be nursed into life some tolerable sort of native republican system.—From the "Progress of the World," in *The American Monthly Review of Reviews* for July.

BOOK NOTICES.

A TREATISE UPON BAPTIST CHURCH JURISPRUDENCE; OR, THE COMMON LAW OF THE GOSPEL. Critically and Scientifically Considered. By Edward P. Marshall, Attorney-at-law. Cloth 8vo, 557 pp. The Columbian Publishing Company, Washington, D. C.

This is a book of mark in the field of Baptist literature. It is something new; not as to the subject, or its prevailing views, but as to its general style and method of treatment. The author is a layman, and a lawyer, and treats the subject scientifically, from his point of view. Technical terms are avoided, but the reader will soon see that the modes of thought and methods of treatment are those of one trained in the long experience and practice of the legal profession. The critical and acute analysis of each theme discussed, the wide examination of all subjects that lie adjacent to the one point under consideration, which leads to frequent repetitions of the same thoughts in different relations, and the marked redundancy of language and statement, to enforce the main thought, all indicate the lawyer's habits. This, in a literary point of view, constitutes the chief blemish of the work. The book is a treatise, and not a *manual*; therefore the style is more diffuse and less explicit than would be preferred by readers generally. It is, however, admirably adapted to present the subject with the cumulative force of combined arguments to a jury. The author says that frequent repetitions will be found in the work. They come, however, in different relations to the main theme, and do not mar the reader's interest, though they may divert his attention by their reiterations.

The form of presentation is new to Baptist readers, though not the subject. The author thus defines his subject: "Baptist Church jurisprudence, as the term here is used, may be held to include the entire domain of the pow-

ers, rights and duties of Baptist churches which come within the province of ecclesiastical government, law, ethics and decorum." This subject is discussed through eighteen chapters representing so many departments of the general subject, each chapter being a treatise in itself without distinct propositions or sub-sections, to which the writer might have confined himself with logical definiteness, and which would have made the discussion easier and clearer for the reader, if not for the writer.

The author is a Baptist of the most pronounced order, and is, therefore, the more welcome to this new field of endeavor. He is also very strong in his denominational convictions, but has nothing of the spirit of the partisan or the sectarian. He regards Baptist polity, taken in its full sense, as the most complete system of government known to the world. Early in his work he states *sixteen* propositions (38) as embracing the substance of what he proposes to prove, but does not follow them in order nor argue them distinctively. The work is an exceedingly *thoughtful* one, and the reader can easily believe the author when he says that for twenty years he has held the subject in mind. He has certainly canvassed long and thoroughly the whole field of Baptist polity and church order, and on all substantial points the best expounders of the subject will agree with him. On some minor points questions might be raised or further explanations be desired. Whether a "compend of inter-church laws, to be adopted by all Baptists" (224) would be desirable, is a question at least beyond the present consensus of usage as now respected. It may be the views of "inter church dependence" (310) would cause hesitancy on the part of some. The author advocates large liberty of faith, does not favor creeds, but would be inclined to "the adoption of a uniform system of belief" (351), which, of course, he would not make compulsory. He says "the imposition of hands by a presbytry, upon the ministry to be ordained, was a most ancient public ceremony among the Apostles" (392). This is the prevailing opinion, but a mistaken one. The New Testament furnishes us no instance of a preacher of the Gospel having been inducted into the functions of that office by any ceremony whatever. His repeated and very frequent reference to the "Council at Jerusalem" shows less careful thought and judicial discrimination than almost any other portion of the treatise. That meeting at Jerusalem to receive messengers from the church at Antioch, which wished advice from the mother church, was no council at all, but, in the plainest sense, simply a "church meeting," gathered to receive and listen to the questions of their brethren from Syria and give them advice. It would never have been called a Council only for papal arrogance and assumption, for the purpose of lording it over the churches, God's heritage.

The author holds that the jurisprudence of the Baptist churches consist of two parts: the divine directions found in the New Testament,

in the words of Christ and His Apostles; and in a consensus of usages, which are a growth, which are not divinely commanded, but are in harmony with the divine statutes, and which constitute the *common law* of the Gospel. This, he believes, is the only ecclesiastical polity in harmony with the Gospel or capable of realizing the purpose for which a Christian church exists. In his work he cites no authorities but the Scriptures, making his treatise an independent discussion. His citations from the Scriptures are abundant and appropriate, all printed in italics, but no references are given. The volume does not contain a foot-note, and mentions incidentally but three other works on similar subjects. In its style of book-craft, therefore, it is quite independent and unconventional. The author favors the right of suffrage in the churches by females and minors, making the rights and privileges of all members of "Christ's body" uniform and without discrimination. Rightly so, personally, he believes that Baptist churches have always existed from the apostles until now; but he does not argue the question; indeed, for the sake of argument, he admits the contrary. He holds that Christian Church government is not a continuation or development of Judaism (104), but "a new creation." The author believes most profoundly in church independency, but, of course, in church comity and fraternity; and as profoundly believes in entire separation of Church and State. Baptistically, he is severely orthodox. As the work proposes no innovations, it cannot be expected to produce any great sensation. It advocates the prevailing faith of the denomination, but with new modes of thought and in quite a fresh and unusual style of expression. It is a highly creditable achievement for any man of literary taste and culture to produce a work like this, demanding laborious, protracted and consecutive thinking, covering so wide a field of investigation with such a diversity of related topics; and all outside the sphere of his professional studies. E. T. H.

HISTORY OF THE SWEDISH BAPTISTS IN SWEDEN AND AMERICA. By Capt. Gustavus W. Schroeder. 316 pp. Price, \$1. May be had of the American Baptist Publication Society, or of the author, 39½ Fourteenth Street, Brooklyn.

Special interest attaches to this book from the fact that its author is one of the earliest known Swedish Baptists, and was chiefly instrumental in establishing our views in Sweden through his influence on Rev. F. O. Nelson, who afterwards baptized Rev. A. Wiberg, "the Swedish Baptist apostle."

Capt. Schroeder writes in a clear and vigorous style of the interesting events in which he played so important a part, and has also gathered a great deal of historical material that constitutes a valuable addition to our missionary literature. We take pleasure in commending the book to our readers who cannot fail to be inspired by its record of Gospel triumphs to press forward the good work among the Scandinavians both at home and abroad.

IN THE SWING OF THE SEA. By J. Macdonald Oxley. 12mo, 268 pages. Price, \$1.00. American Baptist Publication Society, 1420 Chestnut Street, Philadelphia.

A capital sea story for boys. Breezy and bright in style, it presents in an attractive way the adventures and experiences of a sailor lad on a whaling vessel and among the islands of the Pacific Ocean. It shows how a well-trained boy can be true to the highest moral principles and a Christian profession even among the rude and reckless crew of a whaling ship; and his final determination to become a missionary to the benighted savages of the New Hebrides comes as a fitting conclusion to the book. We take pleasure in commending specially to the boys who are looking for entertaining and wholesome reading.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

Whoever says, "To-morrow," "the Unknown,"
"The future," trusts the power alone
He dares disown.

The heart that looks on when eyelids close,
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief.
And day by day, and night, unconsciously,
The heart that lives by faith the lips deny,
God knoweth why!

—EDWARD BULWER LYTTON.

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.

NAME.	FIELD.	NO. BAP.
Jacob Olsen,	General Missionary, Scandinavians, South Dakota,	10
S. G. Adams,	General Missionary, Utah,	5
C. P. Bailey,	District Missionary, Eastern Oregon,	15
S. A. Nelson,	Swedes, Cleveland, Ohio,	8
E. B. Pace,	Grant's Pass, Ore.,	10
J. L. Keller,	Wynnewood and Davis, Ind. Ter.,	6
Ole Ellison,	Swedes, Prentice, Wis.,	5
R. T. Mansfield,	Purcell, Ind. Ter.,	6
Alejandro Trevino,	Monterey, Mex.,	9
E. A. Valiant,	St. Thomas, N. D.,	6
S. C. Davis,	Cheyenne, Wyo.,	8
A. J. Gage,	Cottonwood, Idaho,	7
C. J. Hill,	Norwegians, St. Thomas and Edin- burgh, No. Dak.,	6
Albert Foltz,	Lyons, Kans.,	33
J. E. Wood,	District Missionary, Colored Kentucky,	14

I. P. Metcalf,	Coalgate, Ind. Ter.,	5
M. O. Keller,	Muskogee, Ind. Ter.,	6
G. W. Hall,	District Missionary, Colored, Ind. Ter.,	12
A. E. Steuernagel,	Rapid City, So. Dak.,	5
John Oliver,	Stillwater, Minn.,	5
T. H. Robertson,	Langdon City, No. Dak.,	8
H. H. Clouse,	Immanuel Mission, O. T.,	5
W. K. Williams,	Weir City, Kans.,	6
J. W. Cabeen,	Sheboygan, Wis.,	5
Olof Lind,	Scandinavians, Dalesburg, S. D.,	6
A. J. Swelander,	Swedes, Summit, S. D.,	12
Knute Nelson,	District Missionary Norwegians, Minnesota,	30
N. S. Hellecroft,	Grace Ch., Montaville, Ore.,	13
W. A. Treadwell,	Choctaw Nation, I. T.,	5
A. W. Snyder,	Willamette and Central Assoc., Ore.,	7
H. B. Turner,	Immanuel Ch., Portland, Ore.,	9
N. H. Byers,	Danes and Norwegians, Storden, Minnesota,	18
A. G. Hislop,	Parker, South Dakota,	8
T. O. Wold,	Norwegians, Queen, Fosston and vicinity, Minnesota,	6
A. C. Keene,	Watertown, S. D.,	27
T. M. Coffey,	Elk Point, S. D.,	16
J. J. Griffin,	Garden City and vicinity, Kansas,	6
L. B. Hardy,	Jamestown, No. Dak.,	8
A. B. Roberts,	Dresden and vicinity, Kans.,	7
A. R. Button,	Armour, Parkston and Delmont, S. D.,	15
Robert Hamilton,	Cheyennes and Arapahoes, O. T.,	9
F. L. King,	Hennessey, O. T.,	7
E. C. Deyo,	Comanche Indians, Ft. Sill, O. T.,	5
B. O. Field,	Indians, Going Snake and vicinity, Indian Territory,	6
Josiah McClure,	Indians, Red Oak, Ind., Ter.,	5
O. E. Kendall,	Emmanuel Ch., Victoria, B. C.,	5
C. T. Hallowell,	District Missionary, North Central Minnesota,	5

Total to July 15th, 430-
Total for fiscal year, 722

Home Mission Appointments.

"How shall they hear without a preacher? and how shall they preach, except they be sent?"—ROM. 10:14, 15.

IN MAY.

CALIFORNIA.

Rev. Lee To, Evangelist, Northern California.

IDAHO.

Rev. J. R. Gaunt, Payette and Weiser.

ILLINOIS.

Rev. Carl Vingren, Swedes, Waukegan.

INDIAN TERRITORY.

Rev. J. S. Murrow, District Missionary, South.

" H. R. Best, Indians, Chickasha.

" Wm. Bird, Indians, Fourteen-Mile Creek.

" J. G. Brendel, Indians, Stillwell and Old Baptist Mission.

" T. F. Coe, Ryan.

" Wolfe Coon, Indians, Flint.

" John Crain, Austlers and Oak Grove.

" B. O. Field, Indians, Long Prairie Ch., Going Snake Dist.

Rev. M. O. Field, Indians, Round Spring and vicinity.
 " Alfred Folsom, Indians, Choctaw Nation.
 " M. O. Keller, Muscogee.
 " A. L. Lacie, District Missionary, Cherokees.
 " R. T. Mansfield, Purcell.
 " Josiah McClure, Indians, Choctaw Nation.
 " Daniel Rogers, District Missionary, North.
 " W. H. Shanks, Claremore.
 " Johnson Spade, Indians, Antioch Ch., Gông Snake Dist.
 " J. P. Thompson, Indians, Choctaw and Chickasaw Nations.
 " W. A. Treadwell, District Missionary, Choctaw Nation.
 " J. M. Wheeler, Vinita.
 " W. S. Wiley, Starr and vicinity.
 " J. S. Wright, Indians, Choctaw Nation.

IOWA.

Rev. G. A. Bryant, Carlisle.
 " W. H. Darward, Corwith.
 " Howard Bellman, Clear Lake.
 " Harry Ferguson, District Missionary, Southwest.
 " John Hastie, Ottumwa.
 " J. G. Johanson, Swedes, Sioux City.
 " J. M. Jones, District Missionary, Southeast.
 " M. J. Sigler, District Missionary, Northeast.
 " A. C. Zöllhoefer, District Missionary, Northwest.

KANSAS.

Rev. J. S. Cossavit, Rosedale.
 " W. B. Bradshaw, Hutchinson.
 " D. L. Parker, Abilene.

MEXICO.

Rev. W. H. Sloan, City of Mexico, Mex.
 " Refugio Garza, Cadereita, Mex.
 Rev. Refugio Garza, Cadereita.

MICHIGAN.

Rev. R. A. Clint, Grand Rapids.
 Rev. R. A. Clint, Swedes, Grand Rapids.

MINNESOTA.

Rev. D. C. Griggs, St. Charles.

MONTANA.

Rev. F. J. Salsman, Missoula.

NEBRASKA.

Rev. A. J. Crockett, Long Pine.
 " G. L. Sharp, Hebron.
 " T. L. Ketman, McCook.

NORTH DAKOTA.

Rev. D. C. Nimmo, Bathgate.

NEW YORK.

Mr. F. M. Babcock, Chinese Mission, New York.
 " Chinn Loon, Chinese Mission, New York.
 " Tong Gow, Chinese Mission, New York.

OKLAHOMA TERRITORY.

Rev. L. J. Dyke, General Missionary.
 " F. L. King and wife, Arapahoe Indians.
 " H. H. Close and wife, Indians, Immanuel Mission, Rainy Mountain.
 " T. J. Cook, Noble and vicinity.
 " E. C. Deyo and wife, Kiowa and Comanche Indians.
 " Robert Hamilton, Cheyennes, Kingfisher, Watauga and vicinity.
 " J. W. Whathey, Woodward.
 Rev. E. M. Beal, Medford.

" P. B. Grant, Blackwell.
 " G. W. Hicks, Elk Creek and vicinity.
 " L. H. Holt, Guthrie.
 " H. B. McGee, Shawnee.
 " I. C. Patton, Alva.

PENNSYLVANIA.

Rev. Petrus Eljenholm, Swedes, Warren.

RHODE ISLAND.

Rev. Vincenzo C. Domenica, Italians, Providence.

SOUTH DAKOTA.

Rev. W. E. Crouter, Custer.
 " O. M. Kihl, Berton.

UTAH.

Rev. T. L. Crandall, East Side Church Salt Lake City.

WEST VIRGINIA.

Rev. A. S. Kelley, Glenville and vicinity.
 " J. S. Marple, Lazearville.
 " Amos Robinson, Elkins.
 " J. D. Timmons, Davis, Huling and vicinity.

WISCONSIN.

Rev. Theodore Hansen, Columbus.
 " E. G. Hamley, Ripen.
 " John Johnson, Thorpe.
 " J. C. Johnson, Darlington.
 " A. P. Kjellen, Rice Lake.
 " K. A. Meyers, Kaukanna.

WYOMING.

Rev. H. W. Nice, Laramie.

GERMANS.

Rev. August Heringer, Third German Ch., Chicago, Ill.
 " Gottlieb Heide, German Association of Iowa.
 " Gustav Peitsch, Humphrey, Neb.
 " Gustav Schwanke, Salem and Dallas, Ore.
 " Johann Baosener, Mound City, S. D.
 " C. E. Kliever, Puget Sound Cities and vicinity, Wash.

SUPERINTENDENT OF MISSIONS.

Rev. O. A. Williams, Upper Mississippi District.

DISTRICT SECRETARY.

Rev. S. C. Fulmer, Wabash District.

The following teachers were appointed :

Alabama Baptist University (Colored), Selma, Ala.—Rev. C. S. Dinkins, President; C. L. Fisher, W. T. Coleman, E. W. Knight, Miss Ruth A. Haldrum.
 Benedict College, Columbia, S. C.—Howard E. Chester, William B. Kelsey, Henry A. Bleach.
 Jackson College, Jackson, Miss.—Miss Florence J. Grady, Miss Bertha E. Davis.
 Florida Baptist Academy, Jacksonville, Fla.—N. W. Collier, Principal; Miss Sarah A. Blocker.
 Jeruel Academy, Athens, Ga.—J. H. Brown, Principal; Adella M. Richardson, Martha A. Williams, Virginia C. Jackson.
 Cherokee Academy, Tahlequah, Ind. Ter.—J. C. Park, Principal; Mrs. J. C. Park.
 Waters Institute, Winton, N. C.—Rev. C. S. Brown, Principal; Cora B. Person, Lizzie B. Edmondson.

Financial Statement for June.

MISSIONS AND EDUCATION.	
Expended for the month, - - - - -	\$38,138 93
Donations from Churches, Sunday-schools, and Individuals, - - - - -	\$49,041 88
Legacies, - - - - -	1,740 50
Interest and Dividends, - - - - -	2,990 84
Income from Real Estate, - - - - -	45 69
HOME MISSION MONTHLY, - - - - -	180 69
Total for May, - - - - -	\$53,999 60
Donations, Legacies, etc., from April 1, 1898, to June 1, 1898, - - - - -	27,678 85
Total for three months, - - - - -	\$81,678 45
CHURCH EDIFICE FUNDS.	
Donations for Benevolent Fund, - - - - -	\$ 194 45
Interest for Benevolent Fund, - - - - -	1,816 50
Interest for Loan Fund, - - - - -	186 89
	\$2,197 84
Donations, Legacies, etc., from April 1, 1898, to June 1, 1898, - - - - -	1,860 55
	4,058 39
TRUST FUNDS.	
Conditional and Annuity Funds, - - - - -	\$7,212 50
Permanent Funds, - - - - -	1,000 00
	\$8,212 50
Trust Funds received from April 1, 1898 to June 1, 1898, - - - - -	2,162 50
	10,375 00
Total receipts for the present year, - - - - -	\$96,111 84

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, \$29.50.	
Gardiner, J. N. B.	2 00
Caribou Ch.	4 00
North Oakfield Ch.	2 00
St. George Y. P. S. C. E.	2 00
Saco Main St. Ch.	7 00
C. E. F. For Chapel Building: -	
Bangor Second S. S.	11 00
Shapleigh First S. S.	1 50
NEW HAMPSHIRE, \$40.71.	
Nashua First Ch. Y. P. S. C. E.	9 00
Lisbon, Mrs. A. B. Taft.	8 00
Hopkinton First Ch.	7 75
Franklin Falls First Ch.	7 54
Plaistow Ch.	3 00
East Jaffrey Ch.	5 42
VERMONT, \$12.60.	
Barre Ch.	4 30
Montgomery Centre Ch.	5 30
Whiting Ch.	3 00
MASSACHUSETTS, \$739.77.	
Hyde Park, Samuel Brainard.	5 00
Watertown, Mrs. E. H. Fernald.	17 50
Lynn, Mrs. A. M. Pickford (desig.)	50 00
Fitchburg, French S. S.	1 00
West Somerville Ch.	12 57
Pittsfield, First Ch.	10 44
Westboro, First Ch.	150 00
H. C.	5 00
Holyoke, Second Ch.	121 17
Boston, Bethel Ch.	1 00
Clarendon Street Ch.	122 14
Wolloston Ch., H. B. Bailey.	50 00
Woburn Ch.	29 80
Newton Centre, Y. M. C. A., Theo. Sem'y.	15 00
New Bedford, North Ch.	21 18
Weston, First Ch.	30 56
Rockport Ch.	8 00
Wakefield First Ch.	62 00
Winchester First Ch.	5 00
S. S.	5 09
Allston, Brighton Ave. Y. P. S. C. E. (desig.)	12 50
C. E. F. For Chapel Building: -	
Reading, First S. S.	3 82
Wakefield, First S. S.	1 00
RHODE ISLAND, \$70.85.	
Wakefield Ch.	12 00
Newport, First S. S.	5 61
East Providence, Second Ch.	10 87
Warren Ch.	16 30
North Kingston, First Ch.	2 63
LEGACY	
Providence, Estate of H. Jackson, D.D., Int.	23 44
CONNECTICUT, \$442.65.	
Stonington, Third Ch.	1 00
Packville Ch.	17 15
Suffield, Second Ch.	127 82
Essex, First Ch.	26 18
Waterbury, Swede Ch.	2 45
Hartford, Olivet Ch.	6 16
Jewett City Ch.	18 10
Mystic, Union Ch.	137 38
Groton, First Ch.	4 50
Chester Ch.	16 48
Bloomfield Ch.	3 00
C. E. F. Montville, Union Y. P. S. C. E.	2 77
LEGACY	
Putnam, Estate of Mary P. Gates.	79 56
NEW YORK, \$3,370.62.	
New York City, Mt. Morris Ch.	30 00
Calvary Ch.	66 00
Y. P. U.	11 80
Alexander Ave. Ch.	34 44
Wyoming Ch.	10 00
Adams Center, First S. S.	5 00
Nicholville Ch.	5 50
Watertown, S. S. Infant Class.	80
Ch.	5 00
Blue Point, Mrs. E. B. Marshall	50
Barrington Ch.	6 75
Morrisville Ch.	20 78
Amherst Ch.	10 50
Medina Ch.	20 00
S. S.	17 50
Union S. S.	5 21
Syracuse, Delaware St. Ch.	36 47
East Galway Ch.	12 32
Rondout, First Ch.	173 00
Waterford, Second Ch., Mrs. J. C. Hyde.	20 00
Warsaw, First Ch.	24 91
Dykemans, Rev. A. S. Bastian	20 00
Buffalo, Pilgrim Ch.	3 00
Weedsport Ch.	9 30
Wilson Ch.	10 08
Norwich, Calvary Ch.	1 77
North Hebron S. S.	5 03
Palmyra Ch.	37 70
S. S.	5 00
Mannsville, B. Y. P. U.	2 00
Fenner Ch.	6 00
Urbana Ch.	1 67
Malone, Y. P. S. C. E.	10 00
Lawrenceville Ch.	4 00
Massena Ch.	3 00
Pittsfield Ch.	10 00
Harrisburg, Second Ch.	1 20
La Grange Ch.	2 65
S. S.	4 32
East Pembroke S. S.	5 40
Owego Ch.	95 00
S. S.	10 00
West Portland S. S.	3 18
Flushing, First Ch.	19 82
Castile Ch.	12 08
Carthage Ch.	14 85
Montour Falls Ch.	5 42
Mohawk Assn.	8 10
Troy Second Ch.	30 00
Brooklyn, Bedford Heights B. Y. P. U.	2 93

Penn Yan, First Ch.....	5 00
Rochester, A. Friend.....	1 00
Mumford S. S.....	2 55
*New York City, John D. Rockefeller.....	1,000 00
C. E. F. For Chapel Building:	
Virgil S. S.....	2 25

LEGACY.

*Truxton, Estate of Edward Negus.....	1,500 00
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NEW JERSEY, \$188.09.

Jersey City, Bergen Ch.....	112 24
South Plainfield S. S.....	3 74
Tuckahoe Ch.....	2 00
South Vineland Ch.....	75
Quinton Ch.....	5 00
Greenwich Ch.....	2 76
Alloway Ch.....	9 10
C. E. F. West Hoboken, First Ch.....	15 00

LEGACY.

Burlington, Estate of Ann S. Price, Int.....	37 50
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PENNSYLVANIA \$600.20.

Edwardsdale, Welsh Ch.....	1 63
Allegheny, Beth Eden Ch.....	5 82
Philadelphia, Tenth Ch.....	17 20
Eleventh Ch., Y.P.S.C.E.....	0 50
Spruce St. Ch.....	17 19
Manayunk Ch.....	23 18
Bethesda Ch.....	3 82
Halstead Ch.....	15 00
Dyberry Ch.....	1 25
Jersey Shore, B. Y. P. U.....	85
Prospect, Harmony Ch.....	6 00
G. L. Keno.....	5 00
Altoona, Memorial Ch.....	2 50
Mt. Pleasant Ch.....	20 70
Williamsport, Erie Ave. Ch.....	7 16
Brown Township Ch.....	1 50
Tioga Ch.....	2 00
Star Junction Ch.....	8 50
Pittston, Luzerne Ave Ch.....	25 20
Derry Station Ch.....	1 05
Pittsburgh, Fourth Ave. Ch.....	235 01
Shamokin Ch.....	4 00
Wilkesbarre Ch.....	10 90
Gethsemane Ch.....	5 56
Northmoreland Ch.....	2 00
Rome Ch.....	1 00
*Pittsburgh, Fourth Ave. Ch.....	78 34
Union Ch. (desig.).....	10 00
C. E. F. Pittsburgh, Fourth Ave. Ch.....	78 34

DELAWARE, \$28.76.

Wilmington, North Ch.....	18 76
Delaware Ave. Ch.....	5 00
Eighth St. Ch.....	5 00

VIRGINIA, \$11.25.

Petersburg, Gilfield Home Missions Sons.....	11 25
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TENNESSEE, \$3.00.

Nashville, Roger Williams Univ. Miss. Socy.....	3 00
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OHIO, \$381.45.

Greenville, Woman's Circle.....	5 00
Springfield Ch.....	42 12
Dayton, Linden Ave. Ch.....	51 80
Cleveland, Coll. for Indians.....	25 39
Willson Ave. Ch.....	51 00
Toledo, Coll. for Indians.....	34 44
Ashland Ave. Ch.....	64 02
Riverside Ch.....	23 00
Morristown Ch.....	75
Bethesda, Ebenezer Ch.....	13 01
Oberlin, Y. P. S. C. E.....	5 00
Haskins Ch.....	7 08
Fostoria Ch. and S. S.....	5 00
Wauseon Ch. and S. S.....	10 00
Granville Ch.....	8 37
Mrs. Alice D. Adkins.....	10 00

Madisonville Ch.....	4 15
Coalton Ch.....	60
Libson Ch. and S. S.....	16 13
Pleasant View Ch.....	4 00
C. E. F. Racine S. S.....	50

MICHIGAN, \$348.12.

Perry, Y. P. S. C. E.....	3 40
Watertown Ch.....	2 00
Applegate Ch.....	1 30
Tekonsha Ch.....	10 43
Detroit North Ch.....	44 97
Union Meeting.....	24 36
Ferry Ave. S. S.....	6 00
First S. S.....	38 96
Immanuel Ch.....	7 51
S. S.....	1 00
Bay City, Broadway, B. Y. P. U.....	2 50
Jackson, East Main St. Ch.....	5 15
First Ch.....	22 68
Bad Axe Ch.....	6 16
Union Ch.....	67
Verona Ch.....	1 70
Deckerville Ch.....	4 50
Marion Ch.....	4 50
Alma Ch.....	20 35
Ithaca, B. Y. P. U.....	4 00
Bath Ch.....	1 00
Mason Ch. and Branch.....	37 50
Aurelius Ch.....	10 50
Wayne Ch. and S. S.....	26 00
Augusta Ch.....	1 00
Prairieville Ch.....	1 85
Grand Rapids, Wealthy Ave. Ch. and S. S.....	1 73
Lansing Ch. and S. S.....	23 33
Berlin Ch.....	8 43
B. Y. P. U.....	1 17
Stockbridge Ch.....	8 97
C. E. F. Detroit, North Ch.....	10 00
Chippewa S. S.....	1 00
Plainwell Ch.....	3 50

INDIANA, \$186.92.

Kendallville Ch.....	1 30
Fulton Ch.....	5 77
Hope Ch.....	3 25
Mount Vernon S. S.....	1 00
Sumption Prairie Ch.....	11 50
Nicoma Ch.....	4 00
Antioch Ch.....	2 95
Hammond Ch.....	12 38
S. S.....	2 00
Inez Gray.....	5 00
Bango Ch.....	2 87
Mishawaka Ch.....	2 65
Michigan City Ch.....	14 68
Kingsbury Ch.....	10 00
Wolcottville, Mrs. L. M. Wildman.....	2 50
Clayton Ch.....	8 33
Rochester Ch.....	1 45
New Union Ch.....	13 57
Indian Prairie Ch.....	7 26
Freedom Ch.....	3 85
Friendly Grove Ch.....	1 90
New Discovery Ch.....	5 30
Waveland Ch.....	4 00
Scircleville Ch.....	6 10
Brown's Valley Ch.....	2 35
B. Y. P. U.....	1 00
S. S.....	5 00
John Jones.....	5 00
J. W. Hanna.....	5 45
Providence Ch.....	5 28
New Winchester Ch.....	20 00
Miami Ch.....	1 00
Switz City Ch.....	4 00
Pleasant View Ch.....	1 00
C. E. F. For Chapel Building:	
Rochester S. S.....	1 00
Gosport S. S.....	1 29

ILLINOIS, \$1,199.45.

Sidell, J. B. U.....	3 15
Quincy, First Ch.....	10 15
W. H. Channon.....	5 00
Miss Ida Trussell's Class.....	5 00
Hickory Hill Ch.....	2 00
Old Stonington Ch.....	77 00
Hopewell Ch.....	1 30
Carrollton Ch.....	50

Louisville Ch.....	1 00
Medora Ch.....	2 45
Alton Ch.....	28 22
La Salle, Miss Gallup.....	2 50
Loda Ch.....	15 00
Walnut, Junior B. Y. P. U. (desig.).....	67
Downer's Grove Ch.....	13 75
De Kalb Ch.....	36 82
S. S.....	1 42
Lincoln Ch.....	35 33
Dundee Ch.....	32 57
B. Y. P. U.....	5 00
Juniors.....	1 00
Carthage Ch.....	15 15
Dundee, Betsey Clare.....	10 00
Yorkville Ch.....	11 00
Washington S. S.....	2 62
Newark, Mrs. S. Sleezer.....	15 00
Mrs. Anna Woodruff.....	1 00
Roseville, B. Y. P. U.....	5 00
Chicago, First Ch. S. S.....	11 37
Second Ch.....	17 95
First Ch., Englewood.....	25 67
Highland Park Ch.....	11 05
Morgan Park Ch.....	18 50
Second Ch.....	229 21
Bethel Ch.....	12 81
Oak Park Ch.....	15 00
Third German.....	40 00
First Swede Ch.....	50 00
Second Swede Ch.....	90 00
Salem Swede Ch.....	25 00
Lake View Ch.....	8 00
Illinois Swede Conference.....	79 29
Rockford Swede Ch.....	35 00
Austin Swede Ch.....	6 00
Moline Swede Ch.....	25 00
Englewood Swede Ch.....	60 00

LEGACY.

El Paso, Est. of David Evans.....	100 00
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WISCONSIN, \$100.83.

Grantsburg, Swede Ch.....	2 05
Appleton Ch.....	20 61
Beaver Dam Ch.....	56 52
Millard Ch.....	13 60
Waupaca Ch.....	2 55
Menominee Ch.....	2 12
Rusk Ch.....	2 88

MINNESOTA, \$61.36.

Brooklyn Center, Rev. A. D. Williams.....	1 75
Blooming Prairie, First Ch.....	3 55
Vernon Center, S. J. Nunn.....	5 00
C. E. F. For Chapel Building:	
St. Paul, Pilgrim S. S.....	5 24
Woodland Park S. S.....	12 75
Waseca S. S.....	1 25
Ch.....	1 75
Windom S. S.....	1 06
New Auburn S. S.....	1 75
Minnesota City S. S.....	1 88
Waterville S. S.....	2 63
Owatonna S. S.....	7 75
Spring Valley S. S.....	1 00
Minneapolis, Dan. S. Nor. S. S.....	1 50
S. S.....	1 50
Alden.....	6 15
Clayton, S. S.....	2 00
Le Sueur S. S.....	50
Brainerd S. S.....	2 35

IOWA, \$209.65.

Belknap, Chequest Union Ch.....	4 25
Chariton S. S. (desig.).....	3 65
Northwood Ch.....	1 58
Shenandoah, S. S. (desig.).....	3 95
Waterloo, Walnut St. Ch. (desig.).....	104
First Ch.....	105 71
Ainsworth, Mrs. R. A. Alexander.....	1 00
Charles City Ch.....	10 00
Bonaparte, Harrisburg Ch.....	9 75
Toledo, B. Y. P. U.....	2 55

Percival S. S. (desig.).....	3 31
Cedar Falls Ch.....	48 40
Monteruma, Mrs. G.W. Wilson	5 00
Anamosa Ch.....	6 50

MISSOURI, \$26.40.

Home and Foreign Mission Board.....	21 30
St. Louis, Grand Av. Ch.....	5 10

INDIAN TERRITORY, \$55.01.

Tahlequah Ch.....	23 25
Ladies' Aid Soc.....	3 60
Junior B. Y. P. U.....	6 10
Round Spring, Woman's Mission Society.....	4 25
Duncan, Rev. W. R. Chandler	5 00
Calvin, Rev. A. F. Roan.....	5 00
C. E. F. For Chapel Building:	
Starr S. S.....	3 10
Tahlequah S. S.....	2 91
Baptist S. S.....	1 80

OKLAHOMA TERRITORY, \$12.00.

Kingsfisher, Rev. Robert Hamilton.....	12 00
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KANSAS, \$72.86.

Milford, Easton Ch.....	5 20
Furley, Pleasant View Ch.....	28 00
Belleville Ch.....	14 63
Turkville Ch.....	3 48
Clifton Ch.....	4 40
Manning Ch.....	2 00
Leavenworth, First Ch.....	12 60
Colfax Ch.....	3 60

NEBRASKA, \$14.00.

Superior Ch.....	2 00
Omaha, First Ch. (desig.).....	11 00
Norfolk, Mr. and Mrs. J. D. Larabee.....	1 00

NORTH DAKOTA, \$11.25.

Minot, First Ch., B. Y. P. U.....	1 50
Bismarck, First Ch.....	3 00
Bathgate, First Ch.....	6 75

SOUTH DAKOTA, \$20.81.

Madison, B. Y. P. U.....	5 00
Dalesburg, Bloomingdale	
Swede Ch.....	10 00
Standburg, First Ch.....	3 20
C. E. F. For Chapel Building:	
Brookings S. S.....	2 61

MONTANA, \$1.90.

Stevensville Ch.....	1 90
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ARIZONA, \$5.00.

Tempe, Mrs. V. F. Harmon... ..	5 00
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CALIFORNIA, \$42,388.18.

Oakland, Mercy Maria Gray (deceased).....	42,377 15
For State Convention, Northern District:	
Oakland, Coll. per Rev. Robert Whitaker.....	11 03

WOM'S AM. BAPTIST HOME MISS. SOC., \$354.16.

For teachers in Roger Williams University, Tenn.....	50 00
For teachers in Wichita Mission, O. T.....	70 00
For teachers in Fresno, Cal....	53 33

For teachers in Sacramento, Cal.....	40 00
For teachers in Butte, Mont....	25 00
For teachers in Velarde, N. M....	60 00
For teachers in Monterey, Mex....	39 87
For teachers in Santa Rosa, Mex.....	15 95

Total.....\$50,986.88**HOME MISSION MONTHLY..... 180 69****PERMANENT TRUST FUNDS, \$1,000.00.**

Oakland, Cal., Mercy Maria Gray (deceased).....	1,000 00
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CONDITIONAL AND ANNUITY FUNDS, \$7,212.60.

Mrs. A. T. Ambler, Philadelphia, Pa.....	1,300 00
Harriet W. Onderdonk, Hamilton, N. Y.....	1,000 00
Mrs. E. H. Fernald, Watertown, Mass.....	2,500 00
Celia L. Brett, Minneapolis, Minn.....	1,000 00
W. D. Chamberlin, Dayton, Ohio.....	1,000 00
Rev. M. B. Spring, Mason City, Ill.....	300 00
A Friend, Plainfield, N. J.....	112 50

WILLIAM P. PLANT Asst. Treasurer, 111 FIFTH AVE.**DONATIONS RECEIVED AT MISSION STATIONS.****ARKANSAS.**

Little Rock, Coll. per Rev. J. H. Hoke.....	178 45
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DONATIONS RECEIVED AT INSTITUTIONS.**For Coleman Academy, La.:****LOUISIANA.**

Gibland, Friends.....	16 00
Teachers and Students.....	67 00
O. L. Coleman.....	17 00
P. P. Mellon.....	9 00
Vernon, G. W. McDonald.....	4 00
Oak Ridge, I. J. Washington.....	12 00
Minden, J. S. Banks.....	10 00
Simsboro, E. L. Faison.....	10 00
Delhi, Flood Bros.....	15 00
Knowles, C. H. Harris.....	5 00

MISSISSIPPI.

Jackson, R. D. Coleman.....	6 00
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For Florida Baptist Academy, Fla.:**FLORIDA.**

Pensacola, Faculty and Students' Concert.....	85 25
Greenland, Mt. Zion S. S.....	9 00
Jacksonville, Bethel Ch.....	4 42
Faculty and Students' Concert.....	77 95
Senior Class.....	4 45
Duval Co. S. S. Con.....	8 12
Academy S. S. Class.....	33
Bellevue, W. B. H. M. S.....	2 50
East Coast Dist. S. S. Con.....	41 39

ILLINOIS.

Waverly, Mrs. M. W. Rodgers.....	1 00
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NEW YORK.

New York City, Mrs. Mary D. Harris.....	10 00
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For Jeruel Academy, Ga.:**GEORGIA.**

Madison, St. Paul Ch.....	3 00
Athens, Ebenezer Ch.....	5 00
Academy Students.....	10 00
Winterville, Piney Grove Ch.....	1 60
Monroe, Rev. J. T. Hancock.....	1 00
Smithtonia, Rev. J. G. Culbreath.....	1 75
Sandy Cross, Rev. J. W. Long.....	5 00
Johnson Cunningham.....	1 00
Lexington, Rev. T. Hunter.....	10 50
Vesta, Bethlehem Ch.....	6 00
Point Peter, Thankful Grove Ch.....	1 00
Penfield, Rev. J. R. Calloway.....	1 00
Maxey, Thankful Ch.....	2 00
Crawford, Jeruel Assn.....	50 00

For Richmond Theo. Sem'y, Va.:**MASSACHUSETTS.**

West Acton S. S.....	25 00
Boston, Mrs. M. C. S. Quincy..	50 00

NEW HAMPSHIRE.

New London, David Baldwin..	15 00
Mrs. David Baldwin.....	15 00

For Walker Baptist Academy, Ga.:**GEORGIA.**

Augusta, A. B. Saxon.....	3 00
W. H. Stollings.....	1 00
Senior Class.....	10 13
Walker Assn.....	1,119 67
Alumni Assn.....	3 35
John R. Schneider.....	1 00
Alpha Literary Soc.....	4 65
Pupils.....	33 80
Thankful Ch.....	9 05
Ebenezer Assn.....	5 60
Tabernacle Ch., Miss. Soc.....	3 70
Collection.....	4 00

FLORIDA.

Jacksonville, Florida Evangelist.....	1 75
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VIRGINIA.

Richmond, Foreign Mission Board.....	50
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ILLINOIS.

Chicago, Baptist Union.....	1 50
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OHIO.

Ladies' Home Journal.....	1 00
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For Wayland Seminary, D. C.:**MASSACHUSETTS.**

Newton Centre, Wm. C. Bray.....	20 00
F. P. McIntyre.....	5 00
A. N. Benton.....	10 00
C. A. Vinal.....	10 00
W. C. Brooks.....	5 00
L. Brooks.....	15 00
S. A. Shannon.....	5 00
Mrs. E. H. Mason.....	50 00
Mrs. J. H. Sanborn.....	20 00
Newton, Mrs. G. S. Harwood.....	10 00
Haverhill, Howard Jewett.....	1 00

NEW JERSEY.

East Orange, E. O. Silver.....	10 00
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RHODE ISLAND.

Providence, Miss S. C. Durfee.....	20 00
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THE BAPTIST HOME MISSION MONTHLY.

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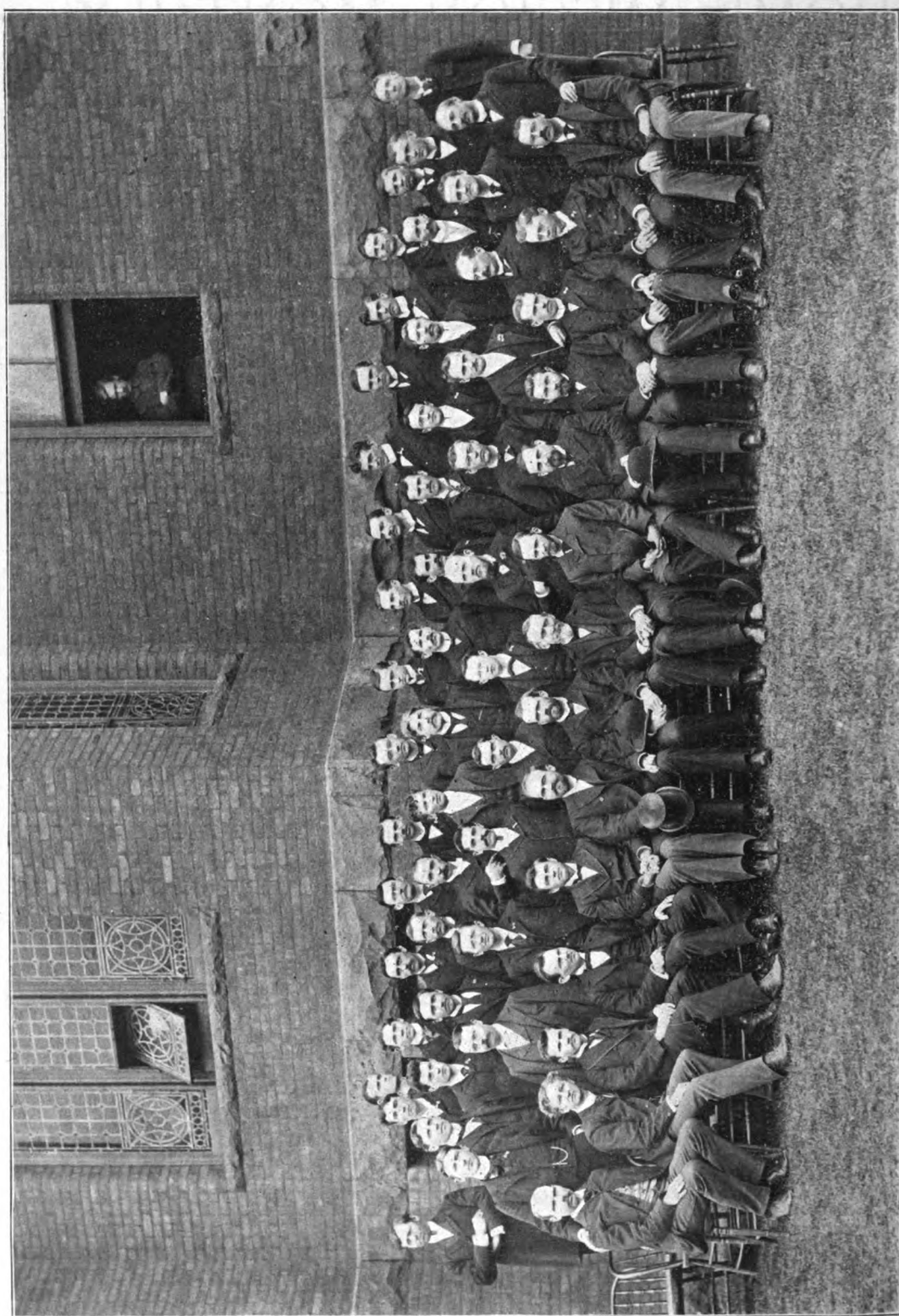
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THE * BAPTIST * HOME * MISSION * MONTHLY.

VOL. XX.

SEPTEMBER, 1898.

No. 9.

* * EDITORIAL. * *

We have seldom sent out from the office a more important number of the MONTHLY than the present issue. We are under a special obligation to Rev. G. A. Schulte, Superintendent of German Missions, for the intelligence and painstaking labor with which he has gathered together the important material. The rise and progress and wonderful results of the German Baptist Mission work in America is one of the marvels of modern missionary history. No one can read these articles without receiving the profoundest impression that the work is of God.

We doubt not that the past is but an earnest of the future. The good seed that has been so liberally sown, and which has already borne fruitful harvests, will yet bear thirty, sixty and an hundred fold. So long as German immigration continues—and there is no present prospect of cessation—mission work must be prosecuted in the German language, and men thoroughly trained in that master tongue should be sent forth as reapers into this abundant harvest field.

The facility with which German children educated in American schools and trained in our Sunday-schools and churches make the transition into American life presents two very interesting phases: On the one hand it is an element of discouragement and weakness to the German interests, preventing, as it necessarily does, a growth and enrichment of distinctively German Baptist churches; the father missionary and the mother church see with sad hearts the exodus from their flocks of these lambs of the fold, and cast many a longing eye after

them as they disappear within the gates of American Sunday-schools and churches. On the other hand, what a fresh, vigorous, welcome factor they constitute in the American churches, or, rather, shall we say, in the Baptist churches, where they cease to think of themselves as either Germans or Americans, but as Baptists. They are heartily welcome.

As these lines are being written the glad news comes from Washington that Spain has accepted our conditions, that peace has actually come, and that very soon an armistice will be proclaimed suspending all further hostile operations on both sides. Every lover of his race must rejoice at these good tidings. As we enter upon the twentieth century of civilization war between even professedly Christian people ought to be an impossibility. All international disputes should be settled by arbitration. It should no longer be possible for men to win glory by killing their fellow-men.

Out of the unhappy war from which we are emerging have come new and strange conditions; the annexation of the Sandwich Islands has been hastened, and that interesting group is now a part of the United States; Porto Rico will undoubtedly be ceded to us and take its place on the picket line of the East as Hawaii takes its place on the picket line of the West; American life, with all its throbbing energy, intelligence and noble ideals, will flow into the veins of these two new acquisitions and produce in due time marvelous changes. What is to be the ultimate relation of Cuba

and of the Philippine Islands no one is yet wise enough to foretell. Probably the United States will be compelled for many years to come to throw over both of these countries its protecting arm, and also to assist in establishing public schools and free institutions, and guard and care for the people until they are able to care for themselves.

The new position assumed by the United States among the nations of the earth and the changed commercial relations which must inevitably follow thrust upon us new religious responsibilities. There ought to be a quickening of our religious life fully commensurate with the quickening of our commercial and political life. New energy should be thrown into all Home Missionary operations. We should enter upon the twentieth century, with its new and brighter outlook politically, with enlarged conceptions and plans and agencies for missionary work. More prayer, more zeal, more men, more money for Home Missions.

A new college building in course of construction at Atlanta, Ga., is almost completed. It is expected that it will be furnished and ready for occupancy October 1st, when the new school year begins. We congratulate President Sale and his associates upon this great addition to their working facilities, and we bespeak for the college an increased patronage, enlargement of interest on the part of its friends, both South and North.

By the will of the late George A. Pillsbury, the Pillsbury Academy at Owatonna, Minn., receives an addition to its endowment of \$250,000. We trust our readers will turn back to page 263 of the August number of the MONTHLY and read Prof. Ingraham's account of the Academy, when they will see the enormous significance in this magnificent addition to its endowment. What a wise expenditure of money!

What a magnificent monument to erect! What a gracious ministry to the future will such an institution perform! We extend to Mrs. Pillsbury, who has shared her husband's noble ideals and purposes, our heartiest congratulations that she is thus able to see the institution which they have so long loved and cherished placed upon an enduring foundation.

Negro soldiers have made for themselves and their race a new and brilliant chapter in history by their magnificent conduct during the present war. One great step has been taken in the recognition of their manhood by the appointment of Negroes as commissioned officers. At least six of the enlisted men, who fought so grandly at Santiago, have been promoted for their bravery and commissioned. The Eighth Illinois Regiment, which has just gone to Cuba, is officered entirely by Negroes from the Colonel to Second Lieutenant. We hope they will give so good an account of themselves, whether in war or in peace, that there can never be any further doubt as to the wisdom of the step that has just been taken in breaking down that middle wall of partition that has kept the Negro out of the class of officers.

The American Baptist Home Mission Society has taken a lively interest in the success of the Virginia Seminary at Lynchburg. Although it was a Negro school under a Board of Negro Trustees, with a Negro faculty, and run, unfortunately, upon somewhat narrow race lines the Society has made liberal annual appropriations to assist in paying its teachers, and loaned to the Trustees at one time \$4,000 to save it from financial ruin. The Society has kept faithfully every pledge with reference to the institution. We regret to know that it is again in financial distress, but we trust it may be rescued from the peril that overhangs it. We do not believe, however, that

there can be any permanent prosperity for it without some radical changes in its spirit and administration.

La Luz, our Baptist paper, edited by Rev. W. H. Sloan, in its issue of July 21st, contains the following item of interest concerning Mr. McGovern, who was recently appointed assistant to Mr. Sloan in the City of Mexico:

"There was a large congregation on the night of July 17th, when Mr. McGovern made a relation, in the Baptist Church of this capital, of his Christian experience, giving an account of the change which he had experienced and of the steps he had taken to find the true religion established by Jesus Christ. For more than one hour his discourse, imbued with the spirit of Christian love and of desire to see the salvation of Romanists, held the congregation absorbed, and at the close of the service many were the warm commendations uttered by those who had enjoyed the privilege of listening to the eloquent words of the young ex-priest, and all sought the opportunity to take him by the hand. Bro. McGovern will continue the story of his conversion on the following Sunday. It seems without doubt that this brother will have excellent results from the work which he has undertaken in this capital."

Our receipts for the first quarter of this year are less than those for the first quarter of last year. The work is progressing at all points vigorously and successfully, and ought to suffer no check. Not in many years has the pressure been so severe as at present for an enlargement of the work of the Society. It is very hard to be obliged to turn a deaf ear to those pleading for the "Bread of Life."

REV. I. P. BROCKENTON.

The death of Rev. I. P. Brockenton, at his home in Darlington, S. C., August 10th, 1898, removes from the ranks of the Colored

Baptists of that State a man than whom none was more highly esteemed. When a child in slavery he was taught to read by Rev. William Brockenton, who raised him, so that after emancipation came he opened the first free school in Darlington, under a commission from the American Baptist Home Mission Society. Afterwards he spent one year in Baker Institute, Charleston, S. C.; then for three years at home pursued his studies under teachers sent from the North, part of the time under Dr. H. C. Corey. In 1869 he went to Colver Institute (now Richmond Theological Seminary, Va.), where he spent three years, and during vacation labored as a missionary of the Society. During this period he managed to save enough to make himself a life member of the Home Mission Society.

Returning to South Carolina, he became pastor of the church at Darlington, serving it continuously for about twenty-five years, until his death. During his pastorate a fine church edifice, costing about \$9,000, was erected, and the church became a power for good in the State.

• He was one of three who helped organize the first Colored Baptist Association in Charleston, May, 1867, and in 1877, after traveling extensively throughout the State, was instrumental in the organization of the Colored Baptist Convention, which elected him as its first President, and kept him continuously in this official position until his death.

He was a staunch friend of Benedict College, and was deeply interested in the effort to raise \$12,500 for a new building for the institution. By all, both white and Colored, he was universally respected, and he will be greatly missed and lamented in the gatherings of our Colored brethren in South Carolina, where his Christian manliness, his judicial spirit, his consecration to the interests of his people, and at the same time his sympathetic regard for his white brethren, both of the North and the South, made him indeed a man of mark among his brethren.

The Founding and Growth of Baptist Missions Among the Germans in America.

BY PROFESSOR L. KAISER.

Although very little has been recorded upon the pages of Baptist history concerning the specific work of the German American Baptists, yet they form no insignificant part of our great denomination, both as to numbers and as to their influence upon the general denominational life. For nearly sixty years they have been laboring persistently in the face of great difficulties and discouragements, aggressively pushing forward, until now their churches may be found in twenty-six States of the Union, in Ontario, Manitoba, and the British Northwest. They have done their work quietly, without any flourish of trumpets, yet with a spirit of deep earnestness, of loyalty to truth and principle, and of consecrated self-denial.



REV. KONRAD A. FLEISCHMANN.

The Humble Beginnings

of the German work did not result from any previously planned or organized effort, but from the leadings of Divine Providence. A young man, a native of Bavaria, Germany, was converted, in his nineteenth year, in Geneva, Switzerland. He united with an independent evangelical church. In his search for truth he became convinced of believers in baptism, and was baptized. After a short period of training

he entered the ministry, becoming the pastor of a small Separatist church in Switzerland. In the course of his correspondence with George Müller, the well-known founder of the Orphans' Home, at Bristol, England, he was urged by the latter to labor among the German immigrants of America. Acting upon this suggestion, he left his native land for the western country, trusting to God for further guidance. Thus the Rev. Konrad A. Fleischmann, whose name is honored by German Baptists everywhere, came to this country in 1839, to begin a work that was to be greatly blessed of God. It would not be strictly correct to regard him as the founder of the German work, for there were others who had a share in its inception, but he did perhaps more than any other man to shape and mold the early course of events in its history. Upon his arrival in New York he immediately began to labor among his countrymen, independently of any organization, for Brother Fleischmann was loath to subordinate himself to any human agency. Meeting with little success in New York City, he went to Newark, N. J., where, after some months of earnest effort, he had the joy of baptizing, in October, 1839, three persons upon the confession of their faith in Christ. These were the first Germans baptized by a German pastor in this country. They united with an English-speaking Baptist church, but ten years later they, with some other German Baptists, formed a German Church. In November, 1839, Brother Fleischmann went to Pennsylvania, where he found a more permanent field of labor, and where the first German churches were organized. Under an appointment by the Pennsylvania Baptist State Convention, he made his headquarters at Reading, and labored for four years in the surrounding districts and counties, meeting with many difficulties and trials, but also reaping great success, especially in Lycoming County, where during the early part of 1841 he baptized some 200 persons, many of whom had been converted under the preaching of a young colporteur, F. Michaelis. These converts were gathered into churches that, notwithstanding their crude organization, continued to have a steady and healthy growth. In 1843 Brother Fleischmann took up the work in Philadelphia. Despite its many discouragements, God blessed it, so that in March of that year five persons were baptized. Others soon following, the first German church was organized the same year.

For nearly a quarter of a century, up to the time of his death, in 1867, Brother Fleischmann continued to be the beloved pastor of this church, devoting, however, much of his time and energies to mission work in other parts.

Thus our first churches were founded in Eastern Pennsylvania from 1841-43, but at the same time God opened up other centers. In 1846 a church was organized in New York City, where there had been a small company of German Baptists since 1839. This church was partly supported from the very beginning by the American Baptist Home Mission Society. It had a rapid growth, and became the mother of a number of churches. In 1849 a church was organized in Buffalo; in 1851, in Rochester. In Ontario, Can., a zealous young colporteur, Henry Schneider, with others whom he had led to Christ, were baptized in 1851 by Prof. A. Rauschenbusch, who was then engaged in editorial and literary work for the American Tract Society. This led to the organization of the first German Baptist church in Canada. Other churches sprang up in the newly settled Western States, in Missouri, Wisconsin and Illinois, where Baptist immigrants from Germany laid the first foundations. Such were the beginnings of the German work—humble, 'tis true—almost without observation, yet they were born of God and full of divine possibilities.

Many of those early missionaries were men of strong personality, of earnest zeal, of singular devotion and consecrated life—men whom God had specially endowed and equipped for this pioneer work.

A Steady Growth.

It is impossible in this brief sketch to trace more particularly the development of the German work from its earliest stages to its present status; the merest outline must suffice. In 1851 there were fourteen churches with about 600 members, scattered throughout the country. The need of bringing these churches into closer relations and of increasing their efficiency as missionary agencies led to the organization, in 1851, of the Eastern Conference. It was composed of delegates from the churches, who were to meet annually for the purpose of discussing all questions of general interest. One of its first important actions was the publishing of a monthly paper called *Sendbote*. This is still the ably edited organ of the German Baptist churches, and is now a weekly paper. In 1858 the number of

churches had increased to 32 and the membership to 2,325. The extent of territory of these churches made the organization of a Western Conference necessary. In connection with it a mission society was formed for more effective work among the Germans in the West. The Eastern Conference likewise formed such a society, and the method was adopted by all succeeding Conferences. An important advance was the union, in 1883, of these societies into a General Union Society, which was to co-operate with the American Baptist Home Mission Society, and to have the general direction of the combined missionary enterprises. In 1865 the "General Conference" was organized for the purpose of uniting the interests of the several smaller Conferences. This body embraces all the churches, meets triennially, and has the supervision of the publication work, the combined missionary work, and the educational work. About this time a publishing society was formed to provide the necessary German literature, while the already existing German Department of the Rochester Theological Seminary met the urgent demand for a more thoroughly trained ministry. Thus the process of organization went on, binding the churches together into a close union, multiplying greatly their efficiencies by combining and intelligently directing their efforts, and giving to the work generally a character of stability and permanency.

There are now some 240 churches, with a membership of 22,000, grouped together in seven Conferences. Considerably over one-half of these churches are self-sustaining, while many others receive only a slight assistance. During the past year (1897-8) they raised for current expenses and missionary objects \$197,289, nearly \$9 per member—certainly a creditable showing.

No small share in the results accomplished in the past must be credited to the American Baptist Home Mission Society, which has most liberally supported the German work from the beginning. It has always manifested a deep sense of the importance of this cause and ever shown a readiness to respond to every reasonable appeal; and surely the funds devoted to the German work have yielded abundant returns.

What of the Future?

What of the future of German missions? Will not the time soon have come when the maintenance of German-speaking churches is no longer necessary or desirable? So it may

seem to some, yet, as a matter of fact, the ebb of the tide has not yet set in. The number of baptisms annually reported is still on the increase, and compares very favorably with that of English speaking churches. New fields are constantly opening, and many others might be occupied if men and means were not lacking. In the newer States, where government land is still to be had, the steady influx of German immigrants continues. In North Dakota whole counties are being settled by German Russians, among whom our missionaries have labored with great success. Many cities and country districts in the West with a predominantly German population have not yet been touched by us. There are still many promising fields that we should enter. We, therefore, look hopefully into the future, conscious of a great work yet to be done. While a few of our churches in localities where there is a small and scattered German population will sooner or later cease to have German preaching; while again there will inevitably be more or less of a steady drain of the younger element of our churches into English speaking churches, yet, so long as there remain great masses of German population who can be most quickly and effectively reached by means of their native tongue, the future has a most sacred and urgent claim upon all German-American Baptists to continue in this specific work, and to seek to promote it by all possible means. Yes, if we are asked, "What of the future?" we may also say with Adoniram Judson, "Bright as the promises of God."

The Baptist Movement in Germany as It Stands Related to the Movement in America.

Beginning of the Work in Germany.

The Baptist movement in Germany had its beginning in 1834, in which year, on the 22d of April, seven believers were quietly baptized at midnight in the River Elbe, at Altona, near Hamburg, by Dr. Barnas Sears, of America, who had gone to Germany for the purpose of pursuing theological studies in the German universities. On the following day these seven baptized believers were organized into a Baptist church, and one of their number, John Gerhardt Oncken, the apostle of the Baptists in Germany, was ordained pastor by Dr. Sears. It was a small

beginning, but great results have sprung from it. That little band was filled with apostolic missionary zeal.

In 1835 Mr. Oncken was appointed by the American Baptist Missionary Union as its General Missionary for Germany. He soon found able and congenial co laborers in Julius Koebner, the poet of German Baptists, and G. W. Lehman, the founder and pastor of the church in Berlin. The missionary efforts of these and other brethren were blessed of God, and within a few years from the founding of the church in Hamburg other churches were instituted at Berlin, Oldenburg and Stuttgart, while at numerous other places also many were baptized.

Persecutions.

In 1837 persecutions began, the wonderful success of the Baptists having aroused the hostility of the State church. The clergy were the principal originators and promoters of these persecutions. Repeatedly Mr. Oncken and his co-laborers suffered imprisonment and confiscation of all their belongings. Decree after decree were issued against the Baptists, forbidding all gatherings and missionary activities. But in spite of these persecutions the Word of the Lord grew and multiplied. The more the churches were persecuted and oppressed the more they grew and multiplied. The persecutions lasted until the year 1848, after which there followed a period of toleration. Although our churches in Germany now enjoy liberty throughout the greater part of the empire, still to-day there are some parts of Germany, especially Saxony, the land of Luther and the Reformation, where our brethren are hindered and molested in one way or another.

Present Status.

The number of Baptists and Baptist churches rapidly increased in all parts of Germany, especially in the northern part. Space will not allow my going into detail regarding the wonderful development of the work. It may suffice to state that there are to-day in Germany eight associations, with 134 churches, 397 Sunday-schools and a church membership of 27,991. During the last year there were baptized 2,121. The work has not been confined to Germany, but has spread into Denmark, Switzerland, Russia, Holland, Austria, Hungary, Bohemia, Poland, Bulgaria, Galicia, Roumania and Turkey.

Publishing, Bible and Educational Work.

The Baptists of Germany have an enterprising publishing house at Hamburg, soon to be removed to Cassel. Here many periodicals, tracts and books are published. Co-operating with the National Bible Society of Scotland, there is being carried on an extensive Bible work. Colporteurs are employed, who during the past year distributed 23 105 Bibles and 31,438 copies of the New Testament. The German Baptist churches also have a theological seminary at Hamburg, which has been a great blessing to the work.

Relation of the Movement to that of America.

Now, how does the movement in Germany stand related to the German Baptist movement in America? There exists no organic relation between the two movements. Each has been independent from the other in its origin, and largely, too, in its development. Yet, although there exists no organic relation, both movements have been mutually influenced by each other. The movement in America has been largely influenced by that in Germany through immigration. In most of our German churches here a larger or smaller proportion of the members were Baptists in Germany. We also have those in our ministry here, who previously were pastors or missionaries in Germany. On the other hand, the movement in Germany has been very materially influenced and aided by that in America.

Dr. P. W. Bickel and Rev. G. J. Fetzer.

We have given to Germany a number of able men. First to be mentioned among these is Dr. Philipp W. Bickel, who is well known to many of the readers of the MONTHLY. Dr. B. was the first German missionary in Cincinnati and founder of the First German Baptist Church of that city. Afterwards he was for a period of ten years at the head of our publication work in Cleveland, O.

During a visit to Germany he succeeded in reconciling and reuniting the two factions into which the German Baptist churches unhappily were divided, and which threatened disaster to the development of the work. The American Baptist Publication Society, desirous of aiding the Baptists of Germany in the establishment of a publishing house, requested Dr. Bickel to go to Hamburg and take charge of this branch of

work, they paying his salary. The result has proven the wisdom of their choice. Dr. Bickel has done a great and noble work in Germany. Humanly speaking, he was the only man who could have done this work. Largely through his influence the brethren in Germany have been unified and the work consolidated. He is one of the recognized leaders among his brethren. Besides editing and publishing the periodicals, tracts and books of the Society in Hamburg, Dr. Bickel is also at the head of the Bible work of the National Bible Society of Scotland in Germany. The German Baptist churches of America have also given to their brethren



DR. P. W. BICKEL.

in Germany the Rev. George J. Fetzer, the senior professor in the Theological Seminary at Hamburg. Born in Germany, but raised in America, he, after having finished his studies at Rochester, went to Germany for the purpose of pursuing theological studies in the University of Leipsic. While there he accepted a call to an important church in Westphalia, and from there was called to the professorship at Hamburg. Largely through his influence the seminary was placed upon its present financial footing. He is also the efficient secretary of the German-American Mission Committee.

Other Workers from America.

Besides these two brethren there are a number of others who have gone from America to Germany and have become pastors of churches there. I mention Revs. Louis Schunke and L. Helmetag; Rev. J. Danielson, who became the successor of Dr. Oncken as pastor of the church in Hamburg; Rev. Claus Peters, the pastor of one of the churches in Berlin having a membership of over 1,000; Rev. G. Kuczewski, and others, who have successfully labored as pastors in Germany, have received their training for the ministry in America. Through these brethren the movement in Germany has in a large measure been influenced by the movement in America.

Financial Aid.

Not only have we given to the work in Germany able and influential men, but we have also contributed large sums of money. Besides the twenty-seven missionaries of the Missionary Union, for the support of whom the German Baptist churches of America contribute their share to the treasury of the Union, there are other ten missionaries who are being supported directly by the German churches of this country. They also contribute toward the support of the students in the seminary at Hamburg. Thousands of dollars have been raised in our churches here for the erection of chapels and churches in Germany.

Thus, though there be no organic connection between the movements in Germany and America, they nevertheless stand related to each other in several ways, the one contributing to the other. By assisting the one we assist the other.

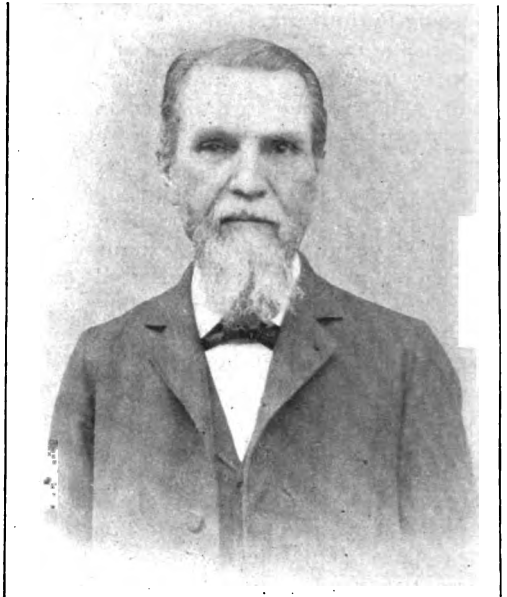
GOTTLOB FETZER.

The Organization of the German Baptist Work in America.

BY REV. E. ANSCHÜTZ.

German Baptists believe fully in the independence of the local church, but hold just as strongly the interdependence of the churches, as taught in the New Testament by apostolic precedence and Christian fellowship, uniting them through the Spirit in the one great cause of evangelizing the world. This is the underlying principle of the organization of the German work, which includes all German Baptist churches of the United States and Canada.

They are united in seven Conferences, namely, the Atlantic, Eastern, Central, Northwestern, Southwestern, Pacific and Texas Conferences. These Conferences are, of course, only advisory to the churches, and have no legislative power whatever. They meet annually, delegated by the churches, for fellowship, reports from the respective churches and counseling about effective missionary operations. Each Conference has a missionary committee, annually elected, which superintends the mission work within its boundaries,

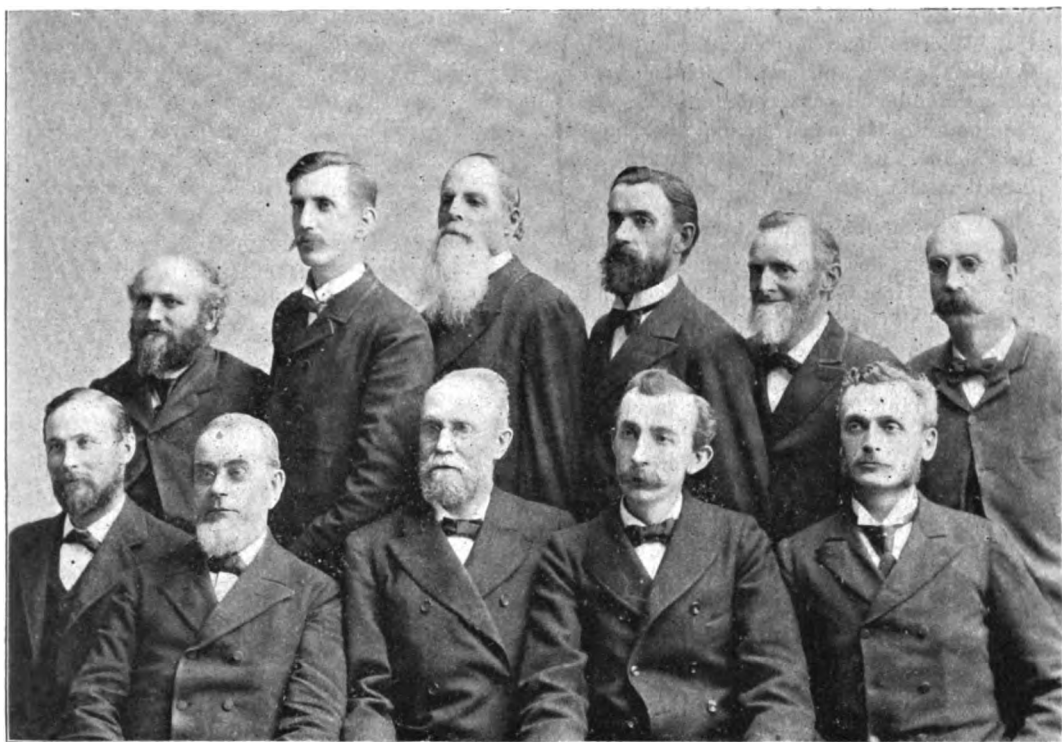


J. A. SCHULTE, TREASURER.

and recommends the appointments to the General Missionary Committee, which acts upon them, and submits its actions to the Board of the Home Mission Society.

The General Missionary Committee is composed of representatives from the Conference committees and meets annually for the consideration of the whole mission work and the applications from mission fields. It appoints annually an Executive Committee to transact the work of the committee during the year. A Corresponding Secretary, who is elected for three years by the triennial Conference, has charge of the general mission work and correspondence, visits the churches and mission fields, conducts its missionary operations and represents it at the Home Mission Society.

The triennial Conference takes in our German work the place of the May anniversaries of our English speaking churches. The dif-



W. SCHUNKE. C. A. DANIEL. H. J. MUELLER. R. STRACKE. H. J. MOEHLMANN. J. MERKEL.
J. SCHOLZ. J. MEIER. G. A. SCHULTE. E. ANSCHÜTZ. F. FRIEDRICH.

THE GERMAN GENERAL MISSIONARY COMMITTEE.

ferent phases of our work are there considered, the work of our General Missionary Society, of our Publication Society, and of our Ministerial Education. The respective officers and committees are elected for the term of three years, except the General Missionary Committee, which is elected annually by the local conferences, in choosing their representatives, as stated above. The triennial Conference is also delegated by the churches, and has no legislative power, but is only advisory to the churches. The church remains independent, and by her own free will becomes interdependent.

The German work is aided in some States by our State Conventions, as well as by the Home Mission Society. Our German churches are in the majority connected with the associations in which boundaries they are located, and most of them have annual collections for the State work.

We think it is advisable that all our churches should unite with the local association and so be part and parcel of the State work.

WEST HOBOKEN, N. J.

German Immigration.

BY REV. A. P. MIHM.

The various Teutonic races have been the great emigrating and colonizing peoples of modern times. Among the nations composed of that vigorous and energetic stock, Germany is one that has furnished a full quota of her sturdy sons and fair daughters to people younger and more promising lands. German emigration has not been as world-wide in its extent and distribution as British, because German colonies were lacking. Only of late years has the German empire embarked in colonial enterprise. But there is one country toward which German emigration has been streaming in ever-increasing strength for more than two hundred years, and that country is the United States of America.

The first band of German immigrants to this country came from Frankfurt-on-the-Main in 1683, and settled in the vicinity of Philadelphia. Other colonizing expeditions followed from time to time, and founded homes in the

various coast States from New York to Georgia. Prior to 1820 no official returns were made of the arrival of foreigners in our ports, but a careful and conservative estimate places the number of Germans who had settled in the United States up to that time at several hundred thousand.

Five Million German Immigrants.

From 1821 down to 1891, about 5,000,000 immigrants from Germany have landed on our shores. This large number from Germany proper does not, however, include the entire German speaking immigration. Of the 434,488 immigrants from Austria-Hungary during the same period, all those that came from the Austrian part of that dual empire—several hundred thousand at least—are Germans. Likewise, the great majority of the 171,269 immigrants from Switzerland use the German language. To these should be added thousands of Germans from the Baltic provinces of Russia and from the large German Mennonite settlements in that huge empire, who have gladly exchanged the despotic rule of the Czar and the oppression of the Greek church for the civil freedom and religious liberty of the United States.

Statistics of immigrants entering our country by way of Canada prior to 1893 have not been recorded; but it is known that a considerable proportion of the immigrants passing into the United States through Dominion ports were Germans.

Motives to Immigration.

In the latter part of the last century, as well as in the earlier half of the present, religious and political motives were the mighty determining factors which led to emigration, but in the later period, and at present, the desire to better their economic conditions is the chief and powerful inducement that leads multitudes to forsake their native land and found a new home in the strange country across the sea. The period from 1871-1891 was one of the most flourishing in the marvelous history of our land. Wonderful development and progress was made along agricultural, industrial and commercial lines. Those are the things that draw the ambitious immigrant. And so we are not surprised to find that the flood-tide of German immigration was reached in this period. In the first decade, 1871-1880, the number arriving was 555,855; in the second, 1881-1891, it reached the astounding figure of 1,341,097.

From 1820-1885, inclusive, 26.90 per cent. of the entire immigration into the United States came from Germany, and for the years between 1840-1885 the German immigration ranged from 30.89 to 36.62 per cent. of the whole. The census of 1890 reported the number of those born in Germany in our country as 2,784,894. Our entire German population, including the first generation of descendants, is estimated by various authorities as ranging from eight to twelve millions.

German Centers.

The chief center of our German-speaking population is to be found in that group of States called in the census bulletin of 1890 the "North Central Division," comprising the States of Ohio, Indiana, Illinois, Michigan, Wisconsin, Iowa, Missouri, North Dakota, South Dakota, Nebraska and Kansas. More than half of all immigrated Germans are in this section, and the greater half of this number is located in the four States of Illinois, Wisconsin, Ohio and Michigan. In the South Atlantic Division, where immigration has always been the weakest, we find the smallest number of Germans, 85,426. In the South Central Division there are 121,163; in the Western Division, 147,790. The most German State in the Union, according to the number of Germans, is New York. Counting the German-speaking Austrians and Swiss, with the Germans proper, we have a total German-speaking immigration of 545,784, equivalent to a German population of 1,306,153, or 21.79 per cent. of the entire population of the Empire State. The German population is larger than the Irish, a fact perhaps unknown, and surprising to many. The same condition also prevails in Pennsylvania. Then we ascertain the number born in Germany to be 230,516, and the total German population to be 617,244, or 17.17 per cent. of the whole. No account is taken in these figures of the old Pennsylvania-German element. New York leads in *number*; but when we view the *proportion* of the part to the whole, Wisconsin must be awarded the palm of being the most German State in the Union. Out of a total population of 1,686,880 there are 272,181 immigrated Germans, which would be equivalent to a total German population of 38.63 per cent., or about 650,000 in round numbers.

Instructive Tables.

The following table will serve to give us an idea of the number of Germans in some of our

larger cities. The figures are from the census of 1890:

	Total population.	Born in Germany.
New York.....	1,515,301	210,723
Chicago	1,099,850	161,039
Philadelphia	1,046,964	74,971
Brooklyn	806,343	94,798
St. Louis	451,770	66,000
Boston	448,477	10,362
Baltimore	434,439	40,709
Cincinnati.....	296,908	49,415
Cleveland.....	261,353	39,893
Buffalo	255,664	42,660
Detroit	205,876	35,481
Milwaukee.....	204,468	54,776
Newark	181,830	26,520
Jersey City	163,003	16,086
Rochester.....	133,896	17,330
Louisville.....	161,129	14,094
St. Paul	133,156	16,250
Allegheny.....	105,287	13,283

German Traits.

Entering upon a study of the general character of these immigrants, we find they are mostly young, strong and able-bodied persons, men being preponderant. The proportion of male to female inhabitants in the German Empire (census report from 1870 1890) was as 100 to 104. The proportion during the same period among those emigrating was as 100 to 77. Before 1880 there was more emigration by families; since 1881 individual immigration has shown a great increase, amounting to 47 per cent. of the whole.

German immigrants mostly devote themselves to agriculture or the trades. The unskilled mass of day laborers, whose ranks are already overcrowded in our great cities, do not receive many recruits from their number. The Germans as a class are industrious, intelligent, cleanly, economical, social and law-abiding. While it is true that the great majority have come over to improve their temporal welfare, the impression is not meant to be given out by such statement that they arrive in their new home entirely without means. They do not belong to the penniless or pauper class. Kapp and other German statisticians have calculated that the United States have received from Germany alone in this century through immigrants money and transportable possessions to the value of 1,500 million marks—about 375 millions of dollars.

Education.

Furthermore, they exhibit statistics which tell us that these immigrants represented an

invested educational capital of three and one-half to five billion marks, *i.e.*, so much had been expended on their education and has been lost to their native land. It is a well-known fact that in the common-school system, not to mention higher educational institutions, Germany takes front rank, and is a model for others. Consequently, the proportion of illiteracy among German immigrants is very low. Let me quote a few figures from the official report of the Commissioner-General of Immigration for 1896, which will show how German immigrants compare on this score with those of other countries that land in large numbers on our shores:

	Immigrants.	Illiterates.
Germany.....	31,885	713
Ireland.....	40,262	2,473
Italy.....	68,060	31,374
Hungary.....	30,898	12,154
Russia	45,137	12,816

Well might Dr. Lorimer, in his recent speech on "The Foreigner in America," at the May Anniversaries at Rochester, N. Y., say: "The immigration problem began in 1876, when the Slav and Romanic peoples began to emigrate to America." In the light of such figures as above, we may echo his fervent exclamation: "God send us more Teutons. Every immigrant that can read and write increases the wealth of this country by a thousand dollars." We may say without any boasting or undue pride that the average German immigrant forms a desirable element and a valuable acquisition from every material and mental point of view.

Religious Character.

When we come to describe the religious convictions of the Germans in our land, we might sigh and wish for a brighter picture to put before our readers. About two-thirds of the inhabitants of the German Empire are adherents of Protestantism, and the other third are under the sway of Roman Catholicism. Probably the same proportion holds good among the German immigrants. There are with us to-day about a million of German Catholics and about two millions of German Protestants, belonging to the various Lutheran, Reformed, and Evangelical bodies. Undoubtedly, many godly people are in these different churches, yet it is only too true that a great mass know of only a nominal Christianity, replete with forms and ceremonies, but sadly lacking in the life, spirit and power of a converted membership. A

large class of Germans, repelled and disgusted by the formalism, lifelessness and inefficiency of State Christianity, as witnessed in the "Fatherland," hold aloof from all church allegiance in America, believing, with prejudiced mind, all churches here to be full of hypocrites and shams. Others have embraced socialism, with its bald, hopeless, materialistic philosophy, or else have imbibed rationalism, and stark black infidelity, and are taking a hostile attitude against all things religious. Others are simply indifferent or careless. But none are beyond the reach and power of God's Holy Spirit. A German converted by God's grace makes the best kind of Christian. It means a distinct change in his life. It makes him loyal and self-sacrificing. German Baptists, exemplifying the Christianity of Christ and the Apostles, and basing their church organization upon the New Testament model, have a great opportunity and an important work to do among their religiously destitute and misguided countrymen. God has wonderfully blessed in the past. That is a mighty incentive for still better work in the future. "Pray ye the Lord of the harvest that he send laborers into his harvest."

WILMINGTON, Del.

The German Department of Rochester Theological Seminary.

BY J. S. GUBELMANN, D.D.

Among the means owned and blessed of God in the evangelization of the Germans in this country, the German Theological Seminary at Rochester, N. Y., deserves to be prominently mentioned. It must be regarded as providential that this institution was founded very early in the history of the German work, and the noble men who were its originators are justly held in grateful remembrance.

The work of the Baptists among the Germans in this land commenced in 1841. In 1851 the number of German Baptist churches and ministers had so far increased that a German Baptist Conference or Association was formed, which held its first session in Philadelphia, Pa. At this very first meeting the need of some provision for the training of a German ministry to carry on the work was discussed; but the prospect looked dark. How could a few hundred German Baptists found



PROF. J. S. GUBELMANN, ROCHESTER, N. Y.

a Theological Seminary? and how could they sustain it? At this juncture divine favor opened a way. There were men in the Board and among the teachers of the Rochester Theological Seminary who desired the evangelization of the incoming millions, and who appreciated the needs and opportunities of the hour. German Baptists have reason to bless the memory of Rev. Zenas Freeman, Dr. J. T. Conant, Dr. E. G. Robinson and others, who from the start manifested an earnest and intelligent interest in this work, and they have no less reason to be grateful to brethren Morgan, Elgin, Morehouse and Merrill, who as Secretaries of the New York Baptist Union for ministerial education in the subsequent history of the Institution pleaded so earnestly and eloquently for the German Departments of the Seminary, and who manifested the deepest interest in the advancement of the German work in this country. God inclined the Board of the New York Baptist Union for ministerial education to offer their assistance in founding a school. This generous offer was gladly accepted by the German churches. Rev. Z. Freeman, the whole-souled enthusiastic Secretary of the Union, at once gave himself energetically to the work of securing students. Young men were soon found who were eager to respond to the call, and in 1852 the German department of Rochester Theological Seminary was opened with three students—A. Haeusler, C. Bodenbender and

J. Rott. This number was strengthened in the same year by the addition of J. C. Haselhuhn and J. S. Gubelmann. Under God much of the subsequent success of the Ger-



PROF. G. H. SCHNECK, ROCHESTER, N. Y.

man work in this country may be attributed to this timely action of the Board at Rochester.

A Small Beginning.

At the beginning the facilities offered in the newly formed German department were quite limited. Students had gathered, eager to lay their lives upon God's altar, and anxious to learn; a plan of study had been drafted, but a competent German theological teacher could not be obtained. Perhaps it may not have been apparent to the Board at once that the preparation of a German Baptist ministry required a special course with full instruction through the medium of the German language; but this need very soon manifested itself. True, some of those who had come, young in years and with previous preparation, together with the requisite knowledge of the English language, were in a position to be at once benefited by English instruction; but even they missed that thorough training in their own tongue which would render them capable to do most effective work among their own people, while others with less preparation, more advanced in years, less skilled in the use of the English language, or more in need of an immediate theological training, felt still more the lack of what they specially needed. It became daily more evident that what little instruction could be furnished in the German

language, however excellent in itself, could not meet the demand of a German department, and longing hearts yearned earnestly for the man whom God would send for the purpose of giving to the increasing number of German students the instruction which they needed in their own tongue. Meanwhile the German students did the best they could under the circumstances; they all shared the instruction in German grammar which was furnished. They exercised their gifts as members of the German church in Rochester; they also sought to instruct each other by founding the literary Society Germania, in which literary work in the German language was performed. Meanwhile prayer was continually offered by the little company of German brethren thus banded together that God would soon give to the institution the man who would be able to supply its peculiar needs.

A. Rauschenbusch, D.D.

This prayer was answered, when in 1858 Rev. A. Rauschenbusch, D.D., a pupil of Neander and a graduate of the University of Berlin and Bonn, 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 his faithful labors for many years a constantly increasing number went forth from



PROF. A. J. RAMAKER, ROCHESTER, N. Y.

this institution to proclaim the Gospel to their countrymen. Of course his instruction had at first to be somewhat restricted in scope, considering the fact that in many cases he had to

lay the foundation, as well as the topmost stone, in the temple of knowledge; but under his administration and teaching the German department which had such a small beginning prospered and increased visibly; so that he may in a true sense be regarded as the maker of this department. His service to ministerial education among German Baptists will ever be held in grateful remembrance.

Rev. H. M. Schaeffer.

The increasing prosperity of the work created fresh needs. The school was without any buildings; the students lodged wherever they could, and the instruction was given in one of the rooms of the English Seminary building. The need of a dormitory for the students and subsequently of a separate building for instruction presented itself. In this emergency God provided for our needs by giving to the institution the services of a man whose talent in raising means for the extension of God's work has perhaps been rarely surpassed. When, in 1872, with increasing numbers and demands, an increase in the teaching force became an imperative necessity, Rev. H. M. Schaeffer, then pastor of the First German Baptist Church in New York City, was called to a professorship. Through the activity of Prof. Schaeffer a students' dormitory was purchased at a cost of \$20,000. In 1890 this dormitory



LECTURE ROOMS AND DORMITORY.

had ceased adequately to meet the demands of the institution, and through the exertions of Prof. Schaeffer and the munificence of Mr. John D. Rockefeller and many other generous givers, a new and very commodious building was erected at a cost of \$40,000. This building now serves as a dormitory, and is at the same time supplied with lecture rooms for the different classes, and 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.

A Preparatory School.

In 1879 a further advance was made by the organization of the German-American Academy, a department in which candidates for the



PROF. WALTER RAUTCHENBUSCH, ROCHESTER, N.Y.

German ministry, who need it, might receive a preparatory training before entering upon their theological studies.

In 1882 the faculty was still further enlarged by the appointment of Rev. J. S. Gubelmann, pastor of the First German 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 Old Testament Interpretation and Church History, Prof. A. J. Ramaker, who was invited to be principal of the Academy, does excellent service as Professor of Church History, and Prof. L. Kaiser labors with equal success as Professor of Old Testament Interpretation. A talented teacher for the Preparatory Department has been secured in the person of Prof. G. H. Schneek, a graduate of the University of Tubingen.

In 1897 the institution suffered one of its severest losses in the death of Prof. H. M. Schaeffer, who had accomplished so much for the financial support and extension of the work. He was actively engaged in raising an endowment for the perpetuation of the work, and fell as a martyr to this cause, his last ill-

ness being brought on largely by his labor and exposure, and especially by the burden of financial care and responsibility which he bore. He was called away at a time when his further services seemed to be almost indispensable. The breach in the small teaching force, which his death created, has been again filled through God's favor by the appointment of Rev. Walter Rauschenbusch, the worthy son of the first professor in the German Department, to the chair of New Testament Interpretation. No one who knows Prof. Walter Rauschenbusch needs to be informed how well he is qualified for his task.

The present condition of the German Department, as far as the opportunities are concerned which it furnishes for our brethren in their preparation for the ministry, is highly encouraging. There are at present in the different departments nearly fifty 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.

Its Ripened Fruit

As to the results achieved, 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 missionaries. Since 1851 the number of German Baptists has increased from 405 to 21,667 (not counting many who may be members of English speaking churches and who were first influenced by a German-Baptist ministry). This work has been accomplished under God's blessing largely through the labors of the graduates of this department, and as a result of the preparation which the German Department has furnished. Of the 219 men now in the German-Baptist ministry, 137 were trained at Rochester. Eight have entered foreign missionary work, nine are laboring on the Continent of Europe—in Germany, Austria and Russia.

Among its graduates are Philip Bickel, D.D., editor of the *Wahrheitszeuge*, and head of the German-Baptist publication work, Hamburg, Germany; J. C. Haselhuhn, D.D., the late editor, and Rev. J. C. Grimmell, the present editor of the *Sendbote*, published at Cleveland, Ohio; Rev. J. Meier, of Chicago; Rev. G. A. Schulte, General Secretary of the German Home Missionary Society; Prof. H. M. Shaef-fer, late Professor at Rochester Theological

Seminary; Prof. I. G. Fetzer, of the Theological Seminary in Hamburg, Germany; Prof. J. Heinrichs, President of Ramapatam Theological Seminary, India, and many others who might be mentioned.

Surely, the work of this German theological institution is one upon which the smile of heaven has rested, which God has richly blessed. And there is every reason to believe that what has been accomplished through it in the past will be but the beginning of greater results in the future. The needs of the field in this land have as yet been but slightly touched; there are hundreds of open doors; immigration continues; thousands of Germans in this favored land have never yet heard the Gospel in its purity; the doctrine of the Cross is as



PROF. L. KAISER, ROCHESTER, N. Y.

powerful as ever; why then should we not possess this land for Jesus?

An Endowment Needed.

In view of what this German Department has been permitted to accomplish, and in view of what it is yet destined to do, we ask: Should this work which God has richly blessed be permitted to stop? This question is asked because the very existence of the institution appears at present to be put in jeopardy. The Ministerial Union, burdened with its increasing responsibilities, fears that it may soon be forced to withhold from the German Department the limited amount furnished annually for the support of its teachers. An adequate endowment of \$100,000 is, therefore, absolutely needed to secure the perpetuation of this work. This endowment cannot be raised by our German

churches alone; they are doing nobly in securing it; besides assuming from year to year the support of the German beneficiaries, they have subscribed over \$33,000; but if this work is to be accomplished, it is absolutely necessary that Christian brethren everywhere come to the rescue. It has been well said that a failure to accomplish this object would be a catastrophe to the German churches, and a blow to one of the best missionary agencies of our denomination. May God incline the hearts of our English-speaking brethren to help us in this our time of need!

The Publication Society of German Baptist Churches of North America.

BY REV. J. C. GRIMMELL.

It goes without saying, that the countrymen of Gutenberg, Luther and Goethe are readers; and that any new measure, in order to succeed among them, must address itself to the eye as well as to the ear. The necessity of disseminating denominational literature in their own language was recognized by the pioneer missionaries among these people at the very start. But whence should they draw the needed supply?

To day an adequate answer would undoubtedly be given by the great American Baptist Publication Society, at Philadelphia, which so nobly assisted the more recent Baptist movement among the Scandinavians in America. It is eminently proper in this connection to consider the marvelous changes which God has brought to pass in our own denomination since the year 1851. In that year the entire Baptist membership numbered 801,770, with 3,549 churches and 7,385 ministers. The American Baptist Home Mission Society had but 141 missionaries under appointment, toward whose support the churches contributed the sum of \$38,114.16, which comes near to the amount this honored Society now requires for a month's account. Compare these figures with the annual reports given at the anniversaries in Rochester, and the transition appears marvelous. Minnesota, Nebraska, Kansas, and other territories were just opening their inviting doors to the enterprising throngs moving westward. Our denominational societies were unable to meet the rapidly increasing demands, every one of which came weighted down with the imperativeness of the Macedonian cry. And, furthermore, Baptists had not yet fully awakened

to the divine obligation of caring for the "stranger within the gates." Thus was the German Publication Society

Born of Adversity.

The German Baptists were obliged to rely on the living God alone, who could make their handful of meal in the barrel and the little oil in their cruse supply the needs of the times. As has often been the case in the history of Christ's kingdom, the men able for the task preceded the provision of means. Both in Germany and among the Germans in America there were writers of marked literary ability in the ranks of the first converts to the Truth, as we hold it. We mention only the names of Rev. Julius Koebner, whose ability as a poet was personally acknowledged by the King of Prussia, afterwards Emperor William I.; in America, Professor A. Rauschenbusch, for a time the most acceptable German editor of the American Tract Society; Revs. Ph. Bickel, A. Henrich, and C. A. Fleischmann, whose writings and hymns are valued far beyond any denominational limits.

A Feeble Beginning.

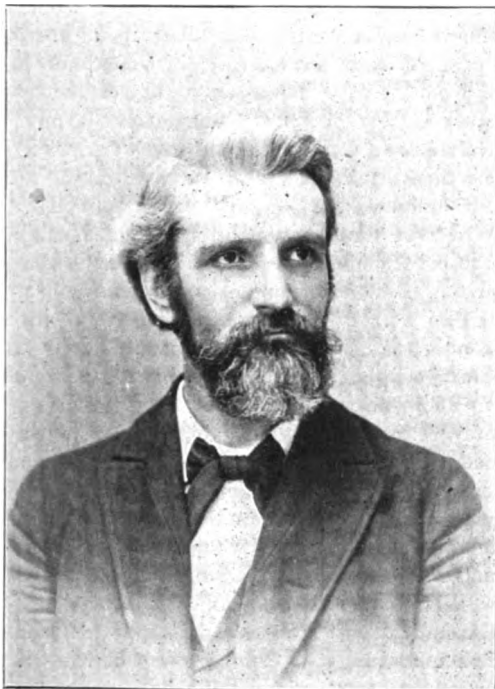
Ten years after the Baptist movement began among the Germans in the valleys of Central Pennsylvania, and when the original three churches had increased to fourteen, scattered throughout the States of Pennsylvania, New York, New Jersey, Illinois, Missouri, Wisconsin and the Province of Ontario, comprising a membership of about six hundred, their representatives assembled at Philadelphia for their first Conference. After having united in adopting a faithful translation of the New Hampshire Articles of Faith, they determined to issue a paper, by which the interests of Christ's cause might be fostered among the churches which God had placed under their care. Consultation was held with the officers of the American Baptist Publication Society, which led to the publication by them of a hymn-book, edited by Professor A. Rauschenbusch, and a number of valuable German tracts. But the outlook toward the establishment of a new paper was so unpromising, that the project was left entirely to Rev. C. A. Fleischmann and his valiant co workers.

After careful deliberation and earnest prayer, the new paper began its monthly appearance in August, 1853, bearing the name of *Der Sendbote des Evangeliums, Organ der gläubig getauften Christen Nord-Amerikas* (The Messenger of the Gospel, published by Christians baptized

upon believing). It was a four-page monthly, newspaper size, printed at Philadelphia. Rev. C. A. Fleischmann was editor, proofreader, folder, mailing-clerk and financial manager. This was indeed a heroic undertaking, there being hardly seven hundred German Baptists to offer a constituency; yet the undertaking survived, and in course of time flourished.

Progress and Difficulties.

Enterprise and restless activity have ever characterized the German branch of the American Baptist denomination. The spirit of self-sacrifice in the service of Him who laid down His life for us has been apparent in this as in every other interest pertaining to the kingdom.



REV. J. C. GRIMMELL.

Progress attained could not satisfy German-American Baptists and the unrest arising therefrom has led to some untimely measures. Thus, in 1859, when their membership had increased to about two thousand, the brethren living in the Western States of that period, began a monthly paper of their own, significantly named *Die Biene auf dem Missionsfeld* (The Bee on the Mission fields). And also a Sunday-school paper, *Der Muntere Sæemann* (The Cheerful Sower). To this was added a Sunday-school hymn and tune book, which was

a perfect gem. The publishing centre was Cincinnati, Ohio, Rev. Ph. Bickel being editor.

In the meantime *Der Sendbote* struggled along. Rev. A. Henrich was editor from 1862 to 1865. As has been intimated, the prospect of material gain was no incentive. Both Fleischmann and Henrich did their editorial work gratuitously, while living on a meagre compensation as missionaries among struggling immigrants. To issue the Sunday-school hymn books, the noble wife of Dr. Bickel waived her claim for the time to the piano, cheerfully enduring with her husband and his co-laborers the deprivations connected with the sowing and the reaping on a fallow, hitherto untilled soil.

Wiser counsels prevailed in the year 1865. The Eastern and Western Conferences met together in joint session, and the Spirit of the Lord caused the brethren to see eye to eye. As a result, the Triennial Conference of all the German Baptist churches in America was organized, and the publication interests merged in a single society. Revs. Ph. Bickel and C. A. Fleischmann were elected editors.

A New Period.

The year 1870 marked an epoch. Co-operation of the German Baptists with the American Baptist Home Mission Society began, and by the munificence of Deacon J. B. Hoyt, of sainted memory, together with several other like-minded men, especially in Cleveland, Ohio, a house was erected in that city, and in a measure equipped, for the work of publishing and distributing Baptist literature among the Germans. Since then the house has been enlarged and new machinery acquired. Substantially built of brick, on the corner of Payne Avenue and Dayton Street, it stands, measuring seventy-five feet front and three stories high, with "Old Glory" upon it, waving as grandly as over any fortress in the "land of the free and the home of the brave." It is the Publishing House of the German American Baptists. Shortly after the house was built Mr. H. Schulte, brother of Rev. G. A. Schulte, Superintendent of German Missions, became manager of the business department, serving faithfully in that capacity for nearly twenty years. Following a call to become the successor of the late J. G. Oncken as head of the Baptist publishing interest in Germany, Rev. Ph. Bickel removed to Hamburg in 1878, and Rev. J. C. Haselhuhn, D.D., became editor, serving up to the time of his decease, in 1893, in which year

J. C. Grimmell was elected to carry on the work and Rev. P. Ritter became business manager.

Present Conditions.

Der Sendbote, during Dr. Haselhuhn's time, was enlarged, becoming an eight-page weekly. Since January 1st of this year it contains sixteen pages of the size of the *Standard*. At a subscription price of two dollars it reaches seven thousand homes, the most of them in North America, but some also in South America, Germany, Australia, South and West Africa, and Asia. *Der Muntere Sæemann* serves Sunday schools by a monthly edition of thirteen thousand copies. *Der Wegweiser*, a four-page monthly, answering the purpose of a local church paper, has a monthly edition of eighteen thousand. *Der Jugendherold*, published in the interests of the German B. Y. P. U., is a twenty-four page illustrated monthly edited by Rev. F. W. C. Meyer, of New Haven; Conn., circulation, three thousand. *Sonntagsschul Lektions-Blaetter*, a quarterly for Sunday-school class work, edited by Rev. J. H. Merkel, of Burlington, Ia., circulation, sixteen thousand. *Unsere Kleinen*, for the members of the Sunday-school primary department, edited by Miss Bertha R. Grimmell, is published monthly at the rate of seven thousand copies.

Among a score of books published within the last five years we note a translation of "Theodosia Ernest" and "The Ministry of the Spirit," by A. J. Gordon.

The trend of the German Baptist Publication Society is still onward and upward in the name of the Lord.

CLEVELAND, O.

The Relation of German Baptists in America to Other Nationalities.

BY REV. C. A. DANIEL.

Through the agency of the German Baptists in Germany, churches were organized in Denmark, Russia, Holland, Norway, Sweden, Roumania, Bulgaria, Austria, Switzerland, Poland, Turkey and South Africa. This same enterprising missionary spirit distinguishes the German Baptists in America. Within the last twenty years these nationalities have emigrated by the thousands to this country. In some cases the desire for freedom of worship and liberty of conscience led them to make America their home. Among them a few Baptists come to the German Baptists and are cordially re-

ceived. These in some places have formed a nucleus and a starting point for Gospel work among these benighted, down trodden, ignorant and superstitious nationalities here. In not a few instances the German Baptists were constrained to tell them the message of love voluntarily.

Men of Many Tongues.

It is not an uncommon thing to find several nationalities represented in the German Baptist churches. While a pastor in Connecticut and New York city the writer has had the privilege of baptizing Russians, Bohemians, Lettonians, Poles, Slavonians and Danes upon their conversion to Jesus; and there are pastors and missionaries in the cities and rural districts who could add others to these. Sometimes these converts would relate their experiences through an interpreter, sometimes in broken German. It was not an unusual occurrence to hear prayers in Bohemian, Slavonic, Holland and German in the mid-week prayer meeting. "We do hear them speaking in our tongues the mighty works of God." Wherever these nationalities gather in large numbers the desire for earnest aggressive work among their own people naturally arises.

Two women Bohemian converts in a mission of the First German Baptist Church at Chicago, who were received by baptism, lift up their hearts to God in earnest fervent prayer for a missionary to minister to the needs of the thousands of Bohemians of that great city. God answers their prayers, and sends them missionaries through the Home Mission Society, among whom is Rev. J. Kejr, under whose faithful labors many converts were baptized and have united with the First German Baptist Church. In 1896 the First Bohemian Baptist Church of America was organized with 84 members, having 200 scholars enrolled in Sunday-school and an average attendance at church service of 120. What is one Baptist church among 60,000 Bohemians in that city? And there are other cities where work is quite as urgent among this people. Through the missionary efforts of German Baptists of Buffalo several Poles were converted and baptized. This was the entering wedge to a larger work among the Poles. God sends the Rev. Joseph Ant-zewski, the Polish Baptist missionary, to preach and minister to them in their own tongue, and the result is the organization of the First Polish Baptist Church in America.

Though the work is extremely difficult among this Catholic and bigoted people, the light of the Gospel is dispelling darkness and error, and a leading priest and able preacher has been converted and baptized. The Rev. T. I. Jakimowicz is called to Chicago to inaugurate the Polish work there. Already several Poles have been converted and baptized by Rev. J. Meier, pastor of the First German Baptist Church, and the work continues. The work among the Hollanders has been carried on in years gone by by the churches at Milwaukee, Muscatine and other places, and more recently it is the Third German Baptist Church of Chicago which has been instrumental in leading a large number of Hollanders into the light and liberty of the Gospel, who were baptized by Rev. J. Pfeiffer, the pastor.

At Muscatine there is a separate organization with an able and honored Holland pastor, Rev. C. Shoemaker, who has also done a good work among the Germans. Our Russian brethren are scattered throughout the West and Northwest and in the Eastern cities, and the work among them is another page of the Acts of the Apostles. In their colonies West and Northwest our people have ready access with the Gospel. To these nationalities we might add the Danes, which we will find in considerable numbers in the First German Baptist Church of New Haven, and scattered individually in many other churches. The same holds true of the Livonians from the Russian Empire, that have been gathered into the First German Baptist Church at Philadelphia, and have recently engaged a missionary among themselves. At the German department of Rochester Theological Seminary there is a young Livonian of promise and also a Pole, both about to graduate and ready to devote their lives among their people in this country; and I could name several who are able to minister to the Russians and Bulgarians. But these are as a drop in the bucket. God has wondrously blessed this work, but it is still in its infancy. It demands much faith and courage, wise leadership and faithful watch care. The great majority of these people are Catholics, others are Lutherans, but while the women still adhere to religion, the men are frequently infidels and indifferent to the claims of religion. But we have shown what can be accomplished by earnest, loving service among them. As the American Bap-

tist Missionary Union and the English Baptists have substantially aided our German brethren in the fatherland to plant Baptist churches among the various nationalities of Europe, so the American Baptist Home Mission Society is called upon to encourage and aid our German Baptists here among the various nationalities in America. The German Baptists are best fitted and equipped for this work by contact and language. The German language is spoken far beyond the bounds of the German Empire. If the German Baptists already form "one of the brightest pages of our history," what a glowing page is still to be written among these nationalities! If the speaking in sixteen different tongues at Pentecost had any significance, it was to show that there was no speech nor language on earth where that sound of God's wondrous saving grace was not to be heard. God has sent these nationalities here, and from our hands will their blood be required. God help us to be faithful to our trust and awaken men, and furnish the means to carry on this great work.

ROCHESTER, N. Y.

German Baptist Churches Feeders to English Speaking Churches.

BY REV CHR. DIPPEL.

What shall we have, therefore?—*Matt. 19: 28.*

A practical question for Peter, who sacrificed much for Christ's sake. It implies a business principle in his mind. Christ did not rebuke him (except indirectly in the following parable), but pointed him to his reward. Reward is often used in Scripture as an inducement for faithful work in the kingdom of God. Peter's question is not out of date to-day. It is repeated and used as a rule of action every day, not only in the business world, but also in the work for the Master, especially among such a practical people as we find Americans to be.

American Baptists (by which I mean English-speaking Baptists in America), have spent for the eight to ten million Germans in our country over \$200,000 for mission purposes, hence the above question seems to come natural. Is the money spent well? Does it pay, comparatively, to work among the Germans in this country in their own language? To support their mission efforts? To give an answer to these questions is the purpose of this article. We believe it paid well for our American

sister churches to support German Baptist work in this country, for what they have given in dollars has already returned in living members of Christ's body and their respective churches, who now speak their language and help along in their work.

Our esteemed teacher, Dr. A. Stevens, of Rochester, would not allow us to do any guess-work in the classroom. I, therefore, acting upon his rule, wrote to a number of our German pastors for facts. Here are some classifications of them :

A Great Transformation.

1. A number of our German churches have already become English speaking churches, while others may soon follow. Only fifty-eight years ago our work began in Pennsylvania. In 1841 we had three small churches in Fairfield, Hepburn and Anthony township. Brother Fleischmann, our first pioneer, met with immense difficulties, especially from other religious bodies, but among the hills and valleys of Pennsylvania he also found open hearts ready to receive the truth. The work was extended to Blooming Grove, Rose Valley and Warrensville. These churches and missions became a powerful influence for the truth, but not permanently, for the German work. In 1887, while visiting them, I preached to most of them in German, the pastor of the church occasionally following in English. In Fairfield they had a revival. Brother Tilgner and I spoke exclusively in German. Eight young men and women were converted in one evening. To-day all is English. Most of the older people have gone to their reward, while the younger people are more familiar with the English language. Of the whole field Brother Eisenmenger writes : "In our whole Susquehanna Association there is not now one exclusively German church. One of our churches, with a membership of 250, has become an English speaking church; Fairfield has dropped the German; Lycoming Church, started by the Germans, is now an English speaking church." Brother Mott, of Williamsport, writes : "We have but one prayer meeting during the week, and one meeting on Sunday in German for our old people; all others are conducted in English." This transition is going on, not only in Pennsylvania, but in many other places. Last year a German church, but forty miles from Chicago, went out of existence and joined the ranks of the English speaking church. The latter church, hav-

ing been enlarged, needed a more commodious house of worship. The admission of the German church opened the way for securing the German church building, which was a few squares away. With heavy rolls it was gradually removed and wedded to the English church. Such rolls are under many a German church; such weddings may often take place in the future. Only let it be the desire of the heart on both sides, and the two will live together well. First, far apart, gradually approaching, lastly united.

Individual Recruits.

2. Many members of German churches join English speaking churches. A pastor from Pennsylvania writes : "There is not one English church in Lycoming County where there are no German members." Another says : "In our English-speaking neighbor church are over one hundred German members." The loss German churches sustain every year by the exodus from them to English speaking churches is considerable. Gather all these members every year into one flock, and it would not be a weak church, either numerically, spiritually, intellectually, or financially. I should like to be the pastor of that church, for I would reasonably expect a body of really converted people and of trained workers, used to hardship. The church, when organizing, would not be obliged to seek long for able deacons, Sunday-school teachers, trustees, and other officers. It would need no help from any missionary source. I might not have as large a salary as in an English church of equal strength, but I would have fully as large collections for any missionary enterprise. I would not seek long for a pulpit supply during my summer vacation, for I should have one or more in my church. I could be assured the work would not greatly suffer while I was gone. Is this imagination? By no means. Go to many English speaking churches, ask for the pillars of the church, and among them you will find the Germans strongly represented. Brother Donner well said : "It takes much to convert a German; but if he is converted, he goes out to strengthen the brethren." I know of one German church, which has dismissed six members who were, or are now, deacons in English speaking churches. I must seek long among our German churches to find a man whose fortune is larger than \$100,000. I need not seek long and I have a list of such who were converted and trained in German

churches and stayed there until they became wealthy, then left. I doubt whether we keep half of these. Why do they leave? Some of the pastors of these English speaking churches could tell. I am not sure whether it was the Holy Spirit or some human agency that persuaded them to make the change. I have found that not all pastors are of like opinion with good Dr. Haigh. Two weeks before he died he was with us one Sunday morning. I told him of the case of one of our most influential men joining an English speaking church. He asked me: "Can he be more useful there?" I said: "I doubt it." He remarked: "Then he had no right to go." Suppose we had all these men of wealth in our German churches, could we not do our work without the help of the Home Mission Society? But as long as the English speaking churches take the best grist the German churches are turning out, as long as we are called to work for and with the poor, we must look for assistance to our English speaking sister churches. Brethren, keep this mill running; it has proved, and it will prove, a paying policy for you.

Someone may say, I don't think the number is large of those who come to English speaking churches by way of the German churches. I use facts. The First Church of Philadelphia, which has a present membership of 340, has dismissed to English speaking churches 200 members; the Second German Church of Dayton, with a present membership of 225, has dismissed 80. On the contrary, I know of but seven churches who have not yet granted any letter to English churches. This list would probably not exceed fifteen. How many English speaking churches would we find without any German members at all? Since immigration decreases, this transition increases.

According to a careful examination of the minutes of the German conferences since 1894, every sixth letter of dismissal granted by German churches was to an English speaking church. While the pro rata in some of the Western conferences was much lower, especially in the new settlements of the Northwest, it became so high in the Eastern conferences last year that every third letter granted by the churches was to an English speaking church.

Sources of Supply.

This shows conclusively that our German churches are good feeders for English speaking churches. If we count only the immigrated

Germans, who to-day hold membership in English speaking churches, it would be a host. Still, immigrants as a rule will stay in their mother churches, for it is true what Dr. Seymour said, in addressing foreign pastors: "No matter how you love the English tongue, there is nothing so sweet to you and brings the Gospel so near to you as your mother tongue." From 1894-1897 326 German members who had joined the English speaking churches returned to their old churches, while several German churches who too early had begun to use partly the English tongue, were obliged to use the German language exclusively once more.

The Children are Americans.

3. Many thousand children of German descent have, directly or indirectly through influence of the German churches, joined English speaking churches. Since many of these Americanize their names in the second and third generation they are not known as such. A German pastor writes that out of his eight children six are members of English speaking churches. No doubt they will find company there of similar origin.

Dr. Gregory, of Baltimore, in a meeting, had a list of churches who had long received aid from the Southern Board; among them the German church of Baltimore, which had been aided for thirty years and was now to be dropped from the list. Brother Ritzmann, then pastor of the church, arose, and said: "If you will give us back the members which have taken their letters to your churches, we will need no longer support, but some of your self-sustaining churches will find a place on that list."

Does It Pay to Sustain German Churches?

On a blotter (for an advertising purpose) I read of a man who had a goose which every day laid him a golden egg. This seemed too small a profit for him, therefore he slew the goose in order to get all the eggs at once. The result was disappointing. Would it not have been better to feed that goose well? Brethren, you feed these German churches with your money and encouragement, and they will yield a sure and constant income. When they grow older some of them will die a natural death, and you will eat them up; others will be clothed in entirely American garments, but let this process not be forced else it works harm. Again and again I have observed that

some pastors of English speaking churches are very desirous of securing our better situated members, even such that understand very little English. But why should they leave? Is it not better for their own welfare and for the interests of Christ's kingdom to stay at home? They work and give according to their ability. Dr. Tichenor, in writing the report of the Home Mission Board for 1897, remarks that "the liberality of our German churches is not less than four-fold greater than that of our English speaking people" I have, however, advised some of their children to join English speaking churches, and they have done it. Only give us time!

German-English Pastors.

4. A number of our young men have entered the ministry of English speaking churches. Before me I have a list of such with twenty-five names, most of whom are successful preachers. Among them I mention Woelfkin, of Brooklyn; Otto, of Jersey City; Fellmann, of York, Neb.; Rocho, of Marengo, Ill.; Heisig, of Freeport, N. J.; Martin, of Asbury Park; Lange, of Sayre, N. Y., etc. I wonder where the ancestors of some prominent pastors, whose names have such a German ring lived—*e. g.*, Stifler, First, Behrens, Frederic, Meyers, and many others. German Baptists also have their representatives in India, Burmah, China, Africa, Russia, etc. Steffens, Wedel, Enns and others, though knowing the dangerous climatic conditions of West Africa, nevertheless went and died on the battlefield like heroes; others, like Heinrichs, of India; Speicher, of China; Süvern, of Africa; Geiss, of Burmah, and many more are still laboring. In a cold, formal State church in Germany I attended a mission festival. One of the preachers, while answering the criticism that these missionaries did not accomplish much, said: "Remember, the river will never rise above the level of its well." Apply this to the outflow of our German churches into all the world. It need not fear the test.

In conclusion, I remark that German Baptist churches are a powerful agency for assimilation. This cannot be said of many German churches of other denominations and organizations. Many of these with a certain tenacity cling to their German schools, customs and surroundings. German Baptists also hold to a just conservatism, but they work and long for a united and harmonious people on this

great continent more than any other organization known to me. How many points of contact do we have with our English speaking sister churches? Our theological seminary in Rochester is one part of the English seminary; our young people societies are one part of the Baptist Young People's Union; our missionary committees co-operate with the Home and Foreign Mission Board; our pastors in cities are members of the English Baptist Conferences. To see the influence, compare a German Baptist church of America with a similar church in Germany. Whenever the young people gain control of a German church, we are no longer far apart from our English speaking churches. If, nevertheless, it still wears the German stamp, will it be in any way detrimental to the Baptist cause, to American civilization and unity, and to the interests of the kingdom of God? In truthfulness German-American and English American Baptists can sing together:

"We are not divided; all one body we—
One in hope and doctrine, one in charity."

Rev. J. Heinrichs, Ramapatam, India.

There was a very pleasant and interesting gathering on the evening of August 2d at the First German Baptist Church, in Newark, N. J. The Young People's Society tendered a reception to Rev. J. Heinrichs, President of the Theological Seminary at Ramapatam, India, who had returned with his family after an absence of nine years. Brother Heinrichs is a graduate of the German department of the Rochester Theological Seminary, and his wife is the youngest daughter of Rev. Conrad A. Fleischmann, the first German missionary in this country. Thus the German Baptists are represented on the foreign field, and are trying to do their share of the evangelization of the world.

Words of welcome were spoken in behalf of the S. P. Society by Mr. E. Wohlfarth; of the church by Mr. A. Buermann; of the Newark churches by Rev. Mr. McGeorge, of the North Church, Newark; and by Rev. G. A. Schulte in behalf of the German churches in this country. The last named speaker formed the acquaintance of the young man Heinrichs, while on a visit to Germany about eighteen years ago, and has ever since felt the deepest interest in the successful career of this servant of Christ.

It seemed very appropriate and significant that this reception should take place at New-



REV. J. HEINRICHS AND FAMILY.

ark. When Mr. Fleischman came to America in 1838, just sixty years ago, he here gathered a few Germans and preached to them the glorious Gospel of Christ. He remained only a short time here, but he was permitted to baptize three converts, the first fruit of his labors among the Germans in this country. Two of these were called home a few years ago, while one, Mr. David Felsberg, is still living, and a member of the First German Church, at Newark. He is to be found every day during the week at his shoemaker's bench, and on the Lord's day in the house of God, although more than eighty seven years of age.

If the readers of the MONTHLY will carefully study the articles in this number they must notice that the little mustard seed sown sixty years ago at Newark has become a great tree, whose branches have spread from the Atlantic to the Pacific, and beyond the seas, back to Germany, to China, Africa and to other foreign countries.

S.

The Characteristics of German Baptists.

BY REV. F. W. C. MEYER.

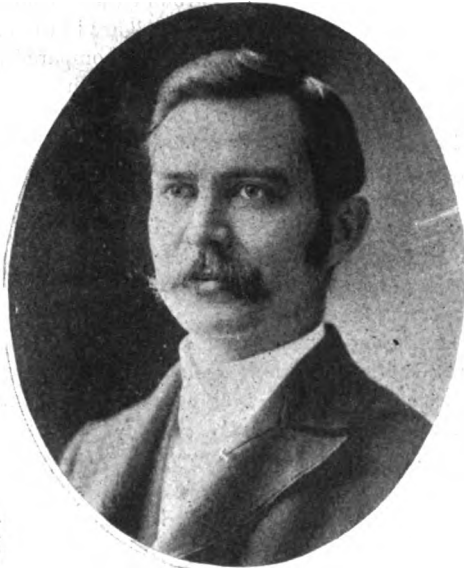
A chief characteristic of the German Baptists in this country is that they are not *German* Baptists. They are German-Americans. Their love for the Fatherland does not influence them to label their religious observances "Made in Germany." Worthy brethren who object to

a given measure on the ground that "it's not as we used to do in Germany" are in the inaudible minority. Church life as compared to that among the Baptists of Germany has a decidedly American stamp. Like Private Klein in the civil war, we are "Sherman only in de mouf, but Union all ofer."

Yet a German spirit pervades and possibly characterizes our worship. It is a spirit of heartiness and devotion rather than of enthusiasm and snap. Worship is considered an occupation of eternity to remain unharassed by the pricks of time. Speed is seldom confounded with spirit. Fifty-nine testimonies in the evanescent round of an hour do not constitute the average prayer meeting. Music is somewhat slow. Sermons are oftentimes lengthy. If a nap needs be taken, it can be finished before the meeting closes. "Come ye apart and rest awhile" is erch ance more easily to be heeded in a German than in an American church service.

Again, a certain exclusiveness marks the German services. Pronounced in his convictions, the German either hates or loves the church. If once converted, he enters wholeheartedly into his religion. He so decidedly steps out of the "world" as to cherish little desire of re-entering it by avenues of quasi-religiousness. His zeal for the house of Jehovah devours much of the paraphernalia of modern church attractions. He likes to see the tables of the money changers and the seats of them that sell doves at the farthest possible limit from the house of prayer. Church attendants must be about their Father's business. The heedless young naturally introduce whispering into the galleries, and candy wrappers and peanut shells into the back seats, yet under so violent a protest on the part of the "narrow, old Dutch" as occasionally to cause an exodus of censured youth into more considerate American churches.

Church music has been mentioned. If German, it is not set in "two-forty on the race track" time. Where there is an insufficient infusion of American blood it even drags. Still most of the popular Gospel hymns have been translated by our gifted young men, and constitute the bulk of prayer meeting and Sunday-school songs. The grand, old German chorals are now chiefly in the Sunday morning service. Church choirs stand in grace, but would fall from it if the pastor suggested that they "lead the congregation in singing hymn No. so-and-



REV. F. W. C. MEYER.

so," or if they dared to arrogate to themselves the exclusive use of lung. A paid quartette would be considered sacrilegious. From an exiled member of his flock, poetess by grace and washerwoman by profession, the writer recently received the following plaintive lines in quaint and unorthographical German: "I have made up my mind to join the English church at this place. It is a pretty church, with 63 gas lights and 125 pews. At the organ, near the front altar, are two singers and two singsters, who sing to the congregation, for money, of course. I don't know if they are members of the church. Some of the churchgoers will now and then join in singing. Oh, how strange! oh, how cold and dead! oh, how entirely different from our dear German church!"

The meeting houses bear the plainest possible aspect. The largest and most elegant church at Chicago is valued, building and lot, at \$50,000. Cushions and carpets need to be introduced into many of the meeting houses before thought can be taken of the lustre of stained windows or the vibration of handsome organs. Often no more than twenty-five poor members combine to erect a building of their own. Using the hospitable quarters of an American church as long as convenient, they prefer to worship under their own roof, free from every debt, save love for their countrymen. Rented pews could be introduced only

as the abomination of desolation in the holy place.

Preaching varies with the preacher. On the whole, it has less rhetorical finish, and is in a wider sense expository than that of the American pulpit. A paper partition between the speaker and his audience would not be tolerated. The church would seriously question the genuineness of a man's Christian experience if he delivered a written discourse. Let him blunder on extemporaneously and impress his hearers that he believes what he blunderingly says; let him use notes if his memory fail him; but immediately he reads his sermon let him seek some other occupation than preaching to Germans.

Educated Ministers.

In matters of an educated ministry considerable headway has been made. Three decades of Rauschenbusch have wrought marvels among the simple, uneducated people who swell our ranks. The academy and seminary at Rochester, with a noiselessly vigorous faculty of five, are training many young men to take the place of the venerable elders and pioneers of the work in this country. Germans respect an educated man. But they will not endure a parade of learning. The title of Doctor of Divinity is not used; not even the title of pastor. It is "Brother" Paul and "Brother" Barnabas, and a straight second person singular address.

Germans are frequently stigmatized as a beer drinking and Sabbath breaking people. If a man refuses intoxicants and opposes work on the Lord's day in Germany he is not seldom asked, Are you a Baptist? German Baptist Churches are perhaps not as pronounced in their antagonism to moderate drinking as German Methodists are. They do not make total abstinence a requisite for church membership. Visiting the saloon is, however, discountenanced; and members guilty of drunkenness are disciplined. The general attitude taken against drinking is, from a German view point, very extreme. In the observance of Sunday the majority of our members are Puritans.

Readily adopting good American innovations and conservatively clinging to good, old German traits, there is perhaps no better institution for evangelizing and naturalizing the Teutonic immigrant than the German Baptist Church.

My Experience in Mission Work in Chicago.

REV. J. MEIER.

When I came here in 1878 I found 200 members scattered over the entire field. This gave opportunity to hold meetings on the north side of the city, southwest side, South Chicago and Oak Park. I commenced work under many difficulties, but the great work that was to be done in this city could not be hindered by them; very soon the Lord gave our people grace to see the work that laid before them.

Gifts That Were in the Church.

Among the members were quite a number of able Christians from the mother country, several brethren who were able to lead meetings. The members of the church were mainly of the working class, with very few among them with means, but they were willing to sacrifice and to give whatever they could. In this way we were able to pay our debts and to commence to build. Several meeting houses had to be erected. In one case the church mortgaged its own property in order to build the house which is now known as the Second German Baptist Church. As the families of our church had numerous children, therefore a very able band of young people had grown up who were also willing to work.

The Field.

Chicago is a very important mission field for work among the Germans, as there are 330,000 in the city. This has been recognized by other Christian denominations. The German Methodists and the Evangelical Association had at that time a large number of churches in the city. The German Baptists had only a small frame building on the corner of Huron and Bickerdike streets. Many open doors could be found on this field, and I am thankful to be able to say that our Mission Societies saw the importance of the work among the foreign population. The Home Mission Society aided us by the appointment of missionary pastors, and the Woman's Baptist Home Mission Society appointed several missionaries to labor in this field. The closest relation between the church and the Mission Societies has been experienced in our work in this city.

Development of the Work.

The meetings that were held in the different parts of the city in time grew into mission stations, and when organized as such in connection



FIRST GERMAN BAPTIST CHURCH, CHICAGO.

tion with the church have grown into churches, so that we have been able to dismiss six churches from the First German in this city—one is the Bohemian Baptist Church; three of these are already self-sustaining. We still have three German missions in connection with the First Church. Whenever a mission reached the membership of from eighty to ninety they were organized, a pastor called for them and a meeting house built. Eight houses have been built at a cost of \$90,000. The whole membership on the field is 1,500. In this way the field has been provided for so far as we have been able to do so, but in several parts of the city missions should be started. This is especially the case on the South Side, where we have lately commenced a mission on Wentworth avenue by the help of the Immanuel Baptist Church. We were not only preaching the word to adults, but also reaching out for the children, so that we have now ten Sunday-schools in this city with a membership of about 1,600. A number of young people's societies were also organized, so that we have a German Baptist Young People's Union of Chicago of

The Nature of Our Work.

We are doing a pioneer work with Baptists finally develop into English speaking immersion, ex- This, however, cannot be expected arguments, future. If it is urged too soon, it infant bapt- be separated, which should not bizing infants, pastor or church. National ae concluded best when slow and steady. r immersion also mostly personal, from hou him dear;

work, through the influence of tracts, and the Sunday-school. It is, therefore, very hard, as we cannot speak German wherever we go, but must search our nationality by inquiring and by making personal acquaintances, confessing our Lord Jesus to them, and bringing them under the influence of the Gospel. In this work we meet with obstacles that are not known by many of our American brethren; as generally our people are brought up in a formal religion, to which they hold as if it were their only salvation. In this they are sustained by formal churches, priests, pastors, and their parochial schools.

The Acquisition of Church Property.

This is very important in a large city. Where population drifts a meeting place should be permanent. If the meeting place drifts also, it is not possible to secure a good location. It is, therefore, very important to find the right locality for a mission, with the determination to hold to it. We have found it best to erect at soon as possible a chapel, no matter how small and plain it would be. This is necessary, as our people do not like to go to a store or a private house for a religious gathering. We had, therefore, as a church, to build so often, by which we were always obliged to carry a heavy indebtedness, which still oppresses us.

The German Language as a Medium to Reach Other Nationalities.

We have found it necessary to do mission work among the Bohemians, Poles and the Dutch, with which nationalities our work brought us into contact as they came to our meetings. We soon learned that there were 80,000 Bohemians and about 160,000 Poles and 28,000 Dutch in our city. The First Church commenced work among the Bohemians in 1887. The Lord has blessed this labor so that a good Bohemian Baptist Church is now at work, the only one in the United States, and will soon grow into a self-supporting body. Early this past winter the combination was made among the Polish stained windows, from the First German Church, organs. Off with the Home Mission Society. members of Poles have been converted and own. Using gives hope that a church can American church among this nationality. In prefer to work our Third German Church a from every of the Hollanders has been opened men. Rent man called from the Theological Hamburg and appointed as Mis-

sionary by the American Baptist Home Mission Society.

Other Developments from Mission Work in Chicago.

I have experienced that if a church is willing to work wherever it can and at whatever it can do for the Master, the doors that will open for them are many. So we in the center of our country have found it necessary to found a home for Christian old people. Many of our immigrated Baptists remained strangers in a



GERMAN BAPTIST HOME, CHICAGO, ILL.

strange land, were not able to grasp the English language, and were not successful in accumulating means sufficient for their old age. So we have built a home for this class in order to do good to those that deserve our love and kindness on account of Christian fellowship and sympathy. We were successful in erecting a brick building for this purpose near Humboldt Park in this city, where there are already twenty-five old people living together. This home is not only sustained by the German Baptist Churches of Chicago, but also by our churches in the Western States, as those that live in the home are not only from Illinois, but also from other States. In addition to this home for the aged, we have also a deaconess' society, which has for an object the doing of charitable work among the sick of all classes and nationalities; not only to help those that are in need of such aid, but also to gain influence through this agency for the Gospel, as we find this as a good means in the hands of our Lord to reach such that do not attend any church meetings, and also the better class of German people, to bring them under the influence of Bible doctrines.

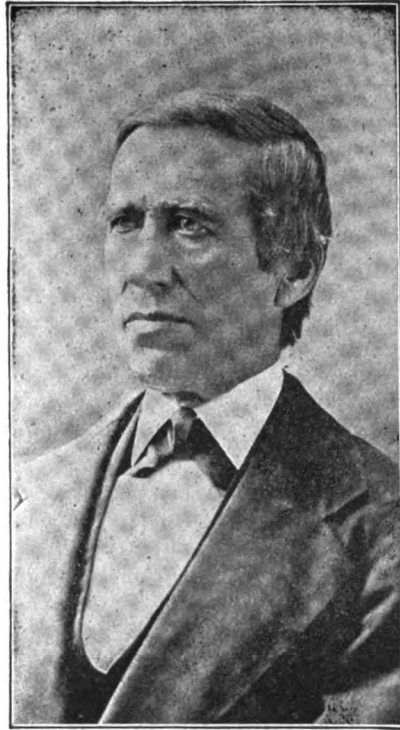
Augustus Rauschenbusch, D.D.

BY PROF. WALTER RAUSCHENBUSCH.

Dr. Rauschenbusch was born at Altena, in Westphalia, on February 13th, 1816. His father was a Lutheran pastor, an unusually fine Greek scholar and a popular religious writer. A book of Bible stories written by him ran through seventy or eighty editions, so that his son came by his teaching ability in a legitimate way. There was a long line of ancestors who were all clergymen, some of them noted for piety and learning.

The boy was trained under the supervision of his father, who taught the tearful little fellow Latin when he was six, Greek at eight and French and Hebrew soon after. Later he attended the gymnasium (or college) at Elberfeld, where he lived in the house of an older sister, who was married to Pastor Döring, a man of remarkable pastoral and poetical gifts, the contact with whom must have been valuable. He graduated with high honors, and went to the University of Berlin to study theology. There he passed through profound inner struggles, seeking in the turmoil of conflicting theological tendencies to get a foundation for belief and a rest for his soul. In addition to that he had, with a trustfulness that characterized him through life, lent his allowance of money to a friend who absconded, and as he did not wish to ask his parents for more, he lived on bread and apples for the rest of the semester. The inward unrest and the outward privations broke down his health, and for a time he was at the gates of death. It was then that he acquired the love for gardening which he kept all his life. And this gentle art, which later prolonged his life, at that time saved it. After an interruption of a number of months he returned to his studies at Bonn. A fellow student of his once said to the writer, many years later: "Your father towered head and shoulders above the average candidate of theology." In his inner struggles he had made a deep experience of grace and had broken with the rationalism of his day.

When he had completed his studies his father died, and the church at Altena elected the son as successor. His pastorate was a strenuous one. He was a "pietist"; he preached repentance and conversion; he protested against loose amusements, and was foremost in the movement against distilled liquor; he held conventicles. It was a powerful ministry, but it aroused violent opposition. Some



AUGUSTUS RAUSCHENBUSCH, D.D.

were passionately attached to him, but others came near mobbing and stoning him.

After several years, he determined to emigrate to America. He had a flattering call to a church in Barneen, but he had long felt the missionary impulse, and, as he did not consider his health strong enough for tropical countries, he determined to work among the Germans in this country, of whose spiritual destitution at that time he had heard. For some time he served the American Tract Society in New York, editing the *Botschafter*, writing and editing books and tracts, and supervising the large staff of German colporteurs whom the Society at that time had in the field. He published a book for circulation in Germany, *Die Nacht des Westens* ("The Darkness of the West"), describing the spiritual condition of the country and telling about the various sects, including the Baptists.

But soon after he came in contact with Baptists, witnessed a baptism by immersion, examined the scriptural and historical arguments, and came to the conclusion that infant baptism was wrong. He ceased baptizing infants, but it was some months before he concluded that he ought to be baptized by immersion himself. It was a step that cost him dear;

it cut his family to the quick; it completely alienated many of his friends; it rendered his entire future uncertain; but he followed the truth. When he made his first visit in Germany after that he found out how far-spread the excitement about his apostasy was, but he also found new and effectual doors of work opening among the scattered bands of Baptists in Germany. With a considerable colony of his old friends he returned and settled with them in Gasconade County, Missouri, and lived there with his wife as a Baptist backwoods preacher.

When the attempt was made at Rochester Theological Seminary to train German pastors and it was found that they needed a German teacher to fit them for German work, he was selected and called, and thus he entered on the work to which, for thirty years, he devoted his strength. His salary was small, and often he had to collect that and the support of the students. The students were mostly without higher education, and during the early years he taught them everything, from spelling to dogmatics. At the same time he wrote much, and preached and traveled.

Dr. A. H. Strong says of him: "He was a golden teacher." He was always entirely simple and clear in all he wrote and said. The story is told that farmers in Pennsylvania who had heard some of his students and then heard him, expressed their wonder that the pupils were so much more learned than the professor. He was fond of taking groups of his students for botanical rambles, or to visit institutions and prisons, in order to acquaint them with life. He was often severe and stern; he could not bear levity or laziness; but in trouble he was of fatherly kindness to his students. They feared him at school, but they followed him with affectionate reverence after they entered the ministry. He was an original, rugged character, a man to tell anecdotes about, but never a man to despise. He left this mark on many men.

It is impossible to estimate what difference it has made for the German Baptists of this country that almost at the outset of their work God gave them this man as a teacher, bringing with him rare native ability and the learning of a German scholar, and putting it ungrudgingly at their service. God alone knows the effects of such a life.

He ceased teaching in 1890 and went to Germany to spend the evening hours of his

life in his Fatherland. He is now living at Hamburg, in the home of his oldest daughter, the wife of Professor J. G. Fetzer, of the German Theological Seminary there. He is eighty-two years of age, but still active. Within a year he has published three books. One of them, a history of infant baptism, has at once been republished in a second enlarged edition.

It is difficult for a son to write of his father, as I was asked to do. I am conscious of having written with greater reserve than if he were not my father, and I am sure that many of his old pupils, in reading this, will not think that their old teacher and friend have been overpraised.

Professor Herman M. Schaeffer.

BY PROF. A. J. RAMAKER.

To no one man are the German Baptist churches of our country more indebted for the outward prosperity of their theological seminary than to Professor Herman M. Schaeffer, who was so suddenly, and we believe so untimely, taken away by death during the commencement exercises at Rochester in the month of May last year. Professor Schaeffer was a man who had thrown himself body and soul into the work of training young men of German birth and speech for the peculiar service the German Baptists of our country are called upon to render. Born at Lage, Lippe Detmold, in the Fatherland, on the 22d of August, 1839, he came to America at the age of fifteen, and found himself, as many another young man has, in a country the language of which he could neither speak nor understand. Although a Christian according to the standard which obtained in the church of his early training, his heart was as yet untouched by the Saviour. While wandering about the streets of Boston one Sunday morning, he was invited by a godly Baptist lady to attend a Sunday-school, which invitation he readily accepted, and which soon resulted in his conversion and his joining the Union Temple Baptist Church in Boston in the year 1857. There were at that time a few small German Baptist churches in New York City, to which city he shortly afterwards went, one of which he joined. He entered the German Department of Rochester Theological Seminary, in the year 1861, as a student, remaining here until 1867, and taking a partial course in the University of Rochester in addition to his studies in the seminary. After



PROFESSOR HERMAN M. SCHAEFFER.

leaving Rochester he became pastor of the First German Church in New York City, with which he remained for five years. In 1872 he was elected to assist Professor Augustus Rauschebusch in the German Department of the seminary, in which position he was permitted to remain for twenty-five years, when he was called to his reward.

His Monument.

Professor Schaeffer was successful as an instructor, his liberal training and studious habits eminently qualifying him for his classroom duties. A far greater success he achieved, however, in raising the funds necessary to build a suitable dormitory for the German students. The present commodious building, erected at an expense of \$40,000, and known as the "German Students' Home," and the valuable plot of ground surrounding it, is largely a monument of Professor Schaeffer's indefatigable labors in this direction. Nor is this all he accomplished in this line. A few years ago, when the need of raising an endowment of \$100,000 for the maintenance of the German Department at Rochester became imperative, and the movement to accomplish this was begun, Professor Schaeffer came forward again

to undertake this in addition to his regular work as a teacher. He did not live to see this herculean task accomplished, but his success up to the time of his death was simply marvelous, he having managed to secure in subscriptions and cash about \$65,000. And this in a time of business stagnation and financial depression.

Professor Schaeffer was a man in whom a determination to do the right thing was happily blended with a pertinacity which refused to give up, the two qualifications to which his great success was in a good measure due. He was, moreover, an orator of no mean attainments, and had a powerful physique, being rather short of stature, but of a build which led his friends to believe that there were in him the resources for almost unlimited work. Still, the ardent desire to see the German Department placed upon a solid financial basis, and the incessant labors toward this end, with their attendant deprivations, made great inroads on his health and probably hastened his death. His memory will ever be prominently associated with the work of the German Baptists in our country.

Julius C. Haselhuhn, D.D.

The life of Rev. J. C. Haselhuhn, D.D., was in many ways very closely connected with the life and development of the German Baptist churches of America. He was a man of very strong personality and individuality, of great ability and deep consecration to the service of God. The work of the Lord was the one controlling passion of his life. Forgetting personal comforts and interests, he threw himself into the work with a rare zeal and devotion. Being a born leader of men, he naturally acquired a position of large influence among our German churches and also among our English speaking brethren. His counsel was considered to be of special value, and his leadership was willingly recognized and accepted by his brethren. Recognizing his great ability, the degree of Doctor of Divinity was conferred upon him by Denison University.

Dr. Haselhuhn was not only a consecrated Christian, but he was also a staunch, decided Baptist. He believed with all his heart in the truths which we as Baptists hold, and was fearless in their promulgation. Infant baptism he considered to be one of the strongholds of

papacy and of formal Christendom. The doctrine of believers' baptism by immersion had in him a champion. With great tenacity he clung to the old landmarks of Baptists, believing in the inspired word of God and having little sympathy with the so-called new theology of the day.

Born in the city of Altenburg, Saxony, May 21st, 1829, Dr. Haselhuhn came to New York when a young man, here drifting away into scepticism and worldliness. Through the instrumentality of a young man, he was led to the services of the First German Baptist Church of New York, where he soon became convicted and converted, and was baptized upon the profession of his faith. Immediately he actively engaged in Christian work, and soon became convinced that God was calling him to the Gospel ministry. In company with Dr. Gubelmann, his lifelong friend, he went to Rochester as one of the first German students that ever entered there, to prepare himself for the ministry. After a course of studies in the University and Theological Seminary, which both were in their infancy at that time,* Dr. H., in 1858, accepted the pastorate of the German Baptist Church in Wilmington, Del. Then there were but few German Baptist churches and ministers. Successively Dr. H. was pastor of the following churches: Wilmington, Del., 1858-61; Newark, N. J., 1861-68; St. Louis, Mo., 1868-71; Chicago, Ill., 1875-78. In all these places he wrought faithfully and successfully. He was a preacher of great power and eloquence, under whose magnetic and positive preaching multitudes were converted. Especially successful was he in reaching men, and all of his pastorates have been blessed with the accession of many men to the churches.

Recognizing his great ability, the German Conferences elected Dr. H. to many positions of responsibility. 1871-74 he was the District Secretary of the American Baptist Home Mission Society for the then Western Conference, comprising the entire region west of New York and Pennsylvania. In this position he was very successful in furthering the cause of German Baptist Missions in the West and in securing large contributions from the churches. With this work he also combined the work of an evangelist. In 1878 Dr. H. was elected to the editorship of the periodicals of the German Baptist Publication Society at Cleveland, Ohio, as successor to Dr. P. W. Bickel. Here he

actually sacrificed himself to the work, not only editing the papers and periodicals of our German Publication Society, but also writing, translating and publishing tracts, pamphlets and books, preaching incessantly and responding to innumerable calls for help and advice. To all appeals to rest and spare himself he had but one answer: "I will rather wear out than rust out." At last his iron constitution collapsed under the heavy strain, and a sojourn in Europe failed to restore health. At the Triennial Conference in Chicago in 1892 Dr. H. was elected honorary editor for life, and released from the work and responsibility of the position, for which Rev. J. C. Grimmell was chosen.

Dr. Haselhuhn was also closely connected with our general missionary and educational work. For a long period, until his death, he was continuously a member and chairman of both the General Mission Committee and the School Committee of the German Department of the Rochester Theological Seminary.

Up to the hour of his death Dr. Haselhuhn retained his great ambition and will power. He died, May 5th, 1893, in the harness, as he had always wished to die, while visiting old friends in Newark, N. J., after having attended the annual meeting of the General Mission Committee in New York, and while expecting shortly to attend the commencement exercises of the Theological Seminary in Rochester. On his journey to New York, he contracted a cold, which resulted in pneumonia. On the Sunday preceding his death he preached with his old-time power to his former church in Newark on the text: "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." (Ps. 17:15.)

The Pioneer Baptist Workers.

The Pioneers among Germans in this country were with few exceptions self-made men, but they were men of strong characteristics, of more than ordinary ability, and of great powers. In casting their lot with the despised German Baptists, thereby alienating their friends, and cutting loose from those who were near and dear to them in life, they proved themselves to be men of strong convictions and of fixed determination, who could endure privations, and suffer persecution if necessary. Some of them were born leaders, but all had to find, without hardly any human help, their own way out of



REV. J. C. HASELHUHN.
REV. PETER RITTER.

DAVID FELSBERG.

REV. L. H. DONNER.
REV. A. HENRICH.

darkness into the glorious light of the Gospel, feeling and fighting their course through formalism, churchism and all kinds of opposition to the full knowledge of the will of the Master as manifested in the Word of God. They knew in whom they believed, what they believed, and why they believed. They stood firm on a solid foundation, and they were thus

prepared and able to lead others the same paths.

Interesting histories could be written of men who stood forty or forty five years ago in the front. Most of them have finished their work, and have heard the Master's "Well done, good and faithful servant." Others are still

lingering this side of the border, and are waiting for the call up higher.

Space will permit us only to name them, and to mention very briefly a few prominent points in their lives.

Henry Schneider

was a convert of Professor A. Rauschenbusch before this brother became a Baptist. He labored as a colporteur among the Germans in Canada. Writing to his friend Rauschenbusch that he desired him to come to "baptize" his first-born, he received the reply that he would be glad to come if the request had been for the baptism of the parents, as he had changed his views on baptism and had become a Baptist. This led to Schneider's baptism, to his ordination, and the organization of five German churches in Ontario. The writer recently visited these churches, and the older members bless the memory of Henry Schneider, the pioneer Baptist worker among the Germans in Canada.

Alexander von Puttkammer

was another of these remarkable men. He belonged to a well-known aristocratic family, and was closely related to Mrs. von Bismarck. He received his education at the Government military school at Berlin, and was for fourteen years an officer in the Prussian army. In 1836 he came to this country, was converted and baptized in 1838, and, after laboring for some time as colporteur of the Bible Society he went to Buffalo, N. Y., was ordained, and organized the first Baptist church in that city. He also organized the German church at Albany. During the civil war he organized a company and served as captain. He died at the ripe age of ninety-four years at the Ministers' Home at West Farms, N. Y.

Andrew Henrich

was a man of real ability and of great conservatism. Baptized in Buffalo in 1850, he soon after went to Rochester, N. Y., as a missionary, where he organized the First German Church. He labored for some time in Pennsylvania, and Louisville, Ky., but on account of asthma he retired from the pastorate and bought a farm in Nebraska, where he was instrumental in the organization of several German Baptist churches. Through his entire ministry he was very active and efficient with his pen as well as his voice. He wrote, in all, seventeen books for publication, besides many tracts and pamphlets and contributions for our denominational papers. In a letter accompa-

nying his will he said: "I leave to the American Baptist Home Mission Society \$2,000, because I owe it to the Redeemer for several years when I could not preach on account of ill health."

Edward Grimm

learned the trade of a carpenter. Made a journey to Rome and Naples, with the intention of visiting Jerusalem, came back to Switzerland, was converted, went to Germany and was baptized and ordained by Dr. Oncken. He then went to his home in East Prussia, where he began to preach to his countrymen. Large numbers of people were converted and a church organized. This aroused opposition and persecution. He was imprisoned ten times for Christ's sake, and was compelled to come to this country. Here he organized five churches in Wisconsin. He was a giant of strength among his brethren.

One of the most successful pioneers, who is still living, is

Rev. C. Shoemaker.

He was born in Holland, came in his youth to this country, and early found the Saviour. Full of the love of Christ, he preached to his countrymen in St. Louis, Mo. Witnessing one day a baptism performed by immersion in the Mississippi River, which was entirely new and strange to him, he began to search the Scriptures, and soon came to the conclusion that baptism on profession of faith by immersion was the only baptism taught in the Word of God. He followed his convictions, labored among Hollanders and Germans, and was instrumental in the organization of the First German Church at St. Louis. He served with great success several churches as pastor, led many souls to Christ, was a leader among his brethren, and is still preaching at the age of eighty to a small church of Hollanders in Muscatine, Iowa. His German brethren respect, honor and love Brother Shoemaker for his many years of consecrated service in this cause, and for the important part he has taken in the German Baptist work in this country, in which he is still deeply interested.

Rev. L. H. Donner.

Among the ministers of our denomination very few, perhaps, can be found who have made greater sacrifices for the cause of Christ in pecuniary respect than Rev. L. H. Donner, who, on account of ill health, recently resigned his pastorate of the First German Baptist Church at Pittsburg, Pa. Brother Donner left the Fatherland when he was quite a young man,

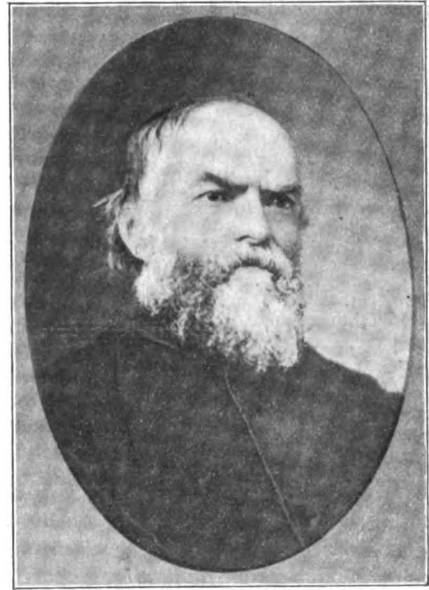
as early as 1849. After his first day's journey from his father's home, just before going on board the sailing vessel that was to bring him across the ocean, he heard a sermon on Jacob's vow at Bethel, Genesis 28:20. This sermon made a deep impression on his mind, and he resolved that Jacob's God should be his God in the new country he was going to.

Having received a liberal education in Germany, he soon found a good position in one of the leading business houses in Buffalo, N. Y., but he did not forget his vow. He gave his heart to Christ, united with a church of the Evangelical Association, and being very active in church work he soon rose to the position of local preacher. As a diligent reader of the Bible, doubts were raised in his mind concerning the validity of infant baptism. He investigated the subject most carefully, and published the results of his researches in a pamphlet. This made a great stir in the church and community. He did not intend at first to leave his church, but he desired to do the will of the Lord and follow Christ in baptism.

At this time (it was in 1863) the writer, just entering upon his first pastorate at Buffalo, became intimately acquainted with Brother Donner. We often met and went over the whole ground of Baptist church polity, etc. He soon came to the conclusion that in order to be faithful to his convictions it was necessary for him to join the Baptists. On a beautiful Sunday afternoon he, with three other converts, was baptized in the Niagara River at Buffalo. For seven years he was a member of the church of which the writer was pastor. With feelings of deepest and sincerest gratitude he remembers the disinterested friendship and valuable assistance received at that time from our brother; but being convinced that the Lord had called him for the ministry, Brother Donner cheerfully gave up a salary of \$3,000 per annum and an interest in the business in order to accept a call from a church in the West with a salary of \$600 a year. This was in 1868.

He had only three pastorates. The first was at Peoria, Ill.; the second at Cincinnati, O., and the third at Pittsburg, Pa. The Lord crowned his labors with abundant success. He was permitted to baptize a large number of converts. The churches he served consider him a man of God. He was and still is a wise counselor, and stands high in the esti-

mation and love of his ministerial brethren among the Germans, as well as among the English speaking pastors, wherever he is known. Although now quite advanced in years, he could still be of service for some time if the Lord would cure his affliction, for which he himself and many of his friends earnestly pray. S.



Rev. Charles Gayer, a Pioneer Missionary to the German Baptists in New York.

BY REINHARD HOFFFLIN.

Rev. Charles Gayer was born October 4th, 1819, in Schweigern, Württemberg. His father had been a soldier under Napoleon, and was one of the few survivors of the disastrous retreat from Moscow. His mother was a devout Christian woman who early taught Charles to love and reverence God's Holy Word. At the age of sixteen years he gave his heart and life unreservedly to the service of Christ, "henceforth to live unto himself, but unto Him which died for him and rose again."

During his early manhood he was for a number of years engaged as tutor in a nobleman's family in southern France. His spare time during this period he occupied in telling the story of the cross from village to village. Attracting the notice of a missionary society in Geneva, he was called to enter their service, and in 1847 he was ordained at Lyons as a minister of the Reformed Church. His special

field of labor was St. Etienne, and there he became acquainted with the views of the Baptists, through the instrumentality of a Bible colporteur, named La Parge. Dr. Devan, then laboring in France under the American Baptist Missionary Union, soon after baptized him in the river Loire, and Brother Gayer then baptized five brethren of the Reform Church of which he had been the pastor, and that same Sabbath evening the first Baptist church of south-eastern France was organized; and as his former ecclesiastical connection had been sundered, Brother Gayer became its pastor.

For three years he carried on the work, in spite of severe opposition from former friends and persecution by the Romish priesthood and their blinded followers, receiving bodily injuries at their hands. He baptized many converts and organized two Baptist churches, until in 1853 he was compelled to leave France, and he then came to New York. Here he at once began preaching to the French and the Germans, aided by the First Baptist Church under the pastorate of Dr. Cone.

For a number of years he labored under appointment of the Baptist Home Mission Society and later under that of the Baptist City Mission. Thus for nearly twenty-five years Brother Gayer was unceasingly active in New York City, opening mission stations, organizing churches, preaching from house to house, and at the same time setting his converts at work along the same lines, so that never before nor since were there so many preaching stations open and so many lay preachers at work in New York and vicinity as during the years of his vigorous ministry.

Of the churches he organized, the Second German Church, on Second Avenue and Forty-third Street, and the Third German, on Fulton Avenue, near One Hundred and Sixty-sixth Street, stand to-day as witnesses for a workman that needeth not to be ashamed, while several others have become merged with other Baptist organizations in new localities.

Of his converts, many are to be found in other cities and States, where they have carried with them the genius of his missionary zeal, planting the banner of the cross wherever there was opportunity. During all the time of his ministry Brother Gayer had the helpful co-operation of a loving wife, who still survives, and the great joy of seeing his children following in the footsteps of his faith and labors, his eight daughters being all active in Christian work.

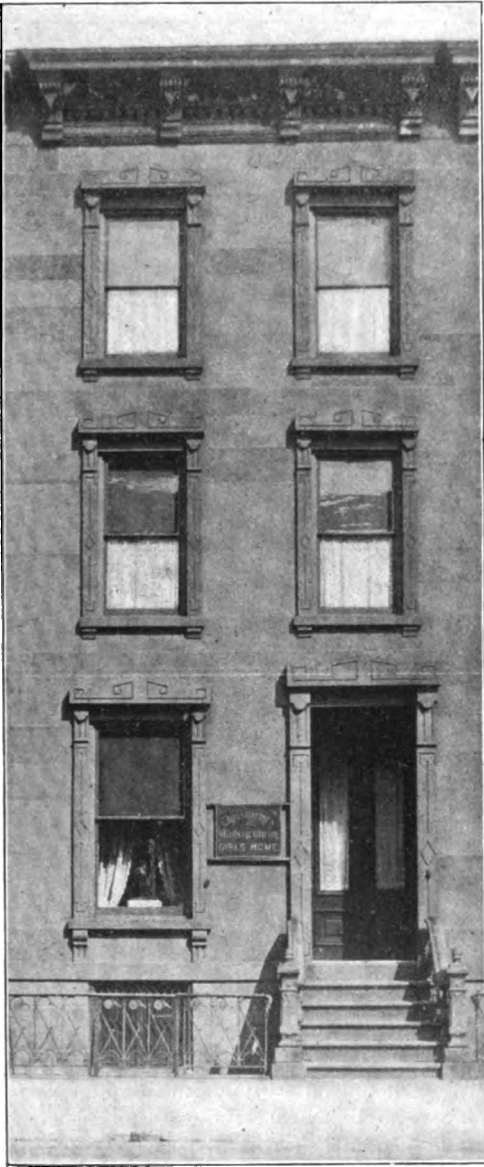
In 1876 he was stricken with paralysis while officiating at the funeral of one of his oldest deacons, and after much suffering, borne with great patience, he passed away on March 22d, 1878, and "rested from his labors." To win blood-bought souls for Jesus was his passion; to set them on fire with his own zeal, his delight; and to give all the honor to the Redeemer was one of his distinguishing characteristics. On a modest stone over his grave in Woodlawn is engraved: "Rev. Charles Gayer, A faithful servant of Jesus Christ."

Woman's Work in the German Churches.

BY MRS. R. E. HOEFFLIN.

There are over 200 circles in the German Baptist churches which might rather go by the designation aid societies than simply missionary societies, for so many of our churches are what is commonly called "missionary churches" that the members thereof often find that their missionary work begins at home, but by no means to the exclusion of other missionary work. The attitude of the woman's mission circles toward their respective churches is always helpful, not only financially, but also in a great measure spiritually. They are the mainstay of the prayer meeting, always taking an active part in prayer and praise. Their interest in Home and Foreign Missions is best shown by the statistics of the Conference treasures, where invariably all circles are represented by their gifts, be they large or small.

The element of sociability, which so largely enters into the German character, is made apparent in the formation of unions. In the different conferences we find the woman's circles banded together for the better continuance of their work. As such the women are again interested in special causes. Here the home loving side of the German is exhibited, for we find that the Mission Unions of Chicago and Philadelphia are aiding the "Home for the Aged" in these their respective cities. The Mission Union of Buffalo is largely interested in the Deaconess Home and Hospital of that city, while the Mission Union of New York has for its especial protégé the "Maedchenheim," or Christian Home for Girls. This being a new departure, a few words in explanation might not be amiss. The need of such a home for girls was often painfully evident: for while there are many places where fallen girls can find a place of refuge, there was *no place* where



" MAEDCHENHEIM "

good, virtuous girls could find a temporary home while out of employment. The member of the New York union therefore resolved, several years ago, to open such a home, where, according to the constitution, it is purposed :

"1. To furnish girls a place for social intercourse in a Christian spirit.

"2. To offer girls a temporary lodging place when they are out of work.

"To create a center of Christian life and moral influence [for the girls in our churches ; to assist them in acquiring greater fitness for their womanly calling, and to stand by them with advice and protection."

On the 7th of February, 1895, a small beginning was made, rooms were rented, and through the kindness of friends modestly furnished, and with impressive services, on that day dedicated.

Before the end of the first year the capacity of the Home was overtaxed, and a house was rented at 37 Sutton Place, New York City (Avenue A, near Fifty ninth Street), which is still occupied.

Since the opening more than 700 girls have here found a temporary home, many of them receiving the first impressions of a religion that enters into daily life as a personal religion, and thus were led to follow Christ in baptism and uniting with our different churches. Some of them have devoted themselves to deaconess work, while others have entered training schools to better fit themselves for Christian work.

At a recent meeting of the Union it was voted to create a fund to enable the Maedchenheim to purchase a house. Rev. G. A. Schulte made an eloquent appeal, which was received with enthusiasm, and immediately subscriptions to the amount of \$500 were pledged to aid the good cause.

Thus it will be seen that the women of our German churches are, in their way, endeavoring to make true the motto of our dear Home Mission Society—"North America for Christ."



MRS. MARQUARDT. MRS. SCHULTE. MRS. TRUMPP. MRS. SCHNEIDER.
MRS. HOFFFLIN. MRS. MAEDER. MRS. GÜNTHER.

MANAGERS OF "MAEDCHENHEIM."

The German Baptist Young People.

B R G

The last quarter of this century has demonstrated that in the work of every denomination the young people are an important factor. A history or review of German Baptists would be incomplete, therefore, if it made no mention of the forward strides taken by its young people within that time. Long before the organization of a union had been thought of, the gathering strength of the young people demanded some symbol of unification, which in 1889 found expression in the establishment of a monthly paper for the young people of the German churches, called the *Jugendherold*. This, however, did not entirely satisfy the conviction that for the attainment of the best results there must be effected a closer union of the young people by a federation of the individual societies.

In the larger cities, such as New York and Chicago, with their environs, the societies of the several churches were banded into city unions. These have served the purpose of bringing the young people to a better acquaintance with each other, and also of uniting them in Christian endeavor, broadening their interests so that they have learned that what is for the benefit of one should be the interest of all, that the needs are greater than can possibly be met by isolated, single-handed effort. Besides the unions at Chicago and New York, one which is proving most healthful has been formed between the young people of Buffalo and Rochester. Larger State and conference unions were soon organized.

In the fall of 1895, when the Triennial Conference was held at Dayton, Ohio, an affiliation of all the societies of the country was effected in the organization of a national union.

There are many obstacles in the way of representative gatherings at conventions. Most of the young people are engaged in work of such character that it is impossible for them to plan their vacation in view of conventions; many of them help in the support of their home circles, and feel that they are prevented thereby from incurring the expense incident to a vacation trip. Those who are foremost in the young people's work are also prominent in other departments of church work, and lack in many ways the comparative leisure that may be enjoyed in churches where the working force is large and the consequent requirements from



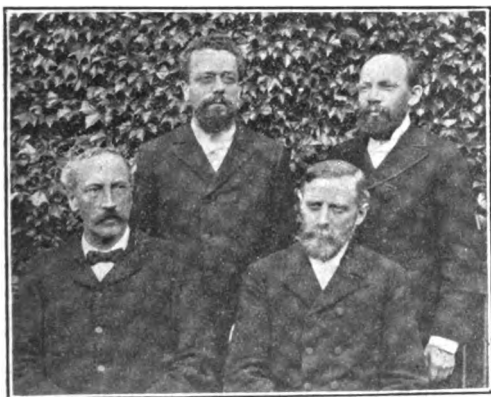
D. STUMPF, M.D., PRESIDENT.

each worker less exacting. For these reasons the union gatherings are still, more or less, of an experimental nature.

In many churches the young people's societies are the very pith and marrow of strength. Their work is threefold, consisting (1) of Bible study, inaugurated four years ago, with a study of the Life of Christ, followed by the Apostolic Era and Christian Missions, and continued this year in the consideration of Fundamental Principles of Christianity; (2) of prayer-meetings held regularly on Sunday evenings in most societies, and in some on week-day evenings besides, for the deepening of spiritual life and the development of Christian character; (3) of literary meetings for instruction in various departments of knowledge for the benefit of those who in early youth were deprived of educational advantages, and for encouragement in the study of German, in order that the greatest possible degree of usefulness in missionary work among the large German populations of this country may be realized. Many societies hold social gatherings at irregular intervals, in order thereby to bring the members into closer fellowship with each other, and also to enlist new ones. Beside this, some societies arrange for lecture series or debates on current topics, and undertake special work in their respective churches—*e. g.*, the care of mission Sunday schools, the support of missionaries and helpers, the distribution of tracts, visitation of the sick and aged, etc.

The children are not forgotten. In a number of churches workers from young people's societies have organized junior unions, in which the boys and girls are regularly instructed in the Scriptures. These, in every case, have proven a blessing to the class, as well as the teacher, and indirectly to the Sunday-school and the church.

The work is great. Though much has been accomplished, much more remains to be done. To do the work aright requires the intelligence, the tact, the skill which is God's gift to those only who have set their love solely upon Him. Workers thus endowed we pray the Lord of the harvest to send forth into the work of the young people for Him.



A. VOGEL. F. HOFFMAN.
W. C. RABE. W. A. LIPPARDT.
PASTORS GERMAN CHURCHES, BUFFALO.

German Baptists of Buffalo, N. Y.

BY REV. W. C. RABE.

Buffalo contains a very large percentage of German speaking people. They are religiously inclined. Roman Catholics and Lutherans have a large number of imposing churches. Baptists are represented among them by 850 members in five churches, with three missions. During the last ten years the membership increased by conversions much more numerous than during any previous decade. Their eight Bible schools contain about one thousand scholars and teachers. Their church property is worth \$50,000. The annual contributions for the local work and the various missionary causes amount to \$10,000. While their Woman's Missionary Circles together form a union, meeting quarterly, and their Young People's Societies also are banded together, meeting quarterly, and their five pastors are united in a

conference with the two Rochester German pastors and the German professors of the Seminary, meeting five times a year, they also form an integral part of the general Baptist Buffalo Association, the woman's missionary societies, the association of Buffalo's B. Y. P. U., and the Baptist ministers' conference, which meets in the parlors of the First Church every Monday. They love and respect their English speaking brethren, and are respected and loved by them.

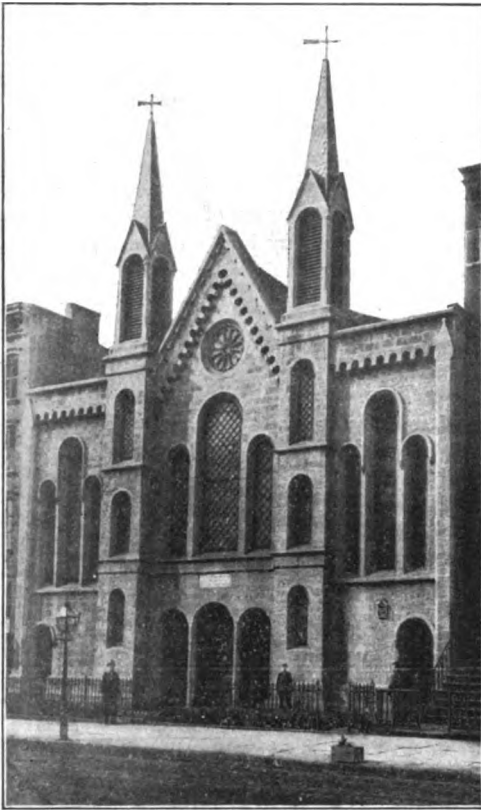
German Baptists in New York City.

BY REV. E. ANSCHÜTZ.

The First German Baptist Church in New York City was organized in 1846. Its founder was Rev. J. Eschman, who was also the first German Baptist missionary employed and supported by the American Baptist Home Mission Society. He was born in Switzerland; a gifted young man, he began to preach when only nineteen years old, and may be considered as the originator of the German Baptist work in New York City. He was very active, made many pastoral calls, and built up a strong German Baptist church; besides, the church became the mother of many other churches and a nucleus for the Baptist cause throughout the whole country. It received into its membership by baptisms 1,317, and had during the period of fifty-two years only four pastors, one of which was Rev. G. A. Schulte, now Superintendent of German Missions, who served the church for twenty-one years.

Small as the beginning was in 1846, a steady, and sometimes rapid, growth can be reported, and to-day out of the one church have sprung sixteen churches of New York and vicinity, with a membership of 2,118 of German Baptists, not to mention the by no means small number who, though won for the cause of Christ by the German churches, have assimilated themselves with English speaking churches.

These sixteen German churches and their pastors work in closest harmony side by side. They have a monthly ministerial conference; a woman's missionary union, which supports a Christian home for girls; a Young People's Union, which meets semi annually; a male choral union, with monthly rehearsals, and are ever ready to



FIRST GERMAN BAPTIST CHURCH, MANHATTAN.

assist each other in missionary work in the different churches. Since a decade most of the churches have the aid of a lady missionary, which proves a great blessing in their house-to-house work.

Still, more aggressive mission work among the hundred thousands of Germans in the eastern metropolis ought and could be done, if more means could be secured in working this important field more thoroughly. And we long to see the day when both the City Mission Society, of New York, and the Church Extension Society, of Brooklyn, will give to this work among the Germans the support it ought to receive from their hands.

WEST HOBOKEN, N. J.

Milwaukee German Baptists.

BY FRANK KAISER.

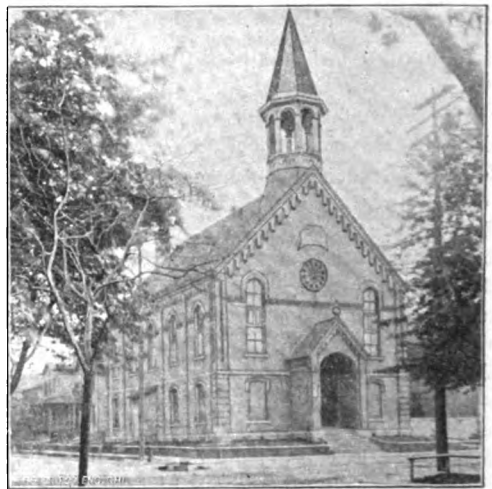
In his address of welcome to the delegates of the Sixth International B. Y. F. U. A. Convention the president of the City Union characterized Milwaukee as "a city with more

homes and less mortgages, less divorce cases and more marriages, more beer and less drunkenness, more water and less Baptists than any other city of its size in America." The latter is sadly true if the Baptists be taken in the aggregate, but not true if the German speaking Baptists be considered by themselves. With one or two exceptions, there are more German Baptists in Milwaukee than in any other city of like size in America.

Of the 2,100 Baptists in this city more than 500 are distributed between its two German churches, not to mention the no inconsiderable number affiliated with the English speaking churches.

Edward Grimm.

In 1845 Edward Grimm, a native of Memel, Germany, emigrated to this country. He was an unlettered man, but possessed considerable native ability—mighty in word. Upon his settlement in Milwaukee he began to preach the Gospel to his kinsmen with remarkable power and success. In 1848 or '49 a church was organized. The early history of these German Baptists was a checkered one. Internal dissensions and doctrinal differences divided and crippled them. The prospects brightened, however, when in 1881 the sainted Rev. L. Wepf succeeded in uniting the various parties, and the present First Church was formed. Under the courageous and energetic leadership of the Rev. H. L. Dietz, the church edifice, valued at \$22,000, was built.



FIRST GERMAN BAPTIST CHURCH.

In union there was strength, as the subsequent period of prosperity abundantly sets

forth. At present Rev. D. Kcester is its pastor. It has 290 members enrolled, and sustains a flourishing Sunday-school with over 350 scholars.



SECOND GERMAN BAPTIST CHURCH.

Previous to the year 1887 this church also sustained a mission. A chapel at a cost of \$2,800 was built; but difficulties arose which terminated in the organization of the Second German Baptist Church. In August of last year the Second Church celebrated its tenth anniversary. The membership of this church, originally 87, has grown to 217. It has disbursed in the course of its history over \$30,000, of which sum more than \$1,000 has found its way into the treasury of the Home Mission Society, and an equal sum has been contributed to foreign missions. As the membership of this church has at no time exceeded 218, the contributions have averaged \$14 per member. This is the more remarkable, as the congregation can boast of no wealthy members.

Much as has been accomplished, Milwaukee pastors are dissatisfied with the results. Milwaukee is a peculiarly difficult field. It is the very citadel of a formal, fossilized Christianity—the fortress of Lutheranism. In no other city of our land are the parochial schools of the German Lutheran church so numerous and so well patronized as in Milwaukee. In these it inculcates and perpetuates not only its false principles of paedobaptism, but also its prejudices against Baptists. The barrenness of Milwaukee Baptists is largely attributable to this unfortunate circumstance. Here, if

anywhere, German Baptists have a field and a future.

First German Baptist Work on the Pacific Coast.

February 28th, 1855. —Rev. Wm. Rollinson, pastor of the Second Baptist Church of San Francisco, wrote to Dr. Hill, Corresponding Secretary of the Home Mission Society: "We have German preaching every Sabbath afternoon by Brother Wittenbach, one of the members of my church, an educated and deeply pious man."

On December 4th, 1855, he wrote that Brother Wittenbach was duly ordained, September 16th, to preach to the Germans there. Undoubtedly this was the First German Baptist work on the Pacific Coast.



German Baptist Home for the Aged in Philadelphia.

A society to prosecute this work was organized in 1896, and has been incorporated under the laws of the State of Pennsylvania. Its efforts have been rewarded with such success as to enable its trustees to purchase a most desirable lot of ground, containing three acres, with a fine dwelling and a substantial barn, at the cost of \$9,000, of which \$1,500 has been paid, leaving a debt of \$7,500.

The Home is situated near Fox Chase, a suburb of Philadelphia. The Home was dedicated and formally opened on Monday, June 7th, 1897, and has now ten inmates.

The support of the institution has been from the first, for the most part, incumbent on the German Baptist churches of Philadelphia. We have thus far met all our obligations, but we are hoping for larger resources. The work appeals to all of Christ's own.

Rev. J. H. Rexroth.

Rev. J. H. Rexroth, a former German minister of the Evangelical Synod of North America, was recently baptized by Rev. J. H. Mason, pastor of the Baptist church at Batavia, N. Y. This brother was for some years pastor of a Lutheran church at that place; and being a converted and truly spiritual man, he could not be satisfied with the state of his hearers, who depended for salvation on the outward forms of religion, baptism, confirmation and the Lord's Supper. He preached to them the necessity of personal religion, and urged them to seek the Lord as their Saviour. The Lord blessed his labors. A number were converted. He organized a society of Christian endeavor, to better instruct the young converts in the new-found truths, who testified with gladness of heart of their love to the Saviour.

The old, staid Lutherans thought it strange that they, as "baptized and confirmed Christians," and perhaps prominent church members at that, should be admonished by their own minister to be converted. It was something entirely new to them. The spirit of opposition was aroused, and persecution followed. This led our brother to examine the whole question of church membership and baptism, and after much prayerful searching the Scriptures he came to the conclusion that baptism is to be administered only to believers, and by immersion. With these views it was impossible for him to remain a minister of the Evangelical Synod. He stated his views to the President of the Synod, and asked for his dismissal. Contrary to expectations, a good letter was granted to him. His superior testified to his Christian character as a true and faithful minister of the Lord Jesus Christ. After that he applied for baptism, and was baptized, with his wife, into the fellowship of the Baptist church at Batavia. At the advice of Brother Mason and Professor Gubelmann he began to preach in the German language, which he has done since his baptism. From time to time members of his former flock followed the Saviour in baptism. Seventeen Germans in all have thus in the last two months united with the church. May our brother become a power for the spiritual awakening of multitudes of Germans.

S.

The Manhood of the Negro.

There are now in the United States more than 8,000,000 Negroes who are recognized as citizens of the Republic, who pay taxes and are liable to be called upon for the performance of any duty attaching to citizenship. It is very important that they should be made to feel that their citizenship is not a mere name, but is a solid reality; that citizenship means manhood. In no other way, perhaps, can the race be made to feel a sense of their real dignity as men and citizens more quickly than by effacing the color line in military appointments. The right to carry a musket has wrapped up in it the potential right to command the army. Nothing should stand between the private soldier and the highest attainable official position, except the question of merit.

The war with Spain is primarily and professedly a humanitarian crusade, undertaken for the redressing of the wrongs of the Cubans, multitudes of whom are Negroes. The Republic can hardly afford to incur the sharp criticism of inconsistency by inflicting a wrong upon its own soldiers, and perpetuating in its own army an invidious discrimination against brave men, while going out ostensibly in the rights of others. I think the keenest thrust which has been made against the Republic since it entered upon this new career of humanitarianism has been that of the Spanish caricaturists who represent us as rushing off to liberate Negroes in Cuba while lynching Negroes at home. This is a real blot upon our national life which ought to be eradicated.

If the United States has really entered upon an era of colonization or of taking under its protection the West Indian and Philippine Islands, we must be prepared for the necessity of a large army of occupation. Such an army could with advantage be made up largely, if not exclusively, of Negro soldiers. They would be better suited for tropical and semi-tropical climates, would be more contented than white men in that far-away service, and would not be objectionable to the native inhabitants of the islands in either ocean; so that there seems to be no special reason why there should not be given to the Negroes, at least, a fair opportunity to show what soldierly qualities they possess, and what fitness they have for official positions.

I hope, therefore, that President McKinley, inspired by the example of the immortal Lincoln, will rise to the height of his responsibility and privilege in recognizing fully and absolutely the manhood of the Negro in his appointments in the army. — *The Independent*.

BOOK NOTICES.

THE COVENANT AND THE COVENANT MEETING.
By Augustine S. Carman. 16mo, 40 pages. Price,
10 cents. American Baptist Publication Society,
1420 Chestnut Street, Philadelphia. We commend
this discussion of an important theme to the atten-
tion of our readers.

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.

NAME.	FIELD.	NO. BAP.
R. D. Graham,	Florence, Colo.,	7
Walter Ross,	Morgan Hill, Calif.,	20

L. W. Terry,	Falls City, Neb.,	
J. M. Jones,	District Missionary, Southeast. Iowa,	9
J. H. Hargreaves,	Cottonwood, Calif.,	
A. J. Crockett,	Long Pine, Neb.,	
W. E. Gladden,	St. John's Ch., Colored, Colorado Springs, Colo.,	
Isaac LaFleur,	French, New Bedford, Mass.,	7
W. H. Dodson,	Bethel Ch., Los Angeles, Calif.,	3
J. A. Haycraft,	Pueblo, Colo.,	
C. W. Disher,	Laytonville and Round Valley, Calif.,	11
T. M. Westrup,	Montemorelos, N. L., Mex.,	
R. P. Pope,	Weed, New Mex.,	

Financial Statement for July.

MISSIONS AND EDUCATION.	
Expended for the month,	\$36,585 91
Donations from Churches, Sunday-schools, and Individuals,	\$11,231 56
Legacies,	6,581 55
Interest and Dividends,	7,250 56
Income from Real Estate,	688 53
HOME MISSION MONTHLY,	143 18
Total for May,	\$25,895 38
Donations, Legacies, etc., from April 1, 1898, to July 1, 1898,	81,678 45
Total for four months,	\$107,573 83
CHURCH EDIFICE FUNDS.	
Donations for Benevolent Fund and Gifts Returned,	\$ 141 12
Interest for Benevolent Fund,	264 08
Interest for Loan Fund,	754 15
	\$1,159 35
Donations, Legacies, etc., from April 1, 1898, to July 1, 1898,	4,058 39
	5,217 74
TRUST FUNDS.	
Conditional and Annuity Funds,	\$5,400 00
Trust Funds received from April 1, 1898 to July 1, 1898,	10,375 00
	15,775 00
Total receipts for the present year,	\$128,566 57

Contributions and Legacies for July.

[Contributions and legacies not other- wise noted are for general purposes The * denotes that contributions are for educational purposes, and C. E. F. for Church Edifice Fund.]		East Dixfield Ch..... 63	C. E. F. For Chapel Build- ing:
		Wayne Ch..... 3 55	South Jefferson S. S..... 32
		Brewer, First Ch..... 4 65	Cherryfield S. S..... 5 00
		Great Werks Ch..... 90	
		Bradley Ch..... 68	
		Montague Ch..... 2 00	
		Lincoln Centre Ch..... 75	
		Bangor, Second S. S..... 22 62	
		Oldtown, First Ch..... 7 83	
		Biddeford Ch..... 4 30	
		Skowhegan, Bethany Ch..... 8 32	
		Cherryfield Ch..... 1 95	
		Rockland, First Ch..... 7 97	
		Kennebunkport Ch..... 28 00	
			NEW HAMPSHIRE, \$43.47.
			Hampton Fal's Ch..... 12 42
			Antrim Ch..... 22 50
			Meredith, J. C. E..... 2 00
			North Londonderry Ch..... 2 00
			Somersworth S. S..... 4 55

MAINE, \$107.33.

Jay Ch.....	4 77
West Gardiner Ch.....	1 95
Fayette Ch.....	1 05

VERMONT, \$90.35.

Windsor, A Friend.....	25
West Rupert Ch.....	15 00
Ludlow Ch.....	75 10

MASSACHUSETTS, \$6,662.48.

Springfield, First Ch.....	6 45
Highland Ch.....	15 00
Norwood, First Ch.....	9 50
J. C. E.....	50
Haverhill, First Ch.....	23 19
Andover Ch.....	19 53
Brookline, First Ch.....	51 33
Lynn, Mrs. A. M. Pickford (desig.).....	150 00
Washington St. J. C. E.....	3 00
West Acton Ch.....	11 27
Boston, First Ch.....	122 07
Samuel N. Brown.....	30 00
Lawrence, First Ch.....	23 17
New Bedford, North Ch.....	30 68
S. S.....	3 25
Charlestown, First Ch.....	33 92
Gloucester, Chapel St. Ch.....	7 25
Cambridge, First Ch.....	70 00
Maplewood Ch.....	12 58
Dighton, B. Y. P. U.....	5 70
Manchaug Ch.....	2 00
Brockton, Warren Ave. Ch.....	6 88
Felis Ch.....	10 00
Newburyport Ch.....	49 10
Cambridgeport, B. O. Pierce..	50 00

LEGACIES.

Chelsea, Estate of Eustice C. Fitz.....	5,000 00
Whitman, Estate of Lucinda A. Fullerton.....	900 00
Boston, Estate of John Woods, Int.....	16 11

RHODE ISLAND, \$336.67.

State Convention (desig.).....	100 00
Newport, Central Ch.....	56 33
First Ch.....	25 78
Pawtucket, First Ch.....	59 72
Providence, Calvary Ch.....	29 07
First Ch.....	49 21
East Greenwich Ch.....	5 56
Wickford, Miss Hannah O. Lewis.....	5 00
Providence, Coll per Rev. J. N. Williams.....	5 00

CONNECTICUT, \$261.00.

Stonington, First Ch.....	80 00
Meriden, Main St. Ch.....	23 00
Hartford, Memorial Ch.....	7 00
Stamford, First Ch.....	11 21
New London, First Ch.....	83 39
New Britain, Swede Ch.....	5 96

LEGACIES.

Putnam, Estate of Joanna Bar- rett.....	44 44
Uncasville, Estate of Polly Browning (Int.).....	6 00

NEW YORK, \$2,313.29.

Massena Ch.....	2 50
Newport Ch.....	2 00
Norway Ch.....	9 25
Salisbury Ch.....	3 00
Rockville Centre Ch.....	1 94
Shenandoah Ch.....	1 33
West Somerset Ch.....	8 13
Cohoes, First Ch.....	10 00
Parishville, S. L. Clark.....	10 00
Himrods Ch.....	3 33
Milo, Second Ch.....	2 00
Prattsburg S. S.....	46
Albion, Y. P. S. C. E.....	2 00
Franklinville Ch.....	10 50
Troy, Second Ch., Y. P. S. C. E.....	5 00
Schenectady, Villa Road Ch.....	2 00
New York City, Lexington Ave. Ch., Italian S. S. Class.	4 85

A Friend.....	5 00
Brooklyn, J. Ashton Greene.....	60 00
Little Falls, First Ch.....	5 00
Belmont Ch.....	10 00
Y. P. S.....	3 00
North Hector Ch.....	20 30
Saratoga Springs, First S. S.....	14 62
Rochester, Second Ch., Y. P. S. C. E.....	5 07
First Ch., B. Y. P. U.....	66 34
Lake Ave. Ch.....	148 00
Greece Ch.....	16 38
Farther Lights' Soc.....	5 00
A Friend.....	52 00
Dundee, B. Y. P. U.....	3 00
Buffalo, Prospect Ave. Ch.....	73 74
Park Side Ch.....	25 00
Ransomville Ch.....	4 75
Peekskill First Ch.....	22 01
Spencer, Sr. and Jr. Y. P. S. C. E.....	5 00
Kent, Young People's Society. Hermitage Ch.....	2 00
Medina Ch.....	7 00
Belleville Ch.....	5 23
McGrawville Ch.....	24 85
Solon Ch.....	10 97
Morris S. S., Primary Dep't.....	1 60
Cortland, A Friend.....	5 00
For Chinese Mission, New York City.....	500 00
New York City, Mission Collections.....	9 64
*For Virginia Union Univer- sity: Batavia, Byron E. Hunt- ley.....	625 00
C. E. F. Newport Ch.....	1 50

LEGACY.

Groton, Estate of Ellen D. Peck.....	500 00
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NEW JERSEY, \$218.54.

Montclair, First Ch.....	18 00
Jersey City, North Ch.....	62 20
Roselle, First Ch., C. E. S.....	5 08
Hopewell, Calvary Ch.....	7 37
Newport Ch.....	8 74
Bridgeton, Berean Ch.....	12 68
Pearl St. Ch.....	18 60
Laurel Springs Ch.....	6 50
West Vineland Ch.....	3 16
Salem, First Ch.....	37 39
Dividing Creek Ch.....	11 34
S. S.....	5 66
Cape May City Ch.....	12 18
Woodbury, Central Ch.....	6 50
Arlington, Swede Ch.....	2 63

PENNSYLVANIA \$198.64.

Philadelphia, Third German- town Ch.....	18 66
Memorial Ch.....	20 00
Olivet S. S.....	8 02
Blockley Ch.....	25 00
Chestnut Hill Ch.....	16 25
Steelton, Central Ch.....	5 00
Jefferson Ch.....	12 38
S. S.....	3 00
Lower Merion Ch.....	8 00
Indiana Ch.....	2 60
Heulah, Ten-Mile Assn.....	8 00
Ulysses Ch.....	9 00
New Bethlehem Ch.....	11 50
Leatherwood Ch.....	3 35
Red Bank Ch.....	4 30
Pottstown Ch.....	18 40
Jenkintown Ch.....	19 10
S. S.....	2 25
McKeesport, First Swedish Ch. C. E. F. For Chapel Build- ing.....	2 63
White Deer S. S.....	1 60

DELAWARE, \$78.00.

Wilmington, Second Ch.....	60 00
Calvary Ch.....	3 00
8th St.....	3 00
Swede Ch.....	5 00
Dover, Calvary Ch.....	2 00

**DISTRICT OF COLUMBIA,
\$6.00.**

Washington, Grace Ch.....	6 00
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VIRGINIA, \$194.37.

Christiansburg Ch.....	2 50
Big Spring Ch.....	1 00
*For Virginia Union Univer- sity: Richmond, Coll. per Rev. J. W. Kirby.....	190 87

WEST VIRGINIA, \$37.12.

Charleston, Coll. State Con- vention.....	6 55
Virginia Ave. Ch.....	1 25
Palatine Ch.....	4 00
Murphytown, Stillwell Ch.....	11 00
Morgantown, J. N. B. Wood- son.....	1 00
McGee, Harmony Grove Ch.....	4 32
Sistersville, Rev. J. L. Presser..	7 00
Elkins Ch.....	2 00

SOUTH CAROLINA, \$18.13.

Columbia, Coll. per John R. Wilson.....	18 13
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LOUISIANA, \$5.00.

Alexandria, 5th District Baptist Assn., per Rev. H. B. N. Brown.....	5 00
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ARKANSAS, \$1.00.

Excelsior, A. Brill Pogue.....	1 00
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TEXAS, \$125.00.

McKinney, Coll. per Rev. F. G. Davis.....	125 00
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OHIO, \$683.43.

Dayton, First Ch.....	258 69
North Ch.....	5 32
Springfield, First Ch (desig.).....	10 00
Greenville Ch.....	15 85
S. S.....	2 48
Galion Ch.....	3 52
Valley Ch.....	17 00
Little Muskingum Ch.....	5 00
Lowell Ch.....	1 00
Cincinnati, Ninth St. Ch.....	71 74
Geneva Ch.....	45 66
Sidney Ch.....	4 31
Stryker Ch.....	2 52
Lebanon Ch.....	101 00
Sandusky Ch.....	1 50
Washington Township Ch.....	6 00
Troy Ch.....	12 61
S. S.....	12 00
B. Y. P. U.....	9 00
Springdale Ch.....	18 66
St. Mary Ch.....	8 12
Lima Ch.....	5 00
Riley Ch.....	31 00
S. S.....	2 00
Lena Ch.....	3 37
Cleveland, First Ch.....	7 00
Snodes, Mrs. C. E. Santee.....	10 00
Ashland, Miss Jessie Hulet.....	50

LEGACY

Cleveland, Estate of R. P. Meyers, per First Ch.....	15 00
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MICHIGAN, \$174.38.

Detroit, Coll at Indian Meeting First Ch.....	7 64
Second Ch.....	10 00
Belding Ch.....	6 75
Oakland Ch.....	8 00
Oxford Ch.....	12 00
Ovid Ch.....	20 00
Ionia Ch.....	4 36
Saginaw, Mackinaw St. Ch.....	12 30
Port Austin Ch.....	5 00
Iron Mountain Ch.....	5 00

Eastport Ch.....	1 00
Pentwater Ch.....	11 54
So. Boardman Ch.....	2 20
Quincy Ch.....	12 89
North Street Ch.....	2 70
Bear Lake Ch.....	3 25
Walled Lake Ch.....	6 25
Webberville Ch.....	6 50

INDIANA, \$222.01.

Shelburn Ch.....	1 70
Jeffersonville Ch.....	2 35
Kokomo Ch.....	29 25
B. Y. P. U.....	4 00
Juniors.....	1 40
Bible School.....	1 35
First Prairie Creek Ch.....	2 55
Rossville Ch.....	7 00
Ladoga Ch.....	4 00
New Market Ch.....	1 67
Bethel Ch. Tippecanoe Assn.....	1 90
Dover Ch.....	1 28
Brownburg Ch.....	83
New Salem Ch.....	2 60
Metee Ch.....	6 30
Union Valley Ch.....	1 19
Goshen Ch.....	14 51
C. J. Garvin.....	5 00
Goodland Ch.....	6 75
Young America Ch.....	4 58
Flora Ch.....	2 50
Kewauna Ch.....	5 25
Frankfort Ch.....	10 73
S. S.....	2 38
West Side Mission S. S.....	1 00
B. Y. P. U.....	1 00
Denver Ch.....	3 04
West Lafayette Ch.....	10 00
B. Y. P. U.....	2 00
Liberty Township Ch.....	4 15
Churubusco Ch.....	96
First El River Ch.....	1 23
Larvill Ch.....	40
South Whitley Ch.....	3 00
Eel River Ch., Whitley Co.....	55
Sharon Ch., Flat Rock Assn.....	1 30
Waynetown Ch.....	17 83
Sharon Ch., Judson Assn.....	5 00
S. S.....	6 35
Mt Vernon Ch., Logansport Assn.....	1 00
Mexico Ch.....	2 35
Peru, Dr. J. O. Ward.....	5 00
John L. Miller.....	5 00
Royal Center Ch.....	3 45
Elkhart Co.....	3 75
Weasaw Ch.....	2 00
Newtown Ch.....	13 25
Boyleston Ch.....	1 40
Forest Ch.....	2 70
Huntington, First Ch. B. Y. P. U.....	2 00
Oregon Ch.....	1 23

ILLINOIS, \$539.59.

Girard Ch.....	2 11
Winchester, Mrs. Nancy Wilson.....	100 00
Hutsonville Ch.....	4 30
Carbondale Ch.....	13 75
B. Y. P. U.....	4 50
Miss Charlotte Hanson.....	5 00
Alton S. S.....	10 24
Champaign Ch.....	9 20
S. S.....	3 84
Mrs. C. Baker.....	5 00
Mrs. H. T. Sperry.....	5 00
Mrs. Wm. Williamson.....	5 00
D. H. Lloyd.....	5 00
Fred. G. Gamble.....	5 00
B. Y. P. U.....	5 00
Bois de Arc Ch.....	5 00
Clarksville Ch.....	14 65
Sailor Springs Ch.....	5 00
Griggsville Ch.....	3 10
Henry Linde.....	5 00
Mrs. Elizabeth Hoyt.....	5 00
Chatsworth Church.....	17 10
Buda Ch.....	23 00
Mt. Carroll Ch.....	10 00
Lena Ch.....	1 00
Danvers Ch.....	6 41
Orion, Mrs. Washburn.....	3 00
Rozetta Ch.....	20 00
Orion Ch.....	9 59

La Grange Ch.....	25 00
Berwick Ch.....	10 60
Alpha Ch.....	2 00
B. Y. P. U.....	1 00
Canton S. S.....	2 97
Chicago, First Ch.....	9 00
Normal Park Ch.....	11 60
Englewood-on-the-Hill.....	4 58
Miss Pickett (desig.).....	39 17
Morgan Park Ch.....	18 90

LEGACY.

Carpentersville, Estate of Mrs. Anna Shaw Allison.....	100 00
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WISCONSIN, \$181.03.

Millard, E. Packer.....	1 00
Green Bay Ch.....	7 09
S. S.....	47
East Side S. S.....	38
Beloit Ch.....	9 50
For State Convention:	
Grantsburg Coll. per Rev. F. O. Carlson.....	62 50
Neeenah, Per Rev. N. F. Clark.....	91 09
Silverlake Ch.....	9 00

MINNESOTA, \$274.36.

St. Paul, First Ch.....	54 45
Mrs. M. B. Swan.....	1 00
Blooming Prairie, Dan. Nor. Ch.....	8 00
For State Convention:	
Bemidji, State Convention, per Rev. O. H. Skotheim.....	50 00
Soudan, Swede Ch.....	5 00
Park Rapids, per Rev. C. T. Hallowell.....	75 00
Hopkins, per Rev. C. C. Langlotz.....	5 46
Minneapolis, per Rev. S. E. Price.....	68 75
C. E. F. For Chapel Building:	
Minneapolis, Immanuel S. S.....	3 00
Wheaton S. S.....	8 00
Berlin S. S.....	1 70

IOWA, \$266.93.

Keokuk, B. Y. P. U.....	2 00
Swaledale Ch.....	2 72
Vinton Ch.....	23 74
Lowell Ch.....	5 00
Council Bluffs, First Ch.....	33 70
Glenwood Ch.....	70 00
DeWitt Ch.....	8 25
West Chester Ch.....	6 00
Keota Ch.....	7 30
West Union Ch.....	2 50
Carroll, Women's Mission Society.....	5 20
S. S. Birthday Barrels (desig.).....	7 00
Marathon (desig.).....	1 80
Cherokee S. S. (desig.).....	4 53
Centerville S. S. (desig.).....	2 36
Russell S. S. (desig.).....	2 30
Danville S. S. (desig.).....	4 48
Ch.....	18 10
Greenfield S. S. (desig.).....	2 42
Delaware S. S. (desig.).....	4 04
Burlington S. S. (desig.).....	3 00
Woodbine S. S. (desig.).....	3 00
Jesup S. S. (desig.).....	2 37
Shellsburg, Parker Grove S. S. (desig.).....	3 25
Bonaparte, Harrisburg S. S. (desig.).....	3 15
Northboro S. S. (desig.).....	1 50
Toledo S. S. (desig.).....	2 57
Washington Ch.....	11 30
Woodward Ch.....	1 10
S. S. (desig.).....	2 53
Ogden, People's S. S. (desig.).....	3 47
Bradgate S. S. (desig.).....	2 35
Osceola S. S. (desig.).....	2 44
Pilotburg, Prairie Flower S. S. (desig.).....	2 71
Prairie Flower Ch. (desig.).....	6 25
B. Y. P. U.....	2 50

MISSOURI, \$20.58.

Home and Foreign Mission Board.....	20 58
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INDIAN TERRITORY, \$27.55.

Alluwee, Mrs. Mary E. Armstrong.....	2 50
Red Oak, per I. S. Wright.....	1 00
Per Josiah McClure.....	3 00
McAlester, J. M. Edler.....	1 75
Stilwell, Rev. J. G. Brendel and Ch.....	2 50
Nowata, First Ch.....	8 50
Ryan Ch.....	2 80
Marlow Ch.....	5 50

OKLAHOMA TERRITORY, \$62.85.

Norman Ch.....	25 00
Kingfisher Ch.....	4 00
Yukon Ch.....	7 10
Alva Ch.....	2 00
New Home Ch.....	1 00
Oklahoma City Col. Ch.....	1 03
Enid Ch.....	9 00
Chandler, First Col Ch.....	2 00
Sac & Fox Agency, Rev. Isaac McCoy.....	50
Tecumseh Ch.....	1 25

KANSAS, \$744.95.

Reedsfield, Marshall Center Ch.....	7 50
Wakefield, Uniondale Ch.....	3 50
Abilene Ch.....	6 00
D. L. Perkins.....	2 00
Kansas City, First Ch.....	16 08
Norway, Highland Ch.....	2 80
Florence Ch.....	2 00
Concordia, Swede Ch.....	17 00
Clyde, First Ch.....	9 60
Beaumont, Little Walnut Ch.....	2 67
Lawrence, Rev. L. J. Dyke (desig.).....	10 00
For State Convention:	
Wichita Coll., per Rev. J. H. VanLen.....	152 50
North Ottawa Ch.....	20
Topeka Coll., per Rev. E. B. Meredith.....	360 35
Chanute Ch.....	1 15
Wallace, Salem Ch.....	65
Clifton Coll., per Rev. J. R. Rairden.....	93 74
Fal' River, Ch.....	5 44
New Albany Ch.....	5 16
Colony Ch.....	2 50
Weir City Ch.....	4 00
Rev. W. K. Williams.....	1 00
Burr Oak Ch.....	2 70
La Cygne Ch.....	1 00
Republic City Ch.....	3 41
Colby Ch.....	20 00
Harper, First Ch.....	10 00
Kansas City, per Rev. H. V. Plummer.....	2 00

NEBRASKA, \$155.94.

Plainview Ch.....	11 75
South Omaha, First Ch.....	25 00
Tremont Ch.....	33 75
Mason City Ch.....	1 80
Lodi Ch.....	1 14
Omaha, First Ch. (desig.).....	5 00
For State Convention:	
Wahoo, Swedish State Conference, per Rev. A. O. Arnquist.....	75 00
Gothenburg, Swede Ch.....	2 50

NORTH DAKOTA, \$45.50.

Jamestown Ch.....	40
For State Convention:	
Grand Forks, Scand. Ch.....	5 00
Rutland, Swede Ch.....	2 00
Fargo, Norwegian Ch.....	3 00
Per Rev. J. B. Sundt.....	8 50
Bismarck, per Rev. N. J. Thornquist.....	5 00
St. Thomas, Ladies' Aid Society.....	5 00

Jamestown Ch.....	1 60
Tower City, First Ch.....	13 00
C. E. F. Fargo, Norwegian Ch.....	2 00

SOUTH DAKOTA, \$48.72.

Elk Point Ch.....	4 00
Conde. S. P. Jensen.....	22 00
Dalesburg, Bloomingdale, Swede Ch.....	14 33
For State Convention:	
Elk Point, B. Y. P. U....	3 39

MONTANA, \$84.17.

Butte Ch.....	7 20
Pageville Ch.....	12 50
Livingston Ch.....	8 30
Helena Ch.....	45 17
C. E. F. For Chapel Building:	
Great Falls S. S.....	9 00

WYOMING, \$22.83.

Fort Bridge Ch.....	7 60
Otto Ch.....	5 00
Sheridan Ch.....	8 60
S. S.....	2 23

COLORADO, \$44.76.

Denver, Capitol Hill Ch.....	24 20
Grand Junction, First S. S.....	3 00
Ch.....	1 00
Delta Ch.....	5 06
Leadville, Pastor Franklin.....	1 00
Salida, A Young Member.....	50
For State Convention:	
Grand Junction Ch.....	6 00
Denver, Northside Ch.....	4 00

NEW MEXICO, \$18.00.

Eddy Ch.....	18 00
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UTAH, \$12.00.

Mercur, First Ch.....	12 00
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IDAHO, \$12.71.

New Plymouth, A Friend.....	5 71
Salubria, Rev. E. N. Elton.....	4 00
Boise Valley Ch.....	3 00

CALIFORNIA, \$294.85.

Vallejo, Cornell Ch.....	61 70
Petaluma Ch.....	6 00
Sacramento, Calvary Ch.....	16 65
For State Convention, Northern District:	
State Convention.....	200 00
Tulare Ch.....	2 00
C. E. F. For Chapel Building:	
Gonzales S. S.....	8 00

OREGON, \$248.71.

Salem Ch.....	3 50
Baker City Ch.....	9 00
For State Convention:	
Springfield Ch.....	8 50
Grant's Pass Ch.....	2 00

Portland, per Rev. Gilman Parker.....	39 41
Grass Valley per Rev. C. P. Bailey.....	125 00
Selwood Ch.....	5 30
Montaville, per Rev. A. W. Snyder.....	50 00
C. E. F. Riddle's Ch.....	1 00

WASHINGTON, \$304.59.

Tekoa Ch. Y. P. S.....	1 00
La Camas, Mrs. Tedland.....	2 00
Palouse Ch.....	2 00
For East Washington and North Idaho Convention:	
Spokane Swede Ch.....	10 25
Coll. per Rev. A. M. Allyn.....	94 85
Tekoa, First Ch.....	18 05
Y. P. S.....	1 05
No. Yakima Ch.....	3 00
Palouse Ch.....	3 00
For Northwestern Convention:	
Cedarhome Ch.....	1 50
Skagit Ch.....	1 50
Tacoma, Coll. per Rev. D. C. Ellis.....	50 14
Coll. per Rev. Wm. E. Randall.....	90 86
Snohomish, Rev. J. Cairns.....	6 64
Black Diamond Ch.....	16 25
North Bend, Rev. Wm. Brown.....	2 50

MEXICO, \$28.65.

Montemorelos Ch.....	9 30
Santa Rosa Ch.....	14 35

GEN. MISS. SOC. OF GER.**BAPT. CHS., \$2,503.75.**

German Society.....	2,500 00
Waterbury, Conn., German Ch.....	3 75

WOMAN'S BAPTIST HOME**MISS. SOCIETY OF MICHIGAN, \$162.50.**

For Missions.....	50 00
For Education.....	112 50

Total.....\$17,848.28**HOME MISSION MONTHLY..... 143 18****CONDITIONAL AND ANNUITY FUNDS, \$5,400.00.**

Albion, N. Y., A Friend.....	400 00
Albany, N. Y., Mrs. Eliza Rigley.....	2,000 00
Willoughby, O., Martin E. Gray.....	3,000 00

WILLIAM P. PLANT Ass't Treasurer, 111 FIFTH AVE.**DONATIONS RECEIVED AT INSTITUTIONS.****For Wayland Seminary, D. C.:****MASSACHUSETTS.**

Newton Center, E. H. Haskell.....	10 00
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For Water's Normal Institute, N. C.:**NORTH CAROLINA.**

Winton, West Roanoke Union.....	10 34
Jordan's Grove S. S.....	2 50
South Winton S. S.....	5 00
Pleasant Plains S. S.....	11 38
Mount Moriah S. S.....	1 50
Gatesville, New Hope S. S.....	2 50
Harrellsville, New Hope S. S.....	2 25
S. S.....	1 00
Mount Pleasant S. S.....	2 00
Lotta, Mount Sinai S. S.....	5 00
Menola, Parkersville S. S.....	2 00
Parker's Grove S. S.....	2 35
Union Second S. S.....	75
Como, Mill Neck S. S.....	3 00
Mill Neck Br. S. S.....	1 50
Coffield, Phillippi S. S.....	12 90
Ahoskie, New Ahoskie S. S.....	5 00
St. John, Zion's Grove S. S.....	1 50
Bethlehem, Lincoln's Grove S. S.....	1 23

For Alabama Baptist University, Ala.:**ALABAMA.**

Scott Station, Mount Moriah Ch.....	1 00
Rev. H. Stephens.....	50
Perryville, Oak Grove Ch.....	1 50
Tuskegee, Rev. M. Archer.....	25
Montgomery, Mr. Shepard.....	25
Collins, Peter Pierce.....	1 50
Glennville, Mount Olive Ch.....	
No. 1.....	3 44
S. S.....	1 06
Hooks, Antioch Ch.....	35
Auburn, Ebenezer Ch.....	3 85
S. S.....	1 13
Fort Deposit, Rev. L. W. Calloway.....	1 50
Greenville, First Ch.....	2 50
St. Paul Ch.....	50
Uniontown, Mrs. Rebecca Pitts.....	25
Selma, East Perry S. S. Con..	2 00
Mrs. E. C. Burroughs.....	80
Shiloh Ch., near Selma.....	1 35
Uniontown S. S. Con.....	101 70
E. W. Brown.....	1 00
Marion, New Cahaba S. S. Con..	5 00
S. S. Con.....	2 00
Coaling, Mount Calvary Dist. S. S. Con.....	2 00
Birmingham, Mount Pilgrim S. S. Con.....	13 00
Opelika, Auburn S. S. Con.....	5 02

GEORGIA.

Columbus, Metropolitan Ch.....	10 77
Friendship Ch.....	60

NEW YORK.

New York City, Rev. H. L. Morehouse, D. D.....	2 00
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Note.—The contribution reported in the July number from the North Tewksbury, Mass., S. S. for Church Edifice Fund, should read "from the church."



THE BAPTIST

HOME * MISSION * MONTHLY.

VOL. XX.

OCTOBER, 1898.

No. 10.

* * EDITORIAL. * *

We have received many commendations for the special numbers of the MONTHLY. We put a great deal of labor on these, and strive to make them invaluable to all who desire to be well informed on our work, and we are always gratified when we know that our labor meets with appreciation.

Vacations are over, and pastors and teachers return to their work. Rest is absolutely essential for both the body and the mind, and there is as much religion in resting well as in working well. We all ought to work the better by reason of vacation. Neither preacher nor teacher need be athletes, but they both should be robust. Indigestion breeds pessimism, as swamps breed miasma; and pessimism is as destructive of robust religion as miasma is of physical vigor.

The work of the preacher differs in many important respects from that of the teacher, but they both have striking points of similarity. The final aim of school discipline and of pulpit instruction is the formation of character; and, personal example, both in the teacher and in the preacher, is vastly more influential than sermon or lecture.

Rev. N. B. Rairden has been made General Superintendent of Missions for the Trans-Mississippi Division, which comprises the States of Iowa, Missouri, Nebraska, Kansas and Colorado, and New Mexico,

Oklahoma and Indian Territories. The Society is very fortunate in having in such an important position a man of such experience, wisdom, industry and consecration as Brother Rairden.

A new Collection District has been constituted, comprising the States of Iowa, Nebraska, Kansas and Colorado, and Rev. D. D. Proper, who has served the Society so long and so well as General Missionary, has been promoted to the office of District Secretary. We heartily commend him and his great work to the churches in his district.

It is expected that the foundations of the buildings for the University at Richmond will be laid during October, and that the entire group will be finished, ready for occupancy, by the 1st of August, 1899. This is one of the most important undertakings in all our educational history; and, when finished, will give to the South one of its best institutions of learning. It necessarily involves the expenditure of a large sum of money, and the Society will gratefully welcome any gifts, of any size, from any source.

Our good friends are responding with their usual promptness and liberality to our appeals for missionary boxes. Any society that wishes to join in the gracious work can receive the name, address and circumstances of a worthy missionary by addressing the Secretary.

Our Annuity Plan still finds favor with those who desire to have the use of their money while they live, without the care and responsibility of looking after investments, and with the certainty that, when they no longer need it, it will enter at once upon its blessed ministry to others. Write to the Secretary for details of the plan.



We announced in the September number the death of Rev. I. P. Brockenton, which was said to have occurred at Darlington, S. C., August 10th; but it appears by a note from Rev. E. R. Roberts, published in the *South Carolina Standard*, August 25th, that Brother Brockenton "is yet alive and rapidly recovering from his recent sickness." His death had been widely announced, and he has had the somewhat rare experience of reading his own obituary. This will prepare him to read with special interest the account given by Prescott in his history of Philip the Second, of the manner in which Charles the Fifth rehearsed his own funeral. We hope that Brother Brockenton will live long to enjoy the well-earned esteem of his brethren, and that nothing may occur to render it necessary to modify at last the pleasant things already written of him.



Five months of the new fiscal year have passed. The receipts from all sources are about the same as for the corresponding period of last year. We have great reason for gratitude to God and for thankfulness to our friends that we have come through the period of uncertainty occasioned by the war in such good shape. Now, what of the future? Apparently we are entering upon an era of great commercial prosperity, which should ensure a very considerable increase in Christian beneficence. The Home Mission Society hopes to share in this enlarged liberality. We urgently need this year an increase of at least \$50,000 over our receipts for last year. Shall we have it?

OUR SPANISH ACQUISITIONS

We have now reached the critical constructive stage with reference to Cuba, Porto Rico and the Philippine Islands. While their precise relations to us are yet indeterminate, it is pretty safe to assume that the United States will of necessity be called upon to assume the practical direction of their affairs and maintain it for a series of years. There will be a difference of opinion on matters of detail, but there ought to be no difference among us as to the general lines along which our influence is to be exerted. The United States entered upon war with Spain on the principle of humanity, having in view primarily the betterment of the condition of the Cubans, and we emerge from the war with the moral obligation resting upon us to use all our influence in improving the condition of the people in Porto Rico and the Philippine Islands, as well as of the people in Cuba. We cannot escape this responsibility. We shall be judged by the manner in which we discharge it. These things will be required at our hands:

First.—To supply to the people in these various islands a stable, enlightened government. None of them are at present prepared to govern themselves; we cannot, dare not, leave them to anarchy. A Military Government for the present is a necessity. This will be somewhat arbitrary and rigorous, but ought not to be in any sense oppressive, and will not be if the President selects wise men for military governors. The troops of the Army of Occupation ought to be composed, primarily, of picked regiments from the United States regular army. These should be supplemented largely by Negro troops. They will be more contented away from home, are better adapted to the climatic conditions of the tropical countries, will be acceptable to the masses of the people of the islands, and they can be subjected to a very perfect state of discipline. It would also be a wise stroke of policy if there should be enlisted into the Army of Occupation a few thousand men

selected from the best of the native population. In Cuba, for instance, 5,000 men at least could be taken from the best troops under command of insurgent generals, and other thousands could be found among those that have hitherto volunteered for service in the Spanish army. These men are inured to the deprivations of camp; have acquired a taste for military life; are acclimated, and would undoubtedly eagerly embrace the opportunity of entering our service, taking the oath of allegiance, and identifying themselves with us. When the time for military occupation ceases and independence begins, these men, trained, disciplined and educated in our service, would form the nucleus of a local militia. Their enlistment in our service would remove at once an element of discontent, and possible disturbance.

The Military Government should be supplemented by a civic administration, directed by American chiefs, but carried on mainly by natives specially selected for the service. The civil officers should represent all classes of the population, so far as possible, thus helping to allay any antagonism heretofore existing, and to heal any wounds occasioned by insurrection in Cuba or Luzon.

As soon as it is demonstrated that this American Military Government, supplemented by a civil semi-autonomous administration, gives to all the inhabitants of the islands complete protection of life and property, and affords a large degree of personal liberty, all sorts of industries will revive and peace and contentment will reign.

Second.—There should be an immediate and steadily increasing improvement in the economic conditions of the various islands. Taxes, which have hitherto been very burdensome, amounting in some cases to practical prohibition, will be greatly lightened, and all unnecessary restrictions in trade and commerce will be removed. American capital, enterprise and intelligence will flow in; money collected from the islands will be used, not to enrich the foreign Governors, but to improve the condition of the islands

themselves; railroads, telegraph and telephone lines will be constructed; waterworks will be built, sewer systems provided, and the entire sanitary condition of the chief cities will be greatly improved.

Third.—There ought to be instituted at once for the people in each of the principal islands a comprehensive system of non-sectarian schools, modeled after the American plan. The wisest, most practical educators obtainable should be selected as Commissioners of Education for Cuba, Porto Rico, and Luzon (and other large islands of the Philippines, if they are retained), with authority to select their principal subordinates for the chief cities, and put into operation at the earliest practicable day a system of schools adapted to the present condition of the people, and in which only the English language should be used. This system of public education, one of the chief glories of the Republic and one of the principal characteristics of our civilization, in due time, if properly administered, would grow a new generation in these islands which would be essentially American in language, ideas and aspirations. They would be prepared in large measure either for self-government or for citizenship in the Republic. This elementary school system is vital, and any failure to provide it for these people will be fatal. Difficulties will obstruct the introduction, but it can be done. What has been done for the Indians can be done for the occupants of these islands, with this great difference that the system can be made from the start self-sustaining, and not become an enormous burden upon the public treasury.

Fourth.—All the people of these islands should at once enter upon the enjoyment of religious liberty. If our civilization stands for anything it stands for freedom of conscience; and if we are to be of any permanent value to the millions that have come under our control, and who are now looking to us for help, it will be by extending to them in all its fullness the inestimable blessing of religious liberty. There can be, of

course, no possible connection of Church and State. The ecclesiastics in these islands, who have hitherto looked to the State for their share of public taxes as the means of their support, must now look to the voluntary contributions of their people who wish their services. There may be some hardships resulting from this violent change from the old system to the new, but the ultimate result of it on the islands will be to substitute our American religious liberty for Spanish mediævalism. We can confer no greater boon upon them than this, and no amount of fallacy or special pleading should be allowed to stand in the way of establishing in these islands, at once and forever, that condition of things which our history has proven to be the best for all concerned.

Very much depends upon what shall be done in these directions at once. Everything is now plastic; is absolutely in our hands; we can mold the institutions of these countries for the future at our will if we do it now, and it is to be hoped that the President, who has shown so much good sense hitherto, will not be found wanting in this supreme crisis. He has been a magnificent leader in the terrific work of destruction, and it is to be profoundly hoped that he will be as wise a guide in the far more difficult work of reconstruction.

Fifth.—This constructive work by the Government ought to be supplemented by the greater work of a spiritual reconstruction carried on by the churches. Spain, since the time of Philip the Second, has been the hot-bed of bigotry and fanaticism and the home of the inquisition. Spanish subjects, whether in the Peninsula or in the colonies, are ignorant of the very meaning of religious liberty, and are unacquainted with any form of Christianity except Roman Catholicism in its worst mediæval type. Missionaries should be sent everywhere into Porto Rico, Cuba, and the Philippine Islands to preach the glorious Gospel of Jesus Christ in its purity. There ought to be a religious renaissance; a genuine revival of spirituality; a new Reformation.

What other people are better equipped than the Baptists to enter upon this great work? The Home Mission Society would be glad to occupy every strategic point in Porto Rico at once, with strong, well-prepared men, if the churches would furnish the money. Will they do it? Shall the conquest of arms be followed speedily by the greater conquest of the Church?

That was magnificent heroism displayed by Admiral Cervera at Santiago. He had been ordered to leave the harbor and if possible make his escape, but the chances were all against him. Admiral Sampson's magnificent squadron, ever on the alert, attacked the Spanish ships furiously as soon as they emerged from the harbor, and very soon sunk or destroyed them. The Spanish admiral knew that his effort was well-nigh hopeless, but like a true soldier he obeyed orders, did his best and met his fate without a murmur. By his conduct he won the admiration of the world. Though defeated as an admiral he was victorious as a man.

We know a friend, a magnificent specimen of Christian manhood, now on life's high seas, engaged in a hopeless combat with an enemy who has never known defeat. With a heroism that is simply sublime he keeps his place on the bridge, and will not surrender his post of duty till the last. He may be defeated and will, but he will gain a magnificent victory. The world delights to honor such men, and God delights to honor them.

One of our subscribers says of the MONTHLY, that it is "one of the most valuable magazines of our denomination in the world. A man is a firmer Baptist and a better Christian for reading it. May God bless the cause."

FORM OF A BEQUEST TO THE SOCIETY.—
 "I give and bequeath to the American Baptist Home Mission Society, formed in New York in the year eighteen hundred and thirty-two, the sum of ——— for the general purposes of said Society."

SPELMAN SEMINARY.

The most wonderful school of its kind in the world is Spelman Seminary for Girls at Atlanta, Ga.

Its Location.

Atlanta is, by way of pre-eminence, perhaps the most progressive city in the South; a great railroad center; the seat of great commercial activity; the location of several high-grade Negro schools, in the midst of a vast Negro population.

The Plant.

Through the generosity of Mr. John D. Rockefeller a large tract of ground has recently been purchased, by the addition of which the campus of Spelman will be ample in size, accessible in location, and every way admirably suited to its purpose. There are three large, commodious brick buildings and a number of wooden buildings. By the expenditure of a few thousand dollars these can be made adequate for all the purposes of the institution for many years to come. All its friends rejoice greatly as they see the progress made towards the "complete housing" of this noble school.

Its Courses of Study.

In addition to the ordinary academic and preparatory studies there are courses for trained nurses and for teachers; various useful industries are taught in a thoroughly practical manner. Arrangements are now completed so that all the students of Spelman, who are prepared for it, can take a college course in the Atlanta Baptist College *without any additional cost*. While the great body of Spelman students will necessarily take the shorter English course, it is possible for the brilliant and ambitious among them either to pursue a college course, or to have a thorough professional training which will fit them for high-grade school teaching.

Its Religious Atmosphere.

All the visitors at Spelman are impressed with the fact that the Bible is the founda-

tion of all the work done, and that practical common-sense religion pervades the whole atmosphere. No pupil can live at Spelman for any length of time without feeling the refining, ennobling, uplifting influences that center there. They go out from the school to become more useful in any sphere of life which Providence may allot to them.

Its Sphere of Influence.

It is impossible to draw a line that shall mark the limit of the wholesome influences emanating from the Spelman Seminary. Some of its pupils have already gone as missionaries to Africa, and others will follow; some are teaching with marked success, and the successive classes from the Normal School are destined to wield enormous influence in the future; many of the girls have become wives and helpers of pastors, and are shaping the destiny of numerous and large congregations; all who go out from the school, even into the humbler homes, carry with them a noble ideal of life, and a better preparation for its duties and its privileges. It would be an unspeakable calamity to the Negroes of the South, and indeed to the South itself, if anything should occur to hinder or seriously interfere with the magnificent work which is now being done at Spelman.

Its Cost.

The expense of carrying on a great institution like this is necessarily large, but every dollar spent here is well invested. One such institution makes its influence felt not only upon the individual students who enjoy its privileges, but upon every school of every grade in the State. It is an incentive of a powerful character for other schools of similar grade to strive to equal or surpass it. Its influence is scarcely less upon the lower grade schools that look to it as a model. Its influence, likewise, upon the public schools in the State is of the best character. It has already largely broken down the prejudice against Negro education, and is every year winning new converts and friends.

The Education of the Negro.

[From an address delivered before the Georgia State Teachers' Association (white), at Indian Springs, Ga., on Thursday, June 30th, 1898, by Rev. George Sale, President of the Atlanta Baptist College, Atlanta, Ga.]

What kind of education should the Negro receive? Let us understand just what the question is. We all agree, I trust, that every child of every race and nationality in our complex citizenship ought to receive a common school education. It is greatly to the credit of the Southern States that they have extended the blessings and benefits of the common school system to the blacks as well as to the whites. That there is yet much to be desired in that system we all know. But meagre as its provisions sometimes are, the "old field schoolhouse" is an inestimable blessing to the common people and the chief foe to illiteracy and its consequent vice. Every good citizen should stand by those who are endeavoring to strengthen the common schools, to extend their terms, and to carry their influence into every remote quarter of the land.

After the Public School, What?

But after the public school, what then? Among the Negro people, as among ourselves, there are those who are not satisfied with what the public schools can give, and wish to press on to something higher. What now should be the character of this more advanced education in the case of Negro youth? This is the real question of Negro education.

Two answers, mainly, are given to this question. There are those who say that this higher education should be chiefly industrial, the chief object being to give training in the various handicrafts, with a view to making the Negro self-reliant and self-sustaining, and at the same time an example to his fellows in that thrift and industry which are necessary to the progress of the people.

There are others who, while not disparaging industrial education, believe that all lines of higher education, collegiate and professional, should be open to the Negro, and that the way should somehow be kept open from the humblest home in the land to the highest educational advantages the country affords; that no artificial barriers nor restrictions of any sort should be placed upon the Negro; that he should be free, and the opportunity should be afforded him of following his own bent and inclination precisely as the white man.

Industrial Education.

The case for industrial education rests upon three chief arguments.

It is said, 1. That nine-tenths of the Negro population must earn their living by some manual labor, and it is folly to give young people education which does not fit them for their life work.

2. That, in the South at least, the higher trades are open to the Negro, and his chief opportunity for remunerative employment and usefulness is in pursuit of those trades.

3. That the higher walks of life are closed against the Negro, and it is cruel to educate him for a position he cannot secure, and thus raise in him hopes which are sure to be disappointed.

If now I point out what seems to me the weakness of these arguments, and advocate the cause of the larger education of the Negro, I wish to be distinctly understood as not for a moment antagonizing industrial education. No man in his senses would do that. What I antagonize is the idea that the education of the Negro should be exclusively or distinctively industrial. I heartily favor industrial education, while at the same time I contend that industrial education is not enough, and that for the moral, intellectual and even material uplift of the Negro race the larger, broader culture is essential.

"The Talented Tenth."

It is unquestionably true that nine tenths, if not more, of the Negro population will engage in some manual labor; but the education of our higher schools are not intended for the nine-tenths, but for the one-tenth. It is so among us. Young men who are content to spend their lives in some manual occupation do not seek a higher education, and even those who attend our technological or mechanical schools, do so, not with a view of fitting themselves for a life of toil, but for the directorship of mechanical or engineering operations on a large scale.

Granted that nine-tenths of the Negroes will follow some manual trade, there are yet, roughly speaking, some eight hundred thousand who will seek some higher employment. Among these will be found the ministers, the teachers, the physicians, the lawyers, the editors, etc. Is it not perfectly evident to any thoughtful mind that this "talented tenth" will mold the life and thoughts of the nine-

tenths? And to my mind the education of this talented tenth is of the first importance to the progress of the race as a whole. One of the effects of the policy of race separation which obtains at the South is the solidarity of the Negro people, and another is that the leaders of that solid mass are Negro men. The day of white leadership of the Negro is rapidly passing away. A white man, northern or southern, may go to their gatherings; they will treat him with all respect and will listen to all he has to say, but they will follow the lead of their own men, and if we will do anything for or with the Negro we must do it through Negro men and women. I venture the assertion that the educated leaders of the Negro people—and by educated leaders I mean those who have learned to think, to think deeply, soberly and broadly upon the questions involved in the progress of the race—are doing most on their side for the peaceful solution of those questions. It is not the educated leader that we have to fear, but the naturally-gifted, uneducated or half-educated demagogue who is inflammable in his utterances, and who would lead his people into extremes of every sort. It is with the one-tenth that we have to reckon, and it is of the first importance that the one-tenth should have the breadth of view, the soberness of thought and the self-command which it is the chief business of higher education to impart

Changing Conditions.

Passing now to the second statement, that the higher trades are open to the Negro, a careful observer cannot but realize that the conditions in this regard are rapidly changing. The boast of southern men that in the southern States discrimination against the Negro is not as great as in the North, in that Negro and white mechanics can be seen working side by side on buildings, until now well founded, is rapidly losing its ground, at least in the large cities. The trades union has come among us, in which the Negro has no part, and in many of the larger cities Negro carpenters, masons, painters, tinsmiths, etc., cannot secure employment where white men are employed, and where they do receive employment it is nearly always at lower wages than they were wont to receive. It is true this movement is yet in its beginning, but it is a beginning the end of which no one can fail to foresee. The recent movement of the cotton spinning and weaving industry southward might have been thought

to open up a large sphere of employment for Negroes, as they form in the South the class from which operatives in such industries are usually taken. But they have been ordered to take their hands off that business, and in order to give employment to Negroes men must build mills which are manned by Negroes exclusively. Even that trade which might be regarded as the exclusive possession of the Negro in the South, that of the barber, is being slowly taken out of his hands. In the city of Macon, Ga., some time ago, I walked several squares looking for a Negro barber without success, and I submitted myself at last to an European foreigner, who had come to Macon via the northern States, and was doing this work for less than the Negro barbers receive. Even the newsboys have caught the spirit of the times, and a few months ago in Atlanta an attempt was made by the white boys, in true boy fashion, to drive the Negro boys from the field, and the police had to step in and interfere to prevent a small riot.

I confess that this growing tendency to press discrimination against the Negro into all trades and occupations is one of the most serious conditions that confront us in this entire perplexing problem. What can the Negro do? It looks as if the only employments to be left to him are that of the day laborer and that of agriculture. At all events the tendency which I have been describing weakens the force of the argument for industrial education which I am discussing; for the Negro will ask, Why should I spend time and money in fitting myself for a trade when I am not permitted to practice that trade when I have learned it? And this argument, which is used with seeming force against the higher academic and professional education, is of equal force as against industrial education.

The Negro in the Professions.

The third argument above quoted, namely, that the higher walks of life are closed against the Negro, loses sight of the fact that the 8,000,000 of our Negro population afford a large field for the Negro in those higher walks of life. In the ministry and teaching profession alone a large number will find employment. The demand for a higher order of preaching and teaching is constantly increasing. The common school insures that. A school taught generation will not be satisfied with an ignominy in the pulpit. The pew ever asks for greater culture in the pulpit than it possesses

itself. And if you will ask the State School Commissioner, he will tell you that the supply of well equipped Negro teachers is not even in sight of the demand. How, now, are the pulpit and the teacher's chair, those two pivotal positions in the social life of the people, to be well filled? Is there any different path for the Negro than for the white man in this regard? Has anyone invented any other way by which this demand can be met than that which is embraced in what we mean by higher education?

And if Negro men can preach to Negro people and teach in Negro pulpits, why should they not heal Negro sick, fill and extract Negro teeth, represent Negroes in courts of law, and perform other services of the higher professional sort that the people need? I am quite aware that I touch here a very unpopular chord. I do so not in any partisan spirit, not even as an advocate of Negro professional men, but as a sincere student of present tendencies; and I record it as my settled conviction that the Negro professional man, finding his employment chiefly among his own people, is inevitable. He is here now. And those who think of him as a mere pettifogger or quack simply show their ignorance of the real state of affairs. In every profession the Negro has already a representation which, when compared with his opportunities, is creditable and full of promise. It is idle to say that Negroes will not employ Negro doctors and lawyers. They will not until they find them efficient. The Negro doctors had the same heartbreaking struggle that most young professional men have at the outset. But let them prove their ability, as they are doing and will do, and they will not lack employment.

The Negro as an Employer.

So far, therefore, from the professions being closed to the Negro, while the trades are open to him, the reverse is likely to be the case, and for this reason: The Negro is not an employer of the trades to any considerable extent, but he is a large employer of the professions. He gets sick as other people do, and needs the physician's care. He gets into disputes with his fellows, as other people do, and much of his hard-earned money finds its way into the pockets of the lawyers. And as Negro physicians and lawyers prove their ability they will get his practice. We are all clannish. Other things being equal, we like to deal with our own folks,

however we may interpret that phrase. And we need not be surprised if the Negro follows this law of human nature, especially when every tendency of social life in this country is to isolate him and to cut him off from even industrial competition with the white man.

Whether this complete isolation of the Negro is the best thing, I am not here to discuss. It seems to be practically settled, for the present at least, that the races shall live their lives apart, and my argument is that out of this very condition arises the demand that those who are to mold the lives of their fellows should have that larger culture for such service as well among the blacks as among the whites.

Pressing Needs.

I think, therefore, that we may look with some equanimity upon the present state of things, educationally, in the South. Not that there is not much yet to be desired all along the line. But there are higher schools fairly equal to the wants of the Negro population—industrial for those who seek industrial training; collegiate for those who seek college training; normal for those who choose the profession of teaching; professional for those who affect the learned professions; and the great Northern universities, and even European universities, are open to those who have the means and ambition to press on to university courses.

The great drawback to the higher schools is that they have to do so much that properly belongs to a good system of common-school instruction. The pressing need of the present is not facilities for higher, but the extension of the lower education, so as to free the higher schools for their proper work. The one-tenth can thus be fairly well cared for; the nine-tenths are dependent on the State, and the duty of the hour is to strengthen the public schools. In this work the State has a powerful and sympathetic ally in the higher institutions which are doing all they can to supply teachers of the right sort, morally and intellectually, and their aid in this respect has more than once been gratefully acknowledged by the State Superintendent of Education.

Another need is a more hearty sympathy and co-operation between the higher and lower schools. It is perhaps unfortunate that the higher education of the Negro has been provided for almost wholly by Northern philanthropy and by teachers from the North. It was fitting, indeed, that it should be so, and it

is hard to see how it could otherwise have been provided. It was natural, too, that the work thus begun, in the times in which it was begun, should be looked upon with suspicion and distrust, and first impressions are hard to overcome. Naturally, too, under these circumstances, the mass of the Southern people have kept aloof from these schools and have not known, except by irresponsible hearsay, the spirit and character and method of the work being done. All this is unfortunate, but it is hard to see how it could have been avoided. May I say that better times are now upon us; that we are beginning to know one another better, and to trust one another more; and that those who are entrusted with the educational interests of the State now realize that these schools are really a mighty ally in the work of popular education?

Some Encouraging Features.

There is one feature of the higher work among colored people which has always been full of encouragement to me; that is that the young men and women who enter our schools are so thoroughly imbued with what I may call the missionary spirit. They regard the education they receive as a means by which they may be fitted to help in the uplifting of their people in every possible way. It is of course inevitable that the condition and prospects of the Negro people should be discussed by the students in these schools from every point of view upon all suitable and sometimes upon unsuitable occasions. But I have always been impressed—and the same testimony has been borne by others not connected with the schools—with the thoughtfulness, the moderation, the good sense of the discussions, and the general absence of bitterness. One cannot but entertain the highest hopefulness in regard to the influence exerted by these young people after they have completed their studies. And they can be found all over the State in almost every community, quietly and unostentatiously working for the good of their people.

It may serve a useful purpose, too, if I point out another fact in connection with these schools. The impression prevails that they are flooding the country with college trained men altogether in excess of the demand. To refer to the work of Atlanta University, an institution which has been in operation since the very close of the war, and which has held assiduously to the higher or collegiate educa-

tion, it will be a surprise to many, no doubt, to know that it has graduated in all that time only about eighty collegiate graduates, and all the other colleges in the State together have not graduated as many more.

Another impression is that the schools are teaching dead languages and other so-called unpractical subjects to the neglect of English and other common branches. Such was the impression in the North as to the schools of the society under which I labor. A committee of investigation was appointed, and the matter was thoroughly investigated; the committee reporting that the proportion of the teacher's time spent in teaching Latin and Greek, for instance, was so small as to be scarcely worthy of notice, and as certainly to give no cause for alarm.

In this connection I may be allowed to say that the men and women who are at work in these schools are not visionary enthusiasts, but thoughtful, sober students of the real condition of the Negroes, and workers who seek to adapt the education they offer to their real wants and to fit those who come under their care to fill with profit their place in our national life.

Thirty years have shown marvelous advances among the Negroes, and the most potent factor in this onward movement has been the school. Self-defense, patriotism, philanthropy, every consideration that appeals to thinking men forbids apathy in regard to this matter, and urges us all to do all in our power to strengthen the higher and lower, industrial collegiate and professional, schools which are the workshops in which the mass of our Negro fellow-citizens are being fitted to fill well their place in the complex life of this mighty Republic.

The August Monthly.

September 1st, 1898.

You are right in calling your last issue an important number. Accept my (modest) congratulations on its timeliness, interest, and ability. It contains just what I wanted to know, and is highly creditable to everybody concerned in it.

Very truly,

P. W. CRANNELL.

Commission on Systematic Christian Beneficence.

Origin.

Q. Where and when was the Commission on Systematic Christian Beneficence organized?

A. Its organization was authorized by a vote at the Baptist Anniversaries held in Asbury Park, N. J., in May, 1896.

Membership.

Q. Who constitute the General or National Commission?

A. Representatives of the following societies: American Baptist Missionary Union, Tremont Temple, Boston; American Baptist Home Mission Society, 111 Fifth Avenue, New York City; American Baptist Publication Society, 1420 Chestnut Street, Philadelphia; American Baptist Education Society, 111 Fifth Avenue, New York City; Baptist Young People's Union of America, 324 Dearborn Street, Chicago; The Woman's American Baptist Home Mission Society, Tremont Temple, Boston; The Women's Baptist Home Mission Society, 2411 Indiana Avenue, Chicago; Woman's Baptist Foreign Missionary Society, Tremont Temple, Boston; Woman's Baptist Foreign Missionary Society of the West, 1535 Masonic Temple, Chicago.

General Officers.

Q. Who are the officers of the National Commission?

A. Its chairman, Thomas S. Barbour, D.D., Brookline, Mass.; vice-chairman, H. Kirk Porter, Pittsburg, Pa.; its secretary and treasurer, B. F. Dennison, Esq., Philadelphia, Pa.

Meetings.

Q. When and where does the Commission meet?

A. It meets at the call of the chairman as often as may seem necessary, and at such places as are most convenient.

Expenses.

Q. What are the expenses of the Commission, and how are they defrayed?

A. The officers and members serve without compensation. The only expenses are those incident to holding meetings and the printing of literature, which are divided among the several societies represented.

State Organizations.

Q. What are the State Organizations?

A. There are —

1. State Commissions, appointed by the State Conventions.

2. Associational Commissions, appointed by the Associations.

3. Church Commissions, chosen by the churches.

Aim.

Q. What is the aim of the Commission?

A. 1. To create a more widespread and profound recognition of the obligations involved in Christian stewardship.

2. To awaken a deeper interest and a quickened intelligence with reference to the various objects that have a rightful claim upon Christian beneficence.

3. To secure a cheerful co-operation of the largest possible number of people in promoting the progress of Christ's Kingdom by offerings of money.

4. To foster the conviction that beneficence is a part of worship, a means of grace—a privilege which no Christian can safely deny himself.

5. To encourage the habit of giving *regularly, proportionately*, according to each one's prosperity, and *distributively*, with due reference to the relative value of the various objects appealing for aid. The Commission lays special stress upon training the young to become intelligent, systematic, cheerful givers of their money for religious uses.

6. To unify the beneficence of the churches so far as possible by recommending that all their members, male and female, old and young, shall work in harmony with the general plan of beneficent work followed by the church.

7. To recommend the making of Christian offerings through the treasury of the church in behalf of objects approved by the church, and to discourage sporadic, impulsive giving to miscellaneous objects of doubtful claims.

8. To promote harmony of effort among the various denominational societies in their relations to the churches.

Methods.

Q. How does the Commission seek to accomplish its purpose?

A. 1. By literature prepared under the National Commission for gratuitous distribution.

2. By public meetings held in connection with the National Anniversaries.

3. By similar meetings held in connection with the State Conventions and with Associations.

4. By special joint conferences held at important centers.

5. Above all, by reliance upon the intelligent, active co-operation of pastors, who are expected to aid the work by preaching upon it and by encouraging their churches to adopt and carry out faithfully some definite plan of systematic giving.

Recommendations.

Q. What action does the Commission recommend to the churches?

A. It recommends that each church shall:

1. Provide regularly for meeting its current expenses by offerings from all its members and attendants, the Weekly Offering System being strongly favored.

2. Decide to what objects of beneficence it will make offerings.

3. Set a definite time when these offerings shall be received.

4. Furnish to each member of church and congregation suitable envelopes to be used in making offerings.

5. Provide for the public presentation from the pulpit at least once a year, either by the pastor or by some suitable representative, of each of the causes to which the church contributes.

6. Provide for the distribution of suitable literature bearing upon the subjects.

7. Sustain monthly services at which these causes shall be made the subject of thought, conference and prayer.

Literature relating to the work of the various denominational societies may be obtained from their secretaries. Pastors or others desiring the special literature published by the Commission should apply to the Secretary of the Associational Commission.

The Commission earnestly believes that the thorough organization of our churches for carrying into effect the purpose indicated would result, first, in the enriching of their religious life, and second, in very largely in-

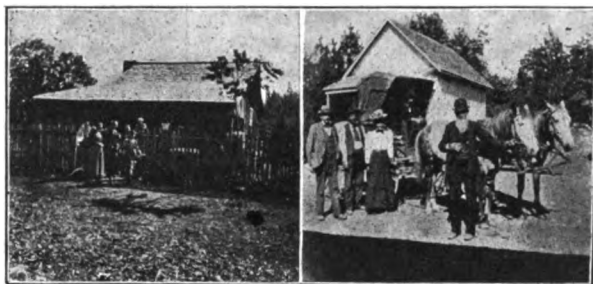
creasing the funds needed for religious work, so that as a denomination we would be enabled to do aggressive missionary work, and meet the tremendous responsibilities, as well as share in the glorious privileges, that present themselves at the dawn of the twentieth century.

If even a tenth of Christian incomes were consecrated to beneficence, it would give a mighty impulse to all missionary and religious operations.

A Gospel Wagon Tour.

BY REV. ROBERT WHITAKER.

From time immemorial wagons have been used in connection with Gospel work, so that one cannot claim for the Gospel wagon entire novelty; but the Gospel wagon is, after all, something new under the sun, if we have regard to its distinctive and peculiar character. The wagons, themselves are, indeed, not very different from other wagons, as some church



houses are not very different from other houses. But the Gospel wagons differ from other wagons in that they are built for Gospel work, dedicated formally to that work, and used exclusively to carry the messengers of the cross, for whose convenience and for which service they are especially equipped.

Its Origin.

The Gospel Wagon movement owes its origin to Rev. H. E. Adams, now of San Jose, Cal. For many years he had been a pastor in various parts of California, and has always shown peculiar interest in reaching the sparsely-settled portion of our State with the Gospel that he loves to preach. About two years ago he started out along the lines since pursued, and there are now some eight or ten wagons in various parts of our State, though not all of them are actively employed just at present. The work was taken up by the State Convention and the Home Mission Society in 1897,

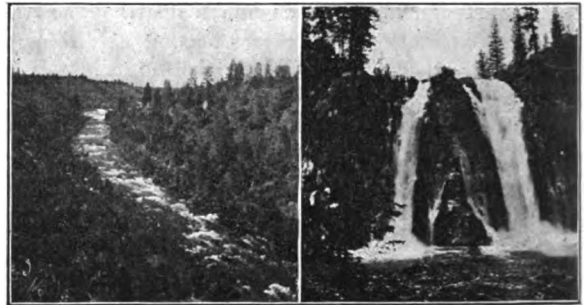
and since then Mr. Adams has been one of the missionaries of the Board. His work has excited a good deal of discussion, which was not altogether favorable to it, and, with the consent and advice of our Board, I lately undertook a personal investigation of it. Of that trip I have a mind to tell your readers a little at this time.

I took a Kodak with me, and although it was new to me, having been bought the day I started off, I succeeded in getting some very good pictures, thanks to my sister-in-law, who knew more about developing than I. Some of these pictures accompany this article, and will help the reader to understand the country and the work of which I write. My wife went with me, as did our State Sunday-school Missionary, Mr. D. P. Ward, than whom no man among us is doing more for our cause in California to-day.

We went by rail to Anderson, in Shasta County, about two hundred and fifty miles north of Oakland. Brother Ward went on to Redding, where friends met him and took him to Round Mountain. We traveled with Brother and Sister Melone in one of the Gospel wagons, and re-joined Brother Ward at the residence of Mrs. Phillips, near Round Mountain. After that we traveled usually with Mr. Adams himself, who joined us with his wagon the next day. Some of our party rode with the Melones, but on the way down there were five of us in Brother Adams' wagon. How we traveled may be seen from the picture of Gospel Wagon No. 2. The following picture shows the Phillips residence, which illustrates the two characteristics of the average Northern California home, off the railroad lines, where the houses are often small and the families are usually large. They are often, too, like the Phillips family, genuinely spiritual and generously hospitable.

We were with the Gospel wagon twenty-five days. We traveled about five hundred and fifty miles with them, at an average speed of not more than three or four miles an hour. We crossed several mountain ranges, and a large part of the time, even in the valleys, were in the neighborhood of five thousand feet above the sea. This is approximately the elevation of the alkali lakes in Surprise Valley, where California and Oregon and Nevada touch each

other, and also of Goose Lake, which lies in part in Oregon. The country is for a considerable part of the way, and especially in Shasta County, very rocky, the formation being very markedly volcanic. In Lassen and Modoc Counties there is likewise an abundance of volcanic ledges, and the sage brush flourishes in nearly all the valleys. The sugar pine and the yellow pine are beautifully abundant, and we drove for miles through colonnades of trees, which were finer than Corinthian pillars, suggestive in a way of the temple not built with hands. Some of my pictures were lost in the mail, and among them an attempt to photograph one of those winding avenues of the woods.



The country is generally well watered, and many of the streams are very beautiful. Hat Creek at Cassel breaks into rapids, which for half a mile are an inexpressible exhibition of beauty and of power. Not far away is Burney Creek and the Burney Falls. The creek is not large, but its plunge of one hundred and fourteen feet into the pine bordered canyon makes a prospect which no picture can adequately represent. I got three views of it, one of which I offer here, with an apology to the beautiful reality, whose poor counterfeit it is. Farther up into Shasta County, at Fall River Mills, one comes to the junction of Fall River and Pitt River. Fall River flows at a considerably higher level, and, like Pitt River, is wide and sluggish and still. The two flow on through the valley, the one, Fall River, from the northwest, the other from the northeast, bordered by willows and by reeds, till they join each other at right angles at Fall River Mills, or Fall City, as many call it. I give two views, the first one taken from across Pitt River, the second from above the rapids on Fall River. The following view of Pitt presents it as it is after the two rivers are com-

bined. It flows between rocky, wooded banks, for many miles one succession of rills and cascades. I know of no prettier scene in California, unless it is in the Yosemite, than the view of Pitt River from the Winters Toll Road down below Fall City. Here, too, an apology to Nature is due.

We went through six or seven large valleys. Of these I have already spoken of Burney Valley and of Fall River Valley, extensive valleys, well watered and well wooded, producing already large crops of hay and grain, and promising to support some day a population easily ten or twenty times the population of to-day. Big Valley, of which the principal towns are Bleber and Adin, is not as fair to see, and is evidently not as fertile as the valleys just mentioned, but the land now covered with sage brush is to a large extent of value, and before many years the brush is bound to give way to hay and grain. The largest valley through which we passed was Hot Spring Valley, so called from the great Hot Spring, of which I present a picture. There are other springs quite as remarkable in many ways in Big Valley, and also in Surprise Valley, but this one is singular for its solitariness and for its size and intense heat. Near this Hot Spring is Cloverswale, of which I shall have more to say a little later. Alturas, the county seat of Modoc County, a town of about one thousand people, is situated in Hot Spring Valley. Farther north and east, at the extreme northeastern corner of the State, is Surprise Valley, which contains the alkali lakes before mentioned. Here are three towns, Cedarville, Lake City and Fort Bidwell. In Cedarville we have no work, but at Lake City and Fort Bidwell practically all the religious work is that done by the Baptists. We climbed over Lassen Pass, went down through Fandango Valley, where many years ago a party of emigrants were having a fandango when they were attacked by Indians and all but two massacred, and then on to Goose Lake Valley and over the Oregon line a few miles to Lakeview. At Lakeview we turned about and retraced our steps, holding meetings at many of the points which we had visited as we went up.

Besides occasional services at various points, the Gospel wagon workers have held special meetings at the following points in the country through which we passed: Burney, in Burney Valley; Bleber and Providence, in Big Valley; Cloverswale and Pine Creek, in Hot Spring

Valley; Lake City and Fort Bidwell, in Surprise Valley, and New Pine Creek and Lakeview, in Goose Lake Valley. These meetings have been held from ten days to three or four weeks at a time. Mr. Adams himself has conducted a considerable part of the meetings. His fellow-workers at present are Mr. and Mrs. Risley, Mr. and Mrs. Melone, Mr. D. H. Parkhurst, and Mr. E. K. Hitchcock. None of them are paid by any church or society. They get what the people are disposed to give them, and on occasion have been known to sleep for two or three nights on the benches in the house where the meetings were held, till the people found out their character and need and took them into their homes. They are all earnest workers, full of life and enthusiasm, tending to emphasize perhaps certain mystical



theories of our time, but on the whole lovable and admirable and most devoted servants of the Lord. My observation is that their preaching tends to exalt Christ, and that whatever individual idiosyncrasies they may have, they have a measure of devotion to God's word and God's work which will not suffer them to go far astray.

At the first of the work a considerable number of the band were not Baptists, and were rather ill-disposed toward denominations of all kinds. As a consequence the work done was very loosely organized, and therefore at some points there has been considerable falling away. There was a good deal of discussion concerning this matter, and the superintendent has at length taken a clear and positive stand for our distinctive denominational work. All the pres-

ent members of the band are Baptists. All the churches now organized are Baptist churches, and have the Baptist name. There is one such church at Burney, very weak in numbers, but strong in faith and devotion. They have no building, and I do not know that there is a church building within fifteen miles of them. There is a church at Bleber, organized without name or denominational affiliation, along lines practically identical with our own, but known simply as a Gospel band. Fifteen miles away at Providence is another like church. With wise leadership and careful superintendence, these churches will probably come into line with our Baptist churches in that section, as they are Baptist in sentiment and doctrine, though holding aloof from the Baptist name. At Cloverswale and Pine Creek the "bands" have been reorganized as regular Baptist churches, and have accepted denominational relations. At



Lake City there was already a Baptist church, as also at New Pine Creek and Lakeview. The church at Fort Bidwell was organized comparatively recently, and as a regular Baptist church.

The strongest of the churches organized by the Gospel wagon people is at Cloverswale, about ten miles from Altures. The meetings are held in the schoolhouse yet, but the people ought to build soon, and probably will do so unless prevented by difficulties which do not now appear. The Gospel wagon work at this one place was worth all it has cost from the beginning. Many were converted, including some of the substantial farmers of the valley, and there is a freshness, a simplicity and an enthusiasm about the meetings of the little church very delightful to behold. This point is one hundred miles or more from any railroad; much more than that from the main lines. I asked those who had never seen a railroad train to let me photograph them. Some of the young men were too bashful to

consent, but of the forty-five there that Saturday morning fifteen were grouped for the picture, which I present. Of this work I shall have more to say at a later date; but this much will I add to what I have already written: The Gospel wagon work is a unique movement. It deserves very careful consideration and direction. There are possibilities in it, in the way of rural evangelism, which it is hard to overstate. The field for its operation is almost unlimited. We have by no means covered this state, nor half exhausted the field for pioneer endeavor. In the coming year we hope to see this work extended, and so perfected as to establish vastly more than it has already done. And the work already done will compare favorably with the much more conspicuous work of the Salvation Army in our cities, to which work this is strikingly related in many of its aspects. Here is the same zeal, the same devotion, the same effort of uneducated but enthusiastic converts to tell people of their own kind the Gospel message in the speech of the hearth and the field rather than that of the pulpit and the forum. And here, too, are many souls wonderfully saved from ignorance of the Gospel or hostility to it, and giving themselves to the work of saving their friends and neighbors, with something of apostolic fervor and simplicity, when every believer was a minister of the Word.

The latest word that I have received while these lines were being written is that another band has been organized at Lakeview, with the pastor, Brother Myers, at the head, to evangelize as far possible that portion of the country. So may the fire spread, till all our country is filled with bands of earnest believers who are working for the Lord.

Wisconsin—Milwaukee.

My work in Minneapolis ended August 31st. That closed a little over eleven years of consecutive work under the A. B. H. M. S. I want to express my gratitude for the very kind way in which you have always dealt with me as one of your missionaries. I could not ask for more generous treatment than has always been accorded me. In my further work in the pastorate I shall always be glad to do what I can to aid in the work of our Society. I left the church in Minneapolis in good, fair condition. They need further help, and I feel sure they will receive it.

S. E. PRICE.

Giving to the Cause of Christ.

Why Should I Give?

1. *Because the Lord has commanded it.* "Honor the Lord with thy substance, and with the first fruits of all thine increase."

2. *Because it is but a proper expression of love and gratitude to God* for all the blessings and benefits I have received from him. Jesus said: "Freely ye have received, freely give."

3. *Because the needs of a perishing world demand it.* The command, "Go ye into all the world and preach the gospel to every creature," was addressed, through the apostles, to all Christians.

4. *Because it is very dangerous not to give.* When the Hebrews withheld from God tithes and offerings, he said to them: "Ye are cursed with a curse; for ye have robbed me, even this whole nation." Jesus said: "Ye cannot serve God and Mammon"; and "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Of the rich fool who lost his soul by the selfish use of his gains, he said: "So is every one that layeth up treasure for himself and is not rich toward God."

5. *Because great spiritual and temporal blessings are promised to those who give with the right motive.* "The liberal soul shall be made fat." Jesus said: "Give and it shall be given unto you: good measure, pressed down, shaken together, and running over"; and, "It is more blessed to give than to receive."

How Much Should I Give?

It is plain that my giving should be proportionate to my possessions or my income. The Jews were required to give for the support of the temple worship alone one-tenth of all their increase. Added to this were special tithes and free-will "offerings." The law of tenths was not formally re-enacted by Christ, although he approved of giving tithes (Matt. 23:23); but the principle of proportionate giving remains. Paul says, I should give as the Lord prospers me. In deciding what proportion to give, I should remember that a Christian, with his superior blessings and privileges, ought certainly to do better than a Jew. If I am poor, I should not give less than one-tenth; if I am rich and have a large income, I should give much more than that.

How Should I Give?

1. *I should give cheerfully, "not grudgingly, or of necessity; for the Lord loveth a cheerful giver."*

2. *I should give with pure motives, "as unto the Lord";* without ostentation; not to be seen of men, and yet not always secretly lest the force of my example be lost.

3. *I should give prayerfully,* asking the blessing of God upon my offerings.

4. *I should give systematically.* This is implied in the rule requiring me to consecrate a fixed portion of my income to the Lord. I should not leave my giving to be governed by impulse or convenience.

5. *I should give intelligently.* Having set aside a fixed portion of my income for the Lord's treasury, I should inform myself with regard to the relative claims of the different objects which will come before me. My own church and the different missionary societies and educational enterprises of my denomination should have the most of my gifts. I should at all times keep myself informed with regard to their work and needs, that I may know how to divide my offerings among them.

Giving thus cheerfully, modestly, prayerfully, systematically and intelligently to the cause of Christ, I may confidently look for his blessing upon my gifts, upon my business, and upon my soul.

Mrs. William Scott.

I cannot help writing a commendatory note concerning Mrs. William Scott and the work she is doing.

Mrs. Scott visited our Lake George Baptist Association, delivering an able address. We arranged for meetings with the churches during the coming week, and she is now on that trip. Last Sunday she spoke in our church at Warrensburgh, receiving for her cause a collection of \$10.03 in cash and \$8.80 in pledges. Her cause at once commends itself to the people, beside the Christian influence she carries.

The American Baptist Home Mission Society is to be congratulated in securing the services of so talented a lady, who understands so well the cause she represents.

I could not refrain from sending you this note in praise of her work, and pray she may be blessed with health and strength to continue, for few can accomplish so much.

E. E. MANNING, Pastor.

MISSIONARY DEPARTMENT.

The Law of Sowing and Reaping.

W. H. P. FAUNCE, D.D.

Planting is trusting. It is committing precious seed to an unchanging law and a limitless power; it is handing over what we possess into the control of forces far beyond our own. As the farmer in the spring time scatters the seed in the open furrow, he cries, "Take this, O earth, and nourish and unfold it for me." No human being can make a seed grow. The farmer can crack the seed—can break it on the rock—but cannot make it sprout. Therefore he deliberately parts with it, puts it beyond his own reach, lets it down into the keeping of the warm, juicy, sunlit soil, where the great world-powers can play upon it. Then old mother earth begins to cherish it; moisten and warm it. Strange forces palpitate through it; across ninety-three million miles of cold space the old sun begins to work upon it; the clouds drop their burden on it; and the farmer meantime calmly goes about something else, while the elemental forces of nature do the work. We prepare the way of the Lord, and the Lord himself does the rest. The farmer simply inserts and trusts.

The men who accomplish anything in the realm of nature get used to this process of handing over things to the higher power. The fisherman starts out in his little boat from the beach, and at first he uses the oars, and his progress is a thing of strain and stress and struggle. Then he rounds the headland, feels the breeze dropping down out of God's sky; the oars are dropped, and the man has only to steer the power that is gladly given from above. Every enterprise starts with the strain of personal efforts; but it never succeeds until we get beyond the days of strain into the glad reception of descending almightiness.

We are all familiar with this in the case of the unearned increment. A man invests a thousand dollars in a suburban house lot. He parts with his money and puts it into a piece of ground. Straightway all the city conspires to enhance the value of the lot. Every new house, every new railway, every new family moving into the city, increases the value of that lot. The man entrusted his money to the growth of modern civilization, and that

does the work. But now suppose that, instead of merely trusting his gift to the natural increase of commerce and industry, a man entrusts it to the infinitely greater forces of education, philanthropy, and religion.

Sixty years ago there died in the far East a citizen of Boston, whose name will be forever bright in the annals of the community—John Lowell. He was but thirty-seven years of age, yet anticipating that he might never return because of failing health, he had made his will and given one-half of his property, two hundred and fifty thousand dollars, to found the Lowell lectures in the city of Boston. Sitting on a fallen slab amid the ruins of ancient Thebes, he outlined his wishes concerning that property, praying that it might do some good if he might never return to America. Since then five thousand lectures have been delivered on that foundation by learned men from all parts of the world. Schools have been established; ten per cent. each year has been added to the property; and who can estimate the blessing which has resulted? I would rather set in motion an enterprise like that than wear any crown that men can bestow. Yet a certain family in my city has recently proposed to expend the same sum in one evening on ostentatious and barbaric entertainment!

Benjamin Franklin, in his last will and testament, gave to the city of Boston one thousand pounds to be put at interest for one hundred years, and loaned out to assist small mechanics in starting in business. In 1893 the first hundred years ended, and the fund had increased through fortunate investment to over four hundred thousand dollars, of which three hundred thousand was paid over to the city of Boston to be used in public work for the amelioration of the life of the people, and one hundred thousand was again put at interest for one hundred years. If Franklin were a Moses, and could have struck some peak of the Alleghanies and opened up a great river, he would have done no greater work than that which he accomplished by his last will and testament. Yet any man who gets together five thousand dollars before his death may do the same thing.

George Peabody gave three million dollars to build homes for the poor in the city of London. He himself said that this bequest, if held in trust for two hundred years, would be sufficient to buy the city of London. There are scores of men who might do the same thing,

who will simply bestow all their wealth upon their children, and the children will rise up and use the father's bequest to their own destruction.

Now, advance a step farther. Suppose, instead of merely trusting our possessions to purely humanitarian effort or to the powers of civilization and industry, we put them conscientiously and joyfully into the keeping of Jesus Christ. He is at work in this world, and his presence means a new answer to every question, a new solution to every problem, and a new joy in every heart. When the boy handed over his five loaves and two fishes to Christ, he saw that the problem of feeding that multitude was no longer his problem; it was now Christ's problem. It was no longer a question of dividing so little among so many; it was now a question of what could be done by *five loaves, two fishes, and Christ*. So the widow's mites acquired a new and wondrous value when she gave them. When she kept them they could do but little for herself and others; but when they came into relation to the Lord's treasury, they began to drop with a silver sound through all the ages, and in response to that sound millions have come into the treasury of the Lord. So Paul gave to Christ his position, reputation; came down to an old cloak and some parchments; what things were gain he counted loss, and through giving all these things to Christ he enriched the centuries and the nations. Oh, the wondrous fascination of effort in league with Jesus Christ! Oh, the marvelous increment which comes to the smallest gift when leagued with his almighty power!

Now the law of the harvest is three-fold. We reap the same kind that we sow; we reap vastly more of it; and we reap in proportion as we sow.

I. We reap the same kind that we sow. No man can by any possibility sow thistles and reap rosebuds by agonizing in prayer. "Whatsoever a man soweth, that shall he also reap." If we sow spasmodic and pitiful appeals for the Lord's work, we shall reap spasmodic and pitiful results. If we preach on giving once a year and ignore it the rest of the time, we shall have men and women who are benevolent by fits and starts, moved by the pathetic story or the ringing address, rather than by the love of God and man. If we have only an annual sermon on home or foreign missions, and then send for another man to preach it for us, the results will not be remarkably satisfactory. If we neglect the education of the people, and rely

on that annual sermon as a lemon squeezer, intended to extract reluctant dribbles from hard-rinded Christians, we shall get only dribbling and acidulous results.

If we sow the idea of benevolence for the sake of reward, we shall get men who will work only so long as they can perceive the reward coming. I have heard men say that they could not understand the Lord's dealing with them, since they had always given generously to his cause, and yet had not been successful in winning a fortune. Such men have little understanding of Christ. If any man puts a dollar on the plate, expecting the Lord to put another dollar in his purse, he is but a hireling, and not a son; and the sooner he is undeceived the better. "There is no man," said Jesus, "that hath left houses, or brethren, or sisters, or father, or mother, for my sake and the Gospel's, but he shall receive a hundred-fold now in this present time, houses, and brethren, and sisters and mothers," thus showing the absolutely spiritual character of the entire reward. The best possible sermon in Christian benevolence would be a study of Paul's "collection for the saints," and the collation of all the passages in which he alludes to it, describes and urges it. The whole matter of Christian giving must be lifted up out of the region of earthly rewards, petty exactions, dubious methods and selfish motives, until we give as the plant gives, when it bursts into scarlet blossoms, finding in that blossom the expression and culmination of its own irresistible life.

If we sow the idea of co-operation with Jesus Christ, giving will be inexhaustibly fascinating, and will become, not a burden laid upon the conscience, but the overflow of the cup which Christ has filled. "They went forth and preached everywhere, the Lord working with them," is the ancient record. Utterance was easy when He was within; toil sweet when it was not simply toil for Him, but with Him. So the stokers on shipboard toil in the heart of the vessel, begrimed and besooted, yet content, because they know the captain is standing on the bridge. His eyes sweep the whole horizon; he knows whither the ship is tending, and what port it will make at last.

II. We reap a vastly greater quantity than we sow. When we put jewels into the safe deposit vault, we are quite content if we get them back again unchanged. We do not wish them to germinate. But when we plant seed we ex-

pect it to shoot out in strange ways and multiply beyond computation. This is the joy of Christian effort—that the results cannot be foreseen and will probably amaze us when they come. To keep is to lose, to impart is to realize the meaning of what we have.

Beside the Hudson River in October I saw an old apple-tree clinging to the fruit of the summer. The farmer, looking up into its branches, seemed to say, "Let them go." But the tree said, "Shall I part with all the fruit of my summer's work?" and it held on. The autumn wind rustled through the branches, crying, "Let them go." But the tree clasped them tight. The rain beat down upon the branches, crying, "Let them go." Then one morning I looked out of the window, and the tree had perceived the law of its being. It had dropped the treasures of the summer on the soft grass beneath, and lo! it had sent itself into regions far beyond its own horizon, and multiplied its own-being in ways which none of us can foresee.

III. We reap in proportion as we sow. "He that soweth bountifully, shall reap bountifully; sparingly, shall reap sparingly." Great investments alone shall bring great dividends. A whole-souled Christianity shall reap a mighty harvest. A small and niggardly effort brings only meagre and disappointing results. However little we can do, let it be our best, and then there shall be no disappointment in the harvest day. You remember, in the picture of the "Angelus," how at the close of day the two workers stand in the field, bending over the small results of their day's toil, while the convent bell peals in the distant tower against the sunset sky and summons both to prayer. When we stand over our completed task, small or great, may we not only see the light in the sky and hear the music in the air, but may we hear the tender majestic voice saying, "Enter thou into the joy of thy Lord."

Astraddle of the Bible.

The mission in Salem is quite encouraging. We have been having some open-air services for two months, and we will keep them up for another month; from two to five hundred every service; no disturbance; good attention given; 15,000 pages of French and English literature were distributed and nine Testaments were asked for and accepted with much pleasure. We have every Sunday a

pastor of a different church to come and speak. We have the privilege to speak to the priests. They do not come in the crowd, but stand behind the blinds in one of the houses near-by. There they can listen and see. Last Sunday he told them if they were good Roman Catholics they would not come to hear that Chiniquist; if they come, he (the priest) will keep them back in their communion. These turncoats are always (*a cheval sur la Bible*) on horseback or astraddle on the Bible. It was not a very good expression from the priest. He said much more.

I am glad that he acknowledges that we have the Bible and speak from the Bible. I prefer to be *a cheval sur la Bible* astraddle on the Bible than to be *a cheval sur le Catechisme* astraddle or horseback on the catechism. The Bible will take me to heaven, but the Catechism will take me no further than Rome.

These open-air services have brought us four families; they do not want anything more to do with the priest.

We are looking for a place among them to open a mission and Sunday-school. A large number of families told me that they would be glad to let their children come.

God has blessed our work here, and we count on him for the future.

J. C. SMITH,
French Missionary.

Outdoor Work Among the French.

After having waited in vain nearly three months for a Gospel wagon which was promised to me by a friend of the French missionary work, I have come to the conclusion to hold open air services in the strength of the Lord. So I went to work and prepared a pulpit, which I trimmed nicely with national colors (which I move with me), and commenced to hold open air services on July 29th last, all alone with my dear wife, fully decided not to depend any longer on the church or other people, but to trust in God in all things for this most important work, namely, of getting the French Canadians free from Romanism.

Since we commenced to hold these meetings we met with considerable stormy weather, but nevertheless everything has been very satisfactory, and will now give you a low estimate of the first thirteen evenings. We have commenced in Danielson, and our meetings run as follows:

July 29.....	200 people.
“ 30.....	200 “
“ 31.....	(rain)
Aug. 1.....	300 people.
“ 2.....	200 “
“ 3.....	250 “
“ 4.....	200 “
“ 5.....	150 “
Total.....	1,500 people.

Now we are in Putnam, weather very unfavorable :

Aug. 6.....	150 people.
“ 7.....	600 “
“ 8.....	(rain)
“ 9.....	250 people.
“ 10.....	(rain)
“ 11.....	“
“ 12.....	150 people.
Total.....	1,150 people.

Danielson again :

Aug. 15.....	(rain)
“ 14.....	300 people.
“ 12.....	200 “
Total.....	500 people.

This is very encouraging to me, and much pleased to tell you that the people in general behaved well. So, dear brother, I rejoice in the Lord for His loving kindness in accepting my weak services in His vineyard. I have the assurance that I am accepted of Him by the deliverance from the fear of men, blessing that I have been asking of Him for the last three years. So I say glory to His precious name.

TIMOTHEE TETREAUULT,
Baptist Missionary.

DANIELSON, CONN.

Italian Work in Rhode Island.

On the 24th of June last I came to this city, and that very night I entered on my duty in this new field of labor, and with eagerness and hope I began to preach the precious gospel of salvation to my countrymen. I preach five sermons per week, namely, Monday, Wednesday, Friday and twice Sunday.

Near the mission room there are several beer saloons, and the saloon keepers are landlords of many buildings; they being influenced men, they have the whole control of the Italian colony in Charles street.

Either saloon keepers or landlords, with an Italian Roman priest, they are united, and

constantly they are striving to destroy our Christian field, and, through their slanders and mischievous work, have in part succeeded to have our meetings disturbed, sending drunken and evil people around the mission, causing a diabolic noise, talking roughly words on purpose to interrupt our Christian devotion. A large number of Italians, they would like to attend our meetings, but they are always insulted and threatened by their superiors to be discharged from their employment; and if some who are out of work, and would dare to attend our meetings, it is hardly for them to seek employment; they are wrongly despised because they are Protestants.

On Friday night, July 1st, an Italian man who was very drunk came within the mission room, screaming loudly, and I, with gentle and Christian words, invited him, in the name of Jesus, to stop such unkind proceeding; then he bowed his head twice, and went out. Whenever we are holding the meeting we have the mission doors spread open, and at first hymn we sing a large crowd comes around the mission, and men, women and children stand by the doors and on the sidewalk. As they are afraid to come in, I go to stand at the threshold of the mission, and there I preach to them the great and precious love of Jesus, who gave His life for sinners.

It is true that some ignorant and superstitious people cause us some trouble, but, on the other hand, the greater part of the crowd pay to me a sincere and great attention.

We do not fear the insinuation of the children of darkness, because the almighty grace of the Most High is sufficient for us, and nobody can hinder His holy will.

Notwithstanding the opposition of evil spirit, yet the Lord of all consolation has given us a great joy. In one month of my Christian labor the Lord God in His tender mercy has given us the first fruit of our labor and prayer. Four Italian women have given their hearts to Jesus, and on Sunday morning, July 17th, they were baptized by Dr. King in the First Baptist Church. The religious service was greatly solemn, and it was also very much affecting. Oh, “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly place in Christ.”

On Sunday morning, June the 26th, while I was preaching, two Italians, who live at Natick, ten miles off from this city, were passing along the mission door, they stopped there and

listened to my sermon with great attention.

As soon as I went out they kindly grasped my hand and got into conversation with me, asking many religious questions. I gave them full satisfaction, and they were very much impressed. One of them said to me: "Before, I had bad impression concerning Protestants, because I was told that they professed a false religion, worshiping devils, serpents and other beasts. Now I have been an eye-witness of the sermon you have just preached, and I am fully satisfied that Protestants are true Christians. "In Natick," he added, "there are over three hundred Italians employed in a cotton mill; come some time and preach to us your Christian doctrine."

I went there once and visited several Italian families, and in each family I talked about Jesus and prayed. There are two churches, one Baptist, the other French-Roman. Mr. Greene, pastor of the Baptist Church, has offered the chapel for us. Some time I will go to preach there.

The mission room in Charles street is too small, and its shape is dirty and rough; it makes a bad impression; we have let out another large and beautiful room; it stands in a comfortable place; its shape looks like a chapel, and its room can contain 150 persons. I am sure there we can have no noise; the rent is cheap—\$8.34 monthly. On the first Sunday in August I will start a Sunday school. May the Lord God give us much success to the greater honor and glory of our Master. Amen.

I remain, sir, your most faithful and sincere servant in Christ,

VINCENZO DI DOMENICA,
Missionary.

Swedish Chapel Dedicated.

The 10th of July was a very inspiring day for the Swedish Baptists of Norwood. We then dedicated a new chapel, which was an answer to earnest prayer and a result of faithful and self-sacrificing work from the part of our brethren.

A very interesting programme was carried out through the day; inspiring sermons preached by Revs. W. H. Eaton, D.D., Alf. Lindberg and N. N. Morton.

W. W. Main, Secretary of the Massachusetts Baptist Sunday-school Association, conducted the afternoon service. He presented, on be-

half of Mrs. D. W. Faunce, of Pawtucket, R. I., formerly of Norwood, a very beautiful morocco-bound Bible, which was accepted by your missionary with hearty thanks.

The chapel has a seating capacity of 150. The cost is \$1,300, with only \$150 in debt; \$650 has been raised on the field; a gift of \$250 from the Massachusetts Baptist Sunday-school Association and the same amount from the State Convention have been received. We have here fourteen Swedish Baptists, of whom some were converted during the revival services conducted by your missionary last year. Our prayer is that we may receive an outpouring of the power from on high, and that many of our Swedish people may be brought to the Saviour.

C. E. JOHNSON, Missionary.

Put Yourself in His Place.

Permit me to thank you for the kind, manly stand which you directly and indirectly have always taken in behalf of the colored people of this country. How often have I wished for the existence of some process or condition by means of which certain individuals of the white race—that humanity that is the greatest, wisest and most beautiful illustration of our nature—might, not to say, should, drop their personalities into our low estate and go around under black skins and kinky hair. I have not wished them so much harm as that they should be compelled to take with them their mothers, wives, sisters and daughters. No, I would not remove these fair creatures from the respect, attention and protection due the woman. I would just let some of the men into Negro life—some of these who make public opinion and execute laws of equity between man and man.

Especially would I, a few years before their election, transplant our presidents, congressmen, supreme court judges, governors, State legislators, sheriffs, etc.

God, I imagine, never felt so deeply for man before as after he took upon Him our nature and lived and moved under our limitations.

The humblest among us and the most sanguine struggle against despair as a drowning man fights the maddened waves of a storm-driven sea.

Our nation is not great in that greatness which causes all greatness to endure until it is great in judgment, mercy and love—until it is great in its good for *all* the people of every race, hue and condition.

Truth, righteousness, needs for its propaga-

tion and perpetuation the hearts and mouths of its friends. God from above and the poor under the yoke of oppression look to the mighty among the nations to establish righteousness in the earth. While the nation spills the precious blood of its sons to free Cubans, etc., its Negro citizens are burned and hanged without judge or jury, and the most refined and chaste colored woman is insulted and threatened on the streets. Get many more to speak, please.

C. O. BOOTHE.

A Note from President Dinkins.

Dear Sir: I wish to thank you most sincerely for your noble and brave words on "The Manhood of the Negro."

We are under many obligations to you for the noble defense you make us whenever opportunity presents itself. To those of us who often feel despondent on account of our oppressed condition, such words are encouraging and give new inspiration, and cause us to feel that we may yet breathe the air of liberty. What advantage can come to the white man by oppressing us I have never been able to tell. It seems to me that if the Negro is given the same political and civil rights and privileges as are given to others that even the white man would be benefited. We do hope the day will come when those who have such prejudice against us will judge a man not by the color of his skin nor the texture of his hair, but by the noble qualities of his head and heart. If that day ever come, ours will be in reality, as it is now in name, the noblest country upon which the glorious sun sheds his effulgent and beneficent rays. Very truly yours,

SELMA, ALA.

C. S. DINKINS.

Oklahoma Territory—Lone Wolf Mission.

I have not been able to have meetings right along regularly during this quarter on account of the Indians being away much of the time. The new agent called them to Anadarko to have a council. They have been gone three weeks, and are not back yet. They camped at Rainy Mount a week before going to Anadarko. I went and preached the Sunday they staid there, and would have gone again yesterday, but they are still at the agency.

But while I cannot report as many sermons, prayer meetings and visits as usual, I am glad to be able to report good attendance at the meetings we have had. I have been most glad

at times to see how they have taken interest in coming to the meetings. Comalty and his wife and Artope, who have been so indifferent all the time, have come regularly. My wife has not been well enough since last winter to attend the sewing and missionary meetings, and I have conducted them myself. Our women have learned so well how to sew the pieces together and tack quilts that they sometimes show me how, instead of me showing them. We have made twenty quilts this spring, and could have made more if we had had the material. We are needing quilt pieces and calico badly. Our women buy the quilts as fast as they are made for \$1 a quilt, and pay for them when they get "grass money."

The farm looks fine; abundant rains have kept things growing. The orchard, the alfalfa, is doing well as possible. I broke out eight acres more new land. I have now fifty acres in cultivation, thirty acres of it in alfalfa, the rest in millet, cofer corn and sorghum. I have cut eight acres of alfalfa, but it has been so rainy I have not been able to cut the rest. The Indians all have good crops, though small.

Yours, G. W. HICKS.

Comanche Mission.

Those of the Comanches who can read are anxious to have God's Word. I consider that a hopeful sign.

There is much sickness among them now, and we are called upon for medicines and help very often.

One old man was not content to be cared for at home, but insisted on being brought to the mission. He now sits contentedly on our dining room floor, watching me while I write.

We count it a privilege to minister to these neglected ones in the name of Christ.

E. C. DEVO.

Vote of Thanks.

The following resolutions were read and adopted at the last business meeting:

Whereas, the Home Mission Society of New York during the past winter donated to this church \$1,000 toward a payment on its mortgaged debt then to be made, and, whereas, during the present visit of our beloved pastor, Rev. W. T. Jordan, to the East, in the financial interest of the church, and on his urgent appeal the Society voted to contribute an additional \$2,000 for the same purpose:

Be it resolved, by Calvary Church of Denver, at its regular monthly business meeting, that the profound and hearty thanks of the church and congregation be tendered to the Home Mission Society, and its board of managers and officers for its sympathy and help thus shown to us in our need, with the assurance that we shall deem it our high privilege as well as duty to make substantial recognition of their gift by increased contributions to the treasury of the Society when our financial condition as a church shall enable us to do so. It is further voted that the clerk be instructed to forward to the officers of the Home Mission Society a copy of the resolutions just adopted.

WM. M. SITES, Clerk.

Wyoming—Fort Bridger.

Two weeks of special meetings at Fort Bridger, Wyo., resulted in a Baptist church of sixteen members, five by baptism. Last Sunday, two weeks after meetings closed, the writer returned, and seven more were added by baptism, making a church of twenty-three members, twelve by baptism.

Monday, the fourth, while the Mormons were having a horse-race and dancing, with plenty of drink, we had a grand Sunday-school celebration. The children recited patriotic selections interspersed with stirring songs. After a splendid dinner the news of the destruction of the Spanish fleet reached us just as the writer was beginning an address. The people were wild with delight, and the service filled up with song and local talent until five P. M. Then the writer buried six happy converts in the mountain stream near-by.

One of those baptized was a mother who has had no Gospel privileges for twelve years. Two of her children thus raised are now with her in the church, and the father was deeply moved at the baptism. The revival spirit lingers, and the writer believes many more will turn in the months to come. Several husbands addicted to drink told the writer how glad they were to find the better way to spend the Fourth.

Fort Bridger is ten miles south of Carter Station on U. P. R. R., 54 miles by rail east of Evanston, Wyo. Pastor Perry, of Evanston, will give this new church one Sunday per month for the present. A non-professor offered the writer a good 160 acres of land,

with perpetual water right, which sells for \$400, if writer would settle as pastor. This new colony offers special inducements to Baptists wanting a good farm.

Any questions will be gladly answered. Writer hopes to secure above offer as a permanent home for a pastor. S. G. ADAMS.

The California Drought.

Missionary pastor J. L. Helsey writes from Gonzales, Cal., under date of July 30th:

"We are in the midst of a California 'dry year,' and I am in the *driest* part, which includes the southern part of Monterey County, and southward to Santa Barbara, along the coast, and extends, I believe, across the State. There are many other localities, however, just as dry, where there has absolutely nothing grown in the way of crops or pasture, unless water for irrigation could be obtained, which is extremely difficult, by reason of no snow or rain in the mountains, which caused the streams to dry up.

"The Salinas River, which runs through this valley, carrying a great body of water, never rose this year, and now is perfectly dry for most of its whole length. It has become difficult for animals, domestic or wild, to get water. The deer come to the houses at night and drink out of the watering troughs. I saw a lynx last Monday morning within a hundred yards of a large farm-house.

"All stock has been driven from the ranges and ranches, except a cow or two for milk and a team of driving horses. In many cases farmers have not been able to keep even a cow or horse, not growing a handful of feed and no money to buy it. To increase the difficulty and hardships, a heavy frost killed a great deal of fruit last spring, leaving in many cases actual destitution in many parts of the State.

"I did not feel that I ought to leave after a residence here of ten years, and so am trying to 'hold the fort,' taking things as the Lord sends them.

"Our Convention Secretary, Bro. Whitaker, asked me to take King's City and San Lucas Churches in addition to my already extended field, so that at present I have under my care the southern half of the county.

"Our home churches at Gonzales holds regular services and Sunday-school and prayer-meeting. King's City has preaching twice a month and a good Sunday-school. San Lucas

and Pleyto have each discontinued their Sunday-schools by reason of many removals to find subsistence during the dry period, but they will resume when rain and the people return. Pleyto have their church building up and inclosed so that it can be used, for which there is great rejoicing. It will be completed as soon as better times come. King's City is thirty miles south of my home; San Lucas is forty miles, and Pleyto seventy, so that it keeps me busy to get around. I still keep up the work at Metz Station, where is a small Sunday-school and Christian Endeavor Society, and at Glorio, where we hold services twice a month. The size of field, and attending circumstances and conditions on the field, show that no special work can be done till times are better and one or two more pastors come to take part of the work off my hands. King's City and San Lucas sustain a pastor in good times, and Pleyto has had a pastor part of the time, so you see I am holding the field for the Lord and the Baptists until help can come.

"This is an excellent part of the State, and we know prosperity will come with rain and fruitful seasons once more.

"We are hoping to hold special meetings this fall at King's City and Gonzales, if help can be secured."

The Chinese.

The members of the Chinese Mission of Oakland desire to thank the Home Mission Society for all it has done to bring the Gospel to their countrymen. As a token of appreciation they send \$22.35, with a prayer that God will continue to bless the Society.

In July the teachers took a much needed rest, but our school was kept open. Brother Lee To, lately from Spokane, Wash., took charge, giving instruction in the Bible every night. In the coming of this brother, God's love for His little flock was so manifest that I make mention of it to His glory.

It was last summer when we took our vacation. New pupils kept coming, eager to learn a little English; others had become interested in the new doctrine; the worship of idols was given up, and with hearts open to receive the teaching of our Lord and Saviour, they came. How could we leave them to have vacation? Thus we worked on.

In March I was taken quite ill, and was obliged to have kind friends take charge of the

school work. They did well, but oh, what a trial to be away from a work so dear to my heart!

It was during this sickness that I earnestly prayed for Lee To to be sent this summer, that I might rest for a few weeks, while at the same time my dear boys could be taught in their own language. I praise the Lord for granting this request. He is with us in this work.

Several pupils are anxious about their souls' welfare, and listen attentively when they are being taught. Some are almost persuaded, and we are hoping they will soon follow Jesus.

Yours in the work,

J. AMANDA EGLI.

OAKLAND, CAL.

Letter from Lee To.

The following report is for my first month, ending July, 1898: July 3d I preached three times—twice in Fourth Avenue Baptist Church, once in Presbyterian Church, Pittsburgh, Pa. July 5th I came to Chicago, and found all the Christian brethren on that day. We had a meeting on that evening. July 9th I arrived at San Francisco. Next day (Sabbath) I was preaching to my countrymen; held the meeting in the street; the number quite large. We have evening regular sermons in our chapel. I preached instead of Brother Tong, for he went to Oakland at our mission there. After that I went to Oakland to instruct the brethren in the Bible lesson every night. We have thirty-nine names enrolled; we have had an average attendance of twenty-one. Many of them were very much interested in our Lord Jesus. We expect they will be really converted by the Holy Spirit. Only a month ago I spoke three times in Pittsburgh, Pa.; Chicago, once; the street meeting, three times; San Francisco, Chinese church, three times; Congregational Church, once; Gospel Hall, three times; children's school, three times; Oakland Baptist Mission, six times; Reformed Presbyterian Mission, once. Dear friends, I hope you will pray that my labor may bring many souls to Christ.

Last night, at Oakland, Chinese brethren have taken a collection for Home Mission Society, amounting to about \$21.45. The money is in our Superintendent Mrs. Egli's hands. God bless you all.

LEE TO.

Work in Mexico.

I have continued with the work as usual, though finding some difficulties, because the people are fanatics and very slow to receive our teachings. In this last month came some missionary priests who have been preaching hardly against us. They warn the people against us, forbidding them to receive or read any paper or book from us; that if they have them they must burn them immediately. They tell them to stop the ears when they pass in front of one of our missions when we are preaching. Notwithstanding, we have always many hearers out of the windows, who dare not come in, and many of them standing from the beginning to the end of the service. The time will surely come when we shall reap the seed so sown.

Respectfully, T. BAROCIO.

BE PATIENT.

O heart of mine, be patient!

Some glad day,

With all life's puzzling problems

Solved for aye!

With all its storms and doubtings

Cleared away;

With all its little disappointments past—

It shall be thine to understand at last.

Be patient; some sweet day

The anxious care,

The fears and trials, and the

Hidden snare,

The grief that comes upon thee

Unaware—

Shall with the fleeting years be laid aside,

And thou shalt then be fully satisfied.

Be patient; keep thy life-work

Well in hand;

Be trustful where thou canst not

Understand;

Thy lot, whate'er it be, is

Wisely planned;

Whate'er its mysteries, God holds the key;

Thou well canst trust him, and bide patiently.

—*Presbyterian Messenger.*

Character in Education.

The address of Prof. A. H. Mixer, of the University of Rochester, to the alumni of that institution, in which he has been an honored

instructor for forty-eight years, and during all this period a devoted Christian, contains a passage that ought to have widest circulation, both for the benefit of those who teach and of those who are called to decide where and by whom their children shall be educated. It is as follows:

"Permit me to refer briefly to a little of my life experience. After two years of service here, in the beginning of this university, I decided to go abroad for the further pursuance of my studies, and also with the special view of finding the best educational apparatus in the world. I spent the first year in the University of Berlin, which was then, as now, giving the highest type of Protestant education in Europe. For the second year, I went to the University of Munich, which is under Catholic direction. This was then the most cosmopolitan university in the world. I could count a dozen nationalities among the students around me. I found there the most eloquent lecturer I have ever met with in any country. Since then I have spent considerable time in the universities of France and Italy, but nowhere have I found the equal of the late Professor Lassaulx, of the University of Munich. The title of his course of lectures was 'Encyclopædia,' which gave the outline history of all the great branches of human knowledge, a course which will soon surely find place in our American universities. I do not remember the particular subject then in hand, but he came into the lecture room one morning and stood for a moment, as if possessed by the inspiration of a great idea, and then said: 'Gentlemen, far more important, in human life, is the question, What art thou? than the question, What knowest thou?'

"Under the circumstances it was the sublimest utterance which I have ever heard from human lips. I thought of those hundreds of young men, representing the four quarters of the globe, carrying back to their respective nationalities this idea. Knowledge is important, Bacon's aphorism is correct, 'knowledge is power,' but power for evil, as well as for good. It is a dangerous instrument unless it have behind it the regulator, character.

"And I brought home to my dear country this one thought: namely, The Transcendence of Character in Education, a thought which has amply repaid me for all the toil and expense of the four years spent in the educational institutions of Europe. It has been the basis and inspiration of my work as a teacher. Since then I have been trying to help in making scholars, able, efficient and reliable scholars, for oh, how much such are needed as guides and helpers of this poor humanity. But in all this work, I have never for a moment forgotten that even scholarship, in God's world, does not pay, either to the possessor or to others; yea, is worse than worthless, unless it be the accompaniment and faithful ally of character."

Home Mission Appointments.

"How shall they hear without a preacher? and how shall they preach, except they be sent?"—ROM. 10:14, 15.

IN SEPTEMBER

ARIZONA.

Rev. C. J. Banks, Mesa.

ARKANSAS.

Rev. J. H. Hoke, General Missionary, Colored.

CALIFORNIA.

Rev. H. E. Adams, Superintendent Gospel Wagons.

COLORADO.

Rev. Duncan Lamont, Mount Olivet Church, Denver.

- " C. L. Payne, Goldfield.
- " A. Tjernlund, First Swede Church, Denver.
- " C. F. Heazle, Holyoke.
- " F. L. Rozelle, District Missionary.

IDAHO.

Rev. A. F. Chapman, Blackfoot.

- " B. F. Hampton, Nampa and Caldwell.

INDIAN TERRITORY.

Rev. A. B. Deter, Tahlequah.

- " J. F. Moore, Caney Valley Church, Bartlesville.
- " I. C. Atchley, Nowata.
- " A. H. Dent, South McAlester.
- " G. W. Hall, District Missionary, Colored.
- " W. M. Hays, Muldrow and Salisaw.
- " L. O. Hudson, Calvary Church, Miami.
- " Robert Owen, Tulsa and vicinity.

IOWA.

Rev. Amos Weaver, Greenfield.

KANSAS.

Rev. Jerry Hurt, New Hope and vicinity.

- " J. W. Megan, Burlington and Yates Center.

MASSACHUSETTS.

Rev. Isaac La Fleur, French, New Bedford.

- " F. A. Perron, French, Gardner.
- " J. C. Smith, French, Salem and vicinity.

MEXICO.

Rev. A. R. Cavazos, Santa Rosa.

MICHIGAN.

Rev. R. A. Arlander, Swedish Conference.

- " R. W. Putnam, Ishpeming.

MONTANA.

Rev. M. E. Bailey, Hamilton, Stevensville and vicinity.

- " J. S. Cederberg, Swedes, Anaconda and vicinity.
- " J. L. Limes, Billings, and Big Horn Basin, Wyo.
- " C. G. Scott, Great Falls.

NEBRASKA.

Rev. H. W. Davis, Beatrice.

- " W. T. Elmore, Sterling.

NEW HAMPSHIRE.

Rev. G. G. Brien, French, Nashua.

NEW JERSEY.

Rev. J. De Hart, Hollanders, Paterson.

NEW MEXICO.

Rev. Bruce Kinney, Albuquerque.

- " E. H. Sweet, Las Vegas.

OHIO.

Rev. S. A. Nelson, Swedes, Cleveland.

OKLAHOMA TERRITORY.

Rev. Phillip Cook, Cheyennes, Watonga and vicinity.

- " A. H. Stote, Perry.
- " C. W. Morrison, Yukon.
- " L. L. Smith, El Reno.

UTAH.

Rev. W. G. Evans, Ogden.

WASHINGTON.

Rev. M. C. Cole, Mt. Vernon.

AMONG THE GERMANS.

Rev. H. L. Dietz, Bridgeport, Conn.

- " Jacob Herman, Giedt, No. Dak.
- " L. Von Lanyi, Sharon, Minn.
- " J. H. Rexroth, Batavia, N. Y.

The following teachers were appointed:

Jackson College, Jackson, Miss.—Miss Genevieve C. Horsford.

Bishop College, Marshall, Tex.—A. C. Rice.

Roger Williams University, Nashville, Tenn.—Spencer C. Dickerson, Miss Mary Huston.

Arkansas Baptist College, Little Rock, Ark.—Pres. Jos. A. Booker, D.D., J. E. Knox, Miss Lillie L. Gibbs, Miss Jane E. Scruggs.

Cherokee Academy, Tahlequah, I. T.—Miss Oceola Glass.

Spelman Seminary, Atlanta, Ga.—Miss Susan Harsh.

Wichita Baptist Mission, Anadarko, O. T.—Rev. D. Noble Crane, Superintendent; Mrs. Nettie C. Barber, Miss Alynne Goolsby, Miss Mary Zollers.

Atoka Academy, Atoka, I. T.—Rev. E. H. Rishel, Principal; Mrs. Ella M. Rishel, Miss Mary Horney, Miss Blanche Willis, Miss Lovina Smith.

Mather School, Beaufort, S. C.—Mrs. R. C. Mather, Principal; Miss S. E. Owen, Miss L. R. Kinsman.

Indian University, Bacone, I. T.—Rev. J. H. Scott, President; Geo. E. Myers, Mrs. Florence M. Scott, Miss Elizabeth B. Jacobus, Mrs. Minnie M. Pratt, Miss Martha Gilmore, Miss Louisa Rollins, Miss Harriet Blackstone, Miss Mina Morford, Miss Anna Mespelt.

Provo Academy, Provo, Utah.—Mrs. J. C. Andrews, Mrs. Flora M. Berry.

Chinese Schools.—Fresno, Cal., Miss S. E. Stein; Butte, Mont., Mrs. J. Whitmore; Sacramento, Cal., Miss Eliza Willsie.

Mexican Schools, Echo Mission, Velarde, N. Mex.—Mr. W. H. Rishel, Mrs. W. H. Rishel; International School, Monterey, Mex.—Misses Zoila Ramirez, Esther Trevino, Maria Westrup; Montemorelos, Mex.—Miss Orelia Rocha.

Financial Statement for August.

MISSIONS AND EDUCATION.	
Expended for the month, - - - - -	\$18,554 73
Donations from Churches, Sunday-schools, and Individuals, - - - - -	\$11,745 73
Legacies, - - - - -	1,737 25
Interest and Dividends, - - - - -	1,791 77
Income from Real Estate, - - - - -	160 72
HOME MISSION MONTHLY, - - - - -	174 65
Total for May, - - - - -	\$15,610 12
Donations, Legacies, etc., from April 1, 1898, to August 1, 1898, - - - - -	107,573 83
Total for four months, - - - - -	\$123,183 95
CHURCH EDIFICE FUNDS.	
Donations for Benevolent Fund, - - - - -	\$12 23
From Stella Fund, - - - - -	1,000 00
Interest for Benevolent Fund, - - - - -	1,159 61
Interest for Loan Fund, - - - - -	533 22
	\$2,705 06
Donations, Legacies, etc., from April 1, 1898, to August 1, 1898, - - - - -	5,217 74
	7,922 80
TRUST FUNDS.	
Conditional and Annuity Funds, - - - - -	\$2,300 00
Trust Funds received from April 1, 1898, to August 1, 1898, - - - - -	15,775 00
	18,075 00
Total receipts for the present year, - - - - -	\$149,181 75

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, \$57.85.	
Bangor, First Ch	30 00
Belfast, Y. P. S. C. E.	9 20
West Rockport Ch	1 50
Gardiner Ch	5 00
Hodgdon Ch	90
Houlton Ch	11 00
Cary Ch	25
NEW HAMPSHIRE, \$30.50.	
Bradford Ch	12 85
Keene, First Ch	7 65
Portsmouth, L. McIntire	10 00
VERMONT, \$13.04.	
Burlington, First Ch	5 44
*For Shaw University, N. C.: Derby, Coll. per Prof. Chas. F. Meserve	7 60
MASSACHUSETTS, \$677.83.	
Allston, Brighton Ave. Ch	42 22
North Uxbridge Ch	13 45
South Framingham, Park St. Ch	19 05
Dighton Ch	6 55
S. S.	3 25
Amesbury, People's Ch	2 50
West Sutton Ch	4 00
Boston, Friends	5 00
H. B. Bailey (desig.)	20 00
Weymouth, First S. S.	3 35
Winchester, First Ch	6 00
Dedham, Second Ch., Y. P. S. C. E.	1 00
West Acton Ch	18 46
Petersham Ch	6 00
Reading Ch	5 50
Tyringham, Rev. A. S. Hill ..	5 00
Rev. J. H. Bigger	2 50
*Rockland, First Ch	20 00
LEGACY.	
*Roxbury, Estate of Mary Jane Hobart	500 00
RHODE ISLAND, \$18.78.	
Central Falls, Broad St. Ch ...	18 78

CONNECTICUT, \$71.67.

Preston Ch.....	10 17
Saybrook, First Ch.....	1 50
Hartford, South Ch.....	26 00
Westford Ch.....	2 00
Waterbury, Y. P. S. C. E., First Ch.....	20 00
Norwich, First Ch.....	12 00

NEW YORK, \$1,273.35.

Hoosiek Falls, First Ch.....	12 08
Alps, Miss Fannie E. Coon.....	10 00
Brooklyn, E. D., First Ch., Y. P. A.....	5 00
Rose Ch.....	13 28
Cortland, First Ch.....	68 95
S. S.....	30 00
Woodhull Ch.....	10 56
Troy, Fifth Ave. Ch.....	58 53
Ballston Spa Ch.....	23 40
S. S.....	12 50
Keesville Ch.....	14 70
Willsville Ch.....	6 00
Pavilion Ch.....	17 54
Duaneburgh and Florida Chs.....	3 35
Preston Hollow Ch.....	4 06
New Hartford Ch.....	5 00
Greene Central Ch.....	12 00
Y. P. S. C. E.....	20 00
Little Falls S. S.....	10 00
Madison Ch.....	5 53
Clifton Springs Ch.....	21 33
Phelps, Second Ch.....	2 10
Burnt Hills, First Ch.....	8 00
Buffalo, Prospect Ave. Ch.....	15 55
Kingston, First Ch.....	5 00
Hermitage Ch.....	10 00
Lockport Ch.....	17 73
New York City, Memorial Ch., Mrs. Mary D. Harris.....	250 00
Copenhagen Ch.....	1 00
Ticonderoga Ch.....	7 00
Cambridge Ch.....	3 75
Pavilion Center, Union S. S.....	3 00
Albany, Tabernacle Ch., Danl. Dodge.....	10 00
Saratoga, Second Ch.....	5 00
First Ch., Mrs. Chas. Rock- well.....	2 00
Mrs. Lardue.....	1 00
Mrs. Bloomfield.....	2 00
Miss Rosaline Palaver.....	1 00
Dundee Ch.....	36 77
Leesville Ch.....	9 69
Hartwick, Y. P. S. C. E.....	2 50
Batavia, First Ch.....	13 28
For Chinese Mission, New York City: New York City, Chinese Mission, Coll.....	9 92
*New York City, Memorial Ch., Mrs. Mary D. Harris.....	250 00

LEGACIES.

Brooklyn, Estate of Joseph Wild, Int.....	225 00
Maine, Estate of Lydia M. Gates.....	12 25

NEW JERSEY, \$180.54.

Hackensack, First Ch.....	8 10
Sewell Ch.....	3 86
Haddonfield, C. E. S.....	5 00
Wm. S. Capern.....	53 00
Middletown Ch.....	21 46
Freehold Ch.....	50 00
New Brunswick, Livingstone Ave. Ch.....	39 12

PENNSYLVANIA, \$281.64.

Philadelphia, Manatawna S. S. Angora S. S.....	5 00
Epiphany Ch., Rev. D. P. Leas.....	11 50
Lower Dublin Ch.....	25 00
New Tabernacle Ch.....	18 50
Chestnut Hill Ch.....	15 99
Elysburg, Rush Ch.....	2 00
	3 15

St. Clair Ch.....	13 45
Wilkesburg Ch.....	18 33
Canton Ch.....	15 74
McKeesport Ch.....	41 36
Unity Ch.....	10 55
Franklin, Union Ch.....	1 90
Conaca, Mount Pleasant Ch.....	2 70
Richardville Ch.....	3 55
Pine Creek Ch.....	1 62
Salem, B. Y. P. U.....	1 50
Energy, B. Y. P. U.....	1 90
G. L. Reno.....	8 10
Mount Zion Ch.....	65
West Salem Ch.....	3 00
Jacksville, Zion Ch.....	12 00
Amama Ch.....	3 60
Townville Ch.....	3 25
Pottsville S. S.....	3 00
Abington Assn.....	1 00
East Brady Ch.....	1 30
B. Y. P. U.....	2 00

DELAWARE, \$25.00.

Wilmington, Bethany Ch.....	25 00
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**DISTRICT OF COLUMBIA,
\$7.00.**

Washington, Gay St. Mission- ary Society.....	7 00
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VIRGINIA, \$326.86.

Valley Baptist Assn. Col.....	5 55
*For Virginia Union Univer- sity: Richmond, Coll. per Rev. J. W. Kirby.....	290 31
*For Wayland Seminary, D. C.: Wayland Blue Ridge Assn.....	30 00

WEST VIRGINIA, \$85.10.

Huntington, Twentieth St. Ch., W. M. Circle.....	3 00
Salama, Willow Island Ch.....	2 00
Eastern Assn.....	7 17
Goshen Assn.....	3 75
Teney's Valley Assn.....	42 90
Briscoe Run Ch.....	1 00
Willow Dale Ch.....	2 76
Lubeck, Bethel Ch.....	6 30
Luckharts Run, Mt. Zion Ch.....	2 10
Mineral Wells, Sarepta Ch.....	2 67
Parkersburg, Union Valley Ch.....	2 50
Dallison, Pleasant Valley Ch.....	5 25
Elizabeth Ch.....	1 95
Kanawha Ch.....	1 25
Muses Bottom, Ebenezer Ch.....	50

KENTUCKY, \$1.00.

Ovid Ch.....	1 00
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TEXAS, \$809.18.

*Marshall, Bishop College (sur- plus).....	809 18
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OHIO, \$216.88.

Columbus, North Ch., B. Y. P. U.....	1 66
Juniors.....	80
White Eyes Plains Ch.....	2 50
Dayton, First Ch., B. Y. P. U. First Ch., B. Y. P. U. (desig.).....	20 36
Sidney, First Ch.....	45 00
B. Y. P. U. (desig.).....	2 55
Perry Ch.....	1 22
De Graff Ch.....	4 50
Myrtle Tree Ch.....	10 00
Piqua, Calvary Ch.....	5 50
S. S.....	4 16
B. Y. P. U.....	1 45
Radnor Ch.....	2 30
Bellefontaine Ch.....	21 55
	8 25

Yoho, Victory Ch.....	3 10
Youngstown, First Ch.....	11 71
Newman Ch.....	1 25
Ironton Ch.....	36 83
S. S.....	4 09
Elyria, Mrs. Lucy B. Hale (desig.).....	20 05
Bethesda, Ebenezer Ch.....	1 10
Blue Ash Ch.....	7 00

MICHIGAN, \$1,151.71.

Detroit, Warren Ave. Ch.....	42 80
North Ch.....	75
Bloomfield, Woman's Circle.....	1 00
Marquette Ch.....	5 40
Parshallville Ch.....	10 00
Rollins, Jr. B. Y. P. U.....	56
Evart Ch.....	50
Williamston Ch.....	22 00
Kensington Ch.....	10 00
Owosso Ch.....	20 70
Eaton Rapids Ch.....	31 00
Alpine and Walker Chs.....	2 00
Fowlerville, Rev. A. B. Whit- ney.....	5 00

LEGACY.

Grand Rapids, Estate of Isaac Butterfield.....	1,000 00
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INDIANA, \$231.47.

Marion Ch.....	23 45
Wolcott Ch.....	6 35
Rensselaer Ch.....	4 35
Delphi Ch.....	12 00
Veale's Creek Ch.....	2 30
Camden Ch.....	16 29
B. Y. P. U.....	2 16
Shelbyville Ch.....	10 68
A. J. Thurston.....	5 00
Rev. L. A. Gould.....	5 00
Lester Clark.....	5 00
Mrs. Chas. Green.....	2 50
Galveston Ch.....	13 55
F. H. Thomas.....	5 00
M. H. Thomas.....	5 00
Union Creek Ch., Sand Creek Assn.....	3 00
Rook Creek Ch.....	1 00
Zenas, A. R. Kroft.....	50
Montpelier Ch.....	5 00
Michigantown, B. Y. P. U.....	4 80
Middle Fork of Sugar Creek Ch.....	10 50
Elwood Ch.....	9 50
Peru Ch.....	64 39
Sand Creek Ch.....	4 50
Mount Pleasant, Second Ch.....	6 71
Franklin, Rev. P. O. Duncan. C. E. F. For Chapel Build- ing.....	1 00
Grand View S. S.....	2 00

ILLINOIS, \$426.54.

Anna Ch.....	6 00
Mission Chapel.....	82
Makanda Ch.....	5 00
J. Odum.....	70
Balcolm, Miss Dennie Leyerle Murphysboro Ch.....	6 00
Santa Fe Ch.....	65
Mattoon, Third Ch.....	2 65
Pleasant Ridge Ch.....	2 85
Palmyra Ch.....	1 72
Arthur, Jr. Union.....	1 00
Beaver Creek Ch.....	1 43
Bethel Ch. Alton Assn.....	6 00
Quincey, F. A. Everett.....	5 00
Cairo Ch.....	6 00
Mrs. Geo. F. Ort.....	5 00
Auburn Ch.....	3 00
Jerseyville S. S.....	5 44
Manchester Ch.....	75
Martin's Prairie Ch.....	2 50
Roodhouse, J. L. Patterson.....	5 00
Stonington Ch.....	1 32
Herrick Ch.....	1 50
Wabash Ch.....	50

Du Quoin Ch.....	26 40
B. Y. P. U.....	5 00
Rev. J. C. Harris.....	5 00
Rev. M. Teague.....	5 00
Mrs. M. Teague.....	5 00
Rev. W. P. Throgmorton.....	5 00
Mrs. W. P. Throgmorton.....	5 00
Rev. Jacob Cole.....	5 00
Dixon Ch.....	25 00
Sterling Ch.....	30 00
Lockport Ch.....	5 41
Hadley Ch.....	5 73
Freeport B. Y. P. U.....	5 00
Paw Paw B. Y. P. U.....	13 81
Austin, Swede Ch.....	4 00
Waukegan, Swede Ch.....	9 02
La Grange Ch.....	12 75
Alpha Ch.....	7 00
Mount Pleasant Ch.....	1 20
Latham Ch.....	1 50
Joliet, Eastern Ave. Ch.....	23 92
Rock Island Ch.....	6 23
B. Y. P. U.....	5 00
Raritan Ch.....	5 95
Morgan Park Ch.....	47 33
Tampico Ch.....	4 00
Taylor Ridge Ch.....	2 00
Geneseo Ch.....	14 86
Woodstock Ch.....	9 50
Chicago, Evergreen Park Ch.....	1 15
Englewood Ch.....	51 50
Ravenswood Ch.....	2 00

WISCONSIN, \$1,063.55.

Ripon Ch.....	22 40
Waupaca Ch.....	2 50
Milwaukee, First Ch.....	10 00
Omro B. Y. P. U.....	5 00
For State Convention:	
State Convention.....	1,011 32
C. E. F. For Chapel Building:	
Waupaca S. S.....	2 33

MINNESOTA, \$2,942.53.

For State Convention:	
State Convention.....	2,934 63
C. E. F. For Chapel Building:	
St. Paul, Hebron Ch.....	4 90
Duluth, Bethel S. S.....	3 00

IOWA, \$914.51.

Ottumwa, South Side Ch. Ladies' Mission Society.....	3 80
South Ottumwa S. S. (desig.).....	3 20
Bloomfield S. S. (desig.).....	3 22
Mason City S. S. (desig.).....	5 45
Rudd S. S. (desig.).....	1 25
What Cheer, Junior B. Y. P. U. (desig.).....	1 00
Emerson S. S. (desig.).....	1 50
Riceville S. S. (desig.).....	5 25
Humeston S. S. (desig.).....	1 90
Ollie S. S. (desig.).....	5 35
Shellsburg S. S. (desig.).....	1 90
Louisa Center S. S. (desig.).....	2 61
Dow City S. S. (desig.).....	1 85
Cedar Rapids, First Church S. S. (desig.).....	5 93
Decorah S. S. (desig.).....	8 00
Wellman S. S. (desig.).....	5 16
Ainsworth S. S. (desig.).....	1 95
Ch.....	7 50
Wellman Ch.....	5 90
Centerville, A Friend.....	7 00
First Ch.....	9 76
Junior B. Y. P. U.....	83
Osage Ch.....	5 00
Bonaparte Ch.....	1 80
Carroll, Junior B. Y. P. U.....	1 00
Mason City Ch.....	8 68
Davenport, Calvary Ch.....	61 40
Corydon, Miss Lida V. Shelton (desig.).....	50 00
Livermore, Rev. C. Brooks.....	5 00
Percival Ch.....	4 35
For State Convention:	
Waterloo, Coll. per Rev. M. J. Sigler.....	36 90

Grand Junction, Coll. per Rev. A. C. Zellhoefer...	101 62
Columbus City, Coll. per Rev. J. M. Jones.....	43 71
Atlantic, Coll. per Rev. Harry Ferguson.....	40 41
Correctionville, Coll. per Rev. H. F. Tibbits.....	23 00
Des Moines, Coll. per Rev. E. P. Bartlett.....	427 03
Clear Lake Ch.....	2 00
Rolfe, First Ch.....	8 00
Havelock, First Ch.....	1 30
Pomeroy Ch.....	3 00

MISSOURI, \$11.28.

Home and Foreign Mission Board.....	11 28
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KANSAS, \$91.94.

Topeka, First Ch.....	18 36
Phillipsburg Ch.....	6 53
McPherson Ch.....	20 05
S. S.....	29 26
Victory Ch.....	16 50
Esbridge Ch.....	1 24

NEBRASKA, \$479.62.

South Omaha Ch.....	4 92
Riverside Ch.....	2 12
B. Y. P. U.....	1 17
Cairo Ch.....	1 40
Bluff Center Ch.....	1 12
For State Convention:	
Gothenburg, Swede Ch.....	2 50
Swedish Conference.....	75 00
Lomax Ch.....	4 10
Rev. J. N. Funk.....	2 50
Endell Ch.....	3 25
Rev. J. N. Funk.....	2 50
Lincoln, Coll. per Rev. F. M. Williams.....	327 75
Coll. per Rev. W. W. Theobald.....	48 92
Long Pine Ch.....	2 48

NORTH DAKOTA, \$10.05.

Minot, First Ch.....	2 50
For State Convention:	
Minot, First Ch.....	2 55
Lanona, A. B. Storms.....	5 00

COLORADO, \$367.26.

Grand Junction Ch.....	41
Colorado Springs, First Ch.....	52 00
Longmont Ch.....	2 45
Rev. A. A. Layton.....	2 00
For State Convention:	
Boulder, First Swede Ch.....	10 00
Rev. L. M. Backlund.....	5 00
Saguache, T. T. Martin.....	37 50
Denver, Bethel Ch.....	5 00
Coll. per Rev. D. D. Proper.....	168 10
Longmont Ch.....	4 75
Colorado City Ch.....	6 55
Y. P. S. C. E.....	4 25
Hooper, Rev. A. A. Fries.....	5 00
Seabrook, Eastern Ch.....	3 25
Rev. T. L. Steele.....	5 00
Holyoke, State Con. per Rev. C. F. Heazle.....	50 00
Fountain Ch.....	1 00
Anaconda Ch.....	5 00

ARIZONA, \$1.00.

Prescott Ch.....	1 00
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CALIFORNIA, \$1,597.04.

National City Ch.....	13 75
Willows Ch.....	15 85
Oakland, Members of Chinese Mission.....	22 35
Twenty-third Ave. Ch.....	6 00
Millville Ch.....	1 50

Watsonville, Danish Ch.....	5 00
Merced Ch.....	1 25
For State Convention, North District:	
State Convention.....	1,000 00
Per Rev. J. L. Allen.....	25 00
Marysville, Mt. Olivet Ch.....	9 60
Watsonville, per Rev. P. Peterson.....	1 60
Oakland, Coll. per Rev. Robt. Whitaker.....	403 64
Towle, First Ch.....	4 50
Laytonville, Mrs. E. P. Vining.....	25 00
Bethel Ch.....	3 00
Willits.....	2 20
Santa Cruz, per Rev. W. M. McCart.....	58 60

WASHINGTON, \$15.00.

North Seattle Ch.....	15 00
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MEXICO, \$29.67.

Monterrey, N. L., First Ch....	18 00
Salinas N. L., Baptist Assn. of Nuevo Leon.....	3 30
Montemorelos, N. L., Friends Santa Rosa, N. L., per Rev. A. R. Cavazos.....	1 40
	6 97

WOM'S AM. BAPTIST HOME MISS. SOC., \$140.82.

For Teachers at Butte, Mont.....	25 00
For Teachers at Velarde, N. Mex.....	60 00
For Teachers at Mexican Schools.....	55 82

BURMAH, \$6.00.

Rangoon, Rev. W. F. Gray...	6 00
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Total.....\$13,495.21**HOME MISSION MONTHLY.... 145 72****CONDITIONAL AND ANNU-ITY FUNDS, \$2,300.00.**

New York, A Friend.....	2,000 00
New York, A Friend.....	300 00

WILLIAM P. PLANT Asst Treasurer, 111 FIFTH AVE.**DONATIONS RECEIVED AT INSTITUTIONS.****For Richmond Theo. Sem'y, Va.:****NEW HAMPSHIRE.**

Seabrook, Miss Emily W. Locke.....	5 00
Mrs. S. P. Small.....	5 00

CONNECTICUT.

Quaker Hill, Mrs. Jessie A. Hyde.....	10 00
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MASSACHUSETTS.

Lynn, Mrs. A. M. Pickford...	100 00
Amesbury, John F. Woodman.....	20 00
Mrs. Stephen Woodman.....	20 00
Miss Helen Woodman.....	10 00
Middleboro, Central S. S.....	50 00

VIRGINIA.

Elliston, Big Spring Ch.....	1 00
Christiansburg Memorial Ch..	8 50

THE BAPTIST HOME * MISSION * MONTHLY.

VOL. XX.

NOVEMBER, 1898.

NO. 11.

* * EDITORIAL. * *

At the time of going to press we have received information indicating that most of the schools are not only in successful operation, but several of them have an unusually large attendance at the opening.

We regret very much that, owing to the prevalence of the yellow fever, the school at Jackson has not yet been able to open its doors. We doubt not that the teachers and students when they get to work will make up by increased energy for the enforced shortening of the school year.

President C. F. Meserve, of Shaw University, has the sympathy of a wide circle of friends in the recent death of his noble wife. She will be profoundly missed not only in the circle of home and friends where she filled so large a place, but also in the list of earnest, faithful workers in our schools.

Another great step has been taken in bringing the Baptists of the North and the South into closer relationship. Committees of Conference have been appointed representing the American Baptist Home Mission Society and the Home Board of the

Southern Baptist Convention, looking to co-operation in missionary work in Cuba and Porto Rico.

Rev. J. T. McGovern, our new missionary to Mexico, has attacked the Spanish language with such zeal and success that he has already preached one sermon in Spanish with acceptance, and has another prepared for delivery.

Rev. William H. Sloan has been granted a three months' leave of absence for the recuperation of his health, which has become somewhat impaired; we hope at the end of his rest-time he may return to his work fully restored.

Rev. Owen James, D.D., has retired from the Presidency of Roger Williams University, and Rev. Dr. Owen has been requested to assume the administrative duties until a new President can be installed.

We are glad to say that several of the Negro teachers in our Southern schools have spent the summer vacation pursuing their studies at the University of Chicago. We thoroughly believe in up-to-date teachers.

ATTENTION, MISSIONARIES!

The Baptist fathers were not much on forms. Perhaps that is why some of their sons show little respect for them, and why some of our missionaries pay so little regard to the forms sent out by the Home Mission Society for their guidance and to secure a proper record of their work. These forms represent a great deal of thought and experience gathered in the conduct of the Society's operations. There is not a useless word in or on them. Please read them carefully and follow instructions. It will save time, avoid disappointment and greatly facilitate the business of the Society. Again, we say, attention!

SPECIAL BIBLE OFFER.

We call the attention of our readers to our SPECIAL OFFER for Bagster's Art and Teachers' Bibles, in connection with subscriptions for the HOME MISSION MONTHLY. These Bibles are of recognized merit and value, and the prices are very much lower than they can be obtained for in any other way. We hope by this means to make a large increase in our subscription list, and feel assured that all who secure these Bibles will be greatly pleased with their quality and helpfulness. Please note: 1. The prices quoted are in all instances to new subscribers.

2. We will renew your own subscription for a year, send the MONTHLY to a new subscriber for a year, and any one of the Bibles for 35 cents additional to the price quoted. See advertisement on the last page of this number.

Form of a Bequest to the Society: "I give and bequeath to The American Baptist Home Mission Society, formed in New York in the year eighteen hundred and thirty-two, the sum of, for the general purposes of said Society."

Please look at the mailing label on this paper, and see how your personal account with us stands.

BAPTISTS AND THEIR NEW ISLAND NEIGHBORS.

The events of the last few months have brought about a new and strange condition of things, and have set us as a nation seriously to thinking. Perhaps no class of people among us as a nation are just now thinking more earnestly than are the Baptists. What are our obligations as Baptists to the inhabitants of the islands that have come within the sphere of American influence, and how shall those obligations be met? Neither the first question, nor the second, admits of a short and easy answer—but both demand an answer of some kind. As a preliminary study for the fuller discussion of these questions, the *Standard* ventures the following suggestions: "The pertinent facts, as they exist to-day, are these: Hawaii has been annexed to the United States, and has become as much a part of our territory as Rhode Island is; the people of Hawaii are to be assimilated and become an integral portion of our national existence. Probably the next session of Congress will establish a Territorial Government for the islands, and bring them into precisely the same relationship as the other States and Territories—as is now occupied, for example, by Alaska. We see no reason at all, therefore, why Hawaii should be treated in any other way than Alaska is treated. Its people have precisely the same claims upon the Baptists that the people of Alaska have. Is there not need for mission work in Hawaii? The population of the islands may be roughly grouped into three classes: a comparatively small contingent of American and English-speaking people; a larger number of natives, and a still greater number of Eastern foreigners, Japanese, Chinese, Portuguese, etc. There is no Baptist church in the islands, although there are already a number of Baptists in Honolulu, and others are on their way there. It would appear, therefore, that there can be no question of the need and urgency of Baptist mission work." We see no reason why the Home Mission Society should not at once explore the field, and adopt such measures for sending and supporting missionaries as a careful study of the situation will warrant. The Home Mission Society is already doing work in Alaska, and we do not see how it can escape the responsibility of doing work in Hawaii.

Porto Rico, with nearly one million population, a large proportion of them Negroes, has,

by the terms of the protocol, become a part of the United States, and within a few months will be as completely under the flag as Martha's Vineyard. The island will be American, and its people citizens of the Republic. There is no Baptist church—indeed, no Protestant church of any kind—on the island. Its people are living in the darkness of the Middle Ages, so far as religion is concerned. The dawn of a better day appeared when the stars of our flag were seen in the sky. What people among us are so well prepared to preach to the Porto Ricans the inestimable doctrines of soul-liberty as are the Baptists? Can they safely neglect this wonderful opportunity? What reason is there why the Home Mission Society should not enter upon this work? It is equipped for precisely that character of service; the door is wide open; the need is urgent, and the field is unoccupied.

With reference to Cuba, the situation is a little more perplexing. What the final destiny of the island is to be no human ken can discover. This, however, is probable: Cuba will for a number of years be under a military government established and maintained by the United States; and when this temporary government ceases Cuba will become either a Republic modeled after our own, or a Territory annexed by the voluntary consent of its inhabitants to the United States. In either case the need of vigorous, aggressive, widespread Protestant missionary work is apparent. The Home Board of the Southern Baptist Convention has carried on missionary work in the island in the past, and very naturally will aim to revive and extend the work; but Cuba is 600 miles long, and capable of maintaining, and doubtless will possess in time, a population of many millions. A very considerable element of the people are Negroes. It seems to us, therefore, that it would be a very fitting thing to institute in the island a carefully prepared scheme of co-operation between the Home Mission Society, the Home Board of the Southern Baptist Convention and the National Baptist Negro Convention. It would only require some modifications, which could easily be made, of the plan already so successfully in operation in the Southern States.

So far as we now see, the case of the Philippine Islands, with their ten or twelve millions of people, either heathen or blind adherents of the Roman Catholic faith, present at once a most inviting field for missionary effort—just

such missionary effort as Baptists ought to be eager to enter upon. Why should not the Missionary Union at once seize this great opportunity so providentially presented to it?

We cannot resist the conviction that the Baptists of America are thus confronted with a new duty, with a magnificent opportunity and with sublime possibilities, the very mention of which ought to send a thrill through the entire denominational ranks. Doubtless there will be perplexities just as there always have been perplexities in mission work; there will be difficulties, as there always will be difficulties in the way of any great enterprise; but the perplexities can be solved and the difficulties can be overcome. The opportunity is ours; the Divine agencies are available, and Christ's leadership is apparently assured. The great question is, Are we, as Baptists, adequate to this new responsibility? We hope and believe we are.—*The Standard*.

Educational Work for Negroes.

BY HON. H. P. CHEATHAM, LL.D., RECORDER OF DEEDS, WASHINGTON, D. C.

(An address prepared, but not delivered at the Anniversaries at Rochester, May, 1898. Dr. Cheatham is an alumnus of Shaw University.)

If there be a God, a Heaven and a hell; if man be immortal and capable of religion, and if his present existence be probationary; if he be a sinner, and if there be but one way of salvation; and if infancy and helplessness be the season in which moral cultivation and religious efficacy may be most timely and successfully bestowed, especially upon a weak and down-trodden people—then, surely, the importance of extending the great work of missions among the colored people of the South, of inculcating upon them the principles of the Gospel of Jesus Christ, may be taken for granted.

The harvest is exceedingly white in the Southland among the 8,000,000 of recently emancipated slaves, and the reapers of the Home Mission Society are gathering more and more sheaves every year among our people. The past is parent of the present; and if we would fully understand the needs and the social phenomena of the colored people as now presented to our view, we must be mindful of the past and its abiding influences. It has

been both aptly and acutely said that no old error was ever at once totally abolished, and no new reform was ever at once wholly inaugurated, but slowly and painfully the dread incubus of the slavery of the past with its lingering habits of thought and of action gives way for the new ideals of liberty and for the larger and nobler life and for the never-ending moral, mental and spiritual development that comes with freedom.

It is so easy to forget even our sufferings of a few days ago. The pain is past, and it is an old saying that one man's experience cannot be made to serve his brother. My remarks will therefore strike some of our brethren here as tinged with pessimism, but it were better to look the truth squarely in the face than delude ourselves by a fool's paradise. The South has no history but slavery; the freeman no heritage but slavery; whiskey, tobacco, snuff, ignorance, falsehood and superstition were mere specific manifestations of human chattel slavery upon its victims; idleness, extravagance, cruelty, gaming, vanity and patrolling the slaves were the master's characteristics. The vices were an inseparable part of the system and survived it all over the South.

New caste prejudices and class interests take the place of slavery and by race badges and proscriptions continue and emphasize the cleavage between the white and colored people which it was the policy of slavery to create. Every instinct and motive has been enlisted in behalf of old-time distinctions which have been maintained despite the laws of the church and of the State. The brazen frauds, the shocking crimes, come as a reminiscent virus of slavery more malignant now than immediately after the war.

The institution of slavery with its terrible concomitants of robbery, ignorance and other horrible and nameless vices could not be uprooted in one or in four decades. The children of Israel wandered forty years in the wilderness before they were sufficiently purged to enter the promised land, and even there, though under God's direct guidance, how often they grieved and vexed Him by lusting for the flesh pots of Egypt and the destroying sins of the idolaters.

Human nature is ever the same. The fruit of the tree of oppression is always bitter and sets the teeth of the children on edge. The vast agricultural districts of the South, with an enormously increasing birth rate and a steady

decline in value of its tobacco, cotton, cane and peanut crops, present the threatening prospect of a lowering of the living conditions of the masses of colored people in the densely settled areas of the South. The squalor and ignorance of these masses are simply indescribable and growing worse with growing time. It is not too much to say that, far more generally than is admitted or believed, the conditions of life and living in many, very many, large areas of the South for the Colored people is as bad, or worse, than that of any other increment of people, savage or civilized, in the known world. It is vain to look to political institutions to improve these conditions, it is vain to look to economic forces to ameliorate them. Competition will rather aggravate them, if that be possible, and push them down further and nearer the dead line of a bare living to have their labor exploited by middle men. Mere unorganized charity is simply palliative, and the burden is too heavy for private benevolence.

This, then, is the awful situation, stated with truth and without exaggerations. Stated, too, with sorrow and tears, and only stated because I feel my direct and personal responsibility to God and His church, to set forth the truth as it is, in order that His servants—you, my brethren—may see your duty in the premises. Thus, you can see at a mere glance what a great field the Home Mission Society has operated with its millions of dollars and hundreds of missionaries, for more than thirty years espousing, as it were, a cause which addresses itself to-day to the philanthropy of a generous people. It may not become a stranger to press this point, but it befits the occasion, however, to say of it, that a nobler charity could not well engage our sympathies than to raise an empire of immortal beings, recently rescued from the galling bonds of cruel slavery, to the dignity of virtuous freemen; to send forth moral influences among them that shall establish the basis of political prosperity, that shall raise a protection around the sacred privileges of the fireside and secure the hearth and the altar from rude invasion. And more than this, to open to these poor but appreciative people the pathway to a blessed immortality, to fill up life with social comforts, to gild its close with consolation, and crown their lives with imperishable happiness. What are earthly sceptres, what is all human wealth and greatness, compared with such a mission? And in the just

hope that it may soon be realized, who can longer grasp his gold? Where or how can wealth accomplish for us more substantial or sublimer pleasures? Patriotism, in its boldest conception, cannot aspire to a purer bliss than this: to elevate and refine a race of enterprising humanity, to rescue them from the wasteful influences of irreligion and crime, and lift up millions of our fellow-men to the purity of a refined and God fearing community.

Dear brethren of the North, I pray you not to tire in this great work among our people. Continue to support and back up the Home Mission Society; for it is they, and they alone, through their persistent and herculean struggles, who are equal to the task so momentous for time and eternity.

Where others have despaired they have hoped; where others have failed they have succeeded; where others have turned back they have gone forward; where others have been overcome they have been victorious for Christ, who if lifted up will draw all men unto Him.

I am moved to make these observations for fear of a decline of interest on the part of our Northern brethren in the missionary educational work of the church among the colored people of the South, especially since there has been so much promiscuous begging throughout the North by our people. That, however, should be no excuse for you to discontinue this great work of lifting us up. All history teaches and all experience confirms the fact that a mass of people whose condition has been changed from slavery to freedom by revolution must be made fit for such condition of freedom and progress by evolution through mental and moral and spiritual culture. This truth of the redemption of the South was well understood by the sainted men of this Missionary Society, who planted those educational beacons of light and help and hope throughout the South after the late civil war, and then left them to you to administer and maintain. What Grant and Sheridan and Sherman and Howard won under Father Abraham Lincoln can be preserved in no other way than by the fortresses of Christ planted at Raleigh, at Richmond, at Columbia, at Atlanta, at Selma, at Nashville, at Natchez and at New Orleans. These educational institutions in the midst of the masses of our people under the guidance of such Christian gentlemen as Dr. Morehouse, General Morgan and the able corps of Northern men as presi-

dents of the institutions are sending out in the midst of them brilliant and able teachers, lawyers, doctors and ministers who can do more work and better work for our church, for our country, for our fellow men than the same amount of money used in any other one direction could possibly accomplish. So I again urge you, dear Northern friends, to commence anew, as it were, out of your good hearts this great work among our people, revive all these well directed institutions with a refreshing shower of your benevolence.

Our many deeds, the thoughts that we have thought,

They go out from us thronging every hour;
And in them all is folded up a power
That on the earth doth move them to and fro;
And mighty are marvels they have wrought
In hearts we know not, and may never know.

No one can tell what grand and rich results may come from the education and advancement which you are giving our people, although their present status in church and state is insignificant. Many years ago the Austrians made many attempts to take Switzerland.

They often invaded the country, and were as often repulsed and driven back by the hardy Swiss peasants. The Swiss were very strongly fortified, the Alps Mountains affording them a splendid rendezvous. At various places on the mountains were built large piles of wood, ready at a given signal to light, in order that the peasants could prepare for battle as soon as the beacon lights shone over the misty mountain tops. In a little hut, far up the height of the mountain, lived a poor peasant and his family, consisting of himself, wife, and two boys. One of these (little Fritz) fell, when very small, and broke his back, making him a cripple for life, being what we would call a hunchback.

One day little Fritz took his crutches and hobbled up the mountain side to where one of the beacons was built. When he arrived at the place he found that the sentinel left to guard the place had gone. For a moment Fritz looked about him, and then he said to himself, "Why can't I play sentinel?" For an instance he remained silent, and then said, aloud, "If I can't be a great soldier, I am sure I can fire the beacons if necessary." So, suiting the action to the word, he began hobbling back and forth at his post. Presently he saw the line of the enemy far away, looking like a

great silver river flowing through the valley. Little Fritz, in the absence of the unfaithful sentinel, fired the beacons, and in a moment a thousand flames were proclaiming danger to the people, who at once responded, captured the enemy, and once for all settled all hostilities. And so we see how little Fritz saved Switzerland, and, in all probability, it is owing to Fritz, the little Swiss hunchback, that Switzerland is what she is to-day. Who knows but there may be thousands of little Fritzes among our people who may not only assist in the protection of our earthly kingdoms and homes, but who may fire thousands of beacons on the mountain of sin and help to save the world for Christ.

A child, abandoned by its mother to perish in an Egyptian marsh, may become the instrument to deliver a nation from cruel bondage.

A chill autumn wind, blowing over a sterile plain, bore within its arms a little seed torn with ruthless force from its matrix on a lofty tree, and dropped on the sand to perish. A bright-winged beetle picks up the tiny seed and conveys it to its winter tomb, on the margin of a swift-running stream, where it remained until the sunbeam of balmy spring sped to the chink wherein the decayed body of the insect lay, and, searching for the little seed intombed, invited it to join the jubilee of returning life and hope, which it did, and soon became a wide-spreading tree, and remained by the margin of the life-giving stream, a shelter and a rest to the weary traveler upon "life's great highway through many weary fretful centuries."

Like the beetle, this Society has conveyed thousands of seeds into rich and fertile soil among the uneducated masses of our people in the United States, as the result of which thousands of men and women have become giants in their communities for good, sheltering from the storm of ignorance their fellow-man. It is true they were nominally free after the war. But military power and the authority of statutory laws were not alone sufficient to transform them into that higher plane of life and thrift and independence by which they could maintain their status as freemen intact; although these forces were adequate in the work of their emancipation, to improve their condition it was absolutely necessary to bring to bear upon them those civilizing influences without which their freedom would be but a mockery, a

sounding brass and a tinkling cymbal. They were to be tried like gold in the furnace, and pounded like white hot iron upon the smith's anvil, in order to be wrought out into useful instrumentalities. In order for them to rise in the scale of human progress, the same cables and levers and appliances were to be used by which other races have arisen from comparative barbarism to the heights of the most enlightened nations. Perseverance, courage, self-reliance, morality, intelligence were the granite rocks upon which to build the superstructure of a grand future history. Emancipation from ignorance and superstition and poverty was to be as important an era in their existence as the breaking of the chains which bound them in slavery. The harvest was white. A great work of humanity was to be performed. It was a work for heroes and heroines to undertake. Who would buckle on their armor and go forth to the call of duty? In this crisis who would go to the rescue of these benighted people? I will answer: They were the angels of mercy, the Florence Nightingales of New England and the great North and West, who sacrificed the luxuries and refinements of their homes, and left kindred and friends to go and dwell among these lowly, suffering, destitute and untaught men, women and children, sowing seeds of kindness, opening day schools and Sunday-schools, distributing good gifts and inculcating principles for right living for the glory of God and the relief of man's estate. I will answer again: They were the courageous and pious men of the North, like Drs. H. M. Tupper, Armstrong, Corey, Stone, and hundreds of others who dared to face the storm of social ostracism, and who took the Bible in their hands and went forth to do battle for God and humanity.

Systematic organization of Christian effort, philanthropy and Christian heroism made it possible to reach the remotest corners of the Southland and establish churches and schools and missionary fields to plant those vineyards for the Master which now bear clusters of fruit in abundance. Behold to-day the work of their hands. A hundred temples of learning, Fountains of Knowledge, sending forth refreshing streams to water the desert places. Trained teachers, skilled mechanics, professional men issuing forth annually from the schools of science and agriculture and mechanics, these normal, theological, law and medical schools spreading out into the world,

illuminating the dark places of the earth, diffusing useful knowledge among their fellow-men. It must be gratifying to those who have aided in this great work of uplifting our people in the South to know that their efforts have not been in vain; that their time and means have not been misspent; that the seed of benevolence which they sowed fell in good ground, and has produced a hundredfold; that the recipients of their bounty and care will be ever gratified to them, and sing to them the poet's words—

The deeds that in these few and fleeting hours
Thy hands in mercy and unsparingly shall sow,
Will deck thy grave with amaranthine flowers
And yield thee fruits divine in heaven's immortal
bowers.

THE TENTH AT LA QUASINA.

[Written for the *Boston Journal*.]

We used to think the Negro didn't count for
very much—

Light fingered in the melon patch, and chicken-
yard and such;

Much mixed in point of morals and absurd in
point of dress;

The butt of droll cartoonists and the target of
the press—

But we've got to reconstruct our views on color,
more or less,

Now we know about the Tenth at La Quasina!

When the rain of shot was falling, with a song
upon his lips,

In the horror where such gallant lives went out
in death's eclipse,

Face to face with Spanish bullets, on the slope
of San Juan—

The Negro soldier showed himself another type
of man:

Read the story of his courage, coldly, carelessly,
who can—

The story of the Tenth at La Quasina!

We have heaped the Cuban soil above their
bodies, black and white—

The strangely-sorted comrades of that grand
and glorious fight,

And many a fair-skinned volunteer goes whole
and sound to-day,

For the succor of the colored troops, the battle-
records say,

And the feud is done forever of the blue coat
and the gray—

All honor to the Tenth at La Quasina!

—B. M. Channing.

"Christian Giving."

THOMAS S. BARBOUR, D.D.

Upon what is the obligation to give ground-
ed? Upon the three-fold obligation indicated
by our Lord as He summarized the whole duty
of man, "Thou shalt love the Lord thy God
with all thy heart, and thy neighbor as thy-
self." We are to give because we are to love
God; because we are to love self; because we
are to love our neighbor.

What does love to God involve? Surely
this: that we shall be faithful in the discharge
of the stewardship to which he has appointed
us. We are the Lord's stewards. Under his
direction, we are to use our time, our talents,
all our resources. We are to recognize our-
selves as stewards in the use of our property.
The term steward is a significant one. It
challenges certain extreme ideas of the present
day. It suggests that, as related to our fellow-
men, we have a true title to our possessions.
No man may come to you and say, "Your
property is as much mine as it is yours." If
honorably acquired, our possessions are a trust
put into our hands by the Supreme Ruler, and
we, and not another, are responsible for the
administration of the trust.

But our title is that of the steward. We are
not proprietors. Sane men cannot think them-
selves that. We hold a trust for a little time.
What we call ours to-day, another will be call-
ing his to-morrow. All that we have is the
Lord's. All is to be used as a trust from him.

But stewardship commonly involves more
than the possession of money. It involves
care for an estate. In this high sense we are
called to stewardship. Not only is it true that
a certain amount of property is put into our
hands; the interests of God's kingdom are left
to our care. This is the lesson of more than
one of our Lord's parables. "A certain no-
bleman went into a far country to receive for
himself a kingdom, and to return." "He
called his own servants and delivered unto
them his goods." To each one of us "accord-
ing to our several ability" is entrusted the care
of our Lord's interests in the world. The Cru-
cified One, ascending, did not create a corpo-
rate body, entrusting to it the work to which
his life and thought and hope had been given.
He committed this work to the whole company
of his disciples. That trust is ours. No one

¹The substance of an address given at the annual meeting
of the Missionary Union at Asbury Park, N. J., May, 1896.

is charged with responsibility for this work if we are not. Whatever may be our incidental occupation—whether that of the merchant, the manufacturer, the lawyer, the minister, the mechanic—this is our one justification for being content to dwell upon this globe and consume its resources; that we are seeking to make the kingdoms of this world the kingdom of our Lord and his Christ. The work is vast and multiform. Its interests are many—local, national, world-wide—missionary, educational, philanthropic. But let us remember, when we are forecasting our reasonable and necessary expenditures, let us remember that whatever concerns the interests of the kingdom of Christ concerns us. It is an egregious mistake to fancy that our care for these interests is an extraordinary duty to which some surplus remaining above personal expenditures may be devoted. We are to seek first the Kingdom of God. Its interests are our interests. Their appeal is the appeal of our own. They are ours because they are our Lord's. Such is our stewardship—so sublime, so divine.

But we are to give not alone because we are to love God, but because we are to love self. When Christ said, "Thou shalt love thy neighbor as thyself," he implied that it is our duty to love ourselves. Self-love is a duty; not self-love in a degrading sense, but that self-love which begets the desire to realize the highest possibilities of our manhood. Now, giving enlarges and ennobles the soul, and thus qualifies it to receive largely of the inheritance to which God invites the children of men.

The great Teacher said much of the relation of earthly fidelity to our eternal well-being. He said something of the relation borne by the use of our possessions to our future inheritance. He had been speaking of the unjust steward—the steward, who, unprincipled though he was, exhibited, upon his low plane of life, a degree of forethought which puts to shame many a Christian in his higher sphere of living. Thus he bids us, by the wise use of our earthly possessions, to lay up in store for ourselves a good foundation against the time to come. Do you recall the words that follow, the weighty, solemn, words? "He that is faithful in a very little is faithful also in much, and he that is unrighteous in a very little is unrighteous also in much. If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which

is another's, who will give you that which is your own?"

Observe, now, the terms with which the Master characterizes earthly possessions. They are "a very little," while the heavenly good is "much." They are the "mammon," or wealth, of "unrighteousness." Only those corrupted by unrighteousness can think of money as constituting *wealth*; the heavenly good is "the true riches." They are "another's"; something quite external to one's real self. The heavenly good, incorporated with the immortal spirit, is "your own."

But while thus, in a way, depreciating earthly possessions, how greatly our Lord exalts them. For he declares that in receiving them we are subjected to a test. Our use of them must determine our fitness or unfitness to receive the supreme trust of enduring wealth.

Mrs. Stuyvesant was worldly minded. Her spiritual adviser, remonstrating with her, spoke of the soul's interests, and of the immortal life. But he was met with the reply: "The Lord always has done well by the Stuyvesant family. I think we have little cause for apprehension." How fatally the poor woman mistook the plan of Divine providence. As the merchant commits to a clerk some trivial trust, that he may learn if the clerk is deserving of promotion, so are men tested by the trust given into their hands by the Almighty. It is the lesson of the parables of the pounds and the talents. The period of the proprietor's absence is, for his servants, a time of probationary service. Their fidelity to his interests is put to the proof. Upon his return, he will take account of their service, and in accordance with the measure of their fidelity he will determine their permanent place in his kingdom. It is a vast increase of honor that is thus indicated as awaiting the faithful servant, an increase worthy of the bounty of the King—promotion from the administration of the trust of a pound, some twenty to forty dollars, to rulership over five cities. So great the contrast between the riches of a Cræsus and the final wealth of a faithful servant of God.

And let it not be supposed that this principle of Christ's administration is in any way an unnatural or an arbitrary one. That is a suggestive saying of Dr. Cuyler's: "What a young man earns in the day goes into his pocket; what he spends in the evening goes into his character." Is it not true of all our spending,

of all our administration of the trust of our earthly possessions, that it is powerfully affecting our character—the character which is to endure, and which must determine the measure of our eternal inheritance? If one's soul be stunted and withered by selfishness, "let not that man think that he can receive anything of the Lord."

Do you know there is one way, just one, in which we can retain our earthly possessions? It is by transmuting them into that which survives the tomb. Such transmutation of wealth is possible. Have we not had proof of it even in the narrow sphere of our earthly life? Have we not seen money, when nobly used, transmuted into joyous, large-minded, great-hearted manhood? Do we desire to retain our possessions, to keep them, not in the beggarly sense of a day, a month, a few fleeting years, but forever? Let us use them in a life of faithful stewardship. Yes, even money, the mammon of unrighteousness, the miser's god, the spend-thrift's curse, may be recast into the coin current of God's everlasting kingdom!

There is a third high relationship, belonging to the theme we are discussing, which we must not overlook. We are to give because we are to love our fellow-men. Love to man is a duty. Where it exists, it has ceased to be thought of as a duty, and has become the most joyous expression of the soul's life. There are some men with whom love for their fellow-men is a consuming passion. There are just two classes of men in this world. They are altogether unlike; they find it difficult, indeed quite impossible, to understand one another. There are those whose thought is absorbed in considering what they can get out of the world; there are those who are not less absorbed in planning what they can do for the world. There are some who are forever brooding over the surly motto, "The world owes me a living." There are others who are saying with the apostle, "I am debtor to all men."

Do you know that this is a world finely adapted for one end? You recall the old couplet:

It's a very good world to live in,
To lend or to spend or to give in;
But to beg, or to borrow, or to get a man's own,
It's the very worst world that ever was known.

This world is a fine world for the development and exercise of the spirit of unselfish love. In this fact, and in this alone, I think,

we may find a solution of the perplexing problem presented to us in the inequalities of human life. If we think of gain, of physical comfort, as constituting the aim of living, the plan of Divine Providence for the world's life must seem all awry. But it is a fine world for a loving spirit. The man who delights in blessing others find opportunities for such service crowding thick upon him. None so poor but they may have part in this blessed ministry. Yes, it's a very good world to live in, just because it's a very good world to give in.

But how shall this spirit of unselfish love, this benignant, joyous spirit be gratified? How can we relieve the want of the world and uplift its life? By personal service? Surely; but also by giving. By giving we can relieve distress. Thus we can multiply our ministries. Thus we can reach to interests that our personal services can never touch. Thus we can minister to races upon whom our eyes have never looked—to generations yet unborn. Yes, giving is prime minister in the cabinet of royal love.

We find then that the obligation to give is inherent in the threefold obligation comprehending the whole duty of man, the obligation to love God, to love self, to love our neighbor. But so exalted an obligation is not to be carelessly discharged. By what laws are our giving to be governed?

The one primary law of giving is that it should always be a transaction with Him who has appointed us to stewardship. Our giving should be always consciously a transaction with Christ. The application of this very obvious principle can hardly fail to simplify and sweeten our relation to this duty. It is to be feared that giving is sometimes allowed to be a source of annoyance, even of extreme irritation. Complaint is made often of the multiplicity of the demands made upon us, of incessant appeals. But does not such complaint involve a sorry exposure of misconception of the fundamental character of the duty of Christian giving? Whatever calls may meet us, we need not give, we must not give, unless we recognize in these calls the appeal of Christ. Such giving will be thrice blessed. It cannot fail to be a cheerful, joyous act. One cannot be angry with Christ. One cannot give ill-naturedly or grudgingly into the pierced hand.

There are, too, certain other principles of giving, hardly less fundamental than this pri-

mary law of conscious relationship to Christ, principles which must be regarded if we would discharge the exalted obligations of our stewardship, and if we would attain to the true stature of a noble Christian manhood.

Our Giving Should Be Voluntary.

I. It should be always a genuine expression of loyalty to Christ and love to mankind. No other kind of giving is Christian. No other kind of giving should be encouraged by any method adopted in our churches. In this respect, we observe a contrast between the discipline afforded by the Gospel and the divine method followed in the training of the Jewish people. The Jewish people were in a state of tutelage, "under tutors and governors until the time appointed of the Father." This was essential to the purpose which the Mosaic system was designed to serve. Duties were precisely defined, and obedience practically was compelled. But this was only "until the time appointed of the Father." The Gospel follows an essentially different plan. It deals with men as wise parents deal with their older children. It accords to us larger freedom, larger responsibility. The amount of our giving is not defined, and no compulsion is laid upon us. True, interests sacred as the mission of Christ are dependent upon our fidelity in the discharge of this obligation. But whatever is done is to be done by the free choice of the soul. Is there not something deeply impressive, deeply affecting, in the testimony thus given to Christ's estimate of the worth of genuine love? There are not a few passages in the Scriptures in which this grace of Christian love is exalted. The sweet psalm enshrined in the heart of one of Paul's practical epistles assures us that love is greatest of the Three Graces which abide forever. But the most amazing tribute ever offered to the spirit of love was offered, not by an apostle, but by the Master himself. It is not found in any recorded words of the Master; it is found in the fact, more significant, more eloquent than words—that to the development of this grace in the hearts of His followers, our Lord deliberately subjected all the vast interests of his earthly kingdom.

Our Giving Should Be Discriminating.

II. In our giving we should seek to accomplish the truest and largest service. Of course, we shall not give where giving would work injury. Experience and intelligent thought are

leading those interested in social problems, at the present day, to place much emphasis upon this truth. It cannot be emphasized too strongly. Thoughtlessness has sometimes proved a sorry mischief-maker. Giving may encourage imposture, it may reward indolence, improvidence, and thus impoverish. There is a form of so called beneficence that is essentially not loving, but selfish. Fortunately, we are coming to a better appreciation of the fact that the duty of beneficence lays upon us a severer tax than that of tossing out a dollar here and there. It demands that we shall be concerned for the true welfare of men; that, at whatever cost of painstaking effort, we shall seek to know and meet the real needs of the unfortunate. Christian-giving will recognize this. The steward will not waste his Lord's substance. He will not injure those whom he is commissioned to serve. He will seek to place his gifts where they will count for the utmost.

Our Giving Should Be Systematic.

III. It should be conducted upon a thoroughly adopted plan. Christian-giving will not be spasmodic. It will not leave to accident the determination of the amount of the gift. It will not foster an interest to-day, and leave the same interest to suffer from careless neglect to-morrow. If there be any duty of our lives that should be honestly weighed and followed out with habitual conscientious fidelity, surely it is this duty so vitally related to the promotion of every interest of the Redeemer's kingdom. The thought is one upon which we might dwell long. Let us note three things:

1. As respects those Christian enterprises, for the support of which we purpose regularly to contribute, the amount of our giving should not be dependent upon accidental influences. There are certain great interests which commend themselves to every intelligent Christian; such, for example, as the work of the local church, educational work, the work of Christian missions in its various forms. In all of these interests we recognize the appeal of Christ. Our response to this call should in no way be affected by chance circumstances. The needs thus represented are constant. They are real, when we hear of them; real, when the story does not happen to reach our ears; real, when an agent is visiting us, and when he is elsewhere; real, whether the day of the annual offering be wet or dry; real when our purse chances to be in our pocket, and real

when it has been left at home. It is sadly to the discredit of the Christian Church that the support of these great Christian enterprises should so long have remained in any degree contingent upon circumstances so accidental as the state of the weather or the warmth of an agent's appeal.

2. The total amount of our giving, from year to year, should not be subjected to accidental circumstances. Is not this thought a vital one? Of course, there are exceptions to such a principle. One may reserve a certain portion of the offering he has conscientiously determined upon, that he may give largely to some important enterprise at a future time. So, one may build a hospital or endow a scholarship. And again, exigencies may arise leading to revision of one's purpose as to the amount of the year's offering for the Lord's work. It is conceivable that some exigency might arise demanding the offering of all one's possessions. Patriotism might at times demand this; Christian love might demand it. But, as a rule, the total amount of our giving, from year to year, should not be affected even by the number of calls that may chance to meet us. True, it may seem natural to ask, "Why should I not give to the Lord's work according to the needs, from time to time, presenting themselves, more now, now less?" The suggestion may occur to some, I do not set aside a fixed amount for my children's clothing; I spend according to their need—sometimes little, sometimes much. But does not such a suggestion, when examined, quite lose its plausibility? For the work of our Lord has need of the most we can offer it. Giving to our utmost, we shall still leave boundless wants unmet. The division of our offerings will be influenced by the appeals coming to our attention. The total amount of our offering is to be determined in view of the one question: How large a part of the possessions which God has committed to me would He have me use in the support of those interests which are directly related to the advancement of the kingdom of Christ?

3. Thoroughly sensible, eminently Christian, is the plan of proportionate giving. A certain percentage of one's income is set apart for the objects of Christian beneficence. The thought, indeed, is sometimes urged, by way of objection to the plan of proportionate giving, that we are to be God's stewards in the use of *all* our possessions. Of course, nothing could

be truer than this. The man who does not say, "Every dollar of my possessions is a trust which I am to use in the way I believe will best honor God," is violating a first principle of Christian living. But this thought is in no way antagonistic to a plan of proportionate giving. The fact that a man wishes to make wise investment of all his money will not restrain him from thoughtfully deciding that a certain definite amount shall be invested in a given enterprise. The question at issue is, What part of the amount entrusted to my stewardship may I wisely devote to those interests which are related directly to the advancement of Christ's kingdom? The plan of proportionate giving is simple. It graduates giving by the measure of our prosperity. Its influence is singularly enlightening. It happens often that men do not know the real meagerness of their offerings until they bring them into definite comparison with the bounty they are receiving from the Lord. Giving never fails to increase where this method is followed. The plan assures an offering from one's full income, rather than from the surplus remaining above personal expenditures—a first principle of giving, as inculcated in the Word of God. Bringing every investment, every work of life, into direct relation with the work of Christ, such a plan can hardly fail to contribute to the enrichment of the soul's life. It is endorsed in the Scriptures. Is it not worthy the full confidence of all?

In any case the central thought upon which we have been dwelling is beyond controversy. Our giving should be systematic. We have been but poor, faithless stewards if we have been satisfied to leave to impulse, or to accident, our administration of this great trust.

Our Giving Should Be Liberal.

IV. The needs of our Lord's work are great and urgent. "Freely ye have received, freely give."

The young lad who gave his frank opinion of the Pharisees was not far astray in his judgment, if his verbal memory was a little defective. "Who were the Pharisees?" the teacher asked. "They were a mean lot, sir," said the boy. "How so?" asked the teacher. "Why, one day they came to Christ and gave him a penny. He took it in his hand and looked at it, and then he looked round at them, and said: 'Whose subscription is this?'"

The pity of it is that the English penny is

nearly twice too valuable a coin to represent the weekly contribution of the average American Christian for the entire work of Christian missions at home and abroad. Is it not humiliating beyond words? If all professed followers of Christ gave weekly the price of one street car ride, the cost of the cheapest cigar, the income of our missionary organizations would be increased almost five fold. Not a few, we know, are discharging nobly the responsibilities of their stewardship; but how large the company of those who are slighting, or altogether betraying, their great trust!

And do we know that the case is growing continually more deplorable? A New York business man of high reputation, a little time since, made a careful comparison of the offerings reported by Christian churches, during a recent decade, as compared with those represented during a like period a generation ago. It showed a six-fold increase. Meanwhile the wealth of American Christians had increased not less than eighty-fold. Can we doubt that this decline in Christian giving is due largely to a want of system, to a want of thought?

Let us make a delayed reparation to the Pharisee. The boy thoughtlessly wronged him. The Pharisees never came before the Lord with such an offering as the boy attributed to them. To the last man of them, they could go up into the temple and say, if boastfully, yet truthfully, "I give tithes of all that I possess."

What constitutes liberality in giving? What proportion of one's income should be set apart for the Lord's work? One cannot decide for another. Can we gain light from the Word of God? There are two mistakes, both unfortunate, which may be made respecting Jewish law as related to Christian giving. We may say the ancient law is law to-day, and thus become entangled in a yoke of bondage. Or we may say the ancient law has no significance for us, and thus forget that all Scripture is profitable for our instruction in righteousness. In the Jewish system we are presented with certain great object lessons. The Scriptures tell us that the Great Ruler did once see fit to record His thought as to an appropriate scale of giving. What were the provisions of the Jewish law? The Jews were to give as the Lord prospered them. Their offering was to be made from their full income before anything had been withdrawn for themselves or their households. What was the amount of the pre-

scribed offering? There were certain tithes. There were other offerings. Edersheim, summing up all, says that the total amount was more than the fourth part of the income of the Jew. These offerings were in part for national rather than distinctively religious purposes. But, for the support of the temple service alone, the offering was to be the tenth part of the full income. Can we, then, think ourselves liberal—can we doubt that we are unfaithful to our sacred obligation—if we are offering for our Lord's work a smaller amount than we should practically have been compelled to bring in had we been born in that earlier day?

The suggestion that the Jewish law was addressed to an agricultural people is not in point. The Pharisee could teach us that. For he reasoned, It cannot be that the Lord really desires more from the farmer than he desires from me. And so he stood up in the temple to say: "I give tithes of *all that I possess*."

Do not think that I am contending for one fixed percentage as appropriate for men of every condition. Even the Jewish law was not characterized by this inequality. There was large provision for free-will offerings, such as those the Lord was observing as he sat over against the treasury, when some brought of their abundance and the poor widow cast in "more than they all." And do not think that I am maintaining that the Jewish law is binding still. No one can repudiate this thought more earnestly than I. But what of the object lesson divinely revealed to the world in the law of Israel?

It has well been observed that the New Testament demands less from men than the older Scripture, but that it expects more. Is it not a pitiable thing that while the treasury of the Jewish temple was wont to be filled to overflowing, exciting the cupidity of foreign conquerors, the treasuries of our great Christian enterprises are forever drained dry? Shall Christian love content itself with a lower standard than Jewish law? The Christian's plane of privilege is higher immeasurably than that of Israel. The needs of the work appealing to us are vastly more urgent. The Jew was entrusted with the support of worship in a single nation. We are bidden to Christianize a world. If the work of Christ be delayed for want of means; if great missionary and educational enterprises are crippled through lack of funds; if the advance of the kingdom is stayed; if souls perish for whom Christ died; how shall

we appear before the Master with the confession that we were content to offer for the work entrusted to our care a smaller offering than that which we knew was indicated by him as an appropriate offering for the poorest Jew?

Of one thing let them be persuaded: There is need of a large increase in giving on the part of the disciples of Christ. Either God's providence has been altogether rash, or the church is withholding that which belongs to the treasury of her Lord. A supreme question of the hour, a question upon whose prompt settlement the future of nations—the future of the Redeemer's kingdom—waits, is this: What can be done to secure enlarged offerings from the followers of Christ? We are living in a day of golden opportunities, but of boundless perils. "To be living is sublime." To be living is to be involved in an august responsibility. The determining hour of our nation's destiny is striking.

Heathen nations are opening their hearts' door to receive, if not the Gospel, then spirits baser than those they are casting out. There is a sound as of the moving of the wings of the Pentecostal Spirit. The King of Kings is calling to us to prepare the way before him. Would it not be a colossal blunder to live selfishly in such a day?

Rules for Christian Giving.

How Shall I Give?

Give from a pure motive: with a view to divine approval; not to be seen of men, or to please them; not to gratify or exalt self. Beware lest some lurking wolf find hiding-place beneath the snowy fleece of benevolence.

Give honestly: guarding against false and delusive excuses concerning debt, lack of income, and necessary expenses. You are doing business with God. It is worse than folly to dissimulate.

Give with discrimination. Miscellaneous giving is folly. Indiscriminate giving is sin. There is giving that is cursing. Give with "a cool head and fervid heart." Know to what you are contributing, and how your contributions are to be applied.

Give systematically: not from impulse or caprice, but regularly, according to some well-arranged plan.

Give frequently: as you perform other acts of worship; modestly, as a servant of God; gratefully, in acknowledgment of unspeakably greater gifts received; faithfully, from a high sense of duty; cheerfully, as enjoying a blessed privilege; loving, as one for whom Christ gave himself.

How Much Shall I Give?

This must be determined, primarily, by ability and prosperity—"according to that a man hath," and "as God has prospered him;" and only secondarily by the urgency of apparent need. Abraham gave tithes. Jacob likewise gave a tenth. So did all Israel. Jesus said of the careful tithings of the Pharisees: "These ought ye to have done." The adherents of many other religions regard the tenth as sacred to Deity. This portion has been almost as universally regarded as belonging to God as the seventh day. Can the followers of him who said, "Freely ye have received, freely give," reduce the fraction? Recalling the question of our Lord, "What do ye more than others?" can we be content to do less? Grateful, willing hearts will often rightly prompt to do more.

But whatever the gift may be, let it be a portion, not a remnant; a definite portion, as of time, the first portion and the best—the "first fruits" of the field, the "lamb without blemish," the "fatlings" of the flock.

When Shall I Give?

While you live. God holds you responsible for the use of what you have while you have it for honor to him and service to his cause during those years in which he gives you life. He would also have you enjoy the pleasure and the profit of beneficence, which is possible only to the living.

Immediately. Life is uncertain, possession is precarious. Give in your youth, in your poverty, amid your discouragements, while you are making your fortune. Let the "first fruits of your increase" be devoted to God. Be ready whenever God's call comes and need is apparent.

Give now, or you will give never. Give now, and you will have greater ability to give hereafter. Give now, and you will be the more disposed to bequeath to the Lord's cause a due portion of what you leave behind you when you die.

Some Questions for Dr. Rowland.

The following communication has been sent us for publication, and we are therefore justified in asking certain questions regarding it.

October 7, 1898.

My Dear Sir: We have just received the following letter from A. J. Diaz, M.D., who says that his work has begun prosperously in Havana. By printing the following we shall be

Gratefully yours,

ROBT. G. SEYMOUR,
Missionary and Bible Secretary.

Diaz in Havana.

"This week the Lord has blessed my labors as before. On Sunday I baptized three believers. On Thursday thirteen gave their hearts to Jesus and were received for baptism. They will be baptized to-morrow (Sunday). On Thursday, the 29th, I celebrated the Lord's Supper, and three hundred and seventy-five members broke the bread and ate with joy in their hearts. This was our first meeting in the evening; generally at that time I have a large congregation. To-night I will show to a large gathering in Neptune street (one of the stations) several views with Mr. Paine's magic lantern. I donated to-day seventy-five New Testaments and two thousand tracts."

Dr. Diaz has gone forth under the auspices of the Society, and we will be grateful to the friends of the Society and this work if they will send to us any contributions towards its support.

ROBT. G. SEYMOUR.

As Dr. A. J. Rowland has always shown a readiness to respond to the criticisms of the *Index*, we prefer to submit the following questions, rather than submit any direct criticism on the facts with the knowledge in our possession. These questions are as follows: 1. Is Rev. A. J. Diaz the missionary or the colporteur of the American Baptist Publication Society? 2. If the former, must Southern Baptists regard the Publication Society as doing the same work as the Missionary Union and Home Mission Society, and as coming into direct competition with the Foreign and Home Boards, and expect appeals for work on fields already cared for by our own Board? 3. If a colporteur, why is he stated to be the pastor of the Havana church? 4. Is he, whether mis-

sionary or colporteur, working in property owned or leased by the Publication Society? 5. Is he using the property of the Home Mission Board of the Southern Baptist Convention, and if so, is it by arrangement with the Home Board? 6. Has the Publication Society ever had any correspondence regarding Brother Diaz with the Home Board at Atlanta, whose missionary he was up to the time he left Havana, and who have spent much of labor and money in building up this work in Havana? 7. Does the American Baptist Publication Society propose to conduct a mission in Havana, permanently, with Diaz in charge? 8. If so, what relation will that work sustain to that so long supported by the Southern Baptists through their Home Board?

These questions are justified by the appeal for money we have been asked to publish. Our advice is that no contributions be made to any work in Cuba save through our own Board. In this connection we call attention to the extract from the *Journal and Messenger* in our department, "What the Baptist Editors Say."

It is time we had some definite knowledge of what is being done in Cuba, and who is doing it.—*The Christian Index*.

Opening—Richmond Seminary.

We are glad to state that the Richmond Theological Seminary commenced work on Tuesday morning with more students present than the school has had on the first day at any time in its history. We learn that the new students come well recommended both for scholarship and piety. We congratulate the Seminary, and trust that the work of the present year may be an improvement on any previous year. These schools are destined to do a great work for the race.

The Seminary people labor under some disadvantage because of the surroundings of the school. Iron foundries, tobacco factories, and bar rooms do not add very much to an institution of the character of the Seminary; in fact, to any institution. We praise God that there is a better time ahead, and before another year shall roll around that the buildings for the Virginia University will crown the beautiful site that is just outside of the city.—*The Virginia Baptist*.

MISSIONARY DEPARTMENT.

TRIP TO NEW MEXICO.

BY REV. D. D. PRÓPER.

The General Missionary of Colorado has New Mexico attached to his field, and at least once or twice a year he is expected to make a visit to the Territory and look after the work. The occasion for the annual trip this last August was the meeting of the Lincoln Association, in the Pecos Valley, and the camp meeting in the Sacramento Mountains. The Association was held at Malaga, on the Pecos Valley Railroad, a few miles south of Eddy, August 11th to 14th.

This is the only Baptist organization of churches in the Territory, and comprises a field about 100 miles square. It has now grown to fifteen churches and about 350 members, with some four or five pastors. Some of the delegates came to attend this annual meeting from 75 to 125 miles in hacks and wagons, camping out on the way and during the meetings.

Judge Green, of Eddy, was elected moderator, and Rev. A. J. Emerson, clerk. Rev. Lee Green, of Texas, brother of the moderator, was present, and although eighty years old, preached vigorous sermons both here and at the camp meeting. The sessions of the Association were much enjoyed by the delegates, a number of whom had sacrificed much to be present.

After this meeting was over we started to "Weed," up in the Sacramento Mountains, 100 miles away, where the camp meeting was to be held. At first we had four wagons and hacks and one buggy well filled with men, women and children, and provisions for man and beast, with requisite bedding and drinking water. In traveling over these semi-arid plains, travelers must carry along food and drinking water for persons most of the time. By the time we reached our destination we had a "Baptist caravan" much larger than when we started.

We were the greater part of four days making this trip. We made it a point to camp nights near the little churches and school-houses, where there were settlements of people, so that preaching services could be held. The General Missionary was given the place of honor, and asked to preach every night, which

he did to good and attentive congregations, as the appointments had been sent on in advance.

At one place Judge Larimer, a prominent citizen, but not a church member, invited us to load up with water melons, which our hack did, and we had melons for the crowd for nearly two days. Part of the people, and especially the older ones, slept in the school-houses, and others under the wagons, and in them, and on the ground. They were very tender of the missionary, and usually found him a place in some home adjoining the camp.

Arriving at Weed, we found it cool and pleasant, with feed, water, shade trees and kind friends who were looking for us. When we all arrived I counted the full "twelve tribes" of the Greens, Cowdens, Yorks, Whites, Netherlands, Popes, Backues, etc., with about seventy-five persons from abroad outside this church.

We had preaching three times a day most of the time, and the services were very well attended. The meeting lasted about ten days, and it was an interesting and profitable occasion. There were some thirty or forty who manifested a desire to live the Christian life. It was a matter of surprise to the writer to find so many people scattered through the mountains in prosperous settlements. The people, with their flocks and herds of sheep, cattle and horses, even one hundred miles from the railroad, seemed happy and prosperous. There is enough tillable land in the valleys for grain and gardens, besides the immense areas of pasturage. I do not remember to have heard any complaints of "hard times."

Heroic Pioneer Mission Work.

Rev. R. P. Pope, the missionary of the Home Mission Society, has been doing a very hard and self-denying work in this "Mountain District," traveling over the rough country, through storm and cold, from twenty-five to seventy-five miles to his appointments. During the last five years he has organized most of the eight churches to which he has preached, more or less, hardly ever missing an appointment, even in midwinter, when he went on horseback through the snow over mountain trails. When he went to Weed he had to preach in a private house, and was derided for attempting religious work in such a place. Now we have a good church, with substantial people for members. At Fresno, some twenty-five miles across the

summit of this range of mountains, he began work in the neglected community under very discouraging circumstances. Now there is a church of some eighty members, and it is the largest Baptist church in New Mexico. Very often his wife, who is a good singer, goes with him, sharing the perils and hardships of the journey, sometimes on horseback in the winter season. Once, it is said, the feet of the little one became frozen, and had to be thawed out by rubbing in the snow.

Such self-sacrificing work I have not become personally acquainted with before in my missionary tours. Brother and Sister Pope are greatly beloved by the people in all these churches. He has held many series of meetings in these places, from time to time, securing the conversion of parents and children, and then baptizing them. To baptize the last one, just before the Association, they went twenty-five miles to find a suitable place.

During the last year he has preached to some five or six churches, with two other preaching places, in a field twenty-five by fifty miles large. This former destitute region has been developed into so many churches that now it becomes necessary to divide the field and put in a missionary each side of the summit of the mountains.

This Is Pioneer Home Mission Work.

On the first Sunday of the camp meeting, the writer preached and solicited contributions for the Home Mission Society and received a liberal collection. One brother, after putting in what money he had in his purse, said: "I have not much money, but I will give you a horse." "All right," said the missionary, "I will take it." "But it is a bronco, and wild," said the brother. Not to be bluffed, the missionary said "All right; I will accept the offering." The next day the missionary auctioned off the horse for \$20 to the highest bidder. Owing to other engagements, the missionary could not stay until the close of the camp meeting, and thus left before it was out, crossing the summit of the range, over very rough roads, to the Fresno Church on the western side. Here was another responsive congregation, in this largest Baptist church of New Mexico, built up entirely through the labors of Brother Pope. From here it is quite a journey down the steep mountain and hillsides to the plains where the towns of La Luz and Alamo-gordo are reached. The latter place is a new

town on the new El Paso (Texas) and North-eastern Railway. There are some twelve Baptists in this place, who will soon be formed into a church.

The churches in Roswell, Eddy, Las Vegas and Raton were also visited, which are not in Lincoln Association.

Baptists have nineteen churches, with about 550 members in the Territory, where there are some 250,000 people, about one-third of whom are Americans.

New Mexico is increasing rapidly in wealth through its herds of cattle, sheep and horses, and the development of its rich mineral resources. The population is increasing, and irrigation of the beautiful rich valleys from the mountain streams is working wonders in agriculture.

The weather was much more cool and pleasant than I expected to find it in August. It was much more comfortable than in many of the Northern States. This Territory, with 122,460 square miles of land, rich and varied resources, and health-restoring climate, is destined to be a great country, and needs more thorough cultivation religiously. A General Missionary is needed in this field who can give most of his time to the work. After an absence of four and one-half weeks, the missionary was glad to get home again.

Roman Catholic Converts.

WATERVILLE, ME.

I am very glad to register two more conversions for the last quarter of my fourth year in Waterville.

I do not mention them in my present report, because they will be received into the membership of the church by baptism only to-morrow (October 2d). One of them is a good mother of sixty-three years of age, converted from Roman Catholicism; she was formerly a member of the Society "des Dames de Sainte Anne." The other is a dear young sister of fourteen years of age. Both are very happy.

Yours truly, P. N. CAYER.

Dr. Albert G. Lawson, during his Brooklyn pastorate, baptized into the fellowship of the Baptist church forty Roman Catholics.

Within the past twelve months sixteen Roman Catholics have been baptized in the Polish Baptist Mission of Chicago.

Mrs. Scott's Work.

CANANDAIGUA, NEW YORK.

We have just had Mrs. Wm. Scott, the famous Negro lecturer, now under the employ of the Baptist Home Mission Society. I take great pleasure in commending her work very highly. She is a woman of splendid abilities. Her deportment, prudence and address were in every way becoming an intelligent Christian woman. She spoke in my church last night to at least 500 people. Standing room was scarcely possible. It was a grand address. Everybody was delighted. The attention of the people, during a service of two hours, under a very pressing heat, was held perfectly to the close.

I consider Mrs. Scott as one of your very best agents. She is molding sentiment, and laying foundations for permanent work.

Nearly \$10 in cash and \$30 in pledges were taken without any trouble whatever. This is only a starter for our Home Mission offering, which will be gathered in February.

I am working hard to double our benevolences along all lines this year. Pray for us. God bless our Home Mission Board and its co-workers.

Yours fraternally,

H. WYSE JONES, Pastor.

P. S.—Mrs. Scott's work at the Ontario Association was very efficient. I speak these words upon my own responsibility for the sake of the cause.

H. W. J.

Pioneering in Indian Territory.

This is our revival season. I have been busy almost day and night for some time. I have agreed to supply four churches for this year, two of them 60 miles apart. It will require a travel of 2,000 miles overland on horseback and in buggy to get to them for the year. My people will pay \$300 this year, whereas they paid \$100 last year. My meetings have been well attended, and the Holy Spirit has blessed me and the work very greatly this summer with some very precious meetings. The people are going to flock to the town on account of the passage of the Curtis bill. I am supplying Cameron, a small railroad town, United States Court, population 400. We have no house, will endeavor to build.

Pray for us and the cause in the Indian Territory.

W. S. WILEY.

Our New Indian Mission.ARAPAHOE BAPTIST MISSION,
GEARY, OKLA. TER., Sept. 30th, 1898.

Dear Bro.: My work during the past month has not been of such a nature that I could report it on the blank, and so I send you a brief report of it by letter.

We arrived in the Territory at Hennessey August 28th, and began work at once. We did not get to our field proper until September 3d, which was Saturday. We began camp visiting, the next day being Sunday, but of course could not get the Indians together in so short a time to hold regular service. The second Lord's Day we went to the ordination service of Brother Brown, a co-worker among the Arapahoes. The third and fourth weeks we have had services.

We are meeting with a very kindly reception among these Indians. The Lord seems to have opened their hearts for our coming; and while we have not seen near all of them, in every case they have expressed themselves in words of welcome, several saying that they wanted to help us all they could in the work. One of the chiefs, Chief Black Coyote, took my hand and held it for a long time, muttering in his own tongue what my interpreter said were words of welcome.

Our work thus far has been of a practical nature. We have made three long trips to the railroad for our goods and other necessary business, taking us from three to four days each trip.

We live in an Indian camp, where there are several families, and find this quite a help in getting started in a study of the language and in getting acquainted with their ways.

Our new wagon from Washington, Ia., is here and is very good. The portable organ sent us from the Estey Organ Company is also here, and a great treasure to us.

Your brother in Christ, F. L. KING.

Among the Comanches.

During August and September we have had five burial services; only one death occurred at the mission, but we have had some campers with us nearly every day since August 5th. Some of the time we have had five patients here. One old man lies on a bed on our porch now. This is the fourth time he has been here to be treated; this time, I think, he will die.

This has added much to our work, also to our expenses; but we are glad to be used in God's service.

One case was exceptionally sad, viz., the burial of a little boy, his mother and father whom we buried in the above-named order in ten days. They were Christians, but not members with us. They united with the Presbyterian Church because their children were in school at that mission. Their home was near this mission.

Our Sunday morning congregations have kept up remarkably well considering the number who are sick.

Our work at the Government school will not begin until about January on account of the condition of the school building.

This we regret very much, as it is the most interesting and profitable branch of our work.
E. C. DEYO.

Among the Kiowas.

LONE WOLF MISSION, OKLA. TER.,

September 26th, 1898.

Here is my report for first quarter, 1898:

During the first half of the quarter, the attendance at all the meetings was very good and encouraging, and I looked for some conversions. But the absence from their homes, more or less during the last part of the quarter, has rendered it impossible to have regular, effective meetings, and the interest subsided. You are aware that these Indians no longer receive rations from the Government. Hence they are compelled to bestir themselves to obtain something to eat. This is what takes them away so much. They go to get work, or do something to get money to buy what they need. Sometimes, however, they go to visit friends or kinsfolk, or for something else.

In a recent letter authorizing me to drill or dig a well here, you requested that I inform you of the progress of the work.

I had to wait some little time for the men to get down here. Last Saturday they arrived and went to work, and I am glad to be able to report that to-day at noon they "struck water" at a depth of 39 feet and some inches. It is not, however, a strong vein, so I shall have them go on down until we get enough, which may be at 75 or 100 feet deeper. I shall have to go to Cloud Chief in a few days after the casing, which will cost 15 cents a foot, or something like that.

I cannot be away from home much, the children get so lonely while their mother is away at the Missouri Baptist Sanitarium, St. Louis. Yours sincerely, G. W. HICKS.

A New Church House.

LONG ISLAND, KAN., Sept. 28.

We have our new church house nearly complete; expect to dedicate the 30th of October, and hope, with \$100 given us by the State Convention, to have the last dollar of debt paid by that time. It is a nice, good and substantial frame structure, 32x46; well finished, with a seating capacity of 255. Truly we praise God for it.

It has been an extremely hard pull on me, and has caused much pressure to me financially; but I thank God for the ability to complete it.
H. D. HUGHES.

Becomes Self-Supporting.

PARKER, S. DAK., Sept. 25, 1898.

TO THE AMERICAN BAPTIST HOME MISSION SOCIETY:

Greeting. For the past two and one-half years our church (the First Baptist Church of Parker) has been aided in the payment of the salary of our pastor (Rev. A. G. Hislop). The church, feeling that it ought to become self-supporting, has put forth a special effort, and at a meeting held following the morning service this morning, voted to assume the responsibility of self-support. Our treasurer, as chairman of the Finance Committee, reported that nearly all of the members are increasing the amounts of their subscriptions, and some are doubling their gifts. We have adopted the plan of every member of the church paying something toward the support of the ministry. We, as a church, through our Board of Deacons, desire to thank the Home Mission Society for their aid in the past.

Signed, I. H. NEWRY.
D. C. SMITH.
R. R. WOODWARD.

A Church Bell Wanted.

COTTONWOOD, IDAHO, Oct. 2, 1898.

I write to ask if you could assist our church in getting a bell. We have bought a house that was built for a business house, but makes

a grand church. The house cost \$2,000 to build it; we got it for \$1,000. If we pay for it, it will be all we can do. We want a bell. I thought it possible that you knew of some church that had laid aside a good bell and got a larger or better one. Such a bell would do us good service until we could do better. If you can assist us in getting one in that way or any other, you will greatly oblige and assist a struggling church.

God bless you. Pray for us. Your humble brother in Christ, J. B. YORK.

HAVE WE DONE WHAT WE COULD?

The restless millions wait

That light whose dawning maketh all things new;
Christ also waits, but men are slow and late.

Have we done what we could? Have I? Have you?

A cloud of witnesses above encompass us.

We love to think of all they see and know;

But what of this great multitude in peril,

Who sadly wait below?

Oh, let this thrilling vision daily move us.

To earnest prayers and deeds before unknown,
That souls redeemed from many lands may join us,
When Christ brings home His own.

—*Tidings.*

Student Missionaries.

The Negro students from Richmond Theological Seminary spend their summer vacations in doing missionary work. One of these has sent us an account of his experiences, from which we take the following:

"It was a dark, misty day when I arrived at Max Meadows to take charge of the work there. No one met me at the station; I knew no one; had nowhere to go. I inquired for the home of some member of the Baptist Church, and was told to go to the valley from which I saw smoke rising. I went, and was very cordially received. I was informed that the missionary always stopped with a brother whose house was on the hill. I went to the hill, and found the brother with whom I was to lodge, but the brother with whom the missionaries got their board was in Pulaski, twelve miles away. I lodged at the house to which I first went, but ate anywhere I could get anything to eat.

"Very soon I had a church meeting, and everyone pledged to do his best. It was also decided to let the missionary continue to do as he had done. After that I always sent my appointments, which were very gladly received by the many good friends I found at Max Meadows. The condition was a little changed

at the other station, but the people did their best.

"Any man who seeks mission work for loaves and fishes makes a bad bargain. The people are very willing, but are without means.

"Most of the employers are stock raisers, and need but a few hands. Most of the members of the church are women, and wash for their living. For their labor they receive orders on the stores. Those orders will not pay church debts. How must the money be raised to pay debts? The missionary must go from house to house and find out what each member will give for a certain entertainment or supper. Some give milk for ice-cream, some chickens and others cakes, etc. If you walk night and day and talk about the supper you can raise on my field four or five dollars. This is the way churches are built.

"It is impossible to pay debts from Sunday collections. The first Sunday I was at Max Meadows I collected twelve cents. Many times I have scarcely got money enough to pay my fare from one station to the other.

"The missionaries are called 'talkers' and 'nice men.' The latter is the more frequent compliment. It takes hard work to entertain those people by plain preaching. They want the old-time 'whang-doodle.' The southwest is a Methodist district, and some of them stamp, kick, shout, whine and make all kinds of noises, and that is what they want.

"The missionary is looked upon by every one as a model man, and is treated with the greatest respect. The children call him preacher, the young men reverend and the old people parson.

"Whether student mission work is a success or not may be judged from this: churches have been erected at Max Meadows, Dublin, Rural Retreat, Ival and Wytheville by student missionaries. C. C. BOONE."

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 we cease
Such channels to provide,
The very fountains of love for us
Will soon be parched and dried.

For we must share if we would keep
That blessing from above;
Ceasing to give, we cease to have;
Such is the law of love.

Enthusiasm Over the Colored Troops.

One of the most gratifying incidents of the Spanish war has been the enthusiasm that the colored regiments of the regular army have aroused throughout the whole country. Their fighting at Santiago was magnificent. The Negro soldiers showed excellent discipline, the highest qualities of personal bravery, very superior physical endurance, unfailing good temper, and the most generous disposition toward all comrades in arms, whether white or black. Roosevelt's Rough Riders have come back singing the praises of the colored troops. There is not a dissenting voice in the chorus of praise. It has been remarked with frequency and with justice that one of the best results of the war has been the final effacing of all lingering sectional prejudices between the North and the South. General Wheeler, of Confederate fame, comes out of the Cuban campaign one of our most popular national heroes. The South is as proud of Roosevelt as the North is proud of Hobson. It is further to be remarked, however, that the laurels won by the colored troops must also have a profound effect in helping to solve the race question. Men who can fight for their country as did these colored troops ought to have their full share of gratitude and honor.

If it should fall to our lot to administer the Philippines, it might well turn out that we could find a large field there in civil as well as military work for young Negro Americans of approved qualities. It is at least admitted by everyone that the colored troops can stand the Cuban and the Philippine climate much better than our white troops. We may also do well to enlist many recruits from experienced material in Cuba and in the Philippines, where thousands of men who have served under Spanish or insurgent flags would be glad to wear the uniform of Uncle Sam in a territorial military police.—*From "The Progress of the World," in the American Monthly Review of Reviews for October.*

BOOK NOTICES.

SURSUM CORDA. A BOOK OF PRAISE. E. H. Johnson, editor; E. E. Agers, associate editor. Octavo, pp. 554, cloth. American Baptist Publishing Society, Philadelphia.

Of the making of hymn books there seems to have been no end thus far. Prof. Johnson is an expert in this department of literature and worship, and no one can doubt his pre-eminent qualification for such a service. The same may be said for his as-

sociate. Beside, the editors had the co-operation of an advisory committee, and in addition the incidental aid of numerous counselors. The Society would not issue a new book of praise for the churches, unless it was in all respects equal to the best by any publishers. The publishers of this work are quite confident there is nothing in the market quite equal to *Sursum Corda*, especially for Baptist churches, and many who have examined it entirely agree with them in this opinion. This writer, who is not a competent judge of musical compositions, can certainly say it is quite good enough for any church desiring the aid of sacred song in spiritual worship. It contains 856 hymns and 35 selections for chanting, with more tunes than hymns, and various helpful indices. The mechanical execution seems faultless. It is fifteen years since the Society issued the *Baptist Hymnal*, an excellent collection which had a very wide circulation, and has been very helpful to the churches. This is evidently an improvement on that work; and yet it is doubtful if one in a thousand of the attendants on worship would ever detect the difference in the many "best hymn books" by listening to their song service if they were not told of the change. The difference lies mainly in the selections made by the pastor, the selection of tunes by the chorister, and the rendering of the song by the choir and the congregation. A hymn book is an instrument used in aid of worship, and the result depends more upon how it is used than upon what it is. *Sursum Corda* contains a large amount of the old words and music familiar to all spiritual worshippers, and dear to the hearts of all who worship in spirit and in truth. Since our own Society has given us a hymnal equal to the best, it is both wisdom and economy for Baptist churches that propose to adopt a new book to take this one.

Whether they should be at the trouble and expense—which is considerable—of changing a good book for a better one, unless the need is pressing, they must be the judges.
E. T. H.

THE PRAISE HYMNARY. A Collection of Sacred Song. Compiled and arranged by Thomas J. Morgan, D.D., LL.D.; William A. May, and Phoebe M. Haynes. Cloth, quarto, pp. 192, with indices. Silver, Burdett & Co., New York, Boston, Chicago.

Here is another hymn book, just out. How many more there may be at this moment in process of completion, and soon to appear, it would be vain to guess. All have claims to notice, since nothing of secondary quality can be expected to receive much attention from the music-loving public. In quality of paper and mechanical execution this equals the best, and is quite superior to many of its kind. It took us a little by surprise to know that our genial friend, General Morgan, who had his victories both in peace and war, should, even with his versatile gifts, have tried his hand in the well-worked field of hymnology. The result is, however, a decided suc-

cess, and may lead to further endeavors in the same direction. Whether there was any special call for a new work in this place, and at this time, the editors and publishers were the proper judges. That the number of hymns in this collection has been limited to 459 is most commendable. Four hundred hymns and tunes are a bountiful supply from which to select by any pastor or church. Few churches ever go beyond half that number, though all do not desire the same selections. The claim made for this, as for all the other books, is that they are *winnowed* and contain the best. They certainly are good, both as to words and music; but the excellence of song-worship depends much less on having the ideal book than on having the ideal spirit, and making a proper use of the book they choose to have. This book has the best selection of national and patriotic lyrics, adapted to church use, that we have noticed in any book, consisting of 120, constituting a distinct department, which, in these times of revived patriotism, will be most welcome. We do not like the *quarto* form in which the book appears. The book is not attractive, and it is inconvenient to handle; but the smaller collection makes it less heavy than most of those in common use.

E. T. H.

HALF-HOURS WITH THE CHRIST. By Thomas Moses. 12mo, fancy cloth, 260 pp. American Baptist Publication Society, Philadelphia.

This is a story: fiction in form, experience in fact. It represents a series of evening entertainments, so arranged for young people as to be interesting, while it embraces the life and teaching of Jesus, as applied to the conditions of life, teaching the young to a consideration of personal piety. The story is entertaining and the lessons are good. Whether the plan could be made practically successful, mingling a series of studies in the life of Christ with the social incidents of a family or a neighborhood, commanding the interest and the attendance of the young people, would depend much on the skill of those who had it in charge. The success could be tested by experiment. The book will be useful so far as it will be read. The title, for a story, does not strike us favorably.

E. T. H.

UNCLE ALLEN'S PARTY IN PALESTINE. By H. A. Tupper, Jr., and Mrs. C. A. Hamilton. Fancy cloth, wide margins, 12mo, 175 pp., illustrated. American Baptist Publication Society, Philadelphia.

This is an account of a party's trip to Palestine, told after the style of the Marco Paulo stories. Dr. Allen is supposed to have been the director and guide of the party. The illustrations are in character, and the story is well told and interesting for an old theme.

E. T. H.

THINGS A PASTOR'S WIFE CAN DO. By one of them. Fancy cloth, 12mo, large paper, pp. 80. American Baptist Publication Society, Philadelphia.

Very much good advice and many valuable and helpful suggestions to ministers' wives are found in these few pages, compressed into small compass, by "one of them." The chief objection to be found with the advice here contained probably is that too much official service is laid upon the pastor's wife, in addition to her constant and faithful duty to her home. Her *home*, not the *church*, is to be her first care. She is not an assistant pastor, though she is to be the pastor's helper. She can help the church best and most by caring for her home and family and making her husband happy and strong for his work, relieving him, so far as she can, of home care and vexation, that he may do faithfully the work of a pastor in the church. She is not to be the President of every society and foremost worker in everything; but, first of all, do well the part of a wife, mother and home-maker. Then, if she have time and strength left, help anywhere, where such help as she can give is needed. The church pays her no salary, and would be most unreasonable to expect her to neglect her personal duties as a wife and mother and give unrequited service to official claims. A well-kept home, an encouraged husband, and well-trained children are the best service a wife can render to the church of which her husband is the pastor.

E. T. H.

PASTOR'S COMPANION. For weddings and funerals. By Robert G. Seymour, D.D. 16mo, 42 pages. Price, cloth, 25 cents; leather, 50 cents. American Baptist Publication Society, 1420 Chestnut Street.

A convenient and helpful book for pastors. The forms given by the author for weddings are well calculated to add impressiveness and grace to the ceremony, and the Scripture passages for funerals are well chosen and appropriate. The Episcopal services for marriage, and burial of the dead, after which they are modeled, are also given, and, with the interleaving of the book, furnish abundant opportunity for choice, or the addition of other matter as may be desired according to individual taste or judgment.

CHILDHOOD SONGS. A Book of Words and Music for Primary Classes and the Home. Edited by Mira and Mabel Rowland. 12mo, 144 pages. Price, 25 cents. American Baptist Publication Society, 1420 Chestnut Street, Philadelphia.

This collection, containing many of the best-known hymns for young children, with a number of bright and serviceable additions by the editors and others, is well adapted for use in primary Sunday school work and in the home circle. The words and music are both of excellent quality, and furnish a higher standard of religious thought and praise than is usually found in such books. Attractive in form and moderate in price, we commend it heartily to both Sunday school workers and parents as an aid in training children in the delightful and important exercise of voicing the Divine praise.

Home Mission Appointments.

"How shall they hear without a preacher? and how shall they preach, except they be sent?"—ROM. 10:14, 15.

IN OCTOBER.

CONNECTICUT.

Rev. Wilhelm Kohler, Swedes, Meriden.

IDAHO.

Rev. D. M. McReynolds, Mountain Home.
" G. R. Schlauch, Lewiston

KENTUCKY.

Rev. R. B. Butler, District Missionary, Colored.

MAINE.

Rev. P. N. Cayer, French, Waterville.

CHICAGO—ILLINOIS.

Rev. R. E. Manning, Superintendent of Missions
" W. W. Dewey, Bethany Ch.
" L. J. Olson, Swedes, Humboldt Park.
" J. E. Klingberg, Tabernacle Ch., Swede.
" E. V. Hallgren, Swede Salem Ch.
" T. L. Smith, Central Ch.
" Val Forkel, Germans, Humboldt Park.
" H. C. Lauter, Mission of First German Ch.
" Jacob Pfeiffer, Third German Ch.
" Lee Tsai Leung, Central Chinese Mission.
" T. V. Jakimowicz, Poles.
" John Kejr, Bohemians.
" J. J. Lucas, Hollanders.
" J. A. Ohm, Pilgrim Scandinavian Ch.

MASSACHUSETTS.

Rev. Eusebe Leger, French, Worcester and vicinity.
" B. F. Benoit, French, Webster.
" J. H. Bigger, Montville Ch., Sandisfield.
" Arthur St. James, French, Worcester.

MICHIGAN.

Rev. S. E. Nelson, Swedes, Menominee.
" John Hedeon, Swedes, Daggett.
" W. H. Mills, Iron Mountain.

MONTANA.

Rev. H. F. Cope Dillon.
" J. W. Falls, Kalispell.

NEBRASKA.

Rev. T. G. Pearce, Syracuse.
" J. O. Staples, Grace Ch., Omaha.
" W. W. Thompson, Nelson.
" W. L. Troyer, Gering and vicinity.

NEW MEXICO.

Rev. W. E. Reynolds, Raton.

NEW YORK.

Rev. Fung Yuet Mow, Chinese, New York City.
" John Bjark, Swedes, Jamestown.

OKLAHOMA TERRITORY.

Rev. J. W. Dunjee, District Missionary, Colored, East.
" H. P. Wigley, District Missionary, Colored, Central.
" T. J. Cook, Noble and Ponca.
" H. G. Finley, Greer County Association.
" B. A. Loving, Kingfisher and Okarche.

OREGON.

Rev. R. Hargreaves, Weston.
" E. M. Bliss, Calvary Ch., Portland.

RHODE ISLAND.

Rev. N. N. Aubin, French, Woonsocket.

SOUTH DAKOTA.

Rev. C. C. Caldwell, Spirit Mound.
" Christ. Peterson, Turkey Valley.
" O. G. Newgreen, Vernon.
" C. H. Ekblad, Sun Prairie.
" W. B. Brown, Bradley.
" L. P. Valentine, Eagle and Trent.
" Christ. Larsen, Spring Valley.
" P. J. Meyer, Yankton Reservation.

VIRGINIA.

Rev. P. S. Lewis, General Missionary, Colored.
" Wm. Cousins, District Missionary, Colored, East.
" F. P. Saunders, District Missionary, Colored, West.
" H. P. Weeden, District Missionary, Colored, North.

WISCONSIN.

Rev. Paul Brown, Weyanwega.
" S. A. Beman, Neenah.
" W. J. Coburn, Lancaster.
" C. P. Olson, Danes, Camp Douglas and vicinity.
" F. W. Swift, Fall River.

GERMANS.

Rev. Christian Arnbruster, Denver, Col.
" Robert Fenske, Casselman, N. D.
" W. H. Mueller, Alma, Mo.

DISTRICT SECRETARY.

Rev. J. B. Thomas, Chicago District.

The following teachers were appointed:

Atoka Baptist Academy, Atoka, Ind. Ter.—J. F. Masters, Lizzie S. Alden, Anna L. Moore, Lydia S. Piepgras.
State University, Louisville, Ky.—President, C. L. Purce, D.D.; W. H. Willis, W. P. Todd, E. M. C. Inge, Miss E. F. Kennedy, Miss L. M. Seeley, Miss Belle C. Simmons, Mrs. M. E. Steward.
Florida Institute, Live Oak, Florida—Principal G. P. McKinney; L. C. Jones, S. Frances Wingfield.
Coleman Academy, Gibsland, La.—Principal, O. L. Coleman; Anna L. Bryant, J. L. Grossby.
Spiller Academy, Hampton, Va.—Principal, George E. Read; Mrs. Annie E. Read, Miss Veola S. Guerrant.
Chinese School, San Francisco—Mrs. Eva B. Whitman.
Tennessee—Rev. T. J. Searcy, Nashville, Education Secretary.

FORM OF A BEQUEST TO THE SOCIETY.—

"I give and bequeath to the American Baptist Home Mission Society, formed in New York in the year eighteen hundred and thirty-two, the sum of _____ for the general purposes of said Society."

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.

NAME.	FIELD.	No. BAP.			
Wolf Coon,	Indians, Flint, Ind. Ter.,	20	W. S. Wiley,	Star and vicinity, Ind. Ter.,	10
J. R. Rairden,	Dist. Miss'ry, Northwestern Kansas,	11	Jerry Hurt,	New Hope and vicinity, Kan.,	5
T. L. Ketman,	McCook, Neb.,	6	N. J. Thornquist,	Bismarck, No. Dak.,	7
J. H. Davis,	State Evangelist, Neb.,	8	W. A. Treadwell,	Choctaw Nation, Ind. Ter.,	6
Johann Baasener,	Mound City, So. Dak.,	5	G. W. Hall,	Dist. Miss'y, Colored, Ind. Ter.,	36
H. E. Adams,	Supt Gospel Wagons, Cal.,	8	S. G. Adams,	Gen. Miss'y, Utah,	6
Knute Nelson,	Dist. Miss'y, Norwegians, Minn.,	5	H. B. McGee,	Shawnee, Ind. Ter.,	8
C. E. Oberg,	Bethel Swede Ch., Minneapolis, Minn.,	5	Johnson Spade,	Going Snake Dist., Ind. Ter.,	16
H. D. Hughes,	Long Island, Kan.,	9	A. L. Lacie,	Dist. Miss'y, Cherokees, Ind. Ter.,	19
			O. Sutherland,	Swedes, Rutland, No. Dak.,	5
			Alfred Folsom,	Choctaw Nation, Ind. Ter.,	6
			J. H. Rexroth,	Germans, Batavia, N. Y.,	17
			C. P. Bailey,	Dist. Miss'y, Eastern Ore.,	24
			J. H. Hoke,	Gen. Miss'y, Colored, Ark.,	32
			Total to October 15.....		197
			Total for fiscal year		990

Financial Statement for September.

MISSIONS AND EDUCATION.		
Expended for the month,		\$20,298 89
Donations from Churches, Sunday-schools, and Individuals,		\$12,677 31
Legacies,		1,607 02
Interest and Dividends,		995 08
Income from Real Estate,		25 00
HOME MISSION MONTHLY,		164 04
Total for September,		\$15,468 45
Donations, Legacies, etc., from April 1, 1898, to September 1, 1898,		123,183 95
Total for six months,		\$138,652 40
CHURCH EDIFICE FUNDS.		
Donations for Benevolent Fund,		\$5 00
Interest for Benevolent Fund,		972 79
Interest for Loan Fund,		501 65
		\$1,479 44
Donations, Legacies, etc., from April 1, 1898, to September 1, 1898,		7,922 80
		9,402 24
TRUST FUNDS.		
Conditional and Annuity Funds,		\$3,000 00
Trust Funds received from April 1, 1898, to September 1, 1898,		18,075 00
		21,075 00
Total receipts for the present year,		\$169,129 64

Contributions and Legacies for September.

[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, \$221.84.

Turner Ch.....	10 50	South Dover Ch.....	48	Rockport Ch.....	6 00
West Sumner Ch.....	2 50	St. George, Martinsville Ch...	1 10	Portland, Friend of Missions..	5 00
Dexter Ch.....	3 35	West Rockport Ch.....	2 27	Rumford Falls Ch.....	2 02
Dover and Foxcroft Ch.....	2 10	Warren Ch.....	3 78	Bowdoinham Ch.....	5 35
Hartland Ch.....	1 18	Limerick Ch.....	5 50	Hallowell, First Ch.....	13 75
Monson Ch.....	2 48	Saco Ch.....	2 25	Mount Vernon Ch.....	2 52
		Passadumkeag Ch.....	63	East Winthrop Ch.....	9 75
		Bangor, Second Ch.....	10 10	Blue Hill Ch.....	3 00
		West Hampden Ch.....	1 64	North Sedgwick Ch.....	1 00
		Charleston Ch.....	75	Ellsworth, First Ch.....	2 00
		Brewer, First Ch.....	4 63	Penobscot Ch.....	1 20
		Bradley Ch.....	88	Manset Ch.....	1 00
		Great Works Ch.....	65	Surry Ch.....	2 00
		Levant Ch.....	1 25	Winter Harbor Ch.....	2 00
		Oakland Ch.....	1 50	Sedgwick Ch.....	3 20
		Eastport, Washington Ch.....	5 00	Franklin Ch.....	1 20

West Ellsworth Ch	40
Lamoine Ch	1 60
Eden Ch	1 00
Kennebunk Village Ch	8 00
Sidney Ch	3 00
Farmington Ch	5 00
Wayne Ch	4 00
Fayette Ch	1 75
Lincoln Center Ch	1 22
Bangor, Second Ch	11 30
Oldtown, First Ch	9 55
Passadumkeag Ch	50
Bradford Ch	1 25
Charleston Ch	75
South Levant Ch	1 80
East Corinth Ch	1 63
Brunswick Ch	4 59
Yarmouthville Ch	12 42
Waterboro Ch	12 00
South Paris Oxford Assn	6 27
Fairfield Ch	7 71

NEW HAMPSHIRE, \$27.30.

Hopkinton Ch	4 50
Rumney Ch	2 60
Greenville Ch	10 00
Newport Ch	3 10
Chesham Ch	3 10
North Conway Ch	3 60
Somersworth, Chester Ch	1 60

VERMONT, \$63.70.

Fair Haven Ch	10 00
Pittsford Ch	4 00
Montgomery Center Ch	3 70
Fairfax Ch	6 10
South Londonderry Ch	10 00
South Newfane Ch	5 00
North Bennington Ch	15 00

MASSACHUSETTS, \$1,171.42.

Newburyport Ch	50 90
Three Rivers, N. E. Barrett (desig.)	50 00
Holyoke, First Ch	35 00
Newton Center, A. W. Benton	25 00
Brookline, Mrs. Dr. Saul Duncan	100 00
Salem, Central Ch., B. Y. P. U.	1 50
Middleboro, Central Ch.	19 37
B. Y. P. U.	7 50
Fitchburg, Highland Ch., Y. P. S. C. E.	57 00
Wakefield Ch	67 90
Springfield, State St. Ch	53 63
Readville, Blue Hill Evangelical Assn	9 24
West Townsend Ch	3 00
Gardner, First Ch	10 00
Lowell, Worthen St. Ch	19 26
Barre Ch	5 00
Lynn, Mrs. A. M. Pickford (desig.)	300 00
Andover Ch	5 00
Methuen Ch	3 97
Easton, Mrs. E. D. Howard	3 00
South Medford, Y. P. S. C. E.	2 00
Fall River, Temple Ch., Hon. J. M. Leonard	50 00
Hilliston Ch	4 00
Petersham Ch	4 00
Y. P. S. C. E.	1 00
Monroe Ch	1 50
East Somerville, A Friend	10 00
Leominster, First Ch	35 00
Middlefield, A Friend	40 00
East Brookfield Ch	4 70
Boston, Bethany Ch	107 75
Fitchburg, Beth Eden Ch	17 75
Beverly, First Ch	105 55
Belchertown Ch	7 00
*Holden Ch. (desig.)	6 92

RHODE ISLAND, \$157.28.

Wickford, First Ch	21 08
Richmond, Second Ch	6 66
North Kingston Ch	2 77
Pawtucket, First Ch	40 00
Providence, Union Ch	24 00

East Greenwich, First Ch	5 94
Newport, First S. S	5 93
*Pawtucket, Woman's Home Miss. Soc., First Ch. (desig.)	50 00

CONNECTICUT, \$276.75.

Old Lyme Ch	5 00
Bridgeport, East Washington Ave. Ch	10 26
Hartford, Olivet Ch	3 94
South Ch. (desig.)	39 00
Torrington, Calvary Ch	8 00
Montville, Union Ch	7 75
Eastford Ch	10 00
New Hartford Ch	1 00
Waterford Ch	3 64
Colchester Ch	5 55
Groton Heights Ch	4 55
Niantic Ch	1 08
Suffield First Ch	12 00
New London, Huntington Ch	15 00
New Haven, Francis Wayland (desig.)	50 00
Martha W. R. Wayland (desig.)	50 00
Martha C. Read (desig.)	50 00

NEW YORK, \$7,167.85.

South Dover C. E. S.	2 47
Apulia Ch	59
Cherry Creek Ch	6 50
Leon Ch	1 50
Waterville Ch	5 06
Brewsters, T. Vassar Caulkins	3 85
Macedon Ch	5 34
So Otsele Ch	3 50
Patterson Ch	15 50
Niagara Falls Ch	15 00
Summer Hill Ch	2 20
McLean Ch	85
Yorktown Ch	5 00
Cross River Ch	4 20
Buffalo, Michigan St. Ch.	1 00
Delaware Ave. Ch.	45 38
Addison, First Ch	11 13
Chittenango Ch	13 50
Thornhill, First Marcellus Ch.	9 00
New York City, Calvary Ch.	162 75
North Ch.	14 00
Mt. Morris Ch. (desig. 30 06)	50 06
Brookport, First Ch	36 15
Schenectady, Emmanuel Bible School	18 90
Sing Sing, Centennial Star Ch.	1 00
Franklin, First Ch	3 00
Adams Village Ch	8 87
Trenton Ch	10 00
White Plains, First Ch., C. E. S. (desig.)	10 75
Port Richmond, Park Ch.	14 50
Phelps, First Ch	1 00
Tul'y Ch	9 25
Dover Plains, Second Ch	7 00
Hornellsville, First Ch	1 15
Wayne Village, First Ch.	23 00
S. S.	5 00
Y. P. S. C. E.	6 00
West Wingfield Ch	5 35
Benton Ch	24 15
Brooklyn, Calvary Ch	25 62
Hanson Pl. Ch. (desig.)	32 17
Marcy Ave. Ch. (desig.)	40 64
Chittenango, Miss S. E. Blair	75
Oneida Ch	13 75
Schenectady, First Ch.	32 00
West Hoosick, Y. P. S. C. E.	5 00
Salamanca Ch	10 00
S. S.	2 35
Native Indian Ch.	1 00
Dunkirk Ch	4 00
So. Bradford S. S.	2 78
Wayne, Y. P. S.	1 15
Newfield Ch	3 20
Brookton Ch	2 00
Covert Ch	4 79
Berlin Ch	11 15
Stephentown, Y. P. S.	2 00
Rochester, Mr. and Mrs. J. H. Lauer (desig.)	5 00
Park Ave. Ch.	59 00
La Grange Y. P. S. (desig.)	4 00

Afton Ch	14 00
Fenner Ch	6 50
Westerlo Ch	4 16
West Plattsburg Ch	11 60
Beekman Ch	10 00
Oxford Ch	27 00
Mannsville Ch	5 00
Manlius Ch	10 07
Preston, Wm. B. Lewis, deceased	4,873 00
Yonkers, Warburton Ave. Ch. (desig.)	14 00
Madrid Ch	4 00
Troy, Sixth Ave. Ch	6 00
Wayne County Assn.	5 23
*New York City, John D. Rockefeller	1,000 00
*Brooklyn, Hanson Pl. S. S. (desig.)	25 00

LEGACIES.

Newport, Estate of Mrs. Ann Cook	100 00
Brooklyn, Estate of Jos. Wild, Int	225 00

NEW JERSEY, \$201.68.

Chesterfield, E. M. Ogden	5 00
Ridgewood, Emanuel Ch. C. F. S.	4 00
Port Monmouth Ch	12 33
Merchantville Ch	39 93
Woodstown Ch	11 15
Moorestown Ch	33 00
Pittsgrove Ch	5 00
Tom's River Ch	9 25
Jacobstown Ch	19 85
Allentown Ch	7 90
Hammonton Ch	12 00
Camden, Third Ch. Mission Society	5 00
Cramer Hill, First Ch.	6 02
Trenton, Central Ch.	25 00
Orange, Italian Mission S. S.	1 25
C. E. F. Chesterfield, E. M. Ogden	5 00

PENNSYLVANIA, \$406.90.

Philadelphia, Lehigh Ave. Ch.	7 18
Frankford Ave. S. S.	12 13
Bethesda Ch	2 24
Chestnut Hill Ch	6 75
Fifth Ch.	100 00
First Germantown Ch.	41 02
New Tabernacle, B. S.	15 00
White Deer Ch	6 81
Lehman Ch	1 65
Lock Haven Ch	6 00
Peter's Creek Ch	15 25
Cambridge Springs Ch	26 50
Lockport Ch	1 00
Port Matilda Ch	58
Honesdale Ch	1 50
Berlin Ch	1 50
Warrior's Mark Ch.	50
Indian Creek Ch	1 50
Monongahela Ch	4 05
Mount Pleasant, Second Ch.	1 00
Mount Zion Ch	2 50
Oak Hill Ch	1 80
Peunsville Ch	1 50
Sugar Grove Ch	6 00
Center Union Ch	1 50
Lower Providence Ch.	12 60
Juniata Ch	2 14
Westfield Ch	4 50
Antrim Ch	1 00
Blossburg Ch	2 00
Shamokin Valley Ch.	1 00
Turtle Point, D. Simpson, in memory of H. C. Simpson	5 00
Ch.	2 50
Goshen Ch., Ten Mile Assn.	4 70
Soleberry Ch	5 00
Hathboro Ch., C. E. S.	10 00
Waverly, Abington Ch.	22 06
New Britain Ch.	21 75
A Friend	5 00
Berwick Ch	2 05
Wattsburg Ch	2 00
Lansdale Ch	8 14
*Westchester, Dr. J. E. Jones (desig.)	30 00

DISTRICT OF COLUMBIA,
\$25.00.

Washington, Second Ch. 25 00

WEST VIRGINIA, \$554.17.

Grafton Ch. 30 41
 Union Assn. 36 58
 Broad Run Assn. 66 66
 Lookout, L. F. Cavendish and wife. 100 00
 Hopewell Assn. 94 70
 Mannington, Dent's Run Ch. 3 86
 Flat Run, Union Valley Ch. 6 90
 Burton, Harmony Ch. 8 48
 Sedalia, Vermont Ch. 1 50
 Adamston, Hephzibah Ch. 9 70
 Wallace, Bethany Ch. 9 70
 Barrackville, Bethesda Ch. 7 31
 Judson Assn. 5 51
 Grangeville, Bingaman Ch. 3 70
 Worthington Ch. 1 30
 Providence Ch. 3 94
 Greenbrier Assn. 59 66
 Goshen Assn. 31 65
 Mt. Pisgah Assn. 31 68
 Sutton Ch. 10 00
 Burnsville Ch. 1 25
 Glenville Ch. 4 65
 Guyandotte Assn. 31 43

OHIO, \$344.83.

Medina, L. S. Murray 2 00
 Mount Pleasant Ch. 60
 Solida Ch. 25
 Ice Creek Ch. 5 00
 Palestine Ch. 8 25
 Myrtle Tree Ch. 1 50
 Fairview Ch. 3 00
 South Point Ch. 4 71
 Beulah Ch. 58
 Harmony Ch. 1 50
 Zoar Ch. 1 50
 Leatherwood Ch. 50
 Pomeria, Union Ch. 9 35
 Dayton, Memorial Ch. 3 37
 William St Ch. 20 30
 North Fairview Ch. 1 00
 Canal Lewisville Ch. 1 00
 Clark Township Ch. 2 80
 Mill Fork Ch. 2 30
 New Vienna Ch. 3 50
 Sugar Creek Ch. 2 50
 Middletown Ch. 5 00
 Milford Center Ch. 2 43
 Sandusky Ch. 7 70
 Kingsville Ch. 12 85
 Thompson Ch. 2 00
 Perry, V. P. S. C. E. 3 13
 Roxabelle Ch. 5 00
 Good Hope Ch. 2 55
 Independence Ch. 4 00
 Sidney, H. Y. P. U. (desig.) 1 81
 Hopewell Ch. 2 35
 Zanesville, Market Street Ch. 40 00
 Ark Spring Ch. 5 12
 Brookfield Ch. 2 57
 Windsor Ch. 60
 Rockville Ch. 13 80
 S. S. 2 00
 Salem Ch. 1 00
 Lena Ch. 1 74
 Bird's Run Ch. 5 70
 Mount Zion Ch. 3 00
 Bethlehem Ch. 5 64
 Martin's Ferry Ch. 6 03
 Beaver Ch. 1 30
 Oberlin Ch. 35 76
 Harrison Ch. 3 20
 Toledo, Memorial Ch. 9 63
 Ashland Ave. Ch. 63 22
 Springfield Central Assn. 1 00
 Roscoe Ch. 2 20
 Centerville Ch. 3 12
 Bethel Ch. 1 60
 Kenton Ch. 5 00
 Good Hope, Marietta Assn.
 Miss Maggie Amos, A
 Thank offering 10 00

MICHIGAN, \$178.80.

Dansville Ch. 7 10
 Brighton Ch. 4 00
 S. S. 1 11

Atlas Ch. 8 19
 Lapeer Ch. 8 00
 Osego Ch. 12 50
 Berrien Springs Ch. 2 81
 Detroit, North Ch. 5 75
 Tawas City Ch. 3 75
 Harrisville Ch. 1 80
 West Harrisville Ch. 1 00
 Port Huron Ch. 53 27
 S. S. 5 00
 Iron Mountain Ch. 3 76
 Saline Ch. 7 96
 York Ch. 5 83
 Albion Ch. 15 31
 Romeo, B. Y. P. U. 2 46
 Bay City, Memorial Ch. 5 25
 Benton Harbor Ch. 9 60
 Salem Ch. 2 85
 Scottville Ch. 3 00
 Kimball Lake Ch. 1 00
 Bear Lake, Dan. Nor. Ch. 2 00
 Port Huron, Mary Marr 50
 Plymouth, Mrs. T. B. Hartsough, deceased 5 00

INDIANA, \$222.85.

Lafayette, A. Friend. 10 00
 New Philadelphia Ch. 1 00
 Jeffersonville Ch. 2 00
 Salem Ch. 9 23
 Paint Creek Ch. 1 60
 Elizaville Ch. 2 80
 Thorntown Ch. 1 00
 Liberty Center Ch. 2 37
 Muncie, Avondale B. Y. P. U. 1 30
 Seventeenth Street Ch. 3 20
 Indianapolis, South Street Ch. 20 75
 New Prospect Ch. 1 00
 Coffee Creek Ch. 1 00
 Bethany Ch., Coffee Creek Assn. 2 30
 Kent Ch. 20
 Newland's Creek Ch. 1 05
 Mount Ayr Ch. 1 25
 Wolcott, B. Y. P. U. 1 25
 F. E. Goodspeed. 1 25
 Burnettsville Ch. 5 00
 Versailles Ch. 5 10
 Moores Hill Ch. 3 65
 Bear Creek Ch. 2 10
 Tanglewood Ch. 2 03
 Rising Sun, Willing Workers. 1 70
 Lebanon Ch. 35
 B. Y. P. U. 24 30
 Junior Union 5 70
 Evansville, First Ch. 5 00
 Union, h. Freedom Assn. 7 56
 Rockville Ch. 2 55
 Brown's Valley Ch. 2 90
 New Mayssville Ch. 1 85
 Acton Ch. 3 97
 Logansport Ch. 5 30
 Salem, Second Ch. 14 83
 Tipton Ch. 3 00
 Alexandria Ch. 2 00
 Mt. Pisgah Ch., Harmony Assn 8 11
 Mt. Pleasant Ch., Central Assn 2 22
 Granville Ch. 5 25
 West Union Ch. 50
 Lawrence Ch. 3 00
 Osego Ch. 2 05
 Huntington, First Ch. 1 35
 Orestes Ch. 2 00
 Vernon Ch. 3 68
 West Fork Ch. 4 00
 Franklin, North Ch. 70
 Auburn, Mrs. S. B. Ward. 3 50
 Mrs. M. A. Ehlers. 1 00
 Lily Creek S. S. 1 45
 Grand Prairie Ch. 3 65
 Fairbanks Ch. 1 00
 Brushy Fork Ch. 1 00
 Brooksburg Ch. 2 30
 Fredonia Ch. 1 10
 Mt. Sterling Ch. 6 55
 Union Ch., Long Run Assn. 1 93
 Corinth Ch. 1 00
 Blue River Ch. 65
 Freedom Ch., Browstown Assn 60
 New Liberty Ch. 60
 Kimberlin Ch. 60

ILLINOIS, \$381.20.

New Burnside Ch. 4 92
 W. R. Mizell, M.D. 3 00
 Jonesboro, C. D. Nusbaum. 1 00
 Mrs. M. J. Nusbaum. 1 00
 Sheffield Ch. 3 50
 Moweaqua Ch. 20 16
 Smith Grove Ch. 2 10
 Arthur Ch. 9 65
 Sulphur Springs Ch. 1 10
 Concord Ch. 3 00
 Walnut Grove Ch., Big Saline Assn. 1 50
 Big Saline Assn., Coll. 2 94
 Bethalto Ch. 50
 Rehoboth Assn., Coll. 3 25
 Cumberland Ch. 75
 Enon Ch. 2 78
 Haranoyn Ch., Westfield Assn. 1 00
 Little Flock Ch. 1 20
 Martinsville Ch. 1 30
 B. Y. P. U. 1 00
 Union Assn., Coll. 2 33
 Indianola Ch. 1 25
 Pierson Ch. 1 10
 Atwood Ch. 2 00
 Pierson, Martin Langrebe. 5 00
 Morrisonville Ch. 8 00
 Zenobia Ch. 1 80
 Athensville Ch. 1 10
 Panther Fork Ch. 1 68
 Salem, South Assn., Coll. 3 38
 Ten Mile Ch. 1 41
 Antioch Ch., Franklin Assn. 1 75
 Ewing Ch. 1 86
 Forest Ch. 2 10
 Franklin Assn., Coll. 4 46
 Marshal Creek Ch. 1 60
 Kimmundy Ch. 3 50
 Carlyle Ch. 1 75
 Pleasant Point Ch. 60
 Bethel Ch., Centralia Assn. 1 20
 Waukegan Ch. 14 45
 Carthage Ch. 5 00
 Salem Assn., Coll. 7 52
 Osceola Ch. 4 25
 Toulon Ch. 6 25
 S. S. 5 81
 La Salle Ch. and S. S. 16 02
 Freeport Ch. 40 00
 Berwick, B. Y. P. U. 10 00
 Walnut Ch. 3 40
 Lexington Ch. 22 00
 Rockton Ch. 2 60
 Marley Ch. 50
 Plano S. S. 1 00
 Ocoya Ch. 7 08
 Clinton Ch. 10 00
 Roanoke Ch. 10 00
 Graymont Ch. 2 00
 Newark Ch. 9 25
 Chicago, Humboldt Park Ch. 2 05
 Central Ch. 2 00
 Normal Park Ch. 17 00
 Auburn Park, B. Y. P. U. 2 13
 First Ch. 16 93
 Alton, Miss Addie Watts. 50

WISCONSIN, \$1,308.51.

Baraboo Ch. 8 25
 Fairfield Ch. 4 01
 Mt. Hope Ch. 5 00
 Juda Ch. 8 23
 Whitehall Ch. 1 00

LEGACY.

Janesville, Estate of James B. Crosby. 1,282 02

MINNESOTA, \$85.61.

St. Paul, Woodland Park Ch. 71 61
 Brooklyn Center, First Ch. 8 00
 Women's Society 1 00
 Kasota, First Ch. 5 00

IOWA, \$185.05.

Cedar Rapids, Calvary S. S. (desig.) 2 00
 Sioux City, First S. S. 3 10

Afton, Emmanuel S. S. (desig.)	1 21
Des Moines, Forest Ave S. S. (desig.)	4 50
Argo, Zion S. S. (desig.)	3 17
Ch.	6 00
Worthington Ch.	10 00
Clinton, First Ch.	23 00
Sperry Ch.	5 02
Burlington, Walnut St. Ch.	5 00
Truro, Ohio Ch.	1 20
Manchester Ch.	14 00
Tipton, Mrs. M. E. Patton	1 00
Miss Mary Patton	1 50
Perry Ch.	25 60
Anamosa Ch.	3 75
Waverly Ch.	19 25
Sioux City, Immanuel Ch.	5 00
Allerton Ch.	4 00
Ottumwa, First Ch.	28 30
Red Oak, Mrs. Eliza A. Enos	5 00
Sebley S. S. (desig.)	5 00
Pella S. S. (desig.)	3 05
Cumberland S. S. (desig.)	3 50
Bloomfield S. S. (desig.)	1 30
Eldora, Jr. B. Y. P. U.	1 00

MISSOURI, \$80.98.

Home and Foreign Mission Board	70 98
Marceline Ch.	10 00

INDIAN TERRITORY, \$15.00.

Choctaw and Chickasaw Assn.	15 00
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KANSAS, \$75.80.

Kincaid, Wom's Home and Foreign Mission Circle	1 00
Hiawatha, Roy's Creek Ch.	52
Peabody S. S.	3 80
Pleasant Hill, C. Teft	5 00
Atchison, First Ch	8 75
S. S.	5 00
Manhattan Ch.	4 85
Wom's Miss. Soc.	1 80
North Topeka Ch.	8 00
Arkansas City, Pleasant Vale S. S.	62
Finley, Rev. W. A. Ayres	50
Dodge City Ch.	3 83
Dighton Ch.	12 80
Coolidge, Bear Creek Ch	3 90
Reading, B. Y. P. U.	1 00
Palmyra Ch	2 28
Centropolis Ch.	2 50
North Ottawa Ch.	2 50
Hoyt Ch.	6 25
Le Seuer Ch.	55
Elwood Ch.	2 00
Topeka, First Ch.	25

NEBRASKA, \$59.84.

Holbrook Ch.	7 25
Stromsberg, American Ch.	10 00
Hastings, South Central Assn. Coll.	3 00
Whittier, Gandy Ch.	2 30
Archer, Prairie Creek Ch.	10 30
Dorchester Ch.	5 64
Omaha, First Ch.	10 10
Randolph Ch.	2 50
Central City Ch.	4 00
B. Y. P. U.	1 50
Geneva, Rev. D. D. Haggard.	2 00
Superior Ch.	1 25

NORTH DAKOTA, \$97.45.

Fargo, First Ch.	4 00
For State Convention:	
Page, Mission Circle	4 50
Ellendale, Mission Circle.	3 00
Fargo, First Ch.	43 35
Sundry Collections.	7 60
Minto, First Ch.	35 00

SOUTH DAKOTA, \$505.45.

De Smet Ch.	2 20
Turkey Valley, Scandinavian Ch.	3 25
State Convention	500 00

COLORADO, \$9.26.

Grand Junction Ch.	1 85
La Veta Ch.	7 41

UTAH, \$5.00.

Provo Ch.	5 00
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CALIFORNIA, \$31.06.

Los Angeles, Bethel Ch.	24 31
Red Bluff Ch.	6 75

OREGON, \$404.75.

Portland, Swede Ch.	2 75
Monmouth, Rev. C. H. Mattoon	2 00
For State Convention:	
State Convention	400 00

WOM'S AM. BAPTIST HOME MISS. SOC., \$85.00.

For Teachers in Butte, Mont.	25 00
For Teachers in Velarde, N. Mex.	60 00

Total.....\$14,289.88

HOME MISSION MONTHLY.... 164 c4

CONDITIONAL AND ANNUITY FUNDS, \$3,000.00.

Lacrosse, Wis., John Williams 3,000.00

WILLIAM P. PLANT Ass't Treasurer, 111 FIFTH AVK.

DONATIONS RECEIVED AT INSTITUTIONS.

For Hartsborne Memorial College, Va.:

VIRGINIA

Manassas, Rev. M. D. Williams	10 00
South Side Rappahannock Assn.	25 00
Northern Neck Assn.	5 00
Mattaponi Assn.	6 00
Shiloh Assn.	6 25
Valley Assn.	10 00
Norfolk Union Assn.	6 50
Mattaponi Dist. S. S. Con.	4 00
Woman's Mission Con.	9 43

For Alabama Baptist University, Ala.:

ALABAMA.

Opelika, Auburn Assn.	30 31
Annonston, Rushing Springs	60 00
Galilee Ch.	7 75
S. S.	1 50
Mt. Olive S. S.	15
Snow Creek S. S. Con.	5 00

Mt. Zion Ch.	1 50
S. S.	1 00
Friendship Ch.	1 61
Selma, Ala. Rapt. S. S. Con.	56 55
E. W. Brown	2 00
Dallas Co. S. S. Con.	10 00
Judge G. H. Craig	1 00
B. Bynum	1 00
Livingston, Mrs. A. Chapman	60
Wom. Dist. of Beth. Assn.	5 00
Bethlehem S. S. Con.	30 00
Ch.	4 00
S. S.	47
Auburn, I. W. Rogers	3 00
Mathews, Z. H. Wilson	1 00
Montgomery, H. A. Loveless	1 00
Mount Antioch S. S. Con.	37 58
Woman's Baptist Con.	300 00
Uniontown, Woman's Uniontown Dist. Con.	20 00
Dayton, St. Matthew's Ch.	1 00
Coaling, New Asia Ch.	1 00
Fort Deposit, Ala. Dist. S. S. Con.	30 61
Macedonia Ch.	11 00
Orville, Mrs. Maggie Drane	1 00
Miss M. C. Perryman	25
Providence S. S.	3 50
Birmingham, Rev. C. L. Fisher	3 88
Sixteenth St. Ch.	5 00
Sixth Ave Ch.	4 47
S. S.	50
Peace and Good Will Ch.	20
Sardis Ch.	70
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Mrs. Mary Edwards	40
L. S. Henderson	50
North Birmingham, First Ch.	1 00
Enon Ridge, Sardis Ch.	1 00
Polk, East Dallas S. S. Con.	10 10
Independence, Autauga Assn.	18 00
Wadsworth, W. W. Wadsworth	1 00
Burnsville, Shady Grove S. S. Con.	4 02
Blossburg, Mount Hebron S. S.	1 50
Plantersville S. S.	65
Johns, Bethlehem Ch.	1 25
Tuscaloosa, African Ch.	5 00
Gosport, A. R. Bettis	2 00
Randolph, Bibb Co. S. S. Con.	4 00
Lafayette, Bowen East S. S. Con.	7 00
Brighton, Ala. B. Y. P. U.	6 17
Greenville, Union Dist. S. S. Con.	3 00
Shelby, Shelby Spring's Con.	2 00
Mobile, Sunlight Con.	10 00
Eufaula S. S. Con.	10 00
Matthews	2 00
Kinterbish S. S. Con.	3 00
Whitfield, Olivia Stevens	50
Bevel Store, Savannah Rogers	25
Willie Rogers	10
Evergreen, S. S. Con.	3 15
Burnt Corn, Col. Bethlehem S. S. Con.	12 00
Claiborn, Henry J. Duke	50
Hayneville, First Ch.	35
Lowndesboro, First Ch.	1 10
Marion, Berean Ch.	1 00
Eutaw Ch.	6 00
Mount Olive Ch.	1 00
Talladega, L. A. Goodenough	25
East Ala. S. S. Con.	17 01
J. C. Williams	15
Mount Canaan Ch.	5 00
Mumford, W. T. Pinckard	25
Ironton, John Evans	25
Jenkins, S. Whitley	10
Lincoln, Mount Prospect Ch.	1 35
Seddon, Blooming Light Ch.	1 70
Avondale, Harmony Ch.	2 60
Tuscaloosa, African Ch.	52
Sumterville Ch.	1 00
Eples, Miller's Creek Ch.	1 00
York, Mount Hermon Ch.	1 30
Mt. Pleasant Ch.	1 00
Cuba, Mt. Olive Ch.	2 00
Coatopa, Mt. Tabor Ch.	70
S. S.	61
Mt. Pleasant Ch.	1 07

KANSAS.

Kansas City, Miss K. E. Slote. 1 78

THE BAPTIST HOME MISSION MONTHLY.

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UNDER THE DIRECTION OF THE CORRESPONDING SECRETARY.

VOL. XX.

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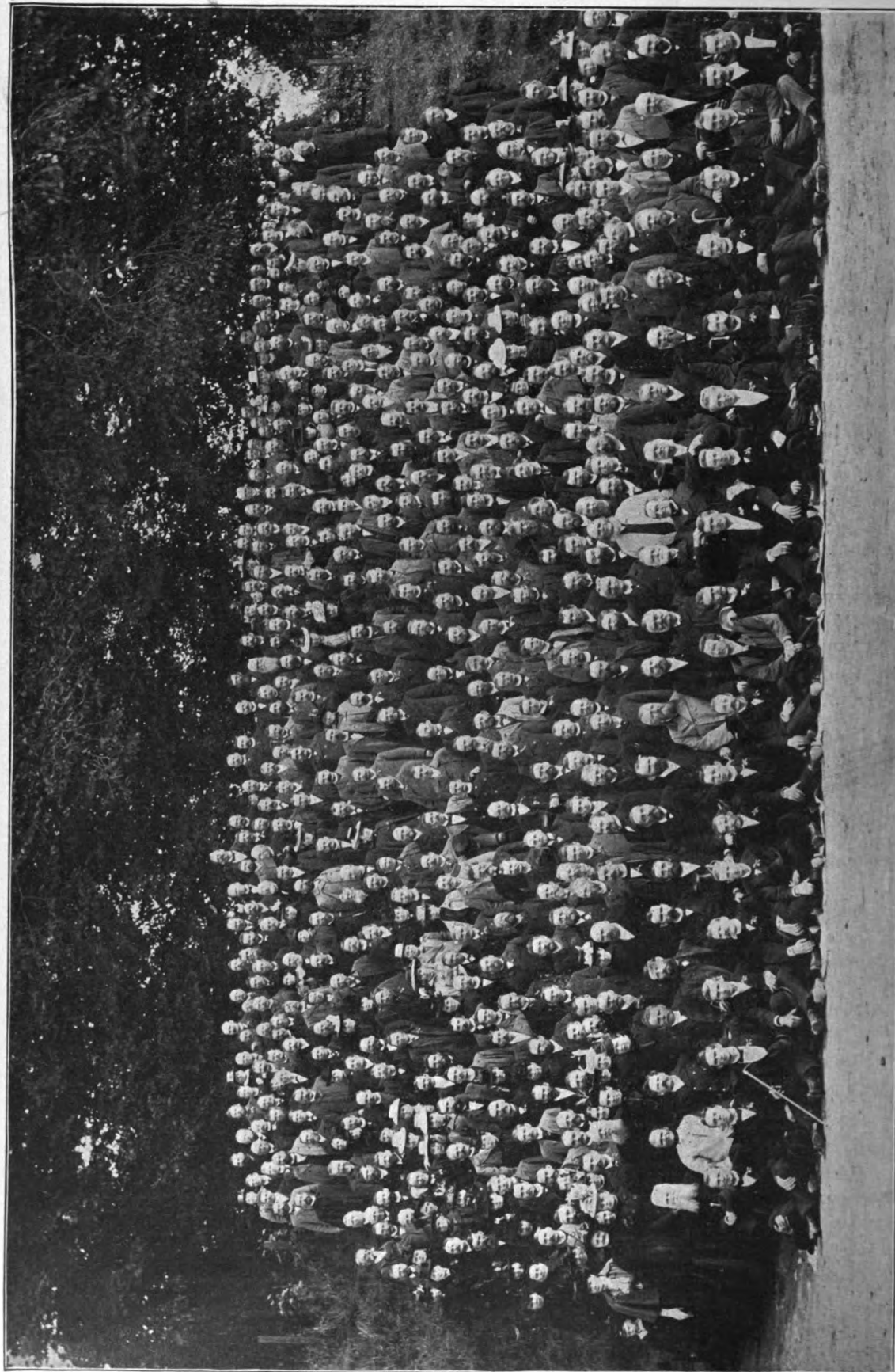
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CONVENTION OF SWEDISH BAPTISTS AT JUBILEE MEETING, STOCKHOLM, 1898.

THE BAPTIST HOME * MISSION * MONTHLY.

VOL. XX.

DECEMBER, 1898.

No. 12.

* * EDITORIAL. * *

We invite the especial attention of our readers this month to the reports from the schools. No one can read them without being profoundly impressed with the valuable nature of the work being done in these institutions of learning. Nothing can take the place of them. Every passing year emphasizes the urgency of their work. There is no hope for the Negroes in this country unless they can have an intelligent leadership.

For the first time in many years, the Southern California State Convention is out of debt. We extend our heartiest congratulations. We doubt not the brethren will plan great things for the future, and gird their loins for a vigorous and aggressive campaign. The Society stands ready to co-operate.

The attention of the Baptists of Southern California is invited to the fact that their Convention debt was paid because of a liberal concession by the Home Mission Society. We venture to suggest that a new debt shall not be created; that new work may be undertaken and paid for, and that in their plans for beneficence they will include the work of the Home Mission Society.

JOHN M. GREGORY, LL.D.

Dr. John M. Gregory, who died in Washington, D.C., October 20th, 1898, aged 76, had a wide and high reputation in educational circles, as the head of a classical school in Detroit, Superintendent of Instruction in the State of Michigan, an editor of the *Michigan Journal of Education*, President of Kalamazoo College, and then of the State Industrial University of Illinois, and author of books on education, history, and political economy. He was a man of wide reading, a ready writer and forcible speaker.

In 1882 the Home Mission Society selected him as its first Superintendent of its educational work for the colored people. While thus engaged, he rendered valuable service in many ways to the Society. He resigned this position about eighteen months afterward to accept an appointment on the first Civil Service Commission created by the United States Government, serving thereon until 1885, when he retired from public life, devoting himself chiefly to sociological studies.

We print some views illustrative of some of the attractive Western scenery accessible from the A. T. and Santa Fé R.R.

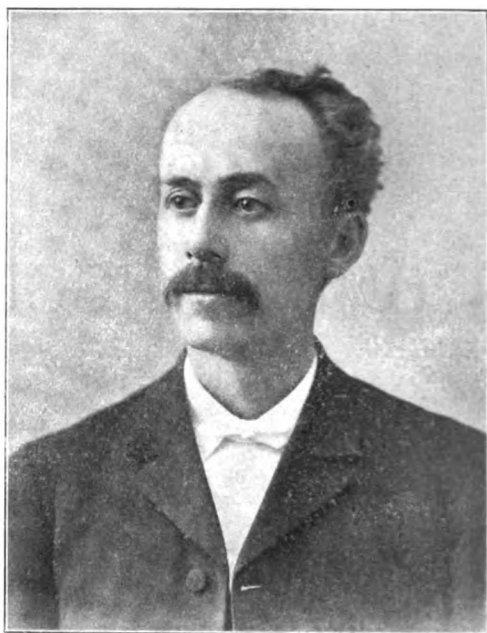
SAMUEL WHITE DUNCAN, D.D.

Dr. Duncan, foreign secretary of the American Baptist Missionary Union, died at his home in Brookline, Mass., on Sunday, October 30th, 1898. In the latter part of August, accompanied by his wife and daughter, he left Boston for a tour of inspection of our Asiatic missions, expecting to reach San Francisco in time for the anniversaries in May, 1899. He was in feeble health when he started, but hoped that he might derive positive benefit from his journey. When he reached Port Saïd, the entrance of the Suez Canal, he was so enfeebled that on medical advice he reluctantly set his face homeward, reaching Brookline one day before his decease.

Dr. Duncan was born in Haverhill, Mass., December 19th, 1838; was converted at the age of twelve; graduated at Brown University in 1860; spent a year in travel; served during the war as a captain in the Fiftieth Massachusetts Volunteer Infantry. He graduated from the Rochester Theological Seminary in 1866; served as pastor acceptably in Cleveland, Cincinnati and Rochester. In 1892 he became secretary of the Missionary Union, and for more than six years devoted himself unreservedly to the exacting duties of his great office.

Dr. Duncan was a man of liberal culture and great natural refinement of character, endowed with talents of a high order, possessed large administrative ability, and was greatly respected by all who knew him. In his relations with officers of sister societies he was always and everywhere a Christian gentleman. He will be greatly missed by the Society which he served so well, and by the denomination which admired and honored him.

Please look at the mailing label on this paper, and see how your personal account with us stands.

**REV. A. T. SOWERBY, PH.D**

We take great pleasure in introducing to our readers Rev. Dr. A. T. Sowerby, the newly elected president of Roger Williams University. Born in 1857, he is now in the prime of his young manhood, in rugged health, full of zeal and endowed with a large capacity for hard work. He is a graduate of McMaster University, 1886; has received from the Illinois Wesleyan University the degree of Ph.B., M.A. and Ph.D. as the reward of study. He has had successful experience as a teacher and also as preacher and pastor. Those who know him best speak most highly of his Christian life, his manliness and his force of character. He was at one time a pupil of Dr. Malcolm McVicar, Superintendent of Education, who speaks in high terms of his fidelity and ability. He leaves the ministry, where he has been eminently successful, to enter upon the educational work simply from profound conviction of duty. He feels called of God to devote himself to the educational uplift of the Negroes. We believe he has unusual qualifications for the discharge of the complex duties and heavy responsibilities that will come to him as president of one of our largest schools, and we bespeak for him the sympathy, confidence and co-operation of all who are interested in this mighty work.

THE UNIVERSITY AT RICHMOND.

More than thirty years ago, in a very humble way, a beginning was made at Richmond, Va., for developing a Christian school for the benefit of the vast host of Negro Baptists throughout the State. About the same time work was begun in laying the foundations of Wayland Institute in Washington. It is difficult to overstate the beneficent work already accomplished at these two centers for the intellectual, moral and religious elevation of the people in whose interest the work has been done.

By the union of Wayland College for Men, Hartshorn College for Women and the Richmond Theological Seminary under one management, to be known as Virginia Union University, there has been secured an institution of high order and great promise of usefulness.

In order to provide proper facilities for the accommodation of the students of these united schools, it is necessary to spend a very considerable sum of money for the purchase of land and the erection of buildings. The land has been bought and paid for, is beautifully located, ample in quantity and every way satisfactory. It is contiguous to the city, commands a magnificent prospect, is susceptible of excellent drainage and is easily accessible.

One new building is to be erected to increase the capacity of Hartshorn College for Girls, with money provided for the purpose by the founder of the college, the late Deacon Hartshorn. For the use of the Theological Seminary and Wayland College for Boys six buildings are to be erected, work upon which has already begun. These will include a dormitory, a lecture hall, a library and chapel, a dining hall, a laundry and boiler house, and a house for the president of the college.

One benefactor of the race has given \$10,000 toward these improvements; another has given \$5,000 to be used in the erection of the lecture hall; another has made a very liberal subscription of at least \$5,000 for the erection of a president's

house; another has contributed \$1,500 for the general work, while still another has designated \$15,000 toward the erection of one of the buildings. Without these liberal donations the work would not have been undertaken; but these gifts, liberal as they are, will not cover more than half of the necessary outlay, and an earnest appeal is made for further help to carry forward this magnificent enterprise. When completed it will constitute one of the best educational plants that we have anywhere in the South. In order to prepare the rooms for occupancy considerable sums of money will be required for the purchase of seats for the chapel, cases for books for the library, chairs and desks for the lecture hall, necessary furnishings for the rooms in the dormitory, and all needed appliances for the kitchen and dining-room. If these expenses are divided into small sums, money needed, for instance, to furnish a single room in the dormitory, and distributed among a large number of givers, the burden will be very light. We make a special and urgent appeal for contributions for these purposes and solicit correspondence with those who would like to have a share in the good work. Who will lend a hand? Any sums sent to our treasury and designated for Virginia Union University, will be used for that purpose. It is expected that the buildings will be completed, furnished and ready for occupancy at the opening of the school year, October 1st, 1899.

The Treasurer received recently a check for \$74.70 for the work of the Society, contributed by the East Marion Baptist Church, of Long Island. The church is small in numbers and unknown to fame, but it deserves to have a place among the liberal supporters of great causes. The pastor of the church, Rev. L. A. Rowley, believes in making a thorough preparation for presenting missions to his church and following up his presentation with personal work.

WORK IN CUBA.

In last month's issue there appeared an article from the *Christian Index*, of Atlanta, Ga., in which the Corresponding Secretary of the American Baptist Publication Society was asked some questions about the appointment of Diaz to Cuba, and other matters connected therewith. To these Dr. Rowland replies that Diaz is there as "a colporter missionary"; that such an appointee "cannot be a settled pastor, but must do general missionary work"; that, however, "he may serve as pastoral supply until some permanent arrangements are effected;" that if he is working in property owned by the Southern Baptist Convention, it is done on his own responsibility; that the Home Mission Board consented last May to the sending of Diaz to Cuba by the Publication Society as a temporary arrangement; that in case it seems best, and no other arrangements are made for his support, they will continue his appointment "to do general missionary work."

The *Index* takes issue with some of these statements, and expresses itself strongly on alleged encroachments by the Publication Society upon the work of the Home Mission Board in Cuba.

HAVE BAPTISTS TWO SOCIETIES FOR GENERAL HOME MISSION WORK?

In a communication, elsewhere referred to, by the Corresponding Secretary of the American Baptist Publication Society to the *Christian Index* of Georgia, concerning Baptist matters in Cuba, the work of a "colporter missionary" is described, after which is the statement that in certain contingencies the Publication Society will continue Diaz "as colporter missionary, with Cuba as his field, the understanding being, of course, that he is not to take a pastorate, but to *do general missionary work.*" (Italics are ours.) The American Baptist Home Mission Society and the Home Mission Board of the Southern Baptist Convention were organized for the purpose of doing "general

missionary work." Has the denomination laid such work upon the Publication Society, and is it warranted in assuming it? "General missionary work" means everything, except, indeed, taking a pastorate. It is elsewhere stated in this article that "The difference between the work of the Publication Society and that of other organizations consists in the fact that the colporter missionary cannot be a settled pastor, but must do general missionary work," and that the Home Mission Society, as well as the Southern Board, "employ men mainly as pastors of churches."

While it is true that the Home Mission Society aids in the support of hundreds of pastors of mission churches, often with several out-stations, it is also true that it has about thirty General Missionaries, and about seventy District Missionaries, doing pioneer and constructive work, exploring, organizing, preaching, baptizing, arranging for the erection of church edifices, etc. The simple fact is, that the number of these laborers who do "general missionary work" is two-and-a-half times more than the entire number of colporters of the Publication Society, and one half more than its entire colporter and Sunday-school missionary force. This is in addition to the nine hundred other missionaries of the Home Mission Society.

As still further obliterating the distinction between the specific work of the Home Mission Society, which employs general missionaries and supports pastors, Dr. Rowland says of the colporter, employed by the Publication Society to do general missionary work, that "he may serve as pastoral supply, until some permanent arrangements are effected." That is to say, Dr. Diaz, employed as a colporter by the Publication Society, may serve the Baptist church in Havana, as pastoral supply, indefinitely, while the Publication Society appeals to the churches for money to support him. Thus there is established, according to Dr. Rowland, the principle and the precedent which brings the Publication So-

ciety into direct rivalry to the Home Mission Society, as a national missionary organization doing precisely the same work, and appealing to the same constituency for missionary contributions.

The semi-official expression from the Publication Society compels attention to the question, Whether the denomination is to sanction and encourage that Society in undertaking "general missionary work," even under the guise of colportage, where general missionary work receives the maximum, and colportage work the minimum, of thought and effort? It is not merely a matter concerning Cuba, but has broader bearings, affecting even the relations of these Societies to each other.

We greatly deplore the outbreak of hostility in the South, especially in North and South Carolina, against the Negroes, which has culminated in murder and revolution. We appreciate very fully all that may be said from the white man's point of view, but we do not believe that there is any justification whatever for such deeds of violence as those which have been recently committed. The eight million Negroes of the United States are an integral and indestructible part of our national life, and their relations with their white fellow citizens are not to be determined by violence. The circumstances call for grave deliberation, Christian magnanimity, unusual self-control, and profound and practical statesmanship. The Negroes have borne themselves admirably under their provocations, and we cannot help feeling that the recent events will tend to create a healthy state of public opinion, both in the North and in the South.

The *New York Tribune*, the *Mail and Express*, and the *Press*, among the great metropolitan dailies, have condemned the outrages in unmeasured terms. We cite a few editorial comments from other papers:

From the Chicago Inter Ocean.

In the worst days of the Kuklux Klan nothing more outrageous occurred than the present massacres and general reign of terror in the Carolinas. The first reports were so deplorable as to seem incredible, but it is evident that they were made as favorable to the perpetrators as possible.

From the Minneapolis Tribune.

The Negroes in the South cannot stand against the whites when it comes to a question of physical force. They may outvote the whites in some States or localities, but in time their victories will surely be snatched away from them by the shotgun or rifle. Their only safety lies in abandoning the race issue and dividing in politics as they naturally would if there were not two separate races living side by side.

From the Indianapolis Journal.

As to the outrage in Wilmington, it may be said that there was no plausible excuse for the revolution of Thursday. The white leaders had only to wait till March to come into power in the city government. Waiting so brief a period would not have brought disaster.

From the Philadelphia Press.

The accounts of the wholesale and unprovoked murder of colored men in the South may well make an intelligent person reflect as to whether or not certain Southern States are a part of the American Union. For a few years there was less of this barbarism, but of late there has been a remarkable revival of it.

From the Standard, Chicago.

The situation in North Carolina, particularly in Wilmington, has been most disgraceful. . . . The question of the Negro's fitness, if not yet settled, certainly cannot be settled with the shotgun.

From the Baptist Courier, Greenville, S. C.

After the election in Wilmington the whole city was thrown into a panic, business suspended, and 600 armed men marched to the *Record* building, the office of a Negro editor who had published a libel on the white women of the State, and demolished it. In the various riots that ensued in different parts of the city nine Negroes and two white men were killed. Neighboring towns sent armed men to assist in preserving order in the city. The officials of the city resigned, and the citizens organized a committee of twenty-five to assume temporary authority. The race riot at Phoenix, in this State, growing out of the election, has resulted in the death of eight Negroes and two or three white men. It was an appalling and unjustifiable affair.

From the Nashville American.

The whites, not the blacks, are the rulers of this country, North and South, East and West. That fact should have been established long ago, and is, we believe, well understood in every other State in the South, except the unfortunate eastern portion of North Carolina, and when the terrible work of yesterday is done the fact will be thoroughly established there.

The first of January is the time when many persons change the form of their investments. Those who wish a perfectly safe security, yielding liberal semi-annual dividends, are invited to investigate our annuity plan. We now hold nearly four hundred thousand dollars of annuity funds.

A very little time and labor often secure a large club of subscribers for the MONTHLY. We invite our friends to aid us in adding 1,000 new names to our list.

APPLICATIONS FOR MISSIONARY BOXES.

We have a number of applications from needy missionaries still on hand, and would like very much to dispose of them before the close of the year. Several of these requests are from small families and might easily be taken by any of our churches. May we not expect a prompt and hearty response to this invitation so that we may cheer the hearts and brighten the homes of our worthy missionaries for whom provision has not yet been made.

In reporting the shipment of boxes it would be of great service if the churches or societies would furnish full particulars so that credit may always be given to the proper persons for these donations. In conclusion we would ask the missionaries to make prompt acknowledgment of the receipt of these gifts so that those who have ministered to their wants may know without delay that their labor of love is appreciated by the recipients.

The Richmond Theological Seminary.

BY PRESIDENT C. H. COREY, D.D.

This school has been in existence a number of years, yet many seem to know but little about it. I have often met young ministers in New England who seem to know comparatively little about our educational work in the South. I do not know whether it is because the pastors do not speak of this work to their congregations, or whether it is from the lack of interest on the part of our rising ministry. Perhaps they do not read the HOME MISSION MONTHLY, or perhaps they are not interested in home missions generally.

Beginnings.

The work of the Richmond Theological Seminary commenced in what was known as Lumpkin's Jail. It was removed from there to the old United States Hotel, where it has been carried on ever since. First it was called the "Colver Institute," then the "Richmond Institute," and now it is known as "The Richmond Theological Seminary." From six to seven hundred men in the last thirty years have in this institution carried on studies preparatory to the Christian ministry. Many others, years ago, came to the school and prepared themselves for teaching or for business. The ministers who have gone forth from this institution have as a general thing taken a high stand as leaders of the people. They are much in demand as pastors throughout the country.

Attendance.

The attendance during the present year is about the same as during the last. For a number of years it has ranged from fifty to sixty ministerial students. A great many apply for admission whom we cannot receive for the lack of funds. It is necessary to support from twenty-five to thirty of the students, and the funds for this purpose are secured from benevolent men and women. Had we sufficient means the number of our students would be doubled. There are some churches in New England that have been supporting students in this school for a quarter of a century. It is impossible to estimate the amount of good that has been done by a contribution of fifty or sixty dollars. Those who have entered the institution this year are in a higher state of preparation than any we have had heretofore. The spirit and temper of the young men are excellent, and they are working hard to make the most of their opportuni-

ties. The great need at present is for funds to increase the attendance of students.

New Buildings.

The ground has been broken for the erection of new buildings in connection with the Union University on one of the most commanding sites near the city of Richmond.

Money will be needed to furnish and properly equip these buildings. I would suggest that our Sunday-schools, or our Young People's Societies undertake the raising of sixty or seventy-five dollars with which to furnish a room. These rooms might be named after the Society, or the individual contributing the money.

This work of properly preparing an educated ministry for the colored people is of as great importance as ever, and, in fact, a higher grade of qualification is needed than ever before. Consecrated and enlightened leadership for the colored race will be an untold blessing to both the colored and the white race of this country. The writer of this article will be happy to give information at his command on the progress of the work. He has prepared a volume, containing many facts which show the progress made in educational work.

Library.

I may add that, through the kindness of friends, we have been able to secure a very valuable library of nearly five thousand volumes. This library has done much for the improvement of our young men, and to broaden and to enlarge their minds. Donations of money, or of really valuable books, will be an investment which will yield an hundred fold.

Our library is more valuable to the students than the services of any professor we have.

May I entreat the reader of this article to remember our wants, and to respond by contributing to our necessities in such a manner as inclination may prompt. Reader! if you have not money to give, will you *pray* that He who owns the cattle upon a thousand hills, and the gold and silver of earth, may induce some of His dear children to be the means of helping us to bear the load and lift the burden from our hearts.

FORM OF A BEQUEST TO THE SOCIETY.—
 "I give and bequeath to the American Baptist Home Mission Society, formed in New York in the year eighteen hundred and thirty-two, the sum of ——— for the general purposes of said Society."

Benedict College, Columbia, S. C.

BY PRESIDENT A. C. OSBORN.

A Charming Campus.

Never was our beautiful campus more beautiful. Never were the grounds of Benedict College more attractive. The majestic oaks, elms, pines and hickories suggest the primeval forest of which they were a part. The cherry laurel, or mock orange, with its dense, glossy, evergreen foliage; the osage orange, with its burden of showy but worthless fruit; the hackberry, a favorite shade tree of the city; the rapid-growing, large-leaved aliahtus; the broad-leaved, white-flowered catalpa; the tall and graceful cedars; the black locusts, like banks of snow in the early spring, with their white racemes; the paper mulberry; the wondrously beautiful crape myrtle, now gorgeous in its red foliage; the holly, with its prickly leaf and red berries, suggestive of the Christmas time; the yaupon holly, loaded through the winter with its scarlet berries; the pride of India, or China tree, of surpassing beauty of foliage; the magnolia grandiflora, the grandest of all the trees of the South; the mimosa, that rolls up its exquisitely fringed leaves when the sun goes down, and wakes up and unrolls them again in the morning; the vicinus, or castor oil plants, that stand in great clumps twenty feet in height; the semi-tropical Spanish needles and pampas grass; the caladiums, with their great leaves over three feet in length, and their yellow flowers of spadix and spathe that no one of us Northerners has ever elsewhere seen; the roses, cannas, verbenas, geraniums and yellow jessamine, all still in bloom in November; the climbing roses, wisteria and moon-flower that festoon our porches; the forsythia that will be covered with exquisite yellow bloom in January; the narcissus, already breaking through the ground for its winter flowering; the daffodils that in February will cover many a square rod with their golden yellow; the hedge of bridal wreath, whose bloom in March will make it one great bank of snowy whiteness; the trumpet vine climbing over the trees, and the mistletoe weirdly decorating the topmost branches—these all, on the fertile acres of our campus, present a landscape which has no small influence in beautifying, refining and ennobling the character and life of the students. The pastor of the First Baptist Church of Columbia, sitting one day on the porch of Morgan Hall, and looking out upon the scene before him, said: "You have

the most beautiful place in Columbia." For grounds of considerable extent, we certainly have.

Our Buildings.

Upon this beautiful college campus are eight buildings. College Hall is a stately brick edifice, containing chapel, recitation rooms, library and men's dormitories. Colby Hall is a large building of wood, about fifty rods removed from College Hall. This is the girls' dormitory, with assembly room and sewing room. Morgan Hall is a spacious, three-story residence of brick. It has a suite of apartments for the President's family, and a suite for the professors and teachers. Cottage No. 1, Cottage No. 2, and the Lodge are used as men's dormitories. The dining hall and college kitchen have capacity to serve one hundred and fifty boarders. In the Industrial Building are printing office, carpenter shop, paint shop and repair shop. The printing office, through the liberality of a young lady friend, is well equipped for extensive work. It has two printing presses, operated by electric motor, and seventeen stands for compositors. It gives work to twenty students, inducting them into the mysteries of the art of arts, and also enabling them to pay a part or the whole of their college expenses by work. The *South Carolina Standard*, a religious family newspaper for the colored Baptists, edited by the officers of the college, is printed at the college press. All college printing is done here, and a large amount of job work, which renders the printing office self-supporting. This part of our industrial work is well established. But to meet enlarged demands there should be added a cylinder press, larger and capable of more rapid work than the presses we now have. Who that believes in industrial education for the Negroes will give Benedict College an additional printing press at a cost of about a thousand dollars?

Our Students.

Here on these beautiful grounds our students meet. Last year the number was two hundred and fifty three. It will not vary materially this year. The quality is steadily improving. The students, as a whole, are better prepared, and a larger number are coming into the higher classes. More than half of the students will ultimately teach in the public schools. Forty-nine are in special preparation as teachers, many of them having already taught. Besides

those in the lower studies who have avowed their purpose to become preachers, fourteen are in direct preparation for the Christian ministry. Ten of these are taking studies in the three years theological course.

Improvement.

Within the year a number of important improvements have been made. Electric light has been introduced. The three large buildings and the walks are now lighted by one hundred and fifty incandescent lamps. By the gift of the same young lady that presented the printing presses an electric motor has been put into the printing office, and all our printing is now done by electric power. Two fine recitation rooms, with the best modern school-desks, have been added to our equipment. The college library has received from a friend a complete set, with all the annuals, of Appleton's Cyclopædia. The library now numbers about twenty-four hundred volumes. The reading room was well supplied last year with periodicals, and will be again this year. Gifts of books for the library and magazines for the reading room, even those that have been read, are always acceptable. A portion of the pasture field has been brought under cultivation, and the boarding department is using sweet-potatoes and vegetables of our own raising. The difference in climate may be judged by our Northern friends, from the fact that a half acre of turnips and a half acre of spinach planted the last week of October are now (the 12th of November) growing finely; and that these, and a half acre of onion sets, planted the 8th of November, are expected to be ready for use in March. The services of a hired cook in the boarding department have been dispensed with, and, as a training in domestic economy, all the work in the kitchen and dining-hall is now done by the students.

A Short Course in Theology.

But the most significant improvement is the introduction of a Theological Course of three years, with a special professor, a graduate of the Rochester Theological Seminary, in charge. It was thought that if three or four ministers, or ministerial students, entered upon that course the first year, it would be a good beginning. Our expectations are already more than met, and others are coming.

An Urgent Work.

But what are all those here compared with those that should be here to be lifted up to

higher and better things by the thirteen teachers now working here? There were six hundred thousand Negroes in this State in 1890; there are many more now. There are about one hundred and fifty thousand colored Baptist communicants in the State. But for the absolute inability of the people to pay the necessary charges the number of students here would be counted by hundreds. Never has there been a people so eager for improvement; never one that has so cheerfully endured such privations or made such sacrifices for the education of their children.

Need of Help.

The Negroes are for the most part on small rented farms. Their stock is generally poor, and their implements are rude. Much of the land is impoverished from ceaseless cropping. All of it requires artificial fertilizers. The crop will average from two to three hundred pounds of cotton to the acre, worth from four to four and a half cents to the pound, and much of it pledged in advance to the town merchant for fertilizers and the means of subsistence. It does not pay for cultivation as they cultivate it, yet it is the Negroes' only marketable crop. The destitution of these people in dwellings, utensils, food, dress and all means of comfortable living would be to the Northern farmer something appalling. Yet, out of their poverty, while housed, clothed and fed barely up to the living point, they are building churches, supporting pastors and educating their children to a degree that is amazing. But it is only the very few who are becoming owners of land, or who are somewhat better off, who can come or send their sons and daughters to our school. It is poverty, the poverty of the people and that only that stands in the way of an almost measureless increase in the patronage and usefulness of this school.

The New York Baptist Educational Society at Hamilton, N. Y., aided last year one hundred and one beneficiaries. The New York Union for Ministerial Education at Rochester, N. Y., aided last year one hundred and twenty-one beneficiaries. Thus two hundred and twenty-two young men studying for the ministry received aid last year from these two New York societies. Oh, that some one in like manner would enable Benedict College to educate worthy, pious young men, called of God, for the ministry of the word among the one hundred and fifty thousand colored Baptists of South Carolina. Thus would the school mul-

tiple the number of its students without other additional expense. Without such aid it is impossible to give these people a really educated ministry. Nearly every mail brings to me piteous appeals for reduced rates or beneficiary aid which I am unable to give. Seven dollars and twenty-five cents per month covers here all expenses for tuition, board, room rent, fuel and lights. But even that amount is beyond the reach of the laboring man, or the father of a family who can barely earn a subsistence.

Aid Stimulates without Pauperizing.

It is sometimes asked if beneficiary aid would not tend to pauperize these people. It has not pauperized the white Baptist ministers of the North or of the South. No more will it pauperize the colored ministers. A thorough education lifts up, enlarges, and ennobles a Christian man; it never depresses or debases him, even though another may have helped him to secure it. Beneficiary aid from churches or individuals has given to the white Baptist ministry a very large proportion of its best educated and strongest men. The colored people can never have a like ministry except, in like manner, approved young men, who are without means, are enabled to enter and remain in the schools for a series of years through the benefactions of others.

Atlanta Baptist College.

BY PRESIDENT GEORGE SALE.

Hard times in Georgia! This is not a new cry, and yet this year there seems to be some reason for it. Sixty days of rain in July and August seriously interfered with the growth of the staple crop, cotton, much of which was ruined, or so damaged as to be worth only one or two cents a pound. Cotton is the money crop in Georgia, and corn to a great extent the food crop. The richest corn lands are in the river bottoms—low lying land along the water courses. The heavy rains during the growing season caused the streams to rise and overflow the bottoms, and much of the finest corn was utterly destroyed.

Under these conditions the opening of the schools was looked forward to with some anxiety. So far at least as our Atlanta schools are concerned, there was little cause of apprehension. Both Spelman Seminary and Atlanta Baptist College opened with a considerable increase over the enrollment of last year.

Quarles Memorial Hall.

For Atlanta Baptist College the interest centered in the new building for the Academic and College Departments, Quarles Memorial Hall, the corner stone of which was laid last commencement day. The rain, which interfered so with the growth of corn and cotton, hindered also the rapid growth of the new building. For the first few days the students and teachers divided the building with carpenters and painters, which only enhanced the enjoyment of the building when at last the finishing touches were put on and the sound of the hammer was heard no more. About this new building: It is a new building for an old one. The old seminary property is still held by the trustees for a rise in land values. Until last March the old seminary building stood as it had stood for eight years—empty. It added little to the value of the land. It occurred to us that we might tear it down and use the material in the construction of a new building. The result of that thought stands embodied in Quarles Hall.

There is nothing to suggest age in its appearance. The outside brick is new; much of the inside woodwork is new—all on the first floor; the old is covered with fresh paint, while the timbers and framing, well seasoned with twenty years drying in the old building, do better service than new. The best of it is that we have now a building 60 feet by 40 feet, three stories above basement—the old had but two—with spacious halls, stairways, with ample accommodation for the Academic and College work, thoroughly well built, with steam heating and modern plumbing conveniences—all for \$7,500, which included the removal of the old building—about half what such a building would cost *de novo*. And the land on which the old building stood is just about as valuable in the real estate market as before. Funds for the building were provided from the legacy left us some years ago by Deacon Josiah A. Cook, of Cambridge, Mass., whose pastor, an old friend of President Graves, had interested him in the work of the College, which shows one way pastors can help our schools.

"Quarles Memorial Hall"!—so called in memory of Rev. Frank Quarles, a Negro minister of the city of Atlanta, pastor of Friendship Church, and president for many years of the Negro Baptist Convention of the State. He it was whose prayers for better educational advantages for his people were answered as Miss

Packard and Miss Giles, come to Atlanta to establish a school for girls, knocked at his door, while he was yet on his knees. At the dedication services held on October 21st, which was attended by the members of the Negro Baptist Convention then in session in Atlanta, an address was delivered by Dr. Carter, Mr. Quarles' successor as pastor of Friendship Church, by Dr. Morehouse, and short talks by a large number of the Negro ministers.

Quarles Hall, with the new laundry building, barn, the new fencing, etc., gives an air of growth and prosperity to the College premises. The College farm is in better condition than ever before. We are proving the productiveness of the red clay of Georgia, and mean to give our students the object lesson of a thrifty, well-kept farmlet—"A little land well tilled."

In the appointment of Mr. John Hope, A.B., as teacher in the College, the Society has given another proof of its confidence in the educated men of the Negro race. Mr. Hope is a native of Augusta, Ga., had his training at Worcester Academy, Brown and Chicago Universities, has been in the service of the Society elsewhere four years, is a man of culture and power—a real acquisition to the strength of our faculty.

Growing Needs.

New advantages reveal new needs and emphasize old ones. Now we need an industrial plant and money to run it. We need scholarships for struggling and deserving students. We need books for our library, to supplement the work of our excellent teachers. We need equipment for our science laboratories, for which ample room is provided in Quarles Hall. We need most of all an adequate endowment for the College, and if anyone wishes to know what more we need, we shall be glad to continue this list.

I was impressed by the extent of the work. We hear much, and are glad to hear of Hampton and of Tuskegee Institutes. Each of these enrolls a thousand students. But remember that our Society cares, in whole or in part, for twenty-eight schools for the colored people, for secondary and for higher education, and that these schools enrol 5,000. It costs a quarter of a million dollars a year to sustain these schools.

J. W. A. STEWART, D.D.

Spelman Seminary, Atlanta, Ga.

BY MISS HARRIET E. GILES, PRESIDENT.

Having learned in September that the yellow fever was again raging in the South, and that the cotton crop had been nearly ruined by the severe storms, we naturally had some misgivings as to what effect these hindrances might have on the attendance at Spelman the coming year. We were, therefore, quite gratified to find a much larger number present on the opening day than on the first day of the previous year. This increase has kept up until the present time, and we are having accessions every week. About one-third of those enrolled are new students, and a quarter of this number have entered our academic department. The latter have been received with a condition in English, as we find their preparation in this less thorough than in other studies. When we consider that the work of teaching the Negro schools devolves upon colored teachers who have had, in many instances, but limited opportunities for preparation and little experience, we cannot wonder that pupils pass over much ground and lack thoroughness.

It is interesting to note that among the new pupils there are teachers who have been long in the work and wives of pastors who have so felt the need of a better education that at a great sacrifice they have left their homes to attend school.

The outlook for the coming year is most encouraging. There is an increasing earnestness and enthusiasm pervading the school from year to year. The steady raising of standards in the public schools of the State, both in intellectual and moral proficiency, gives an impulse to those wishing to become teachers, as inefficient teachers must gradually give place to those better educated and trained.

We sincerely regret the fact that the number in our teachers' professional course does not equal that of last year. Not until the value of normal training is better understood in the South will pupils fill this department to its utmost capacity.

Students in Vacation.

The occupations of the girls during vacation have been varied; they have done whatever their hands found to do to earn money to return to school. Some have been in service as

cooks, house servants, seamstresses and nurses, and one or two have been employed as typesetters. By far the largest number have been teaching. Some have taught in villages where the people have a little culture, others have gone into the most destitute regions. One of the latter writes thus: "This is indeed Africa in America. It will take years and years to elevate this people. I cannot describe their condition. I am supposed to be boarding with the best family in the town, but if you could see the beer bottles under the house and the whiskey jugs inside it would pain you. The people seem indifferent, cold-hearted and thoughtless of everything good." As far as we can learn, these girls have entered heartily into Sabbath-school and temperance work. One was so successful in interesting the people in the Sunday-school that the usual Sunday excursions were given up. Another taught the lesson to her older pupils on Friday, which they were to teach to others on Sunday. In this way the pupils were so trained that the Sunday-school has been kept up since the teacher left the place.

Out of the two hundred and thirty boarders enrolled there are about twenty who do not profess to be Christians. The number is larger among the day pupils. Three were converted in October. The Congo Mission Circle, King's Messengers and Christian Endeavor Societies are fully organized and in successful operation.

Good Reading.

It is the aim of our teachers to cultivate as far as possible in the pupils a taste for good reading. We have had from time to time valuable contributions to our library, but it is yet small and additions of standard works are greatly desired. The leading magazines and papers are seldom found in the homes of the pupils. It is a revelation to them to examine these periodicals. One girl who has just come to Spelman, although able to enter the senior academic class, exclaimed, as she glanced at them for the first time: "O, how much there is to learn! I am just beginning to see how little I know."

During the vacation the unsightly buildings on the land recently purchased through the great generosity of Mr. Rockefeller have been removed, adding greatly to the attractiveness of our campus. Still further improvements and repairs are necessary, both for the neatness of the grounds and the comfort of pupils and teachers.

Indian University.

BY PRES. J. H. SCOTT.

Indian University is one of the four schools supported by the American Baptist Home Mission Society in Indian and Oklahoma Territories. The other schools are academies doing primary and academic work, while the special work committed to Indian University is that of advanced work for the Indians and whites of these two Territories.

It may be well to say, by way of parenthesis, that the necessity for receiving whites along with advanced Indian students does not rest alone upon the need of the whites for an education, but upon the need of the Indians to be associated with them, in order more quickly to secure the results of Anglo-Saxon civilization. Most of our Indian students are here because they can have association with white pupils.

The Opening of the School.

This year the school opened with much greater promise, both in numbers and in quality of pupils, than last year. The first month noted 60 per cent. increase in the boarding pupils, and 20 per cent. increase in total enrollment. The grade of pupils is very much better than those entering school last year for the first time. Several have joined our freshman class, and nearly all of the new pupils entered advanced academic work. This is as it should be. Several of our pupils are here for the first time from the affiliated schools; they make fine students, and are doing admirable work. Twenty-three new pupils entered school this year; this is not as large a number as entered last year. Our great gain this year has been in the return of our old pupils. They returned promptly, taking up the work at the opening of the year, so that our classes were able to be organized at once. This fact is regarded as most important.

About Ourselves.

We have in school about an equal number of whites and Indians. No particular difference is discoverable in the capacity of these two classes of pupils. There are twenty-three Christians among the pupils. Three of the young men are studying for the ministry. About one-half dozen are preparing to teach. The majority, however, have not yet selected their future life-work. Most of our pupils, during the long summer vacation, spent their time either teach-

ing or on the farm or ranch. One did missionary work among the Kiowas, and one worked among the churches of Indian Territory, while our teachers were scattered all the way from Indian Territory to New York and Chicago.

The home life of Indian University is cosmopolitan. We have teachers from Kansas, Illinois, Indiana, Oregon, Missouri, Utah, and Indian Territory. Our students come from the Cherokees, Choctaws, Seminoles, Creeks, Delawares, and Shawnees; other tribes will probably be represented before the close of the year. We have also pupils from Kansas, Arkansas and Texas. This cosmopolitan condition of affairs adds interest to the work and makes this an educational institution in more ways than one. This is also a sort of picture of Territorial conditions. Indian Territory is a mixture of nations; people are here from everywhere.

The Work in the Class-Room.

It is interesting to note that our work in the class-room this year has been of a much better grade than in the preceding years. The writer is unable to state positively, but so far as he has been able to learn, the attendance at the opening day of old pupils was larger proportionally than ever before. They came at the opening of the school, to remain regularly through the school year. We believe that a substantial advance in our educational work will be made in the school this year; the circumstances are favorable to the development of a better notion of education, and the school is susceptible, also, of a much better classification.

The Religious Tone of the School

is commendable. It is not all that we could wish; it is not all that we expect. But with the twenty-three Christians among our students, and with a Christian faculty, we believe that great advance will be made this year in the Christian culture of the entire student body. Already evidences are not wanting that students are thoughtful as to their future, and are questioning themselves closely as to personal duty. We believe that as last year, so this year, the Lord will graciously bring to Himself the hearts of many of these pupils. We work with great confidence and with many evidences of success.

Improvements.

During the summer considerable money was expended in the material improvement of

the premises. Quite a considerable amount was spent in fences about the property. Three new class-rooms were built in order to accommodate a pressing need. The dining-room and lower halls were ceiled in hard pine, so that now we have a dining-room that is attractive to the eye; we shall not be ashamed to invite any of our friends to dine with us. These improvements cost about \$1,000.

The Attendance.

The number of pupils that can attend Indian University is limited. At present every room that can be used for young gentlemen is taken. We could receive a few more girls, and by extra crowding some more boys. Fifteen more pupils would crowd the building to its utmost capacity. It seems almost unbearable to witness the frightful destitution of Indian Territory, and be obliged, as has been repeatedly the case, to say that we have no room for pupils. At present we are selecting only those who can take our advanced work, and the more promising pupils. In one day three pupils were turned away because they did not come up to our standard. We are now making strenuous efforts to purchase books in order to make a good reference library.

The Outlook.

Those who are spending money to maintain Indian University should know that the money thus expended is doing something in the equipment of trained leaders in the work of Indian Territory. We believe there is to be an increasing number year by year of young men and women who go forth from Indian University, who will take influential positions of leadership among the people of this territory in winning them to the Christian life.

It is gratifying, also, to know that some of our Indian pupils are thus preparing themselves for missionary work. If the money was in hand, we should have here now several Cherokee young men who are desirous of entering the ministry, but who are unable to pay their own way. It seems almost painful to get so near the education of some of our Indian pupils who are looking forward to the ministry, and yet be unable to carry on the work for lack of funds; \$110 would defray the expenses of a young man for a year in this school. With the educational organization which we have in Indian Territory at present, it is not too much to predict that we could have several ministerial students in attend-

ance on Indian University from affiliated schools yearly. True, many of the young men who enter the ministry are not in our schools, but they would certainly be there if the means were at hand.

The problem of education is precisely the same in Indian Territory that it is in New York or New England. It must stop with our resources. We continually pray that the resources may be more abundant.

BACONE, I. T.

A Hard Blow.

INDIAN UNIVERSITY,

BACONE, IND. TER., Oct. 25th, 1898.

Dear Bro.: Last night, about seven o'clock, one of the severest storms that I have known passed over our campus. Some slight damage was done to the trees and one of our chimneys toppled over and broke through the roof. Fortunately the floor of the garret held a great mass of brick, not less than four tons. The rain was a flood; I think several tons of water came into the building and passed down through the ceiling into the basement. I am not able yet to get the estimate of damage, but the chimney must be rebuilt and the roof must be repaired. We can, I suppose, get along without having the rooms repapered. I count it a very fortunate thing that the floor of the garret did not give way; if it had, I feel quite sure that the heavy weight of brick would have gone to the basement, carrying with it every floor.

I will write you again as soon as I am able to get the estimate of the damage. I am pleased to note that no one was injured, although one of the girls had just gone out of the room, perhaps one-half minute before the bricks fell, some of them breaking through the ceiling and falling into the room. I do not know whether the storm was of the character of a cyclone or not, but a mile from here it did great damage to standing timber. We are very thankful that the damage was not more serious.

Sincerely yours,

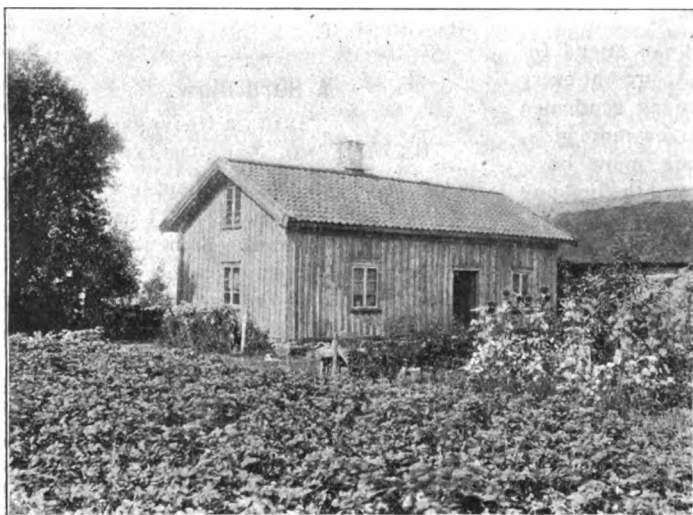
J. H. SCOTT, President.

The Society holds about \$200,000 in the form of permanent trust or endowment funds, the income of which is available for current expenses. It also holds the same amount as an endowment fund for the schools under its charge, only the income therefrom being for their maintenance. This sum ought to be very largely increased.

Baptist Jubilee in Sweden.

BY REV. A. P. EKMAN.

About half a century ago in Hallan, one of the Southwest provinces of Sweden, a company of seven souls was gathered in a little cottage on the shore of Cattegat. One of the little company, F. O. Nilson, had been to Hamburg the previous year and received baptism. Five



HOUSE WHERE FIRST BAPTIST CHURCH WAS ORGANIZED,
BOREKULLA, SWEDEN.

were now ready to follow him, and the pastor of the Baptist church of Copenhagen was present to render the necessary assistance. Shutters were closed and the doors locked for fear of the priests and their emissaries. After the preliminaries were over, the little company sallied forth in the beautiful September night and walked down to the beach of Wallers Bay, where the first truly Christian baptism was administered in Swedish waters. They went back to the cottage and organized the first Baptist church in Sweden, of six members, and celebrated the first communion. This took place September 21st, 1848.

This apparently insignificant transaction, which occurred in an out-of-the-way country place, under the cover of night, was now celebrated with great rejoicings, in the capital of Sweden, for nearly a week, by many thousands of Baptists, gathered from all parts of that country, as well as from other lands.

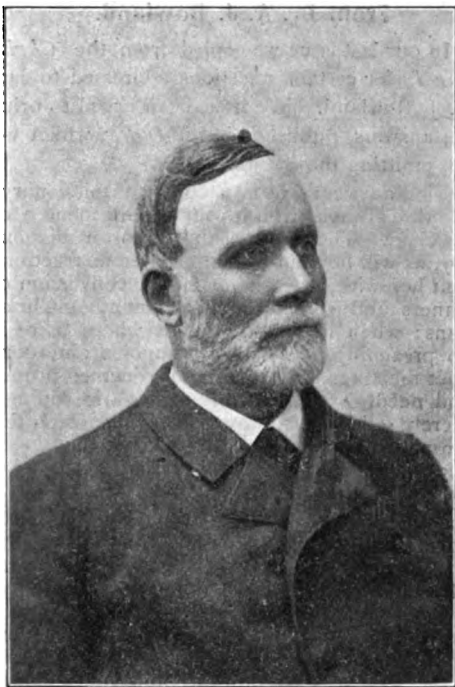
On the 19th of September the General Conference convened in the Immanuel Mission Church, which is the largest church in Stock-

holm, which was generously placed at the disposal of the Baptists. Rev. T. Truvé, of Gothenburg, delivered the annual sermon. Rev. K. O. Broady, D.D., President of the Theological Seminary of Stockholm, venerable in years, and honored by his brethren, was chosen President of the Convention. The intricate business of Home and Foreign Missions, of publication and Sunday-school work, of church building and education, and the fund for aiding aged ministers and widows, etc., was transacted with wonderful rapidity and tact.

On Friday the jubilee proper began, over which the Rev. W. Lindblom, many years pastor of the First Baptist Church, of Stockholm, presided. He delivered an excellent address of welcome, after which A. Drake, D.D., read an elaborate historical discourse, which was listened to with great interest to the close. In the afternoon, the jubilee offerings, from the churches, were presented, the sum of which reached



REV. T. TRUVÉ, PASTOR.
FIRST CHURCH, GOTHENBURG, SWEDEN.



K. O. BROADY, D.D., STOCKHOLM.

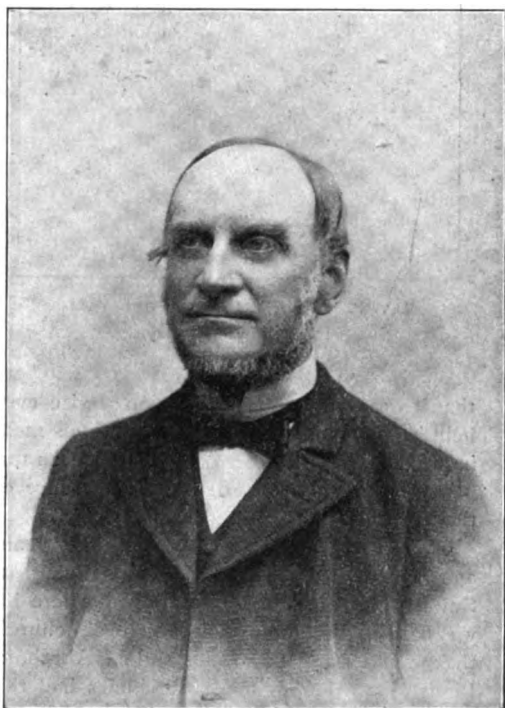
nearly 52,000 kr., which was to be equally divided between the Theological Seminary and the mission work. Representatives from America, Denmark, Norway and Finland



REV. A. W. LINDBLOM, STOCKHOLM.

were introduced, and made congratulatory addresses. Returned missionaries from Russia and Africa were also introduced. Delegations from the Methodists and the Independent Lutherans were also received and heard from.

On Sunday morning all the pulpits of the dissenting churches, about twenty in number, were filled by Baptist ministers, and, judging by the experiences of the writer, who preached in the Tabernacle Church, where, after every available place was taken, a big crowd of people remained outside, which could not gain an entrance, and, being told that it was about the same in the other churches, it is safe to con-



ADOLF DRAKE, D.D., STOCKHOLM.

clude that the Baptists had virtually the ear of the entire capital of Sweden that Sunday morning.

In the afternoon, a great communion service was held. Special tickets were used, as none but Baptists could be admitted; and when the large church, holding about 4,000 people, was packed, and the doors had to be closed, there were still about 800 that could not be admitted. That service was the most impressive the writer ever witnessed. It would be utterly impossible to convey, by description, a true conception of the experience of those present on that memorable occasion. The daily papers said, the next day



REV. P. F. HEJDENBERG, SUNDSVALL.
Persecuted in Early Days.

that it was the largest communion service ever held in Sweden, and it was probably the most impressive. Dull, indeed, must have been the heart that did not experience the presence of the Lord in a most blessed manner.

Of the first five that were baptized fifty years ago, two are still living. One is living in Sweden, in the same neighborhood where he was baptized, belonging to the same old church that was then organized; his name is Abraham Lindstrom. The writer of these lines had the rare pleasure of visiting this old brother, who is now eighty-eight years of age, and quite feeble; but I consider the meeting with him in his humble cottage one of the rarest pleasures of my journey. To the sixty thousand of his countrymen in Sweden and America who now hold a like faith with him, he sent, Revel. 3:11: "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown."

The other, S. C. Nilson, is living in Cannon Falls, Minnesota, who sent a letter of greeting to the jubilee. These two witnesses have been permitted to live to see the cause triumph for which they were, for many years, severely persecuted, and for which they are now rejoicing.

New York, Oct. 24th, 1898.

From Dr. A. J. Rowland.

In our last issue we copied from the *Christian Index* certain questions addressed to Dr. A. J. Rowland. We have been urged to print his answers, published in the *Index*, which we do, omitting the questions:

First answer: He is a colporteur missionary, the title always given in our report to men of his class. The duties of the colporteur missionary, as will be seen by the printed instructions sent herewith, are "labor for the conversion of sinners and religious improvement of Christians; when in neighborhoods where there is no preaching, they are to appoint and conduct meetings, such as may be deemed proper and needful." Colporteur missionaries do not merely sell or give away books, but preach the Gospel wherever opportunity offers.

Second: The difference between the work of the Publication Society and that of other organizations consists in the fact that the colporteur missionary cannot be a settled pastor, but must do general missionary work. The Missionary Union, the Home Mission Society, and the Boards of the Southern Baptist Convention employ men mainly as pastors of churches. The Publication Society's work supplements that of other organizations, sometimes by opening the way, sometimes by co-operation. There is no reason why it should not make appeals for its own special work for any field.

Third: As a colporteur missionary of our Society, Dr. Diaz cannot be the permanent pastor of the church at Havana. Like many other colporteur missionaries, however, he may serve for a while as pastoral supply until some permanent arrangements are affected. This has been done frequently in the history of the Society.

Fourth: Is he working in property owned or leased by the Publication Society? Answer: He is not.

Fifth: If Dr. Diaz is using the property of the Home Mission Board of the Southern Baptist Convention, it is with no authority from our Society. He is acting entirely on his own responsibility; and if he is using property which he has no right to use, the owners of the property should enjoin him not to do so.

Sixth: Dr. Diaz did not apply to our Society for work until several months after he had left Havana and when he was no longer in the employ of the Home Board. Notwithstanding this fact, however, we refused to engage him until he obtained the consent of his former employers to enter our service. A dispatch from the President of the Home Board gave such consent fully and freely. At Norfolk in May last a protracted conference with regard to Dr. Diaz and the Cuban work was held with the Secretary of the Home Board, and it was with his concurrence, indeed at his suggestion, that Dr. Diaz was sent into Cuba by our Society, the understanding being that we were to con-

tinue his support until more permanent arrangements could be effected.

Seventh: We are entirely ready to relinquish all claim, if we have any, on Dr. Diaz's services. Nothing would please us better than that he should resume his former relations with the Home Board of the Southern Baptist Convention. We have all along regarded our engagement with him as liable to termination. We took him at a time when he was without employment and when he and his family were almost in a starving condition. Our only idea was to preserve him for work in Cuba, so that when the proper time came he would be ready to prosecute the great work already done by him. We have no selfish ends to serve, and only desire that the best interests of our cause in Cuba may be advanced. At the same time we have pledged Dr. Diaz our support. If no other arrangements are made for him, we will continue him as a colporteur missionary, with Cuba as his field, the understanding being, of course, that he is not to take a pastorate, but to do general missionary work.

Eighth: A very intimate relation, we trust. A colporteur missionary can be of the utmost service in every way, and Dr. Diaz could do more probably than anyone else in Cuba in developing what has already been done, in establishing new interests and reinforcing other workers. We hope to have colporteur missionaries in Cuba whether Dr. Diaz remains in our service or not. We have already begun work in Porto Rico, and expect to continue spreading Baptist literature in both the West India Islands. We have already a considerable list of Spanish books and tracts, and are adding to it all the time.

South Dakota.

HISTORICAL REVIEW OF THE LAST DECADE,
1888-1898, BY T. M. SHANAFELT, D.D.,
GENERAL MISSIONARY.

Ten years ago the seventh annual meeting of the South Dakota Baptist Convention was held in Brookings. It was the first anniversary of the Convention which was attended by the writer of this historical sketch. As we are again assembled here, after an interval of ten years, it seems to be a suitable occasion to present a brief historical review of the last decade.

The Boom Period.

The first half of the second decade, from 1878 to 1883, was the period of greatest activity in both secular and religious work in Dakota Territory. The whole country was flooded with immigration literature, giving enthusiastic descriptions of bonanza wheat farms, and railroad companies were pushing their lines in every direction. Immigration to the territory increased wonderfully, and nearly



T. M. SHANAFELT, D.D.

all desirable government land was rapidly taken by eager settlers. Many new cities and villages were established. Town site companies and real estate agents were numerous and active. Any enterprise, religious or otherwise, that gave promise of helping to build up a community, received prompt and hearty support. It was the boom period in the history of Dakota.

The Reaction.

But booms are never permanent. A reaction is inevitable. The last half of the second decade witnessed the reaction that followed the overdoing of its earlier years. Many business enterprises that were begun under encouraging conditions were left unfinished. Many young cities whose enthusiastic founders predicted for them rapid growth and metropolitan dignity, are now older and wiser, and are still far from the promised goal.

These disappointed hopes and the failure to accomplish cherished expectations in secular affairs had a depressing effect on religious work. Plans for the organization of churches, or building houses of worship, were in many localities necessarily postponed, and in some cases permanently abandoned. In our denominational work faithful pastors on existing fields persevered in their efforts to hold the ground already occupied. Here and there a new church was established, and a shelter secured, but progress was necessarily slow. The relation of Rev. Edward Ellis, as General Missionary, continued nominally until August 1st, 1885, but it was practically ended a year earlier to enable him to serve as finan-

cial agent for the Sioux Falls University. Until 1888 there was a period of four years during which there was no superintendent of missions on the field.

Upon the writer of this paper has been laid the duty of collecting the materials and preparing for publication the Baptist history of South Dakota. Of this history down to 1888, he has carefully recorded facts as he has learned them from various sources, including early records and the statements of surviving pioneers. The record of this last decade (1888-1898) comes within the scope of his own observation and experience, as it covers the period of ten years of his relation to the work as State Superintendent of missions. His personal relation to the field and the workers during all of these years has given him a knowledge of its present and prospective importance, and of their fidelity and devotion. The wonderful tide of immigration in the earlier years of the preceding decade brought many thousands of the people to establish homes in South Dakota. Its reflux wave took back with it the restless spirits who are always at the front of every new movement, but never remain to do the hard work, and make the sacrifices necessary for its permanent establishment. The workers of the last ten years have had to labor under unfavorable conditions, and make slow progress, though with greater effort than is necessary with those who catch the rising tide, and are borne along on the crest of the wave.

Statehood.

Dakota Territory was still in existence at the beginning of this decade. Its division occurred in 1889, and the new States of South Dakota and North Dakota were then admitted into the Union. For some time the question of statehood occupied the special attention of the people, who were passing from the irksome condition of territorial dependence on governmental guardianship, to the enjoyment of the privileges and exercise of the long denied rights of citizenship. After putting in motion the machinery of statehood, there were several years of drought and crop failure, which caused a good many hopes of the establishment or the enlargement of religious work to fail of their realization. In a number of places the failure of the crops was total, and in others so nearly total as to prevent the carrying out of long-cherished plans for the building of houses of

worship, or providing means for the settlement and support of pastors. Still later came the general financial depression throughout the country, and its attendant difficulties. All of these things tended to check the progress of the work. It is characteristic, however, of the people of South Dakota that, though they are often cast down, they are not destroyed. They will rally after disappointment and try again. There have been numerous instances of heroic courage and fortitude under many difficulties, which can be developed only under severe trials, and which illustrate the courageous spirit and the unfaltering devotion of the hardy pioneers of this new State.

The Black Hills.

Until the beginning of this decade nothing had been done to establish Baptist churches in the Black Hills. Other denominations had been occupying the ground there since 1870, and had become firmly established. The first Baptist church in the Black Hills was organized October 31st, 1888, at Deadwood. Others followed in rapid succession, and there are now seven churches, five of which have attractive houses of worship. The present number of members of churches comprising the Black Hills Association is 383. Our cause there is full of interest and promise for the future.

Self-Supporting Churches.

When the present State superintendent of missions for South Dakota entered upon his work in April, 1888, there was not a self-supporting church on the entire field, except one among the German Russians. The churches were all dependent upon the American Baptist Home Mission Society for aid in support of pastors. This long-continued condition of dependence had not served to develop the spirit of benevolence and self reliance. Contributions to all benevolent objects were few and small. Better conditions now prevail. A large number of the churches have become self supporting, and others will soon reach that desired goal. Generous offerings are now made for missionary work. The plan of co-operation between the South Dakota Baptist Convention and the American Baptist Home Mission Society was adopted in 1891, and has been heartily approved by the churches, and through its practical working they have come into a clearer understanding of the duty of each State to foster its own needy fields by increasing its own missionary resources.

Associations.

Old methods of work have in large measure given way to newer and better plans, to meet the changed and improved condition of things in the State. In the beginning of 1888 there were four associations, one Scandinavian, one German and two American, the Southern Dakota and the Sioux Valley Associations. An extinct association in the Northern part of the State was resuscitated and reorganized in September, 1888. The Black Hills Association was organized in August, 1890. In 1893, to meet the growing needs of the churches, five new American associations were organized east of the Missouri River. It will not be long until it will be necessary to organize another association in the northeast corner of the State.

A New Element.

In the State organization of the Baptist Young People's Union in 1891, a new element of strength and helpfulness came into auxiliary relationship with the State Convention. Many good results have already followed the application of the consecrated energy of the young people of the churches to missionary work. Their sympathy has been enlisted and their practical co-operation assured in the increasingly important work of evangelizing the State. During this period women's mission circles have been organized in most of the churches. The study of missionary literature and plans of work has increased the efficiency of the Christian women of the churches, and they have been faithful helpers in promoting the primary object of a State Convention, the prosecution of missionary work within the State.

Our Foreign-born Fellow-Citizens.

An intelligent and commendable zeal has characterized the work among the Scandinavians and Germans and Russians of South Dakota. There are still large, and as yet unreached, communities among these nationalities, and active measures are being taken to bring them under the influence of the Gospel. The population of South Dakota, according to the national census of 1890, was 328,808. The State census of 1895, notwithstanding the intervening years of drought and crop failures, showed a slight increase, the total being 330,975. The native-born inhabitants number 240,000, or 73 per cent of the total population. The foreign-born inhabitants were 91,000, or 27 per cent. of the entire population of the State. Of the 240,000 native-born inhabitants, over 33 per cent., or about 80,000, were born of foreign parents. According to this

showing, more than one half of the present population of the State were born in foreign lands, or of foreign parentage.

Of the foreign-born population, the nationalities most largely represented are the Scandinavians, the Germans, and the Russians. Of the Scandinavians there came to us from Norway, 19,257; from Sweden, 7,746; and from Denmark, 4,369—total, 31,373. There came also from Germany, 18,188; from Russia, 12,398; from other German nations, 2,985—total 33,561. These five leading nationalities, and their children, comprising so large a proportion of our total population, furnish an attractive field for Baptists. Though gratifying results have been accomplished, still greater efforts should be put forth to secure their evangelization. Other denominations have accomplished something among the Germans, but Baptists are the only people who have been able to reach the Scandinavians of the State. There are now among the Germans and Russians of South Dakota fourteen Baptist churches, having twenty-eight houses of worship, and 1,255 members. Among the Scandinavians there are now eighteen Baptist churches, having twelve houses of worship, and 907 members. The most cordial and friendly relations exist between the Baptists of these various nationalities and American Baptists, and representatives are annually sent by them to the State Convention, to convey their fraternal greetings.

When the writer's official relation to the work in South Dakota began, in April, 1888, he found on the rolls of the associations the names of seventy-one churches, having a reported membership of 2,816. There were at that time thirty-one houses of worship and three parsonages. Twenty of these churches were then extinct, leaving fifty-one nominally live organizations. Since then fifty-eight new churches have been organized, and forty-five houses of worship have been built or secured by purchase, and fifteen parsonages.

A Growing List of Churches.

The following is a list of new churches organized, during the last decade, giving the name of the place and county, and the date of organization or recognition:

NAME.	COUNTY.	DATE.
Orleans	Faulk	April 8, 1888
Faulkton	Faulk	April 27, 1888
Pierpont	Day	May 14, 1896
Hecla	Brown	May 15, 1888
Bradley	Clark	June —, 1888
Lake Norden (Scan.)	Hamlin	Sept. 8, 1888
Bushnell	Brookings	Sept. 17, 1888
Deadwood	Lawrence	Sept. 21, 1888
Spring Valley	Turner	Oct. 31, 1888
		Nov. 11, 1888

NAME.	COUNTY.	DATE.	NAME.	COUNTY.	VALUATION.	DEDICATION.
Bruce	Brookings	Jan. 4, 1889	Dell Rapids	Minnehaha ..	750..	Nov. 29, 1888
Gem	Brown	March 24, 1889	Emanuel's			
Rapid City	Pennington ..	June 16, 1889	Creek	Bon Homme ..	2,800..	May 26, 1889
Berton	Miner	June 16, 1889	Pierpont	Day	1,300..	July 28, 1889
Belmont	Douglas	June 19, 1889	Bryant	Hamlin	1,200..	Sept. 1, 1889
Hetland	Kingsbury ..	June 27, 1889	Eureka	McPherson ..	1,200..	Oct. 10, 1889
Onida	Sully	July 12, 1889	Danville	Turner	1,500..	Nov. 10, 1889
St. Lawrence	Hand	July 14, 1889	Madison	Lake	4,500..	Dec. 22, 1889
Huron (Scand.) ..	Beadle	Dec. 19, 1889	Vermillion	Clay	10,000..	May 18, 1890
Beresford	Union	April 8, 1890	Big Stone City ..	Grant	2,000..	July 6, 1890
Washington	McPherson ..	June 26, 1890	Rapid City	Pennington ..	5,000..	March 15, 1891
Hot Springs	Fall River ..	Aug. 27, 1890	Emery	Hansen	1,500..	June 20, 1891
Custer City	Custer	Aug. 29, 1890	Engel	McPherson ..	400..	July 19, 1891
Hill City	Pennington ..	Sept. 1, 1890	Beulah, West ..			
Salem (German) ..	McCook	Dec. 4, 1890	Sioux Falls	Minnehaha ..	2,000..	June 28, 1891
Avon (German) ..	Bon Homme ..	Dec. 15, 1890	Tyndall	Bon Homme ..	1,700..	July 5, 1891
Woonsocket	Sanborn	April 26, 1891	Deadwood	Lawrence	7,500..	Sept. 6, 1891
Beulah, West Sioux			Beresford	Union	1,400..	Sept. 20, 1891
Falls	Minnehaha ..	June 28, 1891	Avon	Bon Homme ..	700..	Nov. 22, 1891
Lead City	Lawrence	Sept. 3, 1891	Menno	Hutchinson ..	800..	Nov. 1891
Zion Clear Lake ..	Minnehaha ..	Oct. 20, 1891	Spring Valley ..	Turner	1,000..	March 27, 1892
Lake Preston	Kingsbury ..	March 22, 1892	Bridgewater	McCook	2,000..	June 19, 1892
Groton	Brown	March 26, 1892	Plum Creek	Hutchinson ..	800..	July 15, 1892
Clark	Clark	March 27, 1892	Hot Springs	Fall River ..	5,000..	Aug. 28, 1892
Highland	Brown	May 8, 1892	Custer City	Custer	2,800..	Sept. 11, 1892
Chancellor	Lincoln	July 15, 1892	Arlington	Kingsbury ..	2,500..	Sept. 25, 1892
Yankton and Scot-			Zion, Clear			
land (German) ..	Yankton and		Lake	Minnehaha ..	1,000..	Oct. 16, 1892
Turkey Valley ..	Bon Homme ..	Nov. 22, 1892	Parkston	Hutchinson ..	1,000..	Jan. 15, 1893
(Scand.)	Yankton	Feb. 8, 1893	Pukwana	Brule	700..	March 11, 1893
Oelrichs	Fall River ..	March 5, 1893	Scotland	Bon Homme ..	1,000..	May 21, 1893
Beaver Basin	Custer	March 26, 1893	Armour	Douglas	1,000..	July 9, 1893
Salem	McCook	May 12, 1893	Salem	McCook	1,625..	Sept. 10, 1893
Parkston (German) ..	Hutchinson ..	Jan. 13, 1894	Big Springs	Union	2,230..	Sept. 24, 1893
Warner	Brown	Jan. 28, 1894	Clark	Clark	2,500..	March 13, 1894
Verdon	Brown	Feb. 22, 1894	Ipswich	Edmunds ..	2,500..	April 1894
Blendon	Davison	May 10, 1894	Akron		2,875..	June 10, 1894
Vernon	Roberts	May 26, 1894	Chancellor	Lincoln	1,500..	Dec. 23, 1894
Conde	Spink	June 14, 1894	Pierre	Hughes	4,500..	June 16, 1895
Fairfax (German) ..	Gregory	June 30, 1894	Lead City	Lawrence	4,000..	Feb. 2, 1896
Flandreau	Moody	July 1, 1894	Spirit Mound	Clay	1,500..	Feb. 9, 1896
Huffman	Brown	July 10, 1894	Napier		800..	June 1897
Rose	Spink	March 17, 1895	Berton	Miner	800..	Nov. 1897
Effington	Roberts	Nov. 9, 1895	Summit	Roberts	800..	1898
Freedom	Faulk	May 8, 1896	Conde	Spink	1,000..	1898
Windom	Roberts	May 16, 1897				
Napier		June, 1897				
Vernon (Scand.) ..	Roberts	June 19, 1897				
Hayti	Hamlin	Sept. 22, 1897				
Mound City (Ger-						
man)	Campbell	Dec. 29, 1897				
Summit	Roberts	April, 1898				
.....	Douglas	Sept., 1898				

Six of these churches—St. Lawrence, Beulah (West Sioux Falls), Groton, Salem, Huffman and Freedom—have become extinct on account of changed local conditions and the removal of the members to other localities.

Church Property.

Following is a list of forty-five houses of worship built or purchased during the last decade, giving the name and county, the date of dedication, and the value of the property.

NAME.	COUNTY.	VALUATION.	DEDICATION.
Gettysburg ..	Potter	\$2,000..	Nov. 18, 1888
Oldham	Kingsbury ..	1,200..	Nov. 25, 1888
White Rock ..	Roberts	750..	Nov. 28, 1888

During this decade of church organization and building houses of worship fifteen parsonages have been built or purchased, valued at \$11,500. The total valuation of church property secured during the last ten years, including parsonages, is \$107,130. In addition to the forty-five new houses of worship erected, a majority of the older church buildings have been extensively repaired and improved. There are now in South Dakota eighty-six Baptist houses of worship and eighteen parsonages. The total reported valuation of Baptist church property in the State is \$197,990. There are at this time 103 Baptist churches with a total reported membership of 5,756. A careful and conservative policy has been followed in the matter of church organization. It has not been deemed wise to multiply organizations in localities that give no promise whatever of future growth. The fact of an organization involves the necessity, during a number of years, of ob-

taining the funds necessary to aid in the support of a pastor and building a house of worship. The financial conditions that have existed for several years have placed limitations on our ability to do some of the things that have been desirable. With the prospective coming of better times these restrictions will be in a large measure removed, and there will be greater opportunity for expansion and growth.

Sunday School Work.

A few pioneer Baptists were engaged in Sunday-school work at Yankton in 1864 and 1865, but the first distinctively Baptist Sunday-school in Dakota was organized several miles north of Elk Point, by Rev. G. W. Freeman, in a log house on the banks of the Sioux River, March 26th, 1871. Its first superintendent was Dr. John Tremaine. This school came into existence a few days after the organization of the Baptist church, which, under the various names of Sioux Valley, Leroy and Portlandville, is now known as Akron. Other Sunday-schools were organized in 1871 and 1872 at Vermillion, Lodi, Yankton, Swan Lake, Elk Point and Big Springs, but for several years no statistics were given concerning them in the early reports of these churches to the association. In more recent years, and especially since 1881, this department of Christian work has been under the superintendency of earnest and capable leaders, who have done much to encourage and stimulate the workers. B. S. Wales served as Sunday-school missionary from December 1, 1881, to May 1, 1887; David P. Ward, from July 1, 1888, to September 1, 1895, and Frank D. Hall since October 1, 1895.

When the Southern Dakota association was organized at Vermillion, in June, 1872, a resolution was adopted which emphasizes three important points, especially worthy of the consideration of Baptists—first, that every one who loves Christ ought to be deeply interested in Sunday-school work; second, that every church ought to have its own school under its own control; and third, that a union school should be favored only as a last resort. Our churches generally, especially in later years, have been acting according to these accepted maxims. Though every Baptist church should have a Sunday-school of its own, and some of our churches have successfully conducted mission schools, yet there has never been a year when the number of Sunday-schools exceeded the number of churches.

Ten years ago there were 63 schools reported, having 504 officers and teachers, 3,528 scholars, and a total membership of 4,032. There are now in the State, according to the statistical reports from the Sunday-schools to the associations, 86 schools, having 732 officers and teachers, and 6,330 scholars enrolled, with an average attendance of 3,989. During these years the reported number baptized from the schools is 1,378. Amount contributed for benevolence, \$3,038.31; for expenses, \$19,231.90. Total amount raised for both objects, \$22,270.21.

A Fruitful Decade.

The last decade has been fruitful in results along all lines of work. Taking the number of members reported in 1887 as a basis—2,816, there have been added to the churches by baptism 4,561; by letter, 2,595; by experience, 804; by restoration, 144. Whole number of additions, 8,104. Total diminutions, 4,384. Net gain in membership, 3,720. The total reported contributions for expenses and benevolence from the beginning of missionary work in South Dakota, in 1864, amount to \$569,944.40. Three-fourths of this amount, or \$400,955.97, have been contributed during the last ten years.

A Few Figures.

Previous to 1888 no statistical tables appeared in the records of the Convention giving a summary of the work done and results accomplished by missionaries under appointment on mission fields in this State. Since then such tables have been annually compiled from the quarterly reports, and they have been published in the *Annual*. From these tables the following summary of missionary statistics covering the last ten years is here given:

Number of Missionaries.....	432
Churches supplied.....	533
Out-stations supplied.....	449
Weeks of labor.....	16,123
Sermons preached.....	45,234
Prayer-meetings attended.....	22,378
Persons and families religiously visited....	102,883
Bibles and Testaments distributed.....	2,144
Pages of tracts distributed.....	237,217
Number of persons baptized on mission fields.....	2,518
Number received by letter and experience.	1,814

Paid for building houses of worship....	\$32,729 20
Paid for repairing churches, or parsonages.....	11,733 02
Paid on church debts.....	14,274 90
Contributions for local missions.....	2,322 58
Contributions for State missions.....	3,184 91
Contributions for Home Missions.....	2,828 08
Contributions for Foreign Missions....	4,321 97
Contributions for Publication Society..	1,016 73
Contributions for Christian education..	1,247 48
Contributions for other benevolent objects.....	3,957 61

Church expenses (including building, repairs and debts).....	\$93,547 25
Total for benevolence.....	18 879 36
Total from Sunday-schools for expenses.....	8,655 59
Total from Sunday-schools for benevolence	1,924 24
Total amount raised by Sunday-schools.....	10,559 83
Total amount raised by churches.....	312,426 61
Total amount raised by churches and Sunday-schools	322,986 44

The first three items given show the aggregate for the time named—ten years. The average number of missionaries annually under appointment has been 43; churches supplied, 53; out-stations supplied, 45.

Pioneering and Permanency.

Some of the early pioneers in South Dakota having passed away; they are known to the writer of this review only by the records concerning them, and their works that have followed them. Others, who yet survive, he has come to know and appreciate for the work they have done, the sacrifices they have made, and for their personal worth. Of the work and the workers, during the last decade, he has been able to bear record from personal knowledge. Faithful services have been rendered under many difficulties and discouragements. The period of upheavals and booms, and visionary forecasts of an improbable future for South Dakota, is a thing of the past. Religious work has been conducted along lines that promise permanency and stability. The transition from pioneer experiences, to settled and stable conditions, has rendered necessary a recasting of methods of work. In adjusting themselves to existing conditions, and helping to mold and shape the destiny of a new State, the spirit that has actuated all classes of the workers has been worthy of the highest commendation. Harmony has prevailed in all their councils, and unity of feeling and effort has characterized their work.

The Triennial Conference of German-American Baptist churches of America, at their late session in St. Louis, Mo., on September 26th, 1898, unanimously resolved to express their sincere thanks to the American Baptist Home Mission Society for the lively interest in the work among the Germans, for the support of so many of our missionary pastors, and for the German Number of THE HOME MISSION MONTHLY. But for the greater prosecution of the work, we would most heartily request the Society, if in any way possible, for even greater support.

Done in behalf of the Conference,

JACOB H. MERKEL, Secretary.

The Mennonites in the United States, and Their Relation to Our German Baptist Churches.

BY PROF. A. J. RAMAKER.

It was customary a few years ago, even among the Mennonites themselves, to believe that the vast majority of Mennonites in the entire world was now in America, and to estimate their number here at about 128,000. The last United States census reduces this estimate considerably, however, placing the entire number of Mennonites in our country at just 41,561. There is every reason to believe that these last figures are as accurate as reports can make them, although there undoubtedly are smaller congregations of Mennonites in various States which have no organic connection with any of the numerous bodies of Mennonites which have been enumerated in the census. The present strength of this body of Protestant Christians in our country can therefore safely be put at about 43,000.

They are divided into many branches, the statistics of twelve of which are given in the first volume of the American Church History Series. They are scattered over twenty States, being most numerous in Pennsylvania and weakest in North Dakota, numbering in the former State 188 churches and upwards of 15,000 members, and in the latter State one church with less than fifty members. In the State of Ohio they have 79 churches and about 6,000 members; in Kansas, 62 churches and 4,620 members, and in Indiana 51 churches and 3,732 members. In the three States just named and in Pennsylvania the value of this church property is more than half a million dollars, or about six-sevenths of their entire holdings, showing that in the four States named the Mennonites have acquired much material prosperity.

Various Branches of Mennonites.

Of the various branches into which the Mennonites of our country have been divided, the "Mennonite Church" is the strongest, numbering about 18,000 members. In point of organization this branch is the oldest. The "Amish Mennonites," so called from their leader, Jacob Ammen, in Switzerland, are now sub-divided into four bodies. Early in the seventeenth century, under the influence of Ammen, they began to evince some strange peculiarities in their outward dress and habits of life, their churches going so far as to pro-

hibit the use of buttons, using in their stead hooks. They were nicknamed "Hookers," which name attaches to them even to-day. The most peculiar of all Mennonites are the so called "Huterites," lineal descendants of the Moravian Neobaptists of the sixteenth century. They immigrated to this country from Russia in 1874, and now live in strictest community of property in South Dakota and Iowa. They number altogether about 400. The most progressive branch of Mennonites is that called "New Mennonites," which seceded from the main body in 1868 in Pennsylvania, and which has since that time introduced many valuable practices, even favoring an educated and paid ministry. These Mennonites have done much for the higher education of their young people, and they have a flourishing mission among the Arapahoe and Cheyenne Indians. They are scattered over ten States, and have a membership of about 6,000. "The Mennonite Brethren in Christ" is a comparatively new organization, in church government and views of doctrine more like the Methodists than any of the other branches. They number about 1,200. More closely akin to the Baptists is the body of Mennonites called "Die Bruedergemeinde," who have immigrated from Russia at various times since 1870. They have twelve churches and about 1,460 members scattered over Kansas, Minnesota, Nebraska and South Dakota. Like the vast majority of Mennonites they are of German origin, using the German language in their services and in their homes.

Doctrinal Position of Mennonites.

A few general statements as to the doctrinal views of the Mennonites must suffice for this short sketch. They have some views in common with the Friends, in that they refuse to render an oath under any circumstances, and in that they hold rigidly to the doctrine of non-resistance. They do not spiritualize baptism and the Lord's supper, however, as do the Friends, but it must be said in all candor that these two ordinances have become to the great majority of Mennonites quite as meaningless as they are to thousands in ritualistic and sacramentarian bodies to-day, being rites to be outwardly observed, because they belong to historical Christianity. All Mennonites practice adult baptism, which is administered chiefly by pouring, the candidate kneeling.

The "Bruedergemeinde" is the only body that practices immersion only. The preliminary to baptism is, among most Mennonites, some catechetical instruction, followed by a public declaration of faith in God and a desire to be received into the church. The "Mennonite Brethren in Christ" and the "Bruedergemeinde" are the only two bodies which demand a personal faith in Christ and some evidence of regeneration as a prerequisite to baptism and church membership. The Lord's supper is celebrated among most Mennonites after the manner of Lutheran churches, usually twice a year, after a special examination of each communicant. The ceremony of foot-washing, follows the Lord's supper, and still obtains quite extensively.

In respect to church government, all Mennonite bodies are Presbyterian rather than Congregational. They have three orders of church officers, the bishop—more commonly called "the elder"; the teacher, who does most of the preaching, and the deacon. In the transaction of business the church usually participates, but in doubtful cases the old custom of casting the lot is frequently resorted to.

Relation to German Baptists.

The Mennonites have never readily affiliated with any other body of Protestant Christians, and do not do so now in our country. In the early history of our German churches many of the converts, notably in Pennsylvania and Ontario, came from the Mennonites. In later years several attempts were made to win over the "Bruedergemeinde," between whom and the German Baptists there were only very slight differences, but these attempts have not proved successful so far. Cordial relations are maintained between the German Baptists and this branch of the Mennonites, and thus far the latter have been willing to use Baptist literature, to send some of their young men to the Baptist seminary at Rochester, and to aid in our foreign missionary work, but they do not seem to be willing to go farther. The bar which separates German Baptists and the great majority of Mennonites is the Scriptural insistence on the part of the Baptists of a personal living faith in Christ as a condition to church membership, and they meet here the same opposition that is met with in the work among Germans everywhere.

MISSIONARY DEPARTMENT.

Pioneering in Wyoming.

HELENA, MONT., Oct. 22d, 1898.

Dear Bro. : When I saw you in your office last May, you requested me to investigate the field assigned to Brother J. L. Limes as soon as convenient and report to you.

I have just made a trip of about 300 miles through the Big Horn Basin country, starting at Billings, Mont., and coming over the mountains to this place. This trip has taken me over the greater part of the field which Brother Limes is cultivating. The Big Horn Basin comprises most of Big Horn County, which has an area of about 10,000 square miles. The Basin is from 70 to 100 miles from the railroad, and some parts of it much farther. It is sparsely settled as yet; much of the land is used for grazing only, and can never be cultivated; still there are many large sections already watered and under cultivation, and other large sections where there will be good ranches as soon as water can be put upon the lands. It is expensive getting the water out of the rivers, although there are a number of quite large rivers running through the Basin. There are several large companies organized for the purpose of doing this work. The Cody Company, I am told, has already expended more than \$200,000 on its canal.

But most of the settlers are poor, and it is very difficult for them to get a start. Yet some are beginning to prosper, and I believe that after a time the Basin will be a very good country. There were 1,000 votes cast last year in the county; so, I think, there may be 3,000 or 4,000 people there. The towns are very small as yet, none of them having a population of more than 100 or 200, I should judge. But it seems to me that religious work ought to be done on this field; and as I have gone over the ground and come to understand the peculiar conditions and great difficulties under which Brother Limes is obliged to work, I have been led to believe that he is deserving of much credit for what he has been instrumental in doing thus far.

Three little churches have been organized, and plans have been made for building two small houses of worship, one at Basin City, and the other at Burlington. I think the Society

will make no mistake if it gives \$100 toward a building at Burlington, in addition to the help which has been voted for the building at Basin City. The work moves so slowly, on account of the many hindrances incident to the primitive condition of things in the Basin, that it may be some time yet before either of these building enterprises is completed. A severe hailstorm has greatly hindered the building enterprise at Burlington, but I spoke with some of the people there and encouraged them to make a beginning as soon as possible.

I see no hope of any of these churches becoming strong or self-supporting for a number of years. But there is important work for us to do in that country. One of the things that impressed me most was the fact that Mormons are doing all they can to take the whole Basin. If we fail to do something to pre-empt it for true Christianity, I fear we will fail in our duty. The mission work needed to save that part of the country can be done much more cheaply now (costly as it is) than it can be done after the Mormons have been allowed to have a free field for a term of years. Our little Baptist churches, in that new and desolate country, have already done much to counteract the dark and baleful influence of Mormonism. If we could have begun work in Utah when the Mormons began, we would have had more Christianity and less Mormonism in that great State to-day. It is impossible for me to so describe the condition of the Basin field that you can see it as you could if you had taken the trip which I have just taken.

It has occurred to me that you might be able to get the information which you desire, more satisfactorily, by sending me a list of questions, which I shall be pleased to answer, as far as possible. I know that my brief trip has enabled me to see only a small part of what is to be seen, and yet I feel much more deeply interested in that field than I did before I saw it.

I wish I could give you a good idea of my experiences during the ten days it took me to make the trip from Billings through the Basin and over the Big Horn Mountains to Sheridan. I fear, however, it would be presuming upon your patience for me to attempt even a brief description of my trip. And yet, that you may have some idea of what kind of experiences Brother Limes has been having in his work during the years he has been in the Basin country, I venture to note a few incidents of our recent journey through that country.

SAN FRANCISCO MOUNTAINS—A. T. & S. F. R.R.



In company with Brother Limes I started from Billings, Montana, October 10th. On the 9th we had organized a small church at Billings. Eleven persons entered into the organization, and the list was left open until the next meeting for names of those who will enter the church as constituent members. It is confidently hoped that the number will be increased to fifteen or twenty.

Our conveyance was the Home Mission wagon which Brother Limes has used in his work for a number of years. We drove two horses and led one, which I rode up some of the steep places. The first day we drove about forty miles, stopping for dinner at a cabin built mostly beneath the surface of the ground, so that it had earth walls. At night we were cared for by a Negro man who was in charge of the road ranch on the Crow Indian reservation which we were crossing.

At this place we met the stage-driver who passed us soon after we left Billings. This man told us that during the day his horses and wagon had gone over a grade and turned completely over once or twice, but, strange to say, no one was seriously hurt and no great damage was done. This will indicate the character of some of the road we traveled.

The next day, after settling our bill for entertainment at this road ranch, we drove through what is known as Prior's Gap, an open place in the Prior Mountains, which form part of the northern boundary of the Big Horn Basin.

That evening we stopped at another road ranch, where we were kindly entertained free of charge. During the evening we had opportunity to do a little Christian work in the way of conversation with some men who were stopping there for the night. These men lived in the Basin, and they all seemed anxious for Christian work to be done in their neighborhood, although they seemed not to be very religious themselves. One of them said he had known people to drive in wagons eighty miles to attend a dance.

The ranch houses I have mentioned were the only houses we had passed thus far, except those at the agency on the Indian reservation.

The third day we traveled about forty miles, passing over a vast stock range, but seeing no human beings except two men driving a bunch of cattle until we came near the place where we spent the night.

This was a road ranch, and the old man who came out to welcome us said that he would

care for us as best he could, but that the women folks had just started for Cody, ten miles distant, as there was to be speaking there, and, as we were told later, they were anxious to attend the dance. We were told that there was a good fire in the saloon, and urged to go in there (all buildings, with very few exceptions, in the Basin are made of logs and covered with earth), but we decided to sit down by the cook stove, where we were very comfortable, as we watched a sheep herder prepare our supper, which we greatly enjoyed. After a time the old gentleman came in and asked what society we belonged to, as he had seen the "A. B. H. M. Society" painted on our wagon. When we told him we were Baptist missionaries he told us that his father was a Baptist, and that he could remember an old Baptist minister who used to come to their home in Ohio, where his father had a distillery and made good whisky, which the minister liked well. I suggested that perhaps he still had some interest in Baptists. He said he had not lost his interest in his *folks*.

We could hardly call our entertainment at this place first class, but the son of the Ohio deacon seemed to think that we ought to pay something over \$3 for what he had given us. I suppose he felt a little disappointed because we failed to patronize his saloon.

The next day we made a short drive, and spent some time visiting the country about Cody. There are remarkable springs in this section, both hot and cold. These springs are not unlike some found in the National Park, which is only about thirty miles from this place in a direct line.

Our fifth day's journey took us over a region of country unwatered as yet, and used only for stock range. For thirty or forty miles we drove without seeing a house of any kind, and passing only two teams. At the close of the day we came to the beautiful valley in which the little hamlet of Burlington is located. This section of the country is under ditch and is improving very fast. The homes here are quite humble as yet, most of them log cabins. But the people have done much to improve the country during the short time they have been at work, few of them having been there more than three or four years.

Saturday was spent in visiting in this locality, and Sunday we held services in a dilapidated log school house, which is the only place of worship which the little Baptist church can now secure at Burlington.

The Sunday-school and other service were very enjoyable, and the people seemed greatly interested in Christian work. There are many Mormons in this neighborhood, so the true Christians are anxious to sustain the Baptist church, and some are determined to have a church building there soon.

Brother Limes and myself were invited to take dinner at the home of a sister who, with her three little children, had come some distance to attend service that day.

As we were going to this home we passed over a place in the road where, Brother Limes said, the husband of this sister met his death by a stroke of lightning, a few months ago, as, with his family, he was going home from a service held in the school house we had just left.

This man was converted a short time before his death, and was much interested in the church work. Brother Limes expected him to help in the church building, as, although he was a poor man, he had a team and would be able to do much work.

While in the home of this sister I listened with great interest to her as she told me something of her experience. She said that Brother Limes was almost a saviour to her husband, and if it had not been for him she feared her husband would never have given his heart to the Lord. As I talked and prayed with that afflicted mother and her fatherless little children, and as I heard her speak of her hope and trust in the Lord, and saw how little of this world she had, I felt thankful that our Society had been able to send a missionary into that part of the country to preach a Gospel that was worth so much to one so greatly in need of comfort and help.

Sunday evening we went to Otto, about ten miles from Burlington. Here we had a service in the Methodist house of worship. I must not stop to tell of the interesting visits we had with a number of families in that neighborhood the next day.

Tuesday we went to Basin City, about fifteen miles from Otto, and held a service there that evening. The people seemed glad to hear the Gospel, and I hope we will soon be able to build a house of worship at this place, so that our work may be established in the county seat of Big Horn County.

At Basin City I took the stage for Hyatsville (thirty-five miles from Basin City) Wednesday morning about five o'clock. After

changing horses and conveyance, I rode about twenty-two miles in a cart (the large wheels of a wagon with a rough box upon them) up the mountain side, when we arrived at a stage station about 10 P.M. Here I transferred to a sleigh, rude and rough, drawn by a weak and lame team of very poor horses. In this conveyance I was to go on to the summit of the Big Horn Mountains, a distance of about eighteen miles. Our team was so lame that we turned back once, but finally decided to make the attempt to reach the summit. For a time we found little or no snow, and the road was so steep and rough that both passenger and driver walked.

After a time we came to more snow, and found that the team was able to draw the sleigh with us aboard; but we were obliged to get out in the cold snow quite often to lift the sleigh over stumps and rocks. As the night wore away we came to a place where the snow was so deep and drifted that it seemed almost impossible for us to get through it. At this time one of our horses began to show signs of giving out, and as we plunged into the snow drifts he fell down a number of times, and each time we feared we would not be able to get him up again. I waded in the snow until I became quite chilly, not to say very cold; but although the night was starlit, it was so cold that we did not want to attempt to camp out, so we kept on doing the best we could to make our way to the cabin at the summit of the mountain. The altitude where we crossed is about 10,000 feet.

At last, a little after six o'clock in the morning, we reached the stage station. Here I warmed myself for a few moments, and ate a lunch, and then found myself in good condition to start with a new driver and good team on a forty-five mile ride down the mountain to Sheridan.

We reached this place all right, about four o'clock Thursday afternoon. That evening I attended a good prayer meeting in our church here, and then enjoyed a good night's rest, which I greatly appreciated after spending a night crossing the Big Horn Mountain.

I have told you all this that you may get an idea of what experiences Brother Limes passes through in order to do his work. He has had many much more trying trips than the one I have so imperfectly described.

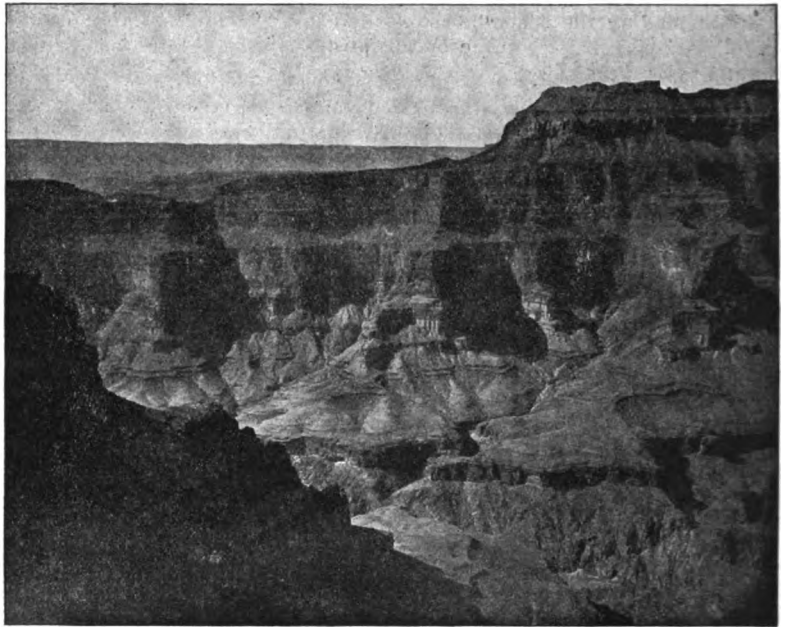
Yours truly,

L. G. CLARK.

The Polish Work.

From 1564, when the Polish Bible was printed, politics, mixed with religion, brought Poland to its political end; and while it was sinking religiously into the darkness of superstition, in 1795 it ceased to exist as a nation. Russia, Germany and Austria divided among themselves the whole once great kingdom; persecution and oppression caused the emigration to the foreign country for liberty's sake, since 1863. Polish people started its emigration to the hospitable land of America, and they found here hearty welcome. This emigration was very numerous, and with the tide of time greatly increased, so that during the thirty-five years the Polish population in America became of 2,500,000; but this great number never appeared in the statistics, for the simple reason that Poland politically does not exist; therefore the emigrants are registered as a nation of the empire they belong to, or come from, so that all those who come from Prussia are registered as Prussians and appeared in statistics as Germans. All those who come from Austria are considered as either Germans, Hungarians, Galicians or Silesians, but they are all Poles. All those who emigrate from the Russian Empire are registered as Russians, and only the smallest number, at their own request, are signed as Poles or Polacks or Polanders, but they are all Poles. They are here kept in a like bondage; they are forbidden to send their children to public schools; they know nothing about the Bible, and the new generation is practically growing to be enemies of America; even their exact number is kept hidden, that the great number of this nation may not awake the interest of American Christians to try to bring them to better life. Many, even by some Christians, were considered as

Germans, but they are Poles; as, for example, the Baptist church in Pound, Wis., has been always considered as German, but that church is a Polish church. There are 150 members Polacks, and only one family is German, so found, last summer, our Brother Joseph Antoszewski, who spent his vacation there. So the Polish nation has been considered as the smallest in America, while it is one of the most numerous. For that reason no one ever attempts to evangelize them. That was the scheme of those who desired to prevent any care to do something for the conversion of Poles; and the Poles see that no one tries to do anything for them as a nation, afraid to be



A DETAIL OF THE CANYON WALL.—A. T. & S. F. R.R.

lieve anybody, thinking that whoever preaches to them wishes to destroy them as a nation. They are so many that they could rival the German or Irish race, but they keep defending their rights and language.

America has two millions and a half Poles; Chicago City has two hundred thousand, and they all are Roman Catholics. Some of them prefer rather to sink into infidelity than to become a Protestant, for fear to be destroyed as a nation. Methodists have tried to evangelize them; Lutherans, Episcopalians and lately Congregationalists have two Polish churches and several missionaries in Detroit and Cleveland, but without success. In Cleveland are two members and in Detroit perhaps three,

because they do not strike the right point. But this seems to be reserved for Baptists; but this work among Poles needs more encouragement, more workers with spirit of God, who also are pure Poles, because even if an angel from heaven come and they find that he is not a Polack, they never will hear him.

In order that the Polish mission be a success it must be *Polish*, and separately kept from any other nationality. The preacher must be Polish. There must be no attempt shown to destroy their language. There must be some Polish Christian paper published regularly. If some academy, college or university will open a Polish course of Polish literature as they have German, then this whole immense number will be enlightened and easy converted; they gladly become Baptists.

Chicago has five distinct Polish settlements in the city, and would need at least five Polish educated missionary preachers. Milwaukee would need four preachers, and so forth; then Chicago may have in short time twenty Polish Baptist self-supporting churches. We need books; we need periodicals, papers and magazines in Polish language.

But we absolutely need at least one Polish Baptist paper, which for short time may have free circulation.

During my ministry in this city, since February, 1898, we have baptized sixteen Roman Catholic Poles. If I have more encouragement I hope to get sixteen thousand.

T. V. JAKIMOWICZ.

Another Italian Mission.

BY ARIEL B. BELLONDI, MISSIONARY.

BARRE, VT., Nov. 3d, 1898.

Often has been spoken of the Italian work, but not many know how the Italians are accessible to the Gospel. I met many people and also ministers who thought that the Italians are the hardest people to reach among all foreigners of this country. But there will come a time—and I hope soon—that there shall be no more such ideas among our Americans. Give me interested people for the Italian work, and you will see how rapidly it will grow.

This work is considerably new, and already there are several missions started. It was my privilege to spend some time at the Newark, N. J., Mission. Meetings have been held also in the open air, and several hundred

Italians heard the word of God. Many were impressed, and the impressions received at those meetings will work a good result in many. I also took charge of the Orange, N. J., Mission in the absence of the missionary who went to Italy to take his mother and sister.

There are few brethren, but, as some one told me, it is an inspiration to look at their faces. The Sunday-school in charge of Rev. Alex. Turnbull, a man of real missionary spirit, is having progress, and in time there shall be a good result.

After having visited other missions, where there were good audiences, I went over to Barre, Vt., to start a new mission. There are about 800 Italians. In some homes the voice went around among them, saying that I was a Roman priest; and at first I did not know why they did not let me go into their houses; but as they heard I am a Protestant priest, the doors were no longer shut at my appearing. I believe that before summer a new Italian Baptist church shall be added to our Italian work.

Praise the Lord, I like to mention a fact which occurred here in Barre when I started the work. It was Sunday noon; knowing that the Italians were out at a picnic, I went to see them. Being in prayer with my God, the opportunity came to speak to them. I jumped on a big stone, and with the help of some Italians all the people came around, moved by curiosity.

I spoke for an hour and a half. So great was their impression that many started to go home, and all the others followed them as sheep. On the next Sunday few Italians went to the picnic ground. Then some people, seeing they could not make money enough, such notices were given out: "Next Sunday. Grand Sacred Concert." The devil is working in any way.

If any one reading these few words knows if there are any Italians at their places, and how many, I would be thankful if they would let me know it, addressing to the American Baptist Home Mission Society, so I may reach them with sacred literature. Millions of Romanists are coming to this country. By Romanists I intend to say people whose religion is a corrupted one. Last year the official record gives the number of 56,641 Italians immigrated in this country.

The Baptist Home Mission Society has been

one of the great factors that have helped to change the course of human civilization in this country. God has blessed this Society. Such Society is solving the national problems with more effect than the ungodly politician or the selfish combination of workingman or capitalist of to-day, and is trying to lead the immigration, which more and more grows, to the pure Gospel, and help to save America. To-day there is an urgent call for the work among Italians.

God grant that our churches may help this most important and needed work.

French Work.

FALL RIVER, MASS., October 22d, 1898.

The lecture I delivered last week, in the vestry of the Baptist Temple, on "The Sacrifice of the Mass," was very successful; had over 450 hearers—fifty of these were French and Irish Roman Catholics. All listened attentively. At the close of the service, 400 letters and 450 little books on the teachings of Rome were distributed. Rev. Dr. D. B. Jutten presided, and the benediction was pronounced by Rev. J. Butterworth. Since the lecture several have called at my house for more books. "Let there be light."

This morning I received a letter from Northampton, and the following is an extract from it that will speak for itself and interest you:

"The little book (on 'The Teachings of the Church of Rome') is doing its work. A copy of it is now in the hands of an American lady that married a Catholic, and she was drawn into the fold of the Catholic Church, and has been a member for seven years. The husband has been dead for a few years, but she still remained in that church, and she had become so rooted in it that she would show fight. Now the little book, and a little work on my part, did it. She told me last Sunday that she had made up her mind never to put her feet in that church again. The book did it. Keep up the fight; you know not the good you are doing, and you never will."

Yours very truly, GIDEON AUBIN.

Mrs. Wm. Scott.

CORNING, N. Y., October 1st, 1898.

Mrs. Wm. Scott was with us Sunday before last, to the delight of everyone who heard her. I have heard any number of expressions of pleasure, and not one adverse criticism. Matter

and manner and personality were alike highly commendable. Her lecture has weight, dignity and power, joined with a shrewd humor that was very taking. I am sure that the cause of Home Missions has a larger place in our thoughts, and a firmer hold on our hearts, because of her coming; and I do not see how the Society can more widely reach the people—through the medium of the platform—or more deeply impress them with the possibilities and needs of the Negro than by having this splendid specimen of the race stand before our churches, small and large, and with her womanly eloquence plead their cause.

Very truly yours,

PHILIP WENDELL CRANNELL.

As Secretary of the Onondaga Baptist Association, whose annual meeting closed yesterday, and by request of one of the pastors who represented, as I think, the universal feeling, I write you this note, to assure you that, in our judgment, you have done wisely in putting Mrs. Wm. Scott into her present line of work. She spoke in A. M. and P. M., and I speak the simple truth when I say she held us spellbound. Deplore as we may the lack of deep-seated principles and convictions in our work for missions, yet the fact still remains that those principles must arouse feeling, or be transmitted into it, before they become an effective motive power. And while her facts and figures were unanswerable, her simple story of her own life and experiences so clothed the figures with life that they became living realities, engaging our hearts to do.

We have become so accustomed to powerful appeals, by men who know well how to array facts and give them an eloquent setting, that we admire their skill, as of an actor upon the stage. Not so with simple experience, which takes possession of our hearts, in spite of us, or, rather, with our full consent.

If you desire any confirmation of my words, I would refer you to Wm. H. Main, pastor of the Central Church, and our Moderator, or to any of the pastors who were present.

H. H. SANFORD,

Secretary of the Onondaga Baptist Assn.

ONE THING I KNOW.

BY ADA MELVILLE SHAW.

I know not why the flowers lift
 Their faces to the sun ;
 I know not why they softly droop
 When the long day is done ;
 I know not how the bright stars swing,
 Majestic, ceaseless, true ;
 I know not how the soft, gray clouds
 Steal o'er the bonny blue,—
 But this I know : let come what may,
 The great God rules by night and day.

I know not how the sparrow lives,
 No winter's store at hand ;
 And how the spider weaves her web,
 I do not understand ;
 I know not how the prying bee
 Doth find the honey-flowers ;
 Nor how the tiny nest is lined
 Where timid field-mouse cowers,—
 But this I know : that, great or small,
 God's gracious care embraces all.

How God protects in danger's hour
 Is mystery to me ;
 How Love forgives my faithfulness,
 It is not mine to see ;
 I know not how He knows my need
 And sends me rich supply ;
 Faith only grasps His mightiness,
 And strong in faith I cry,—
 Let come what will, let go what may,
 God's child is safe by night and day.

—*The Christian Endeavor World.*

A Patient Audience.

A correspondent of the *Christian Banner*, in giving an account of the Missouri Negro State Convention, says:

"Rev. R. L. Stewart, the astute apostle of African Missions, was with us and held an audience, where standing room was at a premium, spellbound from 8.30 Thursday evening until 1 o'clock Friday morning with his lecture on Africa. We gave him \$51.45."

The Danes in Nebraska.

We here in Dannebrog have during the last quarter been permitted to entertain the Nebraska Danish Baptist Conference from the 25th of August to the 28th. The meetings were well attended, and all received a spiritual uplift.

A glance at the statistical report shows that there are in Nebraska four churches, with a total membership of 160. There are five ordained

ministers, whereof three give their whole time to spreading the Gospel; two are engaged in farming, and preach occasionally. There are four meeting houses and one parsonage, altogether valued at about \$10,000. There has been contributed from all sources and for all purposes \$2,382 during the year, of which \$525 has been contributed by the Home Mission Society, and for this we are very grateful, as it would be impossible to carry on the work without it. The balance, \$1,857, has been gathered by the churches, and that is an average of \$11.06 per member, which I think will compare favorably with any other conference or church in small circumstances as we are.

There was an unanimous desire for some forward movement, but with the limitation in finances it was hard to think out or decide on any plan that could be carried through. There is the great need of a general missionary, but where is the money? To take the money from the two churches that now receive aid would be to give up what we have already gained, for it is not only a question to gain new territory, but to hold what we have already gained. If there is not one to look after and carry on the work they will disintegrate; other teachers and preachers will come in and undermine the faith of some, and a little handful cannot stand the loss and disquietness it brings. So the missionary question was laid aside.

Then the question of a tent was laid before the conference, and it received unanimous indorsement. A tent that can be moved from place to place will make us independent of meeting-houses, as that is very often a difficult question in our work, and the five men we have will do the preaching. They can be spared two or three weeks at a time from their respective churches. The plan was unanimously adopted, and \$73 was gathered, before the conference closed, in collections and pledges for the purpose of securing a tent. And I can say now that the tent is an assured fact.

And so for the winter we shall do our best to hold what we have, and work out as time and circumstances will allow; and then as soon as the first warm weather comes in the spring we shall unloosen the ropes, raise the poles and unfurl the canvas to the breeze, and then ask as many as it is possible to reach in town, hamlet and country of the 28,000 Danes and Norwegians to come and sit down while we endeavor to break the bread

of life to them, that their hungry souls may be fed.

Sunday, the 16th of October, was a red-letter day for the little church, eight miles west of Ord, called the Ord Danish Baptist Church. They dedicated their new chapel. Delegates had come from Omaha, Osco and Dannebrog. Rev. H. P. Anderson, of Omaha, preached the dedication sermon, which was an inspiration to all. Rev. C. L. A. Christensen, of Osco, preached in the afternoon. The church was well filled, even though the weather was unpleasant; and it can truthfully be said it was good to be there.

The chapel is a frame building, very substantially put up and neatly finished. It has seats for 75. The value of house and lot is \$600. All the money used has been collected in the immediate neighborhood except \$100, which is yet unpaid. The chapel stands to-day as a monument for the earnest prayers and untiring effort of the little band of eighteen that compose the church. May it be the means of much good to the church and community.

R. CHRISTENSEN,
Missionary.

Gratitude.

CHANUTE, KAN., Oct. 19, 1898.

Dear Bro.: When the Swede Baptist Conference of Kansas met last Fall they voted, with gladness, the following resolution to be published in your paper:

Resolved, That we express our thankfulness to the Home Mission Society for the help we received last year, and recommend said Society in the future to all our churches to help it by prayer and offerings.

G. A. OSBRINK, Secretary.

Indian Territory—Muscogee.

I have recently attended two associations in the Cherokee Nation—the Cherokee and Arkansas Valley. Both of these were interesting, and reported encouraging results of work during the past associational year. In the Cherokee Association 170 baptisms were reported. A marked interest was manifested in missionary work. Besides meeting their obligation to pay their own missionary who labored in the destitute places in the Cherokee nation, \$21.10 were raised toward the support of Rev. G. W. Hicks, to be applied to his salary, the receipts for which I will send with my next quarterly

report. They have enlarged their work at home by the appointment of two missionaries instead of one. Nearly all of the churches—only two excepted—reported Sunday-schools, one of which reported four and several three. Steps were taken to more thoroughly organize Sunday-school work. The Women's Aid Societies are manifesting a marked interest in missionary work.

The Arkansas Valley Association is not as strong numerically as the Cherokee Association; neither are they as aggressive in Christian work. Considerable interest, however, has been manifested. Two new churches were organized during the year, and some are planning to build meeting houses. In both of these associations all the churches excepting one have pastors. The church at Webber's Falls is the only church without a pastor, Brother Evans, the former pastor, having resigned to accept the pastorate at Tahlequah.

Last week I attended the Territorial Convention of the colored people in the Indian Territory. There was not as large a representation from the churches as in some preceding years, yet the meetings were interesting and hopeful. No discordant voices were raised. All acted in unison and harmony. A marked missionary spirit was prominent. Four missionaries were appointed by the Convention for the coming year. The Convention heartily adopted the plan of ministers' institutes, and initiative steps were taken to carry out the plan. I have submitted to Brother Rairden a request from them for co-operation with the Home Mission Society. I trust this request may be favorably received, as I believe it would result in the accomplishment of much more good among the colored people of the Indian Territory.

I expect to start this week on a trip to the Northwestern part of the Indian Territory to visit several churches, among them the Ottawa and Miami, and assist in a minister and deacons' meeting.

Yours very truly,

DANIEL ROGERS.

Oklahoma—Kingfisher—Special Sermon.

The missionary pastor at Kingfisher, Okla. Ter., recently preached a sermon on "The War for Humanity," which has been published at the earnest request of many friends. It is proposed to assist this needy church by putting the profits from the sale of the sermon into the treasury. Price for one copy, 10 cents; three for 25 cents. Address, Rev. B. A. Loving, Kingfisher, Okla. Ter.

Montana—Bitter Root Valley.

I have been here nearly two months, and have been around enough to know that my field is a large one. When thinking of coming to Montana, I thought Stevensville would be my field of labor; but when I arrived here I was cordially invited to be bishop of Bitter Root Valley.

In width my field lies between the Bitter Root Mountain Range and the Rocky Mountains. In length it is about thirty-five miles. It includes four large towns, the largest of which has 2,000 inhabitants. Besides these are several out-stations calling for work. For this work a portable organ would be excellent. It is my hope that I shall have one for the work some day.

Progress is made under difficulties. The opposing ranks are very strong. Here is a stronghold of the Roman Catholic Church. Beside, other denominations are well represented. The by-paths are watched by guerillas under the name of "Infidels," and they are many. Only he whose footsteps are directed by the Father above passes safely through; only because of faith in that promise that "him that cometh unto Me I will in nowise cast out," and that with Him is grace sufficient for all needs, can His servant have courage to labor on this field.

Recently a goodly company stood on the bank of the Bitter Root River and witnessed the good confession of Christ in the baptismal waters. From the company arose a heartfelt "Amen" in response to the prayer that many others would soon follow in this way of obedience to Christ. M. E. BAILEY.

Mexico—San Luis Potosi.

October 27th, 1898.

We have had better attendance in this quarter than in the other, and five baptisms. The church has also contributed \$10 for the A. B. H. Mission Society. We expect to give some more in the future. The members are so poor that they cannot give much, and some of them are out of the city, but they give willingly for the extension of the Gospel.

Yours respectfully,

T. BAROCIO, Missionary.

Yellow Fever Invades a Little Flock.

MONTEREY, N. L., MEX.,

Nov. 1st, 1898.

During this quarter we have had a hard time on account of the great sickness we have over the city and among our people. Since the month of September the yellow fever has been in this city. Four of our members have died. We hope the epidemic will disappear with the coming winter. Notwithstanding, we have had our regular services, with very good attendance. I know of three or four persons that are interested and ready to be presented as candidates for baptism.

In this time we need very much the help of the Lord! Respectfully yours,

ALEJANDRO TREVINO.

Roman Catholic Persecution.

THE TRUE STORY OF MARY COLLINS.

Mary Collins came to be nursemaid in my family about the beginning of June. We found her a kind, good girl, and my children grew very fond of her. When Sabbath came she asked me if she could go with the children to Sunday-school, and I asked her if it would not make trouble. She said: "I guess not; I used to go to Protestant church when I lived at Chestnut Hill; and I can't believe in Catholic religion, and do you think I ought to go there when I don't believe in it?" She went each Sabbath and to Friday night prayer meeting. She seemed to be very happy in her Bible class. On July 20th I heard that the Catholics in the neighborhood were making quite a stir about Mary's going to Baptist church. I wrote to her father, and asked him if he had anything to say about Mary being with me. He said Mary was old enough to judge for herself, and if the girl suited me he was satisfied for her to stay. And yet, on Saturday, the 25th, he sent for her, between eight and nine o'clock in the morning, and told her to come in and lock the door after her. This she refused to do, but stood in the doorway and asked, "What is the matter, Pop? What do you want with me?" He said, "I want you to leave up there and stay home. I will send up to Mrs. Schoenhut for your duds." Mary said, "I have a good home, and I don't want to leave it. It is the best home I have had since mother died and you told me to go and work for my living." He said, "If

you don't come home, I will have you arrested. This all comes of reading that Protestant truck of a Bible." Mary then came back, crying bitterly, and in about five minutes Father O'Keefe, of the Church of the Holy Cross, passed by and went to her father's house, and, as Mr. Collins afterwards said, advised him to put her in the House of the Good Shepherd. On Friday, the 31st of July, Mary's father sent for her between eight and nine at night and said he wanted to speak with her for a few minutes. We knew that he had taken out a warrant for her arrest, and she was not willing to put herself in his power. So she hurried off to a friend's house. She had scarcely gone when her father came up to our gate and said, in a very cross voice, "Where is Mary?" I said, "She is not here; she dressed and went out as soon as you sent." He said, quickly, "Did she go home?" I said, "No," and he started down the street. The next morning, about six o'clock, I was startled by a heavy footstep on the walk in the yard. I raised my window and saw a tall man standing on the porch. I asked him what he wanted, and he said, "I want to see Mary Collins!" I said, "You can't see her." He said, "I have a warrant for her." "For what?" I asked. "For disobedience," answered he. Her father then stepped from under my porch, where he was hiding, and I said, "Mr. Collins, aren't you ashamed to persecute your child so, just because she went to a Protestant church? You told me you were willing for her to stay with me." He said, "Yes, I did; but since then I think you have children enough of your own." The constable then said, "Madam, I am an officer of the law, and I have been waiting about here all night for the girl, and I want to see her." (So, if Mary had gone the night before to her father's house, he would have had her arrested.) I then said, "Sir, you can't see Mary Collins until I get some friends to go with you, that we may know what you do with her." I then went down to Mr. Vail's house, reached there before breakfast, and told him the story. He related it to his sister-in-law, Miss Stroud, whom I have known for many years, and she came to my house to see what she could do for us. Finding that bail might be needed, she said she was willing to give it and go with Mary to the magistrate's office, which was about eight miles from our home. No magistrate, it seems, could be found in Germantown. My husband also went, and

Mary's father and the constable, with Mary in his charge. On the way down Miss Stroud called to consult Mr. Vail at his law office. He, seeing the girl was in real danger of being unfairly dealt with, went also to the magistrate's office. What followed there is correctly told by Miss Stroud in a letter to the *Times*, published Wednesday, August 5th. The magistrate, having sentenced Mary as an "incorrigible girl" to the House of Correction, said he could not send her there until the following Monday, and Miss Stroud offered to give bail for her appearance at that time. On Monday, Mary, accompanied by myself, two other ladies, and two gentlemen, went again to the magistrate's office. The commitment was made out, and we went with her to the House of Correction, and were surprised, but very happy to have her released and left in our charge. Since then she has been persistently followed and in danger, but He who "cares for the souls of the needy;" and "pleads the cause of the poor," has shielded her from the unreasonable persecutors, and we believe He will make this case the means of opening the eyes of many people to the danger which threatens our country.

AGNES W. SCHOENHUT,
141 Sharpnack Street,
Germantown, Philadelphia.

The prejudice against the colored man in the South seems to be on the increase. Proscriptive legislation is being enacted in many States, and in some cities he is being separated on the street cars. It is passingly strange that after thirty years of freedom, education and wonderful progress, that the white people of the South should go to work and inflict such unjust indiscriminination on the Negro. There can certainly be no motive other than to keep down, humiliate and impede the progress of the Negro that this is done. The Southland is dear to the Negro, because it has been made what it is by his labor and toil, and because it contains the graves of his loved ones. On its soil he has fought, bled and died for the Union and for his freedom, and nothing would give him so much real pleasure and inspiration, as to enjoy on the Southern soil the fullest blessings of liberty. There seems to be less possibility of this being done to-day than years

ago. The more progress he makes and the more educated he becomes the more keenly he feels these unjust discriminations. Nothing less than the fullest enjoyment of freedom will satisfy his ambition. He is imbibing the spirit that stirred the hearts of men and women in colonial days when they arose and said, Give me liberty or give me death. The Negro is wrestling with this great question, and in some way it will be settled in time. Let the Negro use every righteous and honorable means to annihilate prejudice, remove difficulties in his way of progress.—*The Christian Banner*.

BOOK NOTICES.

THE SENORA'S GRANDDAUGHTERS. A Tale of Modern Mexico. By Mrs. Janie Prichard Dugan. Price, \$1.25. American Baptist Publication Society.

The senora is a Mexican lady of wealth, position and influence, and the granddaughters are orphan twins, one of whom she has brought up and is devoted to. The other was spirited away in her babyhood, and it is not known whether she is living or not. After a variety of experiences and uncertainties, the twins meet in a Protestant mission school, and the rather unreconciled grandmother sees them leave the church of which she is a loyal disciple. The story is interesting. There is a pretty glimpse of Mexican life in the best circles, and, incidentally, considerable information regarding manners and customs, as well as a good showing as to what some of the mission schools are accomplishing.

ITALY AND THE ITALIANS. By George B. Taylor, D.D. Price, \$2.00. American Baptist Publication Society, Philadelphia.

This attractive volume might well pass as a handbook of Italy, containing much of the information that one who is going there wants, and that one who has been there likes to refer to. It is, too, exceedingly pleasant reading, for the author, a missionary for nearly twenty-five years of the Southern Baptist Board, knows well what he has to tell, and tells it sympathetically. There is a brief account of divided Italy, with its heroic and bloody struggles for union and complete independence, and the story of how it was finally achieved. Then comes "A Run Through Italy," with glimpses of the most important cities and the special objects of interest in each, and a special chapter, of great interest, on Rome. Following this, much space is given to the people, their traits, customs, literature, religion, art, etc.; and the army, the industries, education, emigration and the lottery are all discussed in an

interesting way for the average reader. In conclusion there are chapters on "The Strength and Weakness of Romanism," and "The Evangelization of Italy," which are full of suggestiveness, and, on the whole, hopeful. There are a few good illustrations, the titles of which do not seem quite felicitous, and are at such a distance from the pictures themselves as to offer a minor point for criticism.

THE MAKING OF A SERMON. By T. Harwood Pattison, D.D. American Baptist Publication Society, 390 pages. \$1.25 postpaid.

With the literature specifically intended to help the young minister in the conception and creation of sermons the age is well supplied. The Yale lectures on preaching furnish an annual contribution always valuable. But this work, by Dr. Pattison is a most remarkable and painstaking book. The variety of its contents, the wide reach of its quotations, the excellency of its judgment both in matters of rhetoric and elocution, as well as the general spirit in which sermons should be prepared and delivered, are combined to make it an encyclopedia of homiletic suggestions. It will be valuable not only to those just learning to preach, but to all those who have not ceased to learn. It will confirm good homiletic habits and rebuke bad ones.

A. S. H.

WARD HILL THE SENIOR. By Everett T. Tomlinson. 12mo, 360 pages. Price, \$1.25. American Baptist Publication Society, 1420 Chestnut Street, Philadelphia.

A realistic story of school life. Some of the difficult problems encountered by boys in the little world of a boarding-school are handled with freshness and skill; and some of the higher lessons in patience and self-control find abundant illustration in the experience of Ward Hill, Senior, whose well-deserved success, gained under the burden of previous failure, and after a hard struggle with various enemies, furnishes a happy ending to this enjoyable story.

We wish, however, the author had put in a few boys not quite so bright or so slangy—just about "average." Moreover, we think he has unintentionally made the principal and teachers appear inconsistent, in that, while they permit honorable boys to endure the intolerable impositions of bad companions, they proceed summarily to expel the leading spirit, the moment his pranks upset the order of the class-room. Why should not principals and teachers be as prompt to frown down, or root out, the known evils suffered in silence by the boys, as to remove the offenders the moment their own interests suffered? No wonder the false code of honor exists among boys at school, and the black-guard flourishes under its shelter. We are glad to believe that a better day has come in most schools. May it soon come in all.

Home Mission Appointments.

"How shall they hear without a preacher? and how shall they preach, except they be sent?"—ROM. 10:14, 15.

IN NOVEMBER

The following appointments were made:

CALIFORNIA—NORTH.

Rev. Robert Whitaker, General Missionary.

- " T. H. Stephens, Eureka.
- " A. J. Sturtevant, Emmanuel Ch., Sacramento.
- " J. M. Helsley, Gonzales.
- " F. S. Lawrence, San Jose, Palo Alto and Mt. View.
- " D. J. Pierce, Berkeley.
- " Walter Ross, Morgan Hill.
- " Tong Kit Hing, Chinese, San Francisco.
- " J. M. Green, Tulare and vicinity.
- " H. E. Adams, Superintendent of Gospel Wagons.
- " J. L. Allen, Beth Eden Ch., Colored, Oakland.
- " G. W. Disher, Covelo and Laytonville.
- " J. H. Hargreaves, Cottonwood and Keswick.
- " Lee To, Chinese, Evangelist.
- " W. M. McCart, Evangelist.
- " A. B. Orgren, Swedes, San Jose.
- " T. M. Patterson, Lakeport and Kelseyville.
- " P. Peterson, Danes, Watsonville and vicinity.
- " Nis Tycheen, Danes and Norwegians, Oakland and vicinity.
- " I. D. Wood, Exeter and Lindsay.

CONNECTICUT.

Rev. Nils Ek, Swedes, Hartford.

- " Pasquale De Carlo, Italians, New Haven and Hartford.

GEORGIA.

Rev. W. E. Holmes, District Missionary, Colored.

IDAHO.

Rev. G. R. Schlauch, Lewiston.

- " W. H. Bowler, Bellevue, Le Duc and Soldier.
- " H. S. Black, Wallace.

ILLINOIS.

Rev. V. E. Hedberg, Swedes, Berwyn.

IOWA.

Rev. E. P. Bartlett, General Missionary.

- " H. H. Alger, Pomeroy.
- " J. W. Allen, Decorah.
- " J. D. Collins, Eddyville.
- " J. W. Oliver, Columbus Junction.
- " G. A. Bryant, Carlisle.
- " J. M. Jones, District Missionary, West.
- " M. J. Sigler, District Missionary, East.
- " L. J. Anderson, District Missionary, Norwegians and Danes.
- " Adolph Carlson, Swedes, Gilmore and Humboldt.
- " Rasmus Christopherson, Danes, Council Bluffs.
- " W. H. Dorward, Eldon.
- " E. F. Tilley, Woodbine.
- " A. A. Holmgren, Swedes, Burlington.
- " W. A. Nelson, Doon.
- " H. E. Nielson, Danes, Crystal Lake.
- " A. B. Nordberg, Stratford.
- " August Olson, District Missionary, Swedes.

Rev. H. F. Tibbits, Correctionville.

- " Amos Weaver, Afton and Greenfield.

KANSAS.

Rev. E. B. Meredith, General Missionary.

- " C. F. McMann, Concordia.
- " G. W. Shepard, Plano.
- " J. R. Rairden, District Missionary, No. West.
- " J. H. Van Len, General Missionary, Colored.
- " W. S. Carr, Erie.
- " Robert Cox, Ellsworth and vicinity, Colored.
- " D. P. Crandall, Stockton and vicinity.
- " D. G. Daily, La Cygne and vicinity.
- " A. E. Goodman, Lincoln and vicinity.
- " T. W. Greene, Colored, Ossawatimie, La Cygne and Mound City.
- " J. A. Harris, Colored, Centralia and Frankfort.
- " G. W. Hart, South Eastern Colored Association.
- " August Johnson, District Missionary, Swedes.
- " B. H. Moore, Arkansas City.
- " W. R. Newman, Neodesha.
- " D. L. Parker, Abilene.
- " T. E. Pierce, Mt. Hebron Ch., Colored, Pittsburg.
- " H. V. Plummer, Colored, Kansas City.
- " A. B. Roberts, Dresden and vicinity.
- " J. S. Umberger, Fall River and vicinity.
- " Wm. Wilber, District Missionary, So. West.
- " Malcolm Wood, Harper and vicinity.

MASSACHUSETTS.

Rev. Orlando Natino, Italians, Boston.

MEXICO.

Rev. Refugio Garza, Cadereita.

MICHIGAN.

Rev. W. H. Mills, Immanuel Ch., Iron Mountain.

- " R. W. Putnam, Calvary Ch., Ishpeming.
- " C. H. Bolvig, General Missionary, Danes and Norwegians.

MINNESOTA.

Rev. E. R. Pope, General Missionary.

- " C. G. Cressy, Bermidji.
- " Thos. Broomfield, Lake Benton.
- " N. H. Byers, Danes and Norwegians, Westbrook.
- " G. L. Conley, Burr St. Ch., St. Paul.
- " G. H. Davies, Breckenridge.
- " G. H. Gamble, Hebron Ch., St. Paul.
- " C. T. Hallowell, District Missionary, No. Central.
- " Marcus Hansen, District Missionary, Danes.
- " D. H. Harris, Bethesda Ch., Colored, Minneapolis.
- " M. C. Jensen, Danes, Alden.
- " C. C. Langlotz, District Missionary, Germans.
- " N. J. Lee, Danes and Norwegians, Blooming Prairie.
- " George MacDougall, Lakefield.
- " Gustav Melby, Kenyon.
- " E. R. McKinney, Tabernacle Ch., Minneapolis.
- " Knute Nelson, District Missionary, Norwegians.
- " John Oliver, Stillwater.
- " O. H. Skotheim, Norwegians and Danes, St. Paul.

NEBRASKA.

Rev. F. M. Williams, General Missionary.

- " Rasmus Christensen, Danes, Dannebrog.
- " W. H. Eaton, Norfolk.
- " D. D. Haggard, Geneva.
- " Richard Richards, Filley.
- " S. C. Green, District Missionary, North of Platte River.
- " L. W. Terry, District Missionary, South of Platte River.
- " H. P. Anderson, Danes, Omaha.
- " A. O. Arnquist, District Missionary, Swedes.

Rev. S. D. Badger, Superior.
 " C. E. Douhan, Swedes, Gothenburg.
 " J. L. Hedbloom, Stromsburg.
 " Peter Lovens, Swedes, South Omaha.

NEW HAMPSHIRE.

Rev. G. G. Brien, French, Nashua.
 " O. Lindh, Swedes, Concord.

NEW JERSEY.

Rev. O. J. Peterson, Swedes, Dover.
 " J. V. Vidberg, Swedes, Arlington.

NEW MEXICO.

Rev. A. J. Emerson, Eddy, Hagerman and Malaga.
 " R. P. Pope, La Luz and Fresnal.

NEW YORK.

Rev. A. P. Ekman, Swedes, New York City.

NORTH DAKOTA.

Rev. A. H. Carman, Fairmount.
 " G. H. Davies, Wahpeton.
 " C. W. Finwall, Norwegians, Fargo.
 " L. B. Hardy, Jamestown.
 " E. P. Johnson, Scandinavians, Hope, Beaulieu and Loam.
 " Ole Larson, Norwegians, Hillsboro.
 " L. W. Linder, Swedes, Fargo.
 " W. C. McLean, Crystal.
 " Peter Mitchell, Bottineau.
 " A. F. Newcomb, Grafton.
 " Lewis Rasmussen, Scandinavians, Valley City.
 " T. H. Robertson, Langdon.
 " John Smithers, Cooperstown.
 " Cyrus Sullivan, Aneta.
 " J. B. Sundt, District Missionary, Norwegians.
 " N. J. Thornquist, Swedes, Coal Harbor and Slaughter
 " C. C. Williams, Page.

OKLAHOMA TERRITORY.

Rev. L. J. Dyke, General Missionary.
 " L. H. Holt, District Missionary among the Colored People.
 " J. B. Sellman, Edmond.
 " Carey Tilbury, Hennessey.

OREGON.

Rev. Gilman Parker, General Missionary.
 " E. B. Pace, Grant's Pass.
 " J. T. Hoye, District Missionary, Coos County.
 " C. P. Bailey, District Missionary, East.
 " G. W. Black, Grass Valley and vicinity.
 " E. M. Bliss, Calvary Church, Portland.
 " J. F. Day, Oakland and Springfield.
 " T. S. Dulin, La Grande.
 " S. A. Douglas, Roseburg.
 " Fung Chak, Chinese, Portland.
 " Richard Hargreaves, Athena and Weston.
 " N. S. Hollcroft, Grace Church, Montaville, and Park Place Church, Portland.
 " A. J. Hueguleit, Ashland.
 " C. R. Lamar, Fossil.
 " B. C. Miller, Arlington.
 " Mark Noble, Corvallis.
 " J. H. Spencer, Elmira and Spencer Butte.
 " W. E. Thornton, Lone Rock and vicinity.
 " L. J. Trumbull, Astoria.
 " D. C. Williams, Shedd.

RHODE ISLAND.

Rev. J. P. Forsell, Swedes, Providence.

SOUTH DAKOTA.

Rev. T. M. Shanafelt, General Missionary.
 " O. M. Kihl, Norwegians, Benton.
 " J. F. Blodgett, Bryant and Hayti.
 " A. R. Button, Armour.
 " J. F. Catlin, Hot Springs.
 " G. S. Clevenger, Pierre.
 " T. M. Coffey, Elk Point.
 " F. T. Drewett, Canton.
 " A. C. Keene, Watertown.
 " Jacob Larsen, Scandinavians, Lod i.
 " Olof Lind, Swedes, Bloomingdale.
 " D. N. Mason, Brookings.
 " P. J. Meyer, Yankton Indian Reservation.
 " Jacob Olson, Norwegians, Brookings.
 " A. P. Palm, Swedes, Lake Norden.
 " E. F. Rice, Dell Rapids.
 " A. E. Steuernagel, Rapid City.
 " Andrew Swartz, General Missionary, Scandinavians.
 " A. J. Swelander, Summit.
 " Nicholas Wakeham, De Smet.
 " W. H. Willihan, West Lincoln and Centerville.
 " R. B. Wright, Ipswich.

TEXAS.

Rev. F. G. Davis, General Missionary, Colored.

UTAH.

Rev. J. D. Johnson, Swedes, Salt Lake City and vicinity.

WASHINGTON—EAST.

Rev. A. M. Allyn, General Missionary.
 " W. E. Sawyer, Pomeroy.
 " Arthur Royse, Latah and Rockford.
 " L. W. Ross, Waterville.
 " W. B. Pope, Central Church, Dayton.
 " A. W. McLeod, Pullman.
 " A. H. Lyons, North Yakima.
 " S. W. Gage, Palouse.
 " F. A. Houston, Tekoa and vicinity.

WASHINGTON—WEST.

Rev. W. E. Randall, General Missionary.
 " C. F. Brownlee, Centralia.
 " O. L. Hoen, Norwegians, Ballard and Rolling Bay.
 " J. A. H. Johnson, Norwegians and Danes, Seattle.
 " H. J. Powell, Burton.
 " F. A. Agar, New Whatcom.
 " William Brown, Winlock.
 " C. J. Granquist, Swedes, Delta, Ferndale and New Whatcom.
 " F. A. Gregory, Shelton.
 " Nicholas Hayland, Swedes, Tacoma.
 " Andrew Johnson, Swedes, Skagit and Cedarhouse.
 " C. O. Johnson, Vancouver.
 " W. G. Jones, Everett.
 " G. C. King, Ferndale, Sumas and Custer.
 " M. W. Miller, Puyallup.
 " A. G. Sawin, Central Church, Dayton.
 " J. H. Woodley, Kent and Black Diamond.

WISCONSIN.

Rev. D. W. Hulburt, General Missionary.
 " C. P. Olson, Danes and Norwegians, Camp Douglas and vicinity.
 " C. P. Olson, District Missionary, Danes and Norwegians.

Rev. A. A. Anderson, Swedes, West Superior.
 " F. O. Carlson, District Missionary, Swedes.
 " N. F. Clark, District Missionary, East.
 " Ole Ellison, District Missionary, Swedes.
 " T. S. Evans, Barnveld.
 " Theodore Hansen, Antigo.
 " H. E. Hoare, East Eau Claire and Washington.
 " W. M. Hoare, Mt. Olive Ch., Lucas.
 " R. W. Hobbs, West Superior.
 " L. J. Ingraham, Elroy.
 " John Johnson, Thorp.
 " Magnus Johnson, Swede Salem Ch., Ashland.
 " G. W. Lincoln, District Missionary, Southwest.
 " Detlof Lofstrom, Swedes, Grantsburg and Wood River.
 " B. F. Martin, Oconomowoc.
 " M. A. Packer, District Missionary, Northwest.
 " V. S. Phillips, Silver Lake.
 " Enoch Pickering, Merrill.
 " J. M. Sellevold, Danes and Norwegians, Blair.
 " P. E. Swanstrom, Swedes, Wood Lake.

WYOMING.

Rev. A. H. Dent, Sheridan and vicinity.
 " S. C. Davis, Cheyenne.

AMONG THE GERMANS.

Rev. J. J. Berger, Montague, Mich.
 " F. S. Georgens, First Ch., Minneapolis.

Rev. John Hager, Ebenezer, Assa, Canada.
 " Wm. Papenhausen, Town of Union, N. J.
 " John Reichert, Berlin, N. Dak.
 " Henry Sellhorn, Canton and Massillon, Ohio.
 " Carl Swyter, Allison and Hitesville, Iowa.
 " Louis Wiesle, Eureka, S. Dak.

FRENCH.

Rev. J. N. Williams, New England States.

The following teachers were appointed:

Walker Baptist Institute, Augusta, Ga.—Principal, N. W. Curtight; Miss L. A. Lee, Miss Georgia Palmer, Miss Belle B. Lyons.
 Alabama Colored Baptist University, Selma, Ala.—J. W. Wigginton.
 Spelman Seminary, Atlanta, Ga.—Miss Mary E. Thomas.
 Bishop College, Marshall, Tex.—Mrs. Cora B. Jones.
 Bible and Normal Institute, Memphis, Tenn.—Principal, N. H. Pius
 Roger Williams University, Nashville, Tenn.—President, Rev. A. T. Sowerby, Ph.D.
 Western College, Macon, Mo.—President, E. L. Spruggs,
 M. Frances Lewis, E. H. Borden.
 Chinese Schools: San Francisco, Cal.—Miss Eva B. Whitman, Miss Abbie E. Ross; Oakland, Cal., Mrs. Amanda Egli; Spokane, Wash., Miss Fannie I. Allen.

Financial Statement for October.

MISSIONS AND EDUCATION.

Expended for the month,	\$39,543 96
Donations from Churches, Sunday-schools, and Individuals,	\$24,282 74
Legacies,	1,234 43
Interest and Dividends,	1,537 86
Income from Real Estate,	785 00
HOME MISSION MONTHLY,	197 53
Total for October,	\$28,037 56
Donations, Legacies, etc., from April 1, 1898, to October 1, 1898,	138,652 40
Total for seven months,	\$166,689 96

CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund, and Transfers	\$7,006 24
Interest for Benevolent Fund,	369 21
Interest for Loan Fund,	257 25
	\$7,632 70
Donations, Legacies, etc., from April 1, 1898, to October 1, 1898,	9,402 24
	17,034 94

TRUST FUNDS.

Conditional and Annuity Funds,	\$1,513 50
Trust Funds received from April 1, 1898, to October 1, 1898,	21,075 00
	22,588 50
Total receipts for the present year,	\$206,313 40

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, \$40.68.

Livermore Falls Ch.....	4 92
West Gardner Ch.....	5 85
Jay Ch.....	2 42
Fayette Ch.....	1 00
Waterboro, First Ch.....	2 00
Thomaston Ch.....	3 93
Morrill Ch.....	1 00
St. George, First Ch.....	1 20
Skowhegan, Bethany Ch.....	9 00
Cherryfield Ch.....	1 25
Lee Ch.....	3 50
Biddeford Ch.....	3 61
Lamoine Ch.....	1 00

NEW HAMPSHIRE, \$70.66.

Lisbon, Mrs. A. B. Taft.....	5 00
Stratham, A Friend of Mission.....	1 00
Franklin Falls, First Ch.....	11 55
Antrim Ch.....	12 50
Keene Ch.....	12 25
Lyme Centre Ch.....	12 25
Weir's Grove Assn, Per Rev. J. N. Williams.....	8 00

VERMONT, \$23.75.

Essex B. V. P. U.....	1 00
Poultney Ch.....	5 50
North Springfield Ch.....	5 25
Pittsford, Miss E. E. Mills.....	2 00
East Dover Ch.....	10 00

MASSACHUSETTS, \$2,187.05.

Lowell, Rev. I. B. LeClaire.....	5 00
Beckett Ch.....	15 50
Salem Central Ch.....	50 00
First Ch.....	200 00
North Leverett Ch.....	6 00
Winchester First Ch.....	5 00
Winchendon Ch.....	10 00
Bolton Ch.....	15 76
Lawrence, First Ch.....	13 07
Lynn, Mrs. A. M. Pickford, (desig.).....	150 00
Brookline Ch.....	34 00
North Abington Ch.....	8 62
Cambridgeport, First Ch.....	121 00
Wenham B. V. P. U.....	6 00
Brockton, North Ch.....	17 92
Plymouth Co., Friend.....	100 00
West Medford Ch.....	3 09
Haverhill, First Ch.....	19 61
Somerset Ch.....	5 00
Gloucester, Chapel St Ch.....	7 20
North Adams, First Ch.....	8 14
West Royalston Ch.....	3 00
Grafton Ch.....	10 00
Boston, Ruggles St. S. S.....	16 46
Friend.....	25 00
North Scituate Ch.....	13 43
West Acton Ch.....	28 46
Charlestown, First Ch.....	20 58
West Somerville Ch.....	7 04
Marshallfield, First Ch.....	8 00
Bellingham, First Ch.....	6 00
Danversport Ch.....	8 78
Melrose First Ch.....	205 93
Leominster, C. F. Sawtelle.....	50 00
North Attleboro Ch.....	1 25
Danvers, A Friend.....	3 00
Worcester, First Ch.....	162 83
Manchester Ch.....	9 50
Swansea Ch.....	8 50
Savoy Ch.....	31
Williamstown Ch.....	5 00
Norwell, Lucy Turner.....	5 00
Brockton, Messiah Ch.....	2 00
Amesbury Ch.....	35 49

Dedham, Second Ch., Y. P. S.

C. E.....	1 00
Winter Hill Ch.....	48 55
West Bridgewater Ch.....	4 79
Chelmsford, First Ch.....	14 50
New Marlboro Ch.....	24 74
*Boston, Mr. Ford (desig.).....	200 00
*Newton Centre Ch. (desig.).....	50 00
*Worcester, Pleasant St. S. S. (desig.).....	50 00
*Newburyport Ch. (desig.).....	5 00
C. E. F. For Chapel Building.....	
Cambridge, Inman Square S. S.....	2 00

LEGACIES.

Chicopee Falls, Estate of Miss Emma P. Chapin.....	50 00
Salem, Estate of Rev. Jos. H. Seaver.....	300 00

RHODE ISLAND, \$240.88.

East Providence, Second Ch.....	5 74
Providence, Broadway Ch.....	2 00
State Convention (desig.).....	75 00
Calvary Ch.....	24 85
First Ch.....	58 38
Newport, Central Ch.....	40 56
Central Falls Ch.....	22 51
Woodlawn Ch.....	11 79

CONNECTICUT, \$179.78.

Stepney Ch.....	22 50
Farmington, Mary H. Smith.....	10 00
Cromwell Ch.....	10 00
Scott Hill Ch.....	2 00
Mansfield Ch.....	3 25
Deep River Ch.....	79 53
Hartford, Memorial Ch.....	6 00
Clinton Ch.....	8 50
Danbury, Second Ch.....	36 00
New Britain, Swede Ch.....	2 00

NEW YORK, \$7,012.06.

New York City, A Friend.....	1,774 00
Huntington Ch.....	4 53
Buffalo, Delaware Ave. Ch.....	58 45
S. S.....	32 15
Glenwood Ch.....	11 02
Fillmore Ave. Ch.....	3 92
East Chatham Ch.....	4 00
Bardett Ch.....	6 95
Clinton Ch.....	3 00
North Gage Ch.....	1 75
Oneida Ch.....	39 51
Utica, Tabernacle Ch.....	90 00
Vernon Ch.....	10 25
Whitesboro S. S.....	7 84
Cazenovia Village Ch.....	26 06
Homer Ch.....	30 23
Sherburne Ch.....	3 52
East Branch Ch.....	10 05
Jasper Ch.....	2 00
Cohoes, First Ch.....	62 19
Georgetown Ch.....	4 50
Bethel Ch., Ontario Assn.....	20 62
Wilson, Mrs. Curtis Pettit.....	3 00
New Paltz, Wm. F. White and Mrs. Mary G. White.....	10 00
Ithaca, First Ch.....	32 54
Holland Ch.....	11 20
Wales Ch.....	4 00
Delavan Ch.....	9 00
Arcade Ch.....	10 00
Boston Ch.....	5 00
Java Ch.....	9 83
Strykersville Ch.....	9 65
Auburn, Second Ch.....	5 17
Immanuel Ch.....	6 23
Moravia Ch.....	16 80
S. S.....	3 00
Union Springs Ch.....	23 95
Venice Ch.....	2 54
Fayetteville Ch.....	73 50

North Manlius Ch.....	12 50
North Syracuse Ch.....	4 25
Rockland Centre S. S.....	1 21
Little Falls, First Ch.....	25 00
Morris S. S.....	86
Brooklyn, Greenwood Ch.....	14 09
Hanson Place Ch.....	98 65
First Ch., Pierpont St.....	35 50
Knowlesville, Mrs. Zelia E. Washburn.....	50 00
Palmyra Ch.....	5 00
So. Livonia Ch.....	3 95
Livonia Station Ch.....	8 23
Worcester Assn.....	10 89
Fort Edward Ch.....	4 29
Fort Edward Village Ch.....	9 43
Corinth Ch.....	6 03
Albany, Emmanuel Ch., A Member.....	1 25
Tabernacle Ch.....	18 76
West Almond Ch.....	1 00
Belfast, First S. S.....	3 26
Angelica S. S.....	5 00
Richburg, B. V. P. U.....	1 37
Pavilion Center, Union S. S.....	2 00
Le Roy Ch.....	15 00
Hermitage Ch.....	6 04
Warsaw Ch.....	6 94
Castile Ch.....	10 00
Dansville, Jackson Sanatorium.....	18 00
Herkimer Ch.....	5 00
Frankfort Ch.....	5 88
Newport Ch.....	7 89
Norway Ch.....	7 08
Holland Patent Ch.....	13 55
Remsen Ch.....	10 42
Hopville Ch.....	12 61
Canastota Ch.....	3 30
Oneida Ch.....	16 24
Schenectady, First Ch.....	6 84
Burnt Hills Ch.....	5 00
Saratoga Springs, First Ch.....	7 74
Lake George Assn.....	5 52
Indian Lake Ch.....	4 00
Warrensburg Ch.....	10 03
Bolton Landing Ch.....	9 44
Horicon Ch.....	7 70
Adirondack Ch.....	8 15
South Schroon, Union Ch.....	5 00
North River Ch.....	15 15
Indian Lake Ch.....	12 00
Minerva Ch.....	5 36
North Chester Ch.....	6 00
Painted Post Ch.....	3 83
Corning, B. V. P. U.....	25 16
McGrawville Ch.....	6 22
Solon Ch.....	3 50
Homer Ch.....	22 48
Wayne Assn.....	21 28
Ontario Assn.....	16 10
Oneida Assn.....	13 10
New Rochelle, Salem S. S.....	16 15
Canisteo River Assn.....	14 80
Troy, Fifth Ave. S. S.....	50 00
Herkimer Ch.....	15 00
Mohawk Ch.....	1 50
Hoosick Falls Ch.....	11 89
Morris Ch.....	2 32
Warren Ch.....	5 00
Groton Ch.....	4 57
Virgil Ch.....	5 00
Flat Creek Ch.....	5 00
Westerlo Ch.....	15 41
New Baltimore Ch.....	5 00
Rev. L. Smith.....	3 00
Big Hats Ch.....	17 20
Caton Centre Ch.....	4 66
East Cameron Ch.....	3 50
Busti Ch.....	50
Ellery Ch.....	1 93
Clymer Ch.....	1 00
Mayville Ch.....	1 00
Mount Vernon, First Church.....	12 00
King's Daughters.....	2 00
Wolcott Ch.....	12 88
Hornellsville, First Ch.....	3 50
South New Berlin Ch.....	3 50
Canastota Ch.....	8 60
Sand Lake Ch.....	35 65
Le Roy Ch.....	35 65

Concord Ch.....	1 00
Pipe Creek Ch.....	1 00
Columbia City Ch.....	3 85
Indianapolis, First Ch.....	10 34
Union, Harmony Assn. Ch.....	5 25
Churubusco Ch.....	1 00
Delaware Ch.....	2 50
Woodruff Place Ch.....	23 14
Hurricane Ch.....	3 65
Freedom Ch., Evansville Assn.....	5 50
Franklin, First Ch.....	36 26
Rev. E. S. Gardiner.....	5 00
Rev. N. Carr.....	5 00
Bethel Ch., Flat Rock Assn.....	1 00
La Porte, First Swede Ch.....	3 75

ILLINOIS, \$657.91.

Momence Ch.....	2 05
Alton Ch.....	18 89
Pisgah, Miss M. E. Wood.....	5 00
Miss Mattie Smith.....	5 00
Franklin Ch.....	1 20
Mrs. Beckwith.....	50
Sulphur Springs Ch.....	47
Galatia Ch.....	2 00
Raleigh Ch.....	9 00
Unity Ch., Saline Co. Assn.....	1 00
Big Ridge Ch.....	1 50
North America Ch.....	60
Clary's Grove Ch.....	5 00
Richland Ch.....	5 35
Macoupin Assn. Coll.....	2 50
Lebanon, Mrs. Julia A. Cook.....	5 00
West York, T. J. Wheeler.....	5 00
Rev. D. H. Clements.....	5 00
Robinson Ch.....	1 25
Olive Branch Ch.....	9 00
Island Grove Ch.....	2 02
Mt. Zion Ch., Palestine Assn.....	1 00
Prairie Grove Ch.....	1 00
Hidalgo Ch.....	2 00
Jane Jennings.....	1 00
Bay Creek Assn. Coll.....	1 50
Mount Vernon, Miss Seba Polk.....	5 00
Miss Dora Tucker.....	5 00
Pleasant Grove Ch., Fairfield Assn.....	2 55
Carmi Ch.....	1 00
New Salem Ch.....	92
Ditney Ridge Ch.....	1 00
Dale Ch.....	1 00
Ridgeway Ch.....	1 45
Ziff Ch.....	1 15
Enterprise Ch.....	1 15
Bloom Ch.....	7 90
Barn Hill Ch.....	4 25
Indian Prairie Ch.....	2 87
Sims Ch.....	1 70
New Massillon Ch.....	87
Unity Ch., Mt. Erie Assn.....	22
Dundas Ch.....	1 10
Chrisman, B. Y. P. Union.....	5 00
Alton S. S.....	9 40
Sailor Springs Ch.....	1 35
Paradis Ch.....	82
Gifford Ch.....	1 57
Woodlawn Ch.....	1 64
Holts Prairie Ch.....	6 45
Tamaroa Ch.....	2 60
Fairview Ch.....	7 00
Galum Ch.....	1 40
Gilman Ch.....	1 00
Tonica Ch.....	35 50
Morgan Park S. S.....	31
Ch.....	15 95
Roseville, Juniors (desig.).....	2 50
Chenoa Ch.....	7 50
Barrington S. S.....	2 34
East Lynn Ch.....	7 50
Freeport, B. Y. P. U.....	2 78
Peoria, First Ch.....	61 90
Graymont Ch.....	1 50
Pontiac Ch.....	20 75
Canton Ch.....	26 66
Chicago, Normal Park Ch.....	14 76
Bohemian B. Y. P. U.....	5 03
Covenant Ch.....	37 91
C. E. F. Chicago, Berean Ch.....	5 00

LEGACY.

Sublette, Estate of Ellen H. Trowbridge.....	259 57
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WISCONSIN, \$1,517.66.

Green Bay Ch.....	8 38
S. S.....	24
East Side S. S.....	34
Berlin Ch.....	17 90
State Convention.....	938 90
For State Convention:	
Brannon Ch.....	10 00
Grantburg, Per Rev. F. O. Carlson.....	87 50
Ogema, Swede Ch.....	2 13
Neenah, Coll. per Rev. N. F. Clark.....	98 97
Wausau, Coll. per Rev. F. C. R. Jackson.....	4 00
C. E. F. State Convention (desig.).....	300 00

LEGACY.

Waukesha, Estate of Mary W. Puffer.....	50 00
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MINNESOTA, \$1,006.04.

State Convention.....	500 00
St. Paul, First Ch.....	18 34
Hamilton Ch.....	1 47
For State Convention:	
St. Paul, Second Swede Ch.....	21 00
Tyler Ch.....	15 00
Bemidje Ch.....	2 78
Coll. per O. H. Skotheim.....	147 82
St. Charles, Coll. per D. C. Griggs.....	25 00
Hopkins, Coll. per C. C. Langlotz.....	11 33
Lake Benton Ch.....	13 90
Mankato, Coll. per Rev. E. R. McKinney.....	250 00

IOWA, \$2,806.08.

State Convention.....	2,548 40
Spencer Ch.....	50
Ottumwa, First Ch. B. Y. P. U.....	2 00
Afton Ch.....	1 00
Churdan, Wom's Miss. Soc.....	5 50
Etherville Ch.....	5 80
Superior Ch.....	3 50
What Cheer, B. Y. P. U. (desig.).....	1 00
Greenfield S. S. (desig.).....	50
Panora, Freedom S. S. (desig.).....	4 50
Woodward S. S. (desig.).....	1 90
Webster City Ch.....	3 25
For State Convention:	
Webster City Ch.....	6 00
Clarinda Ch.....	16 66
C. E. F. State Convention.....	205 57

MISSOURI, \$232.43.

Home and Foreign Mission Board.....	232 43
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INDIAN TERRITORY, \$85.23.

Chickasha Ch.....	7 00
Canadian River Assn., Three Little Girls.....	3 26
McAlester, J. R. Elder.....	2 00
New Hebron Ch.....	1 65
Zion Ch.....	36
Brushy Ch.....	35
John Simpson.....	50
Red Oak Ch.....	2 00
Nowata, First Ch.....	1 50
Vinita, Rev. J. M. Wheeler.....	2 50
Muskogee Coll. per Rev. Daniel Rogers.....	14 11

OKLAHOMA TERRITORY, \$36.97.

Alva Ch.....	3 00
El Reno Ch.....	7 75
Blackwell Ch.....	3 48
Perry Association.....	6 50
Stillwater Ch.....	5 89
Medford Ch.....	3 00
South East Oklahoma Assn.....	
S. S. Con. Col.....	1 60
Salt Forks Valley Assn.....	5 75

KANSAS, \$1,296.74.

Brownell Ch.....	2 86
Twin Springs Ch.....	1 00
Wichita, First Ch.....	1 50
Lawrence, Rev. L. J. Dyke.....	10 00
Abilene, Mrs. William Perkins.....	50
Upper Solomon and Wakeeney Assn.....	2 00
Kansas City, Kate E. Stote (desig.).....	1 00
Frank A. Stote (desig.).....	2 00
Mrs. E. Haven (desig.).....	1 00
Elizabeth F. Haven (desig.).....	1 00
Roxbury Ch.....	2 24
Wamego, Miss Lois Coffey.....	1 00
South Ch.....	2 00
B. Y. P. U.....	1 50
Woodston Ch.....	1 75
Lucas, Mission Band.....	1 00
Fostoria Ch.....	1 00
Friendship Ch.....	64
Norwich Ch.....	1 00
Newton Ch.....	28 80
Highland Station Ch.....	5 60
Whiting Ch.....	75
Baileville Ch.....	3 85
Lawrence, Hon. G. Grovenor.....	25 00
State Convention.....	322 05
For State Convention:	
Wichita, Per Rev. J. H. Van Len.....	131 26
Rose Hill, Colored Ch.....	3 00
New Hope Ch.....	3 25
Dighton Ch.....	2 00
La Cygne, Calvary S. S.....	59
Long Island Ch.....	15 45
Big Creek Ch.....	2 00
Almena Ch.....	2 00
Wallace, Salem Ch.....	2 00
Russell, Second Ch.....	1 00
Ottawa, Coll. per Rev. Wm. Wilber.....	52 64
Hutchinson, First Ave. Ch. and S. S.....	11 66
Raymond Ch.....	8 00
Lyons Ch.....	4 00
Republic Ch.....	3 50
Big Creek Ch.....	2 85
Burlington Ch.....	2 11
Topeka, Coll. per Rev. E. B. Meredith.....	423 87
Clifton, Coll. per Rev. J. R. Raiden.....	204 58

NEBRASKA, \$562.33.

Paxton Ch.....	1 60
Arnold Ch.....	7 50
Omaha, Grace Ch.....	64 65
First Ch.....	3 00
So. Omaha S. S.....	5 00
Blair Ch.....	21 00
Palmyra Ch.....	6 00
Tekamah Ch.....	13 25
Junietta, A Friend.....	3 00
Blue Springs, Per Frank Vasey.....	50
For State Convention:	
Chadron Ch.....	7 00
C. E. F. State Convention.....	429 83

NORTH DAKOTA, \$293.58.

Jamestown Ch. and S. S.....	1 25
For State Convention:	
State Convention.....	196 46
Grand Forks, Scand. Ch.....	3 00
Rutland, Swede Ch.....	5 00
Fargo, Norwegian Conference.....	22 85
Beaulieu Ch.....	10 65
Poplar Grove Ch.....	5 62
Vang, Nor. Ch.....	5 75
Grafton Ch.....	28 00
Jamestown Ch. and S. S.....	5 00
Ellendale Ch.....	10 00

SOUTH DAKOTA, \$532.51.

For State Convention:	
State Convention.....	500 00
Elk Point Ch.....	32 51

MONTANA, \$18.65.

Helena, Per L. G. Clark.....	2 00
Bozeman Ch.....	16 65

WYOMING, \$5.29.

Cheyenne S. S.	4 29
Basin City Ch.	1 00

COLORADO, \$19.52.

Delta Ch.	7 50
For State Convention:	
Sagauche Ch.	3 00
Longmont Ch.	3 60
S. S.	3 42
Rev. A. A. Layton ..	2 00

ARIZONA, \$5.00.

Buckeye Ch.	5 00
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UTAH, \$5.00.

Ogden, Rev. W. G. Evans....	5 00
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IDAHO, \$132.30.

East Idaho Assn.	2 15
First Idaho Assn.	9 00
Leduc, Berean Ch.	3 40
Bellevue, First Ch.	4 00
Wallace, Coll. per Rev. H. S. Black.	73 50
Salubria, Mrs. E. N. Elton....	1 00
Nampa Ch.	2 50
Caldwell Ch.	2 50
Boise City Ch.	20 31
Nampa Ch.	1 00
For East Washington and North Idaho Convention:	
Moscow, First Ch.	6 44
Cottonwood Ch.	6 50

CALIFORNIA, \$2.10.

Azusa, B. Y. P. U.	2 10
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OREGON, \$259.66.

Oregon City Ch.	7 50
Sellwood Ch.	1 00
Portland, First Ch.	17 50
Per Fung Chak	30 00
Westfall Ch.	1 50
Forest Grove Ch.	4 15
For State Convention:	
Portland, Per Fung Chak.	20 00
Springfield, Rev. J. F. Day.	5 00
Sister F. B. Harlow ..	1 00
Montavilla, Grace Ch.	11 30
Grass Valley, Coll. per Rev. C. P. Bailey	125 00
Heppner, Rev. Henry Barnhart.	5 00
Shedds, per Rev. D. C. Williams.	10 00
La Grande, First Ch.	15 71
Rev I. S. Dulin and wife.	1 50

WASHINGTON, \$1,312.65.

Palouse Ch.	2 00
Waterville, Rev. L. W. Ross ..	2 00
Vancouver, B. Y. P. U.	5 00
For State Convention, Northwest Con.:	
State Convention.	600 00
West Ferndale, Swede Ch.	22 50
New Whatcom, Swede Ch.	18 00
Delta, Swede Ch.	12 81
Skagit, Swede Ch.	22 50
Cedarhome, Swede Ch.	5 00
Tacoma, First Swede Ch.	25 15
S. S.	1 00
Women's Circle.	10 00
Coll. per Rev. W. E. Randall.	188 01
Olympia, Coll. per Rev. A. G. Sawin.	32 81
Kent, Coll. per Rev. J. H. Woodley.	50 00
Vancouver, Coll. per Rev. C. O. Johnson.	15 00
Seattle, Nor. Dau. Ch.	10 00
Women's Soc.	6 00
Winlock Ch.	15 50
Shohomsh, Per Rev. James Cairns.	19 75

Ferndale, Per Rev. G. C. King.	23 00
For East Washington and North Idaho Convention:	
North Yakima Ch.	22 00
Tekoa, Coll. per Rev. F. A. Houston.	9 10
Wenatchee Ch.	1 00
Palouse Ch.	10 00
Pullman, Almira M. McLeod.	2 00
Harry J. McLeod.	1 00
Edna E. McLeod.	1 00
Jean G. McLeod.	1 00
John P. McLeod.	1 00
A. W. McLeod.	4 00
Waterville Ch.	20 00
Spokane, Coll. per Rev. A. M. Allyn.	131 52
Ellensburg, First Ch.	13 00
C. E. F. For Chapel Building:	
North Bend S. S.	10 00

GENERAL MISS. SOCIETY OF GER. BAPTIST CHURCHES, \$1,567.50.

German Society.	1,500 00
Paterson, N. J., Per Rev. J. P. Brunner.	65 00
Waterbury Conn., Per Rev. C. A. Schlipf.	2 50

WOM'S AM. BAPTIST HOME MISS. SOC., \$1,306.19.

For Teachers in Indian University, Ind. Ter.	44 44
For Teachers in Atoka Academy, Ind. Ter.	88 88
For Teachers in Wichita Mission, Ok. Ter.	150 00
For Teachers in Provo Academy, Utah.	78 00
For Teachers in Butte, Mont.	25 00
For Teachers in Sacramento, Cal.	40 00
For Teachers in Velarde, N. Mex.	60 00
For Teachers in Monterey, Mex.	37 21
For Teachers in Montemorelos, Mex.	15 00
For School Supplies.	2 66
For Teachers in State University, Kentucky.	44 44
For Teachers in Arkansas College, Ark.	37 50
For Teachers in Wayland Seminary, D. C.	50 00
For Teachers in Coleman Academy, La.	25 00
For Teachers in Mather School, S. C.	137 50
For Teachers in Hartshorn Memorial College, Va.	212 50
For Teachers in Roger Williams University, Tenn.	50 00
For Teachers in Waters Normal Institute, N. C.	62 50
For Teachers in Jackson College, Miss.	50 00
For Teachers in Fresno, Cal.	55 56
For Teachers in Sacramento, Cal.	40 00

WOMAN'S BAPTIST HOME MISS. SOCIETY OF MICHIGAN, \$162.50.

For Missions.	50 00
For Teacher in Hartshorn Memorial College, Va.	112 50
Total.	\$26,493.41

CONDITIONAL AND ANNU-IFY FUNDS, \$1,613.50.

Mrs. H. M. Stockwell Stockton, Cal.	13 50
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Laura M. Allen, Akron, Ohio.	1,000 00
Miss H. S. Willett, New Brunswick, N. J.	500 00

WILLIAM P. PLANT Asst. Treasurer, 111 FIFTH AVE.**DONATIONS RECEIVED AT MISSION STATIONS.****ARKANSAS.**

Little Rock, Coll. per Rev. J. H. Hoke.	190 25
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DONATIONS RECEIVED AT INSTITUTIONS.**For Jeruel Academy, Ga.:****GEORGIA.**

Atlanta S. S. Workers' Con.	3 50
Washington, Third Shiloh Con.	5 00
Third Shiloh Assn.	6 01
Crawford S. S. Dist. Con.	3 00
Athens, Ed. Con., Clarke Co.	7 21
Gen. Miss. and Ed. Con.	16 50
Crawford, Jeruel Assn.	338 00

For Florida Baptist Academy, Fla.:**FLORIDA.**

Jacksonville, Duval Co. S. S. Con.	17 00
Fernandina, First Ch.	8 00
Bellview, Second Bethlehem Assn.	26 15
Gainesville, Jerusalem Assn.	4 00

For Richmond Theo. Sem'y, Va.:**MASSACHUSETTS.**

Boston, Mrs. M. E. S. Quincy.	50 00
West Acton S. S.	25 00

RHODE ISLAND.

Point Judith, Mrs. Chas. H. Knowles.	25 00
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For Indiana University, Ind. Ter.:**ILLINOIS.**

Rockford, Mrs. A. S. Eaton.	5 00
Englewood, First Ch., B. Y. P. U.	10 11

For Wayland Seminary, D. C.:**DISTRICT OF COLUMBIA.**

Washington, Theodore Barnes.	25 00
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MASSACHUSETTS.

Fall River, Friends.	5 00
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CONNECTICUT.

New London, Mrs. M. H. Williams.	40 00
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VIRGINIA.

Northern Virginia S. S. Union.	27 00
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For Hartshorn Memorial College, Va.:

Hasadiah Assn.	1 80
Lebanon Assn.	3 00
Bethany Assn.	7 07
Richmond, H. M. C. Alumnae Assn.	5 50
Lyman B. Tefft.	10 00

MASSACHUSETTS.

Fitchburg, Mrs. Dr. Jewett.	5 00
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RHODE ISLAND

Providence, "Missionary to Africa"	1 00
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For Waters Normal Institute, N. C.:**NORTH CAROLINA.**

Como, Mill Neck Ch.	2 00
Mount Sinai Ch.	5 00

Cosfield, Philippi Ch.....	27 00	Nannie Crawford.....	5 00	Sparta, J. D. Steward.....	51 00
Gates, New Hope Ch.....	20 00	Sarah M. Logan.....	5 00	Grand Cane, E. B. Morgan...	45 00
Winton, Pleasant Plains Ch...	45 00	Florence Fields.....	5 00	Sanpatricio, S. B. Belton...	1 00
Jordan's Grove Ch.....	4 50	Josephine Weston.....	5 00	Marseles, B. F. Williams.....	1 00
Mount Moriah Ch.....	37 24	Mary J. Weston.....	5 00	Viena, Mary Lewis.....	1 00
Harrellville, Chapel Ch.....	3 25	Ella Wallace.....	5 00	Minden, J. S. Banks.....	2 00
Lincoln's Grove Ch.....	1 00	Pearl Garlington.....	2 00	Oak Ridge, I. J. Washington..	1 75
Mount Pleasant Ch.....	3 00	Clara Garlington.....	2 00	Vernon, W. M. Jackson.....	1 75
West Roanoke Assn.....	6 41	Carrie Adams.....	5 00	Allentown, S. Nelson.....	75
Woodland, Jerusalem Ch.....	3 00	Lula Hall.....	3 00	Alexandria, State Con.....	25 00
For Florida Institute, Fla.:		Welfare S. S.....	50	Monroe, East and West Assn..	5 50
FLORIDA.		Waterlee Assn., Upper Div....	20 00	TEXAS.	
Ancilla, Rev. C. O. Mitchell ..	1 00	S. S. Con.....	11 00	S. S. Con. N. W. Assn.....	
Mrs. Rhodes.....	1 25	Simmons Ridge Assn.....	10 00	MISSISSIPPI.	
Tampa, Beulah Ch.....	20 85	Mt. Olivet Assn.....	6 50	L. W. Winder.....	1 00
Mrs. S. J. Garvin.....	25	S. S. Con.....	7 00	Livingston, Jessie Washington.	5 25
Port Tampa City, Rev. G. H. G. Dukes.....	50	Macedonia S. S. Con.....	10 00	Clarksdale, John B. Yates....	2 40
Orlando, Mount Zion Ch.....	7 22	Little River S. S. Con.....	2 25	Pattie Pugh.....	5 00
Gainesville, Jerusalem Ministers' Union.....	2 05	Enoree River S. S. Con.....	10 00	A. L. Yates.....	1 75
Mrs. E. J. Johnson.....	20	Assn.....	5 00	Jackson, R. D. Coleman.....	2 00
Mark Herbert.....	25	Tyger River Assn.....	7 00	ARKANSAS.	
Madison, Rev. A. L. James.....	1 00	S. S. Con.....	5 00	Junction City, Gum Spring Assn., W. H. M. S.....	3 50
Madison Co. Union.....	21 20	Rocky River S. S. Con.....	10 00	Liberty Hill Assn.....	5 15
Greenville, Madison Co. S. S. Con.....	6 33	Assn.....	5 00	GEORGIA.	
Jasper, Central Assn.....	28 50	Seneca River Assn.....	5 00	Atlanta, M. A. Coleman.....	6 25
Live Oak, First Bethlehem Assn.....	423 78	Tumbling Shoals Assn.....	15 00	For Spelman Seminary, Ga.:	
Lancaster, Beulah Hill S. S.....	1 00	Beaver Creek, S. S. Con.....	3 00	MAINE.	
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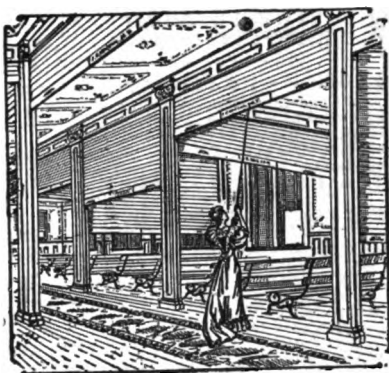
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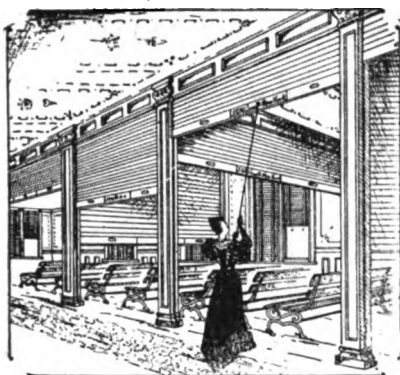
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They that sealed the covenant. NEHEMIAH, 10. *The points of the covenant.*

gavest before them, neither turned they from their wicked works.

36 Behold, ^a we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:

37 And ^e it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

38 And because of all this we ^g make a sure covenant, and write it; and our princes, Lēvites, and priests, ^{2 h} seal unto it.

B. C. 445.

^d Deut. 23. 48.
^h Ezra 9. 2.

^e Deut. 23. 33, 51.

^f Deut. 23. 48.

^g 2 Kin. 23. 3.
² Chr. 29. 10; 34. 31.
^h Ezra 10. 3. ch. 10. 29.
² Heb. are at the sealing, or, sealed.
^h ch. 10. 1.

25 Rē'hūm, Hā-shāb'nah, Mā-g-sē-jah,

23 And Ā-hi'jah, Hā'nān, Ā'nān, 27 Māl'luch, Hā'rim, Bā'g-nah.

28 ¶ ^e And the rest of the people, the priests, the Lēvites, the porters, the singers, the Nēth'i-nim, ^f and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

29 They clave to their brethren, their nobles, ^g and entered into a curse, and into an oath, ^h to walk in God's law, which was given ⁵ by Mō-

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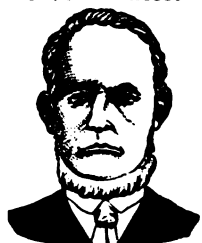
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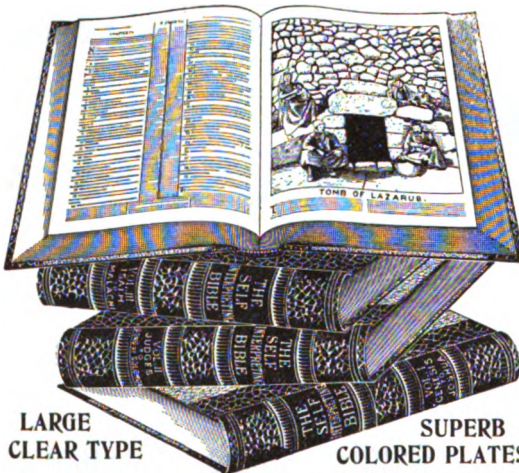
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^d Deut. 28.
^{45.}
Ezra 9. 9.

^e Deut. 28.
23, 51.

^f Deut. 28.
^{46.}

^g 2 Kin. 23. 3.
2 Chr. 29.
10; 34. 31.

Ezra 10. 3.
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^h Heb. are at the sealing, or, sealed.

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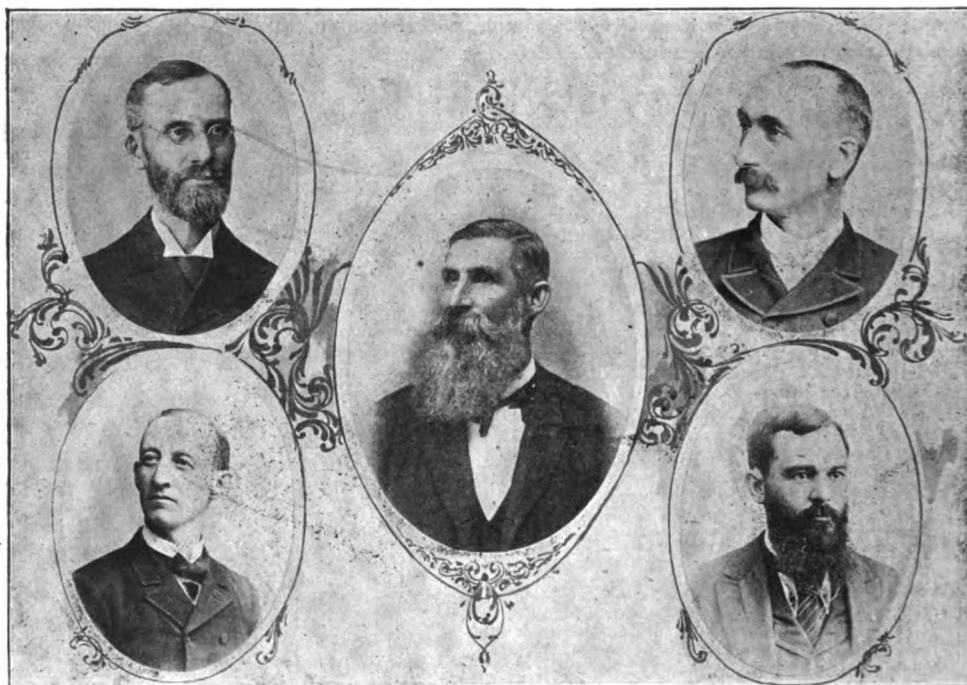
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And dark, utter ruin,
By a short but a sure and straight way.
One step, little brother,
And then, just another;
You go faster with every one;
Down hill you are sliding,
And the evil betiding,
You scarcely believe till it's done.
And oh, the beginnings,
The true upward winnings
When we start with the right step first;
The pathways grow brighter,
And duties seem lighter,
As we tread in the way of the just.
One step, little brother,
And then just another,
And upward you steadily climb;
And strength will be given,
For your Father in heaven
Is watching you all the time.
Which way are you going?
Is the sin in you growing?
Are you treading the downward way?
Or do you, the rather,
Reach up, little brother,
Growing stronger and better each day?
—*Temperance Banner.*

AN OPTIMIST.

I know as my life grows older
And my eyes have clearer sight,
That under each rank wrong somewhere
There lies the root of right;
That each sorrow has its purpose,
By the sorrowing oft unguessed;
But as sure as the sun brings morning,
Whatever is—is best.

I know that each sinful action,
As sure as night brings shade,
Is somewhere some time punished,
Tho' the hour be long delayed.
I know that the soul is aided
Sometimes by the heart's unrest,
And "to grow" means often to suffer.
But whatever is—is best.

I know there is no error
In the great supernal plan,
And all things work together
For the final good of man.
And I know when my soul speeds onward
In its grand eternal quest,
I shall cry as I look back earthward,
'Whatever is—is best.'

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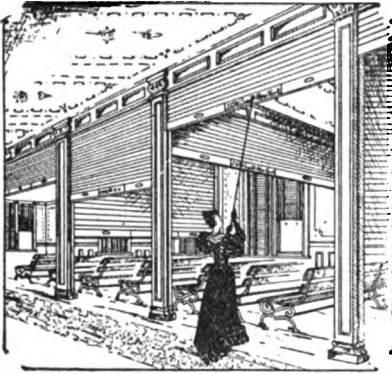
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prehend that for which also I am apprehended of Christ Jē'sus.

13 Brethren, I count not myself to have apprehended: but *this* one thing I do, forgetting those things which are behind, and reaching forth

1 Zec. 3. 2.

Ac. 9. 3. 2.

2 1 Co. 9. 24.

Le. 12. 1.

3 Ga. 5. 10.

6 Be careful^a for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.

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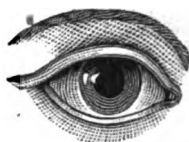
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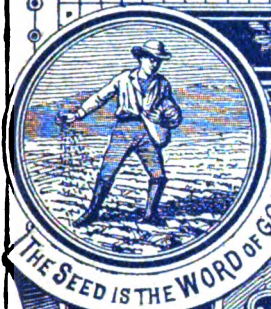
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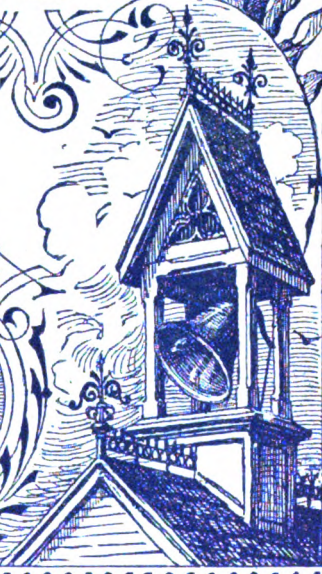
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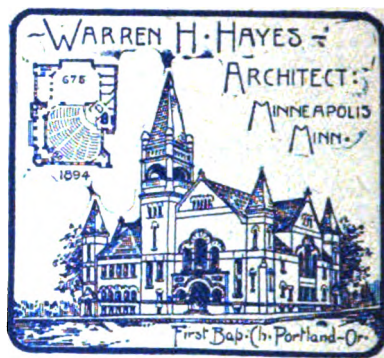
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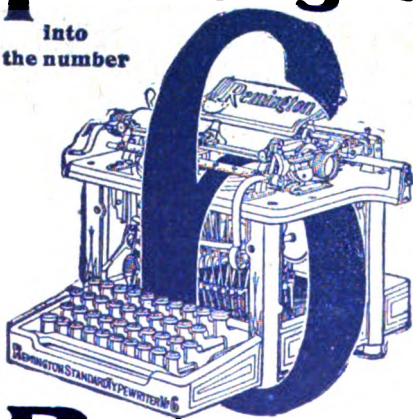
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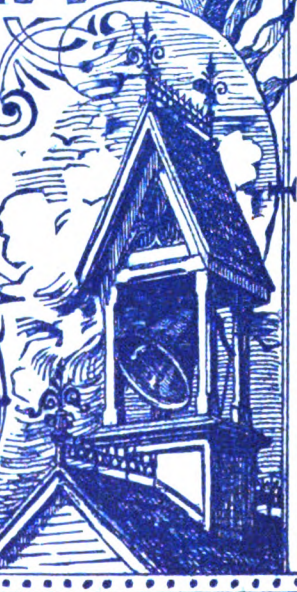
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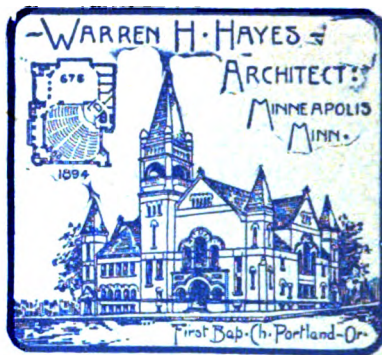
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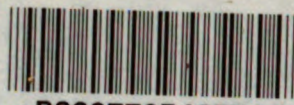


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